

August 2016

S O C I U S

Editorial

Sociology as a discipline encourages the students to reflect on issues happening around them in a critical manner. The classroom discussions help the students to connect with society outside. Their reflections and experiences have resulted in creative expressions in the form of poems, stories or essays.

The newsletter talk about one of our MPhil student's book on honour related violence. The theoretical debates in the class have encouraged students to write about classical

sociologists like Karl Marx and Max Weber. Any serious sociological discussion about Indian society will be partial without talking about the middle class or women.

A book review of 'Thousand Splendid Suns' touches upon the history of Afghanistan.

Students are also concerned with the condition of women, fate of mother earth and the effects of consumerism and fashion. The PG life have motivated students to critically reflect on PG culture.

The rural exposure visit was an opportunity for many of our students to have a real life experience of the rural way of life. An interaction with members of Fair Trade threw light upon the issues faced by farmers and the multi layered exploitation they face.

The Department is happy to provide a platform for students to express their reflections through the newsletter.

Dr Maya. M.

TEAM SOCIOLOGY



Earth, Where you have taken Birth

Apoorva Singegol (1413685) EPS

All creatures have taken birth,
on this beautiful Earth.
She gives us water shelter and air,
which we fight to share.
There are arrangements of layers,
If destroyed,
will not listen to any prayers.
Than occurs the calamities,
that will destroy all the cities.
We stand responsible for it,

It's time to become responsible a bit!!!

Rebwar Karimi, MPhil in Sociology



بۇ دايگوبايوكى پۇرژانى - كىتېپكە بۇ رىئامىي
خىزىرائى كۆچەر، بۇ ئەۋەي كىشەي ئىۋان مىندال
ۋ دايگوباي، بە ھىمىنى ۋ پېژەۋە، چارەسەر
بېشە ئوسەر، پېۋار كرىمى، خويندەۋارى
كۆمەلئاسىيە ۋ چەندىن سال، ۋەك پىيۋېر
راھىتەر، لە پىكخرواكانى مىندالپارىزى
ماتەر ھىم ۋ يەكەتسى مانى مەۋف، لە فىنلاندا
كازى كەدوۋ.

تاکوکی تئوان خیزان و مندال به تاییه تہ
 یستنه براسی ریز و ورومئی خیزان، تہ تگ
 به تیکری ایند، دهلچئی، دهلچئی، دهلچئی
 کشتائی یه تہ، کورتولی تئوان، تئوان خیزان
 سرچلی مندال؟ نو زبرته سه خیزانگی
 رتوی کچر له گدل خیزان دهلچئی یاشو
 ورومئی وائی لائی خانو، خیزان، دهلچئی
 و کشتنه خیزان، تہ برچا، ریز و رتائی
 ورومئی دهلچئی تگ ناست کورتولی یاجی
 وروکالاندا؟ چن دهره تگ کورتولی کومه
 خیزان خیزان خیزان، نو تگ کورتولی برین
 و خیزان، له تاشته ورومئی دهلچئی؟



into

Rozanan vanhemille

بیو دایک ویباوی کی رُوزانا

REBWAR KARIMI

REBWAR KARIMI

Rozanan vanhemille

KUNNIALLINEN RATKAISU PERHEIDEN RISTIRIITTOIHIN



into

ROZANAN VANHEMMILLE ON PERHEIDEN
OPAS KUNNIAAN LIITTYVIEN RISTIRIITOJEN
ENNAITAFHKÄISEMISEEN

Kunniaan ja häpeään liittyvät ongelmat ovat vaikeita kokea perheelle. Mitä tehdä, ettei tarvitsisi luopua omista kulttuurisista arvoistaan, mutta kuitenkin onnistua ennalta estämään ongelmien syntyminen? Mikä sitten aiheuttaa näitä ongelmia - onko kyseessä lähtö "omavaltaisuus" vai vanhempien liiallinen kontrolli? Miksi viranomaisten käyttäytyminen ei aina vastaa vanhempien odotuksia? Mitä ratkaisumallidollisuuksia uusi yhteiskunta tarjoaa?

Rebwar Karimi (s.1976) on sosiologian maisteri. Hän on toiminut kouluttajana ja toimintamallien kehittäjänä useissa järjestöissä. Työssään hän kannattaa kokonaisvaltaista ja asennemuutokseen tähtäävää lähestymistapaa.



Honor-related conflicts are difficult situations for the whole family. Emigration adds more challenges to family life. But what causes these problems: youth indifference to family's culture or excessive control of their parents? Why do the intervening authorities not always bring the expected results? What facility will modern society offer to immigrant family? How to avoid the alienation between the generations of immigrant families? Is it possible to avoid such conflicts, without abandoning the family cultural identity? And, what is honour? In modern society, how to deal with honour-centric thinking? How to be able to live honourable, but without violating human rights?

To Rozana's parents- book consists of six chapters. The author describes the situations with an initial empathy towards the parents. As it proceeds, he, then, seeks to problematize the parents' point of views, bringing up the question of why their views do not bring the desired result for the family. Only next to them come the alternative solutions to the problems. In support of the argument the book lays out numerous true stories of the experiences of other families. In addition, the book contains several items of national laws and international agreements, so that parents perceive their family problems from the perspective of the host country's law and human rights.

The book is based on the author's long experience in working with immigrant families in Finland. The first version of the book was published in two languages, Finnish and Kurdish. There will be more editions in other languages.

Karl Marx – A Revolutionary Socialist and a Literary Figure

Prajna Mohan Jois (1413270)

PSEng

“Capital is dead labor which, vampire - like, lives only by sucking living labor, and lives the more, the more labor it sucks.”

