



# Sociious

A Students Journal....

Parvatibai Chowgule College of Arts and Science---- Sociology Department ---- Margao-Goa--- June 2022 ---Volume1





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## About the College

Parvatibai Chowgule College of Arts and Science is a premier educational institution in the State of Goa, offering courses at the Graduate, Postgraduate and PhD levels. Accredited by NAAC with Grade 'A+' (CGPA of 3.27 on a 4-point scale on the 4th cycle), it was adjudged Best Affiliated College by Goa University at its Silver Jubilee celebrations in 2009 and was given the Best Educational Institute award by Business Goa in 2014. Having been conferred upon the autonomous status by University Grants Commission in June 2014, this is the first Autonomous College in the State of Goa.

## About the Department

Society as a whole is very adaptive to change and to learn this drastically changing social environment Parvatibai Chowgule College of Arts initiated the Department of Sociology in the year 1972. The College is affiliated to Goa University, however from 2014 after having been conferred with Autonomy. The department of Sociology runs an Autonomous Programme under choice-based credit system at the Bachelors Level. Being a vibrant and important subject, the Department of Sociology attracts a large number of students at the graduation level.

We pride ourselves in being one of the more diverse and active graduate programs at Chowgule College. The Department focuses on the three thrust areas i.e. Teaching, Research and Social Work. The course papers are designed and executed using a constructivist pedagogical approach to cater to these three thrust areas, thereby providing student learners an introduction and an experience to these areas through appropriate exposure of the field and field brought to class. The book view is linked with the field- view.

Vibrancy runs through the faculty vis-à-vis the students, sociology being a living subject cannot be trapped in the book. Connecting the book-view to the field view is given utmost importance in several teaching-learning assignments and endeavours.

## About this Journal

'Socious- A Students Journal' is an Academic Journal devoted to current research and study done by the under-graduate students of the Department of Sociology. The journal seeks articles that are accessible to a broad audience. The content of this journal ranges from traditional theoretical perspectives of Sociology to modern research works.

## Focus and Scope

Students strive hard towards academics and develop a number of field-based research and studies on current perspectives, which are then lost at the end of the academic year. Hence, this journal is an attempt to highlight the works of the students done during in the learning process.

Through this journal the students will develop a better way of doing research and will be a plus point in their research.

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## THE FUNCTIONALIST PERSPECTIVE OF A FAMILY: A SOCIAL REALITY

Functionalism as a perspective of Sociology gained popularity in the late 1940s and '50s but during the late 60's it seemed to have lost its popularity. Yet in today's time through this article, we will see how the perspective even to date stands strong in explaining how the parts of society are all interconnected and interdependent and how they all co-exist and contribute to the smooth functioning of the whole. Throughout this paper we will relate the works of renowned contributors to the discipline of sociology; Talcott Parson and Robert King Merton, to the social reality of family which is considered to be one of the most basic forms of a social institution known to mankind.

One of the earliest perspectives to be first introduced to mankind in the discipline of sociology was the Functionalist perspective also known widely as Structural Functionalism and even Consensus Theory. It is very interesting to understand how the idea towards this and several other perspectives came into existence way after the actual establishment of the discipline of sociology.

Today along with the perspective of functionalism, we also witness perspectives like the conflict perspective, symbolic interactionism perspective. These perspectives essentially help us as individuals in the field of sociology by providing theoretical paradigms to provide us the understanding of how society influences individuals and vice versa. Each perspective provides a different lens to view society, thus making each of them unique in its ways.

Functionalism as a perspective has been solidified by works of the earlier classical sociologist like Auguste Comte, Emile Durkheim, Herbert Spencer, and so on. In simple words can be best described by Herbert Spencer's analogy where a society like an organism has different unique parts which are all interrelated and interdependent, hence all the parts in society all work together to maintain equilibrium or harmony. The perspective is more of a macro-level perspective since it values or lays more emphasis on the contribution/function of the whole rather than the individual. Change or even conflict is something that is ignored in this perspective.

For us to understand the functionalist perspective, we need to first understand that society has certain needs which are considered to be prerequisites for it to function efficiently. Robert King Merton and Talcott Parson both in their contributions to the perspective both highlight the importance of these prerequisites not only for the smooth functioning but also for society to survive and to avoid any chaotic situations which could essentially disrupt the actual functioning of the systems in society. Hence to survive, society also needs a certain degree of integration between the parts which is achieved through value-consensus.

We will hence try to relate the works of both Robert King Merton and Talcott Parson to the social reality of one of the most basic units of society that is a family. Both individuals' contributions have been extremely valuable in the facilitation and also to a certain extent in the establishment of the foundation of the functionalist perspective. While the works of Robert King Merton in defining the association between social theory and empirical research had consequently led to the advancement of the structural-functional approach to the study of society. His contribution in terms of clarification and codification of 'function' and his attempt at presenting concepts associated with functions are highly regarded, in the field of sociology. Talcott Parsons contributions in the form of his AGIL Paradigm which was a part of his social action theory. His works on functionalism are said to have led to the development of the

Conflict Theory, which was an alternative to functionalism.

The Functionalist Perspective of Family: A Social Reality. The Perspective of functionalism focuses on the analysis of social and cultural phenomena in society, in terms of their functions/contributions by the social and cultural systems. The idea of functionalism gives rise to its synonym of 'Structural functionalism', due to the main idea which suggests that society has structures that each have a particular function to meet societal needs.

Due to its macro nature, it emphasizes the general essence and social structure of the social systems. The perspective also tends to judge certain parts of society by only looking at those parts as either performing a function or something that meets the need or requirements of the society as a whole. Thus, looking at inter-connected and interdependent systems/structures that ultimately satisfy the needs of the social system to ensure its survival and also something that brings about the ideal state of harmony or equilibrium. The perspective consequently attempts at trying to explain how societies can maintain the internal cohesion stability which is necessary for them to survive over time. Hence when one-part experiences a crisis, others must adapt to fill the void in some way thus ensuring the society's survival.

Through the use of the functional perspective, we will now try to understand the functional position of the social reality of Family. Family is considered to be one of the basic units and an essential part of society in general. Originally a family forms the basic unit of the social organization hence it tends to become difficult to imagine how human society could function without it. The family has been seen as a universal social institution an inevitable part of human society. It consists of parents and their offspring (offspring might not necessarily be related to blood). We know for a fact that family as a system or an institution essentially is responsible for certain functions which could consequently contribute to the smooth functioning of society in general over a while.

Let us first relate the social reality to the works of one of the pioneers of Functionalism, Talcott Parson. Parson believed that four functional imperatives are necessary for (characteristic of) all systems—adaptation (A), goal attainment (G), integration (I), and latency (L), or pattern maintenance. All these according to Parson are prerequisites for the smooth functioning of the system in society thus consequently avoiding any potential chaos. These four functional imperatives are known as the AGIL scheme. Parson's main interest was the system as a whole, rather than the actor/ individual in the system—how the system controls the actor/individual, not how the actor/individual creates and maintains the system. This reflects Parson's commitment to this issue to a structural-functional orientation. Let us now apply the social reality of family to the AGIL paradigm.

Adaptation: the system, in this case, the family has to cope with the situational needs coming from the outside of its environment. It needs to adapt and adjust to the environment's needs. For a family to survive some of the basic needs/requirements, that it encounters from the environment are that of food, clothing and shelter, and several other needs. This all is naturally obtained through the sub-system of the economy in society. Which essentially performs the function for a society of adapting to the environment through labour, production, and allocation. Through such work, the economy adapts the environment to society's needs, and it helps society's system in this case the family to adapt to these external realities/needs. For a family most of the external needs that they encounter are often tied to capital, thus the members eligible for work in the family can meet the needs, by getting employed and this, in turn, leads to the creation of human workforce commodities to the society. Hence leading to the social redistribution of services in this case.

Goal orientation: the system, in this case, a family has to have a fixed defined goal that they must strive to achieve. These are usually primary. The goals are formed to survive, so it could be regarding the education of the young ones of the family, thus ensuring

the future of the family line; in terms of the young ones getting educated and later fending themselves and their family and later consequently working in ways that facilitate the smooth functioning of the society at large. These goals and any form of decision are often decided upon by the head of the family. These goals essentially keep the members of the family driven towards obtaining the goal thus indirectly ensuring that the society as a whole flourishes/survives.

**Integration:** the system in this case the family must maintain the interrelationships of its parts to ensure that the other three functional imperatives do not get disturbed. This is an important component when it comes to the AGIL paradigm. The system in this case the family needs to control/regulate the individual actions of the family members. Thus the integration component involves the family working as a safeguard that controls/inhibits any socially unappealing behaviours (theft or any other socially disapproved behaviour) and allows or reinforces those behaviours which are positive (Honesty) or those behaviours which maintain the structure as a whole. Thus, we have norms that are developed and implemented to ensure stability and uniformity.

**Latency:** A system in this case the family must furnish, maintain, and renew both the motivation of individuals and the cultural patterns that create and sustain that motivation. In simple words, it must ensure a moral commitment amongst the family members. This installation of moral commitment in us is done via social institutions like the educational institutes/ schools, religion, peer groups to an extent, and so on where we are taught how to be appropriately behaving adults. Thus, indirectly we as members of the family are morally committed to society to make the right choices, it also makes sure that the members of the family contribute to the smooth functioning of society or towards conformity in general. Consequently, the individual family member's idea of morality and values are very much influenced by the structure of society, we thus fail to recognize the degree of influence of the social structure.

Thus, this was a small attempt in showing how the family as a 'living system' has to meet certain prerequisites for its whole that is the society at large to function effectively and harmoniously and avoid any potential chaotic situations.

Simultaneously the works of Robert King Merton are very often connected to that of Talcott Parson. Parson was also an individual under whom Merton studied while at Harvard University. His works on the social theory and social structure (1949) provide the outline of the theoretical foundation of functionalism which is used by sociologists worldwide as a guideline towards understanding functionalism. His major works under the functionalist perspective were the clarification and codification of 'function' since he believed that the word needed a common natural science perspective.

