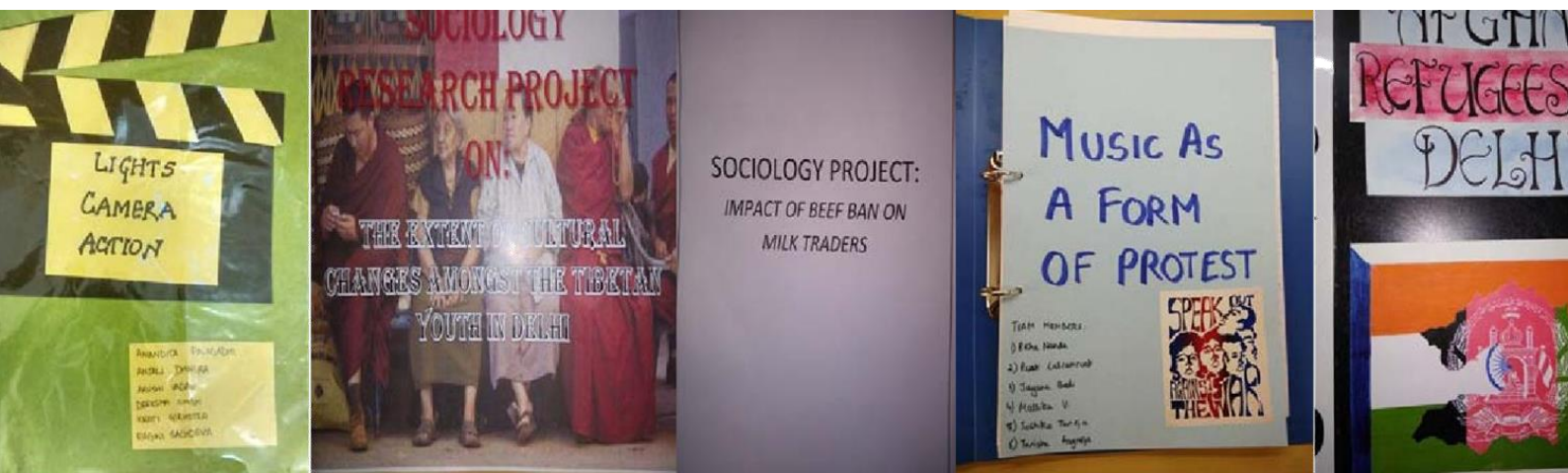


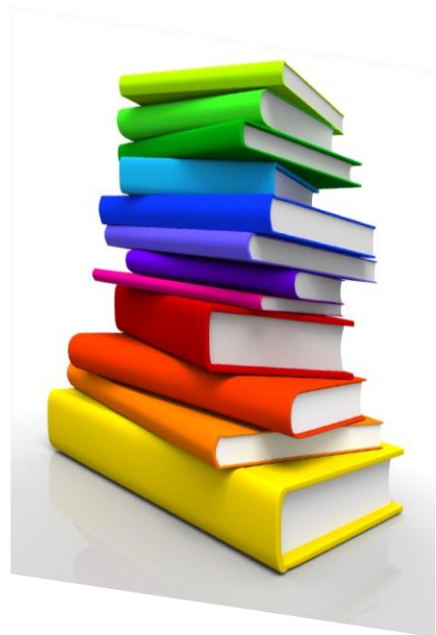
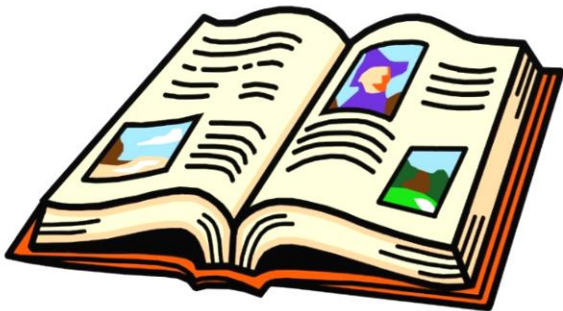


EXPLORING THE SOCIAL: A SOCIOLOGICAL ENQUIRY

Compiled & Edited by: Rajlakshmi Bhagawati & Niharika Parashar



**A COMPENDIUM OF
STUDENT RESEARCH PROJECT REPORTS
2016-2017
DEPARTMENT OF SOCIOLOGY**



Foreword

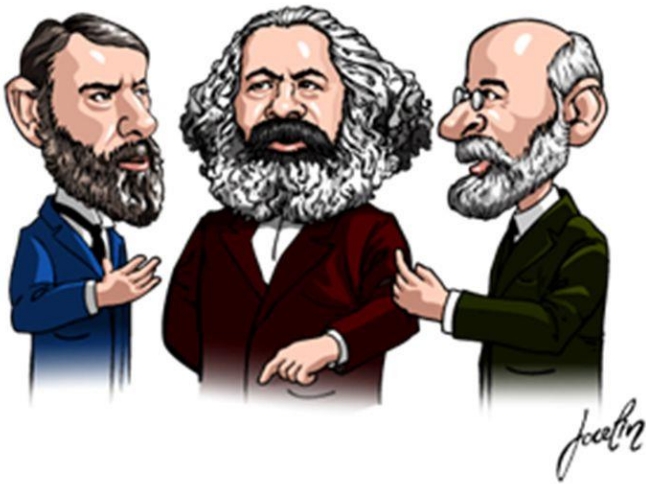
The department of Sociology, Miranda House, has a very strong emphasis on research done by students. Though, projects are not a mandatory part of the curriculum, however, the department strongly encourages students to undertake project work. This year, like earlier years, all students of the department have made a project or a film, based on primary research in their areas of interest. These projects involve fieldwork and the use of various research tools like questionnaires, interview schedules, focus group discussions, case studies, film making, use of social media, use of secondary sources of literature and other such methods. Through such endeavours, students are encouraged to use their sociological imagination in trying to understand the empirical reality with the help of theoretical knowledge they achieve through classroom teaching.

This is a compendium of research projects done by the students of department of sociology. These projects were undertaken by IIIrd year students for their course in 'Industrial Sociology' and 'Urban Sociology'. IInd year students made short films for the course on 'Ethnographic Filmmaking'; whereas, the Ist year students undertook a combined project for the 'Introduction to Sociology' and 'Sociology of India'. The guides for the projects were: Dr. Dinaz Mirchandani & Dr. Reema Bhatia for the 1st year projects; Dr. Reema Bhatia for the films by the IInd years; Dr. Binu Sundas & Dr. Anasua Chatterjee for the Industrial Sociology IIIrd year projects; Dr. M. Kamminthang for the Urban Sociology IIIrd year projects.

A special thanks to Dr. Reema Bhatia, Dr. Binu Sundas & Mr. Sharib Zeya for their valuable inputs in compiling and editing the volume. We are thankful to Rajlakshmi Bhagawati and Niharika Parasar for their efforts in compiling this volume.

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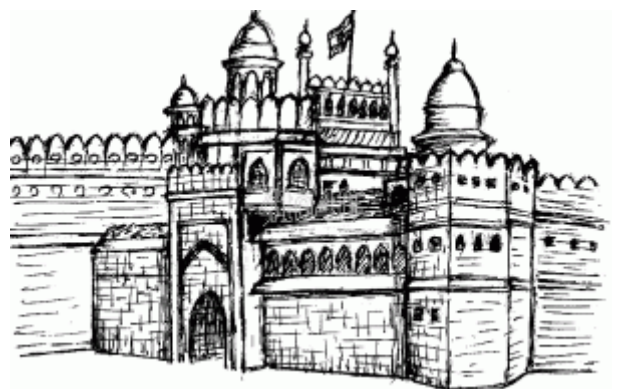
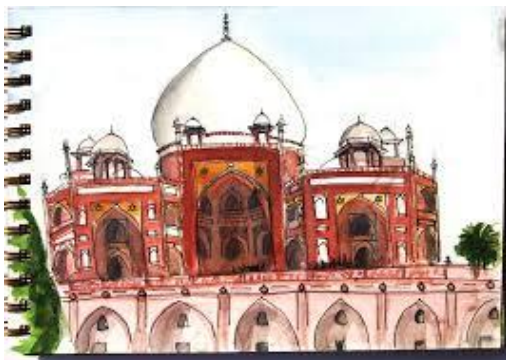
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Section I

