

 LADY SHRI RAM COLLEGE  
FOR WOMEN

# MAGAZINE

2022



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# Acknowledgements

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Italian - Alisha Sitoke

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Malayalam - Diya Faruqe And S. Kalyani

Manipuri (Meitei) - Jasmine Heigrujam

Marathi - Dhanashree Valunjkar And Palak Garud

Marwari - Satvika Singh

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Punjabi- Grace Gill

Sanskrit - Mitali Gambhir

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Urdu - Anusha Khan And Faarizah Saleem

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# Editors-In-Chief Address

**W**e reflect to evolve; not to remain stuck in the bounds of the past, but to break free and move forward with more purpose.

The events of the past two years have, indeed, shaped each one of us in more than one way. The pandemic wreaked havoc on the world, reminding us to take a note of our own privilege and to grow by helping others. 100 years back, history looked similar. There was war, plague, pain, recession, and death. Within it, at the centre of the storm, was art- a revolution of its own.

History has truly repeated itself.

As the world slowly, but gradually, migrated back to offices, schools and colleges, it carried with it, the pain and burden of the past. The pain that made us different people. One that constantly reminded us of our loss. One that forced us to learn beyond our years, and in turn, create new versions of ourselves. In such trying times, we turned to art for rescue. We turned to words and to colours, and when this art represented a student body of more than 3000, it carried in its heart, humongous responsibility.

While discussing our thematic vision at the beginning of our tenures, our common goal was to put together something which brings all the questions, reflections and transformation into perspective. We wanted to create a publication which feels immensely personal to all the readers. Realising how we have circled back in history, and how the world that we survived through was so similar to the one in the 1920s, we came up with the theme for this year- The Roaring Twenties- a commentary on how the world has travelled back in time, and how hope prevailed through it all.

As the editing process began, we felt in ourselves, a sense of pride, compassion and resilience to have been a part of, and have fought through, these testing times. We found ourselves laughing and crying at the experiences that the student body narrated. We overdosed not on coffee, but on G-Meet screens and multiple tabs. As we shifted offline during the last 3 months of our tenure, we found ourselves seeing all we had read come to life. We ran around the campus with our photographers to capture that one smile that found itself under the winter sun. Interviews with faculty, students and staff felt like long-awaited conversations that finally found their way back from the daunting silences. For us, the magazine became a testimony to the living, breathing life of LSR.

This year's magazine, therefore, is truly one of its kind. Each illustration, sentence and photograph captures a story. It documents our victories and failures. It represents the battles that were fought by the people of LSR as we struggled to make sense of our reality. Most importantly, it is a testament to the resilience and hope that found itself amidst the dark alleys that we have all had to fight.

To bring to life the theme of "the Roaring 20s" was certainly our dream. We have immense gratitude for our team members, the student body, our staff advisors and Principal ma'am for making this dream a reality. Without their creative expression and constant support, this would not have been possible. With immense pride in our hearts, we now present to you, the LSR college magazine of 2021-22 - an ode to our unity and resilience.

# Principal's Message

**G**reetings from the Principal, Lady Shri Ram College for Women (LSR).

LSR is a premier educational institution of the University of Delhi with the exemplary mission to nurture young women who are equipped to achieve success in a rapidly changing, deeply interconnected world. LSR was established by the late Sir Shri Ram in memory of his wife in 1956. Sir Shri Ram was a visionary and philanthropist who saw education as imperative to augmenting India's growth as a modern nation.

We have come a long way from those early years. Today, the LSR community is a leading place for women to emerge as the 'sheroes' of the world. Be it in academics, extra-curricular or co-curricular activities, LSR has proven itself time and again. Even in monumentally challenging times such as these, with the pandemic, LSR has emerged as a beacon of excellence. We ranked 2nd in the country-wide NIRF rankings. We now prepare for and look forward to the second cycle of the NAAC accreditation process. LSR has successfully completed the transition back to offline education. We continue to pursue our goal of equity in the offline learning spaces.

Our world-class faculty are trained from some of the best places and update themselves consistently. LSR is a truly global community. We partake in multiple outreach programmes, international exchange programmes and initiatives. Students, in the course of their study, come across several outreach programmes that give them access to transform lives and the world around them. LSR has an infrastructure that is world-class as well. We have ICT-enabled classrooms, state-of-the-art

seminar halls, open spaces and common rooms. We are proud that NAAC has given us 100% marks for our infrastructure.

We have continued to hold numerous workshops and sessions. IQAC LSR recently organised an online certificate course this year titled 'Mathematics Teaching in the Online Mode: Pedagogical Opportunities and Challenges' with the aim to orient pre-service Mathematics teachers with opportunities provided by digital tools and other innovative methods for mathematics learning. The Department of Mathematics under the aegis of the IQAC





organised a guest lecture on the topic "Efficient Solutions of Sparse System of Linear Equations" by Prof. Ramesh Chand Mittal, Professor at the Department of Mathematics, Jaypee Institute of Information and Technology. The Finance, Investment and Crisis Understanding Cell of the Economics department conducted its flagship FISCUL Week with the aim of creating awareness, initiating dialogue and promoting learning, and incorporating elements from complex real-world problems. The Library also organised a variety of exhibitions this year highlighting several themes and topics. I would like to thank the hard work and dedication of the Library Staff for making all of this possible. Our student societies are an integral part of LSR's excellence. Our department associations, societies and students make this campus a dynamic, lively and creative place all around the year.

LSR has an active and energetic NSO (National Sports Organisation) and NCC (National Cadet Corps) units with essential infrastructure and

dedicated staff members. Our students bagged numerous gold medals in many competitions.

LSR students constantly engage with larger social causes. The activities of the NSS unit reflect this spirit. This year NSS LSR celebrated the National Youth Day (or Yuva Diwas) organised to commemorate the birth anniversary of Swami Vivekananda. On the occasion of Makar Sankranti, NSS-LSR in collaboration with the Azadi Ka Amrit Mahotsav program, organised a Surya Namaskar session. It also held a documentary screening and quiz on On National Girl Child Day.

With the threat of global warming and climate change on the rise, it is necessary on our part to foster environmental awareness. In that spirit, LSR observed the Environmental Week this year. Students and faculty organised exhibitions and art installations which highlighted various environmental concerns. These initiatives were well appreciated by the university team which visited the

college.

I am happy to share that LSR won the Green Cup once again this year. We are indeed proud of our lush green lawns. I want to express my gratitude to our committed garden staff who work tirelessly to maintain this beautiful campus. Our commitment to sustainable development is well reflected in our energetic pursuit of Recycle and Reuse policy. Our innovative practices and initiatives result in a wide coverage of LSR by local and national media.

The Placement Season of 2021-22 of LSR was unprecedented this year. The number of offers increased by 20% as compared to last year's statistics, with the highest offer given to Avni Kainth from the Statistics Department at Rs. 40 lacs per annum.

I would also like to note with great satisfaction that in line with our commitment to being inclusive and egalitarian, the college offers liberal, need-based

free-ship and scholarship programmes.

Friends, LSR's accomplishments have been possible because of my faculty and colleagues who work persistently to create and sustain the 'magic of LSR'. They show exemplary professionalism and total dedication to the institution. Dr. Divya Mishra, Mrs. Rukshana Shroff and Dr. Rita Joshi retired this academic year. I would like to thank them for their long and committed service to the ethos of LSR. We congratulate Dr. Sonjoy Roy Chowdhury, Dr. Prabha Rani and Dr. Anjali Bhatia for completing 25 years of service.

I will also have to mention the immense contribution of our non-teaching staff. We are grateful to the hostel staff members, Sh. Karnail Singh and Sh. Pramod Kumar who retired this year.

I would also like to thank last year's Students Union for its outstanding leadership in the past year. I take this opportunity to welcome our newly elected





Students' Union and wish them all the best for the coming year.

LSR is fortunate to have a generous and visionary Chairperson in Mr. Arun Bharat Ram whose unwavering support for the college has been crucial in all endeavours. I would also like to express our gratitude to our Board of Governors for their continued support of the college.

Friends, we also have with us today some of our most notable and accomplished alumni who have

tried to make the world a better place in their ways. We confer distinguished alumna awards to them.

I would like to conclude that LSR will strive to remain an enlightened place of learning, where we continue to push boundaries of knowledge, nurture critical inquiry, foster democratic partnerships and build an empowered community. The 'LSR spirit' is best captured by these lines from the former Vice-President and visionary educationist of India, Sarvepalli Radhakrishnan,

**“Education, to be complete, must be humane, it must include not only the training of the intellect but the refinement of the heart and the discipline of the spirit. No education can be regarded as complete if it neglects the heart and the spirit.”**

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**Dr. Suman Sharma**  
Principal, Lady Shri Ram College

# Students' Union Address

In the beginning of our tenure we believed that we had the tedious task of representing more than 3000 students of LSR. Students at our college come from all over the country, cutting across diverse social, cultural, political and economic identities. We thought that it was our responsibility to be the voice of this diverse group. Over time we realised that we were wrong. We have learnt that it wasn't or isn't our job to speak for the students. But it was our responsibility to give them a space

where they can speak for themselves.

We have led multiple student initiatives this year, beginning with Project Jagriti, Project Sadbhavna, Project Bahubhashi and many more. They deal with a range of issues beginning from mental wellness to linguistic inclusion. These projects and their successes were not the fruits of just our labour. It was the collective effort of the students who worked, presented and supported these initiatives. We

have been or at least tried to be, facilitators of good ideas, and it has been a privilege to have worked with such a passionate bunch of individuals.

During our tenure, we were asked a pertinent question - What does it mean to be an Elsa? Having served as the union for a year, we finally feel equipped to answer that question.

A single homogenous definition cannot capture the essence of an





Elsa. The beauty of our students lies in their differences, and their fearlessness in expressing their distinctiveness. Our institution provides us with the space to bare ourselves, lose ourselves and ultimately rebuild ourselves.

Such a safe space becomes even more important in today's world where people are often forced into boxes or labels. It is true that LSR isn't immune to the scorch of this pigeonholing. However, being an Elsa means unapologetically owning one's identity. This fearlessness is the result of a rigorous process of introspection and critical thinking. This safe space gives us the freedom to make mistakes and learn from them, and we hope every Elsa utilises this freedom to their

utmost capacity.

We recognise that LSR is not perfect. But it is the constant striving and self expression of its students that makes it what it is. We urge you all to continue and build on this legacy. We ask you to keep asking important,

uncomfortable questions. We request you to protect this space, not just for yourself, but for everyone, who may agree, or disagree with you.

LSR isn't defined by its red walls, it is defined by its students, it is defined by you.

---



# In Memoriam

We would like to dedicate this to the memory of the few valued members of the LSR community whom we have lost this year. They were faculty and staff, people who formed the pillars of our institution. With heavy hearts, we extend our deepest condolences to the family and friends of the departed souls. Their absence has left a void which cannot be filled. We take this opportunity to celebrate the life they lived and the legacy they left behind, the LSR community is richer for it. They will always be in our thoughts and prayers.

---

# In Tribute

## To

# Late. Dr Kunj Gupta

(Retired professor, History Department)

Dr Kunj Gupta joined the history department of college after completing her Masters in History with a specialisation in Ancient Indian History. Her students remember her warmly as someone who devoted much of her time to her first-year students coming from diverse social backgrounds. She always attempted to help them out with readings and guided them through what might have seemed to them like a maze of college societies and associations.

History as a discipline changed over time - from military and political history to economic history to cultural history, the emphasis kept shifting. Dr Gupta kept pace with all these changes with great ease.

As a colleague, Dr Gupta was quite warm and helpful and was thus, effortlessly able to develop friendships across departments. She would happily chat with younger and older colleagues about mundane and academic topics. We shall always remember her as a valued colleague.



---

By Dr Prabha Rani  
(Teacher-in-charge, History Department)

# In Tribute

## To

# Late. Shri Ganga Ram

### (Maali)

Late Shri Ganga Ram was born in the small village of Rai Bareilly in Uttar Pradesh to Shri Ram Satan on 16 May 1955. He comes from a family of farmers but due to economic instability at home, he migrated to Delhi at a young age and started living in Chanakyapuri, New Delhi. He used to earn his living as a daily wage labour till his thirties. In 1986, he joined Lady Shri Ram College for Women as a gardener and started living with his wife, Shanti Devi and daughter, Rekha Devi. Rekha did her Bachelors in Hindi from LSR itself. In 2007, he got promoted to the post of an office attendant and joined the administrative office of the college. Finally, on 31 May 2015, he retired from his services after attaining the age of sixty. However, due to continued deterioration of his health condition, he suffered an untimely demise on 3 May 2021 at his residence in Delhi. Ganga Ram was quite an active member of the LSR community and participated with full enthusiasm in every event of the college. He was a nature-loving person and also received the 'Best Maali' award from LSR many times.



---

By Shailesh Kumar  
(Administrative Officer at LSR)

# In Tribute

## To

# Late. Shri Davinder Singh

### (Office Daftry)

Late Shri Davinder Singh was born in a small village of Kangra district in Himachal Pradesh on 15th December 1955. He comes from a family of farmers but migrated to Delhi at a very young age and started living with our former caretaker Shri Premjeet Singh in New Delhi. In 1983, he joined as office peon-cum-guard in Lady Shri Ram College for Women.

In 2005, he was promoted to the post of an office Daftri and joined the administrative office of the college. He finally retired from his services after attaining the age of sixty. He continued living in Village Golwan, at Himachal Pradesh. However, he passed away on 9 September 2021 at his residence owing to his poor health. Davinder Singh has been a simple man since his childhood. He always took every task in his stride and endeavoured to help students with their problems and assist the faculty as much as possible. He never refused to go to the DU north campus twice a day as and when required by the College by bicycle. He was a very hard working person and delivered his best at work, till the time of his retirement.



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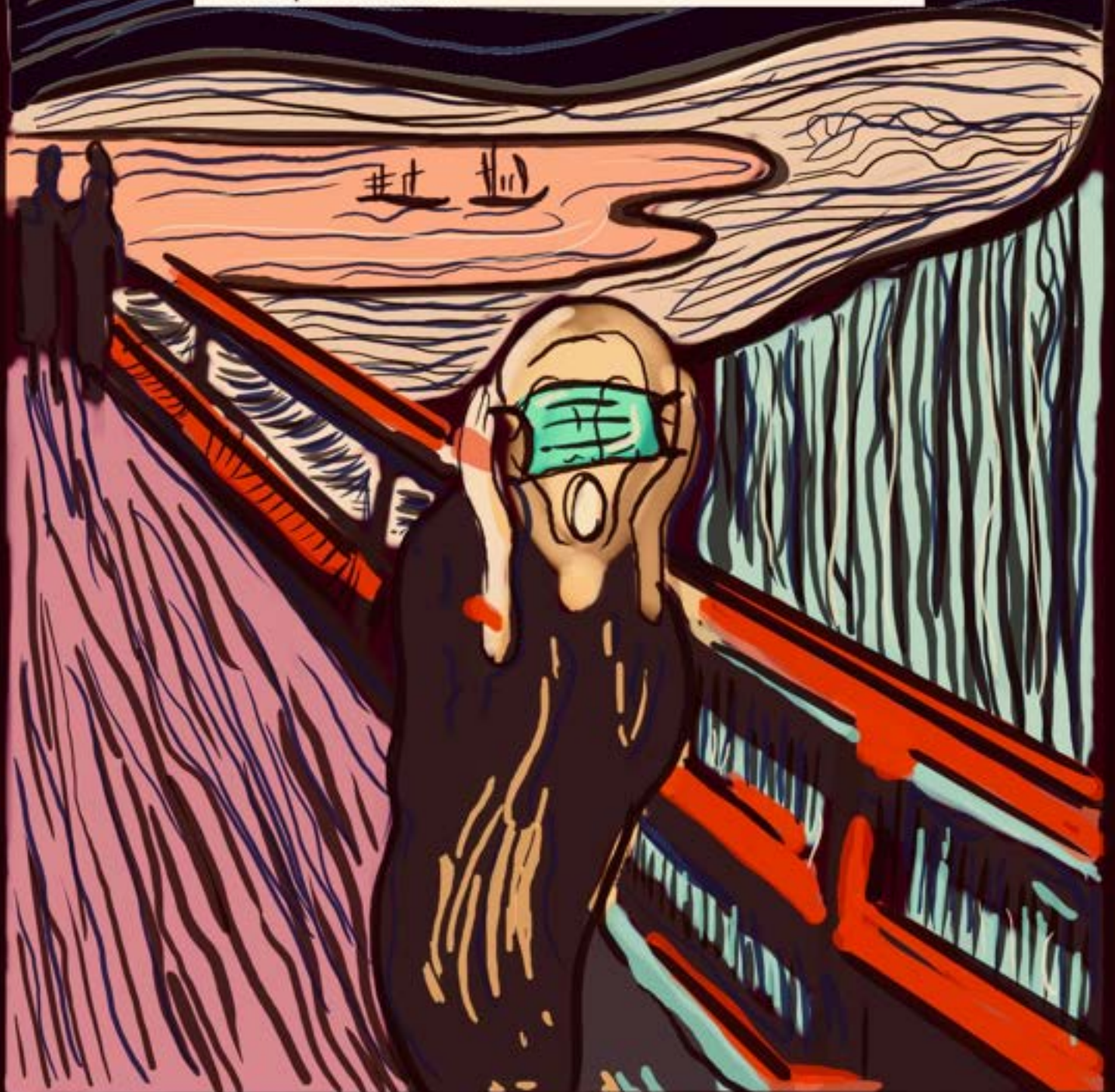
By Shailesh Kumar  
(Administrative Officer at LSR)



**Dr. Sanjay Roy Chowdhary (Statistics)**  
**Dr. Prabha Rani (History)**

# The Roaring 20s

The aesthetics of the new normalcy fashioned by the global health crisis, as we pace towards the fag end of the 20s, ushers a puzzling analogy. A critical perusal presents the nature of the virus in question as an 'equaliser', which dons the hat of equal treatment of all beings, regardless of the beings sculpted and celebrated within the moulds of differing hierarchies. This strikingly revives a host of lingering fear and splashes bits of crude juxtaposition; will we surf through the waves only to earn a badge against homing the eroding morals of the century, or is the pandemic here to stay to tactfully un-mask the landscapes of deepening inequalities behind the fences of gender, class, caste, religion and race? Only a loud scream amidst the chaotic times favouring a fogged vision, will be capable to capture, pick and tell, the dilemma shrouded upon the 20s' aesthetic.



Mental Health  
Illustration by Anamika Yadav

Mental Health  
Illustration by Anamika Yadav

# Desertification

---

Descendants of Great Thinkers of the past,  
Belittled to those with mere blinkers;  
As the Enlightened Ages diminished fast.

The Consecration of Capitalism,  
With the onset of Digital Tourism;

The courtly Censorship,  
The unruly One-Upmanship;  
Is what shrinks your souls to the size of a raisin,  
Your tree of knowledge, yoo, dries up with resin.

You shrivel up into that sphere of safety,  
While warping your own branches as rickety;

Your roots, short to even seep into soil,  
So you elongate those branches to embroil;

Your willows of wisdom,  
Aren't even enough to perch one kingdom;

Even the sun shades it's rays,  
As all you factually desire are displays;

That is the plight of your own ignorance,  
Towards those Palms of experience;

For you bury your bark in the dirt,  
And head to the desert.

The oasis, your only refuge,  
Unlike your delusions that drift as a deluge,  
Now you wander the worthless seas of vanity,  
And wonder how to survive this insanity.

As the Euphoric Era of Cyberspace,  
A perilous place...  
Vast like the sands of Arabia,  
Becomes your next door saviour.

The cacti have lost their spike and spine,  
Osmosis opens pores, but cannot prick a rigid opine.

The tumbleweed  
As withered as the witty seed,  
The surrounding sensuous grass,  
That you want to trespass.

Parched as you are,  
You desire to travel wide and far,  
So, in order to quench Curiosity,  
You spread your wings with such velocity.

You arrive at the abyss of a voracious viper,  
Which slithers to search for supper,  
While, vultures, the vile creatures,  
Wanting to prey on your fading features.

Yet still, with one eye to the sky, you hunt  
To sharpen your sword you once called blunt;  
You select and sort wielded weaponry,  
As your wish is only to achieve blazonry.

The desert heat,  
Enrages you to divide and defeat;  
The infuriating information,  
Turns into a toxic territorialization.

Colonies and imperial cities, established,  
Profane pornographic phrases, published;  
While the Web sags like the one of a spider,  
As all abide by the inscriptions of the insider.

The treacherous tranquilizer, television,  
Digs you up a hole for hibernation;  
For you slip into a reptilian slumber,  
Which serenades your cerebrum as sombre.

The desert terrain,  
Modified to be just as mundane;  
For your innovation of the void,  
Is the cause for your brain cells, destroyed.

For even if you wanted to reach a new height,  
(For that, Icarus despises your plight);  
You chose to limit yourself in the lands of the  
limitless,  
You are now viewed as visionless.

You shield yourself with a veil,  
While you lie there, rotten and pale;  
A dust storm approaches  
You cover your ears with clothes.

You lay there in the deserted sands of time,  
With not even a footprint left behind;  
The nightly chills cause an illusion.  
To turn cold as ice and soon into oblivion.

The brilliant brains,  
All abandoned and branded to be insane;  
The philosophers of ole, the precious jewels,  
Now look down upon us as fools.

---

By Mira Price, English Department, Third-year





Illustration by Megha Sharma

# The Woman They Always Were

---

Wrinkled hands, spirit spry;  
ailing body, setting the canvas alight.  
Shared by the strokes of an endless dream;  
Brushed with the colors of the heart  
flowing together like a river downstream.

They cautiously outline pretty hair clips, similar to the ones at  
General Bazaar;  
That 7-year-old had only been able to admire from afar.  
The henna tattoos they were too scared to apply,  
Embedded in the soft embrace of being draped in six yards.

They inscribe:  
Her ankles, fastened with shimmery silver anklets,  
Her hands, glimmering with sleek, gold bracelets.  
Her lips, glinting with flavoured strawberry gloss,  
Her face, shaved precisely to conceal the remains of moustache.

With every splash, they let go of fearful odds,  
The ashes of transphobia and the temples of his gods.  
With care, precision, love and humility,  
They paint the woman they always were

---

By Agrima Gupta, Psychology department, First-year

# International Security

“The more complex the world becomes, the more difficult it is to complete something without cooperation with others.”

- Alexander Fleming

Times have changed, and so has the concept of international security. Till the mid-twentieth century, international security confined its purview to the concepts of terrorism, military and peace. Now, it has expanded to include climate change, food security and healthcare. Moreover, the threats that the contemporary world is facing, climate change can be cited to be its root cause.

“Climate change constitutes a serious threat to global security.”

-Barack Obama

The former American president appropriately pointed and the globe is now witnessing his words. The Thwaites Glacier (or the Doomsday Glacier) in Antarctica is as high as a 6-storey building and as big as the American state of Florida is projected to collapse in the next 5 years unleashing a plethora of chaos. The global sea level will rise by 3 meters taking down with itself the city of Miami, southern Bangladesh, parts of the Netherlands and many more. Bolivia's second-largest lake, Lake Poopo has almost dried up. Iran's largest lake, Urmia, has almost disappeared. These are just a few to name.

Climate change and conflict go hand in hand. When the temperature goes up by just 1% anywhere in the world, interpersonal conflicts plummet, cases of murder and assault increase by 2.5% and civil war



escalates by more than 11%. Climate change has repercussions on the food we eat and casts a heavy toll on our pockets. The surge in the use of heating and cooling devices has been witnessed in extreme weather conditions. Talking about coffee, its price has multiplied by 20% and 60% of the known coffee species are on the verge of extinction. Rising temperature makes us spend more on healthcare. We are now progressing into an age where the gifts of nature would cost us thousands. Melting of glaciers, rise in sea levels, shrinking agricultural lands, etc brings into discussion the concept of lab-grown food which shall be pretty hefty.

Assassinations, bombings, hijackings, and diplomatic kidnappings are the most publicized form of political violence. The history of terrorism goes back in time but the very fact that there is such a history has frequently been ignored, even suppressed. This may be because terrorism has not appeared with equal intensity at all times. On its reappearance in the late 20th century after a period of relative calm, there was the tendency to regard it as a new phenomenon, without precedent. Moreover, the psychological study of terrorism has never been much in fashion. Jihadists are on the rise in West Africa; the Taliban is taking a toll on Afghanistan and Central Asia; France is burning under the shackles of terror bombings. No corner of the globe has been spared. What can be worse than a terror group taking over an entire nation and the supreme powers having been left with no option but admonishment? The Afghans are being denied their basic rights and contrary to this, the Uyghurs are enduring strings of persecution in China. Uyghur women are subjected to forceful sterilization upon which the Muslim torchbearers have nothing to say. Everything is shadowed down by money.

Let's talk about the least spoken continent- Africa. West Africa is witnessing an unprecedented surge in terrorist activities. It has become a new battleground for jihadists. As of June 2020, 921,000

people have been displaced and 593 have been killed in Burkina Faso. In Nigeria, 489,000 have been forced to flee and 1245 have been slaughtered. The emerging terror group, Boko Haram is a nerd to the idea of expanding Western education and modern literature in Nigeria. Hence, it has undertaken a plethora of terror activities for the same. Since 2011, Boko Haram has killed 37,500 people, 2.6 million have been forced to flee and 244, 000 Nigerians have turned into refugees. Boko Haram operates in the Lake Chad region, one of the poorest regions in the world and an area of severe environmental degradation (Lake Chad has shrunk by 80% in the past 30 years). Food emergencies are rampant and the non-existence of a stable government has made this region extremely volatile. Trepidation also has climatic causes. Increased desertion and shrinkage in the supply of water reverberate low employability and hence the vicious cycle of terror engulfs the youth.

According to a report, 26% of global kidnappings in 2013 were solely reported in Nigeria carried out by Boko Haram. The number of threats the world is witnessing shall broaden with every passing second. Therefore, it is a necessity that the world comes up with an increased number of sustainable models to counter such issues and have a preparatory backup for more such. Moreover, nations need to have a more empathetic approach in dealing with issues of terrorism and most importantly, words should be complemented by immediate actions.

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By Sweetly Sah, Economics department, First-year

# Economic Theory of Love

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By Khushi Jain, Economics department, Second-year

We've all come across the classic dilemma called Money or Love. What will you choose? Honestly, to this day I have no clear cut answer to the question. However, an intriguing epiphany that I had while researching the topic brought me to write this article.

When we see love under the economic microscope of cost-benefit analysis as opposed to the philosophical microscope, a new understanding of love will come into being. When we are looking for economic avenues, we keep looking until the expected benefits of finding an opportunity outweigh the costs of looking for it. For example, we keep looking for a better job until we believe the benefit and returns it will bring will definitely promote our growth thereby removing the costs and justifying the investment. Similarly, according to the economic theory of love, we keep searching and looking for a new partner or "the one" until the expected benefits of finding them are immense when compared to the costs paid while looking for that person. This also explains the classic "out of league" statements that many of us use in our daily lives. Ever wondered why we don't think about dating Zayn Malik, Jordan Belfort or any other celebrity? It is simply because we are self-aware that we should not waste our time and energy chasing someone who is out of our league beyond our reach. This is why the idea of an "ideal" and "attainable"



partner is heavily correlated. Furthermore, this also reiterates the importance of mutual love. When we look for a partner or a boss in an economic setting, we

tend to look out for people who have similar values, commitments and goals to us. This is an important factor because in case of a mismatch of the non-negotiables, the relationship will not work out and we would again have to look for an avenue and invest our resources there.

Additionally, there are a lot of other indirect opportunity costs which we pay in economic terms in case we end up choosing the wrong mate. To name a few, monetary resources and time spent on dates, productivity loss due to distractions caused by the partner and the biggest of all, the time lost with someone who was not “the one”

could have been utilised to find “the one”.

Before you put your guard up and stop listening to your heart, let me bring to your notice the biggest drawback of this theory. Humans are not completely rational as it is propagated. Our circumstances, situations, mental condition, feelings and socialisation process affects our decisions in numerous ways. If we had been 100% logical and rational, there would have been no need to establish a discipline like behavioral economics which studies the same interplay of economic and psychological factors in decision making.

Hence, it is completely okay to listen to your heart and explore your options until you are in the position to meet the one. Ultimately, the main motive to write this article was to showcase how love and economics are not as mutually exclusive as we may think. They are very much interrelated and beautifully summarise the novel conclusion of looking for love in economic terms, “Why are you single? Loneliness is just romantic unemployment.”

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Illustration by Sephy Sen



Illustration by Anusha Gautam

# The Allies Indian Muslims Don't Need

Indian politics is a Muslims is very low-for pleasing forced to accept and even rejoice  
 I dungeon of hate where them, even lower. To be an in, the relentless mutilation of  
 the bar for butchering Indian Muslim is to suffer, to be your being.

This piece isn't a desperate cry delineating the plight of Muslims but an attempt to indict, and thus unmask those who claim to be our allies. This is an attempt to preserve my sense of self that is violated each day with news of lynching, custodial killing, unjust imprisonment, legal harassment, encounter, murder, vilification, and dispossession. Each day is a reminder that I've been born to be condemned. Forever.

A haze shrouds what I see, what I hear, and what I feel. Jarring thoughts begin to take shape, maturing into an anger that is dark and cold.

Are my liberal friends complicit?

Most of them are.

How?

They're complicit because they glorify the India that predates 2014. They refuse to acknowledge that bigotry wasn't created but merely exacerbated by the BJP. They fail to realize that the ruling regime is the prime but not the sole evil in an otherwise harmonious country. They appropriate our protests to launch their political careers. They often lay bare their hypocrisy saying, "but there are many good politicians in the BJP also". They tone police and hold assertive Muslims to the same level of scrutiny as the perpetrators. Their love for 'biryani' fails to translate

into contempt for my oppressors. They hail the beauty of Urdu but mock the ugliness of our ghettos. They expect me to be grateful for the tokenistic support they offer. They indulge in the stale "both sides" rhetoric that is nauseating at best, murderous at worst, and they fail to realize that bigoted violence isn't merely a diversion from real issues but a manifestation of the moral rot of Indian society that propelled right-wingers to power in the first place.

How has a blend of hypocrisy and hate been able to distance an entire community from its dreams? To make generations after generations prove their loyalty to a land that will never be theirs in the popular imagination? How has it been able to serve us so much suffering and so much death?

It's because the story of a Muslim in India isn't the story of right-wing bigotry, it is the story of betrayals, of brutality, of bloodless violence perpetrated even by those who claim to be secular. An Indian Muslim embodies the idea of death. The one who is despised for being Muslim and sympathized with for being Muslim. The latter often feels worse than the former.

Am I being too angry, restless, radical?

No.

I cannot erase my rage from the canvas of blood. It hangs there, in the miasma that fell on all of us together.

I merely need some liberals to understand that their shallow support can be seen through and is no longer needed. This is not to discredit those who've stood in genuine solidarity with my community, but to highlight how most of the liberal discourse on oppression is self-serving and contributes to the problem it claims to solve.

They must understand that solidarity isn't a favour that is granted but a debt that is owed. It's a struggle for justice on the terms of the oppressed. Solidarity suffused with conditions isn't solidarity but a brutal attempt to trivialize pain by people who have never known what it entails. Its sanctity demands an intact moral compass with an unfazed sense of good and bad.

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By Saniya Ahmad, Political Science  
Department, Second-year

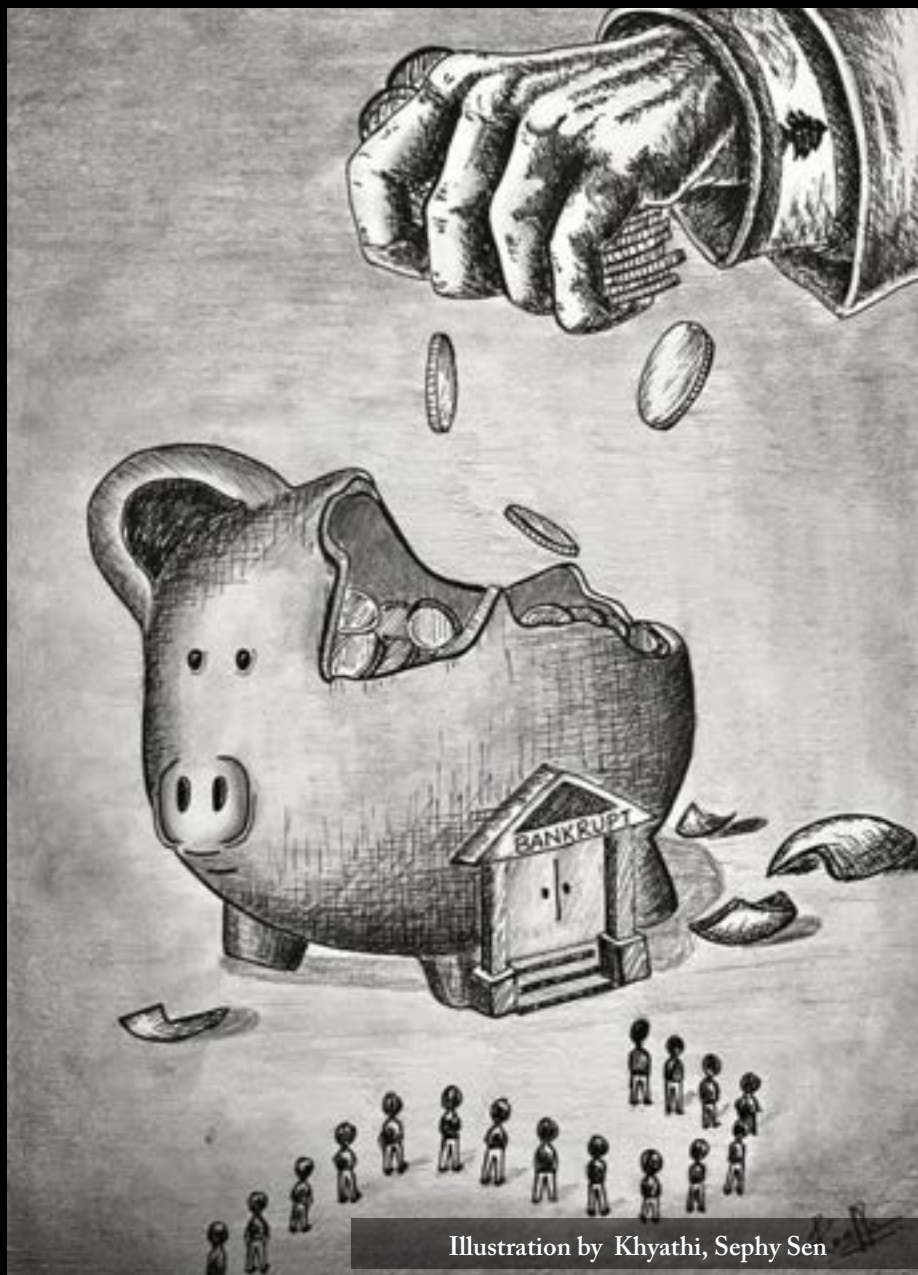


Illustration by Khyathi, Sephy Sen

# Lebanon's Economy: An Utter Disaster

The specter of financial crises has long since haunted the world, with a new scourge gracing us every now and then. We stumble, we recover and shake our heavy heads, refusing to learn, time and again. The dot-com bubble burst, the financial crisis of 2008—getting all too jittery with torturous flashbacks already? Behold, for a new contender has appeared on the list: Lebanon's economic crisis.

Since late 2019, the nation of Lebanon has plummeted into deep financial turmoil with its economy teetering on the verge of utter collapse. Today, the nation is face to face with one of the worst financial crises witnessed in centuries with the World Bank possibly rendering it a spot in its 'Top 3' list, right next to the Great Economic Depression.

But, how did a country that was once famed as the 'Switzerland of the Middle East' arrive at such a crippling economic state?

Lebanon had been courting trouble for long, but only by the end of 2019 did the ramifications become conspicuous. After the Civil War came to a halt in the 1990s, Lebanon started to finance reconstruction through tourism, foreign aid, large donations from the Gulf Arab States, and remittances from

Lebanese residing abroad. It borrowed extravagantly and to keep the greenback coming in, its banking system essentially evolved into what we call a 'Ponzi scheme'. Financial mismanagement and rampant corruption further buried the country deeper into debt until it defaulted on a \$1.2 billion Eurobond payment in 2020. Banks shut down, with people unable to withdraw money from ATMs. Mired in financial troubles, the government also announced a tax on WhatsApp calls in October 2019, which turned out to be the final nail in the coffin; unrest exploded as Lebanese masses took to the streets, voicing against the blatant venality and calling for the resignation of political representatives.

In a nutshell, even long before the crisis, the elite of the country marred the economic system with their greed. Fast forward to 2019, their chickens came home to roost.

In the past several years, the Lebanese pound, officially pegged to the dollar at 1500, has lost 90% of its value, knocking 75% of the Lebanese population below the poverty line. The real GDP contracted by a whole 20.3% in 2020 while GDP

per capita fell by 40%. Lebanon is now also the third most indebted country in the world with the government debt expected to hit a mammoth 341% of GDP in 2021. Adding to the woes, inflation has breached all highs with food prices soaring by as much as 557% since October 2019, according to the World Food Programme. Gas and fuel prices have skyrocketed and the country is reeling under colossal electricity shortages. This long precipitating debacle was further exacerbated by the deadly blow of the pandemic and the horrendous Beirut blast of 2020, shouldering the much-troubled economy further into the mire.

How does this fiasco translate for the world economy? We all know, when major economies like China sneeze, the entire world catches a cold. But nations like Lebanon are just not large enough to send ripples through the fabric of the global economy with their downfall. Despite that, we must remember that Lebanon's crisis is not just an economic disaster but also a social, political, and humanitarian catastrophe or more aptly, in the words of Lina Mounzer, a Lebanese writer,

**"It is a preview of what happens when people run out of resources they believe are infinite. This is how fast a society can collapse. This is what it looks like when the world as we know it ends."**

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By Anushka Dhyani, Statistics department, Second-year

# The Capture and takeover of Afghanistan by the Taliban

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By Snigdha Preeti Ramavarapu, English department,  
Third-year

What it means for the Indian subcontinent and the world and Why you can't bring democracy to countries through regime change interventions.

The great American “global war on terror” finally came to an end with the USA pulling back its troops from its military bases in Afghanistan, in the dark of night, with a mask of a humiliating defeat in place. In the year 2001, the US government invaded Afghanistan to make the Taliban pay for the infamous 9/11 attack on its soil. Twenty years since then, with the United States of America now leaving Afghanistan, the Taliban today is stronger than ever and the terror

nexus is wider than one can possibly imagine. Has the invasion been a miscalculation on the part of the Washington establishment? Or was it just America being America, flouting the international rule of law and invading countries whenever it seeks on its adventurous escapades? I say it is a pretty good mix of both.

From funding a rogue jihadist terror state like Pakistan to counter the Taliban, to overthrowing the Taliban government and establishing a democratic government without building necessary institutions, the U.S committed every wrong there is in the book. The fact that the Taliban was able to take over

the country in less than a week paints a much broader picture of local grassroots support. This coupled with the monetary and backdoor funding of Pakistan in aiding the Taliban resulted in the successful capture of Kabul by the terrorists.

The question of what has been achieved through these 20 years of the American invasion of Afghanistan remains unanswered. It seems that this has only made the Taliban more legitimate, and more powerful and has instilled greater confidence in them of defeating not one but two superpowers. The emboldened Taliban in





Illustration by Nabanita Bhattacharjee

power in Afghanistan screams trouble for not only India but other countries in the subcontinent. The last time the Taliban took power, the rise in militancy and violence in Kashmir increased manifold including the Kashmiri Pandit genocide which took place during the same period.

With a hostile Pakistan, and an aggressive China at its borders, India can't afford terrorism to take roots in Kashmir with support from the Taliban. India must let the Taliban know about the repercussions of fostering terror on Indian soil and maintain a hard stance on a peaceful, stable

moral police the world on human rights and democracy by hosting Democracy summits and preaching to others about combating terrorism, it is to be remembered what a great human rights violator the USA has been in Afghanistan - what geopolitical challenges it has left in its wake of retreat for others, unleashing a new battleground for jihad in not only the Indian subcontinent but also in the world. The policy of direct regime change interventionism by America has caused more harm than good (if any). Be it in Syria, Iraq or Afghanistan. While American foreign interventions,

South Asia. While America has played its game of bringing democracy to the land of Afghans, neither the play nor the players have withstood the test of time. The truth lies therein.

Democracy cannot be brought forcefully or established overnight. It takes years and years of building institutions and breathing life into them. While the U.S may

also called invasions, are often waged with a promise of a better future and democracy or to solve conflicts and promote peace in the long term, it has the exact opposite effect.

These foreign interventions always fail due to no particular study of the history of that place and are often done on political and power-thirst motives, which turns the invaded country into a war-torn one, impacting the lives of its citizens and severely undermining its national sovereignty. Seeing the current happenings in Afghanistan with art being shunned and women being oppressed, it can be said that the country is on its path to the Middle Ages. The world must come together in stopping Afghanistan from becoming a training terrorist ground for other terrorist organisations like, ISIS, Al-Qaeda and JeM. Coming to America, the world must not remain silent and let her continue her adventures in developing countries through regime change interventions. It is important that nations across the world come together to hold the USA accountable and never let another Afghanistan fiasco take place.

# The Shifting Function of the Elephant in World Politics

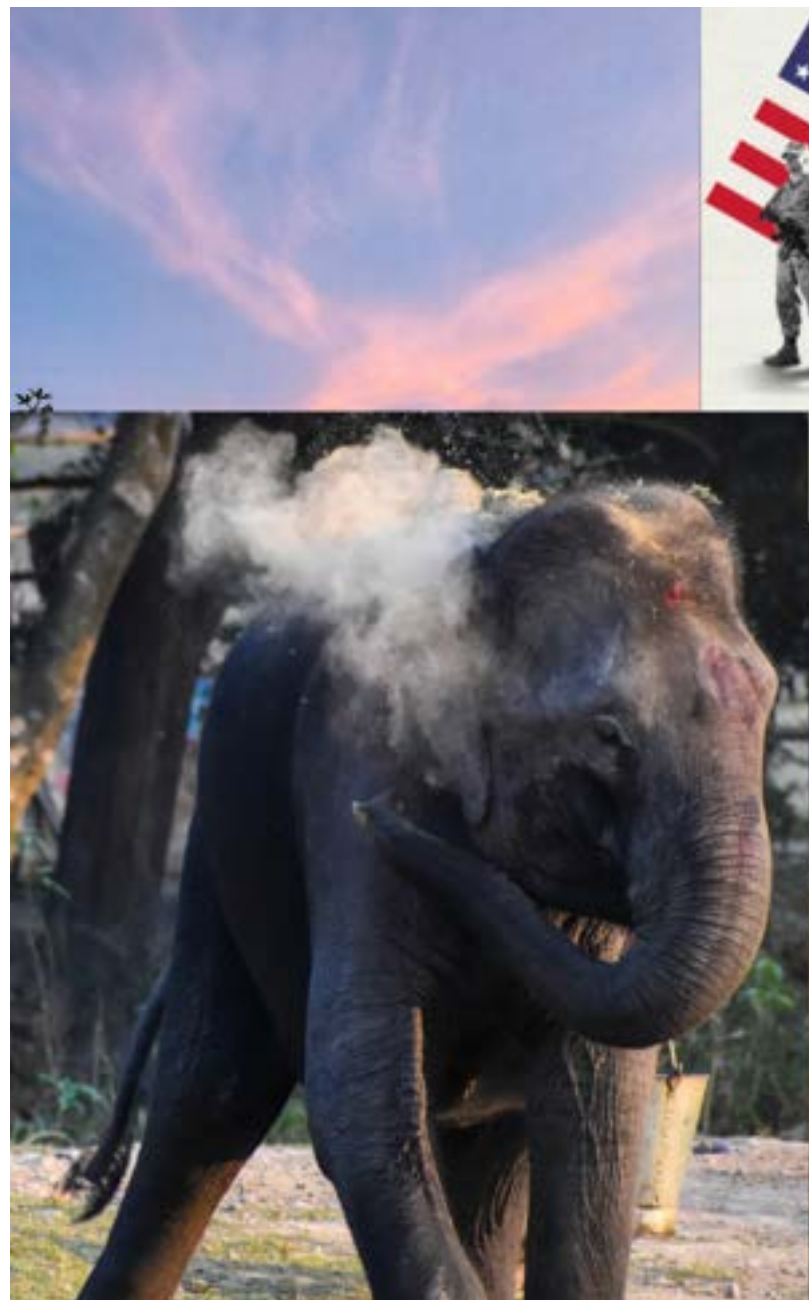
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By Aarushi Pandey, Economics department, Second-year

At the onset of the turn of decade, liberal world order has come under a strain. 2008 Global financial crisis, COVID 19 pandemic and rise of middle nation-states has heated the question of the future of world order. These are indeed turbulent times with a tinge of multipolarity in world politics predominantly occupied with a US-China tussle. In the middle of the shifting balances in international games, the Indian elephant is compelled to rework its strategic geopolitical options.

Onset of Indian foreign policy was characterised by a third way of non-alignment (NAM) amidst a divided bipolar world during the cold war. In the second phase, from 1991 onwards, the world witnessed collapse of the Soviet Union, and emergence of unipolarity under a single superpower, which is the USA. While, India had to realign her friends and enemies to establish the balance in the region, thereby repairing relations with the USA. On the verge of financial crisis, India accepted the liberal world order by taking help from Bretton Woods Institutions and integrated itself in the world economy. To ensure India's security in the region, India shifted its attention to its immediate neighbors evident through India's membership of SAARC and the "Look East" policy.

In 2008, the liberal order witnessed a downfall of its



banking and financial institutions with the collapse of the housing market. Like a house of cards, with the fall of the US a cataclysmic ripple effect caused major world economies to collapse. Thus, started the slow decline of the economic and military superiority of the USA. On the other hand, China came out of the “peaceful rise” phase and started acting more assertively in world affairs. Under President Xi Jinping, China is keen on realising the “Chinese Dream” by launching its massive BRI project and directly challenging the established liberal world order. This is accompanied by Russia’s coming out of its self-imposed strategic retreat and the emergence of middle powers like Japan, Brazil,

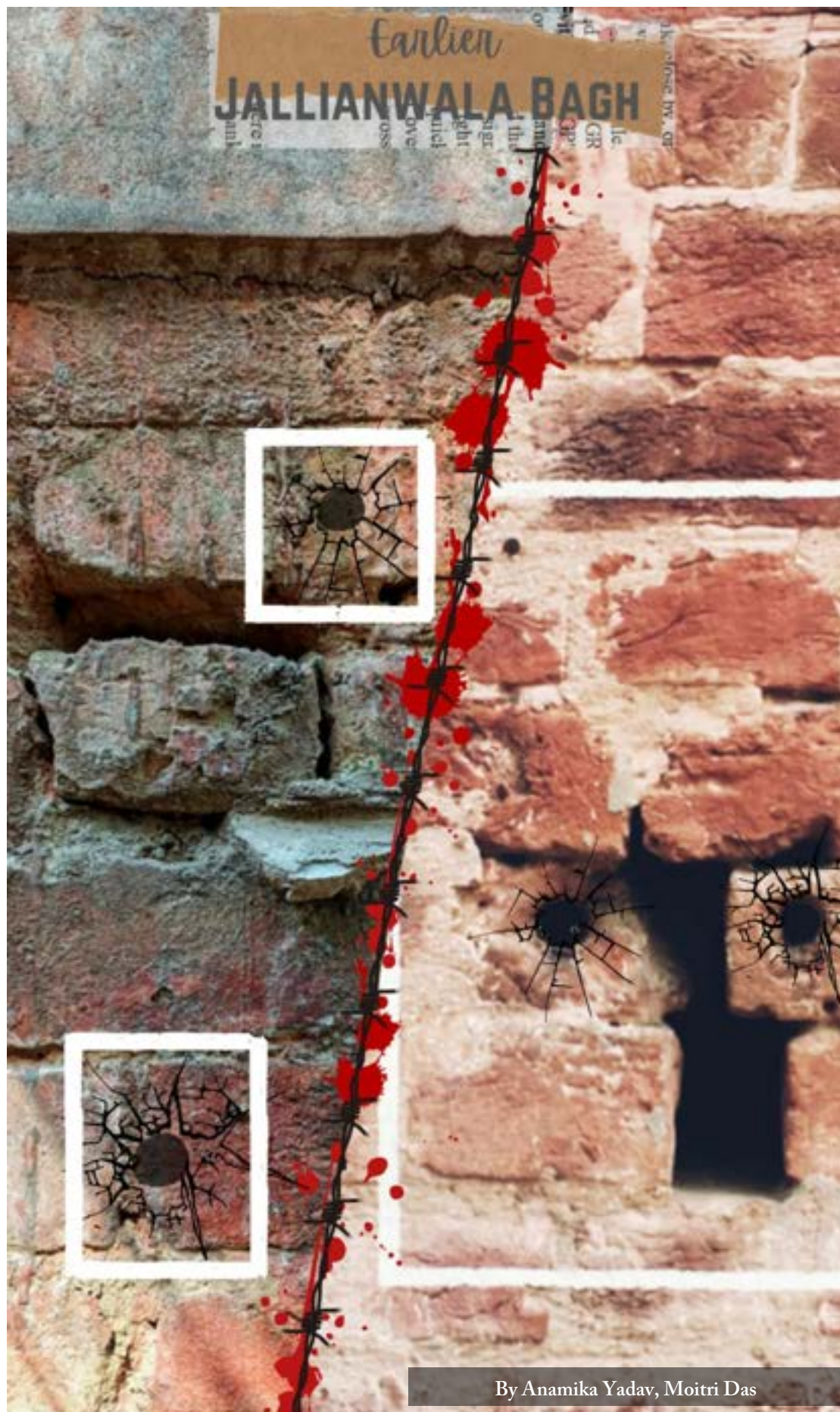
India, Germany, South Africa, Turkey, and Iran.

In today’s volatile world, with trouble brewing closer to home due to an antagonistic head of state in Afghanistan, Pakistan and China, India is embracing “Krishna’s choice” from Mahabharata. Krishna advises to follow the dharma of the state and to assert national interest and secure strategic goals. In stark contrast to Nehru’s non-alignment, India is more energetic and participative in the changing dynamics of world politics by becoming an active member of the QUAD, BRICS, SAARC, SCO and is one of the handful countries that was invited to the G7 meeting. Moreover, it has begun to diplomatically reassure Russia, cultivate Europe as an ally and bring Japan and other Southeast Asian countries into play through the transformation of “Look East” policy to the “Act East” policy. With regard to Pakistan, a new normal has been established under the Uri and Balakot models. In light of the sticky border situation with China, India’s mantra is realism in military talks and diplomacy with alliance building to manage the untamed dragon. Akin to its seafaring ancestors of Meluha and the Cholas, India has a re-emerging maritime outlook as it is conducting naval exercises, building ports at home and elsewhere, being a part of alliances such as BIMSTEC and SAGAR. Even during the coronavirus, India has given massive amounts of aid to countries while trying to engage in vaccine diplomacy in a bid to establish ties. Thus, in the changing dynamics of world order, India is compelled to shift towards balancing and forging multiple alliances in changing world order.

Gradually, the Indian foreign policy is coming out of its shell and is adopting a more engaging approach with firm roots in the idea of ‘Nation First’. Indian diplomacy rests on the idea of creating an India which is a perfect blend of hard and soft power. In light of this, India’s external affairs minister S. Jaishankar formulates, “India is now more Bharat” as it brings its unique ideology and stand into the world arena.



By Anushka Sharma, Elizabeth Sunil



By Anamika Yadav, Moitri Das

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By Sandhini Goyal, English department, Second-year

# Histories Being Recreated

There will come a time when the people who were eye-witnesses of a significant historical event will no longer exist. And it is precisely at that point, when the future generations would realize that a historical event does not occur at any precise moment, but is identified well after those who survived. The politicians who claim to rewrite history need to know that history not just gives rise to survivors but a collective memory- something larger than life.

India is already in the race of branding the history and commercialising it, first hand evidence being compromised in the process. If there was any such action as 'correcting history', we wouldn't have needed violence in the present times.

Today, the walls of Jallianwala Bagh in Amritsar that once bore the bullets marks, fired on the command of Dyer, stand plastered with protruding mannequins who smile at the visitors. Those smiling walls don't represent the historical mood and especially not the tragedy that took place. It is a matter of time that the smiles there would fade

and the new pathway stretched in the ground cracks open with all the trauma that, even after a hundred years, looms at large.

What's strange is that a name so vital to one's identity is never chosen by them. This applies to both people and cities. Our cities have become a parable for poor, illiterate women marrying into a nice family. Their names are chosen by one patriarch (father/king) then modified by another patriarch (husbands/people in power) to "correct the mistake." Allahabad has been renamed to Prayagraj, and Mughalsarai railway station has been renamed to Deen Dayal. "Whose history are these names being chosen from, and who are 'we' in the decision-making process?" questioned Arunima Shankar, a conservation architect. "Would the rose smell as lovely if it had a different name?"

Calcutta was renamed Kolkata and Bombay was renamed Mumbai because these names connoted the country's enslavement and slavery under British rule. Is it true that the ghost of history vanishes simply by changing names? What difference would it make to

the people who live there? The people who live in Allahabad still live in Allahabad; the people who left Allahabad would still return to Allahabad.

History is a conflated thing, especially of a country like ours. I'm not sure if what we're learning in history textbooks isn't an agenda of whoever ruled the land, and if what future generations will learn isn't an agenda of the current ruling classes. Evidently, history is written and rewritten by those in power. Men constructed realities for women, higher classes for the lower class, the West for the East. Following this feat, history is documented by those who dominate and dictate the social construct. Whose history are we even attempting to recreate? All we can say is that those who are doing so may lack the pure blood that is required to carry out this act. Every generation would have been landless if countries only belonged to specific communities, rather than the people who live in them. If only history had belonged to those who were silenced, history books would have been less wordy.

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I am  
QBJE



I Turned **21**, Am I  
Educated, Mature  
and Discernible?  
Characterizing The  
Raise.

an  
CT

The modern feminists ask, is skylining the age of marriage from 18 to 21 years, restricting a woman's autonomic sexual rights until 21, given the ambiguities on the age of consent? Many women's organizations see the elevation for women as tongue-tied over the legal discretionary powers she exercises to have herself consensually indulged in physical relations after 18 and before 21.

The Islamic followers allege the union to have outplayed their religious civil codes, barring women from choosing to have a different life to overcome their parental conservativeness, having raised the age of ideal adulthood and discernibility. They apprehend the conflicting raise to have ceased its parallels with the age, Islamic law deems ideal for its women. But is the amendment that unsinking with the nation?

The critics have commented upon the voting rights that assume a woman to be mature enough for choosing the right governance for the country, meanwhile to share a conjugal space, she's still held as unqualified as an immature child.

Well, it is to acknowledge that adapting to a completely alien environment and addressing emotional and physical fluctuations is too much as compared to pressing a button based on an election mandate, however, the incongruity being

ushered in by two situations—a recent amendment coming as reinforcement by the Election Commission of Representation of the People Acts of 1950 and 1951 to roll out more months of registration for the ones who've completed 18 years, and the previous government's consistent denial of the Law Commission's 2008 proposition over relegating men's marital age to the uniformity of 18.

Further, they argue about the certain upsurge of underage marriages that can be evident in the upcoming years. The Prohibition Of Child Marriage Act (PCMA) that is amended on 00/12/21, had primarily set sail in 2006 after repeated infringements of the minimum legal age of marriage fixed for women as 18 years in 1978, 40 years hence, the early-age marriages account for the same numbers.

Well, the 2005 statistics make it difficult to deny the aforementioned, having only considered 18 years as legal. To see over 23.3% feminine population having been ferried-off in child marriages in 2019-20 recording a 4% de-escalation margin from 27% in 2015-16, while half of the women population who were as young as 25 claiming to have been married before attaining minimum legal marital age (as published by the National Family Health Survey), brings to spotlight that the actual

need is of extending more accessibility to education, industrial exposure, and making it a safe and encouraging journey.

It is yet another factual intricacy to consider the veracity of marriages that have happened around or just after the girl celebrates her 18th birthday. It boils down to the mentality of the poverty-stricken or the uncouth to have waited for their daughters to turn 18 merely to evade offending the law or inviting cognizance, and not with the goal to have her mature enough for the wedding.

As the government rightly claims to eliminate comprehensive gender inequality, decelerate infant mortality rate (IMR) and maternal mortality ratio (MMR), and give extended room for better educational pursuits by legally allowing more years for women to grow anatomically and live through psychological, civilizational and physical growth to bear the course of maternity and responsibilities that come with it, it is to be noted that majority of early marriages happen in rural India or uncivilized urban outskirts who either lack the economic prosperity to finance better education, infrastructural access of institutions within safe proximities, and brighter career opportunities for their girl children or don't nurture the mindset of teaching girls since

they're to be married-off with lots of dowries, not eligible of carrying the legacy of primogeniture.

There's hardly an explanation needed in respect to the women's sexual privileges, and taboos that surround talking about consent, control, and contraception. In both cases, legalizing a higher age doesn't motivate people, provide financial aid or streamline their access to quality education, or perhaps even reshape opportunities for career growth and wider exposure.

Besides, acting from a standpoint of BJP's previous state policies, we may advocate that the party's agenda to increase policing of private lives through prejudiced and ambiguous laws, state-exercised powers to presumably apprehend anyone over inter-community marriages, and vigilante activities especially redoubtable in states like UP, Gujarat, and Haryana, the population of which is generally categorized by extremism and conservatism, the conclusion is seemingly feeding the appetites of anyone but the nation.

The state-sponsored ungrounded vigilance over people's privacy (much under-established of Constitutional statute prohibiting obscenity in public places), the judicial eye often intervening with a biased stance in cases of Love-Jihad, and an absence of much clarity over shifting the onus of

public services like education in private hands indirectly termed in by New education policy 2020, gives some idea on the fabric of age-raise that has mostly materialized from hollowness. Below 21 years can simply find you anything but an adult, enabling aggressive policing over your legally indecisive self!

To foreground another issue which may give in to compromises, provided the lack of clarity in the amendment is the concern of marital lawsuits registered by below 21 brides, that might not be deemed admissible in the court of law based on the backdrop of illegalization of the said age, restricting the reach of below 21 married women's rights to exercise legal authority as an adult, or avail justice if happens to challenge her spouse. As many communities including the Parsis are turning rebellious to the government policies, it's apparent that poor Indian families who see daughters as a burden and try to lower the number of stomachs to feed by marrying them off won't be pushed to suddenly invest in her education because now the marital age is 3 years far.

The ones who wait for their daughters to turn 18 to be married, apparently wouldn't celebrate if the law extends it to 21, instead redundantly wait more! Contrastingly, the wealthy Indian orthodoxy generally holds

their daughter's marriage as a sign of social prestige, a lavishing show of money, family's honor adherent to tradition governed casteist and religious obligations, a question of maintaining ample age-gap, the obsession of not being too late for bearing children, and something that fathers painstaking their life's entire investment to afford higher dowries for, obviously, raising the bar won't make it self-explanatory until a developmental structure isn't put in place to back it up with.

Overshadowing the critical remarks, we assumedly remind ourselves that it might be fertile to assume the raise as a harbinger of the advent of various upcoming laws and amendments that the government is silently framing for its women. To wrap it up, we shall say that above all the disparities, India holds an average age of 22.3 years in women as of 2018 with an age gap of 0.8 years which reflects the hope of growth.

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By Upasana Kashyap, English department, Third-year

# The Plastic Rupiah

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Plastic pollution has been the most concerning environmental crisis for decades. We surely have achieved economic growth and industrialization at a faster pace but at what cost? Our health? Our environment? The tiny triangle you cut out of your milk packet becomes a part of microplastics, and thus non-recyclable. These ultimately end up in our oceans, and according to a study, an average human consumes about five grams of plastic every week, so we can only imagine the corruption of ocean water time and again.

The convenience and affordability that plastic offers has come with a heavy price. But fortunately the system of barter is our saving grace here, not a roadblock but a trump card. Can revisiting this system which is considered obsolete by many, solve this modern environmental hazard? What is barter? It is a simple give and take relationship, right? No? What if you were told that there can exist a system where you absolutely don't even invest a single dime and still get returns that you would probably not get even if you entirely surrender and devote yourself to it? Would you believe it?

Well, here goes something that will touch your heart to its very core. Imagine the celebrated tourist destination Bali, minting money with places like Double Six Beach and Nusa Penida in store, and boom!

The pandemic struck and all of a sudden, almost the entire state went out of business and almost the entire population, out of employment. International arrivals plunged down by 95 percent, and by April 2020, 80 percent of their economy had collapsed with almost 4 million people knocked out of their

jobs and forced into their homes. How is a machine supposed to work smoothly without any kind of propellant? People shifted from the tourism industry to doing petty jobs on farms and construction sites with hardly any luck and change in their lives.

But the night is the darkest before dawn, isn't it? In May 2020, a restaurateur, Made Janur Yasa, came up with a stellar idea- he established an exchange system where people could turn in their plastic waste to be used for

recycling in trade for rice- a vital component of groceries. And this was the naissance of Plastic Exchange. Bali has been a tourist spot for decades and thus has tonnes and tonnes of plastic build-up accumulated as a result of arrivals in such high numbers. So this not-for-profit venture was the best way to utilize the idle manpower during the pandemic. Also create some actual difference in the society by inculcating the sense of social responsibility amongst the citizens while at the same time, ensuring that poverty doesn't take over during the pandemic. The government also dutifully provided assistance in the form of subsidies and by imposing no limit on the plastic that can be collected by an individual. So, with absolutely zero money of their own being spent, people have found a ray of hope they can hold onto during these hard times.

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# waste

# **Excellent Waste Management Practices Across The Globe Sweden- From Trash To Power:**

As of 2020, Sweden possesses 34 plants that transform non-decomposable waste to energy that fabricates enough energy to support over 250000 households. The secret behind their triumph is their system of sorting and segregating the recyclable and non-recyclable waste and re-using the waste.

# **Switzerland- Cutting Down On Household Waste:**

According to the UN Environment Programme's (UNEP) Food Waste Index Report 2021, around 17% of the food being produced globally might end up in the trash cans, which is one of the most concerning constituents of household wastage.

Switzerland thus, adopted the policy of polluter pays principle. The residents have to pay money in the proportion of the weight of waste they throw away. With this strategy in place, the country has managed to reduce average food waste generated per person per year from 145 kilos to less than 15 kilos and has also been able to double up their recycling rate.

# **Wales-Well Defined Political Framework For Waste Management:**

In a span stretching across two decades, the country has managed to get its recycling rate take a giant leap from 5 per cent to about 64 per cent. Their mantra being active citizen participation, complimented with effective government policies involving incentives and subsidies with greater emphasis and attention to the system of 3 Rs i.e. Reduce, Reuse and Recycle.

Now, when we look at the situation of our own country, there is not a single way we can't implement it because with the problem of unemployment still existent, why not use the surplus labor for such environmental non-profit projects? But what we lack as citizens is initiative and a sense of responsibility.

Having said that, this pressing issue requires our immediate attention because further delay will definitely worsen what we are currently going through.

So all in all, we can say that this is the right time we bring in the picture our aspirations about sustainable development goals, be it about health, sanitation, waste management or minimizing food wastage. This is because almost all our landfills have been exhausted and with us being on the epitome of bad waste disposal it is high time that we address this issue with some seriousness and sensitivity.

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By Ridam Maheshwari, Commerce department, First-year

# Light on The Plight

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Illustration by Anusha Gautam

Do what you want is what I'm told,  
Say what you want is what I believe,  
And express what you feel is what this democracy allows us to do.  
But does it really?  
Freedom of speech, they say, is our human right.  
But these chariots of power can be seen addressing their might;  
For a long time now, I have been acknowledged as the food giver,  
Today also, but with not so unique a shiver  
Why? Who? Where? How? are the questions I want to ask-  
But why does it seem to be such a difficult task?  
For peace and harmony, they say,  
Let those in power continue to make their way,  
An orange-tinged ball of fire is above me,  
Shining all over my field yet I stand with no glee,

My children now are mere sticks in worn-out flesh,  
Their future, their survival is at the King's behest.

