A COMPENDIUM OF STUDENT RESEARCH PROJECT REPORTS

2018-19

THE DEPARTMENT OF SOCIOLOGY,
MIRANDA HOUSE

FOREWORD

The Department of Sociology, Miranda House, encourages its students to conduct primary researches across different areas of interest. This emphasis on research by the department is of much welfare to its students as they are not only taught that primary research comprises the root of this discipline, but are also trained to practice the various stages that go into conducting a research. Such first-hand training allows students to appreciate knowledge that is generated within the discipline.

This compendium comprises of all the research conducted in *2018-19*. Primary research has been conducted by all three years. These include research projects undertaken by 3rd year students for their discipline specific courses in Environmental Sociology, Sociology of Work and Urban Sociology, guided by professors, Dr. M. Kammingthan, Dr. Avantika Berwa, Dr. Srirupa Bhattacharya and Dr. Binu Sundas.
2nd year students undertook the making of short, ethnographic films as required by their course in Ethnographic Filmmaking, guided by Dr. Reema Bhatia, and finally, 1st year students conducted research within the papers Introduction to Sociology and Sociology of India guided by professors, Dr. Reema Bhatia, Dr. Anasua Chatterji and Ms. Shivani Rajput.

The making of this volume would have been incomplete without the inputs presented by Dr. Reema Bhatia, Dr. Binu Sundas and Dr. Anasua Chatterjee. A special thanks to Arushi Yadav and Tanya Rose Rao from 3rd year for their efforts in compiling this volume.

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SECTION I

URBAN SOCIOLOGY, SOCIOLOGY OF WORK AND ENVIRONMENTAL SOCIOLOGY

CRITICAL ANALYSIS OF THE PROCESSES OF PRODUCTION, SUPPLY, CONSUMPTION AND DISPOSAL OF PLASTIC AND ITS EFFECTS ON THE ENVIRONMENT AND THE DIFFERENT SECTIONS OF THE POPULATION

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B.A. (Hons) Sociology/III

INTRODUCTION

In the arena of contemporary environmental issues, one debate that has emerged in the forefront is that regarding plastic as an indispensable part of our lives as modern man. This synthetic material however, has been subject to great criticism owing to the damage its use, management and disposal causes for the environment. Plastic has been globally recognized as one the biggest environmental threats and the menace has managed to reach every corner of the planet. As the aim of our project, we plan to view the dialectics of plastic as a necessity and on the other hand, its role as an environmental problem from the different perspectives of subfields of sociology of work and environmental sociology.

OBJECTIVES

As a part of our objectives, first we plan to look at the trajectory of the processes of plastic production, its supply, consumption and disposal. Second, we seek to examine the effect of the above processes on the environment and the different sections of the society. In this context, we will be looking at Extended Producer's Responsibility in order to bring in the responsibilities of producers and generators, both in plastic waste management systems and to introduce proper disposal of plastic waste. Lastly, we have attempted to focus on the various steps by governments, civil society organizations, non-governmental organizations and others in generating awareness regarding plastic waste management amongst the common public.

METHODOLOGY

As part of our research methodology, we have used both primary and secondary data. As a source of primary data, we have conducted interviews and surveys which involve the use of questionnaire. Secondly, we have chosen interview as a research tool to also add a qualitative approach to our study of the debate. Our specific areas for research are scattered over a wide area. Both the questionnaire and interview method was conducted in the cities of Delhi (NCR), Guwahati (Assam), Kolkata (West Bengal) and Faridabad (Uttar Pradesh). The popular language of the respective regions has been used to communicate and interact with the respondents. The languages used are as follows - Hindi in Delhi and Faridabad, Bengali in Kolkata and Assamese in Guwahati. The sample group belongs to the age group ranging from 18 to 75 years and includes both males and females. The method of observation was of an uncontrolled, non-

participative nature which was conducted in order to note additional information which may have not come across in a clear manner in the questionnaires and interviews. This has enabled us to understand the actions of people when others are not around and their overt behaviour in that situation.

As secondary data sources, we have reviewed articles, schemes and policies formulated by the government for plastic management. An insight into various written material as well as documentaries and videos has immensely helped us in obtaining a better understanding of the topic and conducting further research on the same.

TOOLS OF RESEARCH METHODOLOGY

MANUFACTURE	SUPPLY	CONSUMPTION	DISPOSAL
Documentaries	Interview schedule Target group - Shopkeepers	Questionnaires Target group – Consumers	Documentaries
Statistical Data Analysis		-	Non – participant observation (Focus on MH Vaatavaran)

FINDINGS

A few shopkeepers were conscious of the regulations surrounding the ban of poor quality plastics but continued to purchase and use plastics with a thickness of 20 micron. According to them, the legally permitted plastics (40-50 microns) are costlier and thus, they refrain from purchasing them. It may be fallacious to think along the lines of exclusive lack of awareness among the general population causes a misuse of plastic.

 Shopkeepers preferred to use plastic bags rather than cloth bags as plastic bags were available at a cheaper rate than cloth bags. If small scale shopkeepers start using better quality plastic or cloth bags then they will have to charge some amount from the customers in order to maintain their profit

 Consumers are often ready to take their own bags with them while going to shop. However, the rationale and motive behind the action is not an environmental or ecological concern. Rather, there is a personal economical motive and a faintly parsimonious disposition specifically in this context. They are unwilling to pay for plastic of a legally permitted thickness or cloth bags. The central contradiction that came forward in the questionnaire method was that the majority of

respondents stated verbally that they are aware of the fact that cloth bags should be used and thus chose the same on the schedule but in practice, they mostly use plastic bags.

However, during the process of interview conducted among the shopkeepers, they were honest and explicit about the fact that they purchased and used poor quality plastics over legally permitted bags or cloth bags. It is important to note that their circumstances of the survey did not allow them to answer in a morally correct manner because their actions related to the use of plastic were observable in their immediate surroundings. Some shopkeepers admitted to using and distributing cloth bags among customers in order to maintain a certain quality or standard of service rather than as an alternative to environmentally harmful (below 40 microns) plastic bags. Their ulterior motive is to portray a kind of 'status symbol' through cloth bags depicting a high social or professional position. (AKAMA at Majnu ka Tila)

As a strong evidence of the effects of the capitalist system, a particular shop has in place as one their policies, a scheme where customers are required to pay a fee of rupees 5 for a plastic bag when they shopped below an amount of rupees 100 and the same bag was given for free if they shopped for an amount exceeding rupees 100. (9/11 at Vijay Nagar). Even in stores earning a high revenue such as Ama café in Majnu ka Tila and Starbucks India, they continue to use plastic straws, plastic containers and bags. Only a few people after initial purchase reuse and/or recycle the plastic bags, bottles and containers for further use or sell them to scrap dealers. Most people discard them after a single use. There is no effort for segregation of plastic waste.

The project concluded by making the following suggestions: there is a study required for the formulation of sector specific policies; the big players need to be targeted who contribute to plastic production and waste; the focus must be on cheap, eco-friendly alternative to plastic; and innovative initiatives can be used as a starting point – kabadiwala, junkart.

SEGREGATION OF SOLID WASTE AT A HOUSEHOLD LEVEL IN VIJAYNAGAR, NORTH DELHI

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INTRODUCTION

The project aims to highlight that segregation of solid waste should be started from household level discussing the awareness and sensibility of the importance of segregating household solid waste. It analyses how far the role of household level segregation of solid waste is effective in the management and segregation of solid waste to deal with the larger problems of the growing amount of domestic waste. It brings into account what Giddens said about the greatest problem of domestic waste at that times in which he highlighted the context of household level in waste management. Segregation of solid waste is solely the segregation of wet waste, dry waste and hazardous waste. The poor state of segregation of solid waste which resulted in the difficult position of solid waste management does not led to individual problems. But the unsegregated waste from the household lies rotting at community bins, streets and at local dumping site for weeks and months. This affects the society as a whole and resulted into various problems. Why would we regard this as someone else's problem to solve? The government took up several awareness programmes, campaigns and drafted notices at schools and community levels. But what is important is to see whether it has reached the household level or not and how far it has been mobilize. The project emphasizes that segregation do exist at household levels restricted to valuable wastes and a few individuals.

OBJECTIVE

The objectives of the project are to:

☐ Explore the importance of the segregation of solid waste at household level in Vijayanagar

☐ Discuss how far the steps taken up by government, NGO's, etc towards the importance of segregation of solid waste have reached to aware the people.

☐ Understand why segregation of solid waste should start from household level;

☐ And analyze how far the role of household is effective in the management and segregation of solid.

METHODOLOGY

The methodology of the project is to look upon the segregation of solid waste at the household level and the relation between household and segregation. It is evident to note the importance of segregation of solid waste at household level. Studies have shown that household plays a big role in the segregation of solid waste which in turns plays a vital role in solid waste management. One of the clearest indicators of increasing consumption is the growing amount of domestic waste – what goes into our rubbish bins – being produced world- wide (Giddens, 2009). The methodology of the project is to discuss that segregation of waste is needed before putting the waste into our rubbish bins at the level of household as the impact of household is more important than the larger national and political.

The method of the project is survey method and questionnaire is used as the tool. Survey method is used in the project as it is not an in-depth study and more apt to study larger population by taking a sample to represent as a whole. As a sample 50 respondents from 25 households are taken into account to give a generalized characteristic of the importance of household for segregating solid waste.

FINDINGS

Most of the houses of Vijayanagar use two dustbins and more than half respondents of the questionnaire use two dustbins for all types of solid waste. This corresponds that most of the people do not segregate their household solid waste. More than half of the respondents know the significance of the use of Blue bins and Green bins which is propaganda of the Swachh Bharat Mission and most of them know it through other sources than the governments notices and NGO's. And it turns out that almost all of them do not follow the use of the bins. These imply that the notices and draft made by government are not made fully aware to the people and in addition to this the people do not follow it knowing the rules.

Most of the respondents of the questionnaire thinks that segregation of solid waste into bio degradable and non bio degradable is a must but they themselves do not follow segregation of their household waste before giving to the waste collectors. This shows most of the people do not agree that there is segregation of solid household waste in terms of bio degradable, non bio degradable and hazardous waste at the household level. However, most of the respondents segregate their valuable household solid waste viz. newspaper, books, old kitchen items, old electronic devices to sell in exchange of money. This corresponds that there is one form of

segregation at household level. It can be said that it is important to extend this level of segregation to segregation of all types of solid household waste to deal with the larger problems of solid waste management.

CONCLUSION

The project shows that the segregation of solid waste at household level is not done as a common practice in most of the household of Vijayanagar. It can be said that common practices of segregation at household level can be seen where the recycling of glass and newspaper can be mentioned. The project concludes that one form of segregation does exist at household level restricted to valuable wastes and a few individuals and not in terms of wet waste and dry waste.

