

(1) Name: Imtiaz A. Ansari

Visiting Faculty

Amity University, Noida

ISS Membership: M-2469

Title: Ethnicity, Identity, and the Question of Survival: Rohingyas in Delhi.

Abstract: Rohingyas are one of the most persecuted communities in the world today. A native of Arakan state of Burma, they form an ethnic minority group. For centuries they have lived in peace with other ethnic groups in the country. During the last five decades, this peaceful co-existence is under strain and has resulted into forceful eviction of the Rohingyas from their native country. The most recent mass eviction was experienced by the community in 2012 when waves of violence erupted between the Rohingya and Rakhine in Arakan. Rohingyas, as one of the many ethnic groups in Burma, are different in terms of their race, language, faith, and culture and traditions.

The present paper will make an attempt to look into the question of ethnicity, identity and the challenge of survival of the Rohingyas as a refugee in India. Data for the paper has been collected from the refugee camp situated in South Delhi. Data was collected with the help of participant observation.

After the communal flare up in 2012, they fled to India with a hope of finding a chance to rebuild their life in a more decent way. However, that chance is still eluding them. Although they feel more secure in terms of their life, the question of livelihood is the main challenge before them in the host country. They live in makeshift tents with poor hygienic condition. Most of them live impoverished lives, with meager means of survival and existence. Mostly survive by collecting and selling garbage and doing manual work, often underpaid and exploited. The paper will try to locate the future which Rohingyas, as a refugee, foresee in this country and the role of Indian state to solve this humanitarian crisis.

(2) Name: Jungam

Research Scholar

North-Eastern Hill University

ISS Membership: M-170

Title: Evolution of Chakma Ethnicity: The Case of the Chakma Ethnic group in Arunachal Pradesh

Abstract: The non-grant of citizenship status by the Indian government is the major cause of the Chakma unrest in the state, as they perceive that their social, economic and political status in society is in jeopardy without such attendant rights. Therefore they have been agitating against the centre and the state government as they have perceived neglect of their legitimate concerns. Added to this, the progress attended by their counterparts (Chakmas) in other Northeast states of

Mizoram and Tripura and the relative advances made by the neighbouring other tribal groups in their settlement areas, made the Chakmas feel that, despite their large population and their decades long stay, they have been ignored and given raw deal. Thus, a sense of subjective consciousness and deprivation among the Chakmas has actuated to evolution of their ethnic consciousness. It is in this context that a sociological study of Chakma ethnicity becomes important. As such, the present paper is trying to understand the phenomenon of ethnicity conceptually and find out the growth of evolution of Chakma ethnic self- consciousness over the time. The paper mainly focuses to throw a light on the socio-economic and political conditions of the Chakma ethnic group how they are surviving without their basic rights. It is now observed that if this problem is not looked into, the Chakma ethnic group will continue to face the great hardships in their lives because of the denial of their due rights as a citizen of the nation. Thus, from these perspectives the problems of the Chakmas will be discussed in the proposed study.

(3) Name: Tarannum Siddiqui

Sarojini Naidu Centre for Women's Studies

Jamia Millia Islamia

ISS Membership:

Title: Indian Muslim Women: Politics of Muslim Personal Law and Struggle

Abstract: This paper finds to examine the effects of the interface between Muslim Personal law and Muslim women's rights, as well as for India's. Personal laws in India and especially Muslim personal law has been a major political and controversial issue, and has been extensively debate. Muslim women's rights became a subject of considerable debate, typically with reference to the status of Muslim personal law and the conflicting claims of personal law, identity, and gender. This was most clearly underlined during the Shah Bano controversy resulting in the 1986 Muslim Women's (Protection of Rights on Divorce) Act, 1986, which denied divorced Muslim women the same rights to maintenance as other Indian women under the Cr Pc. , today again another case, the Shayra Bano case, is being raised. In this case issues of divorce, *halala* and polygamy are raised. In this case elevated a question of this kind of divorce is illegal and unconstitutional? And also its violation against the constitution articles 14, 15, 21 and after 70 Years India gained independence but Muslims are faced with such problems, be it the Shah bano case or the Shayra bano matter.

Muslim Personal law in Muslim-majority countries has undergone tremendous changes over the past century and this process continues today with intensity. In general, this change has been considered one of "reform," defined loosely as the adoption of national laws to modify the rules of Islamic law (*fiqh*) that had been applicable and predominant in the particular country in an effort to improve the rights of women and children.

