

Issue
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Society Watch



Department of Sociology,
Jamia Millia Islamia



<https://www.jmi.ac.in/sociology>

FROM THE DESK



"The Department of Sociology, Jamia Millia Islamia is delighted to bring out the first e-edition of 'Society Watch', the student magazine of the department. Our department has always aimed to inculcate sensitivity to key issues like human rights, gender justice, upliftment of marginal groups and ecological sustainability and the articles here are a reflection of the same. This is a platform for the students of the department to share their free and diverse thoughts and ideas on issues of contemporary relevance. The contributors of this edition of Society Watch are ignited minds of the department, having sociological imagination and critical thinking. I would like to express my gratitude to the entire team of Society Watch for their hard work and dedication".

Prof. Manisha T. Pandey (Head)



"The Department of Sociology at Jamia Millia Islamia has a legacy of producing scholars who have contributed significantly to the field. Society Watch is dedicated to continuing this tradition by showcasing original research and intellectual prowess of our students. This edition includes thought-provoking articles and poems by the students and covers various departmental activities/events. We believe it is crucial to bridge the gap between academia and the wider society, and this e-magazine will serve as a platform to facilitate such connections".

Dr. Sumbul Farah (Student Advisor)



"The platform 'Society Watch' aims to discuss and analyse the various facets of society through a sociological lens. It is a dynamic and thought-provoking forum wherein our focus is to facilitate insightful discussions, promote critical thinking, and provide a space for informed dialogue on the ever-evolving dynamics of society. The editorial team welcomes contributions from students, scholars, and researchers who wish to share their insights and perspectives".

Niharika Parashar (Chief Editor)



Meet our team



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Some Questions for Us

TOUHID AHMED (PHD)



What is this thing called 'Sociology'? Why this neologism was a necessity? How can sociology be a vocation? To find these answers we look up to the formative constructors of this discipline. Simply we look up to the 'sociology of sociologists'. As Beteille (2009) once mentioned that "[O]ne may simply say that sociology is what sociologists do". And Merton asserted the need for direct study of masterworks, so it helps us to acquire intellectual taste and style and a sense of the significant problem. Wouldn't it make us sensible towards some significant problems of our age by studying them? Though Durkheim (2014) accepted that he did not propose ready-made remedies to cure modern societies of their ills; doesn't he say that "if we are the creators of society, we can destroy it or transform it. All we have to do is exert our wills"? But the question is how to exert our will when the world is too much with us as remorse by Yeats. And then what is our vocation? To understand how sociology has become their vocation, we have to know their life which is inseparable from their works.

We must here mention that when the thinkers have chosen sociology as a vocation and dreamed of their society, they had to pay for it garishly. If the contemporary students of sociology read about their lives, they would find that our masters were not walking in heaven of clouds. If we see the life of the man who coined the term 'Sociology' and given his lifelong commitment to the betterment of society, we find that he was the most humiliated master in Sociology, and when in 1844 he [Comte] received his final and public refusal of a post at the Ecole Polytechnique he himself mentioned it as his "greatest public humiliation". But he never left the journey. He strived and strode, and died hoping that someday the society would get better. Perhaps these stories mortify our will to be sociologists, but when we read one of Marx's essays, who was himself in an exile-without home-without a destination, we regain the vigour. As he said:

"When we have chosen the vocation in which we can contribute most to humanity, burdens cannot bend us because they are sacrifices for all. Then we experience no meagre, limited, egotistic joy, but our happiness belongs to millions, our deeds live on quietly, but eternally effective, and glowing tears of noble men will fall on our ashes."

Though he had written these lines in his youth, does he ever forego that idea? Of course not! His work is still standing tall. The work itself is vocal enough to be heard by those who reflect.

Do we think now of vocation as Marx thought then? Wouldn't this kind of thinking be accused of youthful idealism, hopeless romanticism, or selfless utopianism?

SAMI HUSSAINBA (H) SOCIOLOGY
SEMESTER V

मैं आज उस बिस्तर पर सोती हूँ
जहाँ बचपन से गर्मियों की छुट्टियों में सोती आई हूँ
वहाँ पिछली गर्मी तक नाना सोया करते थे।
एक पानी की मटकी है
जो इस गर्मी मेरे आने पर भरी गई है
वो मटकी पिछली गर्मी से वही रखी है।
एक दराज़ है, वो 50 साल से ज्यादा की है।
उस दराज़ को मैं 21 अर्जों से खोजती आई हूँ।
वो आज भी वैसी है जैसे मैंने उसे पिछली गर्मी देखा था।
इस गर्मी भी रिवाज़ की तरह मैंने उसे खोज लिया।
पिछले अर्ज़ में इसे उम्मीद से खोलती थी,
अब मैंने इसे आदत से खोल लिया।
एक अलमारी भी है
वो हमेशा से मैंने बंद देखी है
उसे खोलने में मेरी दिलचस्पी नहीं है
वो बंद दिखती है, मुझे सुकून मिलता है।
एक अलमारी और है
5 साल की बच्ची उसमें रखे एक स्टील के डब्बे
और उसके अंदर रखे दो और डब्बे
और उसके अंदर रखे नए एक रूपे के सिक्कों
उनको बिखेरती फिर जमाती
21 साल की बच्ची अभी भी
उन्हीं नए सिक्कों को बिखेरती फिर जमाती।
पिछली से पिछली गर्मी तक कमरों में दो खिड़कियां थी
पड़ोस के घरों ने इमारत लंबी कर ली है,
वो खिड़कियां अब चुन दी गई है।
खिड़की के चुन जाने से वक्त इस घर में कैद हो गया है।
मैं घुसती 21 साल की हूँ पर अंदर खुदको 5 साल का पति हूँ।
यहां कैद हुआ वक्त बोहोत खूबसूरत है।
एक कैलेंडर भी है
जो पिछली गर्मी से अब तक बदला नहीं गया है।
पिछली गर्मी से मेरे नाना नानी इस कमरे में नहीं रहते
लेकिन ये अब भी वैसा ही है जैसा 20 साल पहले था।
ये घर भले ही कितना भी जादुई हो
वक्त को कैद होना पसंद नहीं है।
ये वक्त यहां रखी चीज़ों को तो नहीं बदल पाया
लेकिन मेरे नाना नानी को बदल दिया।
मेरे नाना नानी अब बूढ़े हो गए हैं,
मैं पर्यटक की तरह यहां पांच साल की बच्ची बन जाती हूँ
और ये जादुई घर मुझे सैर करता है।
अब चुनी हुई खिड़की को खुलवाना होगा।
जादुई घर उतना जादुई नहीं रहा।
थमा हुआ वक्त आगे बढ़ने की दरकार करता है।
मुझे यहां अब अतीत की उतनी आस नहीं
जितना भविष्य का भय होता है।

➔ Religion of Hypocrites

PARVEEN YADAV (PHD)



You are divine? We have been stripped naked by your divinity. This is the only complaint I have towards purity, otherwise it is foolishness so, what seriousness should be given to stupidity?

Religion has tried to understand philosophy only with eyes. These religious hypocrisies enslaved humans for centuries. Whereas apart from the eyes, we have other senses which science calls sense organs and possibly others which remain unfounded. Superstitious people like these orthodox mahatmas and priests will propagate religion only through sophistry. They also get a lot of benefits from this.

Blind devotees keep on increasing numerically, the breads of politicians are baked in the fire spread by religion. The poor fight, bite each other sometimes for Krishna, sometimes for Allah and sometimes for Ram or Jesus Christ, spilling blood. Only, the God you will find on the basis of eyes, you will get trouble only. Will be seduced by corrupt and painstaking practices. Somewhere you will offer money, sometimes you will keep fast and sometimes you will dance.

You will make yourselves fall at their(these Brahmins) feet for their stupidity by performing big Havan and Bhagwat Puja like drama and gimmicks.

They enslaved you for centuries, and you sold your spirituality to them. The real God was discovered by Buddha, Mahavir and Einstein, A.P.J Kalam, Gandhi, Vivekananda and many other social workers. Some get God in the service of the poor, some by studying science and making new inventions and some by getting the country liberated.

Some became a martyr for the country, while some selflessly rose to life for the country. Some decided to save the environment and few others called education a revolution. Some found God by stopping the practice of Sati, while some sacrificed their lives to open temples of education for women. Those who were in search of God tried to find the truth.

And this hypocrite Mahatma (Orthodox priest), since centuries kept on fooling the people sitting on the dais, and today when his condition is on the verge of death, even then he is not desisting from his antics. They imprisoned women, still fighting with science. Because of their arrogance, they are in this condition today, science especially technology is changing them.

Their Vedas, Puranas and Havan (smoke and fire ceremony among Hindus) etc. are constantly being influenced by Chinese products and run through bullet trains to harmonize with tech driven mobile clients.

When a person will use all his senses himself, then he will not have to rub his nose in front of these Brahmins. It is a matter of surprise. Poor farmers and those who work hard for 12 hours have to stand in long queues for God, while this purist Pundit will sit at the feet of God and eat sweet and nutritious food, and live a cozy and comfortable life. A V.I.P entry with a lot of money will come and their so-called God will be sold. There are deep power relations in this, which need to be understood.

Revolutionaries of the new blood of the college, those who have scientific outlook, those who consider all religions equal and speak against caste, those who talk for the rights of women, those annoyed by conservative traditions like dowry, sati, argue for dalits becoming Priests etc. These pundits will make fun of those who think on these lines. Then you designed fools will quickly suppress the little bit of humanity in your children at the behest of these lunatics.

The result will be that they remain a king maker and still preserve tradition through this lunatic might. You will keep making rounds to the empty temples and beg in front of them for your deeds. They will push you into the *Ganges*(holy river) by giving a simplistic answer to your sins. You will either drown in it, if you come back alive, you will offer them as a *bhog*(feast) believing that your sins have been washed away. They have looted farmers, Dalits, women for centuries through their almanac.

Sometimes on Ekadashi , on full moon day, birth rites and death rituals , sometimes on marriage, you have to make pious call. They will come counting your fortunes on their fingers. Somehow will find a misfortune by locating stars and planets to tame your happiness let's say out of "birth of son"(celebrated patriarchy). You will arrange feast and ceremony on their marked day. Dipped "*pudees*" in ghee, get dry fruits and sugar candy offered to them.

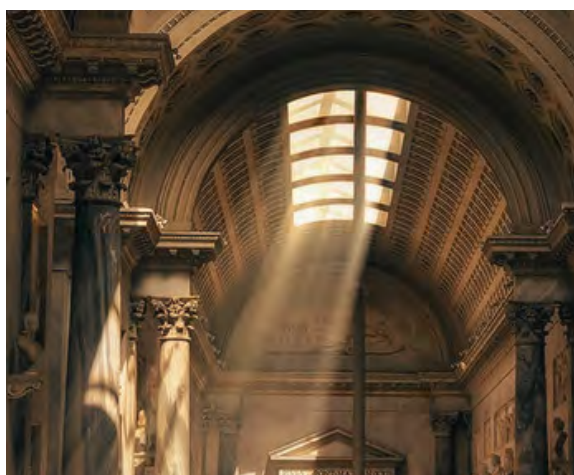
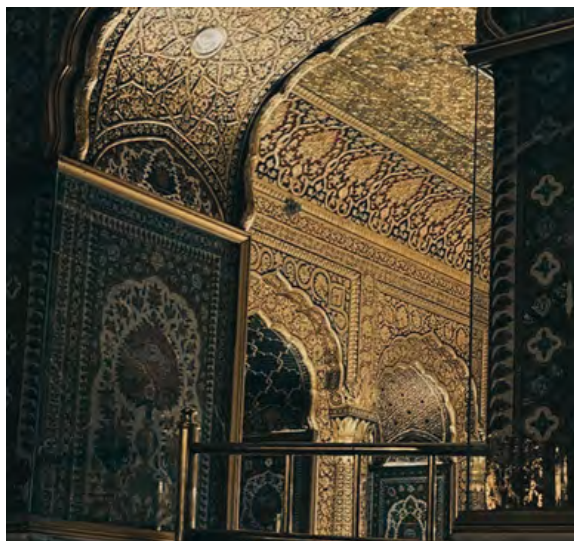
Even after death, his play goes on as "*Kagor*"(feast in the name of ancestors, especially father) for many years. This is a big conspiracy which they hatched after deep thinking.

