



# Kristu Jayanti College

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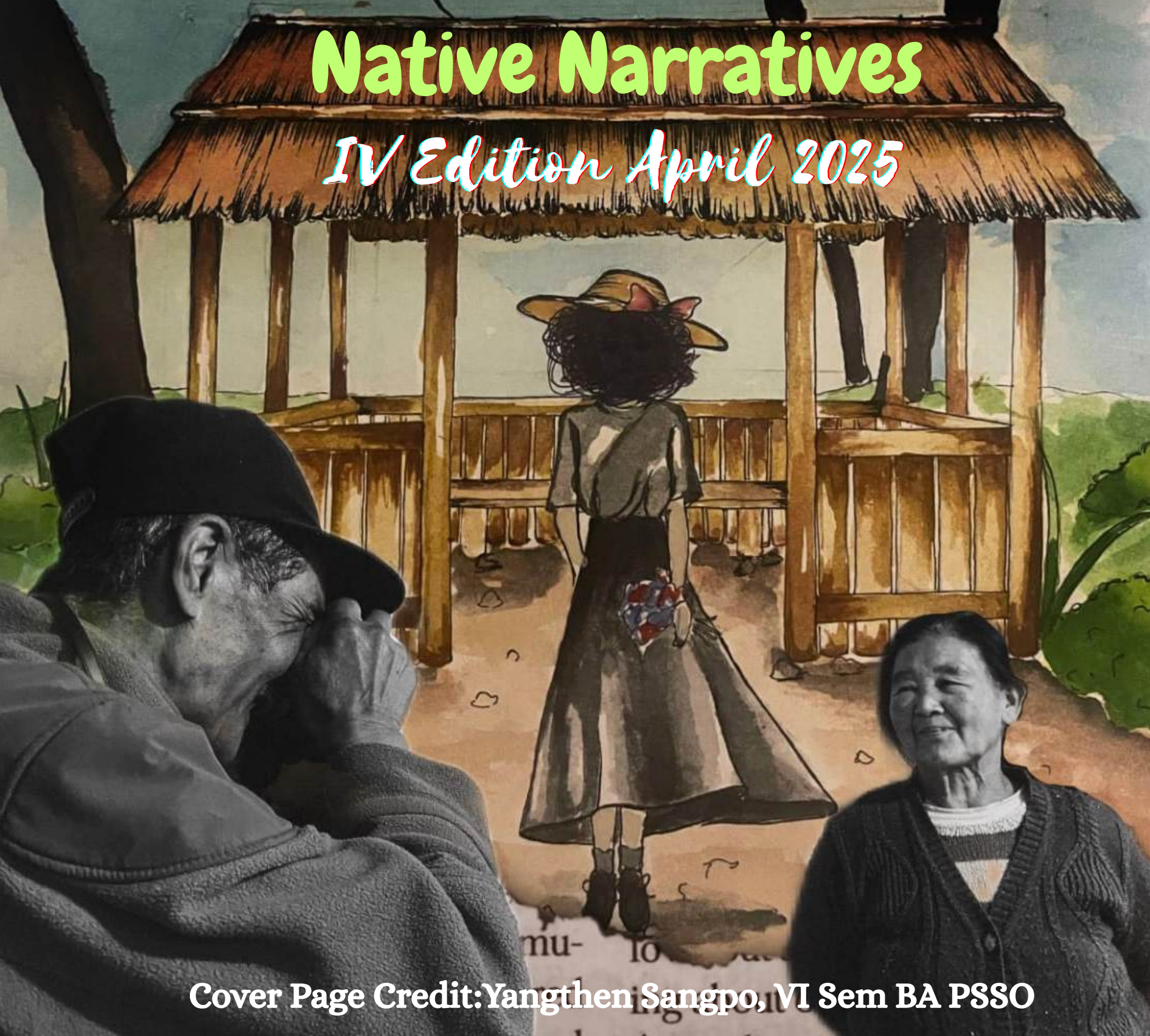
Bengaluru

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# UNLOCKING MINDS

## Native Narratives

*IV Edition April 2025*



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## Principal's Message

**Rev. Fr. Dr. Augustine George**

As we continue our quest for knowledge and comprehension, it becomes increasingly crucial to recognize and appreciate the voices that have shaped our society yet frequently remain silent. The theme “Native Narratives” encourages us to attentively listen to the experiences, customs, and perspectives of indigenous and local communities that form the foundation of our cultural and social identity. In this issue of the college magazine “Unlocking Minds 2025,” curated by the Department of Sociology at Kristu Jayanti College, we focus on the stories and viewpoints that are intricately woven into native identities. These narratives provide a distinctive perspective to examine social structures, cultural continuity, community resilience, and the wisdom transferred through generations.

The articles included in this edition aim to interact with these themes in a critical and reflective manner. They illuminate the depth of indigenous knowledge systems, the difficulties of safeguarding oral histories amidst a rapidly evolving world, and the necessity of creating space for native voices in academic and public discussions. As a community, it is essential for us to cultivate a learning environment that honours and celebrates the diverse voices that constitute our society. Acknowledging native narratives is a significant step toward decolonizing knowledge and promoting a more inclusive and compassionate world.

I encourage all readers to engage thoroughly with the insights presented in this issue, contemplate their importance, and carry forward the spirit of inquiry and respect that these narratives evoke.

Wishing you all the best!





## Vice -Principal's Message

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**Fr. Lijo P Thomas**

Vice Principal & Chief Finance Officer

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It brings me immense joy and pride to share the news of the 2025 edition of our Sociology magazine, Native Narratives, which carries the captivating theme Unlocking Minds. On behalf of Kristu Jayanti College, I extend my congratulations to the entire team behind this meaningful and inspiring project.

Native Narratives is not just a publication; it is a dynamic platform that enables students to express their viewpoints, question norms, and engage creatively with their surroundings. This edition reflects the curiosity and passion of young minds as they delve into the intricacies of our social landscape.

I applaud the Sociology Department for their commitment to fostering critical thinkers and socially aware individuals. The magazine exemplifies their dedication to academic excellence and community involvement. I believe this edition will stimulate important discussions and encourage innovative thinking within our college and beyond.

My sincere congratulations go out to all students and faculty who contributed. Let us keep unlocking minds and work towards creating a more thoughtful, inclusive, and informed society.



## Message from the Dean

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**Dr. Gopukumar A.V.**

School of Humanities and Social Sciences

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I am delighted to learn that the Department of Sociology is launching a new edition of its magazine, **Unlocking Minds 2025**, which focuses on the theme **Native Narratives**. This edition aims to shed light on the vibrant array of indigenous voices, lived experiences, and cultural expressions that shape our society's essence.

By featuring the creative works of Sociology students through various mediums such as articles, poems, illustrations, and reviews, this magazine provides a valuable platform for engaging with often overlooked yet powerful stories. These native narratives represent the foundational elements of our communities and encourage discussions about identity, heritage, and current social realities.

I hope this issue serves as an energetic venue for critical thinking, reflection, and appreciation of the diverse voices that characterize our social landscape. I would also like to take this opportunity to extend my sincere congratulations to all those—both visible and invisible—whose hard work has contributed to the creation of this magazine.

Wishing you all ongoing inspiration and success in this creative and reflective project.





## Head, Department of Social Sciences & Languages

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**Dr. Kaveri Swami**

HoD, Department of Political Science

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It fills me with great joy and pride to unveil the new issue of our sociology department's magazine, "Unlocking Minds 2025," which revolves around the theme "Native Narratives." This edition showcases the creativity, intellect, and voices of our students, providing a platform for stories deeply rooted in culture, identity, and personal experiences.

This year's theme encourages us to ponder the significance of embracing indigenous viewpoints and recognizing the strength found within cultural diversity. "Native Narratives" serves as a reminder that inclusion encompasses more than mere acceptance—it is about honouring and elevating the voices that have often been overlooked.

As educators, our responsibility is to guide, support, and nurture the potential of our students. I am thrilled to witness how this magazine offers a space for young minds to articulate their ideas, share their experiences, and engage in meaningful conversations.

I commend the editorial team for their commitment and hard work. I encourage all readers to delve into the depth and richness of thought that our students have infused into this edition.

Best wishes to the editorial team and the students of Sociology.

## Faculty Editor

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**Dr. Sikha Das**

Assistant Professor  
Department of Sociology  
Kristu Jayanti College (Autonomous),  
Bengaluru

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When I think about my native, which is again a contested identity in the era of globalization, where I travelled to different parts of India for education and career, in my memory, my native has many images. The games I played with the children of my locality in the village where I was born, the city of Guwahati, which provided me with different information to understand the meaning of higher education, and Hyderabad, where I started to unlearn and relearn. All these are not only stories but also different perspectives on how to grow critical thinking.

In this academic year, the magazine 'Unlocking Minds', which was developed in the collaboration of students and teachers of the department tries to understand different native narratives from different parts of the country to develop an understanding of our surroundings.

I am eagerly waiting to read the final version of the contributions of our students.

I congratulate all the students for their contributions and the core committee for the publication of the magazine, 'Unlocking Minds'.





## Faculty Editor

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**Dr. Sameena M S**

Assistant Professor  
Department of Sociology  
Kristu Jayanti College (Autonomous),  
Bengaluru

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Being a sociologist, when I critically reflect on the term native, it reminds me more about its political salience. Yes, 'Native' is political! It captures the ways in which, the assertion and reassertion of identities are happening— not only as a unifying force, but also as a source of 'othering' individuals. Native narratives do not merely encourage individuals to glorify their past and celebrate one's own cultural context.

Rather, they urge a critical engagement with one's own reality, the realities otherwise we all take for granted! I feel this is a crucial skill a student of sociology should acquire.

Native narratives is a theme emerged from our VI semester Sociology course, Perspective on Indian Society, which familiarised the learners with the uniqueness of Indian Social Structure. This theme was thoughtfully selected because it grants our budding sociologists the analytical tools through which they can examine their familiar realities.

When we discuss native narratives in the age of globalisation, a key sociological question arises: are we experiencing the identity of a global citizen, or are we instead experiencing more of a fragmented identities? This magazine poses this very question, inviting each readers to rethink on their own layered meaning of identity and connect with the journey of each contributors reflections on their natives.



## Student Coordinator



**Ms. Varnna Varghese**

Student Coordinator,  
Department of Sociology  
Kristu Jayanti College (Autonomous),  
Bengaluru

This year's edition of the magazine "Unlocking Minds," themed "Native Narratives," holds significant value for us as it amplifies our heritage, our stories, and our identities that have played a crucial role in shaping our present selves.

This publication is more than just a compilation of articles; it is a tribute to the rich cultural heritage and lived experiences of our student community. Each submission embodies the enthusiasm, curiosity, and intelligence of students who have embraced different viewpoints and expressed various aspects of themselves through their writing.

Collaborating with the editorial team and contributors has been an incredibly rewarding experience. I am thankful for the chance to observe the collective effort, commitment, creativity, and collaboration that enabled the launch of this edition. Together, we have established a platform where every voice is valued.

I hope this issue encourages readers to reflect, engage, and honor the richness of native perspectives. Let's keep unlocking minds, one narrative at a time.

With appreciation and enthusiasm.

Best wishes to all readers and contributors.

## Student Coordinator



### Mr. J Avah Liio

Student Coordinator,  
Department of Sociology  
Kristu Jayanti College (Autonomous),  
Bengaluru

As we bring this edition of “Unlocking Minds,” on the themed “Native Narratives,” to life, I am filled with immense pride in the contributions of our talented and passionate student body. This theme invites us to explore, celebrate, and honour the rich histories, cultures, and perspectives of indigenous communities from around the world. This magazine is more than just a collection of words and images; it is a reflection of our diverse voices, perspectives, and experiences.

Each article, artwork, and stories are a testament to the creativity and dedication of our students who continue to push boundaries, challenge norms, and explore new horizons. We believe that native voices are powerful storytellers, offering unique insights into traditions, resilience, and the deep connections between people and their land.

Being a part of this journey as the Student Coordinator has been both inspiring and humbling. It’s a privilege to witness how the dynamic exists within our community, and I am proud to see it all come together in this magazine. we’ve crafted a glimpse of our vibrant world to reach out to people about our unspoken native narratives through this magazine to popularize our vibrant culture.

We hope this edition inspires you to learn more, engage deeply, and appreciate the stories that continue to shape our culture.



## Designer's Message



### Mr. Ashwin Agrawal

Secretary,  
Humanities Association  
Kristu Jayanti College (Autonomous),  
Bengaluru

### Ms. Amirtha Varthini K

Student,  
Department of Social Sciences  
Kristu Jayanti College (Autonomous),  
Bengaluru

Creating this edition of “Unlocking Minds 2025” has been a journey rich with creativity, growth, and inspiration. This year’s theme, “Native Narratives,” invites you to embark on a journey through voices that resonate with cultural pride, lived experiences, and profound reflections anchored in identity and belonging.

Every page you turn embodies the passion, creativity, and viewpoints of students who have invested their hearts into their creations. As you delve into this collection, we encourage you to take a moment to pause, reflect, and fully engage with the richness and variety of thought that characterizes our community. We hope these narratives ignite fresh ideas, promote understanding, and inspire you to unlock your own mind along the way.

Working on this magazine has been more than just a project; it’s been an opportunity to honor identities, traditions, and voices that deserve to be seen and celebrated.

We hope our work helps bring the stories to life and offers readers an engaging and meaningful experience.



## Editorial Team



**Varnna Varghese**



**J Avah Liio**



**Ashwin Agrawal**



**Amirtha Varthini K**



**Disha Dutta**



**Yangthen Sangpo**



**Mahima Kachhap**



**Manikandaraja M**



**Rahul Gupta**



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**Samyuktha Shylie**



**Susan Jobi**



**Trisha Chakma**



**Monesh B**



**Aqsa M S**



**Vanlalhruaii Bawitlung**





# **NATIVE NARRATIVES**

# THE GALO TRIBE OF ARUNACHAL PRADESH

The Indian state of Arunachal Pradesh consists of the Eastern Himalayan and Indo Myanmar biodiversity hotspots of the world. The rich biodiversity of the region is characterized by high degree of endemism, flora and fauna. The region is inhabited by various indigenous tribes, which include 26 major and 110 minor tribes. The people depended solely on local resources including agriculture, fishing and hunting. The Galo Tribe is one of the 26 major tribes of Arunachal Pradesh.

The Galo's pursue many traditional beliefs which are associated with nature and natural resources. The Galo tribe has many established traditional and religious practices which are in conformity with the nature and natural resources, either directly or indirectly. Various components of nature were given the status of various Gods. The forest is considered the nature God and rituals are done periodically to keep the nature God satisfied. The Sun and Moon are considered the Sun-God and Moon-God respectively and locally called the DonyiPolo.

