

CHAPTER 47

SOCIOLOGY

Doctoral Theses

01. BORAH (Antora)
The Assam-Nagaland Foothill Border A Study of Migration, Identity and Development Among the Sema Nagas and “Immigrant Bangladesh”.
Supervisor: Dr. Antora Borah
Th26031

Abstract

The studies on Northeast India have given due attention to issues like identity assertion, homeland politics, migration and inter-mitten ethnic conflicts. As a result, the dominant methodological framework used to study Northeast India focuses primarily on violence and militarization. However, dominant methodological discourse often overshadowed the everyday lived experiences of people living in the periphery. At the same time, Northeast India is a space where different ethnic groups are living together and the presence of hybrid identities are a common phenomenon that has not been examined properly and comprehensively. The present study is an attempt to explore the various integration processes which helps the people of various ethnicities to live together who migrated to the region at various points in time. As such, it tries to capture everyday lived experiences of different communities in specific pockets of Northeast India, their negotiations and processes of sharing in the economic, political and socio-cultural sphere. This dissertation is an ethnographic account of the various ethnic groups dwelling on the foothill border of Assam-Nagaland. Here, I choose the foothill border to carry out my empirical data collection because this foothill exhibits multi-ethnicity and even some newly formed hybrid identities. Furthermore, the foothill border is affected by an age-old arbitrary state border conflict. In the present study, I have located foothills through the lens of Bhabha's concept of Third Space. The foothills, as innate borders between the valley and the hill, occupy an important position in the socio-economic and political landscape of Northeast India. At the same time, it is a space that is heavily militarized space by both state and non-state actors and where cutting-edge negotiations and translations occurs between various communities living therein.

Contents

1. Introduction 2. Society 3. Strife in 'in-between 4. Economies of peace 5. Peace in the midst of conflict 6. Hybrid identity, latent tensions and emergent collectively in the foothill towns and villages 7. Conclusion. Bibliography.

02. HAKIM (K.S.)
From Abstract to Concrete: A Historical Sociology of the Making of the Communist Movement in Malabar Kerala.
Supervisor: Prof. Rajni Palriwala
Th26032

Abstract

In this study, I infer that the process of the origin and the development of the communist movement in Malabar had three interconnected phases. The first phase involved socio-religious reforms and the national freedom struggle. If the process of industrial revolution and origin of capitalism laid the foundation for the birth of communism in Europe, in the case of Malabar, it was the initiatives to eradicate a castebased feudal order that provided an opportunity for the downtrodden to break away from the bondage of caste and the traditional political aristocracy. The expansion of modern education and socio-religious reform movements provided the opportunity for different sections of people in the Malabar region to introspect on and reshape their lives. Their critical engagements with caste and religious superstitions eventually led to the people's political movement against the British and their immediate oppressors. As the common people began to participate in the freedom struggle, the problems faced by workers, peasants and other downtrodden sections of society became topics in political debates. In Malabar, the second phase of the development of the communist movement began with the emergence of a strong left-wing within the Congress party from the 1930s onwards. Recognising the failures of the Congress party in addressing the issues faced by common people, the birth of the Congress Socialist Party took place. From the early 1930s, this left-wing group communicated with communists from other states and learned the basics of communism, while continuing as major participants in the national movement, interacting with the Congress and Gandhian initiatives. The third phase then began with the realisation that the theoretical understanding of Marxism was only a blueprint for more serious political action - the mobilization of peasants and workers at the ground level. Subsequent peasant unions attracted the masses to the communist movement in rural Malabar.

Contents

1. Introduction: background, principles and methods of the study 2. The making of the communist movement in Malabar: the pre-independence phase 3. Communists and methods of mass mobilisation in Malabar: the post-independence phase 4. Youth and the communist movement in Malabar 5. Men, women and Marxism: family, private life and the movement 6. Conclusion. References.