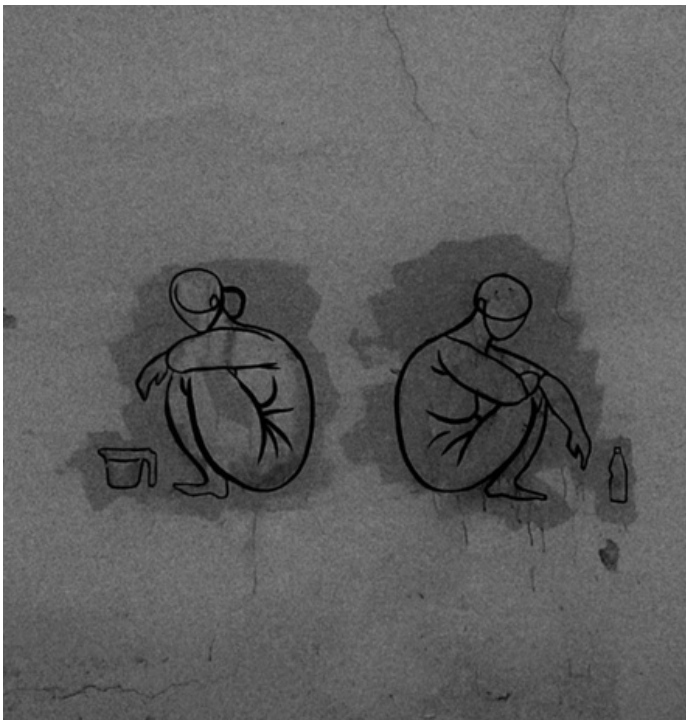
Today when all these things, the market has been trying to capture. Their existence is almost in danger, so they are asking for the support of science by pointing fingers. They Should have been so ashamed, till now they were fighting with science, now instead of not giving up, they are doing mischief with the same logic.

I am agnostic about the existence of God, but extremely certain about devils does lie in these corrupt *mahants*. Their soul is useless, actions and words are full of poison.

Humanity is the first religion of man.

Then opens, if any, pages of Gita or Quran..





This is the beginning of a never ending end.
 What we are doing is just a trend.
 Facebook and Instagram are social friends.
 Trees and plants now need to blend.

Drills are driven over dry lands.
 If plants are living, then humans have stained
 hands.
 People are howling that the nature is in pain!
 News is, "the world leaders are going to meet
 again."

Pets are friends, and friends are foes,
 What's your name? Nobody knows.
 Humans were social, now this is how it goes.
 Depression and anxiety are now common woes.

Power and prestige are mounted on mounds.
 There are many arms with unlimited rounds.
 Brainly ones know no bounds.
 Innocents are perished on false grounds.





The Production of Propaganda and the Impact of Films in shaping Public Opinion

HABIBA ABRAR (ALUMNI)



Movies are well known for being effective storytelling and entertaining mediums. Their impact goes beyond only being entertaining, though. Due to their propensity to arouse emotions, construct narratives, make use of visual imagery, reinforce stereotypes, and have a wide audience, films have the power to influence public opinion and produce propaganda. These topics will be covered in depth in this article, along with how films can shape public opinion.

Emotional Manipulation: Movies capacity to arouse viewers' strong emotions is one of the main factors contributing to their effectiveness in propagandizing. Filmmakers can deftly change public opinion on particular subjects by skillfully manipulating emotions like fear, rage, or empathy. Filmmakers can engage audiences on a deeper level and increase the likelihood that they will be receptive to the desired message by delivering emotionally charged storytelling. Through the use of emotional manipulation, filmmakers can persuade audiences by appealing to their emotions and morals.

Movies have the ability to frame stories in a way that affects how the general audience perceives them. Filmmakers are able to convey facts in a chosen manner and create plots that support a specific political or ideological objective. Movies can influence viewers' perceptions and opinions by deftly organising scenes, character development, and dialogue. Movie narrative framing has the power to impact public opinion on a variety of societal topics by either reinforcing or challenging preexisting notions.

Characterization and Stereotypes: The way characters are portrayed and how stereotypes are used in films both significantly influence how the public feels about them. In order to successfully express information, filmmakers frequently use archetypal characters and tropes. The audience's perception of particular people or groups can be influenced by the way they are portrayed, either positively or negatively. These descriptions and stereotypes, whether deliberate or not, can reinforce prejudices and influence how the general public sees their counterparts in the actual world, which helps shape ideas and beliefs.

“

Filmmakers have the power to influence public opinion, shift opinions, and change social norms through emotional manipulation, narrative framing, characterization, visual imagery, repetitive exposure, and cultural influence.



Visualisation: It is important to recognise the visual impact of films. The use of cinematography, set design, costumes, and special effects all help to leave an impression on spectators. These visual components are used by filmmakers to express particular ideas and sway audience opinion. Visual imagery has the power to stir up intense feelings in viewers, leave them with vivid memories of certain situations, and act as a catalyst for eliciting group reactions. Filmmakers can influence public opinion and support certain storylines or ideologies by carefully choosing their imagery.

Repeated Exposure: The wide appeal of films enables repeated exposure to specific concepts, subjects, or points of view. The same ideas can progressively alter public opinion over time when audiences are regularly exposed to them through films. Consistent messaging in films has the power to legitimise specific behaviours, promote society standards, and reinforce ideas. Movies' ability to shape public opinion is strengthened and solidified by the cumulative effect of frequent exposure.

Movies have a significant cultural impact on popular culture, which in turn has an impact on public opinion. Movies introduce and normalise particular beliefs, principles, or behaviours, which helps to shape societal expectations and attitudes. The adoption of cultural references and ideas portrayed in films has a significant impact on public opinion. Movie characters, catchphrases, and

memorable moments frequently get imprinted in the collective consciousness.

The media and the nation's watchful populace appear to be distracted when the unemployment and inflation rates are at their highest levels. The Kerala story is simply one more striking illustration of how the film industry in India is making a concerted effort to demonise minorities. Movies provide ideas, and people are greatly influenced by what they watch, which leads to them putting those ideas into practice. Today, we consume media at an unparalleled rate. Consequently, the public conversation and big-budget films in the media ultimately lead to the spread of widespread animosity towards one community. Does it startle you? No, it doesn't. Unfortunately, this is yet another instance of the widespread prejudice against minorities in India being spread. The Global actors like Srk are more into producing subtle devotions of patriotism through their arts, while the other actors who don't stand anywhere, in order to get public acceptance are getting into mass propaganda and its promulgation. This is another factor towards otherisation of Muslims in India.

It doesn't make me sad, however, what is really distressing is that such movies, which tend to not portray so-called 'just facts or real stories', end up creating particular false narratives around a specific social issue in order to support its own driven agenda of mass hatred and violence. While what we expect from the members of civil society, is mass criticism, on the contrary we see most of the people celebrating it. It's true that even Indian Muslims feel not driven towards any anti-Indian organisations. However, they are exposed to various vulnerabilities and are obligated to prove their love for the nation from time to time, while it still gets questioned on various grounds. It's high time that Indians in general learn to value each citizen irrespective of caste, class or religion barrier.

Is India the world's largest democracy? Is it just on paper, Yes. We see the politics of majoritarianism escalating like an unabated fire in the sub-continent. This virus is as deadly as Covid-19. We complete 75 years of independence, however, there's a lot that we are required to keep working on. In order to make an inclusive and democratic society we will have to support and propagate the core principles of heterogeneity and tolerance majorly through mass communication. Therefore it's important to critically analyse the films and major media discourse. The fact that there are people who value diversity, integrity, and democracy as fundamental values and who are aware of how the media may incite hatred is fortunate. We need to inform everyone of the underlying motivations behind the spread of such films, not merely make improvements to the films themselves. We will

continue to challenge a fundamentally biased system in favour of inequity. To instil the ideas of equality and inclusivity in society, we must combat the system that produces hatred and exclusion.

Movies have a tremendous amount of power to spread misinformation and shape public perception. Filmmakers have the power to influence public opinion, shift opinions, and change social norms through emotional manipulation, narrative framing, characterization, visual imagery, repetitive exposure, and cultural influence. To identify and assess the persuasion strategies used in films, viewers must cultivate critical thinking abilities and media literacy. A balanced knowledge of the ideas being transmitted and the capacity to form their own perspectives are made possible by persons engaging in more educated and discerning consumption of cinematic content after becoming aware of the potential influence of films.

Prioritising varied representation and many viewpoints is essential to creating authentic, democratic, and inclusive films. To present society in a more inclusive way, filmmakers should work to include viewpoints from underrepresented and marginalised groups. By including complex, well-rounded individuals, eschewing clichés, and showcasing a variety of experiences and opinions, authenticity can be accomplished while limiting one-sided narratives of producing false notions. Additionally, allowing independent filmmakers from various backgrounds and perspectives to flourish helps promote a more democratic environment. Instead of promoting a certain agenda, filmmakers should put storytelling above propagandising and provide intricate and thought-provoking stories. Films can be effective vehicles for advancing social change if they uphold authenticity, democratic principles, and inclusivity.





MY MOTHERLAND

PH. FIROJ
MA SOCIOLOGY
SEMESTER III

Strong is the rain still my Motherland don't go out in such a
hurry.
Darkness mingles with everything it's daytime only
in name -
since the moment he left behind his father's house
to live with Night, his wife in her house
our Day is no more his old good self.
Useless, useless is to think, my Motherland you can protect
yourself with an umbrella and remain dry
in this downpour, heavy and violent.
Loud is the sound you are listening to
but it's only the children playing
that had filled every room
with their clamour and twangy noise.
Now the rain is getting worse,
you don't go, don't go, please don't go look you
every courtyard is now become
a Mangarak Kanbi.
Clear is the sound you are listening to now it's the sound of
soldier's boots that now ring everywhere
you, don't you go out now.
It's quite certain you shouldn't go hide, please,
you must hide somewhere inside safe and sound.





SILENCE - Virtue or Necessity in our times?

ASHAY RAJ
BA (H) SOCIOLOGY
SEMESTER V



Machiavellianism seems to ideate the present order with such vehemence that bigotry fails to remain monopolized as the peculiar modus operandi of a group with vested interests and rather emerges as a popular and legitimate value to imbibe for survival. Prevalent scenarios time and again evidence that pen is not really mightier than the sword and brawn is definitely over brain. Hatred guides all the world with gullible minds adopting vandalism as the ideal expression of dissent and rationalizing their cruelty with real trivial reasons.

Everyone seems to be preparing. Preparing for a war, an undeclared one. Armed with a massive weapon called "Social Media", anticipating victory, everyone seems to bask in a self-serving chimeric glory. Little show of kindness, acceptance, tolerance and love now surprises us and worse of all, terrifies us. The democratization of media platforms along with the ever-widening accessibility of information has no doubt, entailed immeasurable positive changes in the lives of ordinary people who for instance, are no longer fettered into despair by the systemic hierarchy of authorities in reporting any form of injustice perpetrated upon them.

Social Media time and again, has acted as a catalyst for change.

With growing influence, social media also formulates and guides the collective narrative of our age. It is a separate debate, however, if social media is truly accessible and utilitarian for the downtrodden sections of society or just a privilege they could possibly never afford for themselves and rely therefore, extensively on the "privileged" for voicing out their concerns.

The digital space promising its users, a democratic and inclusive space however has slowly been corrupted with extreme polarization, hate speeches, trolling and abuse. Truth often gets twisted, facts plastered and modified but things exacerbate further when Political parties plunge in for cheap marketing by planting their ideologues to anonymously denigrate the dissenters by spewing venom against people, community, country and faith to a point where everyday conversations are interrupted with xenophobic, racist, communal, misogynistic tension.

The voices that are marginalized in our lived experiences continue to struggle on social media for mainstream recognition and validation. The powerful elite is given leeway to make contemptuous remarks while action is taken against those who call out these hate mongers. Rarely, do we see strict action against the state or system-backed people no matter how blatantly they rattle on media sites. There are multiple evidences available to corroborate the aforementioned claim. I wonder if it is, at times, because of our reactive reaction to the events instead of a rational and informed one.