King? Oh no king, they say, this is a democracy,  
Rule by the people, for the people, of the people, I say, is just another fallacy.  
A jump I take to reach out to the ones like me,  
Marching forward and being thrown far backwards is what my life has chosen to be,  
The field is no longer my beloved home,  
For the government and its disciples are misusing their throne ,  
Grow wheat for 10 and paddy for 20 a quintal,  
Sell at the demanded price or get banished for questioning the fundamental,  
A move to the city I finally made,  
with hopes of escaping this dreadful cascade.  
And to fill the stomachs of whose breadwinner I'm supposed to be,  
Leaving my crops open, to do something that is alien to me-  
Pull a rickshaw or pick up a rag is what my day looks like now,  
Seemapur for 50, Ghaziabad for 80,  
Gives me more than my day full of plough.

My little girl asked me today,  
If her child was to continue the legacy ,  
For a farmer's son's a farmer and doctor's son's a doctor says the casteism tree,  
Fight for your rights is the saying that goes around.  
My girl, not so little anymore, chose to rise up,  
to lift the faces that have always frowned,  
To express all the sorrow she has lived with all her life,  
Spurt it out at once to end our never-ending strife,  
But here they are to put a stop, yet again,  
And deem what is right, what is wrong,  
For the sake of peace now and then.

Yet I'm told I can say what I want,  
But controlling my opinions is not giving me freedom of any sort,  
Offensive it may seem to not one but many,  
I'm here to ignite the fire in the ones who have struggled for every penn.

Oh-king-no-king whoever you are ,  
Democracy-no-democracy is what we have seen so far,  
You've let the dogs out,  
Out of your own vanity and thirst ,  
To chase the path of a life, not as difficult and curst,  
so get up and Gear up to change your outlook, an outlook not so cool,  
Before our rage conquers fellowship ,  
To your so-called people's rule.

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By Angel Bansal, Commerce department, First-year



Photograph by Utkarsha

# Smooth and Clean

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The burns my skin carries  
After having removed all hair from my body  
Are, they say,  
Marks of beauty  
For beauty does not come without sacrifice.

The hours I spend  
At fixed intervals  
On grooming  
Are too, they say,  
Things we must do  
As women  
To allure those around us  
For compliments are  
what we must achieve.

Independence remains  
A fictional concept  
For we are made to believe  
That there is nothing beyond  
The resources  
That we are provided with.  
That, to buy clothes  
Our families deem appropriate  
Is where our freedom lies.

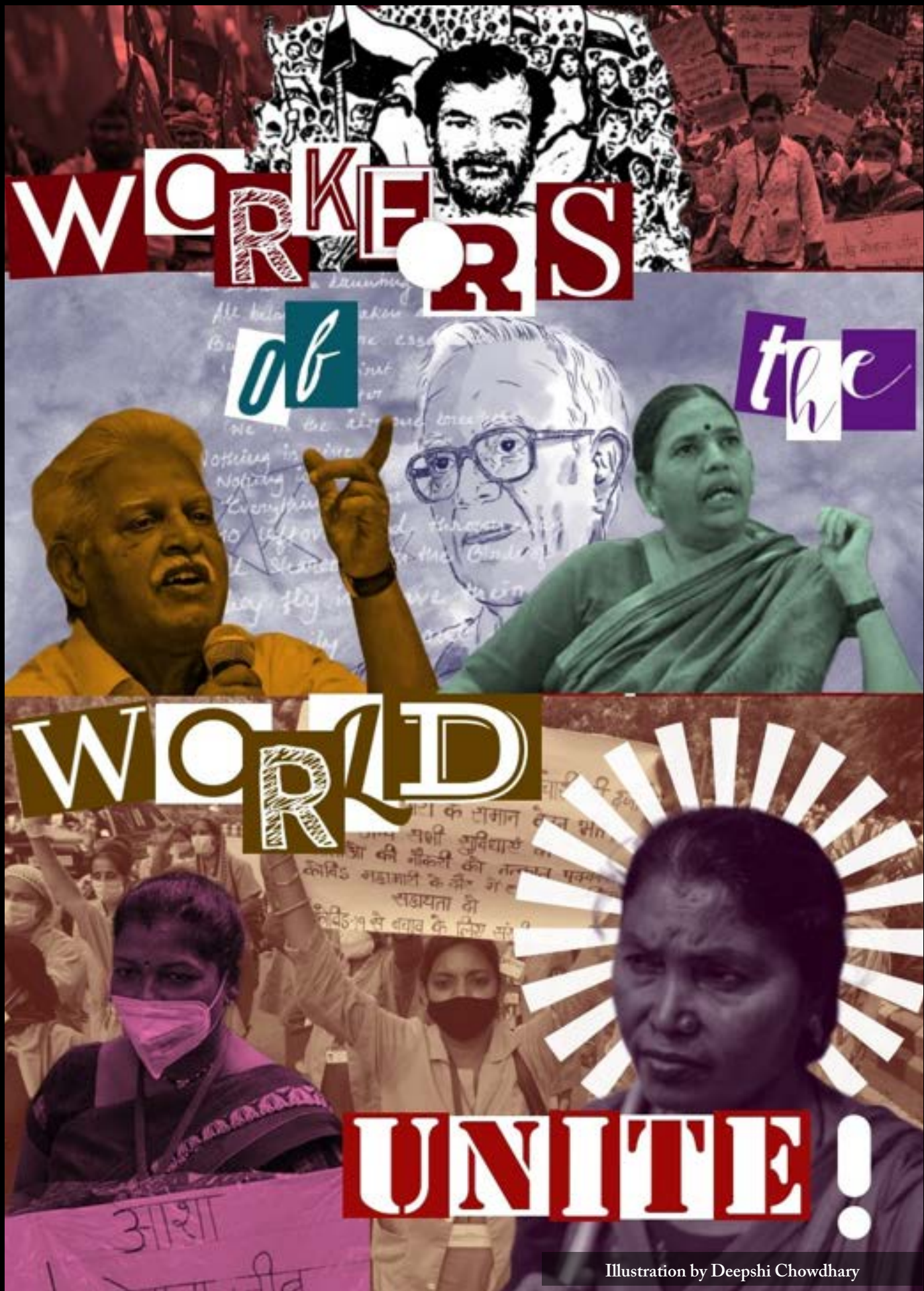
Our hands look pretty some days,  
Our feet and face on others,  
But that doesn't just  
Give us the right  
To feel perfect.

Even though  
I cannot  
Think,  
I do try to tell myself  
I am witty  
And so,

To feel powerful,  
I laugh at their stupidity  
And they,  
Mere spectators of truth  
Look at me  
With eyes cold  
And souls inhumane  
Not realising the melancholy of it all.  
The others  
Choose  
To leer at me  
For my body is  
smooth and clean.

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By Apurva Gouri, Journalism department, Third-year



# Which Side Are You On?

"**B**harat Mata ki Jai!" chant the people of a village as Pandit Nehru arrives in a bullock cart.

"Brothers and sisters, it is good that you are cheering for the victory of Bharat Mata (Mother India). But are you aware of what Bharat Mata means? Whose victory do you wish for?"

Nehru's question leaves the entire crowd befuddled and they stare at each other searching for an answer till one of them speaks up timidly.

"Panditji, Bharat Mata means this Earth."

"Only the Earth? Not the river, the mountains and the forests?"

"Yes, the rivers, the mountains and the fields which endow us with food."

Nehru then says, "There is something beyond all of the things you mentioned that is even more important. Bharat Mata is all of these things- the sky, the earth, the rivers and seas, the forests, this land - but what are they without you and me? What connects ultimately are the people

of India. Bharat Mata and her millions of sons and daughters. Victory to her is victory to all of you."

The crowd now cheers for the victory of Bharat Mata with a newer meaning attached to it. This opening scene of 'Bharat Ek Khoj,' a dramatised version of Nehru's 'Discovery of India,' starts to liven up in my mind whenever I see someone being cautious of what they are speaking while they enquire into the concept of nationalism and patriotism. Not exactly question it, but delve deeper to locate its true essence. People's poet from Telangana, Vara Vara Rao, once asked us all to come and decide on a public platform - "What is patriotism and what is treason? How do we decide what patriotism is? Struggling for the people's rights over their land, forests, water, produce, and resources of this country should - is this patriotism? Or selling all these things to the corporate sector and imperialist countries by privatising public resources - is this patriotism? We shall decide this."

The question is merely a paraphrased version of what

Nehru has asked the villagers - "what is Mother India and whose victory do we aspire for?"

It goes to the core of one fundamental question that has been pestering us since the dawn of Independence that has the ruling and the working class divided - is the love for the masses of India, love for India or the aspiration for an Indian dream of prosperity only for a handful, love for India?

The answer to this question would become more clear towards the end of my argument, at least, with respect to whose interests can be associated with the victory of Bharat Mata.

## What are people's movements?

People's movements are simply social movements in which aggrieved people, affected by a certain issue, band together to rally for a cause; during the course of which, a leadership from among the masses emerges that gives direction to the struggle. People's movements in India have often been led by the farmers, the peasants, the

labourers, the miners, the factory workers, the fishermen, displaced villagers and tribals - the largely impoverished section of the society.

Whenever foreign companies are invited to invest in India, whenever resources of the nation are privatised, whenever economic policies that might have a devastating effect on the livelihood of the poor, Unions emerge to collectively ask the government to ensure their survival. From there, the slogan - the union makes us strong, takes birth.

Big talks of unity in diversity happen among the politicians and the bureaucrats but when a labour union does the exact same job of uniting the working class to fight for their group rights, irrespective of a worker's gender, religion or caste, it is labelled a 'divisive force, hampering the productivity of a nation'.

One simple answer is that when we have a union which organises the aggrieved people with a similar class location and questions the government on its anti-worker labour laws or economic policies, the government which requires the support of "developed" imperial countries and the big bourgeoisie of the nation has no other option but to be dictated by the whims and fancies of the capitalist.

## Struggle and Reconstruction

Among the many exemplary struggles led by trade union leaders, one story that keeps me inspired is of a simple man, Shankar Guha Niyogi, who brought about a sea of change in the lives of Dalli Rajhara mineworkers and is now a legend that lives on in the hearts of Chhattisgarh workers. The union founded by him, Chhattisgarh Mukti Morcha aimed to build mass movements by addressing issues beyond economic struggles through people's programs and carving inroads into every sphere of a worker's life for their betterment. At the core of it was the idea - as far as the worker's life goes, the union goes that far.

Thus, the Union had seventeen departments catering to different aspects of a worker's life. Hospitals and schools were created by the workers and for the workers, even as the fight against industrialists continued unhindered. Niyogi was ultimately murdered by a contract killer allegedly hired by local industrialists, causing a huge setback to the movement. Why?

## Colonizing Your Own

Parallel systems created by collective effort, although non-

militant, become a threat to the authority of the establishment, as is evident from the state's efforts to crush the attempts of workers at building their own life in the absence of amenities. Any individual that causes the dismayed workers to realise that a finer life is possible and that they have the potential to build that life themselves, becomes a challenge to the bureaucrats and the politicians who are used to seeing helpless poor knock on their doors. Under the guise of labour reforms, the Indian government has been responsible for diluting the rights of workers to form a registered union and restricting their ability to go on a strike.

Here, the question surfaces again - should the people of India, organising to claim rights over the resources of the earth which touches their feet, be seen as a threat by the government, or rather as an honest expression of their aspirations? And if there happens to be a conflict of interest between the masses of India and its government, then in such a situation, who do we stand with?

ये बात ज़माना याद रखे मज़दूर हैं हम मजबूर नहीं!

The world must remember, we are helpers (workers) not helpless!

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By Deepshi Chowdhury, History department, Third-year

# In Conversation With

## Harsh V Pant | Changing World Order: The Past And The Present

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Professor Harsh V Pant is Director, Studies and Head of the Strategic Studies Programme at Observer Research Foundation, New Delhi. He holds a joint appointment with the Department of Defence Studies and King's India Institute as Professor of International Relations at King's College London. He is also a Non-Resident Fellow with the Wadhvani Chair in US-India Policy Studies at the Center for Strategic and International Studies, Washington, DC. Professor Pant has been a Visiting Professor at the Indian Institute of Management, Bangalore; a Visiting Fellow at the Center for the Advanced Study of India, University of Pennsylvania; a Visiting Scholar at the Center for International Peace and Security Studies, McGill University; and an Emerging Leaders Fellow at the Australia-India Institute, University of Melbourne. His most recent works include 'New Directions in India's Foreign Policy: Theory and Praxis'.

Leslie K Kumar is an Assistant Professor at Lady Shri Ram College, University of Delhi. Since 2011 he has taught a large number of courses like India's Foreign Policy, Politics of South Asia, International Relations, Global Politics, Political Theory, Classical and Modern Political Philosophy. His areas of interest are International Relations Studies, South Asia, Radicalization Studies, Regionalism and Politics and Ethics of Artificial Intelligence.

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Dr Leslie K Kumar (LK):

Professor Pant, welcome on behalf of Lady Shri Ram College. It is an honour to have you with us. The backdrop of the current international conflict falls in place with the larger narrative explored here today and draws a parallel with the events of the last century, which brings me to my first question.

In the post-pandemic world, with the rise of China, and a belligerent Russia, how do you picture the present international order?

Professor Harsh V Pant (HP):

It has been an extraordinary last few days. The pandemic has exposed the rise of China. China's

rise is distinct from the power dynamic during the Cold War wherein the two main blocs (USA and USSR) were not economically integrated. Let us take India as our primary example. At a time when we are facing China on the border, trade is continuing to flourish and dependencies on China do not seem to be diminishing anytime soon. It is worth noticing how different empirical reality is from some of the assumptions we make during our study of global politics in a conceptual sense.

Keeping this in mind, I would raise four points to answer your questions.

Firstly, great power contestation is back with major force. When I was studying, people were extremely liberal about the world order. However, in

international relations, the power of the nation-state has remained very strong. Whether it was the 2007-08 financial crisis after which states bounced back economically or even today, where state power is rising frantically across the world. Power politics is back as well as the augmentation of power in a classical sense. With this, we are still debating whether it is a bipolar or multipolar world order and whether a multipolar structure is efficient for world order or not.

Secondly, our assumption about economic globalisation has to be tackled. The idea seemed nice at some point where people could supposedly buy the best brands at cheaper prices, study where they want and this went along with ease in finance, trade and banking sectors. The consensus among people was that the world would become a better place. However, we have now realised that none of it is true.

Given this, India learned an important lesson after COVID-19, which was to not be overdependent on one country - mainly China. For example, China provided India with all of its pharmaceutical inputs and all of India's pharmaceuticals would have come to a halt if China had stopped the manufacture of vaccines. We have to talk about China's effect on critical sectors. Globalisation, which was once supposed to bring countries together, is driving them apart. The phenomenon of economic globalisation contains divisive ideologies, which countries are beginning to realise.

Thirdly, international institutions are in a state of decay. The United Nations is missing in action especially with the war in Ukraine, where a massive power has gobbled up a smaller country. New forms of multilateral institutions are needed. The UN requires greater representation. The institutional fabric of international order is falling apart and smaller groups of more like-minded countries are uniting.

The world, as of right now, is at an inflexion point where it is possible that Russia and China will be on one side, and the West will be on the other. In this case, how will Indian interests be protected? What will be the implications of this order? These questions are imperative for our understanding of international order today.

LK:

Let's start with the pandemic. How do you think the world has handled this pandemic? Looking back as an international community, what are the lessons we can learn from the handling of this pandemic? What are the bright points and low points of our handling of the pandemic?

HP:

Let me begin by saying that frankly, there have been few bright points over the last two years. When the pandemic (a non-traditional security issue) struck, every nation was on its own. The developed world did not respond in the manner they preach to the rest of the world; they began looking inwards. As for the Indian response, I feel that it was positive from the very beginning. India took a more global approach especially at a time when countries stopped medicine from crossing state lines. There was a marked change in Indian leadership, where they clearly stated that global problems require global solutions.

On the global level, we have not witnessed the scale of cooperation needed to make the problem go away. For example, intellectual property rights are still being contested and the developed world is not interested in sharing IP rights. Africa and India are fighting for intellectual property rights in the World Trade Organisation.

We have not seen any serious effort in ensuring medicines and vaccines reach some of the most deprived and underprivileged parts of the world. We have realised how the international arena can be

extremely indifferent to human demands.

LK:

Mearsheimer wrote an article back in 2014 during the Ukraine crisis at that time, justifying Putin's actions. He blamed the West for provoking Russia through the continual expansion of NATO towards the East. How true is the accusation that by the eastward expansion of NATO, the West did not respect Russia's sphere of influence?

HP:

Mearsheimer follows offensive realism. From his theoretical vantage point, it makes sense. States always want more power. Mearsheimer points that the West did not manage its power expansion in Europe well, and as a consequence, Russia feels insecure and Putin is pushing back. One can go back and forth on the needs and wants of Putin. Mostly, he wants an entirely new security order to be created around the needs of Russia.

The underlying question for the international community is how, in a day and age such as this, a powerful country is so easily allowed to eat into a comparatively smaller and weaker country. Right now, Putin's argument can be looked at sympathetically. Until last week, even France declared its understanding of his reasons. Macron went so far as to say that we have to be sensitive towards what Russia wants. For smaller nations, there is no place left to go. The EU is divided, NATO aid means that Russia will have to be an enemy. This points to the fact that existing institutions have outlived their utility. We need new frameworks, and these post-World War institutions are not answering current questions, nor are they catering to the crises of today. We are currently witnessing the coalitions of like-minded nations working together to solve problems.

LK:

Related to that, let's come back to institutions. Do we reimagine institutions in response to power dynamics? What would drive the logic of these institutions? How do we reimagine institutions in a world driven by power politics?

HP:

I shall use a few examples to answer these complex questions. All institutions that were recreated in the aftermath of the war have an underlying power logic. The four countries that won the war were given a veto. This provided the UN founding fathers with an incentive to be present in the United Nations - if they have the power, they have a reason to be there. There needs to be a clear acknowledgement of power politics in the construction of institutions. We are moving onto more interesting structures and a situation where institutions are being looked at through a problem-solving lens.

Taking the relevant example of Ukraine, there is no consensus on what needs to be done. Some nations want stricter sanctions on Russia and some do not. The concept of an "international community" is shown to be a facade and we are slowly seeing the rise of minilaterals and issue-based coalitions.

LK:

How do you evaluate India's response to Ukraine? What options do we have?

HP:

Frankly, we do not have many options and the options we have are not very good. The pressure on India will be immensely strong. India is one of the few countries that need both Russia and the USA to manage the rise of China. In a situation where Indian forces are eyeball-to-eyeball with China on the LaC, we cannot afford to antagonise China

which provides 60 percent of our defence inventory. The relation with Russia is a very elite and defence driven engagement. There is minimal people-to-people engagement with Russia and we do not trade with them either. The overall foundations are weak. If Russia continues to align itself with China, India will diverge from China in the long term.

Q.

How would the new world order emerge, whether bipolar or multipolar, given the increased economic integration and the backdrop of these great nuclearized powers? How do you see these great power contestations keeping in mind we might not be able to foresee power wars leading to proxy conflicts like the one happening in Ukraine? In addition to this, will the nuclear taboo break in the upcoming decades?

HP:

The two sides fought a Cold War, not a hot war because of the presence of these nuclear weapons. Kenneth Waltz has argued that nuclear weapons were a key factor in stabilising the Cold War. Therefore, nuclearized great powers have remained for a long time and they know how to interact with each other.

However, China's nuclearization and the expansion of its nuclear program puts India in an exceedingly difficult position and we will have to expand in response. Pakistan will also expand in response. The entire "proliferation-begets-proliferation" argument can be used here. The Nuclear Non-Proliferation Treaty has been one of the most successful attempts at curbing the nuclear appetite of many countries. Some cases are becoming difficult to manage like the North Koreans or the Iranians. In a sense, we are in a world where the credibility of major powers on the nuclear issue is decreasing. Moreover, as China builds up its nuclear inventory

, there is a debate in China around its nuclear doctrine and how a change in that doctrine will have great implications for the global nuclear order.

Q.

How would India respond to the rise of China? If it emerges as a bipolar order, does it mean that India necessarily has to align with the US, keeping in mind the long-disputed border with China or does India have the option of maintaining some sort of strategic autonomy even in a predicted bipolar order?

HP:

Before the Galwan Valley incident, there used to be a lot of debate over China and how far can China and India get along. At this point, we know that China is going to be the most important challenge for the foreseeable future, whether it is preventing China in certain critical areas of technology or reducing our dependence on China in terms of trade. It cannot be done in a matter of years, but over a long-term trajectory. Indian policymakers now state that unless the border issue is resolved, it is very unlikely that our relations with China can go back to normal. This aspect of India's shift in the internal discourse would mean that it has to make sure that its internal capacity to withstand China is enhanced, whether it is militarily, economically or diplomatically.

For this, external partnerships will have to be developed, that would allow India to augment its capacities. India needs Russia in the short to medium term, because of our dependence on Russia for defence inventory. India, to prevent itself from falling off in the American camp, has to form partnerships with multiple countries such as the European Union, countries in Europe, Australia, as well as Indonesia. If you have an array of partnerships that help to push against China, it also allows you to push back against the US.

Q.

Do you think the West has a stomach to involve itself in the case of Ukraine or even China? The recent withdrawals in Afghanistan and earlier in Iraq seemed to point at a larger issue. The question is whether liberal democracies can fight the nature of conflicts authoritarian regimes can fight. Do you think the West is ready for this challenge from either China or the China- Russia axis even though they might be militarily capable, but if they have the will to keep up in that fight?

HP:

It is certainly true that we are witnessing a decline of western credibility - that the assurances of the West do not matter. What happened in Afghanistan is, of course, a case in point. Ukraine's cries of help falling on deaf ears is another case and I think many countries including China will be learning lessons from what is happening, and they will be reassured. There is a crisis of credibility that cannot be denied but I would warn against underplaying the resolve of the West and particularly the US because if you see it in the larger perspective of global strategy, Afghanistan is a footnote to them - several "Afghanistan's" have come and gone. If we look at this primarily as a hard-nosed strategic thinker, what America needs most at the moment is to preserve its capacity to fight a war or to stand up to an adversary like China. How far America is willing to go when it comes to China on issues that matter, is to be seen. There is certainly a crisis of credibility, However, all may not be lost for the West. This is because America, in particular, has enormous resources. They can project this power with a sense of ruthlessness whenever they please - which only a few countries can match.

Q.

A larger discourse is forming that China wants to

influence the international order to its benefit while Russia wants to tear it apart to create its hegemonic niche.

Why did Russia choose to make this decision given the pandemic? What can be said about its timing?

Secondly, when we look at Mearsheimer's argument wherein he largely blamed the West, can we say that in the last seven decades the US and the West could have made this more evitable by allowing the growth of stronger multilateral international agents in stronger countries so that this immediate clash would not have happened?

HP:

There are two questions, one is why Russia has done this at a particular point? I think this is the time when Mr Putin feels that he can push for a grand bargain with the West because he feels that the West is relatively preoccupied with other issues and is disunited. I think he has been proven right on most accounts. The West is not united, many members of the European Union are heavily dependent on Russia, and America itself has made it very clear that they do not want to fight so what better moment to launch this operation than at a time when your major adversary is saying that they are not going to fight? They can only provide diplomatic support to Ukraine which means nothing in practice because if your tanks are rolling down the streets, the UN Security Council resolution does not help much. I think he is a shrewd calculator of timing and he got it right this time. So the working of most of these institutions like the UN is largely dependent on the changing nature of great power politics.

Q.

I wonder how the international community can rely on China, given its myriad of internal issues as compared to the United States. Taking this into account, can we rely on China as a superpower?

HP:

You have raised an important issue on whether China can merge or not. Most of the commentary is about China as a major power, China still in some ways is emerging as a power. China has a lot of problems at home much like India. China has a highly unequal socio-economic profile and has very diverse and enormous challenges in every sector. If we look at the post covid phase, there are challenges in the manufacturing and agricultural sectors. They have enormous problems at home but what cannot be debated is the fact that the Chinese influence on global politics today is extremely significant. Despite their internal problems, their role in global politics, their heft in global diplomacy is growing daily. That is why Russia today is seen as the junior partner of China, not a part that is equal to China. We are looking at a world order that will be shaped by the rise of China. Whether China's rise continues or whether China attains the level of comprehensive national power that America has attained remains to be seen.

Q.

In the media, as a strategy to somewhat counter the economic sanctions that have been going on against Russia, a character sketch is being created of Putin as a ruthless autocrat with his nostalgic fondness for the old Soviet past - which is gaining traction. What are your comments on that? How will Russia without Putin react? Since Ukraine's political alignment, no matter who the leader, would be the same.

HP:

In International Relations theory, the Destruction Realists do not believe that regime type matters. Whether you have a communist China or a democratic China, whether you have a dictatorship in Russia or a democracy in Russia, security

interests would lead to similar consequences in contestation. Even if there were a different ruler in Russia perhaps things would have been different, perhaps they would not have attacked Ukraine in the way Mr Putin has, perhaps they would have taken a more diplomatic route. You can have different states small, big, agricultural, manufacturing powers but if you bring in power politics then how will the state respond? The question that needs to be asked is how power impacts individual constituents and units. The larger question of Russia wanting a geo-strategic re-equilibrium in Europe would not go away. Whoever is in power in Russia will take that issue similarly. I think it is very interesting if you think of what Russians are trying to do in Ukraine. They want a regime change, and they want a government that is more pliable to them. However, that is a short-term solution. In the long term Ukrainians, especially vested in Ukraine, will forever now be even more staunchly anti-Russian after this war. You can impose a government there that will be for some time a very pliable government but eventually, you will get a government in Ukraine that will be very similar to the one that you have today because you have invaded their country. You have now made foes of your neighbour and they will respond eventually. Till the time you have power maybe they will be cowed down but eventually, nationalism in Ukraine will rise once again.

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Guest Speaker: Professor Harsh V Pant  
Moderated by: Dr Leslie K Kumar



# Go Green

## An interview with Prakriti

**Q.** Prakriti has been doing a variety of projects to encourage sustainability. Which one according to you had the maximum impact and what were the learnings?

**Ans:** As a society, Prakriti has been very active even in the online mode. We organised a series of talks on several issues related to sustainable living. The speakers invited for these talks were experts in their fields and gave insights to sensitise the students the ways in which they can change their everyday life by being more mindful of their consumption, be it clothing, cosmetics or even menstrual hygiene. To consume sustainably and to bring sustainability into our everyday life, Prakriti put together things made out of scratch from items that are no longer in use in our homes. These things are useful, sustainable and a treat to one's eyes. The unused items that generally end up in landfills are now being used to create things that are useful and look good, reducing the waste we generate.

Although there is little we can do at industrial level to promote sustainability and reduce waste generation through systematic decision-making and policy making. But we can still make decisions at a more personal level that impact the environment by our consumption. To educate the students regarding the same, Prakriti organised workshops to see how we can make our products and also consume them in a more eco-friendly way. Once we are mindful of our consumption pattern, then there would surely be a reduction in our carbon footprint. For this we organised a session to sensitise the students on the very important issue of carbon footprint.

**Q:** What sustainable practices does LSR follow in and around campus? What does the college do in terms of waste management?

**Ans:** LSR has a variety of sustainable practices that helps it reduce waste and actually utilise it. So it benefits both in terms of sustainability and helping out NGOs wherever applicable. At the pan college level, collection units of plastic and paper are in place for waste segregation and recycling. In the past, Prakriti had organised collection drives for waste plastic and paper that continued throughout the year that were then sent to recyclers. Both the drives saw huge participation from the student body and created awareness about the importance of segregation and recycling. Prakriti has even taken up the initiative to recycle plastic bottles by using it as flower pots using the drip irrigation method. We had even organised a marker refilling drive that aimed at refilling whiteboard markers instead of purchasing them, in order to reduce plastic consumption.

We also take plastic to government nurseries where a kilogram of plastic fetches a kilo of compost. Moreover, to promote sustainability, Prakriti took a lead in initiating the removal of plastic straws from the College Café and replacing it with steel cutlery. It has also been trying to persuade the switch from plastic cutlery and paper bowls to patta plates and to more eco-friendly cutlery.

**Q:** What steps did Prakriti take in the past few years to promote sustainability on campus? Can you mention some activities that make LSR an eco-friendly institute?

Ans: Besides collection drives and minimising plastic usage, Prakriti has taken a variety of initiatives that made LSR take a leap towards being an eco-friendly institute. The past year, although was a difficult one due to the pandemic and the online mode, but we as a team tried our best to keep the spirit of Prakriti alive in difficult times as well. In the COVID-19 times, when we have been forced to shift to online mode, the students at Prakriti Society in October- November 2021, took up the novel task of unsubscribing and deleting emails to massively reduce their carbon footprint. We deleted more than 18,000+ emails. Moreover, students projecting themselves as Green Warriors, also took up to following the 4Rs in relation to the theme of Sustainable Fashion. Activities like Environment week, nature walk, Ankur (Prakriti's blog), garden pe charcha sessions, Prakriti Bazaar (with the objective of inviting various organisations to set up stalls free of cost to make eco- friendly products accessible to the student body at large), sustainable menstruation awareness, tree census project & planting trees campaign, 'say no to firecrackers' campaign were organised to promote an eco-friendly environment and to increase awareness regarding sustainable practices.

**Q: What are some eco-friendly practices in LSR?**

Ans: LSR has many eco-friendly practices built into the rhythms of its life. To mention a few, Rain water harvesting had started here years before it emerged as a major sustainability technique and more water wells have been added over the years. Besides this, LSR has a successful garbage segregation in place ensuring maximum recycling and the safe disposal of E-Waste. We also have solar panels for outdoor lights and a Sewage Treatment Plant (STP) has been installed in the institution, which treats sewage water to be reused for watering our beautiful and well maintained gardens. We also have a setup for composting of garden waste. Moreover, we also use open pollinated seeds from our gardens for each year's

seasonal blooms to reduce the carbon footprint, and other practices.

There are even more ecologically sound practices that students take at a personal level to reduce plastic wastes. Students avoid plastic in cafes and in their fests and spread awareness about all environmental issues through their artwork and symposia etc.

As I already mentioned, in the COVID-19 times, when we have been forced to shift to online mode, the students at Prakriti Society in October- November 2021, took up the novel task of unsubscribing and deleting emails to massively reduce their carbon footprint. We deleted more than 18,000+ emails. Moreover, students projecting themselves as Green Warriors, also took up to following the 4Rs in relation to the theme of Sustainable Fashion. For example, students undertook repurposing old sarees to make mats, using old t-shirts to cover cardboard boxes and turning them into organisers, revamping old canva shoes, turning leftovers from stitching to scrunchies etc.

**Q: Can you list some of the initiatives by Prakriti members which you think moved one step closer to sustainability?**

Ans: Prakriti members are really passionate about environment and sustainability. Over the years, they have experimented and worked really hard to come up with initiatives, both small and big, that are healthy for our ecological environment. We together took undertook initiatives like Planting saplings, Watering plants, Sitting in the garden to attend online classes, Composting kitchen waste, Feeding birds, Segregating waste, Using cloth bag, Making DIY aloe vera soap and DIY tint for face, Growing fruits and vegetables at home, Using brown papers, reusing pamphlets, Using leftover products to create decor pieces, Using solar lanterns, Making DIY Moisturiser, Making bird's nests.

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# Reflections



Photography by Tulika Sunil

# Notes on Love, Loss and Resilience

**I**n the past two years, I've learnt that there are multitudinous ways of being with people, both by holding them up and by leaning on them. I've seen how being together in the sense of sharing physical space is only one way of doing this.

Things changed quickly after March 2020, but somehow all of it feels like a blur. My loved ones shifted from being the bodies I could engulf in a warm embrace, to faces on a small box on the screen before me. Their smile lines turned into pixels, but they still exuded the same warmth. I felt the same joy seeing their faces scrunch up before letting out the heartiest laugh. It wasn't always animated chatter, though. Sometimes, simply doing chores while being connected to a friend through a screen, without uttering a word, brought back a sense of existing in the same space. Sending over a song and sharing a poem became ways in which we would sustain our conversations. Not only was this an escape from the world in the way a treehouse is for a child, but it also birthed and strengthened a little sliver of hope to carry on.

We somehow also found ways to build new friendships. Hopes of getting to know them in person became entwined with hopes of the pandemic receding enough to allow human contact to be celebrated, not feared. In many ways, all our interactions became scheduled and coordinated, with calculated meetings and diligently created links. This would usually be a collective gathering of only the closest- a space for everybody to heave out their sighs, share and listen to stories and collect the

resolve to go about their days once again.

At the same time, we found ourselves spending the entire day with our families. Time was found for poring over old photo albums, telling tales of years past and equally dividing chores. When the virus surreptitiously entered the confines of our homes, love and care were given to the infected family members through the slightest creak of their room's door, over video calls. No six-foot barrier could possibly contain it.

There was, however, another side of the pandemic. The dichotomy between work and home began to disappear. And, what of those for whom the home is the first site of violence? What of the gradual loss of individual agency and autonomy without the freedom to venture out? Not everybody had the luxury of being able to equate the home with a haven, with safety and comfort. For many, it is authority, powerlessness, invisibility of hiding the complexities of one's personhood, it is conformity.

A running theme through my conversations with people was our collective longing for the metro, for it is what took us to freedom, adventure and autonomy, albeit temporarily. There were so many relationships and experiences that never translated into continuation and sustenance digitally, which I sorely miss. There were 'smaller' friendships, a slight nod and a smile to people we'd meet every day but not always exchange words with, the pleasant out of routine encounters, the little fleeting joys of being out in the world. Naturally, none of this found space in the virtual placeholders for 'community' which we

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Urgent requirement of ambulance services

## DELHI'S COVID CASES SPIKE WHILE MUMBAI'S FLATTENS

DELHI MUMBAI



## ALMOST 800 NEW CASES IN JUST ONE DAY

CONFIRMED CORONAVIRUS CASES JUMPED FROM 4,421 YESTERDAY MORNING TO ABOVE 5,000 TODAY

Daily new cases Total cases

Cases

5000  
4500  
4000  
3500



Data as of 12 PM on April 8, 2020  
Source: Ministry of Health

Daily cases  
Cases

0

0

0

0

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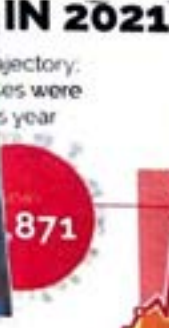
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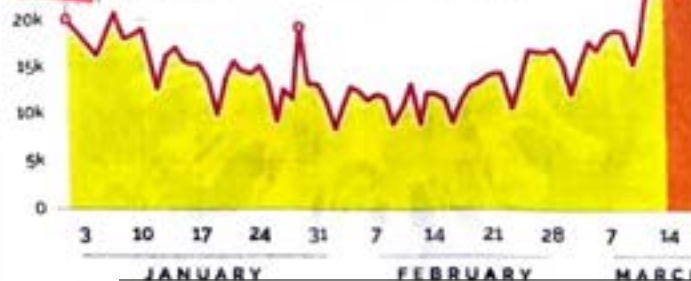
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+91 99990 37794  
SOS need oxygen cylinder

+91 99990 37794  
Need help ! Please give details of oxygen bed in noida



came up with. Until we get to embrace each other again, the only way out is to hold an abundance of love in our hearts for those we've shared this with and so much hope for those we're yet to.

Along with all of these losses, I think of the endless possibilities of what could have been but never happened. The losses we aren't conscious of experiencing, but that were inflicted on us all the same. It first takes an imagination of the nature of these losses to develop a vocabulary to mourn them.

Who will account for the loss of the friendships and solidarities that could have been forged out of chance encounters, if we all were in a world where we could let our bodies rustle next to each other without the fear of the invisible illness? What of buying a book upon a stranger's recommendation, being a spectator to a street musician's craft, laughing at a joke cracked by somebody across the room, chiming in to a chorus being sung a little distance away? What of the discussions and conversations we never had, sparked by questions we're all grappling with? What of witnessing the everyday acts of kindness that go on so effortlessly, of not being able to compliment strangers we encounter as fellow passengers on public transport? What of the missed delights offered by serendipitous exchanges over shared interests and ideas?

When I think of the losses inflicted by the pandemic, I will remember the losses of this invisible, abstract nature alongside grieving the tangible kind. As the months went by, we had more stories to tell of our lives in isolation. Soon, these stories disproportionately became those of grief and loss. Those mourning were denied the necessity of spending the last hours of their loved ones by their side, as well as company when grieving. The colossal casualties were all too often reduced to statistics, leaving no space to remember the loss of actual people and their dreams, hopes and realities in this violence of abstractions. There was no

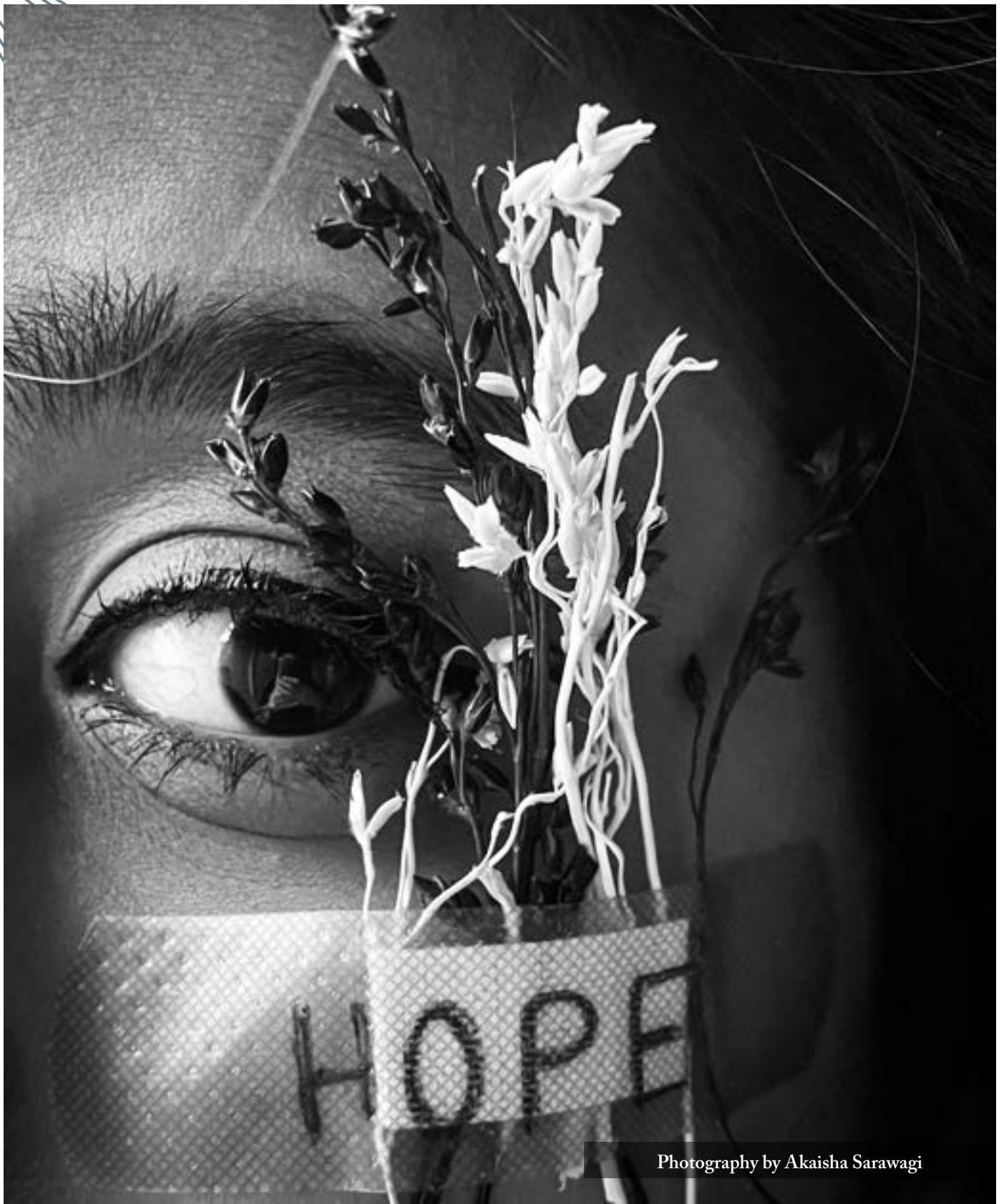
language to describe this kind of loneliness, only a shared experience of it. In these times, more than ever, people were the only antidote. A sense of community was the only safety net. When the government left people to die, people young and old from all walks of life stayed up night after night to look for a bed, an oxygen cylinder, a medicine vial for the loved ones of a stranger in need. This shared trauma, desperation, anguish and loss birthed connections that transcended the realm of kindness and very quickly transformed into survival.

As young people growing up in this life-altering event in human history, we have learnt resilience beyond our years, perhaps without realising it. There was so much lost while we watched the shredding of every sense of normalcy, from family and friends to in-person education, dreams and hopes of several kinds. As we steer through this cruelty and loneliness, only love, unconditional warmth and care for relationships we share, and only a celebration of radical kindness, vulnerability and solidarity is what will carry us through.

In the past two years, I've learnt that people are all we've got.

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By Jyotika Tamar, History Department, First-year



Photography by Akaisha Sarawagi

# The Audacity of Hope

---

By Nancy Kumawat, BAP department, First-year

I receive a text from my sister which says,  
People are finding it hard to cope,  
so the next time time you sit down to write today,  
Please write something about hope.

Hospital bed needed for a eighteen year old in Delhi,  
My friend's father needs an oxygen cylinder, its an emergency-  
My mother requires the Remdisivir's dose,  
Someone, anyone please donate O'Positive plasma of a recovered  
covid patient for my ailing son or he would be with us no more.

In the silent cities and towns,  
Only the ambulances' sirens roar,  
dilemmas, dejections and disappointments have been at the corner,  
While keeping happiness and hope ashore.

I have seen death,  
I have had people in my life who are no more,  
But never have I ever,  
Seen people lose a life in their lives like this ever before.

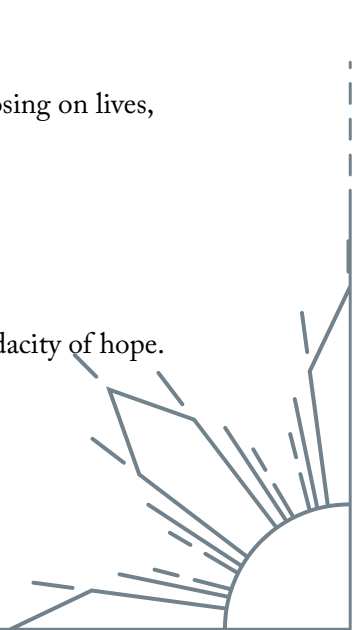
People are begging for lives, paying costs that they cannot afford,  
To save their loved one's heart,  
While insensitive governments,  
Have been campaigning for elections rather than doing their part.

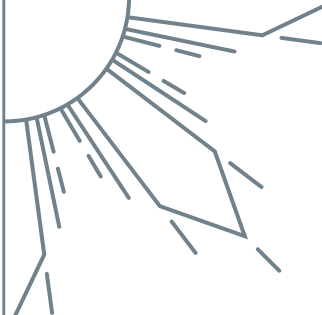
How do I give hope to a mother,  
Whose child left her,  
holding her hands with his fingers curled?  
How do I give hope to a child who has become an orphan now,  
whose parents died last week,  
uprooting all of his world.

How do I give hope to a newly wed widow,  
Whose husband's death has turned her 'laal joda' into a white shroud,  
How do I give hope to a father,  
Whose daughter failed, for the first time, to make him proud.

But I'll have to console them all,  
For this place, this city, this country has been losing on hopes more than it has been losing on lives,  
I'll have to console all these people who have been losing their loved sons.  
Loved daughters, loved husbands and their loved wives.

The only way that is left is to  
Pray for people's recovery and make them cope,  
And till the time things get better, let's just help each other and believe in the sheer audacity of hope.





# The Story of Me

---

(1)

The world looked at Me  
At least 'me' as it understood,  
And with its obsession  
For definitions,  
It gave me my definition.  
But did not look for Me.

(2)

My 'abilities', 'beauty', 'intelligence', 'gender',  
Family roles, 'difference' and myriad other identities  
Became 'me'.  
They were content.  
To look at the surface,  
Which in itself  
Was their creation.

(3)

They trained me  
To internalise it  
As 'me'.  
And 'I', completely forgot  
The yet unfound Me.  
So much so that  
Even its very need became doubtful.

(4)

There was a constant eye  
Of assessment and judgement perennial.

(5)

My life became  
An inert attempt  
At conformity and placation,  
Unending and mechanical.  
What could I do?  
'I' was 'their' creation,  
Perhaps, equally mechanical.

(6)

I did what they taught me.  
Laurels on the surface  
Define you.  
We love proofs,  
So, learn proving yourself,  
Constantly.  
We love judging,  
Start loving it.



And remember, we are 'great'.  
So, I simply started  
Running for laurels,  
Thoughtlessly.  
And became like them,  
With 'me'.  
Now, I was 'perfect'.

(7)

But Me had started asserting itself.  
It brought a new dazzling understanding.

(8)

It came like a flash,  
That understanding oneself,  
The heart and the mind  
Are tasks ineffably difficult.  
Also, that I had forgotten Me.

(9)

And while the world  
Judged, loved, hated, hurt, frightened, supported  
And did a lot more,  
I doubted  
Whether it was for the real Me.

After all, no one,  
Ever, at all,  
Took the pains to discover and understand Me.

(10)

And now,  
I sit here  
With something unutterable.  
That can only be felt,  
Even more poignantly than 'poignant'  
(As in its very essence).  
A terribly made mixture  
Of motley cravings, desires, feelings, emotions, thoughts and things.

(11)

So, I sit  
With a craving unbearable  
And thirst insatiable  
For a recognition  
Of Me ; long due.

(12)

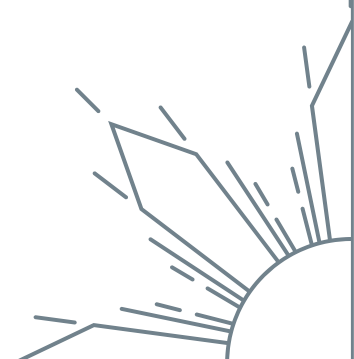
I do not know  
What to do  
As I see that  
Putting the whole thing in words  
Is not an easy go.

---

By Hiranya Chiti Bhargavi, History department,  
Second-year



Photography by Saumya



# Why Did I Really Swipe Left

---

By Snigdha Preeti Ramavarapu, English department,  
Third-year

When you're just foraying into the complicated world of online dating, it can be hard to decide whether or not you should 'swipe' on a person. After all, how much can you really tell about someone from a few question prompts and some mirror selfies? At least that's what I used to think.

But within the first three hours of joining a dating app, the art of swiping became as natural as the urge to swivel on a chair with wheels.

Of course there were some hints that I looked out for. A bookshelf in the background, a picture with a pet, a lyric from my favourite song. These were things that may have gone unnoticed by a casual observer, but to me, they felt like the telltale signs of compatibility. There were 'red flags' too. Unkempt hair was a clear

indication of bad hygiene, gym and bathroom selfies suggested narcissism and football references made me feel clueless.

A few weeks into the game I started to realize that I was spending less than 7 seconds on someone's profile. Needless to say, the romantic in me was terribly disappointed. This brought to light another, more important observation. While some of the aforementioned signs were consciously sought, there were other lines that I had subconsciously drawn. For instance, bad grammar or spelling errors were a solid no-no. To me, it seemed that a person hadn't put too much thought into what they had written. Still, wasn't judging someone for not having perfect English skills harsh? Especially considering the layers of caste and class privileges involved in learning and writing in the





Illustration by Niomi Manish Vaghela

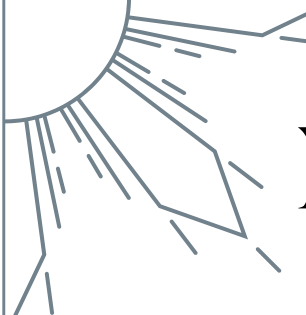
language? While an international traveler's life experiences appear fascinating, not everyone who loves to travel can afford to either. They say that the internet brings us closer. But who are we choosing to get closer to?

Unconscious bias affects every part of our lives. From the friends we make and the content we consume to the people we choose to swipe right on. Our societal conditioning and past experiences can cause us to make unfair judgements about those from varying socio-economic backgrounds. This, coupled with the undue importance the world gives to physical appearance can make us forget the fact that there are actual human beings behind those profiles instead of the caricatures that we've hastily drawn based on our miniscule understanding of their personalities.

A casual reflection of these prejudices isn't enough to transform the way you swipe. At least that hasn't been the case for me. Nevertheless, it has helped me be a little more open minded and a little less judgemental. I hope that you're able to identify your swiping patterns and change the way you approach dating online. As for me, while I don't think I'm going to be giving a vaguely sexist joke the benefit of the doubt anytime soon, maybe I'll take a leap of faith with the

occasional Manchester United reference and see where it goes!

# SWIPE



# MIRAI (The future)



Photography by Samriddhi Gupta

The destiny lies somewhere,  
We walk along the path unknown,  
Our brightness ahead, our darkness ahead,  
We can embrace fate, though unsure.

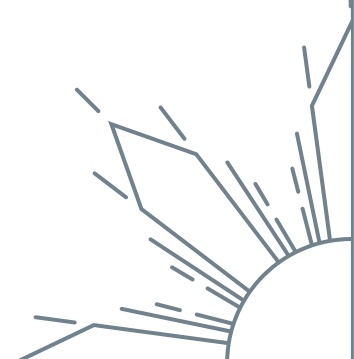
Is there a detour of some sort?  
Not walking, not talking, not breathing,  
In the light of dark,  
A life blooms.  
It emits the brightness, that of a future,  
Of a happy future.

It fills the cove with warmth,  
My cove, my life,  
It fills the denizens with warmth.  
Hope, it calls for a battle cry,  
The magical sense of protection, of belongingness,  
Of survival, of a fight,  
It bloomed, and beckoned us within,  
For a touch.

But, it was that, it was merely that,  
Twas an illusion,  
An oasis of hope, plunging us in darkness again,  
And here comes despair.

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By Vaishnavi Pandey, Philosophy department, First-year



# Walls

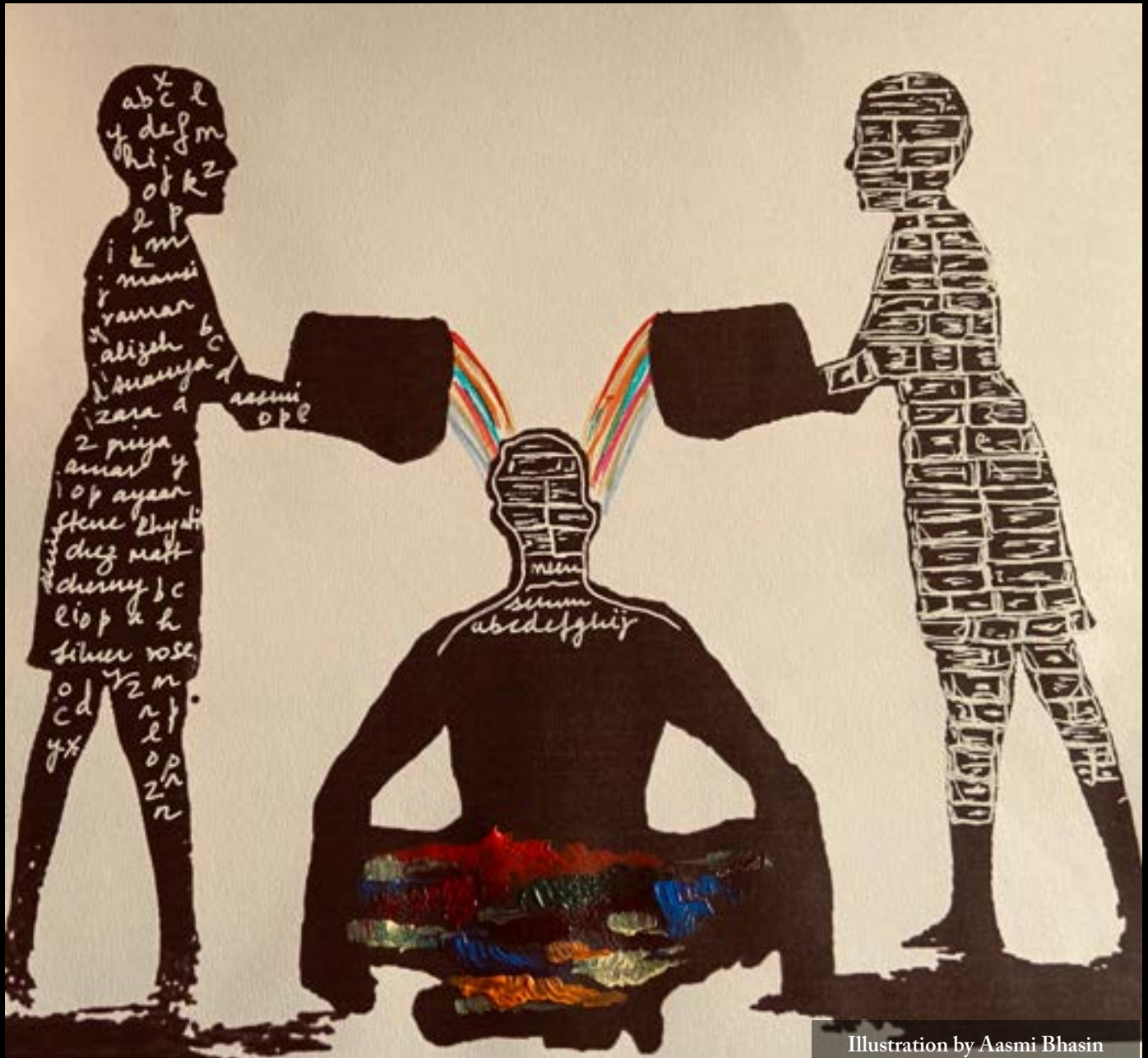


Illustration by Aasmi Bhasin

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By Anwesha Ganguly, English department, Second-year

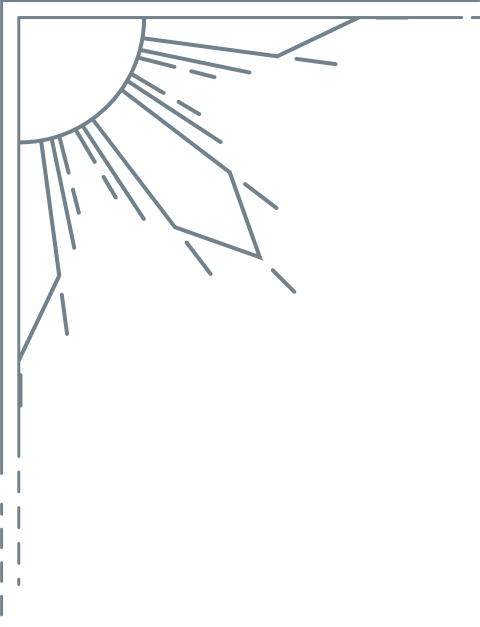
The Magic of conscience-  
It is an elixir  
It tastes like  
A warm tinge on feet  
Hit hard by frost  
On a night embraced by the specter  
Of faraway constellations.

At times, the stars  
Flare up in smoke  
I am clothed  
In the blood  
Of my mother's words  
And my name  
Is not mine  
I wouldn't have called myself this.

Would I still be me?  
If I had a different name?  
And disappeared  
Because I don't quite exist  
These are walls  
But walls hide things  
They protect  
What do these walls protect?  
All I see is space.  
I feel like I am the space.  
I can't move.  
I can't think.  
The light around me smells of  
burnt cloth  
Of victims, who are people.  
Who are space, too.  
Where does space end? Who ends it?  
Who decides if we die?  
Who decides that we should live?

I rise.  
The world is full of smoke.  
The smoke of religion, politics and education.  
No one sees anything.  
They all say  
That they do.  
And the ones who know  
That they don't  
Should say it  
But they won't.

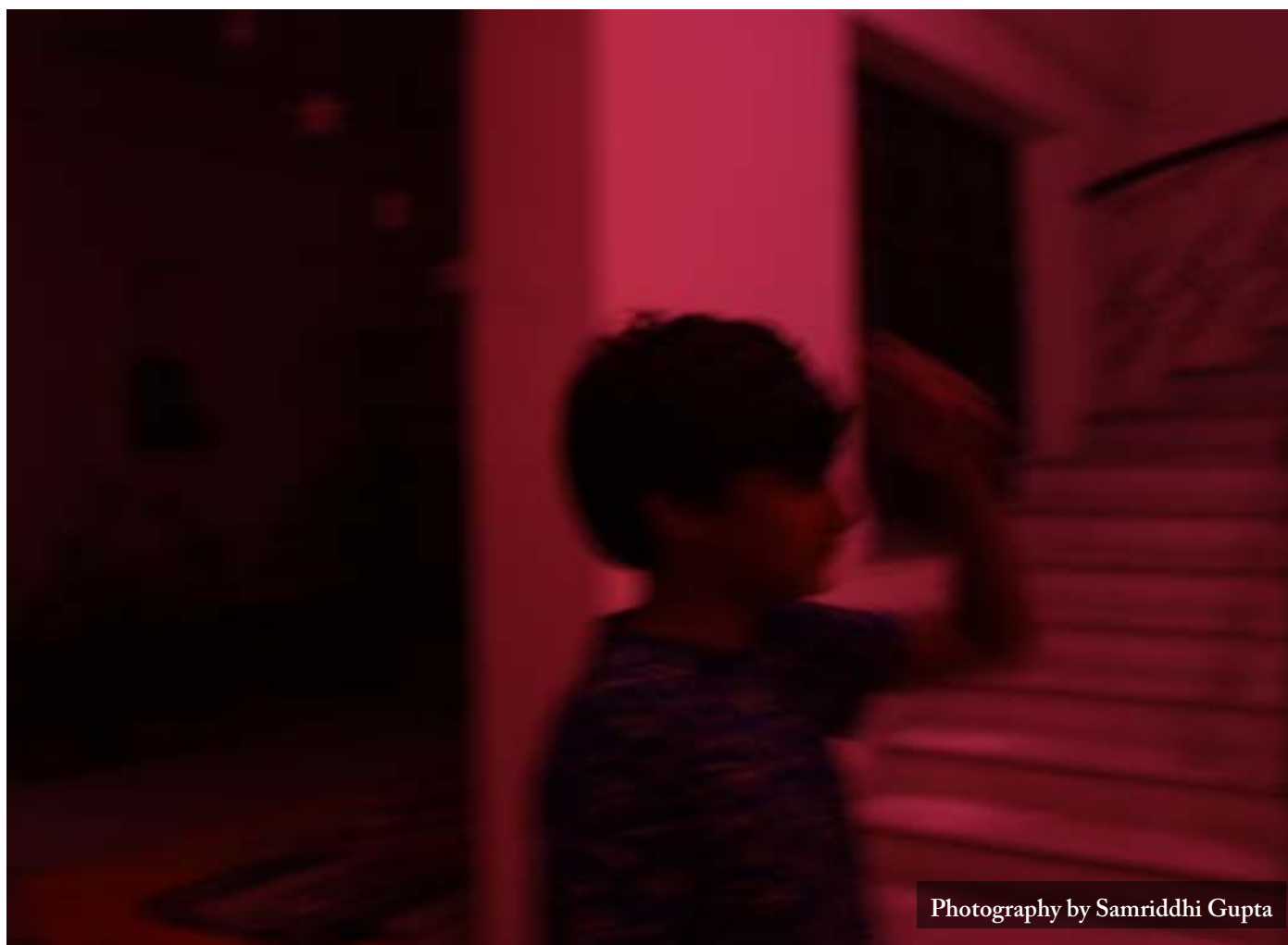




# SURREAL

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By Apurva Gouri, Journalism department, Third-year



Photography by Samriddhi Gupta

Ever so consumed  
by the thoughts of you  
My mind takes me places  
a thousand mile of spaces  
Away from me,  
Still with you.

Although my reality now amiss  
and my existence merely a myth,  
I find myself cruising  
my dreams  
Away from me  
and still with you.

Acquiescent,  
you held me,  
assumed my dreams,  
captured my spirit.  
But as you envisaged with me  
the relevance of actuality, I paid no heed to it,  
And only felt free.

Captivated by the warmth,  
your thoughts bring to me;  
I pass my days  
Wondering when the night's about to be  
So I might  
spend with you again-  
An eternity  
feeling settled,  
at last.

And so,  
I keep wondering,  
why my heart is  
so filled with love when it finds  
you building yours,  
and me my own world  
without you?

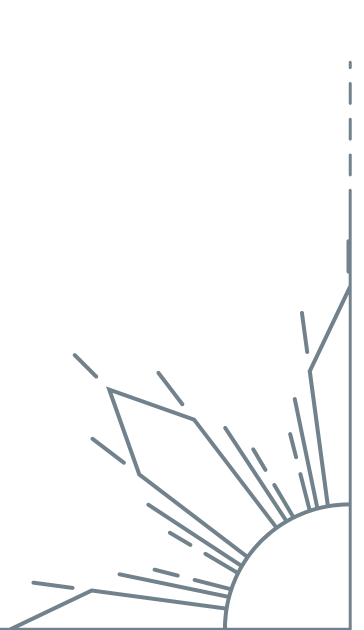




Illustration by Ayira Mili and Hargun Kaur

# 2021 and Fiction:

## Ruminations on Do Androids Dream of Electric Sheep

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By Arundhuti Das Gupta, English department,

When I think back to the early months of the pandemic, I don't really remember much outside of intense feelings of disbelief, building dread, and mind-numbing boredom. I also remember the reading, well, more like the re-reading. The aforementioned dread and boredom would often push me into the world of fiction, and with a severe lack of new material, I would often find myself going back to my collection of worn-out paperbacks from S.F. Masterworks. One of my

favourites was Philip K Dick's *Do Androids Dream of Electric Sheep* (1968) which inspired the famous *Blade Runner* movie franchise. One interesting detail about this book's publishing history is that it was initially set in 1992 but later editions changed the setting to the year 2021, considering the fact that the narrative had outlived its setting.

The novel is set in a near-abandoned San Francisco after a destructive global war has rendered Earth a radioactive wasteland. The narrative tells the story of a bounty hunter named Rick Deckard who tracks down runaway "andys." In the novel's universe, andys are highly advanced androids that have gained intellectual capacities alike to humans and serve them as slaves in their off-world colonies. Given their intellect and appearance, the only way of distinguishing human from android is via a test designed to provoke empathetic responses, a trait andys seemingly do not possess. However, as Deckard continues on his hunt the line between human and machine becomes more and more blurred.

Ultimately, the nifty little publication notwithstanding, the world in *Do Androids Dream of Electric Sheep* is nothing like the world of today. We don't have bionic people hiding amongst us and there isn't even a whiff of a deadly

virus in the novel. Yet, the picture of humanity painted by the narrative is familiarly bleak. In a world where empathy becomes the key to humanity, humans engage in artifice, using a mood organ to manufacture various emotional states. Devoid of any real sense of existential fulfilment, people hanker after acquiring live animals, prized as a status symbol for their rarity, and join a cult-like religion that makes use of "empathy boxes" in an attempt to avoid their constant and all-encompassing feelings of loneliness and alienation.

When I'd first read *Do Androids Dream of Electric Sheep* as a wide-eyed and bushy tailed school student, I remember feeling outraged, on the behalf of the andys and against the humans. My response now is decidedly more ambiguous. Now I know what it is like to face an unmitigated disaster of unprecedented proportions that tears everything apart. I know the alienating experience of being trapped in a world turned upside-down and left to stumble around desperately. I know the feeling that comes from diving deep into the shadowy recesses of your being in the hopes of discovering some hidden meaning to it all and coming up empty. Like the characters in the novel, I've spent the last almost-two years grappling with the idea of empathy. During the worst of the lockdown, when I'd walk around

doing nothing but staring at the newspaper, at all the pictures of dead people in hospital beds and migrants desperately trying to make their way back home, feeling nothing but barren, empathy seemed like a distant ideal. During the worst of the pandemic when I'd spend all my time on my phone frantically scrounging for resources with others like me, mourning people I'd never even known and people I wish I'd known better, empathy felt like a curse. Like the characters in the novel, I have been, and still am being, forced to confront the meaning of humanity in ways I'd never had to before.

Having gone through a crisis, having been made to cherish the simplest things I used to take for granted, and witnessing both the best and worst of what people are capable of, I understand the characters of the novel much better than I thought I ever could.

I also dream, not of sheep, but of smiling faces and soft hugs and full classrooms and vibrant streets. I dream of a vision of humanity finally defined by the very things the novel seems to espouse at its core: compassion and empathy and a shared commonality, recognising everything we have been through together and uplifting each other.