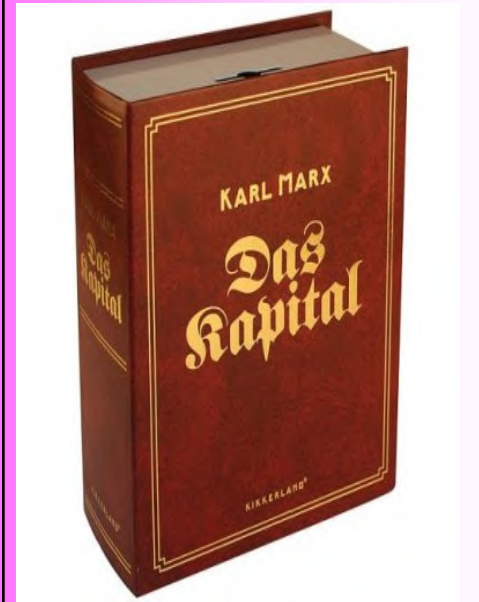
This is one of Karl Marx’s famous quotes as found in the first volume of his work ‘*Das Kapital*’ or ‘*Capital: A Critique of Political Economy*’, published in 1867. The work is a critical analysis of political economy, meant to reveal the structural contradictions of the capitalist mode of production, and of the class struggle rooted in the capitalist social relations of production, the class struggle between the wage laborer and the owner of the means of production. The quote is from the tenth chapter of the book, entitled, ‘The Working Day’, which is a seven-part chapter that focuses on the fight during Marx’s time, between capital and labor, over the length of the working day.

In the chapter, Marx begins by an argument that if there was a minimum limit to a working-day, it would be the part of the day which the laborer must necessarily work for his own maintenance. On the basis of capitalist production though, this necessary labor can form only a part of the working-day, but the working-day itself cannot be reduced to this minimum, because, as Marx points out, “the

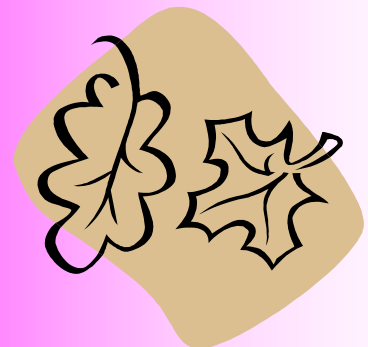
capitalist’s soul is the soul of capital, and capital has one single life impulse: the tendency to create value and surplus-value to make its constant factor, the means of production, absorb the greatest possible amount of surplus-labor.” He thus compares capital to dead labor and uses the metaphor of a vampire, to suggest how capital sucks up the worker’s value-creating power. Continuing with the comparison, he further explains that the prolongation of the working day into the night “only slightly quenches the vampire’s thirst for the living blood of labor”.

What is interesting about the quote is Marx’s use of the vampire metaphor to explain the prolongation of the working day. This, in fact, has been the subject of criticism and interpretation as to why he referred to a mythical character in his book, which, in the words of literary critic Stanley Edgar Hyman, “has elaborate and energetic logic” along with “accumulation of evidence”. Terrell Carver, a professor at the University of Bistol, has suggested in one of his articles that Marx uses the vampire metaphor three times in *Capital*, while there are many instances where he has drawn allusions to the vampire. One interpretation is that these references to the vampire are a literary tool in Marx’s armory, that this is another of those instances where he employs his usual dramatic and rhetorical devices.

Many critics agree that Marx was actually quite a wonderful writer and his works are full of literary riches. This is how Robert Paul Wolff describes *Capital* in his



book, “Moneybags Must Be So Lucky: On the Literary Structure of ‘Capital’”: “To read the opening chapters of *Capital* is to be plunged into an extraordinary literary world, quite unlike anything in the previous or indeed subsequent, history of political economy. The text is rich in literary and historical allusions to the entire corpus of Western culture.”

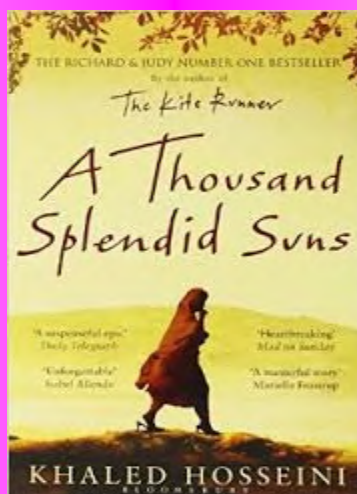


<p>A Thousand Splendid Suns- Book Review</p> <p><i>Aasawari Sinha (1413663) EPS</i></p> <p>The book ‘A Thousand Splendid Suns’ has been penned down by Khaled Hosseini who was born in 1965 in Kabul where his father was a diplomat and his mother taught History and Farsi. After the 1978 coup and the subsequent Russian invasion, the family fled Afghanistan and settled in California. He is a doctor and lives with his wife and two children in northern California. Khaled is known for his work ‘The Kite Runner’ which was an international best seller.</p> <p>A Thousand Splendid Suns, a novel, narrates the stories of Mariam and Laila, two women who belong to different generations, cross each other’s path in a not so desirable manner, yet they manage to develop a bond so solid that they escape not only the brutality of their husband, Rasheed, but also the inhuman regime of the Taliban in Afghanistan.</p> <p>This piece of writing belongs to the category of literary fiction which, in simple words, implies a combination of fiction and reality. It is</p>	<p>this tool which has been used optimally and powerfully by the author that the reader finds himself engrossed at all points in time. There is a perfect balance between imagination and the facts of reality. The characters mentioned in the story may have not existed in the real world as the author describes them with those names but it is through these charades and their experiences that one comes to know about the suffering, misery and helplessness of the people in Afghanistan. A place mentioned in the story does not even exist in the real world. The readers are not being bombarded with historical facts and yet during the course of reading he becomes aware of the living conditions of the people in Afghanistan during its turbulent days which continue till date. All in all, it can be said that even though the author makes use of the creative liberty he has at hand by virtue of being an author writing in the specific genre of literary fiction, the entire narrative is embedded in reality.</p> <p>The most evident theme that pervades throughout the novel is that of male domination. It is the injustice and suffering inflicted upon</p>	<p>Mariam’s mother, Mariam and Laila that point towards the larger picture of the arrangement of society in which the men who are always placed on top of the societal hierarchy suppress the women placed below them. A woman is treated as a commodity. Firstly, it was Fathima’s mother who was abandoned by her husband and left alone to deal with her life. Then it was Mariam’s turn: she was forcefully married to a man at the age of fifteen. This marriage also turned sour when despite repeated attempts Mariam could not deliver a child, a male child. Similarly, initially he treated Laila like a delicate flower but later she soon joined Mariam’s rank wherein both were subjected to domestic violence. Even though the setting is in Afghanistan, this theme is more or less universally applicable. The following lines from the story say it all with regard to the position of the ‘weaker gender’ of the society. <i>“Like a compass needle that always points north, a man’s accusing finger always finds a woman. Always.”</i></p> <p>Irrespective of the terrible situation in Afghanistan, Mariam and Laila,</p>
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never give up hope and incessantly work on finding ways of escaping from their present condition. Theme of hope is intertwined with other themes, namely, love, courage and sacrifice. Amidst the constant suffering and threat that gripped the minds of the people in Afghanistan under the regime of different rulers, it was the decision embedded in sheer love taken by Mariam that reinforces the faith of the people in the prevalence of goodness of humanity. It was the courage of Laila and Mariam which enabled them to think for a better life for themselves. Mariam voluntarily sacrifices her life in order to save four other lives- that of Laila, her love and new husband along with two of her kids. It gives the much needed sense of reassurance that love is not just a word but an emotion which is still felt and understood by mankind. As one reads the novel there is a realisation that people united by blood relations are not the only ones that constitute a family.