THE #MeToo MOVEMENT IN URBAN INDIA

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INTRODUCTION

The Me Too movement (or #MeToo movement), with many local and international alternatives, is a movement against sexual harassment and sexual assault. #MeToo spread virally in October 2017 as a hashtag used on social media in an attempt to demonstrate the widespread prevalence of sexual assault and harassment, especially in the workplace. It followed soon after the sexual misconduct allegations against Harvey Weinstein. Tarana Burke, an American social activist and community organizer, began using the phrase "Me Too" as early as 2006, and the phrase was later popularized by American actress Alyssa Milano, on Twitter in 2017. Milano and Michael Baker encouraged victims of sexual harassment to tweet about it and "give people a sense of the magnitude of the problem". This was met with success that included but was not limited to high-profile posts from several American celebrities, including Gwyneth Paltrow, [Ashley Judd, Jennifer Lawrence, and Uma Thurman.
The original purpose of "Me Too" as used by Tarana Burke in 2006, was to empower women through empathy, especially young and vulnerable women. In October 2017, Alyssa Milano encouraged using the phrase as a hashtag to help

reveal the extent of problems with sexual harassment and assault by showing how many people have experienced these events themselves.

After millions of people started using the phrase, and it spread to dozens of other languages, the purpose changed and expanded, as a result, it has come to mean different things to different people. Tarana Burke accepts the title of the leader and creator of the movement but has stated she considers herself a worker of something much bigger. Burke has stated that this movement has grown to include both men and women of all colors and ages, as it continues to support marginalized people in marginalized communities. There have also been movements by men aimed at changing the culture through personal reflection and future action, including #IDidThat, #IHave, and #IWill.

Analyses of the movement often point to the prevalence of sexual violence, which has been estimated by the World Health Organization to affect one-third of all women worldwide. A 2017 poll by ABC News and The Washington Post also found that 54% of American women report receiving "unwanted and inappropriate" sexual advances with 95% saying that such behavior usually goes unpunished. Others state that #MeToo underscores the need for men to intervene when they witness demeaning behavior.

Burke said that #MeToo declares sexual violence sufferers are not alone and should not be ashamed. Burke says sexual violence is usually caused by someone the woman knows, so people should be educated from a young age they have the right to say no to sexual contact from any person, even after repeat solicitations from an authority or spouse, and to report predatory behavior. Burke advises men to talk to each other about consent, call out demeaning behavior when they see it and try to listen to victims when they tell their stories.

Alyssa Milano described the reach of #MeToo as helping society understand the "magnitude of the problem" and said, "&" it's a standing in solidarity to all those who have been hurt." She stated that the success of #MeToo will require men to take a stand against behavior objectifies women.

OBJECTIVE

The objective was a way for women to voice that shit has happened to them and raise the awareness levels so that the world could take notice and realize just how much of a problem sexual assault and harassment really is. With the public shaming of so many celebrities and others, the movement has probably already lessened threats to women, and that's good. But zealotry isn't good. It can breed assorted bigotries and lead to different kinds of abuses, societal unfairness, indecency, to a figurative guillotine that may not literally cut off heads but can cut off fundamental human rights for those ghastly creatures called men.

METHODOLOGY

Hypothesis:

1. The #MeToo movement has made India a safer place in terms of sexual harassment and misconduct.

2. The #MeToo movement is a largely urban phenomenon.

Tools and techniques of research:

For the purpose of this study, we took survey responses from 140 urbanites of New Delhi. Two specific areas were chosen, Delhi University campus (North) and Connaught Place where 70 responses were collected from each. This was done to check if a difference of opinion existed within the academic universe and that of outside. Gender sampling is 50% male and 50% female. No age sampling has been done. The average age of the respondents is 21 years.

An interview schedule was also prepared where we collected responses from 5 survivors. Survivors happen to be all women.

We have primarily depended on empirical data collected through questionnaires and interviews, but have supplemented information and data from secondary sources too.

Universe of Study:

New Delhi, the Indian capital, with an estimated population of 18.6 million according to a 2016 consensus is one of the largest metropolitans in India. Our study has been restricted to the educated urbanites of this city. 50% of our empirical data consists of students from the Delhi University campus, and the other

50% from individuals in Connaught Place.

Method

This research will be biased in New Delhi. The research methods employed are:

1. A survey of 140 delhiites, from three locations: Vishwavidyalaya, Rajiv Chowk, and Hauz Khas. The gender sampling is 50% male and 50% female. There will be no age sampling.

2. Interviews with 5 survivors of sexual assault and/or harassment. These will be analyzed thematically.

3. Secondary data analysis of the #MeToo movement, its history and impact.

FINDINGS

64.3% of men and 84.3% of women thought the #MeToo movement has had a positive impact. 10% of men and 2.9% of women thought the movement had a negative impact. 25.7% of men and 12.9% of women thought that the impact of the movement was both negative and positive in different aspects. This shows us that a higher percentage of women views the #MeToo movement favorably in comparison to men.

34% of men and 35.7% of women have responded that survivors should be believed as soon as allegations are made. 57.1% of men and 58.6% of women have responded that survivors should not be believed once allegations are made. 8.6% of men and 5.7% of women have responded neutrally. Thus, while the grey area is higher for me, more women conclusively believe that allegations should be believed.

61.4% of men and 55.7% women have responded that perpetrators of sexual violence belong largely to one gender. 32.9% of men and 41.4% of women have responded otherwise. 5.7% men and 2.9% women have responded neutrally. Thus, while both men and women largely feel that perpetrators of sexual violence belong largely to one gender, more men have responded positively.

40% men and 37.1% women have responded that they personally know someone who has shared their #MeToo story. 58.6% men and 62.9% women have responded otherwise. Only 1.4% men have responded neutrally. Thus, more men have responded that they personally know people who have shared their #MeToo stories.

PRIVATISATION OF NATIONAL PARKS: AN ANALYSIS OF THE POSSIBILITIES IN INDIA

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INTRODUCTION

National Parks are a pivotal element in the discourse of conservation that is a significant part of our environmental movement today. Privatisation briefly implies the induction of private ownership in state owned enterprises. It is the process of transferring ownership and control of any public service, public property, enterprise or agency from the public sector (a government), to the private sector. While, the public sectors main aim is to serve the community, the private sector usually operates for profit. Recently, under the Adopt a Heritage scheme, the Government of India proposed to engage corporate houses for maintenance of tourism infrastructure in Assam's Kaziranga National Park and other monuments angering many groups and organizations, triggering mass protests in different parts of the state. As a result, the national park was excluded from the scheme. But this also led to the beginning of a debate on whether there is a need to transfer the ownership of national parks from the existing government regulated system to the private sector as national parks confront challenges related to limited funding, mismanagement and the threat of budget cuts. Under the right circumstances, public-private partnerships (PPPs) have been utilized as a means to tap into private sector expertise and capital, generating cash for the government in the form of rent payments while still serving the public and contributing to ecological conservation which goes hand in hand with protection of wildlife as well as forest management. This can have a lot of potential in India especially since it has an amazing spectrum of animals native to the country which is now facing rapid human encroachment, illegal wildlife trade, and animals are falling prey to loose administrative policy reforms further coupled with poaching, overhunting of prey species by local people, habitat loss and fragmentation, and human-tiger conflict.

This project will be significant in understanding if the environmental movement in India can be inclusive of Private enterprises beyond the realm of Corporate Social Responsibility (CSR) and while keeping the negative impact of privatisation in mind, this will also enable one to understand if privatisation can indeed be modified so that its maximum benefits can be reaped for the benefit of both forest cover and wildlife (prevention of poaching).

RATIONALE

With the opening up of Indian market due to the processes of globalisation and the ongoing developmental initiatives, the country has made significant steps in achieving higher gross domestic product. But, on the other hand, disturbing developments about dilution of conservation efforts on the part of the system of governance on one side and a significant

increase in the death toll of protected species, combined with intervention within protected areas came to fore. The desire to involve the private sector in the management and provision of port infrastructure and services is prompted by the recognition that government regulations and processes are not always conducive to efficient operations of commercial activities and by recognition of the private sector's relative strength in this field. The inability of government sector in terms of manpower, keeping up with technological advancements and stringent implication of law creates a pathway for alternative measures. There are multiple important experiments in South African countries in private wildlife management that has lessons for the rest of the world which suggest there may be significant opportunities for improving wildlife habitat and increasing species diversity in other countries as well, especially India since there is a certain resemblance in terms of socio-economic circumstances.

OBJECTIVES

It is felt to be essential that we attempt to understand and take into account an alternative pathway for the conservation of biodiversity, especially in the context of National Parks. The objective of our study is to understand whether indeed privatization initiatives in the context of national parks, as has been observed in South Africa can be applied to India and the focus in terms of India will be on Kaziranga National Park in Assam and Gir Forest National Park in Gujarat.

METHODOLOGY

This study rests primarily on the use of secondary data because it focuses on policy and capacities of both the government and the private sector which can be judged effectively from the data available online from government sites and reputed journals. Moreover, it is not a question of opinion for the importance of private sector contributions has already been mentioned in the numerous conventions ratified by India on the issue of conservation of biodiversity. It is more a question of the possibilities and if no, why not? If yes, how do we go about it? A social science case study approach is chosen for this research to provide a deeper understanding of issues despite the dangers of subjectivity which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence. In our cases, the source of evidence is only secondary and includes official statistics, technical reports, scholarly journals and reference books.

FINDINGS

The engagement in privatization will be indeed beneficial for the government because it will reduce the burden of funding on them and it will be beneficial for private corporations as well for it will aid in the creation of their environment friendly corporate imaging and will also help in the creation of a more environment friendly form of marketing and investment. It is absolutely essential to encourage the private corporations to utilise their investments for the

purposes of conservation and in the context of National Parks, if indeed they are brought in to assist its management, they can profit tremendously by engaging in eco-tourism of higher standard and efficiency. Perhaps one cannot expect private corporation to take on the whole burden but private corporation indeed can supply part of the funding. Public-Private initiatives in the context of Kaziranga and Gir thus will be fruitful for meeting the needs of management capacity and simultaneously, financial sustainability. Rather than handing the complete baton to private corporations, it is best that the state continues to have a say so that in the name of reaping profits, the goals of biodiversity conservation is not overturned whilst simultaneously management efficiency is maintained to the highest standard.

