

SURLOK

English Section

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Teacher's Editorial

When my senior colleagues offered me the editorial responsibility for the English section of *Surlok*, I had hardly completed my first month at the Department of English, Khalsa College. Despite a clear perception of my inexperience and of the gravity of the responsibility, I had chided my inertia and accepted it with one firm belief that I had inherited from my own teachers: the best possible way to know one's students is to read their writing.

Of course, we read assignments and evaluate answer-scripts. But marks-oriented writing, more often than not, is throttled by the pressures of competition and academic expectations and the reader's lens too operates as a pathological microscope. In case of writing that is free from the nagging desire of reward or the anxiety of failure, both the artist and the connoisseur are liberated from the banal fears that essentially characterise a competitive model. The writer and the reader can, in such a situation, afford to dissolve their respective contingencies and participate freely in one singular creative process. That is how I have tried to operate throughout this editorial journey; and in the process, I have not only become familiar with the words of our students but also have had the pleasure of a quiet stroll across the motley labyrinth of the fresh young minds.

The diversity of thoughts and ideas expressed in the articles is laudable. The naivety of young love, the pangs of desolation, nature's consolation and the sad futility of the quest for power are only a few amongst the various themes dealt with in the poems. The prose section contains short stories and social, moral and political commentaries that reflect a wide variety of subject-positions assumed by our students and their matured awareness of contemporary issues. *Surlok* has turned out to be a jovial conference of diverse—often conflicting—intellectual forces. And what made this confluence of variously conflicting positions possible are undoubtedly the principle of tolerance and a conviction for honest expression on which Khalsa College has successfully bred its varied body of students.

I cannot thank enough our Principal, Dr. Man Mohan Kaur, and all my colleagues for trusting me with the responsibility which resulted in such a deeply enriching experience. I would also like to applaud the diligence of the two student editors who have performed the daunting task of balancing editorial works with their personal academic activities. Lastly, I feel most grateful to the student authors who make for the most rewarding aspect of this journey: the reassurance that they think—and think rigorously—about the world that they inhabit. They have painted, in *Surlok*, a rainbow with more than seven colours.

Satadru Chatterjee



STUDENTS' EDITORIAL

We are honoured to be part of this year's editorial team of the annual college magazine Surlok. The journey from the front to the back cover of the magazine has been an adventurous and challenging task for us. Working for the magazine was indeed an enriching experience as we learnt a lot. Starting from scratch, asking our friends to write, suggesting topics when necessary and marching into every classroom with reminders everyday was a slow but steady progression. During this time span we learned to be assertive. On our part, we have tried to give the best shape to the assembled articles, poems and other pieces. And finally when it was done there was a feeling of satisfaction that made up for all the efforts that went in bringing out Surlok. We would sincerely like to thank our teachers and our friends without whose constant support and inspiration Surlok, 2014-2015, wouldn't have seen the light of day. We would like to thank last, and definitely the most, all the contributors whose words and art-works breathe life into the pages.

Have a happy reading!

-Pallavi & Prakriti
English (Hons) II Year

THE ROLE OF EDUCATION IN THE 21ST CENTURY

“Tell me and I forget, teach me and I may remember, involve me and I learn.”

- Benjamin Franklin

Our world is changing and in order to prepare our children for this new world we need to change the way we educate them. In 21st Century educators must create a curriculum that will help the students connect with the world and understand the issues that our world faces.

Teachers in this new environment will become less instructors and more orchestrators of information, giving children the ability to turn knowledge into wisdom.

In order to educate in the 21st century, teachers and administrators need to cultivate and maintain the student's interest in the material by showing how this knowledge applies in the real world. They must also try to increase their student's curiosity, which will help them become lifelong learners. Next they should be flexible with how they teach and give learners the resources to continue learning outside of school.

The curriculum in the classroom is designed to incorporate many skills and intelligence levels, and makes use of technology and multimedia. The lessons are not based on textbooks, instead they are project based. Skills and content are learned through their research and projects, and textbooks are provided as one of many possible resources.

The educational system is constantly being challenged to offer better education to more people, at the same time as technological development continually opens up new

possibilities and methods of learning. By using technology, one puts forward demands and expectations of other study habits and ways of solving learning tasks than the more traditional teaching and learning methods. The teacher is continually meeting new expectations and this can for many people feel like an extra burden. One should be a professional practitioner of one's chosen subject area by disseminating this further, whether this is a profession or more or less separate subject areas.

As a professional practitioner, the teacher is likely to become a role model or standard for his or her students. The teacher should also be a subject developer. By this one means that the teacher should, through continual work, bring new knowledge to the subject through his/her own experience, and research and development work. The teacher's role as a subject disseminator is also emphasised by focusing on the "good teacher", who in an inspiring and lively manner, awakens the desire, and therefore also the motivation for learning. Some teachers feel threatened by new technology and experience - that this may make the teacher superfluous. The way we see it, however, technology will never be able to make the teacher redundant, but it may make the teacher's role different.

The teacher's daily plan is often full of countless challenges and the time constraints are very tight. However, it is expected that creativity should be given space at work in an active search for new knowledge and new methods. In this connection it is important that the teacher feels competent to move forward with the new tasks in hand. Motivation and competence are closely connected. Increased competence leads to increased

motivation to develop what one is doing, and this in turn leads to one wanting to try something new. In this the interplay between teachers, teacher and student and between students becomes very important. Positive interplay and commitment increases the motivation and the learning effect because The teacher has a responsibility to help promote learning preconditions such as working habits, attitudes, knowledge and motivation.

Thinking through various teaching methods and assessing which possibilities they offer for learning is, not just important, but also challenging for the teacher. New technology is continually opening up new applications, and without the urge to try out new methods the teacher's work can seem monotonous, and the students can miss out on good and varied teaching set-ups. The importance of variation in teaching is often overlooked, although this is closely connected to the students' motivation and activity. The use of Information and Communication Technology must be carefully planned and put into a pedagogical framework. It must, in other words, have a subject context and never be slung about

in a careless way. It requires the teacher to possess good pedagogical and didactical knowledge and be able to apply this in such a way as to promote learning processes.

To conclude, in an ever evolving complex society the future challenge in higher education is, as we see it, to focus on the learning process and what the teacher can do to enhance this. The teacher's task becomes more a question of making the right arrangements for learning, reflecting on things together and offering tutoring instead of purely concentrating on lectures. In this way the students get more of a sense of responsibility for their own learning and the teacher can use his/her subject, pedagogical and didactic expertise to enhance the students' learning process in a varied and inspiring manner.

Dr. Gurmohinder Singh
Associate Professor

A SHORT ESSAY ON CONSUMERISM AND CONSUMER'S RIGHT

Human society is eternally faced with the fundamental economic problem; unlimited wants and limited resources, this predicament are also a characterization of civilization, which has been unable to achieve homeostasis with the surrounding environment. In such a setting, the rise of consumerism in both its dichotomy is not surprising. As human motivation extends much beyond physiological needs, the drive essentially explains the associated unlimited wants, and captures the essence of one meaning of consumerism; the ideology that encourage purchase and consumption of goods and services in ever greater amount. Progressive industrialization and other economic activities confer greater expendable income and purchasing power at the hands of consumers fueling increased consumption. The other connotation of consumerism is the movement in the interest of consumers; welfare and protection of buyers. Some significant way back in time, buyers and sellers may have been on equal footing when trade took place between neighbours, among villagers or with merchant traders where the rule *caveat emptor* or buyers beware was sufficient to govern the marketplace. But now in an era where the marketplace is dominated by massive organizations, the balance of bargaining power has been shifting, and tilts massively in favor of producers and other intermediaries that cramp up the market, no

doubt mechanization and automation of industries and opening up of economies have afforded consumers with a wide variety of choice, which improves welfare, however it also brought about asymmetric information and increasing risk associated with purchase, consumers are also vulnerable to abuse of dominance, and they do not always possess the necessary skill sets to make rational choice.

Consumers want purchases to deliver on their expectations, safe for use and come with full disclosure of the product specifications. John F Kennedy, the 35th president of the United States, equated consumers' interest with national interest, and recognized consumers as the single largest economic group. On March 15 1962, Kennedy moved the Bill of consumers right in the US congress, giving American consumers four basic rights; The right to safety i.e. protection against marketing of goods which are hazardous to health and life, the right to choose, which assures access to a variety of products at competitive price wherever possible, the right to information, so as to be safeguarded against deceitful and misleading information, and the right to be heard, which provides a means of grievance redressal. This bill of consumers' right provided the right impetuous for consumerist activists across the world, considering the significance of this bill, Consumers International (CI) an



umbrella body for consumer organizations worldwide in the year 1982 declared March 15 as world consumers' day, peculiarly though, March 15 is not observed as a special day in the United states, while in India 23rd December is celebrated as National Consumers Day in addition to March 15, which is marked as World Consumers Rights Day.

Championed by consumer interest organizations such as CI, the United Nations in 1985 adopted a guideline for consumer protection, based largely on the American bill of consumers' right. Following this, India enacted the Consumers Protection Act in 1986, which provide six basic rights to Indian consumers; the right to safety, the right to information, the right to choice, the right to representation, the right to grievance redressal, and the right to consumer education. To enforce these rights the Act provided for the setting up of a three-tier system of consumer grievance redressal agencies; District Forum in each districts, State Commission in each states and the National Commission at the centre, this agencies has the quasi-judiciary role of receiving and adjudicating consumer complaints, covering goods as well as services. The Act boasts of an exhaustive list of terms, and provides for a broad definition of the term 'consumer', and lay down the basis for filing complaints which

includes; defect in goods, deficiency in service, unfair trade practices, spurious good or deceptive services, and restrictive trade practices, as per the Act, the stipulated time frame for filing of complaint is 'within 2 years from date of cause of action'. Another organization set up under this act is the three-tier consumer protection council (District, State, and Central), this bodies function at an advisory capacity and help the government and administrative bodies in formulating consumer welfare policies and programmes.

Considered magna carta of consumers in India, the Consumers Protection Act of 1986 adds authority to the adage 'consumer is king'. However in a developing country like India, where consumers are still newly adapting to globalization, gaps exist between the system and its intended users. Thus the role of voluntary consumer organizations is prominent. Recognizing their importance, the Act allows for class action, the government of India on its part set-up the consumer welfare fund which lends support to voluntary consumer organizations.

-Hungyo Yurreikan
Assistant Professor
Department of Commerce

FREEDOM FROM THE CASTLE

The princess was locked in a room at the heart of the castle by her mother for all eternity. It was her punishment for loving a common man. The queen had warned her that if she tried to escape, a series of deadly hurdles would be awaiting her between her room and her freedom. Freedom in her sleep she dreamt of it, and every waking hour she craved it. It was all she wanted to be free with the man she loved. This is the story of how she gained her freedom.

The first hurdle was probably the most difficult gathering the courage to attempt an escape and overcoming the fear of the path outside that had haunted her day and night. So, when she finally decided to open her bedroom door and step into the unfamiliar rooms beyond, she gained freedom from fear. This was the first step of her journey, and the very first form of freedom that she gained.

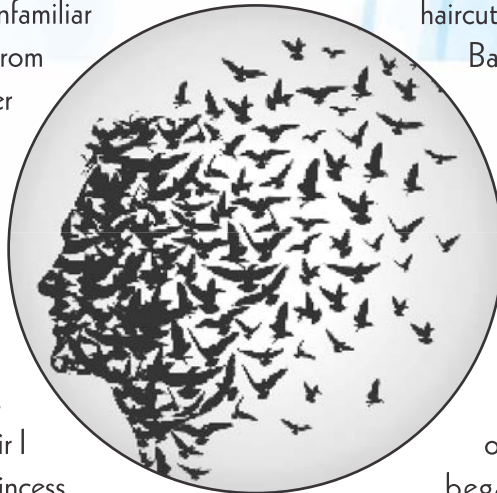
She stepped out into a small, dimly lit room with a thick wooden door on the opposite wall. It had several holes, and an inscription along its edges which read: 'I shall be open when the air I breathe is gold you cherish.' The princess knew at once that if she filled the door's holes with gold coins she would be allowed to venture forth. Judging by the number of holes, she knew she would have to exhaust all the wealth that she had planned to use after the escape. But wealth is a small and necessary price to be paid for freedom, as the door (now golden because of all her gold coins) opened, she felt liberated, as she had unintentionally gained freedom from wealth.