The violent and turbulent history of Afghanistan has been subtly and indirectly presented to the readers which show the desire and greed

for power as well as the unchecked political aspirations of the rulers. For instance, initially the Mujahideens were fighting against the rebels but later their different factions started fighting against each other. It also goes on to show that the desires and life of the ordinary and innocent man has little or no value. It amplifies the phrase 'Each man for himself.'



As for the language used by the author, it is simple and comprehensible yet creates an impact on the reader. Such an impact originates from the author's clarity in thought and lucidity of narration. Choices made by him in terms of certain words, categorised as colloquial English probably show that it is through his writing that the author gives a glimpse of his anger and uses it as a means for venting his frustration and anger regarding not

only the state of war in the country but also the social structure and the mindset of the people (since he along with his family had to flee his homeland and seek shelter elsewhere). Ironically it is the set of such factors - mindset of people, desire for power that gives rise to the conflict, troubles, wars and disturbances in ones' life - against which we generally tend to complain.

The significance of the title of the novel 'A Thousand Splendid Suns' is not unidimensional but is multi-layered. It is believed that the title is taken from a poem written by Saeb-e-Tabrizi, who was a seventeenth-century Persian poet. In his poem, he uses the phrase "a thousand splendid suns" to describe the beauty and the rich culture of Afghanistan. From one perspective the title of the story sounds ironical since the Taliban regime managed to rip the country off its culture and beauty. It was difficult to look at Afghanistan in the way the Persian poet had described it. On the other hand, Khaled could have used the title for capturing the beauty of the relationship that was shared between Mariam and Laila.

Hence, it can be seen that the author, Khaled Hosseini, in this one novel has dealt with several facets of human life. Different aspects of a man's personality- the good, the bad and the ugly has been shown amidst the unrest caused in Afghanistan under the Taliban regime. Mariam and Laila become instrumental in showing the tenderness of human mind and the power of love which enable one to consciously take steps without being concerned about his or her own life.

SHE SAID...

Syeda Zainab Akbar (1313288)
PSEng

To the ones barking at me, I've gotten thoroughly violated, exposed, and tainted, with all due credits to you. My sanity has been disposed of well and my purity has acquired many keys. I'm no longer left with self-conscious and respect. All roles of mine have been conveniently forbidden immaculacy. My objectifications at all your endeavours seem to have gained much profit. You have become quite prosperous and satisfied by merchandising my form. The power you pose has made your origin of existence itself loose identity.

Now, being also seems empty without assault and abuse. I have accepted fear and throughout remain scared from exposing my anatomy. The days seem incomplete without pain and cries. It's exemplary to see you never stop. Now having broadened your areas, you'll fetch more catches. The buses and vans are very feasible and well equipped. You're charisma and oomph is indeed commendable. The other day, I told my babies about you, they're too, ready for you. All set to get tickled and explored. They've asked me to teach them subservience and surrender for making it easier to behave. All the mishandling, misuse and misdeeds has surely been affluent. That barbarousness has successfully slaughtered my virtue. Trust me, your business will expand and reach far beyond, it's so promising that harassment and prostitution seems so convenient. Most of all, I'm astounded by your insatiability and heinousness. All this leading the formation of the perfectly ideal solitary society... It requires much applause.

Thank you but no thanks,
Misogynist

The Power of Contradiction

Deeksha Pande (1413622) 2EPS

Are societal contradictions essential in shaping our everyday liv-

ing?

The answer, in fact, is not merely a 'yes' or a 'no', but a reality of life. It is upon this very rudimentary truth the Indian society survives, thrives, and brings to life a nation of unified yet diversified groups.

India is a land of cultural as well as societal contradictions. A fallacious argument would reason out that India has overcome its pangs of orthodoxy in certain ways. However, the basic fabric of the country's traditions and customs attaches connotations to a series of contradictions.

In a land where women are worshipped during festivities in broad daylight, while raped on silent nights, logic ceases to exist. In a land where growth is synonymous to accumulating money in Swiss banks, on the one hand, while there is development of the largest slum of South-East Asia, on the other hand, the fundamentals of the society are shaken. Yet again, in a country where reservation for minorities and identity crisis for the marginalized go hand in hand, the pillars of equality are challenged.

Yes, India is a land of contradiction, and a very strong one, indeed. It is this paradox that shapes our living.

We believe women to be the best home-makers, givers of ultimate maternal love, where boundaries of worship and prayer don't confine spirituality.

We believe in development as individual profiteering, small steps to a larger glory of development. We believe in the notion of "unity in diversity", and silent revolutions to solve crisis, following the Mahatma's ideals.

The contradictions are diverse yet true. It gives the Indian society a distinctive identity making it a land for both the powerful and the powerless. However, we should not forget that it's the land of emerging youth, a nation with the largest democracy, and a country with historic greatness, which brings to our understanding that it is not just a developing nation, but a beginning of a new era itself.