Industrial & Urban Sociology: IIIrd Years

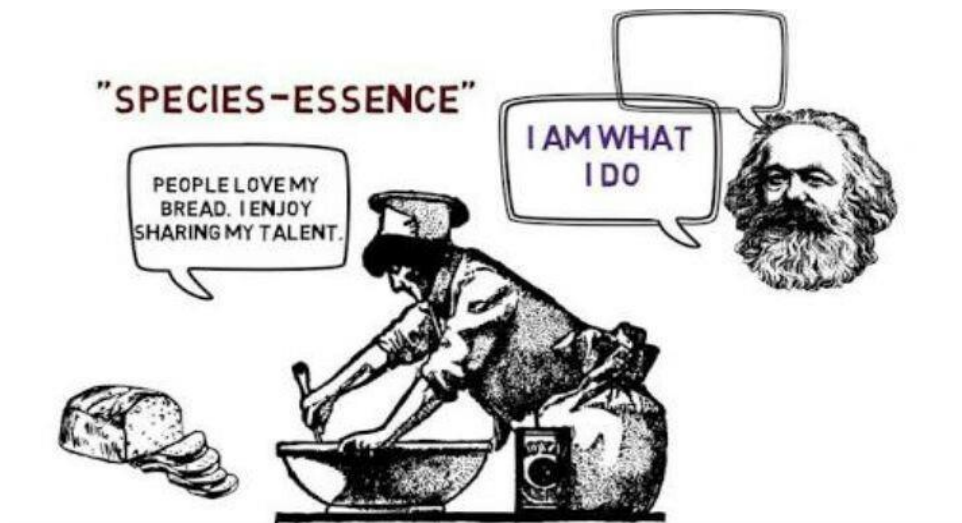
Guided by: Dr. Binu Sundas, Dr. Anasua Chatterjee & Dr. M. Kamminthang



ALIENATION AT THE WORKPLACE: A SOCIOLOGICAL STUDY

Ayndri, Sweta Dutta, Jahnavi Soni

The concept of alienation in Sociology implies a certain degree of disintegration in the social relationships of an individual, as marked by isolation and withdrawal from one's social environment. It stands at the intersection of social-structural conditions and psychological orientation. The term was first used by Karl Marx who contended that any capitalist society is characterized by the prominence of an alienated workforce. By virtue of the *proletariat's* lack of control over the process of production, the said collectivity of workers experiences isolation from itself and its environment. Since then, this concept has undergone multiple modifications as the phenomenon transmutes to contemporary societies. Structural shifts in the society are accompanied by psychological shifts, causing the key indicators of alienation here to appear in forms of stress, anxiety, disinterestedness and depression among others.



Source: Illustration. Sociology live! / Youtube. <<https://www.youtube.com/watch?v=30HeJvE9KCg>>

Extensive fieldwork has not been done regarding alienation in Sociology, although a vast body of theoretical work can be found. Alienation is subjective in nature and cannot be expressed quantitatively. This paper seeks to explore the levels and forms of alienation experienced by employees, coping mechanisms adopted in this regard and, institutional support provided by the employers for the same, or lack thereof. These aspects are studied in the context of formal and informal sectors.

The paper argues that in the traditional sense of the term, alienation is more prominent in the informal sector where the worker has almost no say in the choice of their occupation and related conditions. Furthermore, the ramifications of gender-based differentiation on alienation at the workplace are examined. Women are more susceptible to alienation since gender stereotypes and corresponding roles are heavily binding. This is exemplified by their obligation to maintain a balance between the workplace and, rearing of the family unit as per archaic tradition, causing over-burdening of responsibility over the woman, thereby evoking a feeling of alienation.

RED FORT: ECONOMY, TOURISM AND SECURITY

Aamina Rahim, Himashree Dihingia, Karabi Kashmiri Borah, Rajlakshmi Bhagawati

This report is intended to describe Red Fort also known as the Lal Qila which has stood the passage of time as a world heritage site since it was built in the 17th century by the Mughal emperor, Shah Jahan. The construction of Red Fort was ordered by him in 1648 in the north-eastern side of the newly founded city of Shahjahanabad. Shahjahanabad in present day is known as the Old Delhi. The Yamuna water was used to feed the moat that was built around the fort. The construction of the Red Fort by the sandstone of red colour gave it the name Red Fort. Most of the jewels and artworks of the Red Fort were looted and stolen during Nadir Shah's invasion of 1747 and again after the failed Indian Rebellion of 1857 against the British. On 15th August 1947, the first Prime Minister of India Jawaharlal Nehru raised the Indian national flag above the Lahori Gate. On each subsequent Independence Day, the Prime Minister has raised the flag and gives a speech that is broadcasted nationally.

The main objective of the study on this site is because of the popularity it has gained from the tourists and the Chandni Chowk market around it, which has contributed to the economy from the medieval times to the present-day. The focus will also be on how urbanization has affected the area in regard to its economy, tourism and also the security of the place. Qualitative data collection through the process of one-on-one interview method has been used for the purpose of this study. Interview method can be used to explore the views, beliefs and experiences of the participant. In other words, it helps one to dig a little deeper into the matter.

According to other secondary research as well as primary source, petty crimes such as pick pocketing, chain snatching and vehicle theft are the only ones that take place around the crowded market of Chandni Chowk. This has been validated by Senior Inspector Prakash Chand, 53, and Constable Than Singh, 37, who were interviewed by the group for the purpose of the project.

The *Paranthe-wali-gali* is an iconic food street in Chandni Chowk and very famous among the tourists as well. Apart from seeing the Red Fort, tourists also like to visit the Digambar Jain Mandir here, the Gurudwara, the Chatta Chowk Bazar, the Mumtaz Mahal to name a few.

The group also looked into the way tourism interacts with the area and its buzzing culture around the market. Red Fort was declared as a world heritage site by the UNESCO and has been a symbol of national importance. The Red Fort has also been a subject of literature and this has started since the Mughal times to the Sultanate period. Even during the British Raj, there were literary writings on the Lal Quila and it has continued since then. The mammoth sized fort made a distinguished presence in the medieval time of Delhi and is related to the time line of this country to this date.

Hence, one can say that the beauty of Red Fort and the economic opportunities that it provides to various migrants has only boomed. It still offers a wide array of materials that are to be found in the market. Its charm has not faded over the years, and so hasn't the cultural importance it stands for. The historical importance of Red Fort has caught the attention of many historians, artists as well as tourists all over the world.

STUDY OF THE CONDITIONS OF THE RICKSHAW PULLERS IN NORTH DELHI

Afifah Siddiqui, Arundhati, Karishma Pradhan, Vertika Jain

This is a case study of cycle rickshaw pullers to *understand* the conditions of informal labourers in North Delhi. The aim is to examine the state of rickshaw pullers in Delhi, their living conditions and also compare the present condition of rickshaw pullers with that in 2013 as mentioned in Madhu Kishwar's study, *Wheels of Misfortune: The License-Quota-Raid Raj and Rickshaw Pullers*.

The project is based on Exploratory cum Descriptive methods of research and makes use of quantitative data. Since, interview schedule makes use of a set of prepared questions formulated and presented with a specific purpose for testing an assumption we made use of the same. We asked a set of prepared questions to some rickshaw pullers in North Delhi and recorded their responses. This allowed us to not only ensure that the respondents understood the question but also enabled us to read their body language as even that forms a large part of the response.

A major part of any research project is to get workable data from the general population. Without this, the research is one sided and lacks in any proof. Purposive sampling is a non-probability sampling method where the sample is selected based on characteristics of a population and the objective of the study. The main goal is to focus on particular characteristics of a population that are of interest, which enables one in answering their research questions. In our case, the rickshaw pullers of North Delhi whom we interviewed served as the sample.



Snapshot of Their Hard Lives. 2016. Photo by Researcher



In conversation with a Rickshaw Puller. 2016. Photo by Researcher

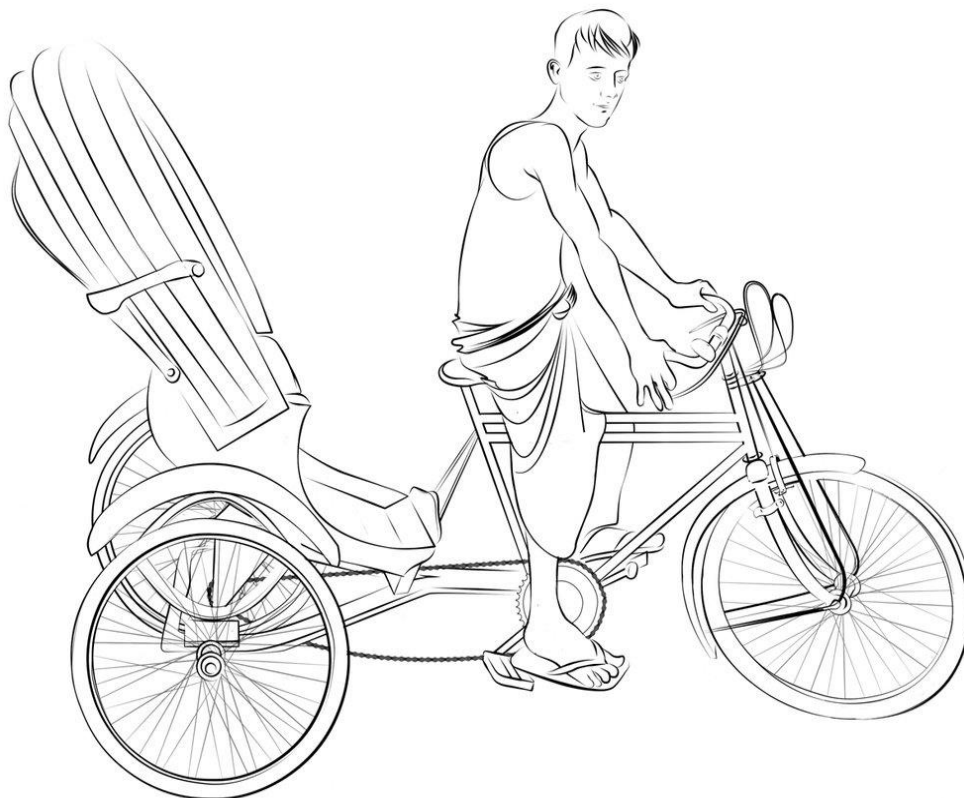
The project brought to light interesting aspects of the rickshaw pullers' lives which tells us about the condition of informal labourers in our society. Cycle rickshaw pulling in Delhi forces the pullers to live in marginalized conditions, with no social security and immense competition in terms of other rickshaw pullers as well as e-rickshaw pullers. Since many rickshaw pullers are actually migrants, (mostly from UP and Bihar) who come

