CONFLUENCE
2016
Cradle of Creativity
EDITORIAL

All of us undeniably have this phase in our pre-teens where every day we wake up to construct a new plan for a time when we have 'grown up'. It doesn't matter if we can't spell our dreams out correctly or even pronounce them straight but we all select grand agendas to work on when we've 'grown up' enough. Those days, we had this incredible freedom to be anything we wanted. From astronauts to dancers to next Prime Ministers, our innocence led us to believe that destiny was a function of choice, and that we were free to choose our way through life. Then, adolescence happened; reality happened. Family expectations, societal norms, peer pressure, unwanted advices, body issues, judgemental relatives, and misleading media — every hurdle came across as an indestructible dead end. Obnoxious as it sounds, it is only through this passage of rites that we realize making a choice and following the choice through, are two very different kinds of freedom.

Confluence 2016 aspires to focus on this binary of choice and freedom. 'Azaadi' is arguably the simplest and most fundamental concept upon which the structure of a democracy is built; and yet, it has never had the same meaning for any two people. In 1947, all 'Azaadi' could mean was independence from British imperialism. But in 2016, the concept of freedom has achieved over a billion interpretations and then some. The fifth consecutive issue of Confluence has been composed and compiled with the purpose of bringing forth glimpses of this multivariate concept.

From where we stands as students of Arts education, citizens of a great civilization and followers of a vibrant culture, the most ultimate elucidation of 'Azaadi' for us has been the freedom to follow one's dream. The freedom to dream, to persevere, to strive, and finally, to accomplish is 'Azaadi' for us; and in the spirit of this magnificent birthright, Confluence 2016 brings to its readers an assortment of poems, stories, articles, caricatures and compositions. The entire college — teaching faculty and students — have led to the creation of this unique magazine, which in its truest sense is the place for creativity to thrive and as appropriate mouthpiece for our institute.

We have learnt a lot from our previous editions and editorial teams. The last five years have taught us a plethora of technicalities regarding creating and publishing a magazine, besides all the exposure we got from this inspiring creation. Now, this year we have an amazing new batch of contributors with stunning new ideas and presentations. As the editorial team, we are extremely proud to present Confluence 2016. It is our heartfelt gratitude for a college which has provided unlimited opportunities for young explorers.

Disclaimer: The writers/contributers are solely responsible for the views, data, analysis, conclusions, and criticism express by him/her in their respective articles, research papers, poems and essays. In no events can be college authority, editors, publishers of this magazine be held responsible/liable in any matter whatsoever for any claims the pictures, caricatures, cartoons and graphics in this magazine are for representational purpose only.
MESSAGE FROM THE HONOURABLE CHAIRMAN

I am pleased to note that Institute of Language Studies and Applied Social Sciences has taken the initiative to bring out the fifth volume of the college magazine 'Confluence 2016: The Cradle of Creativity'.

A college magazine is an excellent platform for providing creative expression to students studying in the Institute. An excellent mouthpiece for the college, it brings out the highlights of the college and its achievements in the ongoing academic year. It is a noble venture because it instills in students the art of creative writing and originates graphic designing ideas. I wish to congratulate the Principal and the editorial team for their painstaking efforts to bring out the fourth volume on the sixth ongoing year of the inception of the Institute. Confluence 2012, in its maiden year, stood out in its outlook, and the editorial of the last year's magazine have outdone themselves with 'Confluence 2016: The Cradle of Creativity'. I am certain that this year's endeavors will bear sweet fruits.

I hope that the tradition continues and every year the Institute brings out a new edition of this magazine. I hope that the content in the magazine is informative and that it enriches its readers, besides being intellectually satisfying. Once again, I would like to wish the editorial team and the Institution all the very best.

C. L. Patel
Chairman,
Charutar Vidya Mandal
MESSAGE FROM THE HONOURARY SECRETARY

It gives me immense pleasure to send across my heartfelt blessings to the entire team of Institute of Language Studies and Applied Social Sciences for its outstanding academic as well as co-academic progress within the short span of its establishment. ILSASS has truly created a niche for itself, not just in Anand and Vallabh Vidyanagar, but across the state of Gujarat. The expansion and recognition, not only within the campus but also beyond it, signifies the extraordinary commitment of the entire team, faculty and students combined.

I am equally happy that the Institute has introduced its Annual Magazine, again this year as, Confluence 2016, as a wonderful documentation of the academic as well as creative inputs of the students and faculty of the Institute. I had earlier expressed my hope that this endeavor should be a regular practice, and I am very happy to know that this is the fifth edition of the magazine. May this endeavor continue for a long.

I wish everyone good luck for future.

S. M. Patel
Hon. Secretary,
Charutar Vidya Mandal
MESSAGE FROM THE PRINCIPAL

“Everybody born comes from the Creator trailing wisps of glory. We come from the Creator with creativity. I think that each one of us is born with creativity.”- Maya Angelou

Being the Principal of the College, it becomes my duty to elevate and uplift the enthusiasm of the students. One such innovative step by the students is to bring out the yearly magazine, yet another milestone.

It's a part of the promising institute to provide excellent academic environment, to broaden the horizons and thereby nourish and nurture the students. Apart from imbibing tradition and rich values in students, the college also is involved in enhancing the creativity of students. ILSASS has witnessed a beehive of activities throughout the academic year. It has been our endeavor to cultivate, cherish and nourish the creative energy of our students. This institute has played a cascading role in the career and personality of innumerable students who have brought laurels to the college, state and country alike.

I am confident that Volume- IV of 'Confluence' will send a positive signal to the staff members, students and the persons who are interested in the educational and literary activities. Just like literature is the mirror of the society, a college magazine is like a mirror which reflects the clear picture of all sorts of activities undertaken by the institution.

I, from the bottom of my heart, would like to thank Chairman, Charutar Vidya Mandal, Dr. C. L. Patel and Honourary Secretary, Principal S. M. Patel sir for mentoring and giving us permission to give a shape to our dreams.

I congratulate the Editorial Board of the magazine, who has played a wonderful role in accomplishing the task in record time.

Sunny Thomas
Principal
ILSASS
VICE PRESIDENT’S MESSAGE

“Don't feel sad because you are different from others. Every unique skill and talent has the potential to make you a superstar. Embrace your personality and unchain your inner strength. Don't forget – the one thing that all successful people have in common is that they were different than everyone around them.”

My message to students is that “LEARNING NEVER ENDS” One must always keep the path open for new experiences. Always be willing to learn new things, discover the unfamiliar and venture into terrains that previously looked difficult or challenging. Set new goals and objectives. The enlightenment experience is essential for gaining new experiences in life. These experiences lead you to be a better person and educates you to deal with the challenges life throws at you and survive unscratched.

There are always new things to learn and discover; study new languages, find about cultures, norms, values of other societies, and search geographical locations and history. Find why squirrels bury nuts and octopuses have three hearts. Keep learning new things every day, it will keep you fresh and energized and keep the brain cells active. The world is a big whirlpool of knowledge. There will always be stuff you didn't know and facts you were not aware of.

ILSASS provides positive living and learning environments where co-curricular activities and programs contribute to overall student development. This is realized through collaborative efforts between Student Council and Academics. The staff members are always there to assist students with identified needs and to partner with them, parents, and family members to be certain that students achieve success during their matriculation and beyond the walls of the college.

To acknowledge and encourage this unwavering spirit of all the members of this institution we gladly bring forth yet another issue of our yearly magazine “CONFLUENCE: A CRADLE OF CREATIVITY” I sincerely thank the editorial team for their diligent efforts in bringing out this issue. This magazine would not have been completed without the valuable guidance and constant encouragement of our Principal Dr. Sunny Thomas. On behalf of Student's Council, I wish you all happy learning and a successful year ahead.

MRS. PRIYANKA PATEL
Vice President
Students Council
MESSAGE FROM THE GENERAL SECRETARY

"Dreams pass into the reality of action, from the actions stems the dream again and this interdependence produces the highest form of living".

The present day scenario of professional education has undergone a sea change and the country needs the re-orientation of the technologies in this context. We have devoted ourselves in this direction and created the world class facilities to meet the global challenges. Our country is moving towards “Make in India” philosophy, which can be attained only if we are capable of competing in the world market in all aspects of technology. We should be in a position to produce zero tolerance products and professionals. Now with the India's emergence as one of the fastest growing economy globally, there is a need and potential for the upcoming professionals to build a strong nation. The choice of your academic destination can change the entire direction of your life as well as your destiny. The set patterns of education are fast giving way to new ideas and a totally different approach to what a student should be. Today's age demands a student academically sound, well groomed, possessing a good enough knowledge of what's happening around him, having good communication skills, in short a person who can multitask and can essentially retain his basic skills of an engineer or a manager. Sooner or later we are confronted with a choice in our lives which determines our future happiness and success. Since the beginning of time every form of life has been called upon to meet that very choice. College had been glorified with the heights of excellence achieved by its students and even more when they come back and honor their college. The experiences of past when mixed with the dynamics of present brings laurels for the college and country.

Having been General Secretary of ILSASS College would end up saying that there are ample of opportunities provided to the students to test the capability of their skills which they are acquiring. I would like to say that it's been delightful for giving me chance to been GS of this college which is the golden opportunity to prove myself wherein I would like to prove by making the memorable events successful by giving all my efforts for my college and listening to the plants of the tree which roots up the name of the college more brighter and stronger.

I am very confident that an aspirant, who joins the institute and disciplines of his interest, shall pass out with the capability of being Educationist.

Ms. HIRNI PATEL
General Secretary
ILSASS
THE EDITING TEAM

Dr. Sunny Thomas

Madhav Astik
Pratik Dalwadi
Najma Pathan
Prerna Somani

Shivani Abhang
Swapnil Thakare
Apurv Vanapalli
Shivam Raval
Bhumika Thaker
CONTENTS

Budget 2016 – Pro Poor Push 1
Women Entrepreneurship Development: Problems 3
Sa Vidhya Vinayam (Gujarati) 5
Contrasting Role of Teachers in Higher Education 7
A Study on Influence of Employee Compensation, Job Satisfaction and Working Environment on Employee Retention. 11
Research Issues in the Field of Literature 14
A Political History of Totaram’s Sanadhya’s ‘Fiji Dwip Mein Mere 21 Varsh’? 16
“Freedom” – In My Conceit 18
I Miss You Martin Luther King jr...! 19
Laughter Helps Health 20
Digital India and Expectation Of Digital Youth 21
Freedom - A Buddhist Perspective 25
Taking a bite at the Apple: The Rights and Wrongs of Apple’s Fight with the FBI 27
Naam...! (Hindi) 29
Top 10 Reasons To Not Be A Humanities Student 31
A Megalopolis By Night 33
Riots For Rights...!!!!? 35
The Aloo Gobi Tolerance Syndrome 36
She walks in beauty? 37
Falling Fast 39
Are we Really Free? 40
“The most important kind of freedom is to be what you really are. You trade in your reality for a role. You trade in your sense for an act. You give up your ability to feel, and in exchange, put on a mask. There can't be any large-scale revolution until there's a personal revolution, on an individual level.

It's got to happen inside first.”

— Jim Morrison
from

the

FACULTY LOUNGE
Budget 2016-17: A Pro Poor Push

Indian rural sector is reeling under the drought for a second consecutive year. The harsh reality is that there is distress in rural areas of nearly ten states of India. The "Suit Boot ki Sarkar" image is really hurting the NDA government in general and prime minister in particular. Mr. Jaitley attempted to address the distress in the rural economy with an enhanced outlay of Rs 2.75 lakh crore.

There are many initiatives in the budget which can energise the economy. The total outlay for the infrastructure sector is pegged at Rs 2,21,246 Crores. The fiscal deficit for financial year 2016-17 is expected to be at 3.5 per cent which is laudable, in spite of the burden of 7th Pay Commission. Fiscal deficit at 3.5 per cent is anti inflationary and it ushers in financial stability and fiscal discipline.

There is a huge emphasis on rural irrigation program and 100 per cent electrification of villages by 2018. The allocation for MNREGA has also been enhanced to increase the number of man days. To fight the Non Performing Assets (NPA) problem in public sector banks an allocation of Rs 25000 crore towards recapitalization is announced.

Roads and transport sector has also been given a massive allocation of 57,816 Crores. If we include the railway allocation it amounts to more than 2 lakh crore.

Budget has given incentives to the first home buyers and affordable house seekers a rebate of further Rs 50000/- . Theses incentives are expected to increase employment generation in construction industry.

There is 100 percent deduction of profits between April 2016 and March 2019 for boosting the startups. To promote renewable energy solar lamps have been exempted from excise duty.
Another positive aspect of the budget is that the share of subsidies as a proportion of total expenditure has decreased and it has become 12 percent of the total expenditure.

There is a firm push for the farm sector. The government has an ambitious plan to double the farmer’s income. There is an ambitious plan to bring 8.5 lakh hectares under irrigation. With this in view agriculture and irrigation has been doubles to Rs. 48,000 crore.

On expenditure side the defence sector is the biggest spender, followed by consumer affairs, food and distribution. In the budget there is initiative for ‘Make in India’. However there are certain negative aspects of the budget.

- Tax on withdrawal of Employee Provident Fund (EPF) - The finance minister dealt a hard blow to the salaried class by taxing 60 percent of their savings in their EPF at the time of withdrawal. It is tantamount to double taxation which is not found anywhere in the world.
- The service tax rate has been seen to continuous growth and today it stands at 15 percent. This will add to the agony of middle class.
- The dream of an average Indian to own a car is punctured by increasing the tax on all the car including small cars.
- The indirect tax burden on final consumer is expected to be 25,000 crore.
- The budget is disappointing for salaried tax payers and middle class. There was expectation that the tax slab will be revised to benefit these classes. However, this did not happen. A paltry relief of Rs. 3000 is given to people having salary less than 5 lakh.
- The corporate sector is again disappointed because rationalization of corporate tax has not taken place. One would feel that there is no focus on generating jobs through reviving industrial activities.

In conclusion one may argue that the budget is lacking vision because our financial minister has succumbed to politics over economy.

Dr. Sunny Thomas
Women Entrepreneurship Development: Problems

Entrepreneurship is necessary to initiate and sustain the process of economic development of both developed and developing countries. Every country tries to achieve economic development for prosperity and better life to people. Contribution of both men and women is essential in economic activities for healthy nation building. But in India, women have to face many constraints in carrying out economic activities or undertaking any entrepreneurial work. Women have to face various socio-economic discriminations as entrepreneurs. They are not treated at par with men due to misguided social and cultural traditions. In recent years, an increase in number of women enterprises in India has been observed, because of the changing scenario of the present world. Both men and women are participating enthusiastically and equally in the world of business now. Women have become instrumental to the socio-economic development of all countries. All over the world, it is estimated that approximately one third of the business organizations are owned by women. In India, the position in this regard is near about the same.

Problems Faced By Women Entrepreneurs:

Indian women entrepreneurs face the following challenges in setting up and running business units:

1) **Less Confidence:** Women entrepreneurs are not confident about their strength and competence. Their family members don't stand by their entrepreneurial growth.

2) **Non-Availability of Finance:** They have lack of access to funds, because they do not possess any tangible assets or credit in the market. One of the most major setbacks women entrepreneurs suffer from is inadequate financial resources and working capital.

3) **Socio-cultural Disturbance:** Women have to manage both home and business duties simultaneously. Such obligations may become a great barrier for some women in succeeding as an entrepreneur.

4) **Lack of Managerial Skills:** It is argued that women entrepreneurs have low level of management skills. They have to depend on other persons like office staff and middle men to get things done, particularly marketing function. They are at the mercy of middle men who pocket major part of the surplus or profit. Because of social conditioning, women are discouraged to develop the capacity of mobility and confidence required for marketing function. So, they lag behind in this domain.

5) **Lack of Education and Awareness:** Entrepreneurs must have knowledge of latest technological changes; know how, etc for running business efficiently. But it needs high level of education among entrepreneurs. In a country like India, the literacy rate of women is found at low level compared to male population, and this affects their business endeavours adversely.

6) **Low Level of Risk Taking Attitude:** One pre-requisite of the entrepreneurial success is risk taking. It is normally believed that women have low risk taking ability. Because of this, they are suppressed by the protected environment and are not allowed most of the time to take any type of risk even if they have capacity to bear it.