However, his main contribution comes across through his major concepts that he associated with functions, these concepts include the Manifest function (intended functions performed consciously and deliberately to produce beneficial outcomes), Latent functions (unintended functions that are neither conscious nor deliberate but also produce benefits) and finally Merton classified harmful latent functions as Dysfunctions because they cause disorder and conflict within society.

Previously the earlier Classical sociologist did not give much importance to these functions that disrupt societal functioning since they preferred to only highlight those functions that were positive or benefitting to society and they had seen society as a static entity. But dysfunctional according to Merton in its way dysfunctions could be functional to society or simple they could be manifest.

Now let us move towards applying these concepts by Merton, in understanding the function of the family in society. **Manifest Function of Family:** the conscious intended positive functions of a family include; provide for the basic amenities like food, clothing and shelter, and other provisions of a house.

Encourages procreation and provides a socially accepted ground for child-rearing. Provides basic early education to the young offspring of the family and socialization of the young ones. Provides financial support in terms of purchasing goods required or pocket money/education fee for the young ones. Provide emotional support in times of stress, loss of dear ones, and even at the time of celebration. Concerned with individual member's physical and mental wellbeing/health. Members are concerned and look out for the interest of the other members. Company for recreational activities and close confidants in the form of family members. The teaching of morals, values, religious ethics and principles, and so on are some of the functions performed by the system of family. Creating stable functioning individuals in society.

**Latent Functions of Family:** the unintended positive functions of a family, although it is important to understand that these functions are not the reason why these systems exist. These unintentional functions might include indirectly fulfilling almost half of the needs as stated under Abraham Maslow's Hierarchy of Needs, wherein the basic needs that are physiological need (food, warmth, water, rest, reproduction provided by the members of the family) and safety needs (security again provided by the members of the family) are fulfilled. Apart from these basic needs the psychological needs that is belongingness and love needs (intimate relations, sense of connections are formed with the family members) and esteem needs (status and some amount of recognition are obtained through the functions of the family). Through the function of the adults educating the young ones in the family certain ideas might be enforced in the process. Since the family unit satisfies the needs of the individual members there could be a dependency developed, tolerance towards other members/ system of the society is developed, co-habitations is another function. Creates potential avenues for the formation of different types of families (single-parent family) and marriage (fixed marriage). Provides for a network of individuals we are related to. Family helps the economic institution for instance they

purchase food and other requirements. Thus, supporting the other social systems in society and also indirectly creating a demand for a workforce. Family is also involved in the creation of a workforce and law-abiding citizens.

The family unit indirectly also inculcates the art of learning through observation in the young ones of the family. **Dysfunctions of Family:** unintended negative functions are also presented in the system of family, in the form of the family indirectly within the process of socialization propagating stereotypes and ideas like women are only ought to support and dependent on their spouse (mostly in terms of financial aspect) and look after their homes and children or where the breadwinner is supposed to be the man of the house or how boys should not cry or display any form of emotion that makes him vulnerable. These stereotypes and ideas consequently contribute to mental stress, dependency, gender superiority, and inequality, the creation of individuals who fail to express themselves, and to an extent also lead to the creation of individuals who rebel against the norm. At times if a family is in power in the society it could lead to the practice of nepotism which refers to favouring family members especially when it comes to giving them jobs. Thus, making the individual dependent on family to achieve goals and not on individual ability. Thus, we again see yet another attempt in relating the social reality of family to the concepts of function as per the works of Robert King Merton.

Through both these attempts we can view how although the functionalist perspective being a Macro perspective, it can provide a viewpoint on how society functions concerning its unique structures in a detailed manner and does not do so in a disorganized manner. Instead, the perspective is extremely vital in understanding the reasons behind the functions of the individual system in society.

To sum up, Functionalism by itself is a very concrete perspective which is fuelled by eminent classical sociologists like Auguste Comte, Herbert Spencer, and Emile Durkheim whose works although initially were not



recognised to belong to a single large perspective, today they all stand together as a perspective that is one of the major theoretical perspectives in the discipline of sociology. The works of both Talcott Parson and Robert King Merton continue to inspire us even till date, us witnessing its applicability to the systems in today's time only increases the validity of the works by both these exceptional men. It is yet very interesting in understanding how both of them believed that every system has certain prerequisites that it requires in order to function in accordance to the structure that is decided upon by the society at large. And hence this attempt at trying to identify the prerequisites (using Parsons A.G.I.L. paradigm) and the functions (using Merton's aspects of function) of the systems (that is family) essentially/consequently helps us understand how each aspect of society works for the stability of the whole.

*The writer is an ex-student of the Department of Sociology. presently pursuing her Masters in Social Work at Kristu Jayanti College, Bengaluru.*



## Family Structure and the Issues arising in Families during Covid-19 Pandemic.

Over the past three years throughout the world, the COVID-19 pandemic brutally disrupted the well-being of individuals and their families. Covid -19 had a harsh impact on the people of Goa since March 2020. Family is the utmost important primary group in society. It is the first group in which we find ourselves. Eventually, family is a group of persons related by birth, marriage, or adoption who live together; constituting a single household all such related persons are considered as members of one family. Basically, there are two types of family i.e., Nuclear and joint family. So, in simpler words, a nuclear family is a small group which consists of the husband, wife and their children. Whereas a joint family is the one that is often regarded as extended family consists of members related through blood and who at least belong to three or more generations: husband and wife, their married and unmarried children and their married as well as unmarried grandchildren. So, this case study mainly aims towards addressing the issues faced by a particular family due to covid - 19 and how it impacted the social institution 'family' and changed people's life. So basically, this study will be based on nuclear family residing in a small village Macasana Goa. Further we will see in- depth structure of the family, and how they encountered to handle the covid-19 situation.

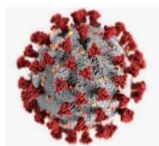
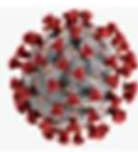
In a nuclear family residing in a village, Macazana, consisted of mother, and 2 daughters. It was known that recently 1 year back i.e., in 2021, the head of the family i.e., the husband died while used to work abroad. Currently, they are only 3 in a family. One daughter is pursuing her higher studies and the other daughter is unemployed. So particularly, there is no one working in the family. The

cause behind the nuclear family was that, earlier, they were living in a joint family where all the brothers with their wives and children used to stay

in one house itself under the same roof. But as years passed by all the brothers migrated to abroad in search of better facilities, job, better education for the children and so on. Here, the extended family began to split apart. As they were all enough to afford a house they started living separately for more privacy and space as a nuclear family. Hence a nuclear family was formed.

It is understood that the family were deeply into Agriculture that is growing of rice in the fields, and tailoring but as time passed by, they felt of changing the occupation due to the modern way of life as well as Agriculture would require more people and was a bit time consuming and difficult as in would need lot of hard work. Hence there was a decline of traditional occupation of the family. It was known that earlier before the death of the husband he was working in Kuwait in a hardware shop and would send the income to his family which would be used for handling the house expenses for e.g. Paying the taxes, bills, cylinders, food stuff and everything whatever could be needed in the 3 house also in June 2019, the elder daughter started working in a hotel as a front office executive. But after 8 months of work, the elder daughter was left with no job and the family is now going through financial problems. There was no growth in the family as such instead, decline of family as in there was sudden death of the husband in the family which just took all the happiness away from the family. It was known that deceased person passed out through cardiac attack and the family now is broken, unemployed and literally in grief. It was also known that before the death of the husband, the family were willing to have been going out on plans and lots more but the sudden demise of their beloved led them in shock.

Impact of covid-19 on the family There was a harsh impact of covid19 on all families. Through the interaction, it was known that the family was really frightened of the virus and had faced lots of issues during the pandemic. It was known that though the family were not infected with Corona virus, covid-19 had a big



impact on the family in other ways: Firstly, economic issue (job loss) was the major problem of this family. The family suffered from this issue wherein the elder daughter of the family, who was working in a hotel, was removed out from the job in 2020 and the hotel was shut and till now she is unemployed. It was also known that they have been searching for the job, by special visits in the hotel industry, showrooms, or other fields but couldn't find any due to covid. Also, the father was on leave for at least 2 months due to the increasing Covid cases which led to mental issues like stress, depressive behaviour in the family. The family had suffered a lot.

Due to the lockdown, as everything was closed, such as the shops and all, the family had to stay on hunger, there was merely nothing at home just few foods stuff, with which they managed anyhow but it was a tuff situation. With regards to the society, people used to not care the family due to the fright of virus. No one spoke to them instead were ignored, or no one helped them out in giving some rice, or any food. It was literally a vast situation for them. But anyhow the family handled the situation with whatever they had. Secondly, there was difficulty in the academics of younger daughter. Due to the lockdown schools, institutions, colleges were closed and as a result the classes were in virtual mode which becomes really difficult to cope up. It was said that the area where the particular nuclear family lived was out of network and as there were online classes, good network was very important, the family were not very much able to afford for a wifi connection or anything during this time. As a result, the younger daughter had to go nearby Bus-stand and attend her lectures, but due to the traffic noise she couldn't concentrate on her studies, could be distracted all the while which created anxiety in her and which led to low marks in the exams and would even fail as such.

In the absence of school, proper child care, extra-curricular activities, children's social and support networks have been broadly disrupted. 4 Thirdly, after a lot of struggles, the said family also faced the death of their beloved, biggest support of their family without which they are nothing that is the 'father'. It was understood how sad and shocking it was to hear the sudden death in

midnight 2am on 7th March 2021(India timing). It was known that the deceased died through an attack. And it was really difficult to get the dead body here in Goa as there was lockdown in Kuwait, the flights were shut, this was the worst issue that the family faced during the pandemic. It was known that the deceased Brothers helped the family a lot during this time. All the paper-works were done by them and they did all that could be done to send the body to the family to spend the last moment with their loved one. Hopefully the body was sent through a special flight after 2 days that is on 9th March 2021. It was also understood that they all supported this family not only mentally but also physically during this tuff situation. Therefore, in this way the covid-19 impacted this family brutally.