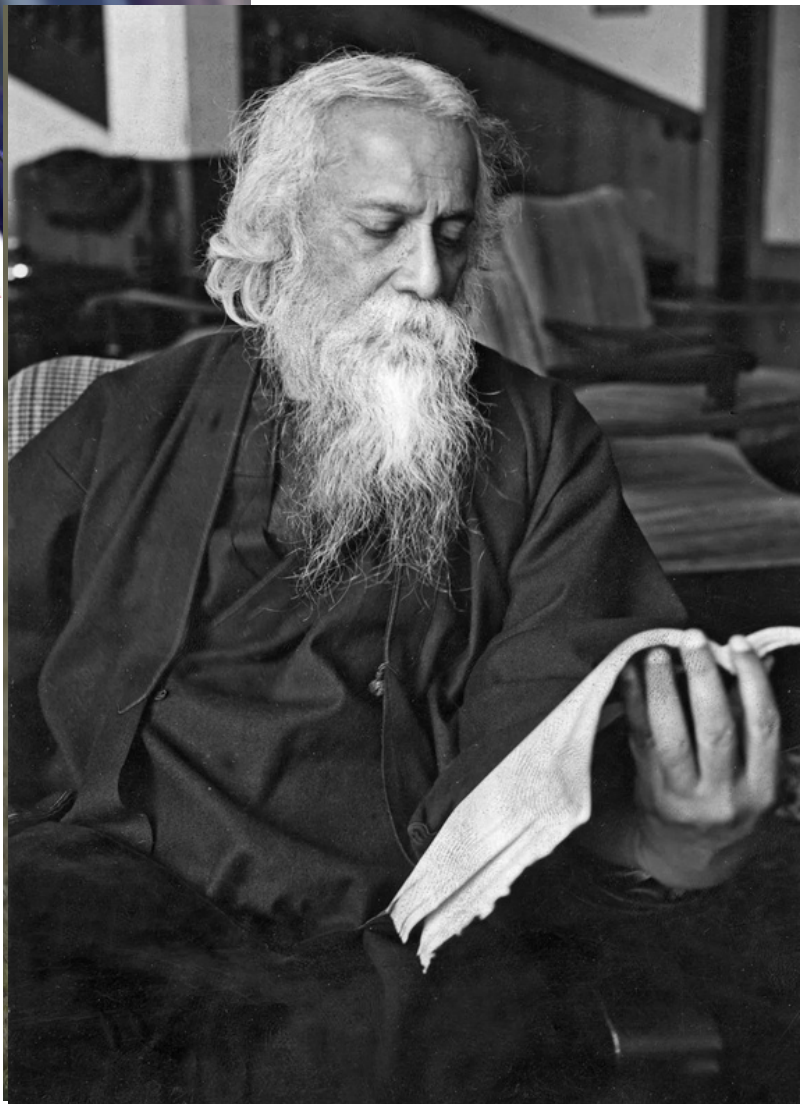
First, to make sense of this post-truth world we are in and then to think of some concrete ameliorative steps to dilute, if not entirely eliminate the toxicity of digital media, I believe it is important for all of us to quietly introspect what we consume and then try getting some authentic information from trusted and reliable sources present in the real world to form an opinion and make a judgment.

Silence, not be misconstrued in terms of not taking a stand at all and be perennially indifferent but silence for some time to contemplate and absorb the situation in its entirety and refrain from making half-baked comments and volatile speeches. Silence in order to make sense of the core and cut the peripheral nonsense plaguing the core.



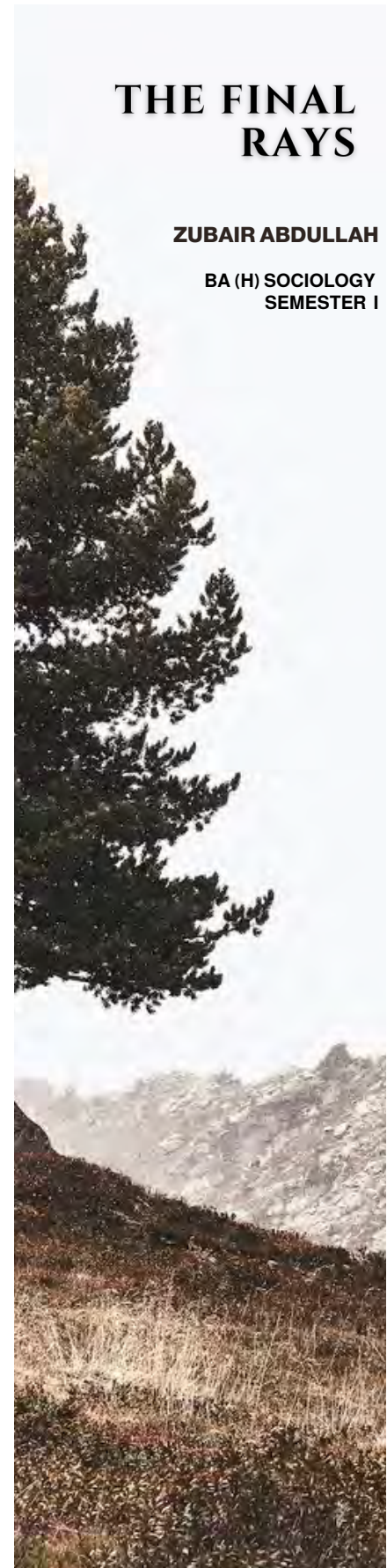
“
*Silence in order
to make sense of
the core and cut
the peripheral
nonsense
plaguing the
core.*

Let's all follow this
simple rule and we will
have a society where
words truly come out
from the depth of truth
and the world is not
broken into fragments by
narrow domestic walls,
just as our Gurudev,
Rabindra Nath Tagore
imagined.





Men around and the shallow spirits
 I look for rays, sombre all around, I look for it in pits.
 Days go by for the wait of these rays
 Callousness won't let go of my days
 Morals in a person, his sins on the upper
 "I'll always be with you mouji", and never returned for supper
 Where are these rays though ?
 Bright rays still there, but we took a path to cast away their sight
 The path was known, when love got lost before the end of night
 Air of poison, sins adjoining, are the rays still true ?
 Are these the final rays ?
 They shine bright, yet dim as they are few
 They will come to seek it, but no rays to rescue from abyss
 How less I write of love ? How much I'm asked !
 I deviated from the path, let that ray strike me and I passed.
 Love is eternal but you deluded it as a new 'ism'
 You took desires over duty, a mother's arms still open but her heart broke like a prism
 How will these rays survive ?
 For will there be anyone left, will real love and morals again thrive ?



THE FINAL RAYS

ZUBAIR ABDULLAH

BA (H) SOCIOLOGY
SEMESTER I



LOVE AS AN ART

MOHD IMRAN ARSHAD
BA (H) SOCIOLOGY
SEMESTER I

In modern times, it seems that people are more focused on making themselves appealing rather than genuinely loving their potential partners. This shift in dating behavior can be linked to the principles of modern capitalism, where relationships are seen as mutually beneficial exchanges. To participate in the dating world, individuals position themselves in what can be termed a "personality market," striving to enhance their likability, which is influenced by contemporary norms and values.

The conventional idea of an ideal partner has evolved over time. While the traditional "dream man" used to be characterized by qualities like ambition and physical strength, the modern ideal also emphasizes emotional understanding and interest in "nerdy things." This doesn't imply that one type of man is superior to the other.

Often, people attempt to tailor their likability to specific individuals, predefining the kind of affection they expect to receive. Consequently, love becomes a means to fulfill the desire to avoid loneliness. This approach is compared to a transaction, where love is discovered when the balance is struck between societal value and personal attraction. However, this perspective treats people as commodities in the personality market, pressuring them to conform to others' desires in order to enhance their market value.

The focus should shift to the essence of love itself. This is exemplified by the distinction between passive and active love. Those in passive love ponder, "How can I make myself more lovable?" while those in active love ask, "How can I express love?" Our perception of love tends to be taken for granted, often considered an innate understanding rather than a learned skill. This misconception arises from viewing love as an object, a feeling that occurs spontaneously. Instead, love should be seen as an ongoing activity—an art form.

Just like other forms of art such as painting, dancing, and singing, love requires continuous dedication, practice, and most importantly, faith...





SHEIKH UMER

BA (H) SOCIOLOGY
SEMESTER III

ان صحراؤں میں کوئی سایہ چاہیے---
 اس ظلم میں کوئی رحمت چاہیے---
 ڈوبنے سے بچا جو لے---
 بس وہ کنارہ چاہیے---
 زندگی چاہیے--- بندگی چاہیے---
 بس اسی 'کن' کا سہارا چاہیے---
 درد ہے--- مرض ہے--- دوا ہے---
 بس سکون کے جزیرے کا پتہ چاہیے---
 حقیقت چاہیے--- عدالت چاہیے---
 تسکینِ روح کے خاطر کوئی وظیفہ چاہیے---



CONCEAL IT IF YOU CAN!!!

ZAINAB ZEYA
BA (H) SOCIOLOGY
SEMESTER V

I was strolling in a park in Mannville, Alberta, Canada. It was 23rd February 1981, a chilling Canadian winter morning, but I wasn't ready to suppress my daily routine of a morning walk because of the weather. After taking a few circles of the park I headed down the road to get some bread for breakfast when I saw a live-size poster of Erving Goffman along with an announcement of a coming event organized by his team. They were giving a chance to one young aspiring individual to go on a tour with Mr. Goffman and learn one of his theories. I was eager, to be, that one lucky person who would be on a tour with him, because my boring life needed some fun.

I counted the days till the day of the event came knocking on my door. I was in the process of grooming myself but something that was always at the back of my mind since I saw the poster was that, it asked everyone to come dressed as casually as they CAN or present themselves the way they wanted. Which was a bit of a surprise for me as it was supposed to be a formal interview, but I decided to overlook that point and so I dressed in the most decent way I could, my Italian suit was on point as I ironed it a day before, my shoes were definitely complimenting my whole look, somehow I managed to get a leather strap Hublot First Model watch from my friend promising her that if I got to be on that trip I would get her a nice gift, sprayed the best perfume and tucked my hair in a modest way. I was 50% ready and the rest 50% preparation was done last night I searched and memorized some of the best opening lines for an interview, read a little bit of some early sociologists, and learned some philosophy quotes so that I sound intellectual. Very quickly I recited those lines and I was good to go. Though my pocket suggested or bound me to take a subway to the concerned auditorium but I wanted this trip so bad that I had to empty my one and only piggy box and go for a taxi. C'mon I had to set an impression.

As I did that I took some bills and headed for the main door though my room turned out to be a hell of a dumping ground that even to look for a kid was to look for a needle in a haystack.



But I was sure nobody, would come to know about this condition so I did not bother to arrange it. I got in the taxi reached my one true destination and settled in the waiting room. To my surprise, mostly everybody took the line of the poster seriously; they were all in their baggy pants, printed shirts, leather bellbottoms, slippers and even night suit.

Later a well-dressed gentleman segregated us and made us into different groups, one group with people who were formally dressed other group with baggy pants, one with printed dress and even one with night suits.

I was sitting beside a man who was solving scrabble in a newspaper, to start a conversation (because I was losing my mind out of nervousness) I told him that, that Day's scrabble was definitely a difficult one and I struggled with it while I was coming here in a taxi.

Though in an age of 26 I have done a scrabble much less than my age and not even that day in the taxi also. We started having conversation he complimented me for my looks and even I paid him a compliment. I brought the entire philosophy I knew from yesterday night, and even he agreed to all I said which gave me confidence that my hard work of yesterday was paying off. Even he brought some sociologists in the conversations that I did not read but I agreed, so that he knows that I also know them. It was a successful conversation which included some small talks too, I told him how much of a cleanness lover I am and he told me his likeness towards collection of antique stuff.