I hope.

# The Citadel of Oblivion



Illustration by Mauli Kaushik

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By Sumedha Das, History department, First- year



A random desire to lose myself in the ancient ruins,  
Standing in the midst of crumbling brown bricks, humongous pillars and dilapidated mansions,  
Where Time stands still as a witness to the cankered beauty of the opulent past,  
Waiting patiently for resurrection in the lost castle of history.

Bathed in the crimson aura of the glowing sunset,  
The mysterious fortress stood desolately,  
Brooding silently over myriads of trivial affairs,  
Melange of turbulent emotions that are imperceptible and pass unnoticed;  
While the strict records stringently winnow out...  
The grain of crucial moments from the chaff of history.

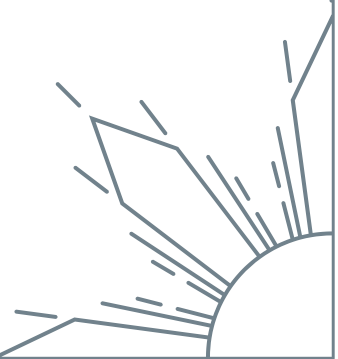
The disintegrated walls recalled their youth,  
When they were intricately carved and sheltered the residents;  
The broken balconies remembered moments of idle leisure;  
The harem reminisced the sporadic giggles and its kaleidoscopic attire;  
The courtyard resounded with the mirthful laughter of jocund children and,  
The dance rooms resonated with melodies serene,  
Interspersed with the rhythmic tinkling of anklets.

Basking in the fluorescent, misty moonbeams;  
The serene boulevards of the fortress echoed with the whispers of incommensurable lovers;  
The exquisitely built, dusty rooms imbued with humane passion;  
The withering, thorny garden pondered over the enticing elixir of fragrance,  
The luscious scent exuded by the jasmine in her hair which he admired,  
And the promises to stay together till Time ceases;  
Perhaps the impassive, clement sky Registers the torrent of emotions,  
The upheavals of victory,  
And the shadowy sigh of nostalgia.

The towering turrets thought of the shrill bugle calls  
While staring at the orange ocean above;  
The courtroom missed the orderly procedures;  
The vacant avenues yearned for the daily bustle;  
The facade recollected the grandeur of receptions and,  
The torn flag wafting on the rampart searched the azure horizon for those forgotten tales of glory,  
Which it stands testimony to.

History remembers ruthless war cries, merciless butchers,  
Harsh judgements and benevolent rulers;  
It scripts the obvious and excludes minute possibilities;  
It etches lovers in prodigious monuments but buries their idylls in murky obscurity;  
It lists a king and his queen but omits a husband and his wife;  
History shrouds the abstruse in curtains of absolute evidence;  
It hates the quagmire of ambiguity  
And treads only on grounds of solid certainty.

Let's hope, one day,  
The elusive veil will give away,  
And speak the ineffable,  
But perhaps, the dazzling light may blind us;  
So, let the key lie in some nook or corner,  
Of the inexplicable lanes of our imagination;  
Smelling softly of the musty Past,  
Deceiving the most dedicated explorers;  
Because,  
We are not built to such perfection  
As to visit the Citadel of Oblivion.



# The Benefit of Doubt Tells Me

Human beings are some of the most complex species to inhabit the earth. Empowered. Driven. Talented.

But on the whims of the universe, every once in a while, Destiny or Fate or God challenges this sense of power and control. Every once in a while, we are made to stand at the edge of an abyss of uncertainty. Whether there is a path beyond that cliff or a bottomless chasm of midnight

darkness, we cannot tell. These reminders nefariously appear almost every century. The last lesson we learnt was about the Roaring Twenties; when the world danced to the tunes of chaos and disorder. The 1920s saw the opposites culminate with each other – where in one place bands brought forth the Jazz Age in America, the country's poor became poorer as the world reeled under an economic recession. The middle class enjoyed the singing

of African Americans at night and shuddered in the deafening silence of death during the day. The Wall Street Bombing in New York City on September 16, 1920, is etched into people's minds along with the fact that the mastermind behind this attack was never found. Italy saw the emergence of Europe's first fascist leader in 1922 – Benito Mussolini, his glamorous start with promises of restoring Italy to its previous glory of the



Illustration by Ayira Mili

Roman Empire ended in 1945 with his and his mistress' bodies hanging upside down at the Piazzale Loreto in Milan. A day later, his close friend and ally, Adolf Hitler died by suicide and Germany surrendered a day after.

India saw the Jallianwala Bagh Massacre in 1919 and then the rise of one of the biggest movements against British rule – the Non-cooperation Movement. That unity contrasted with the cracks that we see developing in the country's sturdy foundations. But why was all this happening? One would think that after the chaos of the war, people would want to return to the old ways, to the 'normal.' However, in a short period of time, everyone realized that there was no understanding of the normal left. We change with every experience of ours. The Spanish Flu of 1918 wiped out an estimated 50 million people from the face of earth. Another 40 million military and civilian casualties happened during World War 1. Sons went to the war and never came back. Women went to work and died with pneumonia the next day. Infected soldiers carried the Spanish flu overseas, infecting the enemy and resulting in the virus spreading to other countries.

People saw death all around them; saw it incessantly and hopelessly as it took its toll on their loved ones and strangers alike. Everyone stood together,

holding their breath across the silent streets, wondering if they would survive. Every day there was a new idea, every hour there was a new development in the war, every minute there was another death, every second there was the fear of aerial bombing. People were forced to witness and be part of these ramifications. Some thrived in it and some faltered. It is safe to say however, that both survived. In the end, we really do. We lose some parts of us, we leave some people behind, but we survive.

In all the events that occurred during this period, whether fruitful or futile, we see one common feature – the attempt to forget. There is a reason why J.R.R. Tolkien and C.S. Lewis, two men who served in the trenches of WW1 went on to write some of the best fantasy books in the history of literature. The rise and support for fascism was not coincidental – people supported it because they believed that it offered a brighter future than democracy ever could. At the same time, Britain's women finally got the right to vote in 1918 and the Flapper Movement speeded up the process of flouting the conventional, restricted views of society about how a woman should be. In hindsight we realize how disastrous some of these ideas were but that is the benefit of hindsight – there is no need for prediction, only for analysis.

At this stage, the only thing we know is that things will change. But in which direction? We recognize the elements of dictatorship resurrect themselves, we see the rise of terrorist regimes that we thought belonged to the bygone ages, we feel the return of sentiments that we buried away in the dust of time. Will we be able to stop the deterioration of society? Or will we be part of that deterioration? The option to be passive onlookers has never been there and its absence has never been as explicit as it is now. Maybe the future generations will look back and pinpoint the errors we made, the actions we did not take, the voices we silenced. How grim.

But we still have the benefit of doubt. In Board Exams, when a question is considered vague or out of syllabus, all students are awarded one mark for it. When meeting someone for the first time, we generally believe that they will be a nice person. When starting work at a new company, we hope for the best. We still have that 1 mark. We can still believe that the future will be bright and the only thing we can do is work towards what we truly believe in. Even if there is a bottomless chasm of midnight darkness, we can still be the falling stars who will light up someone else's sky.

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By Vandya Bisaria, Psychology  
department, First-year

# Alas! What is It?

1

Some roars are so piercing, that  
They seem to merge with silence;  
Until even detecting the myriad movements of life  
Or Signifying them to enough  
Becomes difficult.

2

Goodness, what day is it,  
When you find expression ebbing away from you;  
Yourself ebbing away from you!  
The stream seems dried up  
Or  
As freezed as does the carrot-nosed, muffler-decked  
Mannequin of snow;  
And I ask, of those mostly cosy stories,  
What describes you best?

3

What is it,  
You wish to so  
Anxiously (beyond words) articulate,  
Do you even know?

4

Everything, even you, yourself,  
Seems artificial, doesn't it?  
All full of doubts and illusions.

An endless search for authenticity  
And life in all vigour;  
Topped with self-doubt are the only elements real.

5

So much so that;  
Even this  
Piece of expression,  
Seems utterly unreal.

6

I can still pour out emotional torrents  
But what to do.....  
Under these predicaments?

Some roars are so piercing that  
They seem to merge with silence.....

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By Hiranya Chiti Bhargavi, History department,  
Second-year

# In Conversation With

## Garima Panwar | Civil Services As A Career



Garima Panwar is an IAS officer of the Karnataka cadre. An alumna of Lady Shri Ram College, she graduated in 2014 with a Political Science Honours degree and further went on to do her MA in Political Science from Delhi University. She has also pursued her MA in Women and Gender Studies from Indira Gandhi National Open University (IGNOU). An ever-energetic and eminent academician and a visionary researcher, with great love for the fields of Political Science and Governance, she cracked the civil services with an AIR 212 in the year 2018.

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**Q.** What motivated you to choose civil services as a profession, especially the administrative services?

I knew of the Indian administrative services (IAS) by the term “collector” when I was a child and that is it. I did not know much about it in the beginning. All I knew was that I wanted to do something where I could have the space to make my own life decisions as well as fulfil my potential professionally. The quality and scope of opportunities in these services are immense. It was the balance of personal and professional goals that made IAS my first choice.

Due to my interest in political science, I was certain that I would be working in the social sector, or policy making. Above all, I wanted any career I take up to be meaningful. IAS was therefore the perfect choice.

**Q. Could you share some of the fondest memories at LSR?**

Ans. I remember entering the gates of LSR seeing a new world. I was a small-town girl with big dreams. When the Principal gave her first speech and said, "welcome to the Magic of LSR," I had goosebumps. I saw multi-talented girls around me who were good at everything. The feeling of insecurity gradually faded as the magic of LSR sank, manifesting the power of self belief. One of my favourite memories is a lecture on "Power." I was really intrigued by how we as women deal with it everyday and I asked my Professor- "Ma'am, how do we challenge power in our own homes, among the people who we love the most?" My Professor replied - In a situation where you interact with people who stand higher in the family hierarchy, therefore, holding greater authority, you ask questions, you ask valid questions to them. The dynamic of your relationship with them will change slowly." In addition to this, my time with friends, eating in the cafeteria, long deep conversations with friends are some of my most treasured

memories.

**Q. You're deeply interested and involved in the property and Inheritance rights for women. How do you envision this goal being fulfilled?**

Ans. I am at the start of my career. With a few years of experience in the field I have realised that when it comes to women's rights, especially about inheritance and property, we need to challenge the stigma. The women who have the privilege to ask for inheritance should set the norms for others and establish that as a socially acceptable idea. The law provides all the avenues but women refuse to take the inheritance because they feel guilty. I often communicate to women around me about their inheritance rights and about their responsibility towards their elderly parents. In most cases it is found that often women are not expected to take care of the parents and that is why the right to inheritance is denied by them. Women only own 11.7 % of agricultural land out of total area in India (NFHS-5). Property is not just about financial value. It is also attached to a sense of security, social standing, agency in decision making and encouraging an entrepreneurial spirit. Over the years, the government has introduced various schemes to promote inheritance rights of women but they still have a long way to go

before they attain equal property rights. In the next role that I am going to assume I will continue working on awareness and policy making which facilitates acquisition of rights by women. As an Assistant Commissioner of the subdivision, I ensured that in all the land related matters of succession the female members of the family were given notices and were made aware of their rights.

**Q. How has the presence of women in impactful positions changed in the past few decades? What according to you has been instrumental in this transformation?**

Ans. The number of women has surely increased in impactful positions especially due to access to education and the grit of women to make their own decisions. From Gram Panchayats to Big Businesses, women have increasingly occupied important roles. Women as role models encourage future generations to take up roles which creates a ripple effect. But the most important factors, I believe, are education and awareness. If I hadn't come to study in LSR, I do believe the trajectory for me would have been very different.

**Q. Bidar since long has remained affected by floods and heavy rains. This must be a big**

challenge to tackle as it directly affects the infrastructure. What was your response towards the problem and what were the learnings from handling such a large scale problem impacting thousands of lives?

Ans. Bidar is generally a dry area but in the last four years we have had heavy rains which has impacted agriculture the most. In certain cases, we have had to caution people living at the river banks during the time of water release and rehabilitate them to a safer place if they were likely to face any hazard. After the emergency is over, relief measures like ex gratia amount as per NDRF/SDRF norms are given. Along with this, crop damage survey, house damage survey and infrastructure damage are taken up for assessment and sent for further release of funds. Once, three people were caught in the stormwater drain which swelled up due to heavy release from the Dam. As Bidar is conventionally not affected by the floods, we did

not have the boat to rescue those people. Fortunately, the local people came up with the idea of using fishing equipment and the safety gear provided by fire safety forces to help rescue people. With the aid of various stakeholders, those three people were rescued. From this incident, we learned that the administration can work best when it listens to people and takes inputs whenever necessary. Swift decision making is a prerequisite in times of disaster. The need for quickness of the mind was yet again understood during COVID times when we had to arrange for 450 oxygen cylinders overnight and run a 14 year old equipment.

**Q. The theme for our Magazine this year is Roaring Twenties as these formative years play an important role in the type of life we lead. Could you share with us some of the lessons you learned in your twenties that you believe are still assisting you, in both personal and professional spheres?**

Ans. I am in my twenties and in the learning phase. These years do make a difference in how life is going to be. It is the foundation of personal and professional growth. It is a journey towards understanding the inner self. One has to face important life decisions of career, lifestyle, goals and the trajectory of life. Yet, these tumultuous years give important life skills. Being aware of my mental health and taking active decisions has been one of the key learning through these years. I realised I am responsible for my own happiness and growth.

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Interviewed by  
Voluntary Agency Placement Program, LSR

# Art and Culture





# Of Bini Sutoy, Prolonged Play-Pretend and Parasocial Relationships

The muted palette of Bini Sutoy (without strings) flitted across the television screen as I flicked through the channels with the unrushed leisure of a slow-moving weekend. The movie possessed an unmistakably intellectual aura; perhaps it was the kind of abstract Bengali film that remains vaguely incomprehensible until the very end. Despite my penchant for sickly-sweet romantic comedies, the quaintly cinematic charm of the film enamoured me long enough to sit agonising over and analyse the plot, which seemed to ebb and flow unpredictably, yet seamlessly.

The protagonists, Sraboni Barua (Jaya Ahsan), a housewife and Kajol Sarkar (Ritwick Chakraborty), a bachelor, meet at the sets of a local game show which promises a hefty sum as reward. Despite being strangers, the fellow competitors share the same wide-eyed optimism and the vehement zeal to win the moolah. Sraboni laments the

breakage of an antique vase and Kajol frets over the money that he had borrowed from his fiancée and lost. After Sraboni injures her hand, Kajol takes her to a clinic and even in the seemingly outlandish moorings of their meeting, subtle traces of warmth and empathy reside in their demeanours toward each other as they narrate their stories.

The second act of the film uproots the viewers from the dingy, dim-lit cityscapes to a lush neighbourhood in Kolkata wherein Sraboni, now no longer donning her meekly reticent expression, is taking determined strides towards a bustling corporate office. In a sequence of parallels, the film showcases Kajol forsaking his much-treasured camera and the dreary walls of his humble home for a swankier house and being greeted by his wife and his son before he heads to the construction company wherein he works as a civil engineer. This elusive section of the movie slithers in and yanks the rug from underneath its

audience it demolishes the pitiful, slightly destitute façades of the characters that were built in the initial stages of the tale and transports them to a sprawling opulent milieu.

The temporary disorientation of the film paves the pathway for an intricate plot wherein Kajol states “jibon e jokhon golpo thake na tokhon amra nije rai golpo baniye feli” (in the gaping absence of stories in our lives, we end up creating them ourselves) and thereby, he makes a poignant statement about suburban loneliness and the covert emotional voids endured by the relatively privileged societal sections. As the movie progresses, the nearly tangible dissatisfaction and abysmal chasm of isolation that both the main characters have tackled in their deceptively luxuriant lives becomes starkly discernible.

In order to at least attempt to cope with the vapid drudgery of their lives, Kajol and Srabonti embark on a quest for alternate

universes by adorning the skin of a new character on each forthcoming voyage, Replete with an elaborate backstory, a non-threateningly amicable avatar, a souvenir such as a handkerchief, a slew of notes or a splintered vase and most ardently, a reminiscent memory, preferably woven with a nameless stranger in a precious fleeting moment.

In Bini Sutoy, the grown-ups play-pretend incessantly, almost reverently as if their real lives are a mere stage-play wherein they have to occasionally show up to perform their respective roles. Kajol dresses up in partially discoloured clothes and ventures outside as his magnificent home and precocious eleven-year old son falter in his rearview mirror until they disappear for the time-being. Srabonti's life is smeared with an excruciating streak of seclusion wherein she shares an estranged equation with her ex-husband and her relatives.

The serpentine arc of the film puzzles the viewers and its fine-drawn aesthetic gives it a dreamlike appearance. It is a product of the whimsical, often irrational desires of the shape-shifting aficionados, Kajol and Srabonti. They aspire to be resplendent and awe-inspiring storytellers and are perpetually yearning for a stimulating and fascinating world completely severed from the roots of the palpable reality.

In the post-pandemic world, an array of neuroscientific studies have noted the tendency of people to seek escape in the fictitious realm of binge-worthy sitcoms or to indulge in excessive online gaming. Used as a maneuver to muddle and trudge through an unfamiliar atmosphere. The period has also witnessed an upsurge in the occurrences of Maladaptive Daydreaming. In here a person wholly disassociates from the reality and plunges head-first into the fleecy comfort of a long-drawn fantasy by abandoning their quotidian responsibilities en route to their delusion-ridden destination.

As the usage of social networking sites burgeoned and the users' screen-time soared, catalysed by the bouts of loneliness, the one-sided parasocial relationships that people formulated with the celebrities that they admire acquired an enhanced orientation. What seems like a benign indulgence in a make-believe dimension with a fictional character or an unattainable media figure demands a significant amount of emotional capital and an investment of time. Perhaps in an attempt to seek a safe haven devoid of rejection or to compensate for strained relationships in one's real life. To a certain degree, daydreaming can facilitate healing processes. However, in the eon wherein the colossal expanse of social media has made celebrities all the more reachable and at times, made our

interactions with them uncannily accessible, the demarcation of healthy boundaries is a necessity that allows the users to navigate through their curated news feeds with an active, conscious state of mind rather than being compelled by their proclivity for thoughtless scrolling or the gnawing compulsion to constantly check for updates. Parasocial relationships can also assist the daydreamers in formulating meaningful real-life relations with people whose interests resonate with theirs. Thus, ultimately rewardS them with the sense of belonging that they seek in their inconspicuous pursuit.

Atanu Ghosh's Binisutoy and its meticulously threaded storyline brought forth the more clandestine facets of the intrapersonal bond that we share with ourselves. Along with came the extremely intimate and finessed glimpse into this private crevice of our everyday lives leaves an indelible impact on its audience and sveltely impels them to introspect, long after the film has concluded.

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By Ria Chakraborty, Political Science  
department, Third-year



Photography by Moitri Das

# And We All Lived Happily (N)ever After?

**D**id you ever sit, in total darkness, bathed by just the icy light of the fridge and polish off a whole tub of ice cream at 2 AM in the night? Oh, the same tub that you swore not to lay an eye on because you are on a “diet” while promising yourself that each subsequent scoop you devour would be the last. Well, that’s me with romance novels and happy endings. I am utterly drugged and drunken in their stupor without even realising it. All the promises to stay away from them are as futile as leather shoes on a rainy day, for before I even know it, I am reading the epilogue and waiting for the sequel.

Before you start thinking I’m the only loony person who thinks the ‘all’s well that ends well’ trope is the antidote to any problem, you should know that in 2007, a group of people snatched international headlines for coming together and establishing what came to be known as the Happy Endings Foundation. The foundation turned out to be a hoax, but that’s beside the point. Everyone loves a little dose of escapist fun and some love it a little more than others.

Happily ever afters don’t always have to come tied with a giant pink bow and sparkly unicorns. There doesn’t have to be a kissing/wedding scene (cue your mom’s hand over your eyes) or big happy smiles and chubby babies frolicking around in the sun, or awards won at the end for it to qualify as a happy ending (don’t you kid yourself, even you enjoy those). If you are a connoisseur of strictly-realistic-books-and-shows, you would know that

closure, leaving a loved one, and death form common denouements. But did you ever think they could be happy endings in disguise? Reaching closure over the death or parting of your partner or beloved could just be another way of saying that the lead character has finally moved on and has a life full of hope waiting for them. That’s it! Happy endings give us hope! They are that light at the end of the tunnel that you were waiting for!



Photography by Moitri Das



Photography by Moitri Das

Think long and hard. If this were not the case, why would you wait for ten years and a dozen sequels only to find that Iron Man dies at the end of the Avengers saga (sob, you're not alone, I cried too)? You could say that curiosity made you wait. Fair enough, but why would you wait until the very end, even after the post-credits scene (apart from the fact that your over-enthusiastic Marvel-fan friend refuses to leave until you are kicked out of the theatre)? The answer is staring right in your face! Obviously, you want all the loose ends to be tied (hint, hint, your happily ever after)!

Honestly, the great 'happyendingfication' is doing quite well, monetarily and emotionally (way better than I am). It has spawned so many movies, TV shows, and books across generations and centuries that it would be quite inane to say that people have lost interest in experiencing false happiness. Why, those schmaltzy Christmas movies and trashy Wattpad romance novels (yes, some of them are so bad that they are good) are lapped up by readers quicker than they are released! Jane Austen (the OG happy ending purveyor) and Charles Dickens' novels have been read by people ensconced in silent corners waiting for luck, hope and romance to spring on the characters.

Still not convinced? Well, what if

I put it this way? Feel-good books and happy endings give you a chance to escape reality - one that glares you in the face harder than your mother did after she realised you forgot your water bottle at school! In the real world where our lives are falling to pieces, a happy ending is like a small tube of Fevikwik that attempts to fix your cracks (and stick your clumsy fingers together), even if it's just for a while.

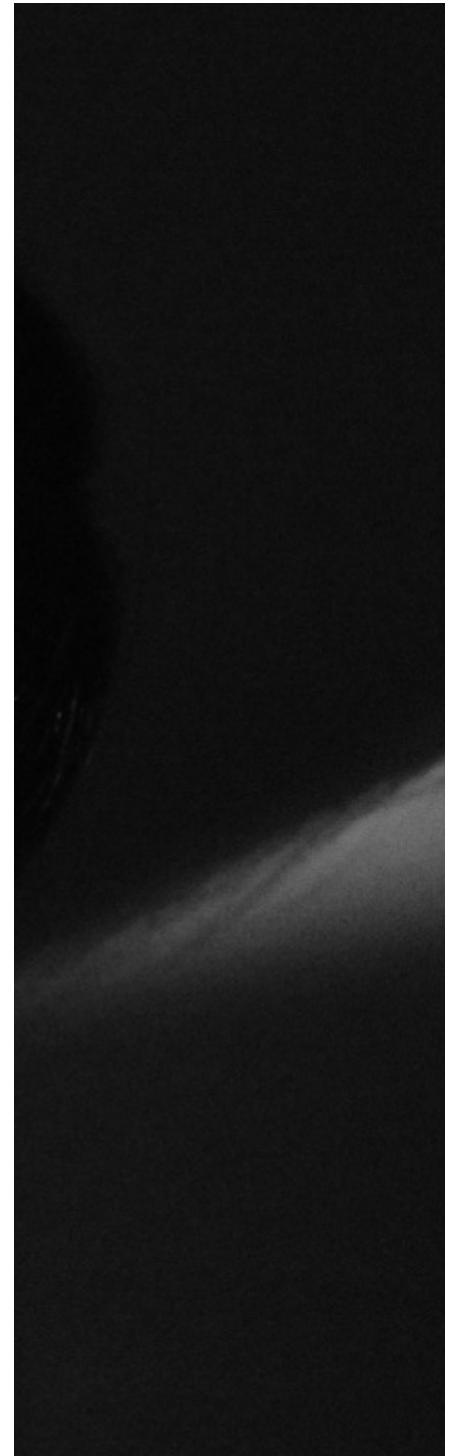
To me, happily ever afters are that one place where I can live vicariously through the utopic lives of the characters, while probably trying to forget and escape the (many) predicaments in mine. They let me live in a little bubble while being silently reassured that the happy ending that I crave is waiting in the epilogue. In this world, I get to be enraptured by the heady love plots, tragic deaths, and fantastical lives of others all, while conveniently forgetting pending assignments and an inbox bursting with dour emails that I haven't been "keeping well" enough to respond to!

Well, congratulations on making it this far! If you could get to the end of this article, (sorry: rambling) you must either be my parents or a very loyal follower. And who knows, as a gift for enduring this, your happily ever after might just be waiting for you (like your crush's message that

you restricted, if you know, you know)!

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By Tanvi Varigala, Economics  
department, First-year



# Oh the Devil's Jazz!



Illustration by Aravika Khosla Devika Dhaka

Jazz is quite rightly the true description of what made the twenties roaring'. Just like jazz, the people of this decade flouted Prohibitions, moralities of their era as well as of the Progressive era and lived to redefine their lives as they knew it, expressing themselves freely, quite similarly to the people living during the Edwardian era in Great Britain.

World War I had ended with the victory of the allied powers from which the US benefited greatly, tasting the superior feeling of being a pre-eminent economic and military power in the world. It also brought inflowing capital, a throng of immigrants and their equally diverse cultures. With the end of the first World War, America welcomed its soldiers, who were deployed overseas, and with them came the

harrowing memories and narratives of the war, which further fuelled people's desire to break free and live without inhibitions.

In American History, the twenties undoubtedly remain as a pivotal milestone. It was in this decade that the people on the fringes of the society gained an entrée to reclaim their agency. It was the era of the Harlem Renaissance or also referred to as 'New Negro Movement' which promulgated that the black community should be racially conscious and socio-politically aware. They sought to redefine themselves through art, music, literature, dance, theater and most importantly- politics.

There were three major aspects that resulted in this renaissance. Firstly, the mass migration of the Afro-American people from the southern states to the northern states which was caused by the stringent racial segregation, backed by upholding Jim Crow laws and their poor economic condition. Secondly, there was a new rising middle class among the black community. Undoubtedly, a society is defined by its middle class but this also highlights a very significant fact that now black people had the agency to choose their occupation rather than being forced to do menial labor. The agency was transferred back to the individual but of course within the segregated norms. Thirdly, the abandoned Harlem once again became a hub of cultivated culture after the influx of the migrants. The educated class within the black community supported and encouraged artists and thus Harlem became a center for culture.

Originating in New Orleans, jazz has elements from European music but it solely and truly remains an intrinsic part of the African-American culture's creation. As Grammy award-winning trumpeter Terence Blanchard said, "What makes (jazz) African-American to me is the pain and suffering, the honesty about our search for truth". Today when a family who totally profits off of appropriating black culture is a millionaire, it is easy

to say not much has changed in this sphere. The black community was often sidelined by the contemporaneous white people and were discredited for the creation of jazz and their fair amount of contribution to it. With only a handful of black artists getting recognised, white jazz musicians were conferred with titles such as the "king of swing" "king of jazz". The popularity of jazz still depended upon the approval of contemporaneous white people. They considered Jazz to be the Devil's music, as they didn't want their youth to be involved with it. So when the radio became a medium for transmission and dissemination of music, it catered to predominantly white audiences which naturally meant that they preferred white musicians and their 'version' of jazz, but this came at the expense of an extremely intrinsic element of jazz as a whole, it's spontaneity and improvisation.

Malcolm X puts it this way, "I've seen black musicians when they'd be jamming at a jam session with white musicians- a whole lot of difference. The white musicians can jam if he's got some sheet music in front of him....but that black musician, he picks up his horn and starts blowing some sounds that he never thought of before. He improvises, he creates." A recent surge of consciousness have pushed people towards creating an inclusive society, whether it be recognising their own racial privileges, or recognising appreciation and calling out appropriation, helping black-owned small businesses or acknowledging the systematic discrimination of the black community. While the jazz age will forever remain an important milestone in America's history as well as black history, just like how Jazz changed the rhythm of America, we're hopeful that every once in a while, an upheaval like this takes place which propels society towards a better future. Or as an African proverb goes, 'When the music changes, so does the dance'.

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By Yashwi Rai, English department, Second-year

# TWENTIES

**FASHION  
AND  
GENDER**

DOES FASHION  
HAVE A  
GENDER?

**ANDROGYNOUS  
FASHION  
OF THE  
TWENTIES**

2020s vs 1920s

ROARING  
20S  
FASHION

Illustration by Ayira Mili

# Couture Androgyne: Fluidity and Freedom

The English Singer-Songwriter, Harry Styles created quite the buzz when he made headlines as the first man to be featured on the cover of Vogue Magazine in 2020. Adorning a cornflower Gucci 'gown', his statement look in this highly celebrated issue of the magazine served as an ignition point for the 'trendy' androgynous clothing styles sensation in popular culture.

This seed had been sown long back during the 1920s. Debauched and drunken in the era of Jazz, Art Deco, Harlem Renaissance, speakeasies, film and literature, all of these had a snowball effect in creating the 'Flapper'; women dressed in silk silhouettes with their hair cut short or bobbed. This slang referred to the group of white elite upper-class women claiming their bodies, a prime target group of designers and businesswomen, Coco Chanel. With broad shoulders woven from jerseys and fabrics usually reserved for men, Coco changed the face of fashion with her signature jackets and coats. It was looked upon as a

nouveau style of clothing that was no longer figure-hugging like before, but bolder, a powerful stance different from the 'corseted', 'pirouetting around the house' image of women from the period before.

This era, hungry for modernisation, was marked with several changes in various segments, which had been brewing since World War I. Women's fashion was one such arena. Self-expression was the subject matter set ablaze by the Bohemian surge and the Suffrage Movement that led to Women gaining more rights; the right to vote, to participate in outdoor activities and to work alongside men in offices. On a march to gain equality; fashion evolved simultaneously. The quintessential "New Woman" of the decade adorned a body that looked more malleable to the eye, almost like a straight figure of an immature boy as the hourglass curvy figure was done away with and in came clothing which was much more comfort-oriented, revealing and shapeless, representing the Sexual

Liberation and androgynous style. However, this gradually died down with the return of the conservative mood in the '30s.

These styles have found their way back today, during the 2020s- robust, with a bolder tone and are inclusive of the greater queer community. Clothes are now an avenue for expression, moods, emotions, and a means of celebrating one's sexual identity outside of closed doors. Experiencing the liberty of expressing a part of one's identity that had been buried for so long can be rewarding and an exhilarating experience. Fashion has managed to give people that space for exploration, increasingly with people being more accepting of this change. But as creatures of habit, some label and categorise people according to social codes, trying to find the hidden clues when there are none.

People cannot be put into boxes of identity based on clothes. Nothing throws gasoline on the embers of resentment more than when people misunderstand

clothes as means of division further accentuating the lines between gender rather than blurring them.

Androgynous clothes are generally relegated to being baggy, grungy and colourless. It collapses the gender expression, belittling it as neutral. We must realise that androgyny in no way resonates with the absence of gender, rather it requires us to reorient ourselves to the beautiful and myriad ways of expression it has to offer when 'blended' into something colourful, palatable and flamboyant. Defying the society-created notions of femininity and masculinity, designers like Alessandro Michele, Jean-Paul Gaultier, Alexander McQueen to name a few, curated avant-garde, effeminate collections. Brands like Louis Vuitton featured Trans Women as models breaking the fashion norms.

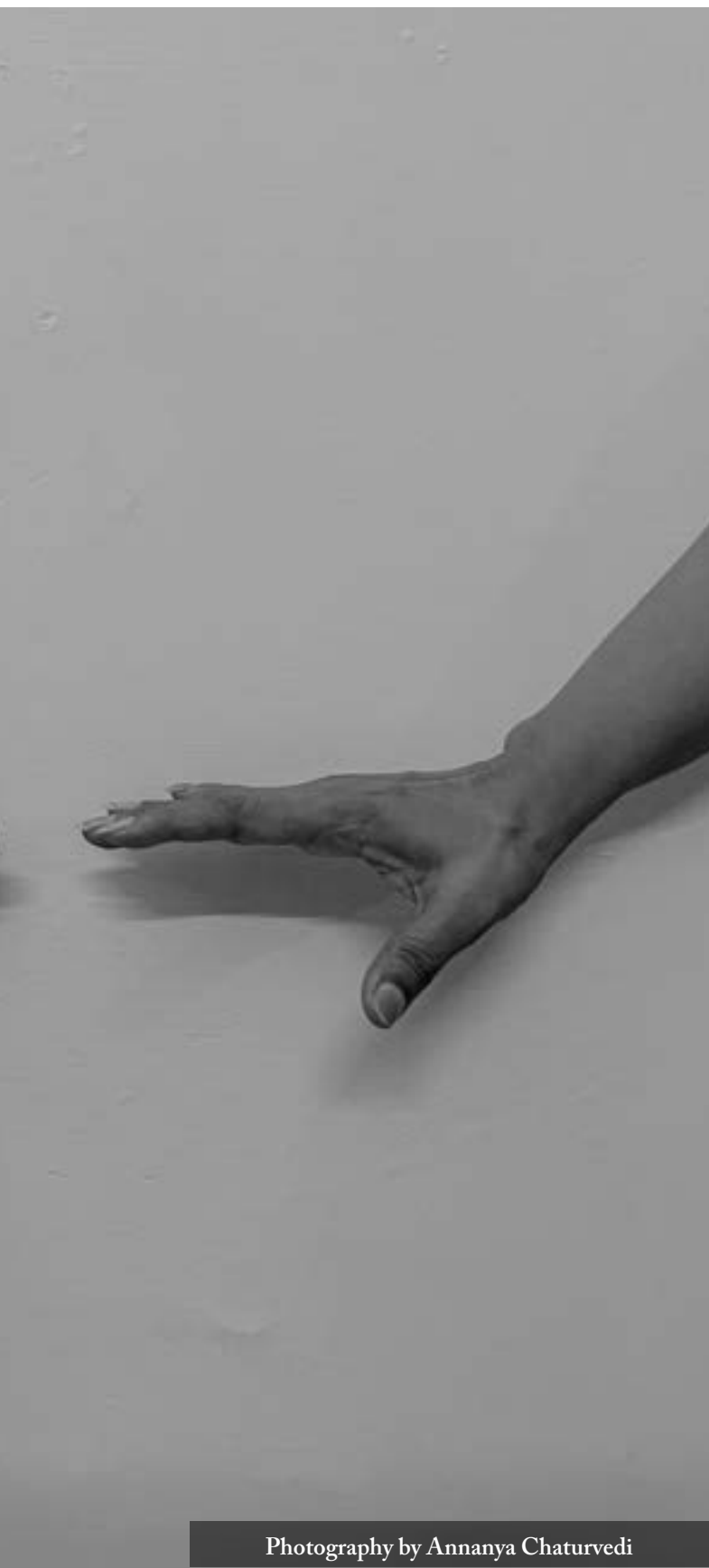
While it may seem that these high fashion labels continually push the envelope, there is always the risk of overshadowing the true designers who devote their lives to creating such a niche for themselves, especially when big brands treat these clothes as 'trendy' in fits and starts. It begs the question 'Do brands actually serve the community which acts as a muse for their collections?'. The issue is provocative and becomes more complex as it visibly gains ground when worn by white people. The fashion police are pretty pronto in waving the green light, easily conforming to such styles when the "whites approve of it".

With the advent of androgynous fashion, an entire community has been able to express themselves, including men today. It's given the world a fuller picture of the transgenic community celebrating their hardships, honouring and supporting them to live openly with pride. To protect it from skewing into progressive politics, it's imperative to continue supporting them and in particular, to provide a platform to those in society who have been silenced and shut out.

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By Kavya Aggarwal, Philosophy department, Second-year





# 2020: A Year full of Ambiguity and Hope.

**T**he year 2020 has been permanently etched on the map of world history as the year that caused universal disruptions and which coaxed us all to the corner of our houses to sip coffee and enjoy music. The Pandemic has taken the world almost 20 years back in development and 20 years ahead in the use of Technology. However, this pandemic also had lots of surprises in store for us. The world has changed drastically and for the worst, but still gives hope for the best.

If 2021 was the year of K-dramas, then it is only right to consider 2020 as the year which got us into K-dramas. The lockdown confined us to our houses. We had nothing to do all day, except watch Netflix and Prime. And I must say that 2020 was quite eventful. We got Captain Ri and a no-shit woman heiress Yoon Se-ri. The year 2020 should be considered as the year for K-dramas, as they delivered masterpieces upon masterpieces. Each K-drama broke the ratings as they became fan-favorites. There also were other dramas which made

Photography by Annanya Chaturvedi

quite a lot of buzz. One of such was *It's Okay To Be Not Okay* which desensitized the stigma around mental health. Just like CLOY's Yoon Se-Ri, Ko Moon-Yeong, played by an equally talented actress Seo Ye-Ji, who set major fashion goals. The drama shows the life of the people dealing with psychological disorders and sets an eerie, slowly advancing plot. The drama which took the adultery between married couples to another level is JTBC's *The World of Married*, a remake of BBC's *Doctor Foster* which is the highest rated drama according to Nielsen Korea. The drama which may have a very absurd storyline, can be made addictive with capable actors. Bae Suzy's charm and acting skills in *Start Up* is another drama which shouldn't be missed out. The Makjang drama of the year, *Penthouse* also hit high ratings with an amazing fashion sense, hitting the spot between the haves and have-nots. Who doesn't love a kick ass female lead drama plot? Well, if you do, *Hyena* is the one for you. And who can't acknowledge the king of historical dramas, Lee Joon Ki's, *the Flower of Evil*. Although I could only talk about the most loved dramas of 2020, there are at least about 50 more which are a must watch.

The K-drama that broke through language barriers, no doubt, is *Crash Landing On You* or CLOY. The sweet and mushy



Photography by Samriddhi Gupta

romance between Hyun Bin and Son Ye Jin was something that everyone wished for. By the end of the drama, the ratings broke through the Korean rating system to sit comfortably at number 3, only after *Sky Castle* and another 2020 drama *The World Of Married*. The fact that both the lead actors were Hallyu stars strengthened the drama's popularity. The pair's synchronised acting, on-screen chemistry, plus, the undeniable fact that both are good-looking actors (and of the same age), naturally made the fans interested. As they say, the Chaebol plot always works. And in the context of CLOY, it was Se-ri who was the heiress. The breathtaking features of male lead

with broad shoulders and strong arms is definitely irresistible and a guaranteed hit for K-drama lovers. Just like Captain Ri, how can we ever forget the Big Boss aka Song Joong Ki in *Descendants of the Sun* or DOTS, another popular K-drama about military warriors. What makes people even more interested is the equally-talented second leads in pivotal roles. Both the female lead and second lead make their own choices and are no less than fashionistas however, Dan-Ah really stands still out. She doesn't require a man in her life. An unrealistic plot with love from borders added to Hyun Bin's charms and of course Son Ye Jin's sassy attitude coupled with her fashion

style makes this drama on the must watch list.

2020 was also the year that made Taylor Swift from her Villain identity ascend to that of a hero.

Of course, who can forget the hits that were delivered by world-reputed artists. Taylor Swift's eight studio album 'Folklore' made her a hero in the pandemic. And, Taylor being herself

dropped the album like nothing happened, that too only after a few months following her career-smashing album Lover. That summer was cruel, but Taylor made it survivable and messier.





Photography by Annanya Chaturvedi

and has a legacy with them. The album explores the themes of escapism, empathy, romanticism, nostalgia and melancholia which are totally in contrast to Taylor's previous album which carries an autobiographical tone. The album was a surprise for music itself. It was the most heart-breaking, head-spinning, and emotional album ever written in the history of Hollywood. Taylor Swift's story-telling abilities should never be judged. I might never even comprehend the S of her storytelling correctly, but she definitely gave me something to cherish for the rest of my life. Folklore is that album which is defined and designed to make anyone cry for no reason.

Taylor's eighth album strengthened and proved her position as one of the greatest songwriters of all time. Folklore broke the Guinness Record for the most streamed album on a single day on Spotify, by a female. The album reached number one in many countries, also becoming Swift's 7th consecutive number one on the Hot 200 billboard albums chart, finally becoming the best-selling album of 2020 and finally winning the Grammy for the album of the year. Swift came up as the only female artist to receive the recognition three times, thereby creating history.

The album is Taylor's attempt to go back to her folk roots, where she extends her acknowledgments



Photography by Samridhi Gupta



Photography by Annanya Chaturvedi

I might sound a little biased because I am a Swiftie. But folklore is undoubtedly her best work. Well there were other artists who quite created a lot of buzz, too. Like the Weeknd's After Hours with record-breaking number one single Blinding Lights, followed by Dua Lipa's Future Nostalgia and of course BTS' Map of the Soul:7. The times are difficult and painful, but to say music and dramas make it better won't be No Lies. We are still far away from those times....

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By G Brinda, History department, First-year

# Is There Diversity In Unity?

By Vasudha Raina, Journalism department, Third-year

NFTs are basically the modern, digital equivalents of art prints you can buy from the gift shop of a museum. Now it is a trend to purchase these combinations of pixels that are passed around as “collectible art pieces” that are made available to everyone with a simple screenshot. Or you can just hack the account and own it. Usually the seller and the buyer are also the same - in some sort of postmodern concept of ownership popular among redditors and people with more money than things to buy. The concept of ownership of an art piece, and not just that, but also the creative right that an artist has over their creation is pretty much lost. Someone tries to do something new and someone more popular simply copies the same style and makes money off of it. This is where creativity stands today.

In this age of new media, is art coming together or is being

distanced further apart? What once started out as a new means of expression, an innovation in how we perceive creativity, has now just become a rat race of whose piece can get the most likes on Twitter, TikTok and Instagram and then the rest copy the same style. Not to count the 50 different remixes that are released of the same piece of music. I would even reconcile with this sad reality if I was at least given a good song. But the song itself is a remix of a 70s hit so now where can we possibly go from here?

Art, as we once knew it, no longer holds the meaning that it once did. Times have changed, no one really has the time anymore. People want it fast, they want it quick and they want it ready by the time they have arrived at a conclusion and made sense of the thought in their heads. One might say that this changing face of art isn't all that bad. Why must

we continue to live in the past?

In the days of lethargy and leisure where innovation was never appreciated? In the age of technology, why must we stick to the norms?



But that is largely never the case. Human beings inherently work with a herd mentality. The ability to take risks, to do something new - yes, a few continue to do that. But the rest just follow and imitate them. As a result, everything is beginning to look one and the same now.

Yesterday, I was talking to a singer-songwriter friend of mine about the future of arts- visual, performing and otherwise. The conversation soon led to compositions and song structures that we commonly hear today. "What do you think ? Where is music going today ? Why do most songs have similar compositions today" , I ask them. "Isn't there a chance that somehow, some way,

two songs from the opposite sides of the world might have the same melody ?" And he laughs and goes, " It doesn't even matter today. Today, most songs are composed by an AI system- you feed the top hit songs from the last 20-30 years into it and it gives you a random combination of chords that you can be sure will sell. Everything is the same, be it on paper or otherwise. Creativity is mostly dead".

The media that surrounds us is nothing but the same content repackaged in different ways. The same pieces that can skirt plagiarism allegations by saying they have merely 'sampled' the original.

But this new era is not all that doomsday-esque as critics (like me) often make it out to be. New media has certainly been liberating for artists. The price tags on pixels might tell us another story but that doesn't take away the fact that now we live in an age where our channels of expression can't be as easily blocked. Censorship and pressures on creativity, though still prevalent, aren't as powerful or unopposed as they once were. The dying creativity is something that art struggles with today, yes, but I have faith in those who continue to question the norms and choose to think beyond what will sell. Those who continue to live and believe in their art.



# Creativity

Illustration by Annanya Chaturvedi and  
Garima Sharma

# The Other Journey

## On Acting And Social Movements | A Conversation With Sentisungla Longchar

**Q. What are some of the ideas and themes that have been explored in this documentary?**

Ans. This documentary was shot between 2016 and 2018. The title of the documentary is called 'The Other' so the narrative that was weaved around was about two protagonists. One is a North-eastern woman who had moved out of the region of northeast. She left everything behind and began adapting to her new environment. After spending several years away from home, she marries a guy from North India. The other is a woman from Delhi who marries a man from Nagaland and settles down in the northeast.

The documentary looks into the psyche and experiences of two distinct women's lives and how they adapt to different places, holistically adopting it as theirs. It's a beautiful narrative about these two protagonists. I become the 'other' just like she becomes "the other" so that's how the narrative has been woven

together.

**Q. What sparked off your interest in acting?**

Ans. It just happened by chance. I was referred to the director by some well-known person and they found me to be appropriate for that role so I think they picked me for that character. I wasn't interested as such, but I think they wanted to weave a story around my life. As you are interviewing me right now, I'm getting these flashbacks of all that I've encountered with the media. They also asked me for an interview and this is not my interest at all. NDTV once wanted me to be in their studio to talk about things related to the northeast. Some mass communication students also made a documentary about my views and how people from the northeast face racial discrimination in India. I was quite involved in that as I had been a victim of it. Now, it has certainly decreased to a great extent. So all this activism,

documentaries, fighting for one's rights etc has actually led to the Indian Penal Code regarding racial discrimination being amended wherein if you now use any racial slurs you can be jailed for six months and fined.

Maybe people discovered a talent in me that I was not aware of. The casting director of 'Pataal Lok' had called me, she wanted some mature woman to be casted for the role. She wanted me to come for an audition but I didn't have much time back then. So, somehow it has been quite a chance factor because it was never me who was interested but I guess people knew that I could do it and they always referred me, so this is how it happened.

**Q. How would you describe this experience? What were some of the most challenging and memorable moments that it was layered with?**

The director was really helpful and that ensured that the process wasn't particularly difficult.

Moreover, as a teacher I feel like I am performing in front of an audience every single day and actual actors can have multiple takes while I only have one as a teacher. This is the reason why being in front of the camera didn't intimidate me.

This experience was very memorable because of the issues that were being told. On a more personal level, when they were taking clips of people around me, especially my helpers, it turned out to be very memorable, because of the humour and laughter that was involved in shooting the scenes.

**Q. Were there any inhibitions that you experienced when you decided to tell your story or later in the process of making the documentary?**

Ans. I didn't face any such inhibitions because it had nothing to do with any sort of extreme self-reflection or involving a very personal narrative. Rather, the narrative was about a broader storyline involving origin etc.

**Q. How does the employment of mediums like cinema help in disseminating the ideas of psychology?**

Ans. I think Indian directors need to approach issues related to psychology with sensitivity.

Movies like *Taare Zameen Par* introduced the Indian audience to learning disabilities like dyslexia and helped in raising conversations around that. Although there aren't many portrayals of disorders related to adults here, Hollywood movies have approached the topic in films like *Shutter Island* and *Silver Linings Playbook* by showing the different manifestations of trauma.

**Q. Where can we watch the documentary?**

Ans. Even though I haven't watched the documentary so far, when the director sends me a soft copy I will surely share it with you all. I am waiting to get my hands on a physical copy of the movie too so we can screen it sometime!

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Interviewed by Iqra Akhlaq and  
Yashwi Rai



# Homes in Exile: Understanding the Cultural Diversity of Delhi



Illustration by Khushi Swami

Ask any autowallah in Delhi for the best food, and you will have a platter full of options laid out in front of you. From amazing Afghani food in Lajpat Nagar to scrumptious sweets in CR Park, from piping hot biryani near Jama Masjid to Somali Food at Khirki, Delhi has something to offer for every craving one might have. Alongside the delicious food in areas that are described as 'less privileged', one can also spot a very peculiar animal, found only here, "The Urban Kid with a Camera" (or as my Dad likes to call them, "Monkeys with DSLRs"). Fetishising the conditions in which migrant communities live and contribute to the Delhi culture has become a hobby amongst many. With little to no information about the history of these various places, these kids flaunt their supposed contributions to a "small business".

*"The city that was once a Mughal city, then a British city, had by the 1950s emphatically become a Punjabi city,"*

according to historian V.N. Dutta. The adjectives for Delhi also changed: what was once stately, languid and literary had now become boisterous, hearty and enterprising. The cultural thali that Delhi has become is one of the major impacts of Partition, an extension of refugee camps established after 1947. Post the Partition, thousands of Muslims fled the Capital, while Hindu and Sikh refugees poured in. While certain areas like Old Delhi, Nizamuddin, Zakir Nagar, and Jamia Nagar still preserve the Islamic culture of Delhi, major areas of South Delhi developed when refugees showed up on the Nizamuddin Station. Areas such as Malviya Nagar, Lajpat Nagar, Nizamuddin, Kalkaji and Jangpura were developed to accommodate refugees. Within a few years, the ones who were well off moved to areas like Greater Kailash, New Friends Colony, Vasant Vihar or Defence Colony. Refugees from the Partition settled in Vijay Nagar, Model Town and GTB Nagar in the North, as they replaced the largest

refugee camp of Delhi - the Kingsway Camp. In the West, Rajinder Nagar, West Patel Nagar, Moti Nagar and Rajouri Gardens became the Punjabi neighbourhoods that define Delhi.

The influx of cultural heterogeneity was fuelled by conflicts in adjoining regions. This is showcased by the Afghan, Somali, Burmese and Tibetan refugees in Delhi, whose exquisite cuisines tempt every foodie. Majnu ka Tila, a famous spot for university students, is home to over 365 Tibetan families who have been settled here since the early 1960s. Afghans running restaurants in Lajpat Nagar have been avoidant of the media since the current government becomes increasingly anti-Muslim refugees. Somali and Burmese people struggle to keep their culture alive by setting up small stalls and catering for small events in the capital. With very little help from the UNHCR and the government, these refugees constantly face a threat to their living heritage.

Migrants from neighboring states also flock to Delhi in aspirations of work and money. They settle in unregulated colonies and slums which restricts their access to government aid of any kind. The government does little to help them and they are forced to live with fears of evacuation and fight for survival every day. Delhi has been known for always accepting refugees to contribute to the cultural diaspora that it exhibits, even in the absence of an official refugee policy. However, the latter issue has left the refugees and migrants of Delhi at the mercy of the government in power, which becomes increasingly hostile. This has reduced the worth of these people to mere subjects for a lens trying to make a college project. There is much more to the history of people. The need for every young refugee child in the city today is an ability to safeguard and understand their culture, while also being able to make their way in this city of broken dreams.

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By Vyomika Dev, History department, Second-Year

# Woman of the World :

## A musical conversation with Annette Philip



**Q.** We have read about how after playing a different melody to a known song on your Dictaphone, you started loving everything about harmonies. When did music, for you, transition from being a hobby or a passion to your life's purpose?

**Ans.** I think I always kind of knew. Music was the one thing, which, no matter in what form I was engaging, interacting or expressing myself with, was always a sure shot at bringing me joy. So, it was very clear to me that it was truly the point of my life.

I think I knew from childhood that whatever happens, who knows what one may become, music has got to be at the centre of it because it just gives me immense happiness. Then, I began to see different examples of people, who were successful musicians- I heard about Zubin Mehta, the world famous conductor and I was like, "Oh that must be really cool!" I was intrigued by the idea of an orchestra. At that time, I wanted to become a conductor, and I did!

It was all marvellous but then I realised how there were all these

other things that you could do with music. It truly is limitless in nature. So, I am still discovering. I am still evolving in my journey as a musician. There are new things that constantly come across in my path, but the very first thing was an indication of joy that just made it very clear that this is what I want to do for the rest of my life.

**Q. You are an alumnus of LSR. How far have your years at college, ( be it as a part of WMS or Journalism Department) inspire you when it comes to making choices in your musical journey? Does any particular incident or memorable glimpse come to mind, regarding your days at LSR?**

**Ans.** Our goal as a musical entity was always about how we can do better. What can we do which was cooler and hipper and more complicated and novel for us. It wasn't really about beating Stephens or JMC. The focus was on how we can get better and less on the competition aspect.

In the WMS circuit, in that family, it was always about performing the music together and it was less about who was singing solos or who was in the limelight. And that was something that came so naturally to us.

**Q. There are a lot of projects that you have been a part of – the**

**Berklee India Ensemble, Artistes Unlimited, New Delhi, Women of the World. What is something they all have in common, that ties all these diverse projects together?**

The common element is that high-quality music can be created in a non-competitive, non-hostile, nurturing, nourishing environment. This ties into the previous question. I think that the arts are meant to be life-giving, they are meant to be collaborative, they are meant to be spaces where you find a sense of belonging and through the acceptance that you feel through your co-creators, you also learn to love and accept yourself- I think that is the cornerstone of really holistic, grounded, creative enterprises. And all this was not a trend by chance, it has been a very intentional design, in how we induct members, set standards for ourselves, how we are accountable to the craft and to each other, how we make sure that music is at the centre of all decisions and the act is given the power to direct the journey as opposed to the whims and fancies of the individual. In the end, it is supposed to be a nurturing experience for you, the creator.

There is a notion that for something to be great it needs to be cut-throat and I think I challenge that, I contest that notion. If the art is at the centre and not the people and their egos,

then it is going to be great anyway.

The second thing is that the music and the mindset with which the music is made needs to be porous. So, if you are not going to be open to influences coming in and if you are not willing to be something that things can pass through, you might create with rigidity. Women of the World challenges this rigidity by taking on multiple genres and influences. The Berklee Indian Ensemble has had musicians from 52 countries so far and Artistes Unlimited had individuals of all ages, all musical backgrounds!

**Q. Ma'am, you have started a new project titled 'Keeping it Light' during the pandemic and have also released new single "No Visitors Allowed", to express the frustration of citizens during these grave times. What, in your opinion, is the changing role of arts and artists during the pandemic? How, according to you, has the pandemic and crisis in turn impacted the global community of artists?**

**Ans.** I'll answer it from a slightly different perspective – people found sanity through the pandemic. People realised the importance of creative outlets and found a sense of ease or simply, the ability to ease through the presence of sound. People perceive sound in varied

ways – more and more people woke up to the fact that sound, in the absence of a community during the pandemic, brought about a sense of calm. While it has been almost two years of zero income from touring, there has been an increase in the number of cross-cultural collaborations and the usage of technology. Many musicians woke up to the fact that music requires adaptation and a sense of harmony and that, in my opinion, has been the greatest change in music.

**Q. On a lighter note, what music are you listening to these days? Any new artists you've recently come across that have gained your attention? What is your message to aspiring musicians?**

Ans. None, to be really honest. I'm only listening to the opening of our first album and I'm tuning everything else out. Have been extremely busy in that respect! A couple of months ago however, I was listening to Yebba, an amazing artist and have also discovered amazing singers on Instagram, especially from the diaspora.

My advice would be to figure out what gives you joy and simultaneously to discover how to make it your purpose. Your purpose and your 'why' matters, it assists as an anchor throughout your life. That is what I feel about career choices, major life

decisions and relationships, anything that I deem to be important in general. For me, all the 'Why's' that I have answered truthfully have added up to something incredible.

Secondly, learn! Learn about the creative side of things, the branding and marketing and all of the techniques which surround the process.

Thirdly, be open to taking risks because, why not?

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Interviewed by  
Aastha Mohapatra, Madhurita Mahato,  
Anwesha Ganguly and Vasudha Raina

# The Subtle Art Of Meme-ing

Ask someone belonging to Gen-Z what a meme is and they will immediately begin to answer your question without giving it a second thought. When the world came to a standstill due to a pandemic in 2020, certain things kept the world going. With everyone locked inside their houses, most of us started exploring new hobbies or followed the usual routine of binging on content on OTT platforms and scrolling down our feeds, laughing out loud, on the memes shared. When the world was faced with uncertainty, memes became a little ray of sunshine and an escape from the virus-ridden world.

Since the moment I began using social media, which was back in 2016, I have realized how memes have come to form a part of our daily lives. Memes have become a go-to method as they have become an answer to a lot of things that we experience. Getting bored; memes, have to express something; memes, feeling vulnerable or sad; memes, basically, multiple problems and one solution- memes. The reason

why memes have become so popular is because of how the wider audiences find them relatable to their day-to-day lives. One event takes place in any corner of the world, and it can become an instant hit through viral memes. Be it political, cultural, or historical, nothing escapes from the eyes of social media, and memes do play a significant role in making the audiences aware of these events with a pinch of sarcasm and laughter. More so, meme culture has also penetrated the marketing world as brands heavily rely on memes nowadays for advertisement and promotional purposes, the case in point being

Zomato. Hence, when the pandemic started, it was no surprise that the world was in a sense united through meme-sharing.

Even though memes have now become a significant part of our lives, surprisingly not many people are aware of the origins of the term and the context in which it was introduced. According to Britannica, a meme refers to a unit of cultural information that is spread through imitation. The term 'meme' was first coined by Richard Dawkins in 1976 in his work *The Selfish Gene*. For Dawkins, memes were a cultural





parallel to genes. Similarly, as genes are capable enough of their reproduction, memes were their cultural equivalent in reproduction too. Like genes, memes carry information and are transmitted from one person to another and while undergoing this process, they do evolve. 'Internet Meme' is a phrase that is used to denote the propagation of video graphics and pictorial content over the internet. To give an example, an image of a Pakistani guy was widely shared on the internet who was originally disappointed with the team performance but that image was later used by content creators to depict a variety of circumstances and moods.

When such a widespread wave of memes was able to sustain itself in the practical world, the study of memetics developed which precisely refers to the 'theoretical and empirical science that studies

the replication, spread, and evolution of memes'. This field of study developed in the 1990s and many contributions have been made in this field henceforth including the publishing of a Journal of Memetics and several works dedicated to memetics. Isn't it absolutely weird to know that there is a whole field of study dedicated to memes? It sure does sound like a good career option and would no longer have to regret spending so much time on the Internet.

Coming back to 2020 now, the Internet saw a whole lot of meme trends with people bringing out the best of themselves. While some memes broke the internet for being hilarious, some were heavily criticized for being problematic. One single glance at the 2020 'meme calendar' and here comes a rush of memories. 2020, to say the very least, had a very turbulent beginning to it

with Australian bushfires following the death of Kobe Bryant, and the rest, as we all know, is history and present too (inserts 'mera toh life barbaad ho gya hai'). With massive events taking place worldwide, a meme-fest was expected. While grumpy cat, distracted boyfriend, doge memes, dialogues from the movie Hera Pheri are everyone's all-time favorite, a lot of new content made a place into the trending charts.

In India, the lockdown began with the announcement of the Janta curfew where people were asked to clap and show appreciation for the frontline workers. Memes started trending when videos of people banging their thalis and other utensils started doing rounds. Coffin dancers was another meme that went viral and any deadly situation was linked with them as they performed a little dance

while carrying the coffin. With lockdowns being imposed and people bringing out their creative best, the country witnessed an introduction to Dalgona Coffee. People posted on social media their experience of consuming and making this coffee and the result was a whole lot of memes. While these were some pictorial memes, the millennials and Gen Z of India also got hooked to

under the comment section on several YouTube videos. Even though it made no sense, it was one of the most famous meme trends.

Since memes have come to play such a substantial role in the life of Gen-Z, some drawbacks need to be pointed out too. Memes are often termed classist as a larger population still finds them

and mental well-being.

Pros and cons are a part of life but one thing which can be made clear is that meme culture is here to stay. The way millennials take pride in still using Facebook, Gen-Z prides itself by revolutionizing the concept of memes and since interpreting a meme correctly has become a trend for Gen-Z, here goes the meh-meh culture.



tunes of Yashraj Mukhate. The artist picked up scenes from shows and reproduced them as songs. This led to people dancing, grooving, and making reels on the tunes of Rasode Mei Kaun Tha, Biggini Shoot, and many others. Another viral meme trend included people posting their mood trend for the year 2020 which included impressive photos for January, followed by rather chaotic and lethargic pictures for the rest of the year. Last but not the least, how can we forget 'Binod'? The meme trend instantaneously kicked off when it was observed that a user commented the word 'Binod'

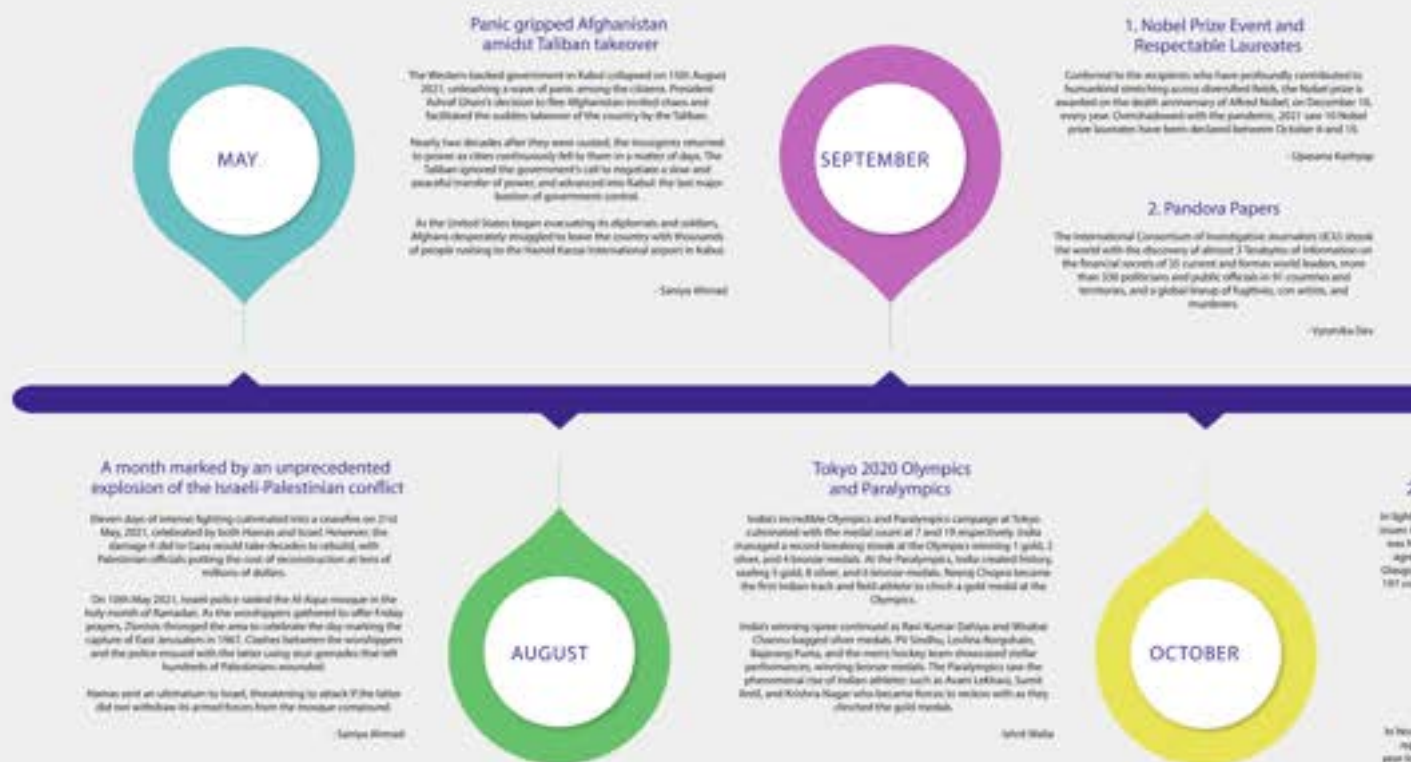
unrelatable due to their distinct social experiences. Secondly, if one person fails to understand the context of a meme, it leads to a fear of missing out. Content creators too are under constant pressure to create and post relatable content. In cases related to politics, memes are often used to spread misinformation, hatred, and mobilize people. Besides, some memes are often perceived as offensive by one or another community as it stands against their beliefs or practices. Lastly, one simply can't ignore the fact that people tend to spend longer durations on their screens which ultimately impacts their physical

# Mic Drop

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By Varuni Mittal,  
History Department, Third-year

# Current Affairs 2021



# Current Affairs 2022

NOVEMBER

## Nagaland Massacre

On December 4, 2021, ambush by an elite Army unit and subsequent airstrikes killed 15 villagers and a soldier near Dzing village in Nagaland. On December 5, an elite unit attacked an Assam Rifles barracks near district headquarters, Miao, killing another civilian, making the death toll rise to 16. The civilians majority belonged to the dominant Konyak community.

While it was described by the news as 'hit-and-run', Assam Rifles on December 5, 2021, claimed that "based on credible intelligence of likely movement of insurgents, a specific operation was planned in Tira, Mon district, Nagaland". It is being described as the incident of mistaken identity by the Union Home Minister, Amit Shah. The subsequent FIR filed by the people alleged that the "intention" of the security forces was to "murder an injured civilian...[and] at the time of incident there was no police guide".