03. KAUR (Bhavneet)
The Sensorium of the Everyday: Remembrances and Remnants in Downtown Srinagar.
 Supervisor: Dr. Yasmeen Arif
Th26033

Abstract

The dissertation, "The Sensorium of the Everyday: Remembrances and Remnants in Downtown Srinagar", is an exploration of the question: how do we reimagine the social and spatial world of Downtown Srinagar of the 1990s and its superimpositions on the present? I suggest that in the material landscape of political conflict that has splintered people's everyday lives with unending violence, the most challenging task for an anthropological work is not only to look at explicit signs of violence but also to find ways in which life is weaved together again and again, not after the violent event but during and in that event. The social that has been enquired into here is generated by and generative of the event of tehreek, the political movement for self-determination in Kashmir. Amidst this splintering violence and contingency of the everyday that is imbued in the lives of people, I weave together an ethnography that

posits the questions: What are the possibilities of life forged in and through violence? How does one begin to think of survival in Downtown Srinagar? I delineate the social world of Downtown along two interconnecting and superimposing axes of suspension and survival, and foreground the ways in which survival or practices of living are negotiated and navigated despite being intricately tied with practices that relentlessly suspend life. Through these “conditions of im/possibility” (Serematakis 2019: 4), I argue that there is an affirmation and continuation of life within and despite the disciplinary paraphernalia of military control and the precariousness that it produces in Downtown Srinagar. In the everyday that is enmeshed with violence, people in Downtown Srinagar generate an ethics of survival, an acknowledgement of the conditions of terror, and yet continue to find ways to reinhabit that space through seemingly unremarkable acts of remembrance and recovery such as an altered sociality for procurement of bread.

Contents

1. Introduction: im/possibility of the social in 1990s downtown Srinagar 2. Political palimpsest of time: the lanes of downtown Srinagar 3. Metonymies of memory: graveyards as sites of affective remembrance 4. The photographic remnants: annual photo exhibition of atrocity images 5. Emotional economy of the everyday: retelling the tehreek 6. Everyday suffocations, smells and sounds of jung: ethnography of tear gas. Conclusion. Bibliography.

04. KAUL (Nikita)
Making of Craft: Walnut Wood Carving in Kshmir.
 Supervisor: Prof. Sudha Vasani
[Th26029](#)

Abstract

Crafts are a different kind of objects. They have an inherent property. Like any other object, crafts are produced for consumption and circulation in the market, they journey long distances as a part of international trade, occupy space in different market spaces of the world. Hence, in order to retain their relevance, crafts must constantly adapt to the changing social milieu and demand. Crafts are therefore not a definitive entity but one with constantly shifting boundaries. On the contrary, its value in the market is based on an imagination of it being timeless, premodern, handmade and untouched by modern techniques of production. Crafts are therefore tied between the two worlds their adaptations keep them attuned to the modern values and preferences ensuring that interests in them does not fizzle down and their insistence of the handmade emplaces them as an antidote to modernity. It elusively belongs to both the worlds, it is relevant in the modern yet rooted in tradition, it is circulated to far off sites yet depicts local cultures of its origin. Crafts enerate its value from this dichotomy. It is this complexity imbued in the craft- that it must be constantly symbolically produced- that this dissertation has addressed. It unveils the social world of walnut wood carving in Kashmir to explain the social processes through which walnut wood carving becomes a desirable object, authentic craft and a Kashmiri craft.

Contents

1. Introduction: the making of craft 2. Life in a karkhana: process, space and objects 3. From apprenticeship to training 4. The discourse of authenticity 5. The craft traders: darmiyaandaar and the making of desirable craft 6. State and the construction of craft 7. Conclusion. Bibliography.

05. LAISHRAM (Priti)
Rethinking resistance: a sociological study of everyday life in Manipur.
 Supervisor: Dr. Kamei Aphun
Th 26035

Abstract

The thesis focuses on the ethnographic study of resistance by examining everyday life in Manipur. Here, I take songs as a form of everyday resistance and look into its circulation and the complexities within which it exists. These songs depict the reality and lived experiences of the people, and reflect on the socio political situation while at the same time questioning the state atrocities, and also addressing the conflict between state and non state actors namely the armed underground organisation, and the civil society organisations. This thesis also reflects on the historical context to understand the presence of songs of resistance and the issues these songs deal with. Concerts and crowd funded events have always been a major site through which these songs are circulated and accessed. From the late 2000s, the form of circulation of music in the form of a cassette or even CD has halted resulting in concerts and crowd-funded events and social media becoming important sites to reach the audiences and listeners. The space of the concert opened up different complexities in the songs itself and also on how these are accessed by the people. With the increasing use of social media, the artists and audiences have used it as an effective channel to circulate and access the songs. The study of resistance here includes both looking at the question of how songs form an important part of the resistance and also to understand the complex social relation within which these songs exist.