The door opened into an even smaller chamber with a low opening on the opposite wall. Next to it was a beautiful nymph young and radiant. She spoke in a gentle voice. "You're too tall and a bit too thick to go through I'm afraid. You'll have to sacrifice your sandals

and that flowing overskirt you look so pretty in." With little hesitation, the princess removed her jewelled shoes and embroidered overskirt and kept them in the corner. "That's not enough I'm afraid. Your tiara must go as well." She had always derived strength from the beauty of her crown, but realized that aesthetic beauty was superficial, and that she must learn to derive inspiration from deeper things on her quest for freedom. "Okay. Now I'm going to shave your head." "What?" exclaimed the princess. "I hardly think that's unnecessary." The nymph replied calmly, "oh but it is. I wouldn't lie." Maybe it was because she knew she was ugly, or maybe because she didn't care, but when the nymph lifted a mirror to the princess' head (like any dutiful barber would after a haircut), the princess refused to look into it.

Bald and considerably less beautiful, she then crawled into the opening, having gained freedom from vanity.

A large, brightly lit room welcomed her, with two large seemingly identical paintings on the wall in front. A note on the ground beneath them (next to a small hourglass) read: 'Spot the difference before time runs out'. The princess sprang to her feet and began scanning the two paintings aggressively. The scene they depicted was a historical courtroom discussion on the prohibition of the gratuitous violence exercised by royals on innocent commoners. The petition had been unsuccessful, remembered the princess. Everything about the paintings was the same. This seemingly futile exercise coupled with the fact that her mother had been instrumental in the failure of the petition began to induce anger in the princess. It was this anger that she saw in the expression of the presiding royal officer. She carried on scanning the paintings. Then at once she realized that the anger in the royal's expression was unjustified, because the courtroom discussion had been a fervent humiliation of the commoners from start to finish. And sure enough, the



neighbouring painting had a deviously satisfied and calm presiding officer. That was the difference, which she had been able to notice only in that moment when she allowed rationale and the thrill of academic discovery to overcome her anger. Immediately, the calm version of the painting swung open to reveal a passage, while the angry one fell to the floor with a humble thud. She climbed through, free from anger.

The next room was round and spacious. It had a tall mirror and a table with two roses and a note: 'Which mirrors you more?' The princess saw that she couldn't see herself in the mirror. Then she went to the roses. Why would one embody her more than the other? They were both roses. Then she saw one had thorns, while the other didn't. Did that really make a difference? Instinctively, she picked up the one without the thorns, for she always chose the perfect rose even for her bedroom as a child (before she was locked away). However, just before turning to the mirror she thought, 'But I'm not perfect. No one is.' She replaced the rose on the table, and picked up the one with thorns. She turned to the mirror and saw her reflection – an imperfect person with an imperfect rose. The mirror slid open and the princess walked in, the confidence in her stride revealing her freedom from arrogance.

A pleasant surprise greeted her on the other side. The triangular room housed a door, a banshee, and (she couldn't believe her eyes) her lover. He rushed forward to hug her while the banshee (sitting on a chair at a wooden desk, with a large, garish, bright pink, heart-shaped cushion under her feet) looked on, approvingly. Before the commoner could speak, the banshee said, "He is here because I called him. I'm here because, well, I live here. I'm actually a goddess of love, you see. Being locked up in a castle isn't very good for business, but I get by. Dear naïve princess. Freedom isn't sweet. It's sinister. Freedom in its truest, purest form is not what you should be looking for. However, I was told to keep my advice to myself. What you prayed for, day and night while locked

in your room, was 'freedom'. Pure freedom. So, I promise to set you free if you answer this question correctly. Does the tender kiss of your loved one bind you within an emotional commitment?" The princess thought for a second, faltered, and then said, "Well, yes. We have a beautiful relationship which, at its core, is an emotional commitment in which the two of us are lovingly bound." "You've answered like a lawyer", said the banshee. "But as you yourself said, you are bound whether happily or not is irrelevant. And if you're bound, you are not free." With this the banshee stood up, marched towards the princess' lover, and thrust a knife into his chest. Horrified she watched as he fell to the floor in a bleeding heap, while the banshee returned calmly to her chair. The princess could do nothing but walk towards the now open door, the blood of her lover on her hands. Free from love, she staggered into the last room.

Very large and dimly lit with sunlight streaming in through tinted glass windows, the room housed an open coffin at the opposite end. A voice spoke to her as she reached the empty coffin. It was strangely familiar as it was her own. It spoke from within her heart and mind. "There is an inherent acknowledgement of sorrow in experiencing of joy. So, true freedom from sorrow and pain, which means freedom also from the knowledge of its existence, is freedom from joy itself. In fact, freedom in its purest form is freedom from emotion. It is freedom from the 'self'. You must lose everything to be free.

In the final stage of your quest for freedom, you must lose yourself." In a trance (marked by certainty, but lacking cognition) the princess stepped into the coffin, lay down, and closed her eyes. She wondered, 'Is freedom what I wanted?' she then took her last breath, and was free.

Bryan Raphael Anthony
(1ST Year, English Honours)

NARCISSUS WEPT

Don Corleone jumped from his chair,
He heard things he couldn't bear.

"Get Out! I disown you as my son,
Get out of my sight, before I kill you with my gun.
How dare you betray the Corleone Family?
Just go away, you are prolonging my agony!"

Michael threw the wine glass he held,
Raised his voice, at his father he yelled.
"Tell me, what mistake did I make?
If wrong, bury my body near the lake."
Furious by his words, the Don called his men,
Michael was concerned, surrounded by ten.

"Please Michael, stop acting like a saint.
If I announce your act, the world would faint.
You betrayed your brother and let him die,
Yet you look at me straight in the eye?
Run away, this is my last warning,
Or else, your body will be lifeless by morning.

I curse you, may you die in the city drains,
You won't get a job, even if Satan reigns."
And so Michael got up, and left his only home,
He would live and die,
in the streets he would now roam.
Threw his father's money in the city bin,
Michael now sat in the corner of an Inn.

Thirsty and hungry, not a penny in the pocket,
He prayed to God, holding his mother's locket.
A shadow suddenly appeared in front of him,
The man wore black, was tall and slim.
He took out bunch of money, and kept it on the table,
Seeing this, Michael thought he was amidst a fable.

The man said in an authoritative tone,
"Signor Michael, you can inherit a Throne.
Just assassinate a person for me,
And you shall be Don of Sicily."

And hearing this, Michael set out on his mission,
Unaware of the stranger's vicious vision.

Creeping behind the thorny trees,
Michael was camouflaged by oily grease'
Lay still waiting for his prey,
Till he heard a car a few yards away.
Michael drew his gun,
The target now had nowhere to run.

Michael shot the driver twice in the head,
The car lay still with the driver dead.
Jumped towards the car, opened its door,
The man was hiding on the carpeted floor.
Shot the man six times in the back,
The man's shirt became red, then black.

The man was old and now lay dead,
To see his face, Michael turned his head.
As he saw the face, Michael got a shock,
Life hit him hard in the chest, like a rock.
A son now held dead father's hand,
And his blood drenched the Sicilian land.

Michael held his father and constantly cried,
For his father, the Don of Sicily had died.

Next morning, two Mafiosi walked down the road,
Having fun for they were both bored.
Came across a body hanging from the tree,
They bowed before the corpse of Michael Corleone.
This was how blood had consumed itself,
First a brother, then the father and finally himself.

This was the end of the Glory of the Corleone Family.
The Greatest Crime Family of entire Sicily.

- Bryan Raphael Anthony
(1ST Year, English Honours)



WAITING

When the moon shines at midnight,
 When all sleep with their blankets tight,
When the stars light up the whole sky,
 When like angels, dreams fly,
I only wish to have you by my side
 And my feelings, I can no longer hide
Because you are the only star in my sky,
 But alas! You waved me goodbye.

When the sun smiles in the morning so brightly,
 When everyone wakes up to the day so happily,
When flowers are courted by chirping birds,
 When the air buzzes with sweet and sad words
I just long for those eyes so calm and wide,
 My feelings, I can no more hide
Because you are the only sun in my sky,
 But alas! You did bid me goodbye.

It seems to be a thousand long years,
 And I am still the one hiding my tears,
Wearing a smile over my pain,
 Thirsty like a draught, longing for rain.

-Tejwant Singh
English (Hons) II Year

WE ARE NOT ALONE

Ok. So the topic is "We are not alone". It can have many interpretations some deeper, some not of so much depth, some exaggerated, some showing mere presence of the very sentence. Here is how I interpret it, how I perceive it.

Here, I am not going to talk not just about unity but also about suffering which we can overcome by unity. So, here I go. I am a girl and being a girl is a damn tough task. It's not just a task; it's a heavy responsibility which is loaded on every girl's shoulders as soon as she is born. I am not alone who has to go through regular harassment and teasing in private as well as public places. Earlier, I used to think that I was the only one who went through so much and still stood strong to again go out of the house, to school and then to college. But when I started going to college I realised that every girl coming to college has to go through the same shit; I mean the teasing and much more. I thought that in trying to be independent, every city girl has to go through difficulties. As my knowledge, or I should rather say, knowledge about suffering grew I realised that every girl has to bear

harassment and teasing is a which we have not or fight we have to bear burning murder or, in the very least, we do not fight back we are taken for a girl is chaste, desperate men race to called a 'slut' by the same men who cares what a girl goes through, and why concern, he is living his life happily. thinking took a turn. I saw people in rage, for the culprits and together praying for



this. However, bearing punishment for a crime committed. If we answer back faces after acid attacks, rape, get taped and blackmailed. If we granted and keep suffering anyway. If devour her and if she is not then she is rape her. I always thought that nobody would anyone bother? It's not his After the Nirbhaya gang rape case, my fighting for truth, demanding punishment

Nirbhaya's good health. This was the day I realised that people do care about girls. They feel the pain and want to help too. That was the day I realised that I am not alone, we are not alone. We find it difficult to take help from anyone out of embarrassment or think that nobody cares; but the truth is that we just need to be bold and stand united in front of the culprits with the help of our friends, brothers, fathers, sisters, mothers, etc. Because, everyone understands our pain, probably because their sisters and daughters go through the same feelings, the moment they step out of their houses. We should not hesitate; we can talk to them and ask for help. If not family or friends, we do have certain organisations that definitely provide help. So girls, we are not alone; we just need to step out of our self-built cocoons and feel free like a butterfly.