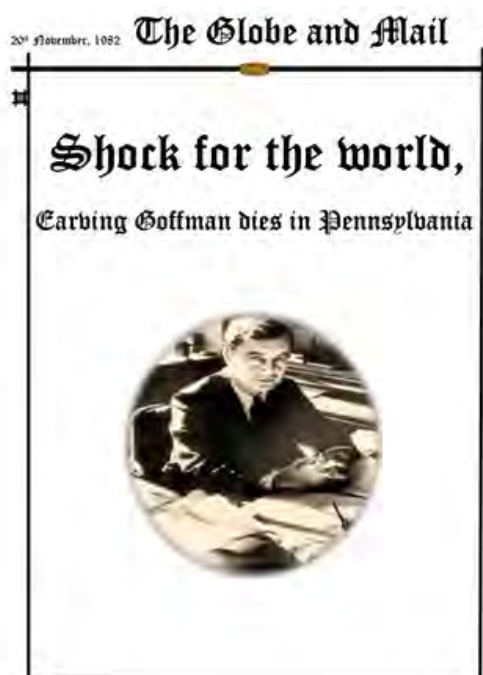
All this time Mr. Goffman's team was preparing for the interview and I was giving a good shot in talking. Out of nowhere in the middle of our conversation an announcer made a call asking Mr. Roodwick (the man I was talking to all this time) to come to the reception as there was a call waiting for him. I told him that I would accompany him there because I wanted to take a magazine, though he insisted me to stay, as he would bring it for me, but then also I went with him thinking that it would be rude on my part if I will ask him to bring. So I went there he took the receiver and I started searching for a good magazine. I noticed that he was trying to move away with the receiver, and was also trying to talk really soft, maybe so that I could not listen but still I heard some portions (though I did not intend to) where he spoke that he revised all the works of the sociologists today during the time when he spoke this girl in the auditorium but he was scared, that the girl also knew a great deal of philosophers, so she had an upper hand.

After providing myself with a magazine, I went back to the hall thinking that this man has a misconception about me and my pretending kind of led to this.

Finally one by one people were called for the interview, and so did my turn come and I portrayed myself the best I could, poured all the knowledge that I gained last night and all my life. When I came out I saw Mr. Roodwick standing in the hall as he had already completed his interview, he asked me that he wanted to read some books on philosophy so if I could prescribe some books to him, as I knew a good deal of it. Now I was in a bad space, I did not know what to say, as I did not know any book because I just learnt quotes, but I couldn't afford to let him know, so I told him the name of one and only philosopher whom I remembered that time and asked him to read his work.

Days passed, months passed and finally I got a letter from Mr. Goffman's team that due to certain health conditions Mr. Goffman would not be able to continue this tour. Along with the letter his team also sent a famous book of his "Presentation of self in Everyday life" to some of us who gave the interview I guess as compensation.

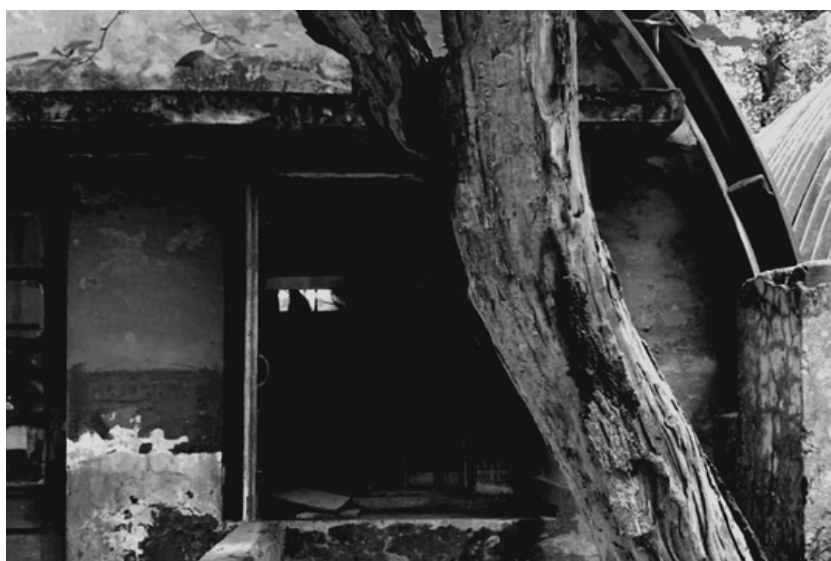
Though I hoped that after some days this tour would take place, and as I was on the process of hoping, couple of months later I got news.....



➔ G20 in J&K– from camouflage to reality

SHEIKH UMER
BA (H) SOCIOLOGY
SEMESTER III

There is a scientific word "camouflage" used in biology, referring to a defence or tactic that organisms use to blend in with their surroundings and in general diplomatic terms it simply means the hiding or disguising of something by covering it up



G20 was scheduled to be the biggest international event in Kashmir after the special status of the erstwhile state of Jammu and Kashmir (J&K) was revoked. Holding the meeting in J&K was not only to showcase its potential for tourism but also to signal globally the restoration of stability and normalcy in the region which somehow went in the other direction after the huge military deployment all around Srinagar along with MARCOS commandos (special forces unit of the Indian Navy) patrolling famous Dal lake which covers the surface area of 22 sq km

The Governor's administration in J&K has announced enhanced security measures including the deployment of the National Security Guard to prevent fidayeen attacks and counter-drone operations. The Special Operations Group of the J&K Police and the Indian Army will set up checkpoints across the city. About 1,000 CCTV cameras have been set up across the city and there are daily drills at the conference venue by the Central Reserve Police Force (CRPF) that include anti-mine operations, placing bulletproof vehicles at the entry and exit points of the meeting venue.

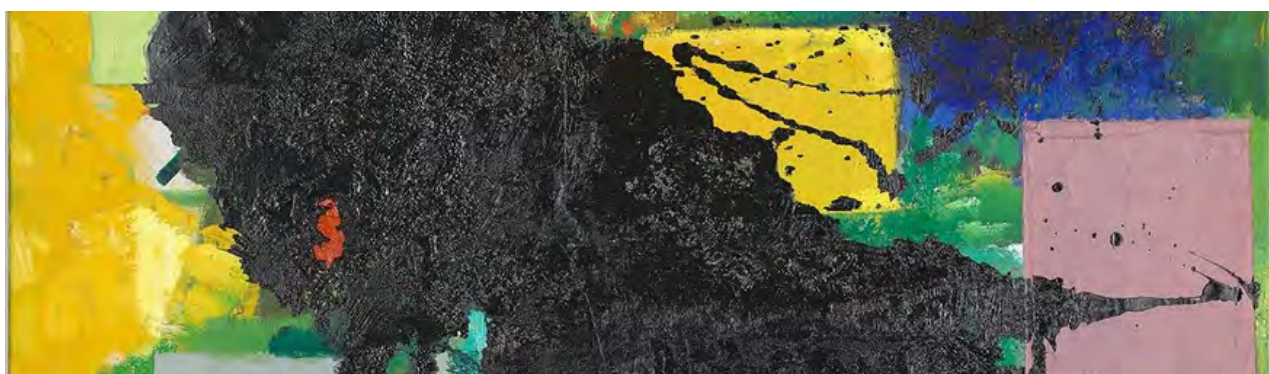
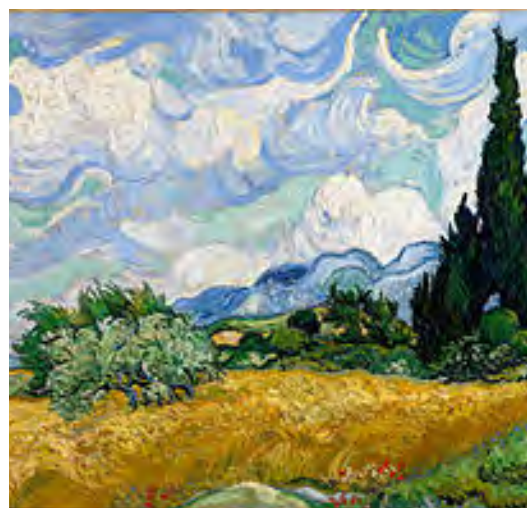
The security concerns are so high that the State administration has briefed the media about the possibility of cancelling a daylong trip for delegates. The proposed visit of the delegates to the Dachigam National Park and famous tourist attraction "Gulmarg" has already been cancelled. There is a scientific word "camouflage" used in biology, referring to a defence or tactic that organisms use to blend in with their surroundings and in general diplomatic terms it simply means the hiding or disguising of something by covering it up or changing the way it looks.

It would be no exaggeration to say that Srinagar, Kashmir or the overall whole of J&K is being camouflaged. A tiny but bright picture is shown on such a global platform to signal the stability of the region. Srinagar city's walls and roads are decorated to welcome delegates but what about the local people who are mostly unaware of all these events and conferences. For this three-day G-20 summit, from May 22 to 24, delegates will be provided with tight security, they'll stay in 5-star hotels and would attend all meetings from one conference room to another which means they will have zero exposure to the ground reality but they will certainly get some idea by looking at the security levels that are being provided to them.

Such staged events make it clear that the situation in J&K is far from normal. The people of J&K have been without democratic representation for four long years. The government seems in no position to hold elections to the assembly.

The Centre also has not yet delivered on its promise of restoration of full statehood to J&K. It is unlikely that the regime would hold J&K assembly elections before the 2024 general elections. So portraying J&K as a normal and stable region on the global stage or simply holding G-20 summit in J&K can be a major diplomatic victory for India, holding this meeting in Srinagar is meant to telegraph a message of 'all is well' and 'all is normal'. And much of the world will buy into that narrative." but at the same time it's important to acknowledge the actual situation in J&K and come out of this delusion of Normalcy and have a proper reality check

And how under these circumstances, does the government think that tourism can be promoted in closed conference halls next to a scenic lake being patrolled by marine commandos with surveillance drones overhead?





ज़रूरी नहीं की मेरी हर बात तुम्हे सही लगे,
मगर मेरे अल्फाज मेरी कहानी है।
ये मेरी कम उम्र का तजुर्बा
मेरे आज़ाद ख्यालों की निशानी हैं।

III तन्हाईIII

क्यों किसी शक्स का साया तुम्हे तन्हा होने से बचाता है।
क्यों तुम्हे तुम्हारा ही साया अंधेरे मे डराता है।
क्यों किसी की तलाश में तुम अकेले भटकते हो,
क्यों तुम्हे तुम्हारा ही वजूद अधूरा बनाता है।
क्या कब्र में भी हमसफर साथ जाता है,
या फिर हमसफर का साथ जिंदगी हसीन बनाता है,,

नहीं , तो फिर सदियों से नसीब को हमसफर के साथ क्यों जोड़ा जाता है?
क्यों हाथों की लकीरो में हमसफर का नाम ढूँढा जाता है।
क्यों मेरी रूह को मेरे साथ अधूरा और हमसफर के साथ मुकम्मल समझा जाता है।

मैं तन्हा हूँ ॥
हां मैं तन्हा हूँ॥
मगर हमसफर की तलाश में नहीं,
मैं अपने वजूद के साथ तन्हा हूँ।
अपनी रूह के साथ तन्हा हूँ।
अपने साए के साथ तन्हा हूँ।

तुम खुशियों में महफिल में तन्हा हो,
मैं तन्हाई में खुश हूँ।
क्योंकि, किसी का साथ हमे पूरा नहीं करता और तन्हाई हमे अधूरा नहीं करती।
यू तो आसमां चांद तारों मे तन्हा है,
और चांद आसमां में तन्हा हैं हैना??





His bicycle on which he would take me to school on sunny and rainy days, in every weather, little did he know that I would be so conscious and careful about not putting my feet

In the running wheels of his bicycle, little did he know, I would be so busy watching birds on trees, feeling the wind through my hair, busy staring at the world and people, and would be so annoyed of a tall figure sitting in front of me on the saddle blocking my view.

I did, finally, one day, and he ran to a clinic with a frowned face and a state of anxiousness that I had put him in that day, only sight dearer to him that day was my bleeding foot. Seeing "Me" hurt, either physically or mentally was the only cause of his unsoundness rather than his old age.

He held me that day like a fragile doll yet to be broken, and I held him like a feather the day he was on his deathbed fighting for life. His huge hands fitted mine just fine like perfection. I held him so tight until my palms went white as though I could squeeze the pain out of him which he was going through, I would run my fingers through his uncombed hair, his beard that fell to his chest., I so much wanted to feel his pain, wanted to take away all his dreadfulness, wanted to see him fine with a wide curve on his face, a wide grin and his uninterrupted laugh was all I wanted, never to be wiped off his face. I tried so hard to comprehend his incoherent mumbling.