The PG Subculture

Anushka Basu, PSEng

It appears to me, purely from an observational point of view that more and more youngsters are leaving the comfort of home to live in paying guest hostels, often located in a different state while attending college. This movement has a touch of the American spirit of individualism but is tempered by an Indian essence of creating a multicultural environment in which one can thrive.

If the area around a university allows for a convenient convening point of business, soon enough, economic interests build up which allow for the development of a subculture. Twenty years ago, an empty street remarked upon as dangerous may be the central hub of restaurants, laundry services, stationary shops of all shapes and sizes along with apartments of all shapes and sizes today.

Leaving aside the economic aspect which is characterized by cheaper prices than normal to provide for student budgets, it also encourages a multilinguistic environment. People who live in such areas tend to be more independent in terms of taking care of themselves, of centering their lives on the institution, of learning to adapt in any circumstance- a key element of life.

This is a subject that has a live beating heart, a body that continues to grow, spread and eventually capture a large part of the city. It is for us to watch out and observe its organic capacity and to eventually characterize it as a subculture with its own norms, rules, associations and way of life, so to speak.

In My Life You're the one thing I Fear

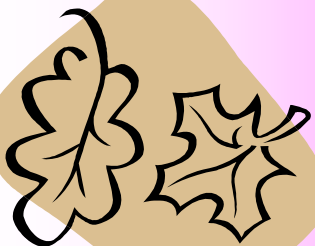
Sweetlin Brahmachary (1413649) II EPS

In my life you're the one thing I fear,
And before you die, this you must hear...
I heard the footsteps coming and I knew this would be another long night
And something inside me screamed this time it really isn't right.
The words he was saying were ruthless and cruel,
And each time he hit me I sat there and obeyed each and every rule.

Pinned against the wall, I was five feet small,
Tongue against my chest, you can imagine the rest.
Touching, feeling, my eyes rolling to the ceiling,
I pushed away, forced down, I am here to stay and pray.
I tried to fly away, but my wings he had broken.

I was like an innocent cow, that he used to prod and poke.
My mind filled with confusion, and his filled with lust.
He took another part of me with each and every thrust.
Tears like elegant pearls gracefully danced down my face,
I peered into his soul with a firm look of disgrace.
His cold touch like a vacuum, sucking out the life in me,
His ears were wide open, but he wouldn't hear my plea.
Blood boiled in every vein, as if it was a flicker in every flame.
“No one cares about you”, he said, cutting my wrist wishing I were dead.
I tried to share my story to those I trust, but all they wanted was my lust.
Touched and abused I was, leaving myself in the ghettos.
Tears were streaming from my eyes,
Cause my life is built on lies.
Overpowered by my fears,

So I kept quiet for many years.
The secrets tore me up so much within,
Thus here I'm giving words to my feeling—
In my life you're the one thing I fear.



On the other side of a gauzy veil.
Srimekha R S (1530388) PSEng

I grew up in dust and squalor,
You saw me playing with a rose
Struck senseless by enaour,
Without a word, me, you chose.

I was stripped of my identity,
Sultana I was named.
Not a single shred of dignity,
Though my beauty was famed.

A sweet tinkle of anklets,
And kohl-ringed eyes,
Saw neither ghazals nor couplets,
Just a multitude of sighs.

Riches of the world were at my feet,
I was a bird in a gilded cage.
Compliant, obedient, docile and sweet,
Rewarded with your drunken rage.

You called me the queen of your heart,
Suffocated me with ignorant love,
I wished to be struck by a poisoned dart,
I begged and I pleaded with the Lord above.

You crippled me with shackles,
And gave me a kingdom.
Forced me into manacles,
When all I needed was freedom.

But one day, my wings I'll spread,
And like Icarus, I'll fly.
I'll no longer be held back by dread,
My wings won't burn and my tears will dry.

Cold murder

Syeda Zainab Akbar (1313288) PSEng

I have forgotten how to feel.

Everybody is talking about the stranger they fell in love with, their best friend's birthday, the chill of the rain, the warmth of their blankets, the tension in a traffic jam, Adele's hello, the grief of breakup, the loss of a loved one or the destruction of flesh and blood.

But I have forgotten how to feel.

Give. Give. Give and only give. Take? (404 error) O greed! Take a holiday.

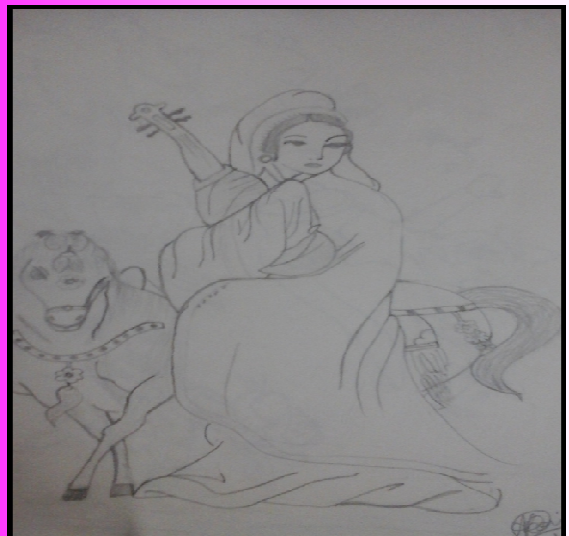
My hole is getting bigger and it's losing the locus of control. I'm dying a little bit inside every time a girl is raped, a poor man is attacked, a black man remains unemployed, an orphan sleeps homeless, a pregnant woman dies of hunger or the mankind is bombed by another man. It's deepening, making it harder for me to recover.

Left in the cold I'm numb now, I cannot feel anymore. What had I even asked for? A night under the sparkling stars, the tranquillity of the beach, the blessing of the sunrise, the heat of daylight, the silence of the forest, the calm of the sea or the trees on earth, which was all, already provided. I had trusted and given the power to withhold my identity and put into words my desires but you chose to induce that power into those machines to destroy my name.

I'm left with no choice but to summon my death before morality loses its value, ethics turn savage, chastity surrenders to pleasure, honesty evils minds, justice has no balance and humanity forgets its identity.

