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ACKNOWLEDGEMENTS

FROM THE PRINCIPAL'S DESK.

I extend my congratulations to the Head, Faculty and students of the Department of Psychology for putting together the third Volume of their research compendium 'Mind Scape'.

The topics that the students have chosen to conduct research on and the National Conferences that they have presented in are quite diverse. It is indeed very interesting to read all the papers that the students have written.

I also got an opportunity to interact with the students who have written these papers and I was impressed by how passionately and knowledgably they spoke about their respective research. The feedback that they received in the Conferences they have attended was also good.

I am also proud that undergraduate research of this quality is being done at the college and would like to encourage many more students to participate in research.

Once again I congratulate each and every student for the efforts and outcome of Mind Scape. I also appreciate the efforts of Dr. Sadhana Natu in encouraging and mentoring the students to take up research and giving them research skills.

Dr. Sanjay Kharat,
Principal.

ON THE OCCASION OF MINDSCAPE – VOLUME III

Teaching research skills and honing research aptitude at doctoral course work as a Resource Person and Expert has driven home and underscored the fact to me that 'WE SHOULD CATCH THEM YOUNG'. It has validated my endeavor of mentoring several students at UG level who take up simple research ideas, go through the steps of research, write up and present their work both in house and in conferences outside.

Consistently for the last 3 years students' research papers have been shortlisted for Oral presentation as well as posters, through a rigorous process of blind review for prestigious National Conferences, namely National Academy of Psychology Annual Conference, Chikitsa Annual Conference of Women's Studies and Young Psychologist Competition Christ University, Bangalore.

The entire process from ideation to data collection, analysis, writing and presenting is accelerated learning for them. I see students at Masters and doctoral level struggling to do this! The students meet researchers, senior academicians from India and abroad and their world broadens. From a microcosm they shift to the universe and the benefit is enormous. I see and experience their critical thinking augmenting. They are able to engage with the process of research in an informed manner.

Keeping up the consistency in our efforts with the third volume of Mindscape makes me happy and proud. The variety of topics that the students have worked on, the mixed methods that they have used signify their potential. I am thankful to our Principal for his whole hearted support in this endeavor. I am extremely proud of our students, who did not waver from this daunting task. We hope that Mindscape becomes even more rigorous in the future and we set the standards high.

Dr. Sadhana Natu
Associate Professor and Head
Department of Psychology

A NOTE

'A mind that is stretched by new ideas never returns to its original size', this is what Albert Einstein has said. One of the ways to stretch our mind to new experiences and knowledge is definitely through research and the students of the Department of Psychology are privileged to have got these opportunities.

Undergraduate research is not enthusiastically conducted in most colleges but here at the Department of Psychology students are not only encouraged to write papers but also present them in various National Conferences.

As a part of the Department I feel that the strength of the Department lies equally with the Faculty and the students which can be confirmed by the fact that even our alumni have contributed to Mind Scape! This however would not be possible without the constant mentoring, guidance and encouragement of Dr. Sadhana Natu. The expertise and knowledge of Dr. Natu to discuss on all the topics that students bring up to her and hone it further to create such interesting research questions never fails to amaze me! Her patience and perseverance towards each and every student is an inspiration for all.

All the students have put in a lot of efforts into their papers and I congratulate them. I am also extremely happy that we as a Department have been able to maintain our standards and look forward to continuous growth and success.

Nashome Crasto,
Assistant Professor,
Department of Psychology.

INDEX

Name of the Conference: '<u>CHIKITSA</u>'

Organisers: <u>K.S.P Women's Studies</u>
<u>Centre, Savitribai Phule Pune University.</u>

Date of the Conference: <u>9th & 10th March</u>
<u>2018.</u>

Theme of the Conference: '<u>Anarkalis of</u>
<u>Aarah', Unpacking the Politics Of</u>
<u>Sexuality, Culture And Performance</u>'.

Venue: <u>K.S.P Women's Studies Centre,</u>
<u>Savitribai Phule Pune University.</u>

RUDAALI: THE PRICE OF KOHL DRENCHED EYES

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ABSTRACT:

 "Can you imagine in the past, there was a practice of hiring women to lament the death of the 'Rich'?"

  'Rudaali' is one such disreputable orthodox practice where bereavement requiring expressions of unrestrained sentiments by rolling on the ground along with songs in praise of the dead is performed. Mostly women living in poverty and belonging to lower castes resorted to become Rudaalis. (Chang,2017).

Mahasweta Devi's "Rudaali" centres on two women who develop a partnership for survival. Rudaali is one of the haunting stories that come from remote villages of Rajasthan. The novel depicted the struggle of Sanichari, who is oppressed against poverty, humiliation and wrecked by an exploitative patriarchal caste-based social system. (Mahasweta Devi: Biography, 2014). Usha Ganguli's Hindi plays 'Rudaali' as a sociological discourse of Dalit woman's experiences in the post -colonial India. (Rahaman, 2015). In 'The Lost Generation', Nidhi Dugar Kundalia narrates the unforgettable stories of 11 professionals, from the hauntingly beautiful Rudaalis to the bizarre tasks of a street dentist. (Kundalia , 2015).

The information will be sourced from Movies, Books and Advertisements related to Rudaalis.

This research study strives to examine the following:

1. Commodification of calibrated emotions in the performance by Rudaalis.
2. Studying the patriarchal practices documented in the three sources.
3. How are gender and caste inter twinned in Rudaali practices

The methodology used for this paper will be secondary data analysis. A critical analysis will be done of selected advertisements based on the Rudaali community.

The study hopes to add to the understanding of patriarchy, gender, sexuality and labour in the specific context of the Rudaalis.

INTRODUCTION

"For them, nothing has ever come easy just the daily struggle for a little maize gruel and salt is exhausting, while those people spend huge sums of money on death ceremonies, just to gain prestige…" (Essays, UK. November 2013)

Professional mourning or paid mourning is mostly a historical occupation practiced in Mediterranean and Near Eastern cultures, and many other parts of the world. Professional mourners, also called moirologists, are compensated to lament or deliver a eulogy.

Mentioned in the Bible, the occupation is widely invoked in literature, from the Ugaritic epics of early centuries BC to modern poetry. Held in high esteem in some cultures and times, the practice was vilified in others.

Professional mourners date back to Ancient Egypt, where two non-related mourners would attend funerals as representatives of the goddesses Isis and Nephthys. Their role was to pull their hair out to bestow the energy needed for the deceased to reach the afterlife. Professional mourners were also recorded in China in a New York Times article from 1877 that refers to 'customs in the Orient' for 'hired mourners'. It reads: 'The custom undoubtedly has its advantages. When an objectionable uncle dies, leaving his nephew a large fortune, the latter can save himself the strain of mourning his departed relative by merely hiring a few loud-voiced women to wail for a decent number of days. 'It is rather strange that, with our constitutional love

of business and division of labour, we have not adopted this custom, or improved upon it by constructing ingenious mechanic mourners operated by steam.'(Rosy Edwards, Oct 2017).

Female professional mourners also, called Rudaali, were common in many parts of India, especially in the Western Indian state of Rajasthan.
These women are given a low position in society which also makes them vulnerable to exploitation. Many of them give birth to illegitimate children of the same upper-caste men that keep them on the margins of the society. If they give birth to a girl child, she is immediately 'put to rest' because of the stigma that comes along with bearing a female.

A famous Rudaali saying goes:
"Pando bhalo na kosko, beti bhali na ek."

(Walking on foot even for a mile is not favoured, nor is the birth of a single daughter.)

Rudaali, as a profession, sees the issues of gender, caste, class and economic stature intertwined. The abject poverty induced by the gender and caste they're born into forces Rudaalis to render personal emotions as saleable commodities that can be bought by the upper-caste men. Their tears become something that a rich man can put a price on and when someone dies, they breathe a sigh of relief.

METHODOLOGY:

Our preferred methodology to study about the Rudaali community has been secondary data analysis, using movies, books and articles. Secondary data involves the use of existing data collected for prior study.

We have also attempted to do a critical analysis of the advertisements based on the Rudaali community.

The study attempts to add to the understanding of patriarchy, gender, sexuality and labour in the specific context of the Rudaalis.

REVIEW OF LITERATURE:

Hiring people to mourn the death of loved ones is still a prominent practice happening in many parts of the world. The reasons to hire professional mourners are more or less similar. Mostly the mourners are women who wear black or white at the funerals.

The practice of having paid mourners is believed to have begun in China and the Middle East, but it was also found in ancient Egypt and Rome. In Egypt, there were always two professional women mourners present at a burial who were representatives of the goddesses Isis and Nephthys. To be a mourner, the women could not have born children. Their body hair was shaved and the names of Isis and Nephthys inscribed on their shoulders.

Traditional Chinese funerals honour the dead in many ways, including hiring a professional mourner to help wail for the family in their sorrow. A mourner chants, cries, shouts, wails, collapses on the floor, and performs as dramatically as possible on behalf of the family members of the deceased. (Weijung Zhu, 2013)

Re-enacting grief- stricken daughters, among the most elements of a traditional funeral, professional mourners offer themselves for T$2000 to T$3000 per half day of singing, crying and crawling on the ground. The phenomenon which appears date back to ancient Greek time, it is not unique to Taiwan, where mourners for hire emerged in the 1970s largely to give funeral the sombre atmosphere that shows the appropriate respect to deceased elder. Taiwan people used to value a loud and active atmosphere of funeral, but now that society has changed, not many people are needed. (Christine Lu &Miralfahmy, 2007)

In roman funerals, the funeral procession was marked by the movement of bodies, both living and dead, and the loud noise that it generated. The more wealthy and famous the deceased was in life, the flashier the funeral procession would be with mimes and musicians. For the poor, perhaps only a few flute players would play music at the procession. Professional mourners formed a large part of the procession. These were women who were not members of the deceased's family, and had to be paid to participate. According to accounts of funerals, they would wail loudly and literally rip out their hair and scratch their faces in mourning. A large number of professional mourners signified that the deceased was a wealthy and powerful individual. (Steven fife, 2018)

14

FILMOGRAPHY

Rudaali (1993), was directed by Kalpana Lajmi. The movie is based on Bengali Literature by Mahasweta Devi. The movie starring Dimple Kapadia, Raj Babar, Rakhi Gulzar, Ajmad Khan and Raghuveer Yadav depicts the orthodox practice and plight of Rudaalis.

Rudaali, the story of the mourner, has pictured the protagonist Sanichari, who despite the miseries and misfortunes in her life mirrors the orthodox and notorious practices of the society. The life of Sanichari is used by the writer as metonymy to represent the life of the community altogether which at the same time is the reality in Indian villages. In Rudaali, Sanichari portrays the low caste women as a victim and as a potential target in the phallogocentric aristocratic patriarchal society. Sanichari like the other villagers, her life was too lived in desperate poverty. The upper caste Brahmins dominate and exploit the lower class people of the community.

Sanichari did not cry when her mother in law died, as her husband was away in jail, the most important thing for her that night was to cremate her mother in law before the dawn keeps her away from veiling. After her husband's death Sanichari is grief stricken but the responsibilities of raising her son and offering rituals kept her aloof of lamenting her sorrow. Bhikni was a confidante whose death was a turning point in Shanichari's life and metamorphosed her in becoming a Rudaali.

BOOKS

Mahasweta Devi was born in 1926 in Dhaka, in a privileged middle class family. She is an extraordinary woman who has written and fought for the marginalized tirelessly for the last six decades. Rudaali by Mahasweta Devi is a powerful citation of the socio economic system in India. It also comes as an attack on the vestiges of aristocracy in rural India. It is ironical that in India women are regarded as portrayal of goddesses and yet marginalized and discriminated.

Nidhi Dugar Kundalia is a young journalist based out of Kolkata. She is an MA from City University, London. She has written extensively on society, subcultures and cultural oddities in newspapers like The Hindu, The Times of India and magazines like Kindle Magazine and Open. In her book "The Lost Generation", she has mentioned about many lost communities,

one of them being the Rudaali community *of Rajasthan—helpless, impoverished lower-caste women that were hired as professional mourners for deaths in high-caste households.*

ADVERTISMENTS

Radio Mirchi, with its brand proposition *'Mirchi sune vale always khush'*, rolled out a TV campaign after nine years around the unique Rajasthani community of professional mourners. Titled Rudaali, the campaign revolves around how the new generation of Rudaalis, professional mourners of Rajasthan, are failing at their craft. And, the reason for this is Mirchi's content offering which makes listeners happy. This advertisement was uploaded on 10th May, 2016 by the production company of Jamic Films.

In 2006, Camlin Permanent Markers came up with an advertisement on Rudaalis. In the advertisement, the husband daily applies vermillion on his wife's forehead which is believed to be connected to his lifeline. When the husband dies, Rudaali mourners come to remove the vermillion from her forehead. They are unable to do so because the mark was made using the Camlin marker which ultimately brings his husband back to life.

DATA ANALYSIS

READING OF GENDER AND PATRIARCHY

In certain areas of Rajasthan, Rudaali community were women belonging to lower castes and were hired as professional mourners to lament and represent the sadness/ loss of the deceased male member of the family.

Kalpana Lajmi has tried to show the deep rooted feudalism that existed in the society. On the top of the class system hierarchy existed the feudal lords, who over exploited the people belonging to lower class.

It was acceptable to" glorify the grief" of the deceased "male" member belonging to the higher class (Thakurs),who hired female mourners (Rudaali) who hailed from the lower class of the society. The social status of the family was associated with the extravagance of the funeral and the way they were asked to perform during the rituals. *"50 rupaiya lungi, gur, tel or aata re sath, angna lotne ke aur chati kutne ke 10 rupaiya ekistra, alag se"* It was a belief that women

belonging to higher class society cannot even cry in front of the commoners even if their husbands and son die in order to preserve their family dignity. On the other hand, the Rudaali's were hired to cry on their behalf.

Hiring Rudaalis on death of only "male" members of the Thakur family would augment their social status. The male member was considered as bread winners and head of the family, thus his loss was considered to be of grave importance.

Mahasweta Devi's Rudaali centres on two women who develop a partnership for survival. The novel depicts the survival and the struggle Sanichari faces, who is oppressed against poverty, humiliation and wrecked by an exploitative patriarchal caste-based social system. Mahasweta Devi sketched the patriarchal system in which those having money used it to showcase their prestige and commercials even slight death and mourning in order to improve their status. While the one's in need of money from a poverty stricken family are unwillingly forced to render personal emotions like a satiable commodity.

GENDER AND SEXUALITY

"Pando bhalona kosko, beti bhalina ek."-Walking on foot even for a mile is not favoured, nor is the birth of a single daughter. While many women today have rights to exercise their will, there are many women who are forcibly compelled to cry out their sorrows and live according to others terms and conditions. Rudaalis belong to the marginalised, lower caste section, who in the name of dowry, are sent to the courts of the *Thakurs*. These women are deprived of their basic rights of keeping a family and staying happy. Even for the task at hand, of crying for the death of someone they don't know personally, Rudaalis don't receive a lot in payment which makes it difficult for them to survive.

Mahasweta Devi has very rationally and audaciously brought to the light the sufferings plunge upon the lower caste people by the upper class people who cannot even mourn for the death of their family member. Sanichari has always been associated with bad luck and all the miseries in her life were because of her luck. In the movie and in the book it was observed that Rudaalis had a tag of untouchability and were deprived of their basic rights but when it came to getting favours out of them they are made to do the domestic chores of the upper class

community people. Moreover, these women who are regarded as untouchables were harassed and were asked for sexual favours, forgetting the status, pride, decorum and reputation of the high class highly ranked elite class society. Sanichari, Bhikni and other Rudaalis were also looked at as whores.

In the book "The Lost Generation", the author has tried to show the readers how the Rudaalis have been objectified by the Thakurs. In the beginning the author was not allowed to meet the Rudaalis as they were "delicate little things" and the Thakur had to preserve their dignity. *"We don't allow the women in our families to make a sight of themselves outside our homes. High-caste woman do not cry in front of commoners. Even if their husbands die, they need to preserve their dignity. These low-caste women, Rudaalis, do the job for them. The whole village feels the loss . . . She represents their sadness"*, said the Thakur. The Rudaalis are forced to render personal emotions as saleable commodities that can be bought by the upper-caste men. On the other hand they also deprive the women from upper class to even cry on the funeral of a loved one.

COMMODIFICATION OF EMOTIONS:

The tribal and the scheduled caste women who belong to the bottom of India's caste hierarchy, along with other depressed communities were the focal point of books and movies. A practice of professional mourning prevalent among the lower caste women of rural Rajasthan for the deceased males of upper caste is a culture which can be regarded as a site of contestation where gender, class, caste and economic status are intertwined. The tears are purchased, private emotions are exploited and turning those into saleable commodities has been poignantly handled by Mahasweta Devi, Kalpana Lajmi, Nidhi Dugar Kundalia, et al.

The Rudaalis performed emotions (sorrow) and were paid based on their extent of performance unlike normal human beings who express their emotions when they feel. Also the patriarchal society labelled and tagged women brains to be hardwired to cry and lament.

GENDER AND LABOUR:

The experience of gender can be analysed within the socio-economic matrix to the issues like poverty, exploitation, struggle, survival and availability of women as commodities. Unfortunately most of the societies are patriarchal in nature where means of production as well as the distribution of surplus is controlled by men only. This in turn makes them the breadwinners, whereas women are considered fit only for domestic activities like reproduction, housekeeping etc forcing them to be absolutely dependent on males thus assigning women a secondary and inferior position in the family as well as in the society.

CRITICAL ANALYSIS OF THE ADVERTISEMENTS:

In an advertisement by Radio Mirchi based on Rudaalis, rationalised their (Mirchi's) tagline, *"Mirchi Sunne Always Khush."*(*Mirchi Listeners are always Happy*).

