



# socialVIBGYOR

MIRANDA HOUSE  
B.A PROGRAMME, SOCIOLOGY

**hate crimes**

**PARTITION**

Mob Lynching

**MARRIAGES**

**in westernised India**

Experiencing Sociology

language

and legislation

**MOVIE REVIEWS**

poems

LOOK THROUGH  
SOCIAL LENS

# FOREWORD



**DR. REEMA BHATIA**  
**ASSOCIATE PROFESSOR SOCIOLOGY**

Welcome to the first edition of the B.A. Programme Sociology magazine ‘socialVIBGYOR’. This is an outcome of the efforts by the very first batch of B.A. Programme Sociology 2019-2022. The name of the magazine is indicative of the unity in diversity in the department.

The introduction of Sociology in the B.A. Programme has been the culmination of a long and sustained effort. It has taken almost ten long years for the B.A. Programme in Miranda House to offer Sociology as a subject. We have begun small but then it has been a battle between David and Goliath. As has been famously stated by E. F. Schumacher “Small is beautiful” and also “Statistics never prove anything”. Is the quality of the teaching learning process determined by the question of size?

Absolutely not! Small often leads to extraordinary results.

This is something that has been proven by the Sociology students. Taking advantage of their size they have had an immensely enriching year.

I look forward to other editions of this magazine.

Good luck!

Dr. Reema Bhatia

Associate Professor Sociology



# Interdisciplinary Approach: The Need of the Hour

By Ms. Shivani Rajput

The Department of Sociology started with its B.A. Program course in 2019. Keeping the foundational principle of B.A. Program in mind, which is its interdisciplinary approach towards knowledge production, it's a privilege we feel as a department to teach its very first batch. Indeed a very dedicated and sincere batch of B.A. Program Sociology which despite of the current epidemic thought to pen down their views on the contemporary societal issues.

As a discipline, Sociology fundamentally studies the social order and social action. It does this by understanding the nature of network of relations, social institutions and the role of participants. Observing the pattern of social behavior is very significant here as it is these patterns that develop a generalization of social laws and norms of society. Though each discipline differs from the other on the basis of its subject matter and unit of analysis, it is also the methodology that marks the distinction between the disciplines. However, as we know that the social reality of contemporary modern society is complex; interdisciplinary approach assumes

significance within academia and research. Interdisciplinary approach aims to integrate knowledge of various disciplines to address the complexity of the social situation and setting. In September 2019, we made a day tour to the National Museum; the purpose here was to understand the relationship between the two disciplines-History and Social Anthropology. The field observations of students were later discussed in the classroom where students realized the existence of a close relationship between the two disciplines. Sociological understanding of Harappan Civilisation is incomplete without the historical records and evidence generated around it. This was later channelized into a project report as a part of their course. The report can be accessed on the website of department of Sociology, Miranda House.

*SOCIAL VIBGYOR*, as the name suggests, documents and explains social phenomena from this prism of society which is pluralistic and heterogeneous. What is it to see the world from other's perspective? The idea behind this magazine is very novel, as it attempts to show the interplay between the subjective personal experiences of micro processes with the larger structural element of macro processes. And this holistic understanding is enriched through interdisciplinary approach.

The larger theme of the magazine is situated on the relationship between society and individual turning it into a sociological inquiry. However, it has also tried to understand the role and function of institutions such as family, caste, state and judiciary in relation to other disciplines such as history, literature, law and political science. Just a



quick glance on the content of this magazine will bring to the reader's notice contemporary issues highlighted by our students, such as on, mob-lynching, #metoo movement, ethnic art and resistance, caste and colonialism, memories of partition, online education, lockdown experience, etc.

The purpose of this magazine is also to help students to develop ideas and creativity in terms of writing. Writing academic paper in college differs starkly from writing essays in school. Academic spaces such as college remind students of constitutional values such as freedom of thoughts and expression and its importance in one's life. Coming from different socio-economic, regional and linguistic backgrounds, writing in English is never the first attempt of the students. Several drafts of the articles were submitted by each student to attain clarity in their thoughts and articulation. Therefore one can sense a struggle with translation here. I believe writing has taught these students how freedom and responsibility go hand- in- hand. Each article has been written with utmost sensitivity and with sociological imagination, i.e. what is the world from the point of view of others, outside of student community and academia. And with that the realization that writing is both personal and social.

We believe that this magazine will be read and discussed widely by students all across the departments and teachers. By documenting their thoughts these students have initiated a dialogue and engagement with others, it has also developed in them a sense of self-reflexivity. With this they have

provided a very meaningful engagement to their process of writing itself. What they have started is also a tradition, which I hope will be followed by their next batch as well. In a way by starting this magazine- *SOCIAL VIBGYOR*, they have also contributed to the history of B.A. Program Sociology in Miranda House. And for that I express my sincere appreciation and regards to this first batch of B.A. Program Sociology.

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Source: Unsplash by Elle

# UNDERSTANDING THE SOCIAL WORLD THROUGH SOCIOLOGICAL IMAGINATION

**Kirti Patidar**

My interest for sociology developed in during my Secondary Education at school. Leaving home for the first time in my life to find out if I have the skills to make it in the real world. Though I had never encountered the subject before, I decided to opt for it in my further studies at college. The combination I had along with sociology was English which I considered a good and a manageable combination altogether.



Though initially it was difficult for me to understand the sociological language used by various sociologists, in which they tried to emphasize on the factors the society is composed of like social order, pattern, structure, role, status etc. and on the social change the society undergoes from time to time gradually things fell into place and the readings became comprehensible.

Sociologist Anthony Giddens very well established the discipline of Sociology. He defines Sociology as “It gives us an awareness of cultural differences that allow us to see the social world from many perspectives.” Learning to think sociologically – looking in other words at the broader view - means cultivating the imagination. According to Anthony Giddens , a sociologist is someone who is able to break free from the immediacy of personal circumstances and put things in a wider context. Some of the classical theorists like Karl Marx, Max Weber and Emile Durkheim have contributed to establish the discipline of Sociology. Although all these sociologists had different approach on the subject but the common point of agreement between them was that all the three were preoccupied with “the Great Transformation” that occurred with the Industrialization and urbanization of Europe in the 19th century and all three of them analyzed the structures that shaped the modern society.

For Marx, the most important changes were bound up with the development of Capitalism- a system involving production of goods and services sold to a wide range of consumers. This system marked

a huge difference between the capitalists- those who owned land and labour and proletariat – who were the landless working class.

Marx highlighted that class conflict over the economic resources would become more acute with the passing of time.



Source: Unsplash by Random Institute

We can also see the reality in today's scenario where a person with higher economic value is recognized by the society and the one who lacks it bears the identification crisis and is the worst sufferer of everything. Sociologist, Max Weber set forth some of the basic characteristics of modern industrial societies and sought to understand nature and causes of social change. In Weber's view, economic factors are important, but ideas and values have just as much impact on social change. His words made sense to me as human motivation and ideas are the forces behind change - ideas, values and beliefs have the power to bring about transformations. Sociologist, Emile Durkheim tried to establish sociology on a scientific basis.

## ARTICLE NO 1 .

Durkheim saw sociology as a new science that could be used to elucidate traditional philosophical questions. For Durkheim, the main intellectual concern of sociology was the study of social facts and he believed that societies have a reality of their own – that is to say that there is more to society than simply the actions and interests of its individual member.

In the theory of Rationalization by Max Weber, he highlights the shifts in patterns of social action which were accompanied with the emergence of modern society. By this observation, he meant that people were moving away from the traditional beliefs grounded in superstition, religion, custom and long-standing habits. Instead individuals were increasingly engaging in rational, instrumental calculations that took into account efficiency and future consequences. According to him, there was little or no place for sentiments in the industrial age and this according to him this was not a good transformation. But one aspect of rationalization i.e. the replacement of traditions, values and emotions as motivators for behavior in society with concepts based on rationality and reason, seems to contradict the situation in the contemporary times. To make it more clear, I would like to mention the study, *Religion Change Preceded Economic Change In The 20th Century*. The study used the data from the World Values Survey, which mapped people's changing values and beliefs, to estimate the importance of religion in the 20th century. According to the study India's per annum grew 26 times between 1958 and 2018 and it further

highlights that it would have been higher if Indians were less rigid in their religious views. The two dominant religious beliefs hold back India's growth from reaching its maximum- women and marginalized castes. Both groups are allowed to play a limited role in India's economy. Social and cultural factors still continue to restrict women from working outside their home. In India, religion has not lost its place in



By R.S.Karthikeyan

society and most of the people continue to consider it very important and often continue to believe in the superstitions attached to it. The study makes it important for us to understand that people should reduce traditional hold on society and should start looking at things with reason and practicality. The traditional beliefs and notions somewhere tends to hamper the growth and development of a nation. In the present context,



## ARTICLE NO 1 .

rationalization doesn't seem to hold a dehumanizing effect on society instead it just inspires us to hold a modern view accompanied by reason and rationality.

The sociological imagination allows us to see that many events that seem to concern only the individual actually reflect larger issues. I would like to name a few important roles played by sociology, highlighted by Anthony Giddens which are – awareness of cultural differences; practical help in assessing the results policy initiatives; influencing government's decision etc.

The reading which particularly made major influence on me while studying sociology is 'Personality Development' by sociologists, Horton and Hunt. A useful definition is offered by Sociologist Yenger who says that, "Personality is the totality of behavior of an individual with a given tendency system interacting with a sequence of situations." Horton and Hunt have explained on how all the factors like biology, physics environment, culture, personal experience and most importantly social factors have great influence on a person's growth and personality.

How a person's personality is highly influenced by one's own 'reference groups' whether it be Primary or Secondary, was a major eye opener for me. From hundreds of possible 'reference groups', a few become more important for each person, and from these groups evaluations a person's self image is continuously formed and reformed. Horton and Hunt also emphasize that

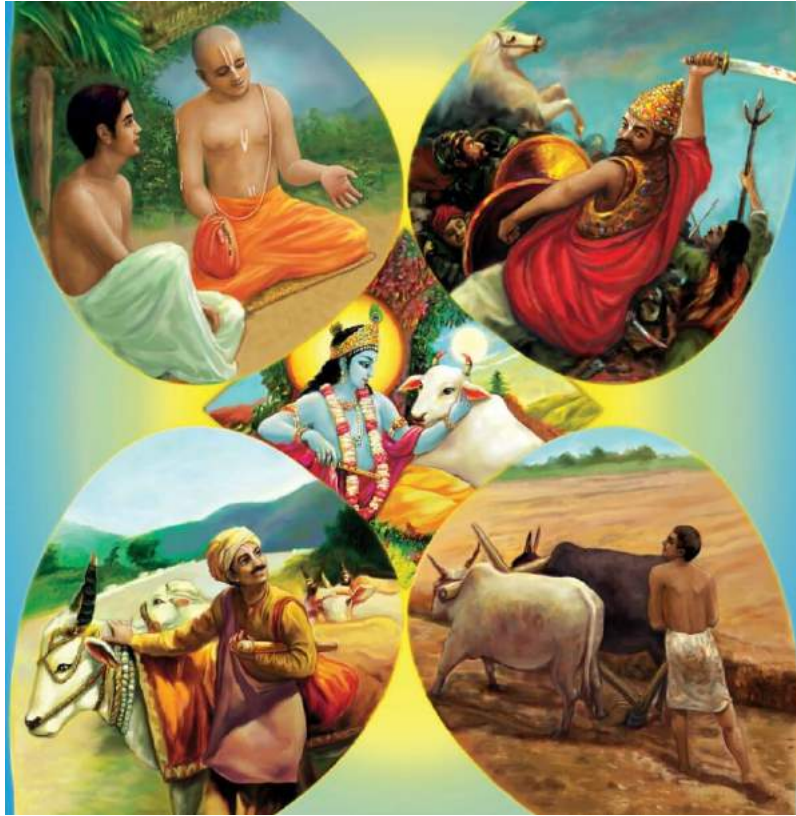
## ARTICLE NO 1 .

while there are common elements in the experience of all the people and even more in the experience of people within a particular society , each person is still unique."



By Maitrayee Jha

All the readings by different sociologists gave me immense knowledge and understanding of the concepts which I was already aware of. It was like a bunch of new learning. I look forward for coming semesters and hope that by the end of my this three year journey, I start forming my own understanding of the social world by looking through the social lens that would have a positive impact on the society.