I'm no more.

.....said my Soul.



Growth of Indian Middle Class

Prajwal N , II MA Applied Sociology

Indian middle class was known to be of middle income group, neither affluent nor poor. They started off with a mere 10% of the total population after independence. Their stature and stranglehold on power grew manifolds in years following Independence. Indian middle class in itself isn't a homogenous community. Many have been new additions to this dynamic category. There are distinctions based on occupation and economic levels. Here is the widely followed classification: Industrial bourgeoisie, the rich farmers, and the professional classes.

Their psyche was molded by few crucial events of National importance. This article talks about how these events changed the way Middle class in India grew and functioned.

"Tryst with destiny" is such a phrase, that forces even modern day literates to go in search of a dictionary to understand its grand meaning. Then one has to comprehend how India's independence speech reached only the heart of elite few, as the majority of India did not understand English. This is symbolic of the fact that Independence first reached the ears and hands of the elite and middle class families, which were equipped with an early advantage of English education. This advantage propelled and molded them to unbelievable heights in coming years partnered by other factors.

Firstly the war of 1962, it was the first serious blow to the easy con-

fidence and sense of well-being of the middle class. It was then that it looked what lay beyond the Nehruvian tenure. There was a sudden panic. It corroded some of the assumptions on which the middle class had structured its hopes and expectations. For the first time middle class was left to think for itself than depend on the state. This autonomy proved very fruitful in terms of entrepreneurial instincts. This situation was further troubled by the Death of Nehru in 1964. Nehru's Fabian ideas committed India to an economy in which the state owned, operated and controlled means of production, in particular key heavy industrial sectors. Death of Nehru meant the abrupt end of the Nehruvian era of idealism.

There was a gradual change in psyche, the Gandhi-Nehru legacy of morality had come to an end. Politicians who were resigning at the slightest black mark on their career were now mudslinging at each other. Indian politics had a huge dent in 1970s regarding its ethical spectrum. Thus, what political leaders did became a kind of powerful normative theater influencing the way middle class families thought they should conduct themselves in their own little worlds.

During the Indira Gandhi tenure, the state played a pervasive and interventionist role. Middle class desired more freedom to obtain their objects of desire and less of the regulations and bureaucratic controls. There were alleged remarks on the top helm of corruption, like Sanjay Gandhi – Maruti scam, Nagarwala bank scam, Jagjivanram income tax scam. All these events kind of legitimized

corruption. If those at the helm of the country could be corrupt and successful, there was nothing that could hold back those who at a less spectacular level has their own little opportunities to make money. Only other class who had access to this privilege is the Middle class. And it didn't have a second thought in practicing it.

An important milestone in expediting the entrepreneurial aspiration was Indira Gandhi's move to Nationalize banks in 1969. This made capital available for the first time and on a national scale to a large community of entrepreneurs and traders who had hitherto been outside the traditional borrowing and investing community. Along with the setting up of govt controlled institutions, such as the IFC, IDB, and ICIC, it helped establish a crucial financial infrastructure for systemic capitalist development in the country. Domestic savings were organized and flown into productive investments. This catapulted the Middle class aspirations, they moved from being job seekers to job creators.

With the spurge in population there were too many competitors for the government jobs. Soon the small scale industries came into limelight. Between 1966 and 1978, almost half of all factories that started production were in small scale sector. The number rose from 128 in 1971 to 844 by 1981.

With the advent of License Raj, Middle class ventured into new jobs such as, middle-men, real estate operators, traders and rentiers. Money acquired so quickly, couldn't be hidden for long. Soon there was spending spree; middle

In 1978, Moraji Desai was forced to auction government's gold deposits to make up for the deficit in public spending. To the surprise of the government the price of gold didn't come down after the auction. It rose higher, thereby indicating that there was now a wider and stronger spectrum of monetary surplus in the middle class. The surplus was used to buy luxury items for the first time products like Televisions. Television had an unparalleled impact on the growth of Indian middle class. It was the spark that attracted rural exodus to cities by its colorful depiction of city affluent lives.

In 1991, India was amidst a huge economic crisis like Greece is today. Our basic public expenditure had exceeded our income. India's foreign reserves were nearly exhausted and it had money just to supplement 2 weeks of import. In such an alarming situation P.V.Narasimha Rao turned this bane into a boon by bringing in massive economic reforms with Dr.Manmohan Singh's help. The LPG era further brought in the middle class consciousness. India's present day middle class criteria involves of income ranging between: 3.4 to 17 lakh per

annum. This income bracket is seen as a huge consumer base that could draw retail and other giant companies towards India. FDI is followed with keen interest than any other time in Indian history. In coming years a huge amount of population is estimated to climb its way into this bracket. Governments will rise and fall cause of Middle class's aspirations. The importance of Indian middle class is only going to grow in proportions in coming years and its growth can be soon be equated to India's growth.

Of Weberian Ideas, Subjective Realities and Instrumental Means

Yash Batra, III EPS

I sit by window, gazing across vast spaces occupied by buildings yet to be built and some in-progress. Wooden logs placed around the periphery, iron rods and cement and bricks, piece by piece with sweat of those workers in sweaty vests building someone else's imagination.

Every morning as I rise up, some times it's noon by the time I get up. There are noises outside my window, of pebbles being crushed and bricks laid, foundation formed and workers, not the one's with yellow helmets but labourers. Living inside those half-constructed building, little babies crying and women cooking food, by the smoky fire.

I have seen so many buildings

been constructed, outside. Perpendicular to my window, it's evening time now and labourers have paused the day's work. I have seen those labourers working, every next day when I walk up to college. Their faces, opposite to sunlight, hands mechanically working. Shoving the rubble away. Dead pieces. Stern looks over their hardened, toiled cheeks. **o n e s**. Man has become an instrumental object of someone else's imagination. A Bourgeoisie's dream, his desired ends and meanings imposed on all individuals. Freedom and Individual Liberty has been mollified to individual illusionary, imaginary, lucrative **i d e a s** in his mind. The capacity of an individual to make decisions and act according to his own will has severely been hampered by the institutionalization of thought processes via emerging dominating structures of culture, politics, economics, ideas

and technology.

