Enabling the IIHS Vision, Part 2

Brandon Muramatsu

(with special thanks to Kavita’s GPRS modem)

January 2010
2 Demos For January 2010

- **SpokenMedia**
  - Video/audio transcription, enabling translation
  - Process and tools
  - “Access to high-quality learning must be open to all”

- **Open IIHS Experience**
  - Course/activity design; student interaction
  - “Make curriculum openly available”
“Goal 3. Work plan to delivery the curriculum by September 2010.”

– Aromar Revi
5 January 2010

...getting from curriculum and courses to activities and the learner...
Our Goals with this Demo

- Demonstrate linking content with the curriculum
- Provide a vision of how students might interact with content
Open IIHS Interactive Education

Open IIHS Curricular Activities

Content Development and Authoring

Content Discovery and Re-use

Collaboration

Assessment

Open IIHS is a realization of the WHOLE educational infrastructure
Lifecycle

Curriculum → Course → Activity → Delivery/Use → Assessment
Figure 7: Commons Course - Contemporary India
Inclusion and Exclusion: Social, Political, Economic and Cultural

Rural and Urban Livelihoods

Economic Inequality

Conceptualising Inequality

Possible Resources

Select Sources

Search
Social Exclusion/ Inclusion: South Asian vis-à-vis Western Discourse

By Mohan Das Manandhar
Rajan Bajracharya

Background

"Social Exclusion" – the term by itself originated in France in 1974 - has lineage to the enormous European literatures of 1960's and 60's on social division and inequality which emphasize the severity of the poor or disadvantaged members of the European society who lacked in the adequate resources to achieve the acceptable standards of well being and the participation in the customary activities of society. Nevertheless, the social exclusion that exists in the South Asian societies since the traditional past before the discourse of Europe exhibits in some respects quite distinct feature from many other societies of the world.

South Asian Context

The distinctiveness is on account of the stratificatory system of caste and undergoing socio-political practices of religion that prevailed, in one form or the other, in the South Asian societies for centuries which excluded a community as whole from common facilities or benefits. The religion, caste and ethnicity are the prime politically mobilizing factor and the base of social structure in the South Asian region. The religion, caste and ethnicity has influential role in any sort socio-political activities in the region ranging from anti-colonial movement against British Rule to hot burning Naxalite and Maoist movement of current days; military takeover to separation of federal state. The crosscutting between the religious caste and ethnic communities gave birth to issues of communal identity politics including regional nationalism and caste and ethnic based parties.

The South Asian politico and socio structure which has great influence of religion, caste and ethnicity has the social exclusion in two lines – Purity/ Impurity and Enslavable/ Non-Enslavable. Through religious angle, there is enslavement of majority religious group against religious minority group, Indigeneous and Tribals. For instance, majority Muslims of Pakistan and Bangladesh dominates the Hindu minorities. Hindu majorities of India and Nepal dominate Muslims and Indigenous minorities. In term caste, Dalits are regarded as impure and enslaved by high caste group as their manual work (viz. blacksmith, barber, plumber and other) are of low status. The contemporary fact of South Asian state and society is its adaptation of division of labor on the basis of caste with Dalits being lowest in this hierarchy. Dalits are spread in every country of South Asia. The South Asian counties have legally made caste system void but it has limited in word but not in practices. So, in many instance, South Asian political has observed the rising of caste based political parties against such discrimination – viz. Bahujana Samajwadi Party, the ruling party of Uttar Pradesh of India, had evolved against Dalit discrimination in India. In term of ethnicity, the minority ethnic groups are enslaved by majority viz. Balochistan province, resides by deprived ethn...
Social Exclusion/ Inclusion: South Asian vis-à-vis Western Discourse

By Mohan Das Manandhar
Rojan Bajracharya

Background

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South Asian Context

The distinctiveness is on account of the stratificatory system of caste and undergoing socio-political practices of religion that prevailed, in one form or the other, in the South Asian societies for centuries which excluded a community as whole from common facilities or benefits. The religion, caste and ethnicity are the prime politically mobilizing factor and the base of social structure in the South Asian region. The religion, caste and ethnicity has influential role in any sort socio-political activities in the region ranging from: anti-colonial movement against British Rule to hot burning Maoist and Maoist movement of current days; military takeover to separation of federal state. The crossing between the religious caste and ethnic communities gave birth to issues of communal identity politics including regional nationalisms and caste and ethnic based parties.

The South Asian politics and socio structure which has great influence of religion, caste and ethnicity has the social exclusion in two lines – Purity/ Impurity and Envisable/ Non- Envisable. Through religious angle, there is enslave to a majority religious group against religious minority group, indigenous and Tribal. For instance, majority Muslims of Pakistan and Bangladesh dominates the Hindu minorities; Hindu majorities of India and Nepal dominate Muslims and Indigenous minorities. In term caste, Dalits are regarded as impure and enslaved by high caste as their manual work (viz. blacksmith, barber, plumber and other) are of low status. The contemporary fact of South Asian state and society is its adaptation of division of labor on the basis of caste with Dalits being lowest in this hierarchy. Dalits are spread in every country of South Asia. The South Asian counties have legally made caste system void but it has limited in word but not in practices. So, in many instance, South Asian politics has observed the rising of caste based political parties against such discrimination – viz. Bahujana Samajwadi Party, the ruling party of Uttar Pradesh of India, had evolved against Dalit discrimination in India. In term of ethnicity, the minority ethnic groups are enslaved by majority viz. Balochistan province, resided by deprived ethnic
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Magic Occurs…

…transition from content linked to concept map to a student view…
IIHS Course Description

Poverty and Inequality

This section of the course enables poverty and inequality in India, an measure their extend and asaspect historical and current poverty-alle

Activity Description

Measuring Poverty and Inequality experimental data: political and measurement.