7) **Mobility Constraint:** The Indian society is a conservative society which restricts the mobility of women. The confidence to travel day and night and to different regions and states is lacking in women comparing with men.

8) **Family ties:** Women in India are very emotionally attached to their families. They are supposed to attend to all the domestic work, to look after the children and other members of the family. In such situation, it will be very difficult to concentrate and run the enterprise successfully.
9) Male dominated society: Even though our constitution speaks of equality between sexes, male chauvinism is still the order of the day. Women are not treated equal to men. Their entry to business requires the approval of the head of the family. Entrepreneurship has traditionally been seen as a male preserve. All these puts a break in the growth of women entrepreneurs.

10) Tough competition: Usually women entrepreneurs employ low technology in the process of production. In a market where the competition is too high, they have to fight hard to survive in the market against the organised sector and their male counterpart who have vast experience and capacity to adopt advanced technology in managing enterprises.

Conclusion

Women, being almost 50% population of India, have a pivotal role to play as far as economic development of country is concerned. The Government has increased the importance of women by adopting various schemes and programs for their participation in economic activities. The Indian society is shifting from conservative attitude to progressive attitude. So, women are getting more opportunities not only in entrepreneurial work but also in other domains of human life. Women should be encouraged to take the benefits of policy measures introduced by the Government to promote the status and level of women entrepreneurs in the country. Women entrepreneurs also require support from their family and society. They should be provided easy financial help without putting unreasonable conditions by banks and financial institutions. If women entrepreneurs get support and encouragement from family, society, Government and financial institutions, such positive effort can open new avenues for them and increase the marketability and profitability of business owned by them.

References


Priyanka R. Patel
(Assistant Professor, ILSASS, Vallabh Vidyanagar)
"સા વિદયા યા વિમુક્તયે : ?

‘મુકિત અપાય તે વિદયા’ - આધી સંસ્કૃત વાક્યામાં વાપસેવા કરવા પણ શું શક્તિને ગુજરતી તરીકે કરેલી ગામીઓ તથા ઘરીયે પણ કેટલા વારાણી તમારા મારા માનસસપટ પર કેવલ શું ‘મુકિત’ સાથે કોઈપણ વિદયા ની વિભાષણ ખબરી આવે.

આ પાંચથ પરિસ્થિતિઓને મૂળભૂત કરવા એવી તો પરિસ્થિતિઓ જે જ તેમજે મુકિત, મોક્કીએ અનંત સવાંતકાંતા સાથે અલગમાં હંમે. પણ ત્યાંથી સમૂહની સહાયકતા વિપરીત છે. આપણાં શાળા-કોરેણ તો છીંડ; જ્યાં જવાના ઉપર તારી આપણામાં આપાતા પણ માટ સતત રેખાએ માટ અને પણ વંચાતા તારી આપણામાં બીજું અત્યાધુનિક રહ્યા છે. આ જેમ ક્યારેય સ્પીચતમાં ‘ફ્રીમોદ’ (Freedom) ના મૂડમાં વિભાગને આપાતા તમારે અભિવ્યક્ત કરવાની હોવીએ પણ શું શું શું શું – ‘સવાંતકાંતા? અંગે, કોઈ? અભિવ્યક્ત અને સમાચાર અને અભિવ્યક્તિની? વિધાની? મૂલભૂત.....


हालाँकि ‘विकास’ की परिकल्पना ‘निश्चित’ भांति विचार करना अनुमति देता है। मैं इस विचार को स्वीकार नहीं करूँ मेरे द्वारा।’ आजकल रखना अधिक बातचीत नामिता ज्ञान अनुमति देता है। जिसे बात करने के लिए उन्हें हमारा दृष्टिकोण बांटा जाएगा जिसके बाद हमें इसे अनुमति के लिए दिखाया जाएगा।

अपाध्ययण पर अधिक ध्यान दें। जब हमारे नेताओं के लिए विश्वास और राजनीति का उपयोग किया जाता है, तब हमें इससे अधिक ध्यान देने की आवश्यकता है।

अभाव के द्वारा विश्वास (Diversity) का अर्थ बहुत रोचक है। खास रूप से हमें और अधिकारिक ध्यान देना चाहिए।

अभाव के स्वरूप में अभाव (Homogeneous) जो हमें खुलासा देता है, इसका अर्थ बहुत रोचक है। इसका अर्थ है कि इसका अर्थ है कि हमारे संस्कृति के लिए ज्ञान और नैतिकता के दौरान जगह है। इसका अर्थ है कि हमारे द्वारा अभिज्ञता का अंतर्गत है।

अभाव के द्वारा आबादी का अर्थ है कि हमारे संस्कृति का अंतर्गत है। इसका अर्थ है कि हमारे द्वारा अभिज्ञता का अंतर्गत है।

अभाव के द्वारा आबादी का अर्थ है कि हमारे संस्कृति का अंतर्गत है। इसका अर्थ है कि हमारे द्वारा अभिज्ञता का अंतर्गत है।

अभाव के द्वारा आबादी का अर्थ है कि हमारे संस्कृति का अंतर्गत है। इसका अर्थ है कि हमारे द्वारा अभिज्ञता का अंतर्गत है।

अभाव के द्वारा आबादी का अर्थ है कि हमारे संस्कृति का अंतर्गत है। इसका अर्थ है कि हमारे द्वारा अभिज्ञता का अंतर्गत है।
CONTRASTING ROLE OF TEACHERS IN HIGHER EDUCATION

This paper focuses on the teachers' contrasting roles in higher education as representatives of their respective disciplines. It attempts to explore at a conceptual level, the general significance of the role of higher education teacher within the act of teaching, learning and assessment.

The role of the higher education teacher has been subject to rapid change, with enlargement and diversification of the student intake and of subject matters, the introduction of mass-production methods, the IT revolution and far reaching institutional change. Meanwhile there has been a drive to increase professionalization of teaching (accredited higher education, increasing teaching qualifications, probationary systems, schemes for the reward and recognition of teaching), but at the same time an apparent diminution of the teacher's role in the teaching and learning process, with a trend towards emphasising learning over teaching, and reconceptualising teachers as facilitators and even as service providers to customers. In an era of apparently limitless electronic access to information, exposition and advice, can we say that higher learning is any longer a process requiring a teacher? When prestigious universities post open-content teaching materials online, what remains of the role of the higher education teacher? Is there still an art of teaching and is a teacher-learner relationship any longer necessary? These are very fundamental questions which we have attempted to address in our paper.

The authors are of the opinion that the role of the teacher in higher education remains central, that the art of teaching is expanding and that a learner-teacher relationship of some kind always lies at the heart of effective higher education. It is out of the circle of doubts that higher education is basically a socio-cultural and cognitive process that depends on the comprehension of minds and on relationships, however they may be mediated. Teachers are the established community members of their disciplines of study and students are aspirants of those disciplines, and hence require the support of the established members. The teachers help the students to make meaning within the context of unfamiliar discourses. The authors believe that it is exactly at this juncture, where the contribution of teachers within higher education is based.

Divergent models of the role of the higher education teacher

At the outset the stereotyped and established models of roles of higher education teachers need to be analysed. One such model is the Oxbridge Model (Oxford-Cambridge) where the students are as good as apprentice-scholars and are expected to read the subjects and understand themselves. The teacher has a recommendatory role limited to recommendation of texts, designing assignments and criticising the work done by students at tutorials. The direct exposition of discipline knowledge seldom happens here. The role then of the higher education teacher is to point the students towards the literature and to be their task-masters, critic and standard setters, with the assumption that students are capable enough of effective self-engagement in to their discipline of study. The role of teacher is authoritarian here.

The Lecture-Centred model of university education, on the other hand, assumes that students learn through listening to exposition of the subject matter. Thus the teacher must have sound and up-to-date knowledge of the discipline and the communication skills to 'transmit' this knowledge to students as a sequence of coherent presentations, each 'covering' a topic. A combination of spoken exposition, visual aids and hand-outs is assumed to be sufficient to achieve the desired 'transmission', so that any failures in learning tend to be attributed to poor skill, or application, on the part of the student. With the emphasis on the teacher 'delivering content', the elements of the teacher's role are to know, select, synthesise, organise and present discipline knowledge.
By contrast, the 'constructivist' approach treats the notion of learning from exposition by the teacher as intrinsically problematic. Learning is viewed as an active, exploratory process, involving each student in developing their own conceptual modelling of the subject matter. Listening to a lecture is seen as too passive to support the key process of constructing knowledge. Instead, the role of the teacher is to create opportunities for students to experience conceptual dilemmas, solve problems, reflect and engage in exploratory dialogue. Thus the teacher's skill lies in being able to identify the key areas of concept construction required for understanding discipline knowledge. The teacher must also develop insight into the kinds of challenge that will trigger concept construction and be creative in designing learning situations to stimulate and support exploratory thinking. The emphasis is on understanding the learning process, the minds of students and the core conceptual challenges presented by the discipline, rather than on being able to present an accurate account of the latest developments in discipline knowledge. Indeed, exposition by the teacher can be seen as counterproductive, in that it undermines students' motivation to construct conceptualisations of their own. By outflanking students' efforts to understand for themselves, exposition is seen as potentially preventing 'real' learning. This places teachers in a somewhat contrived relationship with their own discipline knowledge, in that they require subtle understanding of the subject matter in order to design learning situations and to support students' progress in reconceptualising issues, yet they must forego the satisfactions of actually explaining and telling.

Decoupling of teachers from their discipline knowledge is taken further by radically student centred models of higher education in which students themselves play a leading role in shaping the curriculum, course content and assessment. Here the teacher's role is to set up structures and contexts for learning and then to facilitate the learning process and be available as a resource. Direct exposition of the teacher's knowledge is marginalised. A teacher who enjoys explaining difficult points and enthusing about recent developments in the field appears self-indulgent – not helping students, but contributing to their oppression by reinforcing the hegemony of the academy and the teacher's superior status as its representative. Taken to the extreme, radical student centeredness raises questions as to whether the teacher really requires discipline knowledge and whether, indeed, the academy is the appropriate setting for education. The teacher becomes a community organiser and facilitator of social change, with education an ancillary component of the mission.

The authors by presenting these contrasting approaches do not intended to rigorously critique higher education teacher and their roles, but the objective is to characterise the inherent conflicts within those roles. Is the teacher to be a primary source of knowledge, or to hold back to give the students space to learn? Is the teacher's first duty to maintain a detailed up-to-date knowledge of the discipline, or is it more important to develop insight into the minds and lives of their students? Should the teacher focus on setting standards, or on coaxing students to develop their own ways of understanding? Apparently the approaches presented above are contradictory and incompatible, but the reality is otherwise. They have arisen from legitimate concerns and insights and each of them draws attention to uniquely significant aspects of higher education.

Intricate Processes of Higher Learning

The Oxbridge model foregrounds the academic discipline and the process of guiding the student into competent discipline membership (operating, in effect, as a disciplinary finishing school for already well-educated students). Meanwhile, the lecture-centred model foregrounds the content that a course claims to cover, as well as championing the powers of the composed spoken presentation in synthesising and encapsulating a complex field and in rehearsing challenging ideas. In contrast, the constructivist approach foregrounds the student's mind and the conceptual restructuring entailed in making sense of new knowledge. Finally, a radical student-centred approach foregrounds the student's personal and social being, from which learning acquires its significance and from which the drive to seek knowledge arises. Rather than privileging just one of the four approaches, an understanding of higher education needs to encompass all the facets of learning to which they draw attention.
A socio-cultural perspective answers several questions to this complexity of higher learning and the role of teachers there-in. This perspective lays emphasis on the ways of thinking and knowing of a significant knowledge community. The student thereby acquires the ability to participate in that community's discourses and practices to standards accepted within the community and thus can partake in its trade in knowledge. On this view, learning is not a simple cognitive event – the transfer of an item of information or an idea into the student's mind. Instead, the student's advance in knowledge is represented by the extent to which he or she becomes able to participate more effectively in the discourses of the relevant discipline community. This includes making progress in being able to locate and access discourses on relevant topics, make sense of what is found, make constructive use of it in thought, speech and writing, and have that usage accepted as legitimate by other community members. In other words, higher learning is a psychosocial as well as a cognitive process.

In this approach the role of higher education teachers as a supporter, is to provide the students with an interim access to a discipline and support them in engaging constructively with its ideas and practices. The support is vital for the cognitive development required in order to be able to make meaning using discipline ideas, and the realignment of self involved in engaging with the values and norms of the discipline community. On the other hand, it is also needed for developing approaches to engaging with the field of knowledge and acquiring skills of participating as a member of the discipline community.

<table>
<thead>
<tr>
<th>Personal/social learning</th>
<th>Intellectual/Cognitive learning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outer aspects concerning the discipline community, its knowledge, discourses and practices</td>
<td>Oxbridge approach foregrounds learning how to function as a member of the discipline community, through researching, debating, publishing</td>
</tr>
<tr>
<td>Inner aspects concerning processes within the mind and social being of the student</td>
<td>Radical student-centeredness foregrounds development of self, realignment of values, coping with acquiring an identity as a member of a knowledge community</td>
</tr>
</tbody>
</table>

The authors based on the above grid now, focus on the complementarities rather than contradictions of the models. From a socio-cultural perspective, teaching and learning cannot be encapsulated within a single arena of development. The teacher has a range of interwoven responsibilities and plays a variety of roles in supporting different aspects of learning.

Final Remarks
In an era of extraordinary change in higher education it is particularly important that we understand the nature of higher learning processes and how they can be enhanced or undermined. Exciting new prospects are offered by the opening up of access to information in through the digital mode and by the potential for transcending boundaries of space and time through electronic communications. But uncertainties lurk as to whether the essence of higher learning will somehow be lost and what the role of the teacher will be as new configurations of higher education emerge.

Our contention is that participation in discourse is fundamental to higher learning, however it may be mediated – and that the involvement of a discipline expert is required if dialogue is not to revert to everyday discourse. Opportunities for states of inter-subjectivity between student and teacher are also necessary. Can online discussion replace face to face group work? The question to explore is whether online forums offer the potential for states of genuine group inter-subjectivity and hence for participating in mutual meaning making, or whether they simply serve as notice-boards for communal message posting.

Questions of other kinds arise from the expansion of higher education and the growth of occupationally relevant courses, with multiple discipline linkages and no overarching academic community. Which forums then generate the relevant discourses in which students are to become proficient? And what knowledge communities will students be inducted to? Does the teacher become, in effect, a visiting member of a range of relevant knowledge communities, only some of which are academic disciplines?

When so much is in flux there is a danger that change is addressed as presenting essentially technical and administrative challenges – questions of how information will be delivered, or how assessment and quality control will be managed – without recognising the complexities of the learning processes that need to be supported. It is important that higher education teachers and researchers have convincing models of higher level teaching which encapsulate the subtlety of the roles they play within the teaching-learning process. There can then be the prospect of managing change so that the essential supports for higher learning are preserved.

References

Dr. Ninad Jhala
(Assistant Professor, ILSASS)
Ms. Arpita Christian
A STUDY ON INFLUENCE OF EMPLOYEE COMPENSATION, JOB SATISFACTION AND WORKING ENVIRONMENT ON EMPLOYEE RETENTION.

INTRODUCTION

In today's world, employers face challenges in retaining efficient employees in wake of rapid increase in the volume of work. Employers are struggling to find and retain good people at all levels to keep pace with the volume of work and this means new pressures on salaries and compensation for employees. Furthermore, employers caution about pay levels and compensation despite a strengthening market has led to increasing employee frustration. The market economy also motivates the employment situations to change constantly and the person who works his or her entire career for the same business is less and less common. If employees are staying with the organization from two to five years, then the employer probably has done what is realistically and necessary to retain employees.

A work environment is made up of a range of factors, including company culture, management styles, hierarchies and human resources policies. Employee satisfaction is the degree to which employees feel personally fulfilled and content in their job roles. Employee turnover is the rate at which employees leave their employers, whether voluntarily or involuntarily. These three distinct concepts are inseparably linked; workplace environments greatly influence employee satisfaction, which in turn directly affects employee turnover rates. Knowing how to use a positive work environment to increase employee satisfaction and reduce turnover is a key to developing a high-performance workforce. Employee compensation and retention is directly related to employee satisfaction. In good times and bad, employees have a basic need to work where they feel their efforts, expertise and input are appreciated. Likewise, they want to receive fair compensation for their worth.