The sole purpose of the ad was to highlight that everybody has a right to be happy irrespective of their misery and shortcomings.

On the flip side of the coin there are a few more aspects, observable in this ad:

1. Mockery of Death :
   In the course of events presented in the ad the presenters have mocked death, professional mourning is a mockery of human emotions as a saleable commodity. Also the creators of this ad have ignored the solemnity of death.

2. Apathy Towards Rudaali :
   The ad displays passivity towards the Rudaalis, and is only used as a commodity for their marketing strategy.

Also in another ad by Camlin Marker, the marketers of the company used Rudaali practice as a saleable commodity. The ad venerates the product as an aspect of life and death, the ad optimistically presented that the life and death can be controlled with the usage of their product.

CONCLUSION:

It can be concluded that the women presented in the books and movie were true matriarchs in patriarchal set-up, they defied the cardboard stereotypes. These women mustered courage and independently set healthy precedents for others to follow. They became the captains of their own fate, though they knew that there is no hope of social and economic renaissance in their standard of living, they believed in making an effort to steer the wheel in motion towards the ever expanding path of struggle and perseverance.

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Carl Jung: "Even a happy life cannot be without a measure of darkness, and the word happy would lose its meaning if it were not balanced by sadness".

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Stigma and discrimination against patients and families prevent people from seeking mental health care. Misunderstanding and stigma surrounding mental ill health are widespread. Despite the existence of effective treatments for mental disorders, there is a belief that they are untreatable or that people with mental disorders are difficult, not intelligent, or incapable of making decisions. This stigma can lead to abuse, rejection and isolation and exclude people from health care or support. Within the health system, people are too often treated in institutions which resemble human warehouses rather than places of healing.

- WHO, 2015

Name of the Conference: <u>**Young Psychologist Competition and Undergraduate Research Conference**</u>

Organisers: <u>**Department of Psychology, Christ University.**</u>

Date of the Conference: <u>**5th February, 2018.**</u>

Theme of the Conference: <u>**Culture and Psychology.**</u>

Venue: <u>**Christ University, Bengaluru.**</u>

DOES BOLLYWOOD HAVE A DISABILITY IN PORTRAYING DISABILITY?

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ABSRTACT:

Cinema is considered to be a powerful medium that reflects the happenings in a society. While it is caught up between the real and reel life, it still serves as an important medium of entertaining people, educating them and bringing a behavioural change in their practices and attitudes (Wimal Dissanayake, 2003)

The objectives of this research paper are, to study the depiction of disability or the disabled in Bollywood movies and to see whether movie makers have done justice towards the disabled community through their movies.

As students of Psychology our views about the disabled because of exposure are now sensitive and somewhat free of stereotypes. The society has labelled the disabled in a negative manner. A lot of taboos, negative ideas and views exist about them. Bollywood too plays a role in strengthening and spreading these stereotypes. We ignore the other side of the coin and often generalize about how *'different'* the disabled are in comparison to the abled.

This paper analyses the representation of physical and mental disabilities in three specific movies which are; Margarita with a Straw, Taare Zameen Par and Barfi. This paper uses secondary data analysis.

Analysis of these three movies has leaded us to the conclusion that directors find it difficult to portray disability sensitively. Since movies play an important role in affecting how society understands concepts and people; directors, scriptwriters and producers must research and do justice in portraying disability as their movies influence and affect people's perspective on the various subjects that the movie deals with.

In conclusion, movie makers should portray disability with sensitivity as their movies can be a medium of breaking stereotypes and creating an inclusive society. Most importantly, movie makers must know that entertainment can also be educative.

INTRODUCTION

Cinema is considered to be a powerful medium that reflects the happenings in a society. While it is caught up between the real and reel life, it still serves as an important medium of entertaining people, educating them and bringing a behavioural change in their practices and attitudes (Dissanayake, 2003) Therefore, movies while bringing about entertainment towards the audience should create awareness about the topic they are dealing with.

Disability is, often used as a hook by writers and film-makers to draw audiences into their stories (www.disabilityplanet.co.uk, 2012). Cinema is the most popular form of entertainment and this is where its importance lies. Its reach is very wide and can be viewed by everyone irrespective of their status, class, caste or religion. It is an absorbing medium, can be used as a source of education for the audience and can often be the starting point of change in behaviour, beliefs, values and attitudes of the person watching them. Majority of the audience are often exposed to subjects that they are not familiar to, they often believe that what they see is true and therefore carry ideas whether they are positive or negative away from the movie. Bollywood is the leading film market in the world and releases on an average about 1966 movies in a year out of which very few deal with disability (www.statista.com, 2014). Along with the movie makers, actors too play a role in portraying disability in a sensitive manner but they often end up being caricatures of the role they play.

Hence, the student researchers of this paper feel Bollywood movies though primarily for entertainment should also be aimed at educating and sensitizing the audience. This paper deals with three specific fields, namely, Disability studies, Film studies and Cultural Psychology. For better understanding of these concepts, definitions of the terms are given below.

Disability studies can be defined as, the focus on how disability is defined and represented in the society. It rejects the perception of disability as a functional impairment that limits a person's activities. (Foley, 2014).
Film studies focus specifically on cinema being a form of culture, entertainment and communication between the viewers and film makers.

Cultural Psychology can be defined as, the study of human emotions and behaviour rooted in every individual influenced by culture.

REVIEW OF LITERATURE

Movie makers draw on the prejudice, ignorance and fear that generally exist towards disabled people, knowing that to portray a character with humped back, with a missing leg, with facial scars, will evoke certain feelings with the audience (Morris, 1991).

Mass media has a strong impact on people's imagination of any disease related theme (Cumberland and Negrine, 1992; Norden, 1994), therefore much more attention should be given to portraying disability on screen as the line distinguishing reality from on screen portrayal is easily blurred.

One way of examining films dealing with disabilities as mirrors which indicate a society's attitude toward the subject is to examine the history of the interaction between disabilities and films (Norden, 1994). The portrayal of disability has always been present in cinema and Bollywood is no exception to that. The nature of disability in Hindi Cinema has always been primarily either punishment or dependence. (Pal, 2010).

Indian cinema is often criticized for its stereotypical themes of love, emotion and violence. For long, the Hindi film industry namely "Bollywood" represented the mentally challenged as comic supporting characters that add an amusing sideshow to the central story. While Hindi cinema has evolved on various aspects in recent years, for some strange reason, it continues to be irresponsible in its projection of mental illness. Cinema can be all of these and at the same time be a means to something else – a mirror unto our lives, showing us exactly how we function as society (Mohapatra, 2012).

On reviewing the above literature the authors have found, disability shown in Bollywood movies is usually not portrayed accurately and sensitively. Many movie makers are unable to get to the audience's attention the message their movies carry. The movie makers often cater their movies more for entertainment or humour purpose and pay lesser attention to the little details towards making their movies for an educative purpose. Cinema being one of the major sources of communication can be used to sensitize the audience about a number of issues, including disability.

OBJECTIVES

The objectives of this research paper are, to study the depiction of disability or the disabled in three specific Bollywood movies namely, Margarita with a straw, Taare Zameen Par, Barfi and to see whether movie makers have done justice towards the disabled community through their movies.

As students of Psychology our views about the disabled because of exposure are now sensitized and somewhat free of stereotypes. The society has labelled the disabled in a negative manner. A lot of taboos, negative ideas and views exist about them. Bollywood too plays a role in strengthening and spreading these stereotypes. We ignore the other side of the coin and often generalize about how *'different'* the disabled can be in comparison to the able.

METHODOLOGY

This research paper analyses the representation of physical, mental and learning disabilities. It uses secondary data analysis and content analysis of the movies including the story, characters, portrayal of characters and impact on audience.

FILMOGRAPHY

MARGARITA WITH A STRAW:

The plot of this movie talks about a girl named Laila (Kalki Koechin) suffering from cerebral palsy which impairs her motor functions. She is shown to be a very intelligent student as she composes her own music and plays chess which further helps her excel creatively. Laila shares a very deep bond with her mother. The movie shows us Laila's journey of exploring her sexuality. She has a friend named Dhruv who is shown to be physically disabled too.

Laila composes and writes music for her college band called Tribes, who win a music contest after which Laila gets to know that her band was awarded just because she was physically disabled. Later on, Laila is upset and her college crush, Nima goes to comfort her where she lets him know her feelings towards him. On hearing that Nima does not feel the same way towards her, Laila is crushed. After this incident Laila stops going to college, her mother finds out about her skipping college and confronts her about it. Laila tells her mother about Nima's rejection. For a change of atmosphere for Laila her mother decides that she should take up a New York University creative writing course that she had been offered. Her mother further convinces her father to let Laila go and accompanies her to New York.

One day during a protest Laila witnesses that it starts to get violent. She tries to get out of there soon and she meets Khanum, who is a blind Pakistani – Bangladeshi girl. The two soon form a wonderful bond of friendship. Laila and Khanum go to a bar; there Laila has her first drink, a margarita with a straw. Khanum begins to dance with Laila after which they start getting attracted to each other.

Laila's mother has to go to back to India and hence Laila decides to move in with Khanum, the two enjoy the time they spend together exploring New York. Laila ends up having a crush on her classmate named Jared as well. This is when Laila realizes that she is bisexual and tells Khanum about it.

Laila discovers that her mother has been suffering from the last stage of colon cancer. Laila then takes care of her while comforting her worried father too. Right before her mother passes away she lets Laila know how much she loves her and advises her to go back and pursue her course in New York University. Laila is shattered by her mother passing away and decides that she would not go back to New York.

The movie ends on an interesting note where Laila is dolled up and enjoys a date all by herself, toasting to her new strong self.

TAARE ZAMEEN PAR:

The movie shows an eight year old child named Ishaan Awasthi (played by Darsheel Safary) who suffers from dyslexia. He has an inclination towards art and creates captivating paintings. The film's title directly translates from Hindi 'Stars upon the ground'. The director, Aamir Khan used this metaphor to enlighten audiences with the idea that children are like stars in the world, and that every child is special in his/her own way.

Dyslexia is a learning disorder characterized by difficulty in reading, identifying speech sounds and learning how they are related to letters and words.

In this movie he is misunderstood and mistreated by everyone at school. His parents too were unable to understand his behaviour.

His parents and teachers fail to understand the dyslexia and send him to boarding school. Things get worse for him there. Soon he slips into depression and starts to miss his mother and brother. Fortunately for Ishaan, he becomes friends with another student Rajan Damodaran (played by Tanay Chedda) and also gets a new art teacher, Ram Shankar Nikumbh (played by Aamir Khan) who identifies his problem and helps him cope with the condition. The teacher goes and meets Ishaan's parents to tell them about their son's situation. He begins to teach him in new ways so

that he can understand and enjoy his class work. The teacher slowly draws Ishaan out of the shell he had got into because of how everyone treated him.

The movie ends with the school hosting an art competition wherein the teachers as well as the students participate. During the competition Ishaan is declared as the winner. His art teacher, Nikumbh is very proud and touched on seeing the changes in Ishaan's behaviour. When his parents are able to see the change in his behaviour they too feel proud. Ishaan leaves for home to spend his holidays with his family and as he is about to leave he thanks his teacher for helping him overcome the challenges he faced.

BARFI:

Barfi is a mysterious and romantic movie about a hearing and speech impaired boy enacted by Ranbir Kapoor and an autistic girl enacted by Priyanka Chopra.

The story starts off with a boy named 'Murphy' whom everyone calls 'Barfi'. Barfi is known to be the trouble maker of the town as he pulls pranks on everyone residing there. He was born deaf and mute and his mother passed away after giving birth to him. He lived in Darjeeling and introduces himself with a 'brrrphee' sound, hence everyone ended up calling him 'Barfi'.

The movie shows his bittersweet relationship with Shruti (played by Illeana D'cruz) and Jhilmil. Barfi eventually ends up falling in love with Shruti. He soon finds out that Shruti is engaged. Shruti gives into parental pressure and marries a 'normal man' in order to lead a 'normal life'. Barfi is then shattered by this.

Meanwhile, Barfi's father is really ill and he tries to raise some money in order for his father to receive treatment. He thinks of abducting Jhilmil, but upon arriving there he sees that she is already been missing. He finds her and hides her in his apartment. Barfi collects the money and finds out that his father has passed away, as he is making the payment. Barfi is dejected on finding out about his father and tries to leave Jhilmil at the village of her caretaker. Jhilmil refuses to stay there and accompanies Barfi to Kolkata, where he starts to take care of her.

Years later, Shruti and Barfi cross paths again, where she finds out that Barfi is head over heels in love with Jhilmil. She tries to help Barfi look for Jhilmil who has gone missing again and soon realizes that she is still in love with him. Barfi desperately tries to go search for Jhilmil, whereas the cops arrest Barfi thinking he is responsible for Jhilmil going missing. Barfi is told that Jhilmil has died and is saddened on finding this out. He soon finds the location of Jhilmil's childhood care home and takes Shruti along with him. On reaching there, they find out that Jhilmil is alive and the abductions were fabricated by her father so that he could embezzle money from Jhilmil's trust fund. Barfi is thrilled to meet Jhilmil and the two soon get married, while Shruti spends the rest of the days alone regretting the loss of her chance to be with Barfi.

Towards the end of movie, we see Barfi is extremely ill, close to his death. Jhilmil arrives and lies beside Barfi on the hospital bed, the two died peacefully together not wanting to leave each other behind.

DATA PRESENTATION/ ANALYSIS

- Margarita with a Straw

Margarita with a Straw is a movie based on the true story of Malini Chib, who is the cousin of the director who made this movie, Shonali Bose. During one of her interviews after the movie, Shonali Bose speaks about the journey she went through while producing it. She drew her inspiration from her cousin, Malini Chib. She further added that while she was making the movie, it was a very emotional journey that she went through. At first, she found it difficult to bring out Malini's story in front of the entire world (Ghosh, 2015 – Hindustan times). This connection between the director, Shonali Bose and her cousin, Malini Chib on whom the film is based on is portrayed in the movie as they both have known each other since childhood. We get a sense of the understanding that the director has about the challenges a person suffering from Cerebral Palsy faces and this movie has very beautifully shown the life of a person suffering from the same. One very important aspect explored by the director is about the sexuality of a person with a disability. We often tend to forget the sexual needs of a person with a disability and ignore the fact that they too have a life they would like to enjoy to the fullest and have a love life of their own.

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Kalki's character Laila is portrayed as a person with feelings and all other emotions including her sexuality. The scenes are realistic and often make us forget that Laila has Cerebral Palsy. One reason for this is because of the research and time that Kalki spent with Malini Chib to understand the challenges she has been facing, which in turn made Kalki do justice to the role she was playing in the movie.

The student researchers of this paper feel that yes, this movie does do justice to the disabled. It deals with the topic sensitively and at the same time does not victimize or make the disability the focal point of the movie and instead takes us on a journey of a young eighteen year old girl in search of her identity. They also feel that the audience watching the film left the theatres more knowledgeable then they came to watch the movie; they left the theatres with a more positive perspective towards the disabled community.

The student researchers also feel that our society tends to look down on people who have physical disabilities, whereas, their opinions about the disabled, may often be wrong. We have to understand that people with physical disabilities too have emotions, need love, intimacy and every other human emotion. As students of psychology, we are taught to observe, examine and understand that people with disabilities are human beings too. Hence, we must not discriminate and look down on them. This movie very beautifully and accurately gives us an insight of the world of a disabled person through the eyes of a person who is suffering from Cerebral Palsy.

- Taare Zameen Par:

The script was written by Amol Gupte and Deepa Bhatia and the film was directed by the noted actor Aamir Khan. The movie is considered as one of the finer Indian movie that deals with disability specifically dyslexia, a neurological disorder wherein individuals face difficulties acquiring the basic skills of reading, writing and mathematics. The movie does have flaws, its storyline has the predictable and feel good moments but the disability has been portrayed in an accurate manner with sensitivity. One of the reasons is that, both Amol Gupte and Deepa Bhatia have been deeply involved with children's projects for a long time. Amol Gupte also used to have a kids' show on Sony called Bindaas Bol, which addressed itself to the parent-child relationship, peer pressure and related issues. His extensive work

with children has helped him get a better idea of how a child's mind works and this is shown throughout the movie.

Aamir Khan plays his role beautifully throughout the movie. He is the one who understood that Ishaan suffers from dyslexia and further tries to help him excel in all his subjects. He also educates his parents about their son's disability. Another good thing about the movie is that the importance to the storyline is given to Ishaan and Aamir Khan is not part of the movie until the latter half. This further helps us understand better the problems that an individual suffering from dyslexia faces, especially when their condition is not understood by those who are close to them. In our country, education is usually a main focus and we tend to follow a very mainstream education system. The debate between special schools and integrated schools too, has not been resolved. Individuals suffering from learning disabilities like dyslexia and other mental disorders find it more difficult to cope with the pressure studies have on them and we see the same thing happening to Ishaan in this movie where his parents have sent him to a boarding school. Initially, attending the boarding school made Ishaan withdraw contact from his classmates and further made him move towards depression. The techniques used by Aamir Khan in this movie to help Ishaan overcome the challenges he was facing with dyslexia helped Ishaan rise as a student despite his learning difficulty. Unfortunately, the kind of help Ishaan received in the movie is not available to many individuals suffering from dyslexia.

- Barfi:

Barfi is a Bollywood film that explored a complicated relationship between two people, one who was deaf and mute and the other who was on the autism spectrum. However, the movie is not very accurate in its portrayal of the disabled. To prove this point the student researchers interviewed an academician researcher, Dr. Sadhana Natu and this is what she felt about the movie.

