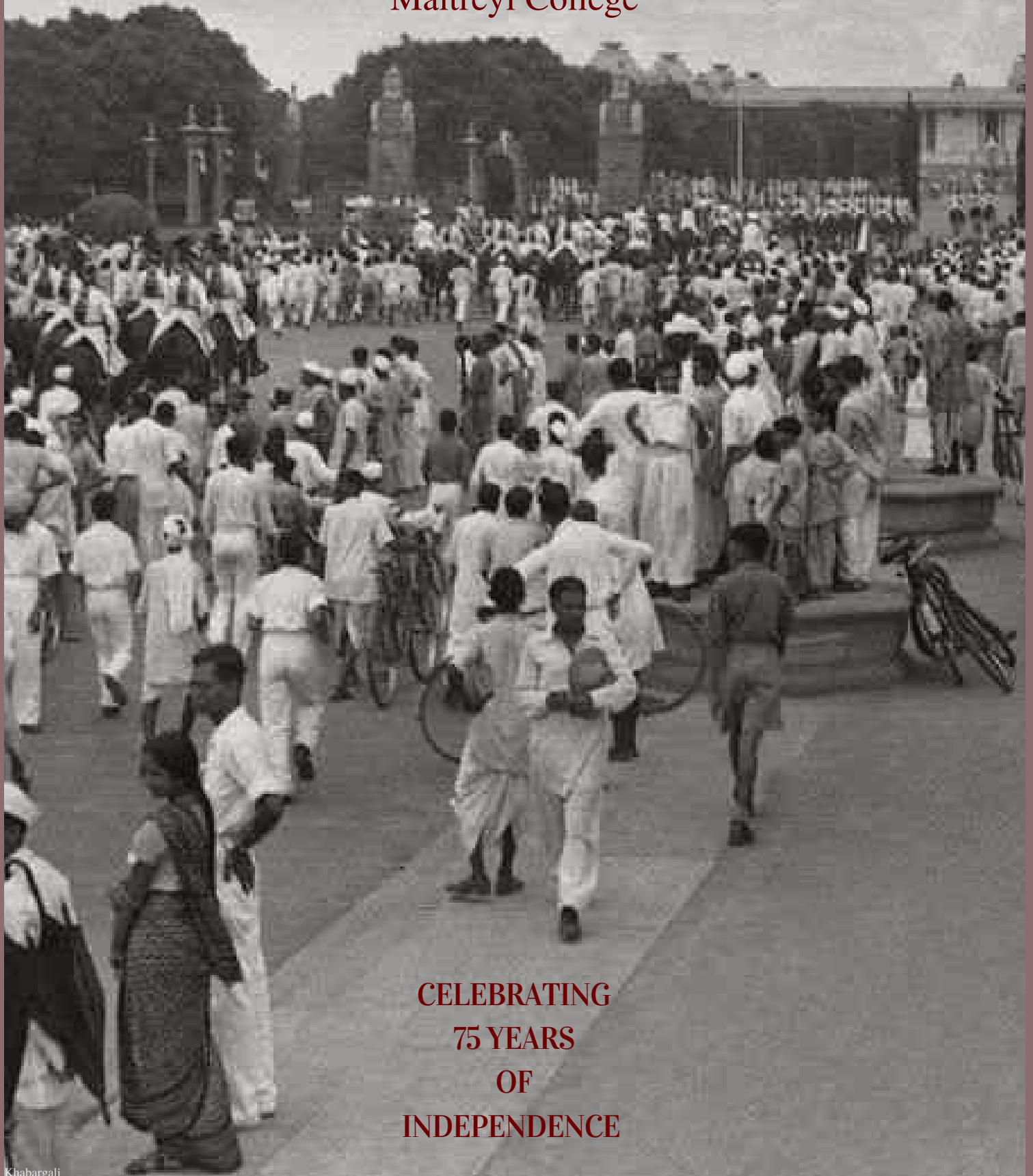


SOCIOLOGUE

आओ बात करें

Department of Sociology

Maitreyi College



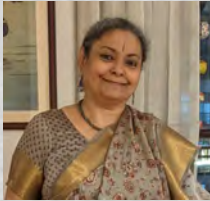
CELEBRATING
75 YEARS
OF
INDEPENDENCE

About us

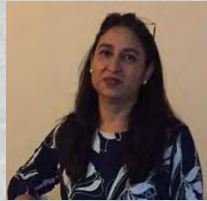


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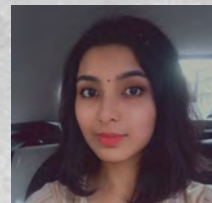
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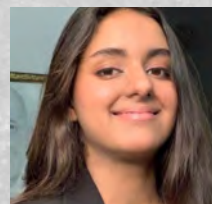
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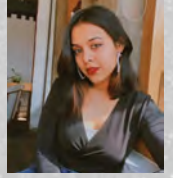
Greetings,

As we enter the 75th year of India's independence, we at the Department of Sociology have decided to explore the theme "Azadi Ka Amrit Mahotsav" with our annual e-Magazine *Sociologue: Aao Baat kare*. In sync with our aim to critically engage with different aspects of our social world and make sense of them through a sociological lens, in this issue, we intend to unravel the myriad meanings of freedom in our everyday lives. To do so, we began with a series of events to interrogate conventional or hegemonic ideas, perceptions, and perspectives that lead to what we term as colonisation of consciousness or mind. It is the idea that conventional or hegemonic understandings are not neutral reflections of the objective reality of everyday life; rather it is the epistemic perspective of values, norms, hierarchies and gendered relations not only of the colonial authority and power but also of the traditional social system. Individual's participation in and internalisation of mainstream culture and knowledge is regardless of her/his identity which colonises perspectives and everyday reality promoting sensibilities and interests of traditional powers.

To achieve freedom from the colonisation of the mind, it is imperative that we as individuals become aware and then recognize the forces that shape their lives, thereby acting upon them. In other words, we strive towards 'Decolonization of consciousness'. It extends beyond the legacy of the impact of colonialism on the individual mind and collectivities to the rediscovery and reclamation of indigenous and ancestral values and tradition. We see that there is a constant struggle between the rights granted by and the values propagated by the constitution and the traditional values in which an individual is embedded and socialised. Awareness and recognition of this and the times, spaces and epistemic systems that we are a product of, are the first few steps towards the decolonization of consciousness in terms of the mind, body and soul to achieve not only freedom but also equality.

Freedom and equality are the two pillars of human liberation from structural domination in all its avatars. Freedom to analyse, reflect and rethink the social construction of reality is a pivotal way to achieve equality and social justice. When we talk about true and meaningful change, it has to begin with a free mind that can revisit various socio-cultural norms, values, morals and institutions thereby setting us on the right path. Experiences of daily interaction of an individual with reality are the backscatter for freedom and equality in society. It is these experiences that we have tried to talk about in this issue and create a space for dialogue. So what are we waiting for - *aao baat karein!*

Editor's Note



Ananya Upadhyay

Third year, Department of Sociology, Maitreyi College

What comes to your mind, dear reader, when you hear the term “Freedom” or “आज़ादी”? Freedom means different things to different people, to some, it may be free thought, while to some it is the ability to make choices for themselves, to some, it is that tricolour flavoured *ice gola*, and to some, perhaps a picture of their great *Khala* who took part in the great Independence struggle. Emile Durkheim, one of the founding fathers of Sociology, viewed freedom as a collective ideal of moral individualism, implicit in which is a world order based on the principles of equality and social justice and a value system which gives importance to individual rights and freedom. So after 75 years of Independence where do we stand vis-a-vis these values of equality, social justice, individual rights and freedom? Keeping these questions in mind, we must reflect whether we as a country have or have not obtained true independence and if so, is it the same as how we envisioned it? A sociological approach to understanding freedom is therefore necessary as it expands our capacity to pick through reasoning, the best-suited meaning of the same.

In this issue, we engage with the theme “Azadi Ka Amrit Mahotsav”, an initiative of the Government of India to celebrate and commemorate 75 years of independence and its people. We come together to celebrate regional narratives, neighborhoods, artists, workers as well as scholars.

For the past six months, our department has actively organized events around the theme “75 Years of Independence”. From film screenings that provoked critical engagement with ideas of patriotism and dissent to webinars we have done it all. Under the series titled “75 Years Of Independence: Women During the Freedom Struggle And After”, we had webinars on Shifts in Women's Movements since Independence; Adivasi Women's Resistance and Resilience in Central India; Dalit Art as a Site of Protest and Resistance. Apart from this we saw feature films like “Mulk” and “Dr. Babasaheb Ambedkar” which initiated conversations on multiple meanings that can be attached to the concept of Independence and how one must engage with it and interpret it without prejudice. We also organized our annual interdisciplinary fest “Imagine” on the theme ‘Decolonizing Consciousness’. We called for student participation in events such as photographs, haiku poetry, digital artwork, etc, all revolving around our central theme of Independence. We proudly showcase, in this issue, the winning entries of the same.

This issue of Sociologue takes you through many doors which house some of the most spellbinding narrative, through which we attempt to understand the meaning of Independence/freedom.