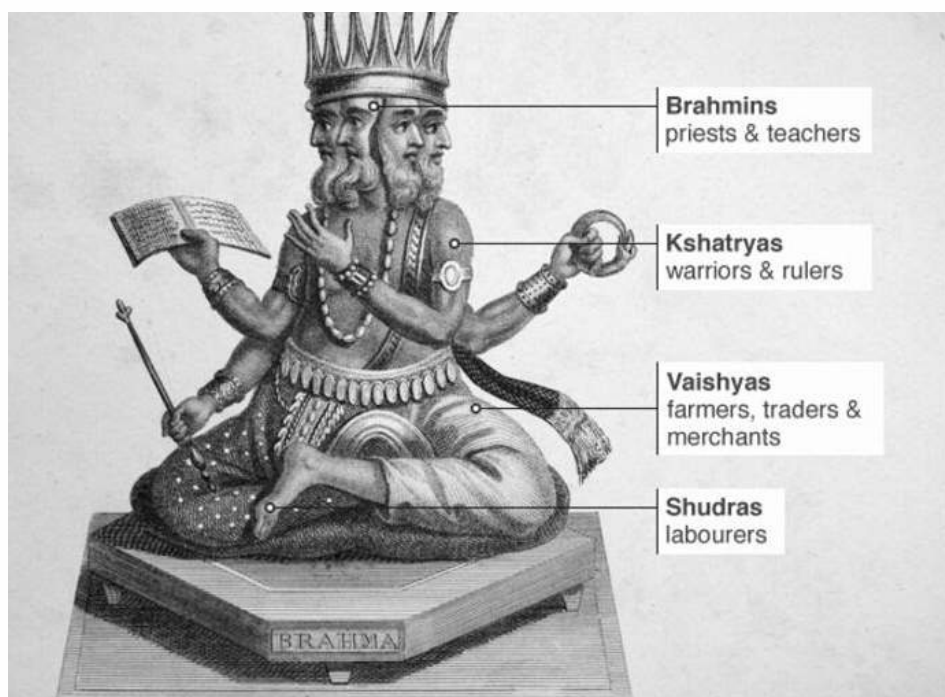
Source: Forward Press

## CASTE AND COLONIZATION

Nandini Sharma

The caste system is the epitome of the Indian traditional society. Having its traces marked in almost all parts of the country, the caste system is the most striking feature of the Indian subcontinent. The caste system in India is the typical ethnographic example of the caste as a whole. Having its two most common features “ubiquity and strangeness” (Ghurye, 1992), it has its origins in ancient India, mostly flourishing during the Gupta Period (mid-to-late 3rd century CE), and was transformed by the various ruling elites in the medieval, early-modern, and modern India. The present day form of the caste system in India, is thought to have been the result of the transformations and developments made in the ‘forms of society’ during the collapse of the Mughal era and the rise of the British colonial regime in India.

It had many alterations done to it in the name of ideologies, administration, societal reformations, social processes like the Sanskritisation and Westernization as explained by Prof. M. N. Srinivas (A note on westernization and sanskritisation, 1956), social theoretical studies and implementations, etc. all of them contributing to the complexity and rigidity of the caste system as it is today. The caste system was flexible in the medieval when a person could decide his own caste based on the occupation he wanted to have in the society but it eventually started becoming rigid and took its present day form after the advent of the colonial rule in India. The Indian society had initially been socially segmentalized on the basis of two 'relative yet very different' concepts- Caste and Varna. Both the caste and the varna were different concepts which were eventually related with each other as the Brahminical ideology was highly praised. For example, caste and varna had some similar principles being replicated like that of the 'practices of endogamy in marriage' (Ghurye, 1992).



Source: Alamy

BBC



The Indian society originally had a 4-fold varna system namely Brahmins, Kshatriyas, Vaishyas and Shudras, each of it believed to be “originated from the different parts of Lord Brahma”.” The people belonging to any of the four classes were referred to as Savarna, while there was also a group of people who were completely outcasted from the varna system called the Avarna (also known as Ati-Shudras)” (Dharmashastra Manusmriti). According to historians like Upinder Singh, the system allowed social mobility to the members of savarna on the basis of the roles they wanted to follow in society. The ancient Indian society had many instances of such social mobility like Vaishya rulers performing the roles of Kshatriyas, Kshatriya clans like that of the Rajputs originally being a tribal clan but got integrated into the Kshatriya status due to their warrior abilities (Singh,U. 2013). The main code followed was the principle of Karma and Dharma (Ghurye, 1992). The idea behind it was, a person is born into savarna or avarna on the basis of their deeds to fulfil their dharma in their previous lives. The varna system started becoming rigid with the passage of time and became the foundation unit of the concrete idea of caste. Discrimination on the basis of caste firmly began after the Manusmriti became the most influential of dharamasashtras, giving birth to the concrete caste system (Singh, U. 2013).

Later in time, Prof. G. S. Ghurye, studied the caste system in India and highlighted the features of Caste-based Hindu society, precisely to be: Segmental division of society, Hierarchy in social order, restrictions on freedom and social intercourse, civil and religious disabilities & privileges of the different social sections, lack of unrestricted choice of occupation, and restrictions on marriage ( Ghurye, 1992).



Source: livemint by Arindam Thokder

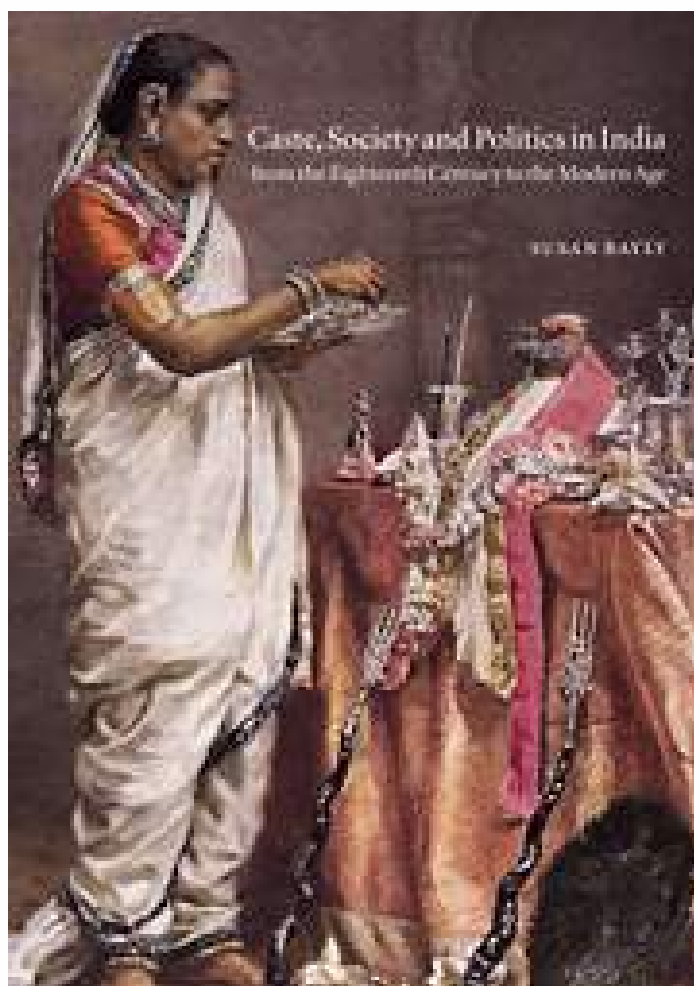
The idea of the Caste started to take its present day form with the advent of the British colonial rule in India. The British ruled India for almost a century and had the greatest influence over the caste system of all times. The main reason for it being that the caste system, to them, was a completely alien concept but it demanded to be understood as far as ruling India was concerned .

India had an alarmingly low literacy rates and very diverse linguistic approach to society, which completely supported the fact that documenting the essence of the caste system was not possible, specially by the indigenous people. The British took initiatives to study the complex web of caste with the help of social anthropologists. The early British understandings of India were shaped by the debates between two schools of ideologies: the conservative non-interventionists such as Edmund Burke, and protestant-inspired interventionists such as John S. Mill (Daniel & Kohn,2006). But there were limitations to having foreign scholars understand the deep rooted essence of caste as linguistic barriers barged in. Social Anthropologists had limited access to the sources to study caste and hence the study was only adequate enough to carry the surface factors of caste. These studies became important sources to study caste with reference to colonial rule for sociologists like Nicholas Dirks. According to him, the inadequate amount of sources, thus, led to misconceptions in the understanding of caste (Dirks, 2001).

Gradually, the colonial claw had its damage done to the Indian society. The British mode of administration was not something the people of India were at all familiar with. There were census held at regular intervals, alterations in land ownership patterns, introduction of industrialization and urbanization, the economy was slowly gliding from agrarian-based to non-agriculture based, the officials being appointed on the basis of caste, etc. and the caste was being dragged in every major aspect of the society. Nicholas Dirks argued, that the census were built on the early writings and ethnographic studies of religion and culture, which created a categorization of caste that had never been existed before ( Dirks, 2001). Through the census, for the first time, the people were forced to describing themselves as a member of a specific caste and thus having the characteristics of that caste. This resulted in the birth of a new tradition and ethnic identification of the caste system (Maria Burin-Institutions collide, 2010).The British embraced the law code of 'Manusmriti' as their “guide” to govern the Indian nation which ensured that the upper caste had all the privileges they so-called ‘deserved’.



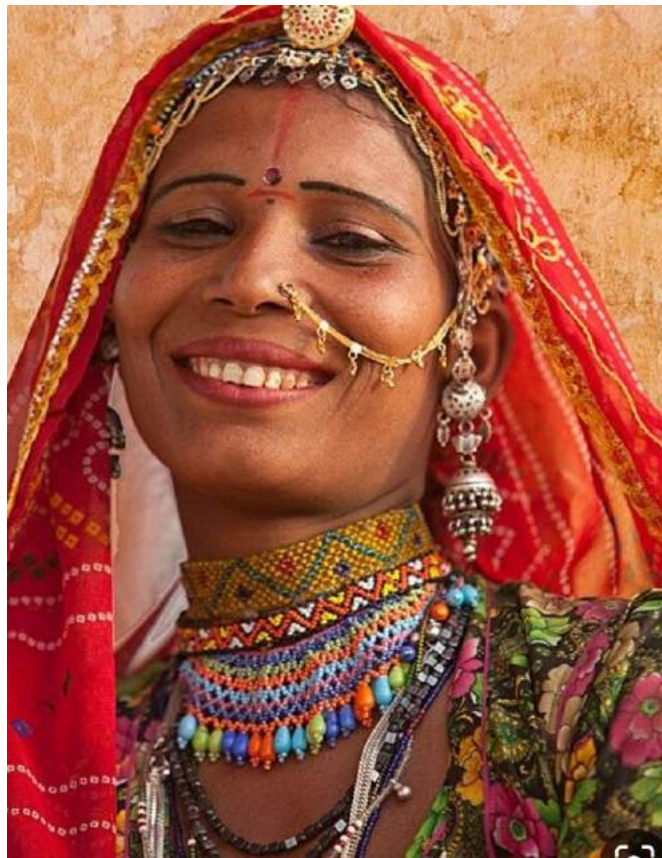
Nevertheless, the fact that the linguistic barriers proved themselves fatalistic for the crown rule in the study of caste, India was not just a 'Hindu nation' and the fact that the upper class were the privileged ones developed a sense of 'consciousness of kind' among the people. These further complicated the concept of caste in the Indian context. One of the results of the ethnographic studies conducted by British was what Dirks labelled as the development of the 'criminal caste'. "Instead of entangling of the system, caste became much more complicated and rigid than ever" (Dirks,2001).



source: Cambridge.org

Ghanshyam Shah stated that the British rule introduced western legal system in India during their rule which was completely liberal in ideology and capitalist in nature (Shah,2001). The crown rule saw the Indian society only as one of their colonies and were only focused on administration which benefited them rather than going to the roots of actual administration of the country. In a diverse country like India, administration through colonization was only possible if the different groups of society remained incompatible with each other. Thus, giving birth to the policy of 'Divide and Rule' by the British administrators. The caste became one of their tools in this policy of divide and rule. The society was divided and the different segments of the society gradually had developed a feeling of alienation for the members of the other group. The British rule supported the upper caste which was socially dominant to gain political profits and eventually became a medium of exploitation for the lower caste. As highlighted by Prof. Ghanshyam Shah, the British did not support the social reforms targeting the equal social status for people and the upliftment of the untouchables in the society as these reforms directly challenged the caste system and its form. They implemented small administrative reforms like giving dalits the right to education but never did they support the dalit movements aiming the social reform within the society (Shah, 2001).

Nicholas Dirks argued that the caste is, in fact, neither an unchanged survival of ancient India nor a single system that reflects a core cultural value. Rather than a basic expression of Indian tradition, caste is a modern phenomenon- the product of concrete historical encounter between India and British colonial rule (Castes of mind- Colonialism and the making of new India, 2001). The caste slowly and gradually became a secret weapon for the British to use against India which they could use as a slow poison adversely affecting all the right places. Dirks did not contend that the caste was particularly invented by the British, but under the crown rule caste did become a single term capable of naming and subsuming India's diverse forms of social identity and organization (Maria Burin-Institutions collide, 2010). The rigidity of the caste system, caste hierarchical factors and suppression of the lower castes to openly demand equal statuses led to 'inappropriate' practices to uplift the social statuses, the most common of them being the practice of 'sanskritisation' as explained by Prof. M. N. Srinivas. It was not until the independence of India that caste system had political interference into it for the uplifting of the suppressed.



source: corporatefineart.

Caste has led to many social issues that has raised questions upon the safety of individuals in modern day India. Social evils like inequality, untouchability, communal riots are gagging the economical, political, as well as socio-economical developments that India might experience. Frequent instances of crimes on the basis of caste have taken upon the mind of the people directly threatening social security to individuals. Instances of mob-lynching have become a everyday matter specially with the socially marginalized and deprived communities of people.



The caste has now become a dividing factor for India rather than just being a 'socially approved ancestral source of identification for individuals'. It has become a factor leading to individualistic as well as combined loyalty towards a certain community by the individuals, rather than having it for the nation as a whole, which can prove to be extremely fatalistic and damaging to a socially diverse country like India. Progress is impossible without change. And to have progress, one need to embrace what needs to be changed. To conclude my thoughts, I would like to sum up with two very famous sayings:

**“You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete”** -Richard Buckminster Fuller .

**“A just society is that society in which ascending sense of reverence and descending sense of contempt is dissolved into the creation of a compassionate society.”**

Dr.B.R.Ambedkar.

-



By : Anushka Dhamija

## **PARTITION SPEAKS..**

**Anushka Dhamija**

Bloodshed, excruciation, agony, morbidity and despondency are the common images and emotions which create a tense in ones nerve, whenever partition is tried to recollect, even after Seventy Three years, after transgressing the altar of memories. Partition of 1947 was not only a historical tale of blood and displacement but also an episode which marks the loss of chaste childhood, abstruse companionship, care of the intimate cognates and the loss of native land as well.



