

CHAPTER 50

SOCIOLOGY

Doctoral Theses

01. FAZILI (Gowhar Ashraf)
Political Subjectivity in Kashmir : An Ethnographic Exploration.
Supervisor : Prof. Nandini Sunadar
Th 24055

Abstract
(Verified)

In much of the scholarship on Kashmir there has been limited engagement with the processes through which people come to acquire particular kinds of political subjectivity. Though the popular and literary modes of expression in Kashmir are saturated with it, as an analytical category, political subjectivity has been peripheral to the academic discourse on Kashmir. This work makes the understanding of political subjectivity in Kashmir its central focus. By political subjectivity I mean how the prevailing political structures and processes impinge on the lives of people, shaping them both individually and collectively; how people make these processes and structures intelligible to themselves; how they are interiorized, transformed or resisted, both discursively and through political action imbricated with everyday life—in other words how subjectivity is generated by and in turn generates the political in Kashmir. By drawing attention to localized subject positions, I show what it means to be a subject of a contested territory that has been witness to multiple wars, prolonged insurgency, and sustained political resistance to assimilation and external control. The situation has engendered complex forms of consciousness and relatedness to selves, communities and circumstances in which people's lives are implicated. By engaging with the political through the everyday, ordinary and intimate, by emphasising discursive fissures and dynamic processes that animate the political on the ground, I complicate the presumed understanding of identity as reflected in traditional academic writing on Kashmir— an understanding that has rendered the dynamics of the lived reality in Kashmir opaque to understanding.

Contents

1. Introduction 2. Conceptual framework 3. Local agitations globalised context: A case study of shopian and Bomai 4. Familial grief, resistance and the political imaginary in Kashmir 5. Police subjectivity in occupied Kashmir: Reflections on an account of a police officer 6. Writing (As) resistance: Storytelling as a political act. Conclusion. Glossary. Bibliography.

02. HEBBER (Nandini)
Understanding Caste, Gender and Sexuality : A study of Youth in South India.
Supervisor : Dr. Janaki Abraham
Th 24057

Contents

1. Mapping gender and caste in an engineering college 2. The proliferation of engineering colleges: Entrepreneurships, caste mobility and patronage 3.

Engineering boundaries: Performing gender, performing respectability 4. Becoming professional: The cultural production of employable engineering 5. Intimate aspirations: Gender, sexuality and the politics of doing love Introduction 6. Towards a conclusion. References.

03. MITTAL (Malini)
Work, Mobility and Changing Family Relations: A Study of a Section of South Asian Pink Collar Workers in Kuwait.
Supervisor : Prof. Meenakshi Thapan
Th 24054

Abstract
(Not Verified)

This study considers the sociological aspects surrounding pink-collar work opportunities accorded to South Asian women (from southern India, Nepal and Sri Lanka) in Kuwait. It interrogates the reasons for the persistent pursuit of work that falls under this class category. It problematizes the nature of wage work in Kuwait and the way it creates ambiguous categories of workers, which puts them in particularly vulnerable situations. Further, it examines the migratory experiences of women workers through the framework of class and gender in order to bring out the inherently complex nature of the choices exercised by them. The concept of agency has been problematized in order to bring out the various courses that agency takes for migrant women in Kuwait. It foregrounds an understanding of the social structure in Kuwait and lays the genesis and dogma behind the segmentation of its labor market. It elaborates on the significance of regional distinctions in shaping migrant women's aspirations. The thesis investigates the ways in which regional distinctiveness are perceived and imbibed by social actors in their everyday practices. The impact of women's mobility on family lives is discussed, as are the sacrifices made by them throughout their migration cycle. It also examines the extent of difficult choices that the women workers exercise with regard to their personal decisions. The thesis also brings out the emotional dilemmas of pink-collar workers with an analysis of the changes in their family relations. It conceptualizes the risks that migrant workers to Kuwait undertake in the desire to earn the dinar. It elucidates the motivations behind the longevity of stay of pink-collar workers in Kuwait, for reasons other than economic. The nature of empowerment of women workers is discussed with the rationalization of existing challenges and personal setbacks that they encounter in the process of empowerment.

Contents

1. The field: Kuwait and worker categories 2. Regional distinctions within the framework of class of gender in South Asia 3. Role of family and social networks in transforming gender and work identities in transnational contexts 4. Vulnerabilities, risks and opportunities in pursuit of the Dinar 5. Empowerment as a double edged sword: Women's choice and longevity of stay. Conclusion. References. Appendices.