to Delhi to work in the off season, they do not have proper accommodation in the city and often sleep on their rickshaws and live off the road.

Lack of basic necessities is strongly felt by them. None of our migrant rickshaw pullers had access to night shelters. They invest themselves in long working hours—10-12 hours per day on an average and have an average earning of ₹160-₹300 per day. It was discovered that there is an acute shortage of awareness among the rickshaw pullers regarding trade unions formed for their protection. Awareness programs need to be conducted to inform the pullers of their rights and duties. Even rules regarding licensing are not followed strictly and none of the rickshaw pullers whom we interviewed possessed a license.

In comparison with Madhu Kishwar's study, similarities along with some differences were noticed. According to Kishwar's research in the year 2013 most of the rickshaw pullers were migrants from either Uttar Pradesh or Bihar. Even in our study, of eight rickshaw pullers seven had migrated from UP or Bihar. Unlike the pullers in Kishwar's study, our respondents possessed Identity Cards like Adhaar card, PAN card etc. However, the pullers were not completely aware of the usage. Even the relationship between rickshaw pullers and policemen is seen to be very cordial to the extent that police helps the rickshaw pullers in carrying out business instead of acting as a hindrance.

The widespread problem of police taking bribes from rickshaw pullers is not faced by our respondents. On the contrary, in Kishwar's study it was seen that both parties shared a strained relationship. The policemen would confiscate rickshaws if the puller did not possess a license. In our study none of the pullers have a license and this fact does not disrupt their livelihood.



THE MIGRANT WORKERS OF DELHI: A COMPARATIVE STUDY OF INFORMAL LABOUR AMONG TIBETAN REFUGEES IN MAJNU KA TILA AND GUJARATI MIGRANTS IN JANPATH

Divya Mathew, Sumra Alam, Veronica Balyan, Priyanka Das

The project studies the informal sector and focuses on two migrant communities— the *Tibetan Migrants in Majnu ka Tila* and the *Gujarati migrants in Janpath*. Majnu-ka-Tila is a Tibetan Refugee colony in Delhi which was founded in 1960s to consolidate Tibetan refugee communities around India’s capital into one location. This place has also emerged as a commercial centre with the opening of shops and restaurants .The Rajasthani and Gujarati street market in Janpath is run by the migrant women who sell handloom cotton ‘kurtas’ and scarves embroidered with shining lacquer work, jewellery and bags.

The aim of the research project was to examine the working conditions of the migrants and to locate the similarity and difference between the two communities. After reviewing various studies based on these communities, we came to a conclusion that the working conditions of the migrants have not been the centre of study for majority of the scholars who have shown more interest in the journey and the history of their migration than their present day working and living conditions. The method used for this research is mixed method where both qualitative and quantitative data has been generated. For collection of data Interview schedule was used. This research was based on a schedule and the conclusions that have been arrived are based on the answers obtained through the interview. The research also used comparative method to find the similarity and difference between the two migrant communities.



In Conversation with a Shopkeeper in Majnu Ka Tila. 2016. Photo by Researcher



In conversation with a shopkeeper in Janpath. 2016. Photo by Researcher

The observations made in the project are primarily based on the features of informal labour given by Jan Breman. They include- lack of collective agency and representation; no overhead allowances or social benefits providing protection against adversity; appalling conditions of work and extremely low wages; the workers have little or no vocational training; no source of income besides their own labour and presence of higher participation of women and children. The use of comparative method in the research helped in identifying similarities and difference between the communities. Low income with almost no savings, lack of education, no job security, inadequate government policies for migrant workers are some of the main problems faced by the migrant workers and there is an urgent need to raise awareness about these issues. As students we can contribute to this cause by writing and recording more about these communities and this project is one small step in this direction.

CHANDNI CHOWK: THE TRANSMUTATION OF THEN AND NOW

Sarah Fahmida Rahman, Riniki Katak, Niharika Gogoi, Lalmuanzuali Tlau

The history of Chandni Chowk dates back to the foundation of the capital city of Shahjahanabad when the Mughal emperor Shah Jahan established the Red Fort on the banks of River Yamuna beside his newly founded capital, whose foundation stone was laid by him on 9th Muharram 1049H/12 May, 1693.

Chandni Chowk is said to be established when the Mughal emperor Shah Jahan laid the foundation of Shahjahanabad, which was set to be the capital amongst the cities he ruled. It was initially shaped as a square at the centre of which was a pool that shimmered in the moonlight which is what the market is named after. The shops around the bazaar were arranged in a half moon pattern around the square. The primary objectives of this report aims at:

- a) To discover the prominence of Chandni Chowk in the history of India and comparative analysis of its evolution from the 16th to 21st century.
- b) An empirical analysis of transfiguration of Asia's largest and busiest wholesale markets.



Chandni Chowk. Photo by Researcher

This topic of Chandni Chowk was chosen because of its rich historical importance and Indian ethnographers and historians are paying attention to the urban scenario of cities and to what extent cities curbed their prior historical fundamental features and how some of them are still intact. Chandni Chowk is such an area in India which still holds the traditional names of streets, activities as well as residential and commercialized areas of the past.

UNDERSTANDING INDUSTRIALISATION THROUGH MOVIES: A STUDY OF *DO BIGHA ZAMEEN* AND *MODERN TIMES*

Punam Murmu, Catherine Haokip, Phengam Logam, Bhaswati Borthakur, Aishwarya Mishra

In this project we are looking at the "Impact of industrialization in societies under the two polarized halves of the world, the Occident and the Orient", through observation of two movies, *Modern Times* (1936) in the context of the West and *Do Bigha Zameen* (1953) in the context of the East over three decades, after industrialization.

Our general objective was to perceive the significance of responses of people to the worldwide social change as a result of the Industrial Revolution. Our other specific objectives were:

- i. To compare the *effects of industrialization* in the Occident and the Orient and under these, the *spatial divide between urban and rural areas*.
- ii. To identify discrimination and exploitation in the formal and informal sectors.



Source: Still from *Modern Times* <<https://www.youtube.com/watch>>



Source: Still from *Do Bigha Zameen* <<https://www.youtube.com/watch>>

- iii. Alienation in the factories as a result of specialisation of work and division of labour; stratification in the workplace; emergence of social classes and class consciousness.
- iv. To assess urbanisation, migration and overpopulation.
- v. To describe gender roles.

The methods that we used for this project were the comparative method and content analysis.

