

Inkings

E-Magazine

B.A. Programme

Mata Sundri College for Women

Fourth Volume

May 2020

College Prayer

ਸਵੈਯਾ

ਦੇਹ ਸਿਵਾ ਬਰ ਮੇਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨਾ ਟਰੋਂ ॥
ਨ ਡਰੋਂ ਅਰਿ ਸੇ ਜਬ ਜਾਇ ਲਰੋਂ ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋਂ ॥
ਅਰ ਸਿਖ ਹੋਂ ਅਪਨੇ ਹੀ ਮਨ ਕੇ ਇਹ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋਂ ॥
ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੇ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋਂ ॥

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ

ਸਵੈਯਾ

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ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ

Sawaiya

*O' God, grant my request so that I may never deviate
from doing good deeds
That, I shall have no fear of the enemy when I go into
battle and with determination I will be victorious
That, I may teach my mind to only sing your praises
And when the time comes, I should die fighting heroically
on the field of battle*

Guru Gobind Singh Ji

The People Behind The Screen

Students

English Editor – Komal Kusum, Third Year

English Content Writer – Ekisha Mehrotra, First Year

Hindi Editor – Aditi Bhargava, Third Year

Urdu Editor – Pakiza Sheikh, First Year

Punjabi Editor – Anmol Kaur Bagga, Third Year

Illustrator – Aleena Sultana, Second Year

Design – Komal Kusum, Third Year

Teachers In-Charge

Dr. Lokesh Gupta

Convener, B.A. (Prog)

Mrs. Praveshika Mishra

Co-Convener, B.A. (Prog)

From the Principal's Desk

The B.A. Programme Society of Mata Sundri College for Women has come up with the fourth edition of their e-magazine, Inkings. For the first time it has poetry in Urdu as well. The e-magazine has its own importance since it serves as a platform where students express themselves through their work. While some write prose, others prefer the medium of poetry. Their linguistic preferences too are diverse, ranging from English to Urdu, Punjabi and Hindi. Different students have varying views and thoughts on various issues and Inkings serves as a platform and provides an opportunity to bring them together and share them. Like the previous editions this one too speaks volumes about the students' literary and artistic creativity. Along with articles in Urdu, this volume is also the first one to have Academic Writings by students, which is commendable. They discuss contemporary issues, which need to be addressed for us to progress as a society, and as a nation.



The B.A. (Programme) Society, Kasak had a planned a Seminar-cum-Academic Festival in the month of March, but it had to be cancelled due to the pandemic and the subsequent lockdown which followed. As the lockdown was put in place, teachers took up teaching online via platforms like Zoom and Google Meet. They also shared relevant study material with the students. During this period however, not only did they conduct a seven day National Webinar Series but also the students gave an online farewell to their seniors. I laud them for their efforts and congratulate Dr. Lokesh Gupta and the team of students who diligently worked towards preparing this magazine. Ms. Pakiza Sheikh, the student behind incorporating Urdu in Inkings deserves a special mention here. I hope that the team will continue to work assiduously and take the Society and Inkings to new heights.

Wishing them good luck for their future endeavours.

*Prof (Dr.) Harpreet Kaur,
Principal*

संयोजक की कलम से...

'इंकिंग्स' बी ए प्रोग्राम सोसाइटी कसक की ई-मैगजीन आपके हाथों में हैं। रचनाशीलता का एकदम अनूठा प्रयास है इंकिंग्स/ बिना किसी विशेष सहयोग के कुकुरमुत्ते की तरह उपजी रचनाशीलता कह सकते हैं तो अमरबेल की तरह किसी दूसरे पर अपने आपको चढ़ते हुए, फैलते हुए भाव की जीवंतता में भी देख सकते हैं। किसी जिद का-सा भाव और अपने को साबित करने में लगी, या कहें की अपने को उपस्थित करने में लगी संवेदना के दायरे नहीं होते हैं। दायरे होने भी नहीं चाहिए। दायरों से दूर संवेदना को विशेष सहारे का अनुमोदन है भी नहीं। अनुमोदन से रचनाधर्मिता का भाव क्षीण होता है। क्षणिकता के भाव में विचलन प्रकट होने लगते हैं। सामाजिक के आग्रह भी बदलते हैं। अनुमोदन रचनात्मक अक्षूण्यता में भी बाधक है। यहाँ अनुमोदन मात्र इतना-सा है कि इन अमरबेलों के रचनात्मक अस्तित्व को स्वीकारा जाए। इनको रचनात्मक पहचान देर-सबेर मिल ही जाएगी। आपकी वाह, इनकी आह और अहा के कई और भी रंग लेकर आएगी। रंग-ए-जिंदगी, रंग-ए-अदायगी और रंग-ए-अदावत के कई रूप शेष हैं, प्रकट होंगे। हजार रोगों की एक दवा होती है अमरबेल। किसी अन्य के उजड़ जाने का पूरा डर है लेकिन कांटों के वृक्ष पर चढ़ी अमरबेल की अपनी पीड़ा है। पोर-पोर से टपकते, रिसते दर्द की दास्तान है अमरबेल।



मित्रों, रचनाशीलता के ये भाव उस अंधेरे दौर के हैं जब हमारी जिंदगी की गलियों में ही नहीं बल्कि दुनिया के तमाम गलियारों में इंसानी स्वच्छंदता और दखलंदाजी प्रतिबंधित है। जब व्यक्ति की शारीरिक जिंदगी थम गई है। चारों तरफ बंद है। बंद है कहीं आनाजाना। मिलना-जुलना। दैनंदिन कार्यप्रणाली परिवर्तित है। सोने, खाने, उठने-बैठने के साथ-साथ सोच और समझ के दायरे भी बंद में बदले हैं। बदली है व्यक्ति की सोच तो उसकी सामाजिकता के दायरे भी बदले हैं। सामाजिकता और वैयक्तिकता को जांचने के तरीके बदले हैं। वैयक्तिक चिंतन के लिए व्यक्ति को स्पेस भी मिला। एकांत भी मिला। आत्मपरीक्षण का भरपूर समय मिला। दैनंदिन जिंदगी से छूट और दूर हो चुके कार्यों की वापसी जिंदगी में हुई। दूर के घरों में बसे अब कुछ निकट भी आये। बातों के सिलसिले, तन्हाई में ही सही, शुरू तो हुये। अब लौटकर अपने कदमों की रफ्तार और रफ्तार के साथी पड़ावों को भी बैठकर निरखने का अवसर मिला। देश लॉकडाउन में है और मन अपनी तमाम पंखों के साथ उड़ रहा है। जिन दूरियों को कभी शब्द नहीं मिलने थे उन दूरियों को शब्द मिले। लेखनी चल रही है और खूब चल रही है। बल्कि मैं तो कहूंगा ऐसा लगता है कि इस समय बेकली कली-कली को, कल-कल को, रोम-रोम को रचना में उकेर लेना चाहती है। संवेदना या कहें स्मृतियां इतनी घनी और बीहड़ है कि उनमें घुसना और उसके बाद उस जंजाल से निकलना दुश्कर है। दर्द के अनेक सैलाब हैं और उनसे उठती कराह से मन तरंगायित है। हंसी-ठिठौली और मीठी यादों के चित्र चाक्षुष है। दूर रहकर दिलों में नजदीकियां पालना यथार्थ है।

बहरहाल, इंकिंग्स-4 आपके समक्ष है। इंकिंग्स की छात्र संपादिका कोमल कुसुम को चतुर्थ अंक के प्रकाशन के लिए शुभकामनाएं। संपादक मंडल के अन्य सदस्यों का धन्यवाद। बी ए प्रोग्राम की छात्राओं को इंकिंग्स के प्रकाशन के लिए बधाई और धन्यवाद।

डॉ. लोकेश कुमार गुप्ता
संयोजक

Editorial

Greetings Readers!

I am proud to present you the fourth volume of Inking's - an e-magazine which took root almost three years ago on a Monday morning. As my mind travels to those days, I ponder the journey which led me here today. My mind turns to those who guided me, helped me, and supported this endeavour, mainly Dr. Lokesh Kumar Gupta. Among students, I am thankful to my fellow editors, Aditi Bhargava, Anmol Kaur Bagga, and Pakiza Sheikh. This is the first volume of Inking's to have submissions in Urdu, thanks to Ms. Sheikh, whose passion and efforts have expanded the literary scope of Inking's. I am also grateful to the illustrator Aleena Sultana and content writers Vidisha Joshi and Ekisha Mehrotra for their contribution to different volumes of Inking's.

The B.A. Programme society of our college is rather like the mythical bird Phoenix. The way a Phoenix burns to death and is reborn from its own ashes, the society too has to keep rebuilding itself in order to go on. Every second year, we are handed over to two new teachers. This lack of stability of convenorship has led to largely 'non-existence' of the society for the past decades. Each year, as a batch leaves and a new one joins, it is upto the second years-turned-third years to team up and work. Not only is B.A. Programme the course with the largest number of students, but also the one directly associated with the least number of teachers. This puts the onus of getting things done on the students. The students are the only ones who can revive the Phoenix and make it rise again from its ashes.

The journey on the road to Inking's was interdisciplinary in its own way, and taught me not only about writing, but also gave me a lesson in being realistic. When I started with Inking's, I had hoped it would traverse a fulfilling path, one that would be fulfilling for the students, both readers and contributors, as well for itself. Today, I am assured I leave it in good hands, and that it'll be passed on to capable people. I hope someday, Inking's shall see itself become a legacy passed down among students.

Best wishes to all who will handle Inking's from now on!

