

VOLUME 7

HABITUS

DYNAMICS OF STREET CULTURE



DEPARTMENT OF SOCIOLOGY
KAMALA NEHRU COLLEGE

Message from the Principal



I congratulate the Department of Sociology for its 7th edition of HABITUS which marks another milestone in the curricular activities. A newsletter gives chance to students to widen the scope of sociological engagement with the ideas, which go beyond the classroom and at the same time enrich classroom discussions. The theme of the present newsletter is “Dynamics of street culture” and students have been just in their choices and engagements. I hope that the newsletter continues to provide students a platform to articulate contemporary social issues in future also. It gives me immense joy to find that students of Sociology department have made overwhelming contribution to the HABITUS. I wish that students deploy their cognitive reflexivity for betterment of human society.

My best wishes to the faculty and students of the department to grow and blossom.

I wish them all success.

Principal

Dr. Kalpana Bhakuni

Editorial Team



Teachers

Dr. Pranveer Singh

Ms. Sonia Kumari

Students

Anushka Trakroo (2ndSem)

Rupsikha Baruah (2ndSem)

Himanshi Rao (4thSem)

Muskaan Kohli (4thSem)

Faculty



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❖ Dr Pravati Dalua

❖ Dr Ritu Sharma

❖ Mr Brij Mohan

❖ Dr Sharmistha Mallick

❖ Dr Pranveer Singh

❖ Ms Sonia Kumari

❖ Ms Bhavna Kataria

Our Students



First Year



Second Year



Third Year

From the desk of Editorial

*“Afoot and light-hearted I take to the open road,
Healthy, free, the world before me,
The long brown path before me leading wherever I choose.”*

-Walt Whitman, Song of the Open Road

One year has passed, and here we are ready with the new issue of our newsletter HABITUS! This newsletter is a creative space of the department where students present the wealth of their views and opinions, talents and flairs that need to be expressed. We are excited and overwhelmed to see the response of students in their eagerness to express their views sociologically. The theme of HABITUS is “Dynamics of street life”, a street which is rarely contemplated but remains a part of our life. It is an attempt to offer students a chance to reflect on a space which is a threshold site giving rise to a character to the surrounding space and people’s lives. The students have interpreted the theme in the ways they want, and in the language they want, whether in poetry, prose or images. Students have perceived the ‘street’ in its plurality, and not merely as space. They have reflected on the ethos of the street as a lively and a space of struggle.

This time, apart from the students’ special contributions, we are happy to include the lecture delivered by Dr. Soumyabrata Choudhury on the day of Department’s annual meet held in this semester. We have also introduced a section on Research Projects conducted by the students. A brief summary of the two research projects have been included in this newsletter to encourage our students in undertaking research in their areas of interest.

Lastly, we would like to thank all faculty members and the editorial team as this newsletter would not have been possible without their contribution and support. Sincere thanks goes to our Principal Ma’am for giving us an opportunity to bring out the newsletter for the year 2018. Our appreciation also goes to the students who volunteered to share their knowledge in this newsletter. We present to you the seventh issue, and as you turn the pages, we hope that you would be able to sense a life on the street as you would walk through any street in future.

Editorial team.

Activities of the Department of Sociology, 2017-18

The Department of Sociology in the last academic year witnessed a series of academic activities which gave faculty and the students an access to the greater knowledge. On the academic front, intellectuals and sociologists visited the college on several occasions, during which both the students and the faculty got exposed to various social issues and perspectives. The activities included field visit, academic lectures, book discussion, annual Department Meet and an intercollege competition. Apart from providing avenues for students to engage with the wider world sociologically through various activities, the faculty of the department also undertook their own academic projects.

The year began with a lecture by Prof. Joe Devine, University of Bath, under the Humanities Tour Program in collaboration with the British Council (16th January 2017). Prof. Devine spoke on “Social, political and anthropological aspects of development”. This was followed by a field visit to Suraj Kund Mela on 10th February for 4th semester students of the Department. The visit was undertaken as a part of their Skill Enhancement Course. The students learnt to make an ethnographic film through this visit. The second major activity of this month was a book discussion. As it is considered important for the students to remain updated about the latest works in the discipline, Book Club *Erudition* invited Dr. Manisha Sethi (Jamia Millia Islamia) to hold a discussion on book authored by her “Kafkaland: Prejudice, Law and Counter terrorism in India” on 25th February. The discussion on the book served as a good exercise for students as they meaningfully engaged with the text and its author. Continuing the same spirit, the Department held its annual meet *Cynosure* on the theme of music on 6th March successfully. There were different activities which were organized on this day which saw students’ participation across the University of Delhi and college. The meet was marked by two significant activities, first was a lecture on “Music, Memory and Society: Understanding forgotten traditions” by Dr. Sumangala Damodaran (Ambedkar University of Delhi) and second was the release of our annual newsletter *Habitus*. *Habitus* investigates the everyday life activities. In the next month, on 6th April, Dr. Mahesh Panicker from Lady Shri Ram College was invited to deliver a guest lecture on “How disability is socially constructed”. The lecture served as an extension to the debates that students engage with in the classrooms.

In the month of September, the Department had the opportunity to host the prestigious event of the year “M N Srinivas Declamation” on 27th September. It was an intercollege competition where B A (Sociology) first semester students from ten colleges of Delhi University participated.

The topic for the competition was “Right to Privacy: A Threat to Democracy” on and our college’s team bagged the trophy. The competition was judged by three eminent personalities, Prof. K.L. Sharma, who is a renounced Sociologist and a Pro- Chancellor of Jawaharlal Nehru University, Dr. Shabana Khan(Assistant Professor, Indian Institute of Science Education and Research) and Dr. Kalaiyarasan (Assistant Professor, Institute for Studies in Industrial Development). The year 2018 was welcomed by celebrating meet based on the theme ‘Dynamics of Street Culture’ on 12th February, 2018. The meet was enriched by the presence of by Dr. Soumyabrata Choudhury who delivered a lecture for students on the street culture.

Hence, in the view of the aforementioned activities, the department had an academically rich year.

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‘Street Culture and the Art of Encounter and Improvisation’

Lecture delivered by Dr. Soumyabrata Choudhury.

On 12th February, 2018, the department of Sociology held its annual meet based on the theme ‘Dynamics of Street Culture’. Dr. Soumyabrata Choudhury from School of Art and Aesthetics, Jawaharlal Nehru University was invited to deliver a lecture on ‘Street Culture and the Art of Encounter and Improvisation’. He began the discussion by pointing out that street is not a set of establishments, there are no set of rules. He says that street is unplanned and is open to all. He adds that street is not a designated place and therefore it is the movement of people that makes the street a type of dynamic reality.

He further adds that street is a nomadic space. He mentions, street is also an earlier development of the notion of square or ‘Chowk’ in a village or town where establishment arises. People associated the ‘square’ with the idea of parties, functions, festivals etc. With the advent of industrialisation in Europe, the establishment of modern idea of street has developed.

He says that, today the mode of living has changed. A street is a place where people can meet each other, from other places or sections. This is different from the previous idea of street, where interaction was limited among people who belonged to one place. In urban cities and street, nobody and everybody belongs to the street. The idea of street is coming up with the idea of democracy. Street has a certain cultural history embedded.

Street play or street theatre, wall art, cinema shows etc. are all part of street culture. He shared his memories of when he used to watch cinema (movies of Rajesh Khanna and Vinod Khanna) on the streets, displayed on white screen.

He states that there are two conditions for the popularisation of Street Culture. He says there is some sort of urban reality i.e., people have access to some sort of cultural activities. The freedom of movement and actually going to sights or new spaces and share their art.