(4) Name: Gafarkhan. T

Research Scholar

Department of Sociology

Jamia Millia Islamia

ISS Membership:

Title: Conceptualizing Muslim Women Education in Kerala: Cultural Capital and Habitus for Sociological Research

Abstract: The realm of education in Kerala, to be specific, education of Muslims in Kerala, has got a transnational contribution because of its longstanding, deep direct connection with the gulf region. The exceptional economic growth and other developmental determinants have been well attributed to this unbroken relationship with the Arab countries and its influence on Kerala's population irrespective of religion and class. However, the reading and research related to Muslim women education has always been presented with prejudices and stereotypes. Religious education, early marriage, patriarchal patterns, etc. have been over emphasized and the impact of Muslim women's education had been measured in terms of whether it is of definite use to them or not. This 'definite use' has been defined in a restricted, narrow line and thus the experiences of education of Muslim women has not been conceptualized well. In this paper, the researcher standing within the disciplinary boundaries of Sociology, is trying to define women's education as a cultural capital located in the space of religion of Islam and how it is influencing the socio-religious reform and progress of the whole Muslim community and the population of Kerala in general. Instead of looking at how the experience of education is of definite use for Muslim women, the index paper is looking at how this experience of education is influencing these women in their habitus shaping, enhancing or constricting their space in the larger social system and thus to explain how Bourdieu's concepts of Cultural capital and Habitus can link the past to the present progress of Muslim women's education in Kerala.

(5) Name: Dr Gomati Bodra Hembrom

Assistant Professor

Department of Sociology

Jamia Millia Islamia

ISS Membership:

Title: Inter-ethnic Relations in Manipur: Issues and Challenges.

Abstract: India's north east region is constituted by 8 states viz. Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. Each state is mostly inhabited by multi ethnic groups. This region is known for different types of ethnic conflicts. Ethnic violent conflicts have frequented the north east states particularly in the last decades of 20th century and 1st decade of 21st century. Each state of this region has experienced very hostile inter-ethnic relations. One main reason is due to the existence of multi-ethnic groups. The present paper is an

attempt to sociologically analyze the inter-ethnic relations in the state of Manipur. Both the ethnic communities of valley and hills will be critically dealt with special focus on inter-ethnic relationship. Manipur is divided into hills and valley and the hills enclave the valley. The hills are abode of various tribes and valley is the home for the non-tribal communities. It is well known that ethnic identity is bigger than tribal identity. There are thirty three tribes in Manipur. These numerous tribes are clubbed together to form ethnies. Thus the hills, a dwelling place of tribes, have three ethnies viz. Naga, Chin-Kuki-Mizo and Komrem. The valley a country of the Meetei, is inhabited by the Meetei, Pangal, Bishnupriya, Majangs etc. Questions and contest of ethnic identity is frequent in Manipur. In this states, every ethnic entity has a problem of ethnic identity. The problem of ethnic identity, in Manipur emanates in three ways, question and contest of ethnic identity arise from within, when a group of same ethnic community feels different way from the other group of the same ethnic community. Secondly, it originates from outside of the concerned ethnic groups and thirdly, it emerges from both outside and inside.

(6) Name: Partha Pratim Borah

Assistant Professor

Department of Sociology

Dibrugarh University

ISS Membership: LMI: 3222

Title: Dynamics of Inter-Group and Intra-Group Identity Formation Among the Misings of Assam.

Abstract: The identity question is always interesting to look at in Assam considering the nature of society and historical trajectory over the time. The idea of ‘Assamese’ community has been a contested issue due to problematic tendency of homogenisation among the middle class caste Hindu group of the Brahmaputra valley. The competing demands for space, language and other political resources within the same geographical area of Assam actually questions the legitimacy of the tendency of formation of singular ‘Assamese’ identity which opens up the possibility of hegemonic domination over the smaller ethnic groups of Assam. It also helps us to see role of dominant group, state and elite in the ‘Assamese’ identity formation. Of course, the theory of Paul R. Brass regarding the role of elites of different groups in ethnic identity construction can be an important entry point for the problem.

In the above theoretical backdrop, this paper attempts to interrogate the Mising Identity in the context of broader Assamese society.

(7) Name: Badre Afshan

Research Scholar

Department of Sociology

Jamia Millia Islamia

ISS Membership:

Title: Debating the Issues of Muslim Women: A Sociological Analysis.

Abstract: This paper explores some of the debating issues of the Muslim women in India. Individual autonomy and choice is the fundamental aspect of women's rights. This can be said that to be violated both where women are forced to wear burqa or where they are banned from doing so. In the same way I will be focusing on the issue of triple talaq and entry into Haji Ali Dargah. Yet the discursive construction of the burqa, triple talaq or entry into Dargah as monolithically oppressive is contestable and raises a number of issues. This paper will firstly explore how the claim that these are oppressive relies on a particular construction of the liberal notions of choice and agency. Further I will be contextualizing these issues related to Muslim women and critiquing how these debates have been framed. This paper tries to explore whether there are other meanings which can be accorded to these issues. This paper will also explore how far the conceptions of choice and agency, within which debates over these issues related to women have been framed, are practiced in the society.

(8) Name: Soma Roy

Research Scholar

Department of Sociology

Indira Gandhi National Open University

New Delhi

ISS Membership: M-2125

Title: Education and Minorities: Role of Government and Civil Society.

Abstract: Education is one of the basic requirements that result into social, economic development and general well being of society. Literacy rate is a good indicator of the socio-economic progress of a country as also of a religious group. Literacy data of India in the census indicate that among the minority communities Muslims can be distinguishably identified as lagging behind in the field of education. This, in turn, is adversely affecting their economic activities, employability and participation in government policies.