*Komal Kusum
Third Year*

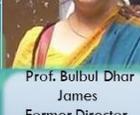
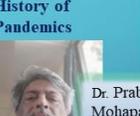
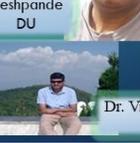


**B.A. PROGRAMME SOCIETY
MATA SUNDRI COLLEGE FOR WOMEN
(UNIVERSITY OF DELHI)**



**ORGANIZES
NATIONAL WEBINAR SERIES**

**ON
COVID-19: LOCKDOWN AND POST LOCKDOWN CONCERNS**

<p>21.05.2020/2.30 PM Cinema and Theatre</p>	<p>22.05.2020/2.30PM COVID and Indian Economy: Impact and Responses</p>	<p>23.05.2020/11.30AM Understanding Gender in Uncertain Times</p>	<p>24.05.2020/11 AM Coping with COVID: During and After the Lockdown</p>	<p>25.05.2020/11 AM Labour, Education and History of Pandemics</p>	<p>26.05.2020/11AM Books And Magazines</p>	<p>27.05.2020/ 11 AM COVID-19: Preparedness and Post Lockdown Responses in India</p>
<p> Ajay Brahmataj Cinema Critic Mumbai</p> <p> Arvind Gaur Director Asmita Theatre</p>	<p> Prof. Surendra Kumar Delhi School of Economics</p> <p> Dr. Lokesh Kr. Gupta Convener</p>	<p> Prof. Bulbul Dhar James Former Director, Sarojini Naidu Center for Women's Studies, JMI</p> <p> Dr. Harinder M. Sandhu Psychologist</p>	<p> Dr. Maninder Shah Singh, ISIC</p> <p> Dr. Anirudh Deshpande DU</p> <p> Dr. Vikas Gupta DU</p>	<p> Dr. Prabhu Mohapatra DU</p> <p> Mr. Pankaj Chaturvedi, NBT</p> <p> Dr. Pallav Editor Banas Jan</p>	<p> Prof. Bupinder Zutshi Ex- Registrar, JNU</p> <p> Prof. Harpreet Kaur Principal</p>	

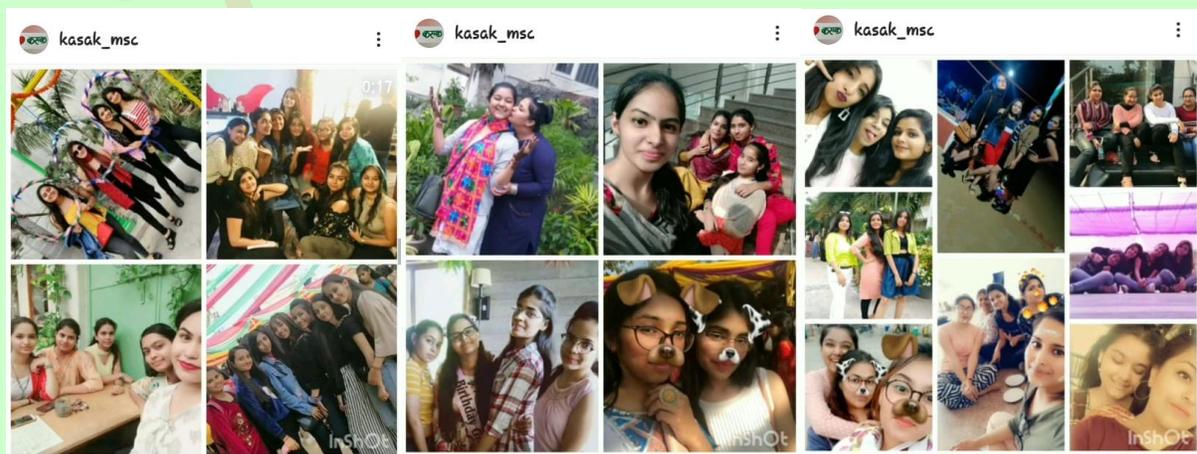
Events



Online Farewell

In the midst of a historic pandemic, the Indian government imposed a nation-wide lockdown to enact the policy of social distancing, with an aim to reduce the transmission of the virus. This led to an unfortunate closure of all the sectors of the economy for an uncertain period of time. Following the orders from central authorities, the whole education system of the country came to a temporary shutdown, at a time when the prestigious farewell of final year students was supposed to be held. College farewell is a once in a lifetime opportunity as it connects the emotional bond for all treasured memories. The event holds a special place in students' hearts.

With high spirits and passive enthusiasm, the students of Kasak voluntarily prepared another farewell against all odds. Living in a generation of technological advancements, it was time when we enroll the benefits of digital platforms to sparkle joy and excitement for this farewell. As part of the online farewell, Prarthna Singh of second year posted several photos and videos with heartwarming captions for final year students on Instagram to relive the nostalgic and treasured emotions from the precious college years. Priya Sharma of second year shared beautiful and intrinsic photo collages to further glorify and portray those good-old-days. Also, the academic toppers of first and second year were highlighted, wherein, Rashmeet Kaur, Kriti Sharma, Komal Kusum and Angira Singh were the awardees of first year, and Sakshi Devgan, Radhika Bansal and Komal Kusum of second year. It was indeed cherishable for all of us to rejoice the moments from past years and it was well appreciated by our senior batch, who described it as “emotional”, a “cute and beautiful surprise”, “lovely”, “a wonderful surprise”, “memorable”, full of “sweet gestures” and “amazing work”.



National Webinar Series on Covid-19: Lockdown and Post-Lockdown Concerns

In our highly-dependent social existence, a pandemic has brought a halt with a lockdown on all exterior activities. Life during and after Covid-19 has been the focus of most discourses taking rounds on online gatherings these days. People across the nation are trying to grapple for an understanding of the ground reality and a paradigm shift is sought through academic webinars with expert speakers from various fields of knowledge. Mata Sundri College for Women, University of Delhi organised an extensive webinar program, National Webinar Series on Covid-19: Lockdown and Post-Lockdown Concerns from 21st-27th May 2020 with the inaugural address given each morning by the principal, Prof. (Dr.) Harpreet Kaur.

The B.A. Programme Society of the college, under the convenorship of Dr. Lokesh Kumar Gupta, arranged a host of sessions on diverse issues which are, and will impact the world in myriad ways. The first day saw the speakers from the entertainment industry of cinema and theatre with senior cinema critic from Mumbai, Mr. Ajay Brahmattmaj and Director, Asmita Theatre Group, Mr. Arvind Gaur registering the economic crisis faced by thousands of people associated with these industries and how digitalisation is accepted as the key to the new-normal, easy and unabashed source of engagement. The day two opened on an analysis by Prof. Surendra Kumar from Delhi School of Economics on the impact of Covid-19 on Indian economy and the optimum responses as an answer to this crisis. Prof. Bulbul Dhar James from Sarojini Naidu Center for Women's Studies, JMI addressed the third session on 'Understanding gender in uncertain times' and pointed at the juxtaposition of two extremist behavioural tendencies within the households stuck in the lockdown where, on one hand, domestic violence is at its peak; and a new empathy is shared amongst the male and female members of a family at the other end of the spectrum. 'Coping with Covid' behaviourally and socially proved to be a comforting and fruitful talk given on the fourth day by Dr. Harinder M. Sandhu, Associate Professor, Mata Sundri College for Women and Dr. Maninder Shah Singh from ISIC. The concern of the fifth session was on an overview of 'Labour, Education and History of Pandemics' across the globe with a special focus on the plight of Indian Labourers during this pandemic and this extensive and exhaustive day was virtually chaired by senior Historians from Delhi University, Dr. Prabhu Mohapatra, Dr. Anirudh Deshpande and Dr. Vikas Gupta. How the world of books and magazines is bracing for a newly ominous future was delved on by the Editor, National Book Trust, Mr. Pankaj Chaturvedi and Dr. Pallav, Editor, Banas Jan magazine, on day six, with the acceptance of the digitalisation and adaptation of new reading trends as the solution. The

webinar came to a successful closure with the analysis and suggestions given by Prof. Bupinder Zutshi, Ex-Registrar, Jawaharlal Nehru University, on our preparedness to encounter post-lockdown reality and coming collectively to act with sanity. The seven-day long webinar series was unfailingly attended and appreciated by more than 200 enthusiastic academicians from different states of India.



Poetry

Putting words

On paper to

Express in part,

Thoughts from me

Right to

Your heart

Teardrops like Rainfall

Sun shines bright after rain
With a hope that it
Will be praised.

Rain brings happiness to all
whether a kid, a farmer, or for everyone on the whole.

The creatures of God,
Full of life, enjoy every drop of rain,
Forgetting all about the frustration that led to disdain.

Happiness spreads like the fragrance of perfume,
Alluring everyone in its arms that feel like home.

It rained throughout the day,
Making all the hearts elated and fresh like a bouquet.

Again came the night,
The night reminding all the pains,
The heart was heavy again,
Teardrops felt like tempestuous rain.

Srishti Arora
First year



Varied Human Nature

Essentially the same species
With essentially the same characteristics
Yet, a diverse population
With diverse personality traits

Similar structures and similar forms
Follow different principles and numerous norms
Endowed with the same external features
Each of us has a unique inner nature

A mix of virtues and vices
For each having various definitions
To which degree who values what
Depends on each individual's interpretation

We all have a sense of right and wrong
And perceive a difference between good and bad
With our individual understanding we do deeds
Some of which make us happy and some sad

Our understanding and our choices
Give us very different aims
We hence follow different paths
Sometimes to achieve the same

Different beliefs assign values differently
Varying understanding leads to various choices
Thus we set up different goals
And each in this world has a different role

Many people with different aims
Set about playing life's game
Different strategies and levels to beat
Each has a different task to complete

Different tasks and different tools
Governed by some basic rules
Similar circumstances produce contrasting results
Varied human nature plays its role thus

Komal Kusum
Third Year

Submissions

Breaking Silence

A boy was too young to see his mother being beaten up,
Yet the father made my mother silent.

A boy was too young to see his father's extramarital affairs,
Yet the father made my mother silent.

A boy was too young to handle his mother committing suicide,
Yet the father made my mother silent.

A boy was too young to share these problems in front of his friends,
Yet the father made my mother silent.

A boy was too young to smoke due to tensions of violence,
Yet the father made my mother silent.

And at last, the boy grew older, losing his youth;
Now the time has churned down for my father to be silent.

Nandini Jain
Third Year

Mistakes

I was born by mistake,
As I never knew this world is mean.

I smoked at a young age,
As I never knew this world is mean.

I got tangled into bad companionship,
As I never knew this world is mean.

I drank the whole night,
As I never knew this world is mean.

I consumed drug,
As I never knew this world is mean.

I allowed people to fool me,
As I never knew this world is mean.

But then, I opened my eyes
And then I made myself realize indeed these were merely my mistakes.