He also discusses about street children who are often seen near traffic signals performing their tricks and acts in order to beg for money. Street is also a place where they live despite the fact that they are not supposed to. We encounter such artists (street children) who exhibit their talent in a peculiar way.

He then talks about ambiguous democracy i.e. politically and economically built on equality, but people living in different categories encounter differences between them. He says, “The theme can be completely untouched by reality of street”. He mentions about the segregation on the street. There are different temples for different castes, areas which are only exclusive to the upper castes.

Dr. Soumyabrata Choudhury says that the idea of street is mixed. There is no clear cut meaning of street. He adds, no one belongs to the street, yet everybody passes through the street. Passage is the fundamental idea of street. This brings an aesthetic part to the street. It brings rhythm to the street. He then talks about metro- being the new idea of underground street encounter- culture. Metro shows the development of technology, city culture and public solitude. He mentions that everyday encounter develops a sense of rhythm, which is well depicted in movies. He puts forward the idea of collective emotions of the people, taking the vicious form of riots. These emotions or riots don't have rules or do not have certain codes of behaviour. He defines street as a threshold concept; which is neither inside nor outside. He highlighted his speech with the subtle examples of Badal Sarkar, who, during the 1970s, started to perform street theatre in Bengal. Sarkar's peculiar understanding of theatre involved the absence of hierarchy between the audience and the performers. Apparently, he wouldn't even consider performing on a stage with the height of an inch!

Finally, Dr. Choudhury concludes his lecture by mentioning three major points. First, street theatre goes beyond commercial barriers. Second, street food, music and dance are actually forms of advertisements. Public art must not be owned by private organisations to earn profit. Third, the existence of hypocrisy among politicians regarding the concept of street. He says that even though India is a democratic country and the politicians often reach out to the people living in the street, for votes; they certainly draw a fine line between the street and the bureaucracy, when it comes to decision making.

Rapporteur: Mohini Choudhury (6th Semester)

Voices from the Street

The first cry of a poor child born in a street, a raped girl thrown out of a car to die, soft voice of a beggar knocking at your car window, students protesting with different slogans, public gatherings in political rally, riots, murder etc. All these are nothing but the voices from the streets heard every day.

When we hear the word- street, various connotations come to our minds. Whether, geographical, political or social, streets can be understood from diverse perspectives. The idea of a 'street' goes beyond just mere boundaries or frontiers in both pre-industrial or a post-modern society. As a Sociology student, one needs to reconstruct the idea of streets as a form of urban space that showcases power relations affecting the everyday lives of people.

Streets are fundamental as spatial constructs for they signify the culture, economy, politics and identity of any particular community, class etc. It is what Leela Fernandes (2006) notes as "a central arena in which negotiations over national identity, development, and the middle-class formation unfold". Referring from Sociologist Jurgen Habermas' idea on public sphere from his book "The Structural Transformation of the Public Sphere", one can study how streets are becoming a platform for public opinions. Not only a stage for the political leaders to put forward their never-ending promises but also a stage where the voices of a common man can be heard. Whether it was the Quit India Movement or Anna Hazare Movement or the Delhi rape case, the streets echoed with the protest voices from diverse sections of the society. Those voices which were once submerged under the four walls of the room, are now able to come forward and stand against corruption or for empowerment and equality. These voices from the streets depicted the power dynamics between the state and the civil society. Moreover, with the whole idea of 'street play' favored by different educational institutions or Non-Governmental Organization, one is not only able to educate but also is able to put forward opinions whether political or social to every section of the society.

However, on the other side, streets also act as a sphere where power relations are continuously being showcased, be it in the forms of burning down cars and buses as a sign on protest or raping and murdering in a broad day light. Voices are also raised here but of power, patriarchy, of control and dominance. Burning down cars and destroying public property against the release of

a particular movie is not just a mere protest but is often about power and control developing within oneself. All these are significant examples of ownership of the streets.

Thus, numerous voices from the streets reverberate. Whether unheard or heard, whether ignored or as breaking news, the street life never ends—it goes on.

Pratisha Borborah, Alumni (2008-11)

Walk through the streets of my hometown and the city of my expectations

As a little girl, I had always heard many stories about colleges where notable Bengali personalities studied. My grandfather used to tell me about such interesting stories. He also used to tell me how he couldn't study there and started working too early. He also expressed his desire that, after growing up, I should go around the places he told me about.

As a child trying to adult, I went out in this loud city all by myself. Taking an auto to the metro station, asking strangers for directions, taking a train to the Central station, seeking help without asking for it! The familiar and so unfamiliar crowd pushed me to my destination by humbly directing me regarding which gate to get out from, taking a shortcut through the medical college, to reach College Street, where my college Presidency has stood tall since 1817. Getting out of the gate, crossing the street to have a look at the famous Coffee House mentioned in the song 'Coffee House er SheiAdda ta' made me realize how old places make you want to continue the legacy, to involve them in your memories.

College Street is busy. There are multiple things which make me call the city a loud place to live in. Book stalls all along the footpaths, *Chai* served in *kulhads*, loaves of bread served with a little *Ghoogni* (a popular evening snack in Eastern India. Black gram (Kala Chana) or dried yellow peas or dried white peas are cooked with gravy, in the traditional Indian style). These are the places where many people eat on daily basis, places where I am not sure of eating in the near future, where everything isn't really clean. Such spaces are often cleaned by children whose age is less than the number of kilometers I have to travel everyday to reach college. Those children clean everyone's mess, they help maintain the place clean. But I often think, is the place actually clean! What I mean here is that *Swachh Bharat Abhiyan* will always remain like a dream if the *swachhata* will become only duty of the marginalized section of people (in this case, young

children, as I observed them) as child labor is illegal in our country, just like underage drinking. This leaves me filled with a degree of ambivalence towards the city sometimes!

Apart from the stories of Calcutta streets, I had also heard about the famous Delhi streets. I knew that after 'becoming adult' I would move to Delhi for education. And here, I am in Delhi! As a child, I was also told that Delhi grows on you. You love the city like you hate it. These were the disclaimers thrown at me when I first moved to Delhi. While going back home, I would get off at Rajiv Chowk and get out of different gates to land somewhere in Connaught Place. Despite the crowd, CP remains my favourite place in Delhi. I would just walk around aimlessly. I would not laugh at the girl who got refused to be sold a cigarette to, envy the tall man with a rainbow hat who roamed around aimlessly, or maybe not? At times, when I had enough money saved from my student budget, or was really tensed about my attendance issues and generally sad life at college, I would walk into Wenger's and treat myself to Waffles. But, you know what, they smell nicer than they taste. I enjoyed food at both cities, however, the equation between us was a little different.

On some days, I would just sit by the railings and watch the sun set, give money to the children who begged me to buy flowers and pens and whatever they were begging to sell, see old men who looked like Army officers who had made it through a lot of wars, and roll my eyes at the middle aged ones who makes Dilli the kind of place that scares my mother a lot.

Yet, the city, with all kinds of people, seems accepting, and acceptable!

Srishti Bhattacharjee (2nd Semester)

Nightlife on the Streets

The life on streets is said to be more dynamic than off the streets. This has caught the attention of scholars and people in general. People on the streets often lead a vulnerable life. In an article published by the *Independent*, (an online British newsletter earlier this year) the best possible summation was given to the people spending their lives on streets at hand- "Homelessness is more than just poverty". Hence, if we need to understand the life of people on streets, we need to look beyond the idea of poverty. In a country like India, where we boast about how we are one of the fastest developing nation in Asia, the reality is like a big blow on our faces. The ground

reality characterized by the underdeveloped zones, the problems, the people on the threshold highlight the irony. And, it is not one's economic status that renders one always vulnerable but also the gender, which is cultural in nature. Let us explore it further!