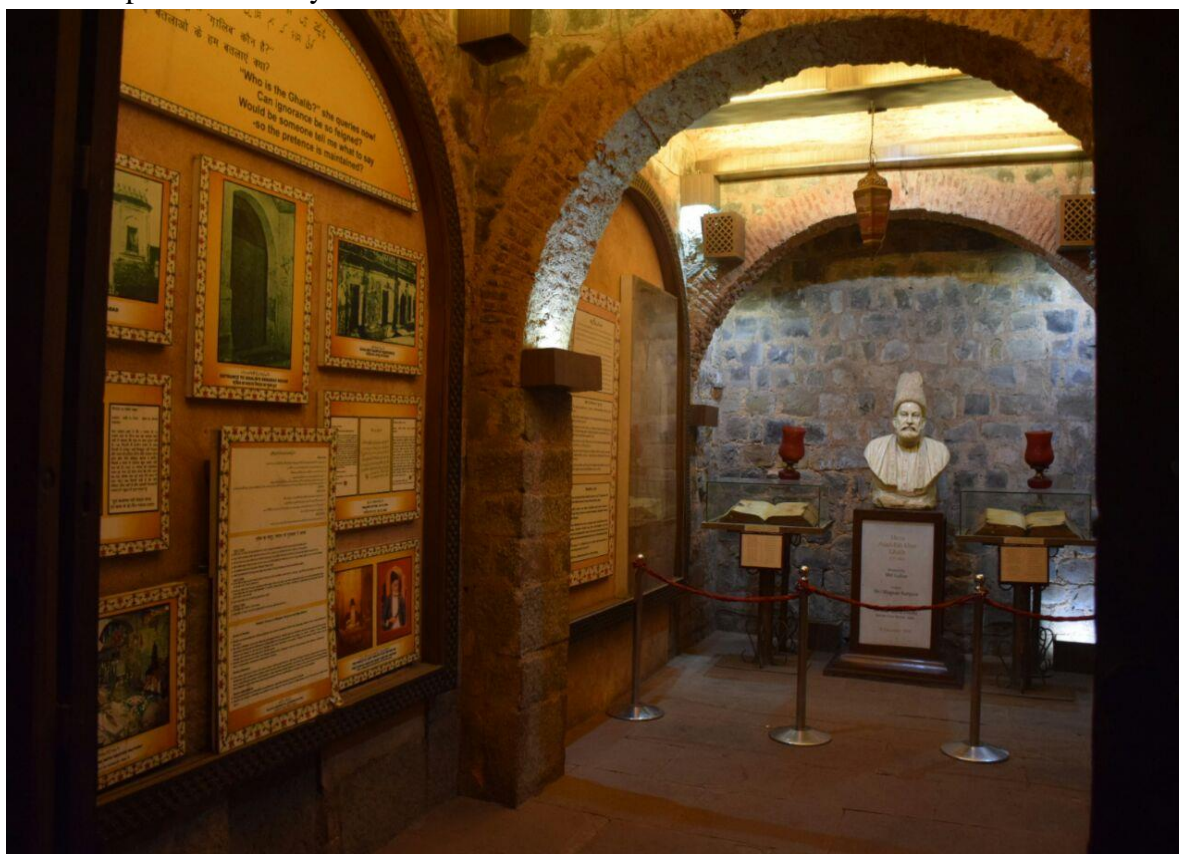
GHALIB KI HAVELI

Pratikshita Gharphalia, Sampriti Dastidar, Sajanta Borah

Mirza Ghalib's *Haveli* (palace) is located in the Old Delhi and is a heritage site declared by Archaeological Survey of India. It offers an insight into the Mirza Ghalib's lifestyle and architecture of the Mughal era.

Amidst the narrow lanes of Chandni Chowk, as you walk down the lane of Gali Qasim Jaan near the corner of Ballimaran, one can feel the essence of the real Old Delhi which is starkly different from the present day New Delhi. People still speak in that somewhat modified dialect of Urdu & the same *tehzeeb* (manners) can be observed here. This sets up the perfect mood & approach to visit the haveli of Mirza Ghalib.

Mirza Asadullah Baig Khan was a famous Urdu & Persian poet who used 'Ghalib' & 'Asad' as his pen names. Though he is renowned for his literary works such as poems & couplets, he is mostly known for the various *ghazals* (poetry) he wrote, which have been sung by different people in many different ways. He is regarded as one of the most influential poets of the British-occupied India. His married life is believed to have been tragic as none of his seven children lived beyond infancy. His sadness & grief are apparent in many of the couplets written by him.



Ghalib's Haveli. Source: http://www.thebetterindia.com/wp-content/uploads/2016/12/IMG_2153.jpg

Mirza Ghalib lived in this Haveli and spent the last stage of his life here, during the years of 1865 - 1869. He used to earn a modest amount of income & was once also imprisoned for gambling - an experience which he relished with great pride. In the Mughal courts, he was often labelled as the 'Ladies Man' & he took absolutely no offence at such remarks. It's believed that he was rather proud of his image as a rake. He breathed his last in Delhi at this address in the year of 1869.

Until a few years ago, the Haveli in Ballimaran where Ghalib died was a coal store. Recent restoration has transformed it into a makeshift museum with facsimiles of Ghalib's letters, some grainy pictures, and curiously, utensils of his time. Apart from his books on display, a chart shows Ghalib's favorite dishes (*bhuna ghosht* and *sohan halwa*). The courtyard looks onto the back of a high-rise, the wall of which is spattered with *paan* stains and lined with sewage. Ghalib would have chuckled at the setting.



The Entrance to the Haveli. <<http://www.frommywindowseat.com/mirza-ghalibs-haveli/>>

The palace still preserves some of the belongings of Ghalib & also houses a typical replica statue of him with a *hookah* in hand. His handwritten ghazals, selected works from his books, his couplets along with some personal things & a last photograph of him have all been preserved here. The place retains the charm & the beauty of the old world era and tries its best to keep the tourists & the visitors in a transfixed state of awe.

If one wants to witness the richness of Indian history, the Haveli of Mirza Ghalib is the perfect place to visit. It's apparently a little difficult to take a car or a taxi in the narrow lanes of Ballimaran, hence taking a rickshaw or the Metro is the most convenient option. The nearest metro station is Chandni Chowk, which lies on the Yellow Line and one can walk from there. It's open all days of the week.

STREET VENDOR AT VISHWAVIDYALAYA METRO STATION: AN EXPLORATORY STUDY

Shashi Chauhan, Pragya Mahajan, Chitra Chauhan, Shahana

Informal sector is said to comprise employment without labour protection or social protection both outside and inside informal enterprises, including both self-employment in small unregistered enterprises and wage employment in unprotected jobs. The term informal sector was actually introduced by famous Social Anthropologist Keith Hart in his article "Informal income opportunities and urban employment in Ghana" 1973.

One example of street vendor can be seen within the informal sector. Street vendors are also termed as street traders, hawkers, sidewalk traders and peddlers. The term that describes them are based on time or place where they work. Their usages vary according to locality and region. Their terming also differs from state to state and from country to country. Street vendors act as distributors of goods and services at affordable rates to the customers with an option to assess the product according to their economic and social conditions.

In the summary we have tried to analyse and define the informal sector. However, we are still a very long way from really understanding this phenomenon which is of such major economic, political and social importance in all countries, developed as well as underdeveloped. Thus, it is also very difficult to theorize the street vendor workers within the informal sector context. However, from the present study we can see that most of the street vendors are migrants. Given this fact we can perhaps support the dualist view of the informal sector since adequate jobs are not available in countryside and modern jobs are not in sufficient supply in cities.

The basic problem of street vendors is that of their right to exist in the urban informal sector, because their occupation is illegal. Hence, they do not have dignity or rights at work. Street vendors depend on wholesalers for goods. The study further reveals poor working conditions in terms of excessive working hours in a day in addition to unhealthy and unsafe conditions in the work case. This can be illustrated in the case of the coconut water vendor. He leaves his cart with the unsold coconuts at his work place which is very unsafe. Street vending is spreading dramatically. As a result, to compete with others and continue to exist in the local market, vendors increase their hours of work. What we further observed in our study is that the vendors are less aware of the government policies which are available to them. What we found interesting was that all of the street vendors had their identity proofs (Adhaar Card, voters ID). They are reluctant to reveal the sum of amount which they give to the local police. Most of the street vendors did not have work permit to set up their shops. Hence, we think that the government should provide to vendors with legal space for their activities.

A STUDY ON THE TOURISM OF HUMAYUN'S TOMB

Rameen Anjum, Sweety Singh, Sheetal Chawla

Humayun's Tomb known as *Humayun ka Maqbara*, is located In Nizamuddin on the bank of the river Yamuna, in Delhi. The tomb was commissioned by Humayun's son Akbar in 1569-70, and designed by Mirak Mirza Ghiyas, a Persian architect chosen by Bega Begum. It was the first garden-tomb on the Indian subcontinent. This structure has been designed keeping in view the Iranian "Charbhag".

It is the masterpiece of the Indo-Islamic culture in India. The famous Humayun's tomb is a World Heritage Site and the 1st example of Mughal architecture in India. The architecture of the mausoleum is similar as Taj Mahal. Humayun's Tomb has gardens and high walls on 3 sides which are further divided in to 36 equal parts with the help of canal and fountains.

Tourism industry in India is one of the most lucrative industries in the country and contributes substantially to foreign exchange earned. In fact during 2008, four million tourists visited India and spent US \$8.9 billion, thus making India one of the major global tourist destinations. Augmented tourism in India has created jobs in a variety of associated sectors, both directly and indirectly. Tourism is one of the success stories of the 20th century and is concerned more with the satisfaction of individual rather than with the scientific and technological achievements. Tourism is defined as travel to a place outside the usual residential environment, with varying motivations, such as business, pleasure, visits to friends and relative and education. Tourism has long been of interest to geographers, historians and sociologists, given its spatial, temporal, and activity patterns and given its considerable economic and environmental impacts, ranging from the local to the global.