-Prakriti Madan
English (Hons) II Year

WE ARE NOT MORDERN, BUT RATHER, ENSLAVED BY WESTERNISATION

India is a secular country with diverse cultures. Here, people belonging to different religions or culture reflect their shades in distinct manners but are still united. The enthusiasm of natives to adopt traditions of different cultures has made them modern, as they think. But the reality is way different. The modernity which we talk about is not the freedom of ideas only but a vicious circle which negates our own spirits, belief and, moreover, our identity. Let's begin with the language we speak today and the language which belongs to us. Language has always been an influential factor in history. And, if one traces the history of India, one gets to know that language has been used to subjugate us all. English was taught in schools. Why? Because ideological influence was much more effective than physical influence, and it still is. And now when one looks at the present day scenario of Indians, one must acquire a good command not in Hindi, the mother tongue, but in English. Those having fluency in English are regarded as classy and those who just can't have this perfection are regarded as 'Ganwaars'. This is one point of view which is agreed upon and accepted by more than 78 per cent of the youth. Apart from this, Hindi is an optional subject in our schools but English is mandatory. Apart from the status factor, English has become the desirable medium for official communication. Those well-versed in the language feel more comfortable in urban office spaces; others are relegated to the category of 'ganwaars'. Is it the command over one language which

makes one modern or is it one's capability to accept diverse people with their respective languages? The question remains starkly ignored. Once you enter the so called modern atmosphere of the college, you yourself can notice that 'Aur Bhai' has now been replaced by 'Yo bro'. People are not at all interested in knowing 'Kya haal hai Tumhara ?' but they would rather ask 'what's up'—no, actually, 'ssup?'

And now, let's just talk about traditions, cultures and festivals. A few days back, I asked one of my schoolmate if he knew all the three national festivals. He said 'Diwali hai ek toh, Independence Day ho gya tera, or teesra yaad nahi aa rha'. And, also, I asked him why do we celebrate Diwali? He simply replied, 'Arey Ramji apni girlfriend ko lekar aae they—but they soon broke up. That is why we burn crackers'. Such horrible replies are what the present generation is up with, not only because of the changing cultures and lack of knowledge but also because they simply have no interest in festivals and cultural values of their own religion. We don't celebrate festivals like Independence Day, Dussera and other festivals but we prefer to enjoy Valentines' Day, Christmas and New Year with great animal spirits. Also, festive days are more into show offs than lively and hearty smiles. It's like one of my acquaintance says, 'Diwali ki din lord Ganesha ka Idol ghar may aae na aae but Valentines' Day per girlfriend ko kuch gift karna hai.' Our own Indian festivals are now like lost spring under the influence of western culture.

I Let's drag the ethnic Indian dresses into the scenario. Women these days love to wear daisy dukes and crop tops rather than traditional salwaar kameez. Well, I too don't like salwaar and such stuff. But I believe that exposure of your body is not a necessary symbol of modernity. I have seen many of the girls in my own college wearing ethnic clothes but I don't understand the theory behind other girls calling them 'Behen Ji!' Moving forward I have heard people stating that 'ladkiyaan aise kapde pehen kar bahar ae toh aise hi hoga (rape)'. But actually such dumbsters just don't realize that most of the cases of sexual assault take place in villages and not in urban areas (in comparison).

I would now, like to conclude that speaking a foreign language or wearing ethnic and alien dresses or adopting western culture doesn't make anyone modern. Yes, changes are must and should be accepted as the time passes but one must not forget the roots of oneself. When the Britishers came to India and started to rule,

English was one of the foremost features for bending us. And now look what the generation has done! We are enslaved by westernization for the second time, not by outsiders but by our own illusory reality, and this is what they wanted us to be like. Modernity is not about how do you look like and what do wear but rather a state of mind which is achieved only when one starts to think broadly, when one tries to live for oneself and when one accepts that the 'imperfect' is the new modern. Those who try to impress the crowd spread their wings only among that particular handful of people. When you impress yourself if you will achieve self-realization and that is what makes you modern. But, as I said earlier, reality is far behind; we are not modern but rather enslaved by westernization'

-Pavneet
English (Hons) II Year



WHY IT RAINS

The cruel vent through eyes,
Hiding sensitive cries,
Lord joins the feminine,
By pouring hue and sighs,
For
There must be some soul passing
Though a rough sore
Followed by some age;
Later by console.

There lies in the midst,
Act of flowing drops.
To accompany the tragedy hard,
To give hope after dejection
She embraces Lord's gift
And gives a vent with rain,
What then is left,
Is definitely not pain.
I herby thank lord,
For his amazing grace!
What I am singing now
Is just Rain, Rain, Rain!

-Rishabh Patiyal
History (Hons) II Year

PORTRAYAL OF WOMEN ON TELEVISION

The other day when I was rubbing beauty soap during the everyday ritual of bathing I heard a girl crying. After a little while I realised it is a daily soap playing on my television set. I hurried my bathing process so as to see what the catch was. I sat for five minutes before the TV and soon realised that the girl whom I had heard crying was the protagonist of the show and she was crying because her third husband has thrown her out of his house for the fifth time as she didn't put ginger in his tea.

This provoked me to think of the portrayal of women in the entertainment industry. In these decade-long daily soaps women are shown as an entity with no aspirations, dreams or passions of her own. She lives, sacrifices and subsequently dies for her family. A very less number of women are depicted as working and generally their work outside the domain of house creates a rumpus in her personal life.

A few months before some Pakistani Shows were being on telecast Zindagi, a channel of the Zee Network. The show came with a wave of fresh air but soon the air got stale. These shows though stirred Indian hearts but when a dip is taken in the shows there is noose of patriarchal norms tightening around the neck of women.

In Indian shows as well as in the shows from Pakistan women are portrayed as rather subjugated beings clad in culture and traditions from head to toe or they are shown as wicked who manipulate men for their advantage.

Even the reality shows project women as glamour dolls with zero brains. With all this 24X7 on TV we cannot speak of women empowerment. What kind of results do we expect when the projection is misleading?

It is certainly, a duty of the entertainment industry to project what is right. We don't demand them to speak highly of women but at least their image should not be rummaged.

-Pallavi Bharadwaj
English (Hons) II Year



THIS GENERATION AND ITS EFFICIENCY

In the race of life people seem to find it difficult to find time for getting married and rather prefer live-in relationships. A sort of survey was conducted among 73 people (between the age group of 18 to 55 years). A few general questions were asked regarding the importance of money, marriage and religion. When asked about marriage 51 out of 73 believed that some two or three decades before love-marriage was hardly accepted but now, they favoured love marriages over the arranged ones. Shivani, a 39 years old woman said, "Marriage was a dutiful act which has now turned into a playful act. None seems serious and responsible these days." While Mr. Rajinder believes, "Today's generation is at an advanced level. They understand much better than others where their happiness actually lies." Simar, an eighteen years old mali, thinks, "Why is it necessary to stick to one human being for the rest of your life? Commitment ruins a relationship and it should be on and off and not constant." There were times when women were regarded as mere household objects, but now, equal status has, if only in rhetoric, been given to all. Over centuries, the nature of society has undergone continuous transformation. Public morality has changed, and, along with that, rationality has increasingly become the guiding principle for societies. With every generation, the degree of efficiency has increased.

People, these days, have started to rank material wellbeing as their topmost priority—over religion and caste. Harsheen Bawa, a 29 years old woman, says, "Religion should not be neglected but money must be valued much more than it." She adds, "My daughter is in the fourth standard. Apart from having her personal iPad and her personal room, she demands Rs. 120 when she wants to buy a notebook, though she doesn't know the value yet. She demands matching shoes and watches with her clothes." Well, religion and caste are still immensely important as those who betray their communities are often severely punished. Recently, a DU student was choked to death by her own parents as she had married a person from a different caste against their will. In an era, where people look around for their own conveniences, there also exist such pathetic people who cannot let their children lead a happy life and rather slaughter them in the name of honour. A huge proportion of the population of our country must understand that religion, caste and social-hierarchies were designed by a section of the human population in their own interests and are not God-given. These orders and dictums can well be challenged with reason and defied with conviction for the sake of progress and liberty. This generation, like the ones before it, must also contribute in the historical process of shedding regressive moral baggage and strive towards a more liberal society free from the clutches of moral policing.

-Pavneet
English (Hons) II Year

GYANODAYA V

DHAROHAR- THE JOURNEY OF NORTH-EAST

(18th Dec. to 29th Dec.2014)

Gyanodaya-V “enlightenment of knowledge” the glory of North East is a journey of great significance. Once again as predicted it proved to be a perfect platform to build up strong relations, sharing ideas to explain the greatness of glory of India and wonders and richness of North East. No doubt it is an endless journey of cherished memories full with enriched experiences, innovative ideas and successful in generating enthusiasm among Delhi University students.

Gyanodaya-V was flagged off for Guwahati by honorable Vice- Chancellor of Delhi University Prof. Dinesh Singh; Minister of Sports Mr. Sarvananda Sonowal and Minister of Home affairs Mr. Kiren Rijiju.

The first day of our Gyanodaya-V trip to Assam started with the auspicious day with our visit to Assam's famous **Kamakhya temple**, situated at the top of the Nilachal hills. According to the Hindu mythology, it was believed that a parts of goddess sati's body fall in Kamakhya so it is famous as one of the strongest spiritual places of India. The goddess sati mata worshipped by devotees by offering Buffalo, Goats and Pigeons.

The same day in the afternoon, we visited **Iskcon temple** which signifies the importance of Lord Krishna; in the evening we visited **Regional Science Centre** situated at Khanapara. The Museum, here, consisted of Aquarium, Bio labs, Chemistry labs , Medical plants , Pre-historic museum ,Ancient art etc. It was amazing to see and read about various endangered species of medieval times.

The most fascinating part of second day Trip was the visit to **Umananda temple** situated at Umananda Island on river Brahmaputra, We took the ferry to offer our prayers in this famous Temple which preserves the history of Lord Shiva and goddess Parvati and felt blessed.. The ambience was very spiritual with the priest chanted the mantras of Hindu mythology. On our way back in the evening, we had beautiful treat to eyes while visualizing the vastness of **Brahmaputra River**.

Third day we started our journey with the main destination of our project i.e. **Saulkuchi** the silk village of Assam also known as **Manchester of Assam**. This is an ancient craft village which mainly focuses on producing three types of silk Muga, Eri and Paat. We had interesting interaction with local people, weavers, manufacturers and retailers which opened up new horizons of research and new facts. We came to know about their lifestyles, livelihood and their involvement in the handloom sector. We also got life time opportunity to visit the areas where **Eri Cocoon** kept in the cottages and got to see the process of silk making. We also visited **Saulkuchi Institute of Fashion Technology (SIFT)** which preserved the samples of different types of silk under one roof.

Our next destination on the same day evening was **Barpeta- Satra**. Satras were basically the Vaishnavite monasteries. It was founded by the disciple of Shankardeva i.e, Saint Madhavdeva. At the Satra, we got to see how in ancient times Vaishnavite Saints spread in this region through dance, drama, sermons and preachings.

Finally, next early morning, we departed from Guwahati to proceed for **Tezpur**. Scenic beauty of Himalayans hills was very mesmerizing. Tezpur being the culture town of Assam full with Indian heritage we got to visit famous **Agnigarh** and **Chitralekha park**. Agnigarh was basically the kingdom of King Banasur who was a devotee of lord Shiva. This place mainly symbolized the battle between **Hari** (Vishnu) and **Hara** (Shiva) .After that, we visited **Chitralekha Udyaan** which had beautiful rock sculptures in a tribute to Chitralekha ;a. mythological character.

For next day our diary was booked for exciting Jungle Safari; we visited world famous **Kaziranga**, the largest National Park of Assam preserving wild lives which is specifically famous for one-horned Rhinoceros. We entered **Bagori range** in a jeep with a high security. During Safari, we had seen many rhinos, wild Buffalos, Elephants and some rare reptile species.

We came back to our beautiful Resort “**Green Village Resort**” in late evening after exciting visit from Kaziranga .Here, we celebrated **Christmas party**; got to see colorful **Bihu dance** (Assam's famous folk dance) and got gala opportunity to learn and dance with the Bihu artists. Due to Assam Band on 26th December,it was decided to reach back to Guwahati by night journey instead of staying in the Resort.