The streets in the night acquire a different form and throw different challenges to the people on the streets. The so called 'nightlife' on streets in India is much more than what we see in the movies. It cannot be understood romantically as adventurous in any sense. It is not only about the adventurous bike rides, the thrill of driving, feeling the air on your face or other consumptions. Even if we look at this part of the activities, it evokes only the image of youth- that too boys. We find it difficult to imagine girls strolling freely on the roads and streets after the night falls. There are areas in each cosmopolitan city which are treated with the eyes of taboo, considered source of social evils and totally unfit for women.

Allow me to help you contrast expectation and reality. At 10:00 PM in the night on a mundane Delhi Street, we would expect and somewhere hope to see a cosmopolitan city thriving in all its glory with people basking in the shade of its socio-economic development. The reality however is something completely different with detrimental overtones. Roads would be empty and deserted and if we at all manage to spot one or two cars, spotting a female passenger in them would also be a result of sheer happenstance. Liquor shops are located at a 500m radius from one another and the overall environment is in conclusion laden with fear and apprehension.

This leads towards an imperative need to understand social life and gender roles and how they work in an interdependent fashion, especially in the context of nightlife. Individuals are judged based on how they perform their respective gender roles. Today, men still manage to get a more active nightlife, even if we impose hefty fees on their entry in any nightclub. If we think deeply, we would find that all the restaurants and pubs which keep the night active by allowing people to break away from the mundane life and take fresh breaths, are possible because of women. The women become important part of hospitality industry at the night. They add extra element to keep the entertainment quotient up to have enough customers. The women who come to enjoy the nightlife are lesser in number than the women employed to make the nightlife happen for them and the men! In most of the so called hyped areas with active nightlife in metropolitan cities, women indirectly help the entertainment industry and night economy run. However, they are not the masters!

There is one more side to it. Apart from making the nightlife active for people, women do not feel free on the streets in the night as mentioned before. Poverty, can be one of the reasons for leading women to be part of such life, however, it is not the only quintessential aspect. It is imperative that we also take into consideration several psychological and sociological implications of this. Not long ago, a girl going back to her home in the night, was molested on the streets of Bangalore which led to mass protests. "Take back the night" movement was launched asking for women to have equal rights over the streets and roads in the night. A rise in the number of such movements and the instances highlight the gendered nature of the city, especially its streets and roads. However, the society is resisting it in its own way, and there lies the hope!

Himanshi Rao (4th Semester)

On the Streets, For the People

STREET! So "STREET" was the theme of our newsletter as told by our teachers and seniors. Writing has been my favourite hobby since childhood. I have a different way with words, but my head went blank when I sat down to write a piece on the suggested topic. It was as if words were playing hide and seek with me. I thought and thought and thought... and a week went by. The scarcity of ideas and words still existed. I was on the verge of dropping the plan until a very close friend of mine casually came up with the suggestion to write about *Nukkad Natak* or street plays as they are popularly known. And Eureka! What else can best describe Dilli ki sadak better than *Nukkad Natak*.

In a commonsensical view, street plays are described as a form of theatrical performance and presentation in outdoor public spaces without a specific paying audience. These spaces can be anywhere, including shopping centres, car parks, recreational reserves and street corners. What is special and unique about street plays is that they are able to build a connect with the common man. The form of street plays is able to break all fabricated social barriers of formality. Street theatre evolved in the early twentieth century as a tool to emancipate the working class and reinforce revolution against the established power. Street theatre is arguably the oldest form of theatre in existence. Its journey began in India during the time of anti-colonial struggle. In order to resist the colonial powers, we too expressed via this creative medium. In olden times,

this form of street play was used extensively to spread social messages. This legacy of street theatres continues till date. Though, we have rid ourselves of the colonial powers long ago, but we still observe this form of communication being put to use for different social causes. Today, the youth and some focused groups find it useful to spread social and political awareness amongst the people regarding social issues. Issues of caste conflicts or ideas about hygiene and health are also portrayed through these. Street plays are also used as a means to support literacy amongst villagers. Many dramatic and engrossing plays on environment which share the bountiful relationship of trust and friendship between humans and their natural habitat have been popular across all ages and audiences.

Nukkad theatres also raise awareness about equality between men and women. There are various other social issues raised by these plays which make them stand out. Activists with an interest in social activism may choose to stage their work on the street as a means of directly confronting or engaging the public. They use this craft to say or highlight what they want which indicates that this form is flexible enough to accommodate diverse form of issues. There are no specific rules and regulations except that it has to raise the realistic issues and connect with the present audience. There is little or no amplification of sound, actors depend upon their vocal and physical ability. The performances need to be highly visible, loud and simple to follow in order to attract a crowd.

Whatever the reason may be for choosing the street, the street is a place with a different set of possibilities than the conventional theatre space. Street theatre performance is not a lesser form than an indoor performance. On the one hand, street plays can be a source of fun and identity for those who perform it, on the other hand they raise the level of consciousness and awareness in the society for the onlookers and audience. Hence, it will always be an understatement to view street plays as mere way of entertainment on any street, they pierce through the body, mind and soul to make people critical and thinking. Street plays are not just plays but an approach to life.

Rupshikha Baruah (2nd Semester)

The Girl in Green Salwar

‘TARA’... That was her name. It means a star. The thing that shines in the dark night sky. Even if it is far away and looks so small, it still shines. It sparkles. Stars beautify the whole sky which otherwise would have looked so dull and plain. And this is exactly how this small and little girl-Tara was. When I was walking to my residence on the road, she caught my eye just like a sparkling, glittering thing would have. Among the cars, traffic, pollution, noise, Tara was like a breath of fresh air. She was moving so graciously among the waiting cars. She was like a ballerina in a green tutu showing her dance moves.

I crossed the road when the signal stopped and went towards her. She already had crossed the road and was sitting on the footpath. When I approached her, she looked up and gave me a million dollar smile of hers, which left me awestruck. She was so tiny that she barely touched my chest. I saw that she was holding a ring around her shoulder, so I asked her about it. She told me that she uses that for dancing. When the traffic comes to halt at red signal, she dances in the middle of many vehicles. I found it risky but she is never scared. She said that she has been performing on the streets for a long time so that she could earn some money and take it home to her mother, which would help the family survive.

Tara lives near Moolchand in Delhi. There are four members in her family. Her mother stays at home with her young brother, who is an infant. Tara and her father earn for the family. Tara told that her father also works for living but she doesn't know what actually he does. She said that being the elder daughter, it was her duty to work. The sad thing was that she doesn't even know her age and had never gone to school. This was the kind of life people like Tara and her families are living. This tells us about the harsh reality of India. On the one hand, we talk about the Right to Education, *Beti Bachao Beti Padhao* campaign, on the other hand we find such contrasting picture.

When I asked her about her education and family, she replied with a question in return which left me speechless-“Didi aap kuch madad karne aaye ho kya?” I merely came with the purpose of interviewing her and not with such a motive. I felt really bad and guilty for arousing a hope for help in her. I offered her some money, but what shocked me was she didn't take away the money easily and quickly. She showed me her dance first and then only rightfully took it. It touched my heart. A girl like her who doesn't even own a pair of shoes and leading a challenging life, was so

‘Loyal’ & ‘Faithful’. Her act alone was something, which people like us- money hungry, selfish and materialistic can never imagine of doing. It was very inspiring.