By : Anushka Dhamija

Oh! that million dollar smile, candid eyes and that glimmer of mirth and sheer ingenuousness cannot be equated to any extravagant possession of the universe when my Grandma used to reminiscence about her lovely pre-teens, when she used to dwell in her native village, Ghiroth, Punjab (now Pakistan).

The startling news of Delhi riots of 2020 was enough to make my Grandma vehemently anxious about me, herself being the victim of that agony past many years. After returning home, her overwhelming eyes, throbbing heart and her feeble hands had just hugged me into a realm of perpetual bliss, in her words, “Ahh! My little chap, I’ll never let you go back again.” I knew there was something staggering her.

Since my childhood I have been curious to know why my colony is called a Refugee Colony. The refugees from pre-partition India (now Pakistan) were given a harbor to stay and to start a new life with enormous amount of determination and anticipation.



By : Anushka Dhamija



After Grandma had restored peace, she began chronicling about her past experiences. It was the first time she became so vocal about her trauma, which she had been forbearing for multiple decades. Her enchantment was overflowing, as if her soul still resided in the heart of her village, at Ghiroth.

In order to give her emotions a solidifying expression she presented me our age old, *Lassi* glass. It was my Grandpa's possession which he had carried, when he left Pakistan. After the death of my Grandpa, it was the sole material memory of his perpetual presence and is still a cherished entity of our family traditions and customs.

Robert Bierstedt a celebrated American Sociologist spoke about three major components of culture-ideas, norms and materiel and the *lassi* glass, was not only a mere brass glass but had some really robust heartstrings enchained to it. It is a living material memory of their glorious past, in which the love and care of their lost parents and the flavour of the land still resides.



*Lassi* glass

By: Anushka Dhamija



Source:Google Maps

Talking about Ghiroth, her family, friends and her land Grandma (Darshana), who is now eighty-three, could regain the beaming spirit of her teens, when she was ten, back. She even shared an incident when her young feet were too anxious to run around the world just to get a grab on some sweets from her father's *kiranashop*. Being raised in a disciplined backdrop, under the guardianship of her *Lalaji* (father) she was an exceptional student of her school, and it is amazing to see that she can still recollect the numerical tables till twenty.

Chanting of the mantras, assisting her mother in the household chores, and being a candid companion of her childhood friend Satyawa defined her blithesome pre-teens. But 1947, had a completely antipodal plan for some, which changed the definition of a spring time for myriad people. My Grandma's family was a lucky one to be pre-informed from some close ones serving in the military forces, that something eerie was at the threshold waiting to ravage the lives of many. Taking an extremely bold move and a courageous one, her family was the first amongst the village to leave their land with their belongings, completely submitting themselves into an unpremeditated future of young India.

Grandma, completely unaware like a little bud lugged her anxieties in a little chest on which she carried over her tenuous head, while she departed from her heartland. The military bus had brought the oblivious people to the military camp at Sargodha, where they had to live for a month, bewildered, jobless and intimidated about their near future. A ray of hope ushered when it was announced in the camp that buses were restored to take the Hindu population to their new land, 'India'. But the journey was not an effortless one to traverse. The population was forced to flood into the 'goods' trains with least amounts of amenities, at the Sargodha station in order to accommodate more and more people.



## ARTICLE NO 3.

My Grandma still recollects saying, “We could only carry a bucket of drinking water with us.” Being a mother, my Great Grandma was archly bounteous towards her children’s needs, she couldn’t even manage to save a sip of water for herself. In order to feed her pressing need, water from the nearby lake was provided to her in her father’s turban. Soon the train reached Ataari (Amritsar), first station to India where the loud cheers of ‘Jai Hindustan’ greeted the new citizens.



By : Mumuksha Mahajan

After much despair when the situation seemed to normalize, another outburst was waiting to ravage the life of a young lass. The sudden death of Grandma’s Mother was nothing less than a death blow for a teen. On discovering, it was found that the water she had consumed from the nearby lake was a deathbed of numerous people who had lost their lives during partition. Within a month, my Grandma even lost the guiding light of her Grandmother, who couldn’t handle the rage of partition and the loss of young ones. In the words of Grandma, “I grew up that day when I lost my intimate ones.” The wounds in the heart of this bud were not only staggering but also heart wrenching.

After overcoming countless roadblocks in the form of unemployment, poverty, anomie and apprehension of the coming consequences, Grandma's family finally settled in Lucknow in a one room set, where the walls were narrow but the feeling of solidarity was the one which sailed them through the thunderstorms of life.

In the words of my Grandma, "I understood the meaning and worth of life at a really tender age." Grandma's bitter tastes of life, were not enough to turn her affirmative spirit down but were the ones who transformed her into an extremely emboldening mother like figure, for her little sisters and brothers. She truly emerged as a warrior in the battlefield of life.

Even now after crossing 80, her dauntless spirit and her sanguine temperament stil remains unchallenged. Partition was not only a saga of forlornness for her but still resides in her tender heart, even today. Radcliffe Brown, a prominent English Social Anthropologist, asserted in his theory of structure and functions, that it is the experiences of life which actually shape the mindset and personality of an individual. Truly speaking, Grandma remains not only a source of perpetual strength for me but for many.



By Kuru Munya

## VISUAL ART AS A MEDIUM OF PRESERVING CULTURE

Toku Esha

Sociologist Robert Bierstedt in his book *The Social Order* (1970) defined 'culture' as a "complex whole which consists of all the ways we think, do and have as members of our society", and classified it in largely two components of materiel and non-materiel. For him the non-materiel part of culture meant ideas and norms whether through books or folklores, and materiel being objects like clothes and such. This and then a question, which realm does art fall in? The following article will try to look into this. This article will focus more on the field of paintings as the visual part of art, as contemporary art forms have broadened with technological advancements.

Painting as an art form is one of the most important aspects as it provides greater visual information and ideas on the changing nature of the society of that time be it socio-political or cultural. For example when Surrealism (1920s -1950s) as an art movement first gained popularity many of the artists involved tried to evoke feelings such as elements of 'surprise' and 'shock' in their paintings to show the chaos and violence of wars (Voorhies, 2004). Surrealism as a movement makes sense when we locate it during times of the World Wars.



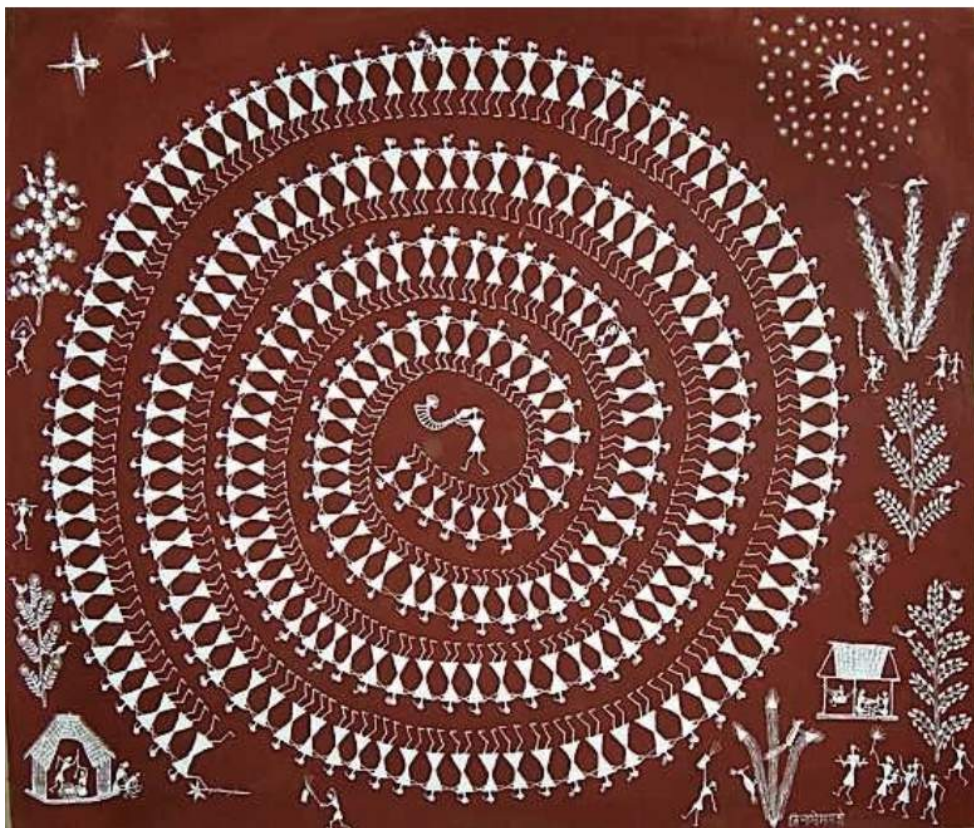
Picasso's *Guernica* (1937) depicting the suffering of people and animals wrenched by violence and chaos.

Art is an integral part of culture and separating them becomes difficult. For instance, vernacular art expressions like folk arts and craft have greatly contributed to fields such as history, anthropology and ethnology for a more in-depth understanding of the traditional cultures of communities they try to study. To take an example, *Warli painting* is the oldest tribal art style which originated within the tribal people of the North Sahyadri Range in India.



## ARTICLE NO 4.

This rudimentary art form uses basic geometrical shapes of a triangle, a circle, and a square to convey expressions of daily lifestyles of the village folks, or used in ritual paintings. The use of circles and triangles is said to have come from the community's observations of nature, the circle representing sun and moon and the triangle derived from mountains and pointed trees, while the square indicating a sacred enclosure or a piece of land.(Niveditha, 2016.)



*Tarpana* by artist **Jivya Soma Mashe** who popularised this art style.

This importance of cultural aspects that art carries with it has helped in some of their preservation throughout the history. It is true to say that the methods of art have changed over time and with them, the ideas or the philosophy that they carried within the same subjects have in a way also changed. The newer generations have learned to incorporate their ideas

## ARTICLE NO 4.

of culture into their art using innovative painting methods. Learning these methods has also greatly helped minority communities in preserving their own culture where paintings as an art form were not given much importance. An example of this can be seen in the younger generations of the tribal communities of Arunachal Pradesh. While other art forms like performative art or textile art can be seen in most of the tribes, there's a lack of representation of visual art. But during the recent years, people from the communities have taken up this field of art more seriously.



*Anne-Donyi* (year and artist unknown)



*Donyi-Polo* (2018) by Ogin Nayam (IG. @aroskuu)

The above two paintings depict the artists' personal interpretation of the state's indigenous religion, *Donyi-Polo*. To explain briefly, *Donyi-Polo*, literally translated as sun and moon, is a form of animistic and shamanistic type of religion seen within the *Tani* and *Tibeto-Burman* tribes of Arunachal Pradesh. At the core of the religion it is understood that the sun,

## ARTICLE NO 4.

*Donyi*, represents the “female energy” while the moon, *Polo*, represents the “male energy” and they are the omnipotent and omnipresent eyes of the supreme entity (Scheid, 2015).

The first painting showcases the personification of *Donyi*(sun) as mother nature or the creator of the universe. Not much is known of the painting. The second painting depicts both *Donyi* and *Polo*. In the description of the painting, the artist mentions that the perception of the dynamics of both *Donyi* and *Polo* have constantly changed through time but the aura surrounding them has been ingrained in everyone familiar to them. Here, the artist has tried to go beyond the common knowledge of them being simply known as female and male to explore the romantic side by capturing them in an eclipse which is the only time they get to meet as seen in the painting. Through this, the artist wanted to bring forth conversations regarding them as lovers thus giving the culture where he comes from a platform.

We can see how the style and method of paintings have changed through the years as well as the philosophy or the message that the artists carry with the same subject. This changing method and techniques in art forms also has the advantage of attracting outside attention thus bringing minority cultures into limelight and helping in their preservation. But despite this available platform, for years marginalised communities have been facing either underrepresentation, misrepresentation or appropriation of their cultures in the mainstream art community. (Minority Representation In



Mainstream Art Museums, Part 2&3 (Heather Stivison), 2019)

With technological advancement, visual art has also broadened up to include media as well. While there's no denying the importance that paintings have, the power of mediums such as photography in cultural preservation are different. But visual art has not been solely responsible for maintaining preservation. Other forms of art also have been modified to fit in with the changing world. We have witnessed how traditional forms of music are mixed in with contemporary ones. Some organisations like the IOV International Organisation of Folk Art have been created to protect, preserve and promote all forms of Folk Art and Folk Culture as elements of the Intangible Cultural Heritage (ICH) and to foster understanding and appreciation of cultural diversity among all peoples (Our Mission | IOV World, 2020).

There are many parts to culture and art as a part of culture fits all the three categories of thinking, doing, and having as members of society that Bierstedt has provided. As the world changes, the society or the culture that we live in changes as well and with them the aspects of culture. Art has the power to preserve cultures and through it minority communities can benefit in today's world if given the right opportunities. But we should also keep in mind not to separate art with its counterpart i.e literature. While it holds true that art speaks for itself, literature provides an alternative benefit of a more in-depth information to arts' visual information by giving facts of cultures in their different timelines.





Source: Unsplash , by Raj Rana

# INTERPLAY OF WESTERNISATION AND TRADITION: MARRIAGE A CASE STUDY

Neha Yadav

Westernization and sanskritisation are two major phases which prevailed during colonial period and time after it in India. We can spot various effects in contemporary India which are the result of these two processes. The two processes were defined by Prof. M.N. Srinivas in his essay '*A note on Sanskritisation and Westernization*' (1956). Srinivas described Sanskritisation as "taking the customs, rites, and belief of Brahmins, and the adoption of Brahminic way of life by a low caste seems to have been frequent, though theoretically forbidden." Westernization is a process in which

upper caste imitate customs, rites and practices of Britishers. The objective of these processes led towards upward social mobility. People underwent these processes to attain upward social mobility. Westernization leads to change in social outlook of people. It also leads to change in institutions like marriage and education.