On the last day in Guwahati; we were overwhelmed with the invitation of Cultural Evening and Dinner by Governor at **Raj Bhawan** . Raj Bhawan , place of cultural heritage where Governor P.B.Acharya and the first lady gave us a warm welcome. Many students, Mentors & esteemed guests dressed up in traditional **Chadar-Mekhala**, Muga and Paat silk sarees, one of the. Student of our team, Aashna Gangwani, got the opportunity to share her experiences of memorable Gyanodaya journey on the stage which was well appreciated. Performances (Sali dance, Bihu dance, Bhortal dance & Goalporia songs, Borgeet,) of various Artists of Assam's culture were mesmerizing. After this Cultural evening, we got to taste lavish food of Assam and also interacted with the Governor, his associates and fellow beings.

With heavy heart we said good bye to Guwahati on 27th December Morning and our Gyanodya train was flagged off by honorable Prof. Dinesh Singh's wife through telephonic call from Delhi.

Cleanliness was the main concern in the minds of authorities and students of during the whole Gyanodaya journey.

In Gyanodaya 'V' Train, we were lucky to experience historic and unique moment of classroom teaching on wheels equipped with Projector. In this classroom we had opportunity to interact with other students who travelled other parts of North East during Antardhwani.

With unforgettable sweet memories of Gyanodya's and with determination to win Award during Antardhwani, we returned back home to recharge ourselves to finalize our research Project and documentary on beautiful Assam.

Project :Reeling The Production Cycle of Handloom Industry in Assam : Issues & Challenges

Dr. Gurdeep Kaur/Mentor
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A STORY TRIBUTE TO THOSE WHO FELL IN PARIS

The beautiful and the well visited city of Paris also accredited as the 'fashion capital' of the world, suffered three days of blood-shed, brutality and terrorism. The city was left completely shut for about a week leaving 20 people, including three gun men, dead.

The French magazine Charlie Hebdo fell prey to an in-human attack on 7th January, 2015, that left 11 of its employees dead and 12 injured. It was followed by an attack on a local supermarket two days later on 9th January by an armed individual who murdered four Jewish hostages in an attempt to demand immunity for the Charlie Hebdo attackers. The series of violence began as an Islamic reaction to the allegedly obscene cartoons of the Prophet published by the satirical magazine. It became apparent that Charlie Hebdo's humour was not making some people laugh.

The city replied to this horrible event in a unique manner. There's always a before and an after. Terrorism tried to create splits, but it did not win. Terrorism was denied and countered in a sporty way. Paris Saint-Germain is the local football club. It is considered one of the best football clubs in Europe and the world. In the France Ligue 1 action on 18th January, 2015, P.S.G played their very first match after the terrorist attacks that the city had suffered last weekend. P.S.G. had to face a very strong Evian side that was coming on the back of a hot win-streak. But Paris Saint-Germain needed a win that would prove that the city of Paris has not given up, a win that would be a win not just over Evian, but terrorism too. The match took place in the prized Parc des Princes literally meaning the Park of the Princes stadium which is home to Paris Saint-Germain.

As the event unfolded, all the players from both teams including the staff and the managers and the entire crowd of 48,712 observed a minute's silence as a

tribute to those who had fallen prey to the attacks. This heart-touching silence of a minute was followed up by roars and applause. The players wore black arm-bands to mourn the deaths of the unlucky few who had been murdered by the terrorists. Paris Saint-Germain wasn't to be denied this time. The emotional 90 minutes ended up in a win for P.S.G. The Paris club came on top as 4-2 winners over Evian as Javier Pastore and Edinson Cavani scored the winning goals for the capital club. The night was a tribute to those who fell to an act of utmost cowardice. It was a sign that the city would rise and fight terrorism and never back down. It was a reminder of how a simple game can unite an entire city and pull it out of the carriage of grief and despair.

Not only footballers, but also other sports persons had come out in support of Charlie Hebdo. French basket ball player Kevin Sepaphin who plays for the Washington Wizards, wore a "Je suis Charlie" T-shirt in a game against the Chicago Bulls. The 'Je suis Charlie' message was also seen at FIS Nordic Combined Skiing world cup. French footballers around the world paid tribute with black armbands, notably Mamadou Sakho of Liverpool. Bafetimbi Gomis, the French striker, raised the French national flag after he scored for his team Swansea City. Players from Toulon and racing Metro wore T-shirts displaying "Nous Sommes Tous Charlie" (we are all Charlie). Reims supporter come out to the stands with black flags in their match against Saint-Etienne. Spanish club Real Madrid observed a minute's silence before their game against Espanyol.

The world witnessed how an act of violence and hatred was countered by peace and unforeseen unity among the liberal peoples of the entire world.

-Akshay Sharma
English (Hons) II Year

AGGRESSION UNCHALLENGED IS AGGRESSION UNLEASHED

Aggression is rooted in the latent anger, violence and confrontational tendencies of the human mind. It arises due to frustration and a series of emotions building up in the mind resulting in hostile and destructive actions. In this present scenario, the most common and talked about issue is the rapid increase of aggression among the young people of this generation. This young generation seems always ready to fight everyone be it their parents, friends or relatives who are like the supporting pillars of their lives or be it random strangers. The looming question is: why? It seems to be because of our state of mind and thinking processes. In this fast-paced and hi-tech world, we want everything quickly and readily presented to us. We lack patience and do not want to feel the pleasure of owning the things. If we do not get what we want, we immediately lose our inner peace and become hostile and aggressive to everyone around. We, 'the youth' of this country, always carry our egos, arrogance and pride ready for others and have clinically forgotten the necessity to listen to others. We want to satisfy our needs irrespective of the consequences we, or the others, may have to face for our actions.

But it's time we begin to understand that aggression destroys us completely from inside and makes us totally hollow. Consequently, we are made to lead even more frustrated and monotonous lives. We must learn to gulp the bitter sip of anger for a few seconds in our moments of aggression. It is only a matter of seconds, may be minutes, after which things gradually seem alright and we realize that we have escaped a crisis. Staying calm and composed with a very easy-going attitude seems to be the best prescription for our generation to achieve a healthy mind and a calm soul. And yes, if one is aggressive by nature, one should try and give that latent aggression the right shape and direction in order to benefit oneself. We can translate our frustrations and anger into determination and dedication towards achieving our goals. That will make ours aggression meaningful, our lives successful and, consequently, our parents happy and proud. We may conclude that if we keep our minds cool and not get aggressive in the face of the perpetual struggle that life is, half the battle is won because everyone admires love, peace and affection and detest hatred, violence and harm.

-Gagandeep Singh Sahni
English (Hons) II Year

ARE WE THE MOST STRESSED OUT GENERATION?

We the youth, the generation of the 21st century seem to be the most exposed of generationsthe generation having access to most of the opportunities.

This is a generation crowded with a paradox of choices. We have an instant access to everything and while this may be beneficial in some ways, it may also act, in other ways, negatively on the growth of our minds.

Between the BuzzFeed articles, Facebook uploads, Instagram filters, Starbucks orders and job searches, the day for the youth of this generation begins even before breakfast. The information age is leading to the making of a tech-savvy and street-smart young generation. There is no doubt that the stress levels of this generation are sky high. Today every youth wants to give a perfect professional shape to her/his life. The tech-savvy virtually connected world instills an unforeseen magnitude of competitive zeal amongst them. Here, every guy or girl can be seen running after making her/him-self the most happening and the most popular person the virtual space, in this matter, seems to have precedence over the real world amongst her/his peers.

From being popular to becoming an intellectual they go through a lot. They become susceptible to the stereotypes of a perfect life relentlessly promoted by social media. A person's social worth has become directly proportional to the number of likes her/his pictures or status updates gather on Facebook. Consequently, jealousy, demoralization and

depression become rampant among the less popular. It has become easier for to follow the whereabouts of any and every person around without actually interacting with and without, in most cases, the knowledge of the person concerned. Showing off to the world has come to top the list of this generation's priorities.

Another reason for stress is the unavoidable competition in which we are forced by default. In this world where each individual faces neck to neck competition, survival has become difficult. From kindergarten till retirement, competition lies everywhere. The pressure is exerted to such an extent that the ability to control our own worlds is lowered drastically. The level of anxiety amongst the youth is high. Anxiety did exist before, but the previous generations coped with it by social and familial interactions. Today's generation prefers social media over actual social interaction. Technology acts as a web for this generation a web that has captured it like a fly. Trust and loyalty have been eradicated amongst this generation. Growing up in an atmosphere of distrust tends to make the youth of this generation more demanding. The generation seems to be more stressed than any of its predecessors, and, with everything in a constant state of flux, I feel that the stress levels of the future generations will be even more acute and hence, socially devastating.

-Trisha Mukesh Bhawnani
English (hons) I Year

BIDAI

Bidai is a word that I could never understand. When I was a child I used to play with gudda-guddi (a pair of dolls) and marry them. At the end of the game a bride ceremony had to be organized for my guddia. That time it was just a mere game for me. Whenever I wanted to ask my mother the actual meaning of this word, 'bidai', she always replied in an uninteresting tone, "Abhi tu chhoti hai, jab badhi ho jayegi samajh jayegi" (you are an amateur right now, when you grow up you would understand the meaning yourself). Things remained same for sometime. Whenever I watched a scene of bidai in any of the movies, the same curiosity was aroused with the same range of questions getting the usual indifferent answer. Later on, whenever I encountered an event of bidai in my school-books I asked the same question to my teacher, which she also avoided repeating my mother's reply. It seemed to me then that they had the same mother, that my teacher was actually my aunt lost sometime from the family in her childhood, probably, in one of the grand fairs where so many children are lost.

I had to wait really long to find out a simple answer to all my questions. Incidentally, attending weddings made me realize how a huge celebration along with band-baaja and buffet could die in mere seconds during the bidai ceremony. The bride, accompanied by some of her relatives, heads towards her doli (decorated cars) and the bridegroom takes her away. The question is why this joyous occasion turns into melancholic sighs. And my mind was disturbed by a new question: why is it that the bride and her

relatives did all the weeping and the groom and his family got to advertise their impatience and busy schedules?

Since I have turned 18, I started to wonder how much older I would have to grow to get a perfect answer to my childhood question. Suddenly, an idea struck my mind: why not try and find out with the help of google baba? I tried to look for an exact meaning of the term that has been bothering me for years after I got to know that the term bidai meant farewell. Indian culture and scriptures mention the term and elaborate that it can be used for the event where the bride leaves behind her parents and home in order to adopt a new life with her groom. But it was very disheartening to know that a girl is abandoned by her parents after this ceremony just to encourage her to accept her groom's home as her own as if the home she had left behind was no longer her own. Here, some more questions started troubling me. For instance, why couldn't a girl stay back and live with her parents at times she really wants to?

As of now, after all these years, what I personally came to know is that bidai is definitely not just a simple game. It is a far more complex term than I could ever imagine. It is that tradition which forces the bride to move away from her own home to another, where one of them is known as her *Mayeka* (Parental house) and the other one eventually becomes her *Sasural* (In Law's residence). Now, the question remains, where does the girl really belong?

The more I try to simplify the term the more I get

confused. It seems to be difficult to understand that why would a girl have to leave behind everything that she owned. What is the use such traditions? Why has a girl to go away from her parental home to some other place where she does not even get a bed of her own she takes from her home itself? Did the groom use to sleep on the floor or with his mother till his marriage? What comes to my mind immediately is how the parents of this girl can ever imagine their daughter to be happy in such a situation. I have heard many cases where the brides were killed just because of some dowry issues. How can parents even dare send their girls to such homes with such peoples who are nothing more than potential greedy murderers who value the lives of women lesser than money. If trading of a woman's body has been declared a crime by the government, why aren't marriage and bidai

considered the same? Isn't dowry akin to male prostitution and that too with unforeseen profits where the man eats his cake and gets to keep it too? The bride's family contributes in this evil business with absurd hopes of buying their unfortunate daughters, or rather, their own unfortunate selves some non-existent happiness. The meaning of the word that has bothered me since childhood seems clear now. But I still cannot understand the practice that the word entails. How long should we continue to obey this absurd tradition? And why?