- LandRani Goyal

JANUARY

## 1. Union Budget 2021-22

On February 1, 2021, the Union Finance Minister, Ms. Nirmala Sitharaman delivered the Union Budget to Lok Sabha. She listed the six pillars of the new budget to be health and well-being, inclusive development for aspirational India, physical and human capital and infrastructure, reintegrating human capital, innovation and MSMEs, and Minimum Government, Maximum Governance.

- Sravani Bhatla

## 2. Ukraine Crisis

After tensions simmering between Russia and Ukraine, Russia launched a devastating attack on Ukraine, a European democracy of 44 million people, on 24 February, 2022, threatening its cities and citizens in its capital, Kyiv. Claiming that it is intended to protect civilians of the eastern region, the military operation in Ukraine has prompted a mass exodus of refugees. President Putin has frequently accused Ukraine of being taken over by nationalists.

- Ishant Bhatia

## 1. Hosting of the 6th Conference of Parties (COP26)

Of the burning issues raised by climate change and crucial impact on the environment, the 26th Conference of Parties met at Glasgow in Scotland. All the participant nations have agreed to limit the global temperature rise to 1.5 degrees. The Glasgow Climate Pact, which was signed at the conference, calls on countries to report their progress towards the cause of climate change at COP27 next year, to be held in Egypt.

- Ananya

## 2. The farmers' movement meets a victorious end

On 20th January 2021, Prime Minister Narendra Modi announced the repeal of the contentious farm laws, bringing an end to the long confrontation between the farmers and the government that left more than 700 dead.

- Sanya Khosla

DECEMBER

## 1. Bulli Bai App Incident

Bulli Bai was an app developed by a group of people using the Microsoft software, GitHub. The app uploaded pictures of prominent Muslim women personalities such as Shahana Azmi, Malala Yousafzai, and Ismat Chughtai without their consent. As per a victim, the motive of the app was to humiliate them. These women were featured and displayed on the app as 'Bulli Bai' of the day.

- Vanshi Mittal

## 2. Indo-China Border conflict

The People's Republic of China (PRC) passed a legislation on the 1st of January, 2021 in the face of the remaining of certain areas in Arunachal Pradesh and the western sector of the border standoff in Ladakh. The new law says that the PRC shall set up boundary markers on all of its land borders to clearly mark them.

- Ananya Ganguly

FEBRUARY



# LSR At Glance



Thanks For The Memories:

Retiring Professors And  
Non-Teaching Staff

# In Conversation With Rita Joshi

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Rita Joshi did her Bachelors in English from LSR and completed MA and MPhil in English from the University of Delhi. Qualifying with Distinction in MPhil and securing the first position in her batch, she was thereafter awarded the British Council scholarship to Girton College, Cambridge for Predoctoral research on DH Lawrence. Subsequently, she completed her PhD on 'DH Lawrence and Christianity' from DU. She went to Indian Institute of Advanced Studies, Shimla to conduct research on Indian fiction in the English language. Her papers have been published in books and journals in the US and India. She has also published a collection of short stories--The Simla Paintings and other stories and has published at least 50 book reviews in leading Indian newspapers. As a young lecturer in the 1980s, she was in charge of English Dramatics in college and has directed 5 annual plays, including Ionesco's The Lesson and The Rhinoceros and Desani's Hali She joined the English Dept LSR in August 1982 and retired in January 2022.

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**Q.** Ma'am, you have been a student at LSR, English department and then became a professor here. It has been a long journey! How much has LSR and particularly the English department changed?

**Ans.** The syllabus has changed completely. It is much better now and includes many more areas of study. New departments like Sociology, B.Ed, Journalism have been added. There is a nice new building and foreign exchange programmes for students. But the extracurricular activities are as strong as ever.

**Q.** After completing your MPhil, you received a one-year

scholarship to Girton College, the University of Cambridge for your postdoctoral research. Would you like to talk about your days at Cambridge and why you decided to do your PhD on D.H. Lawrence?

**Ans.** D.H. Lawrence was in the course in my MPhil and I enjoyed his work. In Cambridge then, DH Lawrence was a special focus as there was a big project to republish his books by Cambridge University Press in new annotated editions. I felt it would be good to work on Lawrence at Cambridge. The library is huge and fantastic. I started reading about the theological background and influences which impacted

Lawrence. This resulted in my PhD thesis.

**Q.** You were one of the Staff Advisors of the Dramatics Society of College and we have heard that Barry John was also involved in directing a lot of plays at LSR. You had also mentioned that you had directed 5 annual plays including Desani's Hali and Ionesco's The Rhinoceros and so on. What was your experience as the staff advisor of the society and directing so many plays?

**Ans.** Barry John directed Trojan Women when I was in my B.A. first year. I had a small part but learnt a lot about acting. Then



Ms Abha Sood Adam's, later the Director of Shri Ram Schools became the Staff Advisor and I acted in the annual play she directed. Subsequently, she left and I took over as the Staff Advisor to the English Dramatics Society. I did not know much about direction then but learnt a lot during the job. For me, it was also a sense of contribution to college outside the classroom. Our students were very talented and the plays were well received. We also got some excellent reviews in newspapers.

**Q. The book The Simla Painting and Other Stories was authored by you. All six stories have one thing in common that they are centred around the struggles of women in different contexts. What inspired you to write these short stories? Moreover, the stories are set in India only, is there a reason behind this?**

Ans. One of the stories, "The Awakening" is a novella in rhyme. This was written first. It is a

humorous account of a young lecturer's experience in a women's college based on my experiences. Thereafter other issues interested me as I tried to see the responses of women in a patriarchal society. But the characters in the stories and the stories themselves were important and challenging to work on. A story has to be interesting and the characters real. I was gratified that the book received some very good reviews in top newspapers.

**Q. Ma'am, you were one of the founders of Jabberwock, the Academic Journal of the English Department. What was your vision behind this initiative?**

Ans. St Stephens College had a witty magazine called Kooler Talk. We decided to have a witty magazine in LSR to record humorous responses of students to college life. In its current avatar, Jabberwock has become a literary magazine.

**Q. What is your fondest memory**

**as a professor at LSR? And would you like to share any funny/silly incidents with the students that have remained etched in your memory?**

Ans. My fondest memory is the time I spent directing the college plays. A great friendship evolved between the cast and me. There was a sense of satisfaction when the plays turned out well.

A silly incident- After my MA in 1978, I was an Adhoc teacher. I was twenty-one and had never worn saris. On one of the first days, the pleats of my sari came undone and the sari started hanging in front. The students laughed and said 'Never mind ma'am, we are all women here.'

**The last question for you ma'am. What does 'Magic of LSR' stand for you?**

Ans. LSR is a unique institution. There is a special energy that endears you, perhaps not experienced in other institutions.

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Interviewed by Purbali Paul

# Rukshana Shroff | An Integral Gem Of LSR



## Interview: Rukshana Shroff Ma'am

**Q.** I remember you mentioning that you had changed several jobs before you became a professor at LSR. What made you say 'this is what I want to do'? What made you stay?

**RS:** I tried my hand at a lot of things after I finished my masters.

Initially, I started working in a travel agency, and did not think that teaching as a profession would interest me. After a stint in international ticketing, I took up a job in a nursery school and subsequently as a middle school teacher, as I'd always been fond of dealing with children.

I had then started my MPhil, but sometimes things may go differently from the way you plan them. In my last semester, a friend of mine who was teaching in LSR at the time needed to leave for personal reasons and asked me to step in at that crucial point of the academic year. The

rest is history as they say. Since January 1982, which is now close to 40 years, I have been in LSR and there has been no looking back.

Initially, whenever anyone in the Department had to go for a leave, I was called on to take up classes. I did that for a while and found that convenient since my children were very small at the time. Though I think that actually, it was more work because I taught all sorts of courses. One had little to no option or choice in what one was teaching but it was a good experience. I kept coming in for the leave vacancies and then I got a permanent position just when I thought I needed it. I was really lucky. While everybody thought that I should apply elsewhere, I decided to stick to LSR and managed to get a permanent position in the Department.

Answering your second question, I think interacting with students was a great experience. I had never thought that I'd enjoy interacting with 17-20 year olds and believed that I'd preferred little children but it was all quite exciting. I found my students very responsive and we seemed to click at the time. It was them who inspired me to continue with teaching as a profession. Having said that, the other important detail was the sense of community here in LSR, both within the department and even outside. I've

made such good friends within the faculty. We worked together, often ate together and would share our everyday experiences.

The other reason was how being in college kept one involved with young people and their different ways of thinking. As a person, it makes one constantly learn new things. In the last 2 years, one learnt to take up online classes as well, so I truly believe that the learning never stops. College is a place where you keep inventing yourself and it's not only the students who learn; we too learn as much from our students as we learn from everything around us. This environment helped me feel that I was always growing. I have never found teaching repetitive or monotonous because I think even if you're teaching the same text, you're teaching it to a different class and you get different sorts of responses and different ways of looking at things. I found my students could come up with

certain ideas which would set me into a new chain of thoughts.

I'm really grateful for the academic ethos of the college. I think the students, administration faculty- all together have created this wonderful experience and for me it's something I can always look back upon with gratitude.

**Q. Being an alumnus yourself, how have you seen this institution change over the years?**

RS: I would like to clarify that I'm not an alumnus in the conventional sense of the term. I did my Post Graduation from LSR, effectively meaning that one came to classes only for the tutorials. My connection with LSR at that point of time revolved around the hostel. We were a group of 6 postgraduate students residing here and were perhaps the last batch of



postgraduate students staying in the hostel.

We were a privileged lot because we were the only ones who could go out from 8 in the morning till 8 at night, with no questions asked. I've been in the hostel committee for years now and I can see the drastic changes that have come about in the hostel from the time when I was there. So as far as we were concerned we had a lot more freedom than the undergraduates. There were a lot more restrictions for them. I think we've changed all of that over a period of time as one evidently has to. Back then, the students definitely felt safe but it was restrictive for them. I'm glad things have changed drastically. I think the constant has been that we have always had very good food in the hostel and we continue to do so!

Regarding changes in college, I can look back to what students were like and what we were like as teachers in the early 80s and the situation that exists now. When you look at the world of teaching now, one major change has been in terms of class sizes. In those days a class had 30-35 students maximum and we were together for the whole year. The tutorial classes had 7-8 students and you got to know each other very well, so we knew the students and we knew exactly what was going on in their lives and in their thought processes. I



think they got to know us closer too. Today, with classes of about 60 people, it's difficult to maintain that rapport and these days it's even more difficult when you're not even seeing people and their faces.

The other major change that has taken place is the semester system came into existence at the beginning of this century. I

personally feel that it has led to a lot of changes in the way in which we have to conduct our teaching.

I think another, is that the role of the teacher has changed since I started out. Our role was to give information to students. Today, Google has replaced every single teacher from that perspective. You don't need a



class "you know I'm getting a bit mixed up, why don't you help get that date?".

Of course, the one thing that remains constant is the teacher-student relationship which is very special and cherished.

**Q.** Which are some of your fondest memories associated with college?

**RS:** It is difficult to decide which ones are the fondest! There have been so many memories in the past 40 years, obviously you're going to be doing a lot of things. I have many fond memories associated with students and interactions with them. Sometimes there would be a few who have found a particular lecture extremely fascinating and have come back and spoken to me regarding those.

Some of the other memories come from working together. I have been involved in so many activities in college that I really had a finger in every pie. So, Tarang was one of those things in which I have been involved for 30 years now. From manning the gate, arguing with sponsors, running from one end of college to another, at the end of the day my legs would be killing me, but I truly enjoyed what I was doing!

Working with colleagues and students on the annual College Day was another great

teacher to give you information, you'll find that information easily accessible on Google. I remember it must've been in the late 80s when I had a back problem and I couldn't take classes and my students were getting so desperate to finish the course, so finally they came to my house and I was lying in bed and taking classes because they felt they couldn't do without that information. Now

Now, it's a question of facilitating how students should receive the information. When cell phones first came into class initially there was even a stage when people used to say that we should ban cellphones in class because the students are looking at their phones all the time and sometimes they're even correcting the teacher. Today, in fact one would turn around and tell the

experience. Admission time used to be another hectic time. These were the occasions when one got close to students because when you're working together for a goal, it always becomes a space where there's a lot of exchange of ideas and it's a different type of relationship from the classroom relationship.

I remember working in college till 8 pm when finally the chowkidar would come and throw us out saying 'ma'am ab toh 8 baj gaye ab aap please abhi jaaiye warna hum darwaaza lock kaise karenge'. Working together on NAAC was a huge exercise where we actually got each department to write its own history. These activities have also helped me understand administrative issues better. In this, I must really acknowledge, with tremendous gratitude, the role played by both our Principals, Dr. Gopinath and Dr. Sharma and my senior colleagues in the college. They gave us the freedom to decide how we wanted to do things.

I think what I found most valuable in LSR, was the fact that this was the space where one had the freedom to think differently, to do what one wanted to and to grow and evolve.

**Q.** You're a professor of literature so I have to ask you this, which are some of your favourite works?

**RS:** Obviously what I enjoy the

most is Shakespeare. It's my go-to text. Lines from Shakespeare will come up in all sorts of odd moments in my brain and I'll say, oh in this context, I could use this line from Shakespeare. So his words echo in my head all the time.

One book that has been a perennial favourite, keeping Shakespeare aside, is *To Kill a Mockingbird* by Harper Lee. I first read it in the 9th standard in school, but I can still go back to it any time and find different layers in it. A few years ago I



found another writer whom I found very appealing, a Nigerian writer named Chimamanda Ngozi Adichie. I read the *Purple Hibiscus* in which she talks about life in Nigeria but I think I can relate it to so much that's happening around us. I can understand the experiences she's going through and that puts the whole notion of post-colonial writing into such a different perspective.

I also find historical fiction fascinating and that's been an old love. I've loved historical fiction and I love getting into the history of a period, then trying to see how it's been creatively constructed. So earlier, I used to love Jean Plaidy, and a lot of British historical fiction and I keep telling my students stories about all the kings and queens of England, giving them all sorts of interesting insights.

**Q.** We would love to hear about some of your other interests that run parallelly with your pursuit of an academic career.

**RS:** I love travelling. That's something I love doing and was I fortunate to have a chance to go to different parts of the world before COVID struck. I don't know whether I will ever get the chance to go to South America, New Zealand again.

The other thing that I've been doing for a long time and almost



parallelly with teaching in college, is running group classes for children between the ages of 4-14. We call them the Farohar classes and I've been doing it since 1989. I belong to a very miniscule community called the Parsis or the Parsi Zoroastrians and we are only about 600 people in Delhi and I think in India there are around 60 thousand. Since we are such a small community in Delhi, we decided to help the children get at least some idea of the culture and the

religious traditions. The main idea was to provide a space where the children could come together and meet twice a month or so. We compose songs, play music, teach how to make rangoli, how to celebrate the environment, water and fire. We teach them these aspects of the religion in a unique and engaging manner and I've been doing that now for approximately 30 years. Some of the children I taught earlier, have children now who have joined our classes! So that's



information, putting it together, talking to people, discussing with them their ideas, memories, what they would've transmitted. It included a collection of different ideas transmitted orally, as not all may have been documented so that was the fun part, talking to people and listening to them, archiving the shared memories, putting it all together and bringing it out in a book.

In fact I've been working on a similar book, which is my post retirement plan. I'm writing the history of the Parsis of Delhi. It is going to be 100 years since the Delhi Parsi Anjuman came into existence. We started off in 1925 so we're trying to document the early years. Why did Parsis come here? What were their stories? Who were the type of people who came here? The idea is to link all these questions with the evolution of Delhi as a city.

I have enjoyed sitting in libraries, looking at old documents. I think that's the fun part. You suddenly find a document and then one of those eureka moments occur when you're researching. I thoroughly enjoy that part of it.

**Q** What advice would you like to give to the students reading this column?

RS: I don't believe in giving advice. But I can tell you about what it is that I have found beneficial in my life, what I've

great fun. Certainly, this is something I spend a lot of time on.

**Q** The process of writing a book is a task in itself, as an author, what was the most interesting part of it and also the part which you just wanted to get over with as soon as possible? How would you describe the process of writing a book, metaphorically?

RS: It's really like giving birth to a baby; a process of creation as you have to put together all your ideas, vision and deliver it. Honestly, I'm not a creative writer. I don't write poetry, I don't write creative blogs. This

book was actually part of the whole innovative process of teaching children in a fun manner. We had started by putting up little exhibitions, charts, performances and skits, taking them to different parts of the country. So people started asking us to share our teaching notes with them, which is where we started putting all of this together in the form of a book.

The book, Joyous flame, is written for the age group of 8 to 15 and brings in ideas of the Parsi-Zoroastrian culture, the religion, stories from mythological sources. The entire process involved collecting



found useful and what has kept me going. The secret is to enjoy whatever you're doing and to give it your best shot, whether it is making chapatis or writing a book. Give your best to the task at hand. This is what I feel is of the utmost importance and it's worked for me.

I've really felt that I've enjoyed

what I've done and what I would really suggest to all the students reading this, is to find something that drives you. Be it writing a paper or teaching a class make sure you're doing your best. Whether or not it's going to be received the same way is not your problem. Feel a sense of satisfaction in what you're doing rather than wanting an

endorsement from someone else. Over a period of time, one realises that the satisfaction really has to come from within.

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Interviewed by  
Aastha Mohapatra and Yashwi Rai

# Memories Of Ruksana Ma'am - With love, From Her Students

**R**S loved everything she was teaching so much that she would make you fall in love with those texts too. This was how infectious the energy of her lectures was. Even if you could not be damned to read Beckett ever again and thought Cleopatra a royal pain. For that semester, you would not stop thinking about them. Many years have passed since I last picked up those texts, but I still hold such fondness for them. But RS wasn't just a brilliant lecturer, she was so much more. She would pause her conversations to flash me a radiant, warm smile in the corridor, irrespective of how tired or busy she might have been at that moment. Just the generosity she showed with her time, her endless patience and most importantly, her





complete lack of any sense of self-importance are attributes I hope I can come close to emulating one day as a teacher.

-Zehra Kazmi (Batch of 2017)

**T** rue passion never fades. R.S, and her enduring love for literature is testament to that. I've run into her so many times, painstakingly prepping for classes in the ref-sec even after two decades of teaching the subject. You can't not love her and the texts she taught you. Her enthusiasm for a well spun tale was infectious. I hope that one day, we learn to love life, our work and stories with the same exuberance. Thank you for showing us how R.S.

-Simran Khanna (Batch of 2017)

**I** t seems impossible to imagine RS retiring/retired. I think we really believed she just floated along the sunlit corridors, in summer-y sarees, breezy, never touching the ground. Everything about RS is so calming and centering, and she was a perfect companion to KK's animated lectures. The jugalbandi of a lifetime. We were so incredibly lucky to have been taught by her, to just be allowed to sit with Shakespeare, and be at the receiving end of her infinite patience and compassion and energy.

-Sharanya Dutta (Batch of 2014)

# Hostel Staff | Sh. Pramod Kumar

**Sir, where are you from? Where did you complete your education?**

I am from Unnao. I live in a rented flat in Connaught Place with my family, and I completed my studies in Delhi, from Gole Market.

**What do you think of the city?**

I go to my village, Unnao, once a year to visit my sister. I came to Delhi in 1962, and since then I've only seen this city. I've been living in Delhi for so many years, I've studied here, and stayed here almost my entire life.

**How long have you been working at LSR? How has the experience been?**

I began working at LSR in 1996. My experience has been extraordinary- I served the kids with all my heart, and given the chance I would do it all again! People from all over come to the hostels, and talking to them is something I really love.

**So, staying home, have you discovered any interests or hobbies of yours?**

Nothing at all! I just love to work. I want to always be working.

**What work did your job expect of you?**

I used to be in-charge of the laundry. I washed clothes and ironed them, and even when the hostel started using washing machines, I made sure to serve the children.

**How is the atmosphere at the LSR Hostel? What is it like interacting with students from different parts of the country?**

The environment of the LSR Hostel has always been wonderful. The first year students would take time to settle down and find their way around the hostel and college routines. We would help them adapt to the new situation, cater to all their needs and make the transition easier for them. I thoroughly enjoyed working for the welfare of the students, it gave me a lot of satisfaction. We thought of the hostel resident students as our own children, it was like a big family. I will never be able to forget my years here.

**Have you faced any kind of problems while working here?**

I never faced any problems throughout my time here. The staff was excellent, extremely efficient and cooperative. Whenever any issue came up, they only needed to be given instructions once and resolved the matter without difficulty.

**What were the things you missed when college was closed these last two years?**

When the college was shut during the two years of the pandemic, it was a very depressing sight. The campus was empty, there was no energy or life which the students brought in. I am waiting eagerly for the college to reopen soon and for the cheer and enthusiasm to return with the students and the college community.

**What has the experience of the pandemic been like for you? How did you spend the time?**

I made sure my family and I stayed at home and kept safe and healthy. We took all precautions carefully. Sometimes, I went for

a walk around my neighbourhood. It was a very bad period for everybody, so many people passed away due to the virus. Nobody had seen a calamity of this degree before in our lifetimes. I pray for things to get better soon for everybody.

**Can you share some of your favourite memories with the college community?**

I fondly remember everything about day to day hostel life and work. However, my favourite memories would be the fresher parties thrown for incoming first year students and farewell parties thrown for outgoing third year

students. I really enjoyed making the arrangements because I knew exactly where things were placed in the hostel. It was lovely seeing all the students enjoy and they involved us in their celebrations.

**Would you like to make a special mention for somebody in LSR who was a source of encouragement for you?**

I have served with a lot of sincerity and love throughout my tenure. I have the deepest gratitude for Joy Ma'am, Veena Khosla Ma'am, George Ma'am and Ujjayini Ma'am. They supported and encouraged me, ensured I was never demotivated

and encouraged me to work hard.

**What would you like to say to all the students?**

I would only pray that they remain healthy and happy, study hard, progress in life and make the college and their parents proud.

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Interviewed by  
Riya Mishra and Jyotika Tomar

# Interview with Karnail Singh | Hostel Staff

**Where are you from? When did you join LSR?**

Ans. I'm from the Kangra district of Himachal Pradesh. I came to LSR in 1979 and worked as temporary staff for a few years before getting a permanent job at LSR in 1985. I worked as a cook at the hostel.

**What was LSR like when you joined it first? How much has LSR changed?**

Ans. A lot has changed over the years. The atmosphere was really good back then. A lot of staff were from Himachal Pradesh which was a cherry on top for me. Everyone was really sweet. Our college has been one of the top colleges at Delhi University and LSR was the best in every aspect. I have been at LSR for a long time when Dr S.M. Luthra was the principal.

Our principal, Dr Suman is also good, everyone is good. The campus is very pretty and has seen a lot of new additions to it. The hostel warden is also good.

**How was your journey at LSR?**

Ans. My journey at LSR has been unbelievable. It has been a very nice journey. My time passed really well. The students and everyone on the campus was family to me. We knew which student was from which batch. But I had to retire, this was inevitable. The final part of my journey at LSR was marvellous. I could not distinguish whether I was at home or at the college. My time went by really well with the students. I would come at 6 in the morning and in case there were any parties in the college I would stay till 8 or 9 in the evening. Games were also organised for fun.

**What is your best memory in the hostel? What has been your favourite thing about LSR?**

Ans. I loved and enjoyed everything here. I remember everything vividly. So there's nothing particular that is etched in my memory. I had no feuds or quarrels with anyone to remember them either. My job was such that I only had to say yes to everything. I never refused to do

anything. I would come for my duty at 5 or 6 in the morning. I did not refuse to do this as well because I had to get fresh vegetables that came early in the morning. So I would be the first one to come to college at 5 am. I had to do this for my livelihood. But still, I would say life is not hard, whatever time I spent here was first class. The students made my task easier and I never felt that I was away from my home.

According to me, the best thing at LSR is the wonderful staff. The principals LSR had were amazing, be it Dr Luthra, Dr Meenakshi Gopinath or anyone else. I had very good terms with all of them. If the people you work with are good, your job becomes easier. Our college lacks nothing.

**Since you have already retired, what do you plan to do now?**

Ans. I have worked a lot by now. I have a lot of free time now. Everything at my home is good. I have enough land here so I plan to engage in agriculture. I have also built a house in Delhi NCR.

**How did you spend your time during the pandemic? Did you face any challenges during the pandemic?**

Ans. I am grateful that I did not face any problems during the pandemic. I went back to my home and spent my time farming there.

**What do you think of the food in our college canteen/cafe? Do you have a particular favourite in the college canteen? Also, what was that one particular dish that the students living in the hostel loved the most?**

Ans. The cafe in our college ran pretty well. But due to the pandemic, everything is closed now. Earlier there was a Sardarji, Sethi saab who ran our cafe really well. A variety of food was available, that too at a reasonable price. During the two years of lockdown, I sometimes came and went to and from college.

I did not eat anything from the cafe myself, but I know that the food in the cafe is good. I cooked at the hostel and ate whatever I cooked for the residents of the hostel.

The students living in the hostel loved everything. Moreover, we cooked non-veg food thrice a week for them. For vegetarians, we had dishes like Matar paneer and the like in the hostel. And one of the best things about the

hostel in LSR is its food.

**Do you have anything to say to the student community who come and live in the hostel? Any tips for them on how they can settle in easily and comfortably?**

Ans. Sure, I would like to say that they are our own children. I would pray that they stay safe when they come to Delhi. I would request them to limit their outings and avoid eating food from outside. If the hostel reopens, I would suggest that they have food from the hostel because the food in the hostel is better. The quality of the hostel food is so good that you would not find such food in the entire Delhi University.

**Do you miss college?**

Ans. Yes, I do. I had such a relationship with the college and the people there that even if I go to college now after retirement, no one will stop me from entering or doing anything. Ujjayni ma'am has asked me to visit college whenever I want to. Not all colleges would allow this, which is why I said that no other college can compete with our college. And another good thing about our college is the safety that it provides to its students.

**Do you think that any changes need to be made to the hostel system or the college?**

Ans. Well, change depends on the current students. I have become old now. But change is required and the students should work for it. Students can ask the concerned authorities to make arrangements like ACs and coolers to make the summers of Delhi bearable. Students pay the fees and hence they deserve these things in college. But they should be true to the cause and believe that they can bring a change. Their efforts should not dampen. When the hostels did not have the facility to heat water during winters, we would go to college at 4 in the morning and heat it.

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Interviewed by Anwesha Ganguly  
and Purbali Paul

# Covid Warriors | Stories Of Struggle And Strength

## Library Interview

**Q. What were the significant changes that the library had to undergo during the pandemic. Have these changes prolonged during the offline mode?**

Ans. During the pandemic, lockdowns were constantly imposed. Most of our students used to avail the library facilities in the offline mode, in the form of books, journals, magazines and reference books. Due to the pandemic, all the classes were online and it was important to provide resources online. We played a proactive role in the process. Our team, some of the professional library staff, worked on strengthening the existing online facilities.

For example, the Delhi University website has 45000 journals, with their full text and millions of books. The biggest problem was to send passcodes and login ids to first years and then brief them about how to access resources and download them. All of this was being done simultaneously.

Another service is Selective Dissemination Information. For example, students of Mathematics, Political Science and Psychology have different requirements. They need different journals and readings. We bifurcated all of this, based on the subjects and shared the links online which would help them download resources from the Delhi University website.

Earlier, one could access the Delhi University resources only inside college but during the pandemic, these were made accessible to students even when they were not on campus. The other online service is NList or InflibList service. InflibList is a UGC portal which provides journals and texts to all Central Universities.



Our college has a culture of sending 'Article Alert'. In this, all national and international journals that we subscribe to are indexed. This is our way of helping the students save their time. Another service is 'News Alert'. In this, all the articles in newspapers related to your subject are scanned and given to the Department Unions on a weekly basis. This was our standardised system of online resource dissemination.

During the pandemic, Delhi University Database, NList Database and Central Government's National Digital Library was built in a very nice manner and we downloaded books from here to provide to the students. This was the network. In case students needed a rare document, we would get mails, and these we would download or scan on an individual level and send it via mail.

Apart from this, all the newspapers and popular magazines were sent to students. In the offline mode, we have kept all these services running. We also shared a site with the students that has newspaper clippings from the last two decades and has all current updates as well. This site is called ISIB. Students can register on this once and then avail the services constantly.

Even in the offline mode, we have kept these services running and it has become better as we can give orientations and tutorials to students now. Apart from this, we have 1 lakh 50 thousand books in our records in the offline mode and around 135 journals on various subjects, bound journals, which have old issues of journals, reference books, around 250 encyclopaedias on various subjects, yearbooks, gazetteers and public documents. All of our collection is openly accessible to all the students. Students are assisted by our staff, whenever they need it.

As Delhi University is celebrating its centenary anniversary, we have planned on displaying books on independence and those by our faculty and also

to showcase a documentary on the past of Delhi University, Indian Freedom Struggle and conducting talks on the same topics. We are discussing these things with the competent authorities.

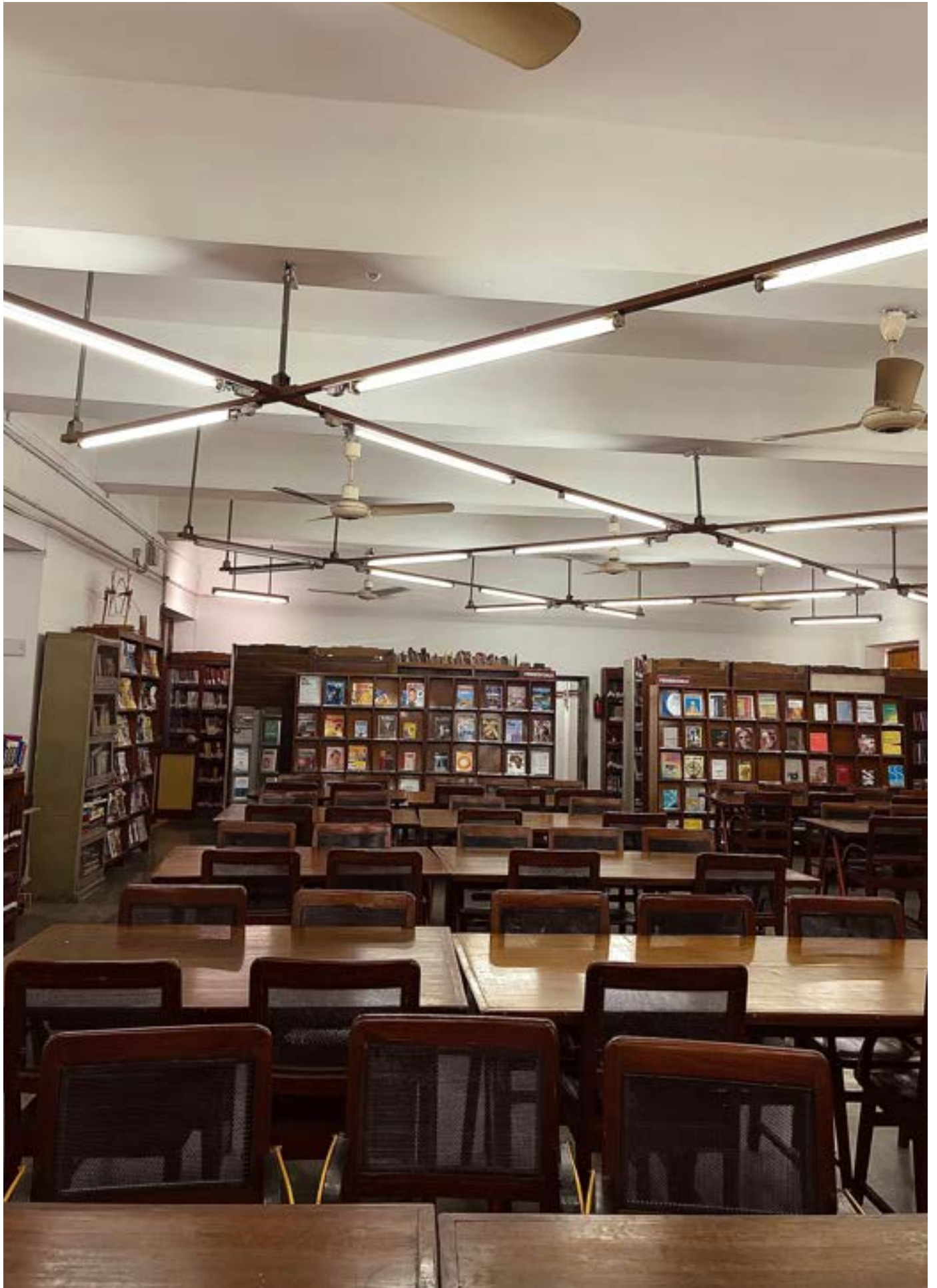
We are also trying to bring all print books online so that students can access it at any time and from anywhere. We are also trying to give mobile services. Just like you get credit and debit notifications on your mobile, we are trying to create a system for sending alerts directly to students' phone numbers for issuing and returning books.

Our next facility is RFID or Radio Frequency Identification. Every book will have a chip and by default students will be able to issue and return books on their own. This is also in our plan. We are also trying to take our database to the cloud to be better prepared for such a pandemic or disaster.

We have many plans to make a state of art library. Currently, our college is number one within Delhi University. At present NList has 700-800 colleges. Out of these, most of the students are from our college. Our plans for the time ahead are RFID, to help increase library timings and keep it open for longer hours for all students. We are also moving towards Cloud computing. This is not just for keeping our data safe but it also helps in exchanging data with other libraries.

The students who are physically challenged were being provided with softwares, audio recordings and braille facilities during the pandemic. I regret that resources were not as accessible for them when compared to abled students but we tried to provide everyone with resources. We have given them forms to help them access the Braille Library of Delhi University. We are trying to make sure that they get all the services they need at one place.

Lastly, during the pandemic and even after the pandemic, our Principal has helped us a lot. She kept in touch with all of the Library Staff and made sure



we were okay. She monitored all the online services and guided us in giving students online services. She has given us guidelines to shift to the offline mode. We are very glad that after two years the library has opened up and all the seats in the library are constantly filled. Daily, approximately 1500 books are in circulation. I am very thankful to the students and also to our Principal, Dr. Suman Sharma as she has guided us at every step. During the pandemic, we had to provide services but we are also afraid of the disease going around. In this trying time, our Principal kept our spirits high and was always present to guide us like an aura.

**Q. How have you handled this abrupt opening and this sudden upsurge of registrations of college students these past few weeks ?**

As I said, we were all very excited that students were coming back to campus. We had been feeling weird about students not being here because our culture is such that we like to provide students with services. We derive mental satisfaction out of making students happy and providing them with the exact services that they need. We have a culture here, we don't think we are just library staff or we have to bind students by rules. We work like the nursing profession. We take initiatives to help students. Students coming from economically marginalised or rural backgrounds are often hesitant to come up to us and ask for help. For this, we have a reference desk where a lady, who is well read in child psychology, is always there to help students. She also motivates students to speak up. Our satisfaction is in the satisfaction of the students. We have five guiding laws -

- We believe that these books are for you.
- Every book is for the reader.
- Every reader is for a book.
- Save your time and use it.
- Life is a growing organism.

We believe in these laws and abide by them in our

daily lives. Until the time the students are not satisfied, I don't feel satisfied going back home. I always check for students' queries and clarifications before going home, and till the time each mail is not answered, I can't go back home. I derive happiness from students' satisfaction as I did not enter this profession by chance but by interest and the same goes for all the staff here. This is why we happily provide services to the students.

**Q. A lot of people have been asking for JStor, as it is not just national readings but also International readings that matter. So what are the provisions for Jstor?**

Ans. As I told you, NList is available for students. JStor is a part of NList. If you try to access JStor from open sources, you won't be able to avail services. So, you need to open NList first, and within NList, one can find JStor, Oxford University Press, Cambridge University Press and Economic and Political Weekly are available there. JStor is a junction which compiles journals from various sources. You can access it through NList and it is just a simple database. Apart from this, there are 75 other full text sites on the Delhi University Website and NList. So, I would suggest that students should be familiar with all other databases as well. All students have passwords for NList, and in case anyone had any issues with logging in, we would help them log in and sort their issues by updating the lists regularly.

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Interviewed by Vyomika and Kavya

Photography by Hayra Suzain Perweiz

# Jaswant Singh Interview (Canteen)

**Q. What were your initial emotions when you heard that the college will be reopening?**

**Ans.** It was a mixed one. I mean, we were certainly overjoyed that college was about to reopen but were paranoid at the same time about how we would be able to manage the reinstatement of workers. Most of the workers that we had hired on contract had left for their homes or had been hired by others. There was a dire shortage of workers in the first week. However, by the second week of college reopening, we had made the necessary arrangements and had the required number of workers. As of now, the café is running in full swing. Although we have discontinued a few items and revised the price upwards for a few others, this was mostly due to a shortage of workers. Currently, we are doing our best with the available resources.

**Q. What were the measures taken to ensure hygiene in the canteen?**

**Ans.** We attempt to exercise caution in whatever way possible. For example, disposable plates are used instead of utensils when it comes to serving food. Our workers are asked to sanitise at

regular intervals and utensils which are used for cooking are washed as frequently as possible. We are concerned about the health and safety of the students and try our best to ensure a healthy space for students to dine in.

**Q. How has the functioning of the café changed, compared to pre-pandemic levels?**

The pandemic was a huge disruption for us. Suddenly, all forms of work stopped, especially for catering services. The lockdown impacted us severely. As things started moving towards what seemed like an apparent normal towards the beginning of 2021, we were struck by the second wave. The orders that we used to get were for funerals. Often, we did not



charge them, out of a sense of empathy. It was a time of great fiscal strain as well. As of now, when things have actually resumed, we are trying our best to ensure that we can provide the best services available with the resources we have.

Q. Can you share some of the good memories of the canteen before the pandemic?

LSR is a beautiful college, I would say. There is absolutely nothing about the college that I do not like. Almost everyone that I have met here is kind and of humble disposition. The campus is one of the most gorgeous ones in Delhi University. There are absolutely no complaints that I have from LSR as a college. I had spent only a year in college before the pandemic and it has been 2 years since my appointment. Technically, this is my second year of working in the café. Even earlier, there was a magnificent aura about the place. While the pandemic has brought about its own unique challenges, all of us are trying our best.



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Interviewed by Anwesha Ganguly, Upasana and  
Kokoro Okamoto

Photography by Hayra Suzain Perweiz

# Admin Interview: Pradeep Sir

**Q. How would you say that the functioning of the admin has changed as compared to the pre-pandemic era?**

Well, the first thing to note is that it is altogether a different experience. It's not only about our functioning; even our behaviour has changed, among other things. Working for students when they are present on-campus was one thing but now we had to work for the students as well as the entire college community without having any physical interaction with them. This switching in mode did create slight difficulty in the beginning. Almost the entirety of the staff was working from home – we were compelled to do so – but a few of us were on campus. In the initial stages, it was difficult to adapt to and work with this new mode regularly, but gradually we all came to terms with it.

We also had to figure out how to help those people who were affected or whose family members were affected by the pandemic to cope. Along with that, understanding the difficulties of all those who are attached to LSR and how to get on with the work which is pending in college; to take care of these things, we had to change our mindset first. For that, the staff and faculty on campus, and especially our Principal, were a huge blessing. Of course, our beginnings during the online mode were slightly shaky, but then we were on track and were delivering all services, such as enrollment. Some students who were supposed to make payment of fees were facing difficulties too, which we were able to solve.

Having said that, I must tell you that the shift was very difficult at the initial stage, very difficult. We had never seen the first-year students and yet, we were supposed to interact with them online, through video calls and things like that. The faculty

might have had better ease with switching systems, but the office never interacted through such measures before. Thankfully, we had good technology and one more aspect was that, as many people have said, everyone kept their patience and were understanding of the situation, that delays may happen. It was a collective effort. Every single employee in the office had a part to play.

Releasing all the employees' salaries was one of the major issues at that time and our Principal was very proactive in this regard. For the first three months, we weren't allowed to move out of our houses at all. But with the Principal's help and instruction we managed to figure things out – remote communication, digital signatures and similar things. The bank also really cooperated with us in this regard. One thing that the Principal was very particular about was that on no account should the salaries of the daily wage employees be obstructed, because unlike us permanent employees who may have some inner connections or resources, they do not have any form of backup; even the houses they live in are usually rented out. We had to learn how to adapt to the new mode as quickly as possible to make sure it was carried out. You know, no matter what, we have to follow the procedures and satisfy the systems.

Having said that, we try hard to understand how we can satisfy humanitarian needs as well. Every system is made with certain protections, our job is to identify those who are supposed to be taken care of. That was something we had to learn at that time. We also work in a democratic space wherein my juniors can question my decisions and methods, which makes me look into things even more thoroughly. Through this, we learnt better about what works and what doesn't and now, even if I'm not available a few years down the line, others will still have this experience.

**Q. To what extent would you say the changes the admin underwent in the online mode have been sustained, now that we've come back offline?**

There has definitely been a large scale difference from the pre-pandemic times. Even in this current phase, we cannot exactly define it as a post-pandemic time; there is a lot of uncertainty and it's not exactly possible to go back to how we were before.

But every educational institution faces this issue—given that we are in the Accounts department, we do not have a traditional transactional relationship because we do not have permanent customers per se. Every year, third-year students pass out and first-year students come in, so we are constantly having to deal with new faces. Currently, no student has been in college pre-pandemic; the third-years were here only for a few months so they do not know how things were before. But ultimately we had to make ourselves comfortable with both systems. Gradually we are coming back to the manual system, not in terms of documentation and all that, but definitely in terms of interaction. After all, we have to make sure we guide the students through all the procedures properly.

Certain relationships have to be built face-to-face with the employees so that communication can go on smoothly from one tier to the next. It is the same with the faculty members. So there are many things which we have to run simultaneously, in both online and offline mode. That is a logistical difficulty.

One basic aspect that we have discussed in our section and we are trying to work on is that the level of patience that everyone possesses might decrease, especially because, for one-and-a-half years, there has been no physical interaction involved. Now, flocks of students come in every day asking questions and other things. We need to be very calm in our interactions and not lose our patience;

make them understand. This is also something we have to deal with.

**Q. What would you say were your major concerns when you heard that the college would be reopening?**

Campus reopening was not a major concern for us; we were very happy to hear the students would be coming back. Everything had to be regrouped and reorganised within a short span, but ultimately our principal and the faculty members took up the leadership responsibilities to make sure everything went smoothly. Non-teaching employees also worked together to set up all the amenities and make sure the infrastructure was in place.

I will tell you something, when you came to campus, as second years I assume? Yes, when you came to campus, for the first time, physically, did you find the college to be everything you had seen and heard about from the website or other people? You see, the entire garden area, the building structure, everything was intact. So you have to understand there was a continuous process of maintenance involved and it is not like everything was accomplished in the short period that was given. From the first lockdown itself, three months after that, every day the campus was maintained properly and there was constant monitoring and infrastructural development, starting from the buildings and especially to the lawns, the result being that we keep winning the Green Cup every single year.

Of course, there was the question of how we approach the students who have never seen the campus and reassure them that yes, this is the same campus that they have been dreaming about when they filled in their forms for admission to the college. So that was a concern you could say, how the students would react to all of this. But I do not think we have left any area unattended.

Definitely, it has been a jarring experience for all of us. The short notice that the university gave was, I

think, was one of the hardest parts. Outstation students had to look for accommodation in a very short period of time. Even with the difficulties that have come out of this transitional period, however, the first thing which came to our minds when we were discussing college reopening was how empty the corridors have been for so long. In a way, the lifeline of the college has been missing all this while. It is like when in a family only the father and mother are there at home and the children are away somewhere else, but then they come back and it is altogether a festive season. That is what it felt like. Before the campus was only a building, but with the students, and the members, it came alive. Even the birdsong seemed a little sadder without the students around, you know, as if they were trying to ask who exactly they're singing for. So now, when the students have finally come back, we have never felt like this is a burden for us. I have been in this post for thirty-two years and all the work I have done, we all have done, has been for the students. It has been very lonely on campus with just the employees around, so I am glad that college has reopened.

**Q. Why do you think the announcement of colleges reopening by Delhi University stipulated such short notice?**

I can not say it was a bad decision to open up on short notice or comment on that at all because the decision was taken by a group of intellectual people who were monitoring the global picture rather than looking only into the everyday. You know, many meetings were being conducted by the university on whether we can open up or not. There were even rumours that college might have reopened in October but did not happen because in many states the number of COVID patients were still very high. So later on, when some states started removing COVID- 19, there was a renewed realisation that we could not be stuck in our homes forever.

At Delhi university, the decision-making authorities are always in touch with medical

authorities who have been closely monitoring the COVID situation in India. Moreover, even though it was a short notice, the university did not compel students to come back. They made it clear that only those students who wanted to could come to campus. Indeed, no option for a hybrid mode was given, so the students had to miss classes but having said that, the university has not enforced its usual mandate on attendance. The basic stipulation of asking someone to come and be present in the office is that attendance has to be there but right now they are not enforcing any of that.

Also, there were students, several factions in fact, who were pressuring the authorities to reopen campus even as other factions were against it. Everything had also opened up in Delhi by then, so those who could take the risk and come were allowed to. Of course, I understand that outstation students had to face difficulties when it came to accommodation and things like that and they have also had to pay higher prices than usual because the PG owners have taken advantage of the situation.

**Q. How would you say the admin has attempted to provide outstation students with resources during this period or, given the Accounts section would have first-hand knowledge, tried to accommodate the students in terms of fee payment and things like that?**

We have tried our best to cooperate with the students throughout the online mode itself and when it comes to offline mode, well, you know we do not have a system of collecting cash. This was done away with sometime around 2015. However, we have aligned ourselves with a bank. Here, the students can come and deposit the fees in person. But most of the students I will say, barring very few, have chosen to pay the fees through the online portal itself. Yes, there was some difficulty for students in trying to identify the Transaction ID and UTR Number. For this purpose, both my email ID as well as my WhatsApp number have been provided so that if any

student has a problem, they can directly contact me and work it out. There were still a few students who could not make the payment. We never insisted that they do. We understand their situation, and a few of them had even mailed us informing us of the very real facts of their circumstances. Unfortunately, it is not really in our jurisdiction to help them personally but we always intimated the issues to the concerned authorities, and we have tried our best to not unduly pressurise them.

Even today, i.e. the 23rd of March 2022, a student has paid the fees. The last date for this was 20th December 2021, I believe. Some students were also very adamant about not paying the fees since they were not coming to college, which did create an issue for us because we would encounter problems at a later stage when it came to deciding on freeships and scholarships. Some students could not pay the fees because of financial reasons, deaths in their family and other issues that came out of the pandemic. We have not insisted that any of them pay the fees; in fact, we have encouraged them to take their time, and have not hindered anyone from sitting for the exams or anything like that.

**Q.** Lastly, we feel it becomes important to address the many teacher strikes happening by Delhi University Teachers' Association (DUTA), one is happening tomorrow, March 31, 2022. There are problems regarding the recruitment of teachers and also the non-payment of the salaries. Why are their concerns not being addressed?

The accounts department would be working on closing the accounts tomorrow as it is the last day of the financial year (smiles). LSR, in reality, has never stopped the payment of salaries even during the pandemic or pre-pandemic time. We have been provided with the grant by the government and we are releasing the salaries regularly. So, the University Grants Commission (UGC) is the funding authority for the institution and more than ninety per cent of those funds are used for salary

and retirement benefits for the teaching staff. Besides that, the other expenses of college such as the electricity charges or water charges are covered by the fee paid by the students. Noteworthy is that there are special grants allocated. For instance, a few years back, there were grants released to build ramps and elevators in colleges to make it more inclusive and accessible.

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Moderated and edited by: Arundhuti Das Gupta and  
Sandhini Goyal

# From The Bursar's Office | Sunaina Ma'am

## Interview

**Q.** Let's start from the beginning, tell us about your early days in college and your interactions with your students and colleagues.

**Ans.** I joined Lady Shri Ram College in November 1979 as an ad-hoc teacher for commerce. It was an extremely thrilling experience at that time because I was only 21 years old and it was a job that I always wanted. Though there were no rankings at that time, LSR was always the top college of the country. It was more difficult to get into LSR than getting into IITs and IIMs because seats used to be very limited. It was a small college like St. Stephen's and we had excellent faculty. For example in the English department we had teachers who had double PHDs, in the Hindi department we had so many post doctoral teachers. At that time I was so naive that I did not know what a postdoctoral could give you as a teacher but now I realise that every bit of learning that a teacher has a great impact on her teaching to the students. The more experienced the teacher the better is the learning imparted by her to the students.

LSR is a place full of love, compassion. We have never differentiated between the two categories or the two classes of students. We see them as one and I think most of the teachers have had this passion of teaching and so we are here. Corporates had offered me good jobs and a very good salary even after I did my PhD but that was not what I was meant to do in life. I was meant to be a teacher so I'm here and every day in LSR I have learnt something new. I have learnt from my students a lot, they have taught me how to be good, how to learn things and have also taught me how to dress up! They would appreciate a particular colour on me and I would



say, "okay next time I would buy a green saree if you feel green looks good on me!" Life has been very pleasant here. I cannot visualise my life to be elsewhere. After I retire it has to be in an institute like LSR if I'm called ever by these private universities and it has to be an institute where I am given total leisure time to interact with my students and make them learn whatever I've learnt in life. Though degrees, I believe, at this stage do not matter, well yes they are a must. You do your BCom, MCom, MPhil, PhD and then you get involved in so many research projects with your students, you write articles and they get appreciated, you become judges of so many talks and seminars- all of this boosts one's confidence. I don't know why I was not able to impress my children about this job. Perhaps because both of them are in the corporate world, and have tensions that are different from mine. I have a complete eight hour sleep, and I've never run after money. I've never run after recognition. Once your students love you and recognise you, your peer group likes you, your life is more than half done. Everyday

has been a very good day for me at LSR. I think this commune really builds your strength to live a long and a happy life and to be like commoners.

LSR has had no political bondage with any political party, it is an apolitical institute. Nobody tries to cut you short, nobody tries to show that she's a more superior person and in fact, when I joined LSR I joined with a royalty, Dr Karan Singh's daughter. We'd sit together and eat food regularly. Our seniors were Sheela Dalmia, such a learned person. She taught me how to make time tables. There have been such excellent people ever wanting to help you in almost all departments it's so heartwarming. I was given Indian economics to teach in the commerce department. I would take help from all the teachers who were teaching economics. They would sit with me after the college to help me for half an hour, with the references that I must take from the library to take the next lecture. I remember Mrs Dolly Menon, a brilliant teacher who taught economics. She had three children at that time, she must've wanted to go home to have lunch with them but she insisted on helping me before she left for the day. I would say, "no no it's okay" but she said, "there are people who'll bring my children home from the school bus stop, but since you want to learn I have to tell you." Maybe this is the Magic of LSR- this community of love and compassion. It's this compassion that is so intrinsic to this profession that wherever my children go and they talk about a particular issue related to the environment, immediately their professors in America ask them, is your mother or your father a teacher?

We communicate our feelings often to our students even if I'm angry sometimes I do communicate. I'll say, I will not give you a recommendation for the London School of Economics, they'll just grin "Oh ma'am! We will be regular in your tutorials." It's been a very good journey. Nobody's tried to cheat on us, nobody's tried to overwrite over the marks

I've given, at least I haven't seen that means that we have been blessed to have a very good set of students. Many girls from the commerce department today are very well placed. Sonali Dhawan is one, Procter and Gamble CMO. This girl would finish her assignment in 2 pages and it would have all the substance so she always topped her class. If she was not prepared for a test she would come and tell me so honestly that ma'am don't give me attendance today, I won't give the test because I haven't prepared for it. I have immense faith in my students from the northeast.

**Q. How did covid affect your life and your role as a bursar?**

Pandemic was very bad because initially I was told that the accounts department had 4 people with covid issues. However, because I was bursar I had to come on the 31st of October to sign the salaries and many other accounts. Probably that was the time I carried the pandemic home.

In 3 days, my husband and I both were declared covid positive and at that time medication was not also available. Luckily, our lungs were not affected. We were treated at home and we recovered. After I recovered and got back to the office, I came to know that many people in the hostel, our college's maalis who were coming regularly and many teachers were infected with covid. In April we lost some teachers, parents and grandparents. One of our senior most colleagues lost her husband. The situation was so difficult for us to comprehend that we did not know what to do. Which areas to fumigate, which areas to sanitise. A lot of infrastructural expenses were made. We sanitised the building, the toilets. The new building was totally locked, teachers and students were not supposed to enter the college. There was a total infrastructural collapse in Delhi. There were no beds available, no rooms available. Teachers and those who had doctors in their immediate families tried to help us. Everybody was wearing a double mask and coming to the college, yet the warden had

it. She was hospitalised and then she had covid again. There have been teachers in the college, in the psychology department who had covid when I had covid and they had it again in the last 2 months. Now that we're vaccinated I feel the worry is less but you never know if a new variant of covid comes tomorrow we'll again be in a mess. Many students lost one of their parents. We had to give them fee waivers; we had to comfort them.

There was a girl in BCom Hons first year, she had closed herself up in the room and her parents called us to tell us that her mental state was very disturbed. We tried to talk to her through her friends, then we made the college counsellor talk to her twice a day. Fortunately, she recovered from it and we were able to help her. Actually for a young brain who's got 99.5% in 12th, who's got admitted in LSR and who's not allowed to enter through the gates of LSR naturally felt the loss of everything that she had strived for. She became a little depressed. She didn't eat anything for days and it was very sensible on her parents' part to have spoken to us.

**Q. Were there any instances that deeply affected you during covid?**

Ans. There were many students regularly calling us and crying on the phone. A girl in third year lost her father to COVID. She was deeply broken. I comforted her saying that it was happening with everyone and she had to pull herself for her and her family. Likewise, many students suffered due to the pandemic. I tried to help them with assignments too. I understood that students had little preparation and I tried to accommodate as much as I could.

**Q. How was your role as a bursar affected due to covid? What were the new changes implemented?**

Ans. The salary was transferred as it used to be. But there were other concessions that the general lot of

employees wanted. We had to give them a helping hand during the pandemic. We tried our level best to clear the medical bills on time. And during that time, medical bills were only mounting, but we tried to clear them. It has been a sad time.

**Q. Ma'am, can you point out some instances where you had to make decisions in a short span of time?**

Ans. We had to make decisions online. We had to stop the offline functioning of colleges. As the head of the prize committee, I took the immediate decision to give the certificates online. If colleges like IITs and IIMs could distribute them online, then so can we!

Some tenders had to be opened so I came in the evening to open those and to ask for things that were of great importance for sanitization of the college, in a short notice. During those times, many things were happening simultaneously. We were online all the time with the counsellors. We paid them online. We used to trouble them at odd hours because the moment an information came to us regarding depression or a student's unhealthy being, we had to contact them. We used to contact their parents and the students themselves, and help them come out of the situation. There were many times when decisions had to be taken immediately. For example, the decision to reduce the salaries was taken by us. One online meeting with the finance committee and we reduced the fee to half. Around 500 students had already paid their fees before the decision was taken and they were naturally very happy when their fee was refunded in a month's or two month's time. Students then used this money to purchase the books because online purchase of books is also very expensive. We had to keep our library journals going because journals build the library. Even if people were not coming, we ensured that the journals were updated to maintain continuity. Decision making during these times was hard, but proper procedures were established to make these decisions, and with the help of the governing body and the principal,

they could be taken faster.

**Q. Ma'am I'll ask you a difficult question. What would you prefer- your role as a bursar or your role as a teacher?**

Ans. As a teacher! As a teacher... There are days when I am not very happy going back home because I have not been able to get proper feedback of what I have taught. So the next day I try to ease it out with my students.

The students who were there with us during that time are not the ones who are there with us today. Students from reputed schools used to be there with us. It used to be a very homogeneous mixture back then. But now we have a crowd from all parts of the country, from all walks of life. Language is a barrier so we started teaching bilingually and we also learn things like this. Earlier, when the crowd was more homogeneous, we had to work less but now we have to put in more effort. LSR's motive has always been mass education and we have been able to impart it.

**Q. Ma'am in the online mode, you must have adopted a lot of new things to change the working of you as a Bursar and of the whole financial committee. Is there anything that you adopted in online mode but you're still taking it forward in offline mode as well?**

Ans. We adopted online mode for many many financial decisions and we will be using them if we have to make a decision on a Sunday or a Saturday when we are not in college. Otherwise, I prefer offline. I prefer teaching offline, I prefer meeting them offline. Whether it is the accounts department, or my students or it's the principal, I prefer offline. In the online mode, although the participation is massive, the feedback doesn't come to you. Many students didn't have access to laptops and connectivity. They used to borrow from different people at different times. We also gave computers to around two hundred and fifty girls

who were in need and we never asked them to return it. Final years have taken those and they'll be using those now for their jobs. Many were given templates, many were given devices. A girl in my class used to drive a scooty for twenty kilometres to write the test. There was no connectivity in that part. Girls have suffered a lot. We had girls from Kashmir, where there was no internet. We had girls from Orissa, they had storms and what not. There was no connectivity. I gave my lectures on voice mail. I had to generate new ways to teach my students. We just wanted to reach them by hook or by crook.

**Q. What do you think is the most challenging part of your journey as a teacher?**

Ans. To have answers to all the queries that students have. One must be able to address them in order to be a successful teacher in my opinion.

**Q. What would you consider as your best memory at LSR? Something that you will always remember.**

Ans. Difficult to say... difficult to choose. Everyday teaches new things. Of Course, my best memories are of the times when I was very very agile, I would run, I was young, I was involved in multiple activities, and I would go back home late at night. The best time... I used to be in college all day and then go home and have a nice sleep. But then children come into your life and you have to look after them. I was never of the kind who would rush back home once the bells rang.

**Q. What do you think is the most challenging part of your journey as a bursar?**

Ans. Taking decisions regarding fee concessions and taking decisions regarding freeships; to sift out the girls who are really deserving is very very difficult. Sitting with them, sitting with colleagues, sitting with their teachers to understand what background they come from. What is their motivation in life? Why do they need money? It is very challenging.

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Interviewed by Iqra Akhlaq and Yashwi Rai

# Student Survey: How Did College Reopening Feel?

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“belongingness  
despite the  
unfamiliarity”

Desperately wanting to experience "the college life" whilst least expecting college to reopen this soon had left me in a state of utter chaos. I was prepared yet heavily underprepared for this huge change that I was to now tackle. Just thinking about moving to a whole new city, the cultural differences and the sheer number of people I was to encounter would leave me in jitters. I was scared but perhaps I was more excited than scared, which is why the minute I stepped into LSR, I felt a sense of belongingness despite the unfamiliarity. Although I've only been in college for around two weeks, the amphitheatre, the terrace, the Nescafe, the canteen, and our gorgeous little sunshine has become homelike. Lsr is a dream and continues to be one.

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Anakha, Journalism  
Department (First-year)

“reality struck me  
hard when I realised  
that I need friends to  
socialise”

The atmosphere of the college seemed surreal on the very first day. Flowers fluttering in the lawns, the dogs basking in the sun, the bustle of students at every place on the campus and the bliss of finally receiving your order at the cafe. This is just a

small part of college life but the reality struck me hard when I realised that I need friends to socialise. They say that DU can make you feel lively or extremely lonely. I am afraid the latter part seems to be turning out to be true for me. But mind you, I am not misanthropic.

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Alisha, English  
Department (First-year)



"I must say the air  
here truly has some  
magic"

It was intimidating and exciting at the same time. Intimidating because I knew that people here had already started making friends and interacting with each other and I was late in this exercise 10 days since I joined college late. I am finding it a bit difficult to interact and adjust with people, but I know eventually there will be no complaints. And this was an exciting experience too because I really wanted to experience the MAGIC OF LSR which everyone talks about. I must say the air here truly has some magic.

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**Aastha, Economics  
Department (First-year)**

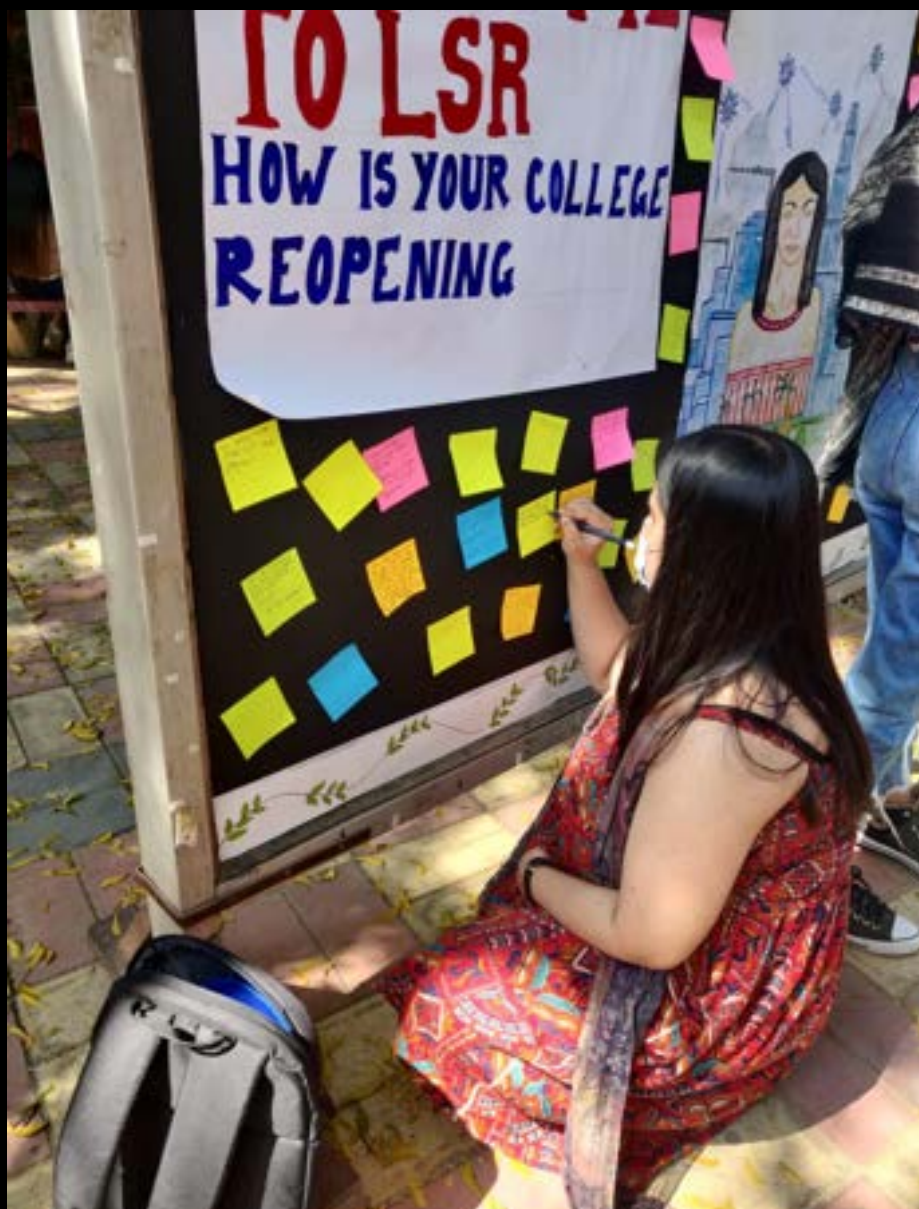
"I cried like a baby  
and considered  
going back home to  
my family"

I was only trying to get myself adjusted to a new city when suddenly I had to wake up one morning and go to college for the very first time! When I first entered the gates of LSR I failed to appreciate its beauty. In my



defence, I was extremely homesick and nervous. You can't expect such a person to pause and take time to admire anything. Not bringing my vaccination card with me was just the first mishap that day. Navigating my way through college proved to be so much more complex than I imagined it to be. I watched every LSR campus tour video available on YouTube but not a single one of them helped me find my way around. Before I knew it I was already late for my first class

which was taking place in some corner of this ginormous college. I was so anxious. To top it all off, I also forgot to bring my wallet with me that day so I had no money to buy lunch and I also had no idea how I was gonna go back to my PG. Well, I somehow got back to my PG because that's where I cried like a baby and considered going back home to my family. The bottom line is that it wasn't my ideal first day but it's now definitely a story I can tell people to prove just



wonderful faculty members. When I met my classmates on my first day of college I felt lucky that yes finally I met them in a physical mode. A face-to-face meeting is something that is far more interactive than an online meeting. I must say, an offline meeting is something that gives you much more happiness than an online meeting.