Let us consider that this issue is a train ticket to different locations of India through various narratives of the Nanis of East Pakistan, chronicles of chai in the port of Bombay and then we circle back to the multicultural galis of Chandni Chowk in Delhi. This isn't where we come to a final pitstop, though. There is much more that we plan to uncover through this journey.

Khala - Aunt
Ice Gola - Flavoured ice lolly
Nani - Grandmother
Chai - Tea
Galīs - Streets

तो रुकावट किस बात की ? चलिए , आज़ादी को एक अद्भुत नज़रिये से देखते हैं और उस पर बात करते हैं।

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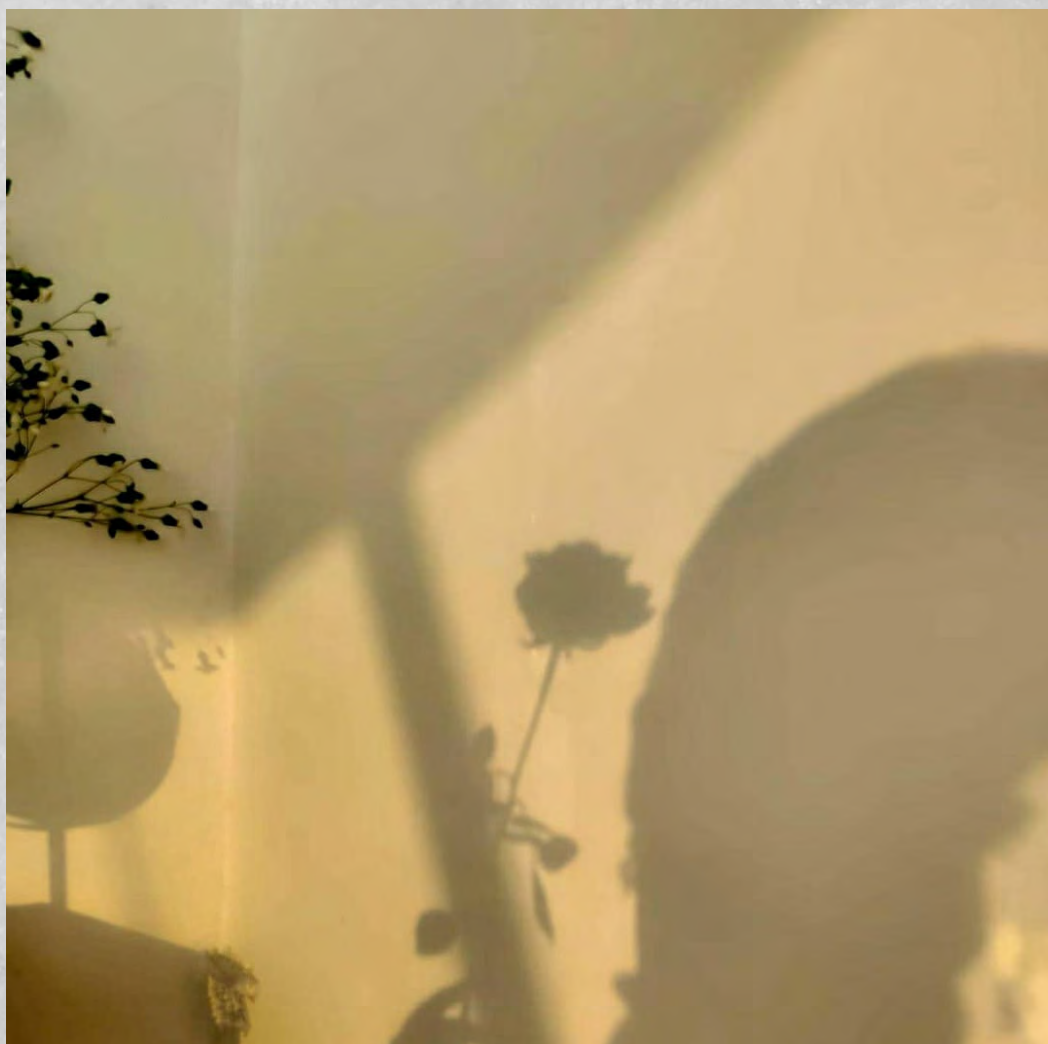
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JULY 2021 - APRIL 2022

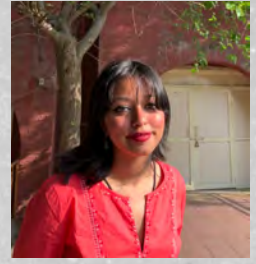
- 30 July 2021- Film Screening and Discussion on '*Mulk*'
- 18 August 2021- Talk on '*Women in India's Freedom Struggle*' by Dr. Gargi Chakravartty
- 25 August 2021- Department Elections
- 15 September 2021- Talk on '*Shifts in Women's Movements since Independence*' by Dr. Sadhna Arya
- 9 October 2021- Launch of Aashayein- *Joy of little things* (Social Media Initiative of the Department of Sociology under Project Happiness)
- 25 October 2021- Talk on '*Women in Performance*' by Dr. Lata Singh
- 10 November 2021- Film Screening and Discussion on '*Dr. Babasaheb Ambedkar*'
- 22 November 2021- Department Orientation for First Years
- 12 January 2022- Department Freshers for First Years
- 20 January 2022- Talk on '*Telling untold stories: Adivasi Women's Resistance and Resilience in Central India (1990-present)*' by Ms. Sharanya
- 9 February 2022- Talk on '*Dalit Women Heroes and National Struggle*' by Prof. Badri Narayan Tiwari
- 9 March 2022- Talk on '*Being a Woman: Women with Disabilities*' by Ms. Radhika Alkazi and Ms. Kavya Mukhija
- 23-24 March 2022- Annual Academic Meet, 'Imagine'
- 21-23 April 2022- 3 Day National Conference on '*Integrated Approach to Mental Health and Well Being in the Universities: Perspectives, Methodologies and Practices*'

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Photograph : Apurva Pandey

Indian Renaissance: The Distinction between Credit and Celebration



Devanshi Mehta

Second Year, Department of Sociology, Maitreyi College

चाहे जितनी तरह से कही जाये, और जितनी बार, आज़ादी की कहानी से कुछ छूट ही जाता है

If renaissance means bringing people from darkness to light, then the DBA (Dalit, Bahujan, and Adivasi) folks were the ones to usher in the renaissance of India. People from these communities fought many battles and wars against the oppressive colonial rule, while simultaneously fighting local and regional forms of marginalization which were engendered by Brahmins and the upper caste groups. They aspired for freedom and independence from oppressive structures that were established by the powerful authorities, be it the colonists or the Brahmins and the upper castes. In the truest sense possible, they prepared the ground for the struggle that ultimately led to independence.

However, due to historiographic invisibility, a few names have been lost over the years. Owing to the multiple gaps in documentation in history as well as in contemporary times their journeys and sacrifices are seldom acknowledged. Historically denied equality in socio-political and economic spheres, they valiantly fought against the British as well as the local forms of colonialism by privileged groups.

Our society needs to do more than merely recognise the plight of Dalits. They are beyond victims, they are and have always been full human beings with eclectic personhood. Be it Jhalkaribai, a Dalit warrior from the Kori caste, who played a pivotal role in what is known as the first war of Independence our very own Revolt of 1857 against the colonial government; be it Immanuel Sekaran who participated in the Quit India movement at the age of 18 and joined the Army as a havildar major in 1945, before returning to his home district of Ramanathapuram as a youth Congress leader; or be it Rani Gaidinliu, who successfully mobilised people from the Zeliangrong tribe to resist paying taxes to the colonial regime; people from lower and oppressed castes played equal or even more crucial roles to challenge the British hegemony.

Successful or unsuccessful in their endeavors, these unrecognized fighters led these people to emerge from imperial subordination by refusing to aid the British in any manner and helped them evade the British forces from one village to another, across the states of colonial India.

Even though the community makes up a sixth of India's population, still their presence continues to be virtually non-existent, there are essentially no Dalit names in our boardrooms, sports fields, news channels, newspaper by-lines, or cinemas. How many of us growing up actually knew about the above mentioned DBA folks, and people apart from those few names constantly glorified and fixated in the history lessons?

On the one hand, we have billions of eyeballs everyday looking at the 'Father of the Nation' on currency notes, memorials, roads and what not dedicated to several other 'Savarna' figures, and on the other, absolutely no consideration to account for the lores of the brave DBA folks who have still managed to survive the ravages of time.

It has become so commonplace to respect and acknowledge the contributions of only the more 'known' figures, on days that our calendar marks as significant towards the freedom struggle as well as in general conversation that begins all the way back from what's taught to us in schools. If we want to truly acknowledge our independence and everything that went behind it, it is crucial to determine who we celebrate and whether or not they are given due credit, it is that very distinction between credit and celebration that needs to be addressed.