UNDERSTANDING THE AGRICULTURAL MARKET AS A SOCIAL SPACE : THE APMC AND ITS IMPACT

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INTRODUCTION

Agriculture plays a central role in the Indian economy and society, with the sector employing almost 50% of the workforce today. While the Indian workforce has always been dependent on agriculture, directly or indirectly, the relations of production have undergone considerable changes over time with newer legislations coming in.

The green revolution ushered in a massive increase in marketable surplus of agricultural produce. Consequently, the government introduced the APMC (Agricultural Produce Marketing Act) 1962, that aimed to create regulated markets and provide farmers a fair price. While the intention of this act was to make farmers the beneficiaries by ensuring smooth transactions, it did not allow them to deal directly with retailers and brought into existence, the middle men (in the form of Commission Agents and/or wholesalers) . As a result, in reality, it led to the middle men taking a monopolistic control of the market and further exploitation of the farmers

The Model State/ UT Agricultural Produce and Livestock Marketing (promotion and facilitation) Act, 2017 was drafted in an attempt to ensure the progress and smooth functioning of the agricultural market. The APMC (Agricultural Produce Market Committee) system and these reforms are drafted and put in place with the intent of empowering the farmers when selling their produce and making the process of buying and selling much more democratic and transparent for the benefit of the farmers.

In the process of tracing the evolution, we understand the relationship that exists between the farmer and the commission agents highlighting its exploitative nature. While the subsequent APMC Acts (in 2003 and 2017) aimed to bring about changes in this structure and reduce the

role played by middle men, the implementation has been poor.

RATIONALE

In our study titled 'Understanding the agricultural market as a social space: the APMC and its impact" we have attempted to gain an understanding of the agricultural market as a social space. In doing so, we have attempted to look at the way in which the mandi isn't purely an economic space; it comes with its own set of social norms, expectations, sanctions, relations, stratification which tend to spill over to the economic aspects of the market.

We have attempted to answer pertinent questions relating to the actual validity and positive impact of the acts by studying the agricultural market relations as they play out in Delhi's agricultural market in Azadpur. One of the key focus points of our study has been to understand the kind of relations that exist among the various players in the market, with special focus on how the farmers, the actual producers, are marginalized and rendered powerless in a system which otherwise claims to have been tailor-made to suit their needs and requirements.

We aimed to find out whether or not the farmers are aware of the various legal provisions that have been put in place for their benefit and the various reforms that have been put in place have actually reached the field. We have attempted to look into whether or not this has actually gone on to democratize relationships and changed from times of British Raj.

It is with these ideas, questions, and expectations in mind that we began this research project of ours to further explore and understand the system of agricultural produce marketing in place in our country.

METHODOLOGY

The project made use of secondary as well as primary sources of data as part of its research methodology. A number of pre-existing journals, studies, and research articles were consulted for secondary data.

Primary data collection consisted of interviews held at the site of the Agricultural Produce Market, Azadpur in Delhi and the Yamuna Bank farming Belt in Delhi. The sampling method and technique used for the interviews was probability sampling under which Simple Random Sampling was used.

Ten farmers and ten commission agents at Azadpur, Delhi were interviewed on 29th September 2018 and 1st October 2018. The Assistant Engineer posted at the APMC office in Azadpur was interviewed on 1st October 2018. Two farmer families from the Yamuna Bank belt were interviewed on 29th September 2018.

FINDINGS

One of the most important findings brought to light by our study is the incongruence between what has been put on paper by the APMC and what actually goes on at the mandis. Far from being empowered, the farmer is rendered powerless and the system turns exploitative while creating an illusion of transparency and justice. In the true Marxian sense, the farmer is alienated from the fruits of his labour.

A number of factors can be said to contribute to this situation. The first one being lack of awareness amongst the farmers. Interviews with farmers also revealed how their powerlessness has become a self-fulfilling prophecy in a number of ways. Farmers find themselves incapable of making the sale themselves and eliminating the middle man. There exists a rather obvious hierarchy, which puts the farmer under social pressure to sell his produce through a commission agent.

Our study also sheds light on the kind of social relations that exist in the mandi and the way in which it influences sale of produce. In a number of cases, it was noticed that the farmers often tend to stick to the same commission agent with little desire to go looking for better prices from a different agent. Thus, in a rather Weberian understanding, one can say that the farmers also have a tendency to indulge in traditional action rather than rational legal action when operating in the marketplace.

The mandi thereby acquires this sort of social significance which makes it a social space along with its economic character wherein most of the capital (economic, political, and social) is in the hands of the commission agent making him a near-power elite of the market.

INCREASING DEPRESSION IN DELHI

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INTRODUCTION

Mental health and wellbeing are by far one of the most neglected areas in our country. According to a recent National Mental Health survey, approximately 150 million people in India need care for their mental health condition. The same survey also discovered that between 70 and 92 percent of these cases failed to receive treatment. The World Health Organisation says India has the highest number of teenage suicide rates globally. The aim of this was to review the difficulties stemming from urbanization -an important problem for both urban people and immigrants- and its negative impacts on mental health.

OBJECTIVES

The objectives of the project are

- To explore the extent of depression in Delhi
- To understand the effects of depression on different age groups
- To understand in detail the urbanization effects on mental health.

METHODOLOGY

Data collected for this project is based on both qualitative and quantitative research method. In order to gather the qualitative information we conducted interview with MRS Alpana Rustogi, college counsellor of Miranda house, University of Delhi. We used an alternating series of brief questions and answers. The objective behind using interview method was to conduct more personal form of research. In personal interview, the interviewer works directly with the interviewee. Our survey is conducted by digital Google docs and spread sheet. We did an online survey of around 70 people, of which most were students. The age group we selected was 18-30 years of survey research encompasses measurement procedures that involve asking questions of respondent.

FINDINGS

The questions we asked were mostly related to the everyday functioning of a person. For example, when asked are you slow at doing things, around 30% responded positively. This is one of the signs of depression. A person becomes too slow to even react to small things when he is stressed. Around 20% said their future seems hopeless. This hopelessness at this stage indicates the lack of confidence level and also lack of guidance. Support at this age is important and lack of it can often lead the youth to go into state of hopelessness which lead them to take drastic steps like self-harm. When a person is going through depression his concentration level drops to new low. They face difficulty in even reading and writing. From the responses we got, around 34% people said that they often feel hard to concentrate on reading. We connect qualities like joyfulness and activeness with the youth but in city, youngsters are burdened with responsibilities at a very early age. Parents want their child to be an all rounder. Their childhood is lost with all these expectations from their parents and society. This can be seen from our survey's result that around 32% people thinks that pleasure and joy had gone out of their lives. Around 34% people said that they often feel sad, blue and unhappy. When asked do you feel fatigued, around 24% people were in affirmation. The age bracket of 18-30 is the age where one starts to make decisions of his own. But when one is stressed or depressed he loses his decision making power. We found that around 37% people find it difficult in making decisions. One of the symptoms of anxiety is that one feels agitated and keeps moving around. He can't sit calmly. Around 28% people said that they face this in their daily life. Similarly, when a person is going through depression he starts to lose interest in aspects of his life that were once very close to him. He starts to withdraw from people. Around 27% people feel that they are losing interest in activities that were once very close to them. Life in cities have become so stressful that people

are starting to feel depressed even at young age. The responses we got clearly indicate that people are not able to deal with the everyday problems. The city lifestyle is making it worse for them as they hardly have time for themselves and are mostly under the time radar. This has made them quite vulnerable to mental health issues.

HOSPITAL WASTE MANAGEMENT

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B.A. (Hons) Sociology/ III

INTRODUCTION
Hospital waste is any waste which is generated in the diagnosis, treatment or immunization of human beings or animals or in research in a hospital. It is a special type of waste produced in small quantities carrying a high potential for infection and injury. There is serious health effects from public health standpoint if it is not handled properly. Hospital waste consists of botg risk waste and non-risk waste. Generally, risk waste includes infectious waste, pathological, pharmaceutical, sharps, chemicals, Geno-toxic and radioactive wastes. Non-risk waste includes garbage and general day to day waste produced by food stuff leftovers and their packaging. The treatment and disposal of medical waste from hospitals has been of growing concern in recent times. Hospital waste management refers to the techniques that will check the spread of diseases. It refers to all waste, biologic or non- biologic that is discarded and not intended for further use. Medical waste is a subset of hospital waste; it refers to the material generated as a result of diagnosis, treatment or immunization of patients and associated biomedical research. In recent years, medical waste disposal has posed even more difficulties with the appearance of disposable needles, syringes, and other similar items. The World Health Organization has classified medical waste into different categories, which are, infectious, sharps, pathological, pharmaceutical and radioactive. There are several categories of infectious waste like human tissues and body parts, animal carcasses, syringes, blades, saws, drugs, vomits, urine, chemicals and fluid from laboratories. Infectious health-care waste is a major cause of HIV/AIDS, hepatitis B and C viral infections.

RATIONALE
Biomedical Waste Management has been receiving greater attention due to the regulation of the Biomedical Wastes (Management and Handling Rules, 1998). Inadequate management of biomedical waste can be associated with risks to healthcare workers, patients, communities, and especially the environment. Healthcare activities can generate different kinds of hazardous waste. Mismanagement of these wastes can result in various environmental and occupational health risks. The issue of waste management in hospitals has peaked in the last

few decades. Through the project we aimed to looked at the main issues faced in hospital waste management and how they carry out their process of waste disposal.

METHODOLOGY

The study that was conducted was both quantitative and qualitative in nature. Primary data was collected using questionnaire and structured interview schedule which incorporated both open and close ended questions. Simple random sampling method was used in this study with total sample size of 15-20 respondents. Data was collected from Secondary sources like journal articles, websites, as well.

FINDINGS

The project brought to light different waste management practices present at a private hospital in South Delhi. The hospital highlighted usage of compost pits and trolleys for proper disposal of waste. Different color-coding systems were used to set apart waste. The staff had undergone intense training programs and adopted a practice of waste disposal within a span of 12-48 hours daily to maintain cleanliness. Principle of 3Rs-reduce, reuse and recycle was diligently followed and believed that sensitization of biomedical waste was present.

