
jahan-e-fikar



Annual magazine of Department of BA Programme
Sri Venkateswara College, University of Delhi



FROM THE PRINCIPAL'S DESK

I am delighted to note that the Department of B.A. Programme, Sri Venkateswara College, has successfully brought out the first edition of their annual departmental magazine, "Jahan-e-Fikr". This thoughtful compilation of entries across various genres, centred around The theme of globalization offers valuable insights into its eclectic aspects and significance.

Jahan-e-Fikr serves as an enriching platform for students from universities across India to express their ideas, reviews, interpretations, and recommendations towards fostering a more globalized, inclusive society.



In a world where the ideals of interconnectedness, liberalization, and cultural exchange are constantly being tested, it becomes even more important that we come together to uphold the spirit of 'Vasudhaiva Kutumbakam' – the world as one family.

This magazine stands as a beacon of hope, illuminating both the triumphs and the challenges faced by individuals and communities across the globe, and highlighting the deeply interconnected nature of our times. I extend my heartfelt congratulations to the editorial board and the faculty for their dedication and sincere efforts in bringing out this beautiful edition of Jahan-e-Fikr. My best wishes to the Department of B.A. Programme, may they continue to scale greater heights in the future!

Prof. Vajala Ravi
Principal, Sri Venkateswara College

STAFF ADVISOR'S NOTE

With great pride and happiness, I take immense pleasure in sending warmest congratulations to the Department of B.A. Programme on bringing out the first issue of Jahan-e-Fikr so successfully. This magazine is not merely a reflection of the intellectual quest and creative passion of our students, but also a badly needed forum for critical examination of the modern-day global realities.

What is particularly notable about Jahan-e-Fikr is the unflinching and insightful questioning of the discourse on globalization.

The contributions in this edition transcend the monolithic accounts to re-think the global feminist movement using intersectional perspectives, deconstruct the intricacies of the global care chain, and provide a cogent critique of the homogenization of cultures in the interest of progress. The articles demonstrate a profound commitment to plurality, sustainability, and community as the key considerations, while also pursuing alternatives in justice and inclusivity. The magazine highlights often-marginalized voices within mainstream global debates and initiates new conversations regarding how we can envision more just futures. I am most impressed by how well the contributors balance scholarship with emotional reflection, rendering this issue both informative and enjoyable.

I applaud the editorial board, student writers, and faculty advisors for their excellent work in bringing forth such a thoughtful and meaningful collection. May Jahan-e-Fikr continue to flourish as a platform of intellectual freedom, discussion, and dissent, and may it encourage many more to question, to dream, and to write.

Dr. Ning Muan Ching
Department of History
Sri Venkateswara College



PRESIDENT'S REMARK



As President of the B.A. Programme Committee, I am very proud to be present at the launch of Jahan-e-Fikr. This magazine is the product of the combined brains, imagination, and analytical minds of our diverse student community. It engages with globalization in complex and reflective ways, producing innovative ideas and challenging observations. Congratulations to the editorial team and authors on creating a publication that best captures the essence of intellectual and cultural exploration.

— Raj Kumar
President, B.A. Programme Committee

EDITOR IN CHIEFS' REMARK



— Faga Jaypal

It has been a privilege and an enriching experience for both of us to serve as Editors-in-Chief of the first edition of Jahan-e-Fikr. This magazine is the result of months of collaboration, imagination, and critical thinking, and we are immensely proud of what the team has achieved. Selecting voices from across the country and struggling with the various facets of globalization has been demanding and fulfilling.

We make a special mention of acknowledging our Staff Advisor, Dr. Ning Muan Ching, for their constant motivation, helpful recommendations, and unwavering encouragement along the way. We also thank our Principal, Prof. Vajala Ravi, for trusting this magazine's vision. Special thanks are due to our Graphics Design Team, whose artistic eyes lent form and beauty to every page.

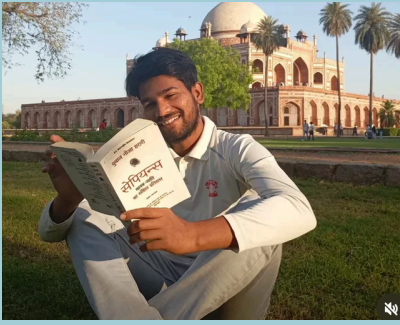
Our thanks to all contributors, guides, and members of the editorial board for joining us on this collective journey. We hope Jahan-e-Fikr continues to be a place of conversation, contemplation, and open-minded intellectual development for years to come.

Faga Jaypal & Ritesh
Editors-in-Chief, Jahan-e-Fikr



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LOVE IN THE TIME OF GLOBAL SUPPLY CHAINS: A SATIRICAL LOVE STORY ON RETHINKING GLOBALIZATION FROM A GENDERED LENS



• Swipe right for sovereignty

Ananya Sharma was a proud graduate of the “Harvard of Haryana”, a private university nestled somewhere between Faridabad and Gurgaon. With a degree in Global Studies, a minor in Memology, and a fellowship on “Digital Decolonial Love Languages,” Ananya was a firebrand feminist who also did influencer collabs for “eco-feminist face creams.”

Her dating bio read: “Anti-patriarchy, pro-matriarchy, decoupling from global capitalism. Looking for someone who can decolonize my heart and possibly my trade policy.”

She swiped right on Aaryan Mehta, a handsome MBA student from Gujarat who listed his interests as “logistics, startups, and the WTO.” He described himself as a “supply chain romantic with a soft spot for trade imbalances.” The match was instant. Tinder’s algorithm had finally cracked the geopolitical code of attraction.

• WTO and WTF

Their first date was at an artisanal cafe in Delhi called “Post-Colonial Espresso,” where the menu had items like “Free Trade Flat White” and “Neo-Liberal Nachos.” Aaryan arrived in a Modi vest. Ananya wore a sari made from handwoven, ethically-sourced, zero-carbon banana fibre “grown by widows who broke WTO rules,” she claimed.

“So,” said Aaryan, sipping on his geopolitically neutral green tea, “I believe India should increase its role in global semiconductor manufacturing.” Ananya smirked. “And exploit whom in the process? The same unpaid women workers who stitch the PPEs that get dumped in Africa post-pandemic?” Aaryan leaned in. “But globalization has lifted millions out of poverty!” “Yes,” Ananya retorted, “and dumped millions into burnout. Especially women, doing invisible care work while some man in Davos sips on climate-neutral champagne.” Their intellectual foreplay was foreboding. Love was brewing faster than chai at a JNU protest.

- **Make in India, break in gender**

Aaryan took Ananya to a government-sponsored hackathon on “Atmanirbhar Bharat in LoveTech.” The event showcased dating apps that aligned with the Indian value system and provided caste-compatible matches with GST invoices. She met his startup bros guys named Rishi, Rohan, and Bhavesh who wore kurtas ironically and called themselves “cultural entrepreneurs.” Their app, “SwaDesiLove,” only matched users based on swadeshi shopping history and vaccine nationalism. “This,” said Aaryan proudly, “is the future of ethical dating.” Ananya was unimpressed. “Where’s the feminist mode? Does your app flag gaslighting or just Chinese imports?” Bhavesh stuttered. “We, uh, believe women’s empowerment can be achieved via exports.” She rolled her eyes. “Yeah, exporting their labour and importing your ego.”

- **Of chips and chappals**

As their romance deepened, Ananya invited Aaryan to a protest called “Women Against Global Wage Gaps.” It was held outside an H&M store, where women held signs like “My Feminism isn’t made in Bangladesh” and “Who made my bra? A sister in Sri Lanka.” Aaryan was horrified. “But if we boycott MNCs, we hurt GDP!” “You mean Gross Domestic Patriarchy?” Ananya shot back. But he persisted. “Don’t you think global brands bring visibility to women?” Ananya smirked. “Visibility isn’t empowerment, Aaryan. It’s a sales pitch. Empowerment is when a woman doesn’t have to make your Diwali shirts for ₹10/hour in a sweatshop named ‘Hope Textiles.’” She stormed off, leaving behind her chappals ironically, made in China.

- **Love in the time of TikTok bans**

When the government banned TikTok for “national security reasons,” Aaryan supported it. “We need data sovereignty,” he said. Ananya, however, mourned the platform.

TikTok was a space where rural, queer, and lower-caste women could be seen without filters or foreign validation.” “But what about national interest?” he asked. “Women are the national interest!” she yelled. “You just want to replace Chinese surveillance with Indian patriarchy!” They had their biggest fight in front of a “Global South Love Fest,” sponsored by the Ministry of External Affairs and Tinder India. The organizers had to separate them with biodegradable rose petals.

- The garment worker’s valentine

In Tamil Nadu, a real scandal broke out, women garment workers at a factory supplying major global brands were allegedly subjected to sexual harassment, overwork and underpayment². The factory proudly displayed a “gender inclusive workplace” certificate given by an international NGO funded by the very corporations it certified. Ananya blogged about it furiously. Aaryan tried to respond with a “balanced” LinkedIn post.

She texted him: “You can’t ‘balance’ trauma with policy reform. Either you dismantle the structure or you become it.”

He replied: “You think everything is patriarchy. Even globalization.”

She responded with a one-line poem: “What you call global, I call male.”

- Supply chain of hearts

Months passed. They grew apart. Aaryan joined an MNC that imported “green energy yoga mats” from Germany and sold them in India at triple the cost. Ananya started a cooperative with Dalit and tribal women to make digital art NFTs critiquing global capitalism. Then came a twist in their life, Aaryan’s company wanted to do a feminist CSR campaign. “Can you consult?” he asked Ananya. “Only if I get 51% decision-making power,” she said.

“Deal.”

They met again, this time with contracts and clauses. Their project, a campaign called “Unchain the Supply Chain” that featured women narrating their stories of labour, resistance, and yes love. Real love. Not the kind sold on Valentine's Day made-in-China teddy bears but the kind that picks up the pieces when globalization breaks you.

- A marriage of unequal’s

They didn’t marry. But they co-authored a book titled “Love in a globalized hellscape: A gendered manifesto.” It became a bestseller in Scandinavian feminist book clubs and one Indian bureaucrat’s Kindle. In a globalized world obsessed with efficiency their love remained inefficient, argumentative and deeply political. Just like globalization itself.

And maybe that’s what made it real

- **A contemporary reflection**

Markets may be connected by globalization but lived realities are not, particularly for women. Relationships and the world can only be genuinely just when desire, labour and power are decolonized. When love is viewed through a gendered lens, it becomes a mirror of systemic inequality.

This satirical love story is not just a humorous tale of clashing ideologies but it is a sharp critique of how globalization often wears a mask of progress while deepening pre-existing hierarchies especially gendered ones. We learn from Ananya and Aaryan's journey that:

- Empowerment is an agency and not visibility.
- Equality is structural and not performative.
- Love is not apolitical; it is highly influenced by production and power.

Rethinking globalization ultimately entails rethinking love, including who works, who gains, who makes decisions, who has power to speak and who opposes. Additionally, if love like supply chains has become transactional and extractive perhaps it's time to unchain both.

A just world begins where both policy and intimacy are rooted in equity and not just in principle but in practice.

- **Notes**

1. The 2020 TikTok ban in India impacted many creators, especially from rural and marginalized communities.
2. 2021 KPR Mill case in Tamil Nadu, a worker named Jeyasre Kathiravel was found dead allegedly due to workplace abuse.

THE GLOBALIZATION OF AUTHORITARIANISM: HOW ILLIBERALISM TRAVELS IN THE 21ST CENTURY

Globalization, once hailed as the triumph of liberal democracy and economic interdependence, has taken a turn that few predicted. While the late twentieth century saw globalization as a vehicle for spreading democratic norms and liberal values, the twenty-first century reveals a different reality. Today, globalization is equally facilitating the diffusion of authoritarian practices across borders. From the export of surveillance technologies to media manipulation and strategic alliances, authoritarian regimes are learning from one another and reshaping international norms. This essay explores how illiberalism globalises in contemporary politics, supported by political theory and grounded in empirical case studies.

Globalization as a Two-Way Street

The traditional liberal view of globalization assumed that as countries economically and culturally integrated, they would increasingly democratise. This was the basis of modernisation theory, which assumes that economic development yields democratic outcomes. Recent events suggested, however, that this trajectory was not constant.

In their influential book *Competitive Authoritarianism: Hybrid Regimes After the Cold War* (2010), Steven Levitsky and Lucan Way argue that regimes with low linkage to the West are more resilient to democratic pressures and can consolidate authoritarian trends. Such regimes borrow the veneer of democracy, such as elections and opposition parties, but erode liberal institutions selectively. Moreover, globalization itself has enabled such regimes to dodge conventional liberal curbs and offer mutual support through economic, technological, and ideological alliances. Christopher Walker, in his chapter for *Authoritarianism Goes Global: The Challenge to Democracy* (2016), calls such a phenomenon the emergence of an authoritarian international where the autocracies share cooperation to challenge democratic standards and disseminate illiberal models of governance beyond borders.

Theorising Authoritarianism in a Globalized World

With globalization, authoritarianism has discovered new avenues for dissemination. It no longer can be constrained by ideological blocs or borders, and today regimes share instruments of repression, control of information, and ideology. There are a number of theoretical approaches that highlight the mechanisms of this dissemination and contribute to describing the endurance and development of models of authoritarianism. The following section throws light on the same.

Linkage, Leverage, and the New Authoritarian Alliance

Levitsky and Way (2010) linkage and leverage theory is an explanatory framework for understanding why certain authoritarian governments remain shielded from liberal democratic values. Where there are loose connections with Western powers, governments are less susceptible to external pressures toward democratization. Rather, they look for other coalitions that help them legitimize remaining in office.

Exporting Control: China's Digital Silk Road and the Surveillance State

China is a quintessential example of such a model through its Digital Silk Road—a part of the Belt and Road Initiative. Through economic development in public presentation, the program deploys spying technology, comprising facial recognition software and surveillance hardware for the internet to nations such as Ethiopia, Ecuador, and Zimbabwe (Feldstein, 2019). Chinese companies such as Huawei and Hikvision are not only commercial export businesses but also political technology channels by which these regimes are able to copy China's control model. The lack of democratic linkage allows such imitation, where the technology is used to assist repression rather than reform.

Disinformation as Diplomacy: Russia's Foreign Strategy of Deception

Russia's foreign news agencies, RT and Sputnik, are ideological destabilization instruments. Their aim, as per Pomerantsev (2019), is to delegitimize liberal democracy by painting a picture of the world where every government is equally flawed, thus countering attacks on authoritarianism. This strategy is also used in electoral meddling, for example, in the 2016 U.S. presidential election and during the Brexit referendum. Russian deployment of cyber attacks, propaganda, and secret funding for ultra-right parties is one example of an internationalisation of political sabotage (Mueller, 2019). Authoritarian diffusion in this instance is not imitation but subversion, in the sense that the aim is to discredit democratic norms rather than offering an overarching alternative.

Surveillance and the Panopticon: Digital Authoritarianism Reimagined

Michel Foucault's (1977) theories of surveillance and discipline can explain how contemporary authoritarian regimes command control not only through overt coercion but also through the invisible and ubiquitous monitoring. In the digital era, this has resulted in the proliferation of surveillance infrastructure that has the ability to pre-emptively neutralize dissent.

China's Surveillance Export as Panoptic Power

China's surveillance exports are a *Foucauldian panopticon* on the move. Technologies such as AI-based surveillance, predictive policing, and data tracking have been rolled out across developing countries with little in the way of oversight (Greitens, 2020).

These tools enable insidious but omnipresent control wherein the citizens might not feel the hand of the state, but they know it's watching them. Globally, this type of techno-authoritarianism diffuses not through coercion but by providing desirable "security solutions" to vulnerable regimes. It strengthens a disciplinary society in which control is internalized and opposition is expected rather than openly punished.

Cultural Hegemony and Soft Power of Repression

Antonio Gramsci (1971) formalized the theory of cultural hegemony to explain how ruling classes maintain power not merely by the use of force, but also by controlling what is regarded as "common sense". Authoritarian governments increasingly utilize the media, schooling, and philanthropy to make their styles of government appear conventional nationally and internationally.

Oil, Power, and Patronage: The Gulf States as Regional Hegemons

This policy is best executed by Saudi Arabia and the United Arab Emirates through regional sponsoring co-authoritarian regimes. Their armed interventions in Bahrain, Egypt, and Sudan after the Arab Spring indicate a fondness for holding onto stability even if it comes at the expense of supporting co-authoritarianism instead of democratic revolution (Yom & Gause, 2012). These monarchies offer financial aid and media backing to shape public discourse, presenting democracy as chaotic and authoritarianism as orderly. In doing so, they reinforce a cultural narrative that legitimises strongman rule. This is hegemony without coercion, where elites across borders internalise authoritarian values as pragmatic and effective.

Illiberalism from Within: The EU's Authoritarian Paradox

The Polish and Hungarian experience underscores the paradox of authoritarian diffusion within liberal institutions. Viktor Orbán's "*illiberal democracy*" combines electoral legitimacy with media control and judicial appropriation (Krastev & Holmes, 2020). These regimes exploit the benefits of European Union membership while simultaneously eroding its democratic ethos.

Hungary, Poland, and the Illiberal Turn

Hungary and Poland have created a mutual support network within the EU that resists external pressure and fosters internal authoritarian resilience. Their actions demonstrate how globalisation, even within a democratic framework, can be instrumentalized to erode democracy itself (Peel, 2020). This represents not the export of authoritarianism, but the infiltration of democratic systems, reshaping them from within.

Rethinking Globalization: Resisting the Illiberal Turn

The global spread of authoritarianism poses a serious challenge to the liberal international order. It not only weakens democratic solidarity and international institutions but also normalises illiberal practices across borders. Authoritarian states are no longer isolated; they now form a parallel global network, collaborating economically, politically, and ideologically. This makes it harder for democracies to promote liberal values worldwide. A worrying outcome of this trend is the rise of transnational repression, where regimes extend their control beyond borders to silence dissent. Globalisation, once seen as a path to democracy, is now being used by authoritarian regimes to strengthen their hold on power. They share surveillance technologies, media strategies, and reinforce each other's ideologies. As this essay has shown through the theories of Levitsky and Way, Pomerantsev, Foucault, and Gramsci, along with case studies of China, Russia, the Gulf States, and Hungary, authoritarianism today is not fading rather it is evolving and spreading. Recognising this shift is essential not just for academic understanding but for defending democratic institutions worldwide. Liberal democracies must now see that the struggle for democratic governance is not just national or ideological. The struggle today is global, strategic, and unfolding within the very networks that once promised freedom.

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Feminist Discourse and Sexuality in India's Foreign Policy

Sexualities aren't limited only to physical bodies and the process of essentialising biological traits. The power dynamics in a post-modern epoch essentially function on the fluidity of norms, behaviours and roles leaving us with numerous questions on how these functions operate in international relations and global politics. Liberal and realist strands of approaching IR still dominate the global discourse and while policies are shaped and implemented within this system of thoughts, an essential component of existence that is gender-inclusive is dismissed in most policies. Sweden became the first country to introduce Feminist Foreign Policy in 2014, which advocated towards ensuring justice to gender, women and marginalised groups in its foreign policy.