ANALYSIS FROM AN EXPERT

- ➢ Firstly she pointed out that the deaf and mute character could have been shown with all other emotions
- ➢ It could have been a film about two characters dealing with life that just, happened to be disabled. Their disability has been completely sidelined because the music is beautiful, the location is wonderful, everything is great but the characters seem to be completely missing.
- ➢ She personally felt that the movie was not up to the mark because it was touted as a film which would talk about these characters.
- ➢ The movie could have been made better as the director, Anurag Basu has made good films where he has studied the characters and the storyline falls in with the characters. It was a good subject. The lead characters are very good characters but they did not have a brief as to how to portray a disabled character and do justice to the disability. Both Priyanka and Ranbir could have done a better job if they had understood the concept better. They seemed to have played two lovers in any romantic film that they generally do. So, it could have been a better film.

STUDENT RESEARCHERS' VIEWS

The student researchers feel that the ending of the movie does not do justice to the disabled characters shown in the movie, as Priyanka portrayed the character of an autistic person on the autism spectrum. This was not portrayed sensitively as; very often it can be difficult for such an individual to show emotions of love and affection. In this movie they have shown her character getting married to Ranbir, which can be a huge step to take for a person on this spectrum because having interpersonal relationships can be difficult for them. The director could have added the Indian Sign Language (ISL) subtitles to help the deaf and mute audience watching this movie understand it better. There was no justice done towards the disabled community in this specific movie, the student researchers feel that this movie did not leave the audience more educated as the portrayal of the disabled characters in the movie was not done sensitively.

CONCLUSION

Every year, more and more movies are produced and this is going to keep increasing. A variety of movies are produced that deal with sensitive topics and issues that concern the society. Cinema is the major source of entertainment and has a very big reach. With the power that this medium possesses comes a huge responsibility that extends to everyone who is a part of the movie especially the directors and the actors.

The student researchers of this paper further conclude that even if the movie makers want to portray their movies as comedy, they should check facts and make sure that humour is tasteful and not derogatory. Most of all they should try and include in the decision making, the population that is depicted in the movie.

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Albert Ellis: "The best years of your life are the ones in which you decide your problems are your own. You do not blame them on your mother, the ecology, or the president. You realize that you control your own destiny."

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WHO is leading a one-year global campaign on depression. The goal of the campaign is that more people with depression, everywhere in the world, both seek and get help. Depression is the leading cause of ill health and disability worldwide. More than 300 million people are now living with depression, an increase of more than 18% between 2005 and 2015.

-WHO2005

DO WE NEED TO FACE THE MUSIC?

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ABSTRACT

OBJECTIVE:

The paper has three main objectives –

- Content analysis of Bollywood song lyrics across three eras to track the changes in content quality.
- Comparison of content in current award-winning songs and popular songs.
- Discuss the possible causes and effects of depreciating content quality and audience preference for the same.

WHY THIS TOPIC:

The theme for the paper is 'Culture and Psychology', and music forms an integral part of all cultures around the world. It is almost impossible to imagine the world without music, because we have never, in the documented history of humanity, been without music (Levitin, 2006). Ethnomusicologists look at music beyond a purely sonic and historical perspective, and look at music within culture, music as culture, and music as a reflection of culture. An individual prefers the music belonging to their own ethnicity or culture (*Thompson, William Forde &Balkwill, Laura-Lee, 2010).* It then becomes imperative to review the quality of songs that individuals choose to surround themselves with; especially if the content can affect their attitudes and patterns of thinking and behavior.

METHODOLOGY:

The methodology of this study is mainly secondary data analysis. The references include previous research linking music and psychology as well as ethnomusicology. Content analysis and comparison of 15 award-winning songs from 1976, 1996 and 20156 (5 from each era) is attempted. Further, content analysis of 5 popular songs from 2015 is carried out to show normalization of sexism and objectification.

RESULTS:

The study concentrates on the content of mainstream Bollywood songs that are easily accessible to individuals of all ages, class, gender and socio-economic status. The paper indicates that songs are increasingly incorporating lyrics that emphasize on sex, alcohol, objectification and violence. Individuals mimic behavior if it seems to be pleasing (Kashdan&Mcknight, 2009). A relationship between violent song lyrics and increased aggressive thoughts and feelings of hostility has also been shown previously (A. Palmer, APA, 2003).

INTRODUCTION:

Bollywood movies feature several songs that are very popular not only in India, but across the globe. Bollywood songs are one of the most searched items on the web from India and are accessible on various platforms like YouTube, and other song-sharing apps and social media sites. According to an estimate, around 97.4 million of India's population enjoys Bollywood songs online (M. Mishra, 2014) [1]. Teenagers are some of the biggest consumers of music [2]. Research on adolescents says that the plasticity in the brain is at prime time for learning, soaking in every bit of the environment (Steinberg, 2014). Teenagers are at the second most impressionable age and music is widely accessible. The trouble is that a lot of popular music seems to have a message that damages self-image and encourages toxic behaviour, yet these are anthems in locker rooms, cars, and dance floors.

REVIEW OF LITERATURE:

Emotional response to music – both positive and negative- affects a large enough portion of the population that it might be harnessed as a public health intervention (Västfjället al., 2012). Violent song lyrics increase negative emotions and thoughts that can lead to aggression (Anderson, 2003).Essentially the "gaze" of media is masculine. Sexual objectification of females is a staple of mainstream movies, ads, songs, magazines, television, etc. It influences the way many males learn to see women (Russell, 1994). Findings reveal that Hindi songs were shot with stronger male gaze slant as compared to American/British songs and more screen time was given to females in both music industries yet individually, Hindi songs were more centralized on female leads (Henna Saeed, Amir Ilyas, Sana Haroon, Attia Zulfiqar). The manufactured reality of gender through the contemporary Eastern and Western music industry is strikingly different from the real gender trends and practiced culture in the respective societies, which needs to be further, investigated in the context of globalization. Music lyrics and music videos can be the communicative of ideas related to gender and sex and these ideas later on influence young viewers and listeners (Seidman, 1992)

Modern studies as well as past studies both support the claim of increasing and prominent sexual themes, objectification and disregard of moral ethics. (Arnett, J, 2002).
On the other hand, analysis of music videos, which centralize around a certain theme, have found that more than 50% of them contain banned content such as alcohol or drug usage, sexually suggestive material, as well as containing acts of violence performed against women who are being represented as a commodity and sometimes depicted in a pejorative style (American Academy of Paediatrics, 1996). This current trend of music videos has become spectacularly popular among the youth and thus has a very powerful psychological effect which is quite alarming because of the fact that music videos have now become a thriving source of underage substance abuse, sexism and hazardous sexual behaviour.

Conclusively it can be said that increasingly similar and repetitive behaviours (stereotypical usually) towards both sexes has culminated to an alarming degree due to exposure to sexual images, cultural beliefs, violence against women and even eating disorders.

METHODOLOGY:

In this paper, a total of 15 songs across a span of 40 years were analyzed with respect to content. Following are the songs that were selected on the basis of being nominated for the Filmfare Awards for the 'Best Lyrics' category:

1976:

Dil Dhoondta Hai
Ik Din Bik Jaayega
Kabhi Kabhi
Main Pal Do Pal Ka
Mere Naina Saawan Bhadon

1996:
Tujhe Dekha Toh
Raja ko Rani se
Ho Gaya Hai Tujhko
Kya Karein
Tanha Tanha

2016:
Agar Tum Saath Ho
Gerua
Gulaabo
Sooraj Dooba Hai
Moh Moh ke Dhaage

In addition to the 2016 Filmfare award nominations list, the following 5 songs were selected for analysis on the basis of their popularity as party anthems:
Birthday Bash
One Bottle Down
Aao Raja
Babydoll, Manali Trance

CONTENT ANALYSIS:

1976	IDBJ	DDH	MPDPK	MNSB	KK
Sexism	-	-	-	--	2
Violence	-	-	-	-	-
Alcohol/drugs	-	-	-	-	-

1996	TDT	RKRS	HHT	KK	TT
Sexism	-	2	6	-	-
Violence	-	-	-	-	-
Alcohol/drugs	-	-	-	-	-

2016	ATSH	Gerua	Gulaabo	SDHY	YMMKD
Sexism	-	-	3	-	-
Violence	-	-	-	-	-
Alcohol/drugs	-	-	1	4	-

2016	BB	OBD	Babydoll	AR	MT
Sexism	4	-	11	6	-
Violence	-	-	-	-	-
Alcohol/drugs	1	18	-	-	12

1976

    Sexism or Objectification – 1/5 songs (2 instances)

    References to Violence – 0/5 songs

    References to Alcohol – 0/5

1996

    Sexism or Objectification – 2/5 songs (8 instances)

    References to Violence – 0/5 songs

    References to Alcohol – 0/5 songs

2016

    Sexism or Objectification– 4/10 songs (24 instances)

    References to Violence – 0/10 songs

    References to Alcohol/Drugs – 5/10 (36 instances)

FINDINGS:

The selected songs for 1996 showed almost double the number of sexist references compared to 1976, and selected songs for 2016 showed almost double the sexist references compared to 1996 as well. The most drastic increase was seen in references to alcohol and inebriation; especially in party and item songs.

Love and heartbreak have been common themes for songs since the beginning. These themes dominate song lyrics even today. However, it can be seen that other themes such as patriotism and philosophy were also appreciated in the 60s and 70s.

The content analysis shows that though love and romance stay the most popular themes; its portrayal has changed through the years. It is observed that although objectification and sexism has always been present, it started out with being mostly subtle and almost discernable (e.g. Kabhi kabhi).

CONCLUSION:

Gradually, sexual inferences and objectification have become more and more direct, especially with the increase in number of item songs. The 90s brought out a whole new side of innuendo-filled songs that were a part of mainstream movies and were popular hits.

If the comparison of song content across eras shows anything, it definitely establishes that the 60s and 70s could produce romantic songs (and even item songs, to an extent) which could be seductive without being sleazy. This again, is with respect to the song lyric content solely, and not the portrayal of the song in the movie or music video. Party Anthems were catchy and energetic without being cringed. Lately however, most party anthems incorporate lyrics that glamourize alcohol and sex, especially rap songs which have direct and excessively sexist lyrics. Item songs have become a necessary component of films, just to sell tickets even though they mostly do not affect the plot of the story.

If the music industry keeps glamourizing alcohol, sexism and objectification then individuals, especially adolescents, might decide that those are positive situations to put themselves in. Causes for preference to such songs differ, but the lyrics could still make an impact on the listener due to repeated and excessive exposure to similar content.

Limitation: It is an exploratory study; song selection was the student researcher's discretion.

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William James: "Everybody should do at least two things each day that he hates to do, just for practice."

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About half of mental disorders begin before the age of 14. Similar types of disorders are being reported across cultures. Neuropsychiatric disorders are among the leading causes of worldwide disability in young people. Yet, regions of the world with the highest percentage of population under the age of 19 have the poorest level of mental health resources. Most low- and middle-income countries have only one child psychiatrist for every 1 to 4 million people.

-WHO, 2009

OH MY GOD! JUST A PHRASE OR BELIEF?

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ABSTRACT

Religiosity is strong religious feeling or belief. It includes experiential, ritualistic, ideological and cultural dimensions. Religiosity varies from culture to culture. (Holdcroft, 2006).This research paper comprises of the study on the religiosity and belief in God among the youth.

One objective of the paper is to explore the various rituals and practices followed by the youth in relation to belief in God. Second objective is to explore the frequency and description of these practices.

Everyone believes in something, atheists believe there is no God. Other people don't care about the question, believing it doesn't matter one way or another. So we might say that everyone has a religious faith. But most people believe in God. Why? Because of social conformity, people tend to believe in God to fit in the society and to be socially accepted. Also the society puts a lot of pressure on the individuals so that they follow the social norms. One of the main reasons why people believe in God is that they receive inner peace which leads to satisfaction and it restores their soul. Parents are the main source from which an individual gets to know about the various rituals and practices and also having faith in God.

As spiritual persons with an interest in religious practices we want to find whether others in our generation too share same spirituality and belief in God. Interviews of six individuals between the ages of 18 to 25 were conducted and their views and opinions about religiosity and belief in

God were found out. The results of the study will give us clarity on whether the youth still have beliefs in God and display religiosity and what are their practices.This study will open a small window into the views of youth on God and religiosity.

INTRODUCTION

Religiosity is a strong religious feeling or belief. It includes experiential,ritualistic,ideological and cultural dimensions. Religiosity varies from culture to culture. (Holdcraft 2006).

  The concept of god is ambiguous and it differs from person to person and society to society. Theists believe in God and atheists do not believe in the existence of God whereas agnostics believe that we do not have a good reason to believe in one way or the other.(effectivepapers.blogspot.com)

  Faith and religion are closely connected. Faith is something in what you believe in ad religion is a set of rituals and practices. They are separate but can coincide. People are not born believers. Their upbringing and social environment determines the degree of their faith. Religion is deeply rooted in culture.

  Religion is highly connected to rituals and practices. Every religion has its known set of rituals and practices which people of that particular community follow and believe. Religion and rituals are inseparable from each other in fact they are the two sides of the same coin.

   A ritual is a sequence of activities involving gestures, words, objects, performed in a sequestered place and performed according to a set sequence. Rituals may be prescribed by the traditions of a community, including a religious community. Rituals are characterized but not defined for formalism, traditionalism, in variance, rule-governance, sacral symbolism and perspectives. (Bell, Catherine 1997.rituals; perspectives and dimension. New York- oxford universitypress.pp.138-169)

  Hinduism is a very vast religion and it is widely followed in India. Hindus have their own traditions, customs, rituals and practices which include chanting of shlokas, mantras, reading various scriptures from the Bhagvat Geeta, Mahabharata and Ramayana it also includes poojas

and keeping fasts. To show their dedication towards God people go to the temples and worship God.

In Christianity, Christians go to the church to pray and worship the Lord. It includes singing hymns, reading scriptures from the Bible and participating in the Holy Communion .They also chant rosary and offer thanks giving and offerings in the church. They also keep fasts during the lent season.

So, in both the religions, rituals and customs play an important role in their life.

OBJECTIVES

- To explore the various rituals and practices followed by the youth in relation to belief in God.
- To explore the frequency and description of these practices.

RATIONALE

Though we have strong religious believes conversations with our friends and peers have reveal to us that youth now a days are not very religious and have even gone to the extent of not believing in god. This made us curious to find out how many of our peers actually follow religious customs and if so what do they do and how frequently.

REVIEW OF LITERATURE

In this paper, 'Religion and Spirituality' A content analysis of participants' definitions of religiousness and spirituality was also performed. The results suggest several points of convergence and divergence between the constructs religiousness and spirituality. The theoretical, empirical, and practical implications of these results for the scientific study of religion are discussed. (Brenda Cole, Mark S. Rye)

METHODOLOGY

Interviews were conducted with six youths between the ages of 18 to 25. Content analyses of interviews were done. There were four girls and two boys as interviewee from which two girls and one boy was Christian and two girls and one boy was belonging from Hindu religion.

RESULT AND DISCUSSION

Narrative 1:

A 20 year old youth from the Hindu community has shared her experience and opinion about her belief in God.

My concept of God is very positive. I started believing in God because of my family. From the beginning, I have seen God positively. Rituals don't mean a lot to me but since my family follows it I also follow but personally I view God as my friend with whom I can share my happiness, sadness, and all other things which I cannot share with anyone. I feel he is there with me whenever I need him. I do follow rituals because I don't think it's something wrong to do. Every person has a different relationship with God like one can see God as their mentor guide, I see god as my true friend whom I can rely on. I see him as not only my friend but as my mother, brother, etc. I see him in every aspect. For me even nature is God. I don't view God to be someone of a shape, size or figure like how we see in movies and posters. For example when I see the sky I feel he is there. My love for god makes me a strong believer. I respect God he is all in one. Before sleeping and after getting up I think about God every day because it gives me satisfaction. Also we are very busy in our lives so I feel I should take a moment and thank him for all the things he has done for me. In my relationship with God there is no compulsion, I feel if there is compulsion then there is no love. I fast because I like it not because I want to impress God. It's not a compulsion for me to keep a fast. When I do pooja I feel good because I like to do the pooja. I have read Bhagwat Geeta but not completely. I respect all religions. For me god is one. I have been to church and dargah .With the same respect and connection with God when I go to the temple I feel the same when I go to church and dargah. Pray is a medium to have a conversation with God.

Narrative 2:

The narrator is 21 years old youth from the Christian community who is an engineering student. She too shared her opinions on her faith in God.

My concept of God is that he is omnipresent and no matter what he is always with me walking by my side. I do feel that faith is a major factor that plays an important role in every perspective

of my life because if you don't have faith then you have nothing. Believing in God means to trust him blindly and thinking about the positive because there is no negative. He teaches us lessons if we are wrong in his own way but the judgement part is later on. I trust him blindly because he is the creator of the world; he knows us and has a plan for each one of us. I have seen miracles happen in the church because of which my faith in God has increased. Also whenever I pray many of my prayers get answered so again because of this I consider myself as a strong believer. I go to church, we pray together, we have the Holy Communion also I go for Bible studies. I find peace of mind when I pray. Whenever I have difficulties I asked them to the lord instead of asking people because I feel I have a strong relationship with God. The scripture from Bible about forgiveness is the one which I like the most and I try to reflect on it. It says that, forgive your enemies and pray even for your enemies. Do not hold a grudge against one another. I always start and end my day with prayer. I pray in the morning because my mind is very fresh and at night because I thank God for all that he has done for me during the day. I do this not because anyone has told me to do it but I do it out of my own faith and belief in God.

Narrative 3:

The interviewee was a 25 year old Psychology student from the Hindu community, who has shared her experiences and opinions regarding faith in God.