SECTION II

ETHNOGRAPHIC FILMS
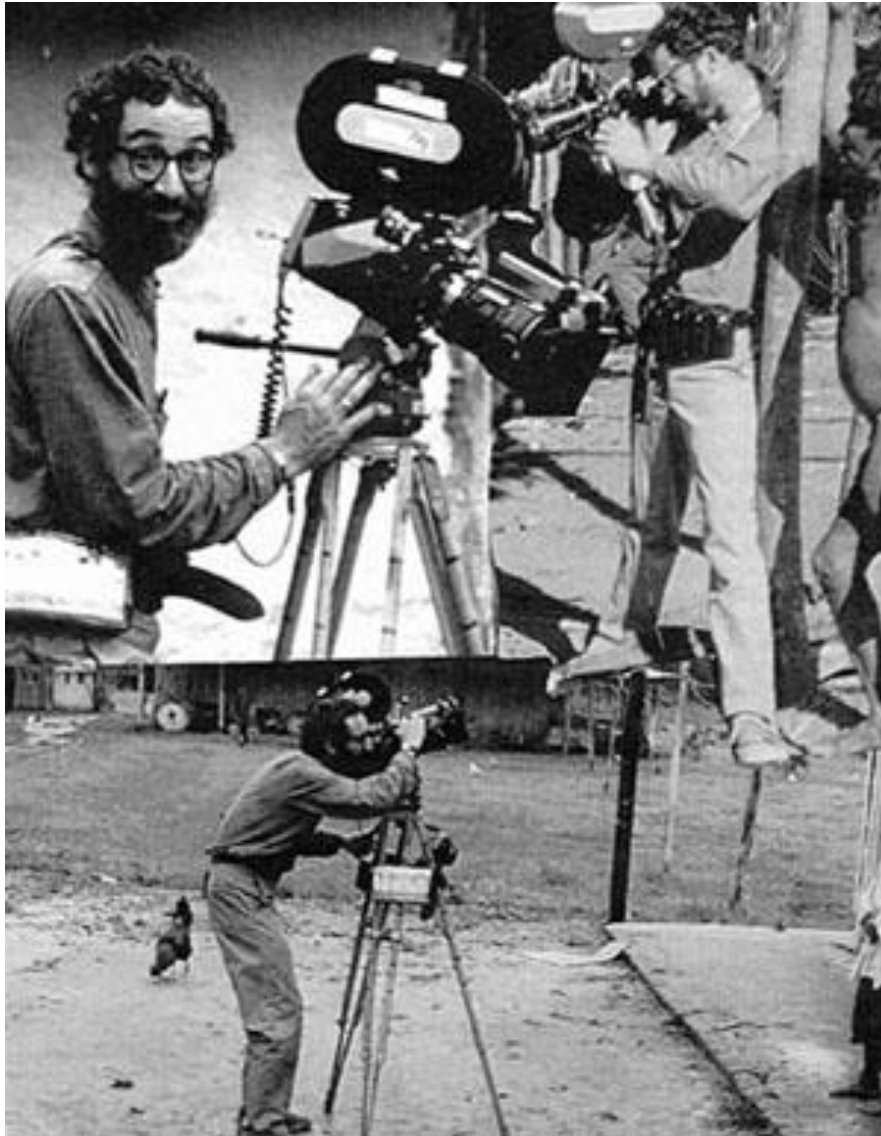
'TINY TALES'

DILLI HAAT AND THE GLOBALISATION OF CULTURE, THE PROCESS OF SOCIALISATION OF WOMEN

Abhija Chatterjee, Arunshati Nath, Sarangthem Sharmiza Annoly and Sefali Bhatia.

B.A. (Hons.) Sociology/II

DILLI HAAT

INTRODUCTION
The Ethnographic Film, "Dilli Haat and the Globalization of Culture" focuses on the concept of globalization and its impact on the Indian culture. Dilli Haat is not just a marketplace but is a home to the rich Indian culture where varied Indian art forms, craft, cuisine and cultural activities conflates. This conflation has become an epicenter for the synthesis of social relations which transcends national boundaries. It not only serves a large number of international tourists but also provides a public space which encourages free interaction between buyers and sellers. However, globalization and marketization has made everything a commodity, and hence culture itself has become a commodity. This film is an attempt to portray the transformations in culture that globalization has bring about.

RATIONALE
Globalization and marketization have made everything a commodity, and hence culture itself has become a commodity. This film is an attempt to portray the transformations in culture that globalization has bring about.
The film demonstrates the influence of globalization on Indian cultural diversity. Communications between cultures in this market setup has led to wider opportunities for flourishing new creativities. Cultural identity and diversity is now globally recognized and promoted, thus providing local traders new domains to expand business. The film essentially displays the effects of acculturation also which has led to the loss of individuality of certain cultures.

OBJECTIVES
The film aims to analyze the effects of globalization on the rich Indian tradition and how it is bringing changes to the same. The objective of the ethnographic film was to find out how Dilli Haat functions as the hub of marketization and globalization of the Indian culture and how the elements of Indian culture have been either changed or modified to make it up to the demands of the consumers all over the world.

METHODOLOGY
This Ethnographic Film on Dilli Haat is based on Field research methodology. Information is primarily collected by personal interviews with the tradesmen and Indian-foreign tourists.

FINDINGS
We found that globalization has resulted in the marketization of everything; culture itself has become a commodity. With the changing demands in the global market, many tradesmen in Dilli

Haat have to transform the products specific to certain culture in order to compete in the global market.

Image source: bonjourdelhi.com

SOCIALIZATION OF WOMEN

The fact that socialization forms one of the key concepts within Sociology and that it is an essentially gendered process, served as the rationale for choosing this topic.

The entire film was based on stock footage. Hence, to show that the process of socialization of women (in general; not focusing on any particular society) is an intense one of moulding her into a being that conforms with the societal notions of what an "ideal" woman is expected to be, we made use of a metaphor—the clay pot where the perfectly made clay pot served as the metaphor for the ideal woman and the potter, symbolic of the society which carefully moulded the clay into a pot.

Link to the films:

https://drive.google.com/file/d/17pmbfU4rHdCg2NxHTifMhKmDBj3kGjTQ/view?usp=drivesdk

https://drive.google.com/file/d/1dJUXlF_FK3QOZ1f6ogIn-gBOimiqBA3H/view?usp=drivesdk

THE CONFLICT OF THREE WHEELERS

Koushikee Mukherjee, Akansha Priya, Bidisha Saikia
and Annesha Duarah.

B.A. (Hons) Sociology/II

INTRODUCTION

There is a constant conflict between the rickshaw pullers, e- rickshaw and auto rickshaw drivers. This conflictual relationship gets visible in the attitudes and behavior of these groups. Since these modes of transportation are basic for all people, it is necessary to look at how these two groups establish their relationship with each other.

RATIONALE

The rickshaw and e- rickshaw are the basic modes of transportation for all and especially for students and other working class groups. They have been the basic modes of communication belonging to different age groups of people. However it is seen that these groups are in constant conflict with each other because of various reasons. We tried to find out why there is a differentiation of attitude, status, viewpoints between these two groups. Also, we go on searching the advantages and disadvantages of both the rickshaws in certain places like metro stations and Jama Masjid area which remains crowded with both the rickshaws.

METHODOLOGY

We used interview method to understand the topic better. Both the groups expressed their viewpoints which contributed much to our findings. We interviewed rickshaw pullers and e- rickshaw drivers for the same.

FINDINGS

Both rickshaws and e- rickshaws are important modes of communication. There are some people who moved from rickshaws to e- rickshaws and some even shifted to auto- rickshaw. This shifting takes place as it gives better economic opportunities and less of manual labour. However, there are some drawbacks found on both sides. The e- rickshaw drivers added that they earn less profit as compared to before, those who don't own his own rickshaw has to pay the rent on a daily basis, they also don't have any rickshaw stands/parking area. While the manual rickshaw pullers added that most of their passengers are taken away by the other e- rickshaw drivers as it is cheap, comfortable and saves time.

This conflict is not something that can be easily removed but can be understood in terms of income and life-styles because there are a number of old as well as young people who are driving these vehicles.

PRIDE, DRAG CULTURE

Maitreyi Sharan, Nehal Gupta, Saanchi Bhagat, Sohini Majumdar

B.A. (hons) Sociology/II

INTRODUCTION

The film focuses on pride parades through various interviews with members of the LGBTQ community as well as allies. It brings to attention the significance and importance of this event as a celebration and assertion of identity. The main interviewee is **Varun Iyer**, the youngest petitioner for the decriminalization of section 377 of the Indian Penal Court. He talks about his experience of being gay in India and grappling with contextualizing his identity within a very conservative community and the exposure to mainly western notions associated with homosexuality through media. Furthermore, we understand the expectations he had with the first pride parade he attended and the actual experience of it, the significance of the pride flag and the increasing inclusivity.

RATIONALE

The reason behind recording a film about pride was to understand what is expected of pride parades, their essence and constructed meanings of pride. Knowledge about the history and various idealizations of pride have been thought to be generated purely from the West. Distinguishing features of ethnicity, language and regional inclinations of pride in the Indian context make it problematic to see it as a Western concept.

OBJECTIVES

The film aims to extract answers and ideas constructed around the concept of pride and people's experiences of it. The main objective was to ethnographically record and capture the aura of diversity and inclusivity revolving around pride. It became essential to understand the difference between the scale, glamour, setting, and ethnic specifics of the parade across not just the West and India but also in different Indian cities.

METHODOLOGY

The ethnographic film "Pride" is based on first hand field research. Information has been primarily gathered by personal interviews of members and allies of the LGTBQ community.

FINDINGS

The truth of pride holds and expresses the truth of a largely minority and marginalized group in India and throughout the world. The experience of pride for members of the LGBTQ community and its allies has been understood as a celebration and a political process of shaping identities. The main interviewee, Varun Iyer defined the all-inclusive pride rainbow flag as the representation of spectrum including a range of things. Celebration of love and the queer identity in the Tamil community at Chennai pride gave way to a feeling of coming home.

DRAG CULTURE

(https://drive.google.com/file/d/12hvvhz5RW45-jRLeJGDCseO-uwjTwnAd/view)

The short film "Drag Culture" covers important questions pertaining to drag as a concept while tracing its history. Drag originated in 1388 but was associated with theatre actors and cross-dressing. Around the 19th century, the aspect of gender was accepted within this culture, and in the 20th century, drag evolved into theatre slang and was introduced in the American Vaudeville

shows. The illegalization of homosexuality led to an active role of underground clubs as safe spaces for homosexuals, followed by police action against the LGBT community during the 1950s and 1960s. Drag queens created mini-societies for themselves-- drag balls which functioned as sources of entertainment and a chance to create an ideal identity for themselves through elaborate dressing and makeovers. Individuals from the LGBT community came together to find acceptance and a sense of belongingness that the heteronormative society did not provide them in the first place. During the 1970s, drag balls began to encompass a larger factor of glamour, gradually earned the status of an art form and is widely represented and celebrated through TV shows and movies today.