According to my views and opinions, joint family is better than the nuclear family. Joint family would be the best solution to live with care, love and protection. Living in joint family means living with love. It is fun to be around with so many people, learn from them, intermingle with them, share each other's beliefs, ideas, sharing experiences which will help further to tackle any situation in life. Whereas in nuclear it so happens like the house is empty, No one is there to help you, guide you all the time, no intermixing of ideas, thoughts. You don't get anyone to help you when stuck in critical situations.

There are rare cases wherein your relatives help you whenever in need of help. The COVID-19 and its effects occurred in levels of economic distress since 2019. It has worsened people's mental health and stress, diminished their sense of hope for the future. The covid-19 crisis has not only affected the extended as well as nuclear families, jobs, people's life, school/college children but also has taken away jobs and left millions of livelihoods on streets. While this pandemic will one day come to an end, job loss will be forever with us. To Conclude, it is understood that this pandemic had a bigger impact on Social Institution 'family' thus causing harm, threat, death of family members thus leading to decline of family.

*The writer is a Second-Year student of the Department of Sociology.*



## Transformation of Goa with reference to Education

Goa enjoys a place of pride in the country as one of the most literate states of India. It was liberated from Portuguese rule in 1961 and has registered impressive progress in the field of education since then. The State has achieved 87.40 percent literacy as per 2011 population census. The education system in Goa is effectively streamlined in keeping with the National Policy on Education, 1986 as modified in 1992, to upgrade the quality of education at all levels. The state has already enacted the Compulsory Education Act (1995) and has enforced it from 5-9-1996 to ensure that no child in the age group of 6-14 years remains out of school. Education has transformed Goa as a state holistically leading the state to be achieving and able to avail the educational facilities.

Goa is blessed with excellent educational institutions. Most of schools in Goa are affiliated to state of education. The Indian Government has been significantly allocating a part of the budget towards the enhancement of the education system in India. Apart from the fund allocations, certain schemes and acts have been implemented for the literacy growth in India. Hence, India has moved ahead in achieving a literacy rate of 74.4%. Goa ranks at 5th position in terms of literacy, this is because of the extensive network of primary, secondary and tertiary level education in the state along with certain policies for enhancing the overall education. Schemes including Rashtriya Madhyamik Shiksha Abhiyan (RMSA), Sarva Shiksha Abhiyan (SSA). Grants for CWSN, etc. have enhanced the overall literacy of the state. As per the statistics given by the education department, Goa has 1,735 schools including primary school, middle school, high school and higher secondary schools. These 1,735 schools include government schools as well as Government aided and unaided schools. Apart from these schools, Goa also has a network of schools owned by private bodies.

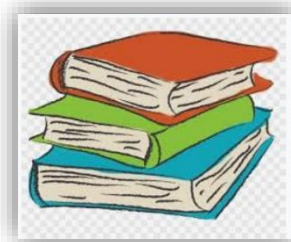
According to the official website of UGC, Goa has one University affiliating as many as 35 colleges to impart higher education. Besides the affiliated colleges, Goa hosts an institute of national importance, i.e., National Institute of Technology, Goa. Quality of Education in Goa From 1961 to 1987, the education system saw a qualitative expansion and betterment. The focus was on advancement of school education and its expansion, diversification and improvement.

Later the focus shifted towards the advancement of Higher education in all the Talukas of the state at every hook and corner. Goa, Daman and Diu's first Chief Minister Shri D.B. Bandodkar arranged to open government primary schools even in the remotest Villages of our state. High Schools and colleges followed due to lot of private initiatives and governments liberal grant-in-aid policy. Goa's overall literacy stands at around 90% and is a testimony of the growth of education at grass root levels. At the time of liberation, it was very poor. There is a quantum jump in terms of student enrolment since liberation. Post Statehood After Statehood, qualitatively the education has seen a sea change.

The establishment of Goa University in 1985 which today ranks at a very high rating as per the Ministry of Human Resource Developments recent ratings.

Prior to the establishment of the university, all the institutions were affiliated to Bombay (Mumbai) University. The university today boasts of a number of programs like Masters in Marine Biotechnology (conducted by open All India Exams of JNU), integrated five years, MBA course in Hospitality management, Masters in Financial services, Masters in business administration besides the conventional courses in Arts, Science and commerce. The PhD's conferred every year is on the rise and gross enrollment rate (GER) is on the rise in Higher education.

The implementation of the Central government programmes in Higher education like the Rashtriya Uchatar Shiksha Abhiyan (R.U.S.A) has yielded rich dividends and there has been a sustainable expansion of facilities at Institutions of Higher learning in the state. There is an autonomous college in S.P Chowgule college Margao with government college Quepem on the verge of becoming autonomous. The establishment of a National Institute of Technology (NIT) at





Farmagudi and the Indian Institute of Technology (IIT) in Goa will take the standards of education in Engineering and Technology to a new high. The medicine branch has diversified with rise in seats for MBBS and Dentistry-BDS. The establishment of five para-medical courses in the state like physiotherapy, optometry, etc. has opened up new vistas. The government schemes to promote education by providing loans like Sant Sohirobanath Ambiyé (Bursary) scheme and scholarships like Goa Scholar Scheme has also seen a number of Goan students going overseas for higher education at Masters level in medicine, technology, management and various other fields. The progress too has been immense at lower levels too. The Sarva Shiksha Abhiyan (SSA) has seen to it that all children in the age group of (6-14) years go to school and the recent announcement by the government to introduce mid-day meals for even the IX and X standards will have good results especially in the rural areas. Secondary Schools Advancement.

At the Secondary level too, the Rashtriya Madhyamik Shiksha Abhiyan (RMSA) has seen vocationalisation being introduced in a big manner under the NSQF wherein vocationalisation is promoted in 15 trades from standard IX onwards which is continued till 12th standard through the vocational stream currently implemented in Goa through 49 Higher secondary schools at '+2' stage. The recent announcement of the establishment of a community college in



Agriculture will facilitate Goans to take up agriculture. There is also the Degree course in

Agriculture at Don Bosco College in Sulcorna. Such developments in various disciplines today open up new vistas for Goan youth. Goan youth need to be more competitive and come in the Indian mainstream by appearing in the All-India competitive exams by thorough preparation for exam like civil services exam, Banking Sector exams, Defense exams, NEET, IIT, etc. to take Goa's name on the highest pinnacle of Indian educational scenario. "Acche Din for Goa have timely come in educational sector which needs to

be used constructively by Goan students to make it really big at All India levels thus proving the fact that Goan youth are second to none in the country in every vocation. Ample job opportunities are created in Goa by the 'Goa State Investment Promotion Board' which 'facilitates employment. Programmes like Make in India, Skill India, and Digital India start up India have to be made a reality by taking help of a number of government schemes like Dr. Verghese Kurian Chief Ministers Rozgar Yojana and the Prime Ministers Rozgar Yojana which will erase the unemployment problem and entrepreneurship will flourish and Goan youngsters will be seen as a more of "Job giver" rather than a 'Job Seeker'.

To conclude though the state of Goa has recorded 87.40 percent literacy and a high attainment level, the need of the hour is to reinforce its educational policy towards bridging regional and gender gaps, reducing the drop-out rate, emphasizing skill development and vocational programmes to curb unemployment, improving quality of education, infrastructure development in schools, orientation of teachers, computer integrated education and up gradation of libraries. The small size of the state and its secular framework has served best manures for reaping the fruits of education in Goa. There is further need to diversify education, start and nurture new institutions of excellence, and most importantly universalize education where everybody desirous should have access and inclusion in education. The state has required conducive environment for education, so what is now required, in words of Abdul Kalam, is 'ignited minds' to convert Goa into an educational hub.

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## Transformation of Goa with Reference to Social and Political Development

Goa is a quiet wise mother whose embrace brings solace and who burns herself out to sustain our wellbeing. We live an entire eternity socializing our way up with her other children, coexisting with their best interest at heart, fighting for unnecessarily petty reasons, voicing our concerns, establishing our boundaries and rights and acknowledging that we are all the same, but with our own individual personalities. Our mother, she was held captive, stripped off her clothes, her sense of self and eaten away by her captives; first the inquisitors then by her own greedy children who had to be forcefully stopped from killing their own mother (Illegal Mining). Our mother stays still and watches in the silence of the dawn, her fishermen sons working hard at sea as the Muezzin brings about an air of holiness with his deep poetic voice saying the Azan. She hears her children speak different tongues and takes delight in their little anecdotes and made-up tales. She hums along the breezy tunes of the 'Renders' and cringes at lovers from the neighbourhood, publicly displaying their affection to a fairly bored audience, judging them heavily. She watches both the Shudras and Brahmins getting drenched in her tears, but one dries up pure the other impure, and she wonders what went wrong. She sees her sons giving a last hug before they leave to earn a living, she cries, she sighs, she understands. She hears the bubbling rage in her children's homes, rage against their leaders. At the crossroads between what's ethical and what's not she is on the constant lookout for someone who stays true to what's expected of them, someone who does not waver and works for the betterment of those who believe in him. She hears UZOOO being screamed out loud, and her heart swells with pride but she quivers, she holds not hate, which is probably why she chooses no sides. She wishes to see her children play more often, she wishes they sing more, she wishes to no longer dwell in nostalgia and she wishes for more. She always has. Through this essay I have tried to explore and draw a sketch of the various transformations that have taken place in Goa in terms of religion, caste, class, and politics.

### Religion In Goa:

The myriad displays of temples, churches and mosques distributed according to every region's history is a testament to Goa's diversity and evidence to the fact, that a major social institution in Goa is religion. Hence, the Goan society is characterized by a deeply religious demographic with Hinduism and Christianity taking the main seat. Almost 95% of the people of the Goan society constituting both these religions epitomize coexistence and it is mostly true except for some bitter bouts of extremist unpleasantness. Other religions like Islam, Sikhism, Buddhism, Jainism constitute the smaller religious minorities in Goa.