---

**Ayushi Golhani,**  
**Philosophy (Second-year)**

*"it exhausts me  
everyday"*

It is exhausting how women in one of the most reputable colleges of the country think it is okay to subtly judge someone for their clothing and make-up choices. Moreover, your clothing and make-up and your academic performance has no correlation whatsoever yet for them it is okay to have negative prejudice against your capabilities. The subtle discrimination which is going on needs to be addressed, it exhausts me everyday when I come to college. At times, I just wish to lock myself in my room and attend the online classes only, however that's no longer a choice.

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**Anonymous**

how amusing my life is. That is how my first day at college went. The following days treated me so much better and I finally started appreciating the campus of LSR as anyone in their right mind should. I constantly find myself admiring and adoring my college and I'm just so proud and grateful to be a part of it.

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**Abi Mor, Philosophy  
Department (First-year)**

*"The campus  
attracted me the  
most"*

When I entered the college on my very first day the environment of the college gave me immense pleasure. The surroundings are wonderful, for instance, the beauty of the greenery and lawns is truly mesmerising. It is almost as if one can get lost there. The campus attracted me the most. And when I met my professors I felt how lucky I am to have such

**"Suddenly I've been  
bombarded with a  
hundred new friends"**

Personally, offline college has been a roller coaster ride for me. I've always been a gregarious individual, extremely outgoing and always up for socialising. But the past two years did a number on me and the gregarious parts of me were lost; not completely though. Suddenly I've been bombarded with a hundred new friends. I absolutely love it, but it gets overwhelming at times, which has come as a shock to me. Perhaps I'll get used to it soon enough and cherish the offline experience better in the coming days!

---

**Disha, Journalism  
Department (First-year)**

**"being myself is what  
I missed and this is  
what I gained here"**

Magical is the word. While in online mode I never thought coming offline to college would make any difference as the class timings were the same. But as I came here, I realised what was

missing. Coming here, meeting people, teachers, friends, seniors, dressing up for myself, combing my hair daily, clicking pictures, travelling, experiencing the MAGIC OF LSR, choosing my favourite spot to chit chat with friends, celebrating every event with so much enthusiasm and being myself is what I missed and this is what I gained here.

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**Ayushi, B. El. Ed  
department**

## **New Normal**

It is mixed. There are a lot of new learning experiences in the offline mode, but the online mode has its own advantages and convenience. Just hope to settle in this 'newer normal' again after adapting to the 'new normal' soon!

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**Vanshika, B. El. Ed (First-  
year)**

**"college meant  
experiencing  
diversity"**

It was a thrilling experience to meet so many new people after almost two years. Coming to college meant experiencing diversity in all aspects. Although

I was anxious at first, everything was so smooth that I enjoyed every bit of it.

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**Jahnvi, Political Science  
Department (First-year)**

**"I rolled down a  
grass hill in front of  
so many people"**

I was very nervous but college has been nothing but fun! I rolled down a grass hill in front of so many people! My friends made a video of that and it was so exhilarating! I felt so relieved and fun and I love college so far.

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**Tuheina, English  
Department (Second-  
year)**



# Stories of Resilience: Covid Warriors

**I**n July 2020, my entire family and I tested positive for COVID-19, what followed were ten days of hospitalisation, months of panic attacks, and being consumed by fear, unleashing years of repressed emotions and memories.

Thankfully, my entire family and I recovered and I learned the art of gratitude. Gratitude for this life, friends and family, even professors who were there for me. I always thought that I was being resilient when I was really repressing everything traumatic memory or being in denial of it, putting up a facade that everything is fine but with the uncertainty that the pandemic brought, I learned the true meaning of resilience. Not bouncing back but accepting the reality.

I learned that seeking therapy and talking about your triggers does not make you emotionally vulnerable or weak but teaches you to face the truth, even if it is not comforting.

I am a happy person with my fair share of trauma and moments of unhappiness and anxieties but I know I am much stronger than my fears.

One principle that has stood true for most of us is - learning to be hopeful, learning to be grateful and I want to take this opportunity to thank everything and every single person being there for me, for supporting me when I found navigating through my emotions challenging.

**Anonymous**

**I** was highly unmotivated to do anything especially because of the monotony of staring at the screen the whole day. Fear of catching the virus always was present to dampen my mood even more. I tried battling this by taking up new hobbies, used the power of the internet to stay connected with friends and spent the days pampering myself.

**Anonymous**

**B**eing an animal lover, I have been feeding the indie dogs around my locality with my mother for more than 8 years so I was more concerned about the strays in the streets who were left alone to feed themselves. This was one of the challenges we faced however, everyday during the lockdown in the early morning we used to feed new doggos who were strangers to us before the covid-19 started who also had little puppies and our known dogs that we knew. It was a struggle and heartbreaking situation where we used to take lots of food and water but it was not enough for all the dogs. Even though the situation was a grave one, but I was glad that I was able to help out a little and it was worth it when I used to see the wagging tails of the indies and their happiness in their eyes.

**Kokoro, Psychology (Second-year)**

2020 was a tough year emotionally and mentally. Loss echoed my footsteps and grief and loneliness came as sure as the morning sun. I never knew I could miss it all so much. The simplest of sorrows. Human warmth. The smell of familiar places. My favourite cafés. The houses I passed by everyday. The people I made stories about. Hope was scarce but it was the golden thread that led me across the river. Hope truly is half the battle. The stories of the pandemic are not just memoirs, they sing to the courage, patience, resilience and strength of humanity worldover.

**Shreiya, English (First-year)**

I had been struggling even before Covid hit India because my mother was diagnosed with Stage-4 Uterine cancer. My world was pretty much shattered, and the fact that all of this happened during my pte boards and vivas made everything all the more grave for me. I wasn't/am not close to anyone in my family except my mother and the fear that I could lose her any day ate up my soul. Alas, that fear came true last year in June, just when we were pulling ourselves together after the second wave hit. Ever since I lost her, I've not been the same. I've been a grieving mess of a person and it takes all of my energy to even complete routine tasks. It makes me feel very pathetic that everyone I know is persistently working towards their goal while I can barely make it through the day without breaking down.

**Anonymous**

It was really monotonous. I missed the last year of school and the most important phase of my life and will always feel sad about it. Online classes were too vague and monotonous as well, with no certainty about exams and suddenly our efforts and hard work came to a halt on one fine Tuesday evening. I was also diagnosed with Covid-19 disease, after which I lost two of my grandparents within six months (which was really overwhelming). I'm glad as well as sad about getting out of those rigorous "schooling years" and hope to live a fulfilled and positive life now.

**Anonymous**

I don't think that the challenges or overwhelming situations will reduce post covid but I do think that I will be better equipped to deal with them because being with your friends and having fun is back to being a reality and will hopefully stay that way.

**Anonymous**

The pandemic was an isolating and overwhelming space, where we were all cooped up inside our own homes and minds. There was no escape from our own negative thoughts and burdensome emotions. Although so many of us went through the same thing together, it was lonely.

**Anonymous**

# Efforts and Explorations of the Psychology Department | Best Practises In Teaching

**T**he history of formation of and teaching-learning at Psychology Department in LSR closely parallels the evolution of the discipline itself. The Psychology department at LSR was carved out of the parent department of Philosophy in 1970 at LSR. Before that psychology papers were taught in the Department of Philosophy. Across teaching-learning, co-curricular activities and outreach initiatives, the department faculty and student body has always striven to uphold the best practices of critical deliberation, democratic team work, energetic and reflective action.

**Teaching – Learning practices:** Diverse teaching practices like lectures, student led presentations, open discussions and demonstration (role plays and simulation) have been the mainstay of teaching-learning in the department. The Covid 19 pandemic led to a breathtakingly fast transition from brick-and-mortar classroom to virtual classroom. The challenge was to ensure the educational process and make it safe, stimulating and engaging for students. Teachers in the department made a quick adaptation to the crisis situation by using technological tools like powerpoint presentations, YouTube videos, Jamboard, whatsapp voice notes, google classroom, google forms and google spreadsheets. The focus of teaching has been on connecting life and theory as well as going beyond the text and curriculum. In order to engage students during the uncertain times

of early pandemic and to help them think reflectively about the pandemic crisis, its causes and impact, the department curated a first of its kind online short-term course 'COVID-19: The Psychology of Human Behaviour' with 35 students from different departments of LSR in July 2020.

**Co-Curricular activities:** The Department is an active space for the student to grow and develop personally, academically and professionally. The Department



association and Book, Documentary, Media Club holds regular talks, group discussions, panel discussion, film screening, book reading sessions and workshops with eminent professionals drawn from diverse fields to stimulate students to apply knowledge to self and society as well as foster interdisciplinarity. Students of the department enthusiastically undertook to hold the Mental Health Awareness Week in October 2021 in the online mode. The theme of MHAW was "Social Emotional Resilience: Extraordinary Strength in Seemingly Ordinary Lives" that reflected students' zeal to acknowledge the struggles as well as learn about human endurance and resistance during the pandemic crisis. The Research Circle, another initiative of the department, has been very productive throughout the online teaching-learning phase, holding various sessions to equip students with both quantitative and qualitative research competencies. It also held the National Paper Presentation Competition in October 2021 in an online mode which met with overwhelming participation from students across Psychology Departments. The 9th and 10th editions of the Annual Academic Journal of the Department 'The Learning Curve' (ISSN 2321-7057) were released during 2020 and 2021 due to the tireless efforts of faculty editors and student editorial assistants. Another symbol of students' energetic and sensitive endeavours was to develop an online department newsletter – Zeitgeist, which was very well received by the student body as it helped them to give them an anchorage and a space for creative expression during the isolating times of pandemic. The Department association also held an online Annual Academic Conference 'Different Strokes: Sculpting the New Contours of Psychology in the Post Pandemic World' in March 2022. Freshers' Welcome and Farewell for the outgoing batches were celebrated with as much fun and fervour over google meet as in department labs. Padlet has been extensively used by the students and teachers to express their sentiments in these forums.

Outreach initiatives: The Department teachers' have been a part of online tele-counselling service 'Rahat' run by college since 2020 to provide a responsive listening space to students in distress. The Peer support program is a flagship initiative of the department providing an immediate, empathic space for students of LSR college experiencing psychological difficulties. The trained and supervised peer supporters drawn through a careful selection procedure provide an initial supportive space to the fellow students who seek such help. In August 2021, the Peer support program extended its reach to provide a training program for student Peer Mentors of all departments to impart them with basic skills of reflective listening, empathic responding and constructive decision making so that they could effectively support the incoming batch of 1st year students. The Peer Mentors' training programme was envisaged to be in line with Deeksharambh- Student Induction Programme, mandated by UGC, "to help new students feel comfortable in the new environment as they transition from school to college".

The endeavours of the Department of Psychology gain their vigour and vision from the stimulating academic and social climate of the college where all departments strive to do their best. Collaboration, innovation and excellence are the buzzwords encapsulating the empowering spirit of LSR.

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# Green Cup'22

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Come Spring, LSR campus had undergone a refreshing rebirth. Corridors brimming with Elsas, the never-to-be-seen empty cafe, murals repainted, and the widely anticipated Green Cup.

This year the college opened its lawns for the Green Cup on 28th February, 2022.

Interpretations around the theme of environment took various forms depicted by different departments. Entering through the main gate, the entire pathway was lined with exceedingly creative installations put up by various departments, starting with the Department of Psychology and their focus on the relation between nature and healing. Through the employment of various symbols of healing as well as refurbishing discarded pickle jars, the installation represented the intrinsic connection between the mind and body.



The Philosophy Department undertook an interesting take by stringing sachets of seeds around the trees, encouraging people to take them home to start their own kitchen garden. Pictures of various thinkers and activists such as Peter Singers were put up, bringing in a touch of Philosophical thought and empathy to perceive nature.



In line with the correlation of nature and spirituality, the Department of History portrayed Buddhism as a way to understand our connection and eventual mergence with the environment.

The Hindi department further underlined the importance of one's language to foster an authentic relation with nature. Through the use of banana leaves and diyas, the department's vision was all about inculcating a value for the vernacular, with special focus on languages gone extinct and those on the verge. Through a similar and very thoughtful envisioning, the Department of Elementary Education explored Rabindranath Tagore's shantiniketan and its employment of nature centric pedagogy. A rangoli, made out of dried flowers and leaves, depicting a child listening to music stood for a holistic form of nature-induced education as well as multiculturalism in the classroom.



With everyone's efforts, LSR won the Green Cup again. Moreover, it attained the first position in the photography competition and the second position in the videography competition.

# Umang '22

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On April 12th, the Students' Union with the help of volunteers from the student body organized an annual Intra-Cultural fest, Umang'22, keeping in mind the COVID-19 restrictions. The fest began with the address of the Principal Dr. Suman Sharma followed by the address of Students' Union President Karthika Sanjeev. Ushering in festivities, Umang'22 marked the celebration of resistance and resilience of Elsas as students set to return to the historic stage of Manju Bharat Ram Auditorium after a long hiatus of two years.



An astounding performance by Saaz, the Instrumental Society of LSR marked the opening of the cultural event. Marking new beginnings, the annual production of Saaz was themed around Aghaaz. A melange of Indian and western musical forms, the awe-inspiring performance captivated the hearts of the audience.

Umang was further enlivened by the Western Dance wing of DanceSoc. With an exclusive performance by the senior group of the society, the audience was given a taste of popular songs, making everyone groove in their respective seats. From a fusion on the cult Bollywood favourite, Tumse Milkar to a smooth transition to Doja Cat's Woman-the dance troupe did not miss a single beat in setting just the right mood for the rest of the cultural fest.

The LSR wing of the National Cadet Corps celebrated the resilience and resistance of the student body at Umang'22 with a series of breathtaking dance and song performances, celebrating the unique and immense diversity of India, as well as the importance and need for community.



The stage production curated by the Dramatics Society delved into the psychological world of intimacy, trust, and affection. With live Assamese vocals and accompanying beats, the entire experience was haunting yet surreal.

After a short lunch break, exuberant audiences returned to the auditorium to be left enchanted by a performance by Dhvani, the Indian vocal music society of LSR. The performance featured an 8-minute long, purely classical piece that intertwined styles of Hindustani and Carnatic music.

The North East Cell performed a spectacular dance performance for this year's Umang festival, hosted by the LSR Student Union. They performed a fusion of a few regional dances of Northeast India, which included the following: the Tiwa dance, the Missing dance, Boro dance, the Bohuwa dance of the Sonowal Kachari, the Deori dance of the Bodo-Kachari group. They also performed the Bihu dance, which would take place just a few days later, between 14th-16th April. The NE cell also represented the Kuki tribe from Mizoram and their traditional dance and traditional folk dances from the state of Tripura.



Elocution Society, continuing its legacy of shadow play, successfully rendered its performance titled "An Ode to the Ordinary "on April 12th at Umang'22. The brief performance showcased how we vainly attempt to attain the unrealistic images of "perfection", idealised by the society and concluded with a message to crush our insecurities and to accept and embrace ourselves, our "imperfections" ' and our ordinariness.

Baila, the western wing of the dance society, danced with full energy and passion on their home stage, LSR. They amalgamated major western dance styles such as hip hop, Bollywood, jazz, wacking etc. The Choreo Wing of the Dance Society danced to a medley of instrumental songs such as Black Swan by BTS, the audience was spellbound by the performance and their enthusiasm could be felt in the cheers which continued throughout the performance.

After witnessing an incredible performance by the Dance Society, the audience enthusiastically welcomed the acapella choir who took the stage donning their iconic red and black hues. The ten-minute piece performed by WMS was a compilation of covers of various songs and immediately transported the audience into raptures.

The events of the day concluded with the students grooving to the beats of the DJ in the Court Area, marking the end of a successful endeavour, a return

to normalcy and signifying the resilience of our student body.





# Department Academic Fest Reports



## English Department | Litmus

The English Literary Association, LSR organised its annual academic meet LITMUS 2022 on 23rd April 2022 based on the theme “Filmature: Literature, Cinema and the Politics of Representation”

An offline exhibition “Aperture” in collaboration with Jabberwock Design, was also organised on the 20th of September, 2022 as a pre-

event. The exhibition indulged in the intricacies of literature and cinema and explored representations of lens and gaze. On 23rd April 2022, The English Literary Association hosted an online panel discussion on the theme “Filmature: Literature, Cinema and the Politics of Representation” under the aegis of Litmus 2022. The panel consisted of esteemed filmmakers, Shaunak Sen and Anureet Watta.

The panel was moderated by Dr Madhu Grover, Associate Professor, Department of English. The panel discussion looked at the confluence of Literature and Cinema and how the two art forms deal with the aspects of representation. The speakers spoke about their directorial journey and the factors that contribute to the storytelling process. The panel discussion closely examined the

extent of literary influence on filmmaking. The conference concluded with the Vote of Thanks presented by Association-

in-charge Dr Swatie. Two inter-college student competitions were also organised as part of the conference: Palimpsest (Film Post

Redesigning) and Mis-en-Scene (Video story making).

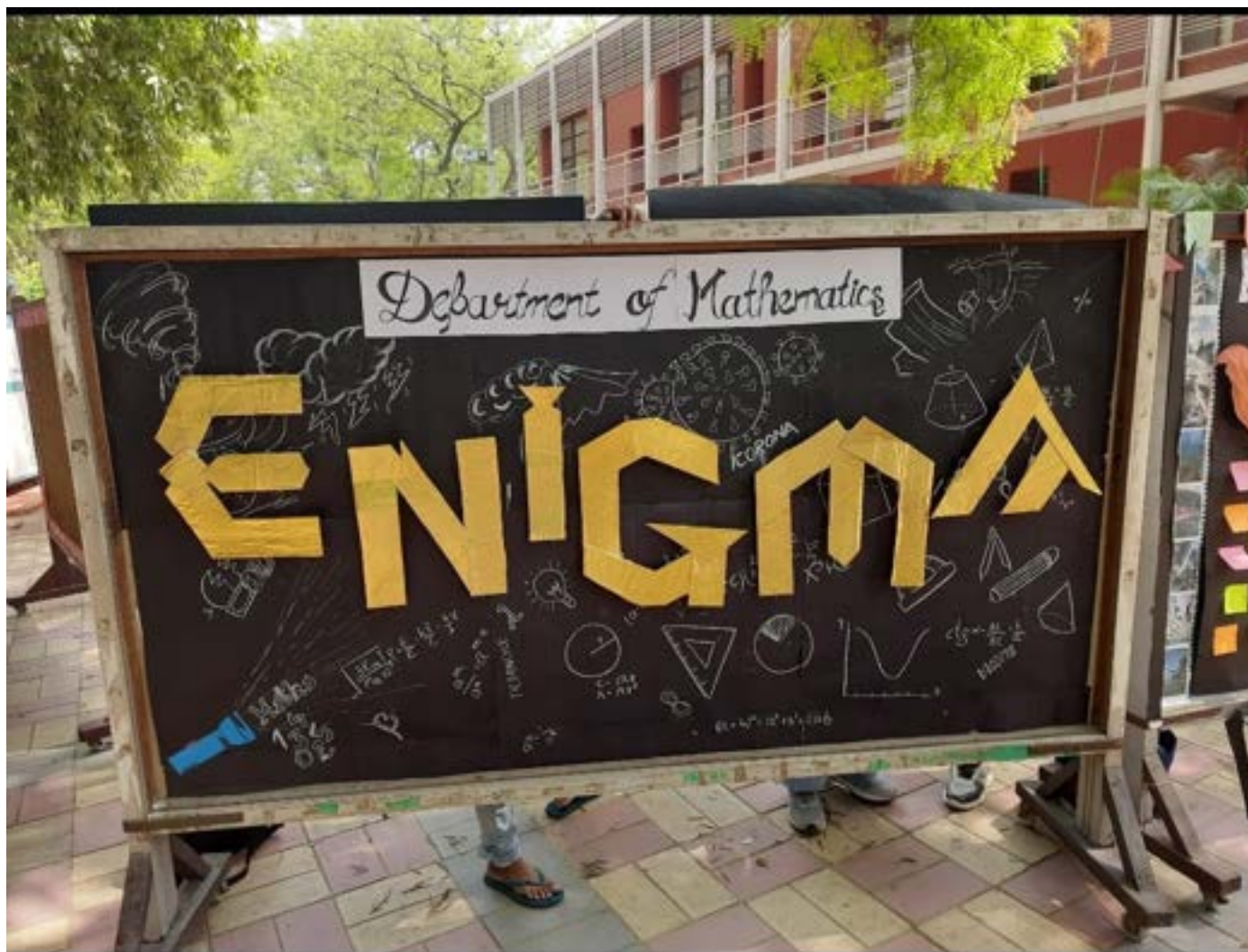


## Computer Department | Euphoria

The Department of Computer Science organised its very first annual academic fest, "EUPHORIA '22", based on the theme "Emerging Technologies" on April 17th, 2022. The aim of the "EUPHORIA '22" was to develop the abilities of every individual, to attract their creativity, foster a spirit of autonomy, and develop a feeling of responsibility to society. The opening ceremony briefly introduced the theme of the fest and was accompanied by dance and music performances. It also

witnessed the unveiling of the Computer Science Department Magazine. A panel discussion on the topic "Technological Advancements: Present and Future of Technology," was hosted by Mr Sumit Srivastava, assistant general manager procurement and logistics at KEC International Limited, IIM Ahmedabad, and Mr Kshitij Mudgal, an experienced developer with a demonstrated history of working in the computer software industry. The movie, "Bitcoin: Beyond The Bubble" was also screened. The event ended with a

talk on careers and higher education in the upcoming fields of emerging technologies, which was hosted by the speaker, Nayan Khupte.



## Mathematics Department | Enigma

The Department of Mathematics, conducted its Annual Academic Meet, Enigma on the 16th of April, 2022. To mark the start of Enigma'22, a discussion was organised on "The Need for an Interdisciplinary Approach for Tackling Crisis." The panellists expressed their views on tackling the crisis.

Mathematical Stroll to the World". The event saw enthusiastic participation and interesting artworks imbing

mathematics. Exciting events like jamming sessions, dumb charades, lemon and spoon race were held for offline publicity along with the online pre-events.

After the ceremony, the legacy event, "Sherlocked" and "The Grail Games" began. The department also organised a keynote address on the subject "Mathematics in Covid Management" by Dr. Malay Bhattacharya, Assistant Professor, Machine Intelligence Unit, ISI Kolkata. The closing ceremony

was conducted and the event heads, committee heads and the volunteers were appreciated for their dedication and concerted efforts. This event was a certainly a commendable effort towards sustaining the learning spirit of LSR.



## Economics Department | Econvista

**E**convista, the annual academic conference of the economics department was held from 8th to 9th of April, 2022. The theme for this year was “India’s Demographic Dividend and The Economic Outlook for the Indian Economy in a Post-Pandemic World.”

The first day began with a keynote address by Dr. Kirti Parikh, a former member, Planning Commission Chairman, Integrated Research and Action for Development (IRADe) followed by a panel discussion.

The Optimal Decision Maker, the first competitive event, was based on policy making and investment which would lead to a

holistic development of the country. The next event was Policy Dilemma where the top seven teams after qualifying a preliminary quiz round were to frame policies for the BIMARU states. PPF 2.0 started with a treasure hunt and the top 6 teams qualified to the next round. They were then asked, in the final round, to present their solutions to maximise the benefit of India's Demographic Dividend. The second day began with the annual Dr. Saroj Gupta Memorial Paper Presentation with Sanjana Saxena and Rijul Alval Das from Ramjas College winning the debate with their presentation on "Do Coalition Governments Provide Better Developmental Outcomes in the Indian States?"

The event Merger Mania saw a

participation of 630+ students across 271 teams. A new flagship event - Investonomics was launched this year where the participants were asked to revive the markets with their strategies in the post-pandemic world. Ecopravag was a grand success with an enthusiastic participation from students across different colleges.

# Political Science Department |

## Polpourri

Polpourri, the annual academic meet of the Political Science department was held on 23rd of April, 2022. The theme for Polpourri 2021-22 was “Politics of the Urban Spaces: The Challenges of the Smart Cities.” The first session of Polpourri began at 12 pm with our first speaker Mr. Shuddhabrata Sengupta who is an artist, writer and curator who has been working with the Raqs Media Collective, New Delhi and he spoke on a very interesting topic “Technology and the city”. Followed by Mr. Sengupta we

had our second speaker, Dr. Jagdish Krishnaswamy, Dr. Krishnaswamy is the dean of School of Environment and Sustainability (SES), at Indian Institute of Human Settlements, Delhi. The topic of our second session was “Urban Ecology dimensions of the Urban Space: A few insights and opportunities from the Indian context.” The third academic session was scheduled at 3.30 pm by Dr. Arunava Dasgupta. Dr. Arunava Dasgupta is an architect and urban designer currently heading the Urban Design Program at the School of

Planning and Architecture, Delhi and is the Coordinator for the Center of Urban Design Innovation (CUDi). In this session we talked about having insights about the city as a space from the lens of an architect. The series of events saw participation of many students. The student body contributed to the elegance of this ceremony through their presence, intriguing insights and questions. Closing the ceremony, the union and faculty thanked the audience and participants for their time and effort while ending the event on a hopeful note.

# History Department |

## Maazi-O-Mustaqbil

The department of History hosted its annual academic fest, “Maazi-O-Mustaqbil” on 8th and 9th of April, 2022 with the theme, “History and Criminality: Beyond Good and Evil.”

The annual academic fest kick started with a number of pre-

events including a talk by Professor Projit Bihari Mukherji and an open mic event which saw a huge number of participants reciting poems and write ups from across departments.

Maazi-O-Mustaqbil hosted a number of talks and lectures from renowned speakers including Ali

Gohar talking about “Indigenous institutions for peace building and restorative justice,” and a lecture by Sangamitra Misra on “Conquest, legal primitivism and ethnogenesis in colonial north east India”. Maazi O’ Mustaqbil further hosted a talk by Nhritya Pillai on “Re-casteing narratives on Bharatnatyam.” A paper

presentation and a theatre show titled “Operation three star - an adaptation of accidental death of

an Anarchist” was also held. The academic fest was a mesmerising experience for all students,

facilitating a spirit of inquisitiveness and knowledge.



## Psychology Department | Zeitgeist

The Department of Psychology organised its Annual Academic Conference, Zeitgeist on March 12, 2022. The theme for the conference was 'Different Strokes: Sculpting the New Contours of Psychology in the Post Pandemic World'. The Keynote address aimed at covering the theme of how the pandemic has created a

shift in psychology the past vs in the present. Professor Arvind Kumar Mishra, an eminent social psychologist, traced the history of psychology and shared his views on the idea of a Zeitgeist and its different meanings. The second event of the conference, a Panel Discussion, was organised on the topic 'The Changing Landscape of Psychology in the Post-

Pandemic World'. The panel included four specialists from diverse fields of psychology - Dr Radhika Bapat, a psychotherapist who shared her experiences as a private practitioner, Dr. Neera Pant, Associate Professor of psychology who shed light on the issues the pandemic brought up in organisations, Dr Harinder Sandhu, Associate Professor of



psychology who compared the years of the pandemic to a worldwide social experiment, and Ms. Kanak Kataria, a clinical psychologist who shared her experience as a M. Phil scholar during the pandemic.

The third event of the Conference was a student-led

discussion, "Putting the social in the psycho-social". Students were given both positive and negative emotional wheels using which they had to highlight their primary pandemic emotions. The last session of the event focused on the role and limits of psychology in a post-colonial world. The speaker of the session

was Professor Nandita Chaudhary, who talked about the crisis and its consequences and the prevailing fear and uncertainty in the context of the pandemic and how there is a constant bias in the 'framing of the Global South'.

## Hindi Department | Vagarth

Vagarth, the annual festival of the Hindi department, was organised on the 24th and 25th of February in online mode. On February 24, 2022, in the inaugural session, the chief guest and speaker 'Professor Rajendra

Gautam' Sir gave a lecture on 'Role of New Geet in Contemporary Hindi Poetry'. On the second day various competitions were organised in which the students of the department as well as the students of other colleges participated

enthusiastically in diary writing, letter writing, singing Ghazal singing, essay writing. Vagarth 2022 was concluded with a vote of thanks by Dr. Darshana Dhaval and Dr. Yogesh Rastogi.



## Statistics Department | Moments

The annual academic fest of the Statistics Department, Moments was organised in the month of April, 2022. The pre-Moments festivities were organised in the offline mode. Paper Dance was the first pre-Moments event

organised on 7th April at the Exhibition Hall-2. The next day, a flash mob was organised as another pre-moments event, in front of the Nescafe booth. Further, the department organised a judicious and perceptive Panel Discussion on

'Cryptocurrency, Blockchain Technology and its Sustainability' via a virtual meet.

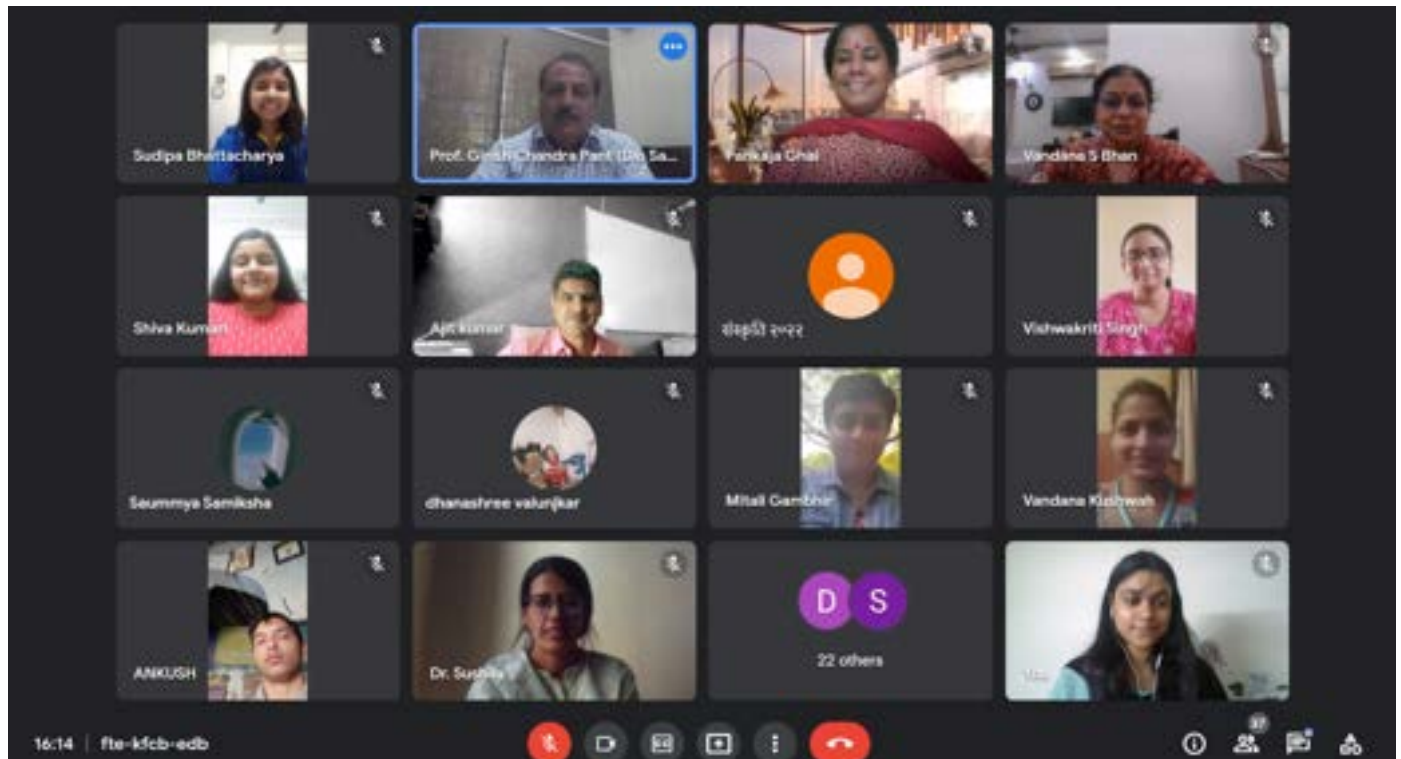
The opening ceremony lead-off with a graceful classical dance and musical performance. The events of the fest comprised



'Merge it Till You Upsurge it', to test the business insight of the participants, and 'Shock tank ', a twisted simulation of the Shark Tank series, where the participants were investment advisors to the sharks. Data visualisation aids its analysis and

makes it easier to identify patterns; another event, 'Fun-Data-Stic Visualisation' was based on the same. Brandaid 5.0, the fifth edition of the department's business case study competition was also organised. The knowledge of the stock and

crypto world were mixed in the perfect proportion to conduct 'Cryptocross'. The same evening of 17th April, the closing ceremony drew the fest to a close



## Sanskrit Department | Samskriti

With virtual pomp and splendor and the budding enthusiasm of students of all three years, the Department of Sanskrit organised its Annual Academic Meet "Samskriti '22" on the 8th and 9th of April, 2022. The first day of "Samskriti" witnessed an

insightful and thought-provoking talk by Dr. Girish Chandra Pant (Professor, Sanskrit Department, Jamia Millia Islamia University) on the topic "राष्ट्रीय शिक्षानीति २०२० में संस्कृत एवं अन्य भारतीय भाषाओं के अध्ययन का समायोजन". As part of the topic, Professor Pant discussed the

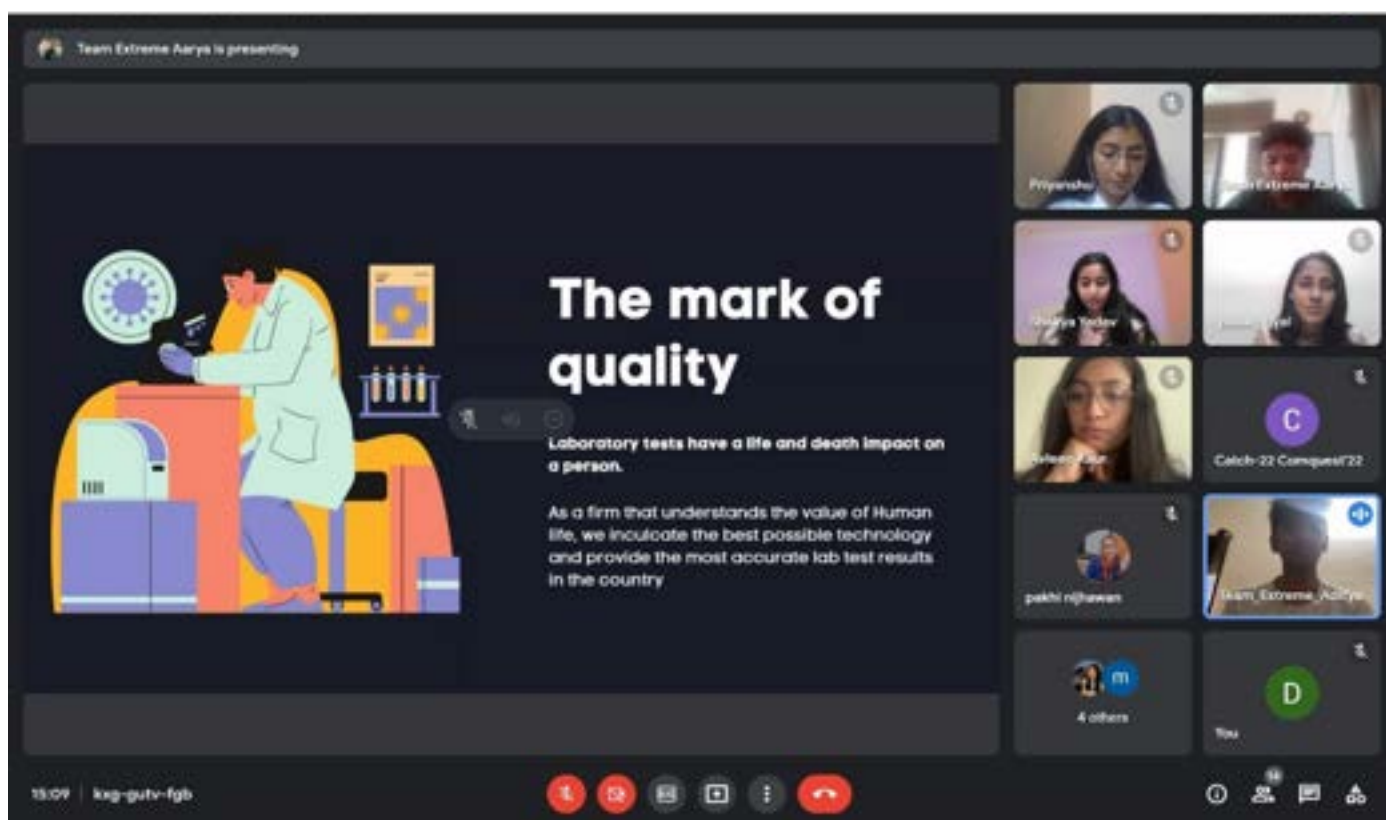
indispensability of the study of Sanskrit and other regional languages as well as the need for a holistic course of study for students at college and university levels.

On 9th April, the second day of "Samskriti", two Inter-College

Competitions - Speech Competition and Shloka Recitation Competition were organised. The topics given to participants for the speech competition were “परोपकाराय सतां विभूतयः” and “पर्यावरणसंरक्षणस्य उपायः” These competitions were judged by Dr. Nisha Goyal (Associate Professor, Sanskrit Department, Kalindi College)

and Dr. Shushma Choudhary (Professor, Sanskrit Department, Kamala Nehru College). Both the competitions witnessed outstanding performances and twelve students were awarded with prizes and certificates for their brilliant performances. After the competitions, a game titled "Guess the Dialogues" was conducted for the participants

and audience, in which they had to guess certain movie dialogues translated into Sanskrit presented on the screen. The programme ended with the declaration of results and the keynote address by the judges, marking the successful fruition of the event.



## Commerce Department | Comquest

The Department of Commerce conducted its Annual International Academic Meet - 'Comquest', on April 8 and 9, 2022. Its theme, 'Cosmos- A Celebration of Change', reflected the obstacles and struggles of being an enterprising entrepreneur in India, and the growth of the

'startup culture' in our country. Comquest was inaugurated by Mr. Jai Vardhan (CEO, Entracker) who moderated this

year's panel discussion, themed "Riding the Entrepreneurial Wave." Inspiring entrepreneurs like Mr. Deepen Barai (Co-Founder, Speedforce EV), Jash Shah (Co-Founder of India's first healthy ice cream, Get-A-Whey), Rajat Jain (Founder, Sunfox Technologies), Ananya Maloo (Founder, Nuutjob), and Anushree Maloo (Co-Founder, Nuutjob) were a part of the panel. The two-day extravaganza saw several interactive and stimulating events for the participants. The first event of Comquest 2022, Business Brew: Outwit every Twist was based on elements of a business simulation, focusing on efficient resource-optimisation. It

also involved pitching, along with navigating through surprises and twists. The participants of Manage the Damage were embroiled in a mix of handling corporate communication and the subsequent crisis which arose from it. Pair of Jacks put the contestants' adaptability and sharp wit to the test, from which the 'Best Manager' emerged as the winner. Catch 22: A Crescendo of Catastrophe offered everything that a finance aficionado could want- from securing corporate deals and fixing problems, to coursing through the stock market. In Buzzinga: Time to Label Up, participants, armed with the

ammunition of resolution and diplomacy, had to dispel rumours and controversies. Lastly, the event, Rapidire: Taming the Unexpected Fires tested the participants' business acumen, ability to brainstorm while making investment decisions and practicality of ideas which was judged by our esteemed panel. The meet concluded on a zestful note with the announcement of winners and closing remarks by the faculty and union.

## B.A. Programme | Samagam

The Department of B.A. Programme conducted its Annual Academic Meet, Samagam on 30th April 2022. Samagam '22 highlighted the unconventional through its theme: "Breaking the Cudgel of the Conventional- रूढ़िवादिता की बेड़ियों को तोड़ना"

The first Samagam session was "Aghaaz-e-Inayat: An Open mic with Raghav Bhutani." Raghav Bhutani, a poet who believes in the strange short-lived beauty of objects, with his ability to

provoke the deepest human emotions, shared his poetry and his journey in Samagam '22. Few students from the audience also performed. Second one was "Restructuring the Structure: Femininity and Motherhood in Grimms' Fairy Tales With Dr. Meha Thakore." This session helped in understanding the feminist critique of the fairy tales and how this critique has also enabled retelling of childhood stories. This was followed by the department's flagship event: "Idea Brew 3.0 - B-Plan Finals." The

last session was a peer discussion on "The Economics of Bitcoin and Virtual Currency by Susan Athey at Stanford Graduate School of Business." The screening of the lecture was followed by a stimulating discussion amongst the participants on the working of Bitcoin and the impact of digital currency on consumers and financial institutions.

# Journalism Department | Juxtapose

The Annual Academic Meet of the Department of Journalism, 'Juxtapose 2022,' was held on 21 April 2022. To celebrate the transition from pandemic to normalcy and from online to offline, the theme chosen this year was - 'Out of the Digital Siege'. The event consisted of three competitions that were held in an online setting. The first competition was a photography competition based on the theme- 'Back to the Present or the Future'. Keeping in mind the rising trend of reels, a Reel-Making Competition was organised on the theme 'Riding the Wave into Normalcy' which received entries from a lot of



social media savvy participants. A Meme Making Competition was held, which was the last competition of the event. All three competitions saw participation from a wide range of people from different backgrounds. One offline event - 'Open Mic' was held in which everyone enthusiastically stepped

forward to express themselves in their respective specialised fields - dance, music, poetry, singing, acting, and story-telling. The theme for the event was - 'Breaking the Spiral of Silence'.



# B.El.Ed. Department | Sehar

The Department of Elementary Education organised their Annual academic meet, “Sehar” on 25 March, 2022. It was organised in collaboration with the internal quality assurance cell (IQAC). The theme for Sehar, 2022 was NEP, 2020: Tagore's Vision on Education. Professor Bidyut Chakrabarty, Vice chancellor of Vishva Bharati university, Santiniketan was the keynote speaker of the event. The keynote

address was followed by three students' activities. The activities started with a symposium where the participants to present (presented) a paper on their views on the topic "Understanding NEP 2020: Vision, Recommendations and Implications for School Education."

The participants from the B.El.Ed Departments of various colleges across DU participated

enthusiastically in the event, presenting their understanding of various themes of National Education Policy 2020 ranging from ECCE to School Education and Teacher Training. Additionally, an online quiz competition on NEP, 2020 as well as a poster making competition was also hosted. The winners were announced in the valedictory session later.



# Annual Society Reports

## Entrepreneurship Cell

The Entrepreneurship Cell's first session of the year was with Mr Sunny Garg who has featured in the Forbes magazine, conducted in the month of October. The E-cell was also able to successfully launch successive editions of its monthly magazine on themes such as "Funding of Start-ups," and "Women Entrepreneurs." Additionally, it expanded its ongoing projects, Project Kaushal and Prayas se Pragati. For Project Kaushal, the cell onboarded 5+ members for the mentorship board, and for Prayas se Pragati, new modules on consumer preferences, and the definition of market demand and supply were compiled. The highlight of the year was the launching of a new project, Crescent which aims to provide consulting services to NGOs, start-ups, and women-run businesses. E-cell in collaboration with the Department of Commerce organised their annual fest Comquest'22 from 7th-9th April 2022. Events such as 'Manage the Damage', 'Rapidire', and 'The Big Plan Theory' revolving around finance, marketing, and HR were organised. It also hosted its flagship event Shark Tank 4.0.

Entrepreneurship Cell with its activities, projects, and webinars throughout the year was able to assist the future entrepreneurs with the required information and also widen their perspective on establishing and conducting businesses.

## Western Music Society

The Western music society conducted several events and had been part of several competitions this year, which include the following- Open Mic on 20 August 2021, Elevation events competition and an NMIMS collaboration. WMS also composed a new piece by Hozier, Movement. The Delhi Round of Mood Indigo Solo Singing Competition was won by Shreya Dharmarajan this year. In November, members of the society participated in an event by the Philosophy department, Soundilicious. Further, WMS LSR also collaborated with Kamla Nehru College and organised an open mic event sponsored by Humit app. This year, WMS also won the runner-up prize in Swami Shraddhanand College's event.

## Abhivyakti

Abhivyakti- the Hindi Creative Writing Society ideated and organised many events that reflected its belief that 'creativity leads to connectivity'. During the course of the whole year, the society conducted seminars, workshops and competitions to increase creativity and inclusivity among the members of the society. The society organised its newcomers' literary festival or navagantuk sahyotsav- syahi ke saathi in the second week of February 2022. As a part of this festival, it organised a monologue competition- Andhadun: Ekalaap Pratiyogita and a poetry recitation competition- Andaaz Apna Apna: Kaavya paath. The society, to help its members gain some insight into the process of creative writing, .

## Quiz Society

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conducted a workshop on creative writing by Dr, Sarika Kalra, Associate Professor, Department of Hindi. Similarly, the society collaborated with the English Literary Society for a seminar on the Readings of Premchand by Professor Amisha Aneja. The Hindi creative writing society also, in association with Expressions, presented Kari: A Queer Story in the annual intra-college cultural fest, Umang- 2022. The society also regularly posted on its blog- Ehsaas, which included creative writings of students across the college.

## Expressions

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Expressions is the english creative writing society of LSR. This year, Expressions organised various creative writing competitions like "Scrabble" and caption writing contests (in collaboration with MUN). The society conducted a large number of activities and provided opportunities for its members to express their creativity and writing skills. These include the Writer of the Month contests, Open Mic events and the letter-writing activity. The society also sent weekly prompts to the open society groups to make them comfortable with writing on different forms and themes. NaPoWriMo was conducted in April. Daily prompts for poetry were provided to the members and their works were featured on Instagram. It also conducted a plethora of workshops for the members to hone their skills in poetry and story writing. The annual publication of Expressions; "Expresso" was also released, containing creative submissions from all core team members.

The quiz society undertook various innovative activities for its members. It conducted a quiz in collaboration with the SC/ST Cell on the theme of Ambedkar in connection with Ambedkar Jayanti. An intra college quiz on the theme "India" was also organised. A MELA quiz was conducted in collaboration with the academic forum of LSR, Interface. "Art of Quizzing " Workshop was conducted in the online mode with Ms Ria Chopra as the speaker. It introduced the audience to the basics of quizzing and provided tips to improve one's quizzing abilities. The quiz society actively took part in Umang 2022 by conducting a general themed quiz in the offline mode.

## Spic Macay

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This year, the SPIC MACAY-LSR chapter organized a series of poster making, storytelling and poetry contests were organized to celebrate the 23rd Republic Day, successfully engaging a large number of students in reminiscence of the events that led to our independence and the making of the Constitution. In January, 2022, an event on "Changing Course and Transforming Education," was organised with Dr Sunil Sodhi, Dr Sushma Jatoo and Dr Yaaminey Mubayi as speakers, hosted by Anushri Mandhana and moderated by Anu KB. Ideas of Aristotle and Einstein on the binary relationship of culture and education, the difference between Indian and foreign systems, reconstruction of history over time and the necessity of forming a multi-disciplinary approach to life were discussed. SPIC MACAY LSR also organized a moving soft board event named "Dastan-e-Dilli" on March 29-30, 2022, giving students a chance to share their memories of Delhi and its wonders under the Tagline, 'Tape your Delhi Tale'.

## Project Sonder

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The beginning of a busy year was launched by Project Sonder with a competition, "Spin the Yarn, Weave a Tale," in August 2021, following it up with eleven issues of the bi-monthly Instagram series, Panoramic Glimpses. A blog, Unskilled Ink and For Art's Sake, a series of monthly competitions to showcase creativity were also initiated. A music therapy session was conducted in September 2021, where Ms Aastha Luthra, Therapist at St. Jude Child Care Centre explained what music therapy is. In January 2022, in conjunction with the Photography Team of the LSR College Magazine, Project Sonder organised a photography workshop, "Oh Snap!" conducted by Ms Athira Raj, an alumna of LSR. In April Project Sonder had set up a stall for temporary tattoos at Umang '22, which attracted a lot of students. Its Annual Magazine, Sonder Spectrum with the theme, "New Beginnings" was also released.

## Dhyana

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Dhyana, The Society for Consciousness and Awareness, had an eventful year. The Society organised a Wheel Spinning Activity followed by an interactive session on different perspectives on various topics ranging from managing anger issues to changes introduced due to Covid-19. It also conducted an Interactive session on "Atheism and Religion. The session commenced with an introduction to theism and atheism and was followed by a series of thought provoking questions. "Nudge Theory: Bringing Consciousness into Choices," an insightful session shed light on influences by behavioural Nudges in everyday life and decision making. The event "Sita and Draupadi: A Feminist Perspective" threw light on both the characters gripped captive in patriarchal impressions. The session, "Navigating an Ableist

Education System" elucidated the actual meaning of "inclusion" in classrooms. Additionally, Dhyana conducted several engaging and enlightening events dealing with how to sort our thoughts, managing overwhelming emotions, as well as dealing with anxiety.

## Delta - The Analytics Cell

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DELTA aims to encourage nuanced learning of the intricacies of the field of data analytics. The society conducted various online sessions on research paper writing and CV building during the past year. Besides introductory seminars on data analytics, case study workshops were organised to equip members with practical skills. An innovative data challenge was used to recruit new members into the society. A session on "Navigating College Life" was also held to help members transition to offline college when the LSR campus reopened. The two-month long Research Writing Seminar Project, where teams within the society were tasked with conducting detailed data-driven research on topics of their choice, was a highlight among the many activities undertaken. Members gained proficiency in Python through a series of programming workshops. The society also provided opportunities for self-paced learning by providing resources such as books and online content. Furthermore, members were encouraged to express their inputs and contribute to the society through peer learning sessions.

## Interface

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The Interface Society is the Academic Forum of Lady Shri Ram College. This year, it organised several intra-group discussions, including a viewing of an episode of "Our Planet" on their Discord server, which attracted many viewers. After the Afghanistan occupation in August 2021, a panel discussion was hosted on the subject, "State of

Women in Afghanistan under the Taliban Regime.” A “Mela Quiz” was also organised in November, in collaboration with the Quiz Society. Furthermore, a Mandala Art workshop, hosted by Malena Hugnet was held.

## Model United Nations Society

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The Model United Nations Society of Lady Shri Ram College sent more than fifteen delegations to several conferences, winning the Best Delegation prize at AIMUN, hosted by Amity University. Back home, the LSR MUN conference attracted more than 1000 delegates, making it the biggest conference in its run, along with the largest organising committee. It included five committees, including an NGO committee called the “Citizens Open Forum,” in collaboration with Children's Rights and You (CRY). The society conducted a thirty-day reading campaign for Khushi and Mera India Mera Adhikar (MIMA), their collaborators, where selected volunteers taught foundational literacy and numeracy through several methods, including storytelling.

## Dance Society

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The dance society is composed of three distinct wings that work in tandem with each other: the choreography wing, the classical wing, and the western wing. During this academic year, the choreography wing participated in the fests organised by Netaji Subhas Institute of Technology as well as Indian Institute of Technology Bombay. They bagged the first position in both the competitions. On the occasion of Women's Day, March 8, 2022, all the three wings presented a “Seniors' Showcase.” As part of the celebrations of the college fest, Umang, the third-year members of the society presented, “One Last time.” Additionally, the three wings of the society presented their original productions. The

choreography team, known as Izraaz, did a rendition of “Lilith: The First Woman.” The classical team, Mudra, and the western team, Baila, also participated.

## Internal Complaints Committee

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Internal complaints committee (ICC) aims at spreading awareness, regarding ‘sexual harassment’ among students. In the academic year 2021-22, an essay writing competition on the theme, “Virtual Harassment” was organised in August, 2021 to spread awareness for the same. The following week, on an insightful talk was conducted on “Sexual Harassment at Workplaces” by Mrs. Ankur Gulyani Panda who is an advocate in the Supreme Court of India. The students were provided with a detailed overview of what sexual harassment is alongside the guidelines given by the Supreme Court on the issue and the importance of creating a gender inclusive and safe environment. This year, an extempore poster making competition was held in March, 2022 in collaboration with IQAC on the topic, “From Womb to The Doom.” Students participated with great enthusiasm and presented inspirational artwork depicting the journey of a woman and the sacrifices she makes from birth to death. Throughout the past year the committee made sincere efforts to make the students aware of their gender rights and to be able to access opportunities in a variety of ways without any limitations and restrictions.

## Vaktritva

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Vaktritva, the Hindi debating society is an open society which aims at developing the educational and reasoning ability of students by organising inter/intra college debate competitions on different topics. During the academic year 2021-22, the society organised a debate and discussion programme to

keep the tradition of the committee alive. The event was a special one as it was organised by women and for women which ended up making the legacy of the society even more remarkable and firm. The members of the society not only participated in many debate competitions and presented excellent performances but they even took part in spearheading significant discussions. Besides, providing a platform for organisation of ideas and presentation of thoughts and experiences, the society, in the past year, has worked diligently to offer its members a space to develop their debating skills along with polishing their qualities and has been quite successful in presenting a passionate debating environment to discuss world issues.

## Dramatics Society

The Dramatics society of LSR took up three online productions in 2021- “Epilogue” and “Tell-Tale Heart” which were short films, and a radio play “No Exit”.. The Dramsoc union conducted various training sessions online for all the members of their society trying to uphold the essence of dramatics alive even in the online mode. After the sudden shift back into the offline mode worked on three productions. Two of them- Nukkad Natak and a stage production titled ‘Intimacy’ were performed in the Intra College Fest Umang’22, opening their first offline productions for the college after the college reopening. Members of the society also performed in other inter-college fests and venues such as Dilli Hatt, Lajpat Nagar Market and many more.

## National Cadet Corps

National Cadet Corps, LSR took part in several events hosted at various levels throughout the academic year of 2021-22. Delving into the camps, 4 Combined Annual Training Camps were held during the year 2021-22. There were 3 cadets who

had the privilege to be a part of the prestigious Republic Day Camp, 3 cadets for PM Rally and 1 Cadet successfully completed Parasailing camp. Apart from these, 11 cadets pursued online Ek Bharat Shreshtha Bharat Camp. Various NCC activities were held at college level where it kicked off with the farewell to the Batch of 2021 and after that, the selection process of Batch of 2024 was conducted both Online and onground for the ease of cadets. Regular online theory classes were conducted to prepare cadets for Certificate exams. Moreover, a system of mentor- mentee was adopted for the ease of teaching drill. After the college reopening, various Intra College Competitions 2022 were held which allowed Cadets of LSR to showcase the best of their talents and compete amongst each other. 8 different competitions were hosted in ICC '22 wherein prior to ICC Event, a Pre ICC Event which had a Thumb Impression theme was also held which was open to the entire student body of LSR.

## Hive

For the academic year 2021, Hive welcomed an unprecedented number of 77 new members in the society. Through a mix of online and offline events, Hive conducted numerous Beginners’ Workshops as well as coloured the campus with its Mural Painting. The workshops ranged across various art forms, delving into Madhubani painting, mixed media, as well as live sketching. Its most successful and widely appreciated project, the Mural Painting done for the Environment Week attracted a lot of footfall and has now become a picturesque spot on campus. For Umang, the society put up various interactional activities from face painting to curating customised Japanese characters. The society culminated its activities with an annual exhibition around the theme of ‘Dreams’ which was widely appreciated.

## English Debating Society

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One of the major ventures undertaken by the English Debating Society for the year of 2022 has been the introduction of the Reading Circle. It aimed at fostering a spirit of academic discourse open to everyone, so that debating is not just restricted to a competitive sphere. The LSR debating team also made history by becoming the first Non-Cis Non-Men team to win the Mukerji Memorial debate at St. Stephens college. Apart from numerous accolades won by the society as a whole, the Annual LSR Parliamentary Debate proved to be a huge success. The conference came to be known throughout the debating circuit for its far ranging motions, everything from philosophy to feminism was covered in a systematic manner. With many LSR alumni returning as core adjudicators and strengthening the conference as a whole, the LSR Parliamentary Debate became one for the books, especially in terms of its punctuality-an uncommon sight for most debating tournaments.

## North-East Cell

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The North East Cell kicked off the year with a number of firsts this year. The first formal event by the North East Cell was "Making Headway after Graduation"- A talk session on Masters- India and Abroad. The guest speakers for the event were Nivedita Hatibaruah, who is a Chevening Scholar at the London School of Economics and Political Science, and Mr Danny Hmar, who is doing a Master of Business Administration at IIM Ahmedabad and Jasmin, an alumnus of Lady Shri Ram College and Delhi School of Economics. The cell also organised an orientation programme for the freshers in December 2021. It conducted a series of interviews with prominent people from the North-East like Joi Baruah, Daribha Lyndem, Benjamin

Daimary and so on. NE Cell also participated in and won a dance competition as a part of the annual fest of the North-East Society of Maharaja Agrasen College in April. It also gave an outstanding song and dance performance as a part of UMANG'22. It also launched its newsletter, Orion.

## Reach

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Reach, the Equal Opportunity Cell of LSR conducted various outreach and sensitisation sessions with societies including Enactus, English Debating Society and NSS this year. A REACH coordinator also facilitated two reading circle sessions organised by the English Debating Society on texts including 'Laziness does not Exist' by Dr Devon Price and 'Em and the big Hoom' by Jerry Pinto, from a disability justice lens. REACH organised multiple public lectures, including 'Neurodivergence' by Ms Amalina Kohli 'Literature and Ableism' by Dr Hemachandran Karah in association with the English Department, and the like. Furthermore, it also documented the experiences of students with disabilities in online lectures, as well as their transition to the offline mode. REACH also consistently worked on issues of infrastructural accessibility with an aim to make the hostel, washrooms and ATM more accessible for students with disabilities. Additionally, its resource team worked actively throughout the year to compile readings for multiple departments in accessible format PDFs. As a part of their social media outreach, REACH published a series called the 'Disability Dictionary,' wherein they brought to light terms related to disability through a disability justice lens.

## Women's Development Cell

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The Women's Development Cell began their activities for 2021-22 by organising a panel discussion on 'Dalit Feminism in Contemporary Age' by Ms Cynthia Stephen and Dr. Sowjanya Tamalapakula in collaboration with the SC/ST cell of the college. In September, it held a reading circle session to discuss Ismat Chughtai's iconic short story on a lesbian relationship in pre-independence India, 'Lihaaf'. The coordinators of WDC participated in a 'Global Intercultural Dialogue' hosted by the University of Brescia which saw participation of over 80 students and faculty members from institutions across USA, UK, Canada, Bahrain, Italy, and the like. In February, WDC organised a panel discussion on 'Understanding the Implications of Increasing Women's Marriage Age', with Dr Sujata Chavan and Ms Haseena Khan as speakers. Additionally, an exhibition in the college campus was organised on the occasion of International Women's Day on the theme '#BreakTheBias'. A panel discussion on 'Exploring the Idea of Gender' was hosted, featuring professors from various departments in college who offered insights on gender, discrimination and paths towards equality with respect to their disciplines. In April, WDC, in collaboration with REACH organised a lecture by Ms Pooja Nair on 'Gender, Disability and the Psyche'.

## Prakriti

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Prakriti, the environmental society of LSR, has dedicated itself to another year of fruitfully spreading awareness about the importance of environmental issues, as well as striving for sustainable development. During October-November 2021, the society aimed to massively reduce its carbon footprint through unsubscribing and deleting emails, deleting more than 18,000

emails. It also promoted sustainable fashion by repurposing old sarees to make mats and turning leftovers into scrunchies. Prakriti also began weekly environmental news and bi-monthly environmental quizzes on its social media handle to make the members more aware of happenings around them and the urgency to swing to action to protect our planet earth. Various bi-monthly series, namely, Climate change series, Darpan and the like were launched to spread awareness about the various nuances of climate change and environmental awareness. Several sessions and virtual tours were also conducted including the Aravalli Biodiversity Park virtual nature walk, and "Virtual Jungle Safari" in collaboration with Dudhwa Tiger Reserve. In April, 2022 members of the society visited the first climate justice library in Delhi. They represented LSR in the 64th Flower Show held on 4th March, winning the Deshbandhu College Cup, the Delhi College Cup, and the esteemed Green Cup. Additionally, on the occasion of Umang'22, the society put up stalls for an environmental quiz, dumb charades, and a plantation drive. They got 6,671 emails deleted from the visitors and got 53 people to plant saplings.

## Enactus

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Enactus, LSR spearheaded two Projects in the academic year of 2021-22, namely Project Ruhani and Project Musavvir. Project Ruhani collaborated with Ek Kadam Aur Foundation to fundraise for quality education for underprivileged children, conducted sharing circles, and started the Ruhani Fellowship, an initiative for 11 & 12 graders and first-year students involving social and emotional learning activities and career guidance sessions. Project Musavvir was newly launched during Umang'22. The project aims to create a platform for skilled women artists to revive Madhubani painting. The society, this year, won a number of competitions including Race to Rethink Plastic category of the Enactus: 77 Film Festival 2021, and qualified for the

KPMG Business Ethics Grant 2021 for its flagship project, Project Ruhani. It was also among the top 8 teams in the Enactus India National Competition 2021. Additionally, members also secured the second position in a Business-plan event at Aspire 21-Annual Entrepreneurship Convention, the third position in the event, “Ace the Case” held in AURORA 2021, the first position in Impressa 2021, the second position in Pahal B-Plan Competition 2021, the second position in Festivas for Change (Education Theme) 2021 and the first position in the EPIC B-Plan Competition 2021.

## Placement Cell

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The Placement Cell, Lady Shri Ram College for Women acts as an interface between the students and the recruiters. This academic year, the cell conducted 37 online sessions to upskill the students and mentor them on various topics like creating resumes, solving case studies and the like. A plethora of eminent speakers were invited for delivering insightful sessions. This year, the Placement Season of 2021-22 of LSR witnessed participation of numerous companies extending over 200 offers to the students in a variety of domains such as analytics, consulting, finance, etc. More than 150 companies visited the campus to offer full time positions. The number of offers increased by 20% as compared to last year. Despite the pandemic, the overall record was on a peak as the portfolio of recruiters saw participation from new firms as well. Educational organisations such as Teach for India also visited LSR to offer fellowship programs. Moreover, as per India Today rankings 2021, LSR bagged the first rank among colleges with the best placement record. The cell continues to keep up the momentum and train the students for their healthy future.

## The Voluntary Agency Placement Programme

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The Voluntary Agency Placement Programme (VAPP) is the Community Development and Social Welfare Cell of Lady Shri Ram College for Women. This year, VAPP organised various workshops and thought-provoking discussions on socially relevant issues. A plethora of sessions on intriguing topics like ‘Emotional Freedom Technique’, ‘Women in Civil Services Then v/s Now’, ‘Gandhi Fellowship’ and ‘Special Education in India’ were organised. They also planned a virtual field trip to Udayan Care NGO.

The society also released various editions of its monthly magazine “PULSE” and the newsletter “INSIGHT.” An initiative to express gratitude to the gardeners of LSR was also undertaken. During Umang, VAPP organised “Hastkala,” an embroidery workshop stall which attracted a participation of more than 50 students. The workshop revived the lost art of embroidery. VAPP ended its tenure with a soothing note through a musical session “RAAG” with Dhvani, music society of LSR and in collaboration with Rhythm of Life, an NGO working with underprivileged children.

## The College Magazine

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This year, the College Magazine took efforts to bridge the gap between the student body and the society by taking strides towards more inclusivity. The team introduced a quarterly newsletter, “The Nine Muses” which aimed at representing the experiences that different students of LSR had during the pandemic. A talk with Mr Harsh V Pant, Director, Studies and Head of the Strategic Studies Programme at Observer Research Foundation, New Delhi was hosted by the Magazine in February,

2022.

An initiative called 'Support Small Business' was also begun as an attempt to promote small businesses and bring together all the creative entrepreneurs of the college. Various monthly writing campaigns were also undertaken by the blog team. A Logo Making workshop and a Light and Colouring Workshop was also organised. In March, a survey called 'Stories of Resilience' documented the vulnerable experiences and the challenges that the students faced during the pandemic. The College Magazine started inviting submissions on the theme The Roaring Twenties in January to capture the intricate emotions and experiences of people during the pandemic and how they are tied in with the experiences that people had during this time a century ago. The annual college magazine was then published by the team in the month of June, 2022.