PRIDE (https://drive.google.com/file/d/1D55EK1lCzmNpbzHpodmZAIfdnxYNJil7/view

DEPRESSION

Shreya Pant, Neha Negi, Prata Goyal, Nikita Choudhary

B.A. (Hons.) Sociology/ II

WHATSAPP

INTRODUCTION
The film introduces a father telling his young son that he is suffering from cancer. The news shatters the son's world. This film depicts the son's journey of denial to acceptance of his father's death. From insomnia to self harm, the film showcases the youth's struggle with depression and his acceptance of reality when he jumps into abyss.

RATIONALE
Depression is normal. The figures of clinal depression are increasing in modern, urban society. Using the young son's narrative, we wanted to show symptoms of depression and that identifying and accepting depression is the foremost step towards addressing the issue.

OBJECTIVE
This film's endeavor is to showcase that depression is a mental illness and that it mustn't be dismissed by members of society. We do so by identifying the symptoms of depression, creating awareness that acceptance of the problem is the primary step towards its solution and finally, creating a positive outlook towards it on a societal level.

METHODOLOGY

The ethnographic film has relied on first hand data by conducting personal interviews.

FINDINGS

It has been observed that there exists a certain stigma around mental health which serves as a barrier in accepting it as an issue of concern. Mental health as a subject has always been neglected by society at large. Bringing such a sensitive issue to light will create better awareness among members of society and preventive measures can be incorporated within the general scheme of society.

Link to the film:

https://drive.google.com/file/d/1GGylaT_EMlnaXrCFDByBKGQP-Wty66VL/view?usp=drivesdk

PLATES OF FLAVOUR

Aasia Mirza, Ayushi Soni, Sarla Choudhary, Somya Katiyar, Tanya Dhyani

B.A. (Hons) Sociology/II

INTRODCUTION

This is an ethnographic film on the various food cultures of Delhi and the changes seen in the food habits of individuals due to globalization. The film focuses on the balance of the local and the global in today's contemporary world. Thus, we attempt to seek the effect of 'glocalization' in present food cultures in New Delhi.

RATIONALE

In today's global world, no sphere of one's modern lives has been untouched by the dynamic influences of the West. An important sphere is the food industry. This film attempts to show the transformation of Indian cuisine and the way Western ideas have percolated the Indian food. It has been observed that this has dramatically influenced the selection of different food types by the modern Indian. The film also tries to understand the ideas associated with Western food culture.

OBJECTIVE

The film aims to understand how the intermingling of Indian and Western has been brought about, trying to look at the techniques and strategies used by those in the industry of food service. We also aim to understand the changing nature of choices among different groups of people, taking into account factors of affordability and accessibility.

Momos and Chilly Potatoes served in the Momos Point Cafe. **Source: Aasia Mirza, 2nd year Sociology**

Deep Frying of Jalebis in the Old and Famous Jalebiwala Shop, Chandni Chowk.

METHODOLOGY
This ethnographic film on Delhi food culture is based on field research methodology. Information has primarily been collected by personal interviews with the owners of food outlets and consumers of different ages at those outlets.

FINDINGS
Chandni Chowk is considered to be one of the hubs of traditional food in New Delhi. The interaction with the people in shops like Old and Famous Jalebiwala and in the Famous Pranthewali Gali provides the sense that the people are fond of the Indian cuisine but not on a regular basis and the crowds found here belong largely to middle aged groups. Youngsters generally are more attracted towards fast foods such as pasta, burgers, pizzas, etc.

In the streets of Kamla Nagar, North Delhi, one will notice the competition of survival for both Indian and Western cuisines, but the latter is more popular among younger crowds. Cafes serving Western food tend to involve the idea of luxury and status. Some food joints even try to lure customers by providing them with facilities like free WiFi. The intermixing of local and Western food also attracts many customers. Thus, glocalization of our food culture lures the youth to consume Western food but with a sense of Indian taste.

Link to the film:

https://drive.google.com/a/mirandahouse.ac.in/file/d/1ebM1EjfnADlCSsGk7Bsv_H4HuDj8xp6l/view?usp=drivesdk

CHAI CULTURE IN NORTH CAMPUS

Abhishree Joshi, Ojas Thakur, Rhea Narang, Rishta Prasad, Supriya Barua, Tara Tejasvani
B.A. Hons Sociology/II

INTRODUCTION
In India, tea is much more than a drink to begin your day with. It has become an integral part of the culture and life of every Indian. The Ethnographic Film, 'Chai Culture in North Campus' highlights "Chai culture" in India that dates back to the time of the colonial rule. The British introduced our country to the concept of *growing, plucking, crushing* and converting tea leaves into a much savored drink, enjoyed across all states and classes of the country. This drink has gained such vast popularity over the years that now it has become highly commercialized and a source of income for a number of people. The popularity of the "chai culture" can be measured through the venture started by the Prime Minister of our country, called "chai pe charcha" (discussions over a cup of tea). This highlights the basic essence of the concept of the Indian

notion of getting together over a cup of tea, unwinding and discussing various topics with those steaming cups in hand, contradictory to the western coffee culture of "grab and go".

RATIONALE
Tea is a part of the daily routine of most Indians. Among college students, specifically in North Campus, it is common to see students huddled around small tea stalls, which have existed in the area for multiple decades. With our film we ventured into research on what is the reason these tea stalls are so popular and how tea culture has thrived for so many decades.

OBJECTIVE
The Ethnographic Film 'Chai Culture in North Campus' attempts to encapsulate the very essence of Chai culture in and around our college premises (north campus). Secondly, the film also aims to understand the reasons and situations of the Chai Stall Vendors and their experience regarding the same. The last objective of the film is to understand how a simple beverage like chai has so many emotions and sentiments attached to it.

METHODOLOGY
This Ethnographic Film on Chai Culture in North campus is based on field research methodology. Information was primarily collected by personal interviews with the customers and owners of tea stalls across North Campus.

FINDINGS
The one thing that stood was that the regular customers of the chai stalls claimed to visit the stall 4-5 times a day. While we were at the stalls, we took the liberty to interview a few of its customers which included students, professionals and people from various other labor groups, which very rightly showcased the universality and the binding factor of the drink. On interviewing the customers we deduced the fact that drinking "chai" was not just a part of one's daily routine but also a growing habit, feeding into the growth of the "chai business". The basic tea recipe was the same across all stalls however there was one key ingredient which was their "specialty" which differed from stall to stall making each of them unique and worth visiting.

MUKHTALIF

Kamalpreet Kaur, Madiha Hassen, Lopamudra Gogoi, Pooja Kumari

B.A. (Hons.) Sociology/ II

INTRODUCTION

The term *Mukhtalif* means diversity. The film attempts to investigate the major religions of India and the plethora of identities associated to religion. India, though has a majority of Hindu followers, is also home to the second largest Muslim population of the world and contains a growing population of Christians, Sikhs, Paris, Buddhists, etc. The film is a symbolic representation of the colors of Hinduism, Islam, Sikkhism and Christianity.

RATIONALE

The film explores religious diversity by focusing on the symbolic representation of colours. Each colour in religion holds an important meaning, and what is unique is that unity is preserved despite the diversity that exists.

OBJECTIVE

The film aims to analyze the symbolic representation of colours in various religions of India. As India is seen as a land holding unity despite its diversity, the objective was to find how these various colours in different religion didn't affect the unity of the country. Also, the aim was to trace the history of the emergence of these colours as the major colours of the particular religions.

METHODOLOGY

This ethnographic film is based on the method of field research. Information was collected in the form of personal interviews conducted on temple priests, masjid qaris and officials of gurudwaras.

FINDINGS

The shooting of this film brought to light that in temples, the colour red is used near the deity as it is seen as the colour of prosperity and longevity. This idea is borrowed from Hindu religious texts. Whilst exploring the cultural references of Islam, as explained by the qari, green is considered to be the colour of peace and progress and it also traces back to religious texts.

Within Christianity, the symbolism of white as a colour is associated to purity, heaven and serenity.

Finally, the importance of the colour kesari (orange) in Sikkhism is symbolic of bravery.

In each location, different shots were taken using various techniques.

Visiting these religious places and knowing the symbolism behind colours gave us a completely different understanding of the same; we were able to trace the origin of colours and meanings and values they carry with them. What was most fascinating to see that despite the cultural diversity that exists in all regions of India, peace still prevails at large.

Link to the film:
https://drive.google.com/file/d/1n02a8ovyCps6_70NGZI08WyXNTxEfK0q/view

WOMEN IN URBAN SLUM

Sreenidhi V, Sheenu Sharma, Arshia Ningthoujam, Dimzokim

B.A. (Hons) Sociology/ II

Source: Arshia Ningthoujam, 2nd year, Sociology

INTRODUCTION

Urban slums are the peripheral areas of the cities where the poor dwell. Woman in these areas do not just play the role of running a household or raising their children: they take up the role of

sharing the economic burden of their household and in most cases, they are the bread winners of their family. Despite the economic importance of a working woman, they are generally discriminated based on their gender and their character is judged as they step out of their household.

The film on "Women in Urban Slums" narrates the condition of working and non-working women in urban slums. These women do not dwell about their situation and accept the poverty in their life. Women who stay at house respect the women who work outside and aspire to work like them to raise their standard of living. They are constantly seeking for an opportunity to prove their worth which is curbed by their family members.

RATIONALE

It is believed that most of the working women are forced to work due to their economic condition and do not want their children to follow a similar path. Usually the working environment is male dominated and isn't safe for women. Through our video, we want to test these assumptions and stereotypes.

OBJECTIVE

An attempt to find some sort of pattern in the working and household conditions of women in these areas was made.

METHODOLOGY

Working women as well as housewives were interviewed in their domestic space and their answers were analyzed.

FINDINGS

It was observed that most women had no control over the decision making of their household, whereas men felt that allowing women to work is a shameful act and believe women should be educated only to find a better groom.

Link to the film:
https://drive.google.com/file/d/1wU9Fru5vVr9S-eWGrRRSQ31mz3Tocxh8/view

THE ART OF THE INVISIBLE

Sabnam Ahmed, Manaswini Kalita, Shyamalee Raj Medhi, Suparna Kalita

B.A. (Hons.) Sociology/ II

INTRODUCTION

The ethnographic film, "The Art of the Invisible" is made to bring to light the struggles and hardships of the common artisans in today's world. The village of Uttam Nagar is chosen for the research and the common villagers, especially the potters, were interviewed during the shooting of the film.

RATIONALE

The main aim of choosing this topic was to explore the fact that within a developed metropolitan city like Delhi, there exists an unexplored village where people still follow their traditional occupation for livelihood. While doing this, they face various hurdles and obstructions, as it is not easy to compete with the fast moving industrial work while still continuing their indigenous work.

METHODOLOGY

We used the snowball technique for interviewing people during the research as we had no idea about them. We started interviewing some and from them gained information about some other important people and continued our work in this manner. We even observed people while they were carrying out their work to gain a better insight.