## Flora in Traditional Beliefs:

The flora constitutes a major part of the forest in the vicinity of the villages. The big trees find a special position in the culture of the local people. Ceremonial rituals are compulsory before felling a big tree asking the Forest God for permission to fell the tree. A chicken is culled as offering to nature god. Importance of flora is reflected in the pattern of use of certain plants during festivals and at home. The major festival of the Galo's is Mopin, which is celebrated with much pomp and gaiety. The Mopin deity (Pinku-pinte) is made of plants and plant parts, arranged in a specific manner. The deity is worshipped during the occasion of Mopin, symbolizing nature God. During other festivals and individual ritual practices restricted to single family or person, similar structures were made from the plants, which were considered auspicious. The Burial place for the dead is normally located outside the village, not far, in vicinity of the Forest God.

## Fauna in Traditional Beliefs:

Though the indigenous Galo people hunt wild animals for meat and medicines, many animals are considered sacred among the Galos. The animals belong to various groups such as mammals, Aves and reptiles. The animals considered sacred were not hunted by the local people under normal circumstances. The tiger is on the top of priority list of sacred animals. Tiger killing is regarded a taboo and the person who kills a tiger is punished by disallowing to stay in his house in the village. The persons who kill Tiger were banned from celebrating Mopin, the most important festival of the Galos. They are allowed to live in the community hall, locally called the Dere for one month.



Such hunters cannot live in their own houses till the punishment period is over. Otherwise, ill-omen will befall over the family of the hunter and all his family members will die eventually, as believed by the local people. Dere is normally used for holding meetings, and as a place of assembling of the village people during various occasions. The other members of the cat family not hunted, unless they pose a risk to the humans and domestic animals. Certain animals, though sacrificed for certain rituals, were also symbolized as parts of Nature God. They find a very important position in the traditional mythology, which has a psychological impact on the people. The animal Mithun is considered the son of Sun God.

Cow is considered the son of moon God. The dog is regarded a totem as the traditional mythology states that it is the savior of human being, who bought rice grain in his ear for ancestors of human being, because of which the human beings could survive till now. There is also a limit of maximum number of animals to be sacrificed during the social ceremony. A maximum limit of 10 Mithuns at the most allowed for the local Mopin festival ceremony. With the impact of modernization, such practices are not followed in the developing towns.

The farmers have been using an indigenous method of rat proof granary called Nasu in Galo language. The research reveals three scientific features of this structure used as rat proof grain storage. Use of stone pad at the bottom, wooden plate in the middle and air-tight compartment on the top makes it a unique and innovative storage structure. They have their cooking hearth on the floor in the first room which is the family space where everyone gathers for food, drinks and conversations.

Above the cooking hearth, they have a suspended wooden rack fixed to the roof which is used for smoking, preserving and storing meat, bamboo shoot, firewood, grains, etc. They cultivate a type of local rice. They also make popcorn on their open fire from maize grains. Their local drink is rice beer, which is locally called 'Poka' and is consumed daily as well as on various occasions, ceremonies, and festivals.

**-Rahul Gupta**  
**22PSSO30**



# EXPLORING THE SOCIOLOGY OF MY REGION:

## A REFLEXIVE ANALYSIS

**Region:** Keezhillam, Perumbavoor Ernakulum, Kerala, India

### Social Structure and Institutions:

Keezhillam's social structure is deeply influenced by Kerala's historical social reforms, caste dynamics, religious diversity, and institutional frameworks. The region follows progressive social policies, but traditional structures like caste, family systems, and religious institutions still play a role in shaping daily life.

When it comes to family structure, most people live in nuclear families. The families have built their own houses mostly near to their parents' house. In some cases siblings are living together in the same house. Mostly the parents' house is owned by youngest male child or if no male children youngest female child.

Arranged marriages remain common, but love marriages and inter-caste marriages have become more accepted.

Dowry practices have declined, especially with legal interventions and women's empowerment movements.

Caste divisions are not much prominent in the region. People are less bothered about caste and most are involved in their own business.

### Cultural Practices:

The village is renowned for its traditional art forms, notably Mudi yettu, a ritual dance-drama that has received UNESCO recognition. This art form is practiced by families in Keezhillam and neighboring areas, reflecting the village's deep-rooted cultural traditions. The festival celebrated in Keezhillam Mahadeva Temple is one of the vital festivals in the region. People from all religions attend the festival.

Apart from that the feast of mother Mary celebrated on August 15 at St Thomas Church, Parethumukal is prominent in the region.

Malayalam is the main medium of interaction in the region. Now a lot of immigrant workers have influenced the language. Their population has increased a lot in past few years. So Hindi is also spoken between them.

People mostly rely on rice as their main food. Nowadays Arabian food has an inevitable influence in the region.

### Historical and Political Context:

The place is located between Muvattupuzha and Perumbavoor on State Highway 1 M.C. Road. This place is 15 km away from the famous pilgrimage center Malayattoor.

Keezhillam, a region in Ernakulum, Kerala, India has a history of education, healthcare, and religious worship. The name Keezhillam is believed to have originated from Malayalam words that reflect the geography and history of the region. There are a few interpretations of its etymology:



### **"Keezh" + "Illam":**

- "Keezh" means "lower" or "beneath" in Malayalam.
- "Illam" refers to a traditional Namboothiri (Brahmin) household.
- This suggests that Keezhillam might have been an area situated lower in elevation compared to an upper settlement or an Illam (Brahmin residence) nearby.

Mathews Athanasius In 1929, Mathews Athanasius and other workers opened a school in Keezhillam named St Thomas Higher Secondary School to help children from poor families.

**Healthcare:** Dr. Pathrose Parathuvayalil established Parathuvayalil Hospital in Keezhillam in 1955. The hospital treated conditions like cervical spondylitis, osteoarthritis, and diabetic neuropathy.

The Communist Party of India (Marxist) (CPM) and the Indian National Congress (INC) are the major political entities influencing Keezhillam's local governance and community affairs. Keezhillam falls under the jurisdiction of the Perumbavoor municipality, which is part of the Kochi metropolitan area. This proximity to urban centers has influenced the village's political and developmental landscape.

### **Economic Aspects:**

There is a huge amount of class disparity in the region. Most people in the region are involved in skilled labors. Many of them works in cities like Ernakulum or any other government or private institutions large amount of people have migrated from the region for better living conditions.

Nowadays a large number of youngsters are migrating to Europe and other Western countries. Earlier the migration was to middle east countries now the scenario changed. A large number of immigrants are present in the region especially from northern parts of India. Keezhillam has gained recognition for its ornamental fish farming industry.

Numerous decorative fish farms and aquarium stores operate in the village, breeding and supplying various species of ornamental fish, including goldfish, to markets in nearby cities. The village is involved in wood processing activities, producing items such as plywood and matchsticks. This sector contributes to local employment and supports ancillary industries in the region.

### **Regional Identity and Nationalism:**

Keezhillam's regional identity and nationalism generally exist in harmony, but there are occasional tensions, as seen in many parts of Kerala.

Kerala has a distinct socio-political and cultural identity rooted in secularism, literacy, and left-leaning politics. Keezhillam, like other parts of the state, often prioritizes regional governance

and decentralization, emphasizing local issues over national ones. However, this does not mean opposition to Indian nationalism—rather, it reflects Kerala's strong sense of self-governance within the Indian federal system. Kerala, including Keezhillam, has historically been dominated by leftist and socialist movements, contrasting with the rise of right-wing nationalism at the national level. Political discourse in Keezhillam often focuses on welfare policies, secularism, and regional economic development, which sometimes differ from the nationalist narratives promoted at the central level.

### Social Change and Modernization:

Keezhillam, like many villages in Kerala, has undergone significant social transformations due to globalization, urbanization, and industrialization. These changes have impacted economic activities, family structures, cultural practices, and values across generations.

### Economic Shifts

- **Decline of Traditional Agriculture:**
- **Rise of Small Industries and Services:**
- **Migration and Remittances:**
- **Improved Connectivity:**



- Susan Jobi  
24HSPA60



## A REFLECTIVE ANALYSIS OF JAMPUI HILLS

Jampui Hills, nestled in Tripura's Kanchanpur subdivision, is a scenic region known for its temperate climate, lush forests, panoramic views, and cultural richness. Located at about 3000 feet above sea level, it's often referred to as the "permanent seat of spring." The area boasts natural beauty, with mist-covered hilltops, waterfalls, and vibrant sunrises and sunsets. Known for its hospitable Mizo population, Jampui is a serene tourist destination, offering adventure, meditation, and unique local experiences.



### Social Structure and Institutions:

Jampui follows a patrilineal family system where inheritance is passed to the youngest son. The society primarily consists of nuclear families, with kinship patterns based on both blood relations (Consanguineal) and marriage (Affinal). Monogamy and exogamy are widely practiced, while levirate and sororate marriages are prohibited.

Most inhabitants are Christians, and the caste system is absent. While there is social stratification, there are no rigid class distinctions. Traditionally, Jampui society was patriarchal, with men managing community affairs and women overseeing domestic responsibilities.

### Cultural Practices:

Jampui Hills celebrates festivals such as Chapchar Kut (spring festival with music and dance), Pawl Kut (harvest festival), and Mim Kut (a ceremony for the deceased). Traditional customs include bride pricing, Jhum cultivation (slash-and-burn farming), and Tlawmngaihna, a Mizo code emphasizing selflessness and hospitality.

### **Historical and Political Context:**

The Mizo people migrated to Jampui Hills in the 16th century. Initially referred to as "Kuki" by the Tripuris, they later became known as the Halam community. Various Mizo tribes, including the Zadeng and Rivung, settled here under different chieftains. The area was vacated in the mid-1800s due to a disease called "Zawngkhri" but was resettled in the early 1900s.

Politically, Jampui remains uninfluenced by ideological movements. The Churches and organizations like YMA (Young Mizo Association) play a central role in community governance.

### **Economic Aspects:**

The economy of Jampui Hills is primarily agricultural. Once known as the "Orange Bowl of Tripura," orange cultivation declined due to diseases like powdery mildew and dieback. Farmers shifted to areca nut farming, which significantly increased income levels but also created economic disparities. Tourism is another key sector, with events like the Orange & Tourism Festival promoting local culture and generating revenue. However, limited market access and reliance on middlemen continue to challenge farmers.

### **Regional Identity and Nationalism:**

Jampui's residents share a strong ethnic and linguistic identity with the Mizos of Mizoram rather than mainstream Indian culture. This distinctiveness is reinforced by their traditional festivals, attire, and the use of the Lushai/Mizo language. Despite this, they participate in national elections and benefit from government schemes, though occasional tensions arise due to perceived neglect by the central government.

### **Social Change and Modernization:**

- **Agricultural Shifts and Economic Impact:**

The 1960s saw a booming orange industry, but by the mid-2000s, its decline forced a shift to betel nut cultivation. The annual Orange & Tourism Festival remains a cultural highlight, even as the economy diversifies.

- **Tourism Development:**



Tourism has grown, with events like the Spring and Tourism Festival attracting visitors through activities such as paragliding, trekking, and cultural showcases.

- **Infrastructure and Connectivity:**

Infrastructure improvements have facilitated tourism and trade, though monsoon-related landslides still disrupt transportation and economic activities.

- **Identity Politics:**

The Mizo community in northern Jampui Hills has advocated for a regional council within the Tripura Tribal Areas Autonomous District Council (TTAADC) to preserve their cultural identity. This movement reflects broader trends in identity politics where communities seek political recognition while maintaining their heritage.

### **Environmental and Social Challenges:**

#### **Environmental Issues**

1. **Decline in Orange Cultivation** – Due to diseases like powdery mildew and dieback, farmers shifted to areca nut cultivation.
2. **Climate Change** – Rising temperatures and erratic monsoons have affected crop yields and increased pest infestations.
3. **Deforestation and Soil Erosion** – Agricultural expansion has led to soil degradation, increasing the risk of landslides.

#### **Social Challenges:**

1. **Economic Transition** – The shift from orange to areca nut farming altered the region's traditional livelihood and cultural identity.
2. **Market Access Issues** – Poor infrastructure forces farmers to rely on middlemen, reducing their profits and economic autonomy.

#### **Conclusion**

Jampui Hills is an ecologically and culturally rich region facing economic, environmental, and social transformations. While modernization has brought infrastructure development and tourism opportunities, challenges such as climate change, economic inequality, and identity politics persist. Addressing these issues while preserving its unique heritage will be crucial for Jampui's sustainable development.

**- LALENGZUALI  
24HSPA48**

## **ECHOES OF THE HILLS:**

### **A KUKI TRIBAL NARRATIVE FROM KANGPOKPI AND CHURACHANDPUR**

#### **Region:**

They are spread across the northern, southern, western and eastern parts of Manipur, but the majority of them settle in the Northern (Kangpokpi) and Southern (Churachandpur Lamka) regions.

#### **Social Structure:**

- Some families are nuclear, while others are joint. In some cases, siblings live in the same compound but in different houses.
- Judaism and Christianity are the most followed religions.

#### **Ethnic Groups:**

- There are more than 20 ethnic groups. Each ethnic group speaks different dialects, such as THADOU, VAIPHEI, PAITE, HMAR, and ZOU, which are present in different communities, villages and districts.

#### **Historical Context:**

- **ANGLO KUKI CENTENARY GATE:** Located at Leisang village, Churachandpur Lamka, this gate was built to commemorate the 1917-1919 Anglo-Kuki war.
- **KUKI INN:** Situated in the heart of Imphal, KUKI INN is a significant site for the KUKI community, where numerous political and social discussions/meetings have been held. Worship services were also held frequently

#### **Economic Aspect:**

- The region dominated by the Kuki is experiencing a fast-growing economy. Kangpokpi, for instance, serves as a hub along National Highway (NH-2), which brings significant opportunities for development and business.
- Churachandpur lamka is also connected to Mizoram via a National Highway, known as 'Tipaimuk Road'.

#### **Nationalism:**



**KUKIS** are proud Indians, yet they are currently engaged in an active struggle against what they perceive as an unlawful regime, all for the sake of securing their own identity and ownership of their land. Their nationalism burns with passion for 'KUKILAND' (also known as 'zalengam', 'Zogam', or 'Zalenram' depending on different dialects).

### **Modernization and Social Change:**

Over time, people have become more broad-minded. This is evident in the way they dress; for instance, their traditional shawls and wraps are now designed and worn to fit modern fashion trends.

### **Identity Politics:**

- 1 - KNA (KUKI NATIONAL ASSEMBLY)
- 2- KPA (KUKI PEOPLE's ALLIANCE)

### **Social Issues:**

- Currently, due to the conflict, many people have been displaced. Relief camps are set up temporarily, but without proper funding it is difficult for those seeking shelter.
- As a result of the above mentioned issues, children do not receive proper education, primarily due to financial constraints.
- Due to the large number of ethnic groups, misunderstanding amongst communities can be observed from time to time.