## National Sports Organisation

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The National Sports Organisation is directed by the Government of India to promote the development of athletics and sports among the nation's youth. This year, NSO hosted special sessions like a Yoga session with eminent Yoga trainer Mrs Rajrani Singhal and a fitness and nutrition session under Marathon Runner and LSR alumna, Ms Shivangi Sarda. Special events were conducted on Wednesdays, with an aim to keep all students engaged. The NSO hosted a series of sports events and quizzes between the 26th of January and 7th February on badminton, athletics, archery, boxing, chess, basketball, football, gymnastics, Judo, shooting, swimming, table tennis, tennis, volleyball and yoga. In April, 2022, the Dr Bharat Ram Intramural Sports Meet, the annual sports meet of the college was conducted by the Department of Physical Education, with various challenges under different sports. The meet witnessed a huge turnout from girls of all the three years participating and

volunteering enthusiastically. The NSO continues to be an inclusive and encouraging space, motivating young women to focus on their physical and mental well-being by presenting exciting opportunities and prizes along with excellent role models.

## Dhwani

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Dhwani, is the Indian Music Society of LSR. This year, the society secured the second prize at Vaaditra, the Indian Classical Choir Competition hosted by Deshbandhu College, as well as the third position in Sur Sangam hosted by Deen Dayal Upadhyaya College. Dhwani also participated in 12+ inter-college competitions across DU. In addition to this, Dhwani organised Mehfil, an online 5-day concert series involving participation from young artists across the country on its official Facebook page. The society remained active throughout the pandemic and worked on 5 online productions. A music production workshop, in partnership with Idea multimedia Studios, was conducted by Nalin Vinayak. In addition to this, a workshop focusing on the basics of audio editing was conducted by the Treasurer Nandini Goyal for the LSR Student Body. Dhwani collaborated with the Voluntary Agency Placement Programme (VAPP) to conduct Raag, a musical session for children in collaboration with Rhythm of Life. The society also performed its annual production at Umang '22.

## SC-ST Cell

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The SC/ST Cell commenced the year's activities through an informative CV building session with LSR alumna Ms Aishwarya Choudhary, in collaboration with REACH. Also as a collaborative endeavour with REACH, a CV making session was organised with Step One Foundation in July 2021. In collaboration with WDC, the cell arranged a panel discussion on 'Dalit Feminism in the Contemporary World' in August 2021, with the goal

to explore the present-day intersection of caste and gender issues. In January 2022, a documentary screening of 'India Untouched: Stories of a People Apart' was successfully conducted by the joint efforts of the SC/ST Cell and the Department of History, highlighting the prevalence of caste discrimination in India. 'Seeking Opportunities': an educational session with Ms Jasmin Naur Hafiz, saw the cell leaning toward helping eager students in building a strong professional profile by providing them with tips on internships, placement opportunities and more. An article writing and illustration competition on the theme "Ambedkar beyond Constitution" was put together in celebration of Ambedkar Jayanti. With the same zeal, the cell also worked with the Quiz Society to come up with an online intra-college quiz competition to test Elsas on their knowledge about the life and ideas of Babasaheb.

opportunities and more. Keeping the spirit of social democracy alive, an article writing and illustration competition on the theme "Ambedkar beyond Constitution" was put together in celebration of Ambedkar Jayanti. With the same zeal, the cell also worked with the Quiz Society to come up with an online intra-college quiz competition to test Elsas on their knowledge about the life and ideas of Babasaheb.

## Projekt

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Projekt kickstarted 2021 with numerous social media events, beginning with photo story submissions from the entire student body, followed by an instagram takeover by the members of the society where they shared their own work. Projekt also collaborated with highly acclaimed social media pages to come up with a specially curated list of film recommendations, namely, @cinemamonamor, @indigenous and @highonfilms. This year, it released its first ever digital magazine- "The Red Room" as its annual production. The magazine was entirely curated by the members and included a

variety of content for photo and film fanatics. The magazine included photo stories, film recommendations, film reviews, digital exhibition and theme based photo collection. Under the new union, in a short span of two months, several general body meetings were organised where photography and videography styles were discussed, artists were celebrated and members critiqued each other's works. Short film screenings were also organised regularly.

## National Service Scheme

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Beginning the year with a celebration of the Kargil Vijay Diwas, NSS organised several events, both in house and ex house which were relevant to contemporary debates as well as representative of a spirit of camaraderie. Art workshops and quizzes were also organised. NSS also organised Kala, which is its annual event on the theme Jashn-e-Riwayat (Let's rejoice in tradition). 4 events were organised by the design team in October, including a Worlie art workshop and an art on object competition. NSS, in keeping with its aim to create awareness regarding relevant issues, also hosted a voter awareness campaign and enrolled several students in LSR as voters. An accident awareness campaign was also organised, keeping in mind the issue of road safety. In addition to this, NSS organised Nexus with the theme, "Aiding the Ailing Healthcare Sector of India: Concerns and Challenges."

## Global Association Of Economic Education

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GAEE LSR chapter has 3 verticals that conduct activities and peer learning sessions for their respective members throughout the year. The Entrepreneurial Vertical conducted 22 sessions over the year on the topics of branding, market research, product development, marketing, understanding

consumer base and lean canvas. The type of sessions varied from presentations, video screening, team activities, case analysis, market sizing to pitching activity inspired by Shark Tank. As independent initiatives, the entrepreneurial vertical also started a newsletter and conducted placement preparation sessions with mock interviews. The Economics Vertical focused on topical subjects such as gig economy, care economy, foreign aid, circular economy, union budget and income inequality. It conducted group discussions, documentary screenings, peer learning sessions, case study analysis, company analysis, policy debate and a research writing workshop for the same. The Finance Vertical conducted 16 sessions covering topics like understanding loans, sustainable finance, global corporate tax, private equity, IPOs with the help of group discussions, role-playing activities, SWOT analysis, peer learning sessions, case study analysis and risk analysis. Additionally, they started the Finance Vertical Book Club. GAEE has also been working on a financial literacy campaign for the student body and designed a financial literacy curriculum which will soon be accessible to all LSR students.

## Elocution

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The Elocution Society, in April 2022, performed the production 'An Ode to the Ordinary' which was a harmonious blend of spoken word poetry and shadow theatre in the intra-college cultural fest, Umang. The production was a celebration of those who don't see themselves being represented in the mainstream media very often and aimed to encourage the audience to embrace their "ordinary." Reinforcing the fest's theme of "Resistance, Rejuvenation and Resilience," the society also organised an Open Mic event in collaboration with the Student's Union. The event witnessed the participation of 45 exuberant students who performed multilingual acts and showcased their skills in singing, story-telling and poetry reading. On 20 April 2022, an informal stand-up comedy

event titled 'Stand Up at Ease' was organised by the society with the agenda of "Roasting the Stigma."

## Saaz

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Saaz, the Instrumental Society of Lady Shri Ram College opened the cultural event 'Umang' with their annual piece for session 2021-2022. The annual piece consisted of two songs, with the themes of "Piku" and "The Game of Thrones." Saaz consists of a variety of instrumentalists - those that play western classical, and others that play Indian classical. The objective of the annual piece, Aghaaz, was to fuse them together to bring out the nuances of both styles of music.

## World University Service

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This year, WUS LSR organised a plethora of events. A stall focusing on health awareness was also put up by the society as a part of the college fest, Umang '22. In collaboration with NSS, LSR, WUS celebrated World Rose Day in September to enlighten the lives of the Cancer patients. "Tools to thrive: Expressive Arts Therapy Session," with Ms Aditi Kaul as the speaker, was organised to introduce the necessity of Expressive art. Mr. Pranav Takkar delved into the basics of financial literacy and the need to promote savings and financial security during the Financial Literacy and Investment awareness Session. A Sustainability Thinking workshop was conducted to discuss SDGs, Green health, global consensus and explore ideas that could help curb the menace of climate change. The skill enhancement Session on Public Speaking and Debating skills aided students hone their confidence and soft skills. A wide gamut of internal team building activities like movie screenings and riddles were arranged to help members know each other better. Spreading awareness about Women Entrepreneurship, nutritionism, leading a healthy lifestyle and inception of affirmation series were also a part of the initiatives undertaken by the society.



Cover by Avani Singh



# মোৰ আই অসমী

সুজলা , সুফলা শস্য শ্যমলা,  
অসমী মোৰ আই,  
তোমাৰ সন্নিধ্যত বিচাৰি চাও  
মোৰ জীৱনৰ ৰংবোৰ।  
তোমাৰ সেউজীয়াৰ সমাহাৰে  
দিয়ে মোক অদম্য সাহস  
পৰাভূত কৰাৰ অশুভ শক্তিক  
প্ৰতিটো ঋতুতে বৰণ সলোৱা  
মোৰ আই চিৰ যৌৱনা  
যাৰ সান্নিধ্যই দিয়ে মোক জীয়াই  
থকাৰ প্ৰেৰণা,  
যৌৱনৰ প্ৰাচুৰ্য।  
বসন্তৰ ৰঙীন প্ৰকৃতিয়ে মোক  
অন্তৰ ভৰাই দিয়ে ৰঙৰ সমাহাৰ  
গ্ৰীষ্মৰ প্ৰতিটো ফলে গুচাই  
মোৰ ভোক আৰু পিয়াহ।  
বৰ্ষাৰ প্ৰতিশ্ৰুতি ভৰা বৰষুণে  
অংকুৰিত কৰে সফলতাৰ বীজ  
শৰতৰ স্নিগ্ধ জোনাকত শেৱালীৰ  
সুবাসেৰে  
আমোলমোলাই মোৰ আগচোতাল।  
হেমন্তৰ হেঙুলী আভাই মোৰ  
মনৰ জেউতি চৰায়।  
ঋতুৱে ঋতুৱে সুবাস বিলোৱা  
মোৰ মৰমী অসমী আই  
তোমাৰ তুলনা কতো যে  
বিচাৰি পাবলৈ নাই।



Illustration by Leyi Lego

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Akanksha K Daimari, History department,  
Second-year



Illustration by Elizabeth Sunil

# প্ৰশ্ন

কোনো এক ক্ষণত  
পাবলৈ আৰু হেৰুৱাবলৈ একো  
নাথাকে  
থাকে মাথোঁ স্মৃতি  
কাগজ অথবা ফটো ফ্ৰেমত  
স্পৰ্শ অথবা সুঘ্ৰাণও  
তেনে এক মুহূৰ্ততেই

বাকৰুদ্ধ হৈ পৰি ৰয় জীৱন।  
মোক কেতিয়াবা সোধে,

হেৰৌ, আজি গান নুশুন নেকি?

'মাৰ্লে' অথবা 'বিটলছ'ৰ

অথবা ভূপেন বা জয়ন্তৰ ?

নপঢ় নেকি কোএলহৰ ৰচনা?

অথবা সৌৰভ কুমাৰ চলিহাৰ ?  
মই হাঁহি মাৰি কওঁ

পঢ়িবলৈ আছে জানো সময়?  
আছে জানো সময় শুনিবলৈ গান?

বিচাৰি ফুৰা উত্তৰবোৰ পাবলৈ  
বহুদূৰ যাব লাগিব।  
তেন্তে এইবোৰ কি?  
এইবোৰ বাটৰ লগৰী।  
ডলাৰ বগৰী!

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Sugandhi Prapti, Sociology department  
First-year



Cover by Nabanita Bhattacharjee



# মহারাজা তোমাকে সেলাম

তুমি তোমার পথের পাঁচালী নিজে  
লিখেছো,  
তুমি মাননি কারুর মানা,  
সামনের দিকে এগিয়ে গেছো  
সবাই তোমার নাম রেখেছে  
"অপরাজিত"--সত্যি তো তাই।

তোমার কাজ কে সবাই বলেছে  
পরশ পাথর,  
কেউ বলেছে নিউ-ওয়েব কেউবা  
প্যারেলেল,  
সে যে-যায় বলুক,  
তোমার কাজ সাড়া বিশ্ব কে করেছে  
জয়,  
কান থেকে স্পিলবার্গ সবাই হয়েছে  
অবাক।

বাঙালি আজও মনে রেখেছে  
তোমার সেই জলসাগর,  
অপুর সংসার আজও একটা  
বেঞ্চমার্ক  
তুমি জেনে গর্বিত হবে নিশ্চয়।

চারুলতার নায়ক এখন সে নিজেই,  
ভেতরে বাইরে সব-ই সামলাচ্ছ সে  
একলাই,  
অজস্র গুপি-বাঘা আজও হীরক  
রাজাদের জন্ম করে।

বাঙ্গালী গোয়েন্দা গল্প কে রূপালী  
পর্দায় এনেছিলে তুমি,  
সোনার কেল্লা গড়েছিলে,  
কাঞ্চনজঙ্ঘায় উঠে হাঁক পেড়ে  
বলেছিলে "জয় বাবা ফেলুনাথ"

ঘরে বাইরে আজকাল অনেক  
আগন্তুক,

চেনা অচেনার নেই কোনো মাপ  
কাঠি,  
বাস্তবতাবাদ এর ঢেউ এনেছিলে,  
ঐকেছিলে অনেক ছবি।

মিত্র বাবু আসেন এখনো,  
সঙ্গে আসে আরও অনেক  
ডিটেক্টিভ,  
বাংলা সিনেমা এখন আন্তর্জাতিক,  
কিন্তু তোমার প্রতিদ্বন্দী কেউ নেই--  
বিজ্ঞান হোক বা কল্পকাহিনী।

আজ তবে এখানেই ইতি টানলাম,  
আবার দেখা হবে,  
ও হ্যাঁ! আরও একটা কথা

মহারাজা! তোমাকে সেলাম...

Arpita Chowdhary,  
English department, Third-year



Photography by Akaisha Sarawgi



Photography by Nandhana Raj

# এক নতুন মুক্তির হাওয়া

চার দেওয়ালের মধ্যে আটকে পড়া চঞ্চল কিশোর আত্মা,  
সদ্য দোরগোড়ায় পৌঁছনো বাঁধনহারা প্রাণপাখি যেন উড়ে যেতে চায়,  
কিন্তু তার পায়ে পড়েছে শিকল, ডানা হয়ে গেছে ভারী।  
এক সুদূর অতীতের আশা - প্রত্যাশা মিলিয়ে গেছে শুকনো মরুর নদীর মত,  
যে কল্পনার রাশ ছুঁতে চাইছিল আকাশের ঐ অজস্র তারা,  
শেষ রাতের অন্ধকারে হয়েছে অদৃশ্য।  
সেই শূন্য অন্ধকারের পর ভোরের সূর্যের নরম আলো,  
মেঘের পিছনে লুকিয়ে আছে বেশ কিছুক্ষণ।  
বিশাল সমুদ্র অতিক্রম করেছি নৌকোর ছই এর আড়ালে  
দেখা যাচ্ছে পাড়, দেখা দেবে কি ঐ উঁকি মারা সূর্য?

হাজার প্রশ্নবোধক চিহ্নের বন্যা মনের অবাধ মহাসাগরে,  
হাজার অনিশ্চয়তা ঝাঁপিয়ে পড়ে,  
এগোতে গিয়েও পিছিয়ে আসে অনভ্যস্ত পদক্ষেপ-  
আলোকশোভিত দরজা যেন আকর্ষণ করছে,  
টেনে নিতে চাইছে নিজের দিকে,  
চেনা খাঁচার বাইরে ওড়ার স্বপ্ন তো দেখে আসছি স্মৃতির সূচনা থেকে,  
ভেঙে গেছে খিল - এবার শুধু ডানা মেলার অপেক্ষা।

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Madhurita Mahato,  
English department, Second-year



Photography by Anu Kb

# শান্তিবিলাসে শান্তিহরণ

বাড়িটার নাম 'শান্তিবিলাস' তবে লোকে বলে 'দ্রান্তিবিলাস'। গৃহকর্তা হলেন সাহস রায়, মিচকে লোকে বলে টেঁড়স রায়। কারণ তিনি পিসিমার ভয়ে সিঁটকে থাকেন আর সব কিছু গুলিয়ে ফেলেন। তাঁর বিধবা পিসিমা বজ্রদামিনীদেবীর দাপটে ছাদের কাকটা থেকে কুকুর কেলোও তটস্থ। তার ভয়ানক শুচিবাই সর্বজনবিদিত, কোনো অনাচার চোখে পড়লেই তার কাংস্যবিনিন্দিত কণ্ঠস্বরটি শান্তিবিলাসের শান্তি ভেঙে খানখান করে। সর্বদাই তাঁকে গোবরজলের ঘটি নিয়ে সারাবাড়ি চক্কর কাটতে দেখা যায়। তা এহেন বজ্রসম নবতিপর পিসিমার হুকুম খন্ডানোর সাহস আছে একমাত্র বিক্রম ওরফে সারসের, সাহসবাবুর অতীব দস্যি ছেলে। সাহসবাবুর বউ শান্তিশিষ্ট সুমনার বিক্রমকে সামলানোর ক্ষমতা নেই, তার বীরবিক্রমে পাড়াসুদ্ধ অতিষ্ঠ। পিসিমার ঘটিতে গোবরজলের বদলে তেঁতুলজল, গামছার জায়গায় তার বাবার লুঙ্গি, মায়ের শ্যাম্পুর কৌটোয় বাবার শেভিং ক্রিম ভরে রাখা তার নিত্যকর্ম। সাহসবাবু মিনমিন করে সারসকে শাসন করার বৃথা চেষ্টা করেন কিন্তু শোচনীয়ভাবে বিফল হন।

এক রোববার সকালে সাহসবাবু আয়েস করে এক কাপ চা ও খবরের কাগজটি নিয়ে বারান্দায় বেতের চেয়ারটিতে বসে সবে চায়ের কাপে এক চুমুক দিয়েছেন, ব্যাস অমনি লঙ্কাকাণ্ড ঘটে গেলো। তিনি বিষম - টিষম খেয়ে অস্থির। জানা গেলো সারস চায়ে চিরতার জল ঢেলে রেখে দিয়েছে। ফলে মেজাজটা গেলো যারপরনাই খিঁচড়ে।

কোনরকমে চা - পর্বটা শেষ করে তিনি পিসিমার হুকুমমত বাজারের থলিটা একহাতে আর অন্যহাতে ফর্দটা নিয়ে যেই রওনা দিতে যাবেন বাজারের উদ্দেশ্যে অমনি বারান্দার চৌকাঠের উপর পা পিছলে পপাত চ - প্রাতঃকালে পিসিমা যে গোবরজল ছিটিয়ে রেখেছিলেন মার্বেলের মেঝের উপর তারই মহিমা। কোনোমতে ব্যাথা সামলে উঠে দাঁড়িয়ে বাজারমুখী কারণ পিসিমার আদেশ অলঙ্ঘনীয়। কিন্তু ঘিলুটা চলকে থাকার দরুন তিনি পাঁচশ গ্রাম চা আর পাঁচ কেজি চালের বদলে পাঁচ কেজি চা আর পাঁচশ গ্রাম চাল কিনলেন। তিনটে চালতার বদলে তিনটে মালসা, সিমের বদলে এক বাটি ক্রিম আর তেলাপিয়া মাছের বদলে একটি গোলাপ গাছ নিয়ে বাড়ি ফিরলেন।

কিন্তু বাড়ির গেটে পা দিয়েই তিনি আঁচ পেলেন কোথাও একটা গন্ডগোল বেঁধেছে। কারণ গোটা বাড়িতে হলুস্কুল পড়ে গেছে। সারস একটা নেড়ি কুকুরের লেজে একটা হুঁদুর ধরার জাঁতিকল কাঁকড়াবিছের মতো আটকে সেটাকে ঠাকুরঘরে বন্দী করেছে। শুচিবাইগ্রস্ত পিসিমার কাছে এমন অনাচার স্বপ্নেরও অগোচর। নেড়ি কুকুরের পরিত্রাহি আর্তনাদ শুনে ঘরের দরজা খুলতেই তিরবেগে নেড়িটা পিসিমার পায়ের ফাঁক গলে পড়িমরি দৌড় লাগিয়ে বাড়ির সদর দরজায় স্থানুবৎ দাড়ানো সাহস বাবুর হস্তধৃত বাজারের থলেটা ছিটকে ফেলে কোথায় যেন অন্তর্ধান করলো। ইতিমধ্যে পিসিমা তাঁর কাংস্যবিনিন্দিত কণ্ঠস্বর সুরসপ্তকে চড়িয়ে পাড়া মাত করছেন এবং সাহসবাবুর বাজারের থলিটি থেকে যাবতীয় আনাজপত্র ছত্রখান। কুমড়োটা বড়বাবুর মত গদাইলস্করি চালে কিছুদূর গড়িয়ে ড্রেনের ধারে থামলো গিয়ে। আনাজগুলো স্বেছায় সুদূরের আস্থানে সাড়া দিয়ে ড্রেনের মধ্যে রূপঝাপ করে ঝাঁপ দিয়ে টুপটাপ ডুব দিল। হঠাৎ করে এই ধুকুমার দক্ষযজ্ঞ দেখে বাকি পথচারীরা হকচকিয়ে থমকে গেলেও সাইকেলবাজ বিটলে বিল্টু প্যাডেল না থামিয়ে ঘাড় ঘুরিয়ে ব্যাপারটা পর্যবেক্ষণ করছিল। তাতে তার সাইকেলটার সামনের চাকা হ্যান্ডেল সমেত ক্ষ্যাপা ঝাঁড়ের শিং এর মত উড়ে দইওয়ালা গোপালের দু-পায়ের ফাঁকে টুঁসিয়ে দিল। তার ফলশ্রুতিতে গোপালের দই এর হাঁড়ি বিল্টুর মাথায় ভেঙে চৌচির, আর দইয়ে মাখামাখি চোখ পিটপিট করা বিল্টুকে দেখে গোপালের "মরি গেলা" চিৎকার। এতে সাহসবাবু আর একবার হকচকিয়ে গিয়ে দিকবিদিক জ্ঞানশূন্য হয়ে গেটের বদলে বাড়ির পাশের হাই ড্রেনের দিকে পা বাড়ালেন। যখন তিনি নর্দমার কাদা পাকৈ অর্ধনিমগ্ন অবস্থায় মাথা তুললেন তার মাথায় এঁটে থাকা মালসাকে পদ্মপাতা ভেবে কিছু অবোধ ব্যাঙাচি মহানন্দে নৃত্য জুড়েছে।

এই ঘটনার পর থেকেই সাহসবাবুর ডাকাতে মেজাজে শান্তিবিলাস উচাটন।

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Sumedha Das, History department,  
First-year



# FRANÇAIS

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## FRENCH

Cover by Aasmi Bhasin



# Chanel, a-t-elle vraiment révolutionné la mode?

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Dès la naissance, la mode est une partie essentielle de la vie. Des corsets d'autrefois aux minijupes d'aujourd'hui, les tenues ont évolué au fil des années. Mais, connaissez-vous l'histoire glorieuse de fashion? Comment la frustration des gens après 1919, a-t-elle changée des normes en vigueur de la société française? Bah ouais! Je parle d'une époque révolutionnaire dans l'histoire du monde <<Les Années folles>>. Cette période entre la première guerre mondiale et le krach financier de 1929 symbolisait des collaborations sociales, artistiques et culturelles. Dans mon texte, je retracerai les racines d'une marque préférée des fashion-victimes depuis des années s'appelant <<Chanel>>. On verra le parcours de Chanel qui influence nos vies encore aujourd'hui et les nouveaux défis qui sont imposés par la pandémie.

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La vie et le style de 'Coco' Chanel : Gabriel Bonheur Chanel, dite Coco, née le 19 août 1883 à Saumur. Les années de son enfance étaient très dures car elle a perdu sa mère très tôt et son père l'a laissée dans l'orphelinat de l'abbaye cistercienne d'Aubazine. Quand elle avait 18 ans, elle a rejoint sa tante à Moulins où elle fabriquait des trousseaux et des layettes, mais après quelques temps elle a décidé de partir de sa modeste condition. Ensuite (entre 1907-1908), puisqu'elle chantait dans les cafés concerts régulièrement pour gagner sa vie, elle était surnommée <<coco>> par ses clients riches. Cette occasion de rencontrer les

bourgeoises lui permettait de développer des relations (amicales et sexuelles) avec eux. D'ailleurs, c'était comment elle a trouvé son amour, Arthur <<Boy>> Capel. Grâce à l'aide financière de son amant, elle a inauguré sa première boutique de chapeaux <<Chanel Modes>>. Petit à petit, les autres filiales ont été ouverts, et Chanel est devenue la marque préférée au sein des femmes. En 1920, dans le but de libérer les corps de femmes avec son propre style et sa propre définition d'élégance, Coco visualisait l'image d'une femme libre, portant les vêtements simples et confortables avec des cheveux courts. Pendant cette période <<Des Années

folles>>, les gens observaient beaucoup de réformes dans la société comme le jazz etc. L'un des observateurs était Coco, qui voulait changer les fringues et les coutumes dans la société française. Par ex-À l'époque, la couleur noire était strictement réservée aux deuils et aux enterrements pourtant sa petite robe noire, a fait un carton dans le monde entier. Après avoir gagné un grand succès dans le domaine de la mode, elle a démarré un autre projet: celui de créer un parfum unique. <<Un parfum artificiel, je dis bien artificiel comme une robe, c'est-à-dire fabriqué. Je suis un artisan de la couture. Je ne veux pas de rose, de muguet, je veux un



Photography by Bhavna Vyas

parfum qui soit un composé>>dit Coco.Chanel N°5 était la première fragrance d' Ernest Beaux et Chanel,et le reste est l'histoire.

<<On dit que le temps change les choses mais en fait le temps ne fait que passer et nous devons changer les choses nous-mêmes>>.Pendant la deuxième guerre mondiale,Chanel a annoncé la fermeture de plusieurs magasins.Au lieu de regretter de sa perte,Mademoiselle Chanel a décidé de faire un grand retour à 70 ans après la bataille.Au programme,ses collections ont été applaudi par les médias.Vers les années 50,son fameux sac matelassé et <<Pour monsieur>> (son premier parfum pour les hommes) ont été lancés.Enfin,Le 10 janvier 1971, elle poussa son dernier soupir à l'Hôtel Ritz.

Le coût de fast fashion: Actuellement,la mode est

l'industrie de milliards de dollars et il y a beaucoup d'usines produisant des nombreuses robes chaque nouvelle semaine.Mais,à quel coût? La pandémie nous a obligé de poser cette question et de calculer les coûts (sociaux et environnementaux) avant de faire tous les achats.En plus,les membres de <<Gen Z>> (constituant la majorité de clients ) sont déjà au courant des impacts néfastes de ce phénomène.C'est pourquoi les entreprises ont ému les différents programmes pour promouvoir les produits écoresponsables.Par exemple-Dans son programme« Mission 1 degré 5 » ,Chanel veut réduire ses émissions de gaz à effet de serre dans les opérations Chanel de 50 % d'ici à 2030. Kering promet aussi d'atteindre la neutralité carbone en 2050 etc.

Pour conclure,<<Luxe, richesse et raffinement>> sont les trois mots qui peuvent expliquer la

personnalité de Coco Chanel.C'est grâce à sa vision que les femmes portent aujourd'hui les robes qui sont non seulement élégantes,mais aussi confortables .D'après moi, <<le développement durable>> est la demande majeure de nos jours .Donc,le plus vite sera le mieux pour les entreprises de l'adopter.

Merci.

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Neha Rana, Political Science  
department, Second-year

# in the evening

STRANGELY ORIGINAL  
—BRITANNIA

## THE VANISHING HALF

...ence made Jude jittery. She  
he chopped celery and  
...ty balancing t  
...Carla  
...he  
...fixed  
...he was  
...looked expensive,  
...The crowd, all white  
...his career and raised a glass  
...some blond man in a navy suit. A  
...looked eighteen maybe, leggy with wavy  
...ore a shimmery silver dress cut scandalously  
...halfway through the party, she stepped away from  
...sauntered over to, the bar, tilting her empty mar-  
...supposed to serve anyone under twenty-one," Jude said.  
...pressed, pressing a hand against her collar.  
...twenty-one then," she said. Her eyes were so blue, they  
...she tipped her glass again. "This party's a drag anyway.  
...a drink."  
...doesn't care?"  
...aced over her shoulder, back to the handsome man.  
...," she said. "He's too busy trying to distract himself  
...Mother isn't here. Isn't that something? I can  
...school because he got some big  
...to show up. Now

Photography by Atiya Naim

# Mes vingtaines imprévus

**Q**uand j'étais jeune, plutôt plus jeune que maintenant, j'ai toujours rêvé de mon futur. Comment sera-t-elle, l'expérience de vivre toute seule, sans mes parents? D'aller chaque jour à l'université, en parlant à mes amies? De demander des milliers de questions à mes enseignants, ma curiosité toujours insatiable?

La pandémie a complètement gâché ma vie. Pendant des mois et des mois, j'ai vécu dans l'incertitude et avec la peur qu'un jour, ma famille pourrait être impactée par cette maladie dangereuse. Je touche du bois, jusqu'à maintenant, rien de mal s'est passé. Mais, malheureusement, cette situation n'était pas la fin de mes inquiétudes. Pour la moitié d'une année, je n'ai pas rejoint une université. Toutes mes amies ont rejoint, et même, commencé la suite de leur voyage scolaire, mais moi, j'étais toujours coincé chez moi. Sans direction, sans but, les semaines ont vite passé, et c'est pas facile de l'admettre, mais j'ai perdu tout espoir de pouvoir réaliser mon rêve.

Soudain, c'était déjà Octobre, et quelques jours après mon anniversaire, j'ai réussi à rejoindre l'université de mes rêves. C'est bien sûr un cliché, cette expression qu'on associe toujours avec notre université. Pourtant, c'était vraiment quelque chose pour moi, comme je n'ai jamais imaginé que j'y vais un jour.

Malgré ce succès, j'ai toujours des appréhensions. Un de mes livres préférés, c'est <The Alchemist> par Paulo Coelho. Dans l'introduction de ce livre, il dit qu'on a toujours des obstacles dans notre vie, quand on essaye d'atteindre un objectif. Lorsque l'on a réussi à surmonter tous les obstacles auxquels

on fait face, l'obstacle dernier, c'est nous-mêmes. On a peur de réaliser notre rêve, en raison des grands changements qui se passeront dans notre vie. Là, moi, j'étais à ce carrefour, remplie de peur.

Pourrais-je me faire de nouvelles amies? Pourrais-je vivre toute seule? Ai-je la capacité de le faire?

Cependant, je n'avais pas eu assez de temps pour y trop penser, puisque comme vous savez, l'annonce de l'ouverture était à l'improviste. Dès que je l'ai vu, j'ai su: ça, c'était le moment où ma vie change totalement. Dans une courte durée de deux jours, j'ai dit au revoir à tous mes amis, à mes parents, et à la ville que j'ai connue pour la majorité de ma vie. Bien sûr, c'était un grand défi, mais je suis très heureuse d'avoir enfin eu l'opportunité de vivre la vie de mes rêves.

Aujourd'hui, je suis dans une ville inconnue, sans même une personne que j'ai connue depuis longtemps. Chaque jour, j'essaye de naviguer dans cette vie complètement nouvelle. Si vous avez demandé à une Ananya plus jeune si elle pense qu'elle sera capable de faire tout ce que je fais, elle vous répondra dans la négative, sans aucun doute. Je ne voulais pas finir en écrivant un autre cliché, mais je pense que c'est l'expression qui représente la meilleure ma situation - dans des situations difficiles, on trouve la force dans nous, qu'on n'a jamais su qu'on ait.

J'espère que ça va vous donner un peu de courage, quand vous vous sentirez un peu perdu dans cette vague qui a bouleversé toutes nos vies. Bonne chance, mes amies ! On va réussir ensemble !

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Ananya Mukesh,  
Psychology department, First-year

जब-जब दर्द का बादल छाया, जब आंसू पलकों तक आया,  
जब गम का साया लहराया, जब ये तन्हा दिल घबराया, दिल आखिर तू क्यों रोता है. दुनिया में यूँ ही होता है

ये जो गहरे सन्नाटे हैं,  
वक़्त ने सब को ही बाँटे हैं,

थोड़ा ग़म है सबका किस्सा,  
थोड़ी धूप है सबका हिस्सा,

औँख तेरी बेकार ही नम है,  
हर पल एक नया मौसम है,

हिनदी हिनदी

Cover by Megha Sharma

क्यूँ तू ऐसे पल ख़ुता है,  
दिल आख़िर तू क्यूँ रोता है!



# हिंदी

हो ईश्वर की वाणी तुम,  
हो तुम अभिमान की भाषा ।  
हर एक इंसान की भाषा तुम,  
तुम ही पहचान की भाषा ॥

हर एक बोली में शामिल तुम,  
बिन तुम अल्फाज़ सब फीके  
तुझे दिन रात हम बोले,  
तुम ही हो जीने का तरीका ॥

हो तुम ही आज सबसे श्रेष्ठ,  
तुम ही सम्मान की भाषा,  
हो तुम अभिमान की भाषा,  
तुम ही पहचान की भाषा ॥

सुहागन के मांग की सिंदूर हो जैसे ,  
या हो बहन के माथे पर बिन्दी  
योद्धा के मस्तक की ताज की भाँती ,  
हमारी मां हो तुम हिन्दी ॥

तुम हो हर शब्द आरती की,  
हो तुम अभिमान की भाषा,  
तुम ही हर जुबान की भाषा,  
तुम ही पहचान की भाषा ॥

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Vishwakriti Singh, Second Year,  
Sanskrit Department



# एक चिट्ठी, अपने नाम

दिनांक - २०/०३/२०२२

प्रिय अदिति,

याद है तुम्हें? बचपन में जब कक्षा में तुमसे अध्यापिका ने पूछा था कि बेटा, बड़े होकर क्या करना है आपको? बिना हिचकिचाहट तुमने झट से कहा था "एस्ट्रोनॉट"! वो सपना तो तुमने सालो पहले छोड़ दिया था, पर ऊंचाइयों को छूने की कामना कभी जाने नहीं दी। आज जब मुझे रास्ता धुंधला लगता है, तो मैं पीछे मुड़ कर उस छोटी, महत्वाकांक्षी बच्ची को याद करती हूँ। याद करती हूँ उसकी उम्मीदें, उसके बड़े बड़े सपने और उनको पूरा करने का जोश। उस समय को याद करके, उस छोटी अदिति से प्रेरणा लेकर मैं आज आगे बढ़ने की हिम्मत जुटा पाती हूँ।

आज मार्च महीने की २० तारीख हो गई है। २ साल पूर्व, हम सबका जीवन कोरोना महामारी ने झकझोर के रख दिया था। सारे सपने मानों मिट्टी बन गए थे, जैसे सारी उम्मीदों पर पानी फिर गया हो। हर दिन बोझ था, और आशा की धूप व्यग्रता के बादलों के पीछे छिप सी गई थी। उस असमंजस में तुम डटी रहीं, डरी नहीं। बढ़ती चली अपनी मंजिल की ओर, चाहे रास्ते में कितने ही कंकड़ पत्थर हों। जब परिस्थिति निराशाजनक लगे, मानो घोर अंधेरे में रोशनी का स्रोत खो गया हो, तो रुक कर पीछे मुड़ना। और पीछे मुड़ कर याद करना की वो तुम थी, कोई और नहीं, जिसने कठिनाइयों से लड़कर जीत हासिल करी थी, और अंधेरे में ज्वाला बन जो आगे बढ़ी थी।

समय ना रुकता है, ना थमता है। बस बढ़ता चला जाता है। जितना रोकने का प्रयास करो उतना ही बहता जाता है। कुछ छड़ों में खुशियों की भरमार मिल जाती है, व कुछ पलों में दुख की दीवारें बढ़ती जाती है। पर यह जिंदगी है। इस्से डरो नहीं! जीवन के हर मोड़ पर कठिनाई के पड़ाव आते रहेंगे, डराते रहेंगे। परन्तु यह अल्पकालिक हैं, शीघ्र ही खतम हो जायेंगे। किसी का जीवन निश्चित नहीं है, कब खतम हो जाए कौन जाने। कुछ पल होंगे जब तुम्हारा जीवन से भ्रम उठ जाएगा और सब कुछ असंभव लगेगा। जब कदम बढ़ाने से सिर्फ थकान होगी और ऐसा लगेगा मानो खुशियों ने तुम्हारा साथ छोड़ दिया। जब शंका के बादल तुम्हारी कामनाओं पर पानी बरसाने आएँ, और अगला कदम रखना भी जटिल लगे, तो खुद पर दया करना। रुकना, थोड़ा सस्ताना। आगे बढ़ने से पहले अपने आप को स्वस्थ होने का मौका देना। यह रास्ता अत्यंत लम्बा और कठिन है - बीच में रुकने में कोई बुराई नहीं।

बस अपने दिल की ज्वाला को बुझने न देना,  
कभी मन की इच्छा को झुकने न देना,  
चुनौतियों को देख के सहमना नहीं!  
अभी तो कई मुकामों को है पाना,  
कोई साथ हो ना हो, डटी रहना तुम,  
आगे बढ़ने की हिम्मत रखना तुम,  
याद रखना उस नन्ही बच्ची को,  
जिसकी आंखों में सपने चमकते थे,

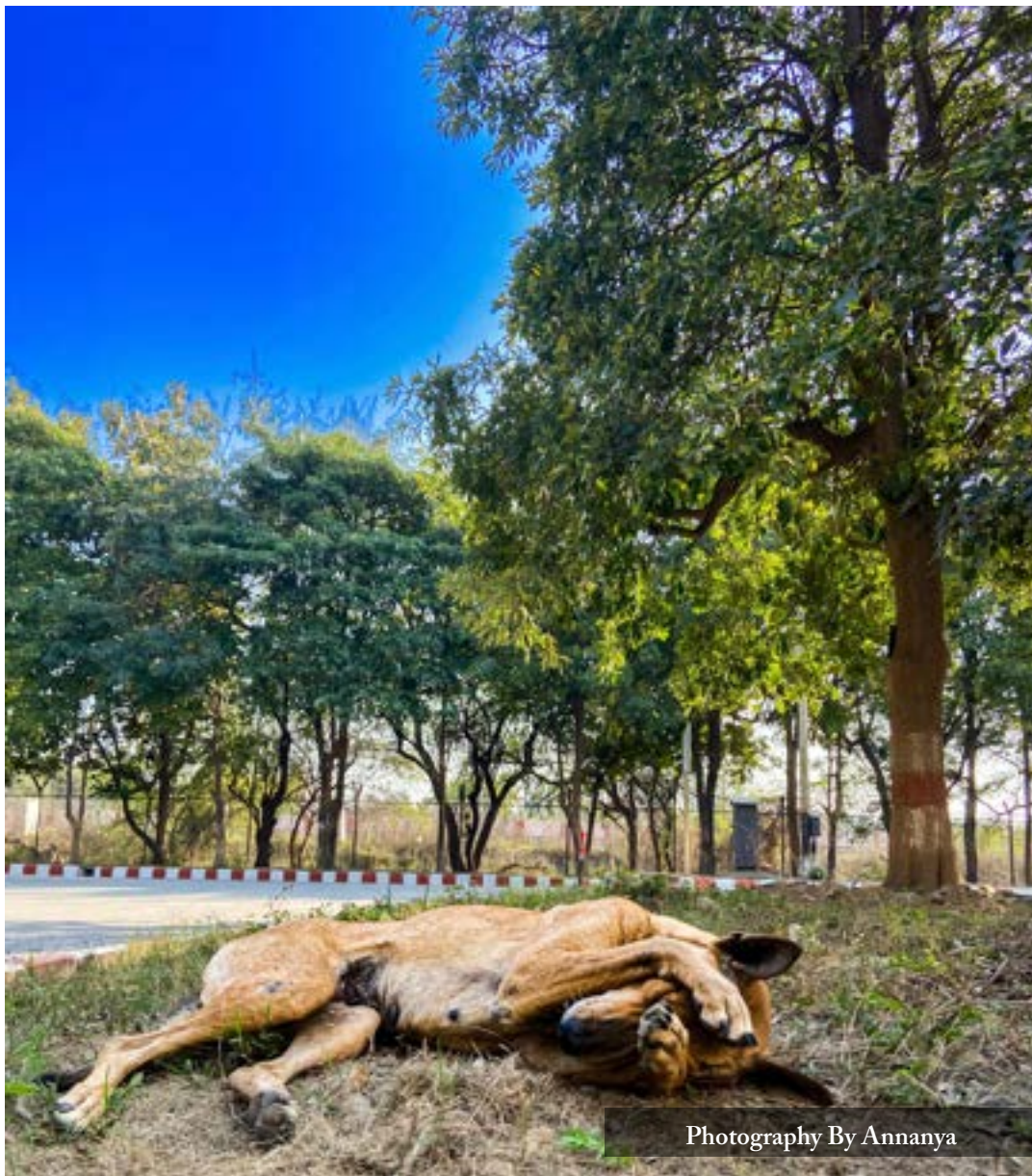
कोई और नहीं, वो तुम ही है,  
हर चुनौती को हासिल कर सकती जो।

इसी असमंजस में थी मैं, की क्या भविष्य में हालात बेहतर होंगे? इसलिए तुमको ये चिट्ठी लिख रही हूँ। भविष्य की अदिति- मुझे उम्मीद है की जब भी तुम यह पत्र पढ़ोगी, तुम मुड़ कर देखोगी की तुम कितनी आगे बढ़ चुकी हो। रास्ता चाहे कितना ही जटिल हो, चाहे कितनी बार भी तुम स्वयं पर शंका करो, मुझे उम्मीद है की यह तुम्हे याद दिलाएगा की समय बदलता है और कुछ भी स्थिर नहीं रहता। यह व्याकुलता एवम कुंठा हमेशा नहीं रहेगी। मुझे तुम्हरी काबिलियत पर पूरा भरोसा है! इसलिए डटो रहो, बढ़ती रहो!

सप्रेम  
अदिति

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Aditi Shukla, History department,  
First-year



Photography By Annanya

# जातिवाद का सिनेमाई इतिहास

‘उल्लेखनीय फिल्म शोले के जय और वीरू 1980 के दशक के दौरान जाति-विहीन थे, और बाद में, 'उन्नत' समय के साथ, हमने भारतीय फिल्म: 'विशेषाधिकार/उच्च जाति' में 'वर्ग' प्राप्त किया। दिलवाले दुल्हनिया ले जाएंगे में राज मल्होत्रा से लेकर फैमिली मैन में श्रीकांत तिवारी तक, हम मानते हैं कि हमारे सभी दिग्गज उच्च जाति के हैं, एक बार भी इस 'मानकीकरण' को समझे जाने वाले जातिवादी दुराचार के लंबे हिस्सों पर विचार नहीं किया।’

फिल्मों के बारे में कहा जाता है कि जिन बातों को महीनों की सार्थक चर्चाओं से स्पष्ट नहीं किया जा सकता, वे पल भर में ही समझ लेते हैं कि कैसे समझाएं। पिकचर पैलेस, या सिनेमा हॉल में, जैसा कि आमतौर पर जाना जाता है, व्यक्ति अपने तीन घंटे से परे कुछ छोड़ देते हैं; वे नई चीजों को स्वीकार करने और पसंद करने के लिए अपनी गलतफहमी को छोड़ देते हैं। यही कारण है कि फिल्मों व्यक्तियों के दृष्टिकोण, उनके सोचने के तरीके, समाज के प्रति उनके दृष्टिकोण को बदल सकती हैं और उन मुद्दों को उजागर कर सकती हैं जो गुमनामी के साथ-साथ लाभ के कारण अनदेखी हो जाती हैं। भारत में बढ़ते हुए, हमें कई अन्याय और असमानताओं के साथ प्रस्तुत किया जाता है, और यह कहना सही नहीं होगा कि मनोरंजन की दुनिया, जो शायद अपने समाज को दर्शाती है और इसकी कहानी को चित्रित करती है, जातिवाद के गंभीर रूप से प्रभावित मुद्दे से 'अनछुआ' है। दलित, हाशिए की जाति होने के कारण, उनके खातों और चित्रण को अस्पष्टता में डाल दिया गया है।

भारत की जाति-संस्कृति में गहराई से कूदते हुए, हम पाते हैं कि इसकी अंतर्निहित नींव इतिहास में है और इस तथ्य के प्रकाश में गंभीर रूप से

समस्याग्रस्त रही है कि यह उन परिवारों के आधार पर व्यक्तियों के नियंत्रण की विशेषता है जो वे स्वाभाविक रूप से पैदा हुए हैं। सदियों के इतिहास में इस जातिवाद को उच्च जातियों या सवर्णों ने अपने शीर्ष पायदान पर मजबूती से खड़ा करने के लिए संरक्षित किया है। जैसा कि हो सकता है, भारत के स्वायत्त होने के बाद से सरकार ने नैतिकता के आधार पर कुछ संवैधानिक रूप से अनिवार्य व्यवस्थाएं की हैं, जिनमें हालात कुछ हद तक चीजों को सुधारने के लिए बदल गए हैं। भेदभाव अभी भी जीतता है, भले ही बड़ी संख्या में हाशिए के लोग सिविल सेवाओं और अन्य हाई प्रोफाइल व्यवसायों में बड़ी प्रगति कर रहे हों, और अपनी उत्पीड़क जातियों के सामने आत्मसमर्पण किए बिना अपने संघर्ष और जीत के समय पर ध्यान केंद्रित कर रहे हों।

भारतीय सिनेमा 100 साल से अधिक पुराना है। फिर भी, भारतीय संस्कृति के एक बड़े हिस्से का चित्रण गंभीर रूप से संदिग्ध है। प्रारंभ में, हाशिए के समूहों को या तो संबोधित नहीं किया जाता है या दुस्साहसिक रूप से सामान्यीकृत किया जाता है। इसके अलावा, जब (और उस मौके पर) उन्हें संबोधित किया जाता है, तो उन्हें गुलाम, सताए गए, कमजोर और 'उच्च जातियों' के नियंत्रण

में चित्रित किया जाता है। उनकी एकजुटता और राजनीतिक सभा को भविष्य के सवर्ण युग के लिए उनकी निश्चित 'रक्षाहीनता' का एक सामाजिक प्रेत बनाने और बनाए रखने के लिए मिटा दिया गया है। तीसरा, हाशिए के वर्गों से मनोरंजन करने वालों, विद्वानों और निर्देशकों की अनुपस्थिति है।

## सिनेमा में दलित चरित्र: रूढ़िवादिता को अस्थिर करें?

एक फिल्म जो ऑस्कर जीतने की कगार पर थी, लगान में उसका एकमात्र दलित चरित्र था जिसका नाम 'कचरा' था जिसका हिंदी में अर्थ 'कचरा' होता है। यह वह तरीका है जिसके द्वारा भारतीय सिनेमा के विशाल बहुमत ने इन सभी वर्षों में भारत के लगभग 150 मिलियन हाशिए पर रहने वाले व्यक्तियों को चित्रित किया है। भारतीय फिल्म ने 1950 के दशक के दौरान जाति को शामिल करने वाले सामाजिक-राजनीतिक रूप से संचालित मुद्दों की ओर झुकाव से, पवित्र तार, जनेऊ का उपयोग करने के लिए, ब्राह्मणवाद की परिकल्पना और समर्थन करने के लिए एक लंबा भ्रमण किया है, जहां कहानी द्वारा उनकी मांग नहीं की जाती है जैसा

कि फिल्म जीरो के बैनर में पाया गया है। हमारी जैसी संस्कृति में शून्य कोई विशेष मामला नहीं है जो उच्च जाति के व्यक्तित्वों को उजाड़ रहा है।

लगान में कचरा से लेकर मणिकर्णिका में प्रसिद्ध झलकारीबाई तक, शायद हाशिए के लोगों के बीच लड़ाई के लिए अलग-अलग संघर्ष हैं। मणिकर्णिका झांसी की लड़ाई के सेनानियों के लिए एक भव्य पहचान थी। हालाँकि, झलकारीबाई के लिए प्रशंसा एक छोटे से दृश्य में कम हो गई थी जो अनदेखी हो सकती है। रानी लक्ष्मी बाई के साथ कई अन्य लोग भी थे जिन्होंने निडरता से लड़ाई लड़ी, हालाँकि इतिहास विशेष रूप से प्रमुख जातियों द्वारा रचा गया है और इसमें प्रमुख जातियों के नोटिस हैं और यह इस बातचीत में है कि कई खाते अनसुने हो जाते हैं। झलकारीबाई, महिविरी देवी, आशा देवी, और उदा देवी जैसे कई अन्य लोगों के साथ, एक ऐसी कहानी है जो धुंध के अवशेष तक कम हो गई है। बीच में हमारे पास कई मॉडल हैं, जिनमें बेकार कर्मचारी हैं, सबसे कम भाग्यशाली, सबसे बेवकूफ, जिन्हें बॉलीवुड द्वारा एक विशिष्ट जाति के साथ एक स्थान के रूप में चित्रित किया गया है।

## दलित चरित्रों का चित्रण कौन करता है?

भारतीय सिनेमा एक और दिन की शुरुआत कर रहा है और पर्दे पर कई अनसुनी और विलक्षण कहानियों का स्वागत करने के लिए नए पत्ते बदल रहा है जो पहले के समय से वैकल्पिक दृष्टिकोण पेश करती हैं। ऐसी ही एक कहानी उन्नीसवीं सदी के सुधारकों और शिक्षकों ज्योतिबा फुले और सावित्रीबाई फुले की है, जिसे चल रहे यथार्थवादी इतिहास में सबसे बड़े उत्सव और दलित

चरित्र के रूप में देखा जा सकता है। तो क्या हम वर्तमान में विश्वास कर सकते हैं कि हमारा उद्योग अच्छी तरह से प्रगति कर रहा है? उपयुक्त प्रतिक्रिया एक प्रमुख संख्या है। समस्या समाप्त नहीं होती है जब हम दलित कहानियों को सुनना और दिखाना शुरू करते हैं, बस उसका एक टुकड़ा यहाँ तय किया गया है।

फुले इतिहास में अपने विशाल जाति-विरोधी संघर्ष, महिला सशक्तिकरण और मुख्य बालिका विद्यालय की स्थापना के लिए जाने जाते हैं। आने वाली फिल्म के लिए, जो भारतीय सिनेमा में दलितों के लिए एक महत्वपूर्ण मोड़ साबित होगी, मूल लीड संदीप कुलकर्णी (ज्योतिबा के रूप में) और राजश्री देशपांडे (सावित्रीबाई फुले के रूप में) हैं। ज्योतिबा और सावित्रीबाई को निराश करने वाली जाति से आने वाले व्यक्ति, जिनके खिलाफ वे हमेशा ही लगते थे, उनके उत्पीड़क, उन्हें संबोधित करेंगे और लगभग दो शताब्दियों के बाद उनके खातों को चित्रित करेंगे।

यह केवल इस एक मराठी फिल्म का लेखा-जोखा नहीं है, और न ही इसकी समानता के कारण यह कोई ध्यान देने योग्य अवसर है; हालाँकि, यह अपने पीछे भारतीय संस्कृति की एक बड़ी छवि रखता है। हमने प्रभावी ढंग से देखा है कि यह इतने दूर के अतीत में नहीं था कि दलितों को आम तौर पर असहाय और निष्कासित माना जाता था, जिन्हें उच्च जाति के रक्षक की आवश्यकता होती थी, जैसा कि हमने हाल ही में फिल्म अनुच्छेद 15 में देखा था, जिसमें 'ब्राह्मण रक्षक' को सामान्य बनाए रखा था। तब से फिल्म जो कायम है, वह है उच्च जातियों द्वारा दलित चरित्र की पैठ: भारतीय संस्कृति उन्हें कैसे प्रेरित कर सकती है जब उनके स्थानीय क्षेत्र के रक्षकों के व्यक्तित्व को अगोचर और

विश्वासघाती तरीके से विनियोजित किया जा रहा है।

आइए हम 90 साल पहले के कदम आगे बढ़ते हैं जिसने जाति-आधारित असमानताओं के मुद्दे को उठाया, अछूत कन्या (1936) जिसने एक रोमांटिक कहानी प्रदर्शित की जो जाति विरोधाभासों के आलोक में अधूरी रह गई। जो भी हो, अछूत समुदाय की युवती की भूमिका देविका रानी ने निभाई, जो स्वयं एक प्रभावशाली जाति से थी।

सैराट दलित लोगों के लिए कई दृष्टिकोणों से एक सफल मराठी फिल्म थी: इसके निर्देशक के साथ-साथ इसके कलाकार हाशिए पर थे और यह 100 करोड़ की कमाई के आंकड़े को पार करने वाली मुख्य मराठी फिल्म में बदल गई। इसके माध्यम से, इसने कई सामान्यकरणों को तोड़ा और एक अधिक व्यापक उद्योग के लिए एक प्रवृत्ति स्थापित की, जिसमें दर्शक बड़े पर्दे पर उच्च जातियों को नहीं देखना पसंद करेंगे। फिर भी, एक लंबे समय के बाद इसके रीडू में बॉलीवुड के विशाल घरानों से आने वाले सिद्धांत हैं, जो बाद में कहानी की गंभीरता को कम कर रहे हैं, और इसे कम प्रेरक बना रहे हैं।

किस कारण से दलितों को संबोधित करना और उनकी कहानियों को चित्रित करना इतना आवश्यक हो गया है। अगर कोई उच्च जाति, विशेषाधिकार प्राप्त मनोरंजनकर्ता, या निर्देशक ऐसा करता है तो क्या सही नहीं है? यह इस आधार पर है कि 'टकटकी' मायने रखती है: तब, यह उस बिंदु पर हाशिए पर रहने वाले के बारे में उनके खातों को फिर से भरने के बारे में हो जाता है, न कि उत्पीड़क उनके लिए चर्चा कर रहा है। (एक बार फिर दुर्व्यवहार की तरह)

यह महत्वपूर्ण हो जाता है, क्योंकि यह उस समय उन्हें भारतीय बनावट के एक अनिवार्य टुकड़े के रूप में सही मायने में संबोधित करता है। यह उस समय के रूप में कार्डिनल है, उस समय फिल्म और मनोरंजन की दुनिया व्यवसायीकरण से आगे निकल जाती है, फिल्म निर्माण के वित्तीय पहलुओं को मात देती है, और कारीगरी के बारे में बन जाती है, जो अत्याचारी को मुक्त और मुक्त करती है और शेष आबादी के लिए एक शॉकर में बदल जाती है।

## मुक्त हो जाओ और अवगत हो जाओ...

राजनीतिक विशेषज्ञ हरीश वानखेड़े कहते हैं, "बॉलीवुड फिल्म की कहानियों में जातिगत भेदभाव और बहिष्कार की घटनाओं की मौजूदगी नगण्य है। इसका समर्थन द हिंदू की एक रिपोर्ट द्वारा

किया गया है जिसमें प्रस्ताव दिया गया है कि 2013-2014 में, 300 बॉलीवुड मोशन पिक्चर्स में से सिर्फ 6 में दलित नायक थे; यानी 2%, जबकि भारत में दलित आबादी लगभग 24% है। अगर हम अपने फिल्म निर्माताओं के तर्क पर चलते हैं, तो इस पांचवीं आबादी की लाइव मुठभेड़ कोई मायने नहीं रखती। दलित निबंधकार के रूप में, रामदयाल वर्मा कहते हैं: "यात्रा-तत्र सर्वत्र मिलेगी, उनकी गाथा की चर्चा; किंटू उक्षित वीरवारों का कभी नहीं चपटा परचा।" (यहाँ, वहाँ और हर जगह, आप उनके कार्यों पर बातचीत पाएंगे, हालांकि [दलित] नायकों को कभी भी अखबारों में उजागर नहीं किया जाता है)।

60 वर्षों के बाद, बिमल रॉय की सुजाता अभी भी प्रासंगिक है और हमारे दैनिक जीवन के ऐसे अनगिनत हलकों में स्पष्ट है। यह सुजाता नाम में पाखंड के परिणामस्वरूप प्रासंगिक है, (वास्तविक

अर्थ में: 'अच्छे' स्टेशन का कोई व्यक्ति) एक अछूत की भूमिका निभाने वाले नायक को दिया जा रहा है। यह भारतीयों के आचरण के एक बड़े हिस्से को दर्शाता है जब वे इस बात से अधिक परिचित हो जाते हैं कि एक सहयोगी दलित है। 1959 में यह फिल्म आई थी और उस समय की परिस्थितियों को उचित रूप से चित्रित किया गया था, हालांकि, आज हमारा उद्योग दलित नायक की पहचान और चरित्र को जोर से बताने से बचता है जैसा कि हम सभी ने हाल ही में न्यूटन फिल्म में देखा है। न्यूटन के पास दलित नेतृत्व है, फिर भी इसे केवल कुछ दृश्यों में अस्थायी रूप से संदर्भित किया गया है। क्यों? जब दलित भूमिकाएँ आगे बढ़ने लगी हैं, तो उन्हें सबसे आगे ले जाने में क्या शर्म की बात है?

बॉलीवुड और अन्य क्षेत्रीय उद्योगों को दक्षिण भारतीय फिल्म उद्योग से लाभ



Photography by Anushka Bapna

प्राप्त करना चाहिए, जो काला जैसी फिल्मों के माध्यम से प्रगति के एक छोटे से बड़े पैमाने को हासिल करने के लिए अपना स्पर्श कर रहा है, जो 'सवर्ण गेज' की कहानी से अलग कहानी देता है। "हमारी वास्तविकता को नीरस और निराश्रित के रूप में प्रदर्शित किया जाता है। दरअसल, हम आर्थिक रूप से गरीब हैं लेकिन सामाजिक रूप से ऐसानहीं हैं। हमारी गतिशील संस्कृति, संगीत और भोजन का चित्रण कहाँ है? हमारी वास्तविकता को किस कारण से वंचित दिखाया गया है?" जैसा कि काला के निर्देशक का कहना है कि व्यवसाय को सैराट, काला और मसान जैसी अधिक फिल्में देने के लिए एक निगमन सवार की संभावना प्राप्त हो सकती है, जिस

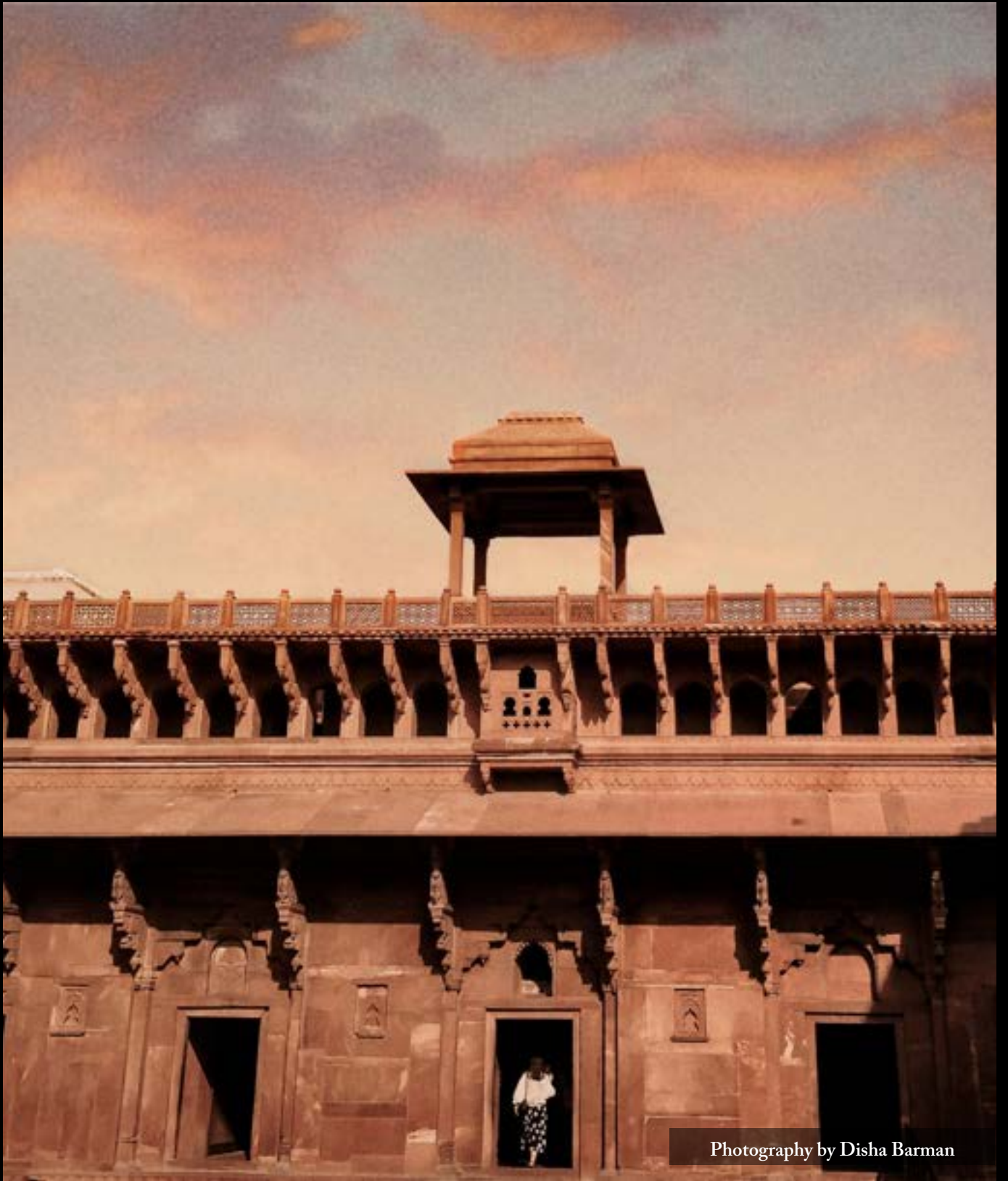
तरह से उन्होंने हॉलीवुड में किया था। भारत के पास जो विविधता है, और जिसका प्रतिनिधित्व किया जाना चाहिए, उसके विशाल विचार को याद रखना एक उपयुक्त व्यवस्था की तरह लगता है।

ओम शांति ओम के ओम कपूर ने हमें एक सबक दिया कि, जिंदगी में भी अंत में सब ठीक हो जाता है; हैप्पी एंडिंग्स। और अगर ना हो तो वो अंत नहीं है दोस्तो, तस्वीर अभी बाकी है - जीवन में भी, सब कुछ एक अच्छे नोट पर समाप्त होता है, और यदि ऐसा नहीं होता है, तो यह अंत नहीं है। हमारे फिल्म उद्योग के लिए, छवि चलती रहती है और जब तक हम चित्रण में समानता को स्वीकार नहीं

करते, तब तक इसे कुछ समय तक जारी रखने की आवश्यकता होती है।

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Chaarvie Yadav, Sociology department,  
Third-year



Photography by Disha Barman

# बलात्कार: आखिर क्यों और कब तक?

स्याही सूख नहीं पाती है पुराने अखबार की  
कि खबर आ जाती है एक और बलात्कार की

हमारे देश में हमें कई समस्याएँ देखने को मिलती हैं, लेकिन क्या कभी हमने सोचा है कि इन सब में से सबसे ज़्यादा किसकी खबर सुनने को मिलती है? जी हाँ...बलात्कार ही तो है वो सबसे बड़ी समस्या जिससे निकल पाना बहुत मुश्किल है और यह खबर हमें हर दूसरे दिन सुनने को मिल जाती है। हमारा भारत देश जहाँ पर नारी को देवी का अवतार समझा जाता है, नारी की पूजा की जाती है, आज उसी देश में बलात्कार कम होने की बजाय काफी बढ़ चुका है। क्या यह सही हो रहा है? क्या आज के समय में नारियों की कोई इज़ज़त नहीं रह गयी है?