The main purpose of this study would be to gauge the extent to which compensation system affects the employees' intention to stay in the organization, being moderated by working environment. Besides, it is also the objective of this study to examine whether working environment moderates the relationship between compensation

CONCLUSION

On the basis of the study and data analysis following conclusion were derived

Majority of the respondents covered under the study are males between the age group of 30 to 40 years who are graduates and having work experience about 21 & above years.

Majority of the respondents agree that they are satisfied with the amount of work they are expected to do as the resources and supplies that they need to perform their job are frequently available because of which they have faith in word of the management and the performance appraisal system used in the company also works well as the boss lets them know when they are doing good job and give them opportunities to use they use many different skills in their job.

Majority of the respondents agree with the statement that their work place is a good place to work as their work is appreciated by the management and they are not required to work overtime moreover company gives they opportunity to specialise in their strengths and their ideas and interest are taken seriously by the management.

Majority of the respondents agree that within this company there work gives them satisfaction and they love to work for this company and they really care about the fate of this organization as this company is the best of all possible organization to work as they find their job interesting while working here and they would be very happy to spend their rest of their career in this organization.
The compensation system in the company is linked with performance in this company as the pay survey is conducted regularly because of which they are satisfied with their pay and benefits provided by the company moreover people who turn ideas into action are rewarded in this organization which shows company gives importance to innovation and creativity and rewards and recognition for good work done

SUGGESTIONS and Future Implications

The employees in the organization are satisfied with their job and working environment and are also freely able to express their feelings and give importance towards their career development but there is a need to increase the communication pattern so that it leads to proper disseminating of the information which would enhance the proper assignment of the task and competition of the task which would ultimately raise the level of job satisfaction of the employees

The work should be divided among all members in the staff equally so that no employees feel as burden on them and for promotion not only the years of experience but performance on the job should also be seen as one of the parameters for consideration.

The compensation system in the organization which is good should be maintained well in the organization as it is and employees should be further motivated and appreciated to do good work and recognition and reward should be given on timely and appropriate basis to the concerned employee and good performance should be kept as a role model for other employees to be followed but simultaneously average performer or poor performer should be motivated to perform well, to enhance their skill and increase productivity.

The employees are happy with working environment which has led to positivity among the employees but such environment should be maintained and continuous effort should be made to improve the work environment to a greater level too.

The employees should be given more importance while taking certain decisions which are going to affect the employees performance because it will create a sense of belongingness among the employee and it will raise the level of performance and loyalty towards the organization also.

The pay structure in the organization as indicated by the employees is good and it is linked with performance such standards should be maintained.

The above foresaid things have to be kept in mind and improved by the organization so that in near future company are able to keep and retain key employees.

Mr Shyam Singh Inda
Assistant Professor ILSASS
Racing with the clouds
Soaking in sounds
Floating over grounds
I leave away
RESEARCH ISSUES IN THE FIELD OF LITERATURE

The term 'research' is like an ocean. There is no end to this arena of exploration because even the best human effort to discover, interpret and present the deeper intricacies of arts is unable to cover each and every element of the subject. This deficit becomes another subject of research. In simple words, Re stands for repetition and Search stands for exploration. It is an intellectual investigation and the purpose is to discover, interpret and revise human knowledge on the different aspects of the world. There are many theorists, critics and writers who have given their different estimation concerning the term research. As per Webster's New Collegiate Dictionary “Research is a studious inquiry; usually, critical and exhaustive investigation or experimentation having for its aim the revision of accepted conclusions, in the light of newly discovered facts.” As per the University Research Council, Nipissing University, 2008 “Research is any original and systematic investigation undertaken in order to increase knowledge and understanding and to establish facts and principles. It comprises the creation of ideas and generation of knowledge that lead to new and substantial improved insights and/or the development of new materials, devices, products and processes. It should have the potential to produce results that are sufficiently relevant to increase knowledge. Good reflective inquiry produces theories and hypotheses and benefits any intellectual attempt to analyze facts and phenomena. This search for individual facts or data requires an open-ended question for which there is no ready answer. Data are gathered through experiments, surveys or other methodologies.” Etymologically speaking, as per the Google Encyclopedia the word research is derived from the Middle French "recherche", which means "to go about seeking", the term itself being derived from the Old French term "rechercher" a compound word from "re-" + "chercher", or "searcher", meaning 'search'.

Here we have to discuss the issues of research in the field of literature. At the outset we must define what literature is. Literature is the mirror of society as well as life. While doing research on literature it is also necessary to understand how the literature reflect the human life and while doing it researcher should learn the history of writer and the time span in which the specific literary work should written. The task of research is not an ordinary task and it is not like one does have a research questions to answer or do the cut and paste job or recycling or rehash or restatement of what has already been said. In the field of literature research in the new venture which produce new ideas, knowledge and theories. Research in literature takes three main forms like exploratory research which based on structures and identifies new problems, second one is constructive research which develops solutions to a problem and the last one is the empirical research which tests the feasibility of a solution using empirical evidence.

As a researcher in the field of literature research pursuing scholar has to remain very conscious regarding research topic and it is the first concern for research. Literature is a wide term, consists the form of drama, poetry, fiction, non-fiction, popular literature, essays, short stories and epics, among this genre research has to select regarding the interest of their research.

The issue arises when someone has already worked on the literary topic and the research scholar has to find reaming aspects which are not discovered by the previous researcher. If researcher does not find any problem in this step it does not mean that there are no hurdles or issues remains in further process. The second issue is related with the method that in literature a researcher has to follow. The issue is which method has followed by the scholar in the research and which method is appropriate in the field. So before doing research, method selection became the hurdle in the path of researcher. There are various methods like Archival method, Auto/biography research method, Historical method, Discourse analysis method, Textual analysis method and many more methods related with the theory so as a researcher it is essential to decide the methodology for the base of further process. The most important and essential part of the research work is to collect the primary sources and read.
thoroughly with depth understanding. The research scholar should understand the original text and the ideas conveyed by the respective author and after understanding it should develop his/her own stand for research. There is no doubt that as a research scholar some ideas and questions arise in the mind while reading but whatever the issues raised should compare with the secondary sources. Research scholar has to refer the library for the secondary sources and which is the main base or boost base to raise the research topic. While doing reading these secondary sources the most careful task for the researcher is to note down the references with name, publication, edition, year and place is most essential. Research quality is related with the theoretical ideas and applied research data, historical facts, law material for applied research, assumption regarding data and which theory of research has applied. To keep the record of these references researcher has to keep a diary so it becomes stress-free and feasible. These are the basic issues which every scholar has to face.

Research is not a cut-paste job done by the scholar therefore it demands depth reading and critical evaluation with the genuine efforts. It is not the rosy path to walk and write without any kinds of issues but it is the challenging task with lots of hurdles and with the appropriate direction researcher should cover every task and finished the research work. In this technological world it is really a boon for the researcher to refer internet sources so it provides easy task but the question is sometime some researcher for the sake of degree or name do the plagiarism with the source of internet.

There are many issues faced by the researcher in the field of research and especially in the literature because literature is not based on practical concept it has theory and on the basis of theoretical aspects researcher should critically examine and create his own stand with new vision. For doing the research in the field of literature researcher should have personal knowledge regarding the genre in the literature. It is essential for the researcher to do the research with the basic experience of literary genre. Researcher should have practical approach with the research topic and in this issue researcher should aware with the content and other aspects of literature. The main issue for the researcher is to work on existing theory related the research topic. Theory is just like a blood of human body without the theoretical aspects researcher could not find the conclusion. Further the issue related to social responsibility creates hurdle for the researcher. In literature researcher should keep in mind the social culture, heritage and remain neutral in social aspects. While doing the research in literature research fellow has such intuition regarding the research topic, so this intuition helps in the research work. There is no doubt that any literature is the representation of cultural aspect or folklore of a particular region so it is essential to understand the regional culture and folklore for the researcher. In the field of literature, researcher should have an in-depth study of the concern area. The most important aspect is convincing the expert about above mention issues and the expert decides what to do and how to carry forward the research work.

In short, there are many issues which researcher has to deal with great care and try to overcome it with great efforts because the result of the research decide the scholar level of the research candidate. Though there are many issues in the field of research world but researcher can do it for the academic purpose and also for the future generation.

References:
http://www.Wikiepdaie free encyclopaedia.com
Webster's New Collegiate Dictionary.
University Research Council, Nipissing University, 2008

Pratik Dalwadi
Adhyapak Sahayak ILSASS
A political history of Totaram's Sanadhya's 'Fiji dwip mein mere 21 varsh'

My twenty one years in Fiji Island is an autobiography of Totaram Sanadhya. Totaram Sanadhya was born in 1876 in Hirango (Firozabad, UP). His father Pandit Revtiram died in 1887 leaving behind his wife and three sons – Bhai Ramlal, Durga Prasad and the author. Poverty fell on family like anything on the family. Elder brother Ramlal went to Kolkata to earn a living. He sent back very few money home. Totaram completed his basic education and left home to find employment in 1893. He wandered a lot but was unable to find a job. One day a stranger came to him and asked him whether he would like to do a job and earn hefty money. Author obviously agreed but told the stranger that he would work only for few months as he has to return back home to look after his mother. Stranger agreed to his conditions. Totaram was in fact unaware of what was coming ahead. He was going to become victim of indentured labour.

The stranger who was an agent (Aarka3I) took him to his house. There were around 100 men in one room and some 60 women in another room. Totaram understood that these men were to be given some job but he didn’t understand the presence of those women. Aarka3I instructed him not to talk to women there. Aarka3I coaxed these men and women that they would lead a happy and prosperous life and would never have to suffer again.

On the third day, Aarka3I took these men and women to the Magistrate. There were a total of 165 persons. Aarka3I told all men and women that they should answer “Yes, I agree” to all the questions asked by the Magistrate. If they refused then they would be punished and sent to jail. All of them were later presented before the Magistrate who asked each one of them, “Do you agree to go to Fiji?”. He did not mention what work they would be entitled to and what would be punishment if they refused to do the work. The Magistrate finished the registration of 165 persons in just 20 minutes.

Author makes a point here that the Magistrate didn’t care about the people but wanted to get rid of his work. From there these people were taken to railway station where they boarded a special non-stop train to Hawrah (West Bengal). They were not allowed to talk to each other. On reaching Hawrah, they were taken to Depot in a vehicle. On reaching Depot, immigration officer lined them and told them that they were going to be deported to Fiji where they would earn 12 Anas per day and would have to work on fields for 5 years. He added that if they returned after five years they would have to pay for their return passage but if they return after 10 years government would pay for their return passage. He furthered lured them that they could earn much more and life in Fiji would be like a heaven then. However Aarka3I escaped with all the belongings of the people from the Depot.

Before the ship left for Fiji, a medical test was conducted for all the deportees. They were later provided with a piece of clothes and utensil for the sea journey. Finally the time came when they were made to board the ship. During this time many Indians left their homeland never to return. Each one was provided 1 ½ foot breath and 6 feet long space in the ship. Each one was given some biscuits and sugar. These biscuits were regarded as Dog biscuits by Whites. Water bottles were provided only twice in a day. Some of the people were taken to cook the food while were taken to wash the ship. Anyone who opposed order was beaten up by the Whites. Some of them also became victim of sea-sickness and some of them died during the course of the journey. Their bodies were dumped into the ocean. Ship finally reached Fiji after 3 months.

All the deportees were landed on an island named Nuklao. They were now called Collies. Author says that though the Slavery was abolished legally but in reality Slavery was practiced in its brutal form. All the deportees were then transferred to different states. Each Coolie was given a small compartment which was 12 foot long and 8 foot in breath. If the Coolie was married then he had to stay with his wife in the same room or otherwise 3 men or 3 women were given such a single compartment. In the

beginning of the week they were provided with very less amount of ration like ghee, flour and Daal which would last only four days. Next four days were spent by observing fast or by borrowing or sharing ration with others.
These supervisors sometimes even used to sexually exploit the women Coolies. Author narrates a story of a woman named Kunti who was sexually assaulted by the Supervisor. However she jumped into the river but escaped miraculously. There is another instance whereby a lady named Narayani whose newborn baby who just died was forcefully made to work in the fields. But when she refused she was beaten up by the supervisor - so badly that she became mentally unsound.

Author says that there is a kind of hatred towards black skinned people. They are made to sit where pigs are placed. It was mandatory for Indian married couple on reaching Fiji to register their marriage otherwise their marriage were considered illegal. In such cases if the husband dies, the wealth of the husband was not given to his wife. If the wealth was not claimed by anyone, it was sent to India. But usually agent used to register the Coolies on fake addresses and therefore the unclaimed wealth was again returned to immigration officers in Fiji.

Indian Coolies were also fooled by the white barrister. They used to charge extra money from them. A letter was written to Mahatma Gandhiji about the plight of Coolies and their exploitation under the White barrister and they requested was made call an Indian barrister to Fiji in order to protect fellow brothers from India in Fiji. Finally a barrister named Mr. Manilalji reached Fiji capital Suva. His arrival was celebrated by every Indian Coolie on the island.

Author also gives a detail description about bizarre the culture practices in Fiji. For instance, if the husband dies then the wife is buried alive along with her husband. Author narrates a letter written by a missionary lady Miss H Dudley which was published in 'Modern Review'. This letter describes the torture and troubles that Indian Coolies faced, especially women in Fiji. She also narrates many incidents whereby young women were misguided by agents and sent abroad. There are about 33 women to every 100 men in Fiji. There have been many cases whereby man has murdered his unfaithful wife for having an affair with other man.

Indian who has settled in Fiji which is more than 12,000 miles away from India has preserved their language, culture and religion even in the third and fourth generation. There are institutions like Arya Samaj, Sanatan religion, Muslim league, Kabir Panth sabha, Sikh gurdwaras and other cultural institutions which are working smoothly in Fiji. Diwali, Holi, Ramnavmi, Eid and other festivals are celebrated in same way as they were celebrated 50 years ago. Though English education is predominant in Fiji 95% Indians speak Hindi in their homes. Hindi films and songs are quite familiar in Fiji. Indians came to Fiji from Tamil, Andhra Pradesh, Kerala, Bihar, UP and Rajasthan regions. Fiji radio plays Hindi songs all the time.

After the completion of his contract Totaram bought some land from his saved money in Fiji and started sugar plantation. He also wrote a letter to his brother in Kolkata describing his situation during contract period. His brother was so shocked that he passed away. Totaram spent some time to learn Fiji language. Totaram also learned photography and he took some photographs of White men beating up Indian men and women. After this incident he was banned by the Whites to visit some of the compartments were Indian Coolies were staying. Totaram also studied a lot about other Indian indentured laborers who were brought to Fiji. Once he also went to Australia to spent holiday. Here also he faced discrimination and learned that Australian government was not so hostile to Blacks as in Fiji. At the end he also warns people about falling into the trap of indentured labour or Girmitiya.

I conclude to this article with the real history of Totaram Sanadhya, that Indian culture was very strong during the time of Britishers. Indian labours had given huge contribution to the development of European countries. We the people of India never lose the hope of return to native land in the European countries. So ultimately it is a diasporic political study that proves the problem of migration from home land to host land with the issues of political disputes, illegal migration, cultural disputes, economic exploitation. These all problems caused because of illiteracy and poverty in India.

Sahil Shrivastav
Lecturer-ILSASS
“FREEDOM” – IN MY CONCEIT

When people roam from one place to another – is it a freedom? When people can speak any thing which they wish to – is it a freedom? From my point of view freedom is something beyond these notions. Freedom as the word denotes it cannot be delimited in any sphere.

In my opinion, “Freedom” is to make oneself free from the social stigmas. I came across a very meaningful sentence on social media the other day - “In India, the porn stars are being accepted easily than the rape victims”. India is a country where the culprit gets easily released from the prison, because he is less than 18 years of his age but social stigmas prevent rape victims to experience the same freedom. The rape victims are not allowed to revert back to their normal lives. Even if a girl posts photo on any social networking site with her “boy” friend, it spoils her character. How can only one photo proves that the girl is characterless! The social judgments get attached even when a woman goes for divorce.