When I asked for her permission to take a photo, she wholeheartedly agreed. She was very excited to get her photo clicked. Her eyes were full of happiness and excitement after hearing about the picture. When I showed her the photo, she laughed so hardly that it was a sight to behold. After spending some time with her, I came back home.

While walking to my home, I realized that there are so many untold stories that exist in every street and corner of India. And, there are so many girls like Tara who roam in the streets. They are denied the basic needs and happiness. They don’t even know what school is, what birthday is, what joy means. Their life goes on and on. It is like a wheel that never breaks. People like us only pity or sympathize with them, but never actually do something meaningful for them. The sad thing is that with time, the light that they emit, the sparkle that they shine with, fades in this dark, chaotic world. Unbothered....Unheard.....And merely forgotten.

Mayuri Sharma (2nd Semester)

Tragedy of Street Life – Homeless People

Everyone dreams of a big house, a permanent roof of his own. Whatever be the situation or circumstances, no one would ever want to sacrifice his/her 'home'. One would go to any extent to protect his home. The home so important for people because no one would ever want to lose the shelter which protects one from many dangers. The people on the streets are the ones without their own personal shelters, usually understood through a category of ‘homeless people’. Homelessness gives rise to range of social problems. People living on streets do not have any place on which they can claim their right. Homeless people lead a miserable life. They work on traffic signals just to afford a single meal of the day. Their children many times die of hunger. There is no season, which can comfort them. Under the scorching heat of the sun, it is impossible for them to stay healthy as they contract different diseases. Heavy rains not only harm their health but many of the time ruin their small, loose shelters. Extremely cold conditions in winter also put a life threat for these homeless people.

Government builds night shelters for homeless people with minimum facilities. A shelter is like a big hall where people can occupy space. The number of shelters is very less than the required. Apart from low numerical strength, their quality is also poor. While some fight for these night shelters, there are also people who like to stay away from these because of their poor conditions. The situation becomes unbearable in the rainy season and chilling winters. There are around 56,000 homeless people living in Delhi and many succumb to the falling temperature of the capital. As reported by a daily, homeless people have been left to spend the freezing nights in the open following the Delhi government's decision to shut around 84 temporary shelters citing low occupancy as the excuse. Many of the homeless people prefer to keep away from the night shelters because of poor infrastructure. Dismal sanitation and alarmingly unhygienic conditions keep away those seeking warmth in the cruel months. They do not want to move into the night shelters as they have poor infrastructure and abysmal hygiene conditions. Drug addicts and criminals abound in those places. They fear for their safety. The shelters are far and shifting for these homeless people to such places becomes a problem. They are also not comfortable for fears over drug users as highlighted by NGO workers. In many places, the shelters are locked and at few others, the caretakers ask for money for entry. Sanitation conditions are very poor at many shelters. The government should take the responsibility of the improvement of these shelters more seriously.

On the one hand, government boasts about the number of night shelters it has erected without comparing their occupancy strength with the large number of people who would still not be able to find shelter under these. On the other hand, recently the government demolished a night shelter also. As reported by a daily newspaper, (Times of India) recently, DDA (Delhi Development Authority) demolished night shelters of Blue Gumbad Nizamuddin. This has left the people devastated and angered who found some peace under these night shelters. DDA broke the night shelters under the police surveillance. It was told that during the removal of the night shelters, the children and women were assaulted in the uproar. Even after approaching the police, the officers attacked and threw the luggage of many on the road. The reason given for this was that the night shelter was almost empty and was not being used by the homeless people. Though, the picture of wailing people on the site of demolition spoke something else. Even if the night shelter was under occupied, this should have served as an introspection exercise for the authorities. They should have tried to find out the reasons and improve accordingly. As

mentioned earlier, sometimes pathetic conditions inside and outside the night shelters keep people at distance. Hence, improving their conditions might make them fully useful.

To conclude, homelessness threatens the life of people. The better quality of shelters should be built and the government should try to make them self reliant by giving them jobs so that they do not face the situation of living hungry on the streets. Street life hinders the development of people as well as the country.

Shazia Jahan (4th Semester)

Street life of beggars in India

One of the things that comes to our mind when we think about the street is BEGGARS. Many of us blame these beggars for destroying the beauty of Indian streets and adding the label of *India as a poor nation*. Some people feel pity when they come across beggars but lately we have become used to encountering them in every corner of streets. Some people hate when these shabbily dressed people pester them, asking for either money or buying some of the stuff that they are selling. These people loathe their annoying persistence hence they are generally shooed away.

Other people hate the fact that these people beg instead of working, they think that in this world of empowerment, every man should earn his living, have an ambition to earn money and strive for a better life. Some people opine that it is ethically and morally wrong to beg.

Now, let us try to analyze the situation of a child beggar in the context of perseverance. First, let us start by looking into the conception of what is right and wrong. Our society socializes us such that we think of begging as a bad activity. Now let us imagine a child whose parents beg, from the beginning of his life all he has seen them doing is begging. According to his parents, begging is absolutely correct and they justify it by citing the examples from old Hindu script in which beggary (*bhiksha*) is seen dignified (*bhiksham de*). They tell him that God made them like this and it is His will that they beg. The society in which he lives is again a community of beggars where everyone again tells him the same thing. As a result, he is led into believing that begging is right. Slowly, this behavior and attitude towards poverty leads to the development of *culture of poverty* and is transferred to upcoming generations through processes of socialization. It

generates the feeling of helplessness, dependency and marginality. He lacks the knowledge that he should alleviate his conditions. Strange as it may seem but, he is just like us, the only difference is of socialization and the values taught.

We, being offspring of people who can afford to send us to the schools or colleges or universities where the knowledge is produced and passed, feel that begging is wrong. But, that child's parents who cannot even afford to make their ends meet, how will they send him to school? Hence, the child is rendered with no access to any emancipating social institution, he never gets to realize that what his parents and society is teaching him is absolutely wrong. The poor child lives in a world which Plato has talked about in his book 'Republic', the child actually is tied in a cave. The child is like a prisoner, he is chained to the shady streets and believes that begging is his reality. All the things that he has ever seen or heard, formulate his perception of reality. But, since he never had the access to schools and other social institutions whose primary duty is to train the young minds in a right direction, he always understood things in a wrong way.

A great political theorist John Rawls said that the concept of perseverance is a clever political move to prevent the rich or the State (who currently are benefitting from this inequality) to transform the whole society from top to bottom. Perseverance refers to the persistence in doing something despite difficulty and delay in achieving success. In the absence of government's motives to stop the conditions which force children into begging, the government supports the perseverance disguised in the form of begging. Here comes the importance of education to which every child has legal right. Education can help redeem childhood of many child beggars. Different schemes are launched by government such as providing free education, the system of mid day meals, but the poor execution fails the plans. Our government should see to all of this and try to improve the condition of public schools. As, it will alleviate the culture of poverty.

Oshin Bisht (4th Semester)

Delhi's street food — a taste of history and culture too

It's winter in Delhi, which means that this dusty city is at its best. There's a nip in the air, the afternoon sun is pleasant and balmy. It is perfect weather for understanding Delhi's most famous attraction outside of the Qutub Minar and the Red Fort – incredible street food. Winter is the

ideal time of the year to enjoy hot *tikkis*, *kachoris* and *samosas* well as the seasonal specials like *gajar* (carrot) *halwa* or the eternal favorite, hot *jalebis*.

And for those feeling guilty about those deliciously unhealthy calories all this entails, they can always put it down to the quest for knowledge.