The constitution of India provides special provisions to safeguard the educational interests of the minorities and their development. However, it is unfortunate that even after about 70 years of independence literacy figures of Muslims could not be brought at par with national average. This paper attempted to examine the latest census figures on literacy and also on the current steps government and civil society organization to improve education level of the Indian Muslims in general.

(9) Name: Chura Giri

Margherita College

Margherita, Assam

ISS Membership: LMI – 2504

Title: Ethnicity in the North East Region: A Sociological Study.

Abstract: The North-East India is a well defined region and is characterized by a diverse and heterogeneous, geographical, economic and cultural tapestry. The region represents ‘an ethno-cultural frontier, encompassing much of India’s rich but lesser known Mongoloid heritage, a complex transition zone of linguistic racial and religious streams. It is also a unique bio-geographic frontier where the mingling of India has been manifested. It is composed of eight states i.e., Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura.

Tribal and non-tribal population in these states play a pivotal role in a unique ethnic composition of north-east India. Assimilation and revivalism of ethnic identity are recent phenomena. The division between the tribal and non-tribal population are manifested in different situation. The tribal constitute almost six million inhabit almost 80% in the hilly regions of Meghalaya, Mizoram, Nagaland and Arunachal Pradesh. The non-tribal inhabit in the plains. The majority of the tribal population is of Mongoloid origin while the non-tribal of plains represent the Caucasoid who migrated in different epochs.

It is observed that the tribes of North-East have not been homogeneous egalitarian units. A number of factors like lineage, relationship to land, ritual status, position of economy, social and political dominance have contributed to the development of these differences

The study based on the data collected through primary and secondary sources.

Some of the approaches towards ethnic phenomena are discussed.

(10) Name: Sayyad Mohammad Afzal

Research Scholar

Department of Sociology

Jamia Millia Islamia

ISS Membership: LMI-4000

Title: Understanding Indian Shia Islam in the Influence of Persian Culture: A Sociological Study.

Abstract: The first and foremost characteristic of Islam is its emphasis on the oneness of God. In this article author used the othering as an analytical starting point for understanding cultural processes of identify formation in Muslims in India in everyday life. How a specific group of actors react to the other group activities (Said, 1977). The aim of this study to investigate that, how we understand the influence of Immigrants Persian people and their material and non-material culture on Indian Shia Islam with special reference of Muharram and Shi’i jurist Imam Jafar Al-Sadiq (a.s.). This article is a comparative analysis of two dynasties, Qutb-Shahi in South India and Nishapuri in North India. The main objective of this study is that in every Imami-Ruled State in the History such as Buyid, Safavid, Qajar, Qutb-Shahi in South India and Nishapuri in North India not worked without the religious experts or learned person why? In India Muslim is divided into several religious groups like as Deobandis, Barelvis, Ahle –Haddith

(Aameen Wale) Salafis or Wahhabi in Sunni faith and in Shia faith Twelver or Ithna- Ashari, Ismailis, and Dawoodi Bohras and Akhbari. The majority of the Shia Muslims in India belong to the Ithna-Ashari or Twelver while Khoja and Bohra Shia in minority. Shias constitute a minority within the minority in India. The methodology of the present study is secondary methods of data collection. It is not possible in a short article to trace every phase of the new transformations and developments. Only a few aspects can be indicated, through this study from the perspectives of cultural contact.

(11) Name: Ruzica Cicak-Chand

ISS Membership:

Title: Minorities in India: Democracy and Modernisation of Tradition.

Abstract: The study into the influence of tradition and the modern on (re)shaping new/old (ethno-religious, linguistic, caste and other) identities in contemporary India focuses on specific nature of India's approach to definition and protection of minority rights, based, on the one hand, on the idea of liberal democracy, secularism and cultural pluralism, and on the other, conditioned by the heritage of traditional and exceptionally complex pluralistic structure.

Within this context, the research explores specificity of Indian secularism, and its influence on the status of ethno-religious communities in the society, India's pluralistic policy responses with special reference to minority rights and their protection in relation to the Constitutional principles.

More specifically, it would try to answer the question as to how and with what values is ethno-religious and cultural diversity institutionalised, particularly in the educational system.

The research based on the availability of literature and the analysis of documentation materials was/ is a part of the broader comparative study concerned with ethnic and cultural diversity in contemporary India within the project *Intercultural Approach to Ethnic Diversity and Identity: Croatia – Europe – India* which is carried out in the Institute for Migration and Ethnic Studies, Zagreb.

The research should create comparable data and indicate both to similarities and differences but also indicate to possible future developments within India and the compared European countries.

(12) Name: Dr. K. Gulam Dasthagir and Shilpita Gine

Department of Sociology

Pondicherry University

ISS Membership: LMI-3093/M-362

Title: Gender hierarchy in Catholic organizations: Locating vowed women in Kolkata.