On the face of it, it appears like human civilization, primarily is trying to create unified patterns of living, with cultural-linguistic-political-economics etc hegemonic powers drifting away individuality of minorities.

Man has adopted instrumental means to reach the subjective ends dreamt by others. In society, as it exists in present day- an individual's thoughts and ideas, aspirations, dreams and goals and he, himself is limited to what institutionalized machinery feeds him.

Our goals are not our goals, nor are our dreams. We are objects of global power politics, our jobs are not our jobs. The goods we buy are not we demand but what they want to supply. Individual choice has become an illusion.

I have been thinking along similar lines since quite some time and as Weber pointed out during his times, there are escape routes out of this "steel-cage". We need

Charismatic Authority- An Authority fueled by its Strong Bond with its Followers

Aiswarya Menon (1413211)

PSEng

Max Weber's study on authority, classifies authority into three categories. But there is one category which shows a unique relationship between the leader and followers like no other. That category is the charismatic authority, where a very strong bond is created between both the leader and his followers to such an extent that it often leads to path breaking changes.

Weber defined charismatic authority as "resting on devotion to the exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him". This definition was developed in his essays "Politics as a vocation" and "Discipline and charisma" as well as in other parts of his writings.

The term charisma has its origins in religious history and essentially means the "gift of

grace". Weber used this term to refer to 'a certain quality of an individual's personality which is considered extraordinary and treated as capable of having supernatural, superhuman or exceptional powers and qualities' of some kind.

Weber believes charismatic leaders have capabilities which are not accessible to ordinary individuals. This leads people to believe that the power a charismatic leader possesses has a divine origin because of which they follow the charismatic leader with unwavering support. This further strengthens the charismatic leader's claim to legitimacy which mainly emerges out of two related levels of belief- the first level being that legitimacy is derived from the people's belief that the leader is to be followed because of his extraordinary capacities and powers of personal inspiration as well as their unique ethical vision. The second level through which legitimacy is derived is from what Weber calls the degree of 'felt duty', which the followers believe is put upon them to

carry out the demands or commands of the leader.

This also shows that charismatic authority is not about the character traits of the charismatic leader but rather about the relationship between the leader and his followers.

Charismatic leadership often emerges during periods of social crises. In such situations charismatic leaders promise to bring about change in the future for the society as well as change people's attitudes and values. Because of this charismatic authority is revolutionary.

An example of a revolutionary charismatic authority in India would be Mahatma Gandhi. His struggle against British domination was based on a unique ethical vision which brought forth a mass mobilization of the people of India. Gandhiji's unique ethical vision included truth and satyagraha which he used to transform the Indian independence struggle into a charismatic movement designed to break the hold that the British had over India.

Another very eminent example of a revolutionary charismatic authority is of Martin Luther King Jr. His mobilization of the American civil rights movement in 1962 was based on the political and legal emancipation of African Americans for the longstanding inequality and discrimination they faced. This was a movement which made enormous gains on the political front by defining the struggle on the basis of a superior ethical plane to political equality taking the form of a charismatic movement.

Therefore, in both examples the charismatic authorities bring about mass mobilization of their followers by their unique ethical vision and they also bring forth a sense of felt duty among their followers. This makes the relationship between the leader and his followers

strong leading to a revolution which ultimately changes history.

However, despite its many strong points, charismatic authority is also unstable and it deteriorates if the leader cannot bring about the changes he promised to make or even when he encounters the contradictory logics and demands of the other types of authority. A charismatic leader does not gain his authority from any established authority or tradition; instead he gains it solely by proving his powers in practice. This only remains relevant as long as the followers believe that such powers exist. Thus according to Weber, it is particularly difficult for charismatic leaders to maintain their authority as the followers must continue to legitimize the authority of the leader.

When it comes to succession of a charismatic authority, either the routinization of charisma or transference of powers to another charismatic leader takes place. The routinization of charisma is a process in which the charismatic authority is succeeded by a bureaucracy controlled by a rationally established authority or by a combination of traditional and bureaucratic authority.

Hence, charismatic authority is a very influential and revolutionary way through which domination can take place. And the unique feature of this type of authority is the strong relationship between the leader and his followers.

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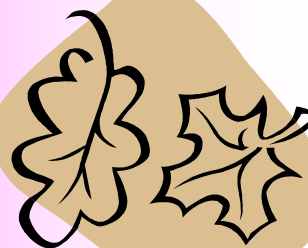
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Family

Aasawari Sinha (1413663) II EPS

I am not very certain regarding the response that will be evoked in the minds of the reader when they come across the title of the article, 'Family' especially when an undergraduate student consciously chooses to write on it. Some may think, 'What's new?', 'We certainly know what a family is.' 'Is it not the same topic on which we had to write essays in junior school?' could be in all probability the thought that crosses the minds of some. From a more technical and an academician's perspective, family is a social institution which is essential for a society not only to exist but also to perpetuate.

Gradually, as my circle comprising of those I meet, with whom I interact, once I step out of the protective and caring environment of my parents and loved ones enlarges, the more aware I become of the blessing that has been showered upon me. The blessing that I am referring to is my family and it is this reason that made me choose such a title. For me, my family is an all encompassing term which entails not only those people with whom I share a blood relation but also to all those whom I have met along the way and would hopefully be meeting more in the life that lies ahead. Now that I am slowly coming out of my cocoon

there is a new and a more evolved perspective with which I view my nucleus of existence. These two words 'My Family' today truly means the world to me and it is a reservoir of immense strength for me. Suddenly it has hit me that all the adages used for indicating a family and its characteristics that have been told to us right from the beginning are true. It is no more just a fact but a living fact.

Isn't it natural that one cannot be-friend whoever he or she meets? But a slight discomfort arises when the relationships we share with those who were initially unknown to us, were beyond the domain of our families do not have a 'happy ending'. There are the not so pleasant phases in life when we trust and allow someone to enter our or at least my heavily guarded private space. There have been times when my trust and faith in a person proved to be wrong. Normally during such times I was told 'It's a part of life. It is absolutely fine.' Without pointing, per se, at the not so pleasing occurrences in my life so far I would directly come to the conclusion of all such experiences. The conclusion being that 'Life truly is not just about a bed of roses', be it in terms of the friends who gradually do not hold the same meaning in our lives that they initially did, broken relationships, professional failures, so

on and so forth. And it is through these minor experiences that I have been able to realize the inexplicable and immeasurable worth of my family.