And from what I remember

All that was left to see, was my dad dragging me away from the ambulance in which he was lying in, Me, sobbed my heart out, wanting to stand by my Dada just for one more minute until I saw him out of my sight never to be seen or heard from again..., I lost him to a tiny, yet a mighty virus.

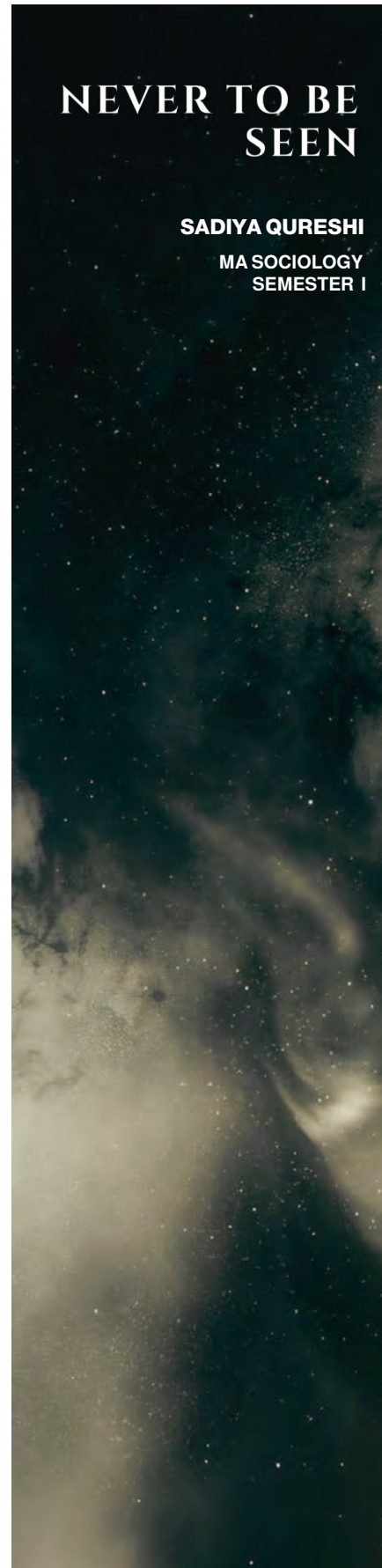
I heard a fainting voice, his, saying, Sadi.....

And he was gone.

NEVER TO BE SEEN

SADIYA QURESHI

MA SOCIOLOGY
SEMESTER I





भारतीय सामाजिक अध्ययन की दृष्टि

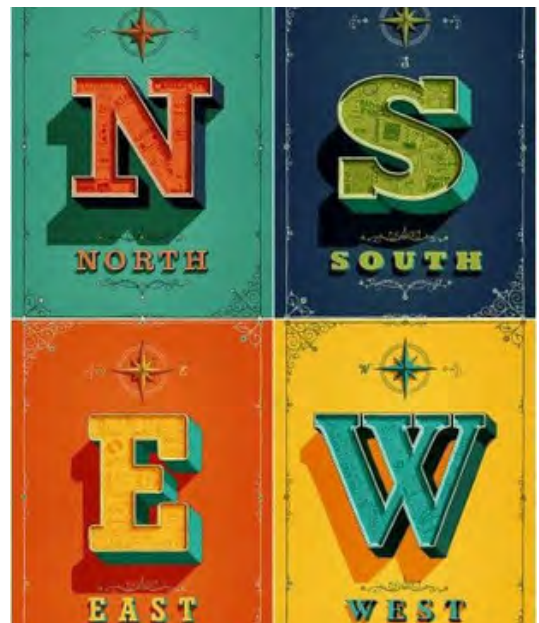
PANKAJ KUMAR (PHD)

आज़ादी के 75 वर्ष पूर्ण होने के बाद भी भारतीय सामाजिक चिन्तन पश्चिमी दर्शन पर क्यों आधारित रहा है, जबकि इसमें परिवर्तन होना चाहिए था। भारतीय समाज की पश्चिमी समाज से बिल्कुल भिन्न समस्याएं हैं इसलिए भारत में सामाजिक विज्ञान अध्ययन में, पश्चिमी चिन्तन ने उन बाधाओं से लड़ने का कोई मुकम्मल तरीका नहीं खोज पाया है। इसलिए भारतीय समाज अध्ययन की दृष्टि, पश्चिमी दर्शन की दृष्टि से अलग होनी चाहिए। अब सवाल यह भी खड़ा होगा कि भारतीय सामाजिक अध्ययन में भारत के लोगों, व्यवहारों, रीति-रिवाजों एवं उनके सामाजिक संबंधों को समझने के लिए कौन से उपागम उपयुक्त होंगे।

पश्चिमी सामाजिक दर्शन के मूल में गंभीर समस्या है, इस दर्शन में मनुष्य को केवल सामाजिक प्राणी एवं विवेकशील प्राणी मात्र मान लिया गया जबकि उसके स्वभाव के अन्य आयामों को विश्लेषण से दूर रखा गया। समस्या इसलिए है क्योंकि मनुष्य एक साथ कई सारी भूमिकाओं को कर रहा होता है इसलिए उसमें विवेक भी है, भावुकता भी है, विवेकहीनता भी है, वह अच्छा और बुरा भी है। भारतीय सामाजिक अध्ययन और पश्चिमी सामाजिक अध्ययन के बीच संवाद की कमी है जिसका प्रमुख कारण सामूहिक चेतना में भारतीय दर्शन की कमी दिखाई पड़ती है। किसी भी समाज को समझने की आवश्यक शर्त यह होनी चाहिए कि वह उस समाज के व्यक्ति और उसके व्यवहार को समझने के लिए उस समाज की सामूहिक चेतना को समझे क्योंकि हर समाज की अपनी सामूहिक चेतना होती है जो उस समाज के लोगों की व्यक्तिगत चेतना को अवश्य प्रभावित करती है। यदि सामाजिक अध्ययन का मूल उद्देश्य सामाजिक परिवर्तन है तो सामाजिक अध्ययन को जनता के साथ संवाद करने की आवश्यक शर्त होनी चाहिए अन्यथा सामाजिक विज्ञान की अकादमिक बहस जनवादी परंपरा से हमेशा दूर रहेगी और कभी भी समाज अकादमिक से प्रभावित नहीं हो सकेगा। बेशक अकादमिक में नित्य नई-नई थ्योरी तो आती रहेगीं लेकिन सामाजिक विज्ञान अपने सामाजिक परिवर्तन के मूल उद्देश्य से हमेशा महरूम रहेगा।

इक्कीसवीं सदी में भारतीय सामाजिक अध्ययन को अपने देशज बहुसांस्कृतिक दार्शनिक आधार की व्याख्या पुनः करनी चाहिए। भारतीय सामाजिक अध्ययन को अपने देशज बहुसांस्कृतिक दार्शनिक आधार को अपने श्रोतों, उपागमों के बारे में ज्यादा खुला होना होगा ताकि जन संवाद निरन्तरता के बना रहे क्योंकि भारतीय समाज विविध-बहुसांस्कृतिक और अत्यधिक स्तरीकृत समाज है इसलिए भारतीय समाज की सामूहिक चेतना भी बहुसांस्कृतिक और अत्यधिक जटिल है।

पिछले कुछ वर्षों में वैश्विक स्तर पर समाजशास्त्रियों ने पश्चिमी सामाजिक अध्ययन के दर्शन पर सवाल खड़ा करने का काम किया है :



1. क्या पश्चिमी समाज अध्ययन का ज्ञान समाज में प्रभावकारी है? 2. क्या पश्चिमी समाज अध्ययन समतावादी है? भारतीय समाज में भाषा और संस्कृति का एक बड़ा सवाल है जबकि पश्चिमी देशों में यह सवाल एकदम नगण्य है। स्वंत्रता प्राप्ति के बाद भारत में जो ज्ञान के जो नए संस्थान बने, उनमें पश्चिमी दर्शन के अध्येताओं की बहुलता बनी रही और ज्ञान की भाषा अंग्रेजी हो गयी यहीं से समाज अध्ययन का जनता से संवाद खत्म होता गया। यहाँ से इस संवाद की प्रक्रिया का टूट जाना बेहद निराशाजनक था। इसी तरह भारतीय समाज में हाशिये के समाज की संस्कृति, रीति-रिवाज एवं उनकी ज्ञान परंपरा को कहने के लिए अंग्रेजी भाषा नहीं थी। पश्चिमी समाज अध्ययन की विधा में उनके संस्कृति और ज्ञान परंपरा के अपमान और तिरस्कार के अनुभवों को समेट पाने की क्षमता नहीं है।

ऐसा नहीं है कि पश्चिमी सामाजिक अध्ययन के पहले किसी भी समाज में खुद के समाज को समझने के लिए विधाएँ मौजूद नहीं थीं। अलग-अलग समाज में अलग-अलग तरह से समाज के रीति-रिवाजों और संस्कृतियों को खोजने-समझने की अपनी एक अलग सामाजिक ज्ञान परम्परा रही है बशर्ते हमें उसे पुनः अध्ययन करने की जरूरत है। भारतीय समाज में इसके कई सारे उदाहरण मौजूद हैं जैसे- प्राचीन भारत में राजनीति की शिक्षा हेतु कहानियों एवं 'पंचतन्त्र', 'बेताल बत्तीसी' जैसी पुस्तकों का सहारा लिया जाता था। ऐसी कई सारी कहानियाँ भारतीय समाज में आज भी मौजूद हैं जो बच्चों को नैतिक शिक्षा के लिए दादी-दादा सुनाते हैं। ये कहानियाँ दर्शनविहीन बिल्कुल नहीं हैं, बल्कि इनके ठोस दार्शनिक एवं सांस्कृतिक आधार हैं।

सामाजिक अध्ययन का मूल उद्देश्य सामाजिक परिवर्तन के साथ-साथ शोषण और असमानता विहीन समाज का निर्माण करना है; समाज में चल रही प्रक्रियाओं को समझना है ताकि सामाजिक परिवर्तन को अंजाम दिया जा सके। इसके लिए समाज अध्ययन के विद्वानों को तर्कसंगत दृष्टिकोण से विभिन्न बहुसांस्कृतिक भारतीय ज्ञान परंपरा को खंगालना होगा और पुनः जन संवाद स्थापित करना होगा।





She ushered her feet to the dead *yellow tulips* and left
 her soul to quiver
 in that unlit room
 where that demon destroyed her—
 And silenced the agony she was going through
 questioning her senses whether she died—
 or her brain deranged
 or her tongue got slit or her words got mute
 or her life traumatised?
 And, maybe, it hit her—
 like a truck,
 She rummaged her orbs in the mirror finding her
 breathing cadaver
 Oh, the pain! Oh, the tears!
 -She screamed at her vice Why don't you lament?
 Why don't you moan?
 Why don't you wail, my brave lass?
 -she asked her eyes
 She looked at herself
 as if she was dumb
 She moved her feet in the chilly shower And tarried
 there
All numb—
Numbed—
till she succumbed!!!

AGONY OF THE HAPLESS!