Humayun's Tomb. Source:
<<https://www.eventshigh.com/delhi/humayn%27s+tomb>>

There are approximately 2000 Indian and 350-400 foreign tourists to visit Humayun's Tomb on weekdays, while around 3000 Indian and 600-700 foreign tourists on weekends. There are large number of Muslim visitors on Thursdays due to the special Qawali session in Hazrat Nizamuddin Aulliya located near the Humayun's Tomb. The seasons also play a significant role to determine the nof visitors; there are more number of tourist in winter season than in summer season.

Tourism and recreation have become one of utmost socioeconomic activities of the continent from the point of view of employment, contribution to GDP, and growth in demand. These activities generate substantial revenue and jobs, promote knowledge of other cultures and leads to the preservation of cultural and natural heritage and investments in infrastructure, resulting benefits, both economic and social. But not everything is positive; some forms of tourism and certain recreational activities can lead to habitat destruction, the deterioration of landscape and a competition for scarce resources and services (freshwater, land, energy, wastewater treatment, etc.). In addition, local populations may suffer as a result of performing such activities, loss of traditions and acquire an excessive dependence on revenue generated by tourism.

REPORT ON PURANA QILA

Aranya Doloy, Aditi Choudhary, Nilakshi Mahilary, Niharika Parashar

Delhi's history with its fortified settlements, established by various rulers between the 11th and 17th centuries is a matter of much speculation. The '*Purana Qila*' or The Old Fort, a 16th century stone fort is symbolic of Delhi's urban development. Purana Qila is a rare site that has antiques belonging to eras several centuries old. It was a trade route and one of the most popular sites to settle down, right from the times of Mauryan Empire upto the Mughal period. Purana Qila, one of the oldest forts of Delhi was built by Afghan King Sher Shah Suri on the raised citadel of Purana Qal-a. This is assumed to be a site of Indraprastha, the legendary capital city of the Pandavas. The fort was later built on the inner citadel of Din- Panah by Humayun in 1533 and later named as Fort Shergarh by Sher Shah Suri where he defeated Humayun in 1540. The Qila was a living part of the city until 1914 when it became the site of several temporary settlements.

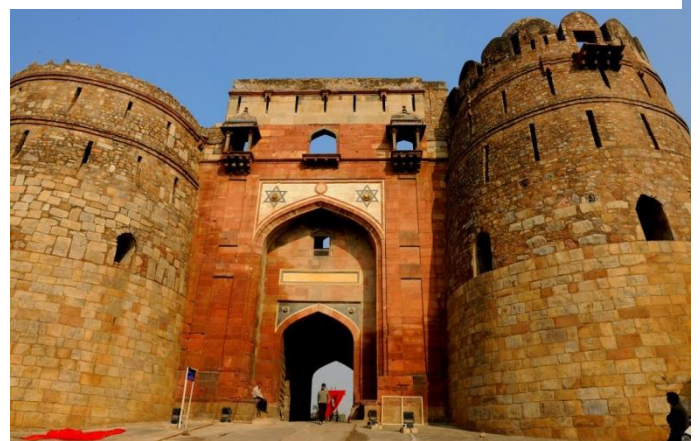
We employed a qualitative method to our survey on Purana Qila. This is because our aim was to extract comprehensive data from the research. Therefore we used two types of research methods, namely: Survey Research and Naturalistic Observational Research. Survey research involves interviewing or administering questionnaires, or written surveys, to large numbers of people. The investigator analyses the data obtained



The Remains of Humayun's Gate. Source :< <https://thegalnxtdoor.wordpress.com/2013/08/30/delhi-chronicles-6-the-fort-where-delhi-began/>>

from surveys to learn about similarities, differences, and trends. He or she then makes predictions about the population being studied.

From the gathered information, we can perceive that people seem to like the present structure of the monument, two of whom have enthusiastically commented on the charm of the inner structures. They are of the belief that the history of this place revolves around its development and evolution in the different dynasties of which it has been a part of. Most of them who haven't visited the monument for the first time held that no remarkable changes have occurred in the architecture over time. Some of them said that they had observed certain changes in fortification structure which is almost ruined including the upper storey of the Qila-I-Kuna mosque. Also, they think that certain changes over the course are thyme leaves no resemblance with the Kunti temple from earlier times. All of them express that the two most influential dynasty in the



The Entrance of Purana Qila. Source :< <https://thegalnxtdoor.wordpress.com/2013/08/30/delhi-chronicles-6-the-fort-where-delhi-began/>>

construction and evolution of the place was the Suri and Mughal dynasties. When asked to comment on the cultural role of Purana Qila, they pointed to the extensive integration of people across diverse ethnic backgrounds including international tourists who are attracted in large numbers by the "Light and Sound Show" and the Archaeological Museum with a wide and vibrant range of artefacts; which were the two most distinct attractions of the monument. When attempted to understand the views of the influence of Purana Qila on urban development, we found out that almost everybody responded with an affirmation to its role in the emergence of urban elements such as neighbouring market places, street food vendors, mobile florists, and other economic activities; tourist guides, artists, and other employment facilities.



The moat around Purana Qila. Source: <<https://thegalnextdoor.wordpress.com/2013/08/30/delhi-chronicles-6-the-fort-where-delhi-began/>>

The Urban Phenomenology of Purana Qila has revealed that it has more layers of culture, civilisation, and history and built fabric extant which cradled and nurtured the various urban cultures of all the dynasties that it has been a part of. It is the enthralling and enigmatic characteristic of Purana Qila that today it is a complex agglomeration of built fabric which exists as evidence in the form of layers of various historic time periods. These layers can be distinguished on the basis of their design, construction techniques, materials and architectural elements that adds diversity to its basic typology.

HAUZ KHAS: AN URBAN SOCIOLOGICAL ANALYSIS

Violoina Barman, Darsana Baishya, Mallika Chamua, Ratkin Basnet

Hauz Khas is an affluent neighbourhood in South Delhi, its heart being the historic Hauz Khas Complex. It is centrally located and offers both rural (Hauz Khas Village) and urban (Hauz Khas Enclave, Market) environments. Hauz Khas dates back to the early 14th century during the reign of Ala-ud-Din Khalji. The site preserves an ancient water reservoir that was built by Ala-ud-Din Khalji to supply water to the inhabitants of Siri Fort.

Hauz Khas Complex houses a water tank, an Islamic seminary, a mosque, Firuz Shah Tughlaq's tomb and pavilions built around an urbanized village. It was part of Siri, the second medieval city of India of the Delhi Sultanate of Allauddin Khilji Dynasty. The etymology of the name Hauz Khas in Persian is derived from the words 'Hauz': "water tank" (or lake) and 'Khas': "royal" – the "royal tank". Several buildings (mosque and madrasa) and tombs were built overlooking the water tank or lake. Hauz Khas used to be a relatively quiet neighbourhood with a gorgeous view of a lake near a lush Deer Park. People tired of the busy and the noisy city life preferred spending a quiet day all by themselves in the neighbourhood. They enjoyed the eclectic Indian cuisine of the local shops. The historic element of the area was an added reason for people's preference.

In the 1980s and 90s, it was known as a secluded spot where designers opened stores frequented by their foreign clients. It became a beehive of cultural activity in the mid-2000s when independent artists, expats and restaurateurs opened shops, studios and cafes because of low rents. The shops sold (and still sell) shiny colourful cushions emblazoned with kitschy art of rickety trucks. The restraints serve regional Indian cuisines from the North East, Kerala and Hyderabad. The "Village" soon acquired a cult following among those who didn't want to be identified with the mainstream.

The Hauz Khas village has undergone a kind of commercial invasion in the last decade. The Indian regional cuisine restaurants now have to compete with fancier pan-Asian and Mediterranean establishments. The village once known for its history is now famous among the youth as a "party place". New clubs and cafes seem to spring up every two hours. The place once frequented by people seeking some lone and solitary time has been replaced by groups of youngsters wanting just another chance to party.

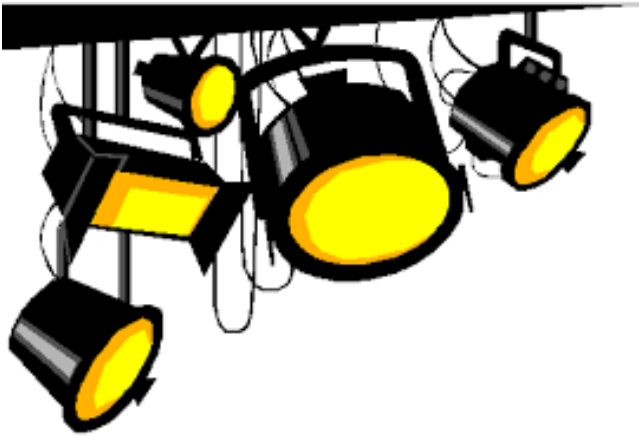
To conclude, there has been a rapidly changing character of Hauz Khas village—from being a part of Siri, the second of New Delhi's seven cities to being secluded spot preferred for commercial activities to being an important recreational area. Much of these changes occurred in a span of 30-40 years. Hauz Khas still serves its purpose. It combines modernity with history. This makes Hauz Khas the place it is.