Goa has experienced a lot of religious turmoil in the pre-liberation era, with many mass conversions taking place; with Hindus being forcefully converted into Christians in the mid-16<sup>th</sup> century and Christian Gaudas being converted into New Hindu Gavdas in 1928. The post-liberation era seemed comparatively stable with co-existence being the mantra of every religion. There are certain feasts and religious events, like zagors, saibins, ladins that were attended by a mix of both Christians and Hindus and the tradition is still being carried out today. St. Francis Xavier is not just 'kristanvamcho saib' [saint of the Christians] but he is rather considered as 'Goencho saib' [Protector of Goa] because it is not just the Catholics who believe in him, it is also true for people of other religions as well. However, of late, I have seen religious extremism being rapidly on the rise with Hindus claiming Christian lands to be their ancestral religious sites for example in Sancoale, with Muslims in Vasco being allegedly attacked by members of Hindu groups screaming slogans of Jai Shree Ram in front of the mosque. Although one speaks of communal harmony in Goa, I fear its only going to be a saccharin cover for the deep cracks of hatred that are taking root in the minds of Goans towards each other's religions. Nonetheless, when speaking about religion, one cannot help but think of how it is interconnected with the caste system of Goa and how it also influences our linguistic identity.

### Caste In Goa:

As unfortunate as it may sound, caste system is as prevalent in Goa as it is anywhere else in the country. What is surprising however, is that, the caste system which is pre-dominantly a Hindu concept is also visible in Catholics in Goa. This came to be because, the mass conversions under the Portuguese, failed to change the system of caste-based classification that Hindus of Goa had been socialized into before the Portuguese conquests.

After the mass conversions, new converts were categorized into new catholic castes, with 'Bamons' comprising of all Brahmin subcastes, rich merchants and goldsmiths, and 'Chardos' who were originally Vaishyas and Kshatriyas. However, there was another category of people called the gauddas, who comprise of those Vaishyas who did not make it into the Chardo category, and the lower castes called Shudras who are mostly engaged in traditional occupations. Keeping in mind the relevance of religion, it is interesting to note tribal groups like the 'Gavda' or the 'Kunbi' community who are characterised by a community consciousness that is a result of their socio-economic position, a similar physical appearance, and a shared folk culture despite their religious differences.

However, one must always take into consideration the intense migration and urbanization that Goa has undergone until contemporary times. When viewed through this perspective we realize that we can apply what India's most illustrious social anthropologist, Andre Be'teille has said about Urban Contemporary India, to the Goan society. He argues that income, education, occupation, and wealth are increasingly better markers of social status than caste in contemporary Urban India. We see a similar pattern in comparison to Goa where class distinctions are far more prevalent in Goa than caste distinctions. What aided to this transformation and a shrinkage of gap between the upper and the lower castes is perhaps the rise of education in Goa and its accessibility to the lower castes. This led to people taking up occupations that were not traditionally dictated by their castes.

## Language In Goa

'Goenkar konn, ani Goenkarponn kitem'[who can be called Goan and what does 'being Goan' mean?]; is a phrase that has graced many school events, debate forums, election rallies, and the minds of everyone who has even a small part of them associated with Goa. Considering the extensive in and out migration, years of shared habitations and the closeness one feels with the land, our identity at some point seems muddled and ambiguous. So what can that one deciding factor be that brings one so close to the Goan land, that it establishes their identity in a much broader sense? I believe this position is most often reserved to language.

The pre-liberation era considered those speaking, writing and singing in Portuguese as people of culture. Although the sentiments towards Konkani

as a mother tongue were mostly positive, it was not something that was encouraged by the Portuguese. Notwithstanding higher education being available only in Portuguese, there weren't many Portuguese speaking-people in the Goan population. However, the situation drastically changed when the Portuguese were forced to leave. There was a major disconnect between Goans and Portuguese as a language and Konkani, Marathi and English became the major contenders. As mentioned before, religion has also deeply influenced language in Goa. In the past, the Hindus were often associated with Marathi and the Catholics were associated with Portuguese. However, since 1961, it is broadly known and accepted that the catholics speak Romi Konkani while the Hindus speak the Devnagri Konkani and each have their own script. In addition, each of these scripts have further differences in dialects, depending on in which region they are spoken in; for example; the Saxtti dialect is spoken in Salcette, Bardezi dialect is spoken in Bardez and Antruzi is spoken in Ponda etc. Hence, language is not a set formula; it has nuance and is rather a spectrum, on which the different dialects of Konkani lie, influenced by many other factors like religion, geography, social groups etc.

However, considering that Romi Konkani is one of the oldest dialects of Goa [16<sup>th</sup> Century AD], and keeping in mind the fact that only Devnagri Konkani holds the title of the official script of Goa [since 1987], I feel the need to emphasize that there has been a movement going on in Goa, led by critics, those speaking Romi Konkani and Tiatrists that ask for the official recognition of the Romi script along with the Devnagri script.

## Politics In Goa:

Goa is indeed known for its socio-cultural vibrancy, and it is common knowledge that its mostly peaceful with people often going by the theme 'susegad'. However, the recently held 14<sup>th</sup> Assembly elections and the campaigning pandemonium brings to mind the political turmoil Goa has been subjected to in its vast political experience since the liberation. Be it factional political maneuver or manipulation by corrupt leaders or a game played at the religious; Goa has seen it all. Goan politics started in 1963 when the first pro-Bahujan government was formed in Goa with the victory of MGP's Dayanand Bhandodkar, and it followed a two-party system until 1977. Here the party on the opposite end was the UGDP which was supported by the Christians. This system worked fairly well, with Bhandodkar's

term being called India's first democratic revolution, where educational institutes were on the rise and land reforms were brought in under the Revolutionary Tenancy Act 1964. However, that feels like an end to the stability held by the two regional parties. With the onset of the 1980s, came in the Indian National Congress, and with a national party and regional parties pitted against each other, there was a very public awareness of the MGP's and UGDP's irrelevance and the next 10 years saw Konkani being made official, tourism policy being implemented and Goa receiving statehood. However, this also meant that there was a certain disconnect between the elected representative and the people, for the decision-making had now shifted to Delhi.

By 1987 the BJP had entered Goa's political scene. Its first win however, came in 1994 where it won 4 seats in the assembly elections. From 1999, Manohar Parrikar became a major figure in Goan politics, as the leader of the BJP in Goa. He was considered as a remarkable CM by many, for he projected himself as a leader who made efforts to reach out to people belonging to different religious beliefs then his. Moreover, people in Goa seemed to prefer him as the CM because he made his mark during the multiple defections the state was undergoing from the period of 1989 to 2003. The issue of defections is serious and highly disconcerting, because it sabotages the very basis of the democracy, we are oh so proud of, and the principles that preserve it. Moreover, defection speaks of an MLA's unceasing greed, lack of respect towards voters and an overall lack of ethics. Despite this, we see that instead of voicing their anger at this betrayal, voters vote for the same candidate again. This could be seen in 2017, when after resigning from the Congress and campaigning on a BJP ticket, Dayanand Sopte, Vishwajit Rane, and Subash Shirodkar were re-elected in by-elections from their respective constituencies. One then wonders why this happens. I believe it happens because a candidate in Goa is considered more as an individual than a representative of a political party. Hence, a connection is forged with 'this individual' on the basis of factors that go beyond politics, and this connection decides who wins or who loses. These factors range from caste, gender, religion, class, kinship etc. Besides, when trying to understand the relationship between voters and the beloved 'individual', it reminds me of what a conflict theorist Georg Simmel said. He said that a superordinate and a subordinate have a reciprocal relationship. And I believe that the winnability of

'individuals' like Babush Monserrate is evidence to what George Simmel has said.

On the other hand, we have the anti-defection law that was first passed by the parliament in 1985 and then corrected by the 91<sup>st</sup> Amendment in 2003. And even though this law is supposed to strictly prevent defection, we are seeing instances wherein political leaders have bypassed this law as recently as in 2019.

As many as 10 Congress MLAs went to BJP in 2019 and they were able to get past the anti-defection law which stipulates that if two-thirds of the legislators switch sides, it is to be called a merger and not a defection. Besides, a major flaw of the anti-defection law is that a penalty on defection is imposed only after a defector completely destabilizes a government.

This now leads us to the question of whether our representatives simply lack the basics of good governance or not. When looking at politics today, the contrast between the past and the present makes one ask oneself of what went wrong. The public dissent towards national parties has been a rhetoric of the last 5 years which has now given birth to youth-led regional parties like Revolutionary Goans who claim to be the voice of the oppressed and who have taken it upon themselves to bring reform. Then there is the apparent 'Goenchi sakaal', TMC who was on a poaching spree and seemed to have learned that Goans are not that easy to please, and that endless posters of Mamata Banerjee are not really enough. From two stable regional parties, to so many divided fronts; the resultant victory has mocked most Goans in the face.

Hence, we can conclude that Goa has gone through a huge transformation in all aspects of human life; whether social or political. We have established the religiosity of Goa and the distribution of the population between religions, and glimpsed upon the growing religious extremism in Goa. In addition, we have tried to understand how caste and class dynamics have changed in Goa over the years. Besides, the essay has also explored language as a major form of identity in Goa. In the second half of the essay, we have discussed how political development has taken place in Goa by establishing a rough timeline and we have also discussed why and how political leaders undertake party maneuver which is wrong and unjustified.