"It's not just street food. In Delhi, there is so much of history and culture mixed up with the food", says Sourish Bhattacharyya, food writer and founder of the Delhi Gourmet Club Group on Facebook.

Eating out on the streets in Delhi is not just a culinary experience - its a crash course in history, sociology, and anthropology, all rolled into one. A simple sight of the people enjoying the food in any part of the can tell us about the incredible diversity of people who make up the national capital. Delhi is the city of historical landmarks. Everything from Asoka - era iron pillars to Mughal forts to the haunting tombs of the various invaders who held sway over Delhi for shorter or longer periods to the massive Purana Qila (Old Fort) which said to date back to the time of the MAHABHARATA can be found here. And all of them have left the taste of their food behind. Take the "golgappa", the tasty balls of fried dough filled with water, tangy chutneys and an assortment of texture differentiators from tiny slices of boiled potatoes or peas to pomegranate seeds. While any vendor on Delhi's street will supply you with a plate, in some parts of old Delhi where the Nawabi influence of Lucknow lingers, you will get "batashas"- the same, yet subtly different. "golgappas" are known with different names in different parts of India.

The malls in metropolitan cities are also trying to revive the old culinary habits by serving street food. In fact, many food courts in malls have attempted to bring together the highlights of Delhi's street food, ranging from *kabab* to *kachori*. But to get the real thing, one needs to travel.

All one has to do is hop on to the red line of Delhi metro and get off at CHAWRI BAZAR. The famous " Ashok Chaat Corner", home to some famous old Delhi - style *chaat* is located in Chawari Bazar lies Chandni Chowk and the heart of Delhi's eat street. At the entrance to the Chandni Chowk station, one can try some terrific "DAHIBHALLAS" before taking the next lane into "GALLIPARATHEWALI", literally, Paratha Lane, where one can have more varieties of stuffed parathas than we thought existed.

Ustad Moinuddin in Chawri Bazaar, close to the house of the great Urdu poet, Mirza Ghalib is known for Kebabs. Or the old Delhi landmark, Karim's near Jama Masjid, is known for meat that

has been cooked more or less the same way for centuries. For dessert, there's nothing to beat the RABRIFALOODA at Gyani's hard by the Fatehpuri Masjid. In the winter, one can also taste the other great Sikh specialty there- make (maize) *rotis* and *sarso ka saag* (mustard leaf).

Despite its incredible variety of culinary delights, Delhi's roadside eateries are facing the heat of competition from upstart rivals. The holy trinity of Delhiwallah's is now more likely to be *masala dosa*, Manchurian noodles, and momos, the steamed dumplings from Tibet which have replaced *tikki* and *samosa* as the capital's favoured snack. Nevertheless, no visitor can claim to have 'done' Delhi without having done the street food rounds.

And returned with the mandatory bug- that is why it is called " DELHI BELLY"!

Vaishnavi Verma (4th Semester)

Street Photography

Street photography is fun; it has the potential to portray the lively and colorful stories of the life. The dynamic life on the street is also best captured through photography. The street photography has gradually emerged as an independent genre in itself. Street photography doesn't direct or arrange the people to get a perfect shot, it comes out without special intervention. It is fun to capture the marvels of daily life. However, it outlines the emotions or feelings about the picture. Every picture possesses its personal and unique stories. Photography is the pause button on life, where everything becomes steady, where we can read the life of different human beings. Otherwise, how often do we pause on our way of commute to look at that old man or some traffic signals, even if he has been making tea for the past 45 years of his life! That is the power of photography, that it can hold a moment which can be lived again and again. Every photograph in this way has a story of its own. It is in fact interesting how these bits of film roll capture our moments in the rightful manner or perhaps deceive us. The woman with tears in her eyes while feeding her baby on the footpath might actually be shedding happy tears! Photography is an art, the shutterbug does not discover perfect place, they place the delightful moments in the most uninteresting imagery.

Many people think that photography as a career is not a good option. However, this is not the case. People should follow their passion rather than following the crowd. There are people who

make photography their living. There are photographers who are doing exceptionally well in the land of photography, one of them is Chris Suspect, who is a street and documentary photographer. He is the winner of the Washington city paper's 2014 photography contest. There are Indian photographers who have also excelled in the field of photography; one of them is Dhiraj Singh who received award in the category of War and Disaster category at CHIPP 2009, China.

Along with photography, people travel from one corner to the other. Photography is not only making photos or getting the best picture but also it adds meaning to life. Many movies depicted the life of an individual who wants to make photography as their living but due to families' disapproval, they follow the dreams of their parents. The photographer experiences and understands life differently through photography. The paparazzo carries a different outlook. Every shutterbug is like a storyteller and every shot captured, has a history in it. The shutterbug always finds something interesting in an ordinary place, they always find a meaning in it and capture in the lens. The shutterbugs are always quicker than their subjects, they capture the moving elements, and where people are involved in their doings and the shutterbugs captures it perfectly.

Prangana Kashyap (4th Semester)

Dwelling



A few days ago, I visited a place few kilometers away from my college and I found a life completely different from ours. I went there with one of my friends who works in NGO thinking that she would be a help to explore the lives of marginalized people on the pavements and streets.

To know about the life of street people I visited a traffic signal. There, I found a girl of 7, dancing and entertaining people to earn money. I waited and noticed that she performed dance when the signal was red and people, as per their desire, give her money. Some give, some ignore. After 10 minutes of observation, I went and asked her about her work and she told me that it's her everyday job. At an age, when she is supposed to go to school, that little girl is burdened with her family's responsibilities. I asked her about her family and then she took me to the place where they lived on the footpaths. As I saw, there was no electricity, no water supply, not even proper place to sleep. A very young, hardly one year old baby was crawling besides her mother and playing in the cold weathers of Delhi. The time when we sleep under blankets on soft mattresses they somehow try to protect themselves from cold. There are many people who die every year due to cold. These are the people who live on streets, footpaths and slums.

As I met her family, I talked to them and came to know how difficult it is for them to earn their living. I asked them about their earnings and they replied 200-300 rupees a day which is an insufficient amount to fill the empty stomachs of 8-9 members of the family. I asked them, "Is that enough?" They replied, "Yes! We manage somehow." They somehow manage to eat and survive. On one side, everyday financially sufficient, "WE" think of more and more comforts and facilities and there's other side where people are earning to survive. A life on footpaths of Delhi which is so different from *city lights*. They manage to fill their empty stomachs with poor quality food.

As my friend told them that she's working in NGO they asked, "you were asking these questions, will you provide us employment?" We were quiet for a moment as we had no answer. I saw a ray of hope in their eyes. They already know that many people come, take their interviews, go and never come back again. Many politicians make fake promises to them. The ray of hope arises when someone comes to them to take their interviews. They think that these people might do something for their good and betterment. It is so frigid truth that many are interested to know about them but only a few are interested in doing something for them. In the *city light* of Delhi, I found a life completely in "*dark*".