I view God as a positive creation. I sometimes feel that God is a human created figure. I feel that humans have created the concept of God to set some limitations in life so that they have fear of God before doing any wrong things. I believe in God as it gives me peace of mind. If I'm stuck somewhere mentally or physically there is some force which helps me to move forward or pass through that situation. I feel God is my support system. I pray from childhood. A five minute prayer in everyday is enough for to give me the strength to conquer any wrong that comes that day. During childhood my parents taught me to read the Shlokas and chant mantras. There are various instances through which my faith in God has increased. So I consider myself as a strong believer. After observing my parents performing the various rituals and poojas at home I felt good about it and so I also feel like doing it. I like to keep fasts once in a month. I do this because I feel good about it and also it makes a change in my routine. I visit the temple during

my fasts. I chant the Gayatri mantra and listen and follow the Bhagvat Geeta when my mother reads it to me. Before sleeping I chant a Shloka which gives me a peaceful sleep.

Narrative 4:

The interviewee was a 21 years old youth belonging to the Christian community who was a MBA student.

For me god is not a concept, for me God is real. God is the source of all good things. God eradicates negativity. In a day N number of bad things can happened I place everything in god's hand. I usually don't miss church but if I do I pray whenever and wherever I'm. For me believing in God means hoping to see a light at the end of the tunnel. It feels great to have this hope that no matter what you are in right now you will rise above it. I don't think much about spiritual things but I do try to improve my relationship with God. If I know that I'm not very happy I try to curb certain things which I am doing wrong I never give up hope and sometimes it takes a lot of time to get what we want. Many people give up not realizing how close they were but rather hold on than to give up. If I don't get something what I asked for I take it as God's will. I do not perform any rituals on daily basis my mornings have to begin with prayers, in the evenings we engage in family prayers and at night I have a quick chat with god. I read daily reflections and begin my day with the name of the lord. I feel auspicious as it gives me a great start. I spend 20 minutes in prayer to cherish my blessings and realise my mistakes. I believe in mostly personal prayers but I do read Psalm 91 Psalm 121 for protection. The core of every religion is to make man a better person hence I respect all the religions.

Narrative 5:

The narrator was a 21 years old youth belonging from the Christian community, who too shared his opinion about having faith in God.

God is not a concept at all. I believe in real things I don't follow something blindly. In day to day life I face many problems and so I pray and my prayers get answered. I view God both positively and negatively. Positively because everything is not readily available and therefore I ask God to take me out of that particular situation and guide me, and negatively because sometimes what is not meant for me doesn't happen but it is a good thing for me as I accept it as Gods will. I got to know about God from my parents and later on I realised it on my own and then my faith in God

increased. I don't think about spiritual things all the time but sometimes I do. I feel that prayer is the only source to connect with god. There are many things that I have achieved through prayers and so my faith in him has increased and therefore I consider myself as a strong believer. I don't believe in the word ritual but I do believe in practices. I pray, I go to church every Sunday regularly, at home we engage in family prayers. Even if I miss church I make it a point to go to some other church and pray. I never leave any Sundays blank. I favour praying the most rather than following any rituals. For me following rituals are like bribing God to do something for you. Hence I prefer to pray personally. The teachings of all the religions are the same and therefore I respect all the religions.

Narrative 6:

The interviewee was a 23 year old Engineering student from a Hindu community, who partook in sharing his belief in God.

I take gods concept in a positive way because it gives me hope and power, which I have learned from my elders. If God is there with us everything will happen well. I believe that faith and spiritual values play an important role in my life because it gives me the strength to overcome my problems. For me believing in God is like the backbone which supports me. One incident that had occurred in my life made me a strong believer. I like seeing my mother doing poojas. I believe in Lord Hanuman because of which I engage in doing weekly poojas, every Tuesdays. From the last four years I have been reading the Hanuman Chalisa. Initially I used to chant it whenever I'm scared but now I chant it to keep myself calm. I respect all the religions and also their traditions. I begin my mornings by touching my mother's feet and that itself is a blessing from God. I do visit the Hanuman temple whenever I go out. All this makes me a strong believer.

The results have been categorised into the follows:

- Views on God:
- Rituals or practices that they follow.
    1) Go to church: All of the respondents said that they go to church on every Sundays and have their mass and prayer sections
    2) Go to temple:

3) Chant Shlokas:

4) Fasting

- Reasons behind doing Rituals:
- Reading Holy scriptures:
- Views on Other religions:

CONCLUSION

To conclude our research paper, it has enlightened us about the youth's perception towards God. The finding tells us that all the interviewees were hard-core believers in their respective faith. Most of them liked performing rituals and traditions because of their own will. Initially Most of them started believing in God because of their elders but later on they accepted it by themselves. So through these findings we conclude that even in today's era the youth still has a strong perception towards God.

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Alfred Adler: "Meanings are not determined by situations, but we determine ourselves by the meanings we give to situations".

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Human rights violations of people with mental and psychosocial disability are routinely reported in most countries. These include physical restraint, seclusion and denial of basic needs and privacy. Few countries have a legal framework that adequately protects the rights of people with mental disorders.

-WHO, 2016

WHAT'S IN A NAME; EXPLORING THE ORIGINS OF SURNAMES

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ABSTRACT

Surnames originated early in history for many reasons. Surnames acted as an identifier and drew attention. It also represented people's background and upbringing ones individuality. However, today surnames have merely become an identifier and nothing more while some people still take special pride in their surnames owing to distinguished ancestry, but rather what some people do is misuse the privileges that come with it. There is another set of people who hate their surnames because they are embarrassed by it. These people tend to change them when they can. But otherwise, a surname is probably something that most people don't think about very often, or not in a focused way.

Surnames have not always existed and even today are not universally found in all cultures.

The concept of 'Surnames' is a relatively historical development evolving from a medieval naming practice called a 'Hyname'. Based on an individual's occupations or area of residence, a hyname would be used in where more than one person had the same reference name (quora.com)

The objectives of the paper are to understand the origin and history behind surnames. The paper also aims to explore the roles that surname play in different cultures.

The researchers are curious as to why the society obsesses over surname and finds it difficult to let go off this concept. Secondary data analysis was used. Results from this paper will provide us with a broad perspective of the backgrounds of surnames and their cultural relevance.

INTRODUCTION

Surnames originated early in history for many reasons. Surnames acted as an identifier and drew attention. It also represented people's ethnic background, upbringing and ones individuality. However, today surnames have merely become an identifier and nothing more. While some people take special pride in their surnames owing to distinguished ancestors, but again the issue isn't the surname but rather what some people do is misuse the privileges that come with it. There is another set of people who hate their surnames because they are embarrassed by it.

In our current society, almost everyone has a first name and a last name. We are curious which culture first brought forth the concept of last surname. (themonkeyscandal.com)

Surnames/ last names were used to identify people who worked in specific positions in society.

RATIONALE

As youngsters we were curious to know why society is still holding on to the concept of surnames and discriminating on the bases of surnames. We also wanted to explore what importance our peers give to surnames.

OBJECTIVES

- Understand the history and origin of surnames.

- Explore youngster's views on surnames.

METHODOLOGY

Interviews were conducted with six persons between the ages 18 to 21. There were four girls and two boys

ORIGINS OF SURNAMES

- Origins of surnames are both geographical and cultural.

- Friedrich Engels has posited that names and family names (surnames) came with ownership of property. Later all over the world, it became a practice and a way of life.

- In Modern India we also see surnames becoming a marker of caste and religion.

- Some surnames have their origins in caste based occupations.

DATA ANALYSIS

With a view to explore youngster's views on surnames they were asked particular questions. Based on those interviews details of data analysis follows:

- Caste and Religion: Four out of six interviewees said caste and religion was the first thing that came to their mind when thinking about Surnames. Two said culture.

- Insignificance of Surnames in their lives: Five out of the 6 interviewed said that surnames had no significance in their lives and they would not mind if they had to drop their surnames but they admitted of not giving it serious thought. . One respondent however said that his surname showed his 'family royalty' so it was important.

- Reacting to others' surnames: Three interviewees said that they subconsciously judged people according to their surnames. They tried to predict what background they may be from. The other three however said that surnames didn't have any effect on them

- Deleting surnames: When they were asked what would happen if surnames ceased to exist four said that people would not be judged on caste but religious discrimination would still exist. One said that it would make no difference as people would find other ways to discriminate.

CONCLUSIONS

From the data and views collected from the interviews it seems that young adults are beginning to give less importance to surnames and the baggage that comes with it.They are aware that they may make judgments on the basis of surnames and that itself is a sort of beginning. They seem open to the idea of eliminating the system of surnames.

THE WAY FORWARD

- An egalitarian way of finding alternatives to surnames which does away with class, caste and religion is using the *TRINAMI* method (Individual's name, mother's name and father's name)

- Sticking only to first name.

- Some individuals have used their mother's name and surname along with their name

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Carl Rogers: "When I look at the world I'm pessimistic, but when I look at people I am optimistic."

Name of the Conference: <u>National Academy of Psychology, Conference.</u>

Organisers: <u>Department of Psychology, IIT Kharagpur.</u>

Date of the Conference: <u>22nd to 24th December, 2017.</u>

Theme of the Conference: <u>Psychology of the Millennial.</u>

Venue: <u>IIT Kharagpur.</u>

CYBER SELVES + REAL SELVES: NOTHING INSTANT ABOUT IT! (A STUDY OF MILLENNIALS' USE OF INSTAGRAM)

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ABSTRACT

In today's world, it is undeniable that social media plays an important role. Social media is robbing us from the trust and control we once placed in one another, it is replacing the physical and emotional connection with virtual connection. It robs us from self-control and from the ability to think independently. Social media in effect is turning us into one of the most antisocial generation (Amedie, 2014).

Insta-gram is an internet based photo sharing application. Insta-gram was rated as the worst social media network for mental health (RSPH). While the photo based platform got points for self-expression and self -identity, it was also associated with high level of distress, anxiety, depression, bullying and FOMO or fear of missing out (RSPH).

 In this paper we will be studying-

1. How individuals want to portray themselves on Insta-gram.
2. How do they get affected by other people's posts
3. How Insta-gram is affecting the mental health of individuals.

This study will be done by using semi structured interviews and a brief questionnaire. We will be able to find out the way in which individuals want to portray themselves on Insta-gram and how Insta-gram is affecting the mental health of individuals.

Understanding will be obtained about the process of the two way relationship between young adults and social media which is being created in contemporary times.

INTRODUCTION

Three billion people, around 40% of the world's population, use online social media – and we're spending an average of two hours every day sharing, liking, tweeting and updating on these platforms, according to some reports. Experts appear to largely agree that social media is neither wholly good nor bad for our emotional well-being, and that its impact on our mental health depends on a number of factors, including how it is used. While some studies have linked prolonged social media and mobile phone use with symptoms of depression, anxiety and low self-esteem, others suggest it can also provide significant benefits

A study conducted last year by Kaspersky Lab showed that the more people use social media, the more jealous they become of their peers. According to the study, nearly 60 per cent of participants said they viewed at least one friend as having a better life than them based solely on their social media presence, and almost half of them said they've been upset after viewing photos of a friend's life event. A quarter of participants said they feel jealous if they see a friend like someone else's post and not theirs.

The Royal Society for Public Health (RSPH) joined forces with the Young Health Movement on a study into the impacts of social media on young people's mental health, and found that Insta-gram could be the most psychologically damaging social network. The organizations conducted a survey of almost 1,500 young people living in UK, asking them to score the most popular social media platforms according to their impact on aspects of health and wellbeing such as quality of sleep, depression, anxiety, body image, real world relationships, and fear of missing out (FOMO).

Their report, StatusofMind, includes a "league table" of social media platforms based on the survey responses, ranking the platforms by their impact on young people's mental health. YouTube was ranked as most beneficial of the five most popular platforms, followed by Twitter and then Facebook. Photo-centric Snap-chat and Insta-gram appeared at the bottom of the ranking.

OBJECTIVES

1. To study how individuals want to portray themselves on Insta-gram.
2. To study how they get affected by other people's posts.
3. To study how Insta-gram is affecting the mental health (self- esteem, body image, FOMO) of individuals.

RATIONALE

We ourselves are active users of Insta-gram, so we were curious to study how it impacts people's perspective about themselves and others. Until now even we found ourselves spending a lot of time on the internet, most of our time was spent on the virtual world rather than physically doing something productive. Most of us started drifting from Facebook and other social media platform to Insta-gram as it is more private and not everybody can see your posts. It's shocking to us that we found this enjoyable. We've never been interested in random people on social networks. We have always wanted to connect with people we already knew or with whom we had interest-based affiliations. But Insta-gram is different. Looking at random people's stuff has become the dominant way that we use the app. We do realize that overuse of anything is harmful and it has to be taken care of but it is very difficult to monitor the usage. Writing this paper has enabled us to control our usage and let it not affect our mental health.

REVIEW OF LITERATURE

There has been a growing concern over the past couple of decades regarding the link between social media use and mental health issues. Although research findings identify a connection

between increased social media use in the young adult population and increased mental health problems in the same population, it is unclear how social media use may be associated with these changes. This precarious situation demands more understanding: knowing that social media and mental health are related is merely a jumping off point. Understanding how and why social media might be affecting young adult mental health is the next step to illuminating the connections at play between young adults, their environments, their health, and the role of social media.(Amelia C Strickland)

It is undeniable that social media is extraordinarily popular, but why do so many people use it? Recent neuropsychological research could hold one answer: the self-disclosure one would engage in on social media activates the intrinsic reward system of the brain in much the same way as powerful primary rewards such as food and sex (Tamir& Mitchell, 2012). Nadkarni and Hofmann (2012) purport that people are motivated to use Facebook for two primary reasons: a need to belong and a need for self-presentation. In their analysis, Toma and Hancock (2013) found that Facebook profiles help satisfy individuals' need for self-worth and self-integrity.

There are also several studies linking social media to anxiety and compulsive behaviour. A recent research study found that 45% of British adults indicated they feel worried or uncomfortable when they cannot access their email or social network sites (Anxiety UK, 2012). Rosen et al. (2013) found that younger generations (particularly the iGeneration and Net Generation) are checking in very often (defined as every hour, every 15 minutes, or all the time) with their messages and social networks. Also, younger generations were scored as consistently more anxious than older generations when they were unable to check their social networks and texts. A new medical term has been created out of this constant connectivity: Phantom vibration syndrome, defined as perceived vibration from a cell phone that is not vibrating, has been reported to occur with large numbers of people (Drouin et al., 2012; Rothberg et al., 2010).

INSTAGRAM ranked worst for young people's mental health according to 2017 report by RSPH (Royal Society of Public Health) and young health movement. "Social media has been described as more addictive than cigarettes and alcohol, and is now entrenched in the lives of young people that it is no longer possible to ignore it when talking about young people's mental health issues. It's interesting to see Insta-gram and Snap-chat as the worst for mental health and

wellbeing, both platforms are very image-focused and it appears they may be driving feelings of inadequacy and anxiety in young people."

"Because our social worlds have expanded dramatically in the last decade, from families, friends, neighbourhoods and schools to an almost limitless universe of people due to the proliferation of the internet and social media, it isn't difficult to see how external forces may now be gaining a disproportionate influence over our self-identity compared to previous generation. And these social influences accelerated by the recent explosion of technology maybe shaping our self-identities in ways in which most of us aren't the least bit aware." (Taylor, 2011). Body image is the feeling the person feels or visualizes their personal body and is done by the individual judging their body size, the level of attractiveness (Grogan, 1999; Muth& Cash, 1997). Thorndike (1920) the "halo effect" creates the perception for people that have a pleasant body image are said to have more intelligence and more likely to succeed in whatever they do compared to less attractive people. Gorman,S. (2015) did a study on the effect of media on body image and self-esteem in male and females from the age of 18 - 35. The study found out that the males had lower body image compared to the women in the study. Clark &Tiggerman (2006) conducted a study to examine the combined influence of media and peer factors, in the study the height and weight were measured the results found that the girls had the desire to be thin not due to mostly media but from their peers who always had conversations about body sizes and compared the findings with women with women 11 showing more awareness to their bodies due to media. Hutchinson &Rapee (2007) observed among adolescent girls to examine if the girls share the body image and eating problems that are in the same friend group, the results found that the girl's cliques were engaged in binge eating, dieting in order to fit in with the group of ideal body size that was set my social network. Grabe .S, Ward & Hyde 2008 conducted a meta-analysis to measure the effect the amount of media affects body image in women in other studies, and the results approved the statement that the more time spent on media influences women body image to belong.

METHODOLOGY AND SAMPLING

- The study was done by using semi structured interviews
- Sample size for interview was 15 people between the age of 18-22

DISCUSSION

Cyber self can be explained as a perceived social media identity that a user establishes online. It can also be considered as an actively constructed presentation of oneself.

1. **Self-portrayal on Insta-gram:**
   - Most of the respondents said that they always show their positive and attractive side on the internet. Others are on their best and even they would want to show their best. One of the respondents said that, "it is risky to show those aspects that might bring on unnecessary negative judgement."
   - Most of the respondents believe that their cyber self is similar to their real self. However, they were exhibited a mistrust towards other's social media identity. Most of the respondents said that they know that not everyone is their true self but at times it is hard to believe. One of the respondents said that, "when it comes to social media everyone is fake."
   - Though they liked to keep up with the latest trends, most of them didn't feel the pressure to conform to those trends.

2. **Impact of other's social images:**
   - They admitted jealousy towards "perfect" aspects of other's social media image with a specific emphasis on lifestyle, relationships, body image and skills. As a result, they find comparing their lives with other's life. One of the respondents said that ," I have never been in a relationship. So when I see happy couple's posts I feel jealous."
   - Their need to not conform to popular trends was contradicted by their need for "perfect lives" i.e. to match their cyber self to their ideal self. One of the respondents said that, "Insta-gram makes us feel that something is not worth doing if it's not there on our feed."