Nandini Jain
Third Year

Love is Never About

Love is never about
being attracted,
Love is never about
being fascinated,
Love is never ever about
connecting two bodies,
Actually, it's all about,
connecting two souls.
Without any selfishness,
Creating no mess,
Love is never about,
Having a doubt.
Nor a feeling, neither healing,
Love is never about,
All-time caring,
It's a great blessing.
Never stop expressing.
Love is all about,
Treating everyone as same as you treat you.

Bhavika Arora
First Year

New Life

Content A new morrow is awaiting me to smile,
A new riddle is standing still for me to solve,
A new moon's light is waiting for me, to lighten up my skin,
A new friendship is waiting for me to cheer me,
A new habit is waiting for me to enlighten my future,
A new life is waiting for me to make my life spiritual,
A new destiny is waiting for me to find the inner-me.

Nandini Jain
Third Year

Submission

जाऊं किस शांति की तलाश में

जाऊं किस शांति की तलाश में
शायद हो वह कैलाश में
हज़ारों देवों को चढ़ता है इतना भोग
और यहाँ भुखमरी से मर रहे हैं लोग
अमीर होता जा रहा है अमीर
कभी यूँ ही फेंके वो दूध तो कभी खीर

जाऊं किस शांति की तलाश में
शायद हो वह कैलाश में
सोचना जाता है सब बेकार में
क्युकि गरीबी ही तो भरी है इस संसार में
नहीं हो रहा है इसके लिए कुछ बदलाव
ज़रा सोचिये क्या होते होंगे उनके भाव

जाऊं किस शांति की तलाश में
शायद हो वह कैलाश में
उनके बच्चे कभी जा पाते होंगे विद्यालय
इतना ऊँचा है हमें सोचना जितना ऊँचा हिमालय
क्योंकि हमारी सोच से ही होंगे बदलाव
तभी मिट पाएंगे इस देश के सारे घाव

जाऊं किस शांति की तलाश में
शायद हो वह कैलाश में
न उनको मिलता होगा खाना और न कभी अच्छा पानी
यही है कल और आज की कहानी

पर हमें नहीं बनाना है इसे आगे के कल की कहानी
इसमें दिखाना है हमें अपनी जवानी

जाऊं किस शांति की तलाश में
शायद हो वह कैलाश में

जाह्नवी मिश्रा
प्रथम वर्ष

Subinaya

जब मैंने उसे पहली बार देखा था

पहले ख्वाब में
और फिर असलियत में
उसे देखा था
मुझे आज भी
वो लम्हा याद है
जब मैंने उसे
पहली बार देखा था
काश एक बार फिर
किस्मत मुझ पर
मेहरबान हो जाए
और वो घड़ी वापिस आ जाए
जब मैंने उसे पहली बार देखा था
कितना हसीन था वो दिन
मुझे आज भी याद है
जब मैंने उसे पहली बार देखा था

तान्या अरोरा
प्रथम वर्ष

कामयाबी

कामयाबी क्या है?

कामयाबी वह नहीं जो मंज़िल, रास्ता आपका
और फासला मेहनत का हो

कामयाबी उसी को मिलती है जो समय रहते
जान जाए क्या सही क्या गलत

मंज़िल तो छोटा सा हिस्सा है
मंज़िल तो छोटा सा हिस्सा है
लेकिन मेहनत पूरी कामयाबी है

कामयाबी उसी को मिलती है जो समय रहते
जान जाए क्या सही क्या गलत

कामयाबी के रास्ते उनके लिए
कामयाबी के रास्ते उनके लिए
जो खट-खटाने की ज़रूरत है

कामयाबी उसी को मिलती है जो समय रहते
जान जाए क्या सही क्या गलत

कामयाबी पाने का जुनून होना चाहिए
कामयाबी पाने का जुनून होना चाहिए
मेरे दोस्त

फिर तो मुश्किलें भी डर कर भाग जाती हैं

कामयाबी उसी को मिलती है जो समय रहते

जान जाए क्या सही क्या गलत

टिम्सी छाबरा

प्रथम वर्ष

Subinaya

बेटी का प्यार

कविता बेटी के प्यार को कभी आजमाना नहीं,
वो फूल है उन्हें कभी रुलाना नहीं,
पिता का तो अरमान होती बेटी,
जिंदा होने की पहचान होती है बेटी,

उसकी आँखें कभी नम ना होने देना,
उसकी जिंदगी से कभी खुशियाँ कम ना होने देना,
उँगली पकड़ के जिसकी चलाया है तुमने,
फिर उसी को डोली में बिठाया था तुमने,

बहुत छोटा सा सफ़र होता है बेटी के साथ,
बहुत कम वक़्त के लिए होती है वो हमारे पास,
असीम दुलार पाने की हक़दार होती है बेटी
समझो भगवान का आशीर्वाद होती है बेटी।

अदिति भार्गव
तृतीय वर्ष

ਮੈਂ ਪਰਾਹੁਣੀ ਚਾਰ ਦਿਨਾਂ ਦੀ

ਸਾਰੀ ਦੁਨੀਆ ਨੂੰ ਛੱਡ ਕੇ ਮੈਂ ਤੇਰੇ ਨਾਲ ਰਹਿਣ ਆਈਆਂ,
ਵੇ ਮੇਰੇ ਆਪ ਦਾ ਘਰ ਵਸਿਆ ਨਹੀਂ ਤੇਰਾਂ ਘਰ ਵਸਾਉਣ ਆਈਆਂ ॥
ਮੈਂ ਪਰਾਹੁਣੀ ਚਾਰ ਦਿਨਾਂ ਦੀ ਵੇ, ਤੇਰੇ ਘਰ ਰੋਣਕਾਂ ਲਾਣ ਆਈਆਂ,
ਵੇ ਤੂੰ ਵਿਆਹ ਕੇ ਲਿਆਇਆ ਹੈ ਮੈਨੂੰ, ਦਵਿ ਥੋੜ੍ਹਾ ਮਾਨ ਸਨਮਾਨ ਵੇ,
ਮਾਪਿਆਂ ਦੇ ਚੁਣਿਆ ਲਖਾਂ ਵਿਚੋਂ, ਤੂੰ ਹੋਵੇਗਾ ਚੰਗਾ ਇਨਸਾਨ ਵੇ ॥
ਜਿਵੇਂ ਕਹਿਣਗੇ ਉਵੇਂ ਰਹਿ ਲਵਾਂਗੀ,
ਜੇ ਆਖਹਿਗਾਂ ਦੇ ਕੋੜੈ ਬੋਲ ਉਹ ਵੀ ਸਹਿ ਲਵਾਂਗੀ ॥
ਜਿਥੇ ਲੱਗੂਗੀ ਕੋਈ ਗੱਲ ਮਾੜੀ ਵੇ ਉੱਥੇ ਕਹਿ ਦੇਵਾਂਗੀ,
ਜੇ ਕਰੋਗਾ ਕੋਈ ਗਲਤ ਕੰਮ ਉਥੇ ਨਾ ਮੈਂ ਤੈਨੂੰ ਕੋਈ ਸ਼ਇਹ ਦੇਵਾਂਗੀ ॥
ਵੇ ਚੱਲੂ ਬੇਬੇ ਜੀ ਦਾ ਕਹਿਣਾ ਮੰਨ ਕੇ, ਨਾਲੇ ਰਵਾਂਗੀ ਤੇਰੇ ਘਰ ਦਾ ਗਹਿਣਾ ਬਣ ਕੇ ॥
ਸਾਰੀ ਦੁਨੀਆ ਨੂੰ ਛੱਡ ਕੇ ਤੇਰੇ ਨਾਲ ਰਹਿਣ ਆਈਆਂ,
ਵੇ ਮੇਰੇ ਘਰ ਤਾਂ ਵਸਿਆ ਨਹੀਂ ਤੇਰਾਂ ਘਰ ਵਸਾਉਣ ਆਈਆਂ,
ਮੈਂ ਪਰਾਹੁਣੀ ਚਾਰ ਦਿਨਾਂ ਦੀ ਵੇ, ਤੇਰੇ ਘਰ ਰੋਣਕਾਂ ਲਾਣ ਆਈਆਂ ॥

ਪਰਮਿੰਦਰ ਕੌਰ

ਤੀਜਾ ਸਾਲ

ਇਕ ਰੀਝ

ਸਾਲ ਤੋਂ ਸੀ ਰੀਝ ਅੱਜ ਹੇ ਚੱਲੀ ਪੂਰੀ ਵੇ।
ਇਕ ਤੇਰੀ ਹਾਂ ਕਰਕੇ ਹੁਣ ਮੁੱਕ ਚੱਲੀ ਦੂਰੀ ਵੇ।
ਸਾਡੇ ਪਰਿਵਾਰ ਵੀ ਹੋ ਇਕ ਜਾਣਗੇ।
ਕਈ ਰਿਸ਼ਤੇ ਨਵੇਂ ਜੋ ਹੁਣ ਆਣਗੇ।
ਦੇਹਾਂ ਦੇ ਸਿਰ ਪਉ ਕਈ ਜ਼ਿੰਮੇਵਾਰੀਆਂ ਨੇ।
ਗਲਤੀਆਂ 'ਚ ਇਸ਼ਕ ਦੀ ਰਾਹਨ ਵਿੱਚ ਕੋਈ ਕਰਦਾਈਏ ਨਾ ਭੁੱਲ ਵੇ।
ਮੰਗਾਂ ਇਹੋ ਰੱਬ ਤੋਂ ਕਿ ਦੇਵੇਂ ਰਹਿਏ ਨਾਲ ਵੇ।
ਚੰਗੇ ਮਾੜੇ ਸਮੇਂ 'ਚ ਖੜ੍ਹਾ ਤੇਰੇ ਨਾਲ ਵੇ।
ਜੇ ਅਜਮਾਉਣਾ ਹੋਇਆਂ ਤਾਂ ਦੇਖ ਲੀ ਅਜਮਾਕੇ ਵੇ।
ਕੁੜੀ ਨਹੀਂ ਮੁੱਕਰਦੀ ਆਪਣੀ ਜ਼ਬਾਨ ਤੋਂ ਵੇ।