Rishika Prajapati (2nd Semester)

गली के बच्चे

गलियों के बच्चों की बात आते ही हमारे मन में उछलते कूदते बच्चों की तस्वीर जन्म लेने लगती है। लेकिन वर्तमान समय में यदि हम बच्चों की बात करें तो वे केवल वैसे ही उपकरणों का प्रयोग करते हैं जो घर की चारदीवारी में भी खेले जा सकते हैं लेकिन गली के बच्चे की बात की जाये तो वे कई ऐसे खेलों को खेलते हैं जिनके लिए किसी खास उपकरण की आवश्यकता नहीं होती और वे खेल चारदीवारी के बाहर खेले जाते हैं जैसे कि

लड्डू : यह खेल आपने देखा होगा जिसमें एक लकड़ी का लड्डू और रस्सी होती है। रस्सी को लड्डू से अच्छे से लपेटकर आगे की ओर रस्सी पकड़कर फेंका जाता है जिससे कि लड्डू घूमने लगता है। इस ज़रा ज़रा से घूमते हुए लड्डू को देखकर बच्चे खुशी से नाचने लगते हैं।

पिट्टू ग्राम: यह खेल भी गलियों में खेला जाता है। इस खेल को खेलने के लिए कुछ समतल पत्थर व गेंद का इस्तेमाल किया जाता है। इस खेल में गेंद को समतल पत्थर, जो कि एक के ऊपर एक होते हैं उनमें मारा जाता है और फिर पासे वाला पिट्टू को फिर से एक पर एक रखा जाता है। यह प्रक्रिया ऐसे ही चलती रहती है।

रस्सा कूदना: यह खेल अक्सर लड़कियों द्वारा खेले जाता है जिसमें लड़कियां रस्सा लेकर दोनों हाथों से घुमाती हैं और कूदती हैं। इस प्रकार के खेलों द्वारा बच्चों का शारीरिक व मानसिक विकास भी होता है। ऐसे खेलों को गलियों के बच्चे बड़ी ही रुचि के साथ खेलते हैं। खेल में ही वे बढ़ते ही हैं और उनका विकास भी होता है।

लंगडी कूदना : यह खेल भी अधिकतर लड़कियों द्वारा खेला जाता है जिसमें कि लड़कियां ज्यादा रुचि लेकर खेलती हैं। इस खेल में ज़मीन पर वर्गाकार में एक चित्र बनाया जाता है जिसमें कई खाने होते हैं तथा इसे खेलने के लिए एक समतल पत्थर का भी इस्तेमाल किया जाता है।

गिल्ली डंडा: यह गली के बच्चों द्वारा खेला जाने वाला सबसे लोकप्रिय खेल है। इस खेल में लकड़ी के डंडे व लकड़ी की छोटी से डंडी का प्रयोग किया जाता है। इसमें रोचक बात यह है कि खेल के नियम खेलने वाले स्वयं ही तय करते हैं।

इमली: इस खेल का नाम एक फल पर है जिसमें दोनों हाथों की मदद से दो बच्चे ज़मीन पर बैठकर ऊंची आकृतियाँ बनाते हैं, बाकी टीम के बच्चों को इन ऊंची आकृतियों को बिना छूए पार करना होता है।

गली के बच्चे इन खेलों को रुचि लेकर खेलते हैं लेकिन यदि घर की चारदीवारी में सीमित बच्चों को देखा जाए तो वह केवल मशीनी खेलों को ही महत्व देते हैं जो कि चारदीवारी के अन्दर ही खेले जाते हैं। ऐसे बच्चों का शारीरिक एवं मानसिक विकास कहीं रुक सा जाता है। पौष्टिक आहार के साथ साथ

आवश्यकता है कि बाहरी खेलों को भी महत्व दिया जाए जिससे कि बच्चे अनेक क्रियाओं को सक्रिय रूप से करने में समर्थ होंगे। गली के बच्चे जो कि उछलते कूदते नज़र आते हैं, उनका विकास और अधिक तेज़ी से होता है। गली के बच्चे उन लोगों से ज्यादा सक्रिय होते हैं जो घर बैठे मोबाइल फोन में या प्ले स्टेशन में खुद को लीन रखते हैं। गली के बच्चों में अधिकतर बच्चे कम पढ़े लिखे होते हैं। वे बच्चे सरकारी स्कूलों में जाते हैं और शिक्षा गृहण करते हैं लेकिन वे अधिकतर सक्रिय और फुर्तीले होते हैं उन बच्चों से जो घर में ही बंद रहते हैं।

Varsha Pal (GE 2nd Semester)

Indian Street Culture

Young Shishir was very excited that morning. And why not? After all, he was coming to India for the first time! As he landed and started going towards the hotel, he started planning his trip; he would visit the Taj Mahal, the Qutab Minar, the Red Fort, roam around in the Paranthi Wali Gali of Chandni Chowk.....Oh, so much to do! By that time, he had checked in, unpacked his belongings, and sat down, exhausted. Suddenly, his eyes fell on the opposite wall near his window, where he was stunned seeing a painting covering the entire wall, depicting a scene from the Mahabharata, where Arjuna sat hands-folded in front of Krishna. He was amazed by the level of intricacy shown in the painting. Determined to find out the artist, Shishir went to the receptionist and enquired about the painter. "Oh, that painting sir! That was painted by Raja, the golgappa-seller right outside our hotel," said the receptionist. Shishir was baffled. "How could a seller become a street artist?" he mumbled to himself. The receptionist laughed and said, "Sir, this is India- Not your Western countries having fixed occupations, fixed hobbies and one fixed culture." India is the land of several cultures, where people are talented enough to practice more than one profession. There isn't one Mozart, one Michael Jackson or one Picasso-there are lakhs of the same sort out here. India has its own street culture-which isn't restricted to the beggars in the street- it covers a much wider area which is filled with a life of its own. And one of its many offshoots is the street art you just observed."

These words caused a huge effect in Shishir. A few minutes ago, he was thinking about taking pictures of the famous monuments and roaming around the places of India. Now, he was filled

with an urge to live and experience this “unidentified” culture of India. He said, “I really want to know more about this Indian street culture”.

The receptionist promised to help him out. So the next day, both of them set out in the chilly wintry morning of January; Shishir carrying his favourite friend with him-the camera. As both of them kept walking around a suburban area, Shishir noticed that many people had gathered in small groups on the streets, and each group was centered around a bonfire. Bewildered, Shishir looked up at the receptionist. The latter went near a bonfire, and said, pointing at it-“This is one of the examples of street culture, sir.” Meanwhile, one of the spectators beckoned Shishir to come near the bonfire, and he spent a good time chatting with them. They belonged to different economic classes and cultures, Shishir observed, but enjoyed the street culture altogether. “Tonight, we need to make arrangements for Lohri,” one of them remarked. The receptionist said, “Sir, you must watch this regional festival of India, which is also one of the finest examples of street culture.” Shishir readily agreed, and both of them set out for visiting the Qutab Minar. “But why are we visiting it when I’m interested in knowing about the Indian street culture?” asked Shishir. “Sir, just as the earliest civilizations were centered near rivers, villages were centered around huge temples, similarly, street culture can easily be found near the remnants of a much bigger culture,” answered the receptionist. Shishir stared at the man. He kept wondering how could a person be so knowledgeable even as a receptionist?

The latter took Shishir near a person who asked him “*Bhaisaab, chaatkhaoge?*” “What’s *Bhaisaab?*” asked Shishir. The receptionist smiled and replied, “Sir, people on the street do not always know each other. So it’s better to call one as “brother” or *Bhaisaab*, and sister, to establish a relation, even if it is economic in nature.” Shishir observed that the raw materials of the *chaat* were arranged in plastic plates, on the top of a big fry pan, balanced on the stove. He loved its flavor, and saw that many small shops were set up one after the other, selling all sorts of indigenous street foods. The receptionist helped him to identify the *chole bhature, dahibhalla, chila, chat papri*, etc. as they were crossing the road, the receptionist explained that those small eateries Shishir observed, were called “Dhabas”, which housed cooks who were experts in cooking those edibles. Just outside the Qutab Minar, some sellers were selling uncooked items enclosed by a thick plastic covering, which rested on a wooden tripod stand. As they kept on walking, Shishir observed that many people were moving open stalls which displayed key chains, rings, handkerchiefs, socks, full-fledged crockery and what not. Another type of sellers were selling burgers, breads, and other edibles in motorable stalls enclosed by transparent glass. Some

barbers had set up their tools and equipments on the roads and were carrying on their profession with great ardour. Some of the sellers sold seasonal fruits and vegetables on wheels. Shishir was surprised seeing such a novel way of reaching out to the masses at such affordable rates.