CONTRIBUTOR
HABIBA NAAZ
 BA (H) SOCIOLOGY
 SEMESTER I





Recast(e)ing Indian Cinema

ANKUSH PAL
BA (H) SOCIOLOGY
SEMESTER V



In contemporary social sciences, particularly fields that study cinema, there is a notion among the crème de la crème that caste is finally being addressed in Indian Cinema for a change. The primary issue with such an understanding is overlooking the all-pervasive nature of caste and how it has been in effect in cinema – along with every other aspect of our lives in the subcontinent – for ages. Cinema and other art forms are often considered ‘political’ and representative of our position or stance. Louis Althusser, in *Ideology and Ideological Apparatus* (1970), explained how an individual becomes a self-conscious subject. He argued that states maintain control by ‘reproducing subjects’ who harboured the belief that position in a given social structure is natural. The background ideas we possess, or ideology, is thus omnipresent. However, particular socio-economic structures particular ideologies, which are manifested by different institutions or ‘ideological state apparatus,’

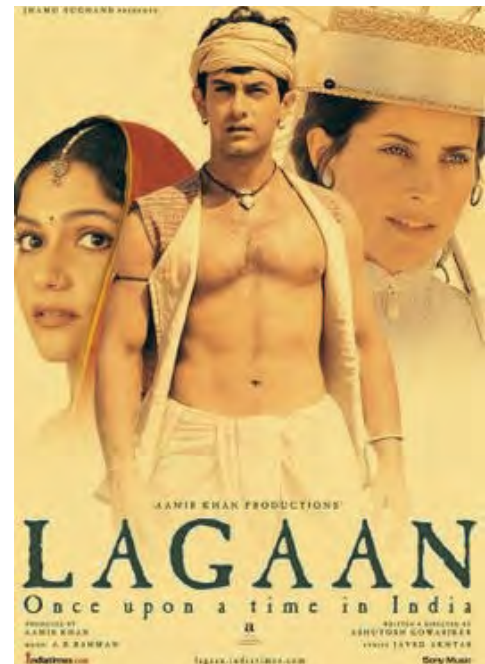
which may be the church, family, and even films. Jean-Louis Baudry took Louis Althusser’s theory of ideological state apparatus and took a psychoanalytic approach inspired by Sigmund Freud to develop the Apparatus theory. In ‘Ideological Effects of the Basic Cinematographic Apparatus,’ Baudry explains how the ideological function of the cinema is present in its hidden apparatus, which crafts the consumer as a transcendent subject while presenting them with a dreamlike alternate or substitute world in which this transcendent logic reigns supreme. Thus, the theory maintains that cinema is ideological because the films represent reality. If we are to understand Indian cinema, we can note how caste has always been portrayed. However, only the dominant groups have had their share in setting the narratives, with references to particular repetitive surnames and dehumanised representations of characters whose social position in the caste system is on the lower end.

Even a film like *Devdas*, adapted from a Bangla novel for the screen 20 times, with 4 of them in Hindi, is commonly understood as a drama, overlooking its centrality of caste. The protagonist Devdas Mukherjee, played by Shah Rukh in Sanjay Bhansali’s 2002 adaptation, wishes to get married to his childhood love Parvati. However, his mother disallows this, remarking that a zamindar household like theirs cannot accept the daughter of a ‘troupe dancer’, hinting at Parvati’s mother’s caste profession. However, certain filmmakers who have turned the perception around are from the oppressed caste communities, leading to a deviation from the earlier images.

Both *Lagaan* (2001) and *Sairat* (2016), directed by Ashutosh Gowariker and Nagraj Manjule, respectively, feature a Dalit character called 'Kacchra.' Gowariker's film finds no space for Kacchra in the Anti-Colonial Struggle, indicative of his perception being akin to the Nationalist Discourse and understanding of the village from a Gandhian perspective – which is nothing more than a perverted gaze. This perverted perception of the caste system has been defined as 'protofascist' by the Slovenian Philosopher Slavoj Žižek. In the Gandhian discourse, Dalits are devoid of agency, while the only legitimate way of representing Shudras is to portray them as helpless beings, begging for mercy from their upper-caste tormentors or waiting around for their upper-caste saviours. Recently, caste-conscious filmmakers have subverted the gaze and have portrayed the venom spread in society by this system while also pointing out how other films have either refused to portray it or misportrayed it. Filmmakers like Nagraj Manjule, Pa Ranjith, Mari

Selvaraj, and Neeraj Ghaywan have expressed how Indian Cinema has always been intrinsically linked with caste but have managed to obfuscate it. In earlier traditions, Dalits were treated as reduced to mere victims, and Dalit women were depicted as lacking any agency whatsoever, which has seen remarkable change.

Mari Selvaraj's *Karnan* (2021) depicts the situation of the residents of the village Podiyankulam. The deity they worship is not constructed by a book of religious authority or of priests who consider themselves pure but by the Dalit villagers who assert their agency by choosing. While M.K. Gandhi believed villages to be republics capable of functioning independently, we witness how a village can be excluded and secluded if it is a village of the oppressed. Contrary to films like *Article 15* (2019), where Dalit characters – no matter how 'assertive' they are shown – are reduced to being 'victims' of caste oppression at the hands of a particular section of Savarnas who may not be good, while the 'good' and non-casteist Savarnas rescue them. There is little scope for the Dalit characters to assert themselves and highlight how all Savarnas systematically enable an oppressive social structure. In *Karnan* (2021), the protagonist asks pertinent questions such as: "Why must we accept the casteism meted out to us by the upper-caste folks from the neighbouring village?" In the climax scene, where he avenges the police violence, he carries the local deity's sword and in an encounter with the police inspector, he asks him why he has a problem with him being called Karnan. This hints towards an earlier scene when the policemen beat up a few village elders who had been brought in for questioning, simply because their names were from characters from Mahabharata, which the



police inspector found intolerable for Dalits. Apart from this, it also points towards how even today, something as basic as having a particular name or accessing water or even trying to live with basic dignity results in caste violence by the upper-caste folks. According to Robert Mckee, a protagonist is generally a singular character. However, sometimes a story can be driven by two or even an entire class of people since everyone in the group has a collective desire.

A similar phenomenon can be witnessed in the works of other filmmakers as well, such as Pa. Ranjith's *Kaala* (2018), where the film is set in Dharavi – the world's largest slum – in Mumbai, which is a departure from perceiving caste to be a phenomenon restricted to villages. Throughout his film, he crafts the image of an assertive Dalit hero while exploring other complexities, thereby humanising Dalits and questioning the notion of a 'modern' caste-free urban life. The film's antagonist, a Member of Parliament who later becomes the Union Minister, Haridev Abhayankar, is the perfect image of all conventionally accepted as good or relatively pure. He dresses up in white clothes and his desire to make the 'perfect' Mumbai, which comes at the cost of demolishing the Dharavi slums. This model of 'development' is rampant in most cities, without much concern about the working class people – mostly from oppressed caste groups – who sustain the city and reside in these localities. Pa. Ranjith's *Kaala* is also rooted in facts, just like Mari Selvaraj's *Karnan*. Further, Pa. Ranjith's choice of locale in Dharavi is yet another conscious choice in the sense that it was the slums which attracted the in-flow of Tamil Dalits, as opposed to Matunga, which had more Brahmin settlers from Kerala and Tamil Nadu. Thus, when Ranjith carves out the character story of Kaala, the titular hero's father's story of migrating to Mumbai – then Bombay – it is not merely fictional but rooted in reality since there has been significant historical evidence to say that most of the Tamilians who had settled in Dharavi

were from Tirunelveli district – the same place where Kaala's father migrates from. through this film. Ranjith questions the constructed binaries as a Postmodern Ambedkarite Filmmaker through his titular character Kaala, questions the prevailing binaries which we often uncritically accept and imbibe along with the notion of 'urban development.' The lead challenges the Minister's proposal of a 'Pure Mumbai.' The film challenges everything which is predominantly accepted as the norm.. While trying to explain that the notions of 'hygiene, clean, and pure' are merely masks used by the Minister, who is after the land, Kaala asks him to reconsider his maniacal hunger for land, informing him that he will die leaving everything behind. However, the Minister rebukes him by saying that Lord Krishna has already whispered the same in his ears, and he is well aware but would like the land to be in his name until he is dead. When he inquires if Kaala has any problem with him, the latter responds that he does since land is power for the Minister, but for the oppressed castes, it means life as the Minister tries justifying his efforts to disenfranchise the slum-dwellers by referring to Mahabharata, comparing his actions to that of Krishna, who had helped Arjuna when he was confused in Kurukshetra. Kaala, as a character and a film, unsettles the audience when his lead character threatens the Minister that he would not even spare the Gods of the upper castes, let alone the Minister who compared himself to one if they dared to take away the land from the Dalits. He says, "if stealing my land is your Dharma and your God's Dharma, I won't spare even your God." This perception of challenging Hinduism to its core for disenfranchising Dalits and other oppressed caste groups can also be seen in the academic works of Ambedkar and in the writings of Jotirao Phule, which culminate into a legacy of the Dalit-Bahujans whose assertion is to challenge the foundations of Hinduism, i.e., the caste system which not just

divides humans into groups but utterly dehumanises and disenfranchises them, and legitimises it through the Hindu religious texts. The very idea of crafting an alternate film where Dalits or other marginalised groups are humanised instead of the ever-repetitive villainisation and/or victimisation characterisation might be seen as pointless. Films made by the oppressed which portray an alternate or perhaps a better reality might be seen as a utopian conception, but as Gail Omvedt in *Seeking Begumpura* (2008) furthers Karl Mannheim's argument of the necessity of utopia made in *Ideology and Utopia* (2008), utopianism is necessary action which eventually leads to transformation. In the absence of utopianism, Mannheim argues that "man would lose his will to shape history and his ability to understand it." Omvedt finds it unsurprising that Gandhi is appropriated by postmodernists as he would often romanticise the past, while the utopias have essentially been integral to anti-caste reimaginations. With this perspective on utopia, films which humanise and stop glorifying the 'handful' of upper-caste people being saviours must be seen as a pathway to provide an alternate path to an emancipatory future.



