



KASTURI

The Fragrance of knowledge

SAYONI CHATTERJEE
B.A.3rd Year

KASTURI

The fragrance of knowledge

2023-24
Second Edition



Department of Sociology

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Welcome to Kasturi : The fragrance of knowledge


where the complexities of society unfold before your eyes. Our magazine is a gateway to understanding the intricacies of human interaction, culture, and societal structures. Through insightful articles, in-depth analyses, and thought-provoking discussions, we derive into the very fabric of our world. Join us on a journey of discovery as we explore the intersections of sociology with culture, knowledge and the forces shaping our lives.

With enormous contribution for the exploration in the social landscape by the students of sociology of VASANT KANYA MAHAVIDYALAYA where innovation meets tradition, and academic excellence thrives. Nestled in kamachcha , Varanasi. Our esteemed institution has been a beacon of learning since 1954 ,admitted to the privileges of the Banaras Hindu University

Our association was endowed with a name by our due HOD Dr.Kalpana Anand and it started to be known as Kasturi. Kasturi finds it's roots in Sanskrit and literally means "fragrance"

Kasturi whispers of mystic lands,
Where beauty and grace forever stand.
In its essence, a timeless plea,
For harmony and tranquility.

KASTURI ,offers something for everyone. Come, dive into the depths of society with us."





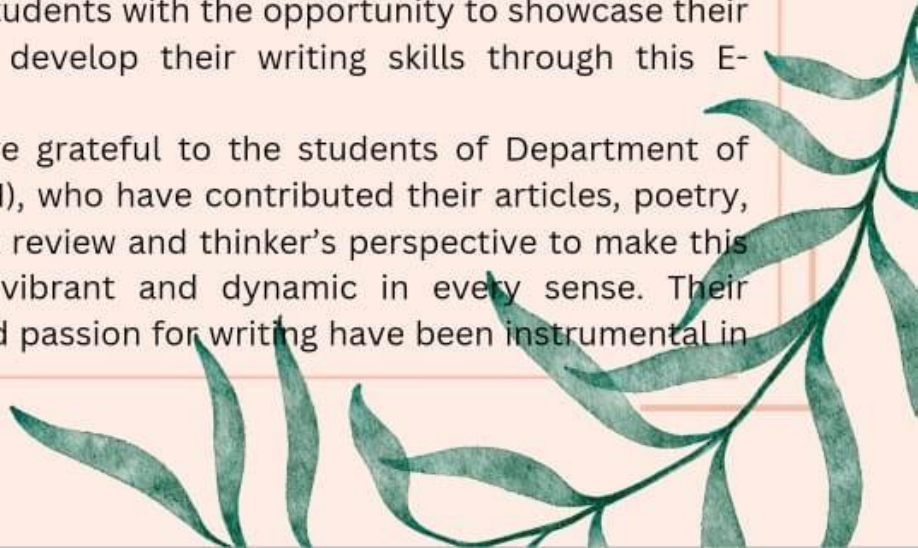
ACKNOWLEDGEMENT


It gives us immense pleasure to present you the second edition of our magazine of Department of Sociology, Vasant Kanya Mahavidyalaya, “कस्तूरी - Fragrance of Knowledge”, we would like to extend our heartfelt thanks to all those who have made this possible.

First of all we want to thank the almighty God for giving us the strength and courage to complete this E-magazine successfully. We express our deep appreciation to our manager Smt. Uma Bhattacharyya for providing us with valuable insights and motivation. We would like to thank our respected principal, Vasant Kanya Mahavidyalaya Prof. Rachna Srivastava. We are grateful for her continuous support in promoting and encouraging our creative Endeavour. It is a matter of great pride for us to have the opportunity to showcase our creative and talents through this platform.

We extend our heartfelt thanks to the editorial team for their insights, creative inputs, and tireless efforts in reviewing, editing and finalizing the content. We also convey our appreciation to our faculty members of Department of Sociology (VKM), Dr. Kalpana Anand (HOD), Dr. Akhilesh Kr. Rai, Dr. Anuradha Bapuly and Dr. Simran Seth, who have provided the students with the opportunity to showcase their creativity and develop their writing skills through this E-magazine.