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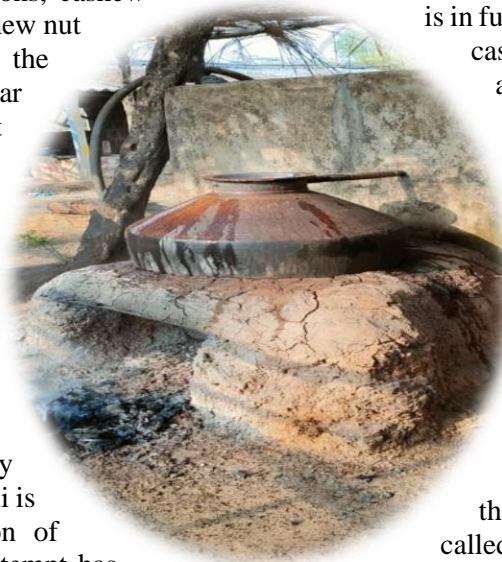
## THE TRANSFORMATION OF GOA WITH REFERENCE TO TRADITIONAL OCCUPATIONS

Abstract Traditional occupations of Goa refers to the work and jobs which the people of Goa undertook in the earlier times, which might now be coming under pressure for a variety of reasons. The various traditional occupations of Goa are agriculture, sand extraction, carpentry, coconut plantations, betel nut plantations, cashew plantations, brewing feni, cashew nut processing, salt making, the khumbar (potter), the chamar (cobbler), the mahar/ basket weaver (bamboo and cane crafts person), the barber, other professions like the shetty (goldsmith), zo (idol makers who sculpt statues of wood and ivory), chari (blacksmiths), chittari (lacquer work artisans), and kansar (brass lamp and copper vessel makers). and so many more. The poder with his pantli is another traditional occupation of Goa. In this assignment an attempt has been made to look into two traditional occupations of Goa - Brewing cashew drinks and salt making and how these occupations have changed over time.

Traditional Occupations of Goa Goa, a smallest state best known for its cultural heritage and traditional occupational practices, seems to have lost its shine due to drastic decline in traditional occupational practices, inclination of youth towards modern culture, rising urbanisation and no considerable efforts made by the governing body to conserve the traditional occupation of Goa. Brewing of Cashew drinks. The journey of cashews in Goa began nearly 450 years ago when the Portuguese missionaries brought in the Cashew plant from Brazil to prevent soil erosion in the state. In due course of time the local population was acquainted with the edible property of this

marvellous fruit. Eventually the cashew plants grew rapidly along the western coast of India attracting various local businesses. Who knew that the cashew trees which were once planted

to stop the erosion of topsoil caused by the strong monsoons by the Portuguese in the early 16th century will turn out to one of the greatest introductions for Goa? Today cashew is a major fruit crop in Goa. The abundance of cashew nuts allowed ingenious locals to use it to create a local alcoholic drink or fermented brew; the Feni. The first Feni is reported to date back to 1740 CE. Everyone has Urrak and Feni on their mind and summers in Goa are incomplete without these. And this has a lot to do with the fact that at this time, Goa is replete with cashew, its local fruit, as the harvest season is in full swing. Feni is only made from cashew apples that have ripened and fallen off the tree.



The juice from the cashew apple goes through three stages of distillation – from Urrak to Cazulo and then finally the Feni. During Feni distillation process, the cashew apple picker is one of the most important people involved in the long and complicated process. They pick the fruits and then the fruits are then transferred to the stomping area called a Colmbi. This is usually a rock – cut into a basin shape. The cashew apples are stomped to release the juice.

Today stomping is replaced by the use of a press called a Pingre(cage). The pulp of the fruit is extracted after hours of powerful stomping /pressing. The extract is gathered into a mound, which is left overnight under a heavy stone. This squeezes the juice out of the pulp which is called Neero, a refreshing non – alcoholic drink The Neero then goes into a large earthen pot, called a Kodem which is buried halfway in the ground and left where the juice ferments for several days. Delicate earthen Kodem has now been replaced by plastic drums for the sake of practically.

No artificial yeast or nutrients are added to hasten the process. When the bubbling in the pot stops after about three days, the Neero is ready for



distillation. Cashew Feni is a triple distilled spirit. The first distillate of the fermented Neero is Urrak which has about 15 percent alcohol. It takes 50 litres of fermented juice to make 35 litres of Urrak. Urrak is then mixed with Neero in a ratio of 1:2 and re distilled to give a spirit called

Cazulo (40 – 42 percent abv). Cazulo is again distilled with Urrak to give a high strength spirit called Feni (45 percent abv). To get a litre of Urrak, 12 kg to 15 kg cashew apple, and for a litre of Feni, 30 to 35 kg cashew apples are required.

Cashew feni is distilled employing the traditional pot, which is still practiced. A traditional distilling feni is still known as a Bhatti. The use of an earthen pot as the boiling pot has now been replaced with copper pots, both known by the same name bhann. The distillate is collected in an earthen pot called a launni. The tradition of cold water being continuously poured on the launni to condense the distillate has now been replaced by immersing a coil in cold water. It is worth mentioning here that normally Cazulo is sold as Feni, as the real Feni is too strong as an alcoholic beverage for consumption.

Today all Cashew Feni available is double distilled. Feni can be enjoyed neat over ice, or can be mixed in classic cocktails or with juices. It is generally served with a slice of lime, and mixed with sugar syrup. It is also mixed with cola, tonic water and lemonade at times in most of the pubs. Cashew Feni distillation is also a big Nature Tourism attraction with Goa Tourism which will allow tourists to see cashew harvesting and follow the process of the drink's manufacture. While the Government, does its bit to promote the cashew and creates interesting local events around it. Hotels also leave no stone unturned to contribute. Goa's culinary heritage is thoughtfully showcased, sometimes paired with an exquisite selection of feni and feni infused cocktails. Not much changes have been found in this traditional occupation it is still practiced except for stomping which is now replaced by the use of press called Pingre and the Kodem now replaced by plastic drums. Feni, the feisty spirit that Goa has been brewing over the past 400 years and, as of today, is only produced in this coastal paradise.

**Salt Farming** Salt farming is slowly fighting a losing battle with no government support and gets the feel of the salt-pan owners who are gradually walking away from the 150-decade long tradition. The 150-decade old practise of traditional salt farming, which yields common salt or halite rock salt as a final product, is traditional business of Mithgaudas, Gauddos, Bhandari, Agris and Agers communities of Goa. Research says, "In the past era, the number of villages in Goa which were indulged in the traditional salt farming are now reduced to 25 per cent of its original figure. This decline in number is due to low income upon production, lack of skilled labours, competition from industrially-manufactured salt and losses incurred due to yearly damage to the embankments".

Joaquim Cabral, owner of Ribandar salt pans, while explaining the process of salt production to Herald said, "Years ago there were total 30 salt pans acquiring the area from Ribandar to Panjim city bus stand, the belt situated at the bank of river Mandovi.

Currently, only two salt farms are cultivated.

Rest are either filled with mud, left flooded or are kept un-cultivated.

According to Cabral

the salt farming is carried

out in three different phases. The ceased phase past rainy season, that is from June to October, preparatory phase from December to January and cultivatory and harvesting phase from February to June.



After the end of the monsoon, they start preparing the salt pans (Mithagar or Mithache agor) for the production of salt. Initially, the sea water is allowed to enter into the salt pans by opening of sluice gates (manos). Sluice gate is a special control mechanism used to control the flow of sea water into and out of the field. Adding to the process of salt making, at the very start, the electric motor pumps are used to drain the water from salt pans which are then allowed to dry naturally for around one month. Once the pans are dried, a certain amount of water is taken inside the pan area, using which the previously damaged boundaries (mero) are repaired.

The clay is thoroughly mixed by foot stamping. Once foot stamped, the salt pan is levelled, smoothed and is allowed to dry. The salt pan is then divided into small-small blocks, termed as salterns (kundgey) separated by the boundaries

(mero) on all four sides. Once the field becomes ready to cultivate, the water up to the level of two-inch mark is made to enter inside the salt pan. This water is then allowed to set and dry in the sun. The water is regularly stirred using a stirrer (foey) to help increase the process of natural evaporation. The final yield is produced in salterns by the process of natural evaporation.

Salt produced initially is not collected on day-to-day basis but is allowed to remain in the salterns. The required amount of water is allowed to enter the saltern through a small opening kept at the corner of each saltern. This step helps to grow the new crystals of rock salt. The gradual growth of salt results due to continuous addition of water which is known as ripening of the salt. If the quantity of salt produced is lower than expected or if the process of ripening is slower than the usual then the 'salt crops' (previously grown salt) are sprinkled in the salterns to increase the productivity. Sprinkling becomes mandatory only when the water is less saline". After the salt pan is fully filled with ripened salt, the yield is ready and can be harvested. The salt can now be collected on the daily basis. Climate plays a major role in rise or decline in salt productivity. The abrupt seasonal change not only affects the yield but also demotivates the farmers from cultivating. A special shelter is made for storing the salt heaps in the fields itself. Rock salt holds power to destroy everything including a concrete cement structure, the rock structure and even the utensils. The brown crystals of salt are obtained at the start of salt production process which is equally saline but is considered a waste product due to its colour and dirty appearance. This initial yield is sold for the purpose of tree cultivation, laying of earthing/earth grounds, and irrigation purpose at half a price than that of the white crystals which are obtained at the later phase.

The major reasons behind non-cultivation of salt farms are no financial support from government, lack of skilled labours and deliberate damage caused to the bunds in bait of earning more through pisciculture. Another reason for non-cultivation of salt farms is that Goa doesn't have many skilled workers. Those who are skilled refuse to work since cultivation of salt is not an easy task and requires to put in a lot of physical efforts". The occupation of salt farming which is evidence of rich culture of Goa is dying very fast. With the passing years, our next generation won't even know how the salt was produced.

The government should take the necessary measures to preserve the salt farming business and

should urge people not to give up on salt farms. Identity of Goa needs to be preserved.

Cashew brewing and salt farming are practiced today but not widely like during the olden times. Cashew brewing is practiced more than salt farming, only a few changes have been noticed in this occupation. On the hand salt farming is very less practiced in Goa. Salt farming requires a lot of effort and hard work. Since no labourers are available many have stopped engaging in salt farming. No government support is another reason people have stopped engaging in traditional occupations.

Traditional occupations have gone through many changes, some of the traditional occupations are no longer practiced. Many across the State believe that this is a good time for the youth to enter traditional occupations but lament that there doesn't seem to be enough interest even though some of these youths are crying about being rendered jobless due to the lockdown effects on the economy. People involved in traditional occupations, many of them self-employed, pointed out such jobs need helping hands and this is where the youth can help bridge the gap. Or else, one would have to wait for another set of migrant labours to come in to help complete jobs if locals don't take up the same. The attitude Goan youth have towards such jobs is what's not there and thus we have to rely on outsiders for finding labourers. This is the time youth should come forward and take up these age-old traditions as we are still doing our work and there are job requirements. Goans only want white collared or government jobs instead of our traditional type of professions. Goans should help their family traditions flourish. Fishing or any other traditional occupation has hard work but in today's scenario they pay off.