Owing to layers and layers of intersectionality, we need to understand that their day to day struggles were beyond fathoming in an atmosphere that was highly discriminatory and hostile in heart wrenching ways. Despite belonging to marginalized groups, they managed to take a stance against the most powerful authorities. Now more than ever, the caste discrimination is plain to see in society and the glorification of these figures is necessary. Their contributions to India becoming a free nation, need due credit because Independent India is as much theirs as anybody else's.

Such histories and individual biographies tend to leave a mark for years and centuries, as witnesses of a time when people, despite their structural subordination, rose up against the repressive and brutal forces of authority. Not only do the contemporary lower caste groups and indigenous people value, honor and look up to these figures as role models, but even the privileged sections of the society can garner inspiration from those who refused to bow down to anti-democratic and dictatorial troops. Their intervention into the historically driven process of emancipation not only promised freedom from social degradation, caste violence, and patriarchal bondage but also the freedom that this sovereign state enjoys today. Their struggles as well as their moments of unconditional bravery ought to be included in our discourses, in academia and media, and in our collective memories. Only then can our present-day independent India truly stand up for the rights of the marginalized people of its society.

From Margin to Centre: Chandra Prabha Saikani and her Contribution to the Causes of Women



Sanghita Hazarika

Third Year, Department of Sociology, Maitreyi College

Women's muted, marginalized and invisible position remains a given fact in the mainstream discourses. History, specifically literary history holds a mirror to this reality of life. Critical inquiry into the sources of silencing women's voices leads to the dichotomized socially constructed notion of the public/private domains. History records the public events and lives of great men to the exclusion of the private sphere of home and family. In this regard, Bharati Ray in her influential work *From the Seams of History: Essays on Indian Women* observes: "Women have long been pushed to the seams of history. The marginalization of women both in mainstream history and society has been a political act". Women thus, have been deprived of a semantic space not only in exploring their selfhood in history but in constructing and interpreting the world within their own epistemological horizon.

In the wake of the British rule in Assam in the Nineteenth century after the end of the Treaty of Yandaboo, there occasioned a gradual change in the socio-cultural, political and religious thinking of the people. The transition that followed was conflictual as there were two groups of influential natives: the progressive group who came under the influence of Western ideology and the other traditional group who voiced for the traditional way of life. The notions of nationalism, freedom, progress, liberty, individuality, subjectivity and such other concepts introduced through Western education and colonial modernity have had tremendous impact on many aspects of human relations. It created a new understanding of gender relations and the status of women. Women's issues were seriously advocated for the first time. The freedom struggle ushered in a paradigmatic shift in the lives of women. The traditional notions of women as passive and subservient to patriarchal control and guidance underwent dramatic change and such changes provided them with an unprecedented access to the outside world. It signified a new era for women as they crossed the threshold of the private sphere of home to the public sphere of men. With the Nationalist movement gaining momentum, women too got their visibility in the social arena. Women's massive and spontaneous participation in the freedom struggle under the leadership of Mahatma Gandhi broke the shackles of traditional orthodoxy.

Chandraprabha Saikiani, a very prominent figure in the history of the Assamese women's movement emerged at this time. Saikiani's daring activism and writings have had a liberating impact on women at a time when men were dominating the scene. She was far ahead of her time in her thoughts and actions. Saikiani became a harbinger of change in her surroundings and immediate society. She, in a sense, symbolized the liberation of Assamese women. Saikiani's mission was to assist women to become aware of their potential and power. Aparna Mahanta in her book, *Journey of Assamese Women: 1836-1937*, rightly summarizes Saikiani's contribution to women's liberation during the colonial period. She observes:

Her life is representative of the struggle of Assamese women in the early part of the twentieth century for education, political rights, the right to establish oneself as an independent social entity, and to fight against social injustice and discrimination. However, instead of fighting her battles on an individual level, though she did not cease to do that also, Saikiani chose to rather merge her personal struggle with that of the Assamese women.

Her personal life had become an experiential ground for her to prove her boldness and fighting spirit. While in Tezpur, she met Dandinath Kalita, a prolific writer of the times. Both of them fell in love and had an informal marriage. But the society was too conservative during those days to accept their inter-caste match. Kalita did not dare to challenge the age-old caste system to take Saikiani as his wife or as the mother of his yet unborn child and married a girl in tune with the wishes of his family. But Saikiani faced the situation boldly and went ahead to be the unwed mother of a son. She never lost heart and played the role of a single mother to perfection. She not only brought up her only son Atul Saikia with all maternal care single-handedly but also imbibed in him noble qualities of head and heart (Barua, 2010).

Saikiani contributed immensely to women's education and she always voiced for them. She personally had gone through a lot of hardships to get her education along with her sister. She even set up a school for girls in her village as she could understand that the girls of her village would otherwise be deprived of acquiring knowledge. She thus opened new vistas before them. She protested against the missionary authorities of the Nagaon Mission School for their religious discriminatory attitude towards the Hindu girls. She had always raised her voice against injustice. She took up the profession of a teacher for quite some time where she tried to educate the girls.

When Gandhian ideology started influencing women and prompted them to take part in different programs, Saikiani and a few other educated women of Assam made everyone realize that it was only through education that women could come out of their subservient status in the society. They made women's education the main topic of discussion in the meetings of Assam Mahila Samiti and most of the resolutions taken in those meetings were related to the improvement of the facilities for women's education. She connected education to women's freedom which included the freedom to move about outside the house which was totally denied to women of those days. She threw light on the liberating power of knowledge.

Saikiani was a great litterateur as well. Her progressive bent of mind got nicely depicted in her numerous articles, short stories, and poems that were published in various journals like Banhi, Ghar Jeuti, Awahan, and so on. Saikiani's life and writing represent a narrative of gender that addressed the issues of women's marginalization during the colonial period. She played a crucial role in bringing awareness to society as well as to women about their status and how they could be instrumental in bringing about a change. As a result of her untiring effort, women became aware of their identity which rendered them visible. They came forward to even question the gender discrimination that existed in society. Thus Saikiani's narrativization of gender marks the Assamese women's movement from marginality to center during the colonial period. Her own struggle in life to acquire as well as spread education was one such instance where she made society aware of the need of the hour. She was acutely aware of the hierarchization of society based on gender and vehemently protested against it. Women's resistance to their secondary status during the 1925 session of the Assam Sahitya Sabha under her leadership amply proves this. In the 1925 Nagaon session of Assam Sahitya Sabha, Saikiani was made to sit in the Dias along with the men of her times. But the women were made to sit behind bamboo barricades so that nobody could see them. Seeing this discrimination, Saikia challenged the men folk,

আমি কেনেকৈ সামাজিক পৰিৱৰ্তনৰ বাবে সাহিত্য সৃষ্টি কৰাৰ আশা কৰিব পাৰোঁ য'ত আমি আমাৰ দেশৰ জনসংখ্যাৰ আধা অংশ পৰ্দাৰ আঁৰত লুকুৱাই ৰাখিম?" "আমি কেনেকৈ সামাজিক পৰিৱৰ্তনৰ বাবে সাহিত্য সৃষ্টি কৰাৰ আশা কৰিব পাৰোঁ য'ত আমি আমাৰ দেশৰ জনসংখ্যাৰ আধা অংশ পৰ্দাৰ আঁৰত লুকুৱাই ৰাখিম? (How could we expect to create literature for social change where we keep half of the population of our nation hidden behind curtains?) [Das, 1998:8]

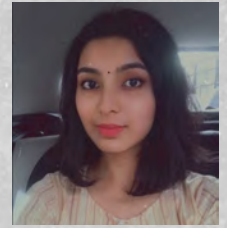
Then she exhorted the women,

আপোনাৰ আত্মসন্মানই আপোনাক নিজকে এনেদৰে পিঞ্জৰাবদ্ধ কৰি ৰাখিবলৈ লজ্জিত অনুভৱ কৰাই নিদিয়ে নেকি? সিংহীৰ দৰে বাধা ভাঙি আপুনি কিয় ওলাই নাহে? (Doesn't your self-respect make you feel ashamed of keeping yourself caged like this? Why don't you come out by breaking the barriers like lionesses?) [Das, 1998:9]

At this the women, breaking the bamboo barriers, marched forward and everyone present there applauded at this unprecedented act of courage.

She was a relentless crusader against all sorts of malaise that were prevalent in the society. She encouraged women not only to acquire knowledge but also to resist the hegemonic dominance of any kinds, as well as to actively participate in causes for the motherland. The spate of energy which she generated could make several women step out of their homes and to plunge into the struggle for freedom. She provided a new direction to women's activism by giving stress on the organizational aspect of any programme. She paved the way for her future on which women in the post independent period could walk on.

The Story of Indianising Tea and Beyond



Vanshika Jha
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“Aaiye, ek cup chai hojaye!”

In today's world, these lines echo in every Indian corridor. It is impossible to be an Indian and not see someone drinking tea everyday, impossible to not pass a tea stall while wandering the streets of the country and somewhat disrespectful, if not impossible, to not offer guests a cup of tea. In fact, it is our national drink! However, it has not been in the country for as long as common sense leads one to think.