### **Cultural Practices:**

**CHAVANG KUT:** Celebrated on November 1st to mark the post-harvest season, this festival honours the intense and selfless labour of the people. It also promotes mutual understanding, love, and tolerance. It is celebrated with great enthusiasm through cultural sports, beauty pageant, and traditional dress is worn which reflects its significance and identity.

A famous Kuki folktale 'Khupting le Ngambom' (The Heroine Khupting and the Hero Ngambom), has a tragic ending that revolves around broken promises. The tale teaches the moral lesson that when promises are made and not kept, they lead to loss.

- **LALMINLEN SINGSON**  
**22PSSO15**

## **DODDA DYAVARA JATRE: A SACRED TRADITION OF KURUBA FAMILIES**

Dodda Dyavara Jatre is a remarkable tradition celebrated by the Kuruba community once every 11 years. This grand event brings together families to honor their Kula Devata, Beeraeshwara Swamy, at the temple where the deity is consecrated. The Kula Devata, considered the protector and guide of a family's lineage, holds immense significance in the lives of the Kuruba people.

Among the Kurubas, Beeraeshwara Swamy is revered as the supreme deity. Other Kula Devatas that are worshipped by the community include Bhateshwara, Mailaralingeshwara Swamy, Yellamma, and Beeralingeshwara. My clan, comprising 256 families from 19 gothras, is united in its devotion to Beeraeshwara Swamy. Around the main temple of Beeraeshwara Swamy, there are smaller shrines dedicated to the deities of each gothra, which are an integral part of our rituals.

### **Preparations and Early Rituals:**

Preparations for Dodda Dyavara begin 4 to 6 months before the event, depending on the size of the clan, with notifications sent to all associated families. The first ritual, "Devara Ettu" (Deity's Ox), marks the beginning of the celebrations. The Devara Ettu, carrying the "Bhandara Pettige" (a chest containing Beeraeshwara Swamy smeared with turmeric), visits each of the 256 households. The Kolkararu and the temple priest, everyone who is part of this ritual is a Kuruba, accompany the Devara Ettu to perform poojas at each house. The families welcome the deity, perform the required rituals, and serve food to the visiting group before they proceed to the next house.

Near each household, the initial rituals of "Dandakagalu" and "Tengina Kai Pavada" are performed. These ceremonies signify the formal start of the event and set the stage for the main celebration.

### **Kambi Deepa and the Journey to the Temple:**

As part of the tradition, every family prepares a "Kambi Deepa," a balance-scale-shaped structure made of iron and bamboo. One side of the Kambi Deepa holds a jaggery lamp called "Tambittu," while the other carries a pot of rice. The lamp is lit at home and must remain burning throughout the event, kept alight by continuously adding ghee or oil.

On the first day, families travel to the temple premises, carrying their Kambi Deepa. Upon arrival, tents are set up for the two-day celebration. That evening, poojas are



conducted at the main temple and at the shrines of the gothra-specific deities surrounding it. Each family worships their gothra deity. The Kambi Deepa is kept in the family's tent overnight.

### **The Main Day of Dodda Dyavara:**

The second day is the most important part of Dodda Dyavara. All families, including those that have expanded or split into smaller groups, gather under one tent and share a single Kambi Deepa. The rituals begin with prayers to Beeraeshwara Swamy, offering milk to Hutta (ant hill) and performing poojas to Nagara Kallu.

Tengina Kai Pavada is performed again on this day, but on a much larger scale. At the temple, 65-80 Kolkararu participate in the ritual, during which 3 to 48 coconuts are ceremonially broken on each participant's head. This powerful ritual reflects the deep devotion and strength of the community.

Relatives and friends visit the families' tents throughout the day. They honour the elders of the family, including parents and grandparents, by presenting turmeric, kumkum, flowers, sarees for women, and towels, shirts, and lungis for men. After seeking blessings from Beeraeshwara Swamy, they are served meals before leaving.

In the evening, all families bring their Kambi Deepa to the temple arena for the final pooja. The priest leads the ceremony, and the Kambi Deepa (a big deepa inside a Pot) is passed through the hands of family members in a specific order, starting with the eldest. Each member performs one round with the lamp before passing it to the next. Only married members of the family participate in this ritual. The last person, usually a married woman, carries the Kambi Deepa back to the family's tent.

### **The Conclusion of the Ceremony:**

After the Kambi Deepa is returned to the tent, the families begin packing up to leave the temple premises. Before they depart, the priest lights a Kambi Deepa on the temple's kambha (pillar), signalling the conclusion of the rituals at the temple.

On the way home, families stop at a lake or pond. Here, they take a ceremonial dip in the water. A sweet dish is prepared using the rice carried in the Kambi Deepa, and the jaggery lamp (Deepa) is ceremonially broken as part of the ritual. The sweet dish is distributed among family members, and the broken part of Deepam is also distributed, bringing the ritual to a close.

### **A Unique Tradition:**

Dodda Dyavara Jatre is more than just a ritual; it is a celebration of faith, family,



and unity. It strengthens the bond between the 256 families of our clan, connects us to our roots, and reinforces our shared devotion to Beeraeshwara Swamy. This tradition, exclusive to the Kuruba community, is a powerful reminder of our heritage and the values that have been passed down through generations.

### Appendix:



**Kambi Deepa** In the first image u can see the lamp burning in the basket. This Deepam will be taken out along with the basket, and will be passed on the heads on the 2nd day of event.



**Bandara Pettige**

**-KOUSHIK D  
22PSSO12**



# EXPLORING THE SOCIOLOGY OF HOSUR, TAMIL NADU: A REFLEXIVE ANALYSIS

## History:

Hosur is about an 800-year-old town (now a city). Hosur was initially a part of the Mysore kingdom. But in 1799, when Tipu Sultan was defeated in the third Anglo-Mysore war, he gave the southern part of Mysore to the British government, which included Hosur. Then, Hosur was made the capital of Salem District (Krishnagiri) by the British Government. In 1992, Hosur was upgraded to a Second Grade Municipality and in 1998, it was upgraded to Selection Grade Municipality. With the development of SIPCOT, Hosur became an industrial town.

## Geography:

The town of Hosur has a tropical savanna climate (experiences moderate climate). It is located at an elevation of 878 meters above sea level. The minimum temperature is 11° C in winter and the maximum temperature in summer is 37°C. The coolest months are October to February, while summer remains in the town from March to May, and April is the hottest month. The town receives average rainfall of 84 cm.

## Economy:

Hosur is a centre of many automobile and manufacturing industries. There are some famous industries located in the town, such as TVS Motor Company Ltd, Ashok Leyland Ltd, Titan Industries, Hindustan Motors, Vectra Motors Ltd, Exide Industries, Hindustan Liver Ltd, Bata India Ltd, GRB Dairy Food Pvt Ltd, and many more industries which generate income to the people of the town.

Agriculture is also one of the sources of income in the town. The land of the town is very fertile and a variety of fruits and vegetables are cultivated here.

Hosur experiences significant migration driven by its proximity to Bangalore and its growing industrial base. Many people from rural Tamil Nadu and Karnataka migrate for employment in Hosur's expanding sectors, including automotive, manufacturing, and retail. The city also sees interstate migration, particularly from Kannada-speaking communities, due to its closeness to Bangalore. Rural-to-urban migration is common, with people from nearby towns in Krishnagiri district moving to Hosur for better economic and educational opportunities. Additionally, the city's increasing number of educational institutions attracts students from surrounding areas. This migration pattern has resulted in a diverse population, blending urban and rural influences.

### **Societal Structure:**

There is a blend of rural and urban elements that can be seen in its societal structure and family. Systems of Hosur are due to settler migration all over from India for livelihood. Like much of in rural and semi-urban Tamil Nadu, the caste system still plays a role in social organization, though it is less rigid in urbanized regions like Hosur. With increasing industrialization, especially in the automotive and manufacturing sectors, Hosur is rapidly transforming from a Predominantly agricultural area to a more urbanized town. This is leading to changes in social Mobility, economic stratification, and education.

Hinduism is the dominant religion in Hosur, with a significant presence of temples and religious festivals. However, there are also Muslim and Christian communities, which contribute to the town's diverse cultural and religious practices. These different religious groups coexist peacefully, and interfaith marriages, though not extremely common, are not unheard of in the urbanized parts of Hosur.

### **Gender Roles:**

Traditional gender roles are still influential, though there are signs of gradual change. Especially in urbanized areas. Women in rural Hosur are often involved in family-based farming or small-scale business activities, while women in more industrialized sectors might engage in office work, education, or healthcare. However, societal expectations surrounding marriage, child-rearing, and the family unit are still largely traditional, with women often expected to take on the primary caregiving role.

### **Gender Dynamics in Families:**

In both joint and nuclear family systems, women traditionally manage the household and caregiving roles, though men typically hold the authority, especially in rural areas. Over time, with increasing education and workforce participation, women's roles are evolving. Women They are now more likely to pursue higher education, participate in the labour market, and even Take leadership roles within the family.

### **Youth and Education:**

Education is increasingly seen as a key to upward mobility, and many families in Hosur, particularly in urban areas, place significant importance on the education of their children. This trend is particularly strong among middle-class families that are seeking better opportunities for their children, both within Hosur and outside the region, particularly in larger cities like Bangalore. Rapid urbanization and industrialization are gradually transforming both the family systems and the wider societal organization, leading to a more diverse and dynamic community.



### **Cultural Practices:**

The culture blends traditional Tamil practices with modern influences. Hinduism dominates, and festivals like Pongal, Thaipusam, and Deepavali are celebrated. Local cuisine features dishes such as Idli, dosa, and sambar, with influences from Chettinad and Tanjore. The joint family system is common in rural areas, and arranged marriages remain the norm, although love marriages are growing in urban areas. In Hosur, Tamil is the primary language, while Kannada is spoken by migrants. English is commonly used in education and business.

### **Political Context:**

Hosur's local governance is managed by the municipal corporation overseeing urban planning, services, and development. Political activities are dominated by the DMK and AIADMK.

### **National Identity:**

Nationalism in Hosur reflects India's larger political and cultural landscape. While Tamil pride remains significant, the city's proximity to Bangalore and migration patterns introduce a more cosmopolitan and pan-Indian outlook. People in Hosur engage with national issues, but the local Tamil identity often intersects with national discourse, especially during elections or debates on language, state autonomy, and regional development.

In conclusion, the modernization of Hosur, driven by industrialization and urbanization, has led to significant social changes, including greater economic opportunities, improved infrastructure, shifts in family structures, and evolving cultural norms. While these changes have brought prosperity and development, they have also created challenges such as cultural dislocation, inequality, etc.



**-SAMYUKTHA SHYLIE E S**  
**22PSSO21**

# NAVIGATING THE TAPESTRY OF CHHATTISGARH'S NATIVE NARRATIVES

## Introduction:

Chhattisgarh, a state carved out of Madhya Pradesh in 2000, possesses a unique socio-cultural fabric woven from its tribal heritage, historical trajectory, and economic realities. A reflexive analysis of its sociology reveals a complex interplay of tradition and modernity. I belong to the capital city of Raipur which is famous for rich cultural history that spans prehistoric times, featuring monuments and various tourist attractions that are now recognized by UNESCO. The city has its own unique cultural identity, reflected in its language, regional dialects, and many other aspects.

## Social Structure and Institutions:

Chhattisgarh's social structure is marked by a significant tribal population, comprising various indigenous communities with distinct customs and traditions. These communities often reside in close-knit villages, adhering to traditional social hierarchies and institutions like village councils (gram sabhas). However, rapid urbanization and industrialization are leading to social mobility and changes in traditional structures. The state also has a considerable presence of other castes and communities, contributing to its diverse social landscape.

## Cultural Practices:

Chhattisgarh boasts a rich cultural heritage, evident in its vibrant folk music, dance forms, and festivals. The tribal communities have preserved their unique art forms, including intricate handicrafts, paintings, and sculptures. The state is known for its Bastar region, renowned for its tribal art and culture. However, with increasing exposure to mainstream media and globalization, some traditional cultural practices are facing challenges.

## Historical and Political Context:

Chhattisgarh's history is marked by its tribal past, with various dynasties and rulers shaping its political landscape. The state's struggle for a separate identity and its eventual formation in 2000 reflect its aspirations for self-determination and development. The political discourse in Chhattisgarh often revolves around issues of tribal rights, land ownership, and development policies.



### **Economic Aspects:**

Chhattisgarh is rich in mineral resources, particularly coal, iron ore, and limestone. The state's economy is heavily reliant on mining and industrial activities. However, this has also led to environmental concerns and displacement of tribal communities. Agriculture remains a significant sector, with a large proportion of the population engaged in farming. The state government is focusing on developing infrastructure, promoting industrialization, and improving agricultural productivity to boost economic growth.

### **Reflexive Analysis:**

As a resident of Chhattisgarh, I have witnessed firsthand the rapid changes taking place in the state. While modernization has brought certain benefits, it has also led to challenges for traditional communities and their way of life. The need to balance development with the preservation of cultural heritage and environmental sustainability is crucial. It is essential to recognize the contributions of all communities, including the tribal population, in shaping the state's identity and future.

### **Regional Identity and Nationalism:**

While tribal heritage is central, Chhattisgarh's regional identity also encompasses other communities, including those who migrated from neighboring regions. This creates a complex interplay of sub-regional identities within the larger Chhattisgarhi identity. The struggle to preserve and promote Chhattisgarhi language is intertwined with regional identity. It's not just about communication, but about cultural preservation and asserting a distinct identity within the Hindi-speaking belt. Chhattisgarhi nationalism exists alongside Indian nationalism. People express their national pride in ways that are inflected with their regional identity, such as celebrating local heroes and festivals alongside national ones.

### **Identity Politics:**

Chhattisgarh's social fabric is marked by caste and class divisions, which often intersect with tribal identity. Gender roles are evolving in Chhattisgarh, with women increasingly asserting their rights and challenging patriarchal norms. However, deep-rooted social and cultural barriers persist, hindering their full participation in social, economic, and political life. Tribal communities are increasingly asserting their rights to land, resources, and self-determination, leading to social movements and political mobilization, demanding greater recognition and inclusion.



### **Environmental and Social Challenges:**

Chhattisgarh's rich mineral resources have led to extensive mining, resulting in devastating environmental consequences, including deforestation, pollution, and displacement of communities. Chhattisgarh is vulnerable to the impacts of climate change, with erratic rainfall patterns, droughts, and heatwaves posing a threat to agriculture and livelihoods. Despite economic growth, social disparities still persist, with a significant proportion of the population still living in poverty and lacking access to basic amenities like healthcare and education.