We are grateful to the students of Department of Sociology (VKM), who have contributed their articles, poetry, paintings, book review and thinker’s perspective to make this E-magazine a vibrant and dynamic in every sense. Their enthusiasm and passion for writing have been instrumental in





shaping the contents of this magazine.

We would also like to acknowledge the support and encouragement of the college administration, which has provided the necessary infrastructure and resource for the successful completion of this magazine.

Last but not the least, we thank our readers, who have shown their interest and appreciation for our endeavors and we hope that this E-magazine will continue to be a source of inspiration and knowledge to all.





Principal's message

Dear Student,

“Life is as good as your mindset.” Our perspective in life absolutely determines our reality. A glass half full or half empty is how you perceive. You can choose to view life as a course of problems to overcome, challenges, and experiences to learn from.

In these times of complex changes, sociology provides frameworks and tools to analyse how human actions and beliefs interact with larger social structures and provide models for envisioning and enacting positive change.

Kasturi brings together leaders and innovators to explore the alarming challenges occurring in our social environment and to showcase transformative research initiatives that shape our world.

Best wishes to the entire team of Kasturi, including teachers, core members, and all the contributors for their ventures.

*-Prof. Rachna
Srivastava*



Manager's message

I strongly feel that education is a blend of excellence and creativity. I am extremely delighted and would like to extend my heartfelt appreciation to the Department of Sociology, especially to our motivating and inspiring faculties and fabulous students, for spreading the essence of knowledge in the society in various forms. I feel extremely glad for the initiative, "Kasturi: The Fragrance of Knowledge", a magazine published by the Department of sociology under the ocean shell reflecting on various contemporary social issues. I wish all the very best to all the contributors of Kasturi including the mentors, editorial committee, and all the participants for their present and future endeavours.

*- Smt. Uma
Bhattacharya*



Mentor's message

Dear Students and Faculty

It is with great pride and enthusiasm that I welcome you to the 2nd edition of “KASTURI: THE FRAGRANCE OF KNOWLEDGE” an essential and encouraging step taken by the DEPARTMENT OF SOCIOLOGY and OCEAN SHELL (A SOCIO-CULTURAL ACADEMIC FORAM of DEPT. of SOCIOLOGY). This magazine serves as a testament to the growth of our social environment, capturing its ethos and unfolding the imagination and aspirations of the social world.

I convey my heartfelt gratitude to our dedicated faculty, core members, and supporting team for their invaluable contributions in making this edition a reality. Your hard work, passion, and commitment are the driving forces behind our department's success.

Kasturi not only showcases the innovative projects and collaborative initiatives of our students and faculty but also highlights the incredible achievements and groundbreaking research that define our community. From pioneering studies in sociology to our active involvement in society, we have much to celebrate.

As we look ahead, I am excited about the opportunities that lie before us. We will continue to foster an environment of excellence, inclusivity, and curiosity, encouraging our students to push the boundaries of knowledge and our faculty to pursue innovative teaching and research.

Thank you for your continued commitment and dedication to our department. Together, we will continue to achieve great things.

*Warm regards,
DR KALPANA ANAND
ASSOCIATE PROFESSOR
DEPARTMENT OF SOCIOLOGY
VASANT KANYA MAHAVIDYALAYA
KAMACHHA VARANASI*

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Head of Department



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Dr. Anuradha Bapuly
Assistant Professor



Dr. Simran Seth
Assistant Professor



Ananya Pandey
Assistant Professor

From Editors-in-chief's Desk



Hradayanshi
B.A.3rd Year



Sayoni Chatterjee
B.A.3rd Year

We are pleased to share the second edition of 'Kasturi'-Fragrance of Knowledge for the year 2024.

We give all credits to Department of Sociology for this wonderful initiative, which provides a great platform for students to unleash their inner creativity and talent.

Students contributed to it with their zeal and zest. This new assignment of us as Editors-in-Chief was really adventurous and exciting experience. Thanks to our team who rises to the occasion with flying colors and made this possible.

On behalf of the Editorial Board and the Editorial Team of our magazine, We would like to take this opportunity to thank the authors, patrons and readers and wishing you a wonderful and prosperous year ahead. We assure all our readers that our constant endeavors are aimed at enhancing the visibility, impact, editorial cycle time and the overall quality of our magazine. We hope that this E-magazine helps in broadening the spectrum of sociology among our readers and students.