Three hundred years ago, China was the only producer of tea. With the development of the Bombay port, the English East India Company (EIC) was scrambling to venture into the business of tea. Even though they were able to secure commercial ties with China, the Anglo-Dutch War depleted their silver assets so drastically that they could not afford the amounts demanded by China in exchange for tea. The EIC then imposed opium cultivation in India and smuggled the produce in exchange for tea. Unfortunately, the obtained tea saplings/seeds were not very profitable and the financial gain failed to meet the expectations of the Britishers. This led to the execution of The Great British Tea Heist in 1848 wherein Robert Fortune, a Scottish horticulturist, along with his servant, Wang, was sent to China in disguise. They returned with glass bottles filled with 13,000 plant saplings and 10,000 seeds. These stolen seeds marked the beginning of the now flourishing tea industry of India.

Tea, in the Indian markets, didn't become popular as fast as one would expect; there were several detours before it hit the Indian streets. The domestic markets took a central place only after the international prices dropped in 1929, owing to the Great Depression. EIC had formulated well thought-out plans of action to promote tea in India: distributing free cups of tea at railway stations, advertising tea as a healthy beverage and whatnot. However, what really struck the audience was the advertisement of tea as a 'modern and progressive' women's choice and the heavily carried out demonstrations of the 'fascinating' brewing method of tea.

Never had they imagined the overly demonstrated brewing method was not 'right'.

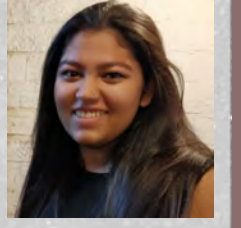
Yes, you read it right! One of the main elements of an intensively mapped-out plan was outwitted by Indians— the demonstrated brewing method was labeled 'wrong' and fizzled out as the recipe of the upper class 'champagne of teas'. On the other hand, by adding various spices and changing the portions of milk, the Indians created a recipe which is now awed upon by the entire world. This tea recipe is a product of the independent minds of colonial India. It beautifully expresses how conquering one's territory cannot subjugate one's mind and how every outcome of these free minds cannot be stifled. Additionally, the deviation from the British brewing method and the creation and adoption of the Indian recipe of tea is an expression of breakage from the colonial mental cage, acceptance of the thriving Indian creativity and unsaid rejection and resistance to the influences of colonial rule.

It is interesting to note that the British were having a hard time commercializing tea before an Indian tea-stall owner from Howrah Bridge concocted a different brewing method. Soon came to be known as the Indian method, with this method; tea took over the Indian households rapidly. In fact, within a short period of time, tea became so popular among Indians that it went on to become the national beverage of India! This leads one to think that one of the reasons for tea being integral and pervasive to Indian culture is its relationship with colonial India—how it represents a choice of Indianness over the overbearing colonial influences. Needless to say, tea is an unrecognized symbol of subtle yet collective political subversion.

For us sociological thinkers, tea does not only enthrall from the tingling refreshing flavors, but also from its obvious yet unnoticed sense of a concoction of freedom and political subversion - With every sip of tea, a restatement of the freedom and creativity of the Indian minds is established. With every sip of tea, the subtle resistance and subversion to the British and their methods is revisited, reaffirmed and taken pride in. Indeed, with every sip of tea, we are (again and yet again) celebrating independence!

நவரசம்: இதயம் இருக்கும் இடம் வீடு

Navarasa: Home is Where the Heart is



Ananyaa Anirudh

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75 years of Indian independence is an extraordinary feat! India with its 22 official languages, nine major faiths, multiple ethnicities and cultures has proven itself capable of maintaining itself as an independent, stable, sovereign democratic nation-state. A pertinent safeguard against us devolving into despotic regimes has been the stubborn optimism of the Indian people. What has motivated us to maintain this attitude through the horrors of Partition, five wars, the Emergency, and other forms of economico-socio-political strife? The dream of our home living up to what our ancestors fought for– an independent India. Home, the land that we belong to, the land that belongs to us, tracing up our lines of ancestry and down to our daily interactions with the people and places we exist in. This deep connection to the physical and metaphysical idea of India planted consciously and unconsciously in our minds evokes a profusion of emotions. Sometimes love, sometimes wonder, or even sadness and disgust. The metaphor of the Navarasa, or the nine emotions that make up the human experience is particularly apt to describe. The Navarasa were first outlined in the *Natyashastra*, the vedic treatise on performative art forms. The Navarasa are- *Sringara* (Love), *Hasya* (Joy), *Adhbhuta* (Wonder), *Vira* (Courage), *Shanta* (Peace), *Karuna* (Sadness), *Raudra* (Anger), *Bhayanaka* (Fear) and *Vibhasta* (Disgust) .

Hasya, feelings of joy and contentment. The contentment of sitting with your back resting against your paati's shins, sipping *filter kaapi* from *amma's old tumbler-davra* while your *periamma* roasts your mother for her childhood shenanigans. Chirping in gleefully, despite the many a "Just you wait, you little brat," while preparing to dodge the well-timed playful smack to the back of your (less than) innocent head.

Adhbhuta captures feelings of amazement, surprise and curiosity one feels over the little moments that are, in fact, the big moments in life. The way you feel every *Diwali* as the sweetmeats are prepared (read: stolen), firecrackers are *sunned*, *sarees*, *pavadais* and *kurta-veshtis* are agonised over in unnecessary and maybe even irritating detail. The way you feel watching the rockets erupt above while surrounded by your ever-teasing paltan.

Vibhasta is the expression of hatred, pity and passing of judgement on others despite being ourselves deeply flawed. It is the face of the emaciated beggar girl holding a little baby as she reaches out a hand for the change that you won't give her. It's what you feel towards yourself and the situation when she redoubles her attempts by trying to touch your feet through the bars of the *autorickshaw*. It leads to you carrying packets of biscuits with you everywhere you go so you can offer something the next time around.

Shanta encourages a state of mind that engenders soothing, goodwill, faith, and friendship not only with the other people in our lives, but with ourselves as well. It is seeing that same girl smiling and chatting with her friends as they share a *samosa* split three ways. How it reminds you of doing the same in school when you were hungry between periods. How you find yourself smiling at the wretches outside your car window and in that shiny classroom memory.

Vibhasta is the expression of hatred, pity and passing of judgement on others despite being ourselves deeply flawed. It is the face of the emaciated beggar girl holding a little baby as she reaches out a hand for the change that you won't give her. It's what you feel towards yourself and the situation when she redoubles her attempts by trying to touch your feet through the bars of the autorickshaw. It leads to you carrying packets of biscuits with you everywhere you go so you can offer something the next time around.

Shanta encourages a state of mind that engenders soothing, goodwill, faith, and friendship not only with the other people in our lives, but with ourselves as well. It is seeing that same girl smiling and chatting with her friends as they share a samosa split three ways. How it reminds you of doing the same in school when you were hungry between periods. How you find yourself smiling at the wretches outside your car window and in that shiny classroom memory.

Vira entails the celebration of heroism of everyday people in following their moral compass. Remaining courageous and confident to raise their voices against injustices under their purview. It is the feminist spirit of the mild-mannered man who manouvers his way to stand between you and the man who was leching at you on the metro. It is the pocket-sized propriety of the four year old who throws a tantrum to leave blankets and milk for the alley's kittens in winter.

Raudra beckons to the importance of righteous anger in the face of atrocities while cautioning against a loss of self-control when we ourselves feel angered. It simultaneously expresses and reflects the hatred, violence, aggression, and brutality that plays out in society at large and in the lives of individuals. It is the fire in the eyes of those who defend through attack. Of civil society's obstinate journalists, activists and community leaders who receive defamation, penury and a risk of detention from the state; purely to 'watch the watchmen'. To keep the rest of us safe from our own apathy, cynicism and premature judgement calls.

Bhayanaka shows us that everyone experiences moments when they feel engulfed by fear, self-doubt, insecurity, worries and loss of control. That we are not alone in these feelings and that they are but the beginning of valour. It is the terror and regret of the tyrant when she realises her comeuppance is upon her. It is the baseline experience of marginalised communities like dalits, adivasis and religious minorities in their fear of persecution, and loss of dignity.

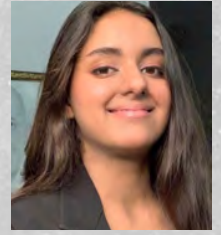
Karuna describes how feelings of pity or compassion remind us that it is due to sorrow, pain and anguish that we truly treasure the pleasure and happiness that we find in our lives. It is the adolescent waking up to the failures of institutions. Understanding the resignation of the damned, the powerlessness and the seeming apathy of the powerful to change it. It is the young adult realising that it was not necessarily apathy but powerlessness among even the powerful to change the system.

Sringara is the healing power of beauty- of aesthetic appeal, truth, honesty, humanity, kindness, and nonviolence, etc. It is searing kohl smeared eyes. It is the commitment of the individual to change the world one person at a time, starting with themselves. The *chaiwaala* who doesn't need to be reminded that you like extra *adrak* and your friend likes extra *elaichi* and smilingly makes the tea separately for old patrons like you. The colleagues swapping day old mutton *biryani* for day old *thaiyru sadam-narthangaiy*. The teachers who inspire.