3. **Effect on mental health:**
   - Most of the people feel conscious about how they look in their pictures and **reported continuous anxiety** when they don't get "enough" likes and followers.
   - They admitted **addiction** to Insta-gram, checking in almost every hour, though only a small percentage of them attributed it to the fear of missing out.

- They reported a **boost in self-confidence** when people appreciate the efforts that they put in their profile.
- They also highlighted **distress** caused by all the *negative trolls* on Instagram such as confession pages.

ANALYSIS

1. POSITIVE IMPACT

- **Connectedness**- Most of the respondents find Insta-gram as a very good platform to be connected to others locally as well as globally.
- **Self-Expression**- Some of the respondents use Insta-gram as a platform to showcase their talent and are able to reach out to a larger audience. One of the respondents said that, "Insta-gram is my creative space, it is also my exploring tool where I have met different artists from around the world."
- **Family**- Most of the respondents have shifted to Insta-gram as their favourite as it is more private and their families are not there on Insta-gram, hence it is like a private space for individuals.
- **Motivation**- Insta-gram having a lot of diversity enables individuals to meet others from various fields of life. This motivates them to pursue their dreams and passion and also to take up new hobbies and interests.
- **Feel Good**- Most of the respondents look up to the quotes and messages present online to feel good.

2. Negative Impact

- **Jealousy and Comparison**- Respondents said that they would envy other people's posts and lifestyle.
- **Fear of Being Judged**- Everybody wants to be their best as they fear that people are going to dislike their posts and will judge their looks, content and lifestyle.

- **FOMO (Fear Of Missing Out)**- Most of the respondents said that they would find it difficult from stopping themselves to check their account as they did not want to miss out on anything.
- **Social Conformity**- Individuals start following certain trends as they want to belong to a certain group. In a way they are deconstructing their own thinking for a sense of belongingness.
- **Negative Body Image**- Most of the respondents use filters to make their posts look more appealing and they always have a consciousness. They put in constant efforts to match the popular beauty standards.
- **Attention Seeking Behaviour**- Most of the respondents have a habit of documenting everything that they do. Individuals often show off luxury, perfect body, fake happiness and things which will make their feed look appealing.

CONCLUSION AND IMPLICATIONS.

It was observed that people depict themselves in positive light for social desirability and conformity.

Jealousy and comparison was reported to be major cause of false depiction of oneself on his/her profile.

Various major issues such as anxiety, body image, and addiction among others were caused due to use of Insta-gram.

There is a need for further in-depth ethnographic studies to understand why such a behavioural impact is caused by use of media platforms like Insta-gram.

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> *Abraham Maslow:"If the only tool you have is a hammer, you tend to see every problem as a nail."*

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DOCTOR: TO MEET OR NOT TO MEET: A STUDY OF DECISION-MAKING AND HELP-SEEKING BEHAVIOUR WITH RESPECT TO HEALTH ISSUES IN INDIAN CONTEXT

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ABSTRACT:

The constant climate change makes the human body face various health issues throughout the year. But the decision to seek medical help for these health problems is not always made. People tend to get medical help in certain circumstances when the problem starts to seem pretty serious. This decision making process although simple, is actually complex; as a lot of psychosocial, economic, gender and cultural factors influence it. (Berkanovic, Telesky& Reeder, 1981, pg. 7)

Against this backdrop the present paper tries to study factors such as need, organization of care and personal beliefs specific to symptoms. The aim is to understand the impact and degree of that impact of these factors on the decision making process of an individual to seek help with respect to his/her health issues.

Focus group discussions and a brief questionnaire will be used. The questionnaire would be administered on men and women between the ages of 25 to 35 in the Pune municipal corporation area. Sample size will be 6.

We will be able to understand the influence of the psychosocial and economic factors and gender differences on the decision making process of men and women with respect to health issues.

An understanding will be obtained about interconnections between psychosocial, economic factors, gender differences and decision making to seek medical help.

INTRODUCTION

Decision-making is regarded as the cognitive process resulting in the selection of a belief or a course of action among several alternative possibilities. Every decision-making process produces a final choice, which may or may not prompt action.

Decision-making is the process of identifying and choosing alternatives based on the values, preferences and beliefs of the decision-maker.

Although it is difficult to give the actual statistics, an average person usually falls sick with a common illness 3 to 4 times a year. But the common illnesses people suffer from and their frequency vary person to person according to the geographical area, atmosphere, personal immunity, etc. But then, at what point while being ill, does an individual decide to visit a doctor?

This question has many different and subjective answers. But there are some factors that usually influence a person's decision to go to a doctor, which we intend to explain further. This is a very under-researched topic and we think that there is a need to do more scientific research on it as it would provide an overview of the attitude of Indians towards the cures for common illnesses.

The Focus Group Discussions and a Questionnaire were conducted in which the participants were from middle class, similar ages and had similar socio-economic background. In this particular age group, the people usually start working in their respective careers with growing growth-curve. Their tendency to fall ill is mostly due to the external rather than internal factors. Through this study, we found out the data on the basis of gender differentiation.

OBJECTIVES:

This paper aims to find:

1] The psychosocial and economic factors influencing the decision making process to seek medical help.

2] How do the cultural factors, gender differences and personal beliefs play role in decision making process to seek medical help?

3] The impact of all the factors mentioned above on pre- and post-decision making process.

RATIONALE:

Both of us are very interested to learn more and more about the various cognitive processes, especially, decision making. And while thinking about various situations where one has to make certain decisions, we had a thought about the decision making in regard with physical health. And we came across various studies regarding decision making in context of severe physical and mental health problems; but almost none in regard with the common illnesses. So we thought that there should be more research about the decision making with respect to common illnesses and ailments.

METHODOLOGY:

Methodology used for this research was *Qualitative Research Methodology* consisting of primary data analysis and was done using Focus Group Discussion and Questionnaire. Sample size for this study consisted of three females and three males having similar socio-economic and

cultural background. The content preparation for FGDs and questionnaires, their conduction as well as the analysis of the collected data was done.

DATA OBTAINED:

Men's Perspective:

- Common illnesses: Stomach problems, Acidity, Throat infection, Cough and cold.

- Frequency of illness: 2/3 days per month - Once in a season.

- The men seemed to prioritize their work over their health.
- They reported that until and unless they have extreme health condition, they do not attend to it.
- Even when the problem was severe, the men seemed to use, off the counter drugs and home remedies instead of opting for proper medical help.
- Most of the Indian home remedies are derived from Ayurvedic medicines; therefore most people use them and do not resort to allopathy until extremely necessary. This was the *culturally influenced* data provided by the participants.
- The men mentioned that their seriousness towards doctor's advice depended on the seriousness of the situation.

Women's Perspective:

- Common illnesses: Headache, Cold, Body pain.
- Frequency of illness: Once in 4 months on an average.
- The women too, prioritized their work over their health. But the housewives seemed more concerned about their health than working women.
- The use of both, Ayurvedic and Allopathic medicines was mentioned by the women. "The allopathic medicines are better for the instant but temporary relief, but the Ayurvedic medicines work in the long run and at the root cause." A woman participating in the discussion said.
- They feel hopeful expectation of immediate result from the doctor while visiting him/her.

- While deciding to go the doctor, following were the important factors according to them,
- Their trust in doctor's capabilities.
- The previous experience with the doctor.
- The distance to and from the clinic and the waiting period in the clinic.
- The years of experience a doctor has.
- The social and behavioural aspect of the doctor and the monitory factor ranked last.
- In case of menstrual problems, women directly consulted the respective doctor.

- Women too, mentioned that their seriousness towards doctor's advice depended on the seriousness of the situation.

DATA ANALYSIS:

While making the decision to go to a doctor following factors affected the process primarily in case of both men and women:

- ➤ Trust in the doctor's capabilities.
- ➤ Previous experience with the doctor.
- ➤ Severity of the pain.
- ➤ Distance to and from the clinic.
- ➤ Waiting period in the clinic.

The medical preferences of men and women were in the following order:
1. Home remedies.
2. Off the counter drugs.
3. Medical help.

The socio-economic factor does not play any major role in the decision making process.

In the case of women, they were more concerned about their health than men as most of the responsibility of the home was on them. And as the saying goes "the home is healthy, when the home-maker is healthy." Also they preferred home remedies more than men. Although the social

image and behaviour of the doctor ranked last in the affecting factors, they seemed more important to women compared to men.

In the case of men, they included off the counter drugs in home remedies and approached doctor immediately after they turned out to be ineffective. They ignore the health problem until it becomes severe and obstructs their work routine.

CONCLUSION:

To conclude, the following key points were obtained on the basis of the research study done.
- The common illnesses and their frequency in men and women differ according to their work, life-style, and the environment they are exposed to.
- The factors previously considered affecting the decision making process were confirmed to be the impacting factors. But their degree of impact differed individually.
- For the working individuals, the distance and the waiting period were important impacting factors with comparatively lower degree of impact.
- For both men and women, Situational Decision=Work amount + Severity of pain + Pain tolerance.
- Use of internet and social media → For Specialists and At remote and unfamiliar places.

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B. F. Skinner: "Education is what survives when what has been learned has been forgotten."

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Over 800 000 people die due to suicide every year and suicide is the second leading cause of death in 15-29-year-olds. There are indications that for each adult who died of suicide there may have been more than 20 others attempting suicide. 75% of suicides occur in low- and middle-income countries. Mental disorders and harmful use of alcohol contribute to many suicides around the world. Early identification and effective management are key to ensuring that people receive the care they need.

-WHO,2017

STRIPPING DOWN THE BOSSY PANTS

"A STUDY OF TRADITIONAL AND NEW WORK STYLE NEEDS AMONG MILLENNIALS"

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INTRODUCTION

"Engagement is not just about more money or the latest technology —it is about understanding what your Millennial want, and being able to give it to them in a feasible way that makes them feel valued." – Jason Dorsey, co-founder and researcher at the Centre for Generational Kinetics.

Younger generation workers are not shy about telling you what they want. Their way of looking at the world and life is often misunderstood by later generation managers. They don't buy into the concept of sitting at a cluttered desk ten hours a day trying to look busy for a boss. They see a bigger picture, leveraged by technology. This means the ability to add meaningful value from anywhere at any time.

The Objectives of this poster are:

-To see their personal perspective

-Needs and their vision for future work profile

-to differentiate between traditional work and entrepreneurship that affects the choice of Millennial.

METHODOLOGY

Semi-structured interviews were taken of 8 traditional workers - 4 men and 4 women, as well as 4 entrepreneurs. Questions were based on their work profile. They were working in the private sector and some had their own business. Their age was in the range of 23-30 years.

OBSERVATION

It was observed that few looked for salary and most of them were looking for experience while choosing a job.

It was observed that most of the people were thinking of opening their own business; and after 10 years they said that they wanted to have some money and knowledge about the market at least. Some people were happy with the work that they were doing and did not want to risk their job.

It was observed that the people who were doing business did not like doing traditional jobs because they did not want to work under someone else; they preferred to be their own boss.

ANALYSIS

Difference between traditional work and entrepreneurship:

- Flexibility: In business, there is flexibility in work timings. One can work at any time one wants, whereas in a traditional job one has to work with a fixed timing.

- Stress: In business, there are 24x7 hours of stress whereas in a traditional job, there are usually just 8 hours of stress.

- Salary: In business, if one is doing well only then one earns more profit whereas in a traditional job, one gets a fixed amount as salary.

- New ideas: In business, one can use new ideas. In a traditional job, one cannot use new ideas because one can only do work as directed.

- Holidays: In business, one does not have holidays as there is work 24x7 whereas in a traditional job, one gets holidays.

- Growth: In business, there is more scope of personal growth compared to traditional work.

- Financial help: In business, you can financially help others whereas in a traditional job, you cannot do the same.

Similarities in traditional jobs and entrepreneurship:

- Personal growth

- Job satisfaction

- Hard work

- Respect

- Investment

- Market knowledge

- Work environment

- Health sanitation

KEY POINTS:

In this study it was found that people who were into business were not well-educated but were still doing well in their business. One does not have to be educated to start a small business.

CONCLUSION:

In this study it was found that both, traditional jobs and businesses were found to be challenging. Entrepreneurs and employees were both happy with the work that they were doing.

This study has its limitation- the small sample size. However, there is scope for further work with more comprehensive details so as to map the study.

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CANCER OF THE BLUE WHALE GAME

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INTRODUCTION

Teenagers undergo an internal struggle, facing questions like "Who am I?", "Am I lonely?", "Do I have enough good friends?", "Why is my body changing?", "What should I do?" and so on and so forth. Thus, they are susceptible to becoming victims to games like 'Blue Whale Challenge'. Such games are aimed for vulnerable teens that seek acceptance, acknowledgement, and attention from peers and are fighting against their own incompetency. The adrenaline rush associated makes them ignore the fact that such games could cost them their life.

REVIEW OF LITERATURE

Forty-one per cent of people who play online video games admitted that they played computer games as an escape from the real world. Researchers classified seven per cent of these games as "dependent". The authors claim that the addicted gamers used video games to modify their moods, demonstrated tolerance and showed signs of relapse (Hussain, 2009).

Online role-playing games are more likely to result in video game addiction than other computer game genres (Van Rooij, 2010).

People who have a higher level of anxiety trait, aggressive behaviour and neuroticism are at a higher risk for video game addiction (Mehroof, 2010).

"The social learning theory assumes that the mind cannot distinguish between fantasy and reality, hypothesising that exposure to violent media primes the aggression part of the mind to react more quickly to stimuli."

METHODOLOGY

Semi-structured interviews were taken of 10 teenagers. Questions were based on games they played, attracting factors, duration of gaming, family environment and opinion about Blue Whale game. They all had an inclination towards games that involved violence.

OBSERVATIONS

- The sample consisted of teenagers who belonged to middle class families and had a limited social circle.

- Out of the 10 teenagers interviewed, 3 of them played mobile games for about 2 hours per day; the others' gaming duration ranged from a minimum of 5 Hours to 12 hours per day. A few of them would set alarms as reminders too.

- It was observed that these teenagers related their real life violent motives to the virtual violence offered by these games.

- These teenagers had knowledge about the Blue Whale Challenge. However, they had planned to abstain from falling into its trap.

ANALYSIS

- It could be seen that teenagers addicted to online gaming were prone to aggression.

- Most of them also experienced high levels of irritation when disturbed while playing (by family members).

- They were neurotically hostile, inclined towards crime, and craved a sense of dominance as well which they fulfilled through such games.

- It was observed that they related the real world to their virtual life as a gamer and relished their virtual life.

CONCLUSION

The awareness about Blue Whale Challenge due to the teenagers' social interaction helped them not to fall into the trap of this game, but they were entrenched in other games of violent tendencies.

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Globally, there is huge inequity in the distribution of skilled human resources for mental health. Shortages of psychiatrists, psychiatric nurses, psychologists and social workers are among the main barriers to providing treatment and care in low- and middle-income countries. Low-income countries have 0.05 psychiatrists and 0.42 nurses per 100 000 people. The rate of psychiatrists in high income countries is 170 times greater and for nurses is 70 times greater.

-WHO, 2016

PORTRAYAL OF GENDER IDENTITY IN SELECTED CARTOONS

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ABSTRACT

Children identify with cartoon characters as much as they do with real characters (Groves, Prot, Anderson; 2016). Children tend to imitate same gender characters more than opposite gender characters (Courtney & Whipple, 1983). High amounts of TV have been associated with stronger traditional gender role development in boys and girls (Frueh & McGhee, 1975). Therefore, it can be assumed that children might use the portrayals of males and females in cartoon format as models for performance of their own gender, in order to assimilate into the norms of their culture.

Thus, the student researchers wish to study the portrayal of gender identities in children's cartoon shows; and also whether and how it affects the target audience (aged 6-12 years).

The methodology used for this study is secondary data analysis. 5 episodes of the cartoon shows 'Chhota Bheem' and 'Oggy and the Cockroaches' will be analysed with respect to the following parameters:

- Physical capabilities of males and females
- Mental capabilities of males and females
- Clothing
- Screen time of characters

The paper will help understand the ideas of gender construct and identities that are being promoted in the above mentioned, currently popular cartoon shows.

INTRODUCTION

Children's television has developed as an exclusive domain globally. While it has been a popular and successful segment in most of the Western countries for over five and a half decades, it made inroads into India only in the post liberalization era, in the 1990s. Cartoon Network, launched in 1996, was the first exclusive children's television channel in India. Children's programming was only a brief segment on general entertainment channels before this. Currently, there are 14 exclusive children's television channels. A Nielsen study suggests that television in India is now a daily medium for children. The survey included interviews with 3759 Indian children aged between 7 and 14 years, and 1121 parents of children aged 4 to 6 years across 19 cities in India – although Mumbai and Delhi accounted for the majority (Pahwa, 2011).

These figures represent television as an omnipresent entity in children's everyday lives. Their engagement with television content therefore requires an investigation as it produces and circulates different discourses about identity, society, culture, consumerism and other constructs. Several studies have analyzed gender representations in different forms of media including television. These studies have been attempted in different academic contexts like sociology, political economy, psychology, paediatrics, and culture studies. Content analyses of films, advertisements, and television shows (fiction and news) to deconstruct codes of gender representation have been done by many scholars in different countries. The tradition of 'Effects Research' has also been significant, where the impact of media representations of gender on children has been evaluated.

OBJECTIVE

This paper will attempt to explore representations of gender in children's television programming in India. While television programming includes both animation and live action formats, this paper will focus on cartoon programming, namely - Chhota Bheem and Oggy and the Cockroaches.