ਪਰਮਿੰਦਰ ਕੌਰ
ਤੀਜਾ ਸਾਲ

ਘਰ ਦਾ ਗਹਿਣਾ

ਬਣ ਜੁਗੀ ਕੁੜੀ ਤੇਰੇ ਘਰ ਦਾ ਗਹਿਣਾ ਵੇ।

ਜੇ ਮੁੰਡਿਆ ਤੂੰ ਮੰਨੇ ਮੇਰਾ ਕਹਿਣਾ ਵੇ।

ਉਹ ਘਰਦਿਆਂ ਨੂੰ ਲਵਾਂਗੀ ਮੈਂ ਮਨਾ ਸੋਹਣਿਆ ।

ਤੇ ਆਹ ਰੇਲੇ ਰਾਪੋਂ ਵਾਲੀ ਗੱਲ ਕਰਦੇ ਪਰਾ ਸੋਹਣਿਆ ।

ਵੇ ਸਾਰੇ ਘਰ ਵਿੱਚ ਸੁੱਖ ਸਾਂਤੀ ਨਾਲ ਰਹਾਂਗੇ ।

ਕਦੇ ਜੇ ਕਰੋਂ ਕੇਈ ਗਲਤੀ, ਉਹਨੂੰ ਉੱਥੇ ਹੀ ਕਵਾਂਗੇ।

ਬਣ ਜੁਗੀ ਕੁੜੀ ਤੇਰੇ ਘਰ ਦਾ ਗਹਿਣਾ ਵੇ ।

ਜੇ ਮੁੰਡਿਆ ਤੂੰ ਮੰਨੇ ਮੇਰਾ ਕਹਿਣਾ ਵੇ ।

ਪਰਮਿੰਦਰ ਕੌਰ

ਤੀਜਾ ਸਾਲ

ڈرونا زیادہ سے کورونا
لڑونا کرم سے اس لڑو

سے زندگی سبق سیکھنا
مرونا کرم لڑیوں سے اس تم

دھونا اپ نے بات ہ وقت ہر
نہ کہ ہو سے سب بات یہی

مد بت مد بت مد بت
نارک ہو کر ب نافع اصلے مگر

پھیلی افوائیں پاکیزہ ہیں
ونا دھرنہ کان پان مگر

- شیخ پاکیزہ

ابھی تو سورج ڈوبا ہے
سورج ختم تھوڑی ہوا ہے

ابھی تو کئی فیروزیاں زیادہ ہیں
مگر خوشی کی روشنی ختم تھوڑی ہوئی ہے

تو آتا ہے کما کما ہر اللہ
مگر اللہ سے ناراض ہونا تھوڑی ہے

خدا ناراض ہے ہم سے
مگر ان کے و اور ناراض کے رنات تھوڑی ہے

اپنے نوں کے و کے ہونے کے بدلے میں ڈر ہے
مگر اپنے نوں کے و لاش بنانا تھوڑی ہے

اتنا ڈرتے ہو تم کو رو نہ سے
ابھی تو وجہ بنا ہے مرنا تھوڑی ہے

ہی پاکیزہ افواہیں پھیلتی
مگر ان پر دھیان دینا تھوڑی ہے

پاکیزہ شیخ -

پہیلیاں

چیز ہے اک بال کل بے جان۔۔۔ منہم میں اس کے ۱۔

نہیں زبان

سمجھے ان بن بولے کرتی ہے باتیں۔۔۔ ک یا

پڑھانسان؟

ڈب یا سے نکلا جس نے کھولی۔۔۔ چاندی کا ۲۔

پانی سونے کی گولی

ایک تلواریسی ہے دو دھاری۔۔۔ جس نے کاٹی ۳۔

کھیتی ساری

ب ل یڈ۔۔۔ انڈا، ۳۔ ک تاب، ۲۔ ۱۔ جوابات

جویریہ

یگ ےئ اھکد رک کور م اوع ضر م ےی
یہ مرض عوام روک کر دکھائے گی،
ملکوں کی جنگ ضائع نہ ہوں جائے گی۔
جنگ بھاری ہے پر ایمان کے ساتھ لڑی جائے گی

تو کہ یا ہوا؟

فاصلہ بنانا پڑے گا اپنی نون سے۔
یہ مرض عوام روک کر دکھائے گی
ملکوں کی جنگ ضائع نہ ہوں جائے گی۔

نگ ہوگی، نہ پہلے جیسے عید نہ ہولی کے ر
کی امنگ ہوگی
اے میلے سونے ہوں گے، بنا گلے ملے خوشیاں جتائی ج
گی

تو کہ یا ہوا؟

دل آرزو بمشکل اس بار بھولی جائے گی
یہ مرض عوام روک کر دکھائے گی
ملکوں کی جنگ ضائع نہ ہوں جائے گی۔

اپنی نون کے لیے وقت ہوگا، پر اپنیوں سے ملنا
سخت ہوگا

اس بار عیدی مسکراہٹوں کی بانڈی جانی جائے گی
تو کہ یا ہوا؟

بہانے دراپہ نوں کے درمیاں مدبت کچھ اور بڑھ
جاڈے گی

یہ مرض عوام روک کر دکھاڈے گی
ملکوں کی جنگ ضائع نہہیں جاڈے گی۔

پراپوں سے ملنے میں اگر مرض ہوگا، تو
کسی کو نہ کرونا کہ ایہ مرض ہوگا
کی طرح گھومنے مشکلوں سے ہی سہی آوارہ
کی لت چھوٹ جاڈے گی
تو کہ یاہوا

امی کے ہاتھ سے بنی سویاں بچپن جیسے
پھر مل جاڈے گی

یہ مرض عوام روک کر دکھاڈے گی
ملکوں کی جنگ ضائع نہہیں جاڈے گی

یڈن ہکوہب ی توی ج

ماتا سندری کالج فار ویمن
(لوالاس سرناہتیم یسیا یب)

Articles

TO WRITE

means more than putting

PRETTY WORDS

on a page;

THE ACT OF WRITING

is to share

A PART OF YOUR SOUL

with the World.



My Birth as a Traveller

Nature had never been a part of my soul until I completed my high school and tripped to the hills of Uttarakhand with my family. I was one of those kids who weren't fond of going on a religious expedition for holidays . But I had no choice apart from joining them. We were a party of nine. We left for Uttarakhand by train. The five of us , the kids of the family, dined together as usual, and like any other trip, ascended our births and slept.

And there we were in Haridwar. It was 5 a.m. when I stepped down from the train. The second my feet touched the platform, the left half of my body felt fresh heat. I turned my neck and amidst the cold morning winds, I found a relief in the sunlight. This was a pleasure I had never felt before. We checked into a hotel, and without wasting much time, left for the Kedarnath hills.

On the way I was preoccupied with my favorite music as our driver slowly opened the windows of the car. I could feel the wind running across my face. It felt as if the winds were inviting me to dance with them. I started waving to the beats. Soon my body started leaning toward one side of the car and the switchback roads began. Icy peaks became visible in the distance, while the nearer ones were green. After more twists and turns, we began ascending the hills and could finally look down towards the valleys. The most beautiful sight that ever caught my eyes were the white streams that flowed uniting the V- shaped valleys. Suddenly, break! And the car stopped. The driver informed us that the car could not go beyond that point, to reach the temple we had to go hiking for 16 km. Our excited spirits pushed open the car doors and our slippers tic toed ahead.

I fall short of words to describe my feelings upon witnessing the scenic beauty, surrounded by green mountains, the sounds of the ebb and flow of the streams of melted ice, the sight of the clear water, the feeling of the cool wind on my skin. I felt guilty for not wanting to visit such a beautiful place. The touch of sunlight was pleasant to the skin, but I was left shivering in its absence. The elders of the family boarded a pony to ride ahead but our troop chose to walk. I think all of us had started falling for the beauty.

In hindsight, I think 16 km were too much for us, and it was a lengthy walk. Our spirits high, we kept on singing in unison and encouraged each other to keep going. What a beautiful experience it was! We sang loudly and rhythmlessly but it gave us energy and our laughter wouldn't stop. We were almost hammering the silence of the valleys, the most peaceful place away from the daily hustles of our busy lives.

We used to be so engaged in our daily work, the desk jobs, the board exams that we almost forgot that such a peaceful place still existed on earth. I realised that the huge ceilings and tall buildings of the city, in reality, was not luxury. Rather they limited our vision to see beyond, to behold the beauty of the world ; they blocked out fresh air ; they occupied spaces for trees.

We were quite hungry by the middle of the way but the parents fasted. Twice we faced the dilemma of what to eat. Out of nowhere we suddenly concluded to continue fasting and eat only once we succeeded in our pilgrimage. I think it was because there was some hymn in the air that purified our souls.

What still remained to be purified was our physical selves. So, we bathed in the gauri kund, a holy pond that is believed to have been blessed by Shiva and Parvathi. It is linked to many mythological stories, every pilgrim had their own tales to propagate but what captivated my mind was the hot water springs. After having our chests pierced by chilling winds, this hot water spring, the kund was a consolation.

My real love for travelling began when I entered the temple. Our souls had been purified with some magic, and that was not the end to it. As I stepped inside, I felt as if I had entered heaven itself. After having witnessed natural beauty, I now beheld spiritual beauty.

We offered the Shiv-linga flowers and leaves that were indigenous to those hills, along with milk and fruits, people were pushing each other to seek blessings. As we came out of the temple, we were met by a prepossessing sight.

For the first time in my life, I saw something so magnificent. An enormous snow covered mountain with a cloud ring surrounding its peak. While I had seen snowy mountains during our earlier travels to hilly areas, this presented a different sight altogether, one that I had never seen before.

It seemed to convey a different story. For quite some time, I was flabbergasted and I froze to admire it. It seemed surreal, I felt as if I was watching a movie. The dignified series of white mountains were more appealing like animations than reality. So white was the ice! So clean it looked with one streak of sunlight projected on it! Mom called out to me for having the prashad. It was a proper lunch. We felt blessed to have it and after a tiresome day we finally got to eat something.

We were all set to descend the hills before sunset but now the universe played a wild card. The sky was covered with grey clouds. It started raining heavily. We were afraid and expecting a flood. But before we could be harmed by floods, our fingertips started turning blue and the weather was too cold to admire. We didn't have any means of staying there. We had not booked any rooms previously, we didn't have ample clothes, there were not many food corners and we were clutched by bad weather at the hilltop outside the temple. The weather was too harsh to land us down safely. So, by hook or by crook we had to stay there only.