Then on, liberal progressive states followed this approach considering the need for it in a fast-moving globalised world. India could be attributed to indirectly shaping this approach when it suggested a change in term - from man to human in the constitution of United Nations Declaration of Human Rights. Feminist Foreign Policy traces its roots to feminist IR theory that challenges the traditional power structure and views the system as masculinist male-dominated patriarchal domain denying voices of the marginalised to determine global political outcomes. FFP challenges the invisibility of gender and absence of women both in theory and practice. It outlines the interactions between state and non-state actors through movements that prioritise peace, gender equality and environmental integrity, enshrine, promote, and protect the human rights of all, seek to disrupt colonial, racist, patriarchal and male-dominated power structures, and allocate significant resources, including research, to achieve that vision. The core principles entail an intersectional approach to achieving gender equality, and fighting for social justice, human rights, and peace, taking



on anti-imperialist, anti-racist, decolonised stances, bringing attention to the patriarchal male-dominated power structure, all through dialogical method of consultation and consensus among actors and diverse sectors (Khillare 2023). There lies a universal consensus on the need to bring in Feminist Foreign Policy even within relations in South Asia. The process of imbibing a feminist perspective is not a one-day journey but rather a taxious and tedious process whereby contestations and confrontations follow such an inclusivity approach. Considerations of aspects such as post-colonial socio-cultural reality, hierarchical international relations, local political dynamics, and lived experiences of citizens are encompassed within the larger intersectional approach of Feminist Foreign Policy fundamentals (Khandelwal and Patel, 2023). The experience of post-colonial state like India faced multiple challenges in its approach towards a gendered foreign policy citing on the rigid heteronormative patriarchal structure, high regard for traditional roles, ostracization of norm breakers and tiers of oppression influenced by caste, class, religion, ethnicity etc. While the goal of Feminist Foreign Policy is to deconstruct the hegemonic power structure and reclaim marginalised spaces, the contemporary case of India is built on the system of colonial modernity upholding values and norms that are largely a masculinist projection of authority. The point here is not to reduce feminist perspective into imposed sexuality but to

think of an alternative vision that values unisexual traits and moving beyond entitled pragmatism – towards pragmatic yet inclusive strategy, hoping that this will enhance transnational solidarity. Foreign Policy of India or elsewhere is negotiated not only by the government of the day but through actions of diverse portfolios shoving their hands into dealings such as foreign services sector whose underneath patriarchal functioning is prevalent through the systematic and institutionalized dominance of men in decision-making roles, policy formulation, and the establishment of norms within diplomatic frameworks (Jha 2024) Kanti Bajpai's interpretations of the Five Approaches to the Study of Indian Foreign Policy serve as the basis for theorising India's Foreign Policy in the current debates. It views conflicts through lenses of post-colonial sovereignty, alliance pressures, power asymmetry, political values and domestic politics (Bajpai 2015). The sovereignty argument concerns on territory, nationhood and independence of decision-making. However, the focus on state sovereignty often sidelines the voices and needs of marginalised groups including women. The prioritisation of national security over social welfare can exacerbate gender inequalities as huge chunks of resources are allocated to military and defence rather than to social programs that support human rights and empowerment. Secondly, the dynamics of alliance politics

during Cold War to this day significantly influenced India's relationships. This alignment more or less reflects and reinforces existing class structures through core-periphery relationships, while simultaneously polarisation becoming a form of neo-imperialism. Thirdly, power asymmetry discusses the asymmetrical distribution of power between India and its adversaries but this interpretation is limited to geopolitical context failing to highlight gendered aspects of power dynamics. For instance, women, particularly in conflict zones often experience violence and displacement as a result of state-centric policies that prioritise territorial integrity over human security. Fourthly, differences in political values such as ideological disparities influenced diplomatic interactions and conflict resolution efforts. The political values underpinning India's foreign policy as mentioned earlier reflect patriarchal norms that prioritise militarism and nationalism often at the expense of gender justice. Lastly, Bajpai notes the interplay of domestic political considerations and public opinions in influencing foreign policy decisions. As far as people's voices are concerned, the existence of a lacuna is evident whereby the lack of women's representation in decision-making processes related to foreign policy inadequately addressed the needs and rights of women and marginalised genders, therefore perpetuating systemic inequalities both domestically and internationally.

The theorisation of India's foreign policy as apparent through the interpretative lenses proposed by Bajpai is one such framework, but a critical analysis reveals the lack of feminist theorisation of India's foreign policy consequently portraying shades of masculinity power, however, it should also be understood that India is shifting towards progressive engagement on foreign policy. "Indian foreign policy has invested in ethical, non-militaristic alternatives to conflicts, choosing to lean on diplomacy, providing the alternative of the Non-Aligned Movement at the height of the Cold War, while also maintaining one of the largest armies in the world. It is therefore worth exploring what it might look like applying a feminist lens to the frontier sectors of India's South-South Cooperation efforts – humanitarian aid and disaster relief (HADR), economic and development cooperation, and climate cooperation" (Khillare 2023). Critical evaluation of Feminist Foreign Policy interestingly reveals feminist internationalism with critics arguing that FFPs as an example of 'State Feminism', a term denoting state-approved feminism implemented by state actors. Others argued that the current status of feminist foreign policy often reduced to soft power essentialised the functioning of gender relations. These points of contention however differ on a contextual basis from country to country, culture to culture, rather, it is about forming and converging into a system cognizant of marginalised

identities in shaping state's foreign policies. Feminist scholars like Cynthia Enloe and J. Ann Tickner lay the foundational groundwork for feminist interventions in international relations, diversifying perspectives through breaking traditional epistemology and rejecting conformity in approaches. The whole infrastructure around building a feminist vision is to highlight the unequal power relations, dismantle the deeply entrenched patriarchal control structures, recognition of intersectional experiences and a shift towards a more sustainable and equitable world order. The experience in the case of India is also realigning its commitments towards inclusive, equitable and empowering voices, each gender working as equal partners and articulating concerns in consonance with human rights, gender justice, social justice, and national interest. Although the viability and sustainability of such an approach remains debatable, the mechanism to bring in Feminist Foreign Policy in India's external affairs require a huge deal of justifications and testimonies. The ends of a gendered foreign policy is to bridge the existing disparities, the Indian context suggesting a restructured approach. Social revolution within the internal patriarchal rigidity and deciphering the contradictions that exist due to the dismissal of a feminist standpoint could favoured the materiality of gender inclusive perspective, and

as such, a total radical transformation of whole foreign policy would only lead to oversimplification and excessive focus on sexualising feminist politics which at some points pose barriers to diplomatic negotiations. Ideally this contradiction and its practicality could be negated but uncertainty in its feasibility remains an interrogation. A feminist stance of India's Foreign Policy in order to attain fruition must operate within the internal structure and then gradually breakaway to channelise these thoughts, eventually detouring from the grand strategic approach and functioning as a principle basis of building relations with other states.

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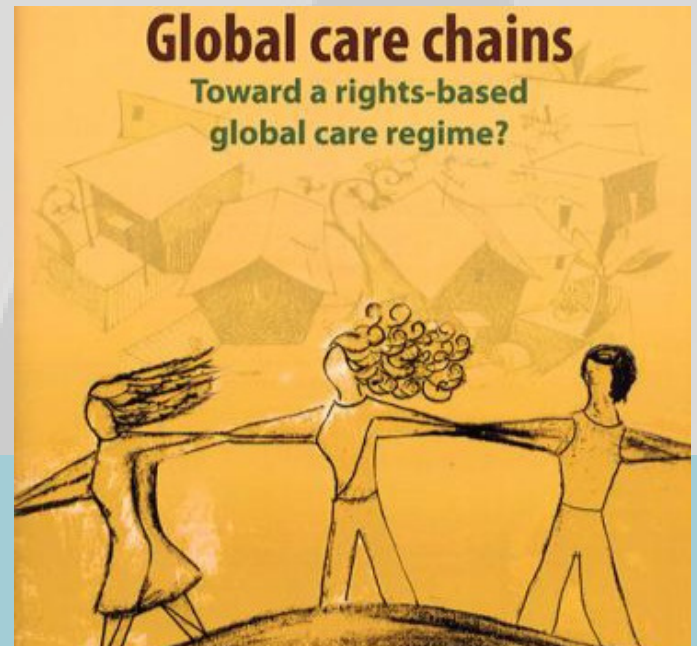
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GLOBAL CARE CHAINS: GENDERED MIGRATION AND THE TRANSNATIONAL DIVISION OF CARE WORK



Introduction

In a world which is increasingly globalised, the demand for domestic and care work has surged, particularly in wealthier countries due to extensive demographic shifts, such as ageing populations and dual-income households where both the husband and the wife participate in the economy. This demand has led to the formation of Global Care Chains (GCCs), where women from economically poorer countries migrate to wealthier regions to work as caregivers, nannies and domestic workers (Hochschild, 2000). However, it is easier said than done. These chains come with immense social, economic and emotional costs, affecting both the workers and the families they leave behind. Migrant caregivers very often face exploitative working conditions, long hours and limited labour protections. Furthermore, their absence back home creates complex familial arrangements, where their own children and elderly relatives rely on secondary caregivers, leading to intergenerational shifts in caregiving responsibilities.

Understanding Global Care Chains

Global Care Chains refer to the integrated flow of caregiving labour such as child-rearing, elder care and domestic work across international borders. The term was first introduced by sociologist Arlie Hochschild in the year 2000 to explain how wealthy nations outsource care responsibilities to migrant workers, who in turn delegate their own caregiving duties to others in their home countries, often under dicey situations. This phenomenon exposes the deep-seated economic disparities and gendered labour norms that sustain these chains.

The functioning of Global Care Chains starts with the migration of care workers who move to developed countries in search of employment. These jobs are often informal, low-paid and lack legal protections, leaving workers severely vulnerable to exploitation. As these migrant women leave their families behind, their caregiving roles are delegated to family members such as grandmothers, sisters or older daughters or even to paid caregivers in their home countries. A system of unequal care distribution is reinforced as a result of the ongoing shifting of caregiving obligations.

According to Orozco (2010), this phenomenon has three main dimensions:

- **Global Care Chains** – These are networks in which care workers, often women from lower-income countries, migrate to wealthier nations to provide care services (e.g., childcare, eldercare, domestic work). This shift creates a chain effect where their own families back home rely on other caregivers.
- **The function of supranational actors** - Governments, international organizations, and multinational corporations all have an impact on care work by establishing labor standards, influencing regulations, and providing money for care services.
- **Care Outsourcing** - To cut costs, some care-related services (such as medical aid or senior care) are contracted out to nations with cheaper labor prices.

Comprehending this worldwide shift reveals the interdependence of care systems, worldwide. Furthermore, as noted by Vega (2009), societies' conceptions of care vary according to their historical and cultural backgrounds. This indicates that different nations and social groups have different perspectives on how care should be valued, delivered, and understood.

This trend raises a number of important considerations.

First, since caregiving is still heavily feminized, women are burdened by the gendered division of labour. Second, as this migration is fuelled by economic inequality, lower-income countries suffer from the situation of "care drain," where families and communities are negatively impacted by the lack of caregivers, while wealthy countries benefit tremendously from the influx of inexpensive labour. Furthermore, prolonged family separation causes grief for the migrant workers and their dependents, resulting in considerable emotional as well as social costs. In fact, a lot of migrant care workers deal with harsh circumstances like long hours, pay theft and a lack of social security or legal rights.

Examples of Global Care Chains can be found throughout the world. Filipino women frequently migrate to countries such as the U.S., Canada and the Middle East to work as nannies or caregivers, often leaving their own children in the care of extended family members. Similarly, women from Ecuador and Bolivia generally migrate to Spain for domestic work, while their own children remain in their home countries with relatives or paid caregivers. In Europe, women from Romania, Ukraine, and Poland work in Germany, Italy or the UK as caregivers, leaving behind dependents who must rely on alternative care arrangements.

In order to manage the issues proposed by Global Care Chains, meaningful policy interventions and ethical considerations become the need of the hour. Strengthening labour rights for migrant care workers, through fair wages, legal protections and access to social benefits is paramount. Additionally, governments should improve public care infrastructure be it childcare or eldercare services to reduce the high dependence on informal migrant labour. Recognizing care work as imperative and important and valuing it as a fundamental part of the global economy is a prerequisite for achieving a more equitable and just system. Ultimately, Global Care Chains reflect the deep interconnectedness of care work across borders. While they enable richer nations to sustain their economies, they also perpetuate strong economic inequalities and reinforce traditional gender norms of women being the caregivers. Thus, a more sustainable approach requires recognizing, regulating and valuing care work in ways that protect both caregivers and those who depend on them.

Mechanisms of Global Care Chains

- 1. Migrant Care Workers in Destination Countries:** Women from low-income countries migrate to countries with high demand for care labour, primarily the rich countries in North America, Western Europe and the Middle East (Yeates, 2012).
- 2. Delegated Care in Home Countries:** Migrant women often leave their own children or elderly relatives in the care of extended family or hired caregivers, creating a secondary level of caregiving labour (Parreñas, 2001).
- 3. Economic and Emotional Costs:** Migrant caregivers send remittances home, supporting their families financially while enduring prolonged separations from their loved ones (Ehrenreich & Hochschild, 2002).
- 4. Economic Drivers of GCCs** Global care chains (GCCs) are directed by several economic factors that result in an unequal distribution of care labour across countries. One major factor is wage disparities as care work in wealthier nations, though undervalued, still offers significantly higher wages compared to poorer countries. For example, Filipina domestic workers in Hong Kong earn 3-5 times more than they would in the Philippines (International Labour Organization [ILO], 2018).

5.

Another crucial factor is an ageing population. Countries like Japan, Germany and Italy have a higher percentage of old people and hence have to increasingly depend on migrant caregivers to support their elderly citizens, filling gaps in their domestic care workforce (Williams, 2020). Additionally, the rise of dual-income households in developed nations where both the husband and the wife work outside the house has contributed to a growing demand for paid caregiving services, as more women enter the workforce and require external care solutions for children, the elderly and household maintenance (Yeates, 2009).

These economic forces collectively shape the movement of care workers across borders, reinforcing global inequalities in care provision.

Gendered Labour Division

Women continue to bear the principal responsibility for caregiving worldwide, whether in the form of unpaid household labour or paid work in the care sector (Razavi, 2017). Despite the increasing participation of women in the formal workforce, caregiving remains largely feminized. This pattern can be seen across cultures, where women are expected to care for children, the elderly and sick family members, often without financial compensation. Thus, the demand for paid caregiving services in wealthier countries has led to the migration of women from lower-income nations. This emphasizes gendered labour divisions.

Migrant care workers often face multiple layers of exploitation. It makes them vulnerable to abusive and precarious working conditions. They receive lower wages compared to native-born workers, even when performing the same tasks, due to biases in labour markets (Anderson, 2019). Additionally, migrant care workers lack formal labour rights. This may be because they are employed in informal and unregulated sectors where legal protections are either minimal or do not exist. The convergence of gender, migration status and race further exacerbates their marginalization. Hence, while migrant women play an integral role in sustaining global care economies, they often do so under exploitative and harsh circumstances.

Case Study: Filipina Domestic Workers

As per the Philippine Statistics Authority (2021), more than 2.2 million Overseas Filipino Workers (OFWs) are employed worldwide in different sectors, with a significant portion engaged in domestic work. The Philippines is easily one of the largest exporters of care labour in the world. The country has actively promoted labour migration as a means of economic development. Remittances from OFWs contribute tremendously to the national economy. The government has established training programs to prepare workers for overseas employment, particularly in caregiving, domestic work and nursing. But, while migration provides financial security for many families, it also comes with the social costs of family separation and emotional strain.

A significant number of Filipino care workers are employed in Hong Kong. As per a survey conducted by the International Labour Organization (ILO, 2020), 90% of domestic workers in Hong Kong were women from the Philippines or Indonesia. These workers often experience long and exhausting work hours, with many working over 14 hours a day.

Many live with their employers, which blurs the distinction between work and personal life. It makes it difficult to establish clear working hours and rest periods. Although Hong Kong has labour laws governing domestic work, enforcement remains inconsistent, leaving many migrant women vulnerable to exploitation.

Statistical Representation

Country	% of Migrant Domestic Workers	Predominant Nationalities
United States	25%	Mexican, Filipino
Canada	30%	Filipino, Caribbean
Italy	40%	Eastern European, Filipino
UAE	60%	South Asian, Filipino

(Source: ILO, 2020)

Challenges Faced by Migrant Care Workers and Their Families

Migrant care workers endure abusive conditions due to the nature of their work as well as their vulnerable status in host countries. It makes them prone to exploitation and abuse (Anderson, 2019). Additionally, because care work is undervalued and perceived as an extension of traditional women's roles, employers often justify paying migrant workers less than local workers performing similar duties.

In some Gulf countries, the existence of the Kafala system further increases the vulnerability of migrant care workers. It legally binds them to their employers and they cannot leave or change jobs without the latter's permission. It places them in situations of potential abuse (Human Rights Watch, 2020). Because the system criminalizes "absconding" (leaving an employer without permission), many workers endure abusive conditions out of fear of detention or deportation. This legal framework benefits employers while severely restricting migrant workers' rights, making it one of the most criticized labour structures in the world.

Migrant care workers also experience significant emotional and social costs due to extended separation from their families. Many migrant mothers leave behind young children in their home countries. This can surely lead to psychological stress and emotional distress for both the caregiver and their children (Parreñas, 2005). Children of migrant workers often experience feelings of abandonment, while the caregivers themselves struggle with guilt and longing for their families. Domestic workers are often excluded from standard labour laws that regulate working hours, wages and job security, making it difficult for them to unionize or demand better conditions (Williams, 2020). Additionally, migrant workers frequently face language barriers, lack of knowledge about their rights and restrictive visa conditions that prevent them from seeking legal assistance.

Policy Recommendations

Governments can play a very important role in protecting the rights of migrant care workers. This can be done by ensuring they receive fair wages, reasonable working hours and safe work environments. Stronger laws and enforcement can help prevent abuse and exploitation (ILO, 2021). Countries that send and receive migrant workers should create agreements to safeguard workers' rights.

These agreements can set clear rules about wages, job security, and protections against mistreatment, ensuring fair treatment across borders (Williams, 2020). Both home and host countries should recognize care work as valuable labour that deserves fair pay and legal protections. Proper recognition and compensation would reduce the economic and social exploitation of migrant workers, improving their working and living conditions (Razavi, 2017).

Conclusion

Global Care Chains in simple words refer to how caregiving moves across countries from poorer to wealthier nations. They create both opportunities and challenges as though migrant women fill crucial caregiving roles, they themselves face exploitation, low wages and family separation. Also, their home countries experience a "care drain," affecting families left behind. To create a fairer and just system, governments must strengthen labour protections, invest in public care services and recognize caregiving as valuable work. A balanced approach is the need of the hour.



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GENDERING GLOBALISATION: GENDER, SEXUALITY, AND THE POLITICS OF INCLUSION AND EXCLUSION



Introduction

Gender refers to the characteristics of women, men, girls, and boys and it is considered as socially constructed. This includes norms, behavior, and roles associated with being a woman, man, girl, or boy as well as relationships with each other. Globalization is defined as the intensification of worldwide social relations that link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. The relationship between globalization and gender has deep historical roots that go beyond modern economic trends from the colonial era to the current digital age. Globalization has consistently shaped and been shaped by gender roles in the colonial period; global trade and Empire building often relied on the exploitation of both land and labour. Women's traditional roles in agriculture, caregiving and local economies were disrupted as European powers imposed new gender hierarchies and labour systems in colonized regions.

Historical background to gender and globalization

The Industrial Revolution and expansion of global markets in the 18th and 19th centuries brought women into factory work specializing in textiles but often under poor conditions with low pay. At the same time, gender norms reinforced the idea of women as secondary earners and maintaining inequality despite their growing participation in the workforce. In the 20th century after WW2 global economic institutions like the IMF and World Bank promoted industrialisation and market reforms in developing countries. Women entered global supply chains in large numbers, particularly in the garment and electronics sector. While this provided new opportunities, it also reinforced general divisions of labour; women were often hired for their perceived docility and willingness to accept lower wages.

By the late 20th and early 21st century, feminist movements increasingly critiqued how globalization exacerbated gender inequalities, while also using global networks to push for women's rights. Transnational feminism emerged as a response - fighting for fair wages, reproductive rights, education, and representation on a global stage. The intersection of gender, LGBTQ + rights, and globalization is rooted in centuries of social expression, political and economic change. While early forms of globalization during colonialism disrupted traditional gender, and sexual norms around the world, later waves of global integration created both opportunities for resistance and new Challenges. During the colonial period, European imperial powers imposed binary gender systems and criminalized same-sex relations in many parts of Africa, Asia, and the Caribbean. These colonial laws, particularly British sodomy laws, outlawed Indigenous understanding of gender fluidity and nonheteronormative identities. Many of these laws persist today, often wrongly perceived as traditional values.

The industrial revolution and the expansion of global capitalism brought women and general minorities into labour systems shaped by rigid gender roles. However, these systems often excluded LGBTQ + individuals or reinforced their marginalization. Feminist and queer moments in the global north began to gain global traction by the 1970s and 1980s facilitated by international conferences, NGOs, and academic exchange. Globalization has impacted in many ways, which this article discusses further.



Impact of globalization on women and gender, sexual minorities

Economic globalization the increasing integration of the national economy through trade, investment, and capital flows has significantly impacted gender and LGBTQ+ communities worldwide. While it has created new opportunities, it has also reinforced systematic inequalities. For women, economic globalization has led to expanded participation in global labour markets especially in export-oriented industries like government manufacturing, electronics, and service sectors. However, this inclusion is often marked by exploitation like low wages, insecure contracts, and poor working conditions. Women are typically concentrated in feminized undervalued sectors and face a persistent gender pay gap.