As the evening sky became filled with stars, Shishir observed that many women had lined up in groups near the sellers holding a cone in their hands. They were squeezing out a brown coloured liquid. Stools were arranged in a semicircle around the seller where they were decorating the hands with that liquid. The receptionist identified it as “Mehendi”, which was applied by women before celebrating the eve of Makar Sankranti. As the night sky showed up, tired Shishir enjoyed the fest of Lohri, where the people danced near the bonfires and distributed sweets to the passersby. The next morning, the receptionist and Shishir started out for the well-known market of Sarojini Nagar. Many sellers in there sold items ranging from small wallets and watches to bog sofa covers and curtains right in the middle of the street. What’s more, some of the hawkers literally stood up on stools and shrieked and shouted aloud about their products.

The next day, the receptionist took Shishir to the Dilli Haat, where the latter was astonished to see young boys attracting a huge audience on the street by performing the small skit. Individual dancers and singers performed at different spots on the streets of Dilli Haat. As he was travelling back to the hotel, Shishir observed that the ridges on the either side of the roads were filled with manual paintings giving political and social messages, while some of them were covered with spray paintings. He was really impressed seeing the vibrant street culture amidst so many other dominant cultures prevalent in India.

As he was checking out, he asked the receptionist, “You seem to be an educated man. Why do you work as a receptionist?” the latter laughed and said “sir, I sold newspaper and collected garbage from people’s homes. Despite acute destitution and intense activities, I kept on studying, for I wanted to lift up my family from poverty and become educated. Gradually, I got a job of a sweeper in this hotel and earned enough to complete my degrees-and here I am, sitting in front of you!” He bade goodbye to Shishir, who had learnt a big lesson from him: a person living on the street also has the scope to become equal to an educated man, and spread the light of knowledge to others as well!”

The Victim

And yet,

Time and again she runs away speechless, leaves that area.

But what didn't leave her were those nasty, vulgar comments that she listens to everyday and that disgusting stare

that she has to deal with on the bus stop, at the train station, at the red light, on the road, in the park.

Those awful and vulgar gestures and words just shatter her.

Everyday,

dealing with it became worse than any nightmare.

She didn't know how to react.

She never knows what to say.

It doesn't let her sleep, eat, walk, think and even breathe for that fact.

She always felt like the only victim.

And believed that all those 'me too' hashtags were nothing more than 'hash tags'.

But once she opened her eyes and saw another sister going through the same trauma, becoming another victim.

She transformed.

Oh yes she did!

She knew how to act, how to respond, how to make that nasty creature regret all the decisions that he ever made in his entire life; and bend down on his knees and apologize.

Her actions and words hit him so hard

that he was shattered

and this time the tables turned.

It was the predator running away from the victim.

Only to realize

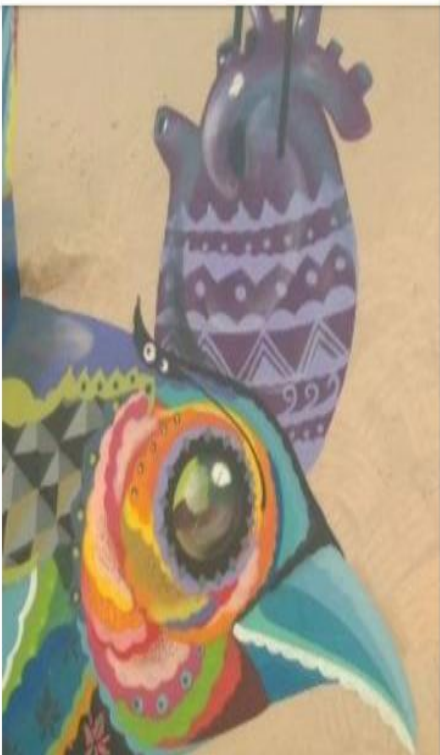
that she is not the victim anymore

भिखारी

रात पूरी हो जाए रहता इसमें ही उलझा हमेशा
क्यों मैं फिर भी खुश हूँ खुदा से पूछता हूँ हमेशा ,
ऐ खुदा दी तूने खूबसूरत ज़िन्दगी पर छीना खूबसूरत ज़िन्दगी से जीने का सलीका
यूँ तो मैं ज़्यादा सोचता नहीं,
कि होगा कल का सवेरा कैसा
कहता हूँ सबसे 'खुश रहो' 'आबाद रहो' बीते तुम्हारी ज़िन्दगी खुशियां लपेटे हुए
पर भूल जाता हूँ अपनी औकात ये कहते हुए,
नहीं जन्नत देखी कभी, क्या देता हूँ उन्हें मैं जन्नत देखने का भरोसा ,
कोई शिकायत नहीं मेरी तुझसे ऐ खुदा, अपनाकर ये ज़िन्दगी जो तूने मुझे भिखारी बनाया और फिर भी
गाता हूँ अपनी ही धुन में तेरी ही गाथा

न घर का न घर का
पंछी मैं भटकती सड़क का
मंज़िल न कोई ख्वाहिश
इंतज़ार दो वक्त के अनाज का
ऐ मुसाफिर दे मुझे कुछ भिक्षा
ताकि कर सकू पूरी इस पेट की इच्छा
मिलेगी तुझे तेरी मंज़िल
दुआ है ये इस गरीब की

Art Attack: Photos from Lodhi Art Gallery (MaltiBhandari, 2ndSem)



Students Research Reports: A brief summary

Project Report– 1

Title: Treatment of Women in Bollywood Songs of 90's.

Sudents: Aeshita Shina, Anjali Sharma, Duha Majeed, Himanshi Rao, Muskaan Kohli (3rd Sem).

Background of Study: Most Hindi film songs promote misogyny, sexism and lack of consent. Songs like jaddo teri nazar, jhumma chumma and many more, promote how women are considered to be objects who are bound to do what they are asked to do. These Bollywood songs whether in 80s or 90s or of today, depict the women drinking alcohol and smoking cigarettes as bad girls creating a powerful impact on the society. Thus, restricting the women from alcohol and cigarette as they are considered to be so called “*izzat* of the family”. The 90s romantic songs symbolize how the woman is considered to be a man and seeing her you lose out your control leading to any mischief.

The idea here is to bring out how globally present ‘Bollywood’ is no less in celebrating the patriarchy in its own way. But, it also underlines how important it is for a woman to be beautiful and at the same time sober so that she is entitled with the honor of being an all rounder of traditional notions held by the Indian society. It highlights the hypocrisy which women in India deal with every day. Cinema is one of the major media platforms and has a huge impact on the mind-set of the people and it is therefore even more important to be careful of the content being sold to the masses. It is important that the media is used for empowerment of women rather than *itemizing* and objectifying them.

Rationale of Study: Cinema not only draws content from society but also shapes aspiration for people. The mass media in general, and cinema in particular is seen reproducing social norms and values which endorse patriarchy. The women are objectified in mass media reproducing patriarchal stereotypes about woman’s body. In modern political system the issue of gender equality is given pivotal importance hence it is imperative to look at the role media plays in shaping people’s self-conception. Movies in India have been seen endorsing misogynist culture which sociologically informs us about challenges to modern society for more egalitarian public life for women. Hence, a study to understand the portrayal of women in Indian cinema is imperative.