Contents

1. Introduction 2. Theoretical perspective: review of literature 3. History of Manipur and the songs of resistance 4. Understanding the circulation of songs of resistance 5. Songs of resistance and its meanings 6. Conclusion and Bibliography.

06. MACHUTMI (W.S.)
Tribes and notion of land: changes in agrarian structure and social relations amongst the tangkhul nagas.
 Supervisor: Dr. Kamei Aphun
Th 26034

Abstract

This book tries to analyze changes in the agrarian structure that is taking place among the Tangkhul Nagas in Manipur, keeping in view the practice of agriculture does not remain uniform in all the regions due to different landscapes. It has made the scholar difficult while trying to the term “agrarian structure.” Therefore, an attempt has been made to trace the advent of Christianity that has come along with modernity, and this is an important landmark, which explains the condition of agricultural practising that is precedence and antecedence of Christianity marked by its modernization which has introduced tremendous changes in the life of this community in several ways. There are various factors accountable for the impact of agrarian change. The introduction of technology has changed the production level, and the new farming system began to emerge. Moreover, replacing traditional farming with the extension of farming is one remarkable changes noticed as a result of modernisation. The traditional cultivation method focused more on the subsistence and barter system, which now is shifting towards commercialization and

surplus production due to the introduction of new technology. Subsequently, the impact of modernization reveals two faces: one is construction, and the other is undesirable that has seriously affected this community's livelihood. The migration process started taking place resulted in changes in several family households' occupational structure; the first one is desirable, and the other is undesirable. The proposed study will examine how the traditional method of cultivation has started replacing with the modern type of farming and cultivation and will also focus on how the notion of the tribe can be defined and constructed in Tangkhul Nagas. This study will also examine the state land laws, how modernization and various land laws and landholding pattern system and privatization of land have brought changes in the agrarian structure from the sociological perspectives. This study will further examine the impact on socio-economic and social relationships resulting from changes in the agrarian structure. The Change in the agrarian structure is evident in this present society. Almost half of the population of Tangkhul in the Ukhrul district practice traditional shifting cultivation, yet another half of the population engaged in the sedentary type of cultivations that includes both dry and wet terrace cultivation.

Contents

1. Introduction 2. Notion of the origin of tribes in Manipur: with specific reference tangkhul nagas 3. Situating the tangkhul nagas traditional method of cultivation before the transcendence of modernisation 4. Changes in agrarian structure as a result of modernity that has come along with Christianity and in emergence of social relations 5. The emergence of different pattern of landholding system that determines changes in agrarian structure 6. The introduction of state land laws and its impact on the agrarian structure 7. The impact of modernity on the socio-economic condition of women in agricultural community 8. Conclusion. Bibliography. Glossary.

07. VASUNDHARA (Nargis)
Female domestic workers in India: reproduction of gendered labour in urban homes.
 Supervisors: Prof. Radhika Chopra and Dr. Shashi Bhushan Singh
Th 26030

Contents

1. Subjective histories: female workers and urban domesticity 2. Introducing the field: ethnography at jeevanlal basti 3. Migration: framing women's experiences 4. Broken biographies: an exploration of movement 5. Paid domesticity: social reproduction of gendered labour 6. Izzat aur sharm: narratives of identity 7. Conclusion: dual performances of gendered labour. References.

M. Phil. Dissertations

08. AMIT GAUTAM
Discipline and Militarisation in School Curriculum: A Sociological Study of Sainik Schools System in India.
 Supervisor: Prof. Shalini Suryanarayan

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19. PUNDIR (Heena)
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Supervisor: Dr. Vikramendra Kumar

21. RIZVI (Areeb)
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The (Un)making and making of Women through Pain in sexual Violence.
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23. SINGHAL (Sourabh)
A Sociological Study of Legislative Elites.
Supervisor: Prof. Shashi Bhushan Singh
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25. THOMAS (Teresa Scholastica)
Examining the concept of Adaptation in Climate Change Discourse
Supervisor: Prof. Sudha Vasani