For LGBTQ+ individuals, economic globalization has brought both visibility and vulnerability. In more progressive economies multinational companies and international institutions have promoted diversity and inclusion policies, creating safer workplaces and supporting advocacy. However, for many reasons, LGBTQ+ workers remain exposed to discrimination, exclusion, and economic marginalization particularly where legal protections are lacking. Moreover, global economic policies, especially those linked to neoliberalism, often privatize market efficiency over social equity. This has weakened public services and social safety nets that are crucial for both women and LGBTQ+ individuals who are disproportionately affected by economic insecurity, housing inequality, and healthcare gaps.

While economic globalization has created platforms for empowerment and advocacy, it has also deepened structural inequalities along gender and sexuality lines, highlighting the need for inclusive global economic policies.

Economic exploitation of Women and Lgbtq in South Asia in the context of globalization

Globalization in South Asia often economically exploits gender and LGBTQ+ communities through unequal labor practices and social marginalization. Women are disproportionately employed in low-wage, insecure garment, and service sectors, driven by global demand for cheap labor. LGBTQ+ individuals face workplace discrimination and limited job opportunities, pushing many into informal economies without protections. Multinational corporations benefit from lax local labor laws while ignoring gender equality and LGBTQ+ rights. This economic model deepens systemic inequalities, as profit is prioritized over human rights. Globalization, rather than empowering, often reinforces patriarchal and heteronormative structures in South Asia, sustaining cycles of economic exclusion and vulnerability.



Impact of political globalization on gender

Political globalization references the growing inference of international institutions treaties and governance systems in shaping National policies. This process has had a profitable impact on advancing general equality and LGBTQ+ rights while also provoking political resistance in some contexts. Through international bodies like the United Nations, European Union, and WHO gender and LGBTQ+ rights have increasingly been framed as human rights issues. Landmark conventions such as (the Convention on the Elimination of whole forms of Discrimination against Women, 1979) and the Yogyakarta principles (2006) have set global standards for protecting general sexual minorities. This political interconnectedness has allowed feminist and LGBTQ+ activists to pressure governments, secure international funding and shape global norms. Many countries have adopted gender quotas, anti-discrimination laws, and marriage equality legislation due in part to global political influence and conditionally forming aid and trade agreements. However, political globalization has also sparked backlash. In some states, conservative or nationalist leaders frame gender equality and LGBTQ+ rights as foreign, undermining local activism and stalling progress. Anti-LGBTQ + laws and anti-gender movements have risen in response to what some governments call “global moral imperialism”. In essence, political globalization has created both pathways for the progressive reform and arenas of contestation as debates over sexuality become Central to global identity politics.

Cultural globalization and gender

Cultural globalization the spread exchange of ideas, values, media, and lifestyle across borders has played a major role in shaping how gender and LGBTQ+ identities are understood and expressed worldwide. On one hand, cultural globalization has amplified feminist and queer voices through global media, social platforms, and pop culture. The rise of global TV networks, music fashion, and social media platforms like Instagram and Tik Tok has helped normalize diverse gender expressions and LGBTQ+ identities, especially among younger generations. Campaigns like #Metoo and global Pride celebrations are powerful examples of how culture flows can unify gender and LGBTQ + movements across continents. This global visibility has empowered individuals to challenge traditional gender norms, advocate for rights, and find solidarity with others facing similar struggles. It has also led to greater awareness of intersectionality as the way gender, sexuality, race, and class intersect within cultural narratives. However, cultural globalization also brings tension. In some societies imported feminist or LGBTQ + narratives are

However, cultural globalization also brings tension. In some societies imported feminist or LGBTQ + narratives are rejected as Western or anti-traditional. This resistance often fuels cultural and political backlash, with some leaders using cultural sovereignty as a reason to suppress queer identities and gender nonconformity. The global spread of conservative and anti-gender movements is itself a product of cultural globalization. Thus, cultural globalization has created both a platform for visibility and activism and a battleground for cultural identity and resistance.

Globalization has profoundly influenced clothing styles across the world transforming how gender and LGBTQ + identities are expressed, challenged, and celebrated through fashion. As global media and fashion industries have expanded, traditional gender norms in clothing have become increasingly fluid. Global fashion brands, LGBTQ+ influencers, and celebrities have popularised androgynous styles, drag fashion, and gender-neutral clothing. Styles once considered non-traditional or taboo such as men wearing makeup or skirts or women dressing in masculine cuts have gained mainstream visibility thanks to platforms like Instagram, YouTube, and TikTok. For the LGBTQ+ community, globalization has provided tools to express identity through fashion. Pride merchandise, queer streetwear and runway designs by LGBTQ+ artists now circulate internationally. Clothing has become a political and cultural symbol used to both express individuality and resist heteronormative standards.

Globalisation's influence on gender and feminist Movements

Globalization has significantly contributed to the growth and visibility of both feminist and LGBTQ+ movements across the world. Through interconnected economic systems, digital communication, international institutions, and global media, marginalized voices have gained tools to organize, resist, and amplify their struggle for equality. In the case of feminism, globalization has enabled the spread of gender equality discourses across borders, fostering transitional feminist alliances. Key movements such as the 1995 Beijing Conference on Women and the global #The Metoo movement illustrate how global platforms can unify gender justice efforts.

International organizations like the UN and global NGOs have pushed states to adopt policies promoting women's rights in education, work, healthcare, and political representation. Similarly, LGBTQ+ activism has benefited from global connectivity. Movements like pride, #Lovewins and queer representation in international media have created solidarity and visibility across cultures. Legal reforms such as same-sex marriage, anti-discrimination laws, and gender recognition policies have often been influenced by international human rights frameworks and global pressure.



Gendered Face of Wars and conflicts in globalized World

War has historically shaped gender roles and sexual politics and in the context of globalization, its impact on gender and LGBTQ+ communities has become more globally visible, interconnected, and contested. Conflict often reinforces traditional gender roles casting men as soldiers and women as victims or caregivers. Globalization has highlighted and challenged these binaries. Women are now increasingly visible in combat roles, peacekeeping missions, and post-conflict reconstruction, breaking stereotypes of passive femininity. At the same time, gender-based violence including sexual violence as a weapon of War remains widespread, prompting international feminist activism and global policy responses (e.g. UN resolution 1325 on women, Peace and Security.)

Global feminist networks have used global platforms to advocate for survivors, push for justice mechanisms, and demand gender-sensitive peace-building, illustrating how globalization has given the gender rights movement transnational reach. LGBTQ+ individuals often face heightened vulnerability during and after boarding particularly in the especially refusing in many cases nonnormative identities are targeted, criminalized or violently suppressed by armed groups and authoritarian regimes. For example, during the Iraq and Syrian conflicts, LGBTQ+ people faced persecution both from extremist groups and state forces. Globalization however has allowed international organizations and LGBTQ+ advocacy groups to document abuses, mobilize aid, and pressure governments for protection. The global diffusion of human rights frameworks and social media activism has brought attention to queer war victims who were previously invisible.

War itself has become globalized through transitional military alliances, arms trade, and digital warfare and so have the gender and sexual politics surrounding it. Feminist and queer theorists argue that militarism often relies on controlling gender and sexual expression, using masculinity as a tool of dominance. At the same time, LGBTQ+ visibility in military contexts reflects gender shifts in values driven by activism, law, and global cultural exchange.

Gender discrimination in a contemporary globalized world

In January 2025, President Donald Trump announced plans to reinstate a ban on transgender individuals serving in the U.S. military, reversing policies that previously allowed their service. This move aligns with a broader trend of nationalist policies that prioritize domestic agendas over international norms. In the context of globalization, such actions can strain diplomatic relations, as evidenced by several European countries updating travel advisories for transgender citizens traveling to the U.S. These policy shifts highlight the tension between global human rights standards and national policies, underscoring the complex interplay between domestic decisions and international perceptions in an interconnected world.

Conclusion

Gender and globalization are deeply interconnected, shaping opportunities and inequalities worldwide. While globalization can empower women through education, jobs, and rights, it can also reinforce traditional gender roles and exploitation. Addressing gender disparities within global systems is essential for inclusive, equitable development and sustainable progress across cultures and economies.



JERUSALEM GOD'S CITY: A CONTINUUM OF CONFLICT IN GLOBALIZED WORLD

ABSTRACT

Globalization is a current phenomenon around the late 20th and early 21st century. It created a space for human beings to feel connected to each other without minding the boundaries but with the historical past of humans which has its embedded everyday life structure within the structure of religiosity, the impacts are different from what they seem like.

The change in time led to a change in the structure of people's lives and their religious intensity which is symbolized through sacred properties. The area of Jerusalem became conflict-prone with an increasing in the religiosity of different world religions. The impact of globalization created possessiveness among people to protect their identity. This protection of identity is depicted by various scholars where some rely on historical roots for claiming the land while others call it out result of the globalization process. This article provides a glimpse into the understanding of ethnic conflict around Jerusalem and its causality through different independent and dependent variables.

Keywords

Globalization, Identity, Religion, Jerusalem, Ethnic-Conflict

The globalized world gives a new idea of territoriality where while increasing the assimilation between different identities also gives a sense of threat to those identities. Breaking the barriers for trades and movements also creates covetousness among people for their identity. The religious identity that provides functional indispensability to society faces this covetousness at extremes. The idea of profane and sacredness which naturalizes the religious identity has changed over time and reformed itself with the changing world (Durkheim,1975). This sacredness usually embarked on sacred properties which developed from totemism to sacred land (Smith,2000). The sacred land in a globalized borderless world creates a contrasting space where forces are there to create a border around land and claim it to one particular world religion.

The Jerusalem, first mentioned in historical Egyptian text as ‘uru- Salim’ meaning ‘city of peace’. Despite its name, has been one of the most contested regions throughout the 20th and 21st centuries, revered as the sacred land by various world religions (Schiffman,2003). The conflicts were named with different tags of different issues as the central problem such as Israeli- Arab conflict – a struggle with pan-Arab ideologies that reject Jewish statehood; the Israeli-Palestinian conflict–the national struggle over the land and in last, the Jewish-Islamic conflict (Inbari,2017).

These conflicts have been elucidated by different scholars through different frameworks, particularly concerning the relationship causality between high religiosity and conflicts, with some contrasting opinions.

HISTORICAL ROOTS OR GLOBALIZATION

Religion as the prerequisite provider

The conflict proves two distinctive contrasting scholarly interpretations valid. First, the ideas of Anthony D Smith’, who emphasized cultural roots being defined in historical narratives and religious prerequisites which form the contemporary emergence of nationalism as an ideology (Smith,2000). This idea has its roots in criticism of Clifford Geertz’s interpretation of cultures, where the desire for citizenship in an efficient state and civil order is distinguished from sub-national primordial attachments (Geertz,1973). It can be seen as flawed, as asserted by Smith, as it neglects the interwoven identity of traditional customs, religion, and ethnicity with that of the modern conception of reason, bureaucracy, and secularism.

The Zionist movement, which demanded the Jewish state in the Palestinian area. It shows the interlinkage between the traditional identity and modern entities. The demand found its foundation in the belief Jerusalem, sacred land significant to Jewish culture, was destroyed during two distinct historical periods’.

This demand found its momentum in the early 20th century with the publication of a book titled – The Jewish State by Theodor Herzl

This affirms Smith’s claim that’–

“Nationalism is a particular form of ‘political religion’ whose tensions with traditional religions have led to a growing politicization of religion, as well as the messianisation of politics and the elevation of the ‘people’.” (Smith,2000)

This functional perspective can be seen in the Israel-Palestinian conflict where Kedourie's third model- secular or ‘political religion’ is used by both sides (Kedourie,1971). To engage the masses, both groups employed the symbolic valuables of religion—such as sacred text, territory, and prophetic leaders to strengthen their narratives. The Hamas group, based on ethnic elections, claims to be the chosen one who is working towards the idea of mutual promise. The relationship between the religion and the national identity in both nations works on an 'official' level of analysis, where it occupies the public domain.

The Globalization process

The formation of Palestine needs to be understood through global changes, where the role of external sources in the formation of this nationalism and continuous conflict can be seen in different time frames. The British Mandate, which governed the area under colonial rule, ceding its control and proposed transferring control to the Jewish population as compensation for the practice of anti-Semitism, which peaked during the world wars. Until that time, Germany was home to the largest Jewish population, and anti-Semitic practices worked as a catalyst that advocated for the safe space for the Jewish population across the globe.

Here, the idea of Peter Beyer, state and religion are distinct as concepts comes into work. The Jewish population had a common belief in the Hebrew Bible, a nation in itself, but no space as such for claiming to be a state. The idea of sovereignty attached to political units which was a distinct entity from religious churches further led to the institutionalization of pluralized religion (Berman,2013). This pluralization was visible in the formation of both state and religion as a concept where, according to Beyer, religion was the central phenomenon for the division of states.

The demand of Israel can also be seen as a result of the Westphalian idea of state, which emphasized a distinct state for people with a common cultural background. The idea of state can also see as a threat to Palestine after the formation of Israel, Palestine has lost its statehood, which undermines it's the equal status in the era of globalization. Further, the process of migration from one place to another can be seen as a result of globalization and ongoing changes such as assimilation of identities, which led to the consolidation of Jewish people gradually. Colonization as the process approved this idea and propagated it in the colonies. This led to the reaction of non-Europeans in the form of particularisation (Jurgensmeyer,2010). The creation of a Pan-Arab identity with Palestine is the result of that particularisation and when the United Nations Special Committee on Palestine proposed, a partition plan for Palestine, rejected by the Arab states and Palestinian Arab leaders. This Pan-Arab identity can also be seen through Palestine's stand in Kurdish demand for independence from Syria. Palestine sees this demand as an attempt to black dot in union of Arab nation-states and shows their disapproval for it. In the era of globalization, the idea of transnational identities in World religions shows the continuation of this conflict with no solution. In the global era, the significance of religion is evident in the rise of fundamentalism, which emphasizes the fundamental differences between the world religions. In that context, changes its stand to fighting over commonality such as the Jerusalem as a capital is claimed by both the nations because of its sacrilegious nature.

CONCLUSION

In conclusion, both scholars recognized the conflict, but there is a difference in their line of argument. The former emphasizes on the nature of nationalism which had its roots in religion, while the latter argues that 'How religion is used as one of the significant components in the dynamics of globalization'. Smith follows the historical trajectory to show the formation of the sacred dimension of nationalism while, the Beyer shows that how was the global transnational networks create local-global tensions. The process of conflict is shown as a result of intolerance which comes with a total rejection of others while taking an absolute position, here, the reason for this conflict is seen as a contrast in belief systems of different religions while for Beyer it can be seen as a result of the plurality of knowledge system of sociology where each nation-state looking for an identity in a global context. The global context, while seems to have occurred during the post-Cold War era, has its roots in historical narratives which give a base structure for conflict change with the need of time.

The two scholars had contrasting opinions but it gives a continuity where the former gave the grounding for the latter's argument. From religion as the basis for nationalist identity to just being one of its components also had its roots in a globalized world where the anxiety of being alien looks up for an identity to connect with people. This connectedness comes in handy through the way of life which is provided by religion. While religion is seen as supernatural in terms of its preaching, it gives the naturalized formation of ghettos to connect in the borderless world where naturally competitive human runs for supremacy using that supernatural identity.

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From Kirana to Clicks: The human story behind India's consumer revolution

“Places are increasingly being reconstructed as centres for consumption, as provided the context within which goods and services are compared, evaluated, purchased, and used.” As I walk through the bustling corridors of DLF Mall in Delhi, the scent of freshly brewed coffee from Starbucks mingles with the rhythmic beats of bollywood music echoing from a nearby store. Children laugh as they drag their parents toward a gaming arcade, while couples browse through Zara's latest collection, their smartphones buzzing with discount alerts from Amazon. This is not just a mall, it is a microcosm of modern India, a space where lives intersect with the pulsating rhythms of consumption. But beyond the glittering facades and digital screens lies a deeper story. It is a story of people, aspirations, and the quiet reshaping of what it means to "belong" in a rapidly changing society.



India's transformation into a nation of consumption-centric spaces is not merely an economic phenomenon. It is a deeply human journey, shaped by the dreams of its people, the friction between tradition and modernity, and the search for identity in a globalized world. As a student of History majors, I find myself asking, what does this shift mean for the everyday lives of Indians? How do we reconcile the convenience of Amazon Prime deliveries with the loss of the neighbourhood kirana store (local shop), where the shopkeeper knew our names and our favourite brand of tea?

When Cities Become Living Catalogs

Growing up in a small town in Kanpur, my idea of shopping was synonymous with weekly trips to the local haat (market), where my mother haggled over vegetables while I clung to her saree, mesmerized by the chaos of colors and sounds. Today, my cousin in Bengaluru sent me an Instagram reel of her weekends at VR Bengaluru Mall, a sprawling complex where she “experiences” brands rather than just buying things. She sips artisanal coffee at Third Wave Coffee Roasters, attends pop-up art exhibitions, and shops for Korean skincare products she discovered on YouTube.

Urban India’s metamorphosis into a playground of consumption reflects the aspirations of a generation that equates modernity with access. Malls are no longer just retail hubs, but they are social ecosystems. For young professionals working in IT jobs, these spaces offer a sense of community, a place to “see and be seen,” and to escape from the isolation of apartment life. Yet, beneath this veneer of convenience lies a paradox. As cities prioritize glitzy malls and high-rises, the Kirana stores and street vendors who once defined urban commerce are pushed to the margins.

The Middle Class: From Frugality to “Retail Therapy”

My grandmother often recounts stories of post-Independence India, when every rupee was counted and “shopping” meant buying necessities. Today, my 22-year-old sister refers to shopping as “retail therapy” a ritual of self-care. India’s middle class, once defined by frugality, now wields purchasing power as a badge of identity. The rise of brands like H&M and Zara caters to a generation that views consumption as a form of self-expression. When my sister buys a ₹2,000 lipstick, she isn’t just purchasing a product, she’s buying into an image of confidence and global sophistication. This shift is not just economic, it’s emotional. The middle class’s embrace of consumerism mirrors their desire to transcend the scars of scarcity. My parents, who grew up in the License Permit Raj era, still hesitate to order food via Swiggy, fearing it’s “too extravagant.” But for millennials, instant gratification is normal. The thrill of same day delivery or the dopamine hit of unboxing a Myntra package reflects a new cultural script, one where consumption is tied to validation.

Beyond the Anthropocene: Feminist Decolonial Ecologies in Jineolojî and Adivasi Ecofeminist discourses

Introduction

The neologism 'Anthropocene,' created by Paul Crutzen in the early 2000s, refers to the present geological epoch in which human use has significantly affected ecosystems, natural processes, and the geologic record. Characterized by deforestation, ocean acidification, decline in biodiversity, and increased greenhouse gas levels, the Anthropocene is traditionally dated back to the industrial revolution, but its acceleration after 1950 has caused drastic global climate changes (Walton, 115). Although this term highlights the deep human influence on the systems of Earth, it masks power relations, violence in the past, and injustices—especially the gendered and colonial foundations of environmental degradation. Ecological degradation does not hit all populations equally.

Women, indigenous peoples, the poor, queer individuals, and lower-caste groups face disproportionate vulnerabilities in the Anthropocene. Research indicates that women, for example, are more prone to fatalities in climate-related crises and are disproportionately burdened by water and food shortages (Rahiem et al., 2021). Yet mainstream discourses tend to present women as naturally predisposed environmental caretakers, promoting patriarchal ideologies over recognition of structural injustices. Ecofeminist thought, in its early formulations, often essentialized the connection between women and nature, invoking 'maternal instincts' rather than recognizing gendered labor divisions, land dispossession, and capitalist extraction as key mechanisms of ecological violence (Ghandy, 71). Thus, a critical feminist interrogation of the Anthropocene must move beyond biological essentialism toward an analysis that foregrounds indigenous, anti-capitalist, and decolonial ecological knowledge systems. The violence inherent in the construction of the Anthropocene requires examination of how it erases historical processes and structural inequalities. The use of the term 'Anthropos' implies a universal human, disregarding how colonial capitalism and imperial violence have historically constructed environmental destruction.