SURYA
MA SOCIOLOGY
SEMESTER I

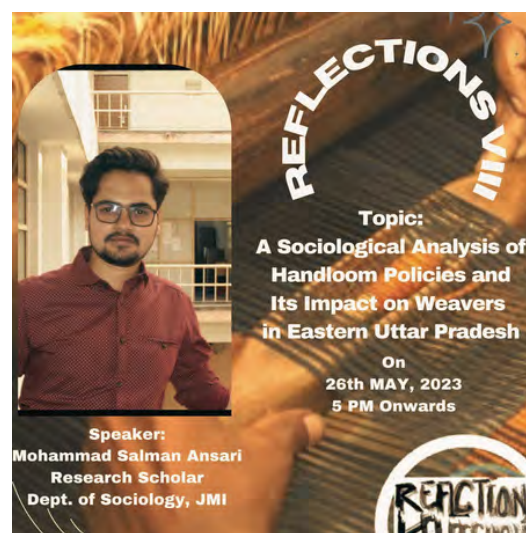


അമ്മയെ ചുറ്റിപറ്റിയുള്ള ഓരോന്നിനും അമ്മയെ കുറിച്ച് പറയാനുണ്ട്. അമ്മയൊരു സം പറഞ്ഞത് ഓർമ്മയുണ്ട്, ജീവിക്കാൻ വേറെ മാർഗ്ഗമില്ലാതിരുന്ന കാലത്ത് കയ്യിലുള്ളതെല്ലാം പെറുക്കിക്കുട്ടി അമ്മയൊരു തയ്യൽമെഷീൻ വാങ്ങിയ കഥ. നിറമുള്ള തുണിതുണികൂട്ടുമ്പോഴും ജീവിതത്തിനു നിറംകൊടുക്കാൻ അമ്മ രാത്രിയും പകലുമില്ലാണ്ട് ഓരോ തുണിയും കുട്ടിവെച്ചു തായ്ച്ചെടുത്ത കഥകളാണ്. പഴയമോഡലൊരു തയ്യൽമെഷീനാണെന്നു വീട്ടിൽ, പലപ്രാവശ്യവും കേടുപാടുകൾപറ്റിയിട്ടും അതു കൊടുത്ത് പുതിയതൊന്നു വാങ്ങാൻ അമ്മ സമ്മതിച്ചിരുന്നില്ല. പുലരുവോളമുള്ള തയ്യൽമെഷീന്റെ 'കട കട !' ശബ്ദം കേട്ട് പലപ്പോഴും ഞെട്ടിയുണർന്നിട്ടുണ്ട്, അമ്മയുടെ അടുത്ത് അതിന്റെ പേരിൽ ദേഷ്യപ്പെട്ടിട്ടുമുണ്ട്. രാവന്തിയോളം ചവിട്ടിയാൽ തുണി തയ്ച്ചുകിട്ടുന്ന മെഷീനോടുള്ള അമ്മയുടെ ഇഷ്ടത്തിന്റെ കാരണം ഒന്നുമാത്രമാണ് : ഓരോ തുണിയും ചേർത്തുവയ്ക്കുമ്പോഴും അമ്മ യഥാർത്ഥത്തിൽ തയ്ച്ചെടുത്തിരുന്നത് ഞങ്ങൾടെയൊക്കെ ആഗ്രഹങ്ങൾ നിറവേറ്റാനുള്ള സമ്പാദ്യമായിരുന്നു. വീട്ടിലെ ഓരോരുത്തരുടെയും പാകമാവുന്ന അളവുകൾ അമ്മക്ക് മനഃപാഠമായിരുന്നു. വെറും തുണി യായതിൽനിന്നും അമ്മ ഭംഗിയുള്ള ഉടുപ്പുകൾ ഉണ്ടാക്കിയെടുക്കുന്നത് അത്ഭുതത്തോടെ ഞാൻ നോക്കിനിന്നിട്ടുണ്ട്. അമ്മയിലാത്ത നേരങ്ങളിൽ എന്റെ പരീക്ഷണങ്ങളും നടത്താവുണ്ട്. ഇപ്പോൾ ഒരുപാട് നാളായി അമ്മ തയ്ക്കാനില്ല, മെഷീന്റെ സൂചിയും നൂല് കോർക്കുന്നതെല്ലാം ഞാനായിമാറി. സൂചിയുടെ വട്ടം കാണാൻ കണ്ണടയിലൂടെ ആഴ്ന്നിറങ്ങിനോക്കുന്ന അമ്മയെ കാണുമ്പോൾ പ്രായം ആരോടോ എന്നിലാത്ത മട്ടിൽ ഏറെദൂരം പോയപോലെ. ഇന്ന് വീണ്ടും ഞാൻ പൊടിപിടിച്ച മെഷീൻ തുടച്ചുവൃത്തിയാകുന്ന തിരക്കിലായിരുന്നു... പല പരീക്ഷണങ്ങളും നടത്താനും നോക്കി. ഒന്നും ശരിയായിവന്നില്ല. എന്തോ അമ്മക്ക് മാത്രമറിയുന്ന സൂത്രം പോലെ അതൊക്കെ ! അമ്മയില്ലെങ്കിൽ ചലിക്കാത്തതൊരു യന്ത്രം മാത്രമായി മാറി അത്! അമ്മയില്ലെങ്കിൽ, ഉള്ള ശൂന്യതയിൽ ഒന്നും ചെയ്യാനുള്ള ധൈര്യമില്ലാത്ത ഞങ്ങളെപ്പോലെ വീടിന്റെ ഒരു കോണിൽ പൊടിപിടിച്ചൊരു തയ്യൽമെഷീൻ.

REFLECTIONS

'Reflections' is a platform for research scholars and faculty members at the Department of Sociology, Jamia Millia Islamia to share their work (but not limited to) and reflections on critical socio-political issues that society faces today. Discussions and debates are the key, which are the need of the time. It is a forum where scholars deliberate and critique each other's work to encourage co-learning and 'critical consciousness'. It is a shared space for lively discussions.

As a monthly forum to save the declining academic narrative and amplify the unheard through the application of the "creative", discussions and deliberations have taken place on diverse and dynamic topics like: "Mediating with failure: Dynamics of school education and migration in rural Bastar", "Conceptualizing Intragenerational Social Mobility through the Politics of Recognition Debate", "On Gender & Fieldwork: Epistemological Challenges faced by a Feminist Researcher in India", "Remembering Partition: Memory, Narrative and Representation", "VISUALIZING PLASTIC ART OF PROF. IMTIYAZ MIR: A TOUR TOWARDS CREATIVE PRACTICES", etc.



2ND BIKRAM NANDA MEMORIAL LECTURE AND SYMPOSIUM

The Department of Sociology, Jamia Millia Islamia (JMI) organized the 2nd Bikram Nanda Memorial Lecture and Symposium on 21st March 2023 at the Engineering Auditorium of the university. The theme for the event was “Artificial Intelligence and Society”, which was chaired by JMI Vice Chancellor, Prof. Najma Akhtar (Padma Shri). The memorial lecture was delivered by the renowned public intellectual, author and trained social anthropologist Prof. Shiv Vishwanathan.

The lecture was followed by a Symposium. The panel consisted of reputed scholars posing their ideas in an interesting yet extremely informative manner to the audience. The panel comprised Prof. Madhav Govind (JNU), Dr. Naveen Thayyil (IIT Delhi) and Dr. Ankit Chaudhary (JNU). Emphasis was drawn on pivotal questions like what technology can do, how it is not neutral, and the politics and representation of Artificial Intelligence.

The thought-provoking lecture and symposium was followed by astounding questions from the audience. Dr. Sumbul Farah, the Students’ Advisor, thanked the Hon’ble VC for her valuable time, the Keynote Speaker for the insightful lecture, late Prof. Bikram Nanda’s family members, the Subject Association and the faculty members and the students who put in their heart and soul in organising this event and making it a success.



KARVAN-E-FIKR

Karvan-e-fikr is an annual student fest of the Department of Sociology, Jamia Millia Islamia. Each year, a theme is decided wherein the seminars, lectures, competitions and cultural events are held. The first day of the fest is generally marked by the Annual Student Seminar and a keynote lecture followed by competitions and cultural programs on the second day.

In session 2022-2023, Karvan-e-fikr was held on 15th and 16th February 2023 with the theme "Sacred and the Everyday" and the keynote lecture was given by Dr. Ravi Nandan Singh, Associate Professor of Sociology, Shiv Nadar University. The student conference had papers ranging on the subjects of sacred geographies, economies, temporalities, sartorial choices, reinvention and re-appropriation of Satan and Devil, politics of censorship, etc. On the second day of the fest, photography, JAM and debate competitions were organised among the students across colleges and universities in Delhi. The motion of the debate competition was "Religion has no space in the public sphere." The two day fest was ended by a stage play, fashion walk and open-mic from students of various departments of Jamia Millia Islamia.

The pandemic too could not deter the zeal and zest of students and Karvan e Fikr on the theme "Pandemic and Society" on 25th and 26th March 2022 in the online mode.



CENTENARY YEAR CONVOCATION

Jamia Millia Islamia organized its grand Centenary Year Convocation on July 23, 2023, at Vigyan Bhawan and the university campus to award degrees and diplomas to the passed-out students of 2019 and 2020. Around twelve thousand five hundred students passed out in these two years including around 800 gold medallists and Ph.D.

Hon'ble Vice President of India, Shri Jagdeep Dhankhar was the Chief Guest of the Convocation, Hon'ble Minister of Education, Skill Development & Entrepreneurship, Shri Dharmendra Pradhan presided over the function at Vigyan Bhawan.

A 'Gold Medal Distribution Ceremony' was organised at Dr. M.A. Ansari Auditorium of the university in the evening where Hon'ble Lieutenant Governor of Delhi, Shri Vinai Kumar Saxena, distributed Gold Medals to the toppers. He was formally welcomed by the Vice Chancellor, Prof. Najma Akhtar.

The Department of Sociology, Jamia Millia Islamia distributed degrees to the remaining passed-out students in the presence of faculty members, students and alumni in the Seminar room.



ZIKR-ARC

ZIKR, is a yearly confluence organized by the research scholars of the Department of Sociology. A vibrant platform shared to the scholars all over India where they are encouraged to come up with their wide ideas and critically divulge themselves with diverse and dynamic world present around them. This forum was started in the year 2022.

The first confluence was conducted on Decolonising Methodologies. Where people across universities came up with brilliant papers. Ranging from the relationship between domestic workers and employers to Maria Lugones and Coloniality of Gender.

In 2023 it was the second year of successful completion of ZIKR. The topic for the confluence was Let's (Dis)agree to Disagree: Beyond Postmodernism.

A number of abstracts from the students of designated colleges knocked the door of the forum and brightened it. We aim to continue this interaction of mind and ideas to our best capabilities



CENTENARY YEAR CELEBRATIONS

The Department of Sociology organised a series of lectures on the theme 'Celebrating Diversity' as part of the Centenary Celebrations of Jamia Millia Islamia. The Centenary Celebrations began in the year 2020. Spanning across months, eminent academicians transcending borders and from within the country showered the light of their knowledge. The online lecture series began with a lecture on the topic 'Celebrating Hundred Years of Jamia': 'Celebrating Diversity' by Prof Mohini Anjum and Prof Inayat Ali Zaidi.

Prof. Bhikhu Parekh, the British political theorist, delivered a lecture on 'Negotiating Diversity' and on 15 th January 2021, Mr. Ashish Ganju spoke on "A Network of Inspirational Sites for a Museum of Architecture". Arjun Appadurai delivered a lecture on 'Diversity Ignorance and Joy: An argument against knowledge of The Other'. He argued that true diversity in nature, in social life, in disciplines and in epistemologies, needs, and knowledge of others to be carefully limited.

The lecture series was an exercise to celebrate differences as diversity is the very condition of life itself. While Gayatri Chakravorty Spivak focused on 'Being, Knowing, Living'; Prof. Mohammad Talib rendered a talk on 'The Educational Challenges in Locating Diversity and Uniqueness in Our Collective Life'. This lecture series observed huge involvement from all the faculty members, research scholars and students across the university and beyond.

A NETWORK OF INSPIRATIONAL SITES-FOR A MUSEUM OF ARCHITECTURE

DATE: JANUARY 15, 2021
 TIME: 4:00 PM
 MEETING LINK: [HTTPS://MEET.GOOGLE.COM/REQ-DGAZ-SAX](https://meet.google.com/REQ-DGAZ-SAX)

M.N. ASHISH GANJU
 THE SPEAKER HAS QUALIFIED FROM THE ARCHITECTURAL ASSOCIATION SCHOOL OF ARCHITECTURE IN LONDON . IN 1966 . HE HAS TAUGHT AT THE SCHOOL OF PLANNING AND ARCHITECTURE, AND THE INDIAN INSTITUTE OF TECHNOLOGY IN NEW DELHI. HE IS A VISITING PROFESSOR AT THE UNIVERSITY OF EAST LONDON AND THE UNIVERSITY OF

CENTENARY YEAR CELEBRATIONS DEPARTMENT OF SOCIOLOGY, JMI

CELEBRATING DIVERSITY: PLURAL EPISTEMOLOGIES AND LIFE WORLD

Invited Talk By
PROF. BHIKHU PAREKH
 On
NEGOTIATING DIVERSITY

20th Jan 2021
 5:00 P.M (IST)

Prof. Bhikhu Parekh, is a British political theorist, academic, and Member of the House of Lords. Parekh was born in Gujarat, India. He earned bachelor's degree in 1954 and a Master's in 1956 from University of Bombay. He joined the London School of Economics in 1959, and received his PhD in 1966. He was Professor of Political Theory at the University of Hull from 1982 to 2000, and Professor of Political Philosophy at the University of Westminster from 2001 to 2009. Currently, he is American Professor of Political Philosophy, University of Westminster and Emeritus Professor, University of Hull. Prof. Parekh chaired the Runnymede Commission on the Future of Multi-Ethnic Britain (1998-2000), whose report, The Future of Multi-Ethnic Britain, was published in 2000. His main academic interests include political philosophy, history of political thought, social theory and the philosophy of ethnic relations. Professor Parekh is the author of Rethinking Multiculturalism: Cultural Diversity and Political Theory (2000); Gandhi (2001); Colonialism, Tradition and Reform (1999); Gandhi's Political Philosophy (1989); Contemporary Political Thinkers (1982); Karl Marx's Theory of Ideology (1981); and Nehruvian Aeneas and the Search for a New Political Philosophy (1981). Lord Parekh has received many awards throughout his career: Sir Satish Behari Prasad for Lifetime Contribution to Political Philosophy by the Political Studies Association (2002); Distinguished Global Thinker award by the India International Centre Delhi (2006); Interdependence Prize from the Campaign for Democracy (New York, 2006), and the Padma Bhushan in 2007.