I am also of the opinion that “Freedom” means to make oneself free from religion. Nowadays the scenario is such that the religion is not made up of persons but the persons are made up of religion. This sentence denotes the severity of how a person is influenced by religion. I am not making any attempt to criticize any religion. The white colour denotes sadness in Hindu Religion but the same colour symbolizes the sacred wedding in Christian Religion. Do we need a name of any religion just to survive? Whenever anyone visits his/her friend’s house, immediately the full name is being asked so as to know the religion/caste of that particular person. The ridiculousness of this situation increases when one can’t get any idea of the person’s religious affiliations from their full names, and immediately direct questions are asked about what religion a person follows.

Can’t we make ourselves free from the ties of Religion!
“He is mine and he is other, is the thought that narrow minded people have. For noble people, entire world is family.”

Mukshita Dhrangadharia
Lecturer-ILSASS
I Miss you Martin Luther King Jr...!

This doesn't happen to me often. These days I have been missing Martin Luther King Jr. a lot; only because I wanted him to give me a voice, at this point of time.

I fell in love with a girl very beautiful and smart a few years back. She loved me too. She was the best thing that had ever happened to me. To cut it short, all I would explain is that she was perfect for me- and carried a persona to best suit in my family. Naturally, she was my first and only choice to marry. It was only then that I realized the bigger picture. Tattooed on her forehead was her religion just like mine, which were different from each other.

Yes we have had SRK-Gauri, Hrithik-Suzanne, Arbaaz-Malaika (I am only able to recollect the celebrities, blame it on my love for glamour world), and so taking several such examples to my defense, I approached my parents- who rejected my claims with an outright NO. It's been a month that I first told them about this girl, and convincing them is still on- just to make them meet her once.

Let's see what happens. But why am I penning all this down? This has happened with me, and only now have I understood its gravity in true sense. When a film is being made with the lead actor talking of breaking the norms, we all clap for the genius of the dialogue. But when it comes to our own life, we clap for our own being, no matter how tarnished it already is.

We clapped out loud when Kabir Khan in Chak De India insisted all the girls to play for India and not their region. But we came out of the theatre and that's it. Full stop. Yes, we hate Bin Laden or Saddam or Dawood. But why have we started hating Atif Aslam or Ghulam Ali or Shahid Afridi for that matter? These are Pakistani names. No wonder if such happens to Mohd. Rafi, Parveen Babi, or Zaheer Khan. We adore our actors who are by default Muslims only till a puny comment by them enrages us to an extent that we leave no stone unturned to bring them down. Why? Because they are Muslims.

This has been happening with Sikhs or Christians or Hindus too. People who are not Sikhs shout out loud when a procession on Guru Nanak's birthday is being carried out. It gets very easy for them at that time to forget of their own Rath Yatras or Tazias or Christmas processions. And yes, the big fat Hindu baraat. It gets very easy for humans to coin a term 'these people' and blame things on their religion. It gets very easy to name every Muslim a terrorist and every Christian an English speaking being.

Why can't I say anything against Geeta or Quran or Bible? Don't I have a right to disagree with it? Eyebrows will be raised even if I read Guru Granth Sahib and not Geeta being a Hindu. Why do I have to abide by the laws and norms of religion when I am free to live the way I want? Why do I need to fill up something in the 'religion' column of school forms? Why is there a 'religion' column in the forms in the first place? Yes, my constitution gives me a right to follow whichever religion I want to, but even then it binds me in a religion. It can't let me remain only a human being.

Why do I have to live in a society where all others living belong to my religion? Why do I frown when a Muslim or Sikh or Christian lives in my neighborhood? Who am I to call people of my religion 'my people'?

Yes, I have a dream. I have a dream to breathe free, to breathe the air free of religious smell, to breathe in a nation that doesn't ask people their names before talking to them. Name is the first and probably the best friend of religion. It tells you what religion you belong to and how should you be talked to thereafter.

I have a dream. I have a dream to not only make friends out of my religion, but to also be able to marry a girl out of my religion. I have a dream to not face a question from my kid- Who is Hindu, who is Muslim?

I have a dream. I have a dream to not to go finding man-made Gods in four walls. I have a dream to just have ONE universal power and not hundreds of idols to cry our problems to. Call it God or call it nothing.

I have a dream to eradicate the word 'religion' from the vocabulary of mankind. It sounds too philosophical from a trivial soul like me. Today, parents frown with the idea of inter-caste marriages, inter-religion marriages everywhere it seems a far-fetched dream.

Why I miss MLK?? He once had a dream, and the world bows down to it even today. I have a dream to see him speak for me. Martin Luther King, could you please come??

Rochak Saxena
Lecturer-ILSASS
LAUGHTER HELPS HEALTH

Laughter is an uncannily penetrating clue to the inner core and secrecy of a human personality. There are various kinds of laughter such as a) harsh laughter of the insane; there is supercilious laugh, born of a sense of one's superiority to the other person. b) The laughter that disciplines another person's clumsiness; there is a developed form of laughter that comes of a genuine sense of the comic in life. c) The laughter that simply flows out of a general sense of a well-being state of “euphoria” as the psychologists put it. Finally there is the most mature of all forms of laughter, the ability to laugh at oneself.

No one ever imagines themselves to be wholly devoid of a sense of humour, and it is probable that no human being lacks utterly the capacity to laugh. It is certain that laughter and health are subtly bound together, so that healthy laughter goes along with a condition of bodily well-being, while those who laugh regularly seldom slips into depression. The ability to laugh is instinctive and so is an inborn quality. It gets improved with practice, gets developed by experience, and should be cultivated to utilize at its best.

One famous psychotherapist developed a healing technique of laughter. Wherein he encouraged his patients to laugh by cleverly devised series of stimuli; he was able to induce in them sheer, side spitting helpless laughter. His method was successful as nervous, miserable, self-centered people recaptured the capacity to laugh.

Nowadays, People have troubles of their own and there is enough sorrow the world. One should train oneself in the discipline of laughter and acquaint oneself with its therapeutic power.

Alfred Adler, with true psychological insight, used to warn his patients against what he called “playing God” against imagining that they and their doings were the most important things in the universe and that the whole burden and weight of things hung upon their slender shoulders.

Too much self importance makes us mad. To take ourselves too seriously is likely to break us. Humanity and a sense of humor can together save us from the worst psychic disasters.

Laughter, an inborn endowment is meant among other things to save us from talking ourselves too seriously, with all the psychological dangers.

Dr. Pallavi Trivedi
Assistant Professor ILSASS
DIGITAL INDIA AND EXPECTATION OF DIGITAL YOUTH

India attained independence from the foreign rules close to seven decades back. But, still the internal independence is sought. Independence of expression and reaching out to the authorities appeared to be a distant dream until late but now after the initiative called Digital India it seems no dream is too big.

India, in the last two decades has seen a new dawn with the help of computers and technologies. The coming of e-mails and internet has saved a lot of time and paperwork, in many ways it is a good sign as it will not only reduce the work hours but also make better the quality of work done eradicating the human errors and lags.

Digital India is an initiative taken by the present Government of India to integrate the government departments and connect the people of India directly with all the departments to address the issues in a better way. It aims at ensuring that the government services are made available to citizens electronically by reducing paperwork and a lot of time. This initiative also includes plan to connect rural areas with high-speed internet networks. The project is scheduled for completion by 2019.

For the Digital India Initiative, a two-way platform is being developed which will be widely accessible by the service providers as well as the consumers, both shall be benefitted as the communication gap will be reduced. In the present scenario, the physical file movements, the paper work and the manual responses take a lot of time, but the Digital India Advisory group shall closely monitor and control the scheme. This advisory group is chaired by the Ministry of Communications and Information Technology. It is proposed to be an inter-ministerial initiative where all ministries and departments shall offer their own services to the public. Healthcare, Education, Judicial services, public grievance and issues, Idea sharing etc. shall be accessible online. The Public-Private-Partnership model shall be adopted selectively. In addition, there are plans to restructure the National Informatics Centre. This project is one among the top priority projects under the Modi-Administration.

Digital India has three core components along with the initial features that will cover:

- Forming a digital infrastructure
- 1. Broadband Highways
- 2. Public Internet Access
- 3. Electronics Manufacturing – Target NET ZERO Imports
- Delivering services digitally
  - 1. e-Kranti – Electronic delivery of Services
  - 2. Information for All

DIGITAL LITERACY

1. Universal Access to Phones
2. Programme e-Governance – Reforming Government through Technology

Status of Digital India and Related Initiatives

Digital India is in the progress mode till the month of November 2015. The Apex Committee is going to analyze its progress. Media reports have also indicated at development of policies for Digital India very soon. As the part of “Digital India” Indian government planned to launch Botnet cleaning centers. Government also launched a digital locker under the name “Digi Locker”. PM Modi appointed Ms. Kruti Tiwari, IIT-JEE Topper 2015, Indore Girl, as brand ambassador for Digital India on July 1’2015.

There are many projects supported by the Government that go along with the DI initiative. IT for Jobs and Early Harvest Programmes are promising for the future of India.

The Draft Internet of Things (IoT) Policy of India, which strengthens the internet- network will enable to connect better.
Biometric attendance: It will cover all Central Government offices in Delhi to begin with. Over 40,000 Government employees from 150 organisations have already registered on the common Bio-metric attendance portal at http://attendance.gov.in. Over 1000 bio-metric attendance terminals are under installation at entry gates of various Central Government buildings which will be connected with Wi-Fi Access points and mobile connectivity. Government employees will be able to mark their attendance from any of the central Government offices in Delhi.

Wi-Fi in All Universities: All universities on the National Knowledge Network (NKN) shall be covered under this scheme. Ministry of Human Resource Development (MHRD) is the nodal ministry for implementing this scheme.

Secure Email within Government: Email would be the primary mode of communication within the government bodies. The government e-mail infrastructure would be suitably enhanced and upgraded. Upgradation of the infrastructure under Phase-I for 10 lakh employees was completed. Under Phase-II, infrastructure was further upgraded to cover 50 lakh employees by March 2015 at a cost of Rs.98 Cr. DeitY is the nodal department for this scheme.

Early Harvest Programmes: EHPs are those projects which are to be implemented within short period and limited timeline. The projects under the Early Harvest Programme are as follows:

IT Platform for Messages: A mass messaging application has been developed by DeitY that will cover elected representatives and all Government employees. Over 1.36 crore mobiles and 22 lakh emails are part of the database. The portal was released on 15 August 2014. Data collection and data sanitization are ongoing processes.

Government e-Greetings: A basket of e-Greeting templates have been made available. Crowd sourcing of e-Greetings through the MyGov platform has been ensured. Crowd sourcing has also been used to create designs for Independence Day, Teachers’ Day and Gandhi Jayanti greetings. E-Greetings portal has been made live on 14 August 2014.

Challenges before Digital India:
Connecting close to 250000 villages: Bharat Broadband Network Limited, a Government of India entity, which executes the National Optical Fibre Network project will be the custodian of Digital India (DI) project. BBNL has initiated to connect 250,000 villages through GPON to ensure FTTH based broadband with the help of United Telecoms Limited. This networking is expected to be completed by 2017, this will provide the first basic setup to achieve towards DI.

At many remote villages the basic amenities and electricity is yet to reach. Also at many places load shading is a major concern so working towards a 24 hours power-supply is also a big concern.

However, the problems, the challenges and the deficiencies in the Indian legal structure remain the same causing a lot of setbacks but, this too shall be addressed.

Benefits of Digital India: It is a giant leap forward to transform the country into a digitally empowered knowledge economy. The GoI has never ever in the past allowed a user friendly interface to reach out to the concerned authorities directly so this initiative has been welcomed by the people from all walks.

1. DI will help in leveraging India’s globally acclaimed IT competence for the benefit of close to 130 Crore Indians.
2. It will help in controlling corruption, getting things done quickly and will help to reduce paper work.
3. Some of the facilities which would be available through this initiative are Digital Locker, e-education, e-health, Digital Signature and a national scholarship portal.
4. Digital India will help the common people to get a better access and insight into the administrative system.
Moreover it shall generate a lot of employment opportunities enabling the youth to select from a range of options available in the coming future. Of all the segments of people in the society that youth shall be benefitted the most as they will have the power to change the 70 years old nation’s policies and trends by connecting directly to the concerned and proposing the fresh ideas to transform India for the benefit of all.

How Digital India will help empower the Youth:
1. This will give the rural youth more opportunities to interact with people from different walks of life and evolve better as an individual.
2. Digital India will empower youth to know the government and its various departments better and to analyze the loops and strength unguided by political issues.

1. The user friendly interface will connect more people to technology and the platform will act as a thought-pool. The agro-based youth will also be able to gather more knowledge about the policies of the government and be benefitted by the same.
2. More openings in the IT sector and more customer oriented openings for youngsters will be made available as the older generations are not yet tech friendly as the youth is.
3. The youth will be able to connect directly with the government departments just at a click of mouse or may be a press of a button.
4. The middlemen will be eradicated and thus ideas and complaints will reach the higher officials directly in much lesser time and the matters will be resolved and addressed by the right people at the right time.
5. With the coming of start-up venture supports, the youngsters will get a chance to demonstrate their enterprising skills with the help of venture capital provided to them.
6. Research and training based projects will help youngsters to learn better and the digital platform will connect a wider talent pool to discuss and exchange ideas and innovative solutions.
7. The online mode of education will gain new dimensions and the rural youth which by far has no access or limited access to the various courses available, will be having a better learning experience.
8. Last but not the least, E-commerce is better understood and utilized by the youth. In the past decade we have seen n number of business portals doing really well, enabling the goods being delivered at the doorsteps without much hassle and the same shall gain new horizons with more and more self employed people and e-commerce sites coming in the Indian market allowing a higher income to the deserving.

1. The user friendly interface will connect more people to technology and the platform will act as a thought-pool. The agro-based youth will also be able to gather more knowledge about the policies of the government and be benefitted by the same.
2. More openings in the IT sector and more customer oriented openings for youngsters will be made available as the older generations are not yet tech friendly as the youth is.
3. The youth will be able to connect directly with the government departments just at a click of mouse or may be a press of a button.
4. The middlemen will be eradicated and thus ideas and complaints will reach the higher officials directly in much lesser time and the matters will be resolved and addressed by the right people at the right time.
5. With the coming of start-up venture supports, the youngsters will get a chance to demonstrate their enterprising skills with the help of venture capital provided to them.
6. Research and training based projects will help youngsters to learn better and the digital platform will connect a wider talent pool to discuss and exchange ideas and innovative solutions.
7. The online mode of education will gain new dimensions and the rural youth which by far has no access or limited access to the various courses available, will be having a better learning experience.
8. Last but not the least, E-commerce is better understood and utilized by the youth. In the past decade we have seen n number of business portals doing really well, enabling the goods being delivered at the doorsteps without much hassle and the same shall gain new horizons with more and more self employed people and e-commerce sites coming in the Indian market allowing a higher income to the deserving.

Jigar Shah
Assistant Professor ILSASS
communication is a skill that you can learn.
It's like riding a bicycle or typing.
If you're willing to work at it,
you can rapidly improve the quality of every part of your life.

-Brian Tracy

The bicycle, the bicycle surely,
should always be the vehicle of novelists and poets.

- Christopher Morley
FREEDOM- A BUDDHIST PERSPECTIVE

Buddha is the one of the richest and purest human being who has ever lived; one of the very rare phenomena on this earth. The rarity is that Buddha is the scientist of the inner world -- scientist of religion. It is simple to be religious or to be a scientist but to combine and synthesize these two polarities are unbelievable and incredible rare combination. If we are interested in “meeting with Buddha and his spiritual path” then there are few things we need to know before begin. First, Buddhism is not religion; it is spiritual in nature. The primarily concerned of Buddhism is a study of mind and a training system of mind. The teachings of Buddha are contained on self-knowledge, not salvation; freedom (Inner Freedom), not heaven. It relies on reason and analysis, contemplation and meditation, to transform knowledge about something into knowledge that surpasses understanding.

In Buddhist teaching the “Free” means to be free from all suffering (Dukkha), to reach inner freedom where suffering ceased to be. To reach inner freedom we must search for freedom with a 'free mind'. We think that freedom means simply being free of any outside control—we can do whatever we like, when we like. Or maybe we think it means we are not controlled by inner psychological forces that inhibit the free expression of our feelings. These kinds of feelings referred partial freedom. Buddha talks about true freedom, the real freedom, inner freedom and freedom from all desires and attachments (sufferings).