The British colonial enterprise in India, for instance, enabled mass deforestation, displacement, and resource extraction in the name of 'development'—directly dispossessing Adivasi and other indigenous peoples of their lands and livelihoods. This trend continues in the 21st century, where neocolonial environmental policies and corporate-driven 'green' initiatives use the language of sustainability to mask increasing ecological injustices. In opposition to these hegemonic accounts, Adivasi feminist epistemologies, adivasi literary traditions and Jineoloji (Kurdish feminist knowledge system) offer radical challenges to environmental management, capitalism, and statist domination of land. These traditions oppose state-level hierarchies and insist on community-based ecological practices, oral cultures, and the priority of women as keepers of traditional knowledge. Whereas Jineoloji is born out of the Kurdish women's movement, challenging capitalist modernity and statism, Adivasi Ecofeminist thoughts in work of Mayilamma: The Life of a Tribal Eco-Warrior and Jharkhand's Save the Forest Movement resists displacement and land dispossession, imagining land as a living being and not a resource to be extracted.

This paper critically analyzes the Anthropocene from a decolonial feminist perspective, drawing on oral traditions, indigenous ecofeminism, and epistemic resistance. By placing Jineoloji and Adivasi feminist philosophy at the center, it is part of an alternate framework for approaching the Anthropocene that recognizes historical injustices, resists hegemonic epistemologies, and raises indigenous voices in struggles for ecological and gender justice. In addition, it deconstructs the practice of greenwashing, in which corporations and states co-opt environmental discourse in order to reproduce capitalist forms while continuing to exploit marginalized populations. These 'sustainable' initiatives routinely displace indigenous peoples, obliterate traditional ecological knowledge, and commodify nature in the guise of conservation.

Using the framework of Jineoloji and Adivasi feminism, this article examines these paradoxes and holds that ecological justice demands decolonization, feminist resistance, and the smashing of extractive economies.



Similarly, Adivasi feminist resistance in South Asia offers a critique of capitalist environmentalism, advocating land as life and not as capital's resource. Thus, true ecological justice is not in corporate sustainability branding but in giving priority to indigenous epistemologies, land rights, and resistance movements as the cornerstones of environmental governance.

Jineoloji and Decolonising ecological justice

Jineoloji, or the "science of women and life," developed within the Kurdish women's movement as a revolutionary decolonial challenge to capitalist modernity, patriarchy, and the state. It offers a challenge to Western epistemologies by formulating an alternative system of knowledge that is grounded in indigenous Kurdish practices, ecofeminism, and anti-statist communalism (Piccardi, 2021). Within Democratic Confederalism, a political framework devised by Abdullah Öcalan, Jineoloji is critical of the Eurocentric, colonial, and patriarchal frameworks that dominate mainstream feminism, environmentalism, and statecraft. Jineoloji draws on Maria Mies' theory of "capitalist patriarchy", which connects the oppression of women to capitalist accumulation and ecological devastation.

Öcalan further contends that women were the "first colony", oppressed by hierarchical civilizations, which went on to oppress nature and colonized nations. Jineoloji, in this perspective, criticizes Western feminist theory for its embrace of liberal, individualistic theories that do not critique state rule and economic exploitation. It instead advocates for a turn toward communal, stateless, and ecologically sustainable systems of knowledge. Jineoloji also critiques the hegemonic nature of Western science which has suppressed indigenous and non-Western epistemologies. The Kurdish women's movement identifies Jineoloji as a feminist epistemological upsurge, affirming oral tradition, storytelling, and communal memory as valid means of knowing (Jineoloji Committee, 2017). In reclaiming ecological knowledge and oral histories, Jineoloji challenges the extractivist nature of modernity. In contrast to conventional environmental justice struggles, which get co-opted by states and corporations in the form of greenwashing, Jineoloji proposes a fundamentally anti-capitalist ecology. It also resists state-sponsored conservation programs that displace indigenous communities from their territories, in line with criticisms of "green colonialism" in Canada and South Asia (Parsons, 2021). Instead, Jineoloji focuses on women's cooperative economies, shared land ownership, and agroecology, as practiced in Jinwar, an ecological women's village in Rojava.



(representation of Jiniology through image)

Greenwashing and Indigenous Alienation from Ecological Justice

In the modern age of environmental rhetoric, greenwashing has emerged as an extremely powerful and pervasive tactic used by states and corporations to conceal perpetual ecological devastation in the name of sustainability. Greenwashing is the fraudulent practice of marketing products, policies, or initiatives as environmentally friendly when, in reality, they help continue ecological degradation and aggravate social injustices. While governments and corporations present themselves as sustainability advocates, these movements end up sidelining indigenous voices, undermining traditional systems of ecological knowledge, and entrenching environmental injustice further. Indigenous people are especially victimized by the impact of greenwashing because they have undergone displacement, expropriation, and exploitation under the guise of development and nature conservation throughout history.

One of the most insidious effects of greenwashing has been the marginalization of indigenous peoples from environmental justice struggles. In the example of the Phulbari coal mine project in Bangladesh, Hasan (2020) illustrates how multinational corporations frame extractive industries as unavoidable if economic progress is to be ensured, typically using the discourse of sustainability to justify large-scale land grabbing. Native resistance to such projects is regularly framed as "anti-development," and organizations demonstrating against corporate-driven sustainability projects are suppressed, assaulted, and barred from participating in environmental decision-making. Similarly, Parsons et al. (2021) indicate the way in which environmental justice models fail to acknowledge indigenous sovereignty and ontologies but rather promote state-driven ecological management that denies indigenous knowledge systems.



Greenwashing takes place in state-subsidized conservation projects claiming to protect biodiversity while displacing indigenous communities. "Green colonialism" is the term used to describe how states and corporations use green discourse to justify land grabbing, often displacing indigenous communities from their ancestral territories in the guise of conservation. In Canada, for example, environmental legislation to prevent greenwashing has been criticized for shutting out indigenous economic initiatives and capping indigenous-led sustainability efforts. Such measures, as reported by Indigenous Climate Action, overlook and disregard indigenous land management traditions in lieu of Western conservation strategies that dislocate indigenous people from their homelands.

To bring about the end of indigenous peoples' alienation from ecological justice is to shift away from corporate-led sustainability discourses towards eco-civic governance led by indigenous peoples. Just as with the Kurdish women's movement's Jineoloji model, ecologically informed practice at the community level defies greenwashing through the centralization of indigenous knowledge and stateless, non-extractive economic models.

Adivasi ecofeminist discourses and the case study of Mayilamma: The Life of a Tribal Eco-Warrior and Jharkhand's Save the Forest Movement

The Indian ecofeminist discourses have always revolved around mainstream activists like Vandana Shiva, Medha Patkar, Sugathakumari, Nandini Sahu, Arundhati Roy etc, who are engaged in taking the movement forward. Yet, the discourses of most of these activists and the Adivasi and Dalit voices on ecological justice are excluded. The most celebrated and renowned ecofeminist of our times is Vandana Shiva. She criticizes the actions of patriarchy and capitalism in marginalizing nature and women (Shiva, 1988). Her books however are significant, she essentialized the third world women's (like the first Western ecofeminists) experiences and adheres to essentialist principles. .

Adivasi ecofeminist theory questions the state and corporate-backed male-centered and human-centered growth models. The conquest by colonial powers and the strategies to develop after colonialism turned forests, rivers, and shared spaces into commodities taking them away from native communities. Women, who kept seeds healed with traditional methods, and grew food for basic needs, faced double exclusion—because of their gender and as Adivasi people (Justin and Menon, 2023).

Adivasi ecofeminism also fights against false environmental claims—how business and government environmental projects pretend to be green but still take land and resources. For instance, many eco-tourism and tree-planting projects force native populations to move in the name of protecting nature and suppress Adivasi knowledge systems that kept biodiversity alive for years (Parsons, 2021). This brings back eco-colonialism where environmental policies serve capitalist goals instead of native sustainability practices. oral traditions are central to Adivasi ecofeminist thinking holding nature wisdom, stories, and cultural memories.

Unlike Western scientific traditions, which push native ways of knowing to the side, Adivasi oral cultures focus on connecting with nature and avoid ranking humans above nature. Stories of forest goddesses like Van Devi and tribal goddesses like Dharti Maa indicate an indigenous ecofeminism that reconciles spirituality, ecology, and gender justice (Ruether, 1997). These practices reaffirm the perception of nature as vibrant and divine, challenging the extractivist nature of contemporary industrial economies. Another key critical aspect of Adivasi ecofeminist discourse is its intersectionality with caste and class conflict. Adivasi and Dalit women bear a disproportionate brunt of environmental degradation, displacement, and climate change and are still kept outside dominant environmental agendas. While dominant environmentalism institutes policy interventions based on capitalist logics, Adivasi ecofeminism seeks society's radical transformation and subversion of the very being of private property, industrialism, and patriarchy (Justin and Menon, 2023). Through two case studies this paper studied adivasi ecofeminist discourses.

Mayilamma's Struggle: A Battle Against Corporate Exploitation

Mayilamma is a well-known Dalit-Adivasi activist from Kerala. She spearheaded the Plachimada struggle against Coca-Cola in the early 2000s. Mayilamma was the face of the struggle when the multinational corporation's bottling factory led to excessive groundwater depletion and contamination, endangering the livelihood of the local people, particularly Adivasi and Dalit women. Mayilamma, joined by the Plachimada struggle committee, organized grassroots protest, calling for responsibility for environmental degradation and corporate exploitation. She pointed to how Adivasi and Dalit women were disproportionately impacted by the crisis since they used local water sources for their basic needs. Her movement brought attention to the intersection of environmental justice, caste oppression, and corporate greed.

The Jharkhand Jungle Bachao Andolan

The Jharkhand Jungle Bachao Andolan (Save the Forest Movement) is another crucial example of Adivasi ecofeminist resistance.

Rising in the 1980s, the struggle was led by Adivasi people against state-imposed afforestation programs that threatened their aboriginal pattern of life. The government's action in opening commercial teak plantations in place of Adivasi forests disturbed the sensitive ecological balance, depriving Adivasi women of their age-old medicinal herbs, fuelwood, and food. The women of Jharkhand were at the forefront of resisting monoculture plantations, stating that their very survival was dependent on maintaining biodiversity. The movement demonstrated how state-driven environmental policy tends to reinforce ecological injustice by prioritizing economic profit over indigenous sustainability. Adivasi ecofeminist movements persistently struggle against mining projects, dams, and corporate expropriations that destroy native lifeways. Projects such as Naliyalama and Jharkhand Jungle Bachao Andolan put into relief the gendered dimensions of environmental justice, as Adivasi women resist not only ecological protection but also survival of their cultures and self-determination. Their struggles attest that ecofeminism has to be intersectional, decolonial, and firmly grounded in indigenous epistemologies in order to be capable of effectively combating environmental injustices.

Conclusion: Towards Ecological Justice

The Anthropocene, as an intellectual construct, tends to cover up the historical and structural processes—colonialism, capitalism, and patriarchy—whose disproportionate roles have led to ecological deterioration. By putting feminist decolonial thought at the forefront, especially Jineoloji and Adivasi ecofeminism, we counter the Eurocentric and capitalist discourses that predominate in environmental discourse. Jineoloji presents a counter-epistemology based on communal living, ecological balance, and self-management, imagining a stateless, eco-socialist world. Likewise, Adivasi ecofeminism resists capitalist extraction and land dispossession, promoting an interdependent relationship between land, identity, and resistance. Both reject the commodification of nature and present radical routes toward ecological justice.

Greenwashing and corporate environmentalism, rather than presenting genuine solutions, continue the same exploitative mechanisms in the name of sustainability. Ecological justice is not found in cosmetic environmental changes but in the abolition of extractive capitalism, restoration of indigenous sovereignty, and the adoption of feminist ecological paradigms that center land as a living being over an economic resource. In remaking ecological futures, we need to leave behind policy-induced sustainability initiatives and head toward a core transformation of our relationships with nature, community, and governance. The struggle for environmental justice cannot be separated from the struggle against patriarchal, capitalist, and colonial powers—only through decolonial, feminist, and indigenous-led struggles can we aspire to produce a genuinely just and sustainable world.

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Gandhi and Globalisation

Introduction

We are living in a very interesting time where everyone is connected to everyone. It is a time where people are connected through the internet, trade and transport. It all began with globalisation. Globalisation means the process of integration of countries across the globe through trade, commerce, transportation and the internet. As Dutch academic Ruud Lubbers defines it, it is a process in which geographic distance becomes a factor of diminishing importance in the establishment and maintenance of cross-border economic, political and socio-cultural relations. In short, globalisation interconnected the world by trade and commerce. Giddens defines “globalisation as a decoupling of space and time, emphasising that with instantaneous communications, knowledge and culture can be shared around the world simultaneously”. In simple terms we can also say that It is a process of interaction and integration between people, companies and governments of different nations; a process by international trade and investment aided by information technology. (Carnegie)

Relevance of Gandhian philosophy

Globalisation emerged with many problems like poverty, climate change and global warming, monopoly of trade, hegemony of Western countries, widening gap between rich and poor, etc. These problems are a byproduct of globalization. At this time, Gandhian philosophy provides a solution to these problems. Gandhian philosophy becomes more relevant when it comes to resolving these global issues. Gandhian concepts like swadeshi, trusteeship, bread labour, etc., received attention and acceptance from the whole world. It is based on ‘simple living, high thinking’. Gandhian philosophy helps us to see the world from different perspectives in a globalised world.

Gandhian critique of modernity

The economies of western nations have benefited greatly from globalisation, but many African, Asian, and South American countries as well as less developed countries like Rwanda, Sudan, and Kenya have suffered as a result. Because Western nations are centres of industry, they export a lot of goods to developing countries at lower prices, making the latter more reliant on the former. The gap between the global north and the global south is growing as a result. Gandhian thought opposes these contemporary industrialisations in the West. Gandhi has called western lifestyles and industrialisation evil. He wanted to make man the centre of the machine rather than its slave. He declared that modern civilization was demonic because he believed that Machinery is the chief symbol of modern Civilization. It represents a great sin, it is machinery that has improvised India.

Global governance and modern alternatives

The second point to consider is that international agencies, such as the World Bank and IMF, are usurping the role of the state in the era of globalisation, thus undermining state authority. And these institutions are run by western capitalist countries, which only assist large corporations and capitalists. It had mistreated emerging nations. Gandhian philosophy can be used in the aforementioned scenario to address these problems. These concepts, which advance the welfare of all people rather than just one particular group, address sustainability, justice, and equality. Gandhi felt that everyone should have equal access to chances for personal development, regardless of wealth or status. One of the main characteristics of globalisation that he opposes is utilitarianism. He believes that society should develop in all its aspects. "Nature has enough to satisfy everyone's needs, but not to satisfy anybody's greed," he said. Gandhi therefore supports the growth of the entire community rather than just one group.

Decentralisation and Socioeconomic equity

An additional Gandhian idea of decentralisation is highly pertinent when considering the issue of socioeconomic disparity. Decentralisation is the process by which an organization's operations, especially those related to planning and decision-making, are dispersed or assigned away from a single, authoritative place or group. Mahatma Gandhi makes the case for giving local communities more authority in his speech on Gramme Swaraj. He discusses the globe of villages in his book Planet of Villages. India would be destroyed, Gandhiji thought, if the village was destroyed. The swaraj of the people, according to Gandhi, was the whole of the swaraj (self-rule) of the people. He stressed that swaraj meant freedom for the cruellest of his fellow citizens. Numerous nations adhere to the trickle-down theory, which legitimises and empowers capitalism and the wealthy class, hence contributing to the issue of socioeconomic disparity. Gandhi offers an alternative to this notion in Swaraj, emphasising the trickle-up theory, which holds that smaller communities would gain more authority and serve as the foundation of the nation, ultimately assisting in its transition to self-reliance

Environmental crisis and gandhian ecology

Gandhi's critique of environmental degradation is especially relevant today given the growing concerns about climate change and its effects on underprivileged communities worldwide. Gandhian philosophy places greater emphasis on environmental sustainability and natural resources than it does on a profit-driven attitude. His discussion of a green future is highly pertinent to the times we live in today. Gandhi promotes modest goals of ethical and sustainable use of natural resources as a substitute for the contemporary industrialised economy.

Conclusion

According to Sam Pitroda, "Globalisation, privatisation, and liberalisation (LGP) have been used to explain the 21st century." Inequity, poverty, violence, fanaticism, and difference have also been evident. Despite all of this, there is an incredible need for Gandhiji in our times if one asks what his importance is to our age. Gandhiji's values and guidance provide a highly pertinent moral and social reflection of our humanity. It demonstrates how applicable Gandhian thought is in today's interconnected society. It offers a substitute for the profit-driven current western civilisation. A more sustainable and community-focused approach to the contemporary world, where everyone can live comfortably, is discussed in Gandhian philosophy. It is highly pertinent to the resolution of globalization-related problems.

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Identity War: A Quest for Cultural Supremacy in the Era of Globalization



Globalization, where the whole world is a “Global Village” – how pleasant it sounds when we hear these words. It somehow aligns with the idea of “Vasudhaiva Kutumbakam,” doesn’t it? But would you like it if someone from your kutumb (family) made you feel inferior just because they eat with a fork and knife, while you prefer using your hands? Of course not. You’d probably reply that eating with your hands is your comfort zone, your tradition—and you might even cite some scientific reasons.

Yet, when you're out, instead of ordering lemon juice, chhach, or sugarcane juice, you often go for a cold drink. Have you ever wondered why? Because “everyone drinks it,” right? If globalization weren’t a reality, would you even think that way? Adaptability is good, but it is important to understand where you belong and what your culture is—because ultimately, that is your identity.



I'm not saying drinking cold drinks is wrong. But have you ever considered why people in the West consume them? It's often due to a lack of natural alternatives caused by climate. You, on the other hand, have plenty of options, yet you're driven by marketing. And it's not just about cold drinks—western dresses, K-dramas, pop culture, Hollywood dominance, fast food, and more are all symbols of a growing cultural dominance. This has led to cultural homogenization—and consequently, an identity crisis, where people begin to feel ashamed of their culture without understanding its value. Let's delve deeper into this issue.

Cultural Homogenization – A Threat to Identity

“Cultural diversity is the lifeblood of human civilization, and it is essential that we preserve and promote it in the face of globalization.” – UNESCO

This quote underlines the importance of cultural diversity. You might ask, how is cultural homogenization a threat to identity? The answer is domination. When a particular culture's ideas, beliefs, or practices start dominating others, identity crisis begins.

For example, the use of English. While it's become a global language, isn't it true that we have beautiful traditional languages like Sanskrit, Hindi, Kannada, Tamil, Marathi, and more? Instead of promoting them, we often say things like, “Beta, uncle ke saamne English mein baat karna, tumhe English medium mein padha rahe hain.” This doesn't just encourage English—it makes our own languages feel inferior.

Role of Media, Cinema, and Technology

Your Technology has reshaped the world, making it possible for anyone to promote their ideas or culture. But it also promotes what its creators want to highlight. Our own media and cinema often glorify Western culture, wearing traditional attire only during award shows. Being adaptable is good—but forgetting your roots is what creates an identity crisis.

Psychological Reasons

Psychology plays a huge role in cultural homogenization. In today's world, everyone wants to “fit in,” often at the cost of their identity.

Remember the news story about a mall denying entry to an elderly man in dhoti-kurta? Perhaps the staff felt he didn't “fit” the image. Why? Because even in our own country, we're internalizing Western standards of respectability. Or take the village girl who wore a salwar kameez to college in the city. Mocked by classmates, she eventually adopted Western clothing just to gain acceptance. It's not that people want to leave their culture—they just want to be accepted.

Cultural Supremacy – A New Imperialism

In the globalized world, the dominance of one culture often suppresses others. Fast food threatens local cuisine. Lok geet, local dramas, and folk dances are being overshadowed by K-dramas, English songs, and Hollywood. If this continues, future generations might never understand where they come from.

Despite our thousands of years of rich cultural heritage—yoga, Vedic science, astrology, languages, cuisine, festivals—we're moving toward a cultural eclipse. We're adopting other cultures while ours fades.

