

# CHAPTER 45

## SOCIOLOGY

### Doctoral Theses

01. GANGULY (Tathagato)  
**Black Territorial Politics and Plantation Landscapes in Esmeraldas, Ecuador.**  
Supervisor: Prof. Nandini Sundar  
Th 27793

#### *Abstract*

The three overarching concerns that frames this thesis can be stated as: disassembling the historical entwinement of colonialism, structures of racial power, and capitalist resource extraction, the kind of spaces produced by the histories of conquest, subjugation, slavery and marronage, and the layered nature of the way capitalist resource extraction is experienced, understood and challenged. The central analytic through which these concerns are addressed is the concept of territory. Based on eighteen months of ethnographic and archival research among the Black communities of the Pacific coast and the inland riverine region of northern Esmeraldas in Ecuador, the five main chapters explores the various aspects of territory, namely, the historical, social, and the institutional. The thesis is comprised of two parts. The initial couple of chapters, that are based on archival and oral sources, explores the history and the spatial politics of maronage, and how the historical experiences of this past are 'narratively coded' in the landscapes, thereby justifying claims of 'ancestrality' made by the Black communities of the region. The remaining three chapters focuses on the Black territorial struggles in the present, a specific conjuncture marked by the relentless expansion of extractive activities, and the role that the claims of 'ancestrality' plays in it. The proliferation of oil-palm (*Elaeis Guineenses*) plantations and the ensuing territorial conflict is taken up as a case-study to understand how non-sovereign forms of territoriality functions with and against the sovereign territoriality that continues to remain hegemonic. By doing so, the thesis attempts to tease out the processual character of territory, that is, territories are made and remade over time, and not transhistorical imperatives. Further, it argues for the need to bring this sensibility into the forefront while dealing with the territorial transformations ushered by the plantations.

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1. Introduction 2. The long quest for autonomy: 'ancestral territories' of northern esmeraldas 3. The tradition of the word: memoria colectiva in northern esmeraldas 4. Territorio or tenure?: contesting territorialities of the afro-esmeraldans and the ecuadorian state 5. Greening fantasies, enter palm oil 6. From territories to plantation: a case-study of the comuna la boca 7. Conclusion. References.

02. MOHAMMAD IQBAL  
**Competing Tribal Identities: A Sociological Study of Kandha-Pano Relations in Kandhamal District, Odisha.**  
Supervisor: Prof. Dr. Tila kumar  
Th 27795

*Abstract*

In the era of Globalization, the importance of identity has become prominent. Societies are going through transitional phases and are becoming more individualistic. There is a tendency to distinguish between 'one' from 'the other' in terms of groups, communities, etc. The notion of 'we' and 'they' is used to categorize people. But there was a brief period in Indian history during the early days of colonial rule when all the communities were described by the term tribe. The Portuguese travelers in India used the terms 'tribe' and 'caste' as freely interchangeable. But later colonial government discovered that the tribes and castes responded differently to the state. The castes were prepared to accept the notion of state, whereas tribes were not. Accordingly communities were categorized into Scheduled Tribes and Scheduled Castes. The Kandha and the Pano community in the Kandhamal district, Odisha are facing similar competition in Identities. What should be the basis of their identity? The Kandha are a Scheduled Tribe having followers of both Christianity and Hinduism: along with their tribal religion. The Pano community is a follower of Christianity, as well as Hinduism, is Schedule Caste but loses the SC status after becoming Christian. The Panos have the same language and culture as the Kandha Adivasi, they have been living with the Kandha since time immemorial. Hence it should be categorized as Scheduled Tribe. The Kandha sees this demand as competition to its own ST identity, both Kandha and Panos are bound by their clan affiliation. All tribals in a given tribe belong to the same 'caste'. The present thesis is an attempt in exploring questions, how the Kandha-Pano relations are addressing the dilemma of identities like Tribal, Adivasi, Vanvasi, Indigenous community, Hindu, Christian, Pano, Kandha, Scheduled Castes, Scheduled Tribe, Conversion, environmentalism, development, indigenous knowledge, superstition, etc.

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1. Introduction 2. The construction of identities and politics of recognition 3. Tribal as anthropologist 4. The kandha raja and pano mantri 5. The kui heritage 6. Conclusion: a strategy for change. Bibliography.

03. SHWETA RANI

**Urban and the Pathological: Delhi Through Epidemics.**

Supervisors: Prof. Janaki Abraham and Prof. Yasmeen Arif  
Th 27796

*Abstract*

Cities actively work to mark, contain, and even segregate the contagions, pests, diseased bodies, and all things considered pathological. To explore the relationship between the urban and the pathological, this thesis trails the dengue control effort in the city of Delhi. Anthropological scholarship has recently shown that not just the epidemic itself but anticipation of an epidemic is potent enough to assemble the social and the political around it. Locating itself in this scholarship, this work delves into the city's civic, social, political, and ecological textures as it works to avert the possibility of yet another dengue outbreak. Dengue is a mosquito-borne viral infection, considered initially a problem in tropical countries, and now has a global presence. Though the Indian capital does not face dengue outbreaks yearly, it witnesses the incessant mosquito control drive that brings city administration, public health institutions, and residents together in their mosquito control efforts. To control the possibility of a dengue epidemic, the gaze of public health authorities primarily focuses on the areas considered inherently 'dirty'- localities of East Delhi at the margin of the city, situated at the Yamuna riverfront, populated by working-class