If any of you have answers of my questions please do send me on my email Id:
tyagi.skashi1996@gmail.com

Sakshi Tyagi
Hindi Journalism II Year

MY BUTTERFLY HAUS

Charm is deceitful and beauty is vain, but a woman who fears the lord, shall be praised. Well, it is about her. She is special, amazing, flawless, a mystique beauty in her own self. People may come and go, days and nights will pass by, but her beauty, her smile, her essence, her presence, everything about her would just leave me clueless about my presence because when I am with her I am not me I am all hers. I might win a million smiles but the most charismatic feeling comes when I could just be the reason for her smile. My world turns upside down when something is wrong with her. She is so tough but her heart is so tender. Her voice is so melodious. She is a woman, she is life. If people asked me to describe her beauty I would take ages to describe it. I will start from her eyes, that glare, sparkle, they are mysterious too but when she smiles through them it just like a free fall. When I talk about her hands they aren't strong they are as soft as rose petals. There is more about her that will take long for you to read and for me to write. My words are too less to define her beauty, she is divine, full of happiness. When I am with her I have no regrets, no sadness. For me women are angles, she is a prized possession. It is not her hair or beauty but her modesty which makes her beautiful.

Yashica
English (Hons) I Year

CHILD LABOUR IN INDIA

Child labour is a human right issue for the whole world. It is a serious problem. Many children under the age of 14 work in carpet making factories, glass blowing units and make fire-works with their little hands. According to statistics given by the Indian government, there are one million child labours in India while unofficial sources claim that it could well be around 50 million.

The Indian Government has taken some steps to eradicate the problem of child labour in recent years by invoking a law that makes the employment of children below 14 illegal except in family owned enterprises. However, this law is rarely adhered to due to practical difficulties. Factories usually find loop holes and circumvent the laws by declaring the child labours as distant family members. Moreover, the problem is amplified by the general apathy of the political class and the law enforcement agencies of the country. Child labour is a conspicuous problem in India. Its prevalence is evident in children-participation rate in work, which is more than that of other developing countries. Extensive poverty is the central reason for child labour in India.

-Rishabh Patiyal
History (Hons) II Year

CLEAN INDIA

Broom: Oh! My god, I can't believe it. I am in the hands of Narendra Modi. It feels like a new birth. I never knew sweeping can be so much fun. All these years, brooms have been under the dominion of Safai Karamchaaris. But thanks to PM Modi they got the Midas touch of Indian bigwigs ranging from celebs to industrialists, from politicians to sportspersons. And not only the touch but also got snapped with them and got media coverage as well. An once-in-a-lifetime opportunity for a broom. Lucky ones! Swachh Bharat Abhiyan, a non-political movement driven by patriotism, was launched by PM Modi with all zest and zeal with an aim to make India clean by October 2, 2019, Mahatma Gandhi's 150th birth anniversary. A pledge was administered across the country to keep aside two hours every week cleaning the surroundings.

When PM Narendra Modi spoke from the Red Fort about Swachh Bharat Abhiyan and the need for toilets, it resonated with many Indians. At long last, a PM was talking about a real, mundane problem that affects people's everyday lives. The sight of a national leader picking up the broom is empowering but somewhere a doubt lingers in mind: is it a farce, a political tamasha for the camera or a real step towards a real cause with genuine feelings? One arena that remains untouched is that most people paid attention to the cleaning of the visible dirt and filth only taking Gandhi's slogan "Quit India, Clean India" too literally and not emphasizing the need for the cleansing of the conscience. India needs both figurative and literal cleaning today.

So, let us all pick our respective brooms and start sweeping because only in a clean environment a clean mind can flourish.

-Pallavi
BA Hons English II Year

CORRUPTION IN INDIA

Corruption is not a new phenomenon in India. It has been prevalent in society since ancient times. Corruption was present even in the Mauryan, the Mughal and the Sultanate period. When the East India Company took control, corruption reached new heights. Corruption in India has become so common that people now find it impossible to imagine public life without it.

Corruption means perversion of morality, integrity, character or duty out of monetary motives, i.e. bribery, without any regard for honour, ethics and justice. In other words, undue favour for any one for some monetary or other gain is corruption. Simultaneously, depriving the genuinely deserving from their rights or privileges is also a corrupt practice, and so is shrinking from one's duty. Besides, theft and wastage of public property constitute varieties of corruption, Dishonesty, exploitation, malpractices, scams and scandals are various manifestations of corruption.

Corruption is not uniquely an Indian phenomenon. It is witnessed all over the world in the developing as well as the developed countries. It has spread its tentacles in every sphere of life, namely, business administration, politics, officialdom, and services. In fact, there is hardly any sector which can be characterised for not being infected with the vices of corruption. Corruption is rampant in every section of society notwithstanding the social status attached to it. Nobody can be considered free from corruption.

To root out the evil of corruption from society, we need to make a comprehensive code of conduct for politicians, legislatures and bureaucrats. Such codes should be strictly enforced. Judiciary should be given more independence and initiatives on issues related to corruption should be given precedence. Special courts should be set up to take up such issues and speedy trial is to be promoted. The law and order machinery should be allowed to work without political interference. NGO's and media should come forward to create awareness against corruption in society and educate people to combat this evil. Only then we will be able to save our system from collapsing completely.

-Amanpreet Singh
English (hons) Ii Year

DIVORCED FAMILY

Marriages are made in heaven but broken on earth. Rapid urbanization and awareness of various rights are now instigating the divorce rate to shoot up. A survey states that over the past four years the divorce rates in India has almost doubled turning marriages into breakups. Surely, such breakups leave the couples disheartened. The most difficult part of a divorce becomes the legal web since Indian Judiciary usually leaves a few options in matrimonial disputes. Judicial system brings out the wretched being residing within the man and the woman and makes them the worse of enemies putting false blames on each other. In such cases, the once lovely wife becomes, the morally incorrect and licentious woman and the once adorable husband becomes, the abusive, man-handler.

It takes forever to get the judgement unless one party can bring the other side to the bargaining table. Thus, people use the product of their own marriage i.e. their children as tool to make the separation process hassle free. Children are the only ones who witness the parents' journey from the union to the breakup. That is why they are the ones most affected by the separation.

Children pay for the sins of their parents. First they deal with the trauma of breaking up. Although, court generally keeps the interest of the child in mind yet innocent children are reduced to mere pawns on a court table. There are unlimited lies and illogical explanations put in front of them. Next stage is of acting normal while your 'normality' has long been devastated. And a temporary full stop to their questions is: "You shall understand when you will grow up."

-Pallavi
English (Hons) II Year

HOLIDAY

Holiday! Holiday!

Oh! Holiday!

Please come on every day.

You are the best,

No study, no test, only rest

My love is true,

Only for you.

Holiday! Holiday!

oh! Holiday!

Please come every day.

-Rishabh Patiyal
History (Hons) II Year

DUAL EDUCATION AND ITS REPERCUSSIONS ON THE MASSES

A spectre is haunting young India the spectre of competition. It has become a cause of conflict among all the different classes in society (especially within the middle classes). For middle class youth for whom access to good education and then jobs is often the only avenue to sustain, if not improve, their life-style and respectability, being left behind in the cut-throat competition is hugely demoralizing. This is more so due to the popular perception that those who fail to perform are either undeserving or lazy. In reality, the limitations of the individuals slaving away to crack entrance exams or grilling interviews are so much the causes of failure as are lack of adequate opportunities and the consequent stiff competition. In this rush for limited seats and opportunities, those who lag behind the most are, of course, the youth of the working classes. But before proceeding, let us first deal with the term 'competition', which in the context of dual education seems nothing but contradictory, if not a facade.

Generally, a competition indicates the drawing of a starting line at which contenders are equally positioned for a contest. But when it comes to completion in education in our society, its contradictory character becomes evident in the sense that competition, here, is neither among equals nor there exists a common starting line. But to better understand the contradiction characterizing competition in education, it is necessary to briefly discuss the outline of the current education system. A short investigation into our schooling system will help us understand the above problem as well as its repercussions on a particular class which is numerically the largest in our country and many others the working class. And yet, before proceeding to deal with our schooling system, it may be worthwhile for the investigation to make note of the outline of our societal structure.

We are familiar with the fact that we are part of a class divided society. Broadly speaking, on the top of the socio-economic ladder are the capitalists (who can also be understood as parasites) who profit from the labour of the working classes. Below this economically and politically powerful propertied class lie the middle classes the most militant adherents of the competitive ethic. And at the very bottom we have the working class which hardly has the resources to educate its children at par with the other classes. Many families from the working class often live in such dire conditions that they fail to provide even primary education for their children: even if primary education is free in government schools, mere physical sustenance to access the service however dire becomes a challenge for these families. Sometimes, mostly in cases of girls, redundant social vices also add up to the economic problems in barring basic education.

Corresponding to this sharp class division in our society, we see a hierarchical or dual education system prevailing. In India, there are two types of schooling systems. On the one hand, we have government schools, and, on the other, private schools. Students coming from vulnerable economic backgrounds generally attain government schools and are often unable to complete their education. These students, in most cases, come from places where the ambience is not conducive for studies. One important reason among others is space constraint: large families of five or six are often forced by economic depravity to be crammed into single rooms. In such spaces, different activities like cooking, cleaning and watching television continue simultaneously with studies.

The situation, for these students, is often no better at their government schools which are mired by apathetic teachers and poor infrastructure. Their schools lack basic

facilities like toilets, clean drinking water, fans, computers, proper furniture and well-stocked libraries. The lack of toilets in girls' school triggers irregular attendance and immense discomfort. The lack of toilet facility became more apparent after the speech of our PM Shri Modi Ji in which he assured that he will provide toilets for every school. It is embarrassing for the country that in the twenty-first century, our leaders beg for votes based on something as essential as toilet facilities. The question, therefore, is whether it is possible for the working class youth to perform well and score good marks under such conditions of neglect and discrimination. The answer is a definite no, for even though there may be some instances of good performers in government schools these represent the exceptions rather than the norm. On the other hand, equipped with all the facilities denied to a government school student, students of prestigious private schools remain on the top with outstanding academic performances. Their performance is of course paid for. In other words affluent middle and upper class youth are buying good marks. After all, their parents, at average, pay anywhere between Rs 10000 and Rs 20000 every month in school fees and extra tuitions so as to ensure that 98% no longer remains a dream but becomes a reality. Such high fees are clearly not paid for a state-board 45%. Evidently, the best education and, consequently, the best opportunities are reserved for those who can pay for it.

Ironically, after passing their twelfth class exams from different schools, both government school students and private school students turn to government colleges for pursuing quality higher education, which is subsidised. The middle class youth who apply for the government colleges and universities and often, naturally, get through ahead of the working class youth, are the same students of private schools who otherwise hated and felt humiliated to turn their faces towards government

schools. To elucidate, let us take the example of our own Delhi University for which both all kinds of students compete. Prominent colleges such as St. Stephen's, SRCC, Hindu, Hansraj or Kirori Mal raise their cuts-off so high that government school students hardly find their place. Even those few who manage to through less sought after colleges do not get the desired course. The majority of the government school students fail to acquire admission in regular undergraduate colleges and are compelled to study through the distance learning mode. For example, this year, 2, 78,000 students applied for admission in DU of which only 54,000 students managed to get through due to unavailability of seats. Many of the rest turned to IGNOU and the Delhi University School of Open Learning (SOL and the likes.