CELEBRATING DIVERSITY: PLURAL EPISTEMOLOGIES AND LIFEWORLDS

Chair: Prof. Najma Akhtar, Honorable Vice Chancellor
 Jamia Millia Islamia

Invited lecture
 By
Prof. Arjun Appadurai
 On
"Diversity, Ignorance and Joy: An Argument Against Knowledge of the Other"

5th February 2021 4:30 PM

Arjun Appadurai is the Goddard Professor in Media, Culture and Communication at New York University, where he is also Senior Fellow at the Institute for Public Knowledge. He serves as Honorary Professor in the Department of Media and Communication, Erasmus University, Rotterdam, Tata Chair Professor at The Tata Institute for Social Sciences, Mumbai and as a Senior Research Partner at the Max-Planck Institute for Religious and Ethnic Diversity, Gottingen. He has authored numerous books and scholarly articles, including *Fear of Small Numbers: An Essay on the Geography of Anger and Modernity at Large: Cultural Dimensions of Globalization*. He has held numerous fellowships and scholarships, including residential fellowships at the Center for Advanced Study in the Behavioral Sciences in Palo Alto (California) and the Institute for Advanced Study in Princeton. In 2013, he was awarded an honorary doctorate by Erasmus University, the Netherlands. He has also served as a consultant or advisor to a wide range of public and private organizations, including

CENTENARY YEAR CELEBRATIONS DEPARTMENT OF SOCIOLOGY, JMI

CELEBRATING DIVERSITY: PLURAL EPISTEMOLOGIES AND LIFEWORLDS

Chair: Prof. Najma Akhtar
 Honorable Vice Chancellor,
 Jamia Millia Islamia

Public Lecture by
Prof. Gayatri Chakravorty Spivak
 ON
"BEING, KNOWING, LIVING"

ON 25TH MARCH (7:30 PM IST)

A literary theorist, a feminist critic and an influential postcolonial intellectual, Gayatri Chakravorty Spivak is University Professor at the Department of English at Columbia University and a founding member of Institute for Comparative Literature and Society.

Spivak was awarded the 2012 Kyoto Prize in Arts and Philosophy and in 2013, she received the Padma Bhushan

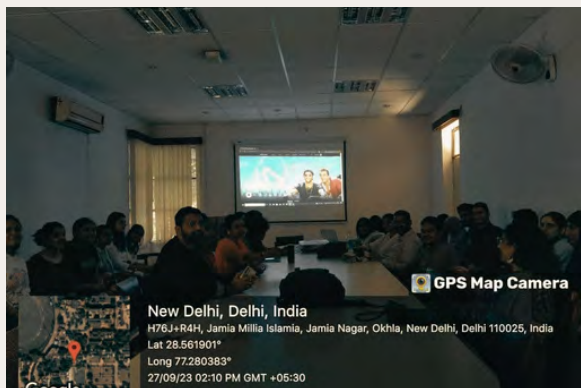
Link to the Event
<https://jamiamiliaislamia.webex.com/jamiamiliaislamia/onstage/g.php?MTID=e286893780881fac08b6583bf040c6122>

Event password: imi@sociology Event Number: 184 420 2883

STUDENTS' ACHIEVEMENTS

Name of Students	Details of Achievements/Award	Name of awarding agency	Date of Award
Thwayib R.	Assistant Professor (on contract)	Hamdard Institute of law and legal studies	
Bhat Khalid Bashir	Guest Faculty	Sri Venkateswara College, University of Delhi	20/03/2023
Suraj Singh Yadav	2nd position in High Jump in 82nd Delhi State Annual Athletics Championship (National)	Delhi Athletics Association	12/05/2023
Suraj Singh Yadav	3rd position in High Jump at 33rd North Zone Junior Athletics Championship (National)	Athletics Federation of India	12/05/2023
Shakti Shukla	Lecturer, Department of Sociology	Jain College, Bangalore	

Nishant Kumar Bhardwaj	Asst. Professor	I.P. University	
Neelakshi Talukdar	Asst. Professor (Permanent)	Amity University, Noida	
Bushra Ashraf Punjabi	Guest Faculty	BITS, Pilani	06/05/2022
Apoorva Sinha	Assistant Professor (Guest)	Jesus and Mary College, Delhi University	



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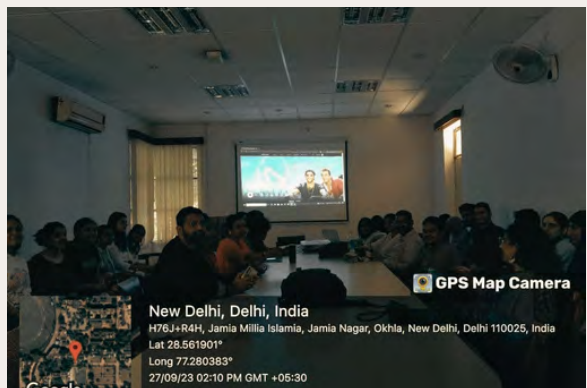
NOTABLE VISITORS AT THE DEPARTMENT

Name of the Visitor(s)	Affiliation(s) of Visitor	Date/period of Visit
<p style="text-align: center;">Dr. Rebekah Ramsay online lecture and discussion on "Archival Methods of Research")</p>	<p style="text-align: center;">University of California, Berkeley</p>	<p style="text-align: center;">22/02/2023</p>
<p style="text-align: center;">Prof. Mohammad Talib (lecture on "Sociology and Social Work: Neighbourly Relations, Recollections and Reflections"</p>	<p style="text-align: center;">University of Oxford</p>	<p style="text-align: center;">01/03/2023</p>
<p style="text-align: center;">Prof. Virginius Xaxa (Lecture on"Engagement with Marginality: Women and Tribes in India")</p>	<p style="text-align: center;">Former Head, Delhi School of Economics and Former Director, TISS, Guwahati</p>	<p style="text-align: center;">06/03/2023</p>
<p style="text-align: center;">Prof. Shiv Viswanathan (Keynote Speaker on Artificial Intelligence and Society")</p>	<p style="text-align: center;">O P Jindal Global University, Sonapat</p>	<p style="text-align: center;">21/03/2023</p>
<p style="text-align: center;">Prof. Anand Kumar (lecture on "Sustainable Development Goals and the Gandhian Way")</p>	<p style="text-align: center;">Former Head, CSSS, Jawaharlal Nehru University, New Delhi</p>	<p style="text-align: center;">01/10/2022</p>

Prof. Tapan Mohanty	Centre for Socio-Legal Studies, National Law Institute (Bhopal)	24/01/22 (Online)
Dr. Gopi Devdutt Tripathy	Department of Sociology, Maitreyi College, University of Delhi	25/02/22 (Online)
Dr. Beulah Shekhar/ Dr. Smita Premchander	National Institute of Criminology and Forensic Science (New Delhi)/ Indian Institute of Management (Ahmedabad)	08/03/22 (Online)
Dr. HCSC Ranga Reddy	National Institute of Social Defence (NISD), Ministry of Social Justice and Empowerment, Government of India	23/08/23



ZIKR-Annual Researchers' Confluence (ARC) 2022

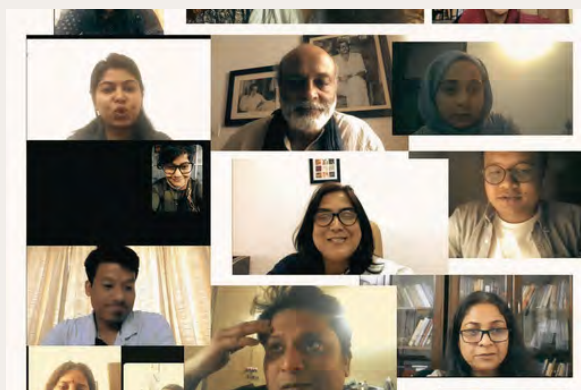


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International/National-Seminars/Conferences/Workshops organized

Title of the Event	Date of the Event
Research Methodology Workshop	02/02/23- 03/02/23
Bikram Nanda Memorial Lecture and Symposium on "Artificial Intelligence and Society"	21/03/23
Sensitization Workshop on "Substance Use and De-addiction"	12/07/23
Job Readiness Workshop (organised by Department of Sociology in collaboration with UPC & IBM Skillbuild)	19/09/22
Research Publication Workshop on "Measuring, Managing and Maximizing Research Impact: Emerging Metrics & Tools	12/12/22

<p>Karvan-e-Fikr (Annual Fest)</p>	<p>25/03/22-26/03/22</p>
<p>Zikr: Annual Researcher's Confluence: Decolonising Methodologies</p>	<p>28/03/22</p>



Extra/Co-Curricular Activities organized at University level/Exchange programme participations

Name of the activity	Title of Talk/Speech	Name of the Speaker	Affiliation of Speaker	Date of Activity
Inter-University Students' Seminar	Sacred and the Everyday			15/02/23
Karvan-e-Fikr 2023	"Multiple Sacralities and the Boundaries of the Everyday"	Dr. Ravi Nandan Singh	Shiv Nadar University	15/02/23-16/02/23
Poster making Competition as part of Swacchta Pakhwada)				14/09/22
Vigilance Awareness Week	Addressing Corruption through Institutional Transparency	Prof. Asad Malik	Faculty of Law, Jamia Millia Islamia	01/11/22
Janajatiya Gaurav Diwas	Students' Presentation on Tribal Heroes	Ankush Pal; Adham; and Quayyam	Department of Sociology, JMI	15/11/22

Annual Researchers Confluence, Zikr 2023	"Let's (Dis) Agree to Disagree: Beyond Postmodernism(?)"		Inter-University Conference	14/03/23-15/03/23
Lecture	Ambedkar, Dewey, and the Evolution of Pragmatism in India	Prof. Scott R. Stroud	Department of Communication Studies, University of Texas, Austin	25/04/23
Lecture	Health, Human Rights and the Constitution: A Socio-Legal Analysis	Prof. Tapan Mohanty	Centre for Socio-Legal Studies, National Law Institute, Bhopal (MP)	24/01/22
Photography Competition	(1) Effect of Covid: Deep but not Visible; (2) Pandemic Effect: Positive/Negative??			26/02/22
Poetry Competition	Pandemic and Society			26/02/22
Poster Making Competition	Work from Home			26/02/22
Special Lecture	NEP 2020	Prof. Savyasachi	Department of Sociology, JMI	30/03/22

Lecture	"Trafficking of women and children in India: A Sociological Perspective"	Prof. Ajailiu Niumai	Centre for the Study of Social Exclusion & Inclusive Policy, University of Hyderabad	11/08/23
Extension Lecture	Interreligious greeting messages as a form of institutional communication".	Dr. Melanie Barbato	University of Munster, Germany, and Oxford Centre for Hindu Studies, UK	24/05/23
Swacchta Pakhwada	Sanitation and Hygiene			07/09/22
Workshop	Skills for Working with Conflict	Prof. Kaushikee	Honorary Director(Nelson Mandela Centre for Peace and Conflict Resolution)	14/08/23
Lecture	MAKING THE CASTE BODY IN THE EIGHTEENTH CENTURY: ANIMAL LIVES AND SOCIAL RANK IN PRE-COLONIAL INDIA	Dr. Divya Cherian		17/08/23



Webinar/Online activities organized

Title	Date of Event	Local/National/International
Limits of Sovereign Power: Resistance and Resilience in State of Exception of Kashmir	24/02/23	National
Sensitization Workshop on Substance Use and De-Addiction	12/07/22	National
Annual Researchers' Confluence (Zikr) on Let's (Dis) Agree to Disagree: Beyond Postmodernism (?)	15/03/23	National
Online Lecture on Sustainable Development Goals and the Gandhian Way	27/01/23	National
Community Symbols in State Institutions: Presence and Implications	01/10/22	National
Online Talk on "Reaching Out through Development Extension"	17/05/2022	National

Research Methodology Workshop on "Archival methods of Research"	22/02/2023	International
Identities and Integration of Muslims in Assam	29/07/2022	National
Remembering Partition: Memory, Narrative and Representation	26/08/22	National
Panel Discussion on Gender Based Violence	08/03/2022	National
Panel Discussion on Pandemic and Society	26/02/2022	National
Pandemic and Society (National Students' Seminar-Online)	25/02/2022	National

Health, Human rights and the Constitution: A Socio-Legal Analysis	24/01/22	International
Mediating with Failure: Dynamics of School Education and Migration in Rural Bastar (as part of Reflections) as a part of Reflections	25/02/22	Local
Group Discussion on Pandemic and Society	26/02/22	Local



The Literary Society, Department of Sociology invites comments, feedback and suggestions on this issue of Society Watch. Also, we would be delighted to receive submissions and contributions for the next issue of Society Watch, October 2024 at societywatch.dosjmi@gmail.com