Abstract: Christian nuns all over the world take vows to commit themselves in serving the people through social, religious and educational institutions render service to others. In the

backdrop of gender theorization which advocates that social structure tends to reproduce gender inequality that engender women in all spheres of life, this paper attempts to explore the gender hierarchies within the Catholic institutions based on secondary sources and primary data from organizations in Kolkata with the view to depict the delineation of gender roles that determine the functioning and contribution of women of vows within and outside such organizations. This paper entails to enquire the extent to which women are liberated from gender constructs by shifting themselves from secular sphere to sacred world.

(13) Name: Sujata Jha

Research Scholar

Department of Sociology

Jamia Millia Islamia

ISS Membership: M-972

Title: Women as a Form of Minority: From the Perspective of Beauty.

Abstract: Despite not being a statistical minority, women continue to be the subjugated gender. This paper attempts to elaborate from the perspective of beauty, how women in the light of 'choice', as exerted by liberal feminism, still fall prey to patriarchy through various cosmetic procedures, body modifications like cosmetic surgery and application of various creams in order to alter their natural self and skin colour. Liberal feminism fails to acknowledge the fact that cosmetic procedures and techniques which are advertised by capitalistic ventures as being women's 'choice', is actually constraining them into believing that 'making up' and hiding their natural self is an integral part of their identity and even paves the way towards their identity assertion. Radical feminism on the other hand have analysed the negative effects of beauty procedures on women's psyche and self-esteem. Through the lens of radical feminism, this paper attempts to look at how dark women have been subjugated in their personal and professional spheres. Additionally, the media and big brands constantly propagates the 'choice' of becoming fair, thus giving them the false choice of becoming fair, instead of making them comfortable in their own skin. As an impact, even the 'liberated' women fall prey to the 'choice' offered by capitalistic ventures backed up media and stereotypical portrayals in mainstream media. This paper looks at women as minority from the perspective of beauty.

(14) Name: Lukomoni

ISS Membership:

Title:

Abstract: When the notion of ethnicity takes the form of a questionable character in any society, adaptation as a term can be of fundamental importance. As humans we always have the tendency to adapt to our environments as per our needs for survival. In contemporary times, where

shortages of human needs is very common, a kind of imbalance can always be ruled out between individuals in any society.

As a broad concept, a particular society cannot ignore ethnicity and the role it plays in the lives of people. With the presence of hurdles created by the differences between varied ethnic groups, ethnocentrism finds a root in the society. To curb the formation of ethnocentric ideologies, a sense of equilibrium needs to be facilitated in the minds of the individuals. And such facilitations are to be carried out by researchers, welfare agencies etc and must include the concept of adaptation while dealing with ethnic issues. Adaptation of the changing scenarios for survival in the race of one's life specifically in today's competitive world can play a crucial role in dealing with the complexities of ethnicity since violence, conflict of interests etc can never be a solution in any society encountering ethnicity related situations.

Ethnic separatists ideologies which have a staunch following often becomes a menace to society and hardly has been successful if one looks at innumerable examples across the globe. Hardliners hardly find solutions. Negotiations with a sense of adaptation for the maintenance of equilibrium can resist the growth of such ideologies.

The first steps are to be taken by the people at the initial level while raising one's ethnic identity as per its adjustability with keeping in view its effect upon others. And such steps can be created in the least understandable minds through awareness of the necessity of peace. And it is only peace after which all other growth in a society can take place for which peace is always to be restored through processes like adaptation for one's survival.

Ethnic identity should be regarded as secondary within a nation since one's ethnicity is not a single criteria for livelihood for there are many other criteria to be deal with by an individual. It should be the ascribed identity rather than the ethnic identity as ethnic identity would seem to be always vague in any society especially when one resides in a multicultural society. Thereby, adaptation can curb the ethnic problem to at least an extent where people's minds are to be made aware of the notion of peace at the initial level as adaptation would lead to peace in a society. Ethnicity based studies must also look from the perspective of adaptation and how it can be a part in reducing ethnic related issues along with other perspectives as well.

(15) Name: K. M. Ziyuddin

Assistant Professor-cum-Assistant Director

ACSSEIP

Maulana Azad National Urdu University

Gachibowli, Hyderabad

ISS Membership: LMI-2714

Title: Rethinking the Life and Living of Muslim in Telangana State.

Abstract: In the recent past Muslims in India have again become the centrifugal of all debates and criticism. They have been an important object to all political and civil society groups to be used for political purposes except serving the community. The academic discourse around the life and living surroundings of Muslim as a community in India barely got central space. The sociological discourse on communities does not place Muslim as a community that has been integral and embedded to Indian social arrangements. The paper does not argue on the sociological negligence on communities in the past rather emphasises to rethink on the life of Muslims in India today as a community if not as a minority. The Prime Ministerial committee on the life of Muslims in India is one aspects of the problem. The academic untouchability towards vast social groups that share every bit of their socio-cultural history with the majority of the populations in India highlights the dearth of study to be taken up. The paper attempts to examine this aspect and relate with the life of Muslims in Telangana State. A state formed with mayhem and clashes for separate-hood and full of aspirations among its people including Muslims.

(16) Name: Dr Aishwarya Raina Sharma

Visiting Faculty

Amity University, Noida

ISS Membership:

Title: Ageing and the Aged: The Unaccepted Minority.