Students who study in the SOL, far from being provided with good education, are not even considered students. They are given far lesser number of lectures which are often taken by under-qualified teachers. The evaluation scene is even murkier. Apart from these, SOL students are denied basic facilities like bus passes and library-access in Colleges which become their respective study-centres. It should be noted that for the 5, 00, 000 odd students of SOL there are only 40, 000 books available in the SOL library. Can we, indeed, call this a competition in the first place? The question of fairness comes later.

On one hand, our PM is talking about skilling India and on the other, this system is providing good education for only a handful. On one side, we are talking about competition, on the other, discrimination starts from the starting line itself. Instead of opening new universities, the opening of new malls on a large scale and the granting of land at subsidised rates to private schools indicate that education is not a matter of concern for the corporate houses that our PM seems to extol.

This is proven by the simple fact that in the last 20 years, no new college has been opened under the Delhi University. This is resulting in continuous increase in cut-off and discontent among the masses. Its direct impact can be seen on the poorer students who are discarded from the realm of good education. These in particular include students who end up studying in DU's distance learning mode. These students, when they move into the job market after graduation, again find themselves competing with regular college students. Here again,

they lose and find themselves concentrated in lower income jobs where their salaries are not enough to provide better (i.e. private) education for their children. The vicious cycle continues with them sending their children to government schools and small rundown private schools. Again history repeats itself. Thus, this education system reproduces inequality again and again.

-Bhim Tiwari
History (Hons) III Year

FOOD FOR THOUGHT

A banal maxim says, "Some people eat to live, others live to eat". In whichever category we may fall, food is certainly an inevitable part of our lives (except for some saints dwelling in the Himalayas). A very basic definition of food is, "any substance that can be metabolised by an animal to give energy and build tissues". But, I think food has it reach beyond this.

First, if food is considered at an individual level then it can be used a parameter to define an individual. One eats what, where, when, why, how and how much can surely give us an insight into one's living pattern. India is a diverse country, and our food proves this fact. Food both unites us as well as diversifies us. Each culture, tradition, custom of ours has a certain food associated with it. Also, there are certain social stigmas attached to food. For instance, rice belongs to Biharis and South Indians; or a person eating with hands is a bumpkin and so on. I personally mark it as a gesture of friendship if somebody shares his or her food with me. Food may also act as weapons for defence. Pepper spray may not be the perfect example but all those hilarious food fights in movies can surely be. Even soldiers on the border share their food across LOC which is a better defence tactic than exchanging bullets. Food can sometimes be gender biased also. Like, salad is to be eaten only by a girl on diet; 'puchkas'/ 'paani pooris'/ 'gol-gappas' are associated with women only. Food can also be politically correct or incorrect. For example, non-vegetarian food can be eaten everyday except on Tuesdays. Also, sometimes there are peculiar lay-prescriptions: chocolates are to be eaten in depression and low BP; 'daliya' and 'khichdi' are meant for sick people; all healthy people can eat oily food and acquire illness later. All in all food runs in our veins, it can make us both fat and slim, it can be terrific as well as terrible at the same time, it can be used to please or tease. There is always food involved in our happiness and mourning. So, let us all eat after its food for thought and thought for food.

-Pallavi Bhardwaj
English (Hons) II Year

EXPERIENCE

The sooner my college days are passing the more I seriously think that these days should never come to an end because these are the precious times which will become the valued memories of tomorrow. I will never forget our first year but, in general, it's a time filled with anticipation, anxiety and wonderful discoveries coupled with awesome friendships. The time or the year of being a fresher will definitely make an impression on others as well as ourselves as we step into the world of higher education.

The first thing which I noticed was the workload. It was heavier and more intense than you had ever experienced before. The major challenges of college work are large volumes of reading and writing with shorter deadlines.

The second thing which I noticed was making a lot of new friends. I have a lot of friends and I believe that college friendships will be among the most satisfying and long-lasting of your life. It's always exciting to discover how wonderfully diverse college relationships can be. I remember the time that I wasted sitting in the canteen laughing out loud on the jokes of friends and whiled my time away.

The rule which I always remember in my mind is that you will also be on your own, your own boss, at least, for a day. You should have to be careful here. Don't go flying off the end off the pier. Enjoy your newfound freedom. Stay up until dawn talking about your ideals and ambitions with your dorm's regular bull session buddies. Remember that with freedom comes responsibility. You should not let things go completely; follow them on your loose ends. Just find your own style and be whatever you are. You don't need to pretend.

The seminars and meetings which inspired us, which forced us to think about our futures is also a recurrent activity in the college where we have a lot of chances to prove our worth. Other events like dance competitions and poster-making also give professional bend to our hobbies. Going to college is as much about finding out who you really are as it's about getting that degree.

-Anjali
English (Hons) II Year

PERFECT FATHER FOR TODAY'S GENERATION

This is the story of an auto driver who came to Mumbai. He was so poor that when he reached Mumbai he had only Rs 100 left in his pocket. He struggled very much in his life and after some years his struggles made him successful. Then he and his wife spent a normal life. He bought a home in Mumbai from his whole life's earned savings. His home was of only two rooms and one small garage.

He had two sons and both were married after sometime, and both had children too. Now, as the family grew big the home became too small for them.

One day when Ganesh (the father) and his wife was away, the sons packed their parents' bags and shifted them to the garage, which had no windows and no bed. They came home and when they saw this they shocked. His wife started weeping, but Ganesh thought of a plan and he decided to give a lesson to his sons. He called one of his friends and told him that he should call Ganesh's home and tell his family that Ganesh had won a trip to Singapore. His friend did exactly as he said and his sons took the tickets from his friend and went to Singapore with their families. Now, only Ganesh and his wife were left in his home.

He sold his house and left Mumbai. He bought a house in Shimla and hired a guard and to earn money, he started a little shop. When his sons returned home they saw that their house was sold and they were shocked. They asked about Ganesh, and found out the truth. Ganesh's friend gave them the address. They reached Shimla and met Ganesh and started weeping and complaining.

Then their father reminded them of the pain they had caused him and said, "Now you have to struggle in your lives. Then, you will know the value of money. You have no homes now like me when I came to Mumbai, but I struggled and got success. Now you will have to do the same".

And he ordered the guard to escort them out of the house. If every father has the courage to do this, then all sons will respect their fathers, if not out of love, but fear.

-Devarshi Kumar
History (Hons) II Year

I LOVE YOU

Once, I told my four years old niece, "I love you". Within few seconds, she replied with anger pouring from her face, "Uncle why are you saying I-love-you to me. Mai to abhi chhoti hun na. Just go and tell I-love-you to didi. She is older than me. Don't you know I-love-you should be said only to the elder one not to me?" After getting this innocent reply from a four years old girl, questions, questions and only questions came to my mind. How did she come to know about this sentence? What does she mean by this? And now, what should I tell her?

Searching answers, I remembered my childhood days when, for the first time, I heard the sentence "I love you" in the 5th or the 6th class. And till the 8th class this was a meaningless sentence for me. But now, in this era of technology, the question is not that how do children know it. Rather, what they make of it should be the question. We agree that technology plays an important role in our life. With the help of technology we are in touch with our friends and much more with outsiders while, at the same time, we are going farther away from our family members. It has also become a fashion or a matter of pride for us. This is the reality of our youth.

Now look towards the children. We can easily foresee a horrible future of them. These days, when TV, mobile phones and computers are easily available in every house, we also let the children use these things in their own way without thinking how technology can affect their minds. What do they learn from TV serials, cartoons, and all such things? Is it not right that a lot of aggression enters their mind through cartoon networks? Parents should also realize that children have immature minds and therefore, ask themselves that how can they possibly know what to believe and what not to. This problem with children gets extended as a problem for teenagers too. Sometimes when parents become possessive towards their children, especially in the case of girls, the gap created by technology between parents and children make children harm themselves. Many cases of attempted suicides stand as examples of such crises.

By saying all these things, I don't mean to say that children should not be allowed to use technology. They definitely should. But it is also the responsibility of the parents to be wisely friendly with them so that they are able to understand their children and spread first-hand awareness.

After thinking so much, still I couldn't find answers to the questions that were raised in my mind after the reply of my four years old niece. And at the same time my niece kissed me on my cheek and ran away I also wanted to catch her and say again, "I Love You". But, I couldn't.

-Bipin Bihari Dubey
Hindi Journalism II Year

BOLLYWOOD IN BULGARIA

Sophia, situated on the 1000 kilometer Sophia plain, is the capital of Bulgaria, sought after by tourists the world over for its pristine beauty and for its fame as one of the oldest cities in Europe. Nestled at the foothills of Vitosha mountain, it is surrounded by the low lying Lyulin and Sredna Gora mountain ranges.

In February-March the city is silent, its streets and houses white, covered in fresh snow. While waiting for someone at the Sophia University, I looked at the majestic building the foundation stone of which was laid in 1920 though the history of the university reaches back to 1888. A few students stood by in the lobby, and the road outside had done with the office rush. It all seemed curious, dream-like, almost surreal! I felt threatened by a strong bout of homesickness and nostalgia, for the comfortable traffic jams at Jhandewalan roundabout and ITO crossing, for the warmth of the fagun breeze back in Delhi, and the never ending chores, domestic and official! Then I heard it, the familiar notes of a Hindi film number that I vaguely associated with the baraat and marriages celebrations back home. Some students were rehearsing for a show. It came more as a comfort than a surprise. There was a lot to follow in the days to come!

One evening, surfing the TV channels, usually in Bulgarian, I stopped in utter amazement. There right before me was an old episode of Balika Badhu, complete with mournful expressions and hapless eyes, reckoning the trajectories of fate, dubbed for the local audience. It felt good though somewhat unreal, the visuals familiar but the audio incomprehensible. I called up a new friend in town who asked me to turn to another channel. This was

more fun. Here the actors were all local citizens but dressed in saris, achkans, finger rings, earrings, bindi, sindoor, the entire paraphernalia, even the expressions seemed authentically Indian. A week later, at a reception at the Indian Embassy to felicitate Bulgarian citizens who had returned from India after attending a technology exchange program, one met Bulgarian girls dressed up in Indian fineries, not forgetting the henna on their hands and rings on the toes. We love your Bollywood films, they smiled, they are so completely entertaining!

The Indology Department at Sophia University is a part of the Centre for Eastern Languages and Cultures. Since 1983 it has been conducting courses at graduation and post graduation levels. There is a Chair for a Visiting Professor of Hindi from India and similarly for a Professor of Bulgarian language at Jamia Millia University in India. Students visit Kendriya Hindi Sansthan, Agra, on scholarships for a one year course under the scheme 'Propagation of Hindi Abroad'. A number of institutes here take active interest in Indian culture, music and art. The country had received Rabindra Nath Tagore in 1926. Sophia University celebrated the 150 birth anniversary of Tagore. Well-known Indian writers are a part of the university curriculum. But beyond the academic campus, the most popular Indian connect continues to be the Hindi cinema!

At the World Hindi Day function on 16 March 2015, within the university auditorium, surrounded by the arcades, balconies, pillars and stairs designed by Henri Breansson in 1907 and later by Yordan Milanov, the students presented an interesting skit, enjoyed immensely

by the audience. It was a spoof but also a celebration of the typical Indian film titled, predictably, A Love Story!

The official from the Indian Embassy who had dropped in to watch the university program, described the geographical and scenic attractions of the country, its rugged beaches, grove forests, large rivers, nature reserves, lakes, mineral springs, the famous Valley of Roses, and other endless sights. The country has a wealth of cultural and traditional treasures to be discovered. Sharing its borders with Romania in the north, Greece and Turkey in the south, and Macedonia and Serbia in the west, the 8 million population is largely peace-loving and friendly.