The Fort at Hauz Khas. Source: <<http://indianencounters.com/wp-content/uploads/2014/03/june28-shalabh-hauz khas.png>>



Site Plan of Hauz Khas Complex. Source: <<https://foodbeautytravel.files.wordpress.com/2011/05/dsc02034.jpg>>



Section II
Tiny Tales
Ethnographic Films
IInd Years

Guided by: Dr. Reema Bhatia



PINJRA TOD

*Antara Misra, Saumya, Jyoti Jaiswal, Srestha Bhattacharya,
Rajendrani Sarkar*



A Poster. Source:
<<https://www.youthkiawaaz.com/2015/09/pinjra-tod-campaign/>>

The essence behind our movie on Pinjra Tod is, to break free of the oppression that patriarchy in the form of hostel locks imposes on its female students. Our journey with Pinjra Tod started with an interview with Ishani Banerjee, who is an active member of Pinjra Tod as well as the current president of WDC-MH. Her statements regarding how Pinjra Tod has organised both active and passive forms of protest against this dominating system of locking the women behind hostel gates after a certain point of time, while their male counterparts have all the "freedom" to go out at night.

We want to reclaim the night!

Our movie included strings of photographs showing the different protests that the organisation had organised and been a part of, including the very popular JNU march and also the night march in DU.

Our movie has also taken into account the fact that not all these protests were allowed to flow out smoothly, they faced a lot of opposition. The other person we interviewed, Ambica Naithani who is a member of Pinjra Tod also helped us with the various features of this organisation.



Students protesting against biased hostel rules. Source:
<http://dubbeat.com/wp-content/uploads/PT.jpg>



Source: <<http://images.indianexpress.com/2015/09/du-hostels2.jpg>>

The movie in short goes the practice of considering women as inferior.

GANESHI

Sanjana Singh, Sushmita Paul, Aiman, Ankita Rawat, Museera Malik



As we know there are thousands of people who work really hard to earn a living. Ganeshi is one of them. This movie is about Ganeshi's journey. Ganeshi sells *bhutta* (corn) and earns a living out of it. She has been working for 17 years in Delhi and she puts up her stall everyday outside Miranda House Hostel gate. In the movie, Ganeshi talks about her daily struggles. She is able to earn ₹300-350 every day. She has three children, two daughters and a son. She married off her son when he was very young. He lives separately with his wife. Her two daughters are doing exceptionally well. One is in the process of becoming a teacher and the other one is a dancer, who is learning Bharatanatyam and she also teaches dance to young kids.

Ganeshi while talking about her tough story says that she never discriminated between her daughters and her son. Even after facing the taunts of her family members and of the society she still fought for her daughters and ensured that they become independent. She feels that it is not justified that we discriminate between our own children when both have equal potential to flourish and do well. Also, she doesn't care about what the society feels about her family, she is very strong and supportive. Her husband also supports her. Together they work hard and make sure that their family doesn't sleep without having food.

Ganeshi leaves a message that everyone should work hard and earn an honest living.



Snapshot of Ganeshi. 2017.
Photo by Researcher



The Group with Ganeshi. 2017. Photo by Researcher



PEOPLE FOR ANIMALS

Ruchi Baruah, Shailja Pandey, Poonam Ghore, Palashi Das, Ishita Jakhar

Our journey began with the very first sight of this blue board which led us inside this organisation. Sanjay Gandhi Animal Care Centre is an aiding space which was established by Mrs. Maneka Gandhi in the year 1980 and is now looked after by her sibling, Ms Ambika Shukla who is herself a renowned animal-right activist.

SGACC believes that animals are a part of this society too. Like us they too are entitled to the right to life, liberty and the pursuit of happiness. As the planet's most vulnerable inhabitants, they deserve our strongest support. The core agenda of this care organisation is to provide sick, wounded and abandoned animals food, shelter, medication, kindness, safety and care for as long as they need it. After our vivid research and analysis about this care centre, we got to know that it does not set a limit on the number of animals



Veterinary Hospital. Photo by Researcher

it is ready to house, nor does it euthanize animals on account of so-called constraints of space. While it is a no-kill shelter, it and does euthanize animals that are in extreme pain and beyond recovery. It sees its job as not so much as to prolong life, but to curtail suffering. Furthermore, for a conducting our documentary we tried ways and means to interview Ms. Ambika Shukla and get some more light about this world of Animalia.

On the 27th of February, 2017 we all paid a visit to SGACC where we met this lady who was herself so full of love and compassion for the residents of her organisation. She made us ponder and realise how these poor beings go through end number of complications but still cannot express themselves through words. It was soul stirring for all of us to see their mortifying health conditions and how people simply abandoned them in front of the gates of this organisation. Lastly, one thinks that struck within us and we feel that all should imbibe is that animals being the weakest creatures on earth, deserve our strongest protection.



Source: <<http://defensarincon.org/wp-content/uploads/2013/10/rescue.jpg>>

I AM MUSLIM

Richa Saikia, Ishani Chakrabarti, Sanjna Ghosh, Sohini Goswami, Padi Dindi

The three minute documentary seeks to portray the sense of alarm, anxiety and agitation that surfaced amongst the Muslims towards Donald Trump after he passed his executive order on immigration ban. The 45th President of The United States of America has frequently expressed his biases about the Muslim population. The essence of the film lies in the way the Muslim strata of the society have adapted to the prejudiced attitude of their President.

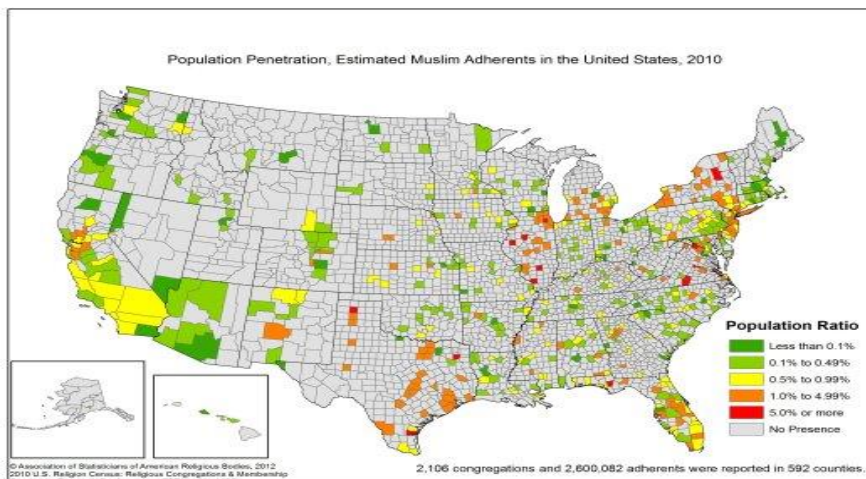


Images showing a Protests against the ban. Source: http://img.huffingtonpost.com/asset/scalefit_720_noupscale/58936ba825000021000b6852.jpeg?cache=rss5yq3mnr



Trump Giving a Speech. Source: <http://cdn.inquisitr.com/wp-content/uploads/2016/11/Trump-victory-is-celebrated-by-extremists-1.jpg>

It is indeed heartening to see how people from all walks of life have gathered courage and momentum to show resistance to the unfair immigration ban. With the help of snippets, we would like to drive home the personal experience of havoc and trauma that many of us have faced directly or indirectly. The film is essentially pertinent because it speaks from a student's perspective regarding the ban and how it has shattered every Muslim student's dream to seek education in the States.



Source: <http://i.huffpost.com/gen/661235/thumbs/a-MUSLIM-POPULATION-PENETRATION-640x468.jpg?4>

KHIMAR

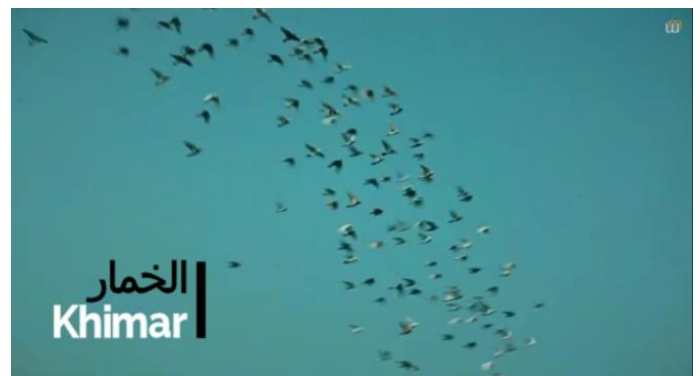
Anangsha Rajguru, Ishita Bhattacharjee, Jesmin Ahmed

The concept of women covering head, face or bodies is prevalent in almost every society, Hijab being the most popular yet controversial example of the same. Muslim women are expected to wear a hijab after the age of puberty, throughout their lives and must ensure that they have it worn when adult males are present. Our film 'Khimar' is an attempt to understand the common – Muslim household's view on the concept of Hijab, or head covering; in contrast to what is mentioned in the Muslim holy book – The 'Quran'. The Quran says to the believing women -“They should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; they should draw their Khimar over their bosoms and not display their beauty except to their husband's” - Quran (24:31).