We have shared the *rasas* of *Sringara*, *Hasya*, *Adhbuta*, *Vira*, *Shanta*, *Karuna*, *Raudra*, *Bhayanaka* and *Vibhasta* with each other. That is, we have found fellowship with our fellow-being in India. This is why it is home. Though we are native to Her chaos and its embedded breathtaking multiplicity, India still surprises us with glimpses of ‘different Indias’ through the eyes of other Indians every now and then. We were raised in an independent India and have seen our freedoms maintained, reproduced, protected and expanded every time they have come under threat. We know that no matter how many new normals arise, when need be, we will protect *this* good old normal.

Translations: paati- grandmother, amma- mother, filter kaapi- filter coffee, tumbler-davra- metal cup, periamma- aunt, pavadais-lehengas, veshti- traditional men’s lower attire, paltan-posse, samosa-snack food item, chaiwaala- tea seller, biryani-spiced rice, thaiyru sadam-narthangaiy- curd rice-pickle, Chaar din ki zindagani, Har pal ek nayi kahaani- Life is short, Each moment invites a new chapter

Popular perception and fact check



Preena Verma

First Year, Department of Sociology, Maitreyi College

Popular perception:

Women would wear layers of necklaces with an elaborate choker adorned with pearls and precious stones. It was a significant piece of jewellery worn especially by married women. Layers of bangles were symmetrically placed on each side of the woman's hand, the arms were also covered with heavy metallic or gold jewellery as part of the tradition. The feet were covered by payal and toe finger rings symbolising marriage, yet again.

Fact check:

Jewellery was made for every part of a woman's body. They would be designed to match her attire and were in accordance with a woman's choice (Mathur, 2007). Wearing ornaments and pieces of jewellery was a product of the social culture, norms and values. It is also a part of the perception of beauty and social statuses.

In Indian society, jewellery covered an important part of a woman's dowry. This social evil was responsible for many heinous crimes against women and it is prevalent even today, despite it being made illegal by the Constitution (Den Uyl, 2020).

Popular perception:

The *chunnis* were worn by Hindu women as they were often attacked by the Mughal invaders and taken away as 'victory trophies'. This also gave rise to the practice of *jauhar* where women collectively jumped in fire to protect their honour.

Fact check:

The purdah system was prevalent in both Hindu and Muslim cultures, which were highly hierarchical in nature and practised social segregation of both, men and women and the position of an individual in the caste system was determined by birth. This was the concept of ascribed identity. This system was guarded by the concept of purity and pollution. The restrictions on women in India were also related to ethnicity, religion, caste and were immensely economic in nature (Hale, 1989).

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<https://doi.org/10.2307/2760628>

(Reviewed Works: Review of The Indian Woman's Search for an Identity; Status of Single Women in India; Daughters of Independence. Gender, Caste and Class in India; Women's Seclusion and Men's Honor. Sex Roles in North India; Problems and Concerns of Indian Women; Rural Women in Education. A Study in Underachievement; Political Socialization and Women Voters, by S. A. Chatterji, N. S. Krishnakumari, J. Liddle, R. Joshi, D. G. Mandelbaum, B. K. Pal, P. L. Sharma, & D. M. Shukla]. Pacific Affairs, 62(3), 364–381.)

Rani Mathur Asha, “A Jeweled Splendour- The Tradition of Indian Jewellery”, Ajanta Offset and Pacjaging Ltd, New Delhi, 2007, p.28.

Payal - anklet

Chunnis - a long scarf that some South Asian women wear around their head and shoulders

Jauhar - Jauhar, historically is an Indian rite of collective self-immolation, performed by women, young children, and other dependants of a besieged fort or town when it was felt that holding out against the enemy was no longer possible and that death appeared the only honourable way out of the impasse.

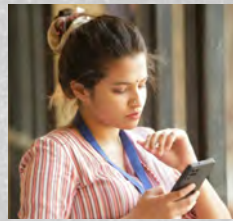
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Photograph: Aashima Gautam

The Nani Project



Debarati Mitra



Devanshi Mehta

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With the jaggery-coloured sweetmeats made with the love of their wrinkled hands and their warm orange-scented embrace on cold winter afternoons, we often forget the red that they have witnessed during the biggest exodus that mankind has ever witnessed. Our nanis and dadis- the women who bore the brunt of the partition of '47 first hand, are often reduced to being the sweet old lady who reads bed-time stories to her grandchildren. This interview gives a peek into their lives, not as our grandmothers, but as strong individuals who burdened themselves with their households in the midst of the turmoil. It is a story of two ordinary women, from erstwhile East Pakistan and present day Pakistan, who lived their lives in silence, never highlighting the heroism they portrayed in their own subtle ways.

Partition always brings the focus on Punjab and Pakistan refugee issues while the ones from erstwhile East Pakistan are left out. Thus, we wanted to bring out similarities between the narratives of the two women and showcase the perils of these numerous refugees. Through this article we wish to celebrate the common woman, her spirit and most importantly her struggle for independence from societal shackles of delicacy, naivety and frailty. The story of these two women are a window to the countless nanis and dadis who were forever the invisible warriors.

Dialogue

Do Tarfa Azaadi: A multifaceted journey

Minu Ghosh

Q1. When and how did you come to Bengal?

MG: "In these big steamers... my father, my mother, my brother, my sister and I. It was right after '47, I guess. Very crowded. It seemed like there were thousands of people who came on that steamer with us."

Q2. What were the conditions during the time of your shift to West Bengal?

MG: "Pathetic... young men slept on these little stone slabs outside my uncle's house. On our way here, my father was strip-searched and interrogated by the officials on the port. We were lucky to have a shelter... People had to eat wherever they got food, I remember my mother cooking for these unknown people who would sleep by our door."

Q3. What would you say about the Bangladesh Independence War in 1972?

MG: "So many false encounters right in front of our eyes... people running away for uncertain time periods from them. I witnessed gun threats... your grandfather had people chase him with "pipe guns". He had people who forced him to write letters for them so that they could get jobs."



Q4. How did all of it affect you?

MG: "I was so scared. Anxious, all the time. Something that was very similar was me having to cook for the 'runaways'. Three dozen rotis everyday along with sabzi. It was as if history repeated itself, last time something like this happened, it was my mother who cooked this way."

Q5. What kept you going, all these years, after witnessing so much?

MG: *"To be honest, a cup of chai with your grandfather every night before going to sleep. He was the biggest support I could get. That made me feel free from the chaos all around."*

Pushpa Devi

Q1. Where are you and your family originally from?

PD: "Mianwali in pakistan, but i was still too young to have any memories from there so i would say ambala, punjab, bharat."

Q2. So when your family first came here, what was it like for you ?

PD: "I'd say it was extremely bad for us financially, but it had its own perks hahaha ... My father used to set up a small thela for different sorts of candies and toffees and sell them to the kids in our gali. We had our bad days but truly our gali and the locals were so welcoming that we never had to sleep on an empty stomach."

Q3. Do you ever think about how your life would've been so different if you were still in pakistan?

PD: "Initially since I was still very young to understand most things , I was just glad to be alive and grateful that my family could make it. After a few years and especially when i met your grandfather I always used to ask him too if we could move back to pakistan as well since he too was from there, but hindustan really crept on us and we eventually made our peace with the beautiful land that homed us"

Q4. Having witnessed so much, how different is the Bharat that you see today in comparison to what it was before?

PD: "I'd say still passionate, very passionate.. And of course way developed.. My late husband and your grandfather got a job from the government and I still remember how happy I was. Even today when I see the opportunities this land has provided our family with, I can only be grateful.."

Q5. What do you miss the most?

PD: "Haye, bus meri multani boli.. (just that I miss conversing in multani) I just miss being able to talk to people more casually in multani, i fear sometimes that I'd lose touch with it, but it is simply so close to my heart and i love to share it with the people here that are just my own now.."



"जहाँ चार बर्तन होते हैं, खटकते भी हैं।"



Sabhyta



Yashika Sirwani

Third year, Department of Sociology, Maitreyi College

प्रेम सदा मन राखिये, मानवता हो धर्म
बन मिसाल उपकार की, रहे एकता मर्म।
(excerpt from मानवता हो धर्म)

These splendid lines by Sushil Sharma explicitly portray the unity in India. India, a land of various castes, creeds, languages, food, soils, clothes, and very popularly 'religion' is said to have stood intact in times of turbulence.

Over the years, religion has gotten a bad reputation for driving people apart. While this may be true in some situations, it is not the case when we look at the broader picture. The Indian subcontinent houses the world's known religions: namely Hinduism, Islam, Christianity, Buddhism, Jainism, Sikhism, Judaism, The Bahai and Zoroastrianism. India is a land of diversity not only in terms of religion but various other factors are prominent contributors to the diversity of India.

There is a lot to be said about a country as diverse in its religious beliefs as India, and as accepting in its attitudes toward each of them. Walking down the lane of Chandni Chowk in Old Delhi, one can palpably experience the sacred yet secular way of life that is so typical of India.