### **Conclusion:**

Chhattisgarh's sociology is a dynamic tapestry woven from its diverse social fabric, cultural heritage, historical context, and economic realities. Understanding these interconnected aspects is crucial for addressing the state's challenges and ensuring inclusive and sustainable development. A nuanced and reflexive approach is necessary to comprehend these complexities. This moving beyond simplistic narratives and acknowledging the multiple perspectives at play. It requires listening to the voices of all communities, especially those who are marginalized and often unheard. Engaging critically with the forces shaping Chhattisgarh's society, including the role of the state, the market, and social and cultural norms, is essential. Ultimately, the future of Chhattisgarh depends on its ability to address these challenges in a just and sustainable manner. This means finding a path to development that respects the environment, protects the rights of all communities, and celebrates the rich cultural heritage of Chhattisgarh. It means fostering a sense of shared identity and belonging while acknowledging and valuing the diversity that enriches the state. Building a society where everyone has the opportunity to thrive, regardless of their caste, creed, gender, or background, is paramount.

**-ASHWIN AGRAWAL**

**22PSSO05**



## UNDERSTANDING SOCIOLOGY

I Come from a tribal community known as Lushai Mizo, settled in the northeast region of the Indian state named Mizoram. Our culture and values as well as our traditions are very different from the people living in the mainland. From my perspective, the Mizo community is like a big family where helping the needy is the common practice, a tradition that has been passed down from earlier times and continues to thrive in today's generation.

Since our childhood we have been taught the importance of giving respect to our elders in various things. There is also a song called 'ai a up ate zahthiam,' which holds the importance of respecting the elders.

### Social Structure:

The Mizo society has a patriarchal structure where men are considered the breadwinners of the family. It usually has a joined family structure, but due to factors like employment and education, people tend to migrate from their homeland, hence getting separated from their family. Christianity is the major religion, and the church plays a huge role in the society. There are various ethnic groups in Mizoram, including Mara, Hamar, and Pavih, coexisting together; each group has its own dialect differing from the Mizo language, showcasing linguistic diversity in the same region.

### Historical context of the Native Culture:

Pu Laldenga is known as the father of Mizoram; he was the Mizo separatist and politician and also the founder of the Mizo National Front [MNF], which at the beginning was the social organisation that later turned into a political party. Every year on June 30th, Remna ni is celebrated and is observed as a state holiday to honour the signing of the Mizoram peace accord in 1986.

### Economic Aspects:

In earlier days the main occupation for the people was agriculture, but now we can see the shift from agricultural work to governmental or business work. This can be the result of urbanisation making the rich richer and the poor poorer, as most of the elites hold government jobs due to the exposure of quality education while the lower class are still indulging in agriculture, facing downward mobility. Mizoram shares a border with Myanmar, resulting in the trespassing of illegal substances.

## **Social Change and Modernisation**

There is a deep connection with the traditions, norms, values, and culture, but also with globalisation, the present generation tends to get influenced by the western culture, prioritising western music, dance, and fashion over their traditional Mizo culture.

## **Social Issues:**

The lack of infrastructure in the rural area, such as underdeveloped medical care, leads to various issues, as the best hospitals are only found in the capital city, 'Aizawl.' The people of the rural area have to travel there for their treatment, which is problematic for them.

## **Cultural Practices:**

Mizoram has various festivals such as Chapchar Kut, Pawl Kut, along with the anthurium festival and Thalfavang Kut. Celebrating the state agricultural tradition and harvest.

The popular cuisine in Mizoram is

1. Bai: a stew that is a combination of various vegetables cooked with edible ferns.
2. Sawhchiar: It is made with rice and either with pork or chicken.
3. Sa rep; smoked meat  
[fish, chicken, pork, beef]



**-JULIET LALAWAMPUII**

**22PSSO10**



## **DORJE-LING: THE LAND OF THUNDERBOLT**

The name “Darjeeling” comes from the Tibetan words Dorje, meaning thunderbolt, and ling, meaning place or land. It is a city in the northern part of the state of West Bengal amidst the eastern Himalayas. The History of Darjeeling narrates the story of the history of the town of Darjeeling and its surrounding hill regions, which originally belonged to the state of Sikkim but are now situated in the Indian state of West Bengal. The story is intertwined with the histories of Sikkim, Nepal, Bhutan, Bengal, and Great Britain. Darjeeling, which initially belonged to the state of Sikkim, emerged as a very vital buffer state between Bhutan and Nepal. The British quickly began growing tea on the Darjeeling hills after finding out that the environment was perfect for the plant, using the region as a sanitarium. One of Darjeeling's best-known exports is still tea. In the 1980s, Subhash Ghisingh started demanding the creation of a state called Gorkhaland within India to be carved out of the hills of Darjeeling and areas of Dooars and Siliguri terai contiguous to Darjeeling. The Gorkhas have been demanding separation from West Bengal since 1907 on the grounds that they are culturally and ethnically different from West Bengal. The demand took a violent turn, which led to the death of over 1,200 people. Darjeeling is the land of the Gorkha, but under West Bengal, the culture there has deteriorated drastically. Darjeeling has faced a lot of problems in the past years that the wounds are yet to heal. The introduction of Bengali as the second language in the schools of Darjeeling has also created insecurities among the people, and they are still outraged by the decision made by the West Bengal government.



The Darjeeling hills and parts of North Bengal observed a complete shutdown on September 30, 2024, as tea garden workers went on strike demanding a 20% bonus on wages. The strike, organized under the Tea Workers' Protection Committee, was called after a tripartite meeting involving workers, management, and the state government failed to reach an agreement. The management had offered a 13% bonus, which the workers rejected. Protesters blocked roads, including the National Highway, and halted all vehicular movement from 6 a.m. to 6 p.m., affecting emergency services and tourism. Key areas like Kurseong and Sukna saw locked vehicles and disrupted traffic. This was the first strike in the Darjeeling hills since the 2017 agitation for a separate Gorkhaland. The tea industry, already struggling with low production due to erratic weather, faced further challenges as the Indian Tea Association sought financial help from the government. Meanwhile, Hamro Party leader Ajay Edwards, staging a "blood tea" protest, urged Chief Minister Mamata Banerjee to address the workers' demands. Banerjee, who was visiting North Bengal, refused to intervene, stating that the matter was being handled by the Labor Commissioner and reiterating her opposition to strikes. Workers in Terai and Dooars, however, had already settled for a 16% bonus after similar negotiations earlier in September.

### **MIGRATION**

People from the rural areas have migrated to the main towns in search of jobs as there are fewer job opportunities on offer. Also, people from Nepal have migrated to Darjeeling, who works as daily wage laborers, porters, and also helpers in the households. The kids are sent to the day care centers, such as Hayden Hall, which is a renowned NGO in the hills. As there is a Nepali majority living in the hills, the people who have migrated from Nepal rarely face any issue. People also migrate to other states for better job opportunities and education facilities.

### **SC VS OTHERS**

In Darjeeling there is a huge issue as people belonging to the Scheduled Caste face a huge problem unlike the tribes in the hills. They are believed to be the backward class in the hills and have faced problems in the working sector, educational institutions, society, etc. Darjeeling, the Queen of the Hills, has been through a lot in the past, and it is our job to make people understand how important it is to preserve the culture of the hills. Keeping everything aside, it is us who are responsible for the growth of the town. JAI GORKHA!

**-YANGTHEN SANGPO BOMZAN**  
**22PSSO26**



# MOTIHARI: TRADITION, INEQUALITY, AND THE PURSUIT OF SOCIAL CHANGE

## Exploring Caste, Religion, and Modernization in a Transforming Bihari Society

Motihari, located in Bihar, has a rich historical and cultural background. It is known for its diverse societal structures, traditions, and economic activities. The town has a mix of rural and urban influences, shaping its social fabric over time.

Geographically, Motihari has a moderate climate with seasonal variations. Agriculture plays a crucial role in the local economy, alongside small-scale industries and trade. The societal structure reflects a blend of traditional and modern values, with education playing an essential role in shaping the younger generation.

Gender roles in Motihari are evolving, with more women participating in education and the workforce. However, traditional expectations still exist in many areas. Youth engagement in education and employment is increasing, showing signs of social progress.

### Caste and Social Stratification in Motihari:

Caste continues to shape social interactions, occupations, and residential patterns in Motihari. The Dom caste, a Dalit community, still faces discrimination and economic hardships, with caste-based segregation remaining evident despite modernization.

The Dom community primarily resides on the town's outskirts and is often engaged in occupations considered impure by society. Many people still avoid sharing food or drink with them. Instances of caste-based discrimination persist, such as shopkeepers refusing direct transactions with Dom customers, instead using an intermediary object for money exchange. This reflects social stratification, where caste dictates social status and interactions.

Although urbanization is bringing gradual change, caste discrimination persists both subtly and overtly. While some individuals challenge these norms, dismantling caste barriers remains a slow and ongoing process.

### Religion: Living Together but Staying Apart:

Hindus and Muslims in Motihari share common spaces such as markets and schools but reside in separate areas. This segregation is not due to legal restrictions but rather cultural preferences. During religious festivals like Diwali and Eid, moments of unity emerge as communities exchange greetings and sweets. However, once the celebrations end, people return to their respective neighbourhood. This reflects identity politics, where individuals associate strongly with their religious communities.

Younger generations are increasingly overcoming these divisions, especially in educational institutions, where interfaith friendships are becoming more common. This suggests that while social divides remain, gradual change is underway.

### **Chhath Puja: The Festival That Unites Everyone:**

Chhath Puja is Bihar's most significant festival, uniting people across social divisions. It is one of the rare occasions where caste and class distinctions momentarily fade. The festival exemplifies Émile Durkheim's concept of mechanical solidarity, as individuals feel connected through shared traditions. Even strangers extend help to one another, strengthening communal bonds.

However, modernization is influencing Chhath Puja. While traditional rituals continue, the growing use of artificial decorations and plastics has raised environmental concerns. This reflects cultural lag, where traditional practices endure despite the pressing need for more sustainable alternatives.

### **The Economy of Chhath and Social Inequality:**

Chhath Puja significantly contributes to Motihari's local economy. Markets become vibrant with vendors selling ritual items, fruits, and sugarcane, creating temporary employment opportunities.

However, economic benefits are not equally distributed. The Dom caste, which plays a crucial role in making ritual items, often finds itself relegated to less favourable selling locations. This reflects economic inequality, where marginalized groups face barriers to financial opportunities despite their essential contributions to cultural events.

### **Social Change and Modernization:**

Bihar is undergoing a gradual social transformation, driven by education and technology. Young people are increasingly questioning old traditions and advocating for social reform.

Social media has played a vital role in spreading awareness about caste discrimination, environmental issues, and religious tolerance. However, deep-seated beliefs take time to change, illustrating the concept of cultural lag.

Despite modernization, traditions like Chhath Puja remain central to Bihari identity. Even tech-savvy youth actively participate in rituals, showing that cultural traditions continue to hold significance.





### **Environmental and Social Challenges-**

One of the major challenges associated with Chhath Puja is environmental pollution. The rivers, considered sacred, are often left polluted with plastic waste, flowers, and discarded ritual items.

Beyond environmental concerns, social issues such as caste discrimination, gender inequality, and poverty persist. While Chhath Puja fosters temporary unity, it does not address long-standing systemic inequalities.

Urbanization is another growing challenge. Increasing migration to cities has led to a higher demand for essential resources like water and housing. However, development remains unequal, with marginalized communities struggling for access to necessities. Studying sociology has changed how I see the world. Growing up, I took caste divisions, religious segregation, and festival traditions for granted—they simply felt like a normal part of life. But now, I understand that these are deeply rooted social structures.

Chhath Puja shows that unity is possible, yet inequalities still shape our daily lives. We come together to worship nature while also contributing to pollution. We pray side by side but still uphold caste divisions. These contradictions reveal the complexities of society.

Maybe one day, these barriers will completely disappear. Until then, I will keep learning, observing, and questioning the norms that shape our world.

**-YASH KUMAR**

**24HSPA37**

## ECHOES OF SOCIETY: NATIVE NARRATIVES

**Region: Sudrasar, Nagaur, Jaipur, Rajasthan**

I hail from a rural village, yet my life now unfolds in the bustling city of Jaipur. I belong to the Pahadan community, an upper-caste group where marriage within the same caste is forbidden. Our tradition regards all members of the Pahadan community as siblings, making marriage within the community a taboo. Consequently, intercaste marriages are the norm for us.

### **Social Structure:**

In my region, traditional values run deep, often rooted in rigid and conservative beliefs. Gender discrimination remains prevalent, with most girls married off after completing their 12th grade. Their aspirations for higher education are often stifled by the patriarchal mindset that governs society. Women, even after marriage, do not experience the freedom they deserve. They enter into joint families where they must adhere to customs that strip them of autonomy.

A married woman is expected to observe purdah, concealing her face from her father-in-law, brother-in-law, and even her husband in the presence of his family. She cannot speak freely before elders or male relatives who are older than her husband, though she may converse with younger male members. Her position in the household is marked by physical and symbolic subordination, as she is not even allowed to sit at the same level as elder male members or her husband. Such practices reflect a deeply entrenched patriarchal order, where women navigate a life of silence and submission.

### **Economic Aspects:**

Economic pursuits in my region are largely familial. Those with a business background tend to continue their ancestral trades, passing down skills and expertise through generations. Government jobs, however, remain a prized aspiration, symbolizing stability and prestige.

### **Social Change and Modernization:**

Jaipur has become a hub for education and competitive exam preparation. Gopalpura, a locality synonymous with academic ambition, is dotted with coaching institutes, hostels, and PG accommodations catering to aspirants preparing for exams like REET, NEET, and UPSC. This ecosystem of learning represents a shift toward modernization, where education is seen as a ladder to upward mobility.