With great efforts, after running hither and thither in the hill rains, my brothers managed to get a tent since the rooms were already occupied. We ran inside in wet clothes and lay ourselves down, heavily tired and half frozen, losing all our spirits in the hands of shiva. A

bit of relief calmed us down that we were under a roof. It was quite pleasant inside with no wind and water.

None of us was willing to go outside in search of food in the heavy downpour. My aunt had some crisps in her bag along with some wafers. We shared those. My uncle jokingly suggested playing antakshari but none of us had any strength left. The rain had drained it all. We zipped our sleeping bags and slept after praying for the rain to cease the next morning and for there to not be any flooding.

Luckily, a clear sunny morning welcomed us when we woke. That day I saw two textures of the sky. While the sunlight and blue sky captivated my heart, the risky grey one gave me a pleasure of adventure and that was the day a traveller was born in me.

Tanisha Verma
First Year

Submitting

The Nature of Echoes

Echo is what remains when the original has died. A literal echo is heard when a sound is reflected from a mountain top or the walls of a hollow room. It is a repetition which remains after the sound has ceased.

However, it does not stop there. In a broader sense, an echo can be seen as an influence of what once was. While a capitalist echoes Adam Smith, the echoes of Karl Marx are found in the words of a communist. Echoes can thus travel through space and time, much like The Doctor's TARDIS (Time And Relative Dimension In Space).

Such echoes aren't limited to people and ideologies - they go beyond, far beyond. To one who was once stuck in a storm, the storm may echo in rain years later. Echoes thus travel from one experience to another, with the ability to leap through time. The echo of a poem penned today may be found in a novel read months later. Interestingly, the novel may be much older than the poem. Readers familiar with 221B Baker Street may see Sherlock's echo in Poirot's "little grey cells".

The echo of thunder can be heard in the rain, much as an echo of sorrow is seen in the edges of a smile, when it doesn't quite reach the eyes. An echo of love may be hidden in anger, the way a dish echoes its ingredients, some more than others, but each nonetheless. Dreams of today may echo in one's achievements of tomorrow, not unlike the echo of my mother seen in my face. Some may find echoes of history in the contemporary world. Not in cultures and traditions, for they are parts of the past that have continued till the present. Perhaps it was observance of such echoes which gave rise to the adage "History repeats itself".

While each incident echoes similar ones that preceded it, every "first" gives rise to its own echoes in the future. Echoes are hidden in the mind, waiting to arise, when the moment is ripe. Achievements turn into stories and echo through the world, across regions, and over generations.

Another facet of echoes is that they may lead to superstitious attitudes and beliefs. When an incident echoes another, the mind tends to form connections. Such connections upon getting repeated over time, are prone to assuming the shape of superstitions. However, an echo doesn't always signify a connection. While a literal echo is a reflection, in a broader sense, an echo may just stem from a similarity.

A communist is influenced by Marx and Poirot may be influenced by Holmes, it is love for someone that sometimes makes us angry at them, and the ingredients going into a dish that give its distinct flavour and texture. While dreams motivate achievements which may then take the shape of stories, these occurrences fail to establish a norm. Echoes go beyond direct connections, for not only are they connections seen by the mind, but also, sometimes,

connections made by the mind.

One who reads Adam Smith will call him a capitalist, a fan of Agatha Christie will see Poirot in Sherlock's musings, one may compose a poem and later find something similar in a writing from long ago. The echo of capitalism in Smith's "invisible hand", Sherlock and Poirot both possibly echoing each other, the echo of a writing of today in one of an earlier time, speak of the connections made by the mind.

The key here is similarity. We sense an echo because we perceive some sort of similarity, which may not necessarily be the result of a connection. While a connection can lead to a similarity, a similarity may also exist in its absence. An echo is thus the mind's way of capturing similarity.

Komal Kusum
Third Year

Submissions

Why and How Marks are, In fact, Important

I come from a social class where, in schools we were punished for pronouncing English words wrong. I come from a social class where our parents were made to believe that good marks would raise the chances of a better livelihood for their children. I along with many like me were made to inculcate that propaganda.

True, marks don't matter, but only if you are socially or financially privileged. Let me set this straight, marks in your Senior Secondary or in competitive exams dictate what college you get into. The college dictates what kind of friends and peers you surround yourself with for the next few years. Those people largely dictate the social circle you end up with post college and this social circle's "Contact's Contacts" play a huge role in your professional success.

The socially and financially upper caste and class from all sections have come to dominate most spaces not because there is no talent in those considered below them, but because accessibility to these spaces comes with privilege. We can be doing the same course and be scoring the same marks and yet it is possible that the more privileged person will secure a better job because they did a better internship. An internship that most likely asked for labour without pay (making it already inaccessible for many with financial restrictions) but also often secured with the help of "Contact's Contacts".

Privileges don't work as blatantly as most privileged people think it would, but it is constantly in a working mode with everything. The simplified lie where they tell you "it's not the marks but the experience" is nonsensical. They tell you if you've got talent, no matter where you come from, you'll make it, to stop you from challenging the systemic flaws that enforce such discrimination. They will use exceptions as examples to prove their flawed points.

The truth is, while there certainly are those who make it, but they are rare and they are exceptions, not examples. Examples are those many who were beyond talent and still didn't make it because of where they came from. I am not saying that marks are the beginning or the end of you but that it does matter.

I am not asking you to stop dreaming big but simply to understand that you are not only competing with people sitting next to you in your college but are also fighting a silent system that thrives off your oppression. And so be very careful of what you absorb from those "public speakers" and "social media influencers" and emulate in your life. They will sell you your oppression as philosophy and you will find yourself nodding along with it like a tamed lion.

Ishita Khanduri

First Year

Academic Writings

Discrimination Faced by Members of the LGBT Community in India

– Vidisha Joshi, Third Year, BAP/17/424

The discrimination faced by the LGBT people is very pervasive in India and the different aspects in which the discrimination affects the people of this community include the homophobic nature expressed by the authorities in educational institutions, the behaviour of the medical staff in government medical colleges, the economic loss to the country, corrective rapes and secret honour killings of lesbians and gays by their own families used in rural India to cure homosexuality, coming out to parents and others as a mentally and emotionally challenging task, efforts of the government for exclusivity about different sexualities and acceptance opposed in the name culture and morality.

LGBT is an abbreviation that stands for Lesbian, Gay, Bisexual and Transgender which has been in use since the 1990s. A 'Q' for 'queer' or 'questioning', an 'A' for 'asexual' or 'ally' an 'I' for 'intersex' and (+) to cover all others like pansexuals and objectumsexuals, etc were added later. The LGBT community is represented by the 'rainbow flag' comprising of six colours which was created by Gilbert Baker.

India is the land of Yoga and is also a boiling pot of various religions, Hinduism being the largest of them with 79.8% of the population identifying themselves as Hindus according to the National Census of India, 2011. One of Hinduism's four most sacred texts (Vedas) Rigveda says 'Vikriti Evam Prakriti' meaning 'what seems unnatural is also natural' which is believed by some scholars to be hinting towards the homosexual or transsexual dimensions of human life like other forms of universal diversities. In the Indian text, 'Kamasutra' there exists a complete chapter on erotic homosexual behavior. There have been many literary pieces of evidence in history that suggest that homosexuality has existed in the Indian subcontinent for ages and homosexuals were not considered inferior in any way before the 18th Century, the British Colonial rule.

Today in the modern times, homophobia, the dislike or prejudice against homosexuals is quite prevalent in schools all over India and the involvement of the school authorities which is something that affects the minds of young students and their fellow queer students is often unaddressed or simply ignored. Something which is often forgotten is that young children who are in the process of figuring out and accepting their sexual orientation require support and understanding. Many young queer people suffer discrimination and abuse silently in schools. Harish Iyer, a renowned LGBT activist says that, "Schools are Afterall represented by individuals who belong to at large, and I see such homophobic attitudes more as an expression of the lack of awareness about sexuality. Most people are yet to come to terms with the fact that gender and sexuality are no longer dominated by ages-old binary, which has been considered to be 'normal' and this lack of understanding leads to discrimination. He compares it with 'snakes' stating people shrink from them in

fear. But not all snakes are poisonous, neither are they out to harm anybody and yet the perception continues”.

In urban India, where social media and corporate initiatives have created increasing amount of awareness of LGBT rights, the scenario looks much better for gay men than for transgender people and lesbian women. Vinay Chandran, Counsellor and Executive Director of Swabhava (a support service for LGBT community people) talking about healthcare says, “a lot of transwomen refuse to visit medical colleges for treatment. This because the doctor immediately asks them to take their clothes off, calls the students and says, ‘this is what a transwoman looks like’, without even asking for their permission. This is problematic because government colleges are the cheaper medical places for them to go to. Most of the LGB people do not go through this instance of being questioned about their sexuality but it is not the case with transwomen.

When a gay man visits a doctor to get help with a Sexually Transmitted Infection (STI) the doctor’s attitude is quite different. Vinay Chandran spoke to a guy who once went to a doctor for an STI and the doctor asked him if he was married and when he said no he asked if he had gone to a sex worker. The doctor asked nothing about other sexualities. When the client revealed he was gay the doctor replied, “That’s why you’ve got it. You stop that you’ll stop getting this.” The sense is that if you are gay then it is automatic for you to get STIs which is such a prejudice people still hold in their minds.

Talking about the economic aspect of the discriminatory behavior faced by LGBT people it cannot be overlooked that there are a number of sectors that directly or indirectly cause a loss or decrease in the country’s economy with education and employment of LGBT people being the most prominent ones. At a macro level, the cost to a country’s economy can be counted in billions. According to a pilot study conducted for the World Bank in 2015, discrimination against LGBT people in India could be costing the country’s economy up to \$32 billion a year in lost economic output. A basic comparison of literacy rate derived from the 2011 census shows the stark difference in literacy rates for those using the ‘other’ gender option. Only 46% of those using the ‘other’ gender option compared to 74% of the other population are literate. This could be the result of harsh and pervasive harassment of transgender people in the educational environment.

Discrimination against LGBT people in employment settings include inefficiencies that reduce the productivity of labour and the overall economic output. A 2013 survey of college-educated, white-collar LGBT workers in India showed that 56% of them encountered discrimination in the workplace for their sexual orientation. Such treatment can reduce the economic contribution of the LGBT people, directly through underemployment, unemployment and lower investment in human capital and health, further degrading the condition and driving the LGBT people into higher rates of poverty.