04. SHARMA (Sarbani)
Everyday Understandings of Azadi in Kashmir.
Supervisor : Prof. Nandini Sundar
Th 24056

Abstract
(Not Verified)

In this thesis titled, Everyday Understandings of Azadi in Kashmir, I have illustrated how the word Azadi continually navigates through and influences the lives of individuals and communities in Kashmir. In this context, I have offered two conceptual apparatus to

contextualize and comprehend how the *tehrak* frames its engagement with the lives of people and how individuals and communities have responded to the *tehrak*. First, I have argued that two simultaneous interminable situations characterize the lives of the people of Kashmir. One is the interminability or impossibility of emerging out of the fear and violence imposed by the Indian state-military-intelligence machinery that relentlessly works to crush any form of dissent and annihilates the chances of any political resolution to the „disputed“ status of Kashmir. Two is the interminable resistance and struggle for the right to self-determination, that demands the performance of ceaseless labor in asserting one’s demands. Second, this thesis underlines the fact that there exists a multiplicity of meanings embedded in the usage and articulation of the word *Azadi*. However, I avoid conducting an analysis of which articulation of the meaning of *Azadi* is more “true”, “popular” and “mainstream”, or comparing the merits and demerits of varied forms of articulation of *Azadi*, or even designating the incoherence in the meaning and usage of the term. Instead, I insist on looking at the relentless work that words like *Azadi* do. In tracing the work that words do, I offer itinerary as a methodological framework to understand the complex and multiple routes that the word *Azadi* undertakes as it travels through the lives and narratives of people in Kashmir.

Contents

1. Introduction-Lives of *azadi*: Biography and itinerary 2. Chrono topes of *azadi*: Cyclical protests and rhythmic calendars 3. The reputational geographies of *azadi*: *Maisuma* and its contours 4. Death as an itinerary: Automation and anger in Kashmir 5. Protests capes of Kashmir university: Solidarities *z* and personhoods 50 Itineraries of being apolitical: Narratives from a girls’ hostel and *darasgah* 7. Conclusion. Bibliography. Glossary.

05. SINGH (ANSHU)

A Minority Institute of Higher Education, Muslim Identity and Urban Space : A Case study of Jamia Millia Islamia.

Supervisor : Prof. Meenakshi Thapan

Th 24052

Abstract
(Not Verified)

This thesis studies the relationship that a university shares with the urban space where it is located. It intends to find out the intricate processes that make the university a socio-economic phenomenon besides an educational institution. The fieldwork for the reported here took place in Jamia Millia Islamia, a central university located in Jamia Nagar, New Delhi. The sample consists of students and teachers of the university along with the residents of Jamia Nagar. The initial analysis points towards the historical connection between JMI and Jamia Nagar. This extends to the development of Muslim identity of the place and the university through the presence of symbolism and sensorium. Further analysis reveals that the university shares an organic connection to the development of property based businesses in Jamia Nagar. The private hostel business in Jamia Nagar is the direct influence of the lack of student hostels in JMI. The private hostels are accommodative of the various gender, class and religious identities. The practices of the land transaction and real estate development associate the JMI to Jamia Nagar at a much deeper level than the private hostel for students. The practices adopted by the state also influence this form of close connection of the university to the urban development. Apart from the spatial practices, there is an element of temporality that brings the life at university in close connection with the urban space where it is located. The analysis turns out to be a reproduction of the rhythms of daily life of the people who access the space.

Contents

1. Practice and forms of capital in understanding urban space and higher education for Muslims 2. Space, university and identity in Jamia Millia Islamia and Jamia Nagar 3. Identity and social networks: Private housing for students in Jamia Nagar 4. The unive-city: Scio economic dependence of housing practices in Jamia Nagar to Jamia Millia Islamia 5. Identities in flus through time in Jami Millia Islamia. Conclusion. Bibliography.

06. UTKARSH KUMAR

Mining, Corporate Social Responsibility and the Politics of Attrition.

Supervisor : Prof. Nandini Sundar

Th 24053

Abstract (Verified)

This thesis explores how a mining company runs its operations despite conflict with the local community whose lands it has taken. The research is based in West Singhbhum, Jharkhand, India. I map a range of political strategies, including Corporate Social Responsibility (CSR), employed by the company, the multiple fronts at which it operates, and the range of socio-political alliances it enters into. I observe that while the company did use direct violence to repress protesting villagers, it also employed a range of indirect mechanisms, working through the administration, NGOs and elected representatives to wear the villagers out, in a long term war of attrition. I argue that the underlying logic behind these attritional artefacts of violence is not only to exert control and discipline the Adivasi inhabitants of the mining and factory regions, but to also deliberately exhaust them and wear out their will and capacity to fight back against forceful expropriation of their property. This is not the nameless faceless assault of structural violence, but part of a deliberate web of strategies to make it difficult for the villagers to resist, which has roots going back to the colonial period.