Abstract: ‘Ageing’ the process of growing old regardless of chronological age is a continuous process that begins at the conception and eventually ends at death. In these twilight years majority of aged face economic, social, psychological and health problems. Industrialization, urbanization, complexity of life and growing Individualism has changed the traditional concept of family. The old bonds of love and respect for each other are fast disappearing. This process has changed the status of old people in the family.

The problem of aged get more acute and their status more pitiable if they do not have any source of income nor do they own any property. This dependency stigma gets added to the travails of ageing and compounds their miseries. In other words and elderly not only suffer because they are old but also because they are financially dependent.

Indian population is heading towards “explosion of the aged” and elderly will constitute a major segment within the population of India. Ageism and dependency makes their own family and people disrespect and disregard the ones who at one point in time held the decision making position of the family. The change from a self-reliant individual to a dependent status is drastic, having dedicated a major portion of their lifetime in care giving, taking responsibility they are often without care and ignored when most needed.

(17) Name: Tasneem Zariief

ISS Membership:

Title: Ethnic Conflict between China and Tibet.

Abstract: The main conflict between the Chinese and the Tibetans stems from the argument of national identity. China claims that Tibet is an integral part of China whereas Tibetans assert that this Chinese claim is not supported by facts and that prior to the 1951 occupation, Tibet was a free nation. The Tibetans feel that with this Chinese invasion, their ethnic, cultural and religious identities are threatened as there's neither freedom of expression nor freedom to practice one's religion.

Being a minority, the Tibetans are disadvantaged in every aspect, be it in terms of education or employment. There are many Tibetans who have followed the Dalai Lama into exile and settled in various parts of India, but the Tibetans that are remaining in Tibet face various human rights abuse, become a victim of cultural genocide, and suffer imprisonment and tortures. Women undergo forced sterilization, abortion and infanticide. However, their plights go unheard in the international media due to China's rigid control over their media, the international press or visitors for that matter do not have easy access to Tibet.

The increasing number of Tibetans self immolating themselves as a form of protest speaks volumes about the level of desperation that makes them resort to such extreme measures.

While talking about ethnic minorities in China, one such minority were the "Tibetan Muslims" who rose out of an amalgamation of Kashmiri and Tibetan. They came into existence in the 12th century when Muslim traders from Kashmir entered Tibet and settled there later marrying the native women of Tibet. These women reverted to Islam and thus the Tibetan Muslim identity was attached to the coming generations. They lived a life of peace and unity with the (Buddhist) Tibetans but this was disrupted after the coming of communism along with the Chinese. So the majority of Tibetan Muslims opted to leave rather than stay under Chinese occupation. They then came to India and on the basis of their Kashmiri ancestry they were provided Indian citizenship.

It is every human's basic right to have freedom of expression and right to religion but the Tibetans are deprived of these basic rights. Be it the ones residing in or outside of Tibet, they should have a right to their motherland.

(18) Name: Mohd. Iqbal Mir

M. A. (Sociology)

Department of Sociology

Jamia Millia Islamia

ISS Membership:

Title: *Kashmiriyat* as an Initiative of Integration and Nationalism.

Abstract: The rise of Kashmiri nationalism in the early 20th century is best explained by an elite driven, people-building model advocated by Rogers Smith, a political scientist. The success of Kashmiriyat explains Kashmir's refusal to support Pakistani insurgents in the Second Indo-Pakistan War and the differential success of Muslim nationalism in Kashmir compared to Pakistan. Basically the idea of Kashmiriyat brings the heterogeneous people together to prosper and progress for betterment by leaps and bounds. Sheikh Abdullah, considered by many as the

father of Kashmiri nationalism, constructed a new constitutive story known as Kashmiriyat which redefined existing national identities that were previously delineated along religious and ethnic boundaries. Kashmir is still known for its culture which hardly require any parallel. So I will work on does it still persist or not?. Originally, the Kashmiri political movement was a response to religious, political, and economic oppression of the Muslim community. However, after Abdullah's meeting with Nehru – a clear example of a demonstration effect – the political movement was re-conceptualized to include Hindus and Sikhs. This demonstrates both that Abdullah was capable of asymmetrically institutionalizing a different concept of peoplehood and that he had considerable freedom to define the boundaries of this community.

My analysis will use the different ideologies of multi ethnic groups consisting of Islamic Ideology (Sunni and Shia Islam) Pandit Ideology, Sikhism Ideology and Dogra Ideology. I will also focus on the temporal variation of nationalism in the Kashmir Valley. My source would be on secondary basis where I will refer some books and articles such as Jagmohan's work , puri's Kashmiriyat etcThe Dogra rulers were descendents of Hindu Rajputs and spoke a separate language known as Dogri. The Pandits were Kashmiri Brahmins and were generally more educated than the rest of the population. The Vale had specific customs and styles of dress not seen in other parts of the state, including the pheran, a long Kashmiri gown, and the kangri, a earthen fire pot used to keep warm. The majority of the Muslims were Sunni but there was a small Sufi population that had created a number of popular shrines visited by both Muslims and Hindus. Almost all of the residents spoke Kashmiri. After annexation, Nehru gave Abdullah and the National Conference authority over the provisional government. Abdullah responded by immediately pushing for greater Kashmiri autonomy.