Marriage is seen as one of the important institutions of Indian society. Scholars such as Horton and Hunt ( *Sociology*, 1964 ) defined marriage as " Marriage is an approved social pattern, whereby two or more person establish a family." Edward Westermarck in his famous book ' *History of Human Marriage* (1891)' says "Marriage is a relation of one or more men to one or more women which is recognized by customs and laws and involves certain rights and duties both in case of parties entering into Union and in the case of children born of it."

In India, a country with diverse religion and culture, marriage is considered as a necessary institution to develop social relations and strengthen its kinship system from historical times. Various religions in India practice their own laws and rituals to perform marriage. Iravati Karve in her paper '*Kinship Map of India*' (1994) has presented the kinship organization in a geographical sequence of northern, central, southern and Eastern zones. Hence, we can find that there are diverse ways in which kinship relations are maintained. Societies follow their own traditions, religious and cultural customs to sanction people as married.

From the work of these scholars on marriage and kinship system, I attempted to find the function of it in society. Only within the domain of marriage, sexual intercourse between individuals is socially accepted and legitimized. In India, through marriage one could establish his/ her family which then gets social recognized. Patrilineal property is also transferred to the child which is the result of marriage mainly in Western and Northern India. Therefore, marriage plays a vital role in the inheritance law.



Source: Unsplash , by Saad

According to the Shastric Hindu laws, marriage has been assigned a specific purpose to fulfill. Dr. Paras Diwan, an eminent jurist and legal luminary, in his book, "*Modern Hindu Laws, Codified and Uncodified* (1993)" writes, "In Shastric Hindu laws, marriage has been regarded as one of the essential sanskars ( sacrament for every Hindu)." He also pointed out that for a Hindu, marriage is important to perform various religious and spiritual duties. We can find the resonance of this fact in Srinivas's work, where he had described

how marriage grants differential status to men in Hindu society. He explained that marriage is a religious duty and the husband and wife has to perform several rites together. A bachelor has a lower religious status than a married man and is not allowed to perform certain important rites. (Srinivas, 1956)

Marriage in rural and urban India varies. Here I am considering marriages under Hindu religion. Urban areas, are more globalised thus, more westernised than rural India. But does this effects endogamy in any way? We shall find out further.

Under Special Marriage Act 1954, as a citizen of this country one can enjoy special form of marriage irrespective of religion or faith or caste, etc followed by either party. The Nation Family Health survey (NFHS ) is a large-scale , multi round survey conducted in a representative sample of households through India. "NFHS- 3 of 2005-2006 covered 99,260 ever married women aged 15-49." It suggests that in India the inter caste marriage is about 11% out of which in 5.58% cases, women marry a man of low caste and 5.38% cases are of marriages which are hypergamous. The rate of inter caste marriage in 2011 decreased to 5.82% and there has been no upward time trend over next four decades, according to Indian Human Development Survey. Reports have shown that rate of inter caste marriage in developed villages is higher than urban areas( 5.72% and 3.84% respectively). It further clarifies that urbanized areas do not necessarily mean less cases of endogamy. But what leads to higher inter caste marriage in rural areas is a question to ask. Endogamy is still an important aspect of Indian marriages.



In '*Features of Caste System*' (1992) by G.S Ghurye, he pointed out that "the principle of strict endogamy is such a dominant aspect of caste society." Intercaste marriages provide us an insight on how people tackle the difference between personal laws ( strict endogamy) of caste and secular laws ( allows inter - caste marriage) of country. Further I aim to present a case study of my cousins' marriage to observe the effects of Westernisation on rural weddings.



Source: Unsplash by Amish Thakkar

Weddings were performed by traditional rituals. However, in the contemporary times one can encounter some wedding inspired by modern and western ideas. In this article further, all the observations are based on study of my cousins' marriage in 2020 in village Bahadurpur, Patti Pahar, Alwar, Rajasthan. However, the Indian Village Directory says Bahadurpur Patti Pahar Village is located in Alwar Tehsil of Alwar District in Rajasthan, India. It is situated 24 km away from Alwar. As per 2009 stats, Bahadurpur Patti Joriya is the *Gram Panchayat* of Bahadurpur Patti Pahar village. It spreads over 42 hectares and has a population of 832 people. It is surrounded by field and population exhibits in middle. Its main

population is Hindu, Sikh and Muslim. Marriages are often conducted on the basis of caste laws.

One can find the practice of dowry still existing in the traditional Hindu marriages. Interestingly in the modern era, the form of dowry has also changed, However it still remains a source of distress to many. In my cousins' marriage, dowry was given in form of furniture and jewellery. Though we are familiar that often in marriages, huge amount of cash is preferred by the groom's side. Certain amount of dowry is considered to be a symbol of status for both families. According to Srinivas, Westernization opened up new avenues of job opportunity for upper caste in India. Education and employment increased the social status of these men in society. With this Srinivas observed, an institutional practice of 70 years old such as bride price got replaced with dowry.

Hindu marriages and weddings are defined by its rituals and ceremonies. One can see they are undergoing the changes under the influence of Westernization. To cite a personal example, at the wedding of my cousin in Rajasthan, a popular ceremony of 'ribbon cutting' was performed at my. Ribbon cutting is an important event in European wedding. This is a result of Westernization which is now seen in villages and diffused in rituals.

Most of the Hindu weddings are officiated with the ceremony called *Varmala*. It is also known as *Jaimala*. In this, bride and groom garland each other. This is also described in various

sacred Hindu books with an alternative name *Savamvara*. In this ritual both bride and groom are made to stand on the stage to then perform this ceremony. They also receive gifts from their family members. The groom and bride see each other only at this time of marriage when propriety dictates that girl must sit with her eyes and head lowered and bride should be very shy and veiled and generally sorrowful and frightened. But some brides who wish to enjoy their wedding, prefer to smile and not hide their faces with the veil. This could be a possible impact of Westernization. But this leads to a belief of disrespect among elder members of the family whose role is to preserve long standing traditions. I observed in the wedding that some villagers were curiously questioning - "why are the brides smiling and why didn't they cover their faces with the veil? Aren't they cultured?". According to me, this implies that the young generation is modern in their outlook, but the elder generation strive to keep long the standing traditions. This creates a clash in their ideologies. We can also understand the behavior of the bride and villagers through an argument made by M.N.Srinivas (*Social structure of Mysore village* 1960) . "It is considered proper to follow one's traditional occupation, but this view does not obtain among many younger people who have been to schools and who are urban in their outlook."

Another thing which reflected the Westernization of the wedding was the way in which the food was served. In traditional form, food is served in the form of *pangat* (a sitting arrangement). But these days one can find buffer system replacing the traditional form of commensality. The new form

of dinning is preferred to be more convenient way of serving food to the entire village during a wedding. Hence, one can see the trend of marriages in villages being westernized in some ways or another.



Source : Pinkvilla

Celebrity weddings and Bollywood movies influence Indian marriages. Starting with the decoration to the wedding costumes, jewellery, weddings in villages are not isolated from extravagance. However, economic factors make a difference. My cousins who wore a choker and a layered necklace gave an impression of Deepika Padukone's wedding jewellery, which she wore at her wedding.

We can hence see various effects of Westernization on rural marriages.





Source : Etsy

In the village society, the institution of Hindu marriage is changed in its outlook by Westernization but the essence of marriage- its symbolism, ideas behind it remain similar. We can identify that Indian villages are a good example to see the interplay of westernization and Indian traditions.

# HOW INDIA IS TACKLING SURGE IN LYNCH MOBS



Source:TimesofIndia

## MOB LYNCHING – A SOCIAL PROBLEM

Mumuksha Mahajan

Mob lynching is a social issue and it requires an analysis from a sociological perspective. It touches upon the issues of - violation of law and order, internal security issues , technological aspect – lack of regulation of the internet , fake news , social biases, prejudices and most importantly its relation to religion and politics .Lynching is “ any act or series of acts of violence or aiding , abetting such act/acts thereof , whether spontaneous or planned ,by a mob on the grounds of religion , race, caste, sex, place of birth, language, dietary practices ,sexual orientation , political affiliation , ethnicity or any other related grounds” (defined by Manipur's new anti-lynching law 2018).



Source: By Amit Bandre

In simple language, it is an act of informal killing by a group to punish the alleged themselves instead of approaching the established legal procedure. To proceed with it further the first question that comes to our mind is, why 'mob lynching' has become an important social problem to discuss ? To answer this question let us understand the current social situations in which the cases of mob lynching are increasing day by day. According to the data provided by Citizens Against Hate Forum 2017 - there have been 24 incidents of lynching and vigilante violence , resulting in murder of 34 person and rape of 2 women. There have been many incidences of mob lynching for issues with respect to cow, children kidnappers etc. For example the incident of killing of 52 years old Mohammad Akhlaq . The angry mob accused Akhlaq of eating beef, dragged him out of his house and beat him to death. Many such cases have been reported by media since 2015 . These cases are increasing year by year . In the first six months of 2017, 20 cow terror attacks were reported – more than 75% of the 2016 figure , which was the worst year for such violence since 2010. ( report by Abraham and Rao, published by Hindustan Times). Hence, it becomes important for us to analyse it .

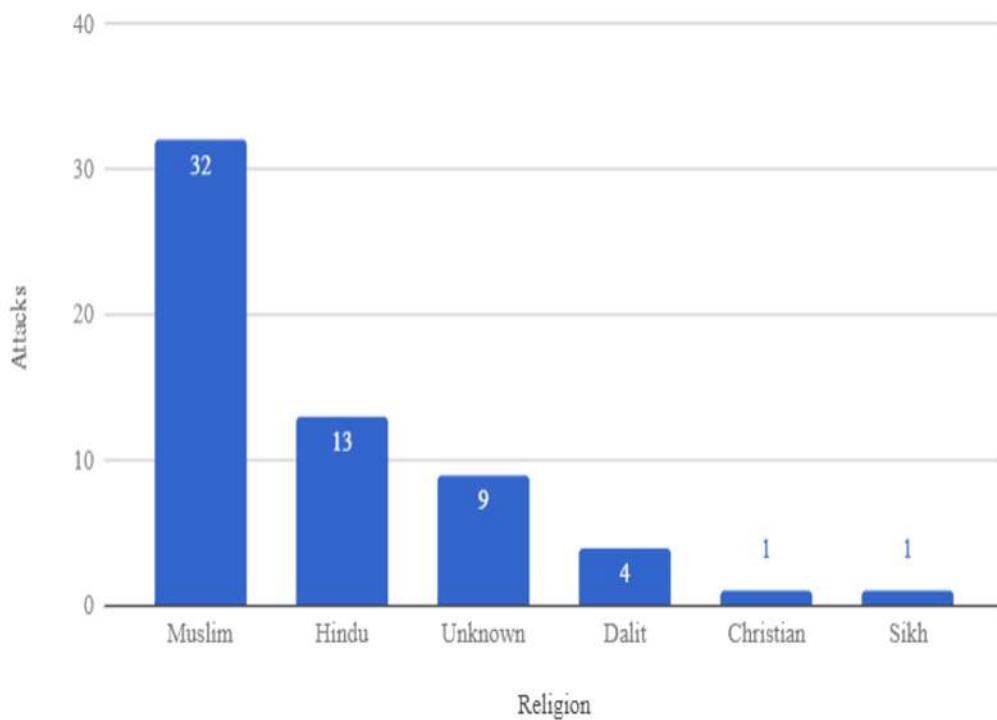
Firstly, let us investigate the causes of mob – lynching. In reference to the above example, what motivated lynching is the prejudices and biases based on various identities like caste, class, religion etc. and the issue of 'majority versus minority'. Differences in the beliefs, intolerance towards each other, rise of cow vigilantes, illiteracy that makes people act on rumors, unemployment, lack of digital literacy among common people and politicization of fringe groups are some of the reasons that cause the mob lynching.

As mentioned above, that religious intolerance and 'majoritarianism' instigate lynching in India, a question that further emerges is why are these lynching cases motivated by caste and religious reasons? Violence in the name of caste is deep-rooted in India. Presently mob lynching is the result of intolerance and hatred towards other religions. This fact is based on the cases reported by media and covered by different publications. In March 2016, Mazlum Ansari and Imteyaz Khan were viciously killed by a group who called themselves as '*GauRakshaks*' – cow vigilantes in Jharkhand. (Scroll.in, 2016). In August 2018, Rakbar who was transporting cows on foot, was attacked by the '*Vishwa Hindu Parishad's*', '*GauRakshaks*' on the suspicion of being a cow smuggler. He died in the police custody (Indian Express, 2018). "Muslim were the target of 51% of violence centered on bovine issues over nearly eight years (2010 to 2017) and comprised 86% of 23 Indians killed in 63 incidents" was reported by 'IndiaSpend', content analysis of English media (Abraham and Rao).



Along with the Muslim community other minorities like Christians and Dalits are also targeted. In 2016, seven members of Dalit family were attacked by cow vigilantes in the state of Gujarat . Another case of cow lynching , where seven Dalit youth were publically flogged by '*Gau Rakhshak Dal*' for skinning a dead cow in Gujarat in 2016. ( Citizens Against Hate, New Delhi, 2017). Apart from religious issues , technology, social media and some structural problems in law and order are reasons of mob lynching.