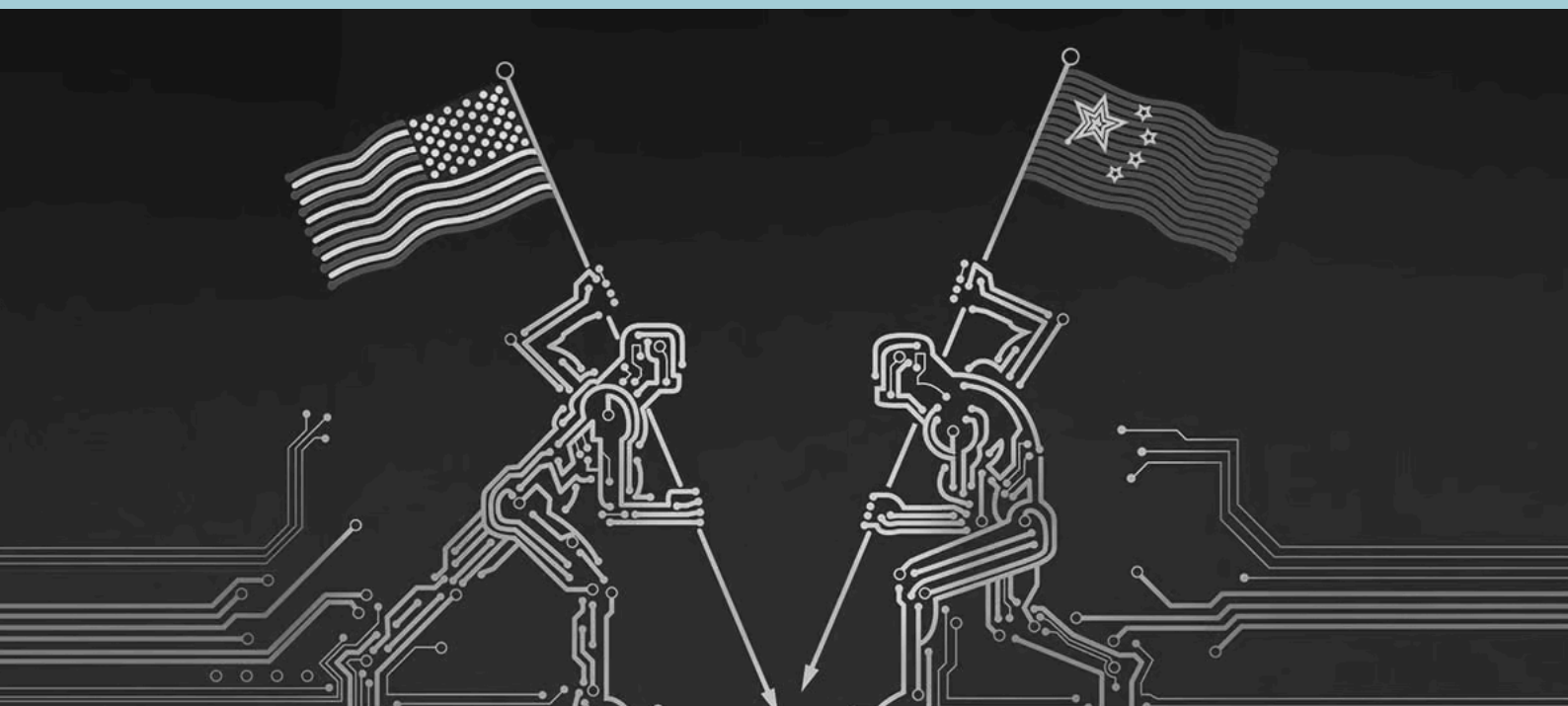
Scientific Reasons Behind Cultural Homogenization

Cultural homogenization can be explained by several academic theories:

- **Social Identity Theory:** Individuals seek belonging, often by conforming to dominant cultural norms. (Tajfel & Turner, 1979)
- **Cultural Evolution Theory:** Cultures evolve through variation, selection, and transmission. (Richerson & Boyd, 2005)
- **Marketing & Advertising:** These shape consumer behavior and cultural values. (Klein, 1999)
- **Psychological Factors:** Desire for status and acceptance influences behavior. (Baudrillard, 1998)
- **Ways to Challenge Cultural Homogenization**
- Support and celebrate local cultures and traditions.
- Promote cultural diversity through education and awareness campaigns.
- Use technology to preserve and showcase cultural heritage.
- Explore your own roots without shame or comparison.
- Change the mindset of adapting solely to "fit in."

Conclusion

In the era of globalization, cultural homogenization poses a serious threat to cultural diversity. When one culture's supremacy overshadows others, it leads to identity loss. Whether through psychological pressure, the influence of media, pop culture, or the role of technology, individuals often feel compelled to abandon their roots. We now stand at a crossroads. Will we allow cultural homogenization to erase our identity? Or will we embrace our heritage with pride, and empower others to do the same? By promoting education, awareness, and pride in our traditions, we can ensure that cultural diversity continues to flourish, securing not just identity—but dignity—for generations to come.



In Nigeria, social media users are predicted to grow from 47 million users in 2023 to 114 million by 2029, representing a stunning increase of over 142%. Brazilian netizens are highly engaged, with a combined total of three hours and 49 minutes of daily usage on social media sites. These figures indicate the profound integration of social media into the daily lives of individuals in such locations. Sites such as TikTok and Instagram have reshaped cultural representation through content that is engaging by algorithmic interest, even at the expense of content that conforms to local norms. The resulting trend has pushed local languages and certain cultural signs to the periphery, as creators more and more are willing to conform content to meet the assumed standards of a global audience.

This research introduces the concept of "performative belonging" as the deliberate curating of online selves in an attempt to meet algorithmic demands. Through such actions, individuals are able to produce a dissonance between their authentic, place-based identity and their algorithmically derived digital persona. The aim of this work is to critically analyse how the curation of algorithmic information through social media platforms contributes to further eroding rich, place-based identities and constitutes an approximate form of digital identity colonization. The significance of this question cuts across numerous fields from cultural studies, technology ethics, and digital anthropology. Besides, there are policy implications that arise from the research findings, which are of importance to policymakers who are tasked with governing digital space in an effort to enable cultural diversity as well as provide room for equitable representation. On its most basic level, this research argues that algorithmic requirements of virtual environments universalize global identities, thus pushing local forms of culture to the periphery and potentially creating identity-related issues with mental health.

III. Theoretical Framework

In today's age of globalization, it is crucial to know the complex patterns of cultural flows. Anthropologist Arjun Appadurai's model of global "scapes" provides an exhaustive framework for examining these forces. He charts five separate yet interrelated planes: ethnoscaples, technoscapes, mediascapes, financescapes, and ideoscapes. Technoscapes entail global movements of technology and open flows of mechanical and informational innovations across borders without any limits. This encompasses the quick diffusion of cyber platforms and communication devices that can travel across long distances. Heavy usage of cellular phones and internet connections demonstrates how technoscapes facilitate cross-cultural flows in a timely fashion that alters traditional ways of communication and culture exchange. Mediascapes entail the wide landscape of media technologies—ranging from television to film and digital media—that transport information and cultural narratives around the world. Mediascapes construct and represent visions of way of life, ideology, and cultural norms, tending to induce homogenized representation of cultures. The hegemony of Western media content, for instance, can engulf Indigenous narratives, influencing attitudes and aspirations around the world. Ideoscapes are the flow of ideologies, political beliefs, values, and counter-beliefs. They may be transmitted by the mass media and can generate sociopolitical movements as well as cultural transformation. The global dissemination of democratic values or human rights discourse is one form in which ideoscapes can mobilize change and overthrow established power. Sociologist Zygmunt Bauman's liquid modernity theory justifies Appadurai's method by explaining the changing and temporary character of contemporary society.

According to this method, permanent forms and identities undergo change constantly, leading to a state of fugacity, nothing enduring. Bauman contends that in liquid modernity, people are compelled to keep changing incessantly, rendering their identities fluid and redefined every moment. Mixing Appadurai's "scapes" with Bauman's liquid modernity provides a solid base to study digital identities. The technoscape provides the unbridled dissemination of media content (mediascapes), which is infused with some ideologies (ideoscapes) that individuals from various ethnoscapas view and emulate. This interaction provides a digital environment where identities are continually created and recreated, reflecting the fluidity in liquid modernity. The concept of performative belonging emerges here, in which the deliberate construction of online identities to align with what one feels are global norms, at the expense of true self-expression.

This is compounded by the digital divide, in which unequal access to technology serves to amplify disparity in identity performance, most especially among minority groups. The aspiration towards "global citizen" figures—algorithmic and corporate agenda-driven thinking—also complicates debates from this ground, leading to potential dissonance of identity and cultural homogenisation. Drawing on both Appadurai's and Bauman's frameworks gives us a holistic view from which to analyze the dual pressure of globality and technology and the uncertainty of modern identities. This interdisciplinarity ensures an intensive analysis, backed by vast quantities of primary data and theoretical depth, to prepare the ground for the following debates regarding methodology and analysis.

IV. Methodology

The research utilizes a strong qualitative approach to examine performative belonging online. Due to the complexities entailed in online identity construction and cultural representation, discourse analysis and ethnographic fieldwork are more suitable than questionnaires in trying to capture eloquent narratives on which online conduct is based. Surveys can be used where quantitative data are needed but can even begin to capture the richness of psychology and culture at play. Qualitative research is thus deemed more apt to truly challenge these complexities. The primary sources of information are a content analysis of over 100 viral "global citizen" influencer posts on Instagram and TikTok. These are sampled according to high rates of engagement, heterogeneity of geographical locations, and applicability to globalized performance of identity. Besides this, face-to-face interviews of Indian, Nigerian, and Brazilian Gen Z users are conducted. Participants are purposively sampled for heterogeneity of cultural contexts, local authenticity, and conformity with global digital standards. Ethical sensitivities are maximized at the time of data collection, protecting participant confidentiality and informed consent. In sampling influencer posts, there is the use of systematic criteria that involve the use of language, visual symbols, and scope. Interviewees are utilized using purposive sampling in a bid to provide varied representation of the experiences in digital life across the Global South. Analysis utilizes discourse analysis in analysing language, visual representation, and symbolic objects on influencer pages to determine cultural homogenization patterns and identity commodification patterns. Thematic ethnography is also utilized to identify emerging conflicts of identity, cultural compromise, and mental health themes, and qualitative coding tools such as NVivo are utilized to enable clarity and strength of analysis. To prevent possible biases from occurring, the results are triangulated by cross-comparison of online materials and ethnographic observations and peer review verification.

V. Analysis & Findings

This research presents a rich synthesis of data obtained from discourse analysis of over 100 influencer viral Instagram and TikTok accounts and ethnographic interviews among Gen Z Indian, Nigerian, and Brazilian users. Triangulating digital artefact analysis and lived accounts, this research aims to lay bare the structural and affective consequences of constructing digital identity under algorithmic sorting. The findings are arranged thematically, supported by both visual and linguistic cues drawn from the content, and examined through the dual lens of Appadurai's scapes of globalization and Bauman's liquid modernity. One significant finding emerges from Indian influencer culture, where several creators strategically "whitewash" their linguistic identities by substituting regional dialects with Standard Hindi or English. This algorithmically validated erasure is rewarded, not cosmetic; content agreeing with broad language norms attracts more attention and visibility. Similarly, too, Nigerian TikTokers have a structured adoption of African American Vernacular English (AAVE), a performative tic for effect giving visibility over globally hegemonic cultural currents. Such trends represent a sort of re-tuning of culture, in which local identity is relinquished to be made algorithmically desirable. The critique points to two dominant motifs. The first is the homogenization of culture. Algorithmic filtering of content on global sites constructs and perpetuates a tight, cleaned-up vision of "global identity," punishing instances that depart from it. Local idioms, local dialects, and non-Western styles of codes are routinely filtered from visibility. This amounts to a constriction of cultural representation, not due to apathy among people, but as a consequence of platform design structure that supports sameness. The second is the psychological impact. Ethnographic interviews are likely to follow emotional strain, burnout, and identity dissonance among producers as they attempt to navigate double realities. One of the Brazilian informants discussed the "fatigue of being two persons at the same time"—the self that they are online and the self that is embedded in community and culture. Some of the interviewees experienced alienation and anxiety when their initial expression did not function algorithmically, hence feeling more incompetent not due to creativity but cultural origin. The interplay of Appadurai's ideoscapes and technoscapes with Bauman's liquid modernity is evident in these behaviours. The algorithm becomes a new form of ideology—an invisible force directing how identity is performed, negotiated, and often commodified. Meanwhile, the constant recalibration of digital selves echoes Bauman's view of identity as fluid and perpetually in flux. The findings of the research are supported by in-platform content quotes and verbatim ethnographic testimony. NVivo-aided coding confirmed the omnipresence of homogenization and identity fatigue across all three territories. Alternative explanations—cultural nostalgia or experimentation imagination—were considered, but coherence and weight of evidence favor a more structural account. In conclusion, the research finds online spaces, through incentivization and design, to be driving the development of a global identity over localized authenticity and mental well-being.

VI. Policy Implications & Recommendations

An N-dimensional policy process is required to frame solutions to issues of algorithmic cultural homogenization. First, technological reform must compel online platforms to embrace algorithmic openness and actively foster cultural diversity. Observations at Meta's Transparency Centre and analysis of TikTok's algorithmic sway indicate there's a compelling argument for marginal protection from different cultural expressions. Second, ensuring that stringent digital literacy programs must be enforced throughout nearby communities.

Such programs would facilitate users' being critically engaged about what's there on the net without detaching them from their cultural context. Moreover, templates of policy would need to induce platforms toward introducing content regulations to protect and amalgamate Indigenous languages and cultures and thereby fight back against cultural homogenization.

Moreover, policy needs to integrate with World Health Organization standards regarding digital health so that it brings down digital identity fragmentation-induced psychological burdens. Instituting strong support infrastructures can cushion mental health concerns from demands of conforming to mutual digital norms. Altogether, these recommendations seek to harmonize technological advancements with culture and mental well-being, such that digital development does not come at the cost of individual and cultural identity.

VII. Conclusion

As online sites increasingly mediate cultural stories, this study situates the necessity of preserving and upholding local identities in the face of algorithmic homogenization. By using open algorithms that focus on cultural diversity, creating digital literacy programs that are focused on empowering citizens, and having policies that protect Indigenous expressions, we can reverse the erasure of distinct cultural voices. In addition, being exposed to the psychological impact of digital conformity is necessary in an attempt to improve mental health. Together, these policies promote a virtual space that recognizes and celebrates the rich diversity of world cultures such that technological development is a portal to information rather than a means of homogenization.

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The Decline of Communitarian Resource Rights: Analysing State and Market-Led Development in the Context of Climate Protest in Ladakh

Abstract

The paper studies the complex interaction between government and market-driven development strategies and the harm to communitarian resource rights under climate . The study follows a qualitative methodology based on the theoretical resilience frameworks of Karl Polanyi and Elinor Ostrom, which deal with the commodification of natural resources and the local communities' rights and ecological practices (Gagné & Chostak, 2023). Our claim is that the idea of transforming goods into commodities that are part of the modern economic paradigms is often done at the expense of the rights of the local communities and the traditional ways of resource use. The protest movem in Ladakh due to climate change clearly demonstrates that state and market opera may cause communal rights to fade away, which are directly linked to increasing climate change vulnerabilities. The main conclusions provide evidence that increased communal rights violations spur more climate-related vulnerabilities, as demonstrated by protest movements in areas such as Ladakh, where the local people resist their government because of actions that disrupt their traditional resource management systems (WRI, 2019). Examining the situation clarifies that acknowledging and securing the community's land rights is essential for climate action, as these rights enable communities to practice sustainable land management, which is advantageous to both the local environment and the broader climate goals (UNFCCC, 2020). In essence, this paper advocates for policies that recognize and integrate local knowledge systems into climate action planning, emphasizing that equitable resource governance is essential for fostering resilience in the face of escalating climatic challenges.

Keywords

- Communitarian rights
- Climate resilience
- State-led development
- Ladakh Climate Protest
- Resource governance
- Ecological sustainability



Introduction

The village of Kulum located 50 kilometers from Leh in Ladakh is a perfect example of the serious environmental issues inflicting Himalayan communities due to climate change, especially its clear intensifying impact. In the year 2010, the villagers left their homes due to extreme water scarcity due to the drying up of local rivers which were used for farming, cattle, and daily needs in the past. Their means of subsistence were once based on the cultivation of such crops as peas, wheat, and potatoes, and their farms now stand barren. Their condition is getting worse because of seasonal changes and they are now helpless because the growing season is very short and crops fail due to frequent freezing. This unusually harsh condition for a part of the people living in the Himalayas is indicative of a wider trend affecting approximately 2 billion people, who depend on the glaciers for water which is a basic need increasingly threatened by the global warming and the human activities such as tourism and mining (ICIMOD, 2023). The fast rate of Himalayan glaciers melting caused by emissions from tourism-related transport with poor environmental governance is the other half of the risks that are looming. The prognosis is that two-thirds of these glaciers could disappear by the end of this century, which will cause a lack of water, conflicts for resources, and a terrible ecological imbalance (CSMonitor, 2023). Meanwhile, tourists pushed up the numbers that used to be about 20,000 annually in 2010 to a new high of over 600,000 yearly, which has jeopardized the delicate ecosystem of Ladakh. The likes of Sonam Wangchuk are making people realize how important it is to preserve community rights. Apart from the tools of the 6th Schedule of the Indian Constitution, which would hand over more control over Ladakh's resources and administration to the local government, to succeed in protecting local communities' rights, the autonomy of the local people should be considered. The situation highlights the fact that resource rights such as communitarian ones are a collection of activities that serve as the key driver of climate resilience. This study concentrates on exploring what are the processes of state and market-led development strategies that strip communitarian resource rights mainly in ecologically sensitive areas like Ladakh. Taking the perspective of Karl Polanyi who mentions commodification, the study is about the commodities composed of natural resources and how they are of utilization to the market - it displaces the traditional governance system. These systems, deeply rooted in local knowledge, have historically ensured sustainable resource use and ecological balance. By integrating Elinor Ostrom's principles of collective action and resource management, this paper evaluates the potential of community-led governance as a pathway to climate resilience. The study also situates Ladakh's plight within a global context, where the commodification of natural resources and exclusion of local communities are widespread. By focusing on the lived experiences of Ladakhi villagers and analyzing policies like the Ladakh Autonomous Hill Development Council (LAHDC), the research explores the shortcomings of centralized governance models in addressing climate vulnerabilities. The relevance of this study lies in its attempt to address two interrelated challenges: the increasing vulnerability of marginalized communities to climate change and the need for sustainable development practices.

The narratives from Kulum demonstrate how the decline of communitarian rights exacerbates ecological degradation and deepens inequalities. With global warming accelerating, regions like Ladakh are on the frontline of climate-induced crises, serving as early warning systems for the rest of the world. The loss of glaciers impacts not only the immediate community but also the 2 billion people who rely on Himalayan water systems, making this a global concern (ICIMOD, 2023). The study also addresses critical gaps in climate governance. Current priorities prioritise economic growth, often at the expense of local communities. For instance, the LAHDC, while designed to promote regional autonomy, lacks legislative power to manage environmental crises effectively (CSMonitor, 2023). This disconnect between governance structures and local needs underscores the importance of integrating community perspectives into policy frameworks. The findings have broader implications for sustainable development. As global efforts to combat climate change gain momentum, this research highlights the necessity of incorporating communitarian governance models into climate action plans. By preserving traditional practices and recognizing local knowledge systems, these models offer viable solutions for enhancing ecological sustainability and fostering resilience. This paper employs a qualitative and thematic approach, guided by the theoretical frameworks of Karl Polanyi and Elinor Ostrom. Polanyi's critique of commodification provides a lens to understand how state and market systems marginalize communal rights in the pursuit of economic efficiency (Polanyi, 1944). His work is complemented by Ostrom's principles of collective action, which emphasize the effectiveness of community-led governance in managing common-pool resources sustainably (Ostrom, 1990).

Case studies, including the Ladakhi protests and the collapse of Kulum's agrarian economy, are analyzed to illustrate the impact of climate change and development policies on local communities. Secondary data from reports, such as the Hindu Kush Himalaya Assessment Report (ICIMOD, 2023), and journal articles, including Gagné & Chostak's (2023) exploration of citizenship and drought practices, provide empirical grounding. Comparative analyses of traditional versus state-led resource management systems are also incorporated to highlight the economic and ecological advantages of communitarian approaches. Through this structured analysis, the paper aims to contribute to the broader discourse on sustainable development and climate justice. By demonstrating the interconnectedness of resource rights, governance, and ecological balance, it advocates for a paradigm shift towards community-centric climate policies as a critical step in addressing global environmental challenges.