When certain outsiders have disappointed me it was and is the genuine concern and honest or rather brutally honest advice of my family that has constantly restored my faith in the goodness of mankind and the power of love and friendship and continues to do so. It is the reassurance given to me due to the presence regarding the foolproof support system that I have to fall back upon which enables me to experiment in different aspects of life. It is because of them that I am able to look at the positive aspects of all the roller coaster ride of various experiences. They are the unfailing back-up reason that I am grateful for the unpleasant experiences that has been a part of my journey which has just begun..The word 'perfect' probably does not suffice to explain what my family means to me. They truly define in every sense of the word what it means to love 'unconditionally'. It is extremely reassuring to know that there are people in my life who are concerned about my growth as if it was a part of their own.All I can say, to conclude this essay, which comes from an honest place, is that I truly wish that every child in

this world is able to feel and narrate about their families in the way in which I have done today.

Fast Fashion isn't free- someone somewhere is paying

Nibedita Dutta (1537614) & Namrata Ghosh (1537613) IMA Applied Sociology

Ms Devina Singh who is placed with Fair Trade India in Bangalore addressed the first and second year M.A students about Fair Trade Organisation and its role in the lives of farmers on 6th August, 2015. She focused on farmer suicides and how we as individuals can bring about a change in their lives.

Fair Trade is an alternative approach to conventional trade, based on a partnership between producers and traders, businesses and consumers. Fair Trade offers producers- improved terms of trade and a better deal. It is a powerful way of reducing poverty and ensuring environmental sustainability through their everyday buying decisions. When a product carries a Fair Trade mark, it means that the producers and traders have met 'Fair Trade Standards'. The standards are designed to address power imbalances in trade, unstable markets and injustices of conventional trade. Fair Trade standards focus on improving labour and living conditions for farming communities and promot-

ing a way of farming which protects people and the environment.

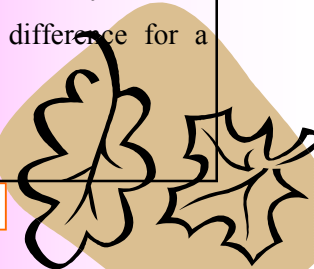
Having a long history in India, Fair Trade aims to build on the success of the export market in key products like coffee, tea, spices, cotton and directly reach the consumer market in India. The three pillars of fair trade India are protecting biodiversity, gender equality and social justice. One of the pillars of fair trade being gender equality- women farmers, are directly paid rather than through their husbands or other male family members. This gives them more decision making powers and now they often provide loans to their husbands. Women hold important positions in the fair trade board too.

Cotton farmers who are highly illiterate and have limited land holdings are dependent on middle men or ginners who often buy their cotton at prices below the cost of production. Rising costs of production, fluctuating market prices, decreasing yields and climate change along with food price inflation and food insecurity are great challenges which the farmers face. In India, many farmers are seriously indebted because of the high interest loans required to purchase fertilisers and other farm inputs and in desperation resort to ending their lives. Fair Trade encourages sustainable cotton production and acts as a standard tool to provide economic

benefits through Fair Trade Minimum Price and additional Fair Trade Premium for seed cotton farmers. Thus cotton cooperatives have been more organised and both men and women farmers receive the same rewards.

She enlightened us with regard to how additional income through the fair trade premium is supporting better farming, strong cooperatives, and local infrastructure and helping communities plan for the future. Fair Trade also supports workers to realise their rights and negotiate the terms and conditions of their work through Collective Bargaining and Trade Unions. Fair Trade is formed and run by farmers and not by corporate which helps to eliminate middlemen in trade who are the major sources of exploitation.

Fair Trade is not the answer to the problem of farmer suicides, but it can be a part of the solution. The awareness of fair trade and what it means is still very low. We need to raise awareness so that things can start changing for the better. We as individuals can popularise the movement and resort to purchasing garments made of Fair Trade cotton. A small change even at a minimal level by questioning 'Who made my clothes' can bring about a difference for a global cause.



Exploring Our Rural Roots

Oindrila Mukherjee (1313263) PSEng

As we entered the bus, one by one, all of us were equally excited for the overnight visit that would expose us to the rural environment of Karnataka. This excursion, which was undertaken by the final year undergraduate students of Sociology between 31st July to 1st August, was directed with the help of the Centre for Social Action. The main objective of the trip was to create awareness among the students about the rural life of India by sensitizing them to rural communities. One of the main tasks assigned to us was to study the village system and its important components.



After a journey of around 2 hours, we reached the base camp in Halasinakayipura village, Hoskote, where we received a warm welcome from Mrs.Shakuntala, the head of the village cluster. She rendered a brief summary of the developmental activities that were initiated in the village by CSA. We were made aware of how CSA had worked in the village for the first 7 years after which all the responsibilities were given to the villagers for better functioning. She also oriented us with the challenges faced by them before the advent of CSA to the village, which include – lack of awareness about the nutrition to be provided to children and pregnant women, problems

in the areas of education, financial inclusion and women's position in society.

We were met by Mr.Ranjit Kumar Singh after a delicious lunch. We had an enthusiastic ice-breaker session with him, after which he gave us instructions about the activities to be done. All of us were divided into 2 groups and had to visit two different villages with our respective leaders.

Team Ragi Mudde visited the village of Chikanallala, where on visiting the school [Nammoora Sarkaari Hiriya Prathamika Shaale] they interacted with the headmaster. The students found out about the day-to-day functioning of the school and the problems faced by them, one among which was the lack of benefits received from the government. Further, the students visited two households, where they had friendly encounters with the inhabitants. They learnt about the functioning of self help groups and how the men of the houses enthusiastically supported their wives in all of their endeavours. One of the interesting experiences of the students was weaving silk with a charkha that was improvised by the wheel of a cycle. This was looked at as a source of additional income.