We are intoxicated with the desire to gain fame, wealth and power. We have tied ourselves to many things in the world. Things are not that which they appear to be. Here what we hope for is never fulfilled (suffering). We try to find happiness and we get unhappiness (suffering). We want fame and nothing remains in our hands except infamy (suffering). We try to get riches, but the inner poverty goes on increasing (suffering). We desire for success and the whole life is a long story of failures (suffering). It’s happened to us because we have not accompanied our freedom by intelligence and basic good sense; we could end up just acting impulsively, letting our emotions off leash and start with personal need to find an inner freedom. It became a cause of our suffering (dukkha) or pain.

The teachings of Buddha is contained in the Four Noble Truths which offer a theoretical method with practical implications for engaging with physical and mental pain(suffering) and reorienting one's life in order to achieve freedom from all suffering of life. In the Four Noble truths which are truths of suffering, the truth of the cause of suffering, the truth of the end of suffering and the truth of the path that leads to end of suffering. The Four Noble Truths:

1. Dukkha: life is characterized by pain (suffering).
2. Samudaya: the cause of pain which is craving (desire), there is an origin of suffering.
3. Nirodha: pain can be ended by the cessation or extinction of craving (desire and attachments); and
4. Magga: there is a way to achieve the cessation of pain, which is the Noble Eightfold Path.

One of the structures that had been developed by medical science in ancient India was the four fold structure of decease, diagnosis, cure and treatment. Now you think carefully about these four steps in the practice of medicine, the practice of the art of healing, you will see that they correspond quite closely to the four noble truths. These Four Noble Truths corresponds to four aspects in the practice of medicine:

1. Diagnosis: determining if there is a disease. If there is no disease, then there is no need for treatment, but in this case, there is a disease, called pain (suffering).
2. Etiology: the cause of the disease corresponds to the Second Noble Truth.
3. Prognosis: a judgment about how the disease is likely to progress and that it can be cured. Again, if there is no cure, there is no need for treatment.
4. Treatment: pain can be treated and cured by the prescription of the Fourth Noble Truth.
The summary of Buddha's teaching tells us something about free from suffering (Dukkha) central concept that lies behind the four Noble truths. It indicates the importance of the relationship between cause and effect. The idea of cause and effect is the heart of Buddha's teaching and is the heart of four noble truths. If we really want to do something about suffering or to solve the problem of suffering; we must identify its cause. E.g. if the lights go out and we want to set it right we have to identify its cause. Similarly, when we recognize the problem of suffering we have to look for the cause. It is by understanding the cause of suffering that we can do something to solve the problem.

Buddha as spiritual teacher shows the Path to salvation. Buddhism has always given importance to the freedom and progress of mankind with a clear stand for progression of knowledge and freedom for humanity in every area of life. Buddha's teachings are the face of modern, scientific inventions and knowledge.

When we free ourselves of desire, we will know serenity and freedom- Gautam Buddha

Ankur Mahida
Lecturer- ILSASS
Taking a bite at the Apple: The Rights and Wrongs of Apple's Fight with the FBI

CITIZENS have a right to both security and privacy. The difficulties arise when these two rights are in conflict, as they now are in the battle between the world's most valuable company and its most famous law-enforcement agency. Apple has refused to comply with a court order to help the FBI unlock an iPhone used by Syed Farook, one of the terrorists involved in the San Bernardino shootings in December, 2015. The company says the government's request fundamentally compromises the privacy of its users; the feds say that Apple's defiance jeopardizes the safety of Americans.

The FBI's request, Mr Cook said, was “chilling”. “We feel we must speak up in the face of what we see as an overreach by the US government.” With those words Tim Cook, head of Apple, the world's biggest information-technology (IT) company, explained on February 16th why he felt his firm should refuse to comply with an FBI request to break into an iPhone used by Syed Farook, a dead terrorist. Farook and his wife Tashfeen Malik, who was sympathizers with Islamic State, shot and killed 14 people in California in December, 2015; before both were themselves killed by police.

Ever since 2013, when Edward Snowden's leaks pushed privacy and data security into the public eye, America's IT firms have been locked in battle with their own government. The issue at stake is as old as mass communication: how much power should the authorities have to subvert the means citizens and companies use to keep their private business private?

For Mr Cook to choose the Farook case as the line he will not cross seems, on the face of things, baffling. The phone is government property (Farook was a public employee). The FBI wants help unlocking it because it may contain information on the motives or contacts of a dead terrorist. What could be more reasonable? But for Apple, and those security advocates who think the firm is right to defy the government, it is not reasonable at all. Far from being a one-off, they suspect the FBI's case has been chosen carefully, in order to set a legal precedent that would let policemen and spies break into computers much more easily—and would do so in a way that undermines everyone's security.

Some frame the stand-off in terms of the rule of law: Apple cannot pick and choose which rules it will obey, they say. That is both true and beside the point. The firm has the right to appeal against a court order; if it eventually loses the legal battle, it will have to comply. The real question is whether Apple's substantive arguments are right. That hinges on two issues.

The first is whether the FBI's request sets a precedent. The law-enforcers say not. This is not an attempt to build a generic flaw in Apple's encryption, through which government can walk as needed. It is a request to unlock a specific device, akin to wiretapping a single phone line. The phone belonged to a government department, not Farook. Apple and other tech firms regularly co-operate with the authorities on criminal cases; this is no different.

Yet Apple is being asked to do something new: to write a piece of software that does not currently exist in order to sidestep an iPhone feature that erases data after ten unsuccessful password attempts. Later models of the iPhone than the one Farook used are harder to compromise in this way. But if the court's ruling is upheld, it signals that companies can be compelled by the state to write new operating instructions for their devices. That breaks new ground.

The second issue is whether that precedent is justified. And that entails a judgment on whether security would be enhanced or weakened by Apple's compliance. In the short term, the answer is that security will be enhanced. Farook was a terrorist; his phone is the only one being unlocked; and the device might give up the identity of other malefactors. But in the longer term, things are much fuzzier.
Security does not just mean protecting people from terrorism, but also warding off the threat of rogue espionage agencies, cybercriminals and enemy governments. If Apple writes a new piece of software that could circumvent its password systems on one phone, that software could fall into the hands of hackers and be modified to unlock other devices. If the capability to unlock iPhones exists, so will the temptation for the authorities to use it repeatedly. And if tech firms are forced to comply with this sort of request in America, it is harder for anyone to argue against similar demands from more repressive governments, such as China's.

This newspaper has long argued against cryptographic backdoors and skeleton keys on these grounds. It is possible to imagine a scenario that might override such concerns: if information is needed to avert a specific and imminent threat to many lives, for example. But in this instance, Apple's case is the stronger.

This battle presages others. If the courts rule against Apple, it will work to make its devices so secure that they cannot be overridden by any updates. In that event (or, indeed, if the tech firm wins the Farook case), legislators will be tempted to mandate backdoor access via the statute book. If Tim Cook, Apple's boss, is not to hasten the outcome he wishes to avoid, he must lay out the safeguards that would have persuaded the firm to accede to the FBI's request. Tech firms are at the centre of a vital policy debate. Apple has rejected the authorities' solution. Now it must propose its own.

Edited by:
Sanjay Kachot
Assistant Professor ILSASS
नाम...

पहली हूँ पहचान तेरी, तेरा हूँ मैं सरमाया
चलता हूँ मैं हाथ थामे, मानो हूँ मैं कोई साया।
करता है करूँ मुझसे नफरत, करूँ नज़र यह बचाता है?
गैर सा सलूँक तेरा, बोल मुझको कब है भाया?

नाम ने मुझसे मेरे यह पूछा आखिर तंग आकर,
करूँ लाता है यह शिकन मुझको अपने पास पाकर?

सब तो रखते हैं मुझे तारीफ अपनी यूँ बनाए,
तू ही रहता है खफा, कौन तुझको अब मनाए?

जाना जाता है मुझा ही से, शान शोकत मुझसे हैं,
इकतहाय तेरा यह खुदने, वजुद तेरा मुझसे हैं।
करूँ नहीं रास आता आखिर साथ तुझको मेरा जब,
उम भर की उम का यह साथ तेरा मुझसे है?

आज सोचा दे ही दूँ इस नाम को जवाब सारे,
तोड़ दूँ खामोशी अपनी, जो थी अब तक डर के मारे।
है मेरी पहचान तुझसे, जानता हूँ मैं है यह सच,
खींची तुने ही लफाद बीच में इसान के सारे...

जुस्तजूँ मज़हब की थी, तुझको जैसे ही पुकारा
फिर गदी नज़रे: वो चेहरे बदल गये, मानो कोई ठिकारा।

कौन हूँ मैं, दिल है कैसा, रूह है कैसी
यह है समझा कब किसीने, समझ जो फिलरत है जैसी।

गर यूँ चलता बस जो मेरा, करता खुद को मैं आज़ाद,
होता शामिल इसानो में, और फिर मैं इसके बाद।

शिला यह मुझको तुझसे करूँ हो, तुझको मैंने चुना नहीं,
दी तवज्जो तुझको जिसने, है शिकायत उस से आज!!
FROM STUDENTS

(post)

today in my teenage angst
TOP 10 REASONS TO NOT BE A HUMANITIES STUDENT

DISCLAIMER: This article is not appendaged by mind-numbing statistics. It will not talk about Chetan Bhagat, The Times, or Rahul Gandhi. I shall also refrain from using popular phrases like YOLO, Intolerance and ‘The Nation Wants to Know’. If you are already turned off, I’d rather suggest that you utilise your energy in reading something about the combinatorics or Euclidean geometry. If you are still reading, then well, I too have something important to share. This article promises to be brimming distilled honesty and invaluable wisdom gained through real life experiences.

-PRERNA SOMANI

PRESENT TO YOU, TEN SOLID GOLD REASONS TO NEVER BECOME A HUMANITIES STUDENT:

1) B.E. OR C.A. LOOKS BETTER IN THE BIODATA
A significant percentage of our population believes in the system of arranged marriages and it is universally acknowledged that biodatas stamped with an Engineering or Accountancy certificate have better market value. After all, higher education is all about getting a shiny biodata, and then a good wedding. No one in their right minds would risk their marital future and take up a stream that merely focuses on creative and critical understanding of the human psyche. Gee, how awful would it be to marry a psychologist who might understand you better than a zoologist, no?

3) ONLY BURNOUTS FROM SCIENCE AND COMMERCE TAKE HUMANITIES
Social mythology suggests that Humanities is like that L or M row seats in a movie theatre; we opt for them only when all other rows are jam-packed. So true. Humanities can never compete with the streams that run parallel to it, Arts students are not a passive recipients of a lifeless mass of facts, but active participants in the discovery and reconstruction of the knowledge they acquire. Can you imagine the horror! Thoughtful, critical cultivation of humanistic values in the global community.

*SHudder*

4) HUMANITIES STUDENTS HAVE A LOT OF FREE TIME, WHICH THEY WASTE.
Word. A Humanities student’s life is pathetically easy. Literature students only need to read 54 books in a semester; Political Science students only need to remember last five hundred years’ some 100-150 countries’ political history; Psychology and anthropology students merely have to work on exploring and understanding the ultra-dynamic functioning of the human mind. Terminal Cancer patients should never indulge into this Arts foolery. Yes, they might find extraordinary wisdom and peace in the schools of Philosophy and Spiritual Education but that’d be such a waste of time. On a thoroughly unrelated note, are our lives guaranteed to be any longer or less abrupt than that of any cancer victim?
(5) HUMANITIES STUDENTS ONLY END UP BEING TEACHERS
All this news about Humanities students ending up as famous actors, actresses, social workers, authors, dancers, singers, policy-makers, prime ministers – all of this is a government cover up. In reality, all Humanities students turn out as grade school teachers only. No other career option is possible for an Arts student. If we study well enough, Arts education could turn us into teachers and preachers of wisdom, harmony and humanity. Even so, a teacher is a teacher, no matter the subject. Case in point!

(6) TAKING UP HUMANITIES IS A WASTE OF TALENT AND INTELLIGENCE
What possible good can you in life by being a dancing major? Ask Birju Maharaj. You scored 90% in your board examination! Why would you ever waste all that brain in a B.A. course? All Humanities syllabus requires its students to be quintessentially inquisitive, perceptive and ingenious – such a waste of talent, right? Another glaring reason to not opt for Arts is that while streams of science and commerce are practical, but Humanities is abstract. Of course, there is the fact that while science students deal primarily with machines and commerce students with numbers and currency, arts students focus all their attention of humans, human life and humanity; but let's ignore that for a while. It doesn't help our case. I truly judge all arts students to be pseudo-intellectual hippies; I mean, they stand for what they believe in. Gee. Who does that these days?!

(7) MR. SHARMA’S SON HAS NOT TAKEN UP HUMANITIES
The Pyramid of Cardinal Sins in India is rather different than other parts of the globe. You could blaspheme the country and survive, you could violently attack our commercial capital and continue living comfortably for another decade, you could steal taxpayers' money to operate international scams and happily shift abroad – but you can never, never, never do something that Sharma ji’s son is not doing. Of all cardinal sins here, not jumping in the bandwagon is the most deplorable.

(8) ONLY GIRLS STUDY ARTS
Humanities is not a masculine subject, you see. It calls for effeminate behaviour by setting up a foundation for exploring and understanding human experience. Through empathetic observation, Humanities trains its students to foster social justice and equality. These soft subjects only invite us to think about what it means to be a human; this kind of thinking directly counteracts the intellectual impoverishment of our aggressive and hypercritical public culture. Not a man's business at all, right?

(9) ARTS EDUCATION TRANFORMS NORMAL HUMANS INTO KURTA WEARING, JHOLA CARRYING DREADLOCKED NOMADS
Of all my arguments against Humanities, this one is the most significant – the inherently despicable dress code of all arts students. Just like Science students wear their lab coats at all times and places, a Humanities student dresses up in the stereotypical FabIndia kurtas and plastic chappals. Similar to a Chartered Accountant who needs his calculator more than oxygen, a Literature student swaggers around with a faded jhola on her shoulder.

(10) IF THE AFOREMENTIONED NINE REASONS HAVE MANAGED TO CONvince YOU TO NEVER TAKE UP HUMANITIES, THEN HERE IS MY FINAL POINT-
Don’t take up Humanities, because in truth –
बेटा, तुमसे ना हो पाएगा

*Beta, used as Royal Pronoun with no contextual references to gender.
A MEGLALOPOLIS BY NIGHT

A city may not be its most beautiful at night, there may be much more to see under the bright Sun, but the Nox sure makes one feel a lot more. Walking down this world city, after sundown is probably one of the richest experiences I have had, alone in a single night.

Shibuya, a place immortalized by popular images where oodles of people are crossing the road. And I did too. Cross the road, Multiple times. Just because, in spite of being cliché, the feeling of being one tiny human amongst this mass of people, going somewhere, crossing a path; not merely crossing a road, but symbolic of humanity crossing an abyss, to reach to a destination we’re not really sure of yet. Every time, I’d have 10 seconds to stand in the middle of the road, just to be in the midst of people crossing and it would not only be overwhelming, but mildly exhilarating, which may be an oxymoron, but that is exactly what Shibuya crossing feels like, a sheer personification of a contradiction. Population is a problem, just the other way around. With two hundred thousand more deaths than births in 2013, this is not what one would be akin to believe while in the middle of Shibuya crossing. The nation of Samura is being asked by a leading newspaper, if it is going to be extinct? By every market estimate, 2020 would make more adult diaper sales than children's diapers. This is not something you would be akin to believe in Shibuya crossing either. But what will strike you in the backdrop of Neon lights, is this iconic place, lively and full of people; going by their daily grind, crossing a road, to a destination, yet unknown. It is here, that you can stand and wonder about everyone that you see, living a life as complex as one's own, a life of great ambitions, embarrassing secrets and every human with a world of his/her own that no other soul has access to. And in an instant, it becomes a multi-verse like no other, each human, with their lives, seem to be a Universe in motion, crossing a road, to a destination, yet unknown.

Thousands of people, minuscule by the skyscrapers, where the salary man with his colleagues after the routine hours at the office, sits for (mandatory) socializing session by the local barman at the Izakiya(traditional watering hole), with the white shirt and a loosened black tie. Making jokes and groups bursting into laughter, if you notice a little more, you can see the young one among them, trying to fit in, learning the tricks of the trade and pretending that he would rather be there than anywhere else. Very soon, this would become second nature to him, for he has been told since childhood that he must fit in. And he successfully will, maybe stifle all ambitions of being anything else, and be a salary man. He will learn to be happy filling in non-paid extra work hours, and then communal drinking with clients and colleagues reaching home late into the night, little drunk, yet more than courteous, with some exceptions along the way.