Hope it will be of interest to all!



Alish Kumari
B.A.3rd Year



Srashti Tiwari
B.A.3rd Year



Mrinaljit
B.A.3rd Year



Deepika Kumari
B.A.3rd Year

Editorial Board Members



Prakriti Singh
B.A.3rd Year



Manasvi Gupta
B.A.3rd Year



Saumya Tripathi
B.A.3rd Year



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Articles

Does Opinions Really Matter?

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CHILDREN NEED LOVE AND CARE , CHILD LABOUR IS NOT FAIR.

Child Labour is one of the social issue which requires the immediate attention of the authorities. Here I want to share my personal views about this issue and how we can eradicate it.

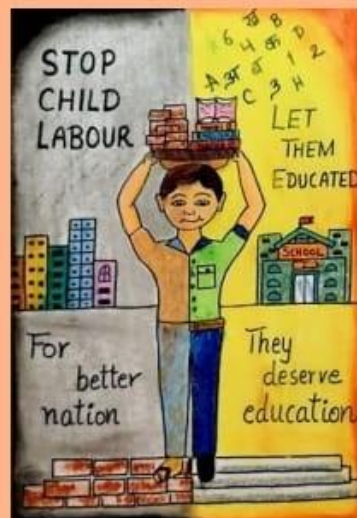
Child labour is the practice of engaging children in economic activity on a part-time or full-time basis. As per the report the world's most destitute and impoverished countries comprise about 25% of children as child labourers. The leading cause of child labour in India are social inequality, lack of education and poverty.

Every child is considered as a gift of God. They must be nurtured with care and affection with the family and society but due to various socio-economic problems children are forced to work in industries, hotels and self service restaurants.

This practice is common in India despite of so many governmental laws regarding this. Like , ARTICLE 23 in which any type of forced labour is prohibited. ARTICLE 24 (Child under 14 years cannot be employed) and ARTICLE 39, Child Labour Act , Child labour Amendment Act and many more.

Despite all these laws people are engaged in these evil practices.

So it is not only the responsibility of the government but also



the responsibility of society and social organisation to address this issue for finding a permanent solution.

Children should get appropriate chance to grow and develop inside the contended surroundings of school and family. "Children are the asset of Nation. When they Fails the country fails too".



Parul Dwivedi
B.A. 3rd year



MISGUIDED MUSINGS: SO WHAT IS CULTURE, EXACTLY?

**Culture is the widening of the mind and of the spirit."
- Jawaharlal Nehru**

According to sociologists, culture consists of the values, beliefs, systems of language, communication, and practices that people share in common and that can be used to define them as a collective. Culture is important to sociologists because it plays a significant and important role in the production of social order, refers to the stability of society based on the collective agreement to rules and norms that allow us to cooperate, function as a society, and live collective life, it provides individuals with a sense of identity and belonging. And connects people to their roots, helping them understand their heritage and where they come from.

India is a country known for its rich cultural heritage and diverse traditions that have been passed down through generations. However, in recent years, there has been a noticeable decline in the importance placed on these cultural practices and traditions. This erosion can be attributed to a variety of factors, including globalization, urbanization, and political misinterpretation.

With the rapid spread of Western culture and values through the internet, television, and social media, younger generations are increasingly exposed to different customs and lifestyles that are often at odds with traditional Indian practices. As a result, many young people are more inclined to adopt Western ways of living, leading to a dilution of their cultural identity.

Homogenization of urban spaces has led to the erosion of regional diversity and the blending of distinct cultural practices. Lack of universalisation of little tradition.

living facilities in turn of service provide by them according to their capabilities not only by begging, aware people about environment and activity like affortation. (Neem with great cultural as well as scientific significance)like this cultural institutions should perform other welfare activities for the integration,social peace ,solidarity. And development of society and should promoting humanity instead of regionalism , communalism,religious hatred.