Objective of study: The research project is primarily concerned with understanding the depiction of women in Bollywood songs and how it normalizes sexual objectification of women in society. Further, the narrative of women body in songs and misogynist reproducing of images has made contribution in promoting sexual violence on women in society. The intense influence of these images on youths is relevant for making public policy to fight sexual violence in India.

Methodology: To fulfill the research objective, the primary and secondary data have been collected. The use of Questionnaire and Participant observation was done to garner primary data. The review of literature helped to frame the study in sociological perspective and gave secondary data for research objective. The content analysis of literature was done by contextualizing the arguments in their socio-historical setting.

Findings

The study affirmatively reflects that Bollywood songs normalize harassment, stalking and sexism in specific and mass media in general under hegemonic influence of misogynist cultural images of women.

- 1) Bollywood songs like '*Kabhi kabhi mere dil me khayal aata hai Ki yeh badan yeh nigahere mere amanat hain, Sarkai lo khatiya , Gazab kahai din, Kya adah kya jalwe tere paro*', stereotype women as sexual body, glorifying eve-teasing, normalize stalking, and romanticize rape, send the message that such lewd behavior is 'cool'.
- 2) The idea of item number songs and the lyrics always showcase the desire of man to be upheld the woman who is performing it. Thus, simplifying the idea of item numbers as source of entertainment where the men are to be entertained reflects gendered heterosexual notions which lead to objectification of women in songs.
- 3) Report takes interventionist position and views a change in the situation. There are many people, charity groups, activist groups etc. raising concerns about this issue, as well as a lot of artists who critique it visually. Report states that it is very important for women, men, but even more so, young children, to learn about how media works, how much of it is false and how to rationally interpret the multiple images that surround us. Also, it is important that media should be used to empower the women of today and not to objectify or itemize them in any way.

- 4) Lastly, report gives hope that stereotyping of bodies, sexualities, and identities once contested through media and social narratives, will emancipate people and bodies from burden and subjugation of misogynist cultural categories.

Project Report- 2

Project Title: LGBTQ Youth and Sexuality

Student: Manjisha Sharma, Manmayuri Borah, Megha Mukherji, Mehnaaz Malik, Mubashira Ahmed, Namrata Beesla, Nishaa Ghosh, Nishiganda Sharma (6thSem).

Background of Study: Historically, many societies have been intolerant of homosexual, bisexual, and transgender individuals. LGBTQ individuals have been persecuted as criminals or labeled mentally ill simply because they were not heterosexual; they have been (and still are in many cases) classified as different, abnormal, or wrong. The bias, fear, and hatred of LGBTQ individuals (also called homophobia) largely stems from culturally constructed ideas of what is “normal”. These ideas further reflect assumptions about what is morally “right” and a desire to uphold the values (or ideologies) associated with the traditional nuclear family. Belief, social policies, laws and even media representations that work from the assumption that straight is normal, “right”, or the way things should be are often called heterosexist or heteronormative. Similarly, movies and TV shows with predominantly straight characters could reflect heterosexist or heteronormative patterns in media representation.

World over, the LGBTQs have reported self-realization as a painful process. As the realization manifests into conscious or sub-conscious behavior, it is subjected to societal judgment, bullying and harassment, which has damaging repercussion on the person who is at the receiving end. As a community, LGBTQ people face higher rates of poverty, stigma, and marginalization, which put them at greater risk for sexual assault. Moreover, the ways in which society both hypersexualizes LGBTQ people and stigmatizes, can lead to intimate partner violence that stems from internalized homophobia and shame. The Indian community of LGBTQ lives in the myriad, complex and dynamic setting of a socio-cultural context that is peculiar to the country. The

extent of openness that the community is willing to live with and how they are treated with regard to their sexual orientation; should be perceived against the backdrop of patriarchy, preference of male child over female in families and rigid casteism which shames and punishes inter-caste, heterosexual romantic alliances.

Rationale of Study: A sociological approach helps us to acquire critical attitude towards seeing social phenomena as things (naturalized/biological reality). Culturally biased notions towards LGBTQ range from the extent of categorizing them as abnormal to criminal in different societies. It has also become a matter of Human Rights in today's time. Hence, it is imperative to locate the experiences of LGBTQs in Indian context and relate it to two themes articulated in social sciences and public concerns. Firstly, the struggle to 'Decriminalize' the cultural category towards LGBTQs. Amnesty International (a London based NGO) calls for the decriminalization of homosexuality where such legislation remains, including a review of all legislation which could result in the discrimination, persecution and punishment of people solely for their sexual orientation or gender identity. The Article 16, Universal Declaration of Human Rights (UDHR) says that men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

Secondly, issue of safeguarding LGBTQs Human Rights against the backdrop of heterosexuality. Amnesty International believes that all people, regardless of their sexual orientation or gender identity, should be able to enjoy their human rights. Although the Universal Declaration of Human Rights does not explicitly mention sexual orientation or gender identity, evolving conceptions of international human rights law include a broad interpretation to include the rights and the protection of the rights of LGBTQ people around the world.

However, across the globe, there remain many instances where an individual's sexual orientation or gender identity can make them face executions, imprisonment, torture, violence or discriminations. The range of abuse is limitless and it contravenes the fundamental tenets of international human rights law.

Objective of Study: The research aims to understand why LGBTQ youths experience social discrimination on the basis of their sexual choices. Is the educational institution and its content helpful to overcome the biasness of general society towards LGBTQ individuals. The Study is intended to understand the contemporary nature of judicial position toward homosexuality in

India that is the nature of 'section 377'. Also, the effort is to critically review government policies in Indian context. Further research engages with suggestion and outlines given by International Bodies (Amnesty International) towards challenges (Discrimination) and issues (Human Rights) of LGBTQ individuals.

Methodology: To carry out research objectives and ascertain the hypothesis, researchers collected data through primary and secondary methods. In collecting data from primary sources Questionnaire and Survey method was used. The Questionnaires provided data which was quantified and Survey helped to ascertain the effect and relationship between variables constituting researchers hypothesis. The secondary data was available in the form of the work done by other bodies on the discourse of identity in general and question of sexual identity of LGBTQ in particular. The review of Secondary literature helped in generalizing the interrelation of cause and effect between variables in larger trend of social transformation in contemporary society.

Findings

- 1) During research the challenges (discrimination) to LGBTQ individuals establishes the existence of hegemonic discourse of heterosexuality (heteronormativity) in society. During interviews respondents does not consciously enact a heteronormative positions; it is simply what they have always known. Also, respondents seemed to have had tough time relating to the hardship experienced by LGBTQ individuals, because those same hardships may not impact their daily life.
- 2) Further, data showed that around 78.2% youth found that educational process does not help in getting necessary awareness about issues of identity related to LGBTQ individuals. Further, more than 50% responded considered homosexuality as abnormality and mental illness. Also more than 70% respondent couldn't locate heterosexual biasness of Section 377 of the Indian Penal Code.
- 3) Further, report states that today, LGBTQ organizers and groups are increasingly drawing connections between the movement for LGBTQ rights and the movement for economic and racial justice, noting that people have multiple, layered identities and are members of

more than one community at the same time, simultaneously experiencing oppression and privilege.

- 4) Report deems it important to encourage student-led and student-organized schools, clubs that promote a safe, welcoming, and accepting school environment (e.g., gay-straight alliances, which are school clubs open to youth of all sexual orientations).
- 5) And it is imperative that National as well as state government should develop initiative to support employers in making workplace and workplace culture more supportive and inclusive of LGBTQ.