RATIONALE

The rationale of this study is to analyse two selected cartoons - Chhota Bheem and Oggy and the Cockroaches for representation of gender and its portrayal. Durham and Kellner (2006) argue that societies have established the hegemony of males by institutionalizing male dominance over women. They state that by manipulating the message, media can create a certain image of reality, which is consistent with the policy of the dominant group. As a result, the reflection of the real world is incomplete and distorted. Although people are aware of the unequal representation of certain social groups in mass media, it is hard to remain objective and insensitive to its influence. Children are surrounded with a plethora of media images that they constantly engage with. While on one hand this can be very overwhelming, on the other hand it would not be an exaggeration to argue that the influence of these images is a negotiated process of meaning-making by children. Media, in different forms, plays the role of socializing agents in children's lives. Dominant media messages tend to promote certain ideologies more than the others. A constant engagement with the media can possibly make children internalize the dominant ideological discourse. Hence representation of gender from the lens of dominant media discourses can influence children's understanding of masculinity and femininity, thereby restricting the scope to experience alternative discourses on gender ideologies.

REVIEW OF LITERATURE

Dafna Lemish (2010) argues findings from numerous studies on portrayal of gender on various media including films, television and video games. She succinctly sums up that 'boys are identified with 'doing' in the 'public sphere', while girls are associated with 'being' in the 'private sphere'. This argument is multi-layered. It highlights that the discourse on gender portrayals is such that one finds masculine representations to have higher social status in comparison to feminine representations in the media. With this argument as one of the significant points of reference, one can explore the various research strands in the area of gender representation.

METHODOLOGY

Media texts can be analysed to deconstruct gender representations in different ways. Textual analysis comes out of the work of structuralists, which presumes that any popular culture product

(media texts) could be decoded by reading the signs within the text (Bainbridge, 2008). The nature of media texts can create multiple levels of meaning. Hence textual interpretation is a critical process.

This paper used textual analysis to deconstruct representations of gender in children's programming on Indian television channels. The sample comprised only animation programming as a filter.

The primary objective of the research was – To study and analyse the representation of primary female and male characters. This study does not use quantitative content analysis as has been used in most 'representation studies' (literature review).

The weekend episodes of the cartoon programmes 'Chhota Bheem', on children's television channel Pogo, and 'Oggy and the Cockroaches' on Cartoon Network were chosen. The time period considered for the study was between April and May, 2018.

RESULTS AND ANALYSIS

Chhota Bheem comes across as a highly gendered text. While the main protagonist is a male, there is a dearth of female characters across most episodes. His core group of friends has four members including himself. One female character figures as his close friend in a primary role. However, her functional role is limited to being a part of Bheem's daily escapades and providing him with unconditional support. Bheem represents highly masculine traits. He is shown to be very independent, courageous, powerful, intelligent and adventurous. While he is not labelled as a superhero, the various stories and his characterization is all about celebrating his power and bravado. The image of his masculinity dominates and overshadows all the narrative of the show. The title song of the show shows Bheem picking up boulders, vehicles and even a bull. He is also the eternal problem solver in his village. He is usually the one who gives ideas and suggests resolutions for all problems. His friend Raju is more of an infant, while Jaggu (a monkey) is just a fun partner who is around Bheem all the time. It is interesting to note that this animal character in the show is given a very clear male identity. Chutki, Bheem's friend, is the only female who is a part of his daily activities. Though she is not shown to be timid, her dependence on Bheem is more than evident across the story.

In most of the episodes, Chutki is the one who advises caution when the group is readying for the next adventure, expressing a very maternal characteristic. She is usually the only one who appreciates aesthetics and admires flowers and butterflies. Indumati, the other female character, is the princess of Dholakpur. She does not go out with Bheem and his group, but is shown to be very fond of Bheem. There are subtle messages of romantic attraction between Bheem and Indumati. However, their interaction takes place only in situations where Bheem either rescues her or her father. The other group which usually competes with Bheem's group is led by the large and heavy Kaalia. Kaalia's physical appearance is the most striking feature in his portrayal. He represents a very one dimensional, physical version of masculinity. Dholu and Bholu, his stooges, cannot compare with Kaalia in size and muscle power. Kaalia's size overpowers their meek personalities. However, Dholu and Bholu, though shown to be less masculine physically, are cunning and scheming – a very typical representation for the non-traditional male body. Kaalia's character aspires to have the same social status as Bheem. In the episode 'Kaalia's Master Plan', he challenges Bheem to a wrestling match only to be defeated in the end. Chutki is shown to be cheering for Bheem as he fights and then shown to be fluttering her eyes when Bheem wins. The settings of the episodes also weave an interesting gendered discourse. Women are never a part of groups and congregations. The few women who are seen in the frame as stories progress are always engaged in some kind of domestic chores. While Bheem is generally shown to be exercising, juggling and running, and Raju playing with a bow and arrow; Chutki is shown admiring flowers.

Regarding Oggy and the Cockroaches, this show comes across as the most gendered as well as the most non-gendered text. There are no female characters in this show at primary or secondary levels. Hence it does not address the subject of feminine representations at all. Interestingly, the male characters in this show are very non-stereotypical and least competent and responsible. Being a slapstick trickster cartoon, it represents its male characters in ways that cannot be perceived as traditionally masculine. The sole purpose of each episode is to show the cockroaches pull a mean trick on Oggy and have fun. However since all the characters represent animals, it is indeed strange that none of the animals is a female. Hence through examination, females are completely absent from this text. While the male characters are exceptionally non-

stereotypical, the absence of females is problematic. Well, as a famous punch line of an Indian bike ad says, 'Why should boys have all the fun?'

CONCLUSION

The other observation that most of the programming narratives are male-centered has also been repeatedly demonstrated in this study. Females in the analyzed texts operated in groups while males were more active in the public sphere even as loners. Returning to Lemish's argument, in these television shows 'boys are identified with 'doing' in the 'public sphere', while girls are associated with 'being' in the 'private sphere'. None of the texts have a female protagonist. In instances where there are primary female characters, their activities and representations are defined by the primary male protagonist's sphere of reference.

Chhota Bheem is a linear narrative and does not comprise any complex coding in terms of gender representations. Males engage with what is deemed masculine and females engage with what is deemed feminine. It portrays physical strength as the parameter of popularity and success.

Oggy and the Cockroaches endeavours to stay away from any kind of gendered discourses. However by structuring the absence of one gender, it creates a problematic discourse on gender on the other end. (The more recent episodes now have a female character 'Olivia'. These episodes were telecast post the time frame of this study).
These popular cartoon shows on Indian children's television channels can certainly attempt for more diversity in characterization and representation.

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MOTHERHOOD: AS A CHOICE AND NOT AS INEVITABILITY

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ABSTRACT

The concept of motherhood is placed so high on the pedestal that it can't be seen anymore. Its entity is so enmeshed with womanhood that every woman is inevitably seen as a future mother. It is perceived as inevitability and not as a choice. So every girl grows up listening to how she is going to be a mother someday. Every woman is asked about when she is going to have a baby. Every woman is believed to have a maternal instinct that is possibly brought upon them by the presence of a womb.

Hence, in this hyperbole of a society, it shocks people to know that not all women harbour maternal instincts or ambitions. In order to not have to accept this radical notion, people simply deny a woman her autonomy to thoughts and to her own body. Society demands a reason from women who do not want children. The world might be overpopulated, underfed and filled with bulging orphanages, but women who are vocal about their choices of not wanting to be a mother face abuse, judgment and in most cases are told that they know nothing.

Women are subtly told they are incubators for foetuses. They are called selfish, that they don't really know what they're talking about, that a woman is incomplete without kids, they are just being rebels or they are not having children just to spite their mother-in-law. They have also been called abnormal, that they will regret this decision later in life and also told that evolution demands that women have children. They are even sent to therapists.

In India, where even the country is a mother figure, it is difficult for people to grasp the concept of a woman without pegging her as a mother, a sister, a wife, a daughter or something else that relates them all to other humans, especially men,

A woman is as much a human being like any other person, with her own sets of ideas and values. Women shouldn't have to defend their personal choices. They shouldn't have to endure abuse because of their choices. Motherhood is wonderful for those who choose it. However, some women just do not have an aching womb and do not feel the need to fill their lives with the sound of little feet and that is okay. Similarly, having multiple children is okay and adopting is okay.

This paper aims at exploring the challenges and expectations women face regarding motherhood. The researcher will conduct interviews with various women that are currently under pressure from their families to bear children. Issues regarding women are generally kept under wraps. Hence, this paper will make an attempt to get it into the mainstream and shed some light on it.

INTRODUCTION

Children provide emotional fulfilment and social status. As parents age, children become an important source of old age support. Individuals and couples do experience substantial social pressure to become parents and this pressure appears to be intensified when a social network member has a child (Bernardi, 2003; Lois and Becker, 2014). The pronatalist pressure is commonly exerted by prospective grandparents (Bernardi, 2003). New parents also pressurize their childless friends to take the plunge (Lois and Becker, 2014). Parenthood might also spread from social learning process. When a social network member has a child, childless individuals and couples are able to learn about the joys and challenges of parenthood (Lois and Becker, 2014). In turn, these positive attitudes towards children increase the couples' odds of becoming parents (Lois and Becker, 2014). Social learning may also be in part an unconscious process of emotional contagion. Contact with friends' and siblings' babies may trigger an emotional response among childless adults, spurring a desire for their own children. It may help in deciding when the time is right for the children they always intended to have eventually (Bernardi 2013, Lois and Becker, 2014).

Portrayal of child bearing in the media paints a rosy picture. It seems that every tale of romance goes the traditional route: first love, then marriage and then a baby. How happy the young couples are shown with their lovely homes, lack of financial stress and perfect children. The reality of parenting is not portrayed and the message is that this is what everyone does- fall in love, get married and start a family. Some researchers believe there's a biological clock ticking for grandparents too. They want to increase their bloodline, they yearn to see their family name be passed down for generations and various other factors are involved.

OBJECTIVE:

The objective of the study is to analyse how women walk into motherhood unprepared and without a choice rather than with their own choice. The aim was to interview women being pressurized into becoming mothers by their own parents, in-laws or their social network.

RATIONALE:

The rationale of this study is to mainly shed light on how motherhood is socially forced on women and how it is so embedded within them since birth. Gender specific toys such as dolls, a kitchen set and the Indian tradition to gift young girls gold on their first birthdays are all examples of this ideology being thrust upon a female. During the last few decades there has been an increased media focus on the role of the mother through scaremongering. The paper debunks the myth around how every female is born simply to raise a family. It is important to note that times have changed. Maximum numbers of women now choose to opt out of the responsibilities that motherhood brings. Such an act should be encouraged as it means that women have the freedom to choose how to live their lives, something that was out of the question 3 decades ago.

METHODOLOGY

The process involved in data collection for the paper included asking five women five questions. These questions were asked via various interactive platforms like WhatsApp and Facebook Messenger.

1) Have you ever felt pressurized to start a family?

2) Have you ever been asked to put your family/child bearing demands over your career?

3) Do you think it's harder for women to move ahead in the workplace than men given the obvious stereotype that women are expected to have children?

4) Do you feel that the burden of child rearing will mostly fall on you and less on your husband?

5) Have you ever been scared about being infertile? Regardless of whether or not you are ready for a child?

Interviewees answered the questions mostly in terms of yes and no while giving a brief explanation for a couple of answers. The names of these women will be kept anonymous. However they are referred to as Woman 1, Woman 2, Woman 3, Woman 4 and Woman 5.

Woman 1 did not feel the pressure to start a family but she was indirectly asked to put her child's demands over her own. She also felt that it is harder for women in the workplace because "it's a given that women are expected to care for and put the child before everything else in their life. So career takes a backseat". She also strongly agreed on having the burden of the child fall on her rather than her husband due to stereotypes.

Woman 2 had mixed feelings about the pressure she felt from her family, "Even if they don't (put) pressure, the topic keeps coming up every now and then and when I tell them our plans I can see disapproval on their faces. They are scared that my biological clock is ticking away". However she strongly disagreed to the question of having to put her child's needs above her own. She also seemed to agree about women's place in the workforce, "Before joining the new company, the Human Resource actually asked my maternity plans because their project was in a crucial phase and they couldn't take someone who will be starting a family soon. This was utterly irrelevant". Woman 2, like Woman 1 seemed to agree on the fact that the burden of child rearing will mostly fall on her and less on her husband.

Woman 3 did not feel pressurized and had not been asked to put her family needs above her own yet. However she did seem to strongly agree with how women suffer in the workplace. When asked about her husband's responsibility towards their child, she said that her husband

won't share half of the responsibility. Woman 3, although was more worried about her being infertile, similar to Woman 1 and Woman 2, "Knowing about the percentage of women suffering with PCOD and PCOS, sometimes it does scare me. Since things have been normal in that regard personally with me, I hope it stays the same".

Woman 4, when asked about feeling the pressure to start a family, said the pressure increased while talking to her in-laws and it decreased when she told them about her plans for her future and spoke to her spouse. She personally is not asked about putting the child's needs above her own. She says, "I feel a woman has enough power to manage both, a job and her kids at the same time. Example: my mother". She too, agrees on the fact that women are suffering at the workplace and are still asked about when they're starting their family. They are inevitably told that they need not worry about their career and money as that is their husband's job. When asked about the burden of child rearing mostly falling on the woman, she expressed that certain duties (like feeding the baby and changing diapers) tends to fall on the woman because it's the norm but men also participate in this by "spoiling" their children with material love and play. Lastly, she feels that she doesn't need to worry about being infertile, "If my body is not suitable for a child, it's not a big deal. I believe that adoption is still an option for me".

Woman 5 feels an immense amount of pressure currently not just from her family but from her friends and colleagues as well. However, she disagrees when it comes to facing the question of putting her child's needs above her own since she doesn't have a full time job. Similarly to everyone else, Woman 5 feels that women don't get or willingly don't opt for top management and demanding roles. Lastly, she disagrees when asked about the responsibility of her child falling mostly on her since, "Don't know if it's the influence of Western Society but I think my partner will share the responsibility" and also denying that she is concerned about infertility, although similar to the rest of the women in this study, she is aware of the 'body clock'.

RESULT AND ANALYSIS

After conducting interviews with the above 5 women, the results of my study show that all of these women felt a certain pressure to have children once they got married. Contrary to popular belief, the friends and colleagues of the couples exerted this pressure rather than empathizing with the young couple. This finding shows how a particular idea when agreed upon by a majority quickly becomes a norm in our society and how readily it is accepted. And as we know, voluntary childlessness is out of the question.

CONCLUSION

The study concludes that women that have been interviewed faced pressure to have children by their in-laws, parents and their social network (to some extent). The findings in this study suggest that women are thinking and doubting the fact that they may be infertile before even considering having a family. Previous research done on men regarding the same shows the opposite result- when it comes to discussions of being infertile in men, they are almost certain that the problem is the woman and her inability to reproduce (Seibel MM, Taylor ML). Therefore society is not fully accepting of a woman if she voluntarily chooses to remain childless, is infertile, if her husband is infertile, or places her career over her children's demands.

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Carl Rogers: "The good life is a process, not a state of being. It is a direction, not a destination."

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HUMAN RIGHTS, PROVISIONAL CHARGES (PRIORITY), ACCESS TO JUSTICE, WOMEN'S RIGHTS and DISCRIMINATIONS, GENDER ISSUES AND EQUAL OPPORTUNITIES

Hemant Rughoonauth

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A brief review of mental health journalism marks a commonality of apathy, inhumane conditions and violations of rights. Seclusion, restraints and coercion are attributes of the mentally ill patient, an oppressed and violated victim of a system indifferent to an ineffectual framework of so-called provisions. Services which do exist are often provided through mental health institutions which are associated with appalling treatments and atrocious environments which further degrade health outcomes.

Individuals with mental illness are probably one of the most disregarded individuals in matters of human rights. In numerous groups, mental disability isn't viewed as a genuine restorative condition; rather it is seen as a shortcoming of character or as a measure of unethical conduct. With basic human rights being denied, a psychosocial perspective into acknowledging the rights of people with mental illnesses comes into action.

A human rights-oriented approach to mental health policy, sensitization of the community, service providers and stakeholders and underpinning services from sources which do not oblige to the long-established frameworks of mental institutions, becomes vital. Mental Health policies and laws can be an effective method for avoiding human rights violations and discernment and advancing the independence and freedom of individuals with mental illness. Governments have the lead duty to guarantee that necessities are met in terms of mental health and wellness and that the psychological well-being of the entire population is advanced.

1. Noting the support of WHO's Comprehensive Mental Health Action Plan 2013−2020 (6) – which calls for renewed public policy commitment to promote, protect and restore the mental health of populations.

2. Stressing the fact that a few countries have a general social policy with some components of mental health, and the scope remains restricted exclusively to psychiatric services.

3. It should be noted with concern that even where mental health strategies and laws do exist, a significant number of them concentrate on control of individuals with mental disabilities in psychiatric institutions and disregard to viably guard their quality rights.

4. It should be further noted that the trajectory of education remains unaffected and alternate academic provisions are neither sensitive to needs nor are qualitatively on par with traditional education models.

5. The student researcher conveys deep concern towards stigma related to mental illness which additionally brings about discrimination and human rights violation. Individuals with mental illness confront segregation and harassment at the workplace, in access to basic rights, education, accommodation and quality rights. As an outcome of being assumed to lack the capacity to make decisions, many are denied essential human rights, for instance, the privilege to vote, to marry and to procreate.

6. Further deploring that individuals with mental illness are assumed to be unfit, incapable of performing, discriminated against, excluded and face expansive deficiencies in terms of opportunities.

7. Deeply regretting circumstances where patients are shackled, overmedicated and detained without consent.

8. Fully believing social inclusion remains vital for social recovery and in eradicating barriers which keep those suffering from mental illness away from participating in key areas of economic, social and cultural life.

9. <u>Call upon</u> assessment of legal mechanisms to prompt a multi-sectoral approach and allocate international stakeholders to intervene with concord to national, community and individual needs.