As you start the trail first from the Red Fort, first comes, the Sri Digambar Jain Lal Mandir on the left. The temple is distinct, as it has influences of Hinduism, Islam and Jainism, and is one of the oldest and most well-known places of worship for Jains in Delhi. The Gauri Shankar Temple, an eight-hundred-year-old monument devoted to Lord Shiva and his wife Parvati, is located next to the Jain temple. Continuing down the lane, comes the Gurudwara Sis Ganj Sahib, sharing a wall with the gurdwara is the Sunehri Golden Mosque erected by a Mughal nobleman, a gold-domed structure. The Central Baptist Church, the oldest Christian missionary in north India, lies just across from these two monuments. The Old Delhi Walk therefore traces the tides of time, the ebb and flow of people and communities, empires and faiths, giving us a sense of the secular, sacred India that throbs within the heart of a politically divided metropolis. There is so little written and shown about this down sacred, secular road. We can barely find excerpts from residents on the astonishing secular track of Chandni Chowk.

We may see many great examples of religious harmony in India now if we look around where people of many faiths gather in the spirit of humanity to celebrate India's variety and rich tolerant tradition.

One such instance is when both Hindus and Sikhs contributed to the repair of an old mosque in Ludhiana's Nathowal village. In this village, the three communities live in harmony. Muslims and Hindus both contribute to the operations of the Gurdwara. According to a resident of the hamlet, they celebrate all festivals together, including Diwali, Dussehra, Rakhi, Eid, and Gurupurab."



Photograph: thebetterindia.com

It cannot be overlooked that Ganesh Chaturthi and Bakra-Eid were once celebrated in the same Pandal in India. During the Bakra-Eid celebrations in Mumbai, many Muslim worshippers were seen praying inside a Ganpati pandal because the mosque was full and it was not possible to accommodate all Muslim devotees there. Seeing the situation they were in, they were offered a place in Ganpati Pandal for prayers.

Moreover, since the pandemic, which brought almost everyone's life to a standstill and on an equal level. pandemic proved to be an example, wherein all the people got together, helped each other irrespective of their religion, caste, creed and sex. India during the pandemic, fought the tough time with a unified goal of living together and respecting and solving each other's problems. For example, volunteers of the Sikh community sanitized the Jama Masjid ahead of Eid celebrations this year. The mosque's administrators congratulated them for their thoughtful and altruistic deed, which touched everyone's heart. Their secular values, which are at the heart of India's value system, were also praised.

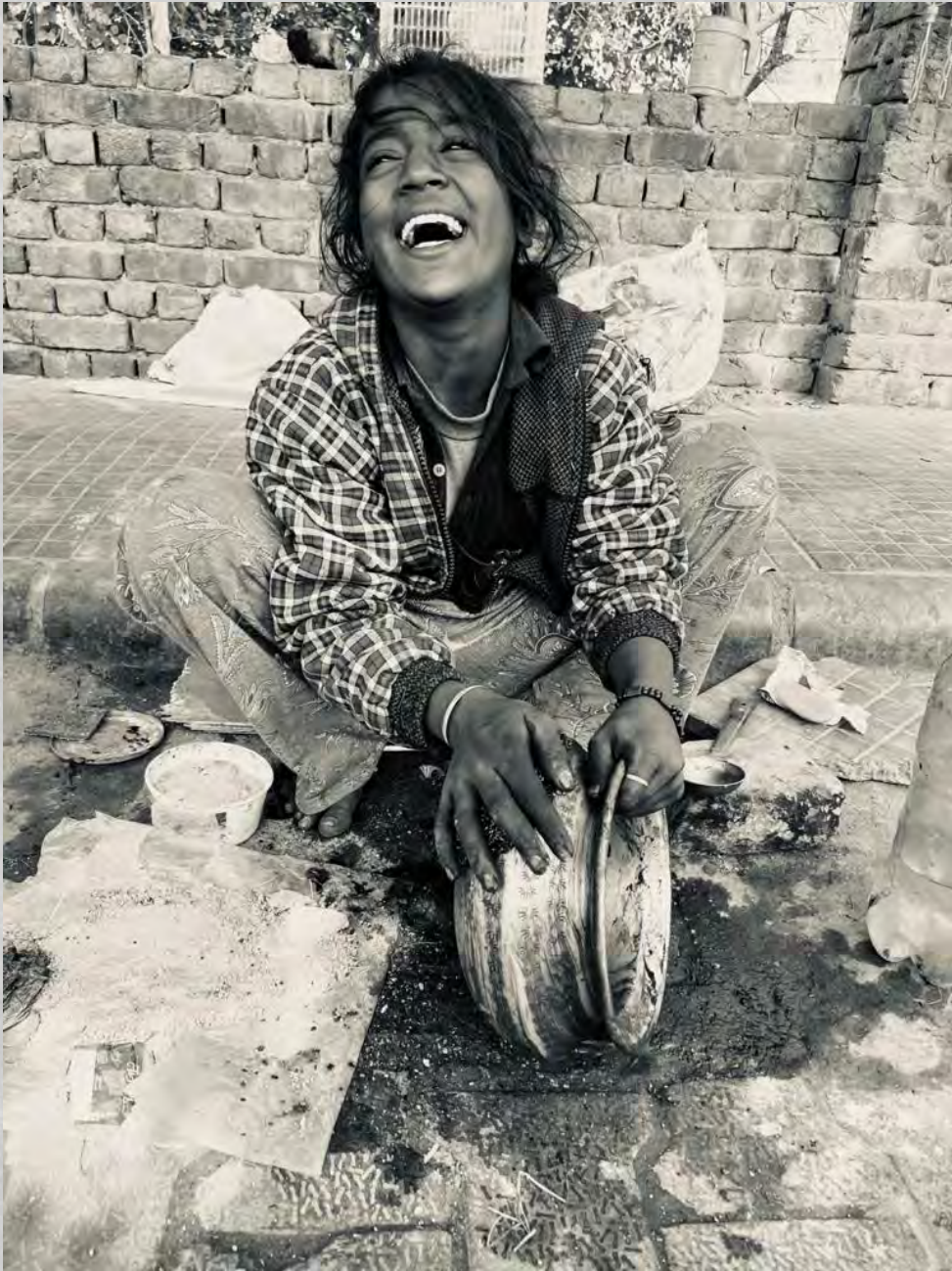
In a humanitarian gesture, Shri Mata Vaishno Devi Shrine served sehri and iftar to around 500 quarantined Muslims at Aashirwad Bhawan in Katra during the holy month of Ramadan. Because many Muslims were unable to return home to spend Ramadan with their families owing to the lockdown and the ongoing pandemic, the shrine's board of directors decided to do so. These examples show the togetherness and harmony with which India has been progressing for 75 years.

Not only this, but in the city of Punjab, Laxmi Narayan Temple and Aqsa Masjid stand just next to each other. Bael leaves are plucked from inside the Masjid to decorate the shivling in the temple. Azaan and aarti timings are adjusted according to the major festivals of Muslims and Hindus. It is very usual for the residents to swing on the remix of Azaan and aarti.

"जहाँ चार बर्तन होते हैं, खटकते भी हैं।"

"Where there is a crowd there is a quarrel." Every individual thinks, acts and reacts differently. The process of upbringing plays a major role when we sit to analyze the cause of the quarrels and disagreements. This region of Chandni Chowk proves to be a great example of a secular India. People here eat together, worship together and stay together like a family. The family could be a very basic yet important example to provide a basis for the above argument. In a family, we as individuals cannot expect a hundred per cent agreement on all matters, even though we live and eat together. Hence, it is practically not possible to expect a hundred per cent communal tolerance in all cases. After all the disagreements and communal mistrusts, we proudly raise our heads and salute our national flag. We are proud of our identity as Indians. In present times, while celebrating the 75th year of independence we all live together cutting across all our differences and disagreements under the umbrella of being an Indian and raise our pitch confidently saying "भारत देश हमारा".

EXPRESSIONS



*Photograph : Nimisha Kukreja
Department of Sociology, Maitreyi College*

क्या यही है आज़ादी?