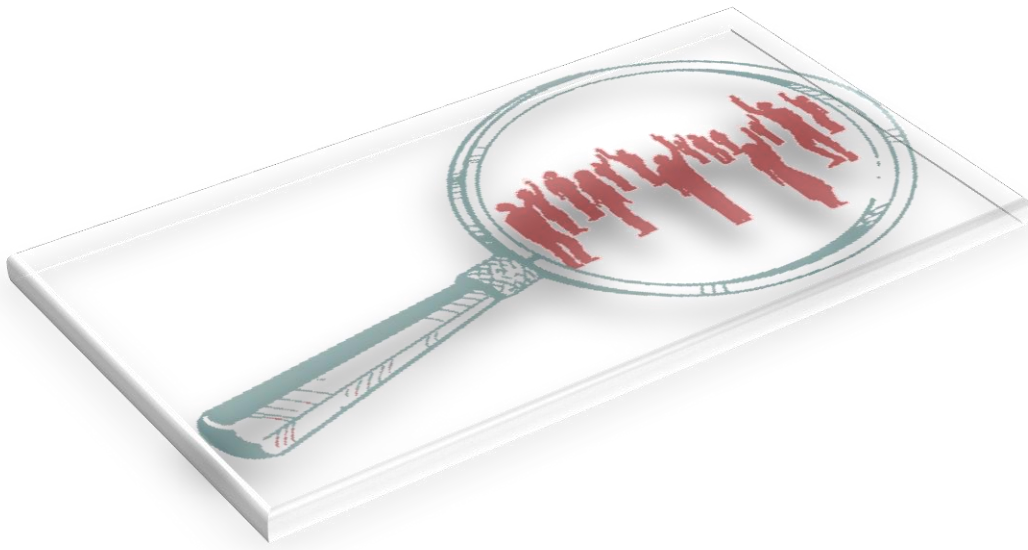
Mohd. Muqem. Photo by Researcher

The word Hijab is only used in the Quran to describe a barrier, unlike the common belief of it being a 'veil' to cover one's head or body. Our interviewer considered it as a symbol of modesty and privacy and hence compulsory, even though not forced.



Source:

<<https://cdn.vectorstock.com/i/composite/82,27/muslim-girl-in-black-costume-holding-book-vector-6778227.jpg>>



Section III

Understanding Society

Ist Years

Guided by: Dr. Dinaz Mirchandani & Dr. Reema Bhatia

INFORMAL LABOUR: THE SOCIO-ECONOMIC CONDITION OF THE STREET VENDORS OF JANPATH MARKET

Jasper Khawpuimawi, Seerat Kaur, Soumya Raj, Rajashri Deka

Employment in the informal sector plays an important role in most developing economies. The informal workers are those, who have not been able to organise themselves in pursuit of their common interest due to various constraints, such as casual nature of employment, illiteracy and ignorance etc. Among the three categories of street vendors i.e. stationary, peripatetic and mobile; the case study tries to look at the stationary and peripatetic vendors of Janpath market. Translated “Peoples’ Path”, Janpath is one of the busy roads in Delhi; famous for cloths, stationery items and the Gujarati market. This study emphasises on the socio- economic analysis of the life of the vendors of this market. The fieldwork for the project was conducted on 25th September and 2nd October 2016.



Janpath. Photo by Researcher

The objective of the study was to analyse the living standard of the vendors including the basic facilities that they avail; economic conditions including income, expense, profit and saving; their problems and prospects related to their livelihood; whether they are migrants or permanent residents of Delhi and to know if they will move out of the informal sector to formal sector or not. In this study, the technique for data collection was face to face interviews and interview schedules. The method of observation was also used. A few case studies, journals and books were taken for an in depth understanding of certain factors. The sample size was 25.

After conducting the study, following are the brief analysis of the evidences:

- 1) Most of the vendors are working here for more than 10 years and all of them work 10-12 hours on a regular basis. But, during their job hours, they face plenty of problems; such as risk of eviction, lack of adequate number of toilets, which have an adverse effect on the health of the vendors; both men and women.
- 2) Most of the vendors are literate and are aware of the fact of educating their children too; and who have children, all send them to school.
- 3) Most of the vendors belong to Uttar Pradesh, Bihar and Gujarat. There is a high concentration of street vendors, who migrated alone from their native places to earn a living.
- 4) Vendors are willing to pay the required charges, if they get recognition (those who do not have) and adequate sanitary and other facilities from NDMC.
- 5) As they spend most of the working hours on road, they are vulnerable to different types of diseases. Most of them have a little access to proper medical facilities.



Image of Janpath Street. Photo by Researcher

- 6) None of the vendors have any access to social security schemes and insurance. Attempts should be made to make them aware of the social welfare schemes.



Image of Janpath Street. Photo by Researcher

The time period was short to conduct the survey as one cannot define the exact socio-economic state of the vendors in a short span of time and only interacting with them. As some of the vendors answered the questions out of their unwillingness, the information that they gave, may not be correct. Again, as the sample size was small, we cannot generalize about all the street vendors of that particular area.

National Policy on Urban Street Vendors of 2004 and 2009; Model Street Vendors Bill, 2009 are some of the initiative taken by Government of India to safeguard the livelihood of the street vendors in India. But, most of the vendors here are not aware of any such initiative of the government. National Association of Street Vendors of India- NASVI, Self Employed Women's Association- SEWA are some of the organizations, working for the greater benefit and upliftment of the informal labours. There is need of more such organizations to bring the issues of the informal labours, their problems and expectations to the forefront of people.



Image of Janpath Street. Photo by Researcher

THE TRANSGENDER COMMUNITY IN INDIA

Amisha Singh, Asmita Kashikar, Prerna Mukherjee, Risika Das, Pavani Trivedi, Vaishnavi Ganesh

Group one's topic for research was the transgender community in India. The research question was – What is the relationship between the LGBT+ community, and the larger Indian society? The team chose this topic with the aim of exploring the lives of transgender individuals across various categories, social and economic backgrounds. The aim was also to find out how the larger public perceives the transgender community and understands gender on the whole.

The team used various methods to answer their research question. This included an analysis of various secondary data, a survey with 300 respondents and interviews with transgender individuals and a therapist. A variety of sources of previous research were looked at in order to provide a multifaceted understanding of the transgender community, its internal dynamics, and its relationship with other social movements and institutions. The Transgender Persons (Protection of Rights) Bill, 2016, was examined in order to understand the relationship between the transgender community and the Indian state, as well as obtain information about official definitions of important terms. *What's the Difference: Bringing Particularity to Queer Studies of Transgender* highlighted some important aspects of the relationship between the transgender community and the larger LGBT+ community. The relationship between the transgender community and feminism was understood through two sources; *Transsexual Empire: The Making of the She-Male* and *Critical Identities: Rethinking Feminism through Transgender Politics*.

The surveys and interviews were analysed using thematic analysis. After conducting the interviews, tally marks were made for the themes that the researchers found in the interviews. A coding procedure was initiated; line by line coding of the interviews was undertaken and thematic analysis of the data was done. Broadly, the following themes emerged: Prevalence of gender dysphoria, Expression of gender identity and reaction from society, Active participation in the transgender community, Availing therapy and its impacts, mixed feelings about media portrayal of transgender community, Different phases of legal and medical transitioning and the Desire to be understood by society.

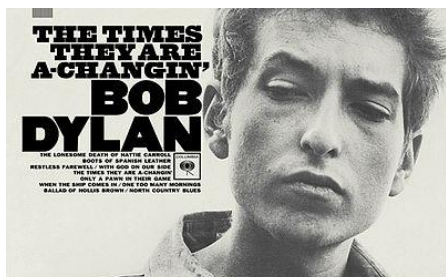
The interviews and overall interactions with trans-spectrum persons were a particularly enriching experience for the team. Gender dysphoria was found to be a recurrent theme. Most of the interview sources had had positive reactions to coming out. This showcased a positive, if gradual inclination in Indian families towards accepting alternate sexualities and gender. The helpful role of therapy was confirmed. These interviews shed light on the transgender community and their struggles, be it mental, physical or social. The Hijra community that was previously thought to have been representing the whole of transgender identity was found to have certain biases. That is, not all Hijra people saw themselves and the transgender or transsexual community as one. The lack of knowledge about the internal dynamics of the Trans identity politics was to a large extent brought to light through this research.