Cow Terrorism Attacks, By Religion Of Victims/Survivors



Source: Compiled by IndiaSpend from media reportage , 2017



By : Satish Acharya

### **Role of Social media :**

Social Media also plays an important role. It has rampant for people to spread the fake news in order to provoke the masses through rumors. So different religious communities , political parties use this tool to provoke religious hatred among the minds of people which ultimately leads to the violence. Of the 63 attacks since 2010, 33 (52.4%) were based on rumours ( Abraham and Rao).



[www.reddit.com](http://www.reddit.com) , by Medha@Medhavi321

In the Hindu majority country like India , where cow is viewed as sacred animal and consuming beef among the upper caste is taboo, such religious beliefs create disharmony against the Muslim and the lower class people(Dalits), who do not view eat beef as religious restriction(taboo). Rather for them beef is the cheapest source of protein to consume. In such situations it becomes very easy to create rift between the two due to such narrow prejudices, created by some upper class ruling people. The upper class people having political power in their hands, try to show their supremacy by controlling the minority classes through the incidences of lynching .In this way 'majoritarianism' is explicitly shown when such cases of lynching come into the public notice.

Violence based on religion demonstrate two trends in our society – firstly the dominant class or the dominant classes that have superior hand in making of law , they see themselves above the law and thus deteriorate the very concept of 'equality before law' in our country. Secondly – 'marginalization of minorities' which lead to their exploitation both economically and socially, undermines the democracy and rule of law .



Source: Unsplash@bill-oxford



Source:Unsplash@TingeyInjuryLF

### **Law and order :**

Mob lynching is a heinous crime and gross violation of human rights and so far there is no legislation against the mob lynching .However National Legislature such as the Constitution of India ,Indian Penal Code (IPC), Criminal Procedure code (CrPC) link Section 223(a) of Code of Criminal Procedure 1973, provides that “ a person or mob involved in the same offence in the same act can be tried together” (Abrahman and Rao). Many incidents of lynching are generally reported under Section 302 of Murder, 307 for Attempt to Murder, 324 for Causing Hurt ,147 of IPC.



The problem lies in the fact that there are 24 states in India having various laws on cow protection, against cow slaughter which facilitate the violence and fragile the law and order structure at the grass root level. Article 48 of the Indian Constitution, prohibits the slaughter of cows and calves. This supports the majority Hindu religious belief. In 2011 the Gujarat government , increased the annual grant from Rs.1.5 crore to Rs. 150 crore given to the '*Gauseva*' and '*Gauchar Vikas*' Board (GGVB)- a State run entity whose objective is to coordinate with the cow protecting groups.( Hiral Dave,2017). In 2010 , Haryana created the '*Gau Raksha Ayog*', to promote the task of cow welfare and its implementation in the state. These laws at the state level hint towards the ambiguous role performed by the the police and administrator , which create hindrance in the justice delivery process.However, this does not mean that government did not consider the mob hate crime then. Even the government realises that , it is very important to curb such problems in order to protect pluralist social fabric of the Indian society. This is the reason why the Government of Manipur came up with an '*Anti-lynching Law*' as instructed by Supreme Court.This clearly shows that the government takes it as a duty and responsibility to protect the rights of vulnerable population of India.

Nevertheless, this initiative taken by one state is not enough for such a vast and diverse country like India. Therefore, we expect the government to come up with a 'one nation-wide' law against lynching in order to maintain peace and stability in the country. We as citizens of this country are abided by certain duties and responsibilities. Instead of always criticising the government we should first perform our role by being informed, aware and vigilant. We as responsible citizens must assist the administrative authorities to solve such social problems. Participate in the democratic process at the grass root level and be active and vigilant enough not to react to rumours. Change can only be brought through collective actions. Therefore, we all should show solidarity so that no social problem like lynching percolates our society.

### **Judicial approach :**

The analysis remains incomplete without discussion on the judicial approach we shall take on this matter. Judiciary, being the watchdog of democracy and safe guardian of 'constitutional values' plays a very important role to curtail this problem by restricting it to transform to an epidemic potent. In today's scenario of growing intolerance and polarization, it is the judiciary which balances the power. Mob lynching heightens insecurity among the public and denies them of their fundamental rights.

Thus the phenomenon of lynching casts shadow on the judicial system and denies the authority of rule of law .Such a situation in today's modernized world is very shameful even for government and other state authorities who are embodied with task of promoting law and order in the society . Presence of well established and well implemented law and judicial system makes our society a civilized one. Respect for humanity and dignity of an individual life is what differentiates between a civilized society and a barbaric society. Therefore, collective action by the government as well as other state institutions is required in order to get rid of this social problem . Consequently, the Supreme Court passed a series of preventive , remedial and punitive measures through number of judgments. In one such landmark judgment, Tehseen S Poonawala vs union of India Supreme Court termed the mob lynching as "horrendous acts of mobocracy". One of the most fundamental point here is that –under this judgement the SC asked the Parliament to pass a law, establishing lynching as a separate offence with punishment . On July 17,2018 , the Supreme Court held that mobocracy cannot be allowed in society.“No citizen can take law into his hands nor become law unto himself .”

Supreme Court ordered for various preventive measures such as – appointment of nodal officers in districts, efficient patrolling in suspected areas, lynching case trial within six months. But are these guidelines implemented effectively at grass root level, is again questionable. Do these written instructions by SC make any difference in the cases of lynching ? Therefore, to deal with this problem in real sense, the government should take steps to pass laws recommended by the civil society . The Parliament ought to follow the guidelines and instructions issued by SC and provide for effective replacement of law to curb this social problem of lynching.

So now after viewing this social problem from all the perspective i.e. from judicial , legal, political and religious terms , one thing that we analyse is that in spite of the secular law and order , society is mostly run and governed by its own personal ideas , rules and norms . Even the rule of law is not able to control it completely . Although both central and state governments are trying to contain this problem at their level, there is a long path ahead to achieve it . Secondly, we infer that no social problem exist in isolation. It is connected with politics, economics, religion , technology etc. This makes it a major issue to discuss as it going to effect the various 'fields of humanity'. It is very important for us to realise that we our humans first and to protect and respect the life of others is our first religion. We have to realise that latent spark of human goodness is inherent in each one of us. It can be stirred into life through love and understanding, coordination from each diverse unit is what expected for the smooth functioning of our country.





By K.S.Vaishnavi

## THE WAIT FOR A NEW LEGISLATION

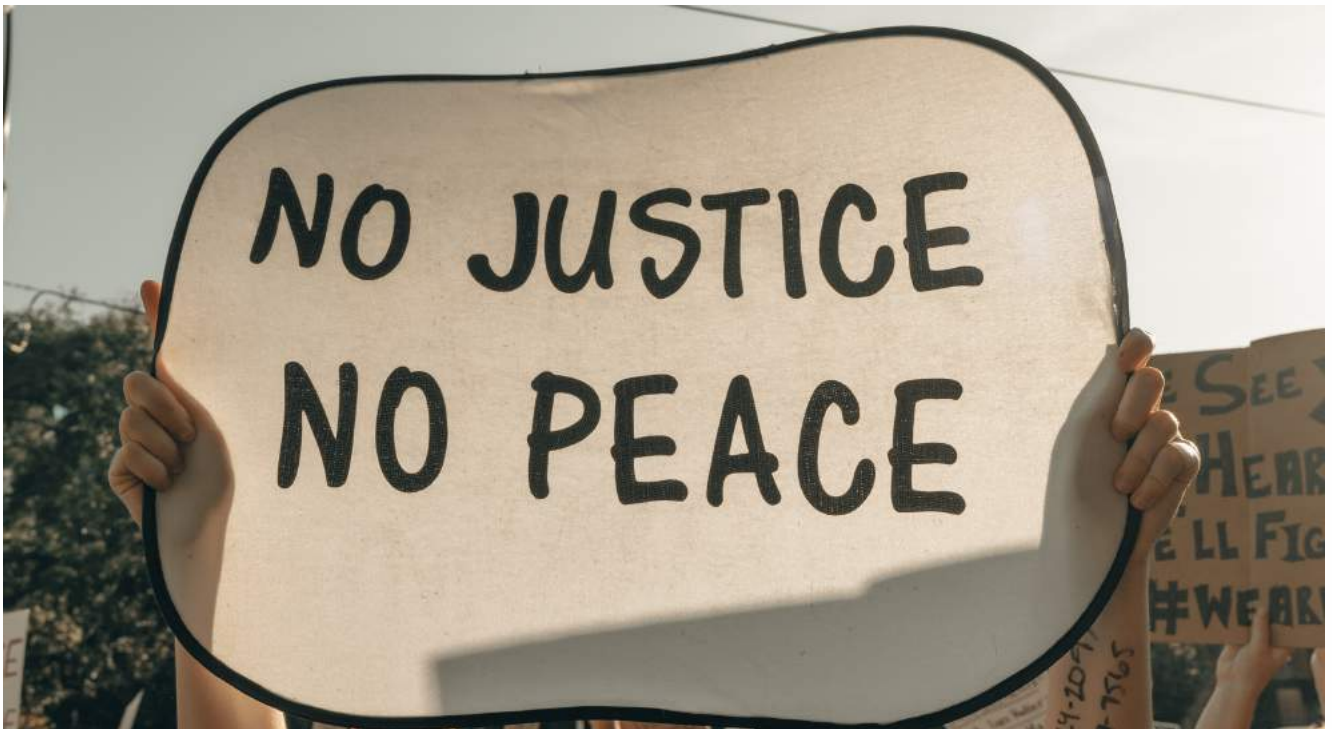
K.S.Vaishnavi

On 30th September 2015 BBC reported the lynching of a 50-year old man named Mohammed Aklaq in Dadri, Uttar Pradesh. Aklaq and his son Danish were dragged out of their home on to the streets by a group of men and hit with sticks and stones. While Aklaq succumbed to his injuries, Danish was admitted to a hospital. This violent act was the culmination of the villagers suspecting that the family had slaughtered a cow. Aklaq's case was the start of the many cases that were to make it to the headlines for the same reason- 'mob lynching'.

Two years later *Pew Research Centre* ranked India 4th in the world for having the highest social hostilities involving religion. And in June 2017 *IndiaSpend* found out that ‘60 attacks fueled by the suspicion of cow slaughter or beef consumption have been reported from across the country since 2010.’ The report further adds, ‘ At least 25 persons were killed in these attacks- 21 or 84% of whom were Muslims. Half of the attacks occurred in states run by right wing governments.’ However it is important to keep in mind that the actual numbers of lynching remain ambiguous given the National Crime Records Bureau(NCRB) doesn’t maintain a separate record for mob lynching.

It is seen that the reason NCRB doesn’t have data on mob lynching is because it is not seen as a specific offence under the Indian Penal Code. Currently lynching is covered under Section 302 (murder), 307 (attempt to murder), 323 (causing voluntary hurt) 147 (rioting), 148 (rioting armed with deadly weapons) and 149 (unlawful assembly). The real question then would be why does the state not recognize lynching as a crime in itself and not club it with murder or rioting? And what exactly is taking the Indian state so long to come up with a special legislation that deals with mob lynching? Given regional states like Manipur and Rajasthan have already passed bills to deal with the same. A possible answer might emerge if we look into what exactly goes into the making of a law.

*Cambridge dictionary* defines legislation as “a law or set of laws suggested by a government and made official by a parliament.” To communicate this information about what norms apply and how, language becomes important. Our world view is very much influenced by the language we learn from the society we are born into at a particular period of history. Wilhelm von Humboldt, a Prussian Philosopher and Linguist believed that ‘language is a means not only to describe reality, but also discover reality.’ The language itself gets to be what it is and contains the words it does from the culture it’s found in. And therefore all societies have ideas that are peculiar to their culture and which either can’t be translated in other languages or when translated loses out on its original essence.



Source: Unsplash By Clay Banks



It becomes interesting then to note that there is no word equivalent to lynching in most Indian languages except for in Bengali which is called '*gonodholai/ganapitai*' (Malreddy, Purakayastha, & Heidemann, 2019). The word lynching originated in the United States in the mid-19th century and was used to describe the extra-judicial murders of African-Americans by groups of white people. Lynch came from the word 'lynch law' (coined by Charles and William Lynch) which was used for this process of execution without trial. This cultural difference in the language pattern is reflected in the different ways people analyse the world around them. What this then would mean is that the concept of lynching itself becomes alien to the subcontinent and for the population here it isn't any different from the murders that are committed.

Time and again this has been exploited by politically influential people who've claimed that lynching is a 'Western-Construct' which therefore can't be used in the Indian context. One of the very first people to say so was the RSS chief who not only felt that lynching is not a word from Indian ethos but also that it is a plot that's being used to defame the country. For them it's the same as any other law and order situation that can be dealt by with the laws that already exist. However, lynching unlike murder is a 'Public Spectacle' wherein a group executes a person for an alleged offence. What is even more horrifying is that the data points towards this being committed against religious minorities and people coming from subordinate castes for transgressing social norms. It is an extreme form of social control.