They have inherited generations of folklore, customs, religious faiths, costumes, traditional music, secrets of herbal remedies, and so on. Ajay Devgun was in town, the official added amusedly, to explore suitable locations for shooting his forthcoming ventures. He had been to the airport the day before to meet the actor, with his children who said 'chalo, ham bhi dekh aate hain!' So the next time you go to see a Devgun movie, he laughed, just watch out, you might end up watching Bulgaria!

-KumkumYadav
Dept. of English

LEADERS FOR TOMORROW

LEADERS FOR TOMORROW is a non-profit Youth Movement for Social Change established mainly in college campuses founded by Mr. Binoy Job while he was teaching in Delhi University to help his students volunteer for Nation Building and train them with adequate Life Skills. It works in the campuses, organizes social development programs and conducts leadership training programs to create true leaders for tomorrow.

Mr Binoy Job was the Director (Media and Communications) in the Prime Minister's Office, India. A career journalist and a serial social innovator, he was inducted in Prime Minister's Office in the second term of Dr. Manmohan Singh 2009. He was chosen as "Young Global Leader" by the World Economic Forum in 2012.

LFTs mission is to create a large network of youth from among the under-graduate students from all colleges across the country by enhancing skills in leadership and social action. Its larger mission is to awaken social consciousness of youth, encourage volunteerism and social action by involving them in campus based social action programmes. It also makes them compassionate human beings and ideal leaders by providing them opportunities to take up leadership roles at grassroot level in their localities, the society around them and at state-national level.

In a nutshell, LEADERS FOR TOMORROW is aiming at grooming college students, in leadership and social development by providing them skills and personality development training and by providing hands-on leadership roles to make youth the most important factor in nation building.

LEADERS FOR TOMORROW'S "Date with Development" is the largest ever gathering of the youth on social change. The event, a mega youth festival, sees a series of competitive events on the theme of development to get the youth understand better their role in creating a better future. This year it had its annual fest i.e. Date with Development on March 28, 2015 where many of the students participated in various events and volunteered in many events.

All in all, SGNDs short but enriching association with LFT has made the students zealous and has given them a start to work for the betterment of society. We hope that this association goes a long way and brings a positive change not only in the college but also in the society at large.

-Pallavi Bhardwaj
English (Hons) II Year
Member, LFT SGND Unit

LIFE - A FOREWORD

Life is what you make it,
and not the one that god gives you.
So, dance, enjoy and be the king.
Don't let any moment pass by.
This minute you will be happy,
the tears may trickle down the next.
Don't fret over your problems
and don't let them break you;
face them and fight to be the best.
So, what if you fall down?
Or, left broken in anguish and despair?
Accept the bitter truth, my friend;
it's life unpredictable, unfaithful and unfair.
Move ahead towards the future
keeping the past in mind.
Do whatever you can in the present;
this day: it'll be hard again to find.
Opportunities will come running to you,
breaking away all the shackles.
Grab them, work for them and emerge as a winner
forgetting all your previous debacles.
Soon, this tiresome journey will end,
leaving you behind with only a thought;
and some sweet , some bitter and some painful flashbacks
as rewards for the furious battles you fought.
Life is what you make it, my friend.

-Kush Kedia
B. Com (Hons) II Year

MODERNITY MUST NEVER GET INFLUENCED BY VULGARITY

Modernity is marked by innovations in our lives. Innovation inevitably brings change. Change can be either positive or negative. So, change brings along with it the necessary responsibilities of deciding the course of the change. We need to be well aware of the future consequences of the change that we apparently usher in. Nothing else but our own judgements can be held responsible if and when our choices start producing hostile results. There is a beautiful quote which is revealingly apt: "Life is better when you are happy with other people, but life is at its best when others are happy with you". The statement clearly conveys that our only objective as good human beings should be to deliver something for the happiness of others.

Modernity can create parameters which may either suit or not. It is we people who are responsible to give the right meaning to our statements and our activities. When it comes to decency a quality admired worldwide and vulgarity we must be able to distinguish clearly between the two. In simple terms, we can say that all behaviour which is indecent can be called vulgar. But in reality, it is the targeted audience who judge the decency or vulgarity of a particular act or behaviour. So, the most important question that we must keep asking ourselves every now and then is how people perceive us? This constant questioning shall motivate us to do all good things and prevent us from things which may be perceived vulgar by others. Another quote seems apt here: "Bad ways have bad ends". Anything which can hurt the beliefs, feelings and sentiments of others is, no doubt, vulgar and must, therefore, be avoided. At last, we may conclude that it is not necessary to have vulgar innovative ideas in the name of modernity. Even without them, we can live happily.

-Gaurav Gaba
B.Com (Hons) III Year

MOTHER

Everyone's life is made up of some dangling history.

We all grow up understanding the truth behind our childhood mystery,
Life has reserved happiness for us and so the pains.

My mother, I remember all our memories while my heart rains.
I have felt God's presence all those times when my eyes melted.

The walls of my memory are unlike any wall on this planet as they are so beautifully painted.
There was a time when my eyes closed with nightfall and the angels.

My eyes always opened hearing music of your bangles.
I am falling too deep inside my space wanting to feel you again.

I am willing to learn everything again knowing your contribution behind my every gain.
The moment I feel the wetness on my cheeks, all I can think of is you.

I remember looking at the sceneries of Shimla with my eyes and your view.
Sweets tasted sweeter when it comes to mouth from your hand.

No lee gave me the satisfaction from tears until it blew from your land.
The tasteless food which I am being fed can never be compared with yours.

Now, I just have to go through the times with my tiring inner chores.
The period of life when I was always late for school

The scolding of father and the protection in your arms was everyday's rule.
I know mother, how worried you got whenever I left half a meal.

'I won't repeat it again', I always said and 'you're not complaining to father' was part of our deal.
With time, I grew stronger and healthier, taking care of myself on my own.

Selfish are the kids who forget their mother sitting alone in the beautiful lawn.
Now, I am struck by the times when you always wished me luck for almost everything.

My feelings are now spared only by me and beneath my heart I say, "Nothing"
The glory of the sun has now been decreased.

Now, no voice comes to calm me down after being teased.
Perhaps, I never expressed how much I loved you until you finally went to bed.

If my feelings are still not delivered to you, then my words are dead.

-Sidhant
History (Hons) II Year

LIFE'S JOURNEY WITH THE SECOND GOD MOTHER

This is a story of a couple named Mr. Dhanwaan and Mrs. Satya. Their family was one of the royal families in Chandigarh. The couple had everything except a child of their own. Mrs. Satya prayed to God day and night. She was a religious woman who just like her name "SATYA", was very truthful and philanthropic. After five years of prayers she was blessed with twin sons. The couple christened their sons as Sangharsh and Harsh. The children were brought up in the royal family like princes.

But destiny had some other plans for the family and after eight years they lost Mr. Dhanwaan in a car accident. Mrs. Satya being a strong lady didn't lose her hopes and took life as a challenge. She was now playing the role of both the father and the mother for her children. The children too loved their mother a lot they never left their mother's side. Mrs. Satya was the only one who would console them. The family was going through a very hard time but a ray of hope came when Harsh got the scholarship of Rupees of fifty thousand in a poetry recitation competition. The topic for the competition was "My Mother".

Mrs. Satya decided to spend the whole prize money on her children instead of her own self. She sent both of them abroad for studies. Sanghars and Harsh were very upset and tensed, worrying that who would take care of her and how would they manage without her.

Years after when both the brothers returned they were completely changed and were lost into the materialistic world. They even did not recognize their own mother and mistook her to be a rag picker. But for the sake of society they went home with their mother. Their mother, though, realized that her children were not happy to be with her, ignored their behavior. Soon, both the brothers got jobs in big companies and left their mother alone.

Sangharsh got married without informing her mother and a fight took place between the two brothers for who was going to keep the mother. Both of them felt ashamed of their mother and did not want their standard to fall because of her. They felt ashamed of the same mother who brought them into this world. The mother felt isolated and deserted but did not intrude into the lives of her sons.

One day Sangharh met with an accident and lost both his kidneys. Neither his wife nor his brother came to help him, it was only his mother who stood by her side and sacrificed her own life for her son by donating one of her kidneys. But sadly the other one failed shortly. Now both the brothers realized their mistake but it was too late now.

-Jatin Grover
B. Com (Hons) I Year

WINTERS

it snows, so the doors here
always open
inwards.

but this winter,
I will speak only of the freeze
in the fingers
and of toes curled
in.

I will watch the drawing up
of curtains, and the turning
back of another night.

the row of shacks
down the road
are blue in the feet,
there's the yearly discount on
wool, and
the felling of trees.

but, this winter
let me speak
only about the handful of sun
buried below
the mortar buildings,
and of the sparrows
who've become so discreet
and so distant.

-KumkumYadav
Dept. of English

FADE-OUT

one day
I'll walk into the mustiness
of curtains,
into the cushions sewed up on chairs,
into the folds of stored up
linen, into
the ticking of the clock.

the sound of a knock
on the neighbour's door,
the restless flapping of pigeons
cooped up
under the sloping roof;
these are mornings, hopeful
of pleasantries,
of nesting.

recorded messages, like the smell
of strange flowers
stuffed in jars of water,
vouch for the presence of voices
and of roots.

one day, I'll step into a photograph -
passport-sized, and wait for the fading
of the frame.

-KumkumYadav
Dept. of English

A PREDESTINED UNBORN

Three months ago I was a soul close to God. One day he told me that he is sending me on Earth. I resisted, as I did not want to leave him. He smiled and told me that he was sending me to a place where girls are seen as an incarnation of goddess Lakshmi INDIA, to an angel, the most caring one, called mother. Then he gave me uncountable observations of mother. He told me, "If you are with mother you need not to worry for anything. She will protect you more than anyone else can do, she will teach you to become a nicer soul, she will show the most beautiful creation by me 'The World'. She will bless you with the most potent weapon in the universe 'The Love' and she will train you to become an angel and stay close to me." Hearing such wonderful words about mother, I was fascinated and wanted to go to her as soon as possible.

Soon God dropped me in my mother's womb and told me that I would soon be shaped into a baby. I was very excited for my journey in "The World".

One day my mother was feeling low, so my father took her to the doctor. The doctor told them that they were going to have a baby. My presence in mother's womb made everyone happy. In six weeks, I started feeling the power of 'love' as God had told me. Every now and then my mother started caressing me and the most wonderful feeling came when I felt God's touch. My father used to talk to me coming close to my mother's stomach, trying to feel my existence. My grandparents were also happy. My grandma told me many stories and gave mother healthy and tasty food to eat. My brother used to bring lots of fruits for mother. I loved all of them. Grandma used to tell everyone "little Prince is coming." I loved my name "Prince", but whenever my grandma called me her "Prince", I felt something rushing very fast; it was my mother's blood rushing fast due to nervousness. My family was very loving and I thanked God for giving me such a wonderful family.

My mother now regularly started going to a doctor. The doctor never called me by my name "Prince", he always called me "Foetus". One day he told my parents "It is a baby girl." A long silence followed the sentence. From now on my father stopped talking to me; my grandma stopped telling me stories and commanded my brother not to bring fruits for mother. But my mother still loved me. I could feel my mother feeling stressed. She became tired quite frequently but never let me feel anything. As days passed my excitement and curiosity to come out of my mother's womb and see my family and "The World" kept increasing. My father now started bringing some medicines which he forced my mother to drink. My mother was reluctant, and then my father screamed in a deafening voice. He said, "I told you that I want a boy, who can take family's name forward, light the funeral pyre and be the bread earner of the family, but you have a girl inside you, who will be a burden on us, we will have to give lots of dowry on her marriage. She will be of no good."