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## Comparative Analyses of Religious Dimensions Between Hinduism and Jainism: Understanding through 7 dimensions

Religion, in common words, can be described as the belief or worship of some supernatural power. Furthermore, it is also a complex social structure that unites and divides people simultaneously. According to some reports, there are roughly around 4200 religions present, and most of them teach their followers' similar things, unity, truthfulness, and non-violence, to list a few. In this comparative analysis, Hinduism and Jainism were taken as examples, and both these religions originated in the Indian subcontinent. Because of this, both of them share some similarities. For example, both religions believe in reincarnation and share concepts like Moksha, Samsara, and Karma and celebrate the same festivals; however, both are different.

Jainism is all about non-violence and equality among everyone. It is said to be started between the 9th and 7th century B.C and is considered one of the oldest religions. Like any other religion, it has its own set of prayers and set rules that its followers have to follow, the main one being not hurting any soul. Because of this reason, Jains practice vegetarianism and take steps to preserve and conserve the living things around them. Jainism also does not believe in creating the universe as it considers it eternal. The religion is based on the teachings of 24 Tirthankars. On the other hand, Hinduism is about 'Dharma' 'Artha' 'Kama' and 'Moksha.' Like Jainism, it does believe in non-violence; however, for the destruction of the evil, violence is permitted, as seen in Ramayana or Mahabharata. Hinduism is the oldest living religion, said to be started before the 2nd century B.C. Most Hindus practise vegetarianism; however, some consume nonvegetarian diets. Hinduism believes that the universe is created by Brahma, the creator and can also be destroyed.

### SEVEN DIMENSIONS OF RELIGION

1) Experiential: The first dimension of religion is

experiential. Having experienced a supernatural power is generally how any religion is started. All individuals have different personal religious experiences. Some find it magical and fascinating, and others find it peaceful. When

asked about my Jain friend's experience, she said it was divine and beautiful. She said that she got peace by meditating and remembering the supernatural power. She also mentioned that she felt more powerful, both physically and mentally. Similarly, as a Hindu, I have experienced similar things. Praying gave me strength and peace of mind, and I also believe that God comes in the form of good people to help us out and take care of us.

The song written by Daniel O'Donnell aptly concludes that God is there with each and every one wherever we need them. It is as follows

"Footsteps walking with me  
Footsteps I cannot see  
but every move I make  
And every step I take  
I know they're there with me...."

2) Mythic: A myth, in common words, is a story passed down orally or in a written format from generation to generation. It mostly does not have a historical record, and in some cases, it can be non-rational. One of the main Myths that Jains believe in is of the demon king Narakaasura. The demon king had abducted around 16000 daughters of gods and had also stolen the earrings of Maa Aditi, mother of all Gods. Another myth that the Hindus also share the belief in is the myth of Ramayana. The myth follows Lord Rama, his wife Maa Sita, and Lord Laxman. The story gives us lessons of kindness, non-greediness, obedience, women empowerment, and the victory of good over evil.

Hinduism also has many similar myths, such as the reincarnations of Lord Vishnu, in the form of Lord Rama, Lord Krishna, Lord Narasimha, etc. It is believed that Lord Vishnu would reincarnate every time evil would rise on earth. There are also many stories teaching us why we should be kind and gentle towards everyone, how we should obey and respect our caretakers and how good always wins over evil.

3) Doctrinal Doctrine is simple words and the rules or beliefs set by any institution. However, in terms of religion, it helps give more sense to experience and myth. One can also say it originates in them. The two central doctrines in Jainism are non-violence and truthfulness. Jainism preaches about non-violence to such an extent that some Jains wear face masks to prevent the hot air coming from their mouth so that they do not accidentally kill any organism.



They also avoid root vegetables as they believe anything that grows under the soil is living and needs to be protected. They also believe in reincarnation and seek to attain ultimate liberation - which means escaping the continuous cycle of birth, death and rebirth so that the immortal soul lives forever in a state of bliss.

Hinduism believes in Purusharthas, or four aims - 'Dharma' 'Artha' 'Kama' and 'Moksha.' Dharma- is concerned with a person's duty and actions. Artha means prosperity. It is considered essential to attain material wealth. However, one should not get attached to it. Kama is a Sanskrit word that means love, desire and pleasure. Hindus consider it to be a vital aspect of human life. Moksha, which means salvation is the ultimate aim in life for Hindus. They also believe in karma – a universal cause and effect relationship.

4) Ethical The ethics of religion determine how its followers will behave in society. The ethics of religion tell us what is wrong and what is right. As mentioned above, both Hinduism and Jainism originated in the Indian subcontinent, so it is not surprising that these religions share the same ethics. • Ahimsa (non-violence) Both religions teach us non-violence; however, in Hinduism, violence can be used to destroy evil and maintain the equilibrium on earth. • Aparigraha (non-possessiveness). Jainism teaches us that we should not get attached to things and that living a simple life is best. And on the other hand, Hinduism tells us to gain wealth but not to get attached to possessive over it Asteya (non-stealing) Like every other religion, Jainism and Hinduism teach us never to rob or steal someone's hard work • Satya (truthfulness) From myths to doctrine, both these religions teach us to be truthful to others. • Brahmacharya (celibacy if unmarried and non-cheating on one's partner if married) Both religions teach their followers to be faithful to God and their partners.

5) Ritual Rituals, in common words, are ceremonies or actions performed in a particular order. Similar to ethics, both religions share similar rituals. Both Hindus and Jains are advised to meditate, visit the temple, serve in charitable work, and have puja and havans. Jains have Ratri-jagarana, where they sing hymns all night, whereas Hindus have Satsangs or prayer meet. As observed, the followers of both have similar day activities, for example,

waking up and having a bath, then doing puja and lighting a Diya in the evening.

6) Social Social is the communal aspect of religion, and sometimes it can be a hierarchical structure. The hierarchical social structure in Jainism is derived from spiritual development, resulting from personal striving. They are divided into two categories Shvetambar and Digambar. The Shvetambars possessions were restricted to two pieces of white unstitched cloth, a mouthpiece and a broom to prevent injury to living beings. The rule was that Shevtambars would wear the mouthpiece at all times. The Digambars were naked and only possessed a pot for water and a broom made out of fallen peacock feathers. Hinduism has a strictly hierarchical social structure, and the followers are grouped into five categories or caste Brahmins, Kshatriyas, Vaishyas, Shudras and the people who fell below the caste system, the Dalits. According to the Hindu myth, Lord Purusha was assembled from the top four castes, with Brahmins at the head, Kshatriyas as the shoulders, Vaishyas as the thighs and Shudras as the feet. This system was based on birth, and it was believed that an individual born in a particular caste was because of karma.

7) Material The material aspect of religion, in common words, is a physical object of the religion, for example, place of worship, sacred texts, sacred paintings etc. Jainism does not believe in the worship of the individual but instead in the souls that have achieved the Jin state. The place of worship is the temple with the statues of Tirthankaras. They also have their own holy book, Agamas, where all the mantras are written down. Hinduism has texts like the Bhagwat Gita, Mahabarata, and Ramayana, which tell us the stories of great acts. The place of worship is a temple. Each God has their own temple, but sometimes some gods are kept together, such as Lord Vishnu and Maa Laxmi. There are also many sacred paintings. Hindus mostly pray to statues of Gods.

To conclude, Both Hinduism and Jainism are religions that share the same originating place and have similar aspects. The teachings, ethics, rituals, as well as some myths and material aspects. Both religions believe in rebirth and celebrate the same festivals as Diwali. This comparative analysis gave us an insight into how much both religions have in common. Furthermore, instead of looking down on each other, we should live in harmony and help each other become better persons.

*The writer is a First-Year student of the Department of Sociology.*



## ME, MYSELF, MY PLACE AND THE CHANGES IN IT

They say that change is the only constant in life and this saying has proven itself to be true. Our society, for example is constantly changing and evolving. Every aspect of it has gone through drastic changes and has transformed into its current state from its primary state. We can take some of the social institutions, such as family or religion as examples as they form the basis of our society. These concepts existed more than a hundred thousand years ago and still continue to exist, although in a much more organized manner.

The society that we live in is extremely diverse with people belonging to different backgrounds and having completely different lifestyles. Even if we compare our lives with our own ancestors or older generations, we see a drastic change in our occupations, food habits, lifestyles etc. Through this project I would like to look upon the lifestyles of three generations in my family, including my own and take a deep dive into the different ways my grandparents and parents experienced society and try to compare and contrast them with my experiences and lifestyle.

### SOCIETY EXPERIENCED BY MY GRANDPARENTS

My grandmother, Uma dessai was the youngest of three daughters and lived in Morpilla, Quepem with her parents before she got married. She was a woman of substance and broke all the boundaries that were set for women in those times. Her older sisters were married off at the ages of fourteen and sixteen respectively. My grandmother was only allowed to get primary education and was pulled out of school to help her mother in household chores. It was also considered unnecessary for women to get an education at that time. However, my grandmother was passionate about studying and hence rebelled against her parents and continued her education. She then went on to complete her course in nursing and started working as a nurse in the nearest government public health center. In her

free time, she would go swimming, fishing or engage herself in laborious jobs in her father's fields. These activities were considered to be very unladylike but she did not give heed to any of these restrictions that were put on her solely because of her gender. Her inquisitiveness, curiosity, resilience and hardworking nature still shines bright through her sweet and kind personality even at the age of 77.

My grandfather was born in a household of paddy farmers. He lived in Cuncolim with his family and was the youngest of two siblings. My great grandfather wanted his children to be literate and hence encouraged them to pursue higher education. My grandfather had a multiple degrees such as BA, B.ed, double MA and he later pursued LLB as well. They got married at the age of 26 and lived in Cuncolim. It was an arranged marriage as it was customary to get married to the partner suggested by your parents. Love marriages were tabooed and almost unheard of especially in small villages. My grandmother continued to work as a nurse even after her marriage and my grandfather used to work as a teacher in Cuncolim United High School. The two of them had 4 children together and led busy, yet fulfilling lives.