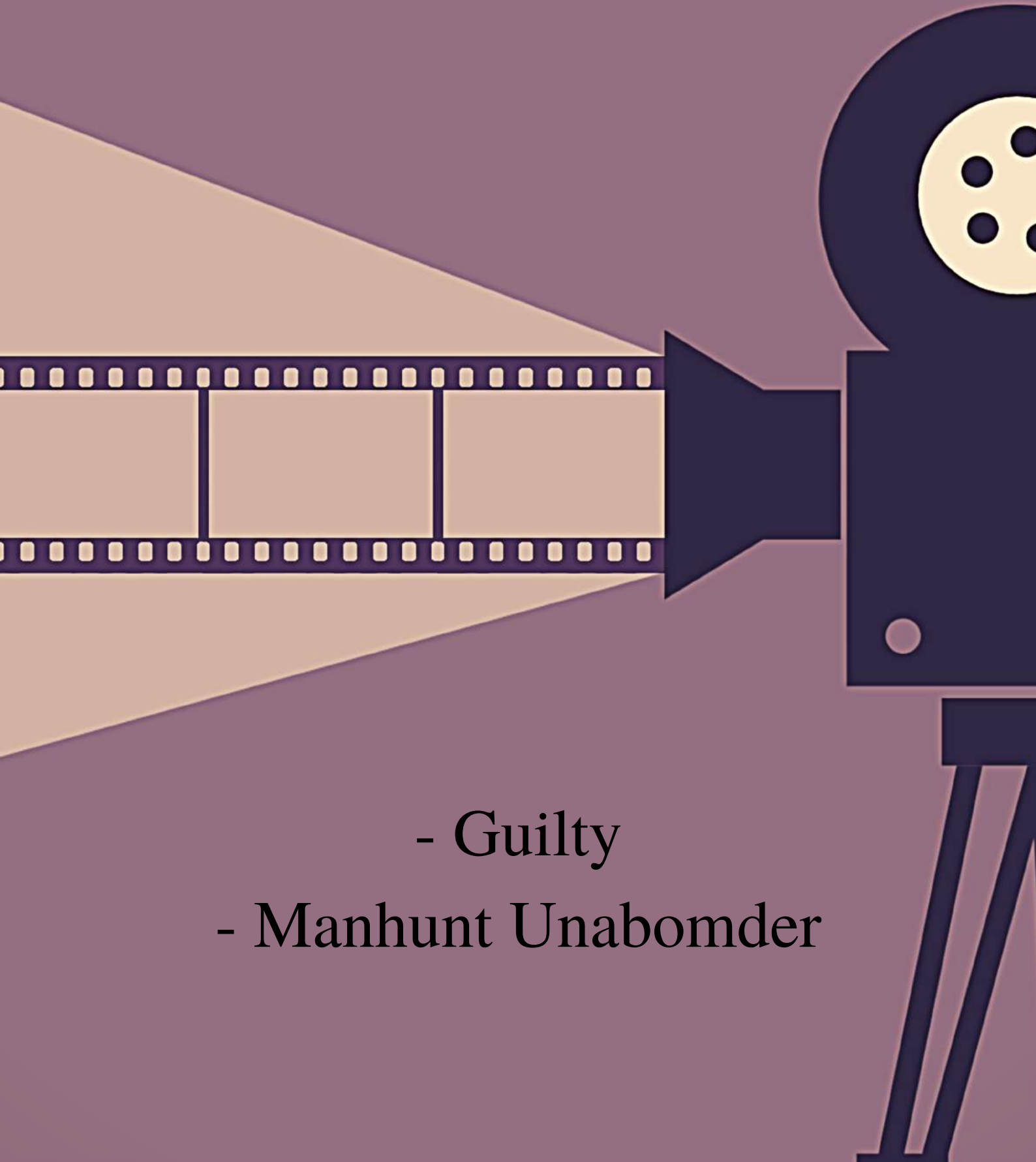
Source: The scroll

By Tabrez Ansari

Bernhard Grossfield in his work *Language and the law*(1985) expresses that a law that doesn't correspond to the linguistic sensitivities of our society is not regarded as "our law" but is seen as something foreign. This does make sense but the non-existence of certain words or concepts in our culture doesn't mean we live in denial. Does reality not create language? Isn't our constitution said to be flexible enough for amendment according to the changing socio-economic context? Don't states have the legal obligation to protect and promote human rights and provide justice?

There may be no words equivalent to that of lynching in most Indian languages but there is one for justice and that, the victims deserve.

# FEATURED ON LENS



- Guilty

- Manhunt Unabomber



Source: Movie-Guilty on Netflix

## GUILTY(2020)

Mansi Bhalerao

Ruchi Narain's movie 'Guilty' produced under Dharma Production banner is based on the #metoo Movement and tries to convey a message acknowledging that the powerful need to speak up and not remain complicit in the crimes of their colleagues. The movie portrays the power relationship between the victim (Tanu Kumar) and the perpetrator (VJ).The movie in its climax shows that those who hold the sway need to start speaking up. The movie also shows the exact mentality among the people to easily accept that sexual harassers are not 'other people' and clearly cannot be their closed ones. This leads to rampant dismissal of

serious sexual allegations by women who are close inmates of such men. However, a feminist should first owe an allegiance to the victim of the offense, while putting the onus of proof on the accused to prove his innocence.

The #metoo Movement clearly was one where women asserted their own stories surrendering the traditional approach of coming up with the narrative of victimhood. It is important to note that the merit of the film lies in capturing the nuances of public trials. When the victim outs her story, it tries to situate the college audience and the viewers in a position of dilemma regarding whom they should rely on. The reason for this is that the characters appearing in the movie are distinct from the stereotypical depiction of victims and perpetrators of rape crimes. VJ, the alleged accused in this case is not the Kabir Singh prototype to hate or dislike by a viewer. Secondly, the victim here is not the shy, closeted and traumatized portrait of a rape survivor. She is shown as a woman who by herself chooses to tell her story publicly and is vocal about her stance against privileged man-children.

In fact, the movie strategically puts the victim in an appearance of a woman who is expressive and open about her romantic attraction and desires towards the alleged accused, aiming to put the audience to challenge and unlearn the pre-notional mentality of the presumed character of rape victims. Her outspoken nature as a person enables the college audience to label her as a 'slut', 'easy rider' and a 'whore'. The movie interestingly



points out to another notion prevalent in the 'rape culture' about questioning the victim's 'lack of privilege' as an instrument of exploitation and her desire to use it as a tool to manipulate the college audience and defame the accused. The movie throws light on why 'gender injustice' is different from other forms of oppression which are due to caste or religion. It is because in other cases, there is a unanimity and solidarity among the oppressed to claim justice as a community in rage. However, in case of gender injustice it is common that women do not always show their primary allegiance to a rape victim. The questions of the accusations being unreasonable and unsubstantial concerns around the trajectory of the feminist movements, challenging the putting of the onus of proof on the rape survivors and asking them to go through the excruciating, triggering and futile processes of repeatedly narrating the incident of the assault.



Source: Movie-Guilty on Netflix

One of the distinct scenes in the movie shows that a union leader who is a male and owes his allegiance with the victim, attempts to incite the college audience to support the victim in her struggle to seek justice. However, we often experience such behavior in our society where men try to appropriate or represent the voices of females who have been survivors of a sexual offense. In fact, we often see this tendency among our female friends as well. Whenever we face any unwanted invasion of privacy or want to protest against any form of sexual and mental harassment, we often try to acquire the support of our male friends on account that 'men can deal with men'. This behavior promotes the typical idea that stems in Bollywood movies of a 'man rescuing a woman or fighting for her with her perpetrator or harasser' to evade any future harassment. The Movement on the other hand encouraged women to narrate their own stories, through their own voices and identity with strong assertion and blatant contention.

The #metoo Movement did not just make the men insecure but it also fed on women's insecurity for the men in their lives. This in spite of the fact that societal structures are heavily leaned towards men in cases of sexual assault and the



Source: Movie-Guilty on Netflix

victim's accusation is brought into question rather than the crime of the accused. Hence, the movie 'Guilty' makes people who are critical of the

Movement ponder on why the Movement was necessitated in the first place as various prejudices like power dynamics, failure of 'due process' and exploitation of privilege play roles in denying justice to the survivors of crimes as heinous as a rape.



Source: Movie-Guilty on Netflix



Source:Series- Manhunt Unabomber

# **Manhunt :The Unabomber**

**By Ishita Deshwal**

Cast(MAIN): Sam Worthington (Jim Fitzgerald) ,  
Paul Bettany (Ted Kaczynski/unabomber) , Keisha  
Castle—Hughes , Lynn Collins.

Director: Gregory Charles Yaitanes



Synopsis: The Director Gregory Charles breaks the ground with a real life based story of the Unabomber . The story involves how the Unabomber AKA Ted kaczynski was turned in by his own brother , when he compared Ted's letter with the Unabomber manifesto "Industrial Society & it's future" which was published by Washington post . Jim Fitzgerald, a newly graduated FBI profiler was called in by senior officer to help with the paper code and give a profile on what as a person the Unabomber can be, however he was given the basic outline based on the forensic reports which Jim rejects to believe and his intelligence played the main role in tracking down the Unabomber by introducing a whole new technique called forensic linguistics & threat assessment.



Source: Series- Manhunt Unabomber

**Review:** Manhunt as a series provides a good inside of the world's most expensive manhunt investigation to the viewer. Back in 1978, people started receiving mails with bomb in them by a person called FC .In the whole 17 years of bombing 'FC' aka the Unabomber killed 3 people and injured 23 people with damage beyond repair. A dialogue from 'Breaking Bad" crosses through my mind, "Good guys don't get ink like bad guys do." As a viewer, this series made me sympathise Ted and everything he went through in his life as 16 year old. We don't know weather it was true or not that happened to him at Harvard ,but all his anger towards the society and his manifesto mademany people believe and wonder how pathetic the society has grown. Are we becoming slaves of our own development and inventions? This is a huge question yet to be answered by the world. People come up with different explanation and theory every then and now. And that is what Ted came up with. The only difference is he chose a different path to be heard by people.He chose the path of violence and terrorism that only caused enormous pain to his victim and their family. As the investigation continues, the main lead Jim Fitzgerald was becoming more like Ted. He admired by Ted's work, ideology. He was so obsessed with solving the case that he after catching Ted, he ends up becoming like him.



Source: Series- Manhunt Unabomber

Alone in the middle of no where without his family, friends for almost 2 years, Jim during the time some how felt just like Ted, ignored, underappreciated and unheard. People asked for him only when he was needed. He hurted the ones who cared or loved him, just like Ted .Ted was betrayed by his friend then by his mother ,his teacher whom he looked up to ,his crush rejected him , and his brother who turned him in. There is a lot of anger in all this .

The series leads us to many facts and theories that can be analyzed by watching it . Just like the mystery of the most famous sketch of the Unabomber, we can see how a complete new method was introduced in the investigation by agent Jim Fitzgerald . It also provides with an understanding of how an investigation affects the life of a agent. The story line of the investigation shows us the mental struggle of FBI agent and how his life was turned, and at the same time brings light on how an Unabomber was made out of Ted Kaczyanski. A young boy who has an IQ of 167 higher than Albert Einstein , got a full scholarship for Harvard at the age of 16 and a mathematical PhD holder , one can only wonder how he felt. His anger towards the society ,the politics and what he went through at Harvard as a 'lab rat' . Manhunt contained a total of 8 episodes with each ending we come closer to the investigation and it's effect , the reality of the Unabomber . His work is still online 'The Industrial Society and it's Future'. You can find it on the official website of FBI and also in the New York Times and the Washington Post . It's a 55 page essay. All of Ted's theories and his talks about freedom and control. One must give it a read as most of it is true and will always be a part of history now. I truly recommend one should watch 'The Manhunt' it's easily available on Netflix and 'Ted Manifesto' is also available on the internet.





# CREATIVE CORNER

.....

- POEM  
- SHORT STORY



- KURU MUNYA

# POEMS

## नजरिए का पिंजरा

- Neha Yadav



-Danis Oliveira  
Unsplash

एक पिंजरा जो की उस कैद पंछी को नहीं दिखता ,  
दिखता है पर दूसरे पंछी को जिसके पास उससे बड़ा पिंजरा होता है।

वो पंछी उसी पिंजरे में अपनी जिंदगी निकाल देता है ,  
अपने ही पिंजरे की सलाखों में उसी की गवाही देते - देते।  
जब उस पंछी का पिंजरा रोज़मरा की चार दीवारों से दूर  
खुले आसमा में ले जाया जाता है ,  
तो उसे लगता है की उन चार दीवारों ने उसके पिंजरे  
को बड़ा होने से रोक रखा था।

अब इस आसमा में खुली धूप की तपत से उस पंछी के पिंजरे की सलाखें पतली हो  
जाती है ,  
और उनके पिघलते मोटापे से वो पिंजरे बड़ा हो जाता है।  
अब तो पंछी उन सलाखों के बीच बढ़ती इस दुनिया को ज्यादा अच्छे से देख पाता है,



- Jan Tinneberg  
unsplash

अब बिना किसी मिथ्य पर ध्यान दिए  
अपना पक्ष न्याय की ओर रख पाता है।  
और देख पता है उनके पिंजरे को,  
जिन पे अभी - भी  
सूरज की किरण पड़ना बाकी है।  
कोशिश करता है,  
उनको भी वो दुनिया दिखने  
की एक अलग और बड़े पिंजरे से ।

पर शायद सब राज़ी नहीं होते उस धुप और पतली सलाखों से ,  
क्योंकि उनके पिंजरे को जकड़ा हुआ होता है  
उन हवाओं ने जो बरसों से चली आ रही है ,

और अलग - अलग तौर अपनाती आ रही है , खुद के अस्तित्व के लिए।  
पर ये हवाएं धीमी होती जा रही है , और शायद इसी के साथ वो पंछी भी बढ़े,  
उस  
खुले आसमा की ओर जहाँ उन्हें भी वो धुप मिले।

# Daytime wolves

- Toku Esha



Photo by KURU MUNYA from her collection MEMORIES

Bottom art by OTTOKIM. IG : @ottokim

An unsung melody hangs in the air  
 Between lips of forgotten warriors,  
 Who stare death in their faces  
 With a story only they lived, which  
 To be forgotten like the stars of the night,  
 Or the moon in daylight;  
 Obstructed by the struggles of their lives,  
 Paled in comparison to the much brighter light  
 Of prejudices with influence,  
 Of astuteness of supremacy.  
 Visible to the eyes but invisible to the mind,  
 Their stories are not sung  
 And their cultures are left for the wolves  
 Prowling in sunlight.