The trains that run around the closing time into the night have had issues with drunks who do cause trouble sometimes; yet somehow like everything else, the people in general seem to have it in control. And then there are these nice kinds of drunks that I came across. Waiting for the pedestrian lights to go green for my way, a group of men came from the side, one of them, cheerful and visibly intoxicated, noticing how obviously I seem to be a tourist in the city for the first time, asked me, "What
do you think of Tokyo?" And I had only the truth to say, I love it. And that night, I think I fell in love with her a little more than I wanted to.

A vibrant city, not because of its neon lights but the culture it represents. The skyscrapers with roots deeper than how high the floor goes. A sense of group consciousness that overpowers one and all. A people filled with pride. A strong presence of the spirit of the Samurai, who would not know what surrender, is. The spirit of Ganbaru, with no English translation, makes a nation filled with self-love and pride in their culture, people and themselves. A sense of self love, when the eager eyes of a drunk stranger asking a foreigner what he thinks of the city. This nation accepted defeat, gracefully, and rose like a phoenix, to become a force to be reckoned with in just a few decades.

Sometime in the night, there came a group of people, cleaning a nearly clean road. A few trucks passing by, reaching convenience stores, stacking up on daily goods, pretending the world isn't trying to sleep. And there is no crazy trick I can do on the road which will make a driver honk at me, for I have come to nearly believe that cars here do not have horns. There would be some screeching noises from racing bikes somewhere in the distant, convincing enough to see the contrasts between the lady who bows and uses the honorific language at the shop can very well be the leather jacket girl whizzing past a white noise street.

The uniqueness of a place prone to disasters, isn't staunchly sturdy, but flexible, not strict, but calm, and most of all ephemeral. Imperfections are not flaws, but nature in its unbridled form, expressed through the carefree dance of a single unique snowflake before it reaches the ground, possibly having crossed the roads of Heaven, upon Earth, on a random passerby's nose at the centre of Shibuya crossing.

And at night, when the city is in its most bare form, with all inhibitions shed, living as it truly is, all this and more is visible. Under the streetlights and signboards for buildings housing karaoke rooms and cram schools, the city finds itself visible, nearly naked to the eyes of a wannabe child, on the lookout for an overnight stroll in a huge city, ending up learning ways to become a better human being.

And before I knew, walking by strange neighborhoods, smiling with a sense of melancholy, stopping at crossings to see the world half asleep, a night behind me, the sun was rising, at the living shrine of a civilization known for being the Land of the Rising Sun.

Karan Vora
(Alumni) on a JASSO scholarship Exchange programme from Sylff, Jadavpur University, Calcutta to St. Andrew's University, Osaka, Japan.
RIOTS FOR RIGHTS...

India, the land of chivalry and bravery, the land of religion, the land where culture, values took birth, the land where the sun of culture used to rise, is now not at all a land of cultural harmony. Today, when the world is putting their steps forward, the segments of India urge to be declared as backward.

India has the policy of reservations for backward class segments of the society which are under-developed or deprived from the basic necessities. To help them overcome the problems certain reservations are given to them by the system. In education, government jobs etc they are provided a certain quota. The ingenious idea of reservation was to provide the voice to voiceless but off late the scenario has become ugly. Unfortunately it has become a trend now to start agitations over flimsy issues. India has given right to equality but by creating such Cluster inequality is prevailing amongst the citizens.

In recent times we have seen communities like Jats, Gurjars and the “Patidars” agitating for being considered as the backward class to swindle the nation of its peace and sovereignty. We have witnessed thousands of people going on strike, jamming railway lines, highways, breaking public properties, set ablaze the transportation facilities. For what? For a right which rightfully isn’t theirs.

What the reservation riots are doing is tearing apart the nation bit by bit. On one hand we brag that India has unity in diversity but on the other hand, clusters of India are dividing themselves and differentiating according to their castes-sub castes just for mere provision of reservation. Even a jig-saw puzzle paints a picture when its connected, reservation has divided us into numerous pieces of a puzzle instead of a whole picture. Moreover the people are not going to get reservations by violence and interrupting the system. Because if violence and annihilation was the answer then the likes of Hitler, Lenin, Stalin etc would have been the pioneers of peace.

In 2015 during Patidar rampage which lasted for almost a week, major places of Gujarat lost connection to outside world. Internet was banned in Gujarat during the agitation. Hundreds of crores of Properties was reduced to rubbles.

Like a contagious disease or common cold the reservation flu has spread in multi-dimensional directions of the nation. Nowadays Jat hullabaloo is going on in Haryana due to which almost every route heading towards the state has been blocked by the protestors. The only possible way is the air-route. But the professional airline companies started selling the tickets at an exorbitant price making airline services far-fetched and outlandish for the common folk.

This is hindering the progress of the nation. Instead of asking reservation People should demand for removing caste-based reservations. Due to caste based reservation the deserving people are not getting the chance which they deserve. Instead of which they should ask for reservation based on economic conditions.

If country wants to re-establish itself as land of unity the first thing it has to do Is to resolve the issue of reservation.

Swapnil Thakare
THE ALOO GOBI TOLERANCE SYNDROME

Every morning was battle. A battle to conquer the “Blue Seat”; the comfort and happiness it gave was not going to last long but it was something many lured for, so as usual she was ready hustling her steps towards battlefield. She took her lucky spot on the battlefield, ready to charge ahead. This was occupied by great white shirt warriors, she balked for a bit but in flash realized that she had her weapon! Hands ran into the small purse slung around her neck, and grabbed a neat, fragrant white handkerchief. Soon the great blue seat arrived. She managed to tear through a group of massive white shirt warriors. Closing one eye, she aimed for the bull’s eye and threw the handkerchief. Ohh yes it was a goal! Once again she was victorious. With a sigh of relief she seated herself in the jam, with no extra space to move left or right. Scanning the compartment, she saw not everyone was able to make it. A few warriors were dangling by the door, looking thoroughly lost and bitter. A long whistle and the train started its monotonous journey. The platoon of white shirt warriors exchanged seats with other passengers to huddle themselves together.

Intense as always, Mr. Joshi started the conversation on the headline of that day’s newspaper - ‘Is India tolerant nation?’ Mr. Shah grumbled, “See Pandya ji, he is again jumping off with this newspaper. Now he will narrate the whole story and not let me sleep, huh” Pandya ji chuckled and said, “Don't worry you, let him speak. After a long time we've got a good topic to discuss here.” In the same length he continued, “I will give you the best example of tolerant India. There are men like me carrying the same aloo gobi ki sabzi everyday, aren't we tolerant to it, Sharma ji? What did you bring?”

Sharma ji replied “India is tolerant. I too have aloo gobi with me!”. Laughter spread across the compartment.

The only live entertainment for commuters was this group, everyone used to listen their conversations not because they were interesting always but most of the time the volume of their voices was impossible to ignore.

She was hearing minutely, the word ‘tolerance’ stuck in her mind. She tightened her scarf as she wondered why she tolerated men who stepped in to ladies compartment forcefully, why did she tolerate her neighbour's pitiful screaming when her husband beat her up. Thoughts were passing by her mind faster than the speed of the train. She questioned herself. She wondered why her brother tolerated the bullies in his school. Why didn't her dad do anything when he got transfer for no reason? Why did her mother so tolerantly obey to her grandmother, who wouldn't allow her to work? Why did her cousin have to change college because of a psychopath stalker?

Why why why

Her head was flooded with incidents she could have taken stand for. Feeling weak she started playing with her handkerchief.

The train was running at maximum speed. On the outside she was feeling numb, but under her was skin, she felt a volcano bubbling to burst. She wanted all her doubt, her angst, her confusion to come out and flow; she remembered all those horrifying days when she didn't speak word against her uncle for his ugly touch. She was only nine then. Only ten years later she understood what had happened to her. She was 22 now, and still suffering. Why?

Train halted with a jerk; her station had arrived. She stood up briskly and made her way out of the overfilled bogey. While walking past the entertainer group, she found herself suddenly speaking up, “Yes, Mr. Joshi, India is very tolerant country.” The white shirts mirrored each other’s baffled faces. Mr. Joshi murmured to Pandya ji, “What happened to her, what she is talking about?”

As she stepped down the station she held her head high, wiping the sweat beads shining over her lip. She promised herself to win one more battle, hoping for victory will last forever.

Siddhi Vyas
SHE WALKS IN BEAUTY?

She walks in beauty, like the night
In the company of pervasive black skies;
Delusion and reality belligerently fight,
Her struggle for sanity is hidden in her eyes;
Living in canopies, she seeks truth and light
Shackled by her fears, in her dreams she flies.

One shade the more, one ray the less,
Broken steps and stitched smiles are her grace
A flooding wave is caught confusedly in her tress,
Like defensive barrier shielding her face;
Where thoughts of wild passion express,
How tender, how tempestuous their dwelling place.
And on that pale cheek, o'er that untamed brow,

So unrefined, so real, yet eloquent,
The smiles that falter, the black irises that glow,
They tell of days and nights in madness spent,
A mind at relentless turmoil with all below,
But a heart whose love is unlimited and innocent!

PRERNA SOMANI
Falling Fast

What is ironic about this generation?
Which needs a heap of explanation.
We are growing faster than we think.
The sizes of our brains are starting to shrink.
The irony is the writings on the slate
Where a rich man has more flavours
than a poor man’s plate!
We roam around for ‘pics’ to post up on the wall.
And then sit alone in the room for people to call.
The irony is when you eat ice cream in a cone
before it ends up as a hundred pictures
in the phone!
Praying to God is such a bore
as it doesn’t #trend anymore.
A generation, which goes down on the knees
but not to pray.
Weird change in humanity refuses to freeze
leaving us with zero answers to say.
So what is wrong with the generation?
Where hashtags are the epitome of
strange manifestation.

- M Abhinandan
ARE WE REALLY FREE?

India became independent in 1947. The people of India have been free from invasions, attacks, slavery and colonisation for 68 years now. Our freedom has led to equality, growth and development.

As a citizen of a democratic India the people have the right to freedom – freedom of speech, freedom to express their views and freedom to choose a caste, religion and profession. But can we really change our religion? Can we express ourselves without being suppressed; do we have a choice to become a classless society?

Mariam Webster defines freedom as “the absence necessity, coercion and constraint in choice or action.” But when it comes to freedom of religion, there is a constraint on the choice made by the individual.

We get enrolled in a particular religion as soon as we are born. We are taught everything related to that particular religion and forced to believe that it is the only true religion. By the time we realise that there are other religions that may cater to our needs, our super-ego has been chained to our religion and have become the patrons to it. This constraint to our choices is a contradiction to our democratic constitution.

Our democratic constitution also states that, a citizen of India has a right to freedom of speech or expression. An individual is free to share his views and opinions about any particular topic. With the help of social medias such as Facebook and Twitter, freedom of speech or expression has been boosted. Everyone has something to say on the recent events happening in the country or worldwide.

And yet, the great Bollywood actor Aamir Khan had to apologize in a press conference for a statement made by Kiran Rao about moving out of India. She was only expressing her fear and concerns.

This brings me to the point of technology. Technology has taken over our lives in such a way that it is safe to say that it’s the third invasion after the Britishers and Mughals. It has such a powerful grip on us that it has become difficult to even spend a few minutes away from technology.

Google for any information, whatsapp for chatting, mailing, uploading a selfie, watching a show, washing the clothes or cooking a delicacy. We choose to be surrounded by technology rather than by people. Technology has become a necessity. It is used at every step either by choice or by force.

Independence brought with it the system of reservation. Every category was given various benefits. But today every caste is fighting to avail reservations. The members of various castes conduct strikes and “aandolans” and destroy public property just to avail the reservations or to get some laws passed. And the definition of freedom states that there should be absence of coercion.

We have been free since 68 years now. There has been a democratic constitution governing India. The government is of the people, for the people and by the people. India is the largest democratic country. And yet it is bound by so many factors. The people even with the right of freedom are not free. There is presence of necessity in technology. There is a presence of coercion in availing reservation, there is constraint of choice in religion and constraint of action in expressing views. The true meaning of freedom has been violated.

Thus we can say that we are a free nation but are we in a true sense a free human?

Shivangi Thaker
RETRIBUTION

I gasped as my eyes flew open,
A rope was tied around my neck,
A chain around my ankles,
They pulled and pressed and danced ahead.
'You dare defraud on us,' they screeched.
'You dare try to rid of us?'
The one with no expression appeared before,
a rotten fingernail tracing my cheek,
a sudden whip of knife around my waist
Slow and sturdy, I watched it bleed.
I screamed and screamed till I realized my voice was nowhere to be found.
They laughed at my frantic eyes and pulled my tresses from all around.
'You think we'd leave you alone?' They cackled, 'You think we'd let a pair of arms be your home?'
'How utterly, utterly pathetic,' they scoffed, 'we're all you'll ever own,'
The next one came with a hazy face,
A swirl and mix of black.
He reeked of death and rot and mould
Claws gripped my shoulders and back.
A rip and squelch of skin drew out
as he put his face next to my ear.
'Silly, silly girl,' he hissed, 'you'll always be alone but dear.'
Another cackle filled the air
as the dancing commenced with more vigor.
'This is your punishment!' They sung together, 'you'll never, ever be free!'
'I will come back stronger every time, someone tries to take you away from me.'

Kanupriya Dasgupta
It's an exceedingly different game,
when both sides are hiding
and yet, both sides are seeking too.

The Sun had robustly begun its ascent westward. Nascent rays bounced around the shiny edges of the jewelled sculptures, casting kaleidoscopic reflections all around the garden. Morning blossoms welcomed the flying swarms with tunes of ethereal fragrance. Sita hissed a rather unladylike curse at the bees teeming around her garland of pink chrysanthemums; their buzzing could've given away her best hiding spot! Maybe the bees understood her because they left her alone and settled themselves sincerely over the petals of a large blue flower

Or, maybe they sensed a much more enticing fragrance...
He had arrived. The game had begun.

Excellently coached by the greatest sages of the Northern corners, Ram was baffled by his inability to catch even a single glimpse of some impish little princess' face. Well, she wasn't all that little, he thought to himself. The other day he had come very close to catching her but somehow she managed to slip away like water through his fingers. All he could catch was a fast impression of her feet on the damp mud around the duck pond. She could only be a few inches shorter than him, he figured.

They had been playing this bizarre game for two days now, an unexpected match of equals. He only wanted to see her once before participating in the tourney to win her hand, but he was too pious to be direct about it. Moreover, the princess' skilful evasiveness had only intensified his determination to see her.

Just one glimpse.

The first city of the mighty Aryavarta kingdoms, Ayodhya was blessed with not one but four magnificent heirs. Of them, the reputation of Ayodhya's first son, Prince Ram, already stretched up to the seven realms and beyond. And he hadn't even formally registered himself as a suitor for her swayamvara! With whispering footsteps Sita made her way to a giant swan-shaped topiary. Almost all entrances to the garden converged there. She had to see the face of the man who wasn't interested in marrying her, not overtly of course; it was unchaste of princesses to have such curiosities. Gritting her teeth with determination, she carefully winded the rope's end between the fingers of her right hand.

Just one glimpse.

After being hoodwinked so many times by the elusive princess in the last two days, Ram had smartly located an assistant gardener the previous night and charmed him into revealing the blueprint of Mithila's most prestigious estate, the Pushpa Vatika. The third day was to be his day; he was ready to win. With unpredictability as his strategy, Ram cautiously made his way deeper into the lush green labyrinth through one of the less trodden pathways. It was an unusual garden in many ways; for one, it was decked with vastly bejewelled sculptures but it missed the most common varieties of flora. There were no roses, sunflowers, nor lilies to be seen anywhere. Roses were special to the Ayodhyan. Why couldn't the people of Mithilia be normal at anything, Ram mused, his frustration intensifying after spotting three (incredibly placed) booby traps at the very last second. All he wanted to do was ask the princess if she was really ready for marriage. And in return she had given him bruises and scratches all over his body by this ridiculous chase.
But not today... he smiled grimly as he saw a lithe shadow move behind some distant bushes.