FINDINGS

After the completion of the research, we found that the people indeed faced various problems, not only from the big industries but also from the government. They hardly get any subsidy or help of any sort from the government, they are instead blamed that their work causes pollution. So, they are allowed to carry out with their work only at a certain point of time during the day and this time varies in winters and summers. They are also losing their market due to the excessive usage of plastic cups instead of their 'kulhars'.

Link to the film:
https://drive.google.com/file/d/1FLWx1UvYGjIIztkrO4TADE9ED1XVSOTI/view?usp=drivesdk

LABOUR CHOWK IN DELHI

Mridula Lathan, Riya Rana, Riya Handique, Sidra Ali, Tamdin Wangmo, Albright Shange

B.A. (Hons.) Sociology/II

INTRODUCTION

Labor chowks are common in almost all parts of Delhi. These chowks are the collection points of many unskilled labourers who offer their services in exchange for a small amount of money which helps them sustain their lives. In fact, labour exists in all categories of institutionalized professions- the only difference is that here educated and skilled individuals offer their services in exchange of money to sustain their livelihoods.

RATIONALE

Commodification of labor has become a major factor in the modern, capitalistic world, and through this ethnographic film, we have attempted to showcase how semi-skilled and skilled labour have moulded their practices according to the commodification of labour—whether it is the labourer standing at the labour chowk waiting to be recruited to earn his daily wages, or a university student waiting to give various job interviews. Though their social and economic capital cannot be compared, but their struggle remains the same.

OBJECTIVES

The film aims to analyse how the struggle of two labourers seeking jobs is similar although they possess different skills. Competition decides the rules of the modern capitalist market where everyone strives for the best.

METHODOLOGY

The methodology used in the making of this ethnographic film was based on personal interviews and the interviewees that belonged to the two categories of sample population were selected at random, in both locations.

FINDINGS

Both categories of interviewees where asked similar questions which were pertaining to the recruitment process. What was common among the two categories of skilled and unskilled workers is that competition is universal and even after one collects and increases their arsenal of skills, finding a job is still never an easy task. One major factor for such an outcome is the density of population in the country, as compared to the available job opportunities elsewhere. The two types of sample population project how an abundance in labourers generate competition to earn a living under any circumstances based on the labor they possess and the need of that labor in the society. This phenomenon of limited demand and increase in supply reduces the workers chances to negotiate the wage they get for their labor and the conditions they work in, and their willingness to work in these conditions to sustain their livelihood is common to both.

However, there is definitely no comparison made in terms of social or economic capital possessed in the two cases, but only with regards to the recruitment process.

Image source :
"Riya Rana, B.A. Sociology (Hons.)/ 2nd yr. "

Image source:
https://www.hindustantimes.com/education/iit-delhi-placements-students-get-900-offers-surpass-10-year-record/story-

Film link :
https://drive.google.com/file/d/1u-FmXecejDoeIR98_TrpIU_uJp1JEk5W/view?usp=sharing

NATURAL? LOVE

Anjali Saini, Kavidi Harsha, M. Tharini

B.A. (Hons.) Sociology/II

INTRODUCTION

We made two ethnographic films, named 'NATURAL?' and 'LOVE'. Both the films focus on the reality considered "unnatural" by the society – Homosexuality and the stigmas associated with it. Primarily based on the Indian society, our film puts forth contrasting views of people about the LGBTQ community and tries to find the reason behind considering homosexuality as something unnatural or abnormal.

RATIONALE

We try to find out the notions of people about homosexuality; and if at all the historic judgment abolishing section 377 could bring any change in people's mindsets.

OBJECTIVE

Our film endeavors to create awareness about LGBTQ community and spread the idea of fluidity of gender, as we believe in the idea of love without boundaries and constraints.

METHODOLOGY

Interview was the most used method in our study, as we went and communicated with people of the LGBTQ community and also to others outside the community, to compare the similarities and differences in opinions. We tried to see if age is a factor deciding the kind of opinions one holds, and hence we also interviewed many middle-aged people, parents of teenagers and young adults, along with the youth.

FINDINGS

In the process of filming, we met several members of LGBT community who are fighting – overtly or covertly – against the stigmas related to homosexuality, and asked them about their definition of "love". As they say, for them love is beyond and above everything – be it society or gender. We also managed to meet some parents of teenagers and asked them about their opinions on homosexuality, about what would be their reaction be if their child comes out to them. As expected, most responses were negative.

Link to the films:
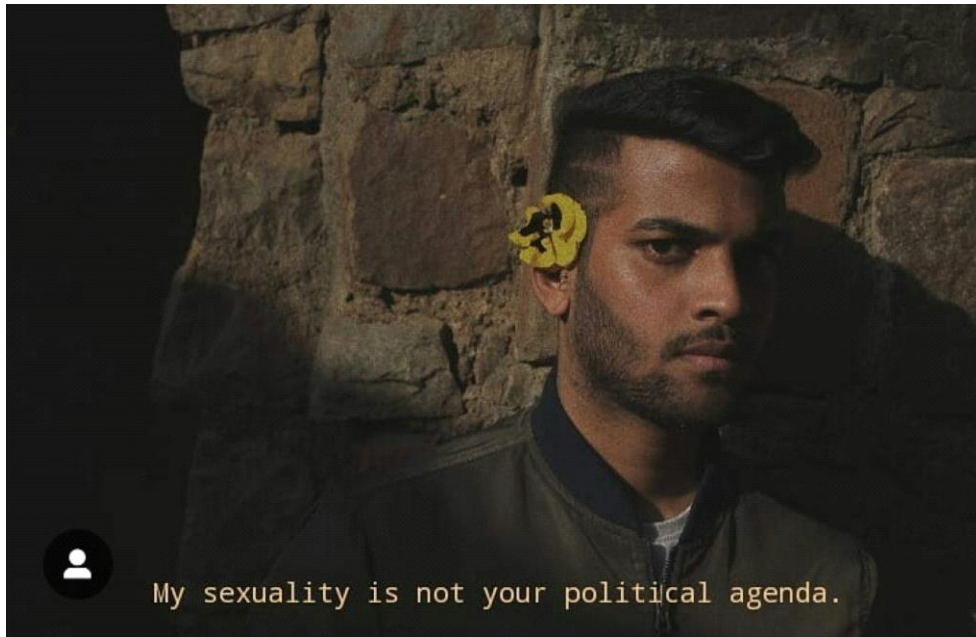
https://drive.google.com/file/d/19u67sU2gfkG9PddOKWuW3YfIrPXPNBwe/view?usp=drivekh
ttps://drive.google.com/file/d/1s-EOwYE4pSugBZ5FRA9_4K1supvV-UuQ/view?usp=drivesdk

SECTION III

UNDERSTANDING SOCIETY

WORKING WOMEN AND MOTHERHOOD

KM Jaya Gangwar , Nimisha Jaiswal

Ananya Kathoria ,Urvee Pandey,Vanshika Vibhuti

B.A (Hons) Sociology/I

INTRODUCTION

Our topic is 'Working Women and Motherhood'. A working mother, especially one who has the good fortune and is able to balance her home and work, enjoys the stimulation that a job or career provides. Along with motherhood, work adds to the completeness of being a woman. But at the same time, working women have to face a lot of problems. A survey conducted among 1000 working women living in Delhi and its nearby area found that only 18-24 percent women continue their professional career after having a baby due to lack of flexible working hour and crèche facility.

RATIONALE

Women's work never ends, that is, they work from dusk-to-dawn. This is evident that sixty-three million working women and sixty-two percent of those maintain their families as well. Thus, our study is based on how women manage work and family together, whether they get family support for professional career after having kids, and how many maternity leaves are provided by the government and private jobs.

OBJECTIVE

Our objective was to study the effects of women's professions and work after becoming mothers, and to understand the problems faced by working mothers. This also includes understanding how children are affected when their mothers are working.

METHODOLOGY

A multiple-choice questionnaire was prepared keeping in view the time and the interest of the participants and effectively distributed during personal visits by the investigator and electronically (respondents respond by mails, email or the same electric medium).

FINDINGS

After conducting the survey study, we came to understand that as soon as a woman attains the role of a 'mother' she entails additional responsibilities.

We found that there is a six-month maternity leave provided to women during pregnancy. In the private sector, working women are provided with 12 weeks of fully paid leave. We learned about the Crèche Facility under the Maternity Benefit Amendment Act, 2017. This facility enables both the father and mother to bring their children to the crèche for care during the working day.

On the whole, it can be surmised that a change in womenfolk alone will not suffice; society as a whole has to move to accommodate her transformed role, and increase her morale as a working mother.

ISSUES RELATED TO SINGLE PEOPLE

Noor Khamboj , Snigdha Mohapatra,
Abhishree Panwar , Aditi
B.A (Hons) Sociology/I

INTRODUCTION

Single people form a major part of the Indian society, i.e. 71 million. A person is single when he/she is not legally married or not engaged in any emotional or conjugal relationship with another. So our project focussed on the issues related to single people. We felt that the ordeal faced by them is not often talked about and the issues need to be addressed.

RATIONALE

We felt that the ordeal faced by them is not properly discussed and the issue needs to be addressed.

OBJECTIVE

We wanted to highlight the various problems and obstacles faced by single people aged between 30 to 70 years. This study also focuses on social situations that affect the life of a single person.

METHODOLOGY

We used the Narrative Studies method, where questions are asked to each participant. We referred some books for help as secondary literature too.

Single in the City by Sushmita Bose: the author talks about the life of a single woman in a society and how she encounters day-to-day routines .She faces scrutiny from the society at certain points and at times enjoy her life to the fullest and becomes independent and is able to handle all obstacles that life has to deliver. *Status Single* by Shreemoyee Piu Kundu: this book is the outcome of 3000 interviews and interactions with single women. *Chicken Soup of the Indian Single's Soul* by Jack Canfield, Mark Victor Hansen and Shalini Saran: this is a collection of 101 stories that portray that narratives of every single person- young, middle aged or old, divorced or widowed, or simply single and happy by choice.

We interviewed various single people (including divorcees, a person who is not married by choice, widow) in order to understand their individual stands.

FINDINGS

We analyzed that most of the singles weren't so by their own choice. Some moved out of their marriage, some were abandoned by their partners and rest were divorcees. Most single women who are dependent for their living usually hesitate to spend money, whereas independent women are never under any compulsion to do so. Widowed women are sometimes alienated from participating in any auspicious ceremonies, and it certainly shows that the thousand years old traditions still affect our daily life. Women, too, accept this situation. They are often stereotyped by society which reduces an individual to a category and it is misleading.