Activities were carried out in Halasinakayipura by Team Suhaas's Angels. They visited the school in the village, agricultural fields and two houses after which they observed a self help group meeting. All this gave them a firsthand experience of the daily circumstances of rural society.



The students learnt songs in Kannada from the schoolchildren. They saw fresh crops being grown and were also offered a few vegetarian delicacies like tomatoes and ridge gourds. On their way back to the base camp, they also had the opportunity to witness a beautiful peacock in the forest.

As the day came to an end, the two groups returned to the base camp, tired and exhausted. Everyone had a scrumptious dinner and retired for the night.

The following morning proved to be a peaceful delight with the smell of fresh earth and the sound of birds singing. Consequently, most of us went out for a morning stroll, exploring the interiors of the village. After a tasty breakfast, we prepared ourselves for Shramdhaan, or the gift of service, which was to be provided in the form of painting the school walls of the Halasinakayipura School. An artistic quarter of us were involved in painting the water cycle and depicting the stages of a woman's life through our colours and brushes. The rest of us applied coats of primer on the other walls. Completing this task took a time period of 3 hours after which we had a session



All of us shared our experiences during the session and discussed the learning outcome. We reflected and internalized our roles as agents of change in order to transform the adverse situations in rural society. We conversed about the importance of development projects and the session ended with us giving a few suggestions as to how this rural exposure programme for students could be improved. We had a wholesome lunch and set out on our way back.

In its entirety, it was a beautiful experience that widened our perspectives and gave us multiple dimensions of looking at the world.

On Fairtrade

Rini Jacob III PSEng

On August 6th, Devina S. gave a lecture to the students of 2PSEng on fair-trade. She was accompanied by Mr. Mujeeb, a training coordinator from the organization. She has a degree in B.Com (Finance and Accounting) from Christ University. The degree in finance and accounting enabled her to work as a tax consultant at BMR Advisors. Realizing her true call, she entered the field of social entrepreneurship. She is currently the campaign and outreach coordinator for Fair Trade India. Her focus is on the issues faced by farmers as a result of the neo-liberal economic policies. Her thrust area is specific issues faced by cotton farmers.

Devina Singh threw light on Fairtrade, an alternative approach to conventional trade based on a partnership between producers and traders, businesses

and consumers. "Fairtrade is a simple way each one of us can make a difference through our everyday choices. It is about better prices, decent working conditions, local sustainability, and fairer terms of trade for farmers and workers."

"How many of you'll are wearing cotton clothes right now?" was the question that Devina began the lecture with. Most of the hands were raised as she set us thinking about where the branded manufacturing companies received their cotton supply from. One simple word. Farmers.

The cotton farmers of India have a long standing tradition of contributing to the Indian economy. Undoubtedly, agriculture is the backbone of the rural livelihood security system. It has been and still continues to be the lifeline of the Indian economy since economic security is essentially predicted upon the agricultural and allied sectors.

Almost 60% of trade in India is contributed by the agricultural sector and we understand the role the farmers play in the Indian scenario.

Now that we've seen the sunny side to the story, let us look at the problems they face, ones that are rarely considered. Firstly, the farmers have a choice when it comes to purchasing the seed. Fairtrade encourages the farmers to opt for organic seeds as it has both long term benefits in terms of better yields and is cost effective. Now here lies the problem: Organic seeds cost Rs. 300 while the genetically modified seeds (GMS) costs Rs. 1200. The difference in price leads them to thinking that a greater investment would assure them larger returns. They are deceived in the first year by a great produce but the output gradually decreases as the years go by mainly because it drains the soil during the first year. As they lack the money to purchase pesticide they take loans from the moneylenders. By then reality hits hard as they realize that the low output doesn't give them enough to pay back the loans. They finally find themselves stuck in an endless cycle of debt which eventually gives way to suicides.

This is where the role of Fairtrade and the work they do assume significance. Producers and traders, consumers and companies, all benefit from supporting the Fairtrade system. Fairtrade helps to make markets work for the poor. Fairtrade organizes the farmers into communities that give them the power to sell in larger quantities. It also promotes organic agriculture, intercropping and sustainable ways of farming. The core values of Fairtrade speak for itself: Protecting biodiversity, ensuring food security and gender equality. Each farmer is encouraged to grow crops for the kilo based on the calories required to sustain the entire family. Also, several seed bank have been established offering the farmers a wider variety of seeds from which they can choose and plant based on their land. These banks as well as 'Seed Festivals' are an attempt at protecting the biodiversity of the region through the exchange of seeds. Another one of their major concerns is gender equality. They have made a firm stand on their view that "Women Are Farmers Too"

Devina was accompanied by Mr. Mujeeb, training coordinator for Fairtrade. He threw light on the methods of farming and explained the costs and level of output achieved by drawing comparisons between output by GMS seed and organic seeds. He has converted 729

farmers to organic farming this year. He trains them, explains the benefits of organic agriculture and is a watershed expert.

Both Devina and Mujeeb spoke about how important it is for young people to understand how the food production and trade can be made fair. We often tend to ignore and take for granted the fact that our clothing and our food are heavily dependent on the farmers and their produce.

The one powerful message that they wish to drive home is the power of 'you' to change the world. When we buy a product we are, in fact, voting for the kind of world that we want to live in. Fairtrade products carrying the Fairtrade Certification Mark have met the rigorous Fairtrade Standards, which ensures that a part of the premium goes to the farmers as additional income and not charity. The money benefits the community overall as well. The primary focus is on improving labour and living conditions for the farming communities and promoting a way of farming that protects both the people and the environment.

We play a part in the problem as well as the solution to it. We can empower the farming community through the simple choices we make. The Fairtrade products are absolutely competitive to market prices. It ensures a fairer trade system and an ethical supply chain. Therefore if we can make the individual choice of buying Fairtrade certified products it enables us to have an immediate influence on economic, social and environmental justice. And most importantly, it helps the marginal farmers to live a life of dignity, not only meeting their everyday needs, but also investing towards a brighter future for themselves and their families.

So the question directed to each one of us is this: What kind of world am I voting for?.

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