### **Social Challenges:**

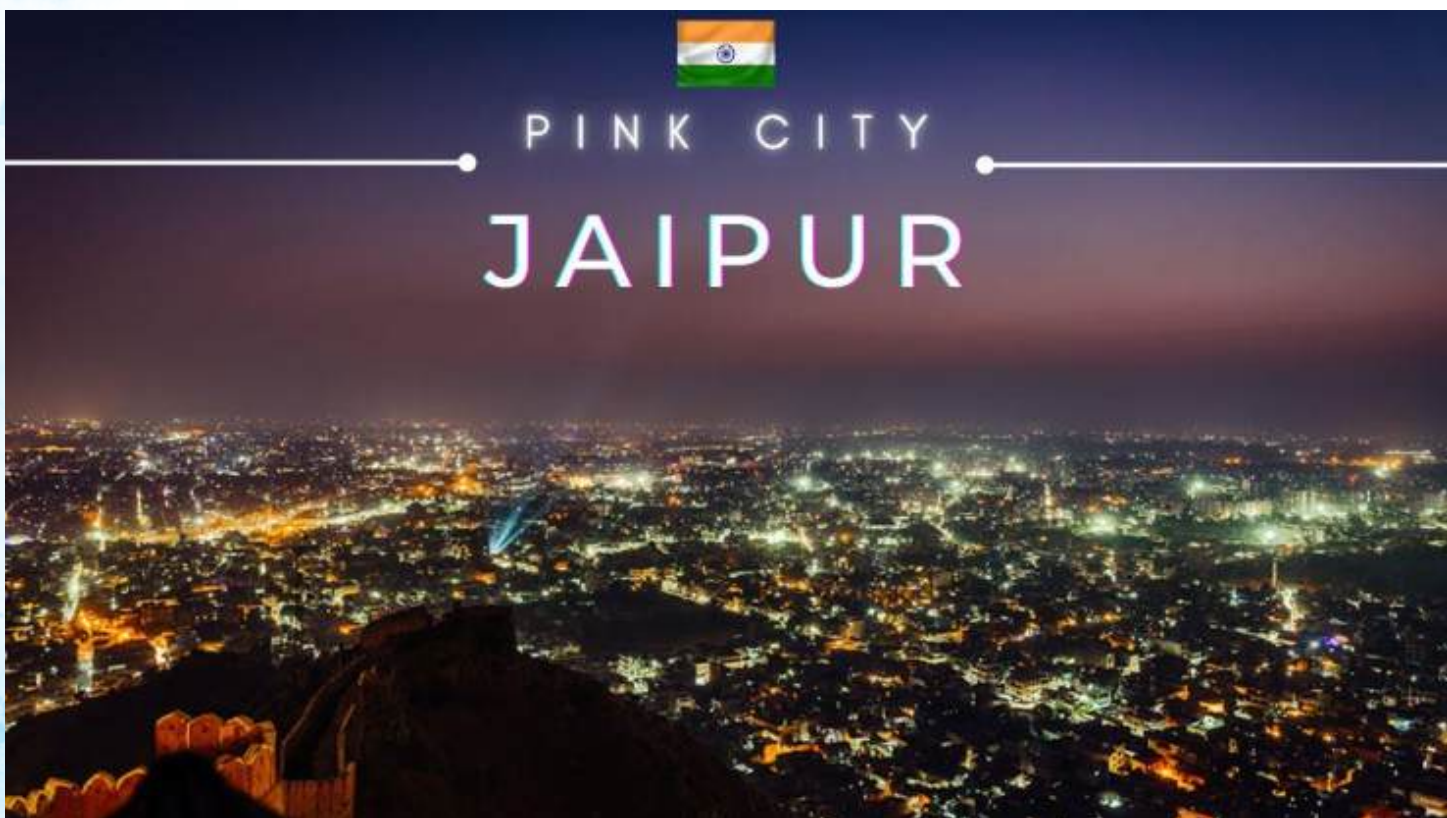
Child marriage persists as a grim reality, with most girls married between the ages of 16 and 18 and boys between 19 and 22. Despite legal interventions and awareness campaigns, this practice continues to bind the younger generation to a life defined by premature responsibilities.

### **Cultural Practices:**

The cultural fabric of Rajasthan is vibrant and diverse, reflected in the language, art, and cuisine of the region. Marwadi and Hindi dominate conversations, though Marwadi remains an oral tradition without a script.

Folk music and dance enliven celebrations. Ghoomar, performed by women, embodies grace and joy, while Kalbelia, with its serpentine movements, reflects the artistry of the Kalbelia community. The age-old tradition of Kathputli (puppet shows) keeps alive stories of valor and morality, while Maand singing echoes the glory of Rajasthan's past. Culinary delights like Dal Baati Churma remain an inseparable part of the region's identity, offering a taste of heritage in every bite.

In this intricate tapestry of tradition and change, Rajasthan continues to balance its historical pride with the winds of modernity, where echoes of the past shape the narratives of the present.



**-ASLAM KHAN**  
**24HSPA41**

# EXPLORING THE SOCIOLOGY OF MY REGION

## REGION: MIZORAM

### 1. Social Structure and Institutions:

Mizoram has a mixed system of joint and nuclear families; however, most families follow a nuclear system, though extended family ties remain important. Marriage traditions are based on local customs. There are no strict caste distinctions, but class differences do exist, often tied to wealth and education. Traditionally, men work outside while women manage the household, although their roles are changing with modern influences.

### 2. Cultural Practices:

Mizoram celebrates festivals like Chap char Kut, Him Kut, Pawl Kut, Anthurium festival, and winter festival with traditional dances and music. The primary language is Mizo, which is vital for communication. Mizo customs like respecting elders and community gathering play an essential part in preserving local identity. Mizo cuisine is mostly boiled, smoked, stewed, and steamed. Mizo cuisine includes dishes like rice porridge, Bai, bamboo shoots, dal curry, fritters, and pan-fried dishes.

### 3. Historical and Political Context:

Mizoram was originally made up of independent tribal communities. Under British rule, it became part of Assam. After India's independence, the Mizo people wanted more autonomy. This led to the Mizo National Front (MNF) starting an armed struggle in 1966 and ended with the Mizo Peace Accord in 1986, and Mizoram became a separate state in 1987. The Mizo National Front (MNF), led by Daldenga, played a big role in fighting for Mizoram's independence. Mizoram has a system where local village councils and the Mizo Autonomous District Council (MADC) make decisions about community welfare. This helps people have a say in local matters, strengthens unity, and ensures better development and peace.

### 4. Economic Aspects:

Agriculture is the main occupation in Mizoram. The state is also developing its IT sector, but it is still in a growing stage. There are economic inequalities between rural and urban areas, with rural areas facing less access to resources, education, and jobs. Mizoram faces both outward and inward migration, with outward migration. Many young people leave rural areas to seek better education and job opportunities in larger cities within India.



### **5. Regional Identity and Nationalism:**

Mizoram shows India's diversity; it has its own traditions. While Mizos are proud of their heritage, they also identify strongly as part of India.

### **6. Social Change and Modernization:**

Younger generations are increasingly seeking education and employment outside Mizoram, leading to changes in traditional values with a greater focus on individual success and modern lifestyles rather than focusing on old customs.

### **7. Identity Politics:**

Religion mostly Christianity and the Mizo language are key elements in shaping identity politics. There are occasional tensions over ethnic identity and resource allocation.

### **8. Environmental and Social Challenges:**

Challenges like deforestation and soil erosion threaten its environment. Efforts to promote sustainable practices are growing. Social issues like poverty, education, and healthcare still need attention, especially in rural areas.

**-LALTLANHLUI CHENKUAL  
22PSSO17**

# EXPLORING THE SOCIOLOGY OF MYSURU

## Introduction

Mysuru is a city situated in the southern part of Karnataka. Known as the Cultural Capital of Karnataka, Mysuru is renowned for its rich cultural heritage, historic landmarks, vibrant traditions, and grand celebrations. It offers a blend of modernity and tradition, shaping its social landscape in a unique manner.

## Historical and Political Context:

The name Mysuru originates from “Mahishur,” meaning the town of Mahishasura in Kannada. According to Devi Purana, Mysuru was once ruled by Mahishasura, a demon king with a buffalo head. To rescue the gods from his tyranny, Goddess Chamundeshwari was born and ultimately slew Mahishasura on top of Chamundi Hills. This story lends its name to both Chamundi Hills and Mysuru city.

Mysuru has a deep historical significance, with inscriptions from the Hoysala period dating back to the 11th and 12th centuries. The city has been ruled by various dynasties, including the Gangas, Chalukyas, Cholas, Hoysalas, Vijayanagara rulers, and eventually the Mysuru Wodeyars, who came to power in 1399 AD. The Wodeyar dynasty contributed significantly to the city's development. Raja Chamaraja Wodeyar rebuilt the fort and established Mysuru as his capital. Under Nalwadi Krishnaraja Wadiyar, the city saw immense modernization, including wide roads, tree plantations, and the construction of the Mysuru Palace. His reign also contributed to the construction of the KRS Dam, a crucial source of water for Mysuru, Bengaluru, and Mandya.

Today, Mysuru retains its old-world charm while embracing modern advancements. It is internationally famous for its sandalwood and rosewood artifacts, stone sculptures, incense sticks, Mysuru Pak, and exquisite silk sarees.

## Social Structure and Institutions:

Mysuru's social structure exhibits a mix of rural and urban influences. Both joint and nuclear families coexist, though nuclear families are becoming more prevalent due to migration and modernization. The Arasu family, the royal lineage of Mysuru, holds a revered status in the city's hierarchy, followed by the Brahmins, who have historically played an influential role in education, culture, and spirituality. Other significant communities include the Lingayats, Vokkaligas, and Kurubas. Despite modernization, caste-based discrimination persists in some rural areas, particularly towards lower caste groups like the 'Oleyars.'



Hinduism is the dominant religion in Mysuru, with temples like the Nanjundeshwara Temple in Nanjangud being prominent places of worship. However, Mysuru is also home to diverse religious communities, including Muslims and Christians. The city is known for its religious harmony, exemplified by events like the Dasara Jamboo Savari, which attracts people of all faiths. The St. Philomena's Church is a significant landmark visited by many tourists and worshippers.

Traditional gender roles remain influential, particularly in rural areas, where women are engaged in farming or small-scale business activities. In urban areas, women increasingly participate in education and professional careers. While patriarchal norms still shape family dynamics, modernization and education have enabled women to pursue higher education, enter the labor market, and assume leadership roles.

### **Cultural Practices:**

Mysuru is known for its rich cultural heritage and royal traditions, reflected in its numerous festivals, rituals, and customs. The grandest celebration is the Mysuru Dasara, a ten-day festival symbolizing cultural unity. The event includes religious ceremonies, house decorations, doll displays, and the exchange of sweets. Other widely celebrated festivals include Sankranti, Ugadi, Mahashivaratri, Varamahalakshmi, Gauri-Ganesha, Deepavali, and Ramzan. Kannada is the predominant language spoken throughout the city, while English is commonly used in educational institutions and businesses.

Mysuru is also a food lover's paradise, famous for its iconic Mysuru Pak, a royal delicacy first prepared in the Mysuru Wodeyar kitchen. Other popular dishes include Mysuru Masala Dose, Bisibelebath, Chitranna, and various traditional sweets like Chiroti, Obbattu, and Shavige Payasa.

### **Economic Aspects:**

Mysuru has retained its traditional charm while evolving into a thriving economic hub. Tourism remains one of its biggest industries, with thousands of visitors flocking to the city, especially during the Dasara festival. The city is well-known for its high-quality silk sarees, sandalwood, and rosewood handicrafts.

Mysuru has also emerged as a major IT hub in Karnataka, second only to Bengaluru in software exports. Major companies such as Infosys, Wipro, Larsen & Toubro, and Software Paradigms India have established a strong presence in the city. The Karnataka Industrial Areas Development Board (KIADB) has developed five industrial zones in Belagola, Belavadi, Hebbal (Electronic City), Metagalli, and Hootagalli. Key industries include Bharat Earth Movers Limited, Kirloskar, Vikrant Tyres, Nestlé, and TVS.

Mysuru Mandakalli Airport, situated 10 kilometers from the city, facilitates domestic air travel, while Kempegowda International Airport in Bengaluru serves as the nearest international airport.

Educational institutions have also played a crucial role in Mysuru's development. The city boasts two medical colleges, 14 engineering colleges, 12 polytechnic colleges, a Nature Cure and Yoga college, two Ayurveda colleges, and 36-degree colleges. These institutions have attracted a diverse population of students and professionals.

### **Regional Identity, Nationalism, and Identity Politics:**

Mysuru's cultural pride is deeply rooted in Kannada identity. However, tensions occasionally arise due to resistance towards Hindi-speaking migrants who do not assimilate into the local culture. Additionally, the Kaveri River water dispute between Karnataka and Tamil Nadu remains a sensitive political issue, often sparking protests and conflicts.

### **Environmental and Social Challenges:**

Mysuru faces environmental concerns, primarily due to increased vehicle pollution and deforestation resulting from rapid urbanization. The expansion of industries and residential areas has led to the depletion of agricultural land, affecting the city's ecological balance. Socially, caste-based discrimination still influences employment and social interactions, particularly in rural areas. Additionally, urban growth has strained infrastructure, causing traffic congestion and inadequate public services.

### **Conclusion:**

Mysuru is a city that harmoniously blends tradition and modernity. Its cultural heritage, vibrant customs, and historical landmarks make it a significant part of Karnataka's identity. While Mysuru continues to grow as a modern metropolis, efforts must be made to preserve its rich traditions and maintain a balance between urbanization and cultural conservation.



**-MONISHA R  
24HSPA52**

Mahisshasura (left) and Chamundeshwari Temple (right)



## UNDERSTANDING GUJARAT: A SOCIOLOGICAL REFLECTION

Being a person who is born in Kerala and brought up in Gujarat I have spent ages in Gujarat and have had my own experiences, challenges and memories rooted to my region. I live in Bhavnagar district of Gujarat and having been spending a lot of time in that place I have tried to frame some narratives according to my knowledge and experience that I have gained from my region. Hope this narratives will help to know and understand a bit about the culture, traditions, economy, governance, practices and different aspects rooted to my region.

- **SOCIAL STRUCTURES AND INSTITUTIONS:-** Families in Gujarat, specifically if saying about Bhavnagar where I live, I have seen joint family set ups more though its changing with the time yet it is still prevalent and people choose to stay in joint family more than nuclear family.
- **Religion:-** Overall Gujarat as a state Hindus are the dominant religion to be found and in my locality as well I have seen people who practice Hinduism more than any other religion. Apart from Hindus, other religion such as Jains, Muslims, and also Parsis can be seen in Bhavnagar.
- **Gender Roles:-** Traditionally Gujarat has been a Patriarchal Society, where the decision making power was in the hands of men in the family. Though with the evolving time, women are found working in various sectors such as Industries, businesses and also in government jobs and are independent . Though the Patriarchal set up still exist in some families and also specially in villages and rural areas of Bhavnagar.
- **CULTURAL PRACTICES:-** Festivals like Navratri, Diwali, and Uttarayan are widely celebrated in my region with great joy. Also Bhavnagar is famous for its Jain Temple located in Palitana district, which is an important and known for its pilgrimage site.
- **Language:-** Gujarati is not just a way to communicate but also symbol and matter of pride and identity for people of residing in Gujarat. Within Gujarati there are different dialects like the Kathiyawadi dialect which is spoken more in the village side of my region.
- **Cuisines:-** Few famous cuisines of Gujarat are Dhokla, Thepla, khakhra ,and many more. Its filled with flavours and people in Gujarat love food and like to explore different cuisines. Among all the famous cuisines the one I love the most is “Ola Rotla” which is mostly made in Winter season . Ola is more like smashed brinjal topped with flavours and spices and Rotla is the thick roti made of “Bajra”.

## • HISTORICAL AND POLITICAL CONTEXT:-

Bhavnagar was founded by Bhavsinhji Gohil in 1723 and became one of the most important princely states in Gujarat. And the rulers were known for their contribution towards the progressive governance , Introducing railways and modern education in the district.