In her time girls weren't encouraged to be very outdoorsy. Reluctantly, Sita had submitted herself to the opulent comforts of her father's palace with her sisters in tow. She wouldn't call it a boring life, but it was an immensely sheltered one. More so she was certain that her life ahead as some stranger's queen wasn't going to be very adventurous either. Royalty brings responsibility of those who carry your adventures for you, her teacher often said. Maybe that's why Sita relished this little chase so much and played it so seriously. She had dressed herself in garden greens with the most minimal flowery embellishments. She even switched her perfume, an exotic scent of Mogra to a locally favoured Champaka. With the dark eyes of a doe and feet as nimble as a mouse, her camouflage was perfect. One glimpse, just one; she stared intently towards the east waiting for the prince's tall shadow to betray his geography. And then, to her immense surprise, she heard the snap of a tout string from the North. HOW DID HE?!

HOW DID SHE?! 16 year old princes take victory very seriously, and Ram wasn't very different. So instead of walking right towards her shadow, Ram turned his back to it and began moving backwards. She wanted to see his face and he wasn't going to let her unless she appeared right in front of him. So clever!

Warily he strolled in the shadow's direction, pretending it was very normal for people to walk backwards in Mithila. Odd place anyway, sure there must be some back-walkers here, Ram thought. He was almost there, almost... when he stumbled upon a virtually invisible barrier and fell down on his back. He stifled a really loud exclamation, certain that the princess was around. Getting back as fast as he could, he inspected the cause of his fall - a thin rope dyed green, tied between the poles supporting two oddly shaped extravagant sculptures. He gritted his teeth in irritation but somewhere in the back of his mind he resolved to never have to face her in a battlefield.

How on earth did he get so near?! Just a few meters away, she could see his smooth blue back and his impeccable white dhoti through the bushes, as he sat on a knee inspecting the green rope - a trap she had placed months ago for her sisters (they never went out to play that day). Sita had to put her fist in her mouth to stop herself from laughing out loud, now that he was so close that she could hear him move. If only he'd turn a little, she would be able to see his face. Then she could run back into the castle and be the dutiful docile princess she was meant to be! Few seconds passed, he hadn't turned in her direction and it did not seem like he was going to. Might as well have some fun then, she ventured with a smirk and tugged at the end of the rope that was carefully wounded about her fingers.

Just about to turn himself in pursuit of the shadow once again, Ram heard a faint tinkling of anklets from the west end of the garden. Why would she suddenly decide to wear anklets today, it occurred to him but he couldn't refuse the beguiling beckoning of her anklets. When the noise grew fainter, he began jogging and then running to stay on track of it. He was drawing deep breaths by the time he finally saw them - delicate gold anklets, stuck between the coarse branches of a small shrub.
The rope attached to them was trying to pull them out, without any success. Carefully, Ram detached the anklets from the rope, took them in his hand and began following the rope. He let it appear as if it was the anklets were still connected to the rope. Two can play at that game, he grinned lightly.

From a far off entrance to the garden, an older woman called out for Sita. Ram turned sharply in the direction of the voice and hiding in the branches of an ancient Banyan, Sita saw him, his face. The older woman's voice rang out more urgently the second time. On another day, Sita wouldn't have dared to delay the older woman... only if she could stop herself from staring at the sight in front of her. Blue of skin, with intensely brown lotus shaped eyes; Ram was every bit perfect as the rumours described. Wind ruffled his raven locks but his lean figure stood sharp with a hunter's poise. His brows furrowed with concentration, his senses acutely alert to register the slightest movements; Sita's anklets reverently safe in his hands. Despite herself Sita noticed how his lips curved with a bend of a perfect bow. He was waiting for her to make a move; and move she couldn't, for the life of her she couldn't remove her gaze from Ram.

It's rather bewildering how we know certain things without being told or taught. Maybe we always knew these things, lost as they were in the deeper folds of our being; maybe the universe unfolds itself in ways purposefully meant to lead us to realization. Sita felt an ancient joy, a divine clarity as she took a last long look at Ram, trying to absorb as much of him as her eyes could.

I'll be there before you blink, she shouted back for the older woman. She may have won the game, but she had lost herself completely to the blue prince of Ayodhya. Sita leaped and hopped her way out, smiling unusually bright.

He is the one.

Ram followed the sound of her voice and reached the Banyan tree as fast as he could. She had just left; he could see her retreating figure. He would've called out to her, asking her to stop for a moment. He really wanted to, but then there seemed no need for it. Where her feet must've landed as she jumped down from the tree, Ram smelled a fragrance so incongruous, so familiar. Roses.

Roses. Ayodhya.

Closing his eyes, Ram deeply inhaled Sita's answer to all his questions.
She was ready.

Prerna Somani
YEAR 2050

Govt. clears attendance loans for more than Fifty Thousand students in Central Universities

New Delhi: In a recent development, WUS Govt. (Wannabe United States) collaborated with World Bank to clear attendance loans for more than 5000 students as announced by Cabinet Committee on Economic Affairs yesterday.

"Although today we take attendance as alternative currency for granted but it all started in 2022 when UGC decided to give students a gift coupon for every lecture's worth attendance, which could be used at online retail stores and Food chains would give an incentive for students to come to the class. But soon attendance became a currency in itself, and now there is a great inequality between students with more attendance and students with less attendance," says Prof Pseudo Intellectual Chatterjee, Director of Mehanga Institute of Engineering.

Rahul Goldman and Aditya Sachs, two students from Elitepur University who joined the college in 2026, not just had full attendance till 4th semester but also audited for other courses to gain extra credits. In their 5th semester they had more than enough attendance to sit through exams, so they decided to give loans to people with low attendance to students studying in freshman year who had to audit other courses by final year to repay back the interest.

Our team also exclusively interviewed Bechaara Singh, who took a loan when he was a sophomore; "I was getting bored of sitting in the classes daily, so I took a loan worth 7 days of attendance to spend some quality time with my girlfriend. It was a calculated loan, I was sure that I could repay this loan by auditing a course in next semester. But unfortunately I had fever and couldn't attend classes for another week. So I had to apply for another loan and ever since I have been auditing courses to pay back my loan. Bechaara has cleared all his exams and submitted all his papers on time. But he won't get a degree until he clear all his dues.

Passing this bill is quite a relief for many students, though it is win-win situation for Rahul and Aditya. Many conspiracy theorists believe it be just another World Bank intervention to third world country to open gates that previously were not.

Apurv Vanapalli
जनक ने कहा छे...!!

हूँ जनमी त्यार थी अने अने जावहर त्यां सुवधी,
में छेक पड़हालो जोरी छे, हा में मारा जनक ने माही साथि बोलेला जोरा छे..!!
उड़ेरी हरि घाड़ी वार ने माही पङ्क ज्यो मने,
पटाल होती नथी हिला मां, अने सधा मीठास वरसावता जोरा छे..!!
करी ना जाई सपनामा ने पलाएल ना पहीये आराम मा मारा,
गौड़ वहेंही ने पोलानी अने उजागरा वेधीता जोरा छे..!!
बधा अश्च अो आराम आपवा जीडीगी ना, ने वैली मांगालीयो बृही करवा मारी
टांढ, ताप, वरसाव मां, में अनें जात नीयोकता जोरा छे..!!
बोली बोलीही कटवा वहेंहुँ पङ्क ने गुस्सी पङ्क ठही होळस्य हुँ,
माहु नथी लगायदु करी अने माहु अने सडा मने प्रेम थी बोल्तवता जोरा छे..!!
अटकी ना जात कबांक विकास मारो ने बाविर्या ना बने अंधकारमय,
कशे लाम शमशी अने पङ्क, पङ्क नारे मारे अने पोलाना सपना कयकता जोरा छे..!!
जयारे प्रवेशी हुँ युवानी मां ने बूली ना जव हुँ अने योववन नी रंगतार मां,
अ दर थी, पिता मांथी होत बनवा मारा अनें जात बडालावता जोरा छे..!!

हारी ना जाव हु ह्यांक ने पांछी ना पङ्क जीडीगी मां,
सक्षम बनाववा मने मारामा सतत विकास सीख्यावता जोरा छे..!!
ढाकी गारी हु घाड़ी वार ने बेसी गारी जीडीगी ना खोड़ि बांध ने,
पहोऱकावा सक्रणता ना शिवर पर मने ओलामा तष्क अनें सतत होळता जोरा छे..!!
अतम धार गारो उतसाह अनें जीडीगी नी बाङतेक मां,
पङ्क हरमामाज़ जाव हुँ जोरे ने के मारा मां में अने पोलना सपनानी जीडी जवता जोरा छे..!!

Bhumika Thaker
WHY DOES INDIA NEED FEMINISM?

Let me start by clarifying one thing: Feminism is the fight for equal opportunities for both women and men.

Since time immemorial, the problem with society has been that it has given more privileges and importance to men. This is known as a patriarchal society where men are considered to be more dominant and women inferior. Perhaps the only exception to this would be the Amazonian society, but that disregarded men completely, so let’s not discuss that right now.

Now what outrages me is that these days there is an increasing number of people have gone out of their way to say feminism is a bad thing and declare themselves as anti-feminists. I mean, do they not understand that feminism is something that will benefit society as a whole?

I have come across articles which are against feminism and feature women holding placards stating why they don’t need feminism, or why they feel feminism is sexist. These placards usually read like “I don’t need feminism because I am not oppressed.”

And the only thing going through my mind at that time is what does this first world woman even know about oppression?? Does she know that there are women around the world who are fighting for one chance to get primary education? That many women are blatantly denied what she takes for granted, just because of their gender. What does this woman know about not being able to rise in her firm or earn the same salary as a male co-worker, even though she is working equally as hard as him? What does this woman sitting in her air conditioned three storied house know about the women who have to walk miles to fetch a single bucket of water? What does this woman know about that illiterate single mother, who is working tooth and nail to ensure that her daughter or son never have to work that hard in life?

Granted, I am judging this woman based on a photo that I saw on the internet, but if she has the resources to sit in front of a computer and upload a photo like that, I’d say she is better off than most of the women I talked about above.

Many say that feminism is bad as it creates a divide in society and fights for a privileged treatment of women.

But here’s the shocker: Feminism is the fight for equal opportunities, for both women and men. It is the fight to bridge the divide in society, which is caused because of society’s patriarchal nature. It’s not asking for better treatment of women, it is only asking that women get the same, equal rights and privileges as men, in all fields.

Yes, there are women out there who are making it on their own, but not all women are equipped enough or fortunate enough to make it on their own. For example, a girl child in a village in many south Asian or African country might be expected to work at home rather than go to school, because according to the gendered division of labor in a patriarchal society, she is supposed to stay at home and take care of the house, and formal education would ‘do her no good’. Hence, she is not sent to school, and so is not equipped with the basic thing she needs to make it on her own: education.

Feminism aims at bringing education to that little girl, who longs to grow up and change the world. (Come on cynics, every child wants to change the world at some point or another!)

And that is why India needs feminism. India needs feminism because if that little girl is given the right opportunities, she may one day become the Prime Minister of her country, and actually make changes she dreamed about. India needs feminism because I should not be the only one, who is told to be safe when I go out of the house; my brother should be told the exact same thing and both of us should be taught to behave ourselves. India needs feminism because people need to understand that just because I am wearing certain kinds of clothes, I am not ‘asking for it’. India needs feminism because the housework my mother or sister does need to be valued as much as the work my father or sister’s husband do outside the house.
India needs feminism because that little baby girl who just got aborted or burned alive for being a girl deserves a chance at life. India needs feminism as people need to understand that the woman who just got appointed as a minister might only be a college graduate or less, but she is certainly more qualified to run the ministry than that man sitting next to her who can't even talk to save his life and only cares about the money that will go into his Swiss Bank account. India needs feminism because when my friend wants to pursue fashion designing instead of engineering he should not be called names and poked fun at for choosing a 'girly' job. India needs feminism because I am not the devil incarnate for believing that a woman should think for herself. India needs feminism because I should not be taught from an early age to be embarrassed about being loud and tom boyish—that I should be quiet and delicate—unlike my brother who is taught to be loud and aggressive. India needs feminism because people need to understand that I am just as capable of getting the job done as my male counterpart, even if it requires heavy lifting. India needs feminism because a patriarchal society cannot survive or thrive in the 21st century: it has to be an equal society. The world needs feminism because at the end of the day, it did not start with just Adam or just Eve, but with both of them; because this world needs equality between the two sexes for development and progress.

Yes, there are many men also who are not given opportunities, feminism aims at bringing equality to all. If both girls and boys are not getting an education in a village, then feminism will ensure that both of them get an equal opportunity and chance at education. Think about all the problems that men face, because they aren't 'macho' enough. Feminism aims at eradicating those problems. It aims at blaming the rapist for a rape, and not the victim, regardless of the gender of either. It aims at all humans being able to express emotions and feelings, even themselves, regardless of their gender. It aims for a world where if my son wants to be a nurse and my daughter a WWE fighter, I won't have to tell them to ignore the jokes: because there would be no jokes. People would accept it as normal and move on!

Feminism is not that I don't want a guy to carry my grocery bags (if I'm tired, then why not?). But it is the fact that more often than not, I am capable enough, strong enough, to carry them myself.

Kanupriya Dasgupta
FREEDOM, MY DEFINITION

Many people, both pro-gun and pro-gun control, talk about freedom. But nobody ever really stops to define what it is, and then apply it to the gun debate. This leads to mischaracterizations, particularly from the pro-gun side, that any attempt to implement gun control policies is an infringement on freedom.

The ultimate end of this argument is to paint those in favor of gun control as "tyrants," or bring up the name of Hitler in an attempt to tar those on the other side. In this short essay, I will discuss what freedom is, how it can be maximized, and how limiting the availability of guns in the United States will maximize freedom for more people than current gun policy or less restrictive gun policies.

A freedom, what a wonderful word! How much energy there is in it! How much opportunity, dream, even believe that only we ourselves determine our capacity to do something, to achieve new horizons, to acquire new skills. I am sure that each and every one of us has his or her own definition for this word. Someone believes it to be somewhat ephemeral, unachievable. But somebody has it like a deliberate way of life and for others it is a goal they crave it with all their heart. So, what is the enigma of this seems to be a simple word? What is freedom? And what is importance of freedom in our life. By definition, freedom is the availability of choice. It is something when you can choose whether you want to do it or not.

Freedom is a very broad concept that can have a different meaning in each case. As it can be the freedom of choice of your development direction or your actions, the freedom in decision making, in planning your schedule, the finance freedom, the freedom of thought, the freedom of speech, the freedom of your body and soul, the freedom in choosing the partner or a colleague. People see their meaning in this word. Someone sees there sadness and doubt, someone sees hope and optimism, and someone else is just afraid of this word and the consequences it brings. Why so? Because freedom is the right to choose and to choose, means make a decision, which is the process that implies responsibility. It is impossible to live in society and to be free of it. We are all children of our society. And whether we want it or not, we always have to live according to the society rules and foundations. The rules that are constantly changing, reconsidered, amended, but that is how it is. From our early childhood, we were taught that we are to live for the sake of common good and not for ourselves. But there was always this tiny part of ourselves was inevitably formed, determined, and controlled by society we are living in. We were taught this way by our parents, our school teachers because some time ago they had been taught too, and we, in turn, will also teach our children to live by the society rules. Can you see the word “freedom” anywhere here in these lines? No, there are only rules, limitations, and obligations. And so that such a life would not seem us some kind of a slavery, we have all the blessing of civilization, again according to some rules. It seems to that these blessings are what the freedom is all about. But it's not. It is an imaginary freedom, not the real one, when we take all the responsibility for what is happening to us.