socialVIBGYOR





Of all brutish facets the pandemic showed,  
The heinous of all was the sight of a powerless minority,  
Walking home unfed, mistreated and uncared.  
Lakhs of them flocking at railway stations,  
Hoping to make their ends meet.  
But we at home rising in anguish, React;  
Readily calling their heart breaking plight,  
‘This is barbaric’, while we curse their benighted minds.  
Stranded in large numbers at bus stations,  
Yenning for a meal to feed their children,  
The pandemic once again proved that  
India is indifferent towards these ‘Rejects’.  
The ‘Rejects of India’, as we call them migrants,  
Are not human beings but a mere category of rejects,  
Who are left out to fend themselves.  
And then a majority of armchair intellectuals and money



Neha Yadav

Sit over the chest of a starving person,  
 While the radical fringe in them calls for a lockdown closure.  
 Cacophonies in our drawing room, television debates over  
 political skirmishes,  
 Affliction over the pace of tests, casting aspersions on  
 each other continue.  
 Continue as we can afford it over the mute sufferings of the  
 invisibly visible faces,  
 Who fail to haunt us and our cocooned domains fortified with  
 luxury and proper care.  
 Left with no work, they find it better to go home,  
 On their way dodging through the pelted stones,  
 The government throws 'inadequate supplies' and the police  
 leashes 'brutality',  
 The migrants stride barefoot home, bleeding to the cruelty.  
 Pushed to the grey zone of precarious existence,  
 The invisible dark underbelly of the work force shall certainly  
 come to haunt us,  
 Will then we see a passive revolution of this suffering mass?

socialVIBGYOR

# सवाल कर!

-Neha Yadav

जैसे हवा पूरे जहाँ में है,  
सही गलत तेरी चाह में है।  
ये समाज भी कैसी जेल है,  
जो ना कहे उसे ये बेध दे।  
हां, जाति - धर्म से सब डरे,  
और उसी के पीछे सब चले,  
अरे, देख आँखें खोल अपनी  
कहां जा रहा आंखें मूंद के,  
तू सवाल कर , जवाब मांग  
कह लड़ना नहीं मुझे तुमसे,  
पर जानने की चाह हैं,  
कैसे और क्यों तुम लड़ते हो,  
क्या धर्म से यही सीखा तुमने,  
मुझे नहीं लगता मजहब ये सिखाता है  
तो कौन तुम्हे ये पाठ पढ़ाता है।  
जैसे हवा पूरे जहाँ में है,  
सही गलत भी तेरी चाह में है।

अब या तो तू वो कर जिसका पता नहीं  
मम्मी - पापा के पास जवाब नहीं,  
कि क्यों हम ऐसा करते हैं  
या फिर,  
जवाब मांग, सवाल कर  
आगे बढ़ कर आया है तो,  
एक बार रास्ते का नाम भी पढ़,  
हां, खोज कर, जो सिखाया है उससे

-Ian Espinosa  
unsplash



Richard Felix  
-Unsplash

आगे बढ़, भूल मत, ढूंढने तुझे जवाब है,  
अब ये तेरे हाथ में है।  
सवाल भी तू बनाएगा और जवाब भी तू ही लाएगा,  
तेरे जवाबों पर सवाल होंगे,  
पर जवाब तेरे पास होंगे।  
क्योंकि तू उनमें से नहीं, जो इस समाज की ऊंचाई से  
डरे,  
तू गिरा है तो, चढ़ा भी है,  
अपने विचारों पर खड़ा भी है,  
और सवाल कर और याद रख की ऊंचाई चढ़ने से ही  
कम होती है।



# SHORT STORY



## A story to be told

- Toku Esha



While I was working on my 12th grade sociology project's survey in Yaglung\*, my father's native village, one of the respondents I came across comes to my mind sometimes. She was an old woman staying in a small kaacha house looking after 4-5 children around 7-14 years old and only 3 of those children were biologically hers.

When I asked if I could come in and interview her, she welcomed me with an air around her that suggested she doesn't get many visitors. She apologised that she didn't have anything to serve to which I politely replied that it is fine.

When I asked for her name it was clear that she was conflicted regarding her identity. She did not know which surname was truly hers to use now - a surname which was given to

her at birth (was she still welcomed to use it?) or a surname that came from a marriage disapproved by the whole village. With embarrassment clear in her voice she confessed that she didn't remember much of her birth language too.

It was prominent on her aged features, the frustration of trying to remember a culture long forgotten and the clear conflict of identity. "It's been too long, I don't remember much.", was her answer to most of the questions I asked.

My cousin later told me that she was arranged into a marriage with a very old man when she was a child and not a month later she ran away to a place far from her home. She came back to her native village after decades when her new husband, back in Pasihat\*, passed away.

She was now shamed here, one for running away from a marriage, and another for marrying twice which is ironic considering how many men in our tribe have more than 4 wives, even.

She comes to my mind from time to time. And whenever she does, I always think of her small house at dusk overlooking the forest, the only two light bulbs lighting up the place in a sad attempt to replicate the setting sun while she sits outside trying to remember a forgotten memory or maybe she's trying to figure out herself.

Or the stark look of failure on her face when her children will someday come of age and start demanding things beyond her economic capabilities as most children sometimes tend to do and the hurt when they may ignore her fears that most mothers have for their children.

Will her existence someday diminish into nothingness like that of her dreams - which made her walk to a place 300 km away from home? - or the hope that maybe there was something left behind in the place she ran away from - which made her come back after decades?

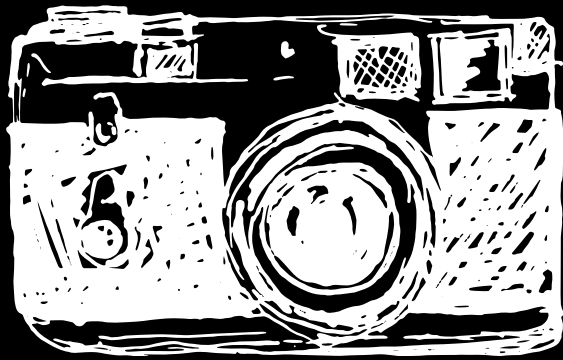
And isn't that what most of us do fear in the end? To exist into oblivion and for our stories to be untold.

\*Notes :

Yaglung: a small village in Arunachal Pradesh predominantly occupied by the Nyishi tribe.

Pasighat: one of the oldest towns of Arunachal Pradesh predominantly occupied by the Adi tribe.

Photo by Kuru Munya from her collection MEMORIES



# EXHIBITION



- MISCELLANEOUS

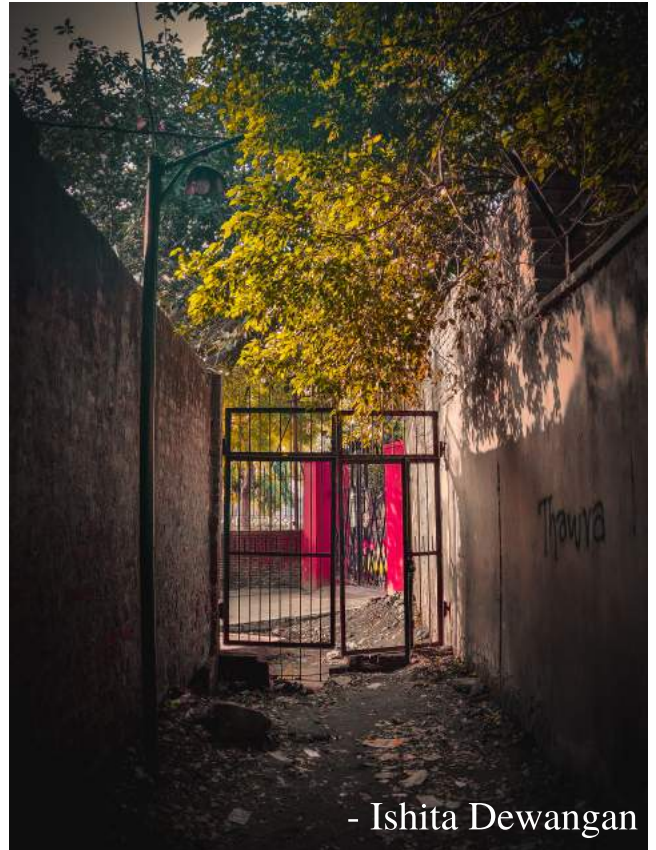
-EXPEDITION



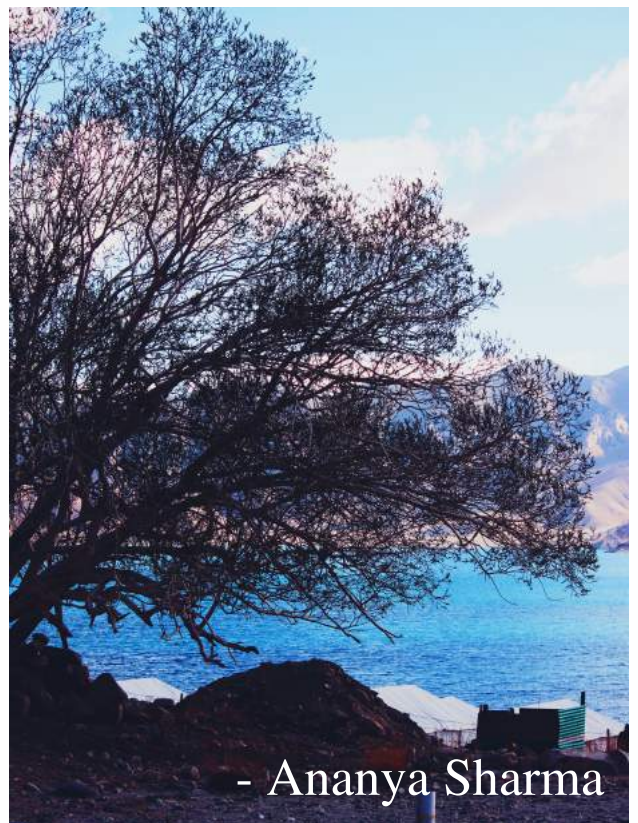
# MISCELLANEOUS



- Maitrayee Jha



- Ishita Dewangan



- Ananya Sharma





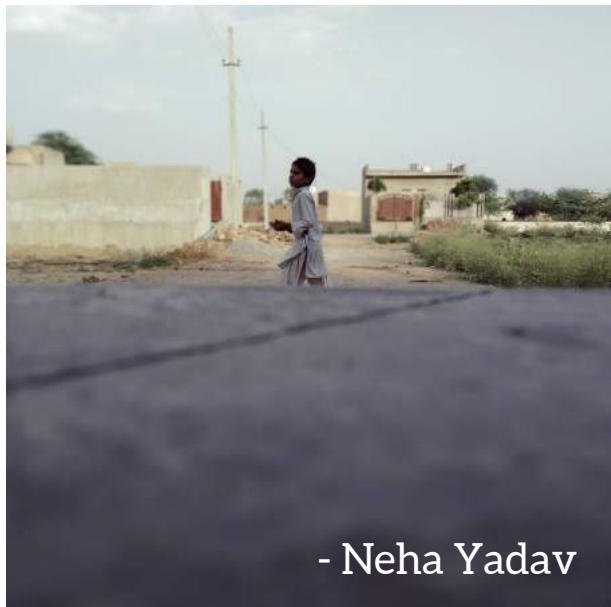
- Mansi Bhalerao



-Ananya Sharma



- Neha Yadav



- Neha Yadav

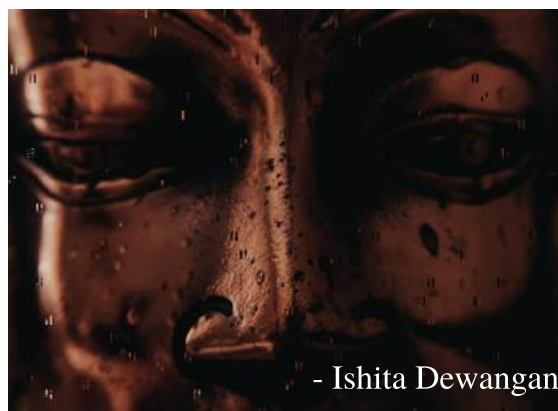




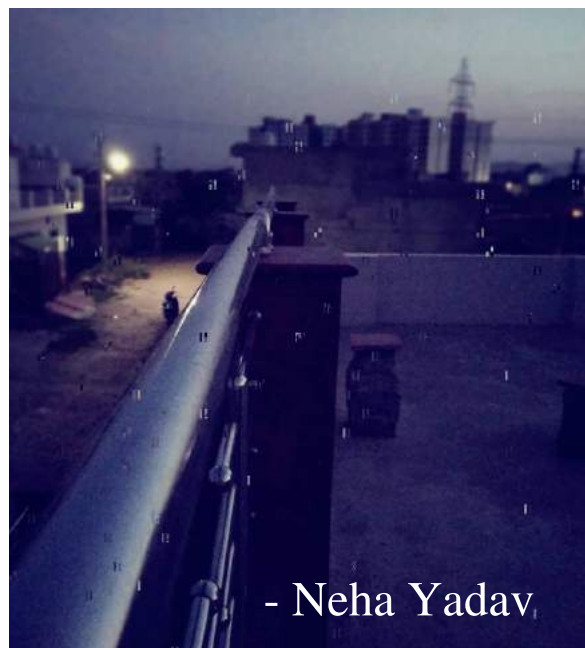
- Ishita Dewangan



- Mansi Bhalerao



- Ishita Dewangan



- Neha Yadav



- Ishita Dewangan

# EXPEDITION







# DIARY ENTRIES

## Pandemic Experience of the Students



writers shared what they were up to during lockdown

- Neha Yadav



# REFLECTION OF PANDEMIC ON STUDENT LIFE

## MY LIFE DURING LOCKDOWN

by MUMUKSHA MAHAJAN

My life have certainly changed after P.M. Modi , on 24th March 2020 announced the complete lockdown in our country due to coronavirus. It was decided as a preventive measure against Covid 19 which limited the movement of an entire population of this country. All services and shops were closed except the hospitals, grocery shops and essential services. We are living in the times of this ‘Zero Movement ‘ situation. It definitely made us to reflect on our lifestyle and way of living .But my studies still be on the track.