While talking about cultural leaders the first person that comes to my mind is Mahatma Gandhi, a global icon of peace and non- violence, was from Gujarat and deeply influenced the state's values. His teachings like simplicity, non-violence and truthfulness still inspires people and also follow it and applies into their daily life.

The city is now governed by municipal corporation, with elected representatives handling urban planning, infrastructure and development.

- **ECONOMIC ASPECTS:-** In Bhavnagar people are more employed with Agriculture and farming like cotton and groundnuts productions , also many skilled workers work in Diamond Polishing Industries where they make raw diamonds shine which is sold worldwide.

- Bhavnagar is famous for Alang Ship breaking yard which is the largest ship breaking yard in the world, people there dismantle the old ships and recycle their machineries and steels. Though the Alang ship yard is very famous but the industry employs thousands, but workers often face poor living condition.

## • MIGRATION PATTERNS:-

- **Inwards migration-** People from rural or tribal areas migrate to cities like Bhavnagar for jobs in Industries or factories.
- **Outward migration-** Many people can be seen migrating to abroad countries like US, UK , Canada becoming successful entrepreneurs and owns business.

- **REGIONAL IDENTITY AND NATIONALISM:-** Gujaratis are proud of their regional identity often called “Gujarati Asmita” means Gujarati Pride. The industries like diamond polishing and textiles boost India's economy. Bhavnagar's ship breaking industry also plays a major role in India's trade and recycling sector.

- **SOCIAL CHANGE AND MODERNIZATION:-** Gujarat has rapidly grown in Industries like textiles, chemical productions, diamond polishing and cities like Bhavnagar have seen urbanization with better infrastructure and modern amenities where people are seen migrating to Bhavnagar from the village and rural areas for better job opportunities and education.



- **Patidar Agitation (2015)** the Patidar community in Bhavnagar protested for reservation in Government jobs and education sector and it was Led by Hardik Patel, the movement sparked debates about social justice and caste based reservations.
- **ENVIRONMENTAL AND SOCIAL CHALLENGES:-** Gujarat faces issues like water scarcity and pollution due to industrial activities. Bhavnagar's industries including ship breaking yard, also affects the environment as the waste and amenities are disgarded in the water bodies polluting it. Many efforts are made to promote renewable energy, like solar power, and preserve ecosystem like mangroves along coastline.
- In rural areas still people face poverty, though the healthcare systems improving but it needs to reach out to more people. In terms of marginalization though its seen changing yet in the discrimination against Tribal and Dalit group existed in sectors like education, jobs, healthcare.

**-VARNNA VARGHESE**  
**22PSSO25**

# MIZORAM: A SOCIOLOGICAL PERSPECTIVE ON CULTURE, IDENTITY, AND CHALLENGES

## Examining Tradition, Modernity, and Regionalism in the Land of Mizos

- Mizoram is a beautiful, green, and hilly state, situated in the North-East part of India, with Assam, Manipur, and Tripura as its neighbouring states. It has the second-highest literacy rate in India and is one of the fastest-growing economies in India.
- Mizoram is a state where the system of nuclear families is common, though some joint family systems may exist in some areas. It is a patriarchal and male-dominated society where men exercise power in their households and society. Though may be termed as a patriarchal society, women and children are however not restricted much to doing what they like to do, as they are given the access to education and work as men.
- The concept of love marriage is common where people are given the freedom to choose and search for their partners. Consent of marriage may also be given by both the families of the two partners. Meanwhile, arranged marriage can also take place by some people arranged by their families.
- Caste does not exist in Mizoram though class differentiation might take place in some cases where people may negatively exercise their power and authority to people living in the society. In other countries, women are usually assigned the role of households, while men are given the responsibility of being the breadwinners.
- Chapchar Kut, celebrated in March, marks the jungle clearing process of jhum, while Pawl Kut is a harvest festival expressing gratitude for the year's yield. Both are among Mizoram's most popular festivals.
- Mizo is the mother tongue of the people of Mizoram and is the dominant language of the land, where all the people of Mizoram including some ethnic tribes can also speak and understand the Mizo language.
- Christianity can be termed as the official religion of Mizoram where the majority of the Mizo people(87%-90%) are Christians, where Christmas can be termed as the most awaited and most celebrated festival of the year, where families and friends come together to celebrate the birth of Jesus Christ.
- Mizoram has five major tribes i.e. Lusei, Hmar, Ralte, Lai(Pawi) & Mara including several minor tribes. Mizo language is the most spoken language of the state, though some tribes may have their own language.
- A regional political party called Mizo National Front has played a pivotal role in the struggle for a separate state for Mizoram when it used to be a part of Assam state. So, political parties such as MNF, Indian National Congress, and Zoram People's Movement are said to be the dominant and leading parties of Mizoram, where the ZPM took the rule in the assembly as of the current state.



- Agriculture is the main occupation of Mizoram, where slash and burn or jhum cultivation is the most common farming in the state. Other than agriculture, cottage industries, and service sector contribute to the economy of Mizoram.
- One of Mizoram's major concerns could be the high unemployment rate among the youth, which results in the uneven economic distribution of wealth among the people. Since Mizoram is one of the fastest-growing economies in India, unemployment is still a huge matter that has to be addressed and dealt with, with several reasons behind it.
- The term 'Mizoram' primarily refers to "The Land of Mizos" or "Land of the Hill people" where 'Mizo' refers to the people living in the hills of Mizoram and 'ram' refers to the land of the state. The Mizo community and society is a very close and tight-knitted society as people are bonded by the same mother tongue Mizo and the majority follow the religion Christianity, which gives them the same opinions, ideas, and views of the society as the religion has significant influence over the people and the society.
- The Mizo people also have a sense of patriotism for their state, including regionalism where several political movements have been done by the regional political parties, by giving priority over their state rather than the nation of India.
- Due to the influence and the works of the Christian missionaries from England, Mizoram experienced a huge positive change in society as they underwent a drastic transformation from traditional to modern society. This major influence by the British taught them how to read and write, as the Christian Missionaries made the Mizo alphabets, influenced by the English alphabets, especially for the Mizo people as they impart their knowledge and the religion Christianity to the Mizo people, which the majority follows till today. We can say that the British missionaries played a pivotal role in the modernization of the state of Mizoram.
- The Mizo people rebelled against the Indian government in pursuit of independence, and the abolition of chieftainship remains a key aspect of identity politics in Mizoram.
- Mizoram's hilly terrain, coupled with deforestation and heavy rainfall, makes it highly susceptible to earthquakes and landslides. Landslides, in particular, pose a major threat, causing loss of lives and homes. Economically disadvantaged people are more vulnerable, as they lack the resources to build sturdy concrete houses and often reside in structures made of wood, tin, and bamboo.
- Mizoram's society reflects a dynamic interplay of tradition and modernity, shaped by its patriarchal structure, regional identity, Christian influence. While social cohesion remains strong, challenges like economic disparity, unemployment, and environmental vulnerability highlight the need for sustainable and inclusive development.

**-VANLALHRUAI BAWITLUNG**

**22PSSO24**

## EXPLORING SOCIOLOGY OF MY REGION; "THE GIFT FOR SISTER"

When we talk about bride price or dowry, which is crucial and widely practiced in India, we recognize its significance. It is essential to give dowry or bride prize if there is a marriage happening in any part in the country and it is the culture of the diverse India. But for me that was only taught and explain by teacher in books or heard from someone. That was my observation from other culture and religion Moreover, as an insider from my region, I observe a different tradition when it comes to marriage specifically in my village called "Sorbung". A small Poumai Naga village in Manipur, Senapati consisting of roughly 70-80 household. we follow a completely different way of giving dowry to the newly married couple and it is not dowry or bride prize at all.

Here, clan plays an essential role in marriage system. The clan is a small group of families or a community that shares a common surname to all members of the family comes under one clan. The village consist of four clan and it is a mini autonomous clan where each clan have their autonomy and freedom to set their own rules and law about marriage and other related issue. And when a clan makes their own resolution relating to marriage other clan have no rights to question or interfere on them. The clan have to initiate in the marriage and support the family in giving property, assets or gift to the couple based on the financial condition of the family on what they can effort to give. when an individual break a law/rules set by the clan, the decision is made by the clan whether to help or not to, in the times of their marriage and if the clan decided not to initiate for any assistance and support the family are left alone on their own even though the family are from a financially unstable family.

In the early days, due to a low literacy rate and economic instability, most couples eloped (illegal marriage), and there were only a few proper marriages. The couple run away from the village for few weeks or sometimes even a month to other place, village or even to town because their marriage is illegal and during the period of time both their names will be removed from the church and BYF youth club. Then eventually they come back to and seek for forgiveness and to put their name back in the church. A meeting will be held within the two clan along with the elder, relatives and family from both the side of the couple. We follow exogamy practice if marriage where one can only marry a girl or a guy from outside the same clan. Here, in this meeting all the relatives and family from both the side of the family shared their grievance and finally agreed on their marriage and mention on the meeting what they will give as a gift or property to the couple (the girl family and relatives give her as a gift and property for her marriage and same goes with the guy though there is no proper marriage for them.



Similarly, if there will be any marriage in the village on this very meeting day they will decide for the date of marriage and what other arrangement to be prepared for the marriage. The same way goes for anyone who marry a girl outside the village and the meeting is held on the house of the girl family. It is the culture and tradition that some of the property and gift are given to the couple on their first festival of seed sowing festival after their marriage. The seed sowing festival was celebrated in the month of march every year. This is not like a reception for their marriage but it is to signifies the love toward her by her brother siblings, family and relatives as she visits her family during the festival. The gifts are brought to the girl's house some gift them a certain amount of rice grain, along with homemade chutney and beef or pork curry, packed in a banana leaf, it is the tradition to packed in the banana leave a large slice of meat legs and arms of beef and pork also some give curry pot, container etc. this are some of the items they give as a gift it is the rich culture of the village being a Naga.

It is called the time when they come to claim their gift from their sibling(brother), and relatives. This moment expresses their love for her and highlights her value and importance to the family and remembering that now she is leaving the family to build her own in someone's place a new family. This moment brings tears for both joy and sadness the joy foe her new starting and sadness of leaving siblings, family, friends and relatives to moved to a new family. Her family, relatives' friends will be on traditional attire to drop her to her husband's house blessing her and wishing her luck and goodbye from the family.

### **Conclusion**

In this way the sister or the daughter from the family when they get married, they were sent to the husband's place with gift and blessing for her well being from the family. And sharing of property is not compulsory for the daughter in the family but sometimes if the parents are wealthy and willing to give her, they will share her a small amount of land or property and based on what assets they have, but there are sometimes even the son didn't get assets or property from the family due to the poor family background.

In this context no bride prize or dowry is given to the either side of the family but whatever the assets, property or resources are given only to the married couple from the both side of the family for their well starting and blessed them for their well-being in their new journey.



**Couple Photo with the girl's family**



**The items given by friends, relatives and family as a gift**

**-J AVAH LIIO  
22PSSO09**



# **SOCIOLOGY OF MY NATIVE REGION**

## **INTRODUCTION**

My native region and birth place is Chennai, Tamil Nadu but I resided at Egmore, Anglo Indian quarters, which is a place situated in the heart of the city, very close to the famous Marina beach and Chennai central railway station. The Anglo-Indian quarters as the name suggests is a small colony allocated historically by a British lady to a few Anglo Indians to reside. Each family was provided a house where there were about 20 houses in which these houses were built in the British architectural style. These houses have high ceilings with tiled rooftops to keep it cool from the heat of the sun. They were built in a uniform pattern where the inside of the house had no bedroom but consists of a large hall that opened to a verandah on the right and to a dining cum kitchen to the left which further led to the bathroom. All the houses were duplexes with a house on the ground floor and the first floor and it was often argued that the first-floor houses were bigger than the ground floor houses. Opposite to the Anglo-Indian quarters, there is also a fire service quarters within the same colony. The colony was mostly dominated by the Anglo-Indian community, however there was a slum area quite close to the quarters where people from different faiths and cultures lived. The Anglo Indians were middle class people while people of the slum faced significant financial challenges. The slum area was referred to by a derogatory term called the “patch” which is a slang word used by the Anglo Indians. The areas of focus of my native region are social structure and institutions, cultural practices, economic inequality, migration patterns etc.

## **SOCIAL STRUCTURE AND STRATIFICATION**

The social structure was one that was stratified but not rigid, since it was a small area, the neighbouring slum, the Anglo-Indian quarters and the Madras Fire Service lines were close to each other and as a result the people often mix with each other and thus it became a large community. The difference in class and facial features was quite evident that sometimes led to conflict. The people of the slum area struggled financially while the Anglo-Indians were better off. The class difference was clearly visible, some of the people of the fire service and a few others carried out mutual funds and chits' businesses. The Anglo-Indians also borrowed from them in times of difficulty. Hence, there was social interaction and exchange between everyone in the colony. The facial features of the Anglo-Indians (being of fair complexion and having brown hair) led to social stratification, as the people of the slum looked up to the Anglo-Indians as superior based on their color as part of colonial consciousness. While some paid heed to it others did not. Despite all the differences the kinship pattern was often close knit and people were connected.

The joint family system prevailed, the practice of endogamous marriages was quite prominent as people of the Anglo-Indian community married among themselves this could also be because not many outsiders entered the colony and even if anyone did, they were easily identified. The marriages of the Anglo Indian were more democratic, while patriarchy did exist it was not full-fledged as many women own the house they live in, so women have the right to property ownership. Women also had a say in making family decisions regarding education, finances etc. Moreover, many of the Anglo women from the colony were working women, this proves that they weren't stopped from pursuing higher education or from working, some women even do night shift jobs. There is a stark difference in the lives of women of the slums and fire service lines as they did not enjoy much freedom in comparison to the Anglo-Indian women.

### **CULTURAL PRACTICES**

There is a mix of cultural traditions and practices, people practice inter-dining, exchange of food and gifts etc. Many festivals such as Diwali, Christmas and Pongal were celebrated jointly. The Hindu's would accompany the Christians to church on Christmas and on Diwali people burst crackers celebrating the festivities together. The Anglo-Indians gave their traditional sweets and snacks to the Madras Fire Service Lines and the people of the slum while they in return gave the Anglo-Indians sweets and food on their festivals. There is a statue of Mother Mary in the center of the colony and it is a ritual that each house would decorate it weakly. It is always open to visit and people from all faiths are welcomed to worship. On occasions like Diwali crackers were lit in front of the statue and there was no objection of any kind, this showed that the people are religiously tolerant, united and inclusive. The Anglo-Indians living in the colony are mostly related to each other by marriage or by blood, they had a ritual of organizing an evening get together once in 3 months, where each family cooked and brought simple food of their choice. Everyone ate, sang and danced together. On New Year's Day, games were organized for the children and a dance party was held in the evening.