**FOOD HABITS** My grandparent's diet consisted of Goan staple food which included rice, or other dishes that were made from rice, fish and the most important ingredient in their cooking was freshly grated coconut and coconut oil. Breakfast would usually consist of 'poley' (thin pancakes which were made from a rice batter) along with 'cha' or tea. Lunch, depending upon the days was either vegetarian or non-vegetarian. On Mondays they followed a strict veg diet because it is considered as the day of sri saptakoteswar and shantadurga who were their 'kuldevtas'. On such days they would eat rice, ros, and a bhaaji made of any seasonal vegetables that was cooked with freshly grated coconut. Dinner would be a simple meal such as pez (kanji) with 'khalaatle tor' (pickled raw mango). But on other days where non vegetarian food was eaten, pez would be accompanied by khaaro bangdo (dried and salted mackerel) or kismoor made of khaare nuste.

**DRESSING STYLE** As a young girl my grandmother used to wear 'ghaghro ani polkho' (long skirt and top), but as she grew up, she started wearing sarees. For her job she used to wear the nurse's uniform. My grandfather used to wear short pants as a young boy, and later

switched to long trousers and shirts. On religious occasions he would wear a 'dhotar' (dhoti) and my grandmother would wear a nauvari saree (ninne yards saree).

**TRANSPORT** The only modes of transport available to them at that time were buses or cycles. My grandmother used to travel in a bus to go to the hospital and my grandfather used to ride his cycle to work. If a person wanted to travel outside the state of goa, he would have to go by sea. As my grandmother sweetly recalls her experience of travelling by a ship to Bombay to answer her nursing exams, she reminisces the days of her youth and of her past.

**SOCIETY EXPERIENCED BY MY PARENTS:** My mother was the oldest of four siblings and grew up in a household that valued education. My grandparents made sure to inculcate the habit of reading and writing in their children at a very young age and hence my mother and her siblings grew up reading books of all genres and had a knack for writing poetry. My mother did her schooling in a convent school and then joined the goa college of pharmacy where she did her graduation. This shows us the progress and the change in people's mindsets towards their daughter's education.

My mother's childhood was spent playing in their courtyard with her siblings and the neighborhood children. In the summers they would visit their cousins in Canacona, Karwar and Cuncolim. They would help their mothers and aunts during the day to make papads, pickles and 'saath' or aam papad which were made from mango or jackfruit pulp and dried in the sun. This was a tradition in almost all the houses in goa during the summers. My father, spent most of his childhood at his maternal uncle's house because it was closer to his school. My paternal grandparents were farmers and did not receive any formal education but made sure that my father and his siblings received quality education. As a child, his summers were spent swimming in the springs, roaming in the cashew orchards all day and eating wild berries like 'kanna' and 'kanzaa' with his friends. At night all the male member in the family would lay out mats in the courtyard and sleep in the cool breeze. My parents got married in the year 1999 and it was a love marriage. This also shows how the society was becoming more acceptable and broadening their mindset.

**DRESSING STYLE:** The dressing style of my parents was more western than that of my grandparents. Especially that of younger girls and even college going students. They were now seen wearing frocks, skirts and some even wore jeans.

**FOOD HABITS:** My parents' food habits were quite similar to my grandparent's eating habits. Rice and fish were staples in their everyday meals as well as seasonal fruits like mangoes and jackfruits. Every evening my father would drink tea along with some freshly roasted cashews that were plucked from their orchard.

**TRANSPORT:** Now it was more common to see scooters and cars on the road but only in cities and urban settings. People who lived in villages still used cycles or buses.

**SOCIETY EXPERIENCED BY ME:** I am the youngest of two siblings and I grew up in a society that was completely different than the society my grandmother or mother grew up in. The way I was brought up, the kind of activities I engage in, my schooling etc have little to no resemblance with my grandparents or parent's way of living. For example, my grandparents grew up in religious families and hence they passed it on to their children. However, with the type of education I have received along with the exposure to different ideas and belief systems through the internet, it has equipped me with the ability to think and decide for myself whether I want to believe in something or not. Similarly with superstitions. My parents were told by their parents to believe in certain superstitions and that is the reason why they still believe in it. But I do not believe in blindly following any such superstitions and neither does most of this new generation.

**DRESSING STYLE:** My generation which is commonly known as the generation z or gen z, considers fashion to be more of an outlet for our self expression rather than a basic necessity. On a daily basis I usually wear clothes that are more western such as jeans, dresses, t-shirts etc.

**FOOD HABITS:** Food is the one thing, that according to me remains more or less similar through generations. For example- my everyday meals include the staple diet of goans that is fish curry rice. Although my diet is quite different from that of my grandparents and parents as it includes a lot of fast food, my everyday food remains the same as theirs.

**TRANSPORT:** The transportation facilities have changed drastically over the years.

There are buses and ferry boats that connect even the most rural parts of Goa to the cities and towns and now a days almost every household has a vehicle, be it a four-wheeler car or a two-wheeler scooter.

#### MY PLACE AND THE CHANGES IN IT

After living in Cuncolim for a few years with her in laws, my grandmother and my grandfather shifted to Fatorpa and built a house there. When they first shifted, it was a simple house with a tiled roof and a cow dung covered floor. The neighbourhood was filled with loving and caring neighbours who were fit to be called a family. My grandmother is emotionally connected to this house because every penny that she and her husband had earned was put into building it and for her the house is a testament of their love and the bond they shared. By the time my mother was in school, some aspects of their village had changed. For example, there were more people and houses in the neighbourhood, government schools had opened up in their vicinity and there were now buses that would come even inside the village. The condition of their house had also improved as it went from a small hut with cow dung covered floors to a slightly bigger house with concrete walls and tiles.

Now when I visit my grandmother's house, it is a completely environment and house, however it still maintains the warm and welcoming feeling of a home. The coconut and mango trees that my grandparents had planted when they first moved there are still present and are thriving under the expert care and supervision of my grandmother. Although all the tiny huts have been replaced by big bungalows and there are more cars than people, the neighborhood still withholds a sense of tranquillity and calm that is only ever disturbed by the occasional squeaks of monkeys or rare car horns.

Through this we can see not just the change in the lifestyles of different generations but also some other important factors such as the status of women in all the three generations. We see how we transformed from a society with rigid rules curtailing the freedom and basic rights of women to a society that is much more accepting of women's choices and where women are given more opportunities than before.

We also see how the previous generations found joy and fulfilment in the small things in life like sitting with your family and participating in age old traditions of making pickles or roaming in the orchards with your friends.

In today's fast paced world, it is important to learn these things from our ancestors because they might have been poor in wealth but they definitely led happier lives.

*The writer is a First-Year student of the  
Department of Sociology.*





## Emile Durkheim and his theory of Social Fact and Division of labour understood through photographs vis-à- vis social Reality

Very often we fail to realise that the many theories that have come into being are a result of man's pursuit to uncover or attempt in uncovering the understanding of particular phenomena. For centuries now various theories have been developed and introduced by various men and women in different spheres of our lives. These theories at times get outdated, while there are many which last for centuries.

Sociology as a discipline, also has its own fair share of theories by various scholars and thinkers from all over the world. Some famous contributors of theories include Auguste Comte, Karl Marx, Harriet Martineau, Alexis de Tocqueville, Max Weber and so on. Amongst these many iconic personalities in the field of sociology, there exist one particular dynamic individual whose theories are discussed about and criticized about even till date. This individual was born on April 15, 1858, Épinal, France and went by the name Emile Durkheim. Durkheim is often referred to as the founder of the French school of sociology. Some of his major works include *The Division of Labour in Society* (1893), *The Rules of Sociological Method* (1895), *Suicide* (1897), *Pedagogical Evolution in France* (published posthumously in 1938), and *The Elementary Forms of Religious Life* (1912).

The theories by Durkheim include the theory on social facts, division of labour, suicide and forms of religious life. In this assignment we will be looking at the theory of division of labour in society and the theory of social fact. In brief, the theory of Social Facts is described as an idea or thing, he stated that only social facts could explain the observed social phenomena around us. These facts according to him have a coercive influence upon individuals and are also external to said individuals. On the other hand, Division

of labour is understood as a specialization of cooperative individuals who perform specific roles and tasks. Durkheim described how social order was maintained in societies based on two very different forms of solidarity, them being mechanical and organic solidarity and the transition from a more "primitive" society to advanced industrial societies.

### Theory 1: The Theory of Division of Labour and The Creations of a Virtual Playable Platform.

**Photograph 1.1: The Virtual Game; Call of Duty Game Application**



**Description of the picture:** The photograph above is of a virtual multiplayer game available on the app stores of various mobile devices. The game goes by the name Call of duty (COD). The game is quite popular amongst teens and young adults and also caters to virtual communication amongst the players.

### Theory Linkage Explanation

The picture above is used as an attempt to portray the theory on which any virtual or any form of creations in this case a gaming application are based on. Very often the development and functioning of any product/goods/service is based on the theory of division of labour and more specifically on the organic solidarity under division of labour in today's modern times.

The creation of any mass/ extensive online game is not always possible by a single individual. The entire process right from coming up with the idea to developing a programme to creating graphics or characters for the game to creating a storyline for the entire game, characters to designing the game and so on is not a one-man task.

In the process of creating any online game there are several individuals involved, these

individuals are specialized in particular areas/ fields or in simple words are masters of one particular trade/art. For instance, the game development process involves individual's expert in the field of programming from various fields like sound, AI, network processing, game tools they also include individuals who are involved in graphic designing, visual art, marketing and sales, manager, producers, sound engineering, tester and so on. The end product or in this case the online game is a result of the cumulative hard work by each of the individuals involved as they all have a shared part in the creating and facilitating of the game overall.