बलात्कार की तरह-तरह की घटनाएँ आये दिन अखबारों, टी.वी.चैनलों, रेडियो, इंटरनेट आदि माध्यमों से हम जानते हैं। क्या यह सब बस हमारे लिए जानना ही काफी है? इसे रोकने के लिए क्या हमारी कोई ज़िम्मेदारी नहीं बनती? बलात्कार क्या लगता है आपको? एक स्त्री के प्रति किसी पुरुष का जबरन शारीरिक अत्याचार या इससे भी 'कई ज़्यादा' कुछ ऐसा, जिस पर देर तक और दूर तक सोचने की ज़रूरत है? बलात्कार की स्थिति अब दिन-प्रतिदिन गंभीर होती जा रही है। जिस भी लड़की के साथ बलात्कार होता है, उसका जीवन बर्बाद हो जाता है, समाज उस लड़की को, उसके परिवार को तरह-तरह के ताने देता है।

कई लोगों का कहना है कि बलात्कार टी.वी. चैनलों पर आने वाले उत्तेजित करने वाले कार्यक्रमों के कारण होते हैं यानी जब कोई पुरुष इस तरह के कार्यक्रम देखता है तो वह अपने बस में नहीं रहता और बलात्कार जैसे कुकृत्य कर बैठता है। जब एक इंसान नशे में होता है तब भी वो ऐसे गलत काम कर देता है। कई लोग यह भी कहते हैं कि बलात्कार लड़की एवं औरतों के छोटे कपड़े पहनने की वजह से होता है। बल्कि सच तो यह है कि लोगों की सोच ही खराब है। छोटी सोच वाले लोग ही यह सब सोचते हैं और इन सब अत्याचारों को करने के लिए उत्साहित होते हैं। अगर हर मर्द अपनी नीयत को ठीक रखे और

हर लड़की को सही और अच्छी नज़र से देखे, तो ऐसा कुछ कभी होगा ही नहीं। पर क्या करें, कौन सा लड़का संस्कारी होता है या सबको अच्छी नीयत और अच्छी नज़र से देखता है? अंत में कुछ ही लड़के होते हैं जो सही होते हैं या हर लड़की को सही नज़र से देखते हैं।

मर्द हो तो तुम्हारी हस्ती का  
इतना तो रौब हो कि  
बगल से निकले कोई औरत  
तो वो बेखौफ़ हो!!

सबसे गंभीर बात तो यह भी है कि हमारा प्रशासन इन बलात्कारों को लेकर बहुत कमज़ोर है। बलात्कार की सज़ा देने के लिए क़ानून ज़रूरी रूप से सशक्त नहीं है, जिससे अपराधियों के हौसलें बढ़ते हैं। अभी तो पहले के कई पीड़ितों को अपने इन्साफ़ का इंतज़ार है। कमज़ोर क़ानून और इन्साफ़ मिलने में देर, यह भी बलात्कार की घटनाओं के लिए ज़िम्मेदार है। अगर सरकार एक बलात्कारी के साथ सख्त तरीके से पेश आये और उसके खिलाफ कड़ी कार्रवाई करे, तो वास्तव में बलात्कार खत्म हो सकते हैं।

ज़माना खराब है!  
ये सोच ही खराब है,  
हर एक की सोच बदलेगी,  
तभी जमाना बदलेगा,  
वरना हर रोज़ किसी निर्भया का,  
नाम अखबारों में निकलेगा!!

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Simarpreet Kaur, Hindi department,  
Third-year

# ओ री सखी!

ओ री सखी!  
देखो आज फिर आयी घड़ी है श्रृंगार की।  
मेरे पिया साँवरे के रात की।  
सखियाँ भी मेरी बावरी भई,  
देखो आज फिर आयी घड़ी है श्रृंगार की।

इस जुगनुओं से उधारी चमक पे  
शरम की लाली की।  
तनिक केसर साड़ी की बात पे  
फूलों के गजरे की सौगात की

ओ री सखी!  
देखो आज फिर आयी घड़ी है श्रृंगार की।  
मेरे पिया साँवरे के रात की।

चंदा की नथुनिया के इठलाहत पे  
कुंदन वाले कान की।

पायल की झन झंकार पे  
कंगन के राग की।

ओ री सखी!  
देखो आज फिर आयी घड़ी है श्रृंगार की।  
मेरे पिया साँवरे के रात की।

पिया के प्रेम की भिक्षा पे  
इस जोगन के उल्लास की।  
राधा से गहरे प्रेम पे  
मीरा का सागर से त्याग की।

ओ री सखी!  
देखो आज फिर आयी घड़ी है श्रृंगार की।  
मेरे पिया साँवरे के रात की।

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Rashi Shah, Sanskrit department, Second-year



Photography by Disha Barman



Photography by Nandhana Raj

# काला रंग

हूँ न  
रहस्यमय सा मैं  
डर से भरा हुआ  
दुख और गुस्से का प्रतीक  
मैंने भी बहुत बार बदलना चाहा  
अपने बाहर का भूगोल,  
और अपने अंदर की असमंजस  
और बहुत बार चाहा छुपाना अपनी पहचान  
और पाना झूठी इज्जत  
हर क्षण, हर पल बस यही प्रश्न उठा मेरे हृदय में,  
की क्या संभव है  
बदल पाना अपना अस्तित्व,

झूटलापाना. अपनी वास्तविकता,  
छुपा पाना अपनी पहचान,  
दो रंग मिलकर भी मुझ जैसा नहीं बन सकते  
क्योंकि इसी अस्तित्व, वास्तविकता और पहचान के कारण  
मैंने रंगा है अपने अंदर की दीवारों को विश्वास और ताकत के  
रंग से  
और समेट कर रख ली है इस जग की सारी बुरी नजर और घृणा  
और बन गया हूँ काला, गहरा, डरावना और इतना ही ताकतवर  
और नकार दिया है उस झूठी इज्जत को,  
और अपना लिया है खुदको,  
और अपनी इसी पहचान के साथ अब संपूर्ण हो गया हूँ।

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Radhika Kapoor,  
Commerce department, Second-year

# खोज

आजकल अपने आसपास की लगभग हर चीज़ नकली दिखाई देती है। घर, टेबल, कुर्सी, ज़मीन, लोग, रोजमर्रा के काम और दिनचर्या, सब कुछ।

लिखते - लिखते ही मेरे दिमाग में एक पुरानी तस्वीर आ गई जिसमें मुझे मेरे छोटे भाई पार्क में बुलबुला बनाने वाला खेल खेलते हुए दिख रहे हैं। उन बुलबुलों के खोखलेपन को जानने के लिए किसी अध्ययन की ज़रूरत नहीं है। उनका खोखलापन कितना साफ दिखता था यह बताने के लिए मैं किसी उपमा का भी प्रयोग नहीं करना चाहती। उनमें कुछ नहीं था।

यहां तो इतनी - सी बात ही नहीं संभल रही है, फिर असली बात कैसे संभलेगी?

कुछ बातें ऐसी होती हैं जिन्हें कहने के लिए एक भूमिका की ज़रूरत पड़ती है। केवल इसलिए कि शायद हम उनके बारे में दूसरों की सोच या अपनी दुविधाओं के चलते खुलकर बोलना तो दूर कभी-कभी सोंच तक नहीं सकते। फिर कई बार हम यह भी समझ नहीं पाते कि अगर कोई ऐसी बात हमारे सामने आ खड़ी हुई है तो हमें करना क्या चाहिए, तब सब कुछ हवा को ढूँढ़ने के लिए सामने हाथ मारने जैसा होता है। साफ साफ तो कोई रास्ता पता चलता नहीं। मैं इस परिस्थिति को समझाने के लिए 'अब्स्ट्रैक्ट आर्ट' का उदाहरण देते- देते रुक गई क्योंकि वह तो फिर भी एक कला है जिसमें एक अलग खूबसूरती और रस होता है लेकिन ऐसी परिस्थिति में तो केवल उलझन होती है। अब उलझन के महत्व पर भाषण देने का मेरा कोई इरादा नहीं।

दरअसल मेरे मन में अब मुझको और मेरे कामों को लेकर ही एक संदेह है। मुझे अपने किसी काम के पीछे की वजह ही समझ नहीं आती। अगर मैंने कुछ रंगा तो लगता है, बस यही है जीवन में, कुछ करते रहो, रंगते रहो, पढ़ो, गीत वगैरह सुनो, घर संभालो, कॉलेज के काम करो, नई उलझाने तो आएंगी ही, उनका सामना करो और.... बहुत कुछ। कागज़ को लिस्ट से नहीं भरना चाहती। वैसे भी नदी में जाने का अनुभव है लेकिन उससे भी ज्यादा शब्दों और बातचीत की नदी में बह जाने का अनुभव है, शायद इसी चक्कर में किसी दिन डूब भी जाऊं ! कौन जाने?

तो अपने बहाव की ओर आते हैं।

हां, फिर ये सवाल भी उठता है कुछ कि क्यों किया और क्या यही जीवन है?

इस सब में मैं कहां हूं? कौन हूं?

'हिरण्या' तो कहां जा सकता है कि कई हैं लेकिन वास्तविक हिरण्या क्या है, कौन है?

हम अलग-अलग परिस्थितियों में अलग तरीके से पेश आते हैं, हमारा व्यवहार और समझ अलग होती है। इस तरह फंसे रहते हुए हम खुद भी भ्रमित हो जाते हैं और यह समझ नहीं पाते कि हम कौन हैं? हमारी पहचान क्या है? ऐसी स्थिति में बड़ी घुटन होती है। इस तरह की परेशानियों को बढ़ाने के लिए समाज को निमंत्रण तो देना नहीं होता, कुछ लोग ऐसे होते हैं जो हमारी 'उपलब्धियों' को ही 'हम' मानने लगते हैं। जैसे कि कुछ लोगों के लिए किसी 'नेमत' के सर्टिफिकेट उससे भी बढ़कर हो सकते हैं। सब लोग ऐसे नहीं होते, ये भी सच है लेकिन हमारे समाज में लोगों को दूसरों को इतने छोटे और फिजूल पैमाने पर आंकना तक बहुत मजेदार लगता है, ये पहाड़ जैसी नहीं तो कम से कम एक छोटी चट्टान जैसी सच्चाई तो है ही।

यह तो बस एक उदाहरण है, लेकिन जब कोई इस तरह घिर जाता है तो इंसान नकली चीजों के अलावा भी कुछ होगा, ऐसा बहुत शिद्दत से महसूस करने लगता है। कोई किसी पहाड़ पर चढ़ गया इसका यह मतलब नहीं हो सकता कि वह मनुष्यता से जुड़े हुए सभी तत्वों से ऊपर उठ गया। बल्कि मनुष्य होने के कारण ही वह व्यक्ति पहाड़ चढ़कर कुछ हासिल कर सका। यह बातें मेरे लिए नहीं, यह समाज के उन तौर-तरीकों की अभिव्यक्ति हैं जिन्हें मैंने अपने आसपास देखा है लेकिन मैं भी इससे बची हुई तो हूं नहीं।

ऐसी बातों से तो कोई मिथकीय पात्र भी नहीं बच सकता, मेरी क्या बिसात?

मैं फिर तेज धारा के साथ बह चली थी, गनीमत है, कम से कम अभी तक समय रहते वापस अपने रास्ते आ जाने शक्ति तो बाकी है।

वैसे भी संसार और इंसान के दिमाग को मकड़जला, रेशम के

कीड़े का घर, ऊंची लहरों वाला समुद्र या नदी, सबसे कठिन पजल - क्या - क्या नहीं कहा गया है? यह सब उपाधियां इंसान की इसी जद्दोजहद से निकली होंगी। ऊपर से अगर कोई मेरे जैसा बातूनी मिल जाए तो कौन - सी कसर बाकी रह जाती है? मूल बात पर वापस लौटते हैं।

मैं कौन हूं, क्या चाहती हूं, मेरे भीतर क्या है, क्या ढूंढ रही हूं - यही सारे प्रश्न अलग - अलग तरीके से सामने आते रहते हैं। कभी-कभी लगता है किसी को मुझे ढूंढ लेना चाहिए लेकिन कोई मेरे बदले मुझे नहीं खोज सकता, इसकी जानकारी है। मैं यह कहने से बचना चाहती हूं कि मैं कुछ जानती हूं, इसलिए केवल जानकारी - भर है। जानना शायद काफी 'बड़ा' होता होगा।

मुझे इसका एहसास है कि ऐसी कहानी दूसरों की भी होगी और शायद मन में इस तरह के भाव का होना अच्छा ही है। लेकिन फिर भी मन को लगातार झकझोरने वाली इस भावना का सामना करना अपने - आप में बहुत मुश्किल है क्योंकि आप इसे समझ नहीं पाते और इससे जूझने का रास्ता नहीं ढूंढ पाते। इस परीक्षा में कोई हिंट तक नहीं मिलते। ऊपर से, इसे अभिव्यक्त करना भी जोखिम का ही काम है क्योंकि लोग इसे जीवन के प्रति उदासीनता समझकर एक अलग राग सुनाने लगते हैं या 'दार्शनिक' होने या 'कुछ ज्यादा ही दिमाग चलने' का इल्जाम माथे आ जाता है। फिर किसी बात को खुलकर

तभी कहा जा सकता है जब उसकी कोई समझ हो, इसे तो समझना ही कितना मुश्किल है ! कहना भी शायद उतना ही जरूरी।

लीजिए, अब अपनी कही हुई बातों के असली होने पर संदेह की आहट होने लगी है। कहीं जो इतना सब मैंने कहा, वह मेरे मन की बात न हुई तो? अब तक जो कहा वह पजल की तरह तो पहले से ही लगने लगा है। वैसे भी ये बातें अनंत हैं।

मेरे साथ नदी में बहते रहे तो शायद दूसरे किनारे पर भी नहीं रुकेंगे!

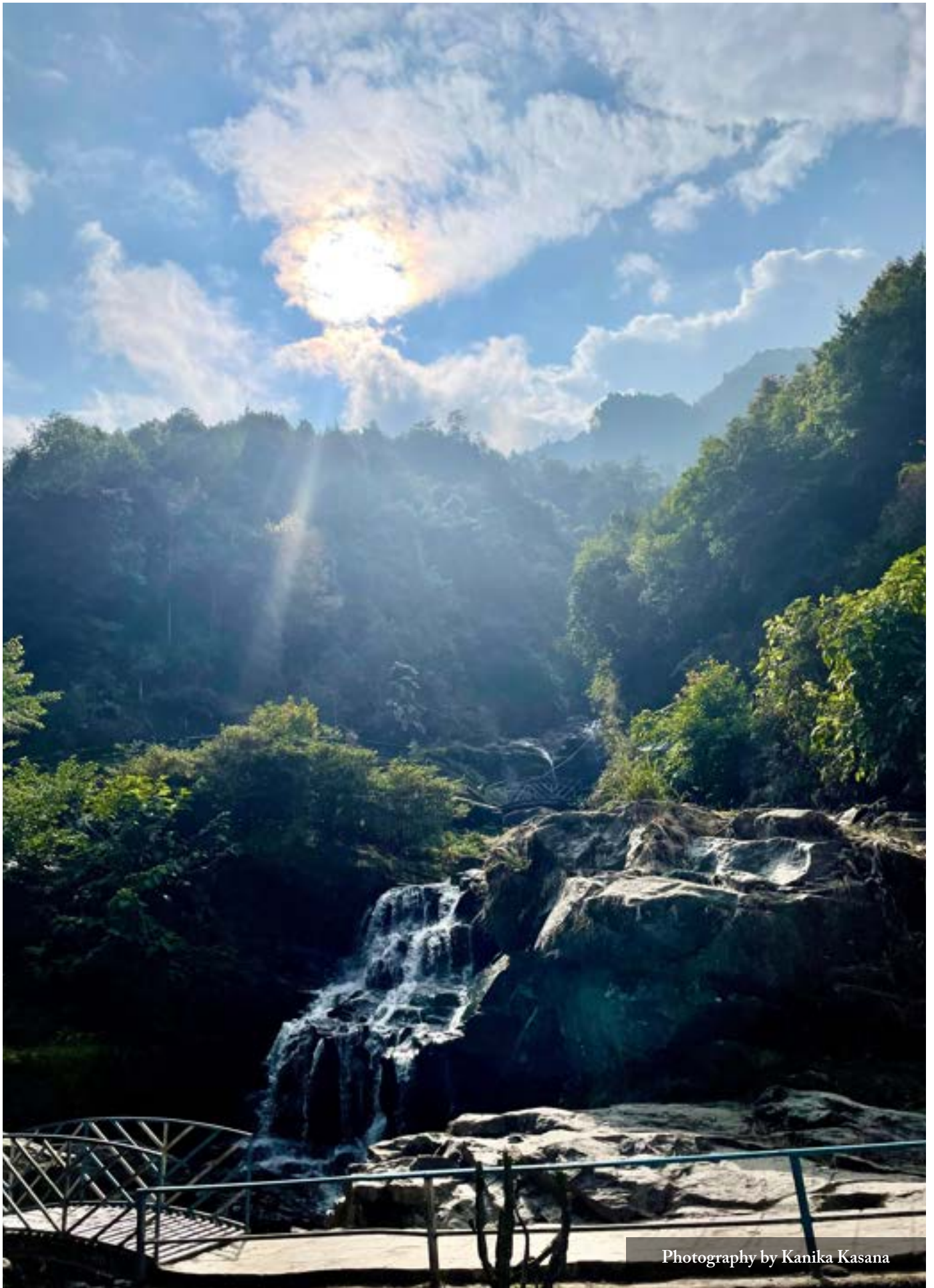
इसलिए अभी इस बात को यहीं विराम देते हैं, केवल कहीं तो बात समाप्त करनी होगी, इसलिए।

आपकी खोज भी कठिन तो होगी ही लेकिन आपको अपना रास्ता मिल जाए!

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Hiranya C. Bhargavi,  
History department, Second-year





Photography by Kanika Kasana

# वो रोशनी

कि सी की अनकही बात नहींभी समझोगेतो चलेगा  
पर जब कोई अपना अपनेमन की कहेतो बस सनु नेआ जाना,  
सलाह देनेके लिए तो पुरी दुनिया बठै है  
तमु बस एक अच्छेश्रोता बन जाना।

परेशानि यां जब दस्तक दें  
तो कि सी अपनेको अकेलेना छोड़कर जाना,  
खुशियां बाटने तो सब जातेहैं  
दखु मेंकि सी के कंधेपर हाथ रख हौसला बढ़ाना।

रोशनी के जातेही तो अपनी परछाई भी महं मोड़ लेती है  
ऐसे अधरे मेंभी साथ निभाओ,  
पनूम का चांद नहीं  
अमावस की रात मेंसुकून की रोशनी देनेवालेदि ए बन जाओ।

जानती हूं गलती करना तो बहुत आसान है  
माफी मांगना मुश्किल है पर समझदारी कहलाता है,  
लेकिन जानते हैं सब से समझदार कौन है  
वही जो माफी मांगनेके बाद उस गलती को फिर कभी नहीं दोहराता है।

कभी-कभी चपु रहने में सबकी भलाई होती है  
कभी-कभी बोलना जरूरी हो जाता है,  
आखिर आंधी के बाद तो वही पेड़ रहता हैना  
जो तनना और झुकु ना दोनों जानता है।

दुनिया को बदलने का ख्वाब देखने वाले  
पहले थोड़ा खदु को बदलकर दिखाओ,  
पनूम का चांद नहीं  
अमावस की रात में सुकून की रोशनी देने वाले दिए बन जाओ।

दुनिया कहती है कुछ ऐसा बनो  
की हर कोई चाहे तमु सा बनना,  
मैं मानती हूं जरूर बनो पर अभी के लिए  
जहां हो वहां कोई गलत काम मत करना।

सुना है डूबते हुए के लिए तो तिनका ही बहुत है  
तो कि सी को नाव नहींति नके जि तना सहारा ही देजाना,  
कि नारेतक ना पहुंचा पाए तो क्या हुआ  
पहलेडूबनेसेतो बचाना।

हजारों को पांच मि नट का उपदेश दो या ना दो  
अपनेकाम सेबस पांच लोगों को जीवनभर के लिए प्रेरित कर जाओ,

पनूम का चांद नहीं  
अमावस की रात में सुकून की रोशनी देने वाले दिए बन जाओ।

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Suhani Jain, Economics department,  
First-year



*Italiana*

*Italian*



Cover by Anusha Gautam

# Sotto il Cielo Color Malva

Mio Caro sole Sto scrivendo questo per te

Perché ci sei simple stato  
A vote abandoned a vote giallo

Quando sono solo e spaventato  
Ma ho message una maschera  
Il falso coraggio  
Il mio respiro tremante

Ancora cammino a testa alta  
Solo per vederti camminare con me

Coprendomi con il tuo calore  
Mi liberi dalla mia paura

Luce tua quando cade su di me  
Mi sento come  
Ci siamo solo io e te

Sotto il cielo color malva al crepuscolo  
Quando arriverà il momento di partire

Ti vedo mia cara  
Perché so che tornerai presto

Vivrò e combatterò per tutto il tempo

La notte scura  
Perché so che sei eterno  
Perché so che la nostra associazione è eterna

La notte è scesa  
Anche se non sei davanti a me  
Muoversi nel cielo azzurro  
Il calore che mi hai instillato  
Mi tiene in vita...



Illustration by Nabanita Bhattacharjee



Illustration by Aasmi Bhasin

Albuello

# Una visita all'alberello



Source: pxfuel.com

Questo brano cerca di dare al lettore uno scorcio del bellissimo borgo di alberello attraverso alcune interessanti immagini del luogo. Spero che ti piacerà. Buon viaggio !



Source: Pikist.com

Il rione monte è l'epicentro di questo paese.



Source: Pikist.com

Il paese è caratterizzato da vicoli tortuosi e case d'epoca.

Queste strutture abitative furono costruite dalla famiglia Acquaviva per eludere il pagamento delle tasse in quanto queste case con tetto conico potevano essere facilmente distrutte e ricostruite nuovamente.



Source: Pikist.com

Alberello è un luogo turistico e i turisti amano vedere all'alberello questa è una vista dall'alto della città



Source : Wallpaper flare

Buon Viaggio !

---

Alisha Sitoke,  
History department, First-year



三才圖會  
卷之三  
舟車

Cover by Leyi Lego

# ハーフアンドハーフ



時々襲い掛かるジレンマ、  
私は誰だ?、と永遠と問い質す、  
広大な海を彷徨う未開の感情。

背中を軽くたたき暖かい手、  
お茶を一口飲むのと同じように、  
オレンジ色に染めるレモンとシロップ、  
この二つが無ければ私は不完全だ。

ハーフの人たち、あなたは誰ですか?  
多分二種類かな?  
一つになるのは辛い、  
ハイブリッドは私の慰めの場所だ。

私の心が囁いた、  
“君は君” だと。

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Kokoro Okamoto, Psychology Department, Second-year

# 友達に手紙

はじめに、いかがお過ごしですか。私は元気だよ。

今日は春の日。君に言いたいことがたくさんあるんだけど適切な言葉が見つからないんだ。ちょっと恥ずかしいよね？それでも、今、この手紙を書き続けたい。だって、簡単に諦めないことを教えてくれたのは、君だったから。最後に話してから久しぶりだね。学生時代に一緒に過ごした時間をよく思い出す。学校で私たちは、一緒に宿題をしたり、図書館で勉強したり、校庭で遊んだり、様々な本や小説、アニメについて語り合ったりしたね。昔はとても楽しかったよね？時々、あの頃に帰りたい気がするんだ。私は君にいろいろな新しいことを教えてもらった。試験の時も君が私を助けてくれたんだ。私が弱っているとき、孤独なとき、君は私のそばにいて、私に力と支えを与えてくれた。君は、自分らしくいるだけで十分だと私に教えてくれた。あの時の君の優しさと温もりをずっと忘れないんだ。今まで一度も言ったことはないけど、私たちはお互いに強い絆で結ばれていると信じている。あきらめそうになったとき、君のことを考えるだけで、もっと頑張りたいと思うんだ。君も私に会いたくなるんだろうか？私は、君とまた一緒に話したり、笑

ったり、遊んだりしたいな。君が不安になる度に、君のそばにいて、君を支え、強くなる手助けをしたいんだ。君は私にとって、とても大切に特別な人。君の夢が全て叶い、将来がカラフルになることを祈っているよ。予定通り、いつか一緒に日本へ行きたいと思う。今すぐにこのことを君に言えないけど、何千年も前の星の光が私たちに届くみたいに、私のこの言葉もいつか君に届いて、笑顔になってもらえたらと願っている。それまでは、より良い人間になるために努力し続けようね。いろいろありがとう。君の家族によろしくと伝えてね。近いうちに会えたらいいな。お元気で！

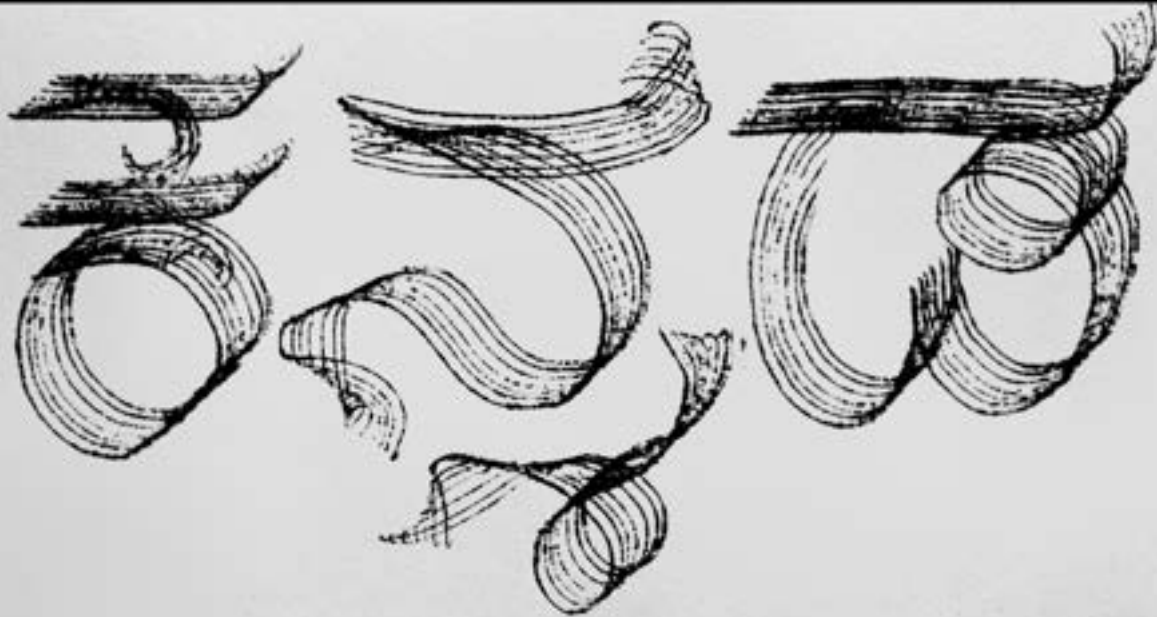
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Sudipa Bhattacharya,  
Sanskrit department, Second-year





Illustration by Megha Sharma



Cover by Garima Sharma and Vijimol KV



# ಹೊಸ ಒಲವು ಕರೆದಿದೆ..

ಸ್ವರ್ಗದ ಬಾಗಿಲು ತೆರೆಯುವ ಸಮಯ ಸನಿಹದಲ್ಲಿತ್ತು. ಒಂದು ರೀತಿಯ ದುಗುಡ, ನಿಜವಾಗಿಯೂ ಬಾಗಿಲು ತೆರೆಯುವುದೇ ಇಲ್ಲವೆ ಎಂದು. ಮನಸ್ಸಿಗೆ ಕೂತುಹಲ ಹೆಚ್ಚುತ್ತಲೇ ಇತ್ತು. ದೂರದೂರಿನ ಕಾಣದ ಸ್ವರ್ಗದ ಸೊಬಗು ಕೈಬೀಸಿ ಕರೆಯುತ್ತಲೇ ಇತ್ತು. ಕೊನೆಗೂ ಆ ಕಾತುರದ ಸಂದೇಶ ಬಂದೆಬಿಟ್ಟಿತು. “ಸ್ವರ್ಗದ ಬಾಗಿಲು ತೆರೆಯಲಿದೆ....” ಎಂದು ಓದಿತು. ಆದರೆ ಯಾವಾಗ?? ‘ಫೆಬ್ರವರಿಯ 17’ - ಆ ಐತಿಹಾಸಿಕ ದಿನವಾಗಿತ್ತು. ನಾನು ಮಾತಾನಾಡುತ್ತಿರುವ ಸ್ವರ್ಗವೂ ಅತ್ಯಂತ ಅಪರೂಪದ ಮಾಣಿಕೃತದಂತೆ, ಒಂದು ವರ್ಷ ಹನ್ನೊಂದು ತಿಂಗಳಿನ ನಂತರ ಕಣ್ಣಿಗೆ ಗೋಚರಿಸಲಿತ್ತು.

ಆ ಕ್ಷಣ ಕೊನೆಗೂ ಬಂದಿತು. ಇಷ್ಟು ದಿನ ಪುಟ್ಟ ಮೊಬೈಲಿನ ಸ್ಕ್ರೀನಿಂದ ಕಂಡು ಕೇಳಿದ ಮೊಗ ಮತ್ತು ದನಿಗಳೆಲ್ಲಾ ಕಣ್ಣಾರೆ ಕಾಣುವ ಮತ್ತು ಕಿವಿಯಾರೆ ಕೇಳುವ ಸಮಯ ಬಂದೆಬಿಟ್ಟಿತು. ತನು-ಮನವೆಲ್ಲಾ ಆಕಾಶದಲ್ಲೇ ಹಾರಾಡುತ್ತಿತ್ತು.

ಹಾಗೆಯೇ ಶುರುವಾಯಿತು ನಮ್ಮ ಆಫ್‌ಲೈನ್ ಪಯಣ. ಆನ್‌ಲೈನ್ ಇಂದ ಆಫ್‌ಲೈನ್ ಪರಿವರ್ತನ ಹಂತ ಒಂದು ರೀತಿ ಸುಖಕರವಾಗಿತ್ತು.

ಕಾಣದೂರಿನ ಸ್ವರ್ಗ ನೋಡಲು ಆಕಾಶವನ್ನು ಚುಂಬಿಸುವ ಮೋಡಗಳ ನಡುವೆ ಹಾರಬೇಕಾಯಿತು. ಸಿಹಿ ಬೆಳ್ಳಿ ಮೋಡಗಳ ನಡುವೆ ಕುಳಿತು ಮನ ಚಿಲಿಪಿಲಿಯಂತಾಡಿತು. ಪುಷಂಚದ ನಿಯಮವನ್ನೆಲ್ಲಾ ಮೀರಿ ಹಾರಿದ ಸ್ವಾತಂತ್ರ್ಯ ದೊರೆತಂತೆ ಭಾಸವಾಯಿತು. ಕನಸಿನ ನಗರಿ, ನಂಬಿಕೆಯ, ವಿಶ್ವಾಸದ, ಗುರಿವಲ್ಲದರ ನಿಜಾರ್ಥ ತಿಳಿಸುವ ಆ ಕಾಣದ ಊರು ಬಂದೆಬಿಟ್ಟಿತು. ಕೊನೆಗೂ ಕೇಳಿದ ಸ್ವರ್ಗದ ದರ್ಶನವಾಯಿತು. ಅದರ ನಾಮದೇಯ LSR ಅಂದರೆ ಜಾಡು!!!.

MAGIC OF LSR ನ ವಿವಿಧ ಬಣ್ಣಗಳ ನಡುವೆ ಇನ್ನು ನನ್ನ ಜೀವನದ ಮುಂದಿನ ಮೂರು ವರ್ಷದ ಅಧ್ಯಯನ ಶುರುವಾಯಿತು

ನನ್ನ ಹೊಸ ಒಲವಿನೊಂದಿಗೆ..... ನನ್ನಲ್ಲಿಯೇ ಅಡಗಿರುವ ಇನ್ನೊಂದು ದಿಕ್ಕಿನ ಅನ್ವೇಷಣೆಯೆಡೆಗೆ...



Illustration by Megha Sharma

Dishaa Karigar,  
Political Science department, First-year



# MALAYALAM

മലയാളം

Cover by Priya Nayak



# മാനസപ്പാച്ചിൽ

ചെത്തിയും തുളസിയുമോതിയ  
കരതലത്തിലെ  
ഭാഗ്യാക്ഷരങ്ങൾ തേടി  
സ്വപ്ന കലാലയത്തി -  
ലെത്തപ്പെട്ടവൾ!

കോവിഡിന്റെ  
കരിയിലക്കാറ്റിലകപ്പെട്ട്  
ഡിയൂവിലെ വസന്തവും കാത്ത് ഒരൊറ്റ  
മുറിയിൽ!

അകലങ്ങളിലിരുന്ന്  
ജ്ഞാനമോതുന്ന ഗുരുക്കൾ.

അറിവിലേക്ക്  
ചെറുമറതീർത്ത്  
അപരിചിത ഭാഷയുടെ ഇരുട്ട്:

അർത്ഥമറിയും മുമ്പേ  
ചോദ്യശരങ്ങളാലെതിരേൽക്കുന്ന  
കിലുക്കാംപെട്ടികൾ  
സഹപാഠികൾ!

അന്യ ഭാഷയിൽ പൊഴിയുന്ന  
സംഗീതത്തിന്നർത്ഥം തേടി  
നിഗൂഢമായലയുന്ന  
രാത്രികൾ.

സ്വപ്നത്തിൽ പാറിപ്പറന്ന്  
ഒരായിരം വർണ്ണങ്ങൾ.

ജാലകം തുറക്കവേ  
നീല നിലാവിലെൻ  
കലാലയത്തിലൊരു  
വർണ്ണശലഭം!



Photography by Nandhana Raj

Aarsha K Anil, BAP Department,  
First-year



Photography by Nandhana Raj

# കാഴ്ചകൾ

എന്തെല്ലാം കാഴ്ചകൾ ചുറ്റും പാഞ്ഞിടുന്നു  
നമ്മുടെ സുന്ദരമായ വദനത്തിന്റെ രണ്ടറ്റത്ത്  
നിന്നീ കാഴ്ചകൾ നമുക്ക് സമ്മാനിക്കുന്ന ആ രണ്ട് നയനങ്ങൾ ചിമ്മിയും മിന്നിയും  
എങ്ങുമെത്തുന്നു ഈ മിഴികൾ തൻ ദൃഷ്ടി  
അങ്ങു പടിഞ്ഞാറില്ലേക്ക് പ്രഭാതത്തിൽ കണ്ണെത്തിയാൽ  
കാണാം ഒരു സുന്ദരമായ ദൃശ്യം  
മേഘങ്ങൾക്കിടയിലൂടെ എത്തി നോക്കി  
നേരിയ വെളിച്ചം പകർന്നതാ സൂര്യൻ നിൽക്കുന്നു  
മുകളിലേക്കൊന്നു തലപൊക്കിയാൽ  
വിടരും നമ്മുടെ കൺകളിൽ പാട്ടുപാടുന്ന പറവതൻ കാഴ്ച  
ലോകം മുഴുവൻ പൂവിട്ടു നിൽക്കുന്നതും  
അതിന് ചുറ്റും പൂമ്പാറ്റകൾ തേൻ നുകരുന്നതും നമ്മുടെ കണ്ണുകളിൽ പതിയുന്നു  
തരുവിൻറെ ഇലകൾ നിറഞ്ഞശിഖരങ്ങൾ  
നൃത്തമാടുന്ന കാഴ്ചയെത്ര മനോഹരം  
ഇതെല്ലാം വെറുമൊരു ദൃശ്യമല്ല  
മനസ്സിൽ ആനന്ദപൂർണ്ണൻ ഒരുക്കുന്ന സുന്ദരകാഴ്ചകൾ  
എന്നാലിപ്പൊഴോ കാലത്തിനാ സ്പർശമായി കാഴ്ചയും മാറിടുന്നു  
കാഴ്ചതൻ ഭംഗിമങ്ങി വിരൂപമായിടുന്നു  
ഇന്നുനാം കാണുന്നത് ജീവനുവേണ്ടി കെഞ്ചുന്ന മനുഷ്യരെ  
മനുഷ്യനിൽനിന്ന് തന്നെ ഭയന്നോടുന്ന ജനതയെ  
അല്പനേരത്തിൻറെ കോപശമനത്തിനുവേണ്ടി  
സ്വന്തം സഹോദരനെ ഹനിക്കുന്ന നാം  
വായുനൽകും തരുവിനെ പ്രഹരിച്ച് മുറിച്ച് മാറ്റുന്നു  
അതിനാൽ മരങ്ങൾതൻ ഇലകൾ കൊഴിഞ്ഞിടുന്നു  
വെള്ളവും അശുദ്ധമാക്കി നാം  
ചെറുജീവജാലങ്ങളെ കൊല്ലുന്നു  
ഈ ക്രൂരതയോട് പ്രകൃതിയും പ്രതികരിക്കുന്നു  
കടുത്ത മഴയായും വേനലായും മാനാഭോഗമായും  
ജനതയെ മുഴുവൻ ശ്വാസം മുട്ടിക്കുന്ന വെള്ളപ്പൊക്കമായും  
ഭൂമിയെ പിളർത്തുന്ന ഭൂമികുലുക്കമായും  
ഇതെല്ലാം മാറിടേണം നമുക്ക് ജീവിക്കാൻ  
പണ്ടത്തെ സുന്ദരമായ കാഴ്ചകൾ നമുക്ക് തിരികെ പിടിക്കാം

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Diya Faruque,  
BAP department, First-year



Photography by Tulika Sunil

# കോവിഡ്: മാറുന്ന ജീവിതരീതികൾ

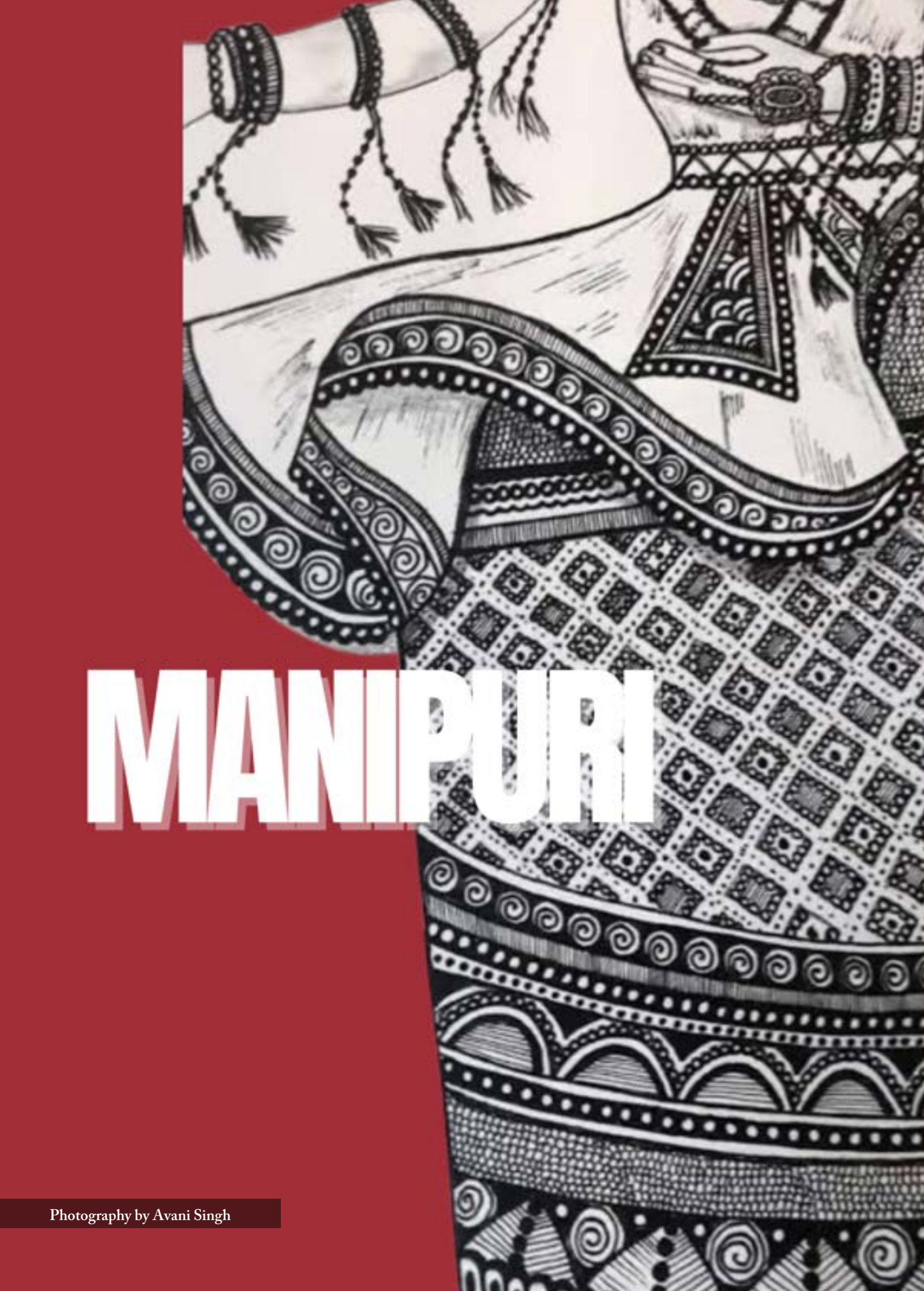
2019 ഡിസംബറിൽ ലോകം ഉണർന്നെണീറ്റത് പ്രതിസന്ധിയുടെ നടുവിലേക്കാണ്. വൈറസ് അതിന്റെ പ്രഭവകേന്ദ്രമായി ചൈനയിലെ വുഹാനിൽ ഉത്ഭവിക്കുകയും അതിവേഗം വ്യാപിച്ച് മൂന്ന് മാസത്തിനുള്ളിൽ ആഗോള ലോക്ഡൗണിലേക്ക് നയിക്കുകയും ചെയ്തു. ഈ വൈറസിന് ഒരു പ്രത്യേക വാക്സിൻ ഇല്ല എന്ന വസ്തുത മനുഷ്യരാശിക്കിടയിൽ ഒരു പരിഭ്രാന്തി സൃഷ്ടിച്ചു. അത് മഹാമാരി അടങ്ങുന്നതുവരെ അവരുടെ സാമൂഹിക ജീവിതം മാറ്റിവയ്ക്കാനും, സാധിക്കുന്ന എല്ലാ മാർഗ്ഗത്തിലൂടെയും ജീവിതം പിടിച്ചു നിർത്താനും, ഒരു പുതിയ ലോകക്രമം പുനഃസ്ഥാപിക്കാനും മനുഷ്യരെ പ്രേരിപ്പിച്ചു. ലോകമെമ്പാടും റിപ്പോർട്ട് ചെയ്യപ്പെടുന്ന കേസുകളുടെ എണ്ണം ത്വരിതഗതിയിൽ വർദ്ധിച്ചതോടെ, രോഗ വ്യാപന തീവ്രതാ സൂചികയെ കുറയ്ക്കുന്നതിനായി മതിയായ മെഡിക്കൽ സൗകര്യം ഒരുക്കേണ്ടതിന്റെ ആവശ്യകത വളരെ പ്രധാനമായി വന്നു.

ജനുവരി 30 ന് ഇന്ത്യയിൽ ആദ്യ കോവിഡ് -19 കേസ് കേരളത്തിൽ കണ്ടെത്തി. കേസുകളും മരണങ്ങളും ഉയർന്നു . 2020 മാർച്ചിൽ കേന്ദ്ര സർക്കാർ ഉടൻടി രൂപീകരിച്ചത് രണ്ട് തലങ്ങളുള്ള നിയന്ത്രണ തന്ത്രമായിരുന്നു. ഒന്നാമതായി, രോഗവ്യാപന ശൃംഖല തകർക്കാൻ രാജ്യത്തെ മുഴുവൻ ലോക്ഡൗണിലാക്കുക, ഒപ്പം പകർച്ചവ്യാധിയെ നേരിടാൻ ആരോഗ്യ സംരക്ഷണ സൗകര്യങ്ങൾ വേഗത്തിൽ വർദ്ധിപ്പിക്കുക, ആശുപത്രി കിടക്കകളുടെ എണ്ണം വർദ്ധിപ്പിക്കുക, തീവ്രപരിചരണ വിഭാഗങ്ങളുടെ ശേഷി വർദ്ധിപ്പിക്കുക, സ്വകാര്യ ആശുപത്രികളുടെ റിക്വസിഷൻ ഭാഗങ്ങൾ, ജീവൻ രക്ഷാ വെന്റിലേറ്ററുകൾ തയ്യാർ ചെയ്യുക, മെഡിക്കൽ പ്രാക്ടീഷണർമാരെ കരാറിൽ നിയമിക്കുക, വിരമിക്കുന്ന ഡോക്ടർമാരുടെയും നഴ്സുമാരുടെയും സേവനങ്ങൾ നീട്ടുക, തിരഞ്ഞെടുത്ത സർക്കാർ ആശുപത്രികൾ കോവിഡാവശ്യത്തിനായ് മാത്രം നീക്കിവയ്ക്കുക തുടങ്ങിയ കാര്യങ്ങളുമായി സംസ്ഥാന സർക്കാരുകളും അണിചേർന്നു. കോവിഡ്-19 രോഗികൾക്ക് മെഡിക്കൽ കോളേജുകളും റെയിൽവേ കോച്ചുകളും ഐസൊലേഷൻ വാർഡുകളാക്കി, സ്റ്റേഡിയങ്ങൾ കൊവിഡ്-19 രോഗികൾക്കുള്ള ക്വാറന്റൈൻ സൗകര്യങ്ങളാക്കി സർക്കാർ കോവിഡിനെതിരെ ഉള്ള പോരാട്ടം തുടർന്നു. കൂടുതൽ മുഖാവരണങ്ങൾ, സാനിറ്റൈസറുകൾ, ആശുപത്രി കിടക്കകൾ, ഏറ്റവും പ്രധാനമായി വെന്റിലേറ്ററുകൾ എന്നിവയുടെ ലഭ്യതയും സർക്കാർ ഉറപ്പാക്കി. ആഗോളതലത്തിൽ നേരിടുന്ന തകർച്ചയുടെ ആഘാതം കുറയ്ക്കുവാൻ ഉതകും വിധം ആരോഗ്യ മേഖലയെ ശാക്തീകരിക്കാൻ സർക്കാർ ലക്ഷ്യമിടുന്നു.

ഈ കോവിഡ് 19 കാലത്ത് എല്ലാ മേഖല ലും ഇന്ത്യ കണ്ട ഏറ്റവും വലിയ അനുഗ്രഹം അശ്രാന്ത പരിശ്രമമായിരുന്നു. മെഡിക്കൽ സംവിധാനത്തിലെ എല്ലാ പരിമിതികൾക്കിടയിലും തങ്ങളുടെ കഠിനമായ ലക്ഷ്യം പൂർത്തിയാക്കാൻ ഗവൺമെന്റ്, ഇന്ത്യയിലെ ആരോഗ്യ അധികാരികൾക്കൊപ്പം ഇറങ്ങി പുറപ്പെട്ടു. ഇന്ത്യൻ ആരോഗ്യ പരിരക്ഷാ സംവിധാനത്തിന്റെ പോരായ്മകളുടെ വെളിച്ചത്തിൽ പോലും, മുൻനിര ആരോഗ്യ സംരക്ഷണ പോരാളികളുടെ സ്തുത്യർഹമായ സേവനത്തിലേക്ക് ശ്രദ്ധ തിരിയേണ്ടതുണ്ട്, കാരണം അവരുടെ നിരന്തരമായ സംഭാവന ഇല്ലെങ്കിൽ, ഈ പോരാട്ടം വളരെക്കാലം മുമ്പ് പരാജയപ്പെടുമായിരുന്നു. വൈറസുമായുള്ള ഇന്ത്യയുടെ പോരാട്ടം ഈ നിമിഷവും അവസാനിച്ചിട്ടില്ല. പക്ഷേ, കഠിനമായ പോരാട്ടത്തിനൊടുവിൽ സാധാരണ നിലയിലേക്ക് മടങ്ങാൻ കഴിയുമെന്ന പ്രതീക്ഷയും ആത്മവിശ്വാസവും ഇന്നും നാം ശക്തമായി നിലനിർത്തുന്നു.

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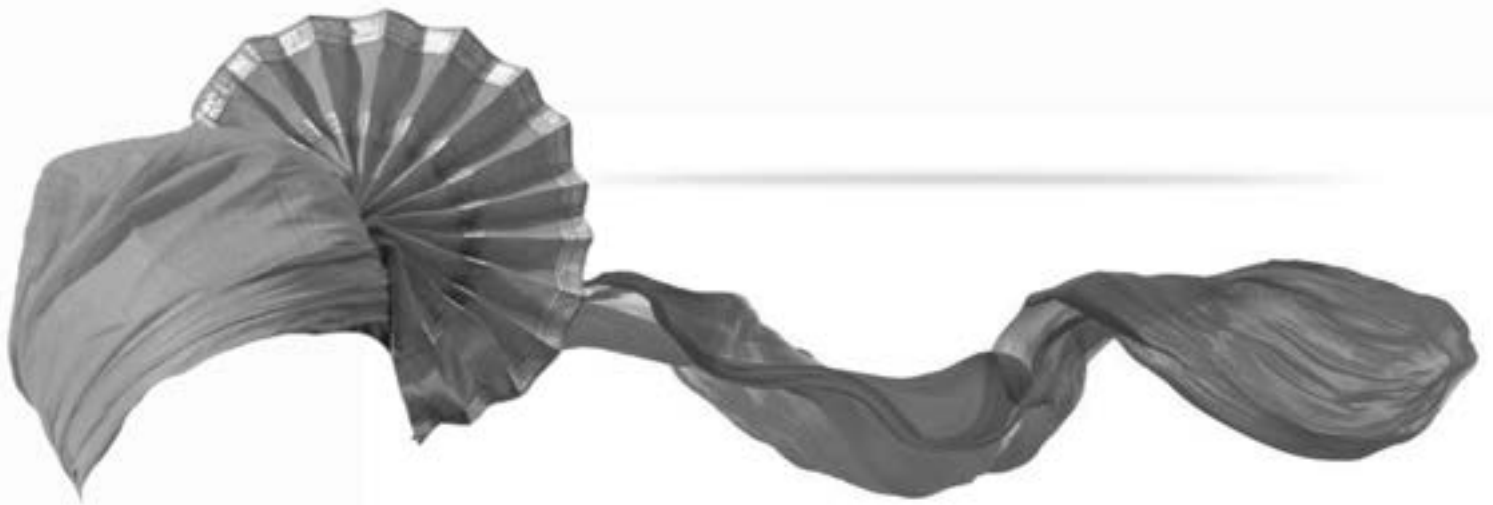
S. Kalyani,  
English department, First-year



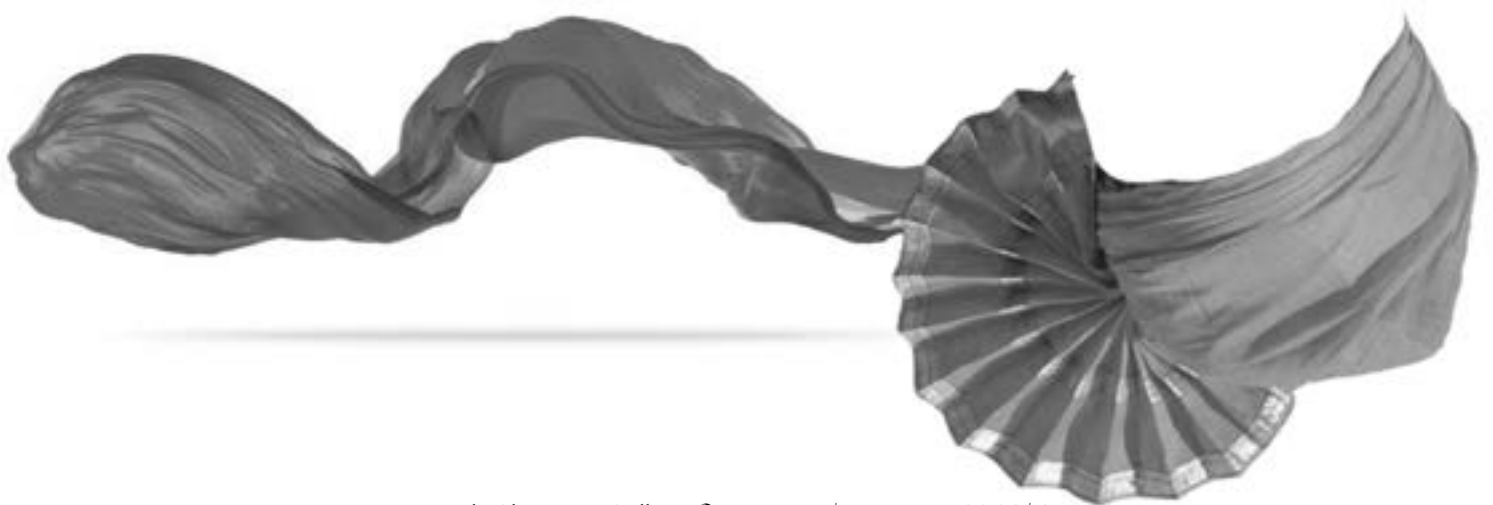
# MANIPURI

Photography by Avani Singh





Cover by Palak Garud



# छटा



गुलाब परिपूर्ण होता  
त्यात मधु कळी उमगली  
आज लाल गुलाबाला लाल गुलाब आवडले  
पाने, देठ ववस्फर्ण झाले  
ननसगणननयमाचे गीत गाऊ लागले  
गुलाब पूर्ण बहिले  
कळी आत झुंज देते  
पर् भावना मात्र अधी  
लाल गुलाब ननसगाणची देर्  
आणर् त्यातील कळीही  
आज लाल गुलाबाला लाल गुलाब आवडले  
गुलाबाच्या छटा अनेक  
ददवसाभुंत विवाच्याची झुळूक येता  
सुगुंध मात्र एक

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Palak Garud, BAP department,  
First-year



Illustration by Garima Sharma

# नात्तांचे महत्त्व

नातां हा शब्द ऐकल्यावर आपल्या मनात अनेक तरी नावां येतात जसे आई,, बाबा,, आजी, , आजोबा, , बहीण, , भाऊ, , ममत्र, मैमत्रणी, इत्यादी . पण हा पप्रश्न माझ्या मनात येतो की आपल्याला या नात्तांची खरांच जाणीव आहेका ? कदामचत हा प्रश्न सगळ्यांच्या मनात कु ठे ना कु ठेनक्की असेल पण आजच्या वेगवान पुढे जाणाऱ्या जगात कु णाला ही कु णासाठी वेळ नसतो . सगळ्यात महत्त्वाचे म्हणजे कौटुंबिक वेळ जे की कु टुंबातील सदस्यांमध्ये मजबूत बांध, प्रेम आमण नातेसांबांध मनमाण करण्यास एक महत्त्वपूणा घटक आहे . हे एक असे वेळ आहे ज्याचा महत्त्व माणसाला असले पामहजे .

नात्तांच महत्त्व आपल्याला फक्त सणासुदालाच नाही तर जीवनातील प्रत्येक क्षण हा कु टुंबासोबत साजरा करायला हवा. नाते सांभाळण्या साठी मनुष्याला अनुभवक क्षेत्र आमण पाररवाररक आयुष्याला समतोलपण्याने सांभाळणे अमत आवश्यक आहे .

ही तर झाली नात्तांना सांभाळण्याची गोष्ट पण त्यांचा महत्त्व हे आपल्याला खाली मदलेल्या ओळीनां कळे ल ;

जन्म हा एक र्थेबासारखा असतो  
आयुष्य एका ओळीसारखां असते  
प्रेम एका मत्रकोणासारखे असते पण  
चांगलां नातां हे अमधक महत्त्वाचां असते  
ज्याला कधीच शेवट नसतां  
वेळ, सत्ता, सांपत्ती आमण शररराने साथ द्यावी मकां वा  
न द्यावी परांतु चांगला स्वभाव, समजूतदारपणा आमण  
चांगले सांभांध कायम आयुष्यभर साथ देतात.

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Dhanashree Valunekar, Sanskrit department,  
Third-year

Languages of the Nation

# MAHARAJI

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Cover by Aarushi Koul

# मारवाड़

मारवाड़ राजस्थान कठ से शुरू होव है और कठ खत्म आज तक बेरो कोनी पाट्यो राजस्थान सुं बाहर देखोगा तो थान बेरो पाटगो भिवानी हरियाणा रा भी मारवाड़ी है, हिसार हरियाणा रा भी मारवाड़ी है और चूरु सीकर रा सभी मारवाड़ी ही है । मारवाड़ी आपरी जन्मभूमि म तो स्कूल, कोलेज, मंदिर देवरा, अस्पताल, धर्मशाला बनवाया ही है, पर देश म भी खूब समाज सेवा करण लागरया है ।  
सगला देश म देख ल्यो थान मारवाड़ी मिल ज्यासी।

कठ भी कोई धर्मशाला बणानी हो मारवाड़ी तयार पावगो।  
कठ भी दान धर्म की बात हो मारवाड़ी तयार पावगो ।  
पुरे देश म कठ भी चल्या जाओ थान इज्जत सुं कारोबार करता मारवाड़ी मिल जावगा।  
मारवाड़ियों की सबसूँ चोखी बात या है की मारवाड़ी कठे भी राजनीति कोनी कर, आपके काम सुं काम राख है ।  
दूसरी बात मारवाड़ी जठ भी जाव है बठ की बोली सिखणे की कोशिश कर है बठे का लोगां न मारवाड़ी कोनी सिखाव ।  
मारवाड़ी जठे कमाव है बठे स्कूल कोलेज धर्मशाला मंदिर सब कुछ बणवावे है ।  
बिना नाम, राजनीति, लालच के देश क हर कुणे म मारवाड़ी आप री मेहनत सुं इलाक़े र लोगां न रोज़गार भी देव है और सम्मान भी ।  
योहि कारण है की सब कुछ बदलता रवे है देश म बस एक बात कोनी बदल बा है...! मारवाड़ियाँ की सबसे प्रेम करणे की भावना...!  
जय हो मारवाड़ी समाज..!

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Satvika Singh, Psychology department,  
Second-year





Cover by Gunjan Mitra

# NEPALI

# यी दुई वर्ष

हाई एलियान !

म एक प्रथम वर्षको विद्यार्थी हुँ जसले भर्खरै कक्षा १२ को बोर्ड परीक्षा र प्रवेश परीक्षा नदिई एउटा धेरै राम्रो कलेज पाएको छु। यस सन्दर्भमा म एक भाग्यशाली व्यक्ति हुँ वा मैले मेरो पहिलो जीवनमा केहि राम्रो काम गरेको छु भन्नेछु। म एक वर्ष र चार महिनामा बीस वर्षको हुने छु। मलाई थाहा छ मैले के भनिरहेको छु र के भन्न गइरहेको छु तपाईंले बुझ्नुभएको छैन किनभने हामी विभिन्न ग्रहहरूमा बस्छौं यसको मतलब म तपाईंका लागि अपरिचित हुँ त्यसैले म मेरा विचारहरू, मेरो भित्री भावनाहरू साझा गर्दैछु किनभने म यी पृथ्वीका मानिसहरूलाई साझा गर्न डराउँछु (म बसेको ग्रह)। अब, म तपाईंलाई पहिले सोधपुछ गरेर मेरो विचार साझा गर्न जाँदैछु। एकछिन सोचुहोस् यदि तपाईंको जीवन अचानक रोकियो भने तपाईंलाई कस्तो लाग्छ?? मलाई थाहा छ, तपाईंलाई थाहा छ, हामी सबैलाई थाहा छ यो हामीले कल्पना गर्न नसक्ने कुरा हुनेछ। जीवन उदास, दयनीय वा कुनै अन्य शब्द हो जुन तपाईंले डिप्रेसन शब्दसँग सम्बन्धित गर्न चाहानुहुन्छ। यो ग्रह 'पृथ्वी' मा सन् २०१९ को अन्त्यसम्ममा त्यस्तै भयो। covid-19 भनिने महामारीले हाम्रो खुशीका क्षणहरू खोस्यो।

हामी सबै अड्कियौं।

हामी सबै डरायौं।

विगत दुई वर्षमा धेरै परिवारले आफ्ना प्रियजन गुमाएका छन्। हाम्रो कोठाको चार पर्खाल बाहेक लुक्ने ठाउँ थिएन। मास्क लगाउने, हात सफा गर्ने र अक्सिजनको दर जाँच गर्ने यी तीनवटा मुख्य कुरा हुन् जुन हामीले विगत दुई वर्षदेखि गरिरहेका छौं। हामी एक अर्काको अनुहार पनि राम्ररी हेर्न सक्दैनौं। यदि कसैले हाँछ्युँ वा खोक्यो भने, मानिसहरू डराउँछन् किनभने तिनीहरू सोच्छन् कि त्यो व्यक्ति निश्चित रूपमा कोभिडबाट प्रभावित छ। पृथ्वीका सबै देशहरूले धेरै सावधानी अपनाएका छन् जस्तै मास्क लगाउन अनिवार्य छ, चार वा पाँच भन्दा बढी व्यक्तिको समूहमा नबस्ने, सामाजिक दूरीको पालना गर्ने, समय समयमा हात सफा गर्ने। तर तपाईंलाई थाहा छ, हाम्रो चाल रोक्ने मुख्य कुरा लकडाउन हो।



मलाई थाहा छ यो सबै भन्दा राम्रो कुरा थियो जुन लगभग सबै देशहरूले पृथ्वीका मानिसहरूको रक्षा गर्न गरे। तर कुनै न कुनै रूपमा हामी पछाडि छौं। हामीले जे गरे पनि केही हदसम्म पछि परेका छौं।

मेरो विचारमा लकडाउनको फाइदा र बेफाइदा दुबै छ। म तपाईंलाई एक एक गरी दुबैमा मेरा विचारहरू बताउनेछु। पहिले म विपक्षबाट सुरु गर्नेछु।

यसले हामीलाई रोकेको छ जहाँ हामी हुनु हुँदैन। अध्ययन अनलाइन भयो। मेरो अनलाइन कक्षाको सुरुका दिनहरूमा मैले सोचे कि यो मेरो जीवनमा भएको सबैभन्दा राम्रो कुरा हो। म मेरो कोठामा सबै दिन फिल्म, युट्युब भिडियो हेरेर बिताउने गर्थे, अनलाइन कक्षामा ध्यान नदिने, ढिलो सुत्ने र ढिलो उठ्ने गर्थे। बिस्तारै पढाइबाट एकाग्रता गुमाउँदै गएँ, जे पढेँ त्यो मेरो दिमागमा पसेन। पश्चाताप भन्ने शब्द जुन मैले सामना गर्थे र

कहिलेकाहीँ अब पनि हरेक रात सुत्नु अघि गर्छु। म दिनभर पछुताउने गर्थे र हरेक रात यो सोचेर आफैलाई प्रश्न गर्थे कि किन मैले मेरो पूरा दिन फिल्म हेरेर बिताएँ, किन मैले केही सीपहरू विकास गर्न अन्य गतिविधिहरू गरेन। यी सबै सोचेर म बिना कारण रुन थाल्थे। मलाई थाहा छैन म हप्तामा एक वा दुई पटक किन रुन्थे तर मलाई लाग्छ कि यो मेरो बढ्दो उमेरको कारण वा दिनभर घरमा बसेको कारणले हो। मेरो ग्रहको



देशमा सबै यातायात प्रणाली बस, रेल, हवाईजहाज रोकियो मलाई थाहा छैन तपाईंले त्यो वस्तुलाई के भन्नुहुन्छ जुन तपाईंले भित्र केही व्यक्तिहरू राखेर उड्छ तर हामी पृथ्वीका मानिसहरू यसलाई UFO वा फ्लाइट ससर भनेर बोलाउँछौं। हामी कुनै पनि ठाउँमा जान सक्दैनौं न सिनेमा हलमा, न घुम्नको लागि र न त मलमा पनि। लकडाउनका कारण हाम्रो जीवनमा सामाजिक, मनोवैज्ञानिक रूपमा ठूलो नकारात्मक असर परेको छ। यसले देशहरूलाई आर्थिक रूपमा पनि असर गरिरहेका हो।

लकडाउनका पनि धेरै फाइदा छन्। तर मलाई लाग्छ कि यो अनलाइन प्लेटफर्ममा सबैभन्दा फाइदाजनक छ। अनलाइन कुरामा नभएका मानिसहरूले अनलाइन प्लेटफर्ममा स्विच गर्नु पर्यो किनभने बाध्यताले गर्दा सबै अफलाइन प्रणाली ठप्प भयो थियो। मानिसहरूले अनलाइन सपिड प्लेटफर्ममा लुगा, गहना, घरायसी सामग्रीहरू लगायतका वस्तुहरू खरिद गर्नु

पर्यो सबै अध्ययन प्रणाली अनलाइन गयो मैले तपाईंलाई विद्यालयको अनलाइन कक्षाको बारेमा पहिले नै भनेको थिएँ तर यहाँ म अनलाइन अध्ययनको बारेमा कुरा गर्दैछु जुन छन् प्रतिस्पर्धी परीक्षाका लागि अनलाइन तयारी कक्षाहरू, अनलाइन ट्यूशन कक्षाहरू, अनलाइन प्रयोगात्मक कक्षाहरू आदि हुन्। त्यसैले मेरो बिचारमा यो दुई वर्षमा अनलाइन शिक्षणको बजार बढेको छ। यी दुई वर्षमा मनोरञ्जन क्षेत्रमा पनि धेरै ध्यान पुगेको छ। फिल्ममा मन नलागेका व्यक्तिहरू अब अधिकतर सबै फिल्म प्रेमी तर्फ लागेका छन् किनभने उनीहरूले बोर हुनुको सट्टा फिल्म हेरेर ज समय बिताएका छन्। के तपाईं आफ्नो ग्रहमा फिल्म हेर्नुहुन्छ? यदि हो भने तपाईंलाई मन पर्ने अभिनेता र अभिनेत्री को हुन्?