My conclusion would be all about how to preserve the Kashmiriyat by offering the cordial garland to the pandits who have left Kashmir at 90,s and ensure them the better future alongwith stability and solidarity. I will also emphasis on how the preserving and prolonged concept of kashmiriyat is possible through the collective efforts in order to maintain the equilibrium.

(19) Name: Dr Sheetal Tamakuwala

Assistant Professor, MSW Program
Department of Sociology, VNSGU, Surat
ISS Membership:

Title: Social Adjustment of Transgender: A Study of Surat City, India.

Abstract: Third Gender' is referred as Hijra in Indian society i.e. eunuch or transgender. They consist of hermaphrodites and women, which are unable to lead usual life, unable for marriage and producing children. Most of them are close to men but they prefer to be recognized as female then masculine due to their inclination to lead a life of women. In India transgender are marginalized group and are commonly associated with dancing, prostitution and begging. The

present study looks at five dimensions of transgender, psychological, social, political, religious, and their individual adjustment. This research paper looks at social adjustment of transgender of India, Surat city and how they survive in this society. Based on fieldwork conducted in Surat city the main factors influencing the transgender are age, education, family structure and members of the family. One of the main features of the lives of many transgender is membership in a transgender community. The study explores the positive and negative attitude of society towards this particular community and social adjustment made by this particular community in the district of Surat, Gujarat. A sample of 120 respondents is taken equally (40 from each) three randomly selected localities called Mahallas. Questionnaire was prepared in the light of research objectives for data collection.

The objectives of the study are as follows:

- To elaborate psychological, physical, and social differences of transgender.
- To challenges faced by transgender in acquiring education of transgender.
- To explore the religious life of transgender.
- To study the political life of transgender.

(20) Name: Dr Shalini Singh

Freelance Researcher

Ex - Institution affiliated: Research Officer (Non Medical), HRRC (ICMR), Dept of Ob-Gyn, King George Medical University, Lucknow

ISS Membership: LMI-3561

Title: Rhetoric or Reality: India's Muslim-Population Rise.

Abstract: Western demographers argued that cultural and religious factors caused high fertility in the developing world even in India the common perception is that Muslims tended to have higher fertility rates than those in other religious groups. Sharper controversy had erupted in India on release of Census 2001 data on religion. Due to intense debates on the differentials in population growth by religion in reference to Census 2001 that the Union government established a committee to find out the “social, economic and educational status of the Muslims”; it published a report known as the Sachar report, which has dispelled misunderstandings about Muslim population growth. Now, over a decade Census 2011, District level House Survey (DLHS-3) and National Family Health Survey (NFHS-3) published. This paper tries to analyse into the specific highlights of the 2011 Census, NFHS 3 & DLHS3 that

Muslims tended to have higher fertility rates is rhetoric or reality. Result shows that the fertility rate is falling faster in Muslims than in Hindus. Data from the last three National Family Health Surveys (NFHS) shows that the gap between Muslim and Hindu fertility rates is narrowing — the difference came down from 1.1 in NFHS 1 (1992-93) to 0.4 in NFHS 3 (2005-06). Sex ratio among Muslims as per Census 2011 was 951— better than the 939 among Hindus. Results indicate that awareness about contraception among Muslim have increased with access to education and better economic opportunities. Therefore it can be concluded that religious affiliation has very little to do with the size of family. The common perception that Islam does not allow family planning is only rhetoric. Muslims in India are the minority group; hence their attitude towards limiting the family size is often guided by the political considerations and the predominant role of men in reproductive decision-making.

(21) Name: Kuntala Dowarah

Research Scholar

Department of Sociology

Tezpur University, Assam

ISS Membership:

Title: Quest for Identity: Ethnic Consciousness of the Lisu (Yobin) Community of Arunachal Pradesh.

Abstract: Identity politics since the colonial days in India have served to create the basis of exclusion of groups, resulting in the formation of binary terms as like the tribal- non tribals, majority- minority, locals- outsiders and so on. This has further encouraged ethnic consciousness culminating rifts and fissures in among different ethnic groups. Ethnic consciousness can be seen in the form of identity assertion of different ethnic groups. One such community is the Lisu Community of Arunachal Pradesh, who were deprived of their scheduled tribe status for three decades, despite the fact that the Gazateer of the Government of India recognizes them as Scheduled Tribe. It would be interesting to know why they were deprived of such status, which the paper will deal with. Therefore, the paper attempts to evaluate the different ways and means through which the Lisu tribe have asserted their identity and regained their status in 2015. It will also look into the role of the state and the apex bodies played in mitigating the issue in the formation of Lisu tribe identity.

(22) Name: Gayatri Borah

Research Scholar (JRF)

Department of Sociology

Tezpur University, Assam

ISS Membership: LMI-4205

Title: Ethnic Identity and Gender Representation With Reference to Northeast India.