In rural India people have come up with their own ways of dealing with homosexuality. There are secret honour killings planned against gay people which leaves no other option

for them but to flee away in the cover of the night to a different city to survive without any money and support. In some parts families conduct corrective rapes in order to cure lesbian women which are performed by their own family members which is not only disgusting, incestuous and shameful but also a display of how people can go to an immoral extent just to change a person's sexual orientation.

Vijayanti Vasant Mogli, a transwomen LGBT activist and public policy scholar at Tata Institute of Social Sciences, Hyderabad, says that lesbian women and transmen in rural areas end up at the bottom of the hierarchy when it comes to basic human rights within the unit of family and village. She invokes B.R. Ambedkar when talking about the rural socio-economic environment. "Ambedkar thought of the village as a unit of violence and that is most true for LGBT issues", she says. "Village medics and babas often prescribe rape to cure lesbians of homosexuality. Refusal to marry brings more physical abuse. Stories of family acceptance that you see on T.V. and other media are more of an urban phenomenon. Even in educated urban India, suicides by lesbian women make headlines every year. It comes as no surprise then that a tribunal recently ruled that the only danger to lesbians in India is from their own families. This shows how families themselves discriminate against the children who turn out to be homosexual in contrary to their expectations of having heterosexual children only.

Coming out, the process of informing others about one's sexuality is a task. Coming out to parents and families isn't easy and is often so because in most cases the individual can end up losing their home, job and family's support. One needs to be financially and emotionally prepared for the worst which is such an unfair thing because only homosexuals or LGBT people have to come out and announce their sexuality and provide explanations to the world. Heterosexuals, for example a straight male/man is never questioned 'Why he is straight?' 'Was he born this way?' 'Why does he like females/women and not men?' People who stay closeted carry a huge psychological burden with them of hesitation, anxiety, depression and suicidal thoughts.

Too often it can be pointed out that homophobia occurs due to the lack of awareness and knowledge in young children about sexuality and acceptance. But it isn't that the government organizations concerned with the field of education haven't taken a notice of the situation and tried to work on it. In 2007, the government in power, in association with the NACO, NCERT and UN agencies, launched 'Adolescence Education Programme (AEP) in all secondary and higher secondary schools. However, thirteen states called for an immediate ban as they felt that the explicit content was designed to impart a comprehensive sexuality education and so AEP was seen to be against Indian culture and morality. Where normal sexual relationships and discussing about them is considered 'immoral' while homosexuality is believed to be a disease.

Even though there has been an increase in the awareness of LGBT rights in recent times, there is still a long way for the members of the LGBT community to be completely accepted by society. It is because of how pervasive the discrimination against the LGBT community

is in India. Every sector be it education, healthcare, employment or economy and in every setting be it rural or urban the roots of the belief that homosexuality is unnatural and unacceptable form the major cause of discrimination done on the individuals belonging to the LGBT community.

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Sociological Analysis of the Current Covid-19 Pandemic

– Vidisha Joshi, Third Year, BAP/17/424

According to the World Health Organization (WHO), the current global pandemic is the first to emerge as a result of a novel coronavirus, identified as SARS-CoV-2, which causes the disease COVID-19. It is a respiratory disease which can be easily transmitted, mainly from person to person, in droplet form, when an infected individual coughs or sneezes. It can also spread if someone comes in contact with contaminated objects or surfaces. The most common symptoms of COVID-19 are fever, dry cough, sore throat, tiredness and difficulty in breathing. At the current moment COVID-19 has affected 213 countries and territories around the world. People from all age groups can be affected by it but old people, immuno-suppressed individuals and people with a pre-existing medical condition such as diabetes, asthma and heart disease are at greater risk.

The outbreak of Covid-19 began from Wuhan, China and took over the world in just 2 to 3 months, as a result of which governments all around the world were forced to take quick actions to contain the further spread of this virus in their respective countries. Hence there were several lockdowns that were implemented to ensure social distancing and social isolation for the infected people. Many quarantine centres have also built since for the treatment and care of infected individuals. But the effects of COVID-19 have been different on every section of the society and it has made the lives of homeless, refugees and migrants much more difficult. There has also been an increase in xenophobia, lately.

Old people with chronic health conditions like hypertension, cardiovascular diseases and diabetes are at higher risk of losing their lives due to coronavirus. But considering it as a disease of older people can create a perception of them as weak, unimportant and a burden on the society. In these tough times solidarity and consideration between generations can play a vital role in combating the discrimination against old people. Providing them access to information, care and medical services is very important but giving them love and attention is equally important as they are the ones that are affected the most by social distancing and isolation.

People with physical disabilities are also at a great risk as it is quite challenging for them to follow the general guidelines to prevent the infection. In normal times when the world is not trembling due to the fear of a pandemic outbreak being on loose, in those days too medical facilities for such people are not available everywhere in the world. These people cannot wash their hands repeatedly, or clean common contact surfaces and their homes very often as recommended. Neither can they practice social distancing that well as some of them are dependent on others for even the most trivial activities or self-care tasks. Therefore, healthcare buildings need to be physically accessible to people with mobility, sensory and cognitive impairments. Financial barriers should be overlooked and healthcare should be provided to such people even when they are unable to pay for it.

Indigenous people are anyway quite vulnerable to several communicable and non-communicable diseases due to the lack of essential services and absence of culturally appropriate healthcare. In the rural areas the healthcare facilities are quite poor. So, in a situation like this there is an urgent need for proper dissemination of information in indigenous languages for the prevention of this disease. A large population in the rural areas all around the globe is dependent upon the broader economy through tourism, produce, handicrafts and employment as labourers, factory workers, delivery persons, etc., in the urban areas. Such people are now stuck in distant metropolitan cities, jobless and far away from their home, due to lockdowns in many countries and states. Hence the government should provide financial support to the people belonging to such groups and communities and help them reach their homes safely.

The young population and the working people in different sectors have been affected by this global outbreak of coronavirus. Though it isn't as fatal for them than the other sections of the society it has still proved to affect their professional life and their employment. Most people are forced to work from home which is also challenging as working while sitting at the comfort of your own house can come with both perks and losses. While you can lay on the sofa as you work on the laptop or prepare a presentation, it also becomes difficult for you to find the motivation or will to work while you are that comfortable. Then there are background noises of kids and other family members joining you on your video conferences and work calls. But many who could not work from home are forced to sit at home with nothing in their hand to do, as businesses are closed, markets and everything else is closed. Many people have also lost their jobs. People who earn on daily basis to feed their families like ice cream vendors, vegetable vendors, juice shops owners, etc., are left with no money to feed their families. It has also had a great impact on the mental health of the people as being bound to sit at home leads them to boredom, overthinking, anxiety and in some cases border line depression. It has also restricted people's physical activity which is leading them on the path of obesity which in turn leads to decrease in the immunity of the people who start over eating due to boredom. In the current scenario what people can do to overcome their boredom and the feeling of being unproductive is developing a hobby like painting, dancing, singing, gardening, writing, reading books and trying out new makeup techniques. Learning new skills will bring in a sense of satisfaction.

The impact of the lockdown due to coronavirus on children has been huge as the schools and other educational institutions are closed, it has compromised the proper learning of children. Small children are furious to go out and play in the park with their friends but they can't which has caused them to become irritated and dull. As most of the games played indoors do not require physical movement hence children are becoming lethargic and starting to gain weight. Children are spending a lot of time watching cartoons or playing games on cell phones or computers which can make their eyesight weak. Parents need to encourage children to indulge in physical activities like dancing and play other games like carrom, ludo and chess that are not played on the mobile phones.

The outbreak of COVID-19 has given room to the fears of possible recession in the

upcoming future. It has caused the stock markets and GDP to fall all over the world. If the economy is growing, that generally means more wealth and more new jobs. It's measured by looking at the percentage change in Gross Domestic Product, or the market value of final goods and services produced, typically over three months or a year. But the International Monetary Fund (IMF) says that the global economy will shrink by 3% this year. The IMF described the decline as the worst since the Great Depression of the 1930s. Although it said that the coronavirus has plunged the world into a "crisis like no other", it does expect global growth to rise to 5.8% next year if the pandemic fades in the second half of 2020.

Although there have been very adverse effects of COVID-19 outbreak on human beings but it has also given our environment and nature some time to breathe and bloom. Since human beings have been staying at home, the environment has healed so much, due to very less vehicles on roads and factories locked down, the air pollution index has gone to very low rates and the quality of water in the rivers has also increased, their visibility has increased. Birds have come back and one can listen to their chimes in morning which helps people to find mental peace. Just coming to the window or balcony of your house and looking at the beauty of nature around you can help release the tension and confusion we were carrying in our head. Taking a deep breath in the fresh air can help us feel calm and release our anxiety. But we should not forget how many people are suffering due to it and we should make efforts on our level to help those people in need through donations, even if it's only a small amount. By providing food to the poor if we can. By providing masks and hand washes to the people who work in essential services, etc. We just need to keep hope that tough times will be over soon and we will again be able to live our lives normally.

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College
Life
Experiences

My College Life Experience

My experience in Mata Sundri College for Women has been memorable. My friends and I have made unforgettable memories in college life. I am thankful to my teachers who have helped me in enhancing my personality. The Sanskrit Department teachers were extremely helpful in getting me to participate in Shlokavritti and Sanskrit Bhashan competitions. They believed in me and helped me win prizes. My friends have the most important place in my life. They also supported me throughout my journey. My overall progress in academics and co-curricular activities was only because of my teachers and friends.

I used to be the Class Representative of the Political Science class of B.A Programme and this helped me grow and develop a new side to myself as a human being. Each and every teacher of this college treated me as their own and supported me throughout my life inside the college premises. I am thankful and grateful to God for giving me such teachers and friends who supported and loved me unconditionally in these three years.

I have many memories of this college life. Whether they were happy or sad, but I always knew I had my friends beside and behind me forever.

Poorti Arora
Third Year

A Token of Gratitude

'Gratitude', defined as the state of being thankful, aptly describes my experience of three years at Mata Sundri College for Women. I learnt a lot in these three years, and am thankful for every lesson I received, along with the opportunities that came my way. Right from my admission to this day, everything that has happened has led me in a certain direction. In hindsight, many times when I felt things weren't going well, they turned out the way they had to, for me to get to where I am today.