TEMPLES AS A SOCIAL INSTITUTION:
SREE PADMANABHA SWAMI TEMPLE, KERALA

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B.A (Hons) Sociology/I

INTRODUCTION

A temple institutionalizes the social, economic and political aspects of a society. In the context of modernization, it has effaced many of the delicate and authentic aspects of our culture, such as our indigenous rituals, and has let foreign cultures infiltrate into this ethnicity.

RATIONALE

The Sree Padmanabha Swami Temple is one of the most magnificent temples in Kerala. It has been witness to drastic social changes, and yet been immune to them, thereby existing under the stronghold of local Hindu tradition. Furthermore, the regal associations of the temple and the fusion of cultures and architectures from across India made it an ideal institution for our study.

OBJECTIVE

Our objective was to study a temple and its features as a social institution by analyzing its political background, architecture, cultural identity and socio-economic characteristics, thus considering Sree Padmanabha Swami Temple of Kerala as our case study.

METHODOLOGY

This study rests primarily on the use of primary data. This was done mainly by collecting narratives and interviewing scholars. This topic can be best understood by primary sources rather than any existing secondary sources, as we are focusing on an institution which exists only in a particular society and about which only this culture knows. However, we have used secondary sources to evaluate the credibility of the primary data as well. In fact, the purpose of the study was not to find an answer; it was rather to understand how temples as social institutions work.

FINDINGS

Our study's analysis focused in-depth on the political- especially the monarchical relationships existing in the temple. The symbolism of the temple architecture depicted the various systems of hierarchy, such as the Caste system present within the society. The socio-economic control of the higher castes through the division of labour exists till date. An insight on the local folklore and legends portrayed a colourful history of the Sree Padmanabha Swami Temple.

SINGLEHOOD AMONG WOMEN IN INDIA

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INTRODUCTION

According to conventional dictionary meaning the term "singlehood" means women usually in their late 20's and 30's who are not married. Our type is namely singlehood among women. In the age of freedom and democracy, it is not astonishing that women both married and single should wish to breathe the pure fresh air of emancipation like men . The Constitution of India guarantees equal rights and opportunities to women in India, in reality the life of women is stepped in misery and subjugation. This is especially true of single women who are further exploited and victimized.

RATIONALE

This study is conducted to understand the stand of society on singlehood and also to know whether the decision of some females to remain single leading to their social and cultural exclusion anyhow. Also, the study attend to draw conclusion on what is the stand of single women on married life and what made them prefer singlehood over marriage.

OBJECTIVE

Our objective was to export the socio-economic background and to find methods to cope with the problem of singlehood. Also we aimed to observe the attitude of single women towards the idea of live in relationship and find the prejudice prevailing against unmarried single women.

METHODOLOGY

This explanatory study consists of single women in the age group 28 to 35 years a total of 55 single and married women were selected for the study survey method was selected to collect primary data and secondary data was collected from standard books journals and magazines. Surveys are a method of gathering information from individuals.

FINDINGS

Based on the research study we did it can be concluded that there is a change in the status of single women in India Indian women today are bold and confident and at all power equal to men what women in general and single women in particular need is a society that is more accepting and respective to single women just as they would. For single men it is time we set our age old gender biases and adopt the equality our constitution guarantees in true letter and spirit if India wishes to be recognised as a developed nation we will have to emerge as a progressive society where all women are treated equally in respect and opportunity.

VIRGINITY IN THE CONTEMPORARY DISCOURSE

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B.A (Hons) Sociology/I

INTRODUCTION

Concepts of virginity can be seen in all aspects of life, from movies to books and religion. This wide-reaching topic has created many controversies and opinions worldwide. Generally a 'virgin' is understood as someone who has not been involved in coitus. However, the value of virginity differs according to one's region, culture, and religion. The perception also differs depending on one's gender. In women, virginity has been associated with purity, honour, and worth, whereas in men it is often pictured as a 'conquest' or something to be proud of having lost at an earlier age. Virginity is a subject filled with morality, culture, gender and religious stereotypes.

RATIONALE

The purpose of this project is to gather an understanding about the ongoing discourses on female virginity with emphasis on the gendered notion of virginity highlighted in the question of: why is purity of being a virgin only associated with females and not males? Relating to the ancient views on female virginity, we ask questions to discern the current perspective on female sexuality and virginity in Indian society.

This research analysis would help us understand society's perspective regarding female virginity in modern times and how different people perceived virginity differently in different contexts and with different experiences. It will also help us understand the extent of change in people's perception of virginity and how much of it has really been progressive.

OBJECTIVE

We wished to question whether virginity is still considered a taboo subject in society; if it is applicable to any sex, or specifically to one. We question whether virginity influences one's marriage/partner preferences and whether people still desire "pure/virgin" partners when looking for potential partners. It leads to the question of whether virginity is same as purity or not. The answers we are attempted to find are subjective, and often riddled with vagueness, contradictions, and blurred lines between virginity, sexuality, honour, pride, etc.

It should be understood that the patriarchal structure is one we participate in, either consciously or subconsciously. Men in the patriarchal context usually see women as a 'possession'; as property. They prefer a virgin woman as their partner. In our (Indian) society, the raped victim (often a woman) receives the blame for what has been done to her. All these false notions of female sexuality and victim-blaming is a depiction of what the Indian society thinks of women's bodies (or doesn't think of it), of men's attitudes towards women and their belief in their 'rights' to a woman's body, and what a woman herself thinks of her own body and sexuality.

METHODOLOGY

The methodology of this study is composed of a large amount of primary data gathered via questionnaires (specifically for women in the age bracket 18-35 years), narratives/interviews from individuals from a diverse set of backgrounds, as well as an interview with a senior gynecologist. Regarding secondary data, question-answers on anonymous online forums that offer support to sexual assault victims and literature by Uma Chakravarty, Shagun Gupta and Hira Naaz have offered a wide variety of divergent views on the perceptions of virginity, and its relationships with purity and honor in the Indian context.

FINDINGS

An analysis of the data received gave us a wealth of information on how women perceive sexual intercourse and virginity; large majorities of our respondents believed that sex-education in schools ought to be made mandatory, as the topic of virginity and intercourse is still a taboo, and the subject of virginity is, and should be, applicable across genders and not attached to one's religious beliefs. One's status as a "virgin" should not be a determining qualification when it comes to choosing a partner or for marriage.

Narratives produced varied perceptions of virginity; including the understanding that the concepts of virginity and purity are very different, the belief that purity ought to be based off of one's character and not their "virgin"-status, and that the focus of sexual assault cases should be on the trauma suffered by the victim, rather than the loss of their "virgin"-status or dishonour.

The interview with the gynecologist provided a rich detail on the process of hymenoplasty *(i.e. reparation of a torn hymen caused by cultural inspection, rape/sexual abuse or genital/vaginal injury due to tampon usage or certain types of exercise)* and reasons behind women requesting sex-related cosmetic surgeries, or techniques aimed at restoration/correction of any part of the female anatomy. The presence of the hymen (noted by bleeding the first time a woman has penetrative intercourse) is of great social significance in India; it stands for a woman's honour, chastity, and so-called purity. Despite this, the doctor commented on many instances where, despite being a virgin, a woman may not bleed upon penetration and this leads to social stigma, and even abuse. This kind of treatment doesn't follow men when they are unable to bear children, however, as the blame is placed completely on the "dysfunction" of the woman's body.

Through her interview, the gynecologist gave us glimpses of how open-minded women are nowadays, as compared to a few decades ago, in visiting medical professionals regarding "lady problems".

Thus, in the contemporary times, women appear to be slowly opening up out of their silent suffering and ignorance regarding their own bodies, and embracing their sexuality in small - and large - ways.

SOCIAL MEDIA'S IMPACT ON MENTAL HEALTH OF STUDENTS

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B.A (Hons) Sociology/I

INTRODUCTION

To find whether social media is responsible for impacting the mental health of students and if it also construed one's way of thinking.

RATIONALE

It's known that everything and anything that comprises the social milieu, affects our psyche in ways which may not be obvious to us. Our perceptions towards various matters are distorted by the social conditioning and construction we all go through. The most convenient way to socialize in this realm of technology is social media. Spinning ourselves into a web of interconnectedness, the world has shrunk down to a global village; social media plays a key role in the lives of young and old, alike.

Thus, the purpose was to fathom the level of social media usage and understand the aspects of its consumption prevalent in students (high school, under graduation, post-graduation and Ph.D level).

METHODOLOGY

We collected the data on a primary basis, through personal interviews with students on campus, conducted an online survey with 350 respondents and interviewed the Student Councilor of Miranda House, University of Delhi.

FINDINGS

It's found that an average student uses up to 2-4 hours of social media daily. About 51.6% respondents were emotionally indifferent to social media, while 23.6% said it makes them happy. For 85% of the respondents social media is a distraction. About 50.7% respondents view themselves as being more comfortable in interacting and befriending people virtually. Also 55% said that their social media posts do not reflect their true personality.

Among the respondents, many admitted to portraying a false image of themselves online, and that there prevails a sense a resentment and frustration when their social media handles are stagnant or go down due to technical glitches. The results imply an emotional influence on the respondents to the response/reactions [positive/negative] they get from their online friends.

More importantly, 40% respondents have seen or experienced cyber bullying/ sexual harassment through their *netizenship* on the World Wide Web. From our personal interviews with college students, we observed them being influenced by social media, their experiences varied from being mentally preoccupied with information overload due to excessive presence online, directly affecting education and relationships with family and friends, which induced feelings of isolation and alienation[popularly known as FOMO *or* fear of missing out meaning: a feeling of envy towards peers posting and showcasing their glorified lives and feeling the urge to replicate/imitate] in these individuals. An overwhelming number of respondents also agreed to being consciously addicted to checking their phones for notifications at very frequent intervals- causing a mental numbness, wherein they develop a habit of aimlessly scrolling through their online feed.

THE IMPACT OF ADVERTISEMENTS ON MEN

Oishani Chowdhury, Manchit Jasrotia, Vitti Joshi

B.A (Hons) Sociology/I

INTRODUCTION

This research aimed to study the gendering of media, with special emphasis on advertisements in particular. One of the main objectives was to study the role of advertisements in reinforcing the gender stereotype and gender roles. The focus was mainly on those who identified as males and their views about certain advertisements promoting gendered consumption of products, schemes – whether it inculcated a sense of responsibility, pressure, social performance etc. The study aimed to assess whether the popularised jingles, taglines, and catchphrases further perpetuated internalisation of gender roles and what effect it had on the ideas of 'masculinity' as a concept in the Indian context.