As our college remained close , our classes shifted to online mode . If I talk about my online classes it is indeed a very good experience . I must say I am fortunate enough that both the teachers (Sociology and History) took regular online classes and provided students with study material frequently on Miranda House website. We had online presentations, submitted our Assignments through email and gave open book tests . My teachers are also able to finish the course along with touts and doubt sessions . This left me with a sort of satisfaction at least pertaining to my studies. But my other friends especially those from

Jammu and Kashmir faced troubles in accessing online classes , I tried help them to the extent i could. But my routine is extremely repetitive, simply with the hope that we will return to the normalcy soon.

During this lockdown I passed my day by doing household activities such as cleaning my home , cooking etc. As I like cooking so I passed some days by baking Chocolate cake, preparing pav bhaji, Idli , pizza ... so on. One positive thing is that I experience more moments of my life closer to my family especially with my Father. We played a lot of games like Chess and Badminton .We actually realised the importance of being humans first setting aside our materialistic needs.

To be very honest I was not worried about it when I first heard about this pandemic which soon become an epidemic ,but now it has completely uprooted the whole situation in our country. It certainly take us away from other political-economic issues such as CAA and NRC . if I talk about economy all the sectors of it effected adversely. Global rating agency Moody's slashed India's GDP growth rate at 'Zero' for the current FY 2020-21. I don't want to be selfish for not highlighting the flight of labourers, daily wage workers and migrant workers in our country. These migrant workers have been contributing towards the development of the nation by providing their services and labour , but irony of fate is that when they are asking for little assistance we failed to provide them with food , shelter and conveyance. I just want to share one picture in this context .





Photo by दिल की किताब

महफूज सारे बादशाह, वज़ीर और शहज़ादे हैं,  
जो बेघर हैं तूफान में.. वो महज़ प्यादे हैं...



( Experiencing  
online classes on google hangouts.)

# LOCKDOWN

by K. S. VAISHNAVI

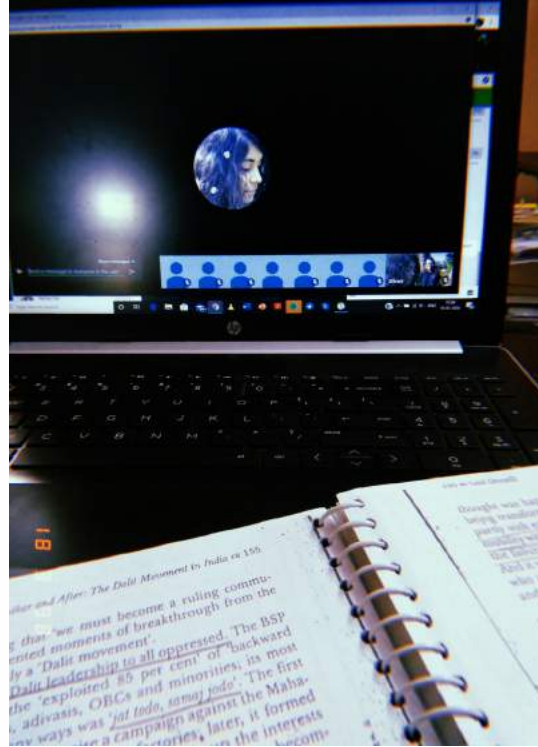
The country has been under a lockdown for about 2 months now due to the spread of the pandemic-coronavirus. It has brought everything to a standstill. We now had to adapt to this whole new routine wherein everything happened online and one's movement and interaction with others is heavily restricted.

The government suspended the working of all means of transportation to control the spread of the infection. This, for outstation students like me meant losing out on a chance to go back home. The uncertainty of when we'll get to see our families again is worrisome. However I don't have much to complain given I do have a roof over my head and get three meals a day to sustain myself. The world, I know, has bigger problems to take care of.

The only thing that has kept me sane is my university trying their best to help us carry on with our education by shifting to online mode of teaching. We had lectures scheduled for our respective courses which were conducted through new media platforms such as Google Meet and Hangout. Along with that we were given assignments to complete. This helped us to set a routine which continued till the time we could return back to 'normalcy'. The online lectures however can never take over the place of classroom teaching. Nothing beats a classroom environment and face-to-face interaction but something is better than nothing. Videocalls have not only made it possible for online lectures to happen but it's also a great way to keep in touch with family and friends. Staying away from my family this has been of a

great help because now, even if I'm not physically present, I can still be virtually present.

Life has been pretty monotonous lately. I've never been more excited for college to reopen.



(Sociology class in progress)



(The lockdown definitely bought the pollution level down in Delhi. The sky is much clearer now)

# MY PANDEMIC DAYS

by NEHA YADAV

This pandemic lead to self isolation. People are isolated from their families and, friends or alone. I am at my home with my family and I merely feel isolated. Just playing in evening and trips to market are no longer an option for me. Other things are almost same. I remain inside the house during afternoon and in the evening I stroll in terrace. Online classes are an important part of my schedule. They are not as effective and attentive as real classroom teaching but teachers and even students are contributing their efforts to make them efficient. This lockdown also lead to screen fatigue and pain in my eyes. Now I don't want to scroll Instagram or YouTube anymore.

Everyday just starts and end. Studies are effected a lot. My routine of college and home completely differs and it is obvious. Although, there are no frequent relatives visits due to lockdown, but it is hard to find a place to study silently. I am trying to adjust myself in it and making my ways.

Initially there was a schedule but now there isn't. As one of my professor said, it requires a lot of mental exercise, and I guess that with that mental exercise, we also need a deadline. Deadline of uncertainty, of what will happen next? Will we be able to go out for work in Is in next 15 days, we are going out for work? When will these sequels of lockdown will end? Can I enroll myself for the 3 months course but what if lockdown will lift in the next two 2 months? This kind of uncertainty hampers my routineme a lot.



It also has some pros for me. I used this time in enhancing my photography and poetry skill. I do meditation. It also gave me time for self-reflexivity, to look inside me and knowing about myself. But sometimes, I would get stressed and complained myself about being unproductive.

Beyond this, most important thing is examination and I don't know how they're going to happen. How will students face it, a totally new pattern? Students without laptops or computer ( or those who left it at their PG ) will really have a hard time. , if it happens. I did all my assignments on phone because I left my laptop at PG thinking it is just a 7 day holiday. It was a difficult task. And thinking of exams over phone is terrifying.

Being at home for such a long time with elders also gave me an insight to their thoughts. As a student of sociology, I relate theory to real life and as our work is to see the 'normal things' and everyday happening of life with a critical lens. I spot patriarchal and caste laws and their changing dimensions. Elders view about how caste play an important role in village and neighbour unity, their political preference and the reason of it. Sometimes it became difficult to tell them my viewpoint due to the gap between our thoughts. I also noticed gender roles which are expected out on a micro level like home. Girls are expected to do household work and boys to massage legs of olds. This is common and might every one known this but lockdown gave me time to look over these things more closely.

Finally I want to say that these days are too sorrowful for the world. Many people died. Things have changed a lot. People also faced racism, communal violence and domestic violence. There are news of such incidents on various news portals. We should just live our lives with safety measures. Thank you for reading it to last.

# EXPERIENCE OF QUARANTINE

by KIRTI PATIDAR.

The year 2020 brought in our lives a great display of stress and tensions. The year particularly in Delhi, firstly dealt with life risking pollution, coming further the issue of communal based violence, putting the lives of people in danger and at risk, massive protests against issues related to Citizenship and at the end the life changing disease the Novel Corona virus or Covid-19.

The announcement of lockdown made me immediately leave for my hometown and my return brought back a peaceful breath to my family. Was everyone lucky enough to return back to their home? I can only imagine to put myself into their shoe. Would I be able to struggle against the havoc created by this crisis?

Life at home was peaceful. Getting home cooked food after such long time was a blessing indeed. Online assignments and classes kept me engaged. Attending online classes which became a new normal, highly contrasting to the classroom mode of teaching and learning, especially that of sociology turned out to be good for me. It provided us the place where we all batchmates along with the teacher met, studied and discussed together with the help of efforts from everyone's side but I don't know for how long would the online classes be fun for me as it will be difficult for virtual classrooms to replace the usual daily visits and fun time in the college.

I would also say that I lived a healthy lifestyle in this lockdown from getting up early and working out, eating healthy and spending time with family which we usually don't get. My father works as a Wash Officer at UNICEF. Seeing him going to work out with all the precautions to provide essential service made me realize that staying at home is also a privilege. Lockdown turned out to be a good and worthy time for me atleast, as I could take proper rest and get involved into things that weren't done for long time. I tried to occupy myself with my hobby i.e. dancing which for long time lost its true place in my life as it was tough to take out time for that, being part of The Dramatics Society of the College which demands a lot of time and managing studies at the same time. Playing Badminton, another activity that makes me happy kept me occupied. But it also turned out to be preposterous for most who lost something as essential as their livelihood. To see a larger picture of it, the good example would be the impact it had on the country's economy. The virus completely changed the outlook of people towards life and taught us a lot of things something as basic as the difference between need and desire.



# WORKING THROUGH THE LOCKDOWN

by MANSI BHALERAO

The pandemic began on a lighter note with the University declared shut until March 31, 2020. Hence, many like me thought that it would all be over by April and situations would be restored to 'normal', not knowing that the pandemic over the course of time would graduate a new 'normal'. Over these two months, as a student I adapted myself to the new form of learning which is through online lectures. Certainly, it is a challenge to ones' concentration powers. I would think how the significance of education has evolved over a period of time. From the time in India where Jyotirao Phule would educate women in open spaces to a time where we now have colleges and universities especially for women's education. Indeed, women empowerment has come a long way. I also learned the importance of inter-personal communication and classroom engagement for efficient learning. During the lockdown, I occupied myself in reading on Feminism, Dalit identity and Politics, Secularism and other socio-political issues on various blog sites. There were times when I would highly doubt my productivity. With so much spare time on hand, one naturally aspires to do a lot but hardly engages in doing any, leaving oneself disappointed and frustrated. I spent my initial days of the lockdown exploring and listening to music, specifically to develop a taste in Hindi Indie music. Honestly, the only two things that kept me sane during the earlier days were music and talking. I would talk on calls and messages with my 'socially' distant friends,

hoping to catch up with them everyday. But with due time, this activity became exhausting and consuming. So I learned to miss out on group conversations and initiated in investing more time in reading, cooking, drawing and talking to family members. I managed to overcome the constant desire to keep myself updated about everything that is happening in the world. I watched a TV series named 'Anne with an E' among many others which truly inspired me and helped me stay optimistic throughout few weeks. I also tried my hand at creative writing as a part of workshop conducted by my Dramatic Society members. Above all, I learned that humans are bound to adapt themselves to circumstances, though the pace of adaptation might differ, naturally. In other cases, I saw how such a dire change in habits and lifestyle can have far reaching impact on ones' mental and physical health. The pandemic made us realise that we should truly start caring about things beyond ourselves. Ironically, it taught us that to strengthen our community hood it is necessary to socially distant ourselves and follow other health protocols.

# TEAM VIBGYOR



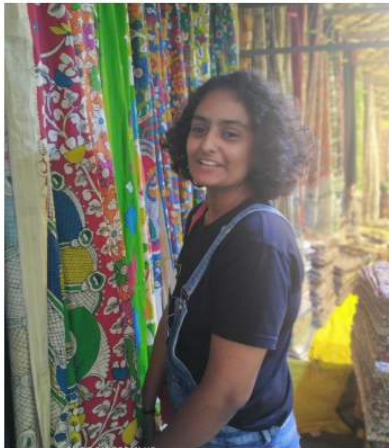
Nandini Sharma



Mansi Bhalerao



Neha Yadav



Ishita Deshwal



Anushka Dhamija



Mumuksha Mahajan



Kirti Patidar



K.S. Vaishnavi



Toku Esha



# ABRIDGE



Dear all,

The first edition of the magazine social VIBGYOR was an initiative by a group of students belonging to the BA Programme batch of Sociology'19. We attempted to present to you our sociological insights on issues and topics that we had the opportunity to read and study about in the previous academic year. We also tried to put the creative giants in us to work by compiling some self written poems as well as introduced you to our lockdown experiences. We hope all of our work shall be a pleasure to read for you all.



Sociology as a discipline gives you a strong perspective in subjects and matters of social sciences. It not only enables you to understand an event or phenomenon through its current development but also allows you to study the etymology of the same, hence enabling you to understand it from grass level.

As a small batch, we endeavoured and strived to materialise all our learnings from the previous academic year and compiled it in the form of this magazine. We truly wish and hope that the upcoming batch of BA Programme, Sociology contributes significantly to this initiative of ours, thereby expanding and enlarging our knowledge on the discipline of Sociology. We shall always be on our toes to provide you all the assistance, love and support.

Thank you .



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THANK YOU

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