I am thankful to the teachers who taught me not only their syllabi but also about life. The diversity in their teaching methodologies taught me different ways of studying. The classes I enjoyed taught me to make studying fun, and those that were boring taught me to stay put. The different kinds of people I met, some of whom became my friends, taught me a lot too. Mixed encounters with varied sorts of people, taught me about "varied human nature". While some taught me to make the best of any free time I had, someone taught me people can be very different from those whose company they keep. A few people showed me the different sides of having a common friend. Someone showed me how a fun-loving person can also be quite serious when needed.

I didn't realise it then, but right from the day of my admission, I had been set on the course that would lead me to Inking, the best achievement of my life so far. Landing up in Lokesh sir's class on that fateful Monday morning, which would bring a new creation in my life, one I will remember fondly throughout my life. I now see how certain bad experiences were necessary to push me in the right direction, how I had to be wronged to do right. My varied interactions with people at different levels taught me how to better deal with issues and act in a level manner.

In my second year, the crucial choice of Skill Enhancement Course led me to a journey of research, one that I am ecstatic to have embarked upon. Not only did I get to do something that had interested me for long, but I was also blessed with a proactive and helpful mentor in the form of Dr Meenakshi Sinha Swami, who encouraged me to reach my potential, and expand my possibilities frontier, to write and present papers. In the fifth semester, I got a rare opportunity to attend a week-long multidisciplinary Faculty Development Programme on "Emerging Trends in Research methodology" as a student volunteer, which despite being hard work, was interesting and fruitful.

I am also thankful to Manjot ma'am from the Commerce Department, who was instrumental in organising an introductory course to the Stock Market in association with

BSE Institute, which allowed me to explore yet another interest of mine. My experience at college has truly been interdisciplinary, much like and beyond the course I enrolled in.

If I have to choose one state to be in, I would choose gratitude, for I would be blessed to have things to be thankful for; and I'm glad to be able to use this word to summarize the past three years of my life and thankful for the myriad of experiences I had.

Komal Kusum
Third Year

Subinaya

Artwork

I found I could say things
with color and shapes that I
couldn't say any other way--
things I had no words for.

-Georgia O'Keeffe



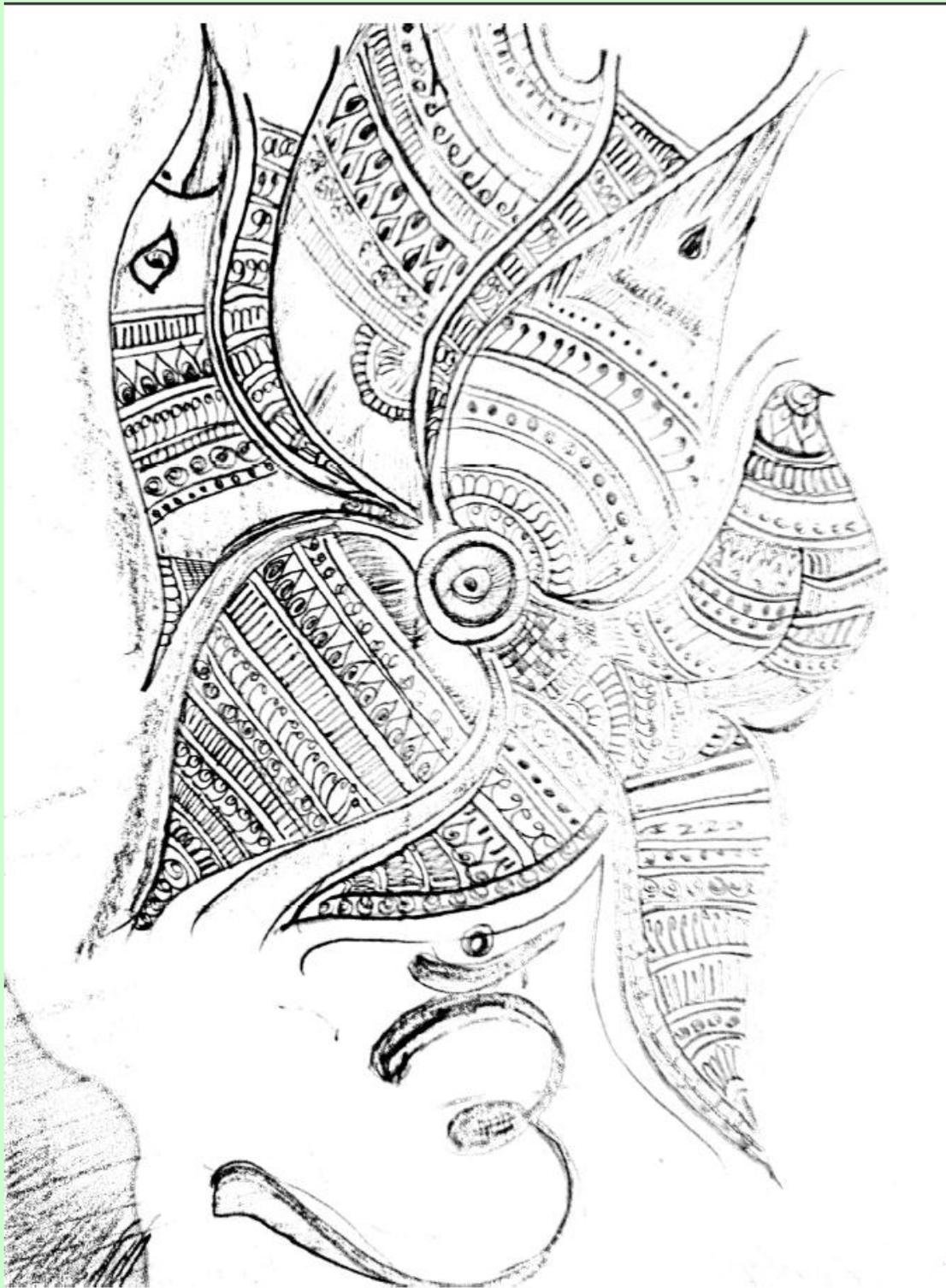
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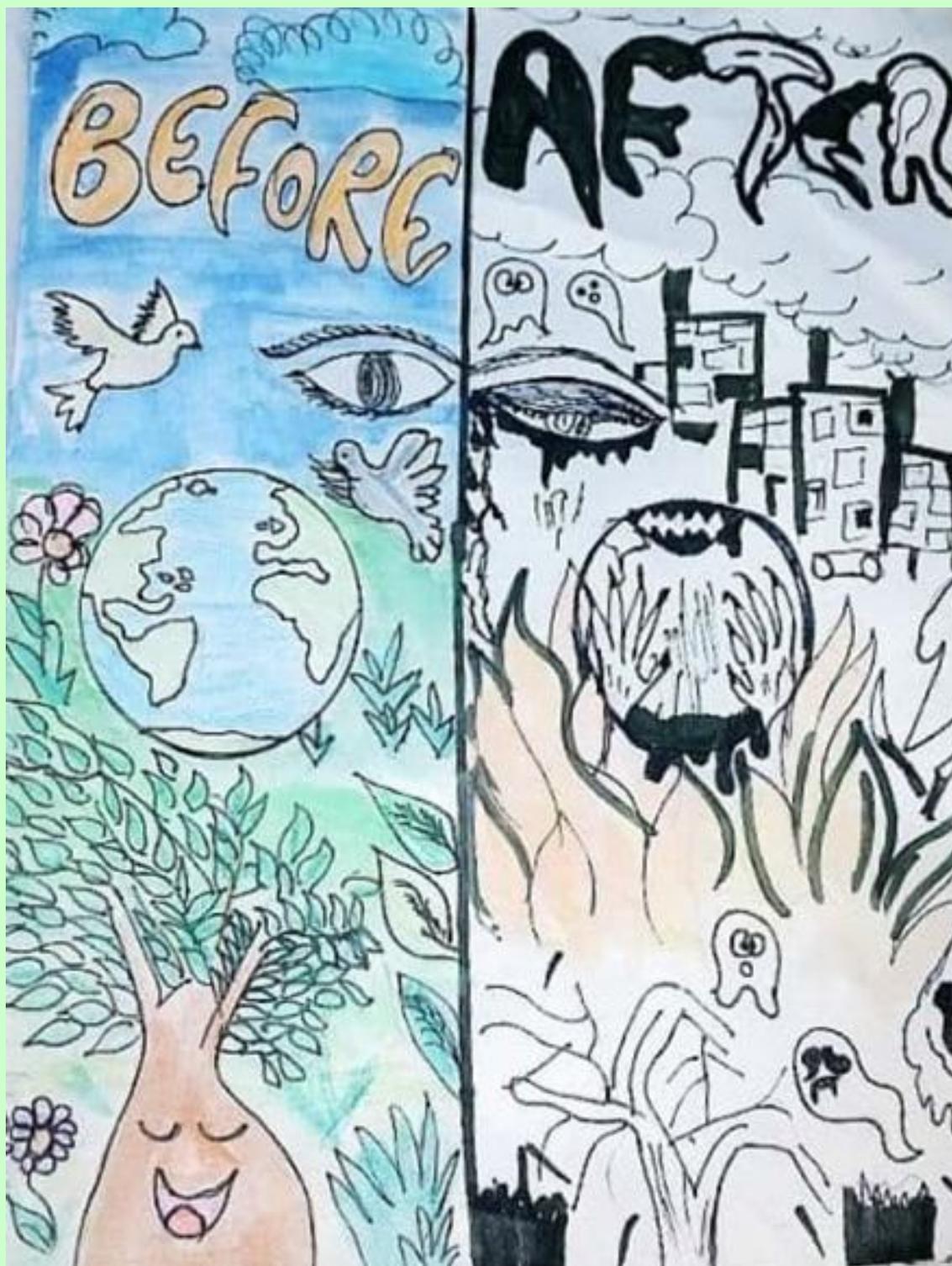
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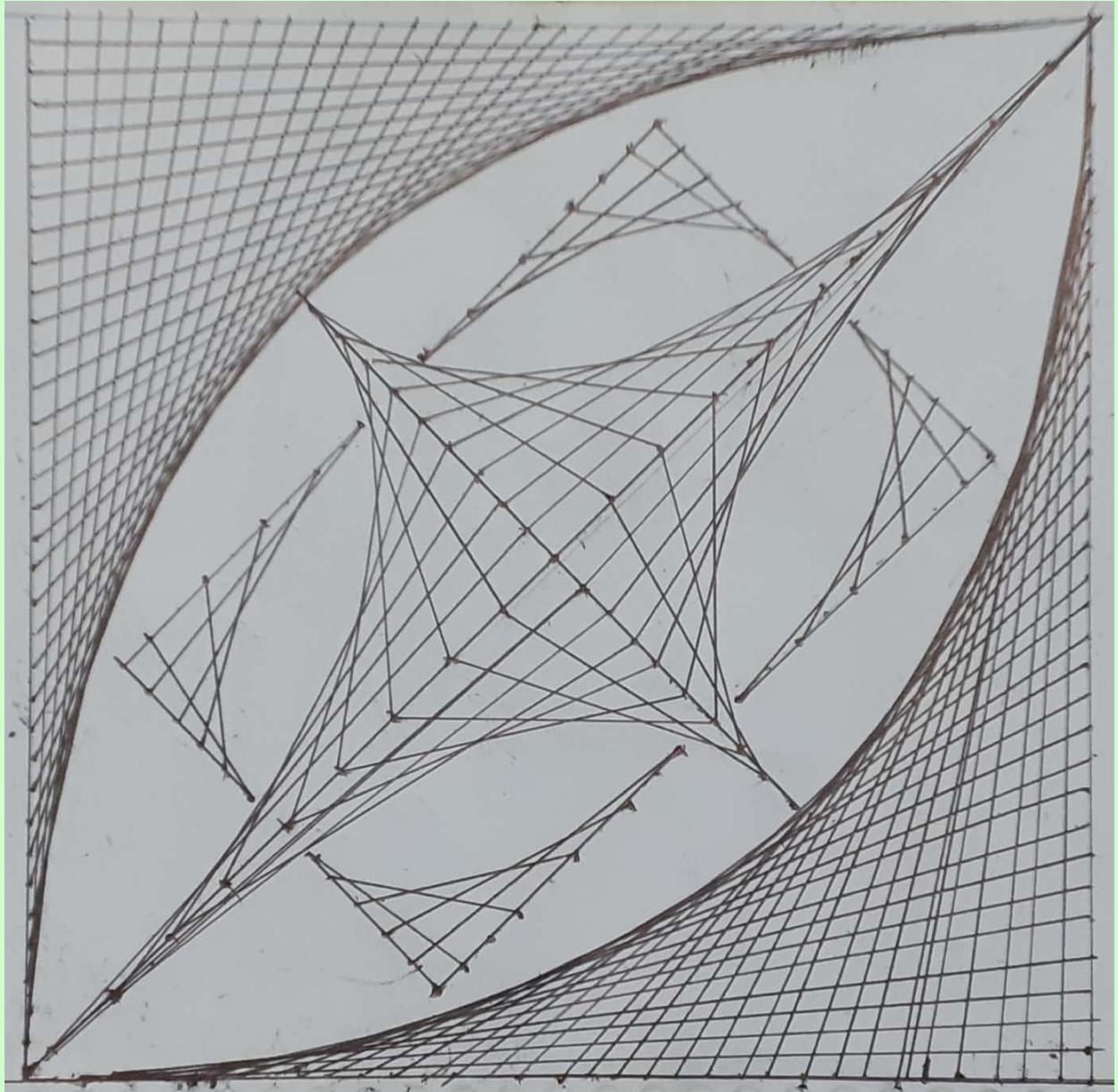