### **FOOD AND LANGUAGE**

The Anglo-Indians have their own unique delicacy, the most famous dish being coconut rice, ball curry and devils' chutney. They enjoy foods like English breakfast and steak, they also indulge in eating the south Indian cuisine of rasam, rice, sambar, papad and pickle. While English breakfast was eaten on special occasions, idly and dosa forms their staple diet. They spoke English amongst themselves and Tamil to interact with the others.



They were educated while the people of the Madras Fire service lines and slums spoke Tamil, some of whom were educated and spoke broken English. The English-speaking people were looked up to giving them a sort of superior identity, they often asked the Anglo-Indians to teach them the language as it was considered a great deal to speak English.

## CONCLUSION

Every person holds their native place as a memorable one that is mostly associated with their childhood but due to rapid urbanization, large-scale migration is taking place and hardly few people reside in their place of origin. My native community is a minority and its culture is slowly diminishing, with many people migrating there might not be much Anglo-Indians left. The Anglo-Indian community exists due to colonization of India, this colonization also left a significant impact on the minds of people. Colonial consciousness is a process where people internalize the belief that anyone who were fair in complexion and spoke English were superior, this instilled a feeling of inferiority among the people. This inferiority was seen among the people of the slum, not because of their class alone but also because of their colonial consciousness. The idea of colonial consciousness needs to be overcome. At the Anglo Indian quarters, though there was a demarcation between the people who lived in the slum and those that served in the fire service of the state, people mixed and interacted with each other, so despite the differences that exist, there is some kind of mutual understanding and a bond between them which will continue to exist.



The Statue of Mother Mary



The Anglo-Indian Quarters



-AQSA MARIAM SHARIEFF

22PSSO04



# INTERNATIONAL WOMEN'S DAY: ACCELERATING ACTION

## REMEMBERING NAGA WOMEN ON INT. WOMEN'S DAY

As we know International Women's Day is a global celebration to recognise the achievements and contributions of women in different fields. However it is not just limited to their achievements but it also highlights the challenges that they still face today. It is a day to reflect on these challenges and march towards meaningful change. The theme of this year, "Accelerate Action", itself serves as a powerful reminder that progress towards gender equality has been too slow. There is no denial that there has been no progress, there has indeed been progress but it should be made at a faster rate and that it's not simply enough to talk about progress or women's rights in particular, but we have to actually step up and take real concrete actions. Here I would also like to cite the example of a survey that was done by the World Economic Forum, which states that at the current rate at which progress is being made, it will take another five generations that is more than 100 years, for us to achieve full gender parity. By the time we achieve full gender parity we will not even be alive. Isn't it astonishing to know this when we claim that we live in a modern society? For generations, women have played crucial role in society, balancing multiple responsibilities at home, in workplace or their communities. Yet despite their contribution, they continue to face barriers that limit their opportunities. We all agree that women have the same capability and rights as men don't we? Then why do they have to suffer so much for their voices to be heard be it in work for equal pay or decision making? Let's talk about my own home state Nagaland. Since our tradition itself seeks for a patriarchal society, as our ancestors practiced head hunting in the initial times, women naturally became dependent on the male figures. However in present time, in Naga society, both women and men have equal say and opportunity in the society. Decisions are made collectively. There are also instances where women are the head of the family. Women do not hesitate to take initiative to step up for themselves, be it starting their own businesses, supporting the family or being the bread winner of the house. There are many great Naga women who have achieved great success and serve as examples of women empowerment. If I were to list some they would be 1) Miss Amongla Aier who was the first Naga women IPS IN 2006 2) Miss Banda Z Jamir who was the first Naga IAS in 1977 3) Miss Kilemsungla who was appointed as the first Naga women to be appointed as the member of the Union Public Service Commission. However we cannot say that Naga society is fully problem free, it does face some challenges. One of the main challenges would be lack of representation and role of women in decision making. Nagaland was the only state that had never elected a woman to its legislative assembly until 2023. It was only just recently that two women candidates Salhoutuonou Kruse and Hekani Jakhalu contested for the legislative assembly. Through this we can see how even though women make up half of the population their representation is still minimal.



The fact that there are enough male representatives but it took decades for just two women to come up and contest for election shows how deeply rooted the problem of gender inequality is. Progress like this should be made at a faster rate and most importantly must not stop then only the purpose of our theme 'accelerate action' will be well achieved. Also we know, for many years women did not have the same right as men. They could not vote, go to school, work outside their homes or even make decisions for themselves. Even today, in many places women are still not treated equally. They are paid less, have few opportunities and sometimes are not even safe in their own homes or communities. Here the question of why acceleration is necessary arises. To answer this, let's take an example of a young girl who dreams to be a politician. What does she see? Mostly men leading decision spaces. She may be told "politics is not for women" even though she is just as capable and qualified as any other man or consider a woman running a business- she works just as hard as any other man but securing a bank loan is a bigger challenge for her because financial systems often favour men. These aren't just isolated incidents but are everyday realities of women. Also most importantly, we cannot ignore the violence and discrimination that many women still face today. Unfortunately, many cases go unreported because of stigma, lack of awareness or weak legal protection. There are and should be more organisations to fight against this problem. An example of such organisation from my own state would be the Naga Mothers Association and Naga Women's Union.

To conclude, why celebrate this day? Because it reminds us that the fight for gender equality is not just a women's issue but a "human issue". Let us not be mistaken, empowering women doesn't mean taking away power from men but it's about creating a world where everyone regardless of gender has equal chance to succeed.

**-MOARENLA AIER**

**23PSSO20**

## **WOMAN AND WORKFORCE**

According to a study, men are preferred in the workforce than unmarried ones but in the case of women it is the complete opposite, we may wonder why this disparity exists? As per research, women soon after marriage are expected to conceive which may impact their work life, moreover companies are compelled to provide maternity leaves and other benefits which they do not wish to do and can simply avoid. Traditional gender roles also influence women's choice in taking up employment opportunities which further the need to balance both work life and domestic chores as it leads to fatigue. Research also pointed out that having dependents at home creates another barrier for working women. Hence, it is believed that employing a married man will benefit the company as he shoulders the responsibility of running the household as per societal norms and women on the other hand suffer from time poverty after marriage.

The National Family Health Survey 2019-2020 states that 32% of married women are employed in contrast to a whopping 98% of married men, this stark difference points out the existing gender disparity. A case study revealed that the famous apple supplier Foxcom in Tamil Nadu prevented women from working in the iPhone factory based on their marital status. This alarming disparity can be overcome if traditional gender norms are not adhered to can the couple equally shares the responsibility of running the household.

If Indian women participated in the labor force market at the same rate as men, then around 200 million additional workers would be mobilized, this points out as to how gender discrimination can hamper the economic growth of the country. According to the world bank, Indian women's participation in the formal economy is the lowest globally except for a few Arab counties. Although educational attainment has increased and fertility rates have fallen, women are not participating in the formal economy and the current level of participating women is also declining which could be attributed to the Covid-19. A few barriers that working woman face include:

**Unequal pay for equal work:** Women are paid less than men for the same job performed with the same qualification, this exploitation is highly predominant in the agricultural sector and construction sector. In spite of the laws prohibiting wage discrimination, its enforcement and transparency is not adequate.

**Maternity and paternity leave:** While the duration of maternity leave is longer in comparison to paternity leave, it leads to the general perception that women are primary caregivers affecting their long term career prospects.

**Limited Reproductivity rights:** Limited access to contraceptives and abortions can dispassionately affect women career opportunities, when women are deprived of reproductive rights it leads to health issues impacting their professional lives.

**Discrimination in hiring:** Women face challenges like gender biasness in hiring or job advertisements while there are unspoken preferences for male candidates in certain rolls.

**Intersectionality:** A women's identity such as race, class, caste and gender etc affects the possibility of her getting a job and also impacts her working experience as she may be subjected to discrimination or exclusion at her workplace or while commuting to the same, a "non-inclusive workspace" can lead to marginalization and hostility.

**Sexual harassment at workplace:** This is another significant barrier that women face as this forces women to give up their jobs. The POSH Act has been legislated to address this issue.

**Women's work is undervalued:** Women's contribution both at workplace and at home are often not recognized and are taken for granted.

We should promote equality and respect for all genders, moving towards creating an inclusive and egalitarian society based on love, respect and peace.

**-AQSA MARIAM SHARIEFF**

**22PSSO04**



## **WOMAN AND ENTREPRENEURSHIP**

Women as a driver of consumer market, over 80% of global consumer spending influenced by women. they are shaping industries from beauty, skincare, finance, tech, fashion and many more., women being a key decision maker in the household purchases represents their consumer influence. Women's purchasing decisions are influenced by multiple factors such as peer groups, friends, colleagues, relatives, and media advertisement.

Gender roles in consumer market, women have traditionally been perceived as caretakers of children and the elderly in the house holds. Their decisions often meet the family needs. With increasing financial independence and more entering the workforce, they are gaining the ability to make autonomous purchasing decisions. Women's involvement in consumer markets challenges traditional gender norms, enhances their social capital and increase their decision-making autonomy. This shift contributes to greater gender equality and fosters leadership skills among women. Women's impact on the marketplace, their involvement in the economy, and their consumer behaviour is crucial.

### **EDUCATION:**

Education plays a vital role in enabling women to transform their social status and enhance their self-esteem. Women with higher education's levels are better equipped to make informed decisions and appreciate the value that a product offers.

### **DIGITAL LITERACY:**

It is a crucial factor to consider, presently women frequently engage in e-commerce, which provides easy access to a variety of products in both urban and rural areas. this access helps women entrepreneurs to grow their businesses. It helps women to learn programming languages and to do freelance work.

### **URBAN-RURAL DIVIDE:**

Urban women and rural women have different consumption attitudes. Urban women, who have wider access to technology and education, are more quality- and brand-conscious. Educated urban women are taking a larger part in investment decisions, previously a male dominated, and that is changing the conventional power relations. Urban women command more disposable income (Disposable income is the money left to spend after necessary expenses have been met) than rural women.

Women in rural settings, however, have lower disposable income, tending to opt for value-for-money products rather than brand names. Education is usually given priority for their children since it increases economic growth, and with increasing literacy, rural women are increasingly participating in decision-making.

**BEAUTY AND SKINCARE:**

The beauty industry has historically adhered to narrow and exclusionary standards, often neglecting the needs of diverse tones. Women emerged as the primary consumers of beauty products, they reversed this dynamic by demanding inclusivity and representation in product offering. When women voices are heard, markets adapt, and social perception shift. This demand has also led to increase in organic skincare products, which cater to health-conscious consumers.

**PINK TAX:**

This term “PINK TAX” refers to the phenomena where products or services offered to women are often priced higher than identical products targeted at men, enforcing gender-based pricing in the marketplace.

**FINANCE AND ECONOMIC EMPOWERMENT:**

Historically, women have been excluded from financial education, investment opportunities, and banking systems. Patriarchal economic systems often viewed women as dependents rather than wealth creators. The digital banking and financial service industry is evolving to cater to women, challenging the long-standing dominance of men in these markets.

**HOME APPLIANCES:**

Home appliances have been marked under the notion that they reduce domestic work for women, indirectly perpetuating the idea that such tasks are inherently women's responsibilities. As women enter workforce, they are purchasing home appliances to minimize the time spent on domestic chores. . technological innovations in the appliances that serve women enable them to concentrate on careers, education, entrepreneurship. It redefines gender roles, men and women can use it with ease.

The role of a women in the consumer market transcends mere purchasing power; it signifies structural transformation and societal shifts. The economic influence of women can lead to significant changes in society. It is imperative to accelerate action- not just in terms of empowerment but also in breaking down societal barriers that limit women's potential. By recognizing women as drivers of consumer markets, we can foster a more inclusive, equitable, and prosperous society for all.

**-MANIKANDARAJA M**

**23PSSO19**



## **ADIVASI WOMEN IN THE REGION OF JHARKHAND**

Jharkhand is known for its coal mines and has various coal fields in different regions. These regions were earlier covered with forest, which is now cut down, and industries have been made.

I'll be talking about the hazardous environment and deteriorating living conditions women have to face while working in these factories.

We all know some of the other facts and challenges people, mainly women, have to face in such industrial areas, including

- Health and safety risks
- Exploitation and poor working conditions
- Gender inequality
- Discrimination

And many other factors we all have been studying in different forms.

But my main concern will be beyond that. I'll be talking about my personal experience when I visited a village in Jharkhand called Jharia, which has a numerous number of coal fields.

- Women from the poor SC/ST farmer families, dependent mainly on agriculture and forest before these coal mines were constructed. After the building of coal mines in this region, the economic status of these women deteriorated much more. From small farmers, they become wage labourers. The situation is not the same for men and women in the family. Men are given permanent jobs with a good amount of wage in these factories, and for the women

- There is no job security.
- Their working hours are more than men's.
- They are given less wages than men.
- They lack basic labor rights.

Earlier, the people living there used to feed themselves with forest products, but with the development of coal mines, they are more dependent on buying rations rather than collecting them from the forest. This can be one of the reasons for the involvement of women in factories, as the cost of living has risen for them. So do men and women in the family face this food insecurity equally? The answer to this question is certainly 'no.' Women and children are more likely to face this situation. Just because of the secondary status of women in the family, their access to food is less than that of men. Mainly, their access to food outside home is limited. In the mining areas there are dhabas (small hotels), so many things are sold to eat in the weekly market; every market has country liquor, which is sold with cooked meat (pork or chicken), and access to all these items outside home is obviously more for men than for women and children.

With the development of coal mines, women have to face various sanitation challenges, as before the construction of coal mines, there were more rivers, falls, and ponds. These traditional and natural sources of water are gone as the villages are mined. While reading through one article, I came across one woman who was talking about how she takes a bath after ten days because they have to go to the river for this, which is far away from their place. But for men, they go more often, but women have so many things to do. This also shows the stereotype shown in media of a woman with 10 hands handling the workplace and home together, but in reality it is different. Women have to face various psychological challenges because of the workload. About 60 percent of women say that they now have problems finding a place for excretion as forests are disappearing fast and becoming thinner. Some of them also said that now there are men everywhere. These are the problems that only women have to face.

These industries fail to provide basic health care facilities to the labourers. They have to live in the worst living conditions with a lack of sanitation, proper drinking water, and other basic needs, leading to Sudden outbreaks of epidemics like malaria and waterborne diseases are most likely to occur.

To date, women of Jharkhand living in the industrial area have to face such problems even though government initiatives to improve the conditions have failed to reach the rural part of Jharkhand.

**-MAHIMA KACHHAP**  
**23PSSO18**





**ART WORK**

**&**

**SKETCHES**





-LANGKONG LAM  
22PSSO18





**-LALMINLEN SINGSON**  
**22PSSO15**





**- MAHIMA KACHHAP**  
**23PSS018**



A person in a dark suit stands on a stage, gesturing with their right arm towards a large screen. In the foreground, the backs of several audience members with bright blue hair are visible. The scene is set in a room with light-colored walls and a dark floor.