One way to explain freedom is to look at the difference between children and adults. Children enjoy a certain kind of freedom that adults do not. This is because the adult understands the rules of society while the child does not. As children grow, however, he or she begins to understand the rules of society and take on the responsibilities. Activities that once seemed easy to engage in become more and more complicated as the child becomes more responsible and starts to internalize the rules of his or her society.
Take the activity of hunting, for example. A child who grows up hunting may not think of hunting as anything more than a fun activity. All the child needs to do is grab his or her things and they're ready to go. But the child's freedom to enjoy hunting is made possible by the adult, who has already made the necessary preparations: acquiring the license, checking the seasons, and any other rules or requirements that need to be followed. All the child sees is an exciting adventure, while the adult makes sure all rules pertaining to the activity are being obeyed. Many further examples could be cited here that deal with the nature of a child's freedom. I heard stories from my father that seemed to embody the ideal of freedom. As a child in Utah, he would saddle his horse and disappear for weeks on end, without any thought or worry as to when he would come home. This may seem strange to some, but it was his way of life. In nature, humans are born totally free, to do whatever they wish without any restrictions. Living peaceably in groups, however, necessarily places restrictions upon people. Communities place restrictions on activities to maintain some sort of control and avoid chaos. Restrictions vary depending on the activity and the nature of the community. For example, in the past, off-road vehicles required no special license, whereas today they do. The thinking behind the licensing requirement is to limit environmental degradation and to restrict traffic in protected areas. In some areas, even walking is restricted to preserve fragile ecosystems, which would have struck previous generations as completely silly. One major difference between the modern generations and previous ones is advanced technology, which brings with it a lot of inconvenience. How we communicate (texting), how we listen to music (noise pollution), how we sit in our cars (seat belts), and how we seat others in our cars (baby seats) are now all subject to regulation. While these rules may make sense to some, to others they seem an invasion of personal liberties.

Technology has also allowed government to violate our privacy and liberty in ways unimaginable to previous generations. For instance, governments can now use DNA databases to keep track of our innermost genetic information. What government has the right to collect and examine the body fluid of any individual? The right to control our own bodies and products thereof seems fundamental, yet no one objects to surrendering that fundamental right to a government hell-bent on controlling every aspect of our lives. Where in the Constitution does it say that a license is required to engage in an activity? This can ONLY happen with the consent of the people governed! Freedom cannot be taken from the citizens in a democratic society, such as ours. However, it seems activities can be regulated and over-regulated to the point that individuals feel impinged upon. That's not to say there aren't good rules. It may violate our natural instinct toward freedom to see a sign that reads, "No Trespassing, Keep Out." However, civilized people obey these types of rules because we recognize the right of property owners to prevent trespassing. As the world's population grows, the limits we place on people's activities grows proportionally. But at what point will we draw the line and reclaim our natural right to freedom? I began this essay by noting that some properties of freedom cannot be engaged with the senses. The body can certainly feel the locks and chains that modern life has imposed. I can remember a time when humans were not so regulated. Yet no matter the amount of government regulation, the child will still always feel the joy of catching the first fish, or exploring a protected wilderness. It will be sad for them when they too learn that life is not as free as they think it should be.

Shashwatee Mehta
RELIGION-LESS WONDER

A white thread around my shoulder,
It is sacred, they said
I asked myself is it the colour which makes it so?
Never quite realised what made it so.
Days passed in the thoughts of the mystery hanging to my body
One day I finally learnt better about it -
Differentiation came out to be my perspective;
I wondered
How could sacred/holy things ever differentiate?
Because we all have the same colour of the blood.
I decided to give up on it, with all due respect.
I feel better without it now.
Looks like now we all are one,
Peace and tranquillity is what I believe in, after all.

Samrat Chakraborty

LOVE AND LET LIVE

as if the whole world is conspiring against you.....
   but no one is...
   life will go on
happiness might come
   may be with lesser selfish endeavors
   peace might come
   may be for sometime
   for someone
   putting someone else before you
without expecting anything in return
   not for you
   but for the someone
and may be this is love
   it might not be a permanent feeling
but aren’t most beautiful things in life rare
   love and let live
   peace and happiness
   a genuine smile

Apurv Vanapalli
I WISH...!!

I wish to see...to see beyond the gates of restriction...
as I wonder if there is a free world beyond?
or will there be another gate that will stop me from going on?
I wish to know...
to know what lies beyond the sunset...
is there never ending darkness?
or is there another sun, more light,
a new hope that brightens a child's face...
I wish to run...
run so fast that I leave everything behind...
my present, my past and everything that haunts my mind
I wish to feel...
to feel the love and joy...
and every feeling inside the heart of a little boy...

But I do not understand why do I fear?
for I cannot run and grab what I hold so dear!
I do not know why im afraid to go beyond the gates,
or to go beyond the sunset or to run like wind's haste...
For maybe I fear to find another gate or a darker way
or I fear falling down, I fear the childish joy will be taken away...

And yet this crazy heart it dares to hope!
a hope to see freedom, light and the courage to elope
and I know one day I will defy my fears and rise from the blue...
and that will be the day, when my wishes will come true!!

Bhumika Thaker
THE NEED TO READ

Reading is something I am incontrovertibly good at. Regrettably, where I come from this doesn't amount for much. The pursuit of prosperity trumps that of 'happiness' in most vocational choices; and I do concede to the fact that reading is not the most affluent of occupations and it may never be. People often ask me what drives me to read books thicker than my thigh, what urges betroth my sensibilities when I devote time to books without pictures, what variety of recreation is achieved from losing sleep fathoming the minds and lives of people who aren't even real… So obviously, readers don't read for economic benefit or the grand approbation the enterprise derives from the general public. Perhaps then, reading truly is a glorified rephrasing of passing idle time; however just because the aforementioned conclusion is extremely undemanding, I would like to propose the quest for deeper investigation and venture the possibility of there being more to reading than mere grasping of lengthy series of funny words strung together for some presumed purpose.

No man is an island, said John Donne. Curious thing to say in context with the connections we bear and share with the rest of the humankind. Seems rather blatant that the actions of one have repercussions on many, because that's how civilized societies function. That being said, I disagree with Donne strongly and wholeheartedly. Forgive me for employing a cliché here but there really are only 'two kinds of people on earth' – islands and Mother Teresas.

Think about it while having dinner tonight. Picture a boy of 6 years, his skin charred by an unforgiving Sun, dried blood filling the cracks in his lips, his skeletal arms barely hinging on to his innocent frame and a swollen belly whose weight his legs can't bear any more. In the ruthless aridity of his surroundings the little boy seeks solace in the magical tales and happy endings his sister spins for him every night. But it's getting increasingly difficult for her to talk about freedom and festivities, and colour and comfort; things she has never seen and knows she will never see because she is only 9 and already a distraught and distended caricature of human life. Do we feel for them? Does knowing the story of their lives, their habits and hopes and dreams make them any more important to us? And if it does, is it not a disservice to thousands of other children who have suffered similarly in the famine, who destroyed their delicate hands and lungs trying to fill the gun powder in our fire crackers, who were forced into brutal drudgery for procuring and polishing the diamonds that adorn our vanity, whose life became of meaning and value only to the insects who finally survived on their tiny cadavers? It sure makes us uncomfortable reflecting upon such harsher realities of life, but not uncomfortable enough to stop having our dinner all together, does it?

Forget about this one. Matters involving children always cut too deep. (Your mental sigh of relief has been noticed and noted.)
No man is an island said John Donne and I disagree. Because we cannot let ourselves feel too deeply; because, for self-preservation, we built walls around ourselves that protect our sanity from reality; because we drew boundaries to our sensitivity and compassion in order to live. Every man is an island, because if we’re not reality will cripple us and drive us crazy or it will make saints out of us, like Mother Teresa. If we were not islands, we’d be drowning irretrievably, unable to make any sense of the world we live in. The islandic nature of our psyche keeps us afloat and insulated from the countless tragedies surrounding us and convinces us to keep hoping, and believing, and striving for a better tomorrow. Against all the anguish too deep to be contained or expunged, these shells we build our lives in are our best defence mechanism.

But then we turn tragedies into statistics by measuring human life in numbers – allotting a couple million casualties here and there to terrorism, trafficking, war, disease, one catastrophe after another. Sooner than we know, this cardinal observation of reality desiccates our ability to empathise. The isolation of our narrow sanctuaries numbs our sense of compassion. Apathy replaces humanity. That is why we need individual stories – to thaw our solidified sensitivity, to turn statistics back to human beings.

Literature is a very emotional experience. It makes us confront myriad aspects of reality we’d only rather see from the corner of our eyes; it gives us a sincere chance to get under someone else’s skin and become a part of an experience that meant something to someone. Like the scientists who contain their organic fascination in jars filled with formaldehyde, authors capture the most fragile yet powerful emotions in ink and on paper (traditionally) they carve moments of clarity, leaps of blind faith, and songs of a fading summer. Literature gives us the chance to be born in a lavish palace with many turrets and towers of gold, to chase cars barefoot in the downtrodden streets of a remarkable city, to solve the murder of a dainty aristocrat, to clandestinely fall in and out of love with a Victorian gentleman, to fight for freedom with undaunted courage, and die vicariously with every martyr of the World War; and then, return to the “real world” essentially unscathed but significantly wiser, ready to resume a life more sensitive and appreciative of one another.

Now, when we see newspapers flashing headlines about a ruthless famine and supplying a callous casualty statistic to augment the gravity of the situation, our hearts will melt for once; because we’ll know of a little boy of 6 who loved listening to his sister’s stories, because we’ll know the boy could’ve become so much more, because we were there, perhaps only in bits and pieces of our attention, but we were there anyway.

Prerna Somani
THE TRAP OF EMOTIONS AND SITUATIONS

Gaurav wanted to be a business tycoon but his dad wanted him to be an engineer. So he went for Bachelor in technology.

Shubhi wanted to be a dancer, she was extremely well at dance be it classical or western, dance was her passion, but by the end of her 12th, she got her leg hurt and was asked to stop dancing.

Sumit was a good reporter. He had number of sources and he could dig out stories that were really hard to find. Stories that could change many things. But he was offered more money to hide the stories than he got for writing them. And so he started blackmailing people.

Don't we hear such stories or actual situation?

We do come across such people in our lives, people who give up things they want for different reasons. They give up thinking what will the society say, my father won't agree, it won't earn me much and then there are situations.

Why is it so difficult to do what you want? Why do we give up what we want because others wish so or because the society won't accept it?

What made Gaurav, Shubhi and Sumit do things that they did not want?

Gaurav had emotions and respect for his father. He was the only son and all these years, his father had done so much for him, can he not just do a simple course of B tech for him? Was the cost of four years of life more than the happiness and wish of his father?

Yes, it was more. Because if Gaurav is not happy doing the course how will he keep his family happy and his dad proud? How will he score well? We think we will do what makes others happy but that's really difficult. Why should you even try that? People who love you will understand what you want and why you want. It may take time but we have to make them understand.

So what about Shubhi? She was injured, she was asked not to dance because it would have affected her. Well she was asked not to dance, but she did. She did take a break from dancing. She gave herself time to heal, she completed her bachelor's and she pursued her career in dancing. True her injury was not that bad, it could be healed. Can you imagine what you would have done if an injury stopped you from doing something you really wanted? At times, situations bind us and we can do nothing to free ourselves from them.

Greed can make you do almost anything. And Sumit was captured by greed. Greed of money rather than greed of doing something good. Money is power after all, yes??

Our emotions and our situations make us do things we really don't want to do. We have got independence from slavery, from rulers, from our teachers, parents, friends and everyone around us. No one can force us to do anything. But are you free from yourself? Are you free from your emotions, desires, situations, fear or greed?

Take a pause, go back and analyze… How many desires of yours were not fulfilled because of the situations? How many times you had to do things that did not make you happy, but made the person you love happy? How many times you thought of giving up your passion and doing something that gives more money?

We face dilemma of our own emotions and at times it's really hard to choose or prioritize one of them. To select the one you won't regret later. You want to do something but you have people attached to you, people you don’t want to lose, people you don’t want to hurt, situations that you can’t control and suddenly what you want just goes off your mind. You start thinking about things or solutions that will keep you happy as well as your dear ones happy.

But for how long does it keep you happy? I have seen people doing job for years and still they are not happy. They earn well, their family is happy but somewhere they regret not being able to do what they always wanted. Many of them drop the idea completely but few find a way and do what they want.

Don't ever give up what you want to do. Giving up what you want for the sake of momentary happiness will just make you regret it at the end of the day. Don’t think you will get a chance later to do it because later you are just going to get trapped in the daily chores and hustle of life. At the same time, make sure, you yourself are not asking anyone to do something they don't want. You love your children and you love your friends and if you see them regretting because of you, it will hurt you too. Don’t let your emotions and situations be a trap for you and others.

“When you know what You want, And you want it bad enough, You will find a way to get it”

Jim Rohn

Shivani Abhang
Sundays were my favourite.
She would wake up early,
Dress in red
And make her way
To the florist's shed;
There she would buy
the most fragrant red rose
For my tombstone

Prerna Somani
NOTE TO THE EDITOR

I am happy to say that my last assignment is also my very own suicide note. In the event that I do not survive this suicide, please do not make this public (it would be rather embarrassing). However, it would do me great honour if you would publish this (Policemen, Mummy, Papa) in case I successfully die. It would really show that I have done my level best in completing my most favorite college course - “The meaning of life DC00402” with full dedication and sincerity just as I have done with all my other academic achievements. My teacher Indulekha was extremely inspiring. Unlike some of these new modern teachers, her voice had a certain drone and was perfectly unemotional. She stuck to the syllabus and did not try to act smart and teach us out of portion stuff. There was a step by step deciphering of the meaning of life in her slides which was so beautiful, even when it had no pictures. Her notes were so meticulous and verbose that only a sophisticated mind of the colonial times could match her excellent skills of making students learn through embarrassment and guilt. Of course I myself have never suffered her punishments. I have been a model student ever since my childhood. So this time when in the meaning of life course began and she announced the final assignment, she said - “If you cannot complete the assignment on existential nihilism, then simply commit suicide and provide a suicide note as your write-up of course”. Now I really sat and poured over different books on nihilism but somehow in the last minute I couldn’t write a perfect article and I knew that my atheist competitor Shanti is going to turn in a good paper. I also thought that in order to outdo every coward in my class who will obviously not commit suicide because they are too detached from the meaning of life course (they don’t take it seriously), I must take the first step. I am going to go drink Pepsi and eat Mentos in a short while after having edited this suicide note. Mummy, Papa - I love you and now you can be extremely proud of me. Mrs. Indulekha - you are the perfect teacher for me, had it not been the age difference of almost a decade between us, I would have boldly proposed to you. I am dying a content man; my life thus far has been meaningful but not as meaningful and important for my ego as my death.

Thanks, all the best

All the names in this note fictional. The author intended to maintain anonymity in the name of fiction 😊
HAS THE END OF ALTERNATIVE ROCK GENRE COME?

"The word Alternative refers to the genre's distinction from mainstream rock music, expressed primarily in a distorted guitar sound, subversive and/or transgressive lyrics and generally a nonchalant/defiant attitude."

Judging from the above definition, it's pretty safe to say that actual Alternative Rock is currently laying very low, some would even go so far as to say that it is extinct. Alternative music has undertones of punk rock, to use a band as an example, I'm going to say Nirvana. They were grunge - yes - but even more so, before the term grunge was derived, they were Alternative. (they were very different from the conventional rock music, alternative/punk/grunge showed a whole lot of angst and had the DIY attitude going)

Like Ben said, nowadays, The Dave Matthews Band, Arcade Fire and even Maroon 5 are considered alternative. This upsets me, especially Maroon 5 because they are more pop than anything else. The media of today considers every "band" who play their own instruments as alternative music. This is so inaccurate and such should not be said without conducting proper research as there exists an entire variety of rock n roll music: heavy metal, rockabilly, "mainstream" rock, punk rock, pop punk, post hardcore etc.

In recent years there has been a decline in actual alternative bands who gained mainstream attention. In my opinion, My Chemical Romance were Alt rock and i can rarely view any other current band as alt (My Chemical Romance has been "deceased" since 2013, a fact that I'm still struggling to get over). Some bands started as Alternative then strayed completely to more radio friendly, pop songs in order to gain mainstream attention. Dumb move. You ought to stay true to your genre and make the type of music you want to because you enjoy it, not because you want to drown in tons of money and attention.

We cannot retire something that's barely in existence. But yes - the mainstream world's definition of alternative music should be retired (Maroon 5, 5 seconds of summer, all those crazy wannabe rock bands that flood the Top 40)

further - i think that we are in dire need of real alternative rock bands to emerge. Its time for Alternative rock/grunge/punk rock make a comeback.

I'd like to conclude my article with a list of 5 alternative rock/rock songs you must listen before you die.
1. Led Zeppelin Stairway to Heaven
2. Green day Brain Stew
3. Red hot chili peppers - Californication
4. Nirvana Lithium
5. Red hot chili peppers - By the way.

Yaspal Rai
Lead Singer/Rhythm Guitarist
in Blood Dopamine Scar Magic