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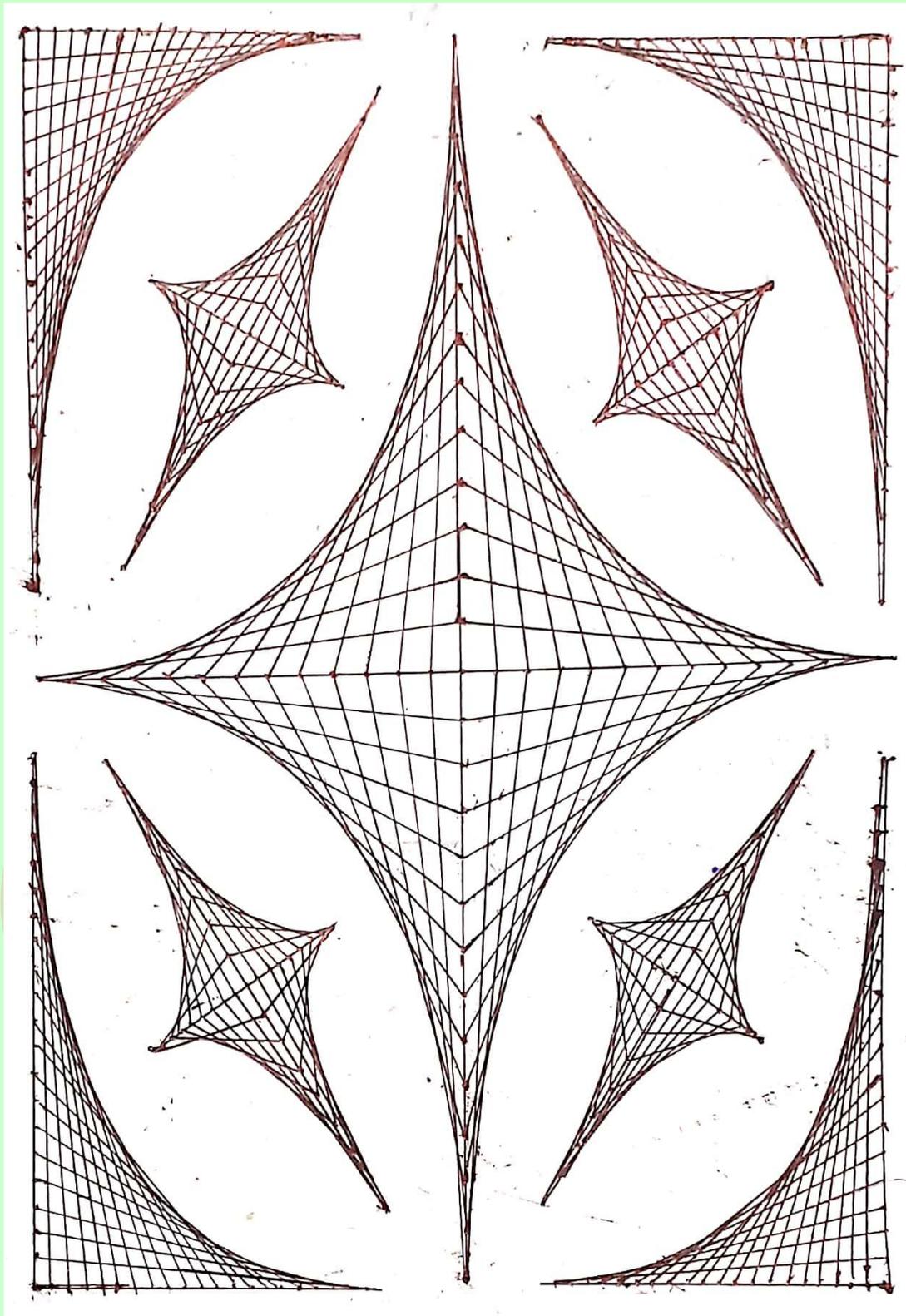
Chanchal Rai, First Year



Komal Kusum, Third Year



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Marhaba Tanveer, First Year



Marhaba Tanveer, First Year



Parmeet Kaur, First Year



Made by
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7th April 2016

Teesha Gaur, Third Year



Teesha Gaur, Third Year



Teesha Gaur, Third Year



Teesha Gaur, Third Year



Teesha Gaur, Third Year

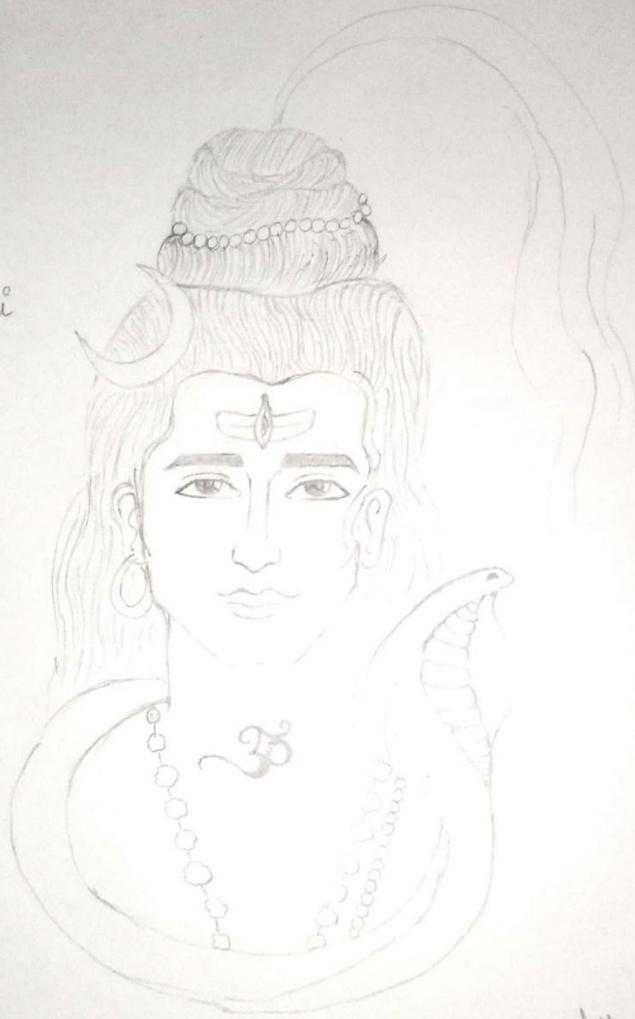
जय श्री कृष्णा



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Happy
Shivratri



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5 March 2019

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Happy Navratri

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Tunde Gaur
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जय श्री गणेश



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Made By
Teesha Gaur
15 March 2020

Teesha Gaur, Third Year

Dream

or



Made By
Teesha Gaur
1 March / 20

Teesha Gaur, Third Year

**Here ends another journey
A new road has been
traversed, with new turns
and new slopes.**

**The end of one, is nothing,
but the beginning of another
As one follows another
through the passages of time
And each journey upon each
new road uncovers a new
destination**