Hence working on the theory of Durkheim, wherein each individual is dependent on the other for the completion of the entire task if one individual slacks or fails to meet the demands, the end results does not meet the desired outcome, thus solidifying the main idea of an organic solidarity under division of labour, where there tends to be interdependence and complementariness between individuals. In this case, the collective contribution of various individuals consequently leads to the creation of a virtual playable platform.

## **THEORY 2: The Theory of Social Fact and The Colours (of Attire) That Govern the Major Events of Our Lives.**

**Photograph 1.2 (a): A Life Event: 'The Baptism' Among the Christian faith.**



**Photograph 1.2 (b): The mandatory 'white' attire amongst the Christian faith during Baptism.**

**Description:** Photograph 1.2 (a) depicts an important religious life event in the lives of the members of the Christianity faith. The event is quite significant in the lives of Christians. Photograph 1.2 (b) shows the mandatory colour of outfit which is 'white', this attire colour is obligatory to wear for the individual being baptised in this case the young new-born.

### **Theory linkage Explanation**

The theory that I associated with the above picture is the theory of social facts, as social beings a large part of our actions and thoughts are governed by particular aspects of society. These aspects could be material or non-materials in general. Essentially one of the most influencing factors for most individuals is religion and through religion there are various norms and values established which we as followers of said religion feel that we have an obligation to follow.

One such obligation arises due to the norm of following the particular dress colour code to be followed on specific days which are specifically put forth by society through religion. In Christianity, during the time of the ceremony of baptism, the child has to be adorned with white robes/clothes, and even during the wedding ceremony the bride is mostly expected to wear a white gown, the colour white in Christianity symbolises purity. Similarly, for particular events like Good Friday, or a funeral, we as members of a particular religious community are expected to wear more dark colours (black, dark blue, purple and so on) and even white. Even a widow or members mourning have to adorn themselves with dark

colours. However, in the case of another religion the colour of clothing tends to differ to a certain extent.

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Hence this 'religious social norm' tends to exert a sort of control over what we wear during particular events of our lives. These social facts are external to us and are not created by individuals alone but are created by some collective forces. It is complex and an embedded construct that keeps us from stepping outside the norm. It is these social facts that make us react strongly towards people who deviate from the norm set by society. Hence whenever the colour scheme for clothing isn't followed by individuals, members of the society see it as a deviation or violation, thus in order to avoid the scrutiny of society we solidifying the idea in our minds that there are colours which govern the major events of our lives right from when we are young to when we die.

To conclude, till date Emile Durkheim's theories are considered to be applicable in understanding the varied phenomenon of our lives. Durkheim's theories are relatable to almost each and every individual in even today's times despite it being introduced way back even before we were born. The entire attempt in attempting to relate the theories in various parts and aspects of our lives has definitely been interesting. It has led us to look at the varied phenomena in our lives more in detail and mostly understand them as potential sociologists and relate the varied theories and probably potentially uncover several other potential theories in the times to come.

*The writer is an ex-student of the Department of Sociology. presently pursuing her Masters in Social Work at Kristu Jayanti College, Bengaluru.*



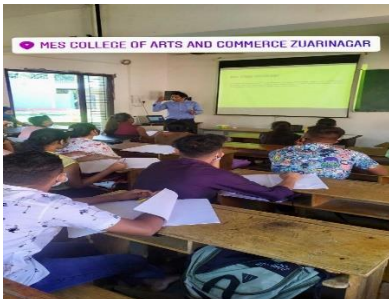
# Departmental Activities

## National Webinar



Dr. Sachin Savio Moraes delivered an online lecture for Two- Day National Webinar on the topic "An Introduction to Academic Writing in Social Sciences" for undergraduate students, on 15 November 2021. Organised by Rosary College of Arts and Commerce, Navelim-Goa.

## Lecture on Career Scope in Sociology



Dr. Sachin Savio Moraes delivered a talk on 'Career Scope in Sociology' organized by M.E.S College of Arts and Commerce, Zuarinagar-Goa, on the 25<sup>th</sup> November 2021.



## Celebrating Goa @60

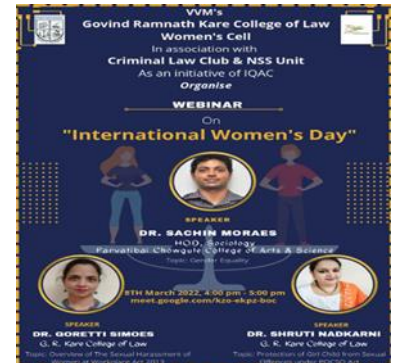


Two days departmental festival "Celebrating Goa@60" was held on 17<sup>th</sup> and 18<sup>th</sup> December 2021. This event was organised with the objectives to: put together, understand, appreciate and take pride in the Goan Culture. The coordinators of the events were dressed in their cultural best to depict Goan identity in order to set the mood for the celebrations. The highlights of the event are *on stage*- Goencho Nach (Folk dance), Goenche Nesvonn (Fashion show), Goenche Porbo (Feast and Festivals), Goencheo Gajali (Current Issues) Goenche Godsan (Goan Sweets), Kor Kantar (Konkani singing) and Goencho Baoto (Flag painting).

## Unequal Pay a Gender Gap: An Overview'

Dr. Sachin Savio Moraes was invited to deliver the keynote on 'Unequal Pay a Gender Gap: An Overview' organized by Department of Sociology, Shree. Malikarjun and Shri Chetan Manju Desai College, Canacona and Sponsored by National Commission for Women-Govt. of India on the 5<sup>th</sup> March 2022.

## 'Gender Equality'



Dr. Sachin Savio Moraes was invited to deliver a talk on 'Gender Equality' organized by Women's Cell of Govind Ramnath Kare College of Law, Margao, on the 8<sup>th</sup> March 2022 in Commemoration of International Women's Day

## Gender Equality Today for a Sustainable Tomorrow



The students from the Department of Sociology participated in an inter-collegiate event 'MEAR' organized by the Women's Studies Programme Manohar Parrikar School of Law, Governance and Public Policy, Goa University on 15<sup>th</sup> March 2022. The event had a total of 9 different events all centered around the theme 'Gender Equality Today for a Sustainable Tomorrow'.



## Introduction to Social Research Process

### संशोधनात अभ्यासाला महत्वाचे स्थान

प्र. सचिन मोराईस : केपे सरकारी महाविद्यालयात व्याख्यान



Dr. Sachin Savio Moraes was invited to deliver a Guest lecture on 'Introduction to Social Research Process' organized by Department of Sociology, Government College Quepem on the 25<sup>th</sup> March 2022.

## Master Trainer's Program



Dr. Sachin Savio Moraes, Head, Department of Sociology was selected from Western Region (Gujarat, Maharashtra, Goa) to take part in the UGC'S Unnat Bharat Mission 2.0, 1<sup>st</sup> Master Trainer's Program for Community Based Participatory Research from 20<sup>th</sup> April to 22<sup>nd</sup> April 2022, organised by Western Region Centre for Unnat Bharat at Rashtrasant Tukadoji Maharaj Nagpur University.

## DEPARTMENT FIELD TRIP



Department of Sociology organized an overnight fieldtrip to Kurdi, for the students of the department on the 6<sup>th</sup> and 7<sup>th</sup> of May 2022. Kurdi village was peaceful and surrounded by lush green trees. That evening we were joined by two elders of the community who spoke about the history and culture of the village. It was an interactive session and a great learning experience.



The next day, students visited the settlement of one of Goa's most commonly found tribes; the Dhangars. The place was called Dhangarwada and the neighbourhood mostly consisted of small houses and traditional way of living. The students interacted with the locals and learned about their lifestyles, religious activities, food habits etc.

## World Autism Day



The Department of Sociology, in collaboration with the Human Club organized a rally, a short film screening and face painting on the occasion of World Autism Week on the 8<sup>th</sup> April 2022, from 2.00 pm to 5.00 pm. All the activities were held within the college campus. The event was a great success, leaving students with a lesson in activism and sensitivity regarding autism.

## Pride



The Human Club, conducted Parvatibai Chowgule college's first PRIDE rally and ETC had their Carpe diem on the topic pride. Sociology Department in collaboration with the HUMAN CLUB and ETC, organized this event on 27<sup>th</sup> May 2022. The rally started at 2:30 pm outside the canteen. Handmade bands were distributed, and a face painting booth was set up. The rally was guided around the college campus as they shouted the slogan "Equality, Love, Pride."

## LITERATE THE ILLITERATE



Literate the illiterate drive was basically conducted by Group of 6 students of Smt. Parvatibai Chowgule college of Arts and science- Autonomous. It was basically to teach the illiterate group where they don't get proper education due to several reasons. Some reasons could be like due to the sudden pandemic, some had no enough money or were not financially stable to educate their children. This successful drive of literate the illiterate was undertaken near Gandhi market.

## XTRAVAGANZA



Students for the Department of Sociology participated and secured the second place for 'XTRAVAGANZA', a one-day inter-collegiate event organised by the Department of Commerce of Sant Sohirobanath Ambiyee Government College of Arts & Commerce, Virnoda, Pernem – Goa, held on 14<sup>th</sup> May 2022.

## Sociofare Awards



The Department of Sociology, in collaboration with the D.O.S.T.O Club organized the 11<sup>th</sup> edition of 'Sociofare Awards' on the 31<sup>st</sup> May 2022, from 2:30 p.m to 4:00 p.m in the lower auditorium. Awards were given to the students, in order to encourage and motivate them to excel in academics as well as non-academic fields. Awards such as Start of the Department, Pillar of the Department Award and Student of the year awards are given to the students from Sociology Department.



## Farewell

The entire Sociology Department came together to bid farewell to the outgoing final year Sociology batch of 2022. This event was organized by the D.O.S.T.O club along with the students from the department. On 4<sup>th</sup> June 2022 at 10.00 am. The theme for the farewell party was "THE OSCARS: GLITTERY GONE-BYE GLAMOUROUS GOOD-BYE".





**“Man was formed for society and is neither capable of living alone, nor has the courage to do it”.**

**-William Blackstone.**