Thematic Argumentation Based on Literature Review Karl Polanyi's Theories on Market Commodification

Karl Polanyi's reference in the debate of resource commodification in the market and government-initiated development programs from *The Great Transformation* (1944) shows an insightful way of looking at the theory of improvement in technologies by these resources. Thus, Polanyi maintains that the extraction of natural resources into commodities means to be marketed completely transforms former governance systems of local communities. This kind of transformation, which is seen in the profitability, along with the ecological and social intricacies of resources remain underprivileged, is rather common. As to the development of roadways, Polanyi's basic idea of "fictitious commodities" is explicitly noticeable. Natural resources, such as land and water, that are crucial to the preservation of biodiversity locally and the people's sense of identity in rural areas, have become mere economic assets. The drying of rivers that have been realized in the villages such as Khulum (ICIMOD, 2023) is an example of the problems of this commodification. The adoption of the market-induced tourism model in Ladakh has contributed to the degradation of the water-sharing systems that were used traditionally and the subsequent conflicts over land and water access (CSMonitor, 2023).

The removal of the market imperatives against nature's limitations is another aspect that Polanyi comes up with in his framework. Moreover, the inflated tourist numbers that rose precipitately from 20,000 in 2010 to over 600,000 guests annually to such a point that this demonstrates the structural market mechanism moves to the short-run monetary profits to environmental long-run health. The overuse of resources to the extent of unregulated water and even the resilience of local communities to natural disasters is thus the outcome of this dynamic. Polanyi's ideas have been further supported by critiques of state-led development policies. For instance, the center-governance structures such as the Ladakh Autonomous Hill Development Council (LAHDC) are frequently rigid as well as, they have poor contextual awareness and thus, cannot tackle local problems. (Gagné & Chostak, 2023). Polanyi also, through his appeals to the social and ecological dimensions of the resource governance, insists that it is systems that promote community over market efficiency that are required. Polanyi's thoughts definitely are bedrock to understanding how the objects' likeness to commodities becomes a reason for the isolation of communities from their cultural estates and makes them more fragile to climate phenomena. This estrangement is marked in the highlands of Ladakh, where exploitative tourism and a lacking modernization process have collapsed the communal property mechanism continued through the ages.

Elinor Ostrom's Principles of Resource Management

Elinor Ostrom's common-pool resource management research challenges Polanyi's argument against community-based governance, as she perceives the potential of community-led projects to contribute to sustainable development. In her book *Governing the Commons* (1990), Ostrom clearly states the main principles that should be followed in order to a successful collective action. One of the methods involves the establishment of boundaries, people's participation, and ways of solving problems, respectively. Ostrom's principles show transition as a useful tool to examine the resilience of communitarian governance in Ladakh. The Ladakhi communities have been utilizing their traditional ecological knowledge systems to manage their common resources such as water and grazing land since time immemorial. Sustainability these days is known primarily for local knowledge-based systems and Ostrom's concept of resource management devised by communities and organizations (Ostrom, 1990) has great applicability here. Nevertheless, the disintegration of these systems because of governmental and market interventions shows the risks of losing communal rights under external forces of attraction. Ladakh protests, among others, are examples of community-led governance being threatened, which triggered actions by the communities and negative consequences. Activists such as Sonam Wangchuk have been advocating for the adoption of local governance via mechanisms like the 6th Schedule of the Indian Constitution which would provide much autonomy to Ladakh in terms of resources (CSMonitor, 2023). This resonates with Ostrom's belief in the fact that it is important to empower local communities to take control of their resources and be able to manage them sustainably.

Community-led governance is less cumbersome and more cost-effective than the government managed systems thus the economic advantages are quite obvious when comparing the expenses. For example, traditional water management strategies such as the runoff irrigation of glaciers in Ladakh are less costly and have negligible environmental impacts as compared to the state-funded infrastructure projects (ICIMOD, 2023). Moreover, Ostrom's principles are supporting the claim that recognizing and augmenting the existing systems is a vital step in the methodology of establishing adaptability to climate change. Ostrom's theory is the basis of such policy proposals that aim at the inclusion of traditional knowledge systems in climate action plans. Communal governance and the transition to ecological sustainability while addressing the socioeconomic problems of the marginalized can become the main platforms for action.

Protest Movements in Ladakh

Protest movements in Ladakh are a brilliant illustration of the interrelationship between community resource rights and climate resilience. They have been organized by local activists along with the communities and are thus an expression of the negative consequences of the state/market development approaches on Ladakh's fragile ecology. The protests in Ladakh are basically about the conflicts on resources that have been escalating from way back in history due to climate change and tourism. The disappearance of rivers in villages like Kulum is caused by the direct discharge of glaciers, the speed of which is determined by the level of temperature and the number of visitors to the places (ICIMOD, 2023). Continued receding of the glaciers means that the amount of water for agriculture and daily usage is reduced; thus, communities such as Kulum are most likely to be displaced and exposed to poverty (CSMonitor, 2023). Some of the activists, like Sonam Wangchuk, underscore the need for a policy shift towards environmental protection and the people of Ladakh. The climate fast of Wangchuk, which read the slogan "Ladakh should be under the 6th Schedule of the Indian Constitution", signifies the emergency to materialize local governance structures (CSMonitor, 2023). The Sixth Schedule would give Ladakh more say in the making of its laws and would in turn lead to more prudent and sustainable use of the resources by the communities themselves. The function of governance in the context of shrinking the risks of climate change is further investigated in the case of the Ladakh Autonomous Hill Development Council (LAHDC). Hence, although the Council was established to provide regional autonomy, its limited legislative powers have pulled it back from solving the environmental problems (Gagné & Chostak, 2023). Thus, the lack of correlation between the governance arrangements and the local needs represents the broader issue of integrating community viewpoints in state-led development strategies. The Ladakhi protests also underline the possibilities of the communitarian system of government in dealing with climate challenges. Through advocating for policies that give priority to local knowledge and existing practices, these movements show the effectiveness of community-oriented approaches in promoting ecological sustainability. An example is the traditional water-sharing systems in Ladakh, wherein glacial runoff is distributed fairly among all households, which demonstrates

the robustness of communal governance in the climate change era (ICIMOD, 2023). The insights from Ladakh emphasize the necessity for a complete change of the paradigm in resource governance. Policymakers, by identifying and nurturing the communal rights of the people, can build the communities' adaptability to climate vulnerabilities and simultaneously advance sustainable development. Yes, these lessons have their widest implication in other regions dealing with similar challenges; they reveal the necessity of the integration of local governance into global climate action plans. The thematic review shows that the loss of communitarian resource rights is a severe issue that drives climate-related vulnerabilities and hinders sustainable development. Utilizing Karl Polanyi's analysis of commodification, Elinor Ostrom's resource management principles, and case studies from Ladakh, this paper makes the case for a paradigm shift to community-based governance models. Through the combination of these theoretical and empirical inputs, the research brings out the imperative of the communitarian rights recognition and protection path to ecological sustainability and climate resilience. As such, not only are the immediate needs of the vulnerable communities met, but they also become a part of the global efforts to confront climate change.

Definition, Rationale, and Scope of the Study

Definition

Commoditarian liberties and climate resilience are the main topics of this study. It emphasizes the aspect of how natural resource commodification is a matter of local communities and particularly in ecologically sensitive area like Ladakh that means the research questions are how the polluter of Ladakh is going to manage his waste and whether changing the type of waste management will increase the predictability of his own survival. Communitarian rights mean the rights of communities to jointly manage their resources in a sustainable manner, which is both the ecological balance of the environment and cultural preservation. Climate resilience is the township's capacity to withstand and adapt to the impacts of climate change while also maintaining their livelihoods and the ecological integrity (Gagné & Chostak, 2023). The study seeks to develop these concepts in the framework of the state-directed development projects, which in most cases demolish local governance systems.

Rationale

The rationale for this research is linked to the problem of the existing literature that has big gaps in the dialogue between the environmental dimension of community rights and sustainability. The great number of the studies, covering the rapidly changing climate impact, does not touch the fact that the local population has been stripped of their basic rights due to climate change. In other words, the paper already covers some critical social and geographic issues and allows for a more detailed analysis of the cases. Following one of the WRI's publications, in many cases state and market-led development projects come only as initiators of resource loss, thus causing a much higher risk of catastrophes to localities (WRI, 2019). Consequently, this research will try to fill this gap by stressing the importance of the community's autonomy and self-governance in building up resilience to climate change. At the same time, it stresses that the knowledge

of the local communities and the involvement of these communities are crucial for effective climate action, which is usually left aside in global discourse (UNFCCC, 2020).

Scope

This research is limited to the Ladakhi context which is the study of the way the local communities cope with the impacts of climate change and government policies. The study will not encompass a wide range of global implications of communitarian rights but will solely focus on the study of Ladakh, particularly the village of Kulum, as the major area of interest in understanding these issues. Along these lines, the project might be useful for identifying successful community governance models as a way out; however, it would not, for instance, go into details about the whole and every model that exists in the world. In contrast, it will use carefully chosen examples that demonstrate good management of resources (ICIMOD, 2023).

Limitations

This research shows that there are several limits. First, it is mainly based on the data from the qualitative case studies, which are not universally applicable to all the different circumstances. Moreover, whereas it deems itself thorough and all-inclusive of communitarian rights and climate resilience, these variables might be operating in the background. Finally, the research is not aiming at covering the whole set of solutions but is suggesting that community governance is a vital ingredient when it comes to sustainable development. In conclusion, this paper brings in a new dimension to the ongoing debate on climate resilience by demonstrating the importance of communitarians' responsibilities in resource management. The theoretical frameworks of Karl Polanyi and Elinor Ostrom aim to establish the connection between community empowerment and nature preservation that will help in coping with the rising climate challenges.

Research Methodology

The research done here takes the qualitative and thematic analysis approach to the exploration of the platform nation's and market's driven development paradigms such as construction, which comes in the fact of climate change, of the communitarian resource rights erosion. It synergizes theoretical frameworks, case studies, and empirical data to give a good narrative that stresses the significance of local government in the process of green resistance. The research uses the classics of Karl Polanyi (1944) on commodification and Elinor Ostrom (1990) on communal resource management to carefully examine the processes that push aside traditional governance systems and thereby, the fate of climate adaptation.

Theoretical Frameworks

Karl Polanyi's concept of the fiction-commodities (Polanyi, 1944) is the basic tool to see how certain components such as land, water, and biodiversity which are natural are turned into marketable commodities in state and market initiatives.

As this formalization process occurs, the common property governance systems fail, which directly results in environmental destruction and the inequitable distribution of resources. Polanyi's analysis indicates that this process of commodification is instrumental in threatening the on-going probity in the ecological weak areas such as Ladakh where the peculiar features of cultural and ecological identities are mingled with resource utilization in a deep manner. Elinor Ostrom's principles of collective action (Ostrom, 1990) are used to improve Polanyi's perspective because we know how community-based governance can be an effective means of common-pool resource management, thanks to his practical lessons. Ostrom suggests that the input of the locals, boundary demarcation, and adaptive governance are the big spots for sustainability, telling the whole story in the best possible way. In carrying out the study, Ostrom's principles were given a contextualization to Ladakh's primitive resource-sharing systems, with the emphasis on their potential calorific contribution to contemporary climate change issues.

Data Sources and Collection Methods

The study uses primary and secondary data to give an in-depth analysis.

1. Primary Data:

Case Studies:

a) Kulum, a small village in the Ladakhi area that has been severely affected by water scarcity caused by climate change, is the focus of the study. The agrarian economy collapse in Kulum due to water shortages and the displacement of its inhabitants is an example of the broader consequences of communitarian rights declining (ICIMOD, 2023).

b) Community Narratives:

The interviews conducted in the Ladakh region and the narratives of the activist Sonam Wangchuk have been instrumental in understanding the local perspectives on governance and resource rights (CSMonitor, 2023). Such stories give a clear understanding of the socio-cultural and environmental aspects of resource governance.

2. Secondary Data:

Empirical Reports:

The data from the Hindu Kush Himalaya Assessment Report (ICIMOSD, 2023) and related publications include quantifiable information on the rates of glacier retreat, water shortages, and the subsequent effects on the communities.

Scholarly Literature:

Studies like Gagné & Chostak's (2023) examination of citizenship and drought strategies in the Indian Himalayas give a sophisticated understanding of how the governance systems affect resource rights and climate resilience.

Policy Analysis:

Documents and reviews on governance models such as the Ladakh Autonomous Hill Development Council (LAHDC) are consulted to evaluate the efficacy of these systems of government in solving local problems (Gagné & Chostak, 2023).

Justification for Case Study: Ladakh

Ladakh is so ecologically fragile that its exploration of it serves as a very strong case study as an amplifier of the extreme effects of climate change. The phenomenon is a great example of the challenges experienced by Himalayan communities that are now facing the melting of glaciers posing a risk to water security for almost 2 billion people (ICIMOD, 2023). The choice of Kulum as a microcosm allows for a deeper examination of how state and market interventions impinge on traditional governance and thus, are exposed to climate shocks.

Besides, Ladakh's recent protest movements seem to have thrown light on the fact that centralized governance and local autonomy do not get along well. Campaigns led by activists and advocating for the 6th Schedule of the Indian Constitution stand out as the main cause of the struggle for resource rights and localized climate action. These things make Ladakh the best place to think about the interrelationship between climate change adaptability and governance models.

Qualitative and Narrative Approach:

The qualitative approach emphasizes the revelation of the lived experiences of the participants, the elaboration of the policies by the researchers, and the theoretical insights by researchers' critiques.

Main methods involve:

Thematic Analysis: Themes include "commodification of resources," "climate resilience through local governance," and "displacement due to environmental changes" being detected and evaluated in the data from various sources.

Comparative Analysis: As part of the research, the study uses the comparison of old communal systems of governance with state and market-led models to ascertain their efficiency/inefficiency in dealing with climate vulnerabilities.

Policy Evaluation: Among governance frameworks, those like the LAHDC are to identify the weaknesses in them in not properly addressing the local needs and also, not promoting the environmental sustainability.

Strengths and Limitations

Strengths:

Theoretical frameworks of Polanyi and Ostrom are the very solid analytical tools used in this study. Evidence-backed methods involving case studies and community narratives are used as the main approaches. This provides context-specific insights.

Limitations:

The qualitative data only is the main methodology, therefore, the findings may not be generalisable to other regions. The study is mainly centered around Ladakh and hence, it may not reflect the full range of issues that other Himalayan communities are facing.

Conclusion

The analytical discussion of communal resource rights in terms of state- and market- led development initiatives was aimed at clarifying the very important role of local governance in the climate resilience process. The Ladakh study has graphically demonstrated the obliteration of communal rights that happen to cost due to the act of turning natural resources into commodities and centralized governance, thereby increasing the ecological threats and discounting the traditional knowledge systems that are prerequisites for sustainable development. Karl Polanyi's (1944) concept of "fictitious commodities" is a very good argument against the market-based practices that are converting natural resources into economic assets at the expense of these communities' ecological and cultural identities. Moreover, according to the theory, Elinor Ostrom (1990) set up the framework for collective resource management that demonstrated the process of empowering communities by giving them control and a say in the decision-making, which enabled the local people to improve their environment and make sustainable decisions. Ladakh's case, where the failure of the traditional water-sharing systems and the acuteness of the climate-related disasters take place can be termed as that of the broader global picture in which development priorities sideline community property right. As a consequence, tourism shows up in the spoil, along with contrastive shallow administrative structures, for instance, the mastery of resource usage by the LAHDC, which resulted in the sustainability of intercommunal pitched battles and ecological quantity losses (Gagné & Chostak, 2023). Activist campaigns, including lobbying for the Sixth Schedule of the Indian Constitution, are on the rise and they emphasize the importance of governance reforms that are building local people's input and expertise into policy-making. The results of this research support a fundamental shift in resource governance paradigms from centralized and commodity-driven approaches to community-based ones. Traditional knowledge incorporation in climate adaption schemes enhances ecological sustainability, besides being a means of addressing socio-economic vulnerabilities of marginalized communities. The community-driven decision-making practices, demonstrated by the example of Ladakh, are not only low-cost but also environmentally sustainable and socially fair (ICIMOD, 2023).

professionals to focus on empowering communities to be able to act as the main agent of ecological sustainability and climate resilience globally. The global consequences of these studies extend beyond the Himalayan region with regard to the cleanness of policymakers in facilitating the sustainable development of the whole community. More investigation is required to explore frameworks that can be scaled for making community-based governance part of the climate policies of the world. Cross-country analyses of different ecological and socio-political conditions can get us to the core of how these systems can be adjusted to different areas. Besides, interdisciplinary methods using predictions from environment sciences, economics, and social justice can employ more holistic insights into the relationship between resource rights and the environment. Communitarian rights inclusion is the main element of successful rooting of sustainable development. Society can overcome the twin crises of climate change and resource shortages through the institution of these systems, which innately respect local environmental practices. This study urges decision-makers and development professionals to focus on empowering communities to be able to act as the main agent of ecological sustainability and climate resilience globally.

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Rethinking Global Feminism: A Review of Françoise Vergès' A Decolonial Feminism

Françoise Vergès' *A Decolonial Feminism* is a searing and uncompromising critique of Western feminist canons, challenging readers to reexamine what freedom really is—and for whom. With searing historical clarity and political indignation, Vergès argues how feminism, originally based in revolutionary principles, has been diverted by the forces it was initially intended to overthrow: capitalism, imperialism, and white supremacy. Translated from the French by Ashley J. Bohrer and released by Pluto Press, this short manifesto serves as a clarion intervention within the current project of defining feminism on radically emancipatory and inclusive terms.



Who cleans the world?

Vergès begins with a haunting and foundational query: "Who cleans the world?" This question is not merely rhetorical—it lays the groundwork for an examination of reproductive labour and care work, which maintain not just families but the overall capitalist system. These are the tasks most commonly undertaken by racialised, working-class women—tasks that are invisible, underpaid, and indispensable.

From the Paris Gare du Nord cleaners to the scattered domestic workers in the imperial center, Vergès places at the center those long excluded from feminist mainstream histories.

Colonial Legacies & Capitalist Maintenance

The book traces direct connections between colonial histories and contemporary exploitation of migrant labour. Vergès looks back at how European powers such as France and the UK rebuilt their economies through the importation of colonial subjects—frequently women—into low-paid sectors. This kind of labour was racialised and feminised, adding to what scholar Maria Mies terms the process of "housewifization," whereby women's work is naturalised, invisibilised, and rendered unproductive in the sight of capital.

This secret engine of capitalism is most apparent in moments of crisis, like the COVID-19 pandemic, when racialised women were disproportionately put on the line and positioned as disposable and necessary at the same time. In this way, Vergès invites the reader to recognize how structural violence is not something accidental but is, in fact, central to the global capitalist system.

Co-optation of Feminist Language

One of Vergès' strongest criticisms is against Western feminism as complicity with empire. She investigates how feminism has been taken over by liberal and state interests, reframed as an inclusive project within already established systems of power rather than their overthrow. The rhetoric of liberation is watered down to neoliberal ends, in which "empowerment" is embracing the "girlboss" figure rather than upsetting the oppressive structures of capitalism and colonialism.

This co-optation is most evident in the French treatment of Muslim women. Vergès locates the prohibition on the burqa and niqab in colonial propaganda, when unveiling was a tactic of domination. Now, the French state uses secularism and "women's rights" to justify Islamophobic legislation, with white feminists lining up in support. At this point, feminism is used not as a force of freedom, but as a force of control—turned against the very women it professes to liberate.

Civilisational Feminism and Racial Hierarchies

Vergès calls this "civilisational feminism"—a tradition based on the idea that European women had to lead and rescue their non-European sisters. This reasoning, which began in the suffrage movement, was never universal emancipation. Through examples such as Hubertine Auclert, Vergès shows that white feminists tended to support racial hierarchies to make the argument for their own progress. Auclert publicly denounced the extension of the franchise to Black men in the colonies, claiming it was an insult to the dignity of white women.

Decolonial feminists, by contrast, demanded an end to empire, slavery, and capitalist exploitation. But their histories were buried, their accomplishments erased or misrepresented. Vergès calls on us to bring those voices back to life—not to jubilate at them in the abstract, but to rekindle their revolutionary

Sanitizing and Silencing Radical Histories

The liberal feminist canon, Vergès contends, selectively only accepts those women whose radical politics may be erased or softened. Rosa Parks is recalled not as a trained activist who defied American apartheid, but as a quiet seamstress. Claudia Jones, an avowed anti-capitalist and anti-imperialist, is completely written out of the record. Where inclusion is not possible, exclusion becomes necessary: radical Black and Brown women are too angry, too political, too problematic to assimilate.