Nimisha Kukreja

Second year, Department of Sociology, Maitreyi College

बाँटा है यह अनोखा जहाँ
नदियाँ, पर्वत, समुंदर, रेगिस्तान उसकी पहचान
जहाँ है हिंदू, मुसलमान, सिख, ईसाई सब एक दूसरे की जान
यही है हमारा देश हिंदुस्तान ॥

मिली आजादी इसे १५ अगस्त को
मनाते हम उसकी खुशी हर वर्ष को

याद आता है आज भी हमारे वीरों का बलिदान है
पर कुछ के लिए यह आजादी आज भी अनजान है
कुछ के लिए यह स्वर्ग तो कुछ के लिए श्मशान है

तरसते हैं आज भी कुछ खाने के लिए
कुछ अपनों को गले लगाने के लिए
आज भी हर तरफ़ हर जगह नयी कहानी है
चलती आज भी कुछ घरों में मर्दानी है



Photograph: Aashima Gautam

गरीबों के साथ आज भी कोई नहीं, फैली बस लाचारी है
चुप बैठ जाती है सरकार, जहाँ होती मासूमों के साथ अत्याचारी है

हुई हैं बहुत सी तरकियाँ, आ गया है एक नया ज़माना
पर क्यों पड़ता है लोगों को आज भी अपनी ईछाओ को दफ़नाना
हो गए हैं ७५ साल आजादी को
यू तो कहने को हम आज़ाद है
पर दिखते आज भी हर मोड़ पर दंगे फ़साद हैं

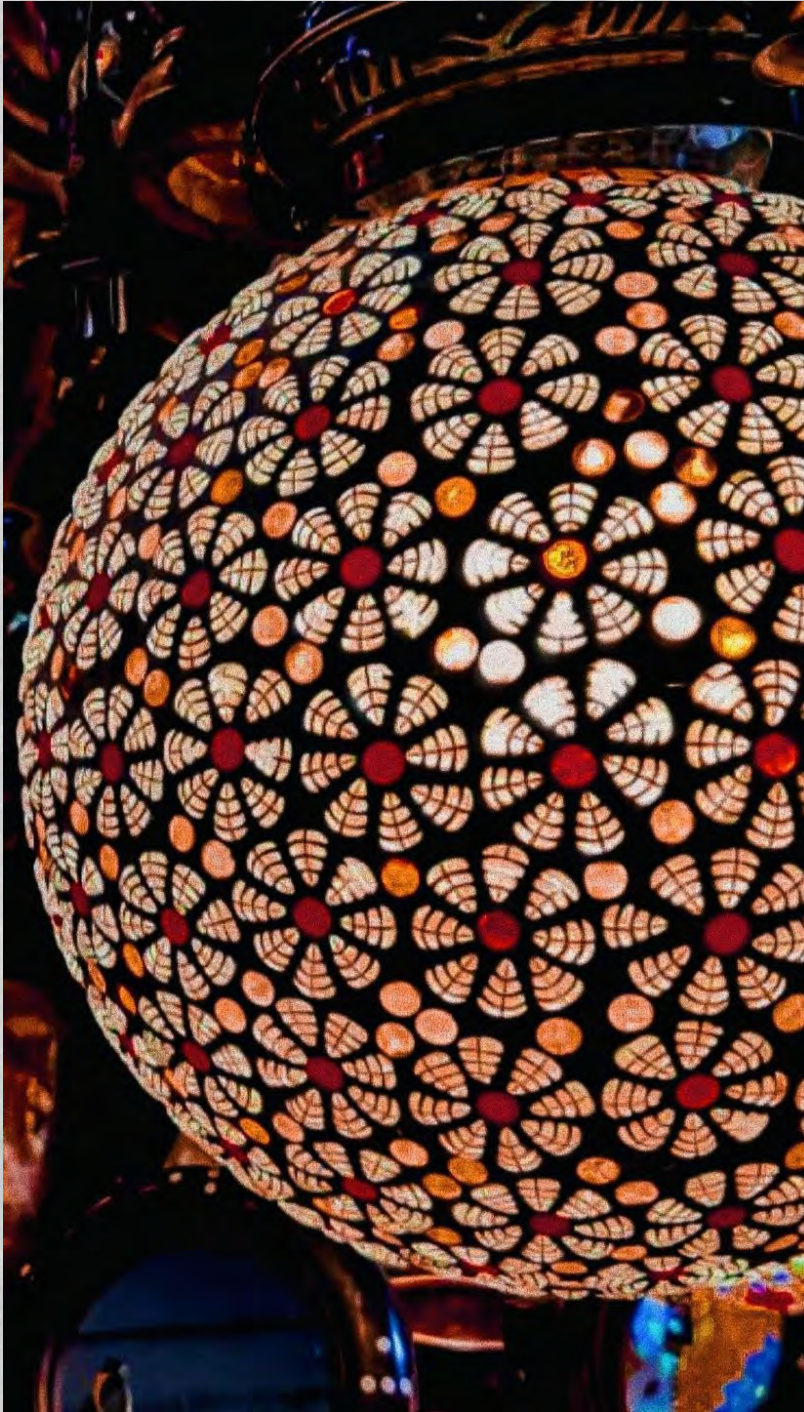
कुछ शब्दों के लिए हमारे पास आवाज़ नहीं होती
चेहरे पर मुस्कुराहट हर खुशी की गवाह नहीं होती
मेरा देश बदला तो हैं जनाब
पर आज भी हमसे वह बाँटवारे की कहानी मिट्टी में दफ़नाना नहीं होती

ARTWORK



Jahnavi Gahlot
Second year, Department of Sociology, Maitreyi College





Photograph: Apurva Pandey

M E L A N G E

EDITOR'S CHOICE

Note: As we reflected on 75 years of independence, we asked ourselves, what is the India of our dreams? How can we serve it? We came across two of the most powerful poems by two of the most renowned poets of the subcontinent: Faiz Ahmed Faiz and Allama Iqbal. In them, perhaps, lie the answers to our questions.

बोल कि लब आज़ाद हैं तेरे - Faiz Ahmed Faiz

बोल कि लब आज़ाद हैं तेरे
बोल ज़बाँ अब तक तेरी है
तेरा सुत्वाँ जिस्म है तेरा
बोल कि जाँ अब तक तेरी है
देख कि आहन-गर की दुकाँ में
तुंद हैं शोले सुर्ख है आहन
खुलने लगे कुप्रलों के दहाने
फैला हर इक जंजीर का दामन
बोल ये थोड़ा वक्रत बहुत है
जिस्म ओ ज़बाँ की मौत से पहले
बोल कि सच जिंदा है अब तक
बोल जो कुछ कहना है कह ले

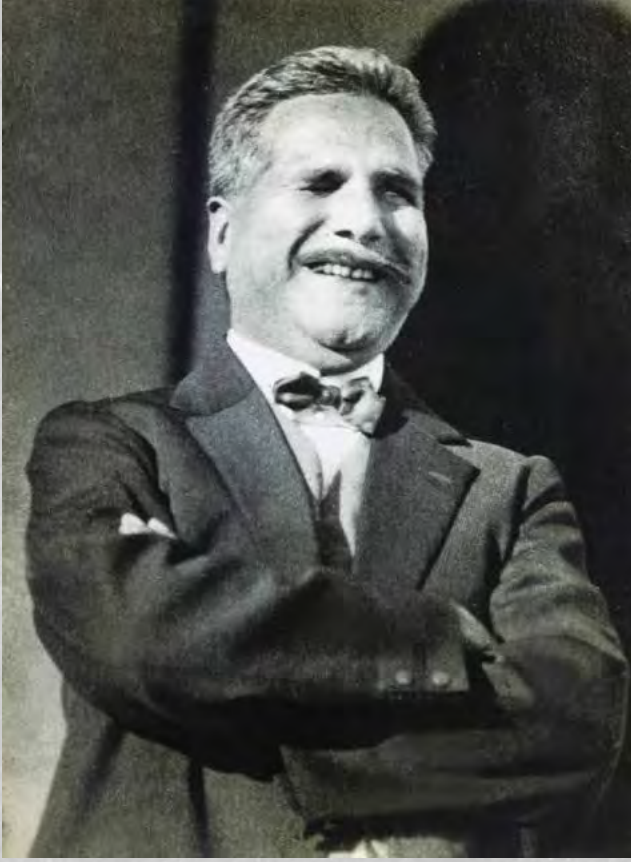
English Translation :

Speak out!
Your words are free.
Speak up!
Your tongue is still your own.
Your body remains yours
ramrod, erect.
Speak out!
Your life is still your own.
Look!
How in your smithy's forge
flames soar;
iron glows red.
How the locks
have opened yaws
and every chain,
unlinked, now spreads.
The short time left to you
is enough. Speak up,
before the body
and its tongue give out.
Speak out,
for truth still survives.
Speak out!
Say whatever you have to say!



Faiz Ahmed Faiz

Translated by Mustansir Dalvi



Allama Iqbal

सितारों से आगे जहाँ और भी हैं - Allama Iqbal

सितारों से आगे जहाँ और भी हैं
अभी इश्क़ के इम्तिहाँ और भी हैं
तही ज़िंदगी से नहीं ये फ़ज़ाएँ
यहाँ सैकड़ों कारवाँ और भी हैं
क्रनाअत न कर आलम-ए-रंग-ओ-बू पर
चमन और भी आशियाँ और भी हैं
अगर खो गया इक नशेमन तो क्या ग़म
मक़ामात-ए-आह-ओ-फ़ुगाँ और भी हैं
तू शाहीं है परवाज़ है काम तेरा
तिरे सामने आसमाँ और भी हैं
इसी रोज़ ओ शब में उलझ कर न रह जा
कि तेरे ज़मान ओ मकाँ और भी हैं
गए दिन कि तन्हा था मैं अंजुमन में
यहाँ अब मिरे राज़-दाँ और भी हैं

English Translation:

There are yet more worlds beyond the Stars
There are more examinations that love has yet to surpass

This environment is not bereft of life
There are a thousand caravans that are yet to pass

Do not be satisfied by the colors and the smells of the present
There are yet more undiscovered homes and gardens

Why do you grieve at having lost a loved one?
There are many other places and reasons to cry

You are a Falcon, and it is your purpose to soar
Many open skies lie ahead in your path

Do not get trapped by the day and the night
Because you, have yet to discover more lands and spaces

Gone are the days that I was lonely in society
I now have more people to share my secrets.