migrants living in the unauthorized colonies. The residents of such areas, however, have to deal with the absence of basic urban infrastructure on one hand while also being under the stringent administrative glare for pest control. Through a detailed ethnographic study of these marginalized neighborhoods, disease-prone communities, municipal offices, public health authorities, and hospitals, the thesis broadly argues that while the state works to localize it, the fuzziness of data and everyday negotiation between the state and the residents continually de-territorialize the pathological. Drawing from 18 months of multi-sited ethnography, this work explores how a city is imagined, inhabited, and governed through the prism of epidemics and all things that fall within its shadow.

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1. Introduction 2. living with a pest: what mosquitos tell us about the city 3. Seeing without data: how a data-blind state navigates the pathological 4. Khula area: the urban and the pathological 5. Pandemic eventually: corona in the city of mosquitoes 6. Conclusion and references.

04. SHARMA (Ojaswita)  
**Deusi and Bhailo Songs: Performative Arts and Beyond.**  
 Supervisors: Prof. Janaki Abraham and Prof. Roma Chatterji  
Th 27797

#### *Abstract*

The autumnal festivals of Dashai and Tihar are much loved and celebrated by the Nepalese all across the world. In the villages of Neharjote and Kilaram in the Darjeeling district, the locals get together to worship different gods and animals during this time and perform the Bhailo and Deusi songs that are the highlight of this festival. Although studies in and around the Darjeeling district have taken the Tihar festival and the Bhailo and Deusi songs to explain the cultural practices of the community and ethnic politics within the region, there has been little research on the form itself within its context. I have attempted to study the Bhailo and Deusi songs by focusing on the composition and performance of these songs. This study is based on intensive fieldwork in two villages in the Darjeeling district between 2017-18. During this time I spoke to people, participated in the festivals, and joined a group of women performing Bhailo. Bhailo and Deusi songs are evolving forms making it too narrow to study them within the rigid categories of folk, popular, and classical. I argue that in contemporary times, these songs are a product of experiments where texts from different genres are brought together to create hybrid forms. Through the cases of Bhailo and Deusi songs, we see that people are not simply receptors of culture but agents in the making of culture. Culture in this sense is not simply located in an object or a place but is invented and sustained by people in their own meaningful ways. Thus, innovation in these songs makes them popular among the people that have led to the continued survival of the Deusi and Bhailo songs.

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1. Introduction 2. Understanding festival time through calendar and beyond 3. The autumnal festival: dashain and tihar 4. Composing the Bhailo songs: A case study NWBG 5. Performing the Bhailo song 6. A Deusi of their own: Diversity within an oral form 7. Conclusion. References and appendices.

05. WATABE (Haruna)

**Emerging Tourism Industry in Nagaland: Exploring Between the Exotic Culture and Tourism.**

Supervisor: Dr. Kamei Aphun

Th 27798

*Abstract*

This dissertation aims to investigate memories of the Second World War in Nagaland, with a particular emphasis on the interrelations between memory and tangible representations of the past. The purpose of this study is to examine how past events are recollected and perpetuated through diverse modes of remembrance, including landscapes of commemorations, monuments, and objects. The war had a profound impact on the local Naga people, as both the Allied forces and the Japanese Imperial Army fought to gain control of the land. By drawing attention to various commemoration practices, including those of the state, the British, the Japanese, and the Nagas, this study seeks to provide a perspective on the remembrance practices prevalent in Naga society, and how the past is integral to the daily practices of the people. The concept of 'memory cells' is proposed which characterises the dynamic and constantly evolving nature of memories, and this study documents these memory cells scattered throughout the everyday experiences of the Naga people. By doing so, a deeper understanding of people's relationships with the past and the role that these memory cells play is gained. In the context of tourism in Nagaland, it is important to consider the colonial residue at play and the role of the state in fostering tourism growth in the region. The 'exoticness' of the Nagas, as perceived by foreigners, has been harnessed to attract tourists and stimulate economic development. One of the most well-known tourist attractions, the Hornbill Festival is examined to illustrate the enduring impact of the colonial categorisation of tribes on contemporary society. Overall, the study underscores the intricate connection between the past and the daily lives of the Nagas, and the crucial role of memory cells that serves as a testament to the enduring impact of historical events to the present.

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1. Introduction 2. Research methodology and reflection on fieldwork 3. Historical profile of Nagaland 4. Invisibilised commemoration of the second world war: memorials and kohima war cemetery 5. Cultural presentations at various settings: commemoration and festivals 6. The nagas experience of the second world war 7. Memory cells: Remembering through objects and rice 8. Conclusion. Bibliography and Appendices.