This sanitization of history has a purpose. In order to render feminism compatible with the imperial state, its history has to be rewritten. Resistance needs to be depoliticised. Language needs to be stripped of its revolutionary meaning.

Towards a Decolonial Feminism

Vergès does not present simple solutions, but her trajectory is evident. A decolonial feminism in the truest sense starts by putting at its centre the lives and work of those who have been marginalized—cleaners, carers, domestic workers, and all racialized women who keep the world going while being denied dignity in it. It is a feminism that refuses co-optation, one that stands against capitalism, empire, and patriarchy.

She leaves readers with urgent questions: How has feminism turned into a means of domination and not liberation? Why is care work so under-valued? What does it mean to decolonise feminism properly? By asking these questions, Vergès demands that the fight for women's rights should be indivisible from the fight against racial capitalism.

A Decolonial Feminism is both a call to arms and a denunciation. It holds out mainstream feminism accountable for its shortcomings while charting a new direction—one based on solidarity, remembrance, and revolutionary love. Anyone interested in a politics that is truly liberatory cannot afford not to read this book. Françoise Vergès reminds us that feminism needs to do more than inquire about who gets seated at the table. It needs to inquire about who wiped down the table—and at what expense.

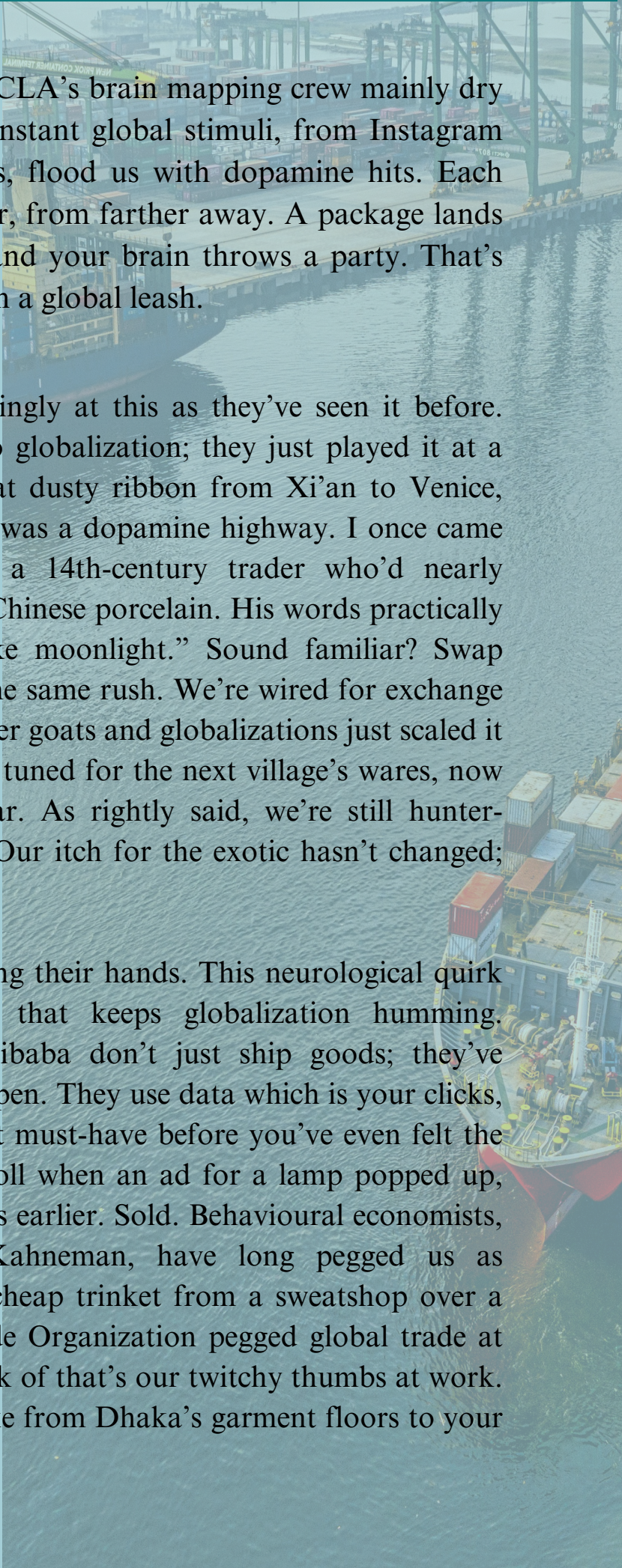


The Greedy Globalization's Neurological Takeover



I was halfway through a cup of Matcha coffee brewed from powder shipped 7,000 miles to my house when it hit me: globalization isn't just about trade routes or GDP. It's about what's simmering in our heads. That green powder, grown on a hillside I'll never see, ordered with a tap on my phone, wasn't just a morning ritual. It was a tiny jolt of dopamine, a chemical handshake between my brain and a world-spanning economy. We're told globalization's a marvel of logistics which are ports humming, jets soaring, but peel back the curtain, and it's something primal: a rewiring of our neurology, turning us into greed-driven cogs in a \$100 trillion machine.

This isn't a conspiracy. It's biology, and it's been brewing longer than my coffee. Our brains, those three-pound relics of the Pleistocene, were built to chase rewards as simple as berries, a warm cave, a nod from the tribe. Neuroscience tells us the mesolimbic dopamine system, a tangle of neurons deep in our grey matter, lights up when we score. Back then, it was survival. Now, it's a sale on a scarf from Kashmir or a gadget forged in Samsung's neon-lit factories.



I stumbled across a study from UCLA's brain mapping crew mainly dry stuff, but the gist was electric: constant global stimuli, from Instagram ads to influencers flaunting hauls, flood us with dopamine hits. Each ping trains us to want more, faster, from farther away. A package lands from halfway across the planet, and your brain throws a party. That's not commerce. That's chemistry on a global leash.

Anthropologists would nod knowingly at this as they've seen it before. Our ancestors weren't strangers to globalization; they just played it at a slower tempo. The Silk Road, that dusty ribbon from Xi'an to Venice, wasn't just about silk or spices. It was a dopamine highway. I once came across a yellowed journal from a 14th-century trader who'd nearly bankrupted himself for a crate of Chinese porcelain. His words practically trembled: "The glaze gleamed like moonlight." Sound familiar? Swap porcelain for an iPhone, and it's the same rush. We're wired for exchange that is bartering shells, haggling over goats and globalizations just scaled it to absurdity. Our nomadic brains, tuned for the next village's wares, now grapple with a planet-sized bazaar. As rightly said, we're still hunter-gatherers, just with better Wi-Fi. Our itch for the exotic hasn't changed; only the delivery speed has.

Economists, meanwhile, are rubbing their hands. This neurological quirk isn't a bug as it's the feature that keeps globalization humming. Companies like Amazon and Alibaba don't just ship goods; they've cracked our reward circuits wide open. They use data which is your clicks, your hesitations to dangle the next must-have before you've even felt the pang. I remember a late-night scroll when an ad for a lamp popped up, eerily timed to a chat I'd had hours earlier. Sold. Behavioural economists, like the sharp-minded Daniel Kahneman, have long pegged us as irrational saps for overvaluing a cheap trinket from a sweatshop over a pricier local buy. The World Trade Organization pegged global trade at \$28 trillion in 2022, and a fat chunk of that's our twitchy thumbs at work. It's a goldmine: supply chains snake from Dhaka's garment floors to your doorstep, all riding our greed.

But there's a shadow to this shine. The wealth piles up like global GDP's a staggering \$100 trillion now but it's not landing evenly. The top 1% hoard the dopamine-driven spoils, their yachts and private jets a testament to the system's tilt. The rest of us? We're chasing crumbs, maxing out credit cards for a hit of that same buzz. I met a guy in a Delhi café once, a delivery driver who'd splurged his month's pay on a knockoff watch from Dubai. "Feels good for a day," he shrugged. That's globalization's promise, fleeting highs, uneven lows.

Histories got a front-row seat to this show, and it's smirking. Greed's been globalization's co-pilot since we had maps to draw. The East India Company didn't just trade tea but it hooked British elites on porcelain and paisley while bleeding Bengal dry. Spanish galleons hauled Incan gold across oceans, sparking wars and crashing currencies. I once sat in a dusty library, flipping through a book in which some Dutch merchant was tallying tulip bulbs like they were Bitcoin. Today's tech titans are the new nabobs, peddling smartphones and fast fashion instead of spices. The pace is what's shifted: galleons took months; now it's milliseconds.

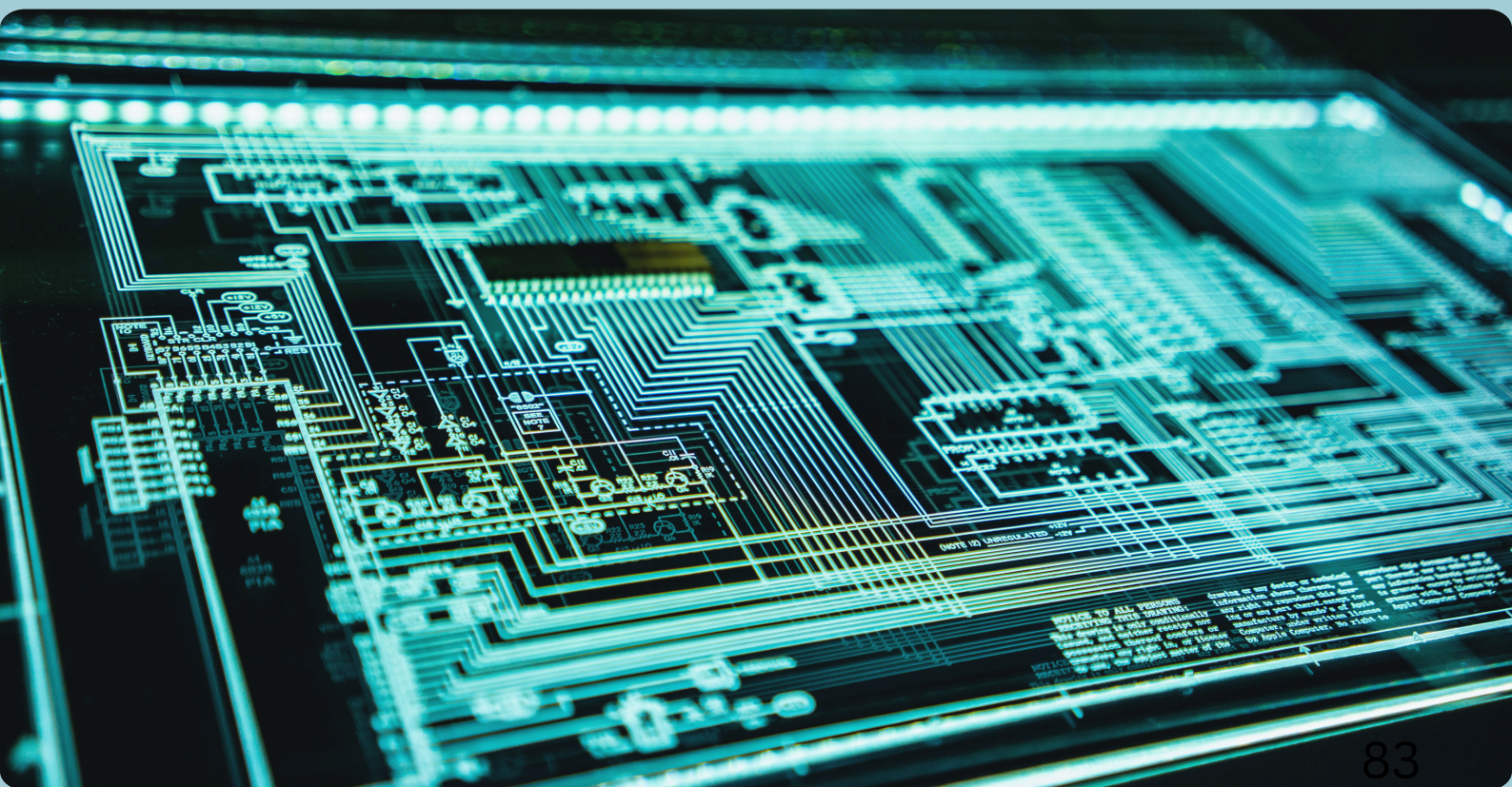
Here's where the plot thickens and it's not pretty. Psychologists are sounding alarms: we're hooked. In South Korea, where online shopping's a cultural juggernaut, compulsive buying's spiked therapists there call it "digital dopamine disorder." I read about a Seoul student who blew her tuition on K-pop merch shipped from Japan; she laughed it off, but her eyes were tired. It's not just her globally, we're tethered to packages, not people. Sociologist Sherry Turkle's work haunts me here: she's tracked how our screen time's left us lonelier, swapping neighbours for next-day delivery. I met a woman in Mumbai who hadn't spoken to her flatmate in weeks but knew her FedEx driver's kids' names. That's globalization's quiet gut punch.

Environmentally, it's a slow-motion car wreck. Fast fashion's carbon footprint rivals aviation's millions of tons of CO2 for a 500 rupee tee you'll wear twice. I stood in a thrift store once, surrounded by piles of discarded Zara tops, and felt the weight of it. Our greed's trashing the planet, one dopamine hit at a time. And economically? The cracks are widening. Supply chains those miracles of global coordination buckled during COVID, exposing how fragile this greed-fuelled system is. A factory shuts in Vietnam, and your Diwali gift's toast. We've built a house of cards on a neurological fault line.

So, what's the verdict? Is globalization a triumph of human nature our restless, reward-seeking souls stretching across continents? Or a trap we've stumbled into, a casino where the house always wins? I'd argue it's both. Dopamine's a hell of a drug, and the global economy's the slickest dealer in town. Our brains push us to gorge on goods, on status, on the thrill of the faraway but they're not built for this scale. I once watched a kid in a market haggle for a mango, eyes gleaming with victory. That's us, writ global: small wins, big appetites.

Could we rewrite the script? Maybe. Some are trying slow fashion's gaining ground, localism's whispering back. But it's a slog against our wiring. The new trend of dopamine detoxes points to unplugging to reset our cravings. Sounds noble, but try telling that to a world hooked on overnight shipping. The alternative's bleaker: a crash. Not just markets but us, a species undone by its own greed. Imagine it: empty warehouses, ghost ships drifting, our brains buzzing for a fix that never arrives.

Next time you click "Add to Cart," pause. That scarf, that gadget, that coffee it's not just your wallet on the line. It's your head, tangled in globalization's greedy web. We've built a world where desire knows no borders. The question is whether we can live in it or if it'll live through us.



Furniturology

I realized a couple of months ago that the first thing I notice upon entering someone's home for the first time is their ceiling. A 90-degree upward rotation to stare at the pierced breasts of the plaster above. Is it a chandelier house? A Bajaj ceiling-fan house? An unused light-point house?

Popcorn?

There is no purpose to this observation. There is no judgment to be drawn from knowing what kind of ceiling your boss's husband chose to blow three big G's on for this year's New Year's Renovation. But it feels worth knowing nonetheless. Like her 70-year-old mother's name. Or what stream her son plans to take after his 10th-grade boards. There is a significance to ceilings.

Perhaps the dearth of members in a nuclear family leaves one so simply overflowing with empathy that it becomes a biological necessity to anthropomorphize every flat surface one can lay one's eye on—walls, ceilings, kitchen counter, bathroom tiles. Or perhaps the human animal has always been so desperately lonely that removing a chair from his dining table set will inevitably feel like death.

There are souls trapped inside things, for the while that you begin to love them. Phantom memories projecting across curtains unwashed from five Diwalis ago, Worli men and women dancing within canvas frames. Furniture is legacy—that you see, touch, feel, and before you realize, get used to.

The human condition is this: your skin is burrowable. Both beast and beauty are myth. You are living with ghosts.

I still remember the first set of sofas we bought for our first apartment. My sister and I trailing along the coattails of our mother, walking into a villa bigger than our imaginations in inner-city Bangalore.

An old woman with white curls and an arthritically proper smile had shown us around her house: orange-tinted, regally wallpapered. Hardwood furniture lining hardwood floors, each column of each chair shuddering to dip a centimetre below Sal or Teak; bookshelf Mahogany.

What grief must it take to make you sell your life away like that?

The *Dracaena* placed beside the corner glass table of my entrance hallway still gets its leaves cleaned with pieces of water-dipped cotton held between my fingertips every week (month).

There's a hideous red-colored wall at the very back of the living room, plaster peeling away at the edges. When it gets repainted, it will be the same shade.



The Ideal World: A Poetic Manifesto

I wish to live in a world where justice takes flight,
No trade wars, no human soul is forced to
demise,
The place will be a heaven for the greatest minds
to thrive,
As Plato whispers through the air,
“Justice reigns when all is fair.”

A place where starvation no longer haunts the
morning light,
No bombing, no bloodbath of power & no theft
of human rights.
As John Rawls declares in his solemn tone,
“Let fairness guide what’s yet unknown.”

Yet E.H. Carr forewarns with a weary sigh,
“Utopias fade where rulers lie.”
Still, nations dream through frail and torn,
A hope survives, for peace and virtue to be
reborn.

If economies are to align, market growth is sole
to prevail,
The capitalists will thrive while the subaltern will
fail.

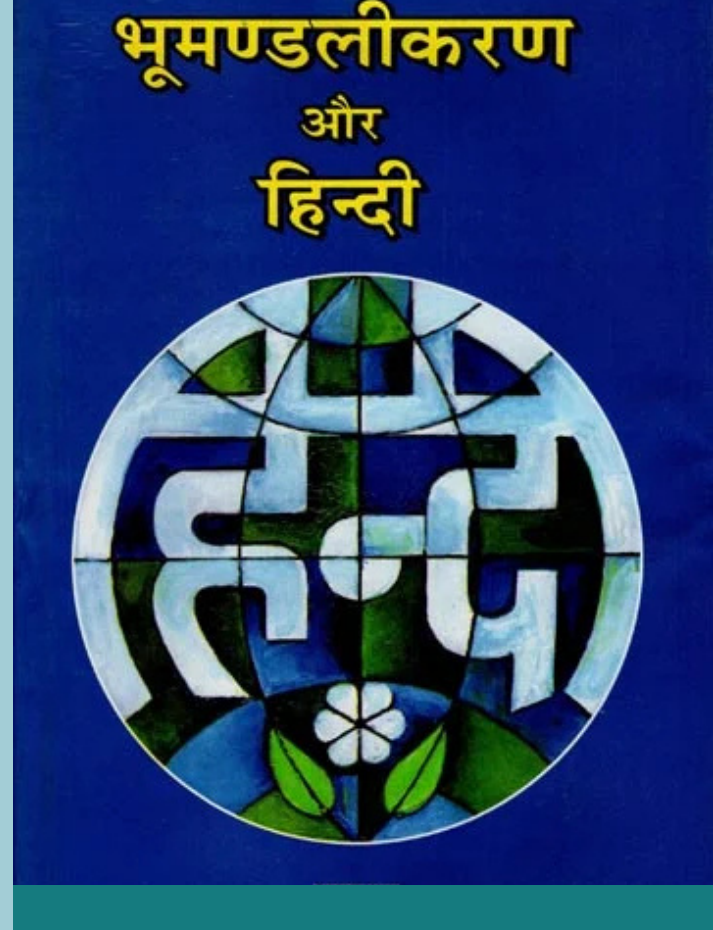
But my ideal world shall lift its veils:
A dawn where justice globalizes more than trade,
Where cooperation, not competition, is the
crusade.
A world that never fails.