# **GUEST LECTURES & EVENTS**

## WORKSHOP ON SEEING SOCIOLOGICALLY

The Department of Sociology successfully organized a hands-on training workshop titled Seeing Sociologically on 22 August 2024, from 9:30 AM to 1:30 PM at the A2 Auditorium, Admin Block. The workshop was led by Mr. Dinu Veyil, a research scholar and social activist, who is also the founder of the NGO Dhisha. The programme began with an engaging ice-breaking session that set a participatory and interactive tone for the day. Mr. Veyil introduced students to the complexities of social stratification and identities, with a focus on marginalization and the subtle forms of discrimination that are often overlooked in everyday life. Throughout the four-hour workshop, students were actively involved in various group activities, which allowed them to explore and internalize key sociological concepts in an enjoyable and practical manner. Topics such as gender, caste, and linguistic diversity were discussed in depth, with students gaining a deeper understanding of how these issues intersect and shape social experiences. The workshop was highly effective in enhancing students' sociological perspectives, encouraging them to critically analyze social phenomena through a sociological lens.

The hands-on training workshop, Seeing Sociologically, achieved its primary objectives by providing students with a practical and nuanced understanding of sociological concepts such as social stratification, marginalization, and discrimination. Through interactive activities and in-depth discussions, students were able to:-

1. Gain insights into the structural and intersectional dynamics of social identities, particularly related to gender, caste, and linguistic diversity.
2. Develop the ability to identify and critically analyze subtle forms of discrimination and their implications in everyday social interactions.





## ENSURING WORKPLACE SAFETY: THE POSH ACT

The Department of Sociology successfully conducted a programme titled Ensuring Workplace Safety: The POSH Act on 23 August 2024, from 1:40 PM to 3:30 PM at the A3 Auditorium, Admin Block. The session was delivered by Mr. Dinu Veyil, a research scholar and social activist, who provided an in-depth exploration of the history of workplace harassment, particularly focusing on the landmark Bharwari Devi incident and the Vishakha Committee guidelines that led to the development of the POSH Act. Mr. Veyil explained the provisions of the POSH Act, detailing the legal procedures and institutional norms designed to protect individuals from sexual harassment in the workplace. He effectively engaged the students through interactive quizzes, which reinforced their understanding of the key aspects

of the Act and the importance of workplace safety. The programme was well-received, with students actively participating and gaining valuable insights into the legal protections available to them, making the session both informative and engaging.





## DOCUMENTARY SCREENING AND PANEL DISCUSSION

The Department of Sociology at Kristu Jayanti College organized a documentary screening and panel discussion on 17 September 2024 in the A3 Auditorium, Admin Block. The event featured the screening of the documentary *India Untouched: Stories of a People Apart*, which highlights the grim reality of caste discrimination across various regions of India. The screening was followed by a student-led panel discussion, featuring participants from the BA PSSO and BA HPS programmes.

The panelists included Liya Susan Zacharia, Ribin Thomas, Aqsa Mariam Sharief, Samyuktha Shylie E S, and Monesh B, who offered insightful reflections on the documentary. Their dialogue focused on the systemic nature of caste-based discrimination and the documentary portrayal of how caste continues to shape lives in modern Indian society. They explored the political and social ramifications of the entrenched caste hierarchies and discussed how such inequalities persist in spite of legal safeguards.

The discussion was highly interactive, encouraging critical reflections from the attendees, who actively participated by posing thought-provoking questions and sharing their perspectives. The event successfully facilitated a space for academic exchange, allowing students to grapple with the realities of caste oppression and the importance of promoting social justice.

1. The documentary screening and panel discussion allowed students to critically engage with the issue of caste discrimination in India.
2. It increased students awareness of the social injustices faced by marginalized communities and sparked meaningful discussions on achieving equity in contemporary Indian society. inequalities.





## IDENTITY AND MEDIA REPRESENTATION

The expert talk on & Identity and Media Representation, tailored for BA Sociology students, aims to deepen understanding of how media shapes societal perceptions of identity. Led by Abhishek B.S. from the Department of Media Studies at Kristu Jayanti College Autonomous, Bengaluru, this programme will explore the critical relationship between media portrayals and identity formation. Abhishek, with his expertise in media analysis, will guide students through discussions on the impact of representation in media on issues such as race, gender, and cultural narratives. The session will highlight the importance of recognizing stereotypes and the complexities of intersectionality, equipping students with the tools to critically engage with media content. Through an interactive format that includes a presentation followed by a Q&A session, participants will have the opportunity to analyse real-world examples and apply theoretical frameworks to contemporary media. This engagement is essential for sociology students, as it not only enhances their academic understanding but also prepares them to navigate and critique the media landscape in their personal and professional lives. By the end of the session, students will emerge with a greater awareness of the significant role media plays in shaping identity, fostering informed discussions about representation in society.





## THE POLITICS OF MOVEMENT: A CRITICAL LENS ON EUROPEAN UNION'S MIGRANT POLICY

The Department of Sociology organized the first of the Global Perspective Series, titled "The Politics of Movement: A Critical Lens on European Union's Migrant Policy". The invited resource person, Mr. Samuel Berger, a specialist on migration policies from the Department of International Relations and Social Science at the University of Erfurt, delivered an insightful talk, on the EU's approach to migration. Mr. Berger began by outlining the background of EU migration regulations, referencing the Schengen Pact, which established free movement among member states, and the recent Pact on Migration and Asylum implemented in June 2024. This legislative shift, he explained, aims to standardize asylum policies across EU nations, despite the persistence of individual long-term visa regulations among member states. In his analysis, Mr. Berger highlighted country-specific examples illustrating the varied and often restrictive approaches towards migration. He discussed Germany's recent reintroduction of border controls, Italy's controversial attempts to establish refugee camps in Albania, and Poland's recent decision to temporarily suspend asylum rights, each showcasing the different pressures and responses shaping migration policy across the EU. The session concluded with a discussion on humanitarian concerns and the broader implications of EU policies on migrant lives, particularly in light of recent challenges at the Eastern and Central Mediterranean routes. Mr. Berger encouraged the audience to critically reflect on these policies and consider pathways toward a more equitable and humane migration framework in Europe.. The lecture was well-received and prompted reflections on the need for responsible growth.





# **‘YES THIS IS A FISH MARKET: THE CLASSROOM AND ITS NOISES’**

The Department of Sociology organized an expert talk of the Musings and Reflections expert lecture series, titled ‘Yes This Is A Fish Market: The Classroom And Its Noises’. Vijetha Kumar, Assistant Professor, St Joseph’s University, Bengaluru was the invited resource person. She started the discussion with a lived narratives of one of her classrooms as an assigned space. Her idea of fish market and its close depiction of classroom reflects the differences of a classroom set up. Where students of different socio-economic and cultural background reflect with their assigned identities. social dynamics within classroom settings.

This expert talk delves into how the seemingly chaotic sounds of a classroom—ranging from student chatter to spontaneous discussions—reflect deeper social processes. Drawing from sociological theories, the session highlights how noise in classrooms is not merely disruptive but often a manifestation of power, resistance, and negotiation among students and teachers.

The lecture was well-received and prompted reflections on the need for critical thinking.





## ECHOES OF SOCIETY: NATIVE NARRATIVES AND PODCASTS

The Department of Sociology organized The Department of Sociology at Kristu Jayanti College organized a workshop titled Echoes of Society: Native Narratives and Podcasts on January 23, 2025, for undergraduate sociology students. The event aimed to enhance sociological imagination while fostering a sense of community.

The programme began with an orientation session, followed by an icebreaker game of BINGO, which allowed first-year students to engage enthusiastically with their seniors. This set an interactive and collaborative tone for the workshop. Participants were then divided into groups and mentored by senior students to analyze and document the sociology of their native regions through discussion and collaboration.

A lively dance session re-energized the participants, followed by the final session on podcast preparation. Groups created podcasts on sociological themes, receiving constructive feedback from senior mentors who had successfully published podcasts in the previous semester. The workshop concluded with a prize distribution ceremony for the BINGO winners.

The event effectively balanced fun with learning, providing students with a unique opportunity to explore sociological perspectives creatively and collaboratively.





## FOOD 000 FOOD – DIVERSE FOODS AND SHARED STORIES

The Department of Sociology organized its first-ever food festival, Food 000 Food – Diverse Foods and Shared Stories, on February 14, 2025 (Friday), outside the Humanities Block.

The event, held from 11:00 AM to 3:30 PM, celebrated the richness of global cuisines and their cultural significance. The festival was inaugurated by Rev. Fr. Emmanuel P J, Director of Kristu Jayanti College of Law, who emphasized the role of food in fostering cultural appreciation and social bonding. In his address, he highlighted how food is not merely a source of sustenance but also a powerful medium for history, tradition, and social interactions.

The event featured five unique food stalls, offering a variety of flavors from different regions. Each dish reflected a story of culture, migration, and culinary evolution. For example, Kimchi and Axone Fried Rice illustrated the significance of fermented foods in Asian countries, emphasizing how these traditional preservation methods have played a vital role in food security and cultural identity.

The event encouraged participants and students to appreciate diverse cuisines, fostering curiosity and discussions on food as a shared cultural experience. Many engaged in conversations about how food evokes emotions, memories, and nostalgia, further strengthening community bonds. The event was a grand success, with students enthusiastically exploring new flavors while revisiting nostalgic ones. By the end of the day, Food 000 Food was not just a food fest; it was a celebration of culinary diversity and human connections, creating unforgettable memories.





## UNEMPLOYMENT AS SOCIAL CONCERN

The Department of Sociology organized an expert talk as part of the Musings Reflections lecture series, titled Unemployment as a Social Concern. The invited resource person was Dr. Tumbenthung, Economics and Statistics Officer, Government of Nagaland, India. He began the discussion by explaining key concepts such as employment, the labor market, and the roles of public and private sectors. Dr. Tumbenthung emphasized that unemployment is not merely an economic issue but a pressing social concern that affects individuals from diverse socio-economic and cultural backgrounds. He highlighted how people's identities, shaped by their assigned societal roles, influence their experiences of unemployment.

The lecture provided insights into the complexities of the issue, prompting participants to reflect on the need for critical thinking and informed action. Dr. Tumbenthung's discussion underscored how unemployment creates ripple effects across communities, impacting mental health, family dynamics, and overall societal stability. His analysis encouraged the audience to consider a more nuanced understanding of unemployment beyond statistics, recognizing its deeper social implications. The session was well-received, fostering meaningful dialogue and inspiring participants to engage more thoughtfully with the subject.

**DEPARTMENT OF SOCIOLOGY**  
ORGANISES  
**LECTURE SERIES**  
**MUSINGS AND REFLECTIONS**  
**"UNEMPLOYMENT AS SOCIAL CONCERN"**

Resource person

**DR. TUMBENTHUNG Y. HUMTSOE**  
ECONOMICS AND STATISTICS OFFICER  
GOVERNMENT OF NAGALAND

FOR II SEM HPS, IV & VI SEM PSSO

4TH MARCH 2025  
A2 Audi. Admin Block, 3rd Floor  
10 AM Onwards





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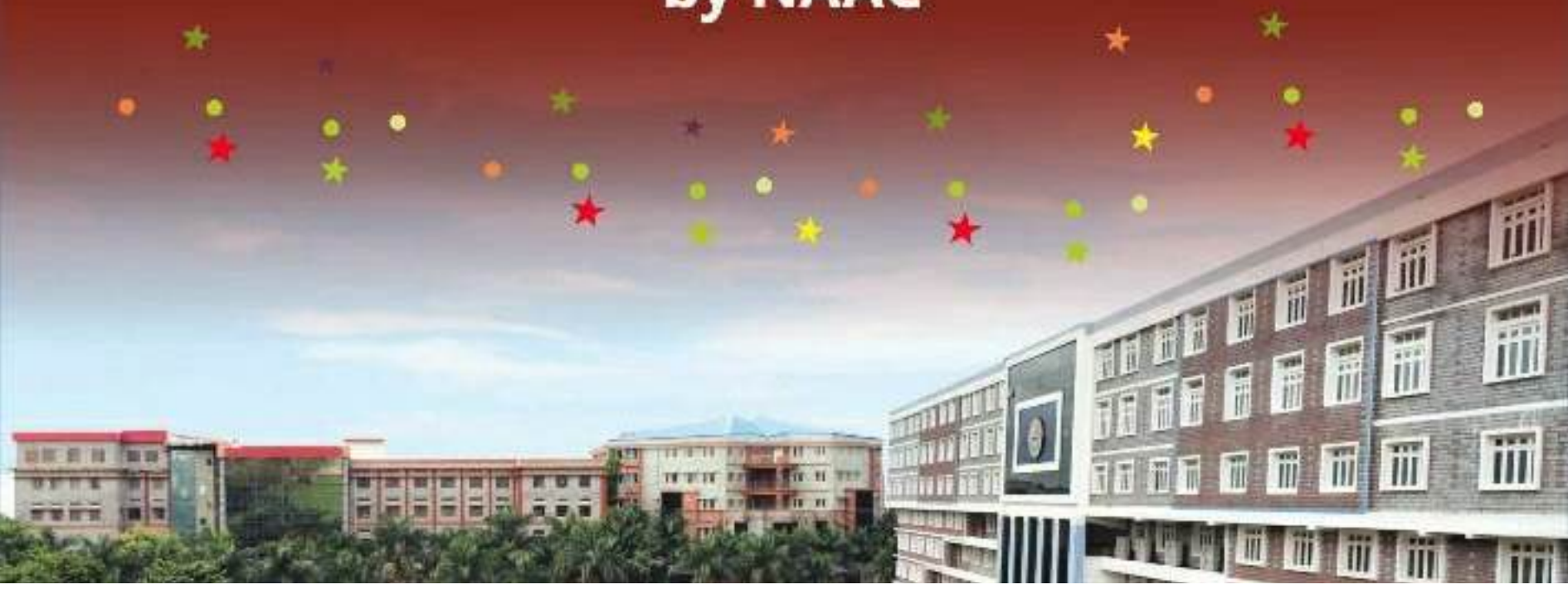
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**with CGPA of 3.78 in the**

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**BCA** Bachelor of Computer Applications  
**BCA** Analytics  
**BCA** Cloud Computing  
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**BCA** Internet of Things  
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**B.Sc.** Data Science  
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**B.Sc.** Computer Science, Statistics, Mathematics  
**B.Sc.** Biotechnology, Genetics, Biochemistry  
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**M.Sc.** Counselling Psychology  
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**BA** History, Political Science, Sociology  
**BA** Journalism, Psychology, English  
**BA** Journalism and Mass Communication  
**B.Sc.** Psychology  
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Application forms are available on our College Website

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