10. <u>Recommends</u> review of funding priorities and to prospectively inculcate mental health as a social justice issue additionally.

11. <u>Expresses aspiration</u> for the government to reinforce and for policies to execute and invoke the right to choice-in terms of treatment, right to complete information of the treatment and service providers and to invoke the right to refuse treatment through awareness of individual consent.

12. <u>Emphasizes</u> promotion of right participation in political and public life by invoking rights to equal recognition before the law.

13. <u>Encourages</u> the enhancement of educational policies which focus to provide access to quality education and meet individual learning and developmental needs.

14. <u>Appeals</u> for a human rights and employee relations act to implement provisions of complete leave of absence and eradicate discrimination, both when in employment, in the recruitment process and when looking for a job. Additionally working out a policy for medical leave for one's mental illness.

15. <u>Recognizing</u> social inclusion to be a vital source of recovery, well-being and autonomy by working out a strategic framework of a National Action Social Inclusion Plan and primary provisions for mental health.

16. <u>Requests</u> for an amendment of the Mental Health Care Act 24 of 1998- 5 June 1999 with a view of better addressing mental health issues, identifying gaps and difficulties as well as preventing any form of abuse against patients with mental disorders.

17. <u>Expresses appreciation</u> for the current mental health financing scheme whereby budget regarding mental health care amounts to 450 million yearly, that is 4.5% of the dedicated health budget.

18. <u>Empowering</u> mental health providers (mutual aid groups, charitable organisations and peer educators) through inter-sectoral collaboration and tackling the inadequacies in the current mental health policy, promoting human and quality rights of individuals with mental illness.

19. <u>Considers</u> creation of mental health services free from intimidation, violence, mistreatment and acknowledging recovery and right to health.

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Mental disorders are important risk factors for other diseases, as well as unintentional and intentional injury. Mental disorders increase the risk of getting ill from other diseases such as HIV, cardiovascular disease, diabetes, and vice-versa.

-WHO, 2014

AN ENTREPREUNAL APPROACH TO INFLUENCE POLICY AND CHANGE TO TACKLE YOUTH UNEMPLOYMENT

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This year, in a recent article by Raphael Obonyo, policy specialist and youth advocate, the importance of tackling youth unemployment by the United Nations by integrating youth entrepreneurship in their development agenda was heavily discussed. Fostering a start-up and scene and fuelling entrepreneurial youth to revive potential and create opportunities is accepted now by many to eradicate economic burden and also reduce unwilling migration. Entrepreneurship is not only deemed as a solution to unemployment but also is a gateway to youth empowerment and a nation's economic progress.

It is in the lines of social welfare to implement entrepreneurial programs as the aspiration as well as willingness of young persons in terms of jobs they envision. From the EY review of 2016, it was found that 65 per cent of the 2,800 youngsters who studied around the world wanted to run their own businesses sooner or later in their careers— 27 per cent wanted to actually engage quickly, whilst 38 per cent after gaining experience from another person first. These aspirations are especially solid in emerging markets; with Mexico (91 per cent) and China (89 per cent) driving the way. Establishing multi-stakeholder alliances of the government with businesses, academic institutions and youth organisations and launching linkages with global markets will fuel opportunities and protect labour rights permeating job creation.

Proposition 1: Digital Economy – A commitment to maximise on the opportunities provided by the technology sector and initiate training programs to create digital entrepreneurs

Proposition 2: National employment policies to fund start-ups, to reform and practice constant monitoring of quality apprenticeship and assist in school-to-work transitions

Proposition 3: Collaborate and initiate functional partnerships with PAGE (Partnership for Action on Green Economy) to provide green jobs for youth and altogether reducing environmental risks and ecological scarcities, and that aims for sustainable development without degrading the environment.

Proposition 1: Digital Economy – A commitment to maximise on the opportunities provided by the technology sector and initiate training programs to create digital entrepreneurs

Arguments: Statistics from the aegis of the Ministry of finance and Economic Development demonstrates that the value added of ICT sector rose by 3.9% from Rs 21,137 million in 2015 to Rs 21,956 million in 2016. The Mauritius Vision 2030 depends on a considerable measure of the advanced digital economy. It highlights for innovation, creativity and reasonable advancement. The country plans to see rising 'technopreneurs' through ICT incubators. Digital economies equips the unemployed youths with opportunities for digital transformation.

The campaign "Digital Skills for Decent Jobs for Youth" initiated by Guy Ryder, Director-General of the International Labour Organization (ILO) aims at mobilizing investments to equip five million youth with digital skills globally and by 2030. "By investing in decent jobs for youth we can achieve an inclusive and development-oriented information society and the achievement of the Sustainable Development Goals", said Ryder.

Proposition 2:　National employment policies to fund start-ups, to reform and practice constant monitoring of quality apprenticeship and assist in school-to-work transitions

Arguments: Social mobility, innovation and enhanced employability rates can be achieved through the inculcation of entrepreneurship in education according to Mrs. Leela Devi Dookun, Minister of Education and Human Resources, who also speaks of an entrepreneurial economy – where we live in a time where small and medium enterprises play a major role in the country's economic development.

There exists a dynamic relationship between policy development and monitoring its actual execution on the employment and economic ground. Self-employment does not stand as an

exclusively individual focused capacity but has ties to the socio-economic sphere to supply opportunities of quality start-ups and to embark on beneficial funding and resource utilization. Data from the European Commission further claims up to 20% of students who participate in a mini-company programme in secondary school will later start their own company. This can be achieved only through hands-on, real-life experiences, and project work.

Proposition 3: Collaborate and initiate functional partnerships with PAGE (Partnership for Action on Green Economy) to provide green jobs for youth and altogether reducing environmental risks and ecological scarcities, and that aims for sustainable development without degrading the environment

Arguments: Commencing with initiatives to unleash the potential of the environmental sector to provide green entrepreneurs with the benefits acquired by the nation's partnerships with PAGE and UNEP (United Nations Environment Programme).

PAGE proposes to provide sustenance to 30 countries in a span of the next seven years to strategize for a green economy, which would thus, fuel job creation and skill development, promote clean technologies and sustain the environment and reduce the risk of poverty.

On the UNEP front, the national agent for the project, contributions in the domains of Green Industry and High Economy will be implemented by the University of Mauritius with collaboration with the two experts. This is in consideration to looking into fiscal policy issues which Mauritius is facing as it tries to go green while upholding its economic growth rate.

Viktor Frankl: "When we are no longer able to change a situation, we are challenged to change ourselves".

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Mental and substance use disorders are the leading cause of disability worldwide. About 23% of all years lost because of disability is caused by mental and substance use disorders.

-WHO, 2013

THE BENEFITS OF VOLUNTEERING FROM A PSYCHO-SOCIAL PERSPECTIVE

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Volunteering, I consider, should encompass right purpose along with right and well-informed action. Along with fulfilling the directives of volunteering opportunities that my academics and profession provide me with, I have explored mediums through which my personal goals of societal betterment could be reached by becoming a volunteer.

Reciprocity – Understanding oneself in a direct reciprocal relationship with the community. Volunteering pinpoints the individual's stance in terms of servitude and receptivity within the commune. Volunteering for any cause certainly assists and leads to one's emotional and skill based growth in the long run. It develops one's affect and connects oneself to the inner most needs of the community and its people.

Influenced vastly by capitalist centric economy, one is bound to see work in a material reward centric system, thereby more often than not, blunting one's purposive goals to work. Volunteering will help shape the purpose towards work, for one's own life as well as the receiver's. In the process of becoming a volunteer, one recognises the essentiality of the giving back approach which in turn endorses altruism and benevolent behaviour.

Researched backed reports have been consistent in showing volunteering has an overall positive impact on the wellbeing and physical health of the volunteer – reduced levels of stress, more happiness, increased immunity, are among the few. So volunteering promotes a holistic development with far reaching benefits.

As an exploration and attaining knowledge of social realities, volunteering can take one to the crux of the community and other unseen and shrouded lives which need to be heard.

As a psychology graduate, I do understand the hierarchies of motives. Volunteering easily surpasses lower order needs to work as angles of promotions and money are absent. For individual growth to attain higher needs and motives towards work, being a volunteer shapes one to move beyond imposed systems on how a "job" should appear. It gives a sense of being able to contribute for the furtherance of other's lives in a fun, positive and structured system.

Volunteering can help one to unlearn, relearn and cultivate oneself to aspects of how they work under unconventional environments and understand and introspect one's emotional and physical resilience and intellectually challenge themselves.

<p style="text-align:center">*~*~*</p>

As defined by World Health Organization (WHO), health is a "State of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity."

TIME TO STAND-UP: COMEDY IN DISSENT

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INTRODUCTION

From the very beginning, performing arts has been used as a medium of self-expression; it is a very creative expression of the human mind. It is a way to discover ourselves as a performer, enhancing confidence and dialogue. Performing arts has a great impact on society; we can even say that in a way it creates society. It tends to put forth the opinion of the masses. Not only this, but it also opens doors for communication. History also transcends through it. For example our ancestors used folk tales and songs to pass on knowledge.

Various types of performing arts such as stand-up comedy, mimes, dance, music, puppetry, circus art, etc. are often seen as a repository of society's collective memory. The wellbeing or anonymous condition of our society and its political and economic factors reflects on art and the culture of that period. Similarly, performing arts reflect the society and culture with its vices and virtues. Expression of thoughts also involves expressing our opinions, dislikes, contempt and sheer disgust through various performing arts. Example- we know well that theatre has a long tradition of protest through plays like Sakharam Binder and Ghashiram Kotwal. Also we know well about the French magazine 'Charlie Hebdo' which has shown significant courage and creativity to express themselves through cartoons, jokes, etc.

Considering various types of performing arts, every type has its own unique significant way of performance. Humour is one of them with substantial capacity to handle subjects and topics which we may find difficult to talk about in general. A popular American humourist, Erma

Bombeck says, "When humour goes, there goes civilization. This underlines the magnitude of humour and comedy in our life.

Speaking of stand-up comedy in particular, according to historians, it originated during 18th century in United Kingdom. It was performed alongside music at first. Then in the 19th century, the club culture expanded with noticeable involvement of stand-up comedy in it. Also it was significantly spreading in American culture as well. During the Vietnam War in 1970s there was a Civil War movement along with the Women's Rights era. Stand-up comedy became an important medium to comment on these situations. Also we cannot ignore the importance of entertainment in our lives - we do need it. Stand-up comedy is a perfect blend of content and humour. Another advantage of stand-up comedy is that the audience seems to have a connection with the stand-up comedians when they choose to talk about the daily lives of common people.

Thus, as an intriguing mode of performance, we find it important to try and understand the art of stand-up comedy in all possible ways.

Design of Research

For the research, secondary data analysis was done. This analysis was done through articles found on Google and other search engines. They were also rewritten. Videos were used to collect data and references. Only secondary sources were used.

REVIEW OF LITERATURE

I

History of Stand-Up Comedy and its Rising Emergence in India

"Humour is a great way for us to have evolved so we don't have to hit each other with sticks," says Scott Weems, the famous author of 'Ha! The science of when we laugh and why.' Stand-up comedy using humour/wit in a perfect manner has evolved itself through the years. It is a very popular performing art, dominant in western culture. When there were boundaries drawn for people to not talk about the socio-political environment; they found their way out through stand-

up comedy. It has been popular among the youth; especially because it touches issues which are close to crossing the line but don't do so. [1]

Here, the use of Stand-up comedy as a tool of resistance or for protest was triggered mainly by a restrictive social-political atmosphere. Taking a very old example of this is Charlie Chaplin's movie 'The Great Dictator', which made fun of dictatorship. It isn't the perfect example for stand-up comedy. It is because the form wasn't well developed at that time. Robert Klein, a major comic, developed a smart subtle socially aware style of stand-up in the early 70s that was widely influential among younger generation comics. Also by 1970, stand-up comedy had become a potent voice of the Vietnam War generation and the women's right movement as rock music and Hollywood's new independent movies. Hence, by these examples we can see that there was a proper start for stand-up comedy to have its own voice of opinion overall. Till then, stand-up comedy was being considered just for the entertainment factor, but as we all know, it is an indivisible part of society and culture and it started reflecting its surroundings.

The origin of stand-up comedy came shortly after the days of vaudeville (a chiefly popular entertainment type in USA in the early 20th century). Comedians went from physical humour to a more witty and classy style of comedy [2]. With development in countries like USA and Britain, it started to spread across the world where it was being used as a means of protest. Example - in countries like Iran, stand-up comedy was solely on television, while those who wanted or dared to challenge the regime were on 'YouTube and social media'. An Irani comedian 'Siavash Safavi', talks about the Iranian authoritarian Government and tries to comment about restrictions on the fundamental right of freedom [3]. In a country ruled by a dictatorship, people must surely be trying to find reasons to laugh between all the diminutions. That is where stand-up comedy comes in, making fun of the situations using sarcasm, slaying it completely, and making you laugh. Marian Faghihimani, an Iranian researcher and activist, said, "Dictator(s) hate and fear comedy, satire, laughter and happiness because it helps people to express themselves freely and refuse being controlled and manipulated" [4]. What a great threat that is for the dictators!

Stand-up comedy is a great way to give a slap on someone's face without really making any noise (which is kind of important when one is commenting on politics). An upcoming researcher studying stand-up comedy says, "I argue that performances of black feminist comedians 'stands up' in the face of and against historical legacies of racist and gendered violence and provide

opportunities for joy as a mode of resistance" [5]. It won't be wrong if we say that stand-up comedy gave voices to many of us. In stand-up comedy, there is a fine subtlety where one often might not get offended but cannot ignore the remark. Also it is a good way to put forth a platform to raise questions (it can be provoking sometimes). An example of this is when commented and criticized, American President Donald Trump was provoked to respond by Saturday Night Live, a comedy show [6].

Against this backdrop, the rising emergence of stand-up comedy in India is phenomenal. India now has an evolving comedy scene that comprises an entire industry. The few reasons which can be considered for this massive rise are:

- The impact of western culture on India is one of the important reasons for introduction of stand-up comedy in India.
- Another reason could be that people are just simply tired of mediocre repetitive comedy on television and have started to like this more pure form of comedy.
- People doing stand-up comedy have also understood that there is money in this field, unlike the stereotypical image, which portrays that one is almost unemployed while working as a stand-up comedian.

These are some of the reasons but there is also another very important reason - people have started taking comedians very seriously and these comedians have become integral to the political and social commentary of the nation. If comedians like Varun Grover and Kunal Kamra are getting death threats for their remarks on politicians, someone is definitely taking them very seriously!

Famous stand-up comedians like Varun Grover, Kunal Kamra, Sorabh Pant, Abhishek Upamanyu, Kanan Gill are talking or commenting on the social political surrounding. On the account of being used for the purpose of protest or dissent, stand-up comedy in India has comparatively more freedom; other social networking stand-up comedies do not face censorship or bans. The performances of stand-up comedians are mainly at places like pubs, cafes and bars where they have their space. Also the videos are uploaded on YouTube. In fact this was an important year for Indian stand-ups in terms of numbers:

1) 14 stand-up specials released on Amazon Prime video.

2) 3 stand-up artists made their debut as show writers.

3) 1st Indian female comedian made her debut with a stand-up special on Netflix [7].

With platforms like these, stand -up comedians are able to perform in spite of the threats that they receive.

In terms of popularity, YouTube channels like AIB gets millions of views alongside comedians like Zakir Khan, Kanan Gill, Biswa Kalyan Rath, Vipul Goyal and Kenny Sebastian [8]. Although, the fact that few female stand-up comedians are in mainstream is to be analysed.

Hence we can say that by seeing the history of stand-up comedy and its rising emergence in India, it is here to stay. The medium is a great expression of social and political ferment. Comedians are most likely to choose politics for material. In a country like India, stand-up comedy is trying to feed the needs (of the youth especially) for authentic conversation.

II

Comparison between Male and Female Stand-Up Comedians

In the recent years we are witnessing the rising emergence of comedy as a tool of resistance. It provides a speak-out platform. Comedy being a wide industry, we cannot ignore the primary sources, the ones delivering the content as well as the ones receiving it. Therefore we need to consider the statistics which will give us a clear idea about the groups involved.

Between late February 2011 and mid July 2011, 277 people completed an online survey. Respondents were split between male and female, and were of diverse ages, religion and countries of residence, but the majority were aged 21-30 years followed by 31-40 years, were of Christian faith and resided in the UK.[9]

Category	No. of respondents	Category AGE	No. of respondents
GENDER		**GROUP**	
Female	135	21-30	69
Male	113	31-40	56
Declined to	29	51-60	26

say

71-80	1
Declined to say	42

While having a look at the statistics of the respondents, it is also very important to consider the ratio of the performers.

Film critic Anupama Chopra recently had a discussion on 'Sexism in the comedy industry' after Amazon Prime signed 14 comedians as part of a special comedy segment and *not one of them was a woman'* mentions SHOWSHA.com [(10)]. It further adds that Anupama Chopra thought that 'a ratio of one woman to five men was an appropriate arrangement to have a chat on sexism'. To talk about any topic, especially like 'sexism', it becomes important to consider the opinions of all. Therefore this enables us to think upon the ratio of male and female stand-up comedians in this industry.

From society's perspective, women are described as kind, pure, loving and beautiful whereas men are emotionless, strong, leaders, etc. These stereotypical roles are always associated with them. 'Boys don't cry' is an additional pressure put on them, whereas 'girls don't speak loud' is a commonly heard statement. With women already seen as lesser, it isn't shocking to see this biased behaviour in this industry as well.

It is seen that there are less female stand-up comedians than male stand ups in the industry. The reasons for this are many. When we try to speak about this we get various responses from the audiences as well as the performers. Also, to study about this, researchers had put forth questions to which there were various answers. It becomes important to consider and analyse these responses. There are general notions about female stand-up comedians some being: 'that is not the way a woman is supposed to talk' or 'women comedians only talk about women things' , 'women comedians are just angry shouting feminists or lesbians', 'women are not funny' and the list is really long.