Abstract: One's ethnic identity is one of the sought after description where every person is interested to know how one person is different from the other. Every ethnic group tries to maintain and carry forward their legacy and tradition in their own unique ways. Some groups have undergone drastic changes due to influence of various forces basically religious or cultural influence as a result of which they had to give away their traditional patterns of life. In this context, the Sonowal Kachari tribe (a plain tribe of Assam) may be described as a case in point. It came under the influence of the mainstream Assamese society and had done away with most of the traditional tribal practices of the tribe as a result of which its larger identity is at stake. So in order to keep its identity alive, people are now becoming aware of it and trying to revive its customs and traditions. In this regard gender representation plays an important role as they acts as the most prominent and active agents to do so. This paper is an attempt to understand the dynamics of how gender plays an important role in keeping into account the question of identity and also to understand its relevance at the larger contextual level.

(23) Name: Amiya Kumar Das

Assistant Professor

Department of Sociology

Tezpur University, Assam

ISS Membership: LMI-2715

Title: Ethnicisation of Electoral Politics in Northeast India.

Abstract: Regular elections ensure sustenance of a vibrant democracy. Election study in India has become a fascinating area of inquiry. But any endeavour to study and understand the politics, choice and the dynamics of electoral process in contemporary India is a challenging task. The regular elections to various Parliamentary, Assembly and Panchayati Raj bodies have become part and parcel of the people's lives though they usually come only once in five years' time. They give us insight into different aspects of the political and social stances as well as consciousness of the voters about contemporary socio-economic issues. The study becomes more fascinating in multicultural and multi-ethnic scenarios such as north-eastern India.

In a country of India's size, diversity is reflected in terms of ethnicity, religion, culture, caste and so forth. The political behaviour which is reflected in the electoral results undoubtedly affects the entire population and also highlights other political issues confronted by the contemporary society. Under such circumstances, the political activities of the voters and of the political parties assume specific significance given the prevailing complex nature of politics. These issues are particularly important in a state like Assam which is home to diverse ethnic communities. The question of the identity of different ethnic communities is linked with fear of submergence within dominant society. Many ethnic and linguistic-religious groups have diverse demands of

autonomy, self-governance, and development and so on. As immigration, encroachment and displacement are vibrant issues in Assam, the agendas of the political parties and behaviour of the voters reflect their attitudes towards such problems. Hence a close examination of the electoral processes helps examine the diverse political orientations of different communities.

The paper tries to link the dynamics of the electoral politics to the social structure of the area where there exists a sizeable number of migrant communities, with varied historical and ethnic background. In Assam, electioneering is crucial as in the charged environment of presence of so called 'illegal-immigrants' the electoral participation among the latter becomes a form of ratification of citizenship. This paper also tries to understand the ethnicisation of electoral politics in the region.

(24) Name: Isha Ray

M. A. (Sociology)

Department of Sociology

Jamia Millia Islamia

ISS Membership:

Title: Displacement and Identity: A Case Study of Chittaranjan Park.

Abstract: Migration, as a phenomena in the social sciences has always been one of great relevance and importance. Broadly, it can be defined as the movement of people from one place to another with intentions of settling permanently or temporarily in the new area. The 'push' and 'pull' factors causing migration have been discussed extensively and it may be broadly categorised into cultural factors, such as the need to move into communities with greater ethnic affinities economic factors such as work opportunities or political factors such as the need to seek refuge among people with similar community identity after a war or a riot. India, as a country is exemplary of cultural heterogeneity and plurality, and migration plays a pivotal role in it being so. Displacement, as a consequence of migration, and the role it plays in identity formation, will be central to the argument in this paper.

In this paper, I will be exploring migration in the context of the capital, Delhi. I attempt to explore the grounds for the formation of ethnic identities and consequently the reason for ethnic affinities. Further, I intend to understand how markers of emulation of markers of identity serve to provide an imperative for economic opportunities and simply alters one's everyday life.

A case study of the south-Delhi resettlement colony, Chittaranjan Park, will be explored as an evidence of ethnic migration to Delhi. *Chittaranjan Park* or East Pakistan Displaced Peoples' colony was specifically created by the government to provide refuge to the Bengali migrants from East Pakistan (now Bangladesh), after the partition of 1947. The idea of a community identity among the residents of Chittaranjan Park pertains to the idea of a having a shared history, language and cultural identity. The acculturation of the migrants to Delhi, post partition

and the consequent establishment of an identity of the community in Delhi speaks volumes about issues of identity and ownership faced both by the migrants and the 'indigenous' inhabitants of Delhi.

It is this articulation of ethnic identity in the urban ethno-conclave of Chittaranjan Park that I seek to find out by employing Secondary Data Analysis and Content Analysis as a methodology.

(25) Name: Dr Rajni Bala

Head, Department of Sociology

BUC College, Batala

ISS Membership: LM1 3396

Title: Mary Roy and Equal Property Rights for Syrian Christian Women: a Case of Kerala State.