अनलाइन सेवाको बृद्धिसँगै वातावरणमा ठूलो सकारात्मक प्रभाव परेको थियो। प्रदूषण स्तर कम भयो, हरितगृह ग्यास उत्सर्जनमा कमी भयो कम यातायात सुविधा र औद्योगिक र अन्य गतिविधिहरू को कारण। लकडाउनका कारण वातावरणमा अरु पनी धेरै सकारात्मक प्रभाव परेका छन् तर धेरै समय लाग्ने भएकाले म तपाईंलाई सबै बताउन सकिदिन।

तपाईंको ग्रहको प्रकृति, भवनहरू, वातावरण कस्तो छ भनेर सोच्दै छु हाम्रो ग्रह जस्तै वा फरक छ? अब यहाँबाट म मेरा विचारहरू रोक्न चाहन्छु। म तपाईंको जवाफ फिर्ता पाउन धेरै उत्सुक छु। यदि सम्भव छ भने तपाईंले मलाई आफ्नो र तपाईंको ग्रहका केहि तस्विरहरू र तपाईंले पठाउन चाहनुभएको केहि पनि पठाउन सक्नुहुन्छ।

म तपाईंको जवाफको प्रतीक्षामा छु।

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Sujata Thapa, BAP department,  
First-year



# ਪੰਜਾਬੀ

## Punjabi

Cover by Elizabeth Sunil

# ਖੜੁਕਾ

ਧੁੰਦ ਅਤੇ ਚੜ੍ਹਦਾ ਸੂਰਜ, ਇਕ ਵਿਲੱਖਣ ਖਸ਼ਬੂ, ਇਸ ਵਿੱਚ ਮਿਲੀ ਸੀ, ਗੁੜ ਦੀ ਘਲਾੜੀ 'ਤੇ ਬਣਦੇ ਗੁੜ ਦੀ ਪਿਓਸੀ ਦੀ ਖੁਸ਼ਬੂ। ਆਲੇ ਦੁਆਲੇ ਦੀ ਮਿਠਾਸ ਦਿਲਾਂ ਦੀ ਕੜਵਾਹਟ ਨੂੰ ਵਢ ਰਹੀ ਸੀ। ਕੜਵਾਹਟ ਦਾ ਦਾਇਰਾ ਜ਼ਿਆਦਾ ਨਹੀਂ ਸੀ, ਇੰਨਾ ਕੁ ਸੀ, ਜਿੰਨਾ ਇੱਕੋ ਘਰ ਵਿੱਚ ਕੱਢੀ ਕੰਧ ਦਾ ਹੁੰਦਾ ਹੈ।

ਪੱਕੀ ਖੜ੍ਹੀ ਝੋਨੇ ਦੀ ਖੇਤ ਵਾਲੀ ਵੱਟ ਉੱਤੇ ਜਾਂਦਾ ਮਜ਼ਦੂਰ, ਜੀਹਦੇ ਸਿਰ ਉੱਤੇ ਪਰਨੇ ਦਾ ਕੱਚਾ ਜਿਹਾ ਲਪੇਟਾ ਮਾਰਿਆ ਹੋਇਆ ਸੀ। ਯਾਦ ਦਿਲਾਉਂਦਾ ਹੈ ਉਹ ਵੇਲਾ ਜਦੋਂ ਉਸਨੇ ਕੱਚੀਆਂ ਕੰਧਾਂ ਢਾਹ ਕੇ ਪਹਿਲਾ ਪੱਕਾ ਚੁਬਾਰਾ ਪਾਇਆ। ਨਾ ਨਾ, ਆਪਣੇ ਲਈ ਨਹੀਂ ਆਪਣੇ ਮੁੰਡੇ ਵਾਸਤੇ, ਮੁੰਡਾ ਵਿਆਹਿਆ ਜਾਣਾ ਸੀ। ਮਜ਼ਦੂਰ ਦੀ ਤਾਂ ਉਮਰ ਬੀਤ ਗਈ ਸੀ। ਖੇਤ ਮਜ਼ਦੂਰ, ਮਿਸਤਰੀ ਵੀ ਹੈ। ਖੁਦ ਦਾ ਕੱਚਾ ਕੋਠਾ ਹੈ, ਪਰ ਲੋਕਾਂ ਦੇ ਕੋਠੇ ਪੱਕੇ ਕਰਦਾ ਹੈ।

ਬਸੰਤ ਦੇ ਫੁੱਟ ਦੇ ਫੁੱਲਾਂ ਨੂੰ ਪਾਣੀ ਲਾਉਣ ਦੀ ਆਵਾਜ਼, ਉੱਪਰ ਪਤੰਗ ਉੱਡਣ ਦੀ ਆਵਾਜ਼, ਧਰਤੀ ਅਸਮਾਨ ਦੇ ਦੋ ਸਿਰੇ ਪ੍ਰਤੀਤ ਕਰਦੇ ਹਨ। ਇੱਕ ਮਿੱਟੀ ਨਾਲ ਜੁੜਿਆ ਫੁੱਲ, ਦੂਜਾ

ਬਹੁਤ ਉੱਪਰ ਉੱਡਦਾ ਪਤੰਗ, ਜਿਸਨੇ ਗਿਰਨਾ ਹੀ ਹੈ। ਨੀਚੇ ਬੈਠੀ ਔਰਤ ਭੂਕਨੇ ਰਾਹੀਂ ਝੁੱਲੇ ਚ ਅੱਗ ਬਾਲ ਰਹੀ ਸੀ। ਨਾਰੀ ਅਤੇ ਊਰਜਾ ਦਾ ਸਬੰਧ ਜੇ ਕੀਤੇ ਪਹਿਲਾਂ ਸਮਝ ਲਿਆ ਹੁੰਦਾ ਇਸ ਸਮਾਜ ਨੇ। ਅੱਗ ਦੇ ਬਲਣ ਤੋਂ ਪਹਿਲਾਂ ਦਾ ਧੂੰਆਂ ਨਾਲ ਖੜੇ ਦੀਆਂ ਅੱਖਾਂ ਚ ਸਿੱਧਾ ਚੁੱਭਦਾ ਹੈ ਜੋ ਅੱਜ ਤੱਕ ਸੋਚਦਾ ਸੀ ਉਹਦੀਆਂ ਅੱਖਾਂ ਖੁੱਲ੍ਹੀਆਂ ਨੇ।

ਰਾਤ ਦਾ ਤੇਜ਼ ਮੀਂਹ ਪੈਣ ਤੇ ਚੁੱਪ। ਕੀ? ਕੀ, ਮੈਨੂੰ ਚੁੱਪ ਵੀ ਸੁਣਾਈ ਦੇਣ ਲੱਗ ਪਈ? ਚੁੱਪ ਦੀ ਆਵਾਜ਼ ਬਹੁਤ ਸੁਰੀਲੀ ਸੀ। ਇੰਨੀ ਕੁ ਸੁਰੀਲੀ ਕਿ ਜੇ ਗੂੰਗਾ ਕੋਲ ਬੈਠਾ ਸੀ, ਉਹ ਤਾਰੀਫ਼ ਕਰਨ ਲਈ ਬੋਲ ਉੱਠਿਆ। ਇਹ ਕਿਵੇਂ ਹੋਇਆ? ਅਸਲ ਚ ਗੂੰਗਾ ਇਸ ਲਈ ਗੂੰਗਾ ਨਹੀਂ ਸੀ ਕਿ ਉਸਦੀ ਆਵਾਜ਼ ਨਹੀਂ ਸੀ। ਬਲਕਿ, ਉਹ ਗੂੰਗਾ ਬਣ ਗਿਆ ਸੀ। ਕਿਉਂਕਿ ਨਾਲ ਵਾਲਿਆਂ ਦੀ ਆਵਾਜ਼ ਬਹੁਤ ਉੱਚੀ ਹੋ ਗਈ ਸੀ। ਪਰ ਸਵੇਰ ਦੇ ਚੜ੍ਹਦੇ ਸੂਰਜ ਨਾਲ ਚੁੱਪੀ ਟੁੱਟ ਗਈ, ਫੇਰ ਅੰਦਰਲੀ ਆਵਾਜ਼ ਇਕ ਵੱਖਰਾ ਹੀ ਸ਼ੋਰ ਲੈਕੇ ਆਈ।

ਬੂਹਾ ਖੁੱਲਾ ਸੀ। ਪਰ ਕਮਜ਼ੋਰ ਵਿੱਚੋਂ ਨਹੀਂ ਲੰਘ ਸਕਦਾ ਸੀ। ਬੂਹਾ ਤੰਗ ਨਹੀਂ ਸੀ। ਕਮਜ਼ੋਰ ਤੰਗ ਹੈ, ਇਸ ਸਮਾਜ ਲਈ। ਸਮਾਜ

ਉਸ ਲਈ। ਬਾਕੀ ਬੂਹਾ ਤਾਂ ਏਨਾ ਕੁ ਚੌੜਾ ਸੀ, ਜਿੰਨੀ ਕੁ ਚੌੜੀ ਦਾਜ ਵਾਲੀ ਪੇਟੀ ਹੁੰਦੀ ਹੈ। ਬੱਚਾ ਭੁੱਖਾ ਹੋ ਰਿਹਾ ਸੀ, ਆਪਣਾ ਨਹੀਂ ਸੀ, ਕੋਲੋਂ ਲੰਘ ਗਈ। ਘਰੇ ਗਈ, ਜਿਸ ਔਰਤ ਦਾ ਬੱਚਾ ਰੋਂਦਾ ਛੱਡ ਕੇ ਆਈ ਸੀ, ਉਹ ਔਰਤ, ਇਸ ਔਰਤ ਦਾ ਬੱਚਾ ਚੁੱਪ ਕਰਵਾਉਣ ਲਈ ਕੰਮ ਤੇ ਰੱਖੀ ਹੋਈ ਸੀ। ਭੱਜੀ ਵਾਪਿਸ ਗਈ ਬੱਚਾ ਚੁੱਪ ਕਰਵਾਉਣ ਲਈ।

ਸ਼ਾਮ ਨੂੰ ਸਾਰਾ ਟੱਬਰ ਇਕੱਠਾ ਬੈਠਾ ਸੀ। ਇੱਕ ਵੱਖਰਾ ਹੀ ਆਨੰਦ। ਬਾਪੂ ਦੀ ਘਸੀ ਹੋਈ ਜੁੱਤੀ ਦੀ ਠਕ- ਠਕ ਸਮਝ ਨਹੀਂ ਆ ਰਹੀ ਸੀ। ਮਿਹਨਤ ਦੀ ਖੁਸ਼ੀ ਦਾ ਇਨਾਮ ਹੋਣ ਦੇ ਨਾਲ ਨਾਲ, ਯਾਦ ਦਿਲਾ ਰਹੀ ਹੈ, ਕਿ ਬਾਪੂ ਹੁਣ ਤੂੰ ਬੈਠ, ਜੁੱਤੀ ਦਾ ਘੱਸਿਆ ਹੋਇਆ ਥੱਲੜਾ ਔਲਾਦ ਨੂੰ ਚੱਲਣ ਲਈ ਪੱਕਾ ਥਲੜਾ ਦੇ ਰਿਹਾ ਹੈ। ਤੁਰੇ 'ਤੇ ਰਸਤਾ ਬਣ ਜਾਣਾ ਹੈ। ਔਲਾਦ ਦਾ ਜਾਗਣਾ ਬਾਪ ਲਈ ਚੈਨ ਦੀ ਨੀਂਦ ਸੀ। ਬਾਪੂ ਦੇ ਬੁੱਕਲ ਮਾਰੇ ਕੰਬਲ ਵਿੱਚੋਂ ਖੁਸ਼ਬੂ ਆਈ। ਉਹ ਗੁੜ ਦੀ ਪਿਓਸੀ ਤੋਂ ਵੀ ਮਿੱਠੀ ਸੀ, ਪਰ ਸਿਰਫ਼ ਮਿਠਾਸ ਨਹੀਂ, ਉਹ ਮੇਰੀ ਕਲਮ ਲਈ ਸਿਆਹੀ ਵੀ ਸੀ।

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Grace Gill, Economics department,  
Third-year



# RUSSIAN



Cover by Leyi Lego

# Добрый день, дорогие друзья и коллеги!

Сегодня давайте поговорим о почерке,...да,вы правильно поняли, о красивом почерке. Знаете ли вы,что почерк каждого человека так же индивидуален,как отпечатки пальцев? И есть даже специальная наука, графология,которая занимается исключительно почерком и связанными с ним чертами характера.

Многие считают,что в современном мире можно обойтись только компьютером,но это не так, оглянитесь вокруг, писать приходится всегда и везде, и экзамены, и записочки никто не отменял.

Кроме всего прочего, исследования показали, что когда человек пишет рукой,он запоминает быстрее и имеет больше шансов воспроизвести всё изученное без ошибок.

Хороший почерк- знак успеха, может многое рассказать о писателе и его характере, а плохой почерк отражает лень и безответственность.

Ваш почерк может рассказать о вашем эмоциональном состоянии, об уровне вашей жизненной энергии, целях, даже о том, насколько вы терпеливы или расстроены.

Так что почерк-это зеркало вашей души!

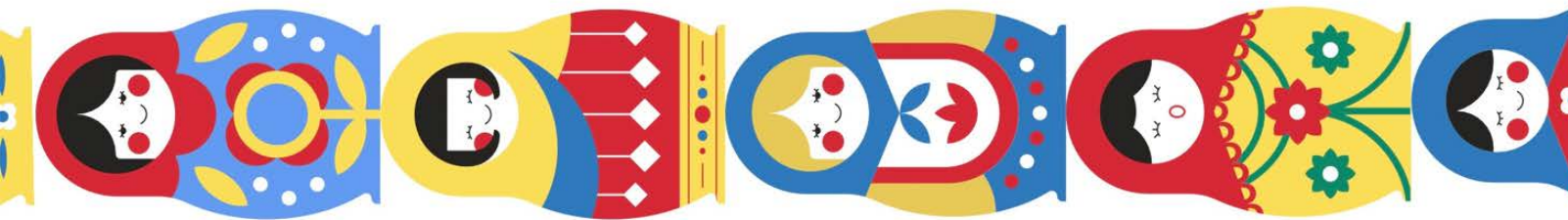
Существует миф,что раз у человека плохой почерк, его невозможно изменить.

Это не правда, практически, нет плохих почерков, есть НЕТРЕНИРОВАННЫЕ . Так что ,вперёд! Давайте попробуем потренировать свой почерк и писать красиво и чисто!

Всем отличного настроения и до встречи в следующем номере!

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Sonia Jauhari,  
English department, Third-year





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ॐ सर्वे भवन्तु सुखिनः  
सर्वे सन्तु निरामयाः ।  
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत् ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

Cover by Garima Sharma



# सत्यस्य महिमा

"अमृतं चैव मृत्युश्च द्वयं देहे प्रतिष्ठितम् ।  
मृत्युमापद्यते मोहात् सत्येनाऽपद्यतेऽमृतम् ॥"  
-महाभारत शान्तिपर्व

"दत्तमिष्टं हुतं चैव तप्तानि च तपांसि च ।  
वेदा सत्यप्रतिष्ठानास्तस्मात्सत्यपरो भव ॥"  
-वाल्मीकी रामायण अयोध्यकाण्ड

"सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।  
येनाक्रमंत्यृषयो ह्याप्तकामो यत्र तत्सत्यस्य परमं निधानम्॥"  
- मुण्डकोपनिषद्

"ऋतस्य पन्था न तरन्ति दुष्कृतः ।"  
-ऋग्वेद

"अहमनृतात्सत्यमुपैति।"  
-यजुर्वेद

"ऋतस्य पन्थानमनुपश्य साधु।"  
-अथर्ववेद

"नास्ति सत्यात् परं तपः।"  
-चाणक्य सूत्र

"प्राप्ता अपि विनश्यन्ति सत्यहीनस्य सम्पदः।"  
-रामायण मंजरी

"अहिंसा परमो धर्मः स च सत्ये प्रतिष्ठितः।"  
-महाभारत वनपर्व

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Dhanashree Valunjkar,  
Sanskrit department, Third-year



Illustration by Nabanita Bhattacharjee

param VICA Sāsara WORLD  
पुनः विचरन्तु दुनिया  
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Illustration by Avani Singh

# भारतः एकः साहित्यह्रद (मातृभाषायाः महत्वं)

अस्माभिः पूर्वबोधितं यत् भारतवर्षं साहित्यसरोवरं कथ्यते, इदम् वाक्यं आश्रित्य मया केचुश्चित् शब्देषु मातृभाषायाः महत्वं अभिव्यक्तं कृतं, भारतवर्षस्य प्रथम प्रधानमन्त्रिण पं० जवाहरलाल नेहरू महोदयेन कथितं यत् विभाजनं भाषायाः कार्यम् नास्ति, अपितु योगमेव भाषायाः कार्यम् लक्ष्यते भाषा संदैव अस्माभिः समाजस्य इतिहासेन सांस्कृतिक वैशिष्ट्येन सह संयोज्यति, सम्प्रति पं० जवाहरलाल नेहरू महाभागः पञ्चतत्त्वेषु विलीनं ज्ञातं परं तस्य शब्दाः अस्माकं पार्श्वं सतत् प्रवाहमानाः वर्तन्ते।

भारतवर्षे अनेकानि भाषाव्यवहाराणि प्रचलन्ति, अनेकानि सांस्कृतिक सम्प्रदायविशेषाणि वर्तन्ते । भारतवर्षसादृशी वैविध्यधर्मिता न कुलचित् प्रकाशमाना अस्ति, पप्रत्येकभाषायाः तस्या उच्चारणक्षेत्रस्य सुरभिः राजते सांस्कृतिकवैशिष्ट्यं च दृश्यते, भारतवर्षः साहित्यक्षेत्रे अतीव समृद्धः अस्ति । न तु केवल हिन्दी, उर्दू भाषायांच भारते साहित्यकृत्यं वर्तते परम् भारतवर्षस्थ साहित्यकारैः स्वमातृभाषासु अपि महत् साहित्यकार्यम् कृतं, येन प्रकारेण वयं भारतवर्षं “स्वर्गखगः” इति नामविशेषेण सम्बोधयामः तेन प्रकारेण साहित्य सरोवरं” इति नाम अपि व्यवहारिकः वर्तते भाषाभावप्रदर्शनस्य कार्यं करोति । भाषा विचार सम्प्रेषणस्य माध्यमः वर्तते।

मातृभाषायाः प्रभावम प्रतिमनुष्यस्य जीवने भवति, यस्मिन् देशे वयं जन्मग्रहणं कुर्मः वस्य देशस्य मातृभाषा अस्मान् उपहाररूपेण . वयोवृद्धोभ्यः जनसीमुखेन च प्राप्तं भवतीति। अधुना वर्ग कदाचित् सुदीर्घानि सुसज्जितभवनेषु उपविश्य आंग्लभाषायाः प्रयोगं कुर्मः तदापि न विस्मरणीयं यत् अस्माकं आद्याक्षराः अस्माकं मातृभाषायां एव आसन्, सम्प्रति या या सफलता अस्माभिः प्राप्ताः लभ्यते वा तस्यां सफलतायां अस्माकं सांस्कृतिकपरिदृश्यस्य, भाषिकप्रन्दिश्यस्य अपि महद योगदानम निश्चितरूपेण वर्तते, कारणं अस्ति यत् यदि अस्माकं पार्श्वं वाचिक विवेकः नास्ति तर्हि कुल किं कथनीय किं न कथनियम इति प्रयोगविज्ञानं ज्ञातुं वयं न शक्नुवन्तः तदा सफलतयमेव अस्माभिः न लभ्यते इति।

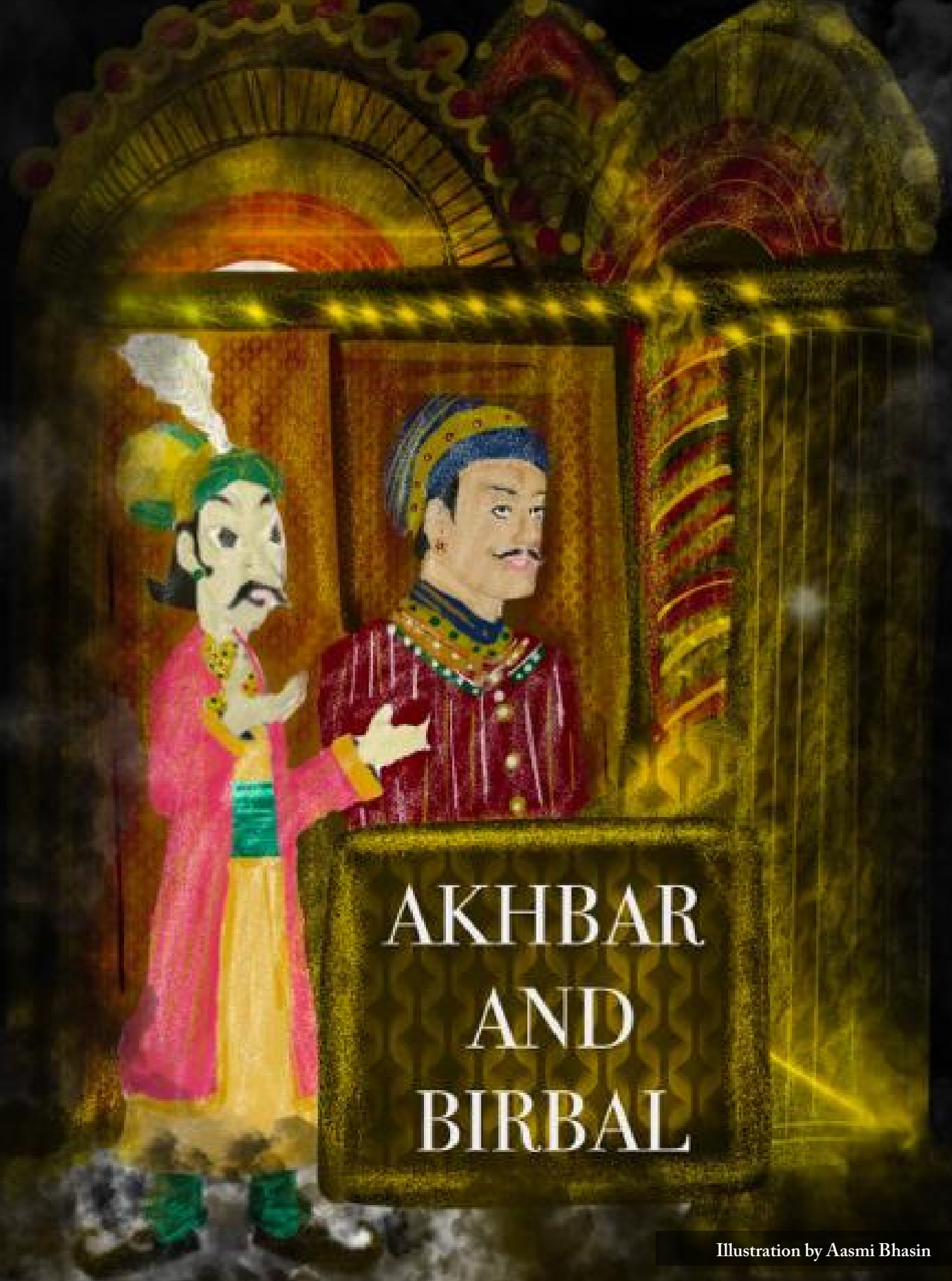
अस्मिन् प्रौद्योगिकप्रधानयुगे यदा जनाः स्वफुटुम्बकृते कुटुम्बीनकृते च पर्याप्त समयं न दास्यन्ति तर्हि अस्माकं मातृभाषा स्व अस्तित्वरक्षणार्थं संघर्षवतो अस्ति, अस्माभिः ज्ञातव्यं यत् अस्माकं शुद्धपरिचयः अस्माकं जन्मक्षेत्रस्य मृदाश्रितः भवति। नगरीकरणस्य अस्मिन् युगे सा मृदा अस्माभिः परित्यक्तवा, यस्याः शस्याणि, मर्गाणि, अश्वत्थवृक्षम, वृलसिकावृन्द, पक्षिणां कूजनं सदासर्वदा अस्माकं प्रतीक्षां कुर्वन्ति वयं स्वजीवने बहुनिमग्नाः स्मः। धनरूपीय

ऐनकेन यदा वयं दर्शन कुर्मः तदा ग्रामे ग्राम दरिद्रता, शिक्षायाः अभावं च दृश्यते, कारणमस्ति अस्माकं दृष्टिकोणस्य परिवर्तन, ग्रामे ग्राम ताषां भाषाणां अस्तित्व अपि संकटग्रस्तं वर्तते।

केन्द्रसर्वकारस्य, राज्यसर्वकाराणां प्राथमिक लक्ष्येषु मातृभाषाणां संरक्षण अवश्यमेव भवितव्यं, यथा आंग्लाः देश परित्यज्य गतवान् तथैव वैदेशिकी भाषा अस्माकं पार्श्वं न भविष्यति भविष्ये। आंग्लभाषायाः प्रसारं बालहठं इव अस्ति । यथा बालक : गुणवान् वस्तून संत्यज्य मृदानिर्मितखेलोपकरणानां चयनम करोति तथैव वयमपि अधुना स्व बहुमूल्य भाषां व्यक्त्वा वैदेशिकभाषाणां चयन कुर्मः। सर्वकारेण सर्वान पक्षान समालक्ष्य नीतिनिर्माणं कर्तव्यम्। करोनासंकटकाले यदा नगरीयवातावरणे जीवनस्य सुरक्षा अस्माभिः न लब्धवान् -रक्षणस्य तदा ग्रामाम प्रति पुनः पलायनम् जनानाम जीवनसं रक्षणस्य माध्यमरूपेण प्रकाशितः अभवत्, अस्माभिः/स्वबालकैः आंग्लभाषायाः ज्ञान अवश्यमेव दातव्यं यदा ते अन्तर्राष्ट्रिया भाषा वर्तते परं स्वमातृभाषाया : ज्ञानम

अवश्यमेव दातव्यं अस्माकं मातृभाषाः . विस्मरणस्य विषयम नास्ति। यदा वयं मातृभाषां विस्मृताकृत्य विकासम कुर्यामः तदा भारतीयसमाजस्य अस्तित्वमेव नष्ट भविष्यतीति। अस्माभिः गर्वानुभूतिः भवितव्यं यत् भारतवर्ष : अनेकानां भाषापुष्पाणां पुष्पगुच्छम् अस्ति । सत्यमेव उक्तम्।

Vishwakriti Singh,  
Sanskrit department, Second-year



# AKHBAR AND BIRBAL

Illustration by Aasmi Bhasin

# अच्छं भगवतः कार्यम्

करोति भगवान् यत्तु, तद् भवत्यच्छमेव हि । मन्दस्तन्मन्यते नैव, तत्फलानुभवं विना ॥

एकः राजा आसीत्। एकवारं लौह-द्वारं पिदधतः तस्य हस्तस्य एका अङ्गुलिः छिन्ना, तदा पार्श्वे स्थितस्य अङ्गरक्षकस्य मुखात् सहसा निःसृतम् - "अच्छम् अभवत् । भगवान् यत् करोति, तद् अच्छम् एव करोति।" तस्य इदं कथनं श्रुत्वा वेदनातः राजा कुपितः भूत्वा तम् आदिशत्- "दुष्ट दूरम् अपेहि इतः, यावत् अहं न आह्वयेयं, तावत् स्वमुखं मां कदापि मा दर्शय ।" अङ्गरक्षकः तं प्रणम्य तत्कालं ततः स्वगृहम् आगतः ।

पृष्ठतः राजा षट्-सप्त-मासानन्तरम् एकाकी एव मृगयार्थं वनं गतः । तत्र हरिणम् एकं सः अनुधावन् मार्ग-भ्रष्टः अभवत् उपरितः ग्रीष्म-सूर्यातप-तप्तः

पिपासा- व्याकुलः च तु सः आसीत् एव, सहसा भयानकाकृतयः केचन वनवासिनः उपस्थिताः, तं च बलात् निगृह्य एकस्मिन् देवीमन्दिरे नीतवन्तः तत्र ते तस्य देव्यै बलिं दातुम् उद्यताः एव आसन् यत् तेषु एक-जनस्य दृष्टिः राज्ञः छिन्नाङ्गुलि-हस्ते न्यपतत् बलिदाने छिन्नाङ्ग-व्यक्तेः निषेधत्वात् ते राजानं मुक्तवन्तः । राजा यथा तथा स्वप्रासादे न्यवर्तत, अङ्गरक्षकं च आहूय कथितवान्- "त्वं यद् उक्तवान् आसीः, तद् अहम् अपि सत्यम् अनुभूतवान् अस्मि । अङ्गुलिच्छेदनम् एव अद्य मे प्राण-रक्षाम् अकरोत्" इति कथयित्वा आत्मना सह घटितां सर्वां घटनां विस्तरेण अश्रावयत् ।

अङ्गरक्षकः सविनयं न्यवेदयत्-“अन्नदातः! भवान् मां यद् आदिशत्-तद् अपि भगवान् अच्छम् एव

कृतवान् । यदि अहं मृगयायां भवता सह अस्थास्यं तर्हि वनवासिनः देव्यै मम बलिम् अवश्यम् अदास्यन्- यतोहि मम किम् अपि अङ्गं छिन्नं न अस्ति" इति।

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Compiled by -Varsha Rajpoot,  
Sanskrit department, Second-year

# विद्याधनं सर्वधनप्रधानम्

कस्यचिदपि विषयस्य विवेकपूर्णं ज्ञानम् विद्या मन्यते । विद्यायाः मानवजीवने महत्त्वपूर्णम् स्थानम् वर्तते । यदा नरस्य जन्म भवति तदा सः पशुतुल्यम् एव भवति । विद्यायाः शनैः शनैः सः मेधावी भवति । सत्यमुक्तम्-

येषाम् न विद्या न तपो न दानम्,  
ज्ञानम् न शीलम् गुणो न धर्मः ।  
ते मृत्युलोके भूविभारभूताः,  
मनुष्यरूपेण मृगाश्चरन्ति ।

अतः विद्या एव एतत् साधनम् अस्ति यत् नरम् नरः करोति । विद्यायाः अभावे कोऽपि नरः, नरः भवितुम् समर्थः नास्ति ।

अस्माकम् ग्रन्थेषु नरस्य जीवनं शतम् वर्षाणि पर्यन्तं मत्वा तस्य नाना भेदाः कृताः । यस्य नाना प्रयोजनानि स्थापितानि ।

सर्वप्रथमम् पञ्चविंशतिः पर्यन्तम् नरः ब्रह्मचारी भूत्वा विद्याम् प्राप्नोति । एतादृशी व्यवस्था ग्रन्थेषु कृता । अत्र एकः प्रश्नः मनसि आगच्छति यत् मानवजीवनस्य सर्वप्रथमम् कार्यम् लक्ष्यम् वा विद्याप्राप्तिः कथम् स्थापितम् ?

अस्य प्रश्नस्य उत्तरम् स्पष्टम् अस्ति । कोऽपि कार्यम् कर्तुम् ज्ञानस्य आवश्यकता अनुभवति । अतः सर्वप्रथमम् नरः विद्याम् प्राप्नोति एषा व्यवस्था कृता ।

विद्याया एव नरः विवेकयुक्तः भवति । विद्याया मानवः उचितानुचितयोः ज्ञानम् करोति । धर्माधर्मयोः ज्ञानं करोति । सत्यासत्ययोः ज्ञातुम् प्रयत्नम् करोति ।

विद्या मनुष्यस्य परममित्रम् भवति । माता एव रक्षति, पितेव हिते नियोजयति, योग्यमित्रमिव सहाय्यम् करोति । आपत्तिकाले यच्छति अर्थात् विद्या मनुष्याणाम् किम् न करोति ? विद्या सर्वान् मनोरथान् साधयति ।

विद्या अस्माकम् छात्राणाम् परमतपः भवति । अनेन तपेन मनुष्यः देवः भवति किन्तु विद्यां विना मूर्खः भवति । सर्वे जनाः तस्य निन्दां कुर्वन्ति । अन्यत् पण्डितानाम् सर्वे सम्मानम् कुर्वन्ति ।

नृपः तथा विद्वान् कदापि समः न भवतः । यत् नृपः तर्हि एकस्मिन् देशे पूज्यते किन्तु पण्डितः सर्वत्रैव पूज्यते । सत्यमुक्तम्-

विद्वत्त्वं नृपत्वं च नैव तुल्यं कदाचन,  
स्वदेशे पूज्यते राजा, विद्वान् सर्वत्र पूज्यते ।

वर्तमानकाले नरः धनम् एव सर्वस्वम् मन्यते । नरः चिन्तयति यत् यावत् धनम् भविष्यति तावत् एव सुखम् भविष्यति । सर्वे जनाः तस्य सम्मानम् करिष्यन्ति । किन्तु वास्तविकी स्थिति अस्य सर्वथा विपरीता एव अस्ति । भारतीय संस्कृत्याम् तर्हि ज्ञानस्य महत्त्वम् अस्ति धनम् नास्ति । कथम् ?

यत् सः एव मनुष्यः धनस्य सदुपयोगम् कर्तुम् समर्थः भवति यस्य समीपम् ज्ञानम् अस्ति । ज्ञानाभावेन धनस्य सदुपयोगम् भविष्यति एषा ईहा अपि न कुर्यात् । यस्य समीपम् ज्ञानम् भविष्यति सः मनुष्यः धनम् अपि अर्जितुम् समर्थः भविष्यति इति पण्डितानाम् कथनम् अस्ति ।

विद्या ददाति विनयम् -  
विनयाद्याति पात्रताम् ।  
पात्रत्वाद्धनमाप्नोति-  
धनाद्धर्मः ततः सुखम् ॥

सर्वेषाम् नराणाम् लक्ष्यम् सुखम् अस्ति । किन्तु सुखम् कथम् मिलति ? ज्ञानेन । विद्यायाः अभावे नरस्य लक्ष्यं कदापि पूर्णम् न अभवत् न भविष्यति ।

"विद्याधनम् सर्वधनेषु प्रधानम्" इति सिद्धयति । विद्या एतादृशम् धनम् अस्ति यत् व्ययकृते वर्धते । न अस्मिन् भारम् अस्ति ।

न चौरहार्यं न च राजहार्यम्, न भ्रातृभाज्यं न च भारकारि ।  
व्ययेकृते वर्धते एव नित्यं, विद्याधनम् सर्वधन प्रधानम् ।

अन्यानि धनानि तर्हि एतादृशानि सन्ति यत् यानि प्राप्य मनुष्यः स्वकर्तव्यमपि विस्मरति । किन्तु विद्यायाः सदैव लाभम् भवति । मनुष्यः सदैव स्वकर्तव्याणि स्मरणम् करोति । विद्याया राक्षसः अपि देवः भवति । अतः सत्यमुक्तम्-

विद्याधनं सर्वधनप्रधानम् ।



Illustration by Palak Garud

# सा विद्या या विमुक्तये

विद्या ददाति विनयं विनयाद्याति पात्रताम् ।  
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥

विद्या विनयम् ददाति। जनः विनयात् पात्रतां प्राप्नोति। पात्रत्वात् च धनम् आप्नोति। धनात् धर्मम् आप्नोति। धर्मात् च सुखम् आप्नोति। अनेन विद्वांसः अन्ततोगत्वा अपूर्वम् सुखम् लभन्ते।

परन्तु विद्या का अस्ति? कस्याः नाम विद्या?

ज्ञानार्थकविद् धातोः विद्याशब्दः सिध्यति। कस्यचिदपि वस्तुनः सम्यक्तया ज्ञानं विद्येति कथ्यते। वेददर्शनसाहित्यविज्ञानादीनां विषयाणां पठनं सम्यग् ज्ञानं च विद्येति स्वीक्रियते।

विद्याया मनुष्यः स्वकीयं कर्तव्यम् जानाति। विद्यैव तद् ज्योतिः यद् मानवे ज्ञानस्य ज्योतिर्ज्वलयति, अविद्यायाः अन्धतमसम् व्यपोह्यति, दुर्गुणान् वारयति, सद्गुणानां सञ्चारयति, कीर्तिं ददाति, गौरवं च विकासयति। विद्यैव मनुष्यः सर्वत्र यशम् प्राप्नोति। विद्वांस एव संसारस्य दुःखानि दूरीकर्तुं शक्नुवन्ति। मनुष्यः विद्याप्राप्त्या सन्मार्गम् अनुवर्तितुम् प्रयतते। अतः विद्यैव मनुष्यो मनुष्योऽस्ति। यो मनुष्यो विद्याहीनोऽस्ति स कर्तव्याकर्तव्यस्य अज्ञानात् पशुतुल्यः आचरति। महाकविः श्री भर्तृहरि विरचित 'नीतिशतकम्' इति ग्रन्थे अति सत्यम् उक्तम् अस्ति -

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनम्  
विद्या भोगकरी यशःसुखकरी विद्या गुरूणां गुरुः।  
विद्या बन्धुजनो विदेशगमने विद्या परा देवता  
विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः॥

विद्या अस्मिन् जगति सर्वेषु धनेषु श्रेष्ठमस्ति यतः विद्यैव एतादृशं धनम् अस्ति यस्य व्यये कृते वृद्धिम् वर्तते। इमाम् कोऽपि परस्परात् नेतुम् चोरयितुम् वा न शक्यते। विद्या मानवान् मुक्त्याः मार्गम् दर्शयति। विद्यैव मनुष्यः आत्मज्ञानं च प्राप्नोति। निगदितम् चैतत् -

सा विद्या या विमुक्तये

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Sudipa Bhattacharya, Sanskrit department,  
Second-year



Illustration by Megha Sharma



Illustration by Megha Sharma

# द्विस्वभावयोः लघुकथासंग्रह

## 1. साधु स्वभावः

साधुः स्व-प्रकृतेस्त्यागं, कुरुते न कदाचन । एतद्-वैवश्यतस्तस्य, लाभं गृह्णाति को नहि ? ॥

एकस्मिन् उपवने स्थिताः आम्रवृक्षाः परस्परं वार्तालापं कुर्वन्तः आसन् यत् “मनुष्याः तेषां पक्वानि फलानि त्रोटयित्वा नयन्ति, परन्तु कृतज्ञतायाः एकम् अपि शब्दं तान् प्रति नैव कथयन्ति। अहो ! तेषाम् इमां कृतघ्नतां धिक् धिक् !” वृक्षाणां समीपतः निःसरन् कश्चित् पथिकः तेषाम् इमां वार्तां श्रुतवान्, किञ्चित् तत्र स्थित्वा च तान् अब्रवीत्- “अस्मिन् भवद्भ्यः कृतज्ञतायाः प्रकाशनस्य का वार्ता? भवतां स्वभावः फलोत्पादनम् । तद् भवद्भिः क्रियते, करिष्यते अपि च एव । इयं भवदीया विवशता । पुनः विवशतायाः लाभं कः न गृह्णाति ?” इति कथयित्वा सः अग्रे प्रस्थितः इति।

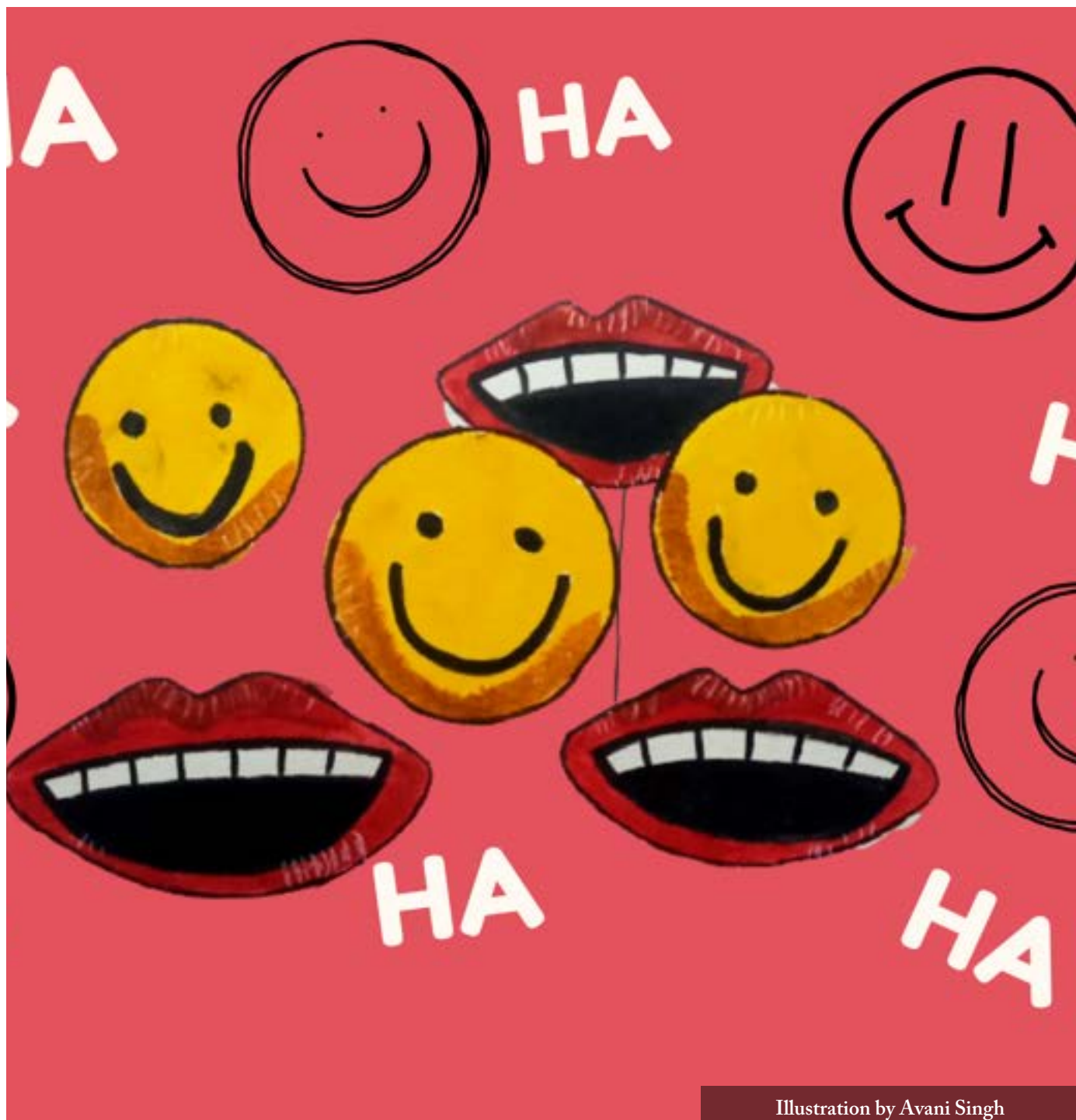
## 2. धीर-स्वभावः

विपत्तावपि धीरः स्वं, धैर्यं नैव विमुञ्चति ।  
चातुर्येण स कार्यं स्वं, संसाधयति बुद्धिमान् ॥

एकः रत्न व्यवसायी व्यवसाये उपार्जितं प्रचुरं धन-राशिं गृहीत्वा ग्राम-मार्गतः गच्छन् आसीत्। अधिक-रात्रि-वशात् सः तत्र एव मीणं कृषकं शरणं याचित्वा तस्य गृहे स्थितः । रात्रेः तृतीये प्रहरे ग्रामे दस्यु दलस्य आगमनाद् भीतः कृषकः स्वकीयं धनं भूमिं खनित्वा तत्र गोपितवान् । व्यवसायी इदं दृष्टवान् । किञ्चित्समयानन्तरं दस्युराजः उपस्थाय स्वकीयं सर्वस्वं दातुं तान् सर्वान् अकथयत् । कृषकः तूष्णीं स्थितः आसीत् । व्यवसायी तत् स्थानं दर्शितवान्, यतः कृषकस्य धनम् आदाय दस्युराजः निर्गतः। ततः तं व्यवसायिनम् अपि दस्युराजस्य एव व्यक्तिं मन्यमानः कृषकः यदा शेष-रात्रौ गम्भीर-निद्रायां सुप्तं कुठारेण मारयितुम् उद्यतः, तदा तस्य पुत्री तम् 'अतिथि-हत्या महापापम्' इति स्मारयित्वा न्यवारयत् । प्रातः प्रस्थातुम् उद्यतः व्यवसायी कृषकं पृष्ठवान्- "दस्यु - गृहीतं धनं कियत् आसीत् ?" “तद् धनं विंशति-सहस्र रूप्यकाणाम् अस्याः पुत्र्याः विवाहार्थम् अत्र सञ्चितम् आसीत् । पुनः अस्य सञ्चयः दश-वर्षेषु अपि नैव सम्भवः । हा! हतः अस्मि मन्दभाग्यः” इति कथयित्वा विरताय स्व-शरण-दात्रे कृषकाय व्यवसायी तत्कालं विंशति-सहस्र-रूप्यकाणि, इयन्ति एव च अतिरिक्तानि स्वपक्षतः कन्यादाने उपयोक्तुं प्रदाय ततः धन्यवादस्य एकं शब्दम् अपि न शृण्वन् सत्वरं कुटीरात् तूष्णीं निर्गतः इति ।

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Compiled by - Rashi Shah, Sanskrit department  
Second-year



# एहि, हसामः

## धन्यवादः चिकित्सायै

आगन्तुकः पुरुषः - "सुप्रभातं वैद्यराज ! भवतः चिकित्सया अहम् उपकृतः इति वक्तुम् अत्र आगतवान् अस्मि ।"  
वैद्यः - "एवम् ? किन्तु अहं कदापि भवतः चिकित्सां न कृतवान् खलु ?"  
आगन्तुकः पुरुषः - "सत्यम् । किन्तु मम श्वशुरस्य चिकित्सा भवता एव कृता, यश्च ह्यः परलोकं गतवान् ।"

## अनन्तरं द्रक्ष्यामि...

वैद्य रोगिणः परीक्षा कुर्वन् उक्तवान् - "भवतः एतस्य रोगस्य कारणं किम् इत्येव न ज्ञायते। मद्यपानस्य परिणामतः स्यात् एतत्" इति ।  
तदा रोगी उक्तवान् - "एवं वा ? तर्हि भवतः मद्यपानजातं मदः पदा अपगमिष्यति तदा पुनः भवन्तं द्रक्ष्यामि" इति।

## निरपराधिता

न्यायाधीशः - "भवतः पक्षस्य समर्थकः कः ?"  
आरोपी - "नान्यं। अहम् एव मम पक्षस्य समर्थः।"  
न्यायाधीश - "तर्हि स्वस्य निरपराधत्वम् समर्थयतु भवान्।"  
आरोपी - "अहं वस्तुतः निरपराधः एव। यदि अहम् अपराधी स्यां तर्हि कञ्चित् न्यायवादिनं स्वपक्षस्य समर्थनार्थं नियोजयेयं खलु?"

## ते न जानन्ति...

विस्मरणशीलं प्राध्यापकः मित्रं पृष्ठवान् " अहं किं विस्मरणशीलः ?"  
मित्रेण उक्तम् - " न । सर्वथा न ।"  
प्राध्यापकः पुनः पृष्ठवान् - किन्तु केचन मया पृष्ठस्य एतस्य एव प्रश्नस्य उत्तररूपेण 'आम्' इति वदन्ति किल, किमर्थम् ?"  
"ते न जानन्ति यत् भवान् सदा एतम् एव प्रश्नं पृच्छति इति।"

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Compiled by - Ishita Dubey, Sanskrit department,  
Second-year

# TELUGU



Cover by Khyati

# కోవిడ్: కొత్తదనం

కోవిడ్-19 ఈ పేరు వినగానేవైరస్ అని గుర్తుకు వస్తుందోరాదోతెలియదు గాని మొదటిగా ఒక పెద్ద హఠాత్పరిణామం అని మాత్రం తెలుస్తుంది. పతీర ఒక్కరిజీవితాన్ని మార్చిన పేరు ఇది. జీవితం అంటే వేరు గా చూపించిన సమయం అది. కోల్పోయిందిఎక్కువ. కోలుకొన్నదితక్కువ. సమయం నేర్చిన పాఠాలు. ముందు ముందు రాబోయే పరిస్థితులు. కలవాలి అనుకున్నా కలవలేని మనుషులు. స్పర్శ అంటే హడలిపోయిన క్షణాలు. మనసారా ముఖం కూడా చూడలేని మాస్కులు అడ్డుకట్టలు. ఒక్కరికి వచ్చినా అందరూ అనుభవించాల్సిన కుటుంబాలు, మిత్రులు, బంధువులు, సహచరులు ప్రేమ పోయి పరిమితులు ఎక్కువవడం. పండుగలు పబ్బాలకి కూడా బయటకు రాలేని పరిస్థితులు. విద్యాశాల, కళాశాలలు ఉన్నాయి అంతేగాని దానిలో ఉండాల్సిన విద్యార్థులు, గురువులు మాత్రం ఇళ్లలో ఉండాలి. చదువు ఇళ్లలో. ఉద్యోగాలు ఇళ్లలో. స్క్రీన్లు, నాలుగు గోడలు, తిండి ఇదేజీవితం. మాట్లాడాలన్నా చూడాలన్నా పంచుకోవాలన్న ఏదైనా ఆన్లైన్. ఆన్లైన్ విద్య. ఆన్లైన్ ఉద్యోగం. ఆన్లైన్ ప్రేమ. ఆన్లైన్ పెళ్లి. ఆన్లైన్ మీటింగ్. ఇదంతా ఒక ఎత్తు అయితే. కోవిడ్ భారిన పడిన వారికథ వర్ణాతీతం. కోవిడ్ వచ్చిందా లేదా అని తెలుసుకోవడమేకష్టం. లక్షణాలు కనిపించిన కనిపించకపోయినా కోవిడ్ ఉందని వార్తలు సామాన్యం. ఆసుపత్రిలో నిండిపోవడం. పేషెంట్లు పెరిగిపోవడం డాక్టర్లు తగ్గిపోవడం. కోవిడ్ సోకిన వారికి ఊపిరిపీల్చుకోవడం కూడా కష్టంగా మారింది. చిన్న చిన్నగా శరీర వాయువులు అన్ని పాడవడం. ప్రాణవాయువు కోసం కొట్టు మిట్టు ఆడడం. చివరకు తుదిశ్వాస విడవడం. నమ్ముకున్న వారు కృంగిపోవడం. కుటుంబాలు ఆర్థికంగా దిగజారిపోవడం. వలసదారులకు ఉండడానికిగూడు లేదు. పనులు లేవు. జీతం లేదు. ప్రాథమిక సౌకర్యాలు కూడా లేవు. రోడ్లు పట్టుకొని వలస తిరుగుతూ ఉండేవాళ్ళు. ఇలా ఎలా ఎన్నో జరిగాయి. ఇదేసమయాన ఎన్ని కష్టాలు వచ్చాయో అన్ని మార్పులు జరిగాయి.

పిల్లలు స్క్రీన్ లాకు బానిస అయిపోయారు. పెద్దలు సంపాదించడం లో మునిగిపోయారు. దేశవిదేశాల్లో దూరంగా ఉన్నవారు ఏమైపోతారో అనేబెంగ. వారికి కావలసిన సౌకర్యాలు అందకపోవడం. ఆహారం కోసం కూడా కొట్టుకునేపరిస్థితి. ధరలు విపరీతంగా పెరిగిపోవడం. కొన్ని వస్తువులు డబ్బు పెట్టినా కూడా దొరకక

పోవడం. పేదలు ధనవంతులు అనేతేడా లేదు. అందరిని ఒకేలా చూసిందికోవిడ్. వార్తలు అంటేపపంచంర మొత్తంలో జరిగేవిషయాలు సమాచారాలు తెలుసుకోవడానికి అని ఇంతకుముందు ఉండేది. కానీ ఇప్పుడు వార్తలు అంటేమరణాల సంఖ్య చెప్పే యంత్రం అయిపోయింది. అంతగా కోవిడ్ విజృంభించింది. ఆ రాష్ట్రాలలో ఇన్ని మరణాలు ఈ మండలంలో, ప్రాణవాయువు సిలిండర్లకొరత డాక్టర్లకొరత, ఆపరేషన్ ఖర్చులు మోత పన్ను ఇవ్వకుండా కోవిడ్ భారిన పడటం, కొందరు పన్ను ఇబ్బందులు ఆపులను ఆదుకోవడం, ఇలా చిన్న పెద్ద, పేద ధనిక అనేతేడా లేదు. ఎవరికి తోచినంత సహాయం వారు చేసేవారు. పరిశమల్ రో, దుకాణాలు, హోటళ్ళు, థియేటర్లు, పాఠశాలలు, ఆఫీసులో అన్ని మూసివేత. పతీరదానికిపరిమితులు. పతీర విషయంలో జాగ్రత్తలు. కొన్ని పరిశమల్ రో అయితే కోవిడ్ వల్ల తీర్చలేని నష్టాలకు గురైశాశ్వతంగా మూతపడ్డాయి. దేశ ఆర్థిక వ్యవస్థచాలా మార్పుకు గురైంది. ఆరోగ్య వ్యవస్థలో అభివృద్ధిచెందాల్సిన అంశాలు చాలా ఉన్నాయి. వాటితో పాటు, జనాభాలోఅవగాహన రావాలి. సంపాదించడం లో పడి తమ ఆరోగ్యాన్ని మరచిపోకూడదని కోవిడ్ గుర్తుచేసింది. సినీ పరిశమల్ రో కూడా చాలా నష్టాలు. ఓటీటీవృద్ధిలోకి రావడం. ఇలా చిన్న వాటి నుండిపెద్దవాటివరకు ఎన్నో మార్పులు. ఎంతో కొత్తదనం.

“మార్పు సహజమే. కానీ ఇలాంటిఒక మార్పు సంచలనం”

G.Krishnaveni, Economics department,  
Third-year



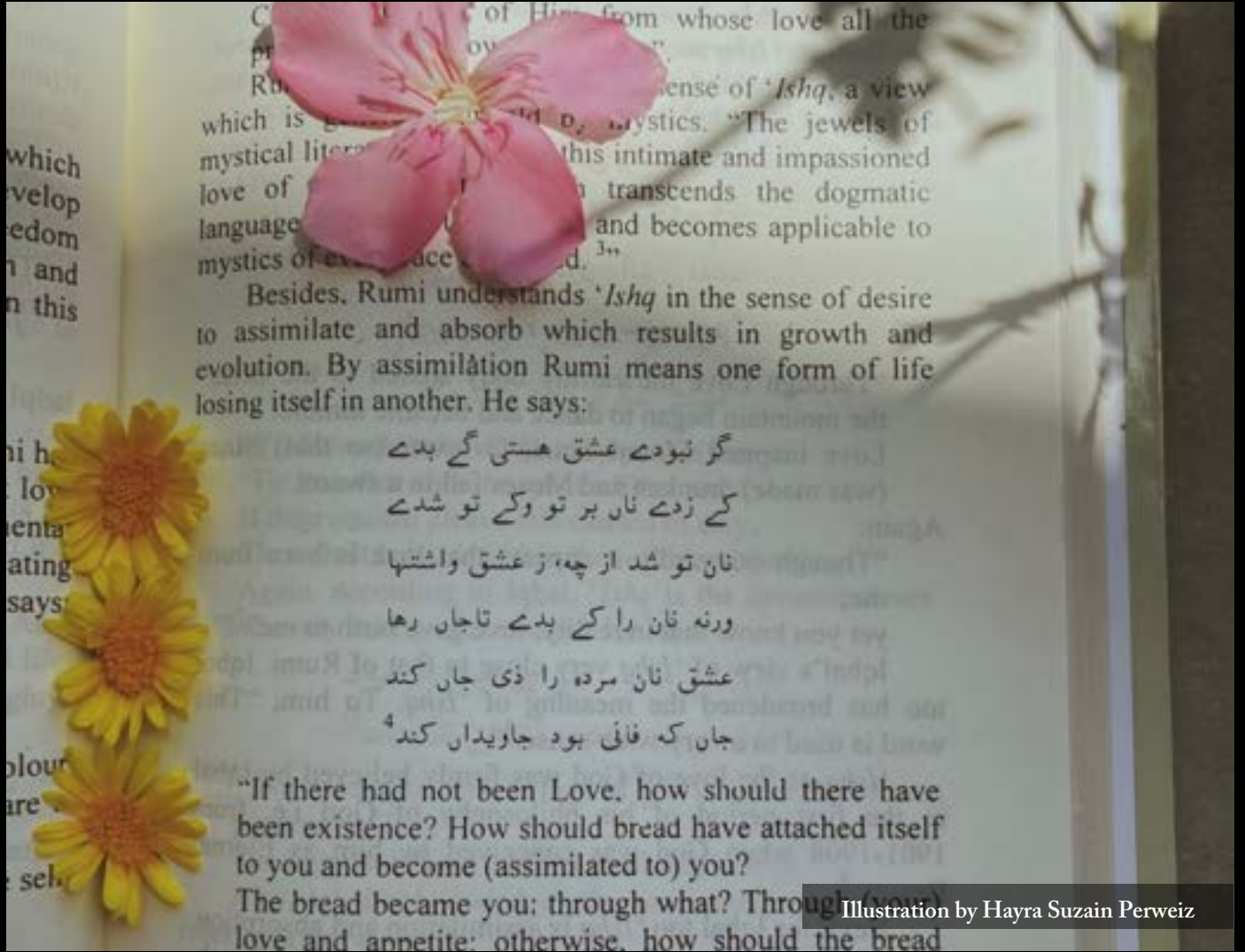
Illustration by Khyati

# URDU



Illustration by Husba Mahajan

# زنداں // قیدی



میری روح کے دائم وجود کو ایک عارضی  
ورق میں قید نہ کر جو فروزان نغما لکھا ہے  
میں نے اپنے خون پسینے سے  
اپنے قلم کی سیاہ میں جذب نہ کر تو کیا  
سنائیگا وفا کے فسانے تو کیا بتائیگا وفا کے  
معائنے  
کیا پہچان تو لیگا میری والدت میری وفات  
میرے کفن سے؟  
کیا پہچان تو لیگا مجھے  
میری مردہ شریر کی خاک سے؟

Anusha Khan, English department,  
Third-year



Illustration by Disha Barman

# کوئی مرتا نہیں

کوئی مرتا نہیں

ابھی بچہ ماں کی کوکھ میں ہی ہوتا ہے اور اسکی ماں، باپ، دادا، دادی سب بچے سے محبت کر بیٹھتے ہیں۔ اور ایک وقت آتا ہے، جب ہم ان کے لیے وہی محبت رکھنا شروع کر دیتے ہیں۔ ہمیں چلنا، بولنا، سیکھنا تو سکھایا جاتا ہے لیکن محبت کرنا، افسوس! نہیں سکھایا جاتا۔ ہم صرف ان سے محبت کرنے لگتے ہیں اور اس حد تک کہ وہ ہمارا حصہ بن جاتے ہیں۔ ہم ان لوگوں کی عکاسی کرتے ہیں

پر یہ محبت ابد تک قائم نہیں رہتی۔ ابدیت جیسا کوئی تصور نہیں ہے۔ موت ہمیں الگ کر دیتی ہے۔ ہم سب کو مرنا ہے اور موت ایک ناگزیر چیز ہے۔ اس سے کوئی فرق نہیں پڑتا ہے کہ ہم اس سے بچنے کی کتنی ہی کوشش کرتے ہیں، یہ آپ کو پکڑ لیتا ہے اور ہم ناکام رہتے ہیں۔ یہ انتخاب نہیں ہے۔

ہم لوگوں سے موت آنے کی وجہ سے بچھڑ جاتے ہیں۔ اور جب بات کسی ایسے شخص کی موت کی آتی ہے جس سے ہم پیار کرتے ہیں، تو آگے بڑھنا مشکل ہو جاتا ہے۔ ہم ناگزیر سچائی سے انکار نہیں کر سکتے۔ ہماری زندگی میں ان کی موجودگی کا نچوڑ ایک ہزار طلوع آفتاب یا کھلتے ہوئے پھولوں سے بھی زیادہ قیمتی تھا لیکن یہ جو کچھ ہے وہ اب فراموشی کے اس دور کی طرف جا چکے ہیں جہاں سے واپسی ممکن ہے لیکن صرف خوابوں میں۔ اکثر اوقات ہمیں بتایا جاتا ہے کہ ہم کب تک ان کی موت پر ماتم کرتے رہیں گے، کب تک اس دل کو پریشان ہونے دیں گے۔ لیکن سچ یہ ہے کہ وہ کسی اور دنیا میں چلے گئے ہوں گے لیکن وہ ہمیشہ ہمارا حصہ بنے ہوئے ہیں۔

وہ ان کے اندر ہیں جو یادوں اور لمحوں کا اشتراک کیا جاتا ہے۔ اور جب لوگ مسلسل ہمیں کہتے ہیں کہ مرحوم کو بھول جاؤ، تو یہ مرنے والوں کو نہیں بلکہ انہیں لوگوں کو بلا دیتے ہیں۔ دوسرے لفظوں میں، ہم خود کو ظالمانہ دنیا سے الگ کر لیتے ہیں کیونکہ ہم خاموش رہنے سے تھک چکے ہیں۔ ہم ان لوگوں کو نہیں بھول سکتے جن سے ہم پیار کرتے ہیں۔ یہ کوئی طریقہ نہیں ہے۔ ہم ان کی بے عزتی کر رہے ہیں ان کے بارے میں بات نہ کر کے، انہیں بھول کر۔ محبت وہ واحد چیز ہے جو کبھی نہیں مرتی۔

موت بے شک ایک خلا پیدا کرتی ہے جسے پُر نہیں کیا جا سکتا لیکن اس کی وجہ سے ہونے والے درد اور غم کو دور کیا جا سکتا ہے۔ آگے بڑھنے سے نہیں بلکہ ان کے ساتھ چلنے سے۔ مرنے والے پیاروں کے بارے میں بات کریں، لوگوں سے بات کریں کہ آپ ان سے کتنا پیار کرتے ہیں، اور ان یادوں کو اظہار کریں جو آپ کے دردناک دل میں بند ہیں۔ ہو سکتا ہے وہ جسمانی طور پر وہاں نہ ہوں لیکن انہیں جذباتی اور روحانی طور پر زندہ رکھیں۔ کیونکہ ہم سب ایک دن مر جائیں گے اور ہم چاہیں گے کہ اپنے ہمیں یاد رکھیں۔ اور کیا یہ وہ نہیں ہے جس کے آپ مستحق ہیں، میں جس کا مستحق ہوں، جس کے ہم سب مستحق ہیں۔ جی ہاں، ہم یہی چاہتے ہیں۔ اور اگر ہم مرنے والوں سے جان چھڑانا شروع کر دیں، تو وہ واقعی ختم ہو گئے ہیں۔



Illustration by Utkarsha Ahirwar

# وہ بچپن کے دن بھی کیا خوب تھے

وہ بچپن کے دن بھی کیا خوب تھے  
گرنے سے پہلے ابا کا بچانا  
"ماں" پکارنے سے پہلے اسکا حاضر بوجانا  
وقت کی گڑیوں کی رفتار نے  
یہ منظر پیش کیا میرے سامنے ک اب  
میرے گرنے پر بھی کوئی اٹھانے نہیں آتا  
ماں چلانے کے بعد بھی کوئی حاضر نہ ہوتا

کہاں گئے وہ نانا نانی کے پیار کے دن  
جن کی لمبی کہانیاں میرے دل کو لوبایا کرتی تھی  
نہ جانے وقت نے کب بے خزانہ چھینا

کہاں وہ رشتے داروں کی محفلوں سے سجا ہوا میرا گھر  
اب ویران لوگوں سے برا پڑھا  
جو زندہ تو ہے مگر زندگی بھول چکے ہیں  
خون کا راستہ ٹوٹا تو نی ، بس کچھ درارائے پڑھ چکی ہے  
اور ہمیں بھی زندگی کی رفتار میں کئی بھا چکے ہے