वैश्वीकरण, हिंदी और हिंदी साहित्य

भारतीय उपमहाद्वीप में हिंदी भाषा का इतिहास आज से लगभग हजार साल पुराना है। लगभग चार हजार साल पहले आर्यों के आगमन के साथ आई, संस्कृत भाषा से जन्मी हुई हिंदी, कई सारे रूपों में ढलते हुए आज अपने वर्तमान स्वरूप को प्राप्त हुई है। हालांकि संविधान निर्माण के समय 8वीं अनुसूची में 14 भाषाओं को सम्मिलित किया गया परंतु राजभाषा के रूप में हिंदी को स्वीकृति मिली, जिसके पीछे का प्रमुख कारण है भारत में हिंदी भाषा की प्रसिद्धि। 2011 की जनगणना के आंकड़ों के अनुसार इस देश की लगभग 43.63% जनता, हिंदी को अपनी पहली भाषा के रूप में बोलती है अर्थात् प्रयोग करती है। न सिर्फ राष्ट्रीय स्तर पर अपितु विश्व स्तर पर भी हिन्दी विश्व में सबसे ज्यादा बोले जाने वाली भाषाओं में तीसरे स्थान पर है।

जैसा कि सर्व विदित है कि वैश्वीकरण का अर्थ होता है विश्व का आपस में जुड़ना। भारतीय संस्कृति में यह अवधारणा काफी प्राचीन है, जैसा कि इस भूमि के महा उपनिषद में निहित एक श्लोक में कहा गया “वसुधैव कुटुंबकम्” अर्थात् पूरा विश्व एक परिवार है। हालांकि वैश्वीकरण की प्रक्रिया काफी प्राचीन है। पुराने समय में एक सभ्यता से दूसरी सभ्यता में व्यापार वैश्वीकरण का महत्वपूर्ण उदाहरण पेश करता है परंतु आधुनिक वैश्वीकरण की अवधारणा का आरंभ 19 वीं सदी से माना जाता है जब विश्व स्तर पर कारखानों का निर्माण काफी बड़ी संख्या में होने लगा और ज्यादा लाभ कमाने के उद्देश्य से अपने वस्तु की बिक्री के लिए, और उपभोक्ताओं की आवश्यकता पड़ी। में प्रेषित करती है।



प्राचीन समय की तरह ही आधुनिक वैश्वीकरण का प्रमुख घटक भी अर्थशास्त्र ही रहा है। अधिक से अधिक लाभ प्राप्त करने के उद्देश्य से अंतरराष्ट्रीय कंपनियों ने अपना प्रचार उपभोक्ता देश की भाषा में करना प्रारंभ कर दिया है। क्योंकि विज्ञापन किसी भी वस्तु की बिक्री का महत्वपूर्ण घटक होता है इसलिए कंपनियों की यह रणनीति होती है कि उस वस्तु का विज्ञापन जन सामान्य की भाषा में किया जाए जिससे उसकी बिक्री अधिक मात्रा में हो। हिंदी के संदर्भ में इस तथ्य को कोको कोला के विज्ञापन के माध्यम से समझ सकते हैं जो अमेरिकी कंपनी होते हुए भारतीय उपमहाद्वीप में उसका विज्ञापन हिंदी में प्रेषित करती है।

हिंदी भाषा की विश्व व्यापकता का प्रारंभ सन 1800 ईस्वी से माना जा सकता है। भारत के शासन को सुचारू रूप से चलाने के लिए ब्रिटिश शासन द्वारा फोर्ट विलियम कॉलेज की स्थापना 1800 ईस्वी में की गई जिसका मुख्य उद्देश्य भारतीय संस्कृति का गहन अध्ययन कर देशवासियों से संबंध स्थापित करना था। इसी कड़ी में भारतीय भाषाओं मुख्यतः हिंदी के ज्ञान के लिए अनेक प्रयास किए गए। सन 1786 में पहली बार स्कॉटलैंड निवासी जॉन गिलक्रिस्ट ने "अ डिक्शनरी: इंग्लिश एंड हिन्दुस्तानी" नामक शब्दकोश का संकलन किया। इसके पश्चात 1839 में फ्रांसीसी भाषाविद् गार्सा द तासी द्वारा हिन्दी (हिंदुई) तथा उर्दू (हिन्दुस्तानी) साहित्य का सर्वप्रथम इतिहास ग्रंथ "इस्त्वार द ल लितरेत्यूर ऐंडूई ऐ ऐंडूस्तानी" प्रकाशित करवाया गया। परंतु अंतर्राष्ट्रीय स्तर पर हिंदी को पहचान 19वीं सदी के अंत से मिलना प्रारंभ हुई जब ब्रिटिश अधिकारी सर जॉर्ज अब्राहम ग्रियर्सन ने भारत में सेवा देते हुए महान कवि तुलसीदास को पढ़ा और ये घोषणा कर दी कि यूरोपीय साहित्य में, कोई भी रचना तुलसी कृत रामचरितमानस के समकक्ष नहीं है। इसके बाद रूसी लेखक अलेक्सेई पैत्रोविच वरान्नि कोव ने भी रामचरितमानस का रूसी भाषा में अनुवाद किया।

वैश्वीकरण की प्रक्रिया का हिंदी पर प्रभाव इस रूप में समझा जा सकता है कि हिंदी भाषा के लगभग 27 से 28 प्रतिशत शब्द विश्व की अन्य भाषाओं जैसे अरबी, फारसी, फ्रेंच आदि से ग्रहण किए गए हैं जिसके पीछे का महत्वपूर्ण कारण है विभिन्न संस्कृतियों द्वारा भारत भूमि पर राज किए जाना। न सिर्फ भारत बल्कि कई सारे अन्य देश ऐसे हैं जहां हिन्दी का बोलबाला है। हिंदी के इस प्रसार का मुख्य कारण, ब्रिटिश हुकूमत के दौरान गिरमिटिया मज़दूरों के रूप में काफी बड़ी संख्या में हिन्दवासियों का विदेश भूमि पर पलायन रहा है। आज से लगभग डेढ़ सौ साल पहले भारत के जो मजदूर दूसरे देशों को गए उन्होंने वहां पर अपनी संस्कृति को कायम रखते हुए, जीवन की सुविधा के लिए अपनी मातृ भाषा हिन्दी का ही प्रयोग किया जिसके परिणामस्वरूप हम यह देख सकते हैं कि आज फिजी और मॉरीशस की लगभग आधी जनसंख्या हिंदी भाषीय है।

वैश्वीकरण का हिंदी साहित्य पर भी प्रभाव अछूता नहीं रहा। वैश्वीकरण की इस प्रक्रिया में न सिर्फ वस्तुओं का ही आदान प्रदान हुआ बल्कि विभिन्न संस्कृतियों और भाषाओं ने भी एक दूसरे से संबंध स्थापित किया। हिंदी साहित्य का अन्य साहित्यों से परिचय अनुवादों द्वारा हुआ। विश्व साहित्य की महान रचनाओं में शायद ही कोई ऐसी रचना हो जिसका अनुवाद हिंदी भाषा में न किया गया हो। आंकड़ों के अनुसार विश्व की लगभग चार हजार पुस्तकों का अनुवाद हिंदी भाषा में अब तक हो चुका है। उदाहरणार्थ विश्व के महानतम साहित्यकार विलियम शेक्सपीयर की लगभग सभी रचनाओं का हिंदी में अनुवाद किया जा चुका है जो हिंदी पाठकों को विदेशी संस्कृतियों से परिचय प्राप्त करने में लाभदायक रही। अनुवाद की इसी प्रक्रिया ने हिंदी में रचित पुस्तक को बुकर पुरस्कार से सम्मानित होने का अवसर प्रदान किया। 2022 में गीतांजलि श्री कृत रेत समाधि का डेजी रॉकवेल द्वारा अनुवादित "टॉम्ब ऑफ सैंड" को बुकर पुरस्कार से सम्मानित किया जो विश्व साहित्य का सबसे बड़ा पुरस्कार है। रेत समाधि हिंदी साहित्य की पहली पुस्तक के रूप में बुकर पुरस्कार प्राप्त कर विश्व स्तर पर हिंदी को एक नई मुकाम पर पहुंचाया है।

इसी के साथ विदेशी भाषाओं की पुस्तकों का प्रभाव भी हिंदी साहित्यकारों की रचना में रहा है। हिंदी के प्रसिद्ध लेखक सचिदानंद हीरानंद वात्स्यायन अज्ञेय ने अपनी पुस्तक “शेखर एक जीवनी” पर फ्रांसीसी लेखक रोमां रोलां के जीन-क्रिस्टोफ़ उपन्यास का प्रभाव स्वीकार किया है साथ ही साथ हिंदी साहित्य के गहन अध्ययन से हम इस बात से भी अवगत होते हैं कि हिंदी के तमाम लेखक पश्चिमी लेखकों उदाहरणार्थ टी एस एलियट ,

विलियम वर्ड्सवर्थ, जॉर्ज बायरन आदि से प्रेरित हुए हैं इसका एक अच्छा उदाहरण हमें शेखर एक जीवनी में ही देखने को मिल जाता है जिसमें अज्ञेय ने डांटे गेब्रियल रॉसेटी , क्रिस्टीना रॉसेटी , एडना विसेंट मिलय , अल्फ्रेड टेनिसन , विलियम वर्ड्सवर्थ , पर्सी बिशे शेली , जॉर्ज बायरन , जॉन कीट्स और वाल्टर स्कॉट जैसे रोमांटिक और गीतात्मक कवियों को भी उद्धृत या उल्लेख किया है ।

हिंदी साहित्य के अध्ययन से हमें यह भी जानकारी प्राप्त होती है कि किस प्रकार पाश्चात्य दर्शन ने हिंदी लेखकों को प्रभावित किया। साथ ही साथ हिन्दी साहित्य में पाश्चात्य दर्शन के तत्वों की भी तस्वीर साफ होती दिखती है। विश्व युद्ध के पश्चात भारतीय लेखकों पर कई सारे पाश्चात्य दर्शन का प्रभाव पड़ा जिन्होंने हिंदी साहित्य में एक नए युग को जन्म देने में महत्वपूर्ण भूमिका निभाई।

पश्चिम में जब मशीनीकरण का दौर अपने चरम पर था तब रूसो के दर्शन से प्रेरणा लेकर विलियम वर्ड्सवर्थ एवं सैमुअल टेलर कॉलरिज ने अंग्रेजी साहित्य में रोमांटिसिज्म का सूत्रपात किया जो जिसका अनुवाद हिंदी साहित्य में आचार्य शुक्ल ने स्वछंदतावाद के रूप में किया। रोमांटिसिज्म की मूल विशेषता उस मशीनी युग में घटती हुई मनुष्य और प्रकृति की महत्ता को फिर से स्थापित करना था। हिंदी साहित्य में स्वछंदतावाद का प्रणेता द्विवेदी युगीन कवि श्रीधर पाठक को माना गया। श्रीधर पाठक ने मनुष्य के जीवन और जगत की सच्चाई को समझाते हुए लिखा था "जगत है सच्चा, तनिक न कच्चा, समझो बच्चा, इसका भेद।।

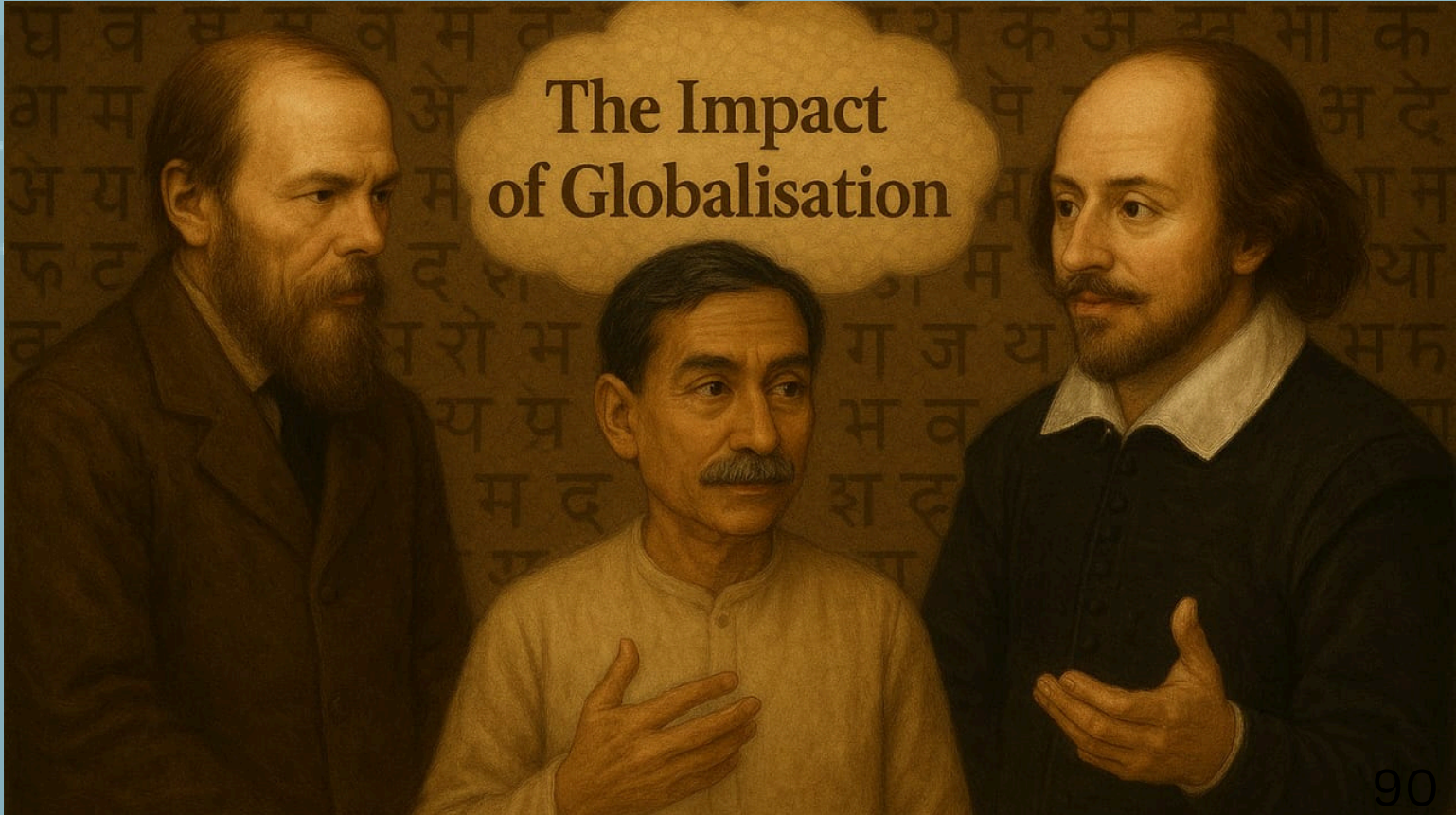
लिखो, ना लेखनी करो बंद, श्रीधर सम सब कभी स्वच्छंद"।

बाद में स्वछंदतावाद का विकास छायावाद के रूप में हुआ परंतु शुरू में आचार्य शुक्ल ने छायावाद के महत्वपूर्ण स्तंभ जयशंकर प्रसाद , सूर्यकांत त्रिपाठी निराला, महादेवी वर्मा, सुमित्रानंदन पंत को इस श्रेणी में सम्मिलित नहीं किया। स्वछंदतावाद में जिस खड़ी बोली की स्थापना हुई थी , छायावाद युग में वो अपने विकास की चरम अवस्था पर पहुंची साथ ही साथ स्वछंदतावाद के समय जिस प्रकृति की स्वतंत्र विषय के रूप में स्थापना हुई थी वो छायावाद युग में पहुंचकर मानवीकरण को धारण हुई और स्त्री के समान सुंदर हो गई।

हालांकि स्वछंदतावाद और छायावाद में प्रमुख अंतर उनके दृष्टिकोणों को लेकर था। भारत में ये लड़ाई मशीनीकरण से नहीं अपितु राष्ट्रीय पराधीनता तथा सामाजिक व रूढ़िवादी व्यवस्थाओं से थी।

इसके बाद 1936 से लेकर 1943 तक जो प्रगतिवाद आंदोलन चला, उसकी भी मूल प्रेरणा मार्क्सवाद से प्रभावित थी। ऐसा कहा जाता है कि राजनीति में जो स्थान मार्क्सवाद का है हिंदी साहित्य में वो स्थान प्रगतिवाद का है। भारत में प्रगतिवाद की शुरुआत 1936 में स्थापित "प्रगतिशील लेखक संघ" से मानी जाती है जिसके अध्यक्ष मुंशी प्रेमचन्द थे। अगर भारत के उस समय की परिस्थिति की बात करें तो उस समय भारत में पूंजीवाद का विकास हो रहा था और कई क्रांतिकारी जैसे सुभाष चंद्र बोस और भगत सिंह मार्क्सवादी विचारों के समर्थक थे। इसके अलावा गांधी जी के दो आंदोलनों (असहयोग तथा सविनय अवज्ञा) की विफलता ने भी इस आंदोलन के विस्तार में भूमिका निभाई। समाज के सभी वंचित वर्ग अपनी आजादी के लिए मैदान में उतर चुके थे, जिनको ताकत लेखकों ने अपनी लेखनी और विचारों से दी। मार्क्सवाद से प्रभावित होकर राहुल सांकृत्यायन ने कई पुस्तकों की रचना की जिसमें "भागो नहीं, दुनिया को बदलो" प्रमुख है। इसी के साथ केदारनाथ अग्रवाल, केदारनाथ सिंह, नागार्जुन आदि कई साहित्यकारों ने उस समय के यथार्थ का सजीव चित्रण किया।

वास्तव में वैश्वीकरण की ये प्रक्रिया पूरे विश्व को एक गांव के रूप में बनाकर, पूरे मनुष्य समुदाय को एक परिवार के तौर पर स्थापित करने का प्रयास करती है। वस्तुओं और संस्कृतियों के आदान प्रदान के साथ ही साथ भाषा का लेन देन भी वैश्वीकरण का एक महत्वपूर्ण परिणाम रहा है। अतः हमें अपनी मातृ भाषा से जुड़े रहते हुए, भारत की अन्य भाषाओं को सीखते हुए अन्य विदेशी भाषाओं से भी निसंकोच भाव से संबंध स्थापित करना चाहिए। दूसरी भाषा के शब्दों को अपनी भाषा में समिलित करने से भाषा और समृद्ध ही होगी। इस संदर्भ में हिंदी लेखक नीलोत्पल मृणाल अपनी पुस्तक "डार्क हॉर्स" नाम के पीछे की कारण की व्याख्या करते हुए कहते हैं कि "हर भाषा को दूसरी भाषा के शब्द चखने चाहिए। जो पचने लायक होगा वो हजम हो जाएगा और अपच होगा तो उगल दिया जाएगा"।



एक-जश्न



एक जश्न में चाहता हूं
हर काले - गोरे, जवान - बूढ़े
मिलकर दे इंसानियत को सलाम
न रूस न चीन न देश हिंदुस्तान
हाथ पकड़ मिलकर हराएं
वो बेड़ी भेदों की, गुलाम

तोड़ डालें बेड़ी भेदों की
सारा जहां एक, एक समान

एक जश्न मैं चाहता हूं
नफरतों के बादल जब छिप जाए
रह जाए शांति, करुणा साथ ही
न अमीर न गरीब न मध्यवर्गी
थम जाए और चले फिर से
राह श्रद्धा, सबूरी, भक्ति की

हाथ पकड़ सब धर्म साथ
कहें साथ, परमात्मा एक ही

एक जश्न मैं चाहता हूं
सुख - दुख जब सब रह जाए
हर निजी स्वार्थ छोड़ तमाम
न जवान न किसान न विज्ञान
एक धारा हो सत्य धारा
पेड़ - पौधे, पशु - पक्षी, फिर इंसान

अन्याय न टीके न्याय साथ
मिलकर बने फिर विश्व महान

क्या मैं नक्सल ?

बाप की जान लेकर , ठूस देंगे उनके खाते में 5 लाख
और बचे हुए लाखों से खरीद लेंगे एक और हथियार, मां को मारने के लिए ।

छीन लेंगे मेरे हाथों से किताबों को और पकड़ा देंगे एक मशाल
मेरे गांव को , मेरे ही हाथों से लगवा देंगे आग ।

तलवारें लेकर मेरे ही बगल में होंगी मेरी बहनें
अपनी इज्जत की खुद ही रक्षक बनकर खड़ी रहेंगी पूरी रात
और जो उनमें से किसी ने भी किया प्रतिरोध
तो मारी जाएंगी सुबह ही

औरतों की लाशों पर चीख रहे होंगे नंगे बच्चे
भूखों को शिकार के तौर पर प्रयोग करेगी सरकार ।

मुझसे पूछेंगे क्या तुम नक्सल हो
और मैं कह दूंगाहां
झूठ बोलते ही मार दिया जाऊंगा , सच बोलता तो भी मारा ही जाता ।

चला जाऊंगा खुद ही अपने खेत में दफ़न होने
मेरे एक हाथ में होगा पलाश....दूसरे में संविधान
और ठूसी हुई मिलेगी मेरी जेब में , माओ की एक तस्वीर

हर्ष वर्धन प्रिंस