VUE Concept Map

Continue
Social Exclusion/Inclusion: South Asian vis-à-vis Western Discourse

By Mahan Das Mandal
Sujat Baral
Vrishali

Background
Social Exclusion

Historical origin of the term ‘social exclusion’

The distinction lies on account of the stratification system of caste and underlining socio-political practices of religion that pervade, in one form or the other, in the South Asian societies for centuries which excluded a community across from common facilities or benefits. The religion, caste and ethnicity were the prime criteria for excluding a community from common facilities or benefits. The religion, caste and ethnicity have been the deciding factors for exclusion in many societies across the world.

The South Asian society is a society that has gone through a process of inclusions and exclusions. The idea of community identity has been an important factor in the South Asian society. The idea of community identity has been an important factor in the South Asian society. The idea of community identity has been an important factor in the South Asian society. The idea of community identity has been an important factor in the South Asian society.

Discussion

Aromar: I think this article misses some of the major points...
Kavita: The article does include some of the issues most relevant...
Social Exclusion/ Inclusion: South Asian vis-à-vis Western Discourse

By Nehan Das Mandhar
Aslin Banskhetra

Background

"Social Exclusion" - the term first used in France in 1974 - has been widely discussed in social and political circles in the region ranging from local to national level. The term refers to the social exclusion of people based on their religious, cultural, or ethnic identity. This is closely linked to the concept of "Social Inclusion," which is the opposite process, where all members of society are included and participate fully in the social, economic, and political life of the country.

Discussion

Aromar: I think this article misses some of the major points...
Kavita: The article does include some of the issues most relevant...
Social Exclusion/Inclusion: South Asian vis-a-vis Western Discourse

By Nehan Das Manandhar

Background

"Social Exclusion" – the term is first introduced in France in 1984. It refers to the marginalization of those who are excluded from social and cultural expectations, opportunities, and resources. This exclusion can result in various forms of discrimination, such as economic, political, and social. The global economy and its impact on social and economic policies have led to a growing awareness of the importance of social inclusion.

The distinctiveness of the South Asian context is characterized by a combination of cultural, historical, and political factors. The region's diverse cultural traditions, religious beliefs, and political institutions contribute to a unique identity.

Discussion

Aromar: I think this article misses some of the major points...

Kavita: The article does include some of the issues most relevant...
Social Exclusion/ Inclusion: South Asian vis-à-vis Western Discourse

By Mohan Das Manandhar
Rojan Bajracharya

Background

"Social Exclusion" – the term by itself originated in France in 1974 - has its lineage in the literatures of 1950’s and 60’s on social division and inequality which emanate from the disadvantaged members of the European society who lacked in the adequate acceptance of their standards of well being and the participation in the customary activities. Social exclusion that exists in the South Asian societies since the traditional past be exhibits in some respects quite distinct feature from many other societies of the world.

South Asian Context

The distinctiveness is on account of the stratification system of caste and undergoing socio-political practices of religion that prevailed, in one form or the other, in the South Asian societies for centuries which excluded a community as whole from common facilities or benefits. The religion, caste and ethnicity are the prime politically mobilizing factor and the base of social structure in the South Asian region. The religion, caste and ethnicity has influential role in any sort socio-political activities in the region ranging from: anti-colonial movement against British rule to hot burning Naxalites and Maoist movement of current days; military take-over to separation of federal state. The crosscutting between the religious caste and ethnic communities gave birth to issues of communal identity politics including regional nationalism and caste and ethnic based parties.

The South Asian politics and socio structure which has great influence of religion, caste and ethnicity has the social exclusion in two lines – Purity Impurity and Enslaveable/ Non-Enslaveable. Through religious angle, there is enslavement of majority religious group against religious minority group, Indigenous and Tribal. For instance, majority Muslims of Pakistan and Bangladesh dominates the Hindu minorities; Hindu majorities of India and Nepal dominate Muslims and indigenous minorities. In term caste, Dalits are regarded as impure and enslaved by high caste group as their manual work (viz. blacksmith, barber, plumber and other) are of low status. The contemporary fact of South Asian state and society is its adaptation of division of labor on the basis of caste with Dalits being lowest in this hierarchy. Dalits are spread in every country of South Asia. The South Asian counties have legally made caste system void but it has limited in word but not in practices. So, in many instance, South Asian politics has observed the rising of caste based political parties against such discrimination – viz. Bahujana Samaj Party, the ruling party of Uttar Pradesh of India, had evolved against Dalits discrimination in India. In term of civil society these groups are protected and rights enforced against caste and religious discrimination but they have not had significant impact on the above mentioned cases.
...a possible vision

- Engaged with Peer-to-Peer University developing a platform to test the collaboration
  - Beta platform – January 15
  - Course use – February 1, 3.003 at MIT and P2PU courses

- Starting a consortium, the Campus Project
  - Universidad Oberta de Catalunya
  - Universite de Lyon
Thank You!

Brandon Muramatsu, mura@mit.edu