RATIONALE

The purpose of this paper was to present and interpret the perception of males on the idea of masculinity and the way it is advertised in the media. It is important to know the perception of the male population because they are the ones who conform to the gender roles and are affected by the notions relating to masculinity.

We, as a society, are largely guided by the roles and norms of our particular context. Gender roles play a huge part in our social performance and behaviour, and more often than not, it creates certain expectations from individuals with regards to their gender. People internalise these expectations according to the gender group we identify as. Frequently, the subscription to these gender roles is found to be limiting the personal expression and perpetuating the stereotypical notions.

The media plays an important role in normalising the stereotypes as it promotes gender-based sale and consumption of products to the targeted gender audience. Advertisements for products like Fair and Handsome Face Wash (*'khaasmardo'nkeliye'*), Amul *Macho* - Male Innerwear etc. emphasise on the idea of "masculinity" as being rugged, boisterous, butch and many such along the same lines. The idea behind this study was to understand the stance of men (all males and those who identify as men) on such gendered advertisements and the effects that they feel they endure.

OBJECTIVE

The research aimed to study the gendering of media, with special emphasis on advertisements in particular. One of the main objectives was to study the role of advertisements in reinforcing the gender stereotype and gender roles. The focus was mainly on those who identified as males and

their views about certain advertisements promoting gendered consumption of products, schemes – whether it inculcated a sense of responsibility, pressure, social performance etc. The study aimed to assess whether the popularised jingles, taglines, and catchphrases further perpetuated internalisation of gender roles and what effect it had on the ideas of 'masculinity' as a concept in the Indian context.

METHODOLOGY In order to get a clear view of the perspective of men (biological males and those who identify as men) on the gendered targeting of advertisements in the media, the method used was the survey method and the tool was a questionnaire. It is a structured, systematic way of posing questions to the respondent in the absence of the researcher. The questionnaire consisted of 18 close-ended and one open-ended question(s). It was a reliable and efficient tool as it allowed the assessment to be objective yet give the respondents a chance to express their views. The identity of the respondents was kept anonymous with their notice, so as to maintain as much authenticity in the responses as possible. An analysis of the one qualitative question had also been carried out, therefore content analysis is also one of the methods of research put to use. It was an effective tool to our research, as it left little scope for subjectivity and misinterpretation.

This research had been conducted on only men (biological males and those who identify as men) as it seeks to understand and analyze their perspective on the topic. Only a small chunk of the population was surveyed and they belonged to a particular kind of socio-economic group, in an urban setting, which limits the observation as it left out a significant portion of the population. The lack of expertise of the researcher and the limited sample size posed as obstacles in conducting this research. Another drawback the researcher observed was the potential submission of socially desirable answers from the respondents, which may have prevented the respondents from giving objectively true answers.

FINDINGS

This research was a great learning experience. It helped the researchers in understanding the impact media and advertising has on the male ego. It gave an insight into the thought process of the respondents and helped in gauging their opinions about the same. This research shows the changes brought about in the minds of people by various tactics used by the advertising industry to play with human psychology, and therefore create or reinstate various gender conformities and stereotypes in society.

This research was conducted on 65 people, via Google forms. The respondents showed great levels of enthusiasm and cooperation, and found the questions to be relatable, challenging, and intriguing. Since their anonymity was maintained, the answers have been honest and authentic. There were a few limitations to the research. The researchers were amateurs and lacked personal expertise and skills for conducting research. The urban population was surveyed excluding the rural population's aspects, which ignored the perspective of a considerable chunk of population

and served as another limitation. Since the sample size was small and restricted to 65 respondents only, it was advised that the results be treated with caution.

THE IMPACT OF GHETTOS ON YOUTH

Arshiya Agarwal,Nikhila Bonagiri,Dishita Dandona ,Ahana Prakash

B.A (Hons) Sociology/I

INTRODUCTION

The term 'ghetto' refers to an area inhabited by minority mainly as a result of social pressure. By 1899, the term had extended to other minorities. Living in ghettos in a struggle due to lack of security, discouraging role models, illiteracy etc. An article by Shane Shue provides evidence to the prevalent illiteracy in ghettos.

RATIONALE

The overall rationale is to find the affect of living in ghettos in individuals, because this is where a person gets affected psychologically as well. The youth living in ghettos have a different mindset from the youth in normal society.

Here we referred to ghetto and society as separate because from the survey conducted 77.6% of people said that people in ghettos feel like they get separated from the society. 93.9% felt that personality development of a child/teen gets affected due living in a bad neighborhood, as we all know that a child's personality depends not only on their family, but also the society he/she lives in.

OBJECTIVE

 To study ghettos and the impact it has on youth. How living in a ghetto affects a child's, a teenager's and an adults' life, psychologically, emotionally, socially, economically and what are general public's view about it.

METHODOLOGY

 As we were interested in knowing people's views on ghettos, our research study was based on the survey method. This topic could only be understood by questionnaires, as we are focusing on different people's views on it. Thus the study was based on primary sources.

FINDINGS

When asked by people if they think that the government is doing enough for people living in ghettos, 81.6% said 'yes' and 18.4% said 'no', which reveals people's faith in the government. When asked if there are any psychological effects apart from economic and social on ghetto-residing people, 91.7% people said 'yes' and whether the negative impact is long term or not, around 81.6% people believed that it is long term; 18.4% said 'no'. Also, 91.8% of people think that a bad environment can worsen the life chances not only of a child, but that of child's child.

GLOBALIZATION AND INDIAN WEDDINGS

Kashish Bajaj, Pratiksha Chaudhur, Aditi Rao, Anamika Sudhakar, Muskan Thirani

B.A (Hons) Sociology/I

INTRODUCTION

Globalization has linked the world in every sense- economically and culturally. These cultural influences have extended to affect the age-old traditions of marriage ceremonies. Wedding ceremonies, every now and then, see modern additions inspired by the West while also many things are digitized. Hence, globalization has affected wedding ceremonies in several ways.

RATIONALE

Globalization is the interlinking of world economies and cultures. Since the coming of this phenomenon in the early 20th century, many changes have been observed. One sphere of change has been the celebration of wedding ceremonies. The concept of bachelor/bachelorette parties, pre-wedding photo-shoots, and wedding favors, destination weddings etcetera, which were previously western, are becoming the new 'tradition'. Thus, most changes seen in modern marriages trace its roots to the growing interconnectedness of the world.

OBJECTIVE

To understand the impact of globalization on marriage ceremonies, how digitization has impacted marriage ceremonies, how Western ideas and consumerism affects weddings.

METHODOLOGY

We employed a qualitative method i.e. narrative analysis as it is best suited to analyze how globalization, has impacted marriage ceremonies. Narrative Analysis is a method of qualitative research in which the researcher listens to the stories of the research subjects, attempting to

understand the relationships between the experiences of the individuals and their social framework.

FINDINGS

Practices and traditions of a wedding vary from region to region all over the country. With the process of globalization from the 1990s, Indian wedding traditions have been influenced by western trends like theme parties, the concept of 'marriage proposal' by the groom and having 'bridesmaids'. Thus, globalization has influenced wedding ceremonies by influencing traditional practices of different regions.

Limitations of the research are as follows: due to a time constraint, only 4 narratives could be analyzed; with limited information, it was difficult to draw a comparison; respondents were hesitant to share much personal information; due to a lack of quantitative data, inference could not be innumerate; wedding ceremonies are subjective, depending on the traditional background of the family. Thus, direct comparisons could not be drawn, and; the conclusion cannot be generalized as the sample does not cover the masses.

CHANGING ROLE OF WOMEN ACTRESSES IN BOLLYWOOD

Komal Lakha, Komal Prasad, Deeksha Singh, Simple Soni, Muskan Verma

B.A (Hons) Sociology/I

INTRODUCTION

India is male dominated society where women have been considered inferior to men in practical life. In all sectors be it, Health care, IT, education, communication etc male has been given priority over women. This is the reason a number of laws like Kishori Shakti Yojana, the Hindu Succession Act 1956 and many more have been passed to eradicate gender inequality. However, society is never stagnant. It changes.

RATIONALE

 The rationale behind our research is to look for the change, if any brought in nature of work of female actresses from 1950s to contemporary times and the role of society and foreign influence in bringing this change.

OBJECTIVE

Through our research we try to look for commonality and differences in nature of work being performed by female actresses in Indian Cinema over 1950s to Contemporary time by focusing on the roles performed by individuals. And the factors responsible for such change.

METHODOLOGY

For getting answers of all these questions, we used secondary data analysis and statistical data as part of our methodology.

FINDINGS

What has not been changed is the type of roles performed by individual. Data shows that from1970-2017 male actors performed diverse roles ranging from lawyer to cricketer. However, females mainly played role of teacher.

Male actors often play the roles of doctors, police officers or managers
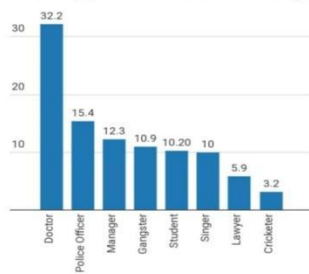
Figures show percentage distribution of occupation of male actors in movies between 1970 and 2017
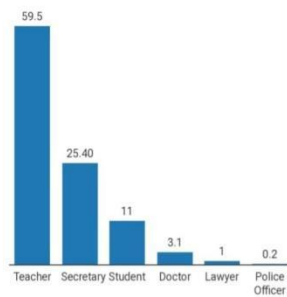
Figures indicate percentage distribution of occupations of female actors in movies between 1970 and 2017

Source: Analyzing gender stereotyping in Bollywood movies.

Many movies are still dominated. Female-centric movies could be counted on fingers. However, there has been improvement in comparison to past. A statistical data showed that in the period 2015-17, females were central character in 11.9% of Hindi movies. Back in 70s the figure was close to 7%.

Percentage of female-centric films
Percentage share of female mentions in plots
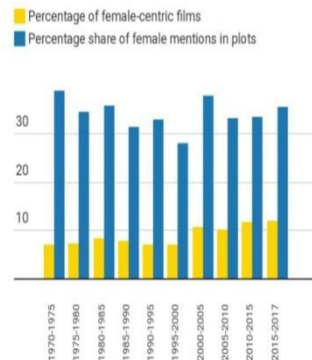
Female centric movies include movies where females play a central role ; Data for the % of female mentions in plots is for 5 year periods - 1970-1974, 1975-1979, 1980-1984....2015-2017

Source: Analyzing gender stereotyping in Bollywood movies

Factors that led to increase in the number of female-centric movies are Globalisation, Westernisation and Consumerism (popular culture). Globalisation exposed our nation to the outside world. Foreign cinema led to a change in the taste of the middle class, which forced Indian film makers to cater to their needs.