"It is very rare and unusual to see a female comic perform pregnant, because female comics... don't get pregnant. Just try to think of one. I dare you. There's none of them. Once they do get

pregnant they generally disappear," says Ali Wong, a 34 year old stand up [11]. The statement makes it quite clear to understand the factor of 'compromise' coming in the way of a woman's career. "If you look at most female comedians doing well, they're alone," says Amy Schumer. She also adds further that her personal consequences of being a female comic have made for a *'couple of broken relationships'*. These statements highlight how one is forced to choose only one between two options. You need to sacrifice one for the other. It generally so happens, that it is the woman who leaves her career for the sake of her family. Even after having options, there is no choice. The societal pressure is a never ending phenomenon. "Women are expected to achieve everything, but when you have everything it's like 'but not too much makes everybody comfortable'" says Amy Schumer. "Comediennes have to take the choice to be downright masculine and unfeminine or exploit her femininity to get the attention she would like to achieve with her talent."[12]. This is quite a powerful statement made by Claudia Fernandez, which shows that even to get the required attention is a big deal. A female comedian needs to sound pleasing to the audience (majority being men) if she wants to continue with her job. This results in a lack of interest from the audience's side, adversely affecting her demand. She needs to get content that will impress her fellow audience; after all, that's her job. To create an impact on the audiences becomes quite difficult when so many things are considered.

If we compare the content of male and female stand-up comedians we find differences. Let us consider the different topics that male and female comedians choose to speak up on. Female comedians tend to speak on: Bombay girls, local trains, eligibility, women and mispronunciation, Bra shopping; Mum in law and me, etc. On the other hand male stand-ups tend to speak on: Indian middle class symbols; men women and misogyny in India, dating rules Indian guys need to follow; Condoms, chemists and contraceptives, secret of husbands; Indian moms, etc.

It is not only about the difference in the content but also about the way the content is being delivered. It is alright to have these differences because every person represents some strata of society. Not only this but also the opinions of the people who do not belong to this gender binary should be considered. It's like 'women can't drive' and men 'complaining about wives', what's new? What type of comedy is available to the other genders? The focus should be on being more inclusive.

OPINIONS ON THE TOPIC

Comedy, not being just about entertainment, is also about the daily lives of people. We all know about the impact that comedy has on us as well as on society. This industry, in the true sense, provides 'freedom of speech'.

Though we may find this industry having limited censorship, there are many restrictions on the content of comedians. Shyam Rangeela, a mimic, was refrained from mimicking Prime Minister Narendra Modi [13]. Also later he was held back from mimicking Rahul Gandhi. It isn't just about the censorship, but also the threats received by the performers. Some sensitive topics like religion and culture still remain untouched even in the 21st century. Comedy provides a platform where we discuss openly about current affairs. Therefore various performing arts are, in the true sense, the 'house of people' (where important discussion can take place).

Due to all these life threats and censorship, comedians try to play safe. Kenny Sebastian in a video says that the reason he does not make jokes on politics is that he 'cares for his family' and is 'scared'.

Perhaps this is a platform where you can get yourself involved into important discussions of the country. Hence, how much the country will benefit by this kind of censorship is still in question.

- Gayatri Lokhande

While doing research for this topic – and as an audience of stand-up comedy as well- I felt the need to try and understand this art form. It appeals to most for obvious reasons, like it was entertainment and intellect at the same time, but it shocked me the most when I started to form my own socio-political opinions by considering the comedians' view on the topic. If this medium has such a magnitude of impact, then I feel the need to increase its versatile use.

Also, increase in the selection of politics as main content by comedians has been observed, which speaks for itself. If we are calling stand-up comedy and other performing arts a reflection of society's vices and virtues, it definitely reflects the current socio-political ferment.

Stand up comedy is being used as a powerful medium to speak out and it is being appraised quite well. We can say this by the death threats received by comedians like Kunal Kamra when he

tried to make remarks on politics. If people have started to find humour dangerous, then I feel that there is something to think about.

- Bhoomi Anupama Anant

We can't deny the statement given by Woody Allen, "Laughter is the shortest distance between two people." I think that this must be the reason that automatically creates a better connection between comedians and the audience (people). In fact, today the stand up comedy doesn't only mean to crack jokes, but it has also proven to be a way through which people can be made aware of politics and social issues. Psychologist Daniel S Hugelshofer suggested that, "Humour acts as a buffer against depression and hopelessness," and evolutionary psychologists have suggested that humour is a way to subtly outshine our competitors for mates.

- Payal Balwadkar

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Abraham Maslow: "If you plan on being anything less than you are capable of being, you will probably be unhappy all the days of your life"

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BAAR BAAR DEKHO, HAZAAR BAAR DEKHO:

A STUDY OF MILLENNIALS' FASHION CHOICES IMPACTED BY SOCIAL MEDIA

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ABSTRACT

Our study is about millennial' fashion, social media habits and sexuality. In this day and age of digital social networking, millennial love updating themselves and inspiring others with the latest fashion trends in order to receive compliments and impress their peers. The fashion industry is increasingly marketing through the 'it' platforms such as Insta-gram, YouTube & numerous beauty and fashion blogs available on the internet. Insta-gram in particular, plays an important role in the purchasing decisions of the millennial, with 72% of them reportedly buying fashion and beauty products based on Insta-gram posts (Forbes, 2017). It has been established that millennial' fashion choices are influenced by social media which sparked our interest in exploring this topic in depth.

INTRODUCTION

The title of our paper is 'Baar Baar Dekho , Hazaar Baar Dekho': a study of millennial' fashion choices impacted by social media. 'Baar baar Dekho' roughly translates to 'keep looking'. It essentially describes 2 habits of millennial- to keep checking social media pages and also to keep checking themselves out in the mirror. From the title, it is sufficiently clear that our paper deals with 3 aspects – millennial social media and fashion and also the links connecting them.

Millennial refers to a person who has reached young adulthood in the 21st century. So, millennial are born in a more technologically advanced world than those before and naturally have an

affinity towards it. They are also increasingly fashion conscious which is why fashion and social media together is like a gift-wrapped package for millennial. Hence, these youngsters are turning online to make purchasing decisions. 34% of the millennial prefer brands that use social media, as compared to just 16% of the GenX or boomers. [1]

This, of course, has both positive and negative effects. So, we decided to delve further into this topic and find out how this gift-wrapped package of social media and fashion actually impacts millennial.

OBJECTIVES OF THE STUDY

1. To understand how social media is propagating a universal concept of fashion and beauty.

2. To explore how fashion and beauty trends may make certain people feel inspired or inadequate.

RATIONALE FOR THE STUDY

The rationale of choosing this topic for our study is two-fold. We, as millennial, have a personal interest in the topic and want to find the ways fashion blogs/vlogs are configuring and reconfiguring norms about beauty and sex appeal. Secondly, a majority of the millennial are tech savvy, as well as fashion forward with generally high spending habits, with around 69% of the generation spending on clothes that they don't need (CNBC, June 2017) which makes them the obvious target of fashion brands and trends.

REVIEW OF LITERATURE

Sherman, Payton, Hernandez, Greenfield, Dapretto (2016) [2,3], examined the effects of peer influence in adolescence on neural and behavioural responses to social media. Adolescents underwent fMRI while viewing photographs of 3 kinds: "neutral" photos — which included pictures of food and of friends, "risky" photos — such as of cigarettes, alcohol and teenagers wearing provocative clothing, and their own photographs with the number of 'likes' assigned to

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[1]http://www.goldmansachs.com/our-thinking/pages/millennials/
[2]http://journals.sagepub.com/doi/abs/10.1177/0956797616645673
[3]https://www.psychologicalscience.org/news/releases/social-media-likes-impact-teens-brains-and-behavior.html

each photograph by the researchers ostensibly. The study found that adolescents were more likely to '*like*' photos that had received a high number of '*likes*' from their peers compared to the ones that didn't, which showed the influence of virtual peer endorsement and therefore propagating a universal concept of fashion and beauty. The fMRI scans of the subjects' revealed that viewing photos with many (compared with few) '*likes*' was associated with greater activity in neural regions implicated in reward processing, social cognition, imitation, and attention.

METHODOLOGY

Secondary data analysis in the form of examining different fashion blogs was done and surveys of few millennial students will be undertaken. The findings from the study will shed some light on how social media is influencing elite millennial' fashion views and choices. It will also try to probe in what way fashion blogs are configuring and reconfiguring norms about beauty and sex appeal.

OPINIONS ON THE RESEARCH TOPIC

Most millennial nowadays own phones with access to internet, connecting them to peers and strangers alike, with just a click of a button. 70% of the youth own accounts on social networking sites [4] such as Facebook, Insta-gram, and Twitter, surfing from one to the other for nearly 9 hours a day [5], making them indivisible from social media where these young adults share their everyday lives. Such platforms thus become the best way for trends such as fashion to emerge, exist and expand.

Taking advantage of these digital sharing platforms, fashion brands, designers and celebrities from all over the world have started advertising and marketing to attract a younger crowd of customers who have swayed away from the traditional mediums, through which this initially used to be done such as magazines, newspapers and television.

The virtual world has also seen an influx of fashion bloggers and vloggers who initially started out by giving advices on fashion or quick DIY tutorials as a hobby/ part time work, then turning it into a full-time paying job. With a huge fan following, most of whom follow them rigorously,

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[4] 2018 Pew internet.org
[5] Washington post

according to their wallets of course, they have become celebrities in their own way. Their peers follow soon. Bloggers, vloggers and youtubers, while giving fashion advices, mention brand names, which in most cases are paid for advertisements by the brands.

Thus, we can see that fashion has a trickle-down effect from runways to common people (youth) because of social media. The scale may be smaller, however, it is undeniable that fashion is omnipresent, and the credit goes to social media.

- **ONLINE FASHION**

Online fashion has increased voluminously over the last few years. It offers millennial instant fashion that is just a click away. With a number of websites, brands and online pop-up stores to choose from, neither physical movement from the customer's end, nor the need for physical presence of stores has made it easier for youngsters with hectic schedules and lazy attitudes to acquire fashion items at the go.

- **ECONOMY AND CONSUMERISM**

Rigorous advertisements and online fashion has thus increased the markets of fashion stores and brands. It has also increased the speed at which trends emerge and exit. This is helpful for the economy. However, there is a side effect – Consumerism [6]. Millennial have begun to spend more money on fashion, buying clothes that are not required at the time. Some millennial also engage in throwaway clothing culture which means they buy clothes, use them a few times and throw them away immediately while they are still in relatively good condition. However, retailers have now begun to recycle such clothes, thus making consumer's closets their raw material [7].

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[6]https://www.theatlantic.com/entertainment/archive/2015/03/the-neurological-pleasures-of-modern-shopping/388577/?utm_source=SFTwitter

[7]https://www.theguardian.com/environment/2016/aug/10/pressure-mounts-on-retailers-to-reform-throwaway-clothing-culture

- **FILTERING**

As times are changing, the definition of a celebrity is also changing. With an average teenager spending 9 hours a day online, young adults are no longer interested in television where the generation before them used to spend time idolizing their celebrities. Hence, social media celebs like bloggers and youtubers have more influence on them than traditional celebrities [8].

What most millennial fail to realize is that the life displayed on social media platforms is different than real life, a reel virtual life displaying only the ups, and not often the downs, that every individual goes through. Often these vlogger celebrities vlog a day in their lives with their best foot forward, which sometimes creates a false image of their everyday life in the mind of the viewers, who call such larger-than-life lifestyle '*#goals'*. Doctored photographs, whether it be plain Insta-gram filters, or a full-on Photoshop job, adds in to the false illustrations which often leads to the young adult feeling inadequate compared to their peers and such celebrities.

- **INADEQUACY**

As millennial don't realize the filtering done to such photographs, it sows the seeds of inadequacy in them. They find their lives, their looks, clothes, etc. to be imperfect or boring. When all their peers follow a certain trend and a youngster doesn't, he/ she may feel like the odd one out. This kind of inadequacy forms the roots of low self-esteem reduced social interaction and isolation from friends and sometimes even families.

- **BULLYING AND SUICIDE**

Every teen in their teen years and later has been made fun of, made to feel inadequate, some more than others, often on their sense of fashion or appearance; with the bullying happening verbally, physically, and in the cyber world. As peers and friends are extremely important in this stage of life, such incidences of abuse affect the young adults much more deeply, with a high

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[8]https://www.forbes.com/sites/under30network/2017/06/20/why-youtube-stars-influence-millennials-more-than-traditional-celebrities/#16bb39448c6b

number of teens going through psychological issues like depression, PTSD and eating disorders, the most common ones being anorexia and bulimia[9].

From this we realise that social media, fashion and millennial are all interlinked. Hence, each one has an impact on the other. Fashion and social media can have both, a positive and a negative impact on millennial.

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William James: "Whenever two people meet, there are really six people present. There is each man as he sees himself, each man as the other person sees him and each man as he really is".

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[9]http://www.bullyingstatistics.org/content/bullying-and-suicide.html

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PSYCHOLOGY SURVEY – COUNSELLING CELL

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1) Are you aware of the fact that the psychology department in our college has a counselling cell?

➢ Arts: 8 out of 10 students knew it.

➢ Science: 1 out of 10 students knew it.

➢ Commerce: 1 out of 10 students knew it.

• (If yes) How did you find out about it?

➢ 3 out of 10 students found out about it through their friends.
➢ 6 out of 10 students found out about it through their teachers.

• (If no) Now that you are aware of it, would you use its services?

➢ 23 out of 30 students said yes.

➢ 1 out of 30 students said no.

➢ 6 out of 30 students said maybe.

2) Have you been to the counselling cell?

➤ 30 out of 30 students said they have never been to the counselling cell.

3) Now that you know about the counselling cell, would you recommend it to your friends, classmate?

➤ 28 students out of 30 students said they would recommend it to their friends or classmates.

➤ 2 students out of 30 said they would not recommend it to their friends or classmates.

4) What are your views on how our counselling cell can spread awareness about it, in the college?

➤ 12 out of 30 said through posters.

➤ 12 out of 30 said through having Psychology students come to class and give details about the services the counselling cell provides students with.

➤ 3 out of 30 said students should be told about counselling and its benefits along with spreading awareness to the teachers as well.

➤ 3 out of 30 said through social media.

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A baby born in 2012 could expect to live to 70 years on average – 62 years in low income countries to 79 years in high income countries. Life expectancy at birth is based on the death rates across all age groups in a population in a given year- children and adolescents, adults and the elderly.

-WHO, 2010

REPORT OF THE INTERVIEW CONDUCTED

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MANEESH B – BIOTECHNOLOGY STUDENT

1) Please describe your daily routine as a Master's student majoring in Biotechnology.
   ➢ I wake up by 6am.
   ➢ I have lectures 7:30 onwards.
   ➢ 9 to 12 pm, I have my practicals taking place.
   ➢ 1:30 to 6 pm, I prefer doing the things of my interest.
   ➢ 10 to 11 pm, I revise what was taught to us in class.

2) What is the nature of the work that you perform as an M.Sc student?
   ➢ Currently, I have my practicals on genetics.

3) Does theory take up most of your learning time or practicals? What are the challenges you face in managing all your work satisfactorily?
   ➢ Practicals take up more time as our theory deals with application.
   ➢ The challenges I face are that we have to work together; everybody is supposed to be involved in the practicals. I find this a challenge as not everyone is comfortable working with each other and sometimes our views do not match.

4) What inspired you to major in Biotechnology?

➢ The idea of the subject inspired me to major in Biotechnology.

➢ I was interested in doing something that involved genetic engineering; I was interested in molecular biology too.

➢ I went for majors in Biotechnology so that I could get some clarity on the subject.

5) What are your thoughts on the difference in focus between science students and arts students?

➢ I am not very clear about the difference in the focus between the Arts and Science students as I hardly have any friends in the Arts stream.

6) Any advice you would like to give to the students who wish to study Biotechnology?

➢ The advice I would give to the students who wish to study Biotechnology would be, take this choice of field only if you are interested. They should also go through the syllabus once.

SOCHING LUIKHAM – MICROBIOLOGY STUDENT

1) Please describe your daily routine as a Masters student majoring in Microbiology.

➢ 8 am to 12 pm – I have lectures and 12:30 to 3:30 pm – I have my Practicals.

➢ 4 to 8 pm – I go for my NCCS (National Centre for Cell Sciences) training.

➢ Sunday is the only day I have to myself.

2) What is the nature of the work that you perform as an M.Sc. student?

➢ The kind of work I perform as an M.Sc student is mainly isolating bacteria

➢ My main focus is on the various types of cancers and their therapeutic aspects.

3) Does theory take up most of your learning time or practicals? What are the challenges you face in managing all your work satisfactorily?

➢ Practicals take up most of the learning time.

➢ The challenges I face are, I get tired all the time and also get lesser time to spend with my friends and family.

4) What inspired you to major in Microbiology?
➤ Initially, I wanted to become a doctor (MBBS).
➤ I then opted for B.Sc and found my interest in Microbiology and Research.
➤ I want to inculcate an interest in Science back home in Nagaland.

5) What are your thoughts on the difference in focus between science students and arts students?
➤ I often find it difficult to speak to the students from the Arts streams in simpler terms about what I research on as they are unable to understand what I am saying to them.
➤ I also find it hard to relate my interests with my family.

6) Any advice you would like to give to the students who wish to study Microbiology?
➤ The advice I would give to the students who wish to study Microbiology is that patience and hard work is the key to success. I do wish that many students aspire to become microbiologists.

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Carl Jung: "Thinking is difficult that is why most people judge"