As soon as my mother drank that syrup she felt pain in her stomach and I started feeling irritated. Everyday, my mother was forced to drink that medicine and I could feel the warm and comfortable liquid of the womb getting hotter. It hurt me. I thought my family wanted to see me as soon as possible, I felt excited but this excitement could neither reduce my pain nor my mother's. It increased devastatingly and then my mother was in hospital. The same doctor was standing before me and I was dead.

-Prakriti

SHOULD WOMEN BE INDEPENDENT?

The traditional belief that a woman's place is in the home and that a woman ought not to go out to work can hardly be reasonably maintained at present. But why are women considered incapable of leading society and, particularly, men? The problem is not that women have or must look after their children, cook food and not indulge in outside activities; rather the problem lies with the mentality of society.

When a child is born he/she is born into either a male sex or female sex. There is an important distinction between gender and sex. Sex is a term which can be used to indicate the biological differences between men and women, but gender signifies the socially constructed differences which operate in most societies and which lead to inequality, oppression and exploitation of the female members of society. Both femininity and masculinity are socially constructed and invested with various values, images and narratives which constantly circulate in society and determine people's attitudes and lives.

From the birth of a girl child itself people usually try to tell her to live within her own limits and never even try thinking of transgressing those boundaries. There are several instructions given to her and she is specially restricted from doing certain things. A girl is particularly taught to speak in a soft voice, not to laugh loudly, to eat little and so on. I do not know why there are several restrictions only on females and not any of the restrictions on males. Today, we hear a lot about rape cases especially in the Delhi-Uttar Pradesh-Haryana region. Recently the "Uber- Rape Case" which took place in Delhi was not because of the girl who went to her office and returned late at night but it was the rapist driver who lost his control of his mind and body and assaulted her. Every time a rape happens we feel angry, resent it, do dharnas but never ever try to change our thoughts.

What I feel is that imposing restrictions on women only is not going to improve the situation. I feel that as there are several restrictions on women similarly some restrictions should also be imposed on men. Parents' role is important in the sense that they should not only control their daughters and should also ask questions to their sons: where was he? why is he coming so late? has he done something wrong? This is the same as our honourable Prime Minister Mr. Narendra Modi said on his Independence Day speech. Now it's time that we transform rhetoric into reality.

Modern society cannot do well without the contribution that women can make in the professions and other spheres of life. Today, women, not only in India but in the entire world as well, hold eminent and important positions. We should strive to further in that direction.

Thus, it is not fair to keep women trapped within the four walls of the house by giving petty reasons. Moreover, we can see that there are good reasons for regarding it as desirable that married women should have some occupation outside the home. However, there are serious objections to it citing the need to care for their children, to look after the house, etc, but what we can be certain of is that many women do successfully, combine a career with running a home and that many more will continue to do so.

-Amitabh Joshi
English (Hons) II Year

TEENAGE SUBSTANCE ABUSE

A teenager is basically a guy or girl of the age group between 13 and 19 years. It is considered as a connecting link between childhood and legal adulthood. This is the phase of life when vital transitions take place in a human life, in the forms of physical, psychological as well as cultural growth. A teenager's life is the time when various conflicts and queries take possession over his/her mind, sometimes leading to major destructive consequences.

Teenage substance abuse has become a major concern in today's scenario. In this modern era of globalization and technological advancement, the use of illicit substance has become a part of landscape of many teenage lives. In the 21st century, teenagers have a wrong notion of substance abuse as a modern fashion statement. Substance abuse by a teenager is very risky as even a little consumption of substances like alcohol, marijuana and inhalants can have a very negative impact on their social life and family relationships. In a slow but continuous process, the intake of these substances increases gradually, becoming an important part of their everyday life. It may gradually culminate into heavier dosages of more powerful substances such as cocaine, amphetamines or heroin leading to a greater physical and psychological crisis.

There is no single cause for substance abuse in teenagers. It develops over a time-period not as full blown addiction from the very beginning. There are various routes or pathways which leads a teenage to the darkest roads of substance abuse. Some important factors include:

1. Insufficient parental guidance and supervision.
2. Psychological distress and impulsiveness.
3. Lack of proper communication between parents and children.
4. Extensive peer pressure and emotional instability.

The issue of substance abuse among teenagers cannot be taken lightly as it may have adverse effects over a certain period of time. It may disturb a child in a number of unwanted ways. After being a victim of drug abuse, there is an overall change in the behavior of a teenager resulting

into poor performances at schools and various day to day activities. Alcohol and cigarettes can damage their internal organs to an extreme level leading to cancerous diseases and untimely deaths. Fatigue, nausea and severe depression are the signs of unwanted substance abuse and if not taken care of properly, it may lead to dangerous suicidal attempts. A teenager indulging in smoking and harmful drug abuse starts avoiding frequent public appearances and prefers being isolated. Changes in mood, eating and sleeping patterns and memory loss are other ill effects of illicit substance abuse by teens.

During teenage, parents have an important role to play in their sons' and daughters' messed-up lives. Adolescence brings a new and dramatic stage to family life. A teenager alone is not responsible for dealing with the changes but the parents also have to guide them all the time for a proper upbringing. A parent should not be afraid of talking about the ill effects of consumption of these kinds of substances with their teenage sons and daughters. There should be a friendly environment between a parent and a teenager so that the teenager feels free to ask questions regarding any topic that bothers him or her. A teenager should also try to live up to the expectations of his/her parents. A teenager needs to understand that the rules and norms set up by their parents are for their wellbeing, instead of ritually discarding them cherishing a rebellious existence.

In countries like the USA, Russia, Iran etc., teenage substance abuse has been proliferating at an alarming rate. India is also not far behind in the count. We can see these days that a large number of school-going children are getting severely affected by drug abuse. For any nation, the youth is considered to be the base of its future progress. It's the duty of every citizen too be aware and also make others aware of the ill effects of teenage substance abuse. Only a united effort can help in eliminating this evil practice so that the teenagers could lead their life ahead in a constructive manner away from the darkness of alcohol and drug abuse.

-Kush Kedia
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RELATIONSHIP BETWEEN PARENTS AND TEENAGERS OR "YOUNG-ADULTS"

Teenage period is the most delicate time of our lives and to maintain a healthy relationship between parents and teenagers is very important. We all go through a series of drastic changes and experiences which have lasting impressions on us. It is quite difficult to understand a teenager, but doing so seems very important. A good understanding can help in developing a healthy relationship between the parents and the teenager. There are many problems which are faced by the parents of teenagers but the most important of them is the ever increasing use of media and technology. Is it actually doing any good to the children or is it helping a teenager to develop a dark secret of life which can lead to threatening repercussions? In this article, I have focused on what the parents can do in order to develop a good and close relationship with their teenage daughters and sons.

Working parents need to see this problem more critically. At times the parents forget that their children need them and their attention more than materialistic luxuries. The parents are more involved in their work and hence, children start to find their parents on the Internet and other technological sources which do not only have positive aspects but serious negative aspects too. In such circumstances, the communication between the child and the parents is ruptured. Parents become mere providers. Parents need to understand that in order to keep the family intact, they must give quality time to their family.

A check on children should be maintained appropriately but it should not be so harsh that they get rebellious. Parents should try to take part in their children's activities and appreciate them when needed. Putting up rules like eating dinner together every night and sharing at least one incident of the entire day can be very helpful. This builds up interaction among the family-members which lead to the formations of healthy and strong relationships. Another responsibility of the parents is to make their children goal-oriented. Teenagers have a lot of energy, high emotional levels and minds which can be easily distracted. Therefore, the parents should make sure that they put the minds of their children in some productive work or make them goal-oriented so that they shall use their energies in planning for their future rather than just hanging around with friends, shopping, playing and partying. Hence, just by giving a little bit of attention towards teenagers, parents can build a very healthy and friendly relationship with them which can, in turn, lead to very positive future results for the entire family.

-Gaurav
English (Hons) II Year

THE TURNING POINTS

The most common questions we are asked at school are: “What are your plans for future?” or “What do you want to become once you grow up?” But, is everything in our hands?

We students have been through this phase the end of our school life. It was our farewell day which gave me a better and a clearer perspective on life. It was the turning point of my life. The chief guest started with congratulating the students. She went on to tell us about how she managed her education, job, family and about her own turning points in life. The more she said, the deeper she went. Her words left a thorough impression on us. How clearly I remember her saying, “Life is half of what you plan and half of what destiny has for you”! How right she was!

Everything in life is free for interpretation. Some people claim to be able to create their own destinies while some others leave it on destiny to create them. Everything we do is out of our choice and, believe me, there are parameters to decide what is right and what wrong.

Let us take the example of Steve Jobs the tech-mogul who co-founded Apple. He was diagnosed with pancreatic cancer and he himself was aware of his looming death. But he didn't sit sulking about his dark yet invisible future and didn't deny himself his present. And today we all know where he stands. There are some turns in life that we fail to control despite our wishes to do so. These turns are, in reality, hard tests that life expects us to appear for and these tests only demand that we give our best. We may never surely know when we would have to face our turning points; so, why bother? Life is not rigidly monotonous. Had it been so, people wouldn't ever have changed and neither would their circumstances. But they do. Time plays a vital role. Someone said, “See! It goes up and down, and takes everything along with it.” The other one asked what it was? To that he replied, “Water. And, well, time!” Time changes everything. It's funny how we never realize until we retrospectively ruminate.

Sometimes we face diversions and it's then that we chose the path of will and hard work. Then we go through life experiences. Each record captures a different turning point in life. Some experiences give us knowledge and some give us life-long pleasures to cherish. Our past provides us with dark shadows that guide us to the light of the future. But between past and future lies our present. We must always try to draw from our past, work in the present to capture every important moment and that may lead us to a life-changing experience, towards an entirely novel career.

How many examples we take, how much ever we plan, life will always tend to surprise us once in a while. Let us live actively in the present, launch ourselves on every wave, find our eternity in each moment. There is no other land but the hard and soft earth; no other life but the bitter-sweet one we live here and now. Let us not think about right and wrong, let us just do what we can, when we can. Let us follow our hearts and never repine because all we can really do is to chose and live by our choices, come what may.

-Pavneet Kaur
English (Hons) | Year

LIFE: DREAM IT AND ASPIRE FOR IT

Really, we are very lucky that we are the ones who have been selected by the almighty to play our roles on this beautiful earth as human beings. Wow! From the plethora of living species, we Homo sapiens are like a pearl in the vast ocean. We start our lives from childhood where our point of view towards our lives is very bright and wonderful; our world is full of happiness with painted imagination all around us. We are the only kings at that phase of life and our respective families, our kingdoms. Doing every possible task from the bottom of our little heart, we just make ourselves and everyone around us feel elated. Then we enter into the next stage of our life where we shoulder a bag full of books to study hard and get good marks. This very scenario in our life initiates the negative but true nature of life. We get familiar with the word 'difficulty' because of the burden of our studies: school preceded and followed by tuitions. The true picture of life is flashed before us when we graduate into adulthood. Race, struggle and competition become the part and parcel of our lives. There, we commit a big blunder by mixing up our dreams, our perceptions and our mindsets with the distractions all around us. The variety of fields just diverts our minds from our respective targets and innate talents are all but lost somewhere on the way running towards an alien target. Every person has got the right, a wonderful opportunity to dream. Dreaming about something, someone is not a cumbersome process. We watch dreams with a hope that one day we will hit our targets but all our desires go in vain when we get demotivated just by the disheartening words from people around us who say: "you will not be able to do it". And we lose all our aspirations and hard work. Actually we commit a big mistake there: we need to ask back that why can't we? Then we will see the difference. Those people will not be in a state to answer our questions. We have to just listen to ourselves only; we have to just believe in our capabilities and unleash the talents ready to erupt within us. Life is not as difficult as we have made it. It's an amazing platform where being positive is the mantra for success.

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