Abstract: Discrimination against women in the matter of inheritance has been an issue because of the continuance of the religion based personal laws despite the guarantee of equal status under Article 14 of the Constitution. The Indian Constitution while guaranteeing right to equality deliberately ignored and safely pushed it to the Directive Principles under Art 44, and has not dealt the problem of separate personal laws and the unequal status of women under different personal laws thereby ignoring women especially in the matter of property rights

In Kerala Christian women enjoyed a disadvantaged position as far as their property rights were concerned. Denying equal rights to women continue among almost all sections of the Christian community. Originally, these rights were conferred on them through customs among the different denominations of the community varied from region to region. In spite of these unfortunate situations, Christian woman sacrifices every right giving priority to the emotional attachment to the natal family. It was in 1984 that Mary Roy filed a writ petition before the Supreme Court of India in which she challenged the Travancore Succession Act, which declared that when a man died intestate (i.e., without leaving a will) his widow would receive a mere life - estate in one - third of his estate, and the daughter shall receive a quarter of the share of a son or Rs. 5,000 whichever is less, which is a sheer violence of her Constitutional right to equality under Article 14 and 15 of the Constitution. The Opponents' argument was that all the women in Christian families used to receive a handsome amount as dowry which was equal to the sons' share. But the total prohibition of dowry in the 1980s had weakened the women's position.

The present paper throws a light on the position of women among Syrian Christians of Kerala as far as property rights are concerned. It gives detailed analysis of Mary Roy's case against the state of Kerala. Roy won a historic struggle only to ensure the right of equality for all the women of her community. The paper also discusses the reactions of the members of the society in this regard before and after this case.

(26) Name: Safoora Zargar

M. A. (Sociology)

Department of Sociology
Jamia Millia Islamia
ISS Membership:

Title: Judicial Pretexts for the Protection of Minorities in India.

Abstract: *“Functioning of the State in an impartial manner is an acid test of it being a just State.”*

As a philosophical tradition, Liberalism has always valued the rights of the individual, irrespective of them being in minority or majority. A liberal-democratic state takes the onus of ensuring protection of cultural diversity and existing as a just multicultural society.

What does this ‘protection’ include and what does it ‘exclude’? This is one important question I seek to answer in the pursuit of this paper.

Multicultural theorists have reiterated the fact that not just ‘tolerance’ but ‘accommodation’ is the need of the hour and hence this gives a new dimension to the ‘liberal tradition’ How does the liberal tradition do justice to the Minorities without tilting the scales of liberty, equality and justice too much towards neither- the Minority and the Majority. The Indian scenario here is a case in point. The Indian Constitution has granted ‘adequate’ measures to protect minorities, but do these measures go beyond ‘tolerance’ and towards ‘accommodation’ or not, is the most important question. In the light of this question, the judiciary has been time and again termed as the ‘upholder’ and ‘defender’ of the rights of Minorities.

This paper seeks to explore the role of the judiciary in the pretexts of attaining multiculturalism in India. I do this by taking 2 landmark cases one of St. Stephens College, DU and the other of M.A.O College and the AMU movement along with it. Both these cases are unique yet connected and paint a picture of contrast in the attitudes of the Indian Judiciary. The techniques or methods that I seek to employ are of content analysis, observation and literature review. Because it is between the lines of the judicial ‘observations’ that we must look for inferring the true nature of ‘protection’ of minorities in the Indian State.

(27) Name: Raihana Azmeera Sultana

Research Scholar
Department of Sociology
Jamia Millia Islamia
ISS Membership:

Title: Identity in the Making of Politics in India: A Case from Assam.

Abstract: Identity does not have an entity of its own. It takes the form in which they are situated. There cannot be a clear cut definition of belonging to a definite identity. Where one is placed acquires that identity. If a person represents a religious community then its religious identity becomes distinct. Similarly, when someone represents its gender, caste, region, ethnicity

consequently their gendered identity, caste identity, regional identity, ethnic identity becomes prominent. At the same time they can hold several identities and it does not have a clear cut division that they fall only in one larger identity (such as religious or ethnic).

Though no specific attribute is invariably associated with all ethnic categories, there must be some distinguishing cultural feature that clearly separates one group of people from another, whether that feature or features be language, territory, religion, colour, diet, dress or any of them. Competition within the competing elite for leadership, economic benefits often results in the struggle in the political field. The elites enter into politics and use the symbol of its group and try to gain political power. The argument made by Brass that 'political elites choose the cultural symbols upon which they wish to base their claims for group rights, that they make a determination as to which symbol is decisive' will be applied to understand the political scenario of contemporary Assam and how the influential Assam movement which was once able to hold the people of Assam on the basis of its shared culture have impacted the life of its people and what are the outcomes of the movement. While doing the same Goriyas will be taken as a case to analyse the political formulations and reformulations.

Assam which has a history of shared past with several groups, have assimilated and given Assam's unique culture is always under threat. The contemporary situation in Assam has witnessed attacks from insurgent groups, demands from several ethnic groups for separation and above all migration issues which has become a political issue now. However it has not been able to become a melting pot. The paper will thus try to bring some cases from the field to analyse how culture at one time can bind the whole community and how on the other hand can give a feeling of dissociation when politics takes its turn.