Translated by Amit Pathak

We Recommend

PODCASTS

1. A beautiful way to reminisce the past - ZARA YAAD KARO QURBANI (Podcast on Freedom Movement, extremely informative + story narration) : <https://amritmahotsav.nic.in/freedom-movement.htm>
2. The Revolution - Untold Story of Indian Freedom Struggle
<https://tunein.com/podcasts/History-Podcasts/The-Revolution---Untold-Story-of-Indian-Freedom-Story-1286701/>
3. India's post-independence politics and economics and the growing feminist movement in India : Stream Mahindra Lecture 2018/19 - Devaki Jain by The Mittal Institute, Harvard University | Listen online for free on SoundCloud
4. Meanings of secularism and non-violent resistance; solidarity and allyship in the light of Independence - Main Bhi Muslim :
<https://open.spotify.com/episode/2bc0lllf4oSxhzOZ1KSuQC?si=7W7NF0JpToKwAP92jQRT9Q&nd=1>
5. Cavalier, chaotic and catastrophic sequence of events surrounding Indian Independence in the summer of 1947 : Partition of India, 1947 (podcast) | Travels Through Time

CINEMA

- Mulk: Boy becomes terrorist. Family is blamed and made outcasts and accused of aiding and abetting terrorism. Communal tensions rock a happy neighborhood. Family is proven innocent. Good ending monologue.
- Sardar Uddham: Freedom fighter uddham singh goes to london to shoot colonial officers but gets caught and is hailed forever.
- Human - An Independence Day Short Film : Short Film. Hindu and Muslim share an evening due to transport bandh. See each other as individuals rather than Hindu or Muslim.
- Samvidhaan - Episode 1/10 : TV Series On making of the Indian constitution. Slow and boring but critically acclaimed. Historically accurate.
- The legend of Bhagat Singh- Story of how Bhagat Singh and rajguru died for the nation. entertaining.
- Gumnaami - Bengali movie about Subhash Bose and his mysterious death. celebrates the hero.
- Chattagram Astragar Lunthan (1949) - story about the students' role in the freedom struggle and the bravery of Surjo Sen, who is an immortal personality in Bengal due to his contribution and early death.
- Sabyasachi (1977) - a patriotic Bengali movie. The film deals with a nationalist leader with an unbelievable love for his country, sharp mind and jaw-dropping skill of disguising. The reflection of two legendary figures Netaji Subhash Chandra Bose and Rash Behari Bose is clearly visible

LITERATURE / LORES

1. "Walking with Comrades" - Arundhati Roy : Living with the naxals in Dantewada village under military control.

Feminist, Freedom, Tribal, Oppression and Revolution

2. Aanchal Malhotra's "Remnants of a Separation" tells the history of partition through heirlooms and gifts smuggled across the borders - thus revisiting the past through material memory.

3. "His Majesty's opponent" - Sugata Bose: His patriotism, as Gandhi asserted, was second to none, but his actions aroused controversy in India and condemnation in the West. Now, in a definitive biography of the revered Indian nationalist, Sugata Bose deftly explores a charismatic personality whose public and private life encapsulated the contradictions of world history in the first half of the twentieth century. He brilliantly evokes Netaji's formation in the intellectual milieu of Calcutta and Cambridge, probes his thoughts and relations during years of exile, and analyzes his ascent to the peak of nationalist politics. Amidst riveting accounts of imprisonment and travels, we glimpse the profundity of his struggle: to unite Hindu and Muslim, men and women, and diverse linguistic groups within a single independent Indian nation.

4. Midnight's Children - Salman Rushdie : It portrays India's transition from British colonial rule to independence and the partition of India. It is considered an example of postcolonial, postmodern, and magical realist literature.

5. The great Indian Novel - Shashi Tharoor : It is a fictional work that takes the story of the Mahabharata, the Indian epic, and recasts and resets it in the context of the Indian Independence Movement and the first three decades post-independence.



Photograph: Tanya Gupta

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In the News

6. Indian documentary *Writing With Fire* made the 2022 Oscar shortlist for Best Documentary Feature



State News

Ambedkar remains symbol of equality: DCM

April 15, 2022

India's Second World Cup win



Sports Achievements of India: India won the World Cup for the second time, twenty-eight years after their first triumph. They came up against Sri Lanka, who were playing their second World Cup final, in a rain, and broke numerous hoodoos in the Mumbai final: home teams had never won the championship before, chasing teams had only won twice before, and century-makers in finals had never finished on the losing side.

INDIA

A billion Covid vaccine doses: India's landmark achievement in 10 charts

TIMESOFINDIA.COM | Updated: Oct 21, 2021, 21:45 IST

On Republic Day, work by 500 artists to celebrate heroes of freedom struggle

Largely painted during art camps held over last month, apart from portraits and figurative narratives, the scrolls also reflect traditional art genres such as Pattachitra, Talapatra Chitra, Manji Madhubani, and Patua.



5. As a Technological Hub

It is quite an interesting fact to know that India is one of the greatest hubs for Information Technology services. A report showed that out of the top 20 best Information Technology companies in the world, 5 companies are Indian companies. These companies include TCS, Infosys, Wipro, Cognizant, and HCL technologies. Apart from these five companies, we also are aware of India's tremendous contribution to Silicon Valley.



India has contributed to advancements in science for thousands of years now. The studies of Algebra, Trigonometry and Calculus had roots in India. The 'Place Value System' and the 'Decimal System' were developed in India circa 100 BCE. Baudhayana circa 8th century BCE composed the Baudhayana Sulba Sutra, with basic Pythagorean triples, as well as a description of the Pythagorean theorem for the sides of a square: "The rope which is stretched across the diagonal of a square produces an area double the size of the original square." It also has a formula for the square root of two. Indians used numbers as big as 10^{53} (i.e. 10 to the power of 53) with specific names as early as 5000 BCE during the Vedic period.

This Dalit History Month, We Look At A Few Dalit Icons Who Truly Defined India

Agriculture Ministry to start drive to highlight farm sector achievements

Monday, 25 April 2022 | Pioneer News Service | New Delhi



11. An 18 year old developed the world's smallest satellite

India is a land of numerous prodigies. It was recently reported that an 18-year-old with no more than a 3D printer made the world's smallest satellite. Rifath Sharook, an 18 year old resident of Tamil Nadu wrote history when he designed the world's smallest satellite and named it after the former President Dr. Abdul Kalam. The tiny 3D printed satellite was flown into space with a NASA Mission. It just goes on to show how creative young minds are and that the same require encouragement to do wonders.

Activities to Celebrate India's 75 Years of Independence Launched in US

Let's seek inspiration from Rabindranath Tagore, the only poet in the world to have composed the national anthems of two countries, India and Bangladesh. He was the first Asian to win the Nobel Prize for Literature, and was conferred a knighthood by India's British rulers. He refused the great honour to register his protest against the bloody Jallianwala Bagh massacre.

At Over 15%, India Has the Highest Percentage of Women Pilots in the World

There are a total of 17,726 registered pilots in India, of which 2,764 are women.

The world Champion PV Sindhu



Sports Achievements of India: P.V. Sindhu defeated Japan's Nazomi Okuhara in the finals of the BWF World Championship 2019 in Basel, Switzerland, to become the new world champion in badminton. Sindhu won the coveted gold medal after a lengthy wait, having previously won four medals – bronze in 2013, 2014, and silver in 2017 and 2018. After earning silver medals in the 2016 Rio Olympics and the BWF World Tour last year, Sindhu became the first Indian shuttler to win the World Championship. The feat of the Hyderabad world no. 5 shuttler was added to the list of Indian sporting greats, who have also won global titles. The 24-year-old is the 13th Indian to win the prestigious award in Olympics. She also ended a bronze in Tokyo Olympics.



India's Kumbh Mela is the world's largest peaceful gathering.



India gave the world the game of Chess.



It was ISRO's Chandrayaan-1 that first discovered water on the moon.

Yours Sociologically

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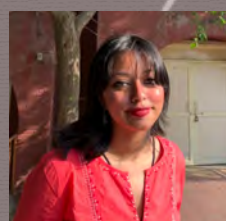
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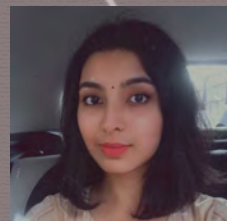
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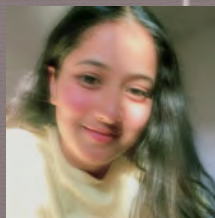
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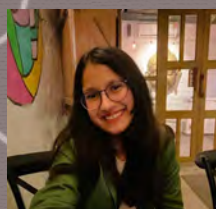
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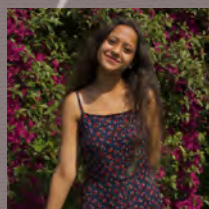
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