MUSIC AS A FORM OF PROTEST

V. Mallika, Joshika Taneja, Jayana Bedi, Richa Nanda, Tanisha, Ruati

Music is one of the many creative – and successful- forms used as a vehicle for expression, and has long been paramount to cultures all over the world .The oral traditions of music as a mode of communication, allow for control and anonymity, which make them powerful forms of cultural resistance. As a means of expression, music has functioned as a tool for conflict transformation by connecting and uniting groups of people, telling narratives, raising awareness about issues, discovering identities, fighting back against injustices and influencing social movements. As most of the members of our group belonged to either the dance society or the dramatics society of the college, where we not only come across but also effectively use music as a form of protest, this particular research topic captured our interest.

In our endeavour to gain a deeper insight, we focused on secondary data obtained from books like “*Rhythm of Resistance*” by Ray Pratt and “*33 Revolutions per Minute*” by Dorian Lynskey. We also studied individuals like Bob Dylan, a highly influential folk musician, who disapproved America’s involvement in Vietnam. He makes a clear reference to this in the lines from his song ‘The Time They Are A- Changing’’. The concept of women covering head, face or bodies is prevalent in almost every society, Hijab being the most popular yet controversial example of the same. Muslim women are expected to wear a hijab after the age of puberty, throughout their lives and must ensure that they have it worn when adult males are present. We further studied and analysed the role played by the famous English rock band, The Beatles. In 1967, referring to the Vietnam War, The Beatles released a new song named Strawberry Fields Forever. The song metaphorically represents strawberry fields as Vietnam. “Living is easy with eyes closed, misunderstanding all you see.”



Bob Dylan. Source:

<<http://www.art.com/products/p10086118-sa-i664220/bob-dylan-the-times-they-are-a-changin.htm?ac=true>>

jazz and inspired some of the most passionate and emotional performances and compositions in the history of the music. Another song that helped change the world was “Free Nelson Mandela”. Composed by Jerry Dammers and performed by the Special A.K.A, the song raised awareness about the jailed ANC figurehead, Nelson Mandela. It carries a positive message, that is, the situation could be resolved. With an upbeat and celebratory track garnering greater attention it peaked at No 9 on the UK singles chart and soon became the unofficial Anthem of ANC. It was one of the few protest songs, with a demonstrable outcome and alerted many around the world of the injustices against the ‘blacks’ of South Africa. Finally we concluded our project after discussions with students and other faculty involved in various protests in and around the campus, which consistently supported the integral role played by music in advancing their move.

One of the main focuses of our study was jazz music and the imperative role it played in the civil rights movement. The Civil Rights Era was a time of major social and political change in America. This turbulent time was reflected in



The Beatles. Source:

<<https://genius.com/The-beatles-strawberry-fields-forever-lyrics>>

IMPACT OF BEEF BAN ON MILK TRADERS

Koyal Sindhu, Asmaani Kumar, Mini Ramchiary, Ankita Chakravarty, Shivani Sharma, Happy Baruah

In light of the NDA government's renewed thrust to protect cows and the beef ban implemented in 2015, the issue of the ban and its effect on husbandmen and traders was selected. The ban is not just religious and political in nature but also has economic and sociological implications. The ban has seen a kind of domino effect with various states implementing the ban after its initial execution in Maharashtra. While a lot has been written on the effect the ban has had on the minority community, the nature of politics, the labour class and those specifically at the bottom of the social hierarchy, there has been very little focus on the community which rears milch animals and derives a livelihood from sale of their milk. We decided to gauge the significance of the ban for this community and understand their views and opinions on the ban and tried to find out whether the ban has had any impact on their profession.

Since the ban has been implemented in the neighbouring state of Haryana, our primary focus was on the National Capital Region. The ban makes it mandatory to have permission for export of cows outside the state of Haryana, with reasons and a declaration that exported cows shall not be slaughtered. In Delhi, state law prohibits slaughter of agricultural cattle and possession of their flesh. The significance of this ban is the heavy penalty involved. It provides for a jail term of 7 years for export of cows for slaughter.



Given that a large number of respondents were from a Hindi-speaking background, the method of interview was employed instead of questionnaires. This also ensured in-depth information about the opinions of the respondents. A detailed interview schedule was drafted keeping in mind recent developments related to the ban. Questions were mainly open ended. Likely respondents were tracked through local contacts, references and the internet. Two cow shelters were also visited to gain insights on the conditions of the animals and to know if there had been any change in number of animals after the ban had come into effect.

A total of 15 persons were interviewed, who were a mix of migrants labourers, local husbandmen and dairy businessmen. All the respondents had been in the dairy business for a minimum of two years and owned at least two cattle. The respondents sourced their animals from Haryana and Delhi, using tempos and trucks for transportation. Most respondents claimed to have no political affiliation and approved of the beef ban and had great expectations from the government for further protection of cows.



Our major findings include

- *Shift in the way trade of animals was carried out:* Although there was no overt problem with the ban, a few milkmen reported refusing offers of selling cows in Uttar Pradesh because they felt the ban on cow slaughter in UP was not as stringent as in Haryana and there could be a threat to their beasts in the state. Some respondents reported their inability to buy cows from Haryana as easily as before the imposition of the ban. The ban has made the process of cow sale tough for people in the trade finding cow sellers has become tough due to the long application process in Haryana.
- *Rise in cow prices:* Due to deficit of cows, their prices have hiked by approximately Rs. 10,000.
- *Increased cost of transportation of cattle:* This could be due to underlying safety concerns after incidents of cow vigilantism.
- *Support of the ban by the community of husbandmen:* Although the ban has heightened the sense of vulnerability of Muslims and Dalits, the cattle rearing and milk selling community support the ban fervently and want further protection policies.

The project helped gain new perspectives into the debate of the correctness of the ban. In terms of economic implications it was found that what was significant was the falling milk prices and hike in transportation costs. The small, local milkmen faced problems in acquiring cattle and were thereby in a more vulnerable position. The awareness of the milkmen relating to the bans' social significance is faint and dairy chains, although aware refused to share their opinion. Political opinion was largely in favour of the ban for it aims at protecting the Holy cows. To conclude, the ban has had gradual implications, though the respondents seemed to be in the dark regarding the problems they faced due to the ban. As with beef trade, the leather industry, and the milk industry in the NCR are going to see drastic changes in the coming times. It is too early to gauge the exact effect of the ban and the restrictions may seem inconsequential now but will surely impact trade and commerce in the long run.

AFGHAN REFUGEES IN DELHI: AN EXPLANATORY STUDY

Maria Rahman, Prakriti Kar, Devyani Mathur, Shaheen Fatima, Shaily Aggarwal

Our group chose the topic- "Afghan refugees in Delhi: An Explanatory Study". Under this, the project was divided into three sections, secondary data as: Rationale, Introduction and the information relating to the Afghan refugees. Further, fieldwork was carried out by the group members to collect the primary data. For this, the group divided the five of them into two further groups of 3 and 2 members and then started the survey in areas inhabited by the Afghan refugees which were Jangpura and Lajpat Nagar in South Delhi. During the survey, the major difficulty faced by the group members was that the refugees felt hesitant to provide any kind of information as they thought that the group members were from the press. Though there were some refugees who were reluctant to give out any information yet others were quite friendly with the group members. And hence, the survey was completed with the help of their responses.

The group members asked the refugees about their living conditions, food habits, clothing styles in Delhi as compared to in Afghanistan and also about their difficulties in adapting to the Indian culture in which language and the extreme weather was a major problem for them. Some of the respondents were quite enthusiastic; they shared their stories, recited Hindi and Afghani poems and also sang Bollywood songs. On the basis of all these information the primary data was collected.



The Afghan Men and Children

The thought behind the project was to try and understand the impact of the refugee crisis in Syria and other parts of the world.



The Group in Conversation with the Afghan Refugees

The introduction part of the project read the fact that why did the Afghans migrate to India particularly Delhi. The response to this question was that they left Afghanistan was the Taliban regime and the atrocities that came along with it in Afghanistan. Also, due to political instability, poor infrastructure, opportunities, education, lack of safety and fear of life they left their country. Also India is one of the countries who welcome refugees instead of deporting them back to their countries. Geographically also Afghanistan is near to India therefore India was preferred by most of the refugees to seek shelter. To earn their livelihood the refugees have opened departmental stores, grocery shops, beauty parlours and also small shops where they sell their traditional 'Afghani roti (bread)'.

Further, with the data gathered by the group members, it was analysed in the form of graphs and charts presenting the answers of the respondents. Simultaneously, along with the project file a visual representation had to be given about the field work. Hence, a power point presentation, duly summarizing the project was prepared by the group members. This helped the students to understand the topic better and also enhanced knowledge and sensitized towards the refugees.

NEITHER THE LIFE OF
AN INDIVIDUAL NOR THE HISTORY OF A
SOCIETY CAN BE UNDERSTOOD WITHOUT
UNDERSTANDING BOTH.

C. Wright Mills

QuotesEverlasting.com

<http://cdn.quotesgram.com/img/40/35/1621541701-ae247__8723213503_da69d0f07a_z.jpg>