Contents

1. Introduction 2. Colonial law making and the beginnings of Mining led attractional politics 3. The landscape of corporate transgression 4. The spaces and artefacts of violence 5. Ethics of CSR partnership 6. Manoeuvring and deception over lease 7. Conclusion. Bibliography.

07. YUMKHAIBAM (Rubani)

How Social is Corporate Social Responsibility? – A Sociological Analysis of CSR.

Supervisor : Dr. Anuja Agarwal

Th 24058

Abstract (Verified)

The *nupimaanbis* are men to women transgender subjects of contemporary Manipur in North East India. The thesis explores the emergence of *nupimaanbi* phenomenon in the 21 century Manipur. In doing so, it studies the formation of a distinct identity and community of gender variant male subjects in the social and cultural circumstances of contemporary Manipur. Further, the thesis argues that the emergence of a distinct community of *nupimaanbi* in contemporary Manipur is closely linked to the economic self-sufficiency of the subjects. Correspondingly, the rise of beauty parlours run by *nupimaanbis* established as one of the cornerstones of the unprecedented visibility of *nupimaanbi* in Manipur today. It is also being argued that beauty parlours are central to the social organization of *nupimaanbi* community at

the turn of the new millennium; in this sense, beauty parlours have major implications of family, alternative homing, and bonds of friendship. In this context, the thesis argues that a *nupimaanbi* identity challenges the traditional understanding of family as a space of love and nurturance. The visibility of *nupimaanbi* community in contemporary Manipur is also seen as posing challenges to traditional establishments of Manipuri society, such as masculinity and masculine roles, femininity and womanhood, romantic love and heteronormative conjugality, and so forth. The thesis examines the relationship between subcultural space of the *nupimaanbi* community and Manipuri society. The arguments and propositions of the thesis ultimately establish that gender and sexuality of *nupimaanbis* in Manipuri society is inextricably linked to the affirmation of masculinity and hetero-reproductive economy. In this sense, it is not alternative gender and sexuality that are subjects of censure, rather, it is the dread of “new alliances” that unconventional gender and sexuality can pose to the homogenising effects of heteronormative patriarchy.

Contents

Unit i: Historical antecedents of gender variant male subjects in Manipur: 1. Phetia, gender variant male identity in early Manipur 2. Shamarkngamarak and queer identity in modern Manipur 3. Homo: The cultural construction of effeminacy in the Manipuri society 4. Shumangleela and nupisabi: Art as a space of transgenering
 Unit ii: Emergence of the nupimaanbi community in contemporary Manipur: 5. HIV/AIDS in the 1990s and the emergence of nupimaanbi identity and community 6. Nupimaanbu identity in contemporary Manipur 7. The nupimaanbi community
 Unit iii: 8. Education and economy 9. Family and nupimaanbi subjects. Conclusion. Appenices. References.

08. ZEYA (Sharib)
Land and Social International in Rural Bihar : A Sociological Exploration.
 Supervisor : Yasmeen Arif
Th 24286

Abstract (Not Verified)

This thesis is an ethnographic study of social relations as they happen to be built around ownership and possession of land in a village in the Bhojpur region of Bihar. Fieldwork for this research was carried out in the year 2014-15. Focusing especially on disputes arising out of contesting claims over ownership and possession of land, the thesis offers a critical appraisal of the state’s land reform programme and its implication for caste and class based interactions in a rural setting in north India. Based on careful observations of select practices of the local bureaucracy, court pronouncements and modes through which ordinary villagers participate in and interact with these processes, the thesis reveals the ambiguous, obscure dimensions of modern statecraft. Using illustrations from everyday lived experiences, functioning of non-state ideological actors, the study tries to lay bare the complex sets of actors and processes that constitute the corpus of social transactions. By deploying the Derridean conception of the trace, the thesis argues that political, legal and social discourses around the land question in most circumstances offer a far more multilayered, asymmetrical view of the phenomenon that in the literature as otherwise been referred to by the monolithic conception – Land Reform. The implications of highlighting these complexities are two folds. Firstly, it urges us to re-view the dominant conceptualizations of linkages between political and the social using a reinvented vocabulary. Secondly, it proffers the extremely limited utility of modern law when it comes to the adjudication of disputes of this kind. The case study of the villages Praganpur and Karampur, and the nuclear spot occupied

by diara land in the universe of disputes is intended to be a timely interjection in the field of political sociology and legal anthropology.

Contents

1. Introduction 2. Monopolizing land dispute: State and its components of land regime 3. The puzzled state and limitless possibilities: A view from below 4. Struggling for possession: Framing discourses on sovereignty and property 5. Between state and non state : Limits of legal systems and contentious land disputes. Conclusion. Bibliography.