Alish kumari
B.A. 3rd year



गंगा जमुनी तहजीब

गंगा जमुनी तहजीब का मतलब हिंदू मुस्लिम एकता से है।
गंगा जमुनी तहजीब" भारत में फलीफूली उस विशिष्ठ साझा संस्कृति का नाम है जिसमे " वसुधैव कुटुम्बकम्" की भावना प्रबल जीवी है। यह रसखान और रहीम की संस्कृति है ,

काग के भाग बड़े सजनी, हरि हाथ सों लै गयो माखन रोटी ॥

यहाँ के त्योहारों में भी यही साझा संस्कृति झलकती है।

जहां बुल्ले शाह कहते हैं आज होली मैं खेलुंगा रसिया कह बिस्मिल्लाह

जहां दारा शिकोह उपनिषद को फारसी में अनुवाद करते हैं।

जहां रस खान जी कहते हैं मनुष्य हो तो वही रसखान बसु बृज गोकुल गांव भारी।

जहां अमीर खुशरव कहते हैं छाप तिलक सब छीनी , तोशो नैना मिलाई के।

यह तो मीरा और सूरदास की धरा है जिसकी माटी की सुगंध आज तक ताज़ा है । यह तो बिस्मिल्ला खान की तपोभूमि है और मौलाना हज़रत मोहनी की जर्मी है जिसमे उनका कृष्ण प्रेम आज भी मौजूद है। इसी धरा पर अल्लामा इकबाल ने राम को इमाम-ए-हिन्द कहा था।

आसाम के रंगमहल गाँव में लाल कपड़े में लिपटे शिव जी बरगद के पेड़ के नीचे विराजमान है और मातिबार रहमान का परिवार पिछले पांच सौ सालो से इस शिव मंदिर की देखभाल कर रहा है।

गंगा-जमुनी तहजीब की एक और मिसाल हैं गयासुद्दीन जो बनाते हैं बाबा विश्वनाथ की पगड़ी।

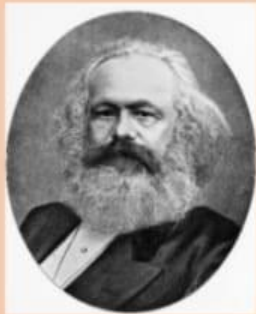
और भी बहुत सारे उदाहरण है जो बिखरे पड़े है । यह साझा संस्कृति इस जर्मी कि पहचान है , कण कण में बसी हुई इस माटी कि गंध है। आपको यह सदभाव , यह प्रेम-व्यवहार और साझा संस्कृति के दर्शन सिर्फ इस जमीन पर ही होंगे ॥

सौम्या त्रिपाठी
B.A. 3rd year



SOCIETY - UNDER THE LENS OF MARX

Have you ever thought about how are the policies made? who are going to make them? how are they influence our lives and how are they run in society? Let's try to understand the answers of these questions through the lens of Karl Marx.



KARL MARX (1818-1883) is a German scholar who wrote 'The Communist Manifesto', 'The German Ideology', 'Das Capital', 'Critique of Hegel's Philosophy of Rights', 'The Poverty Of Philosophy', 'Economic and Philosophic manuscripts' and many more...

Karl Marx used the lens of DIALECTICS to answer the above questions, derived from 'The Holy Books (1845)' of Hegel in which he proposed the concept of Dialectical idealism which states that - Idea or consciousness is the essence of

the universe and all social institutions are the manifestations of its changing forms which is a consequence of a clash between two opposite ideas, resulting in synthesis of a new idea (which is more closure to the truth).

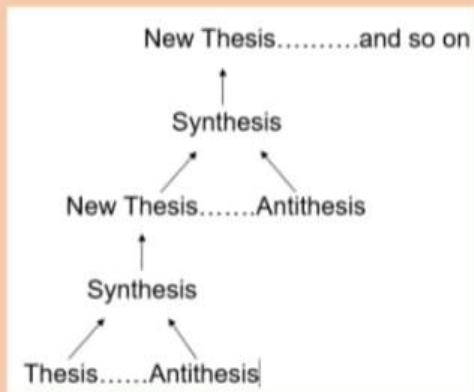
Thesis + Anti-thesis → Synthesis
(partial truth) (partial truth) (absolute truth)

Dialectism by Marx & Engels possess four basic tenets.

1. Dialectical materialism
2. Historical materialism
3. Conflict theory
4. Theory of surplus value

Let's have a look over them.

Dialectical materialism states that Matter is the essence of the universe and all social institutions are the manifestations of changing material conditions which is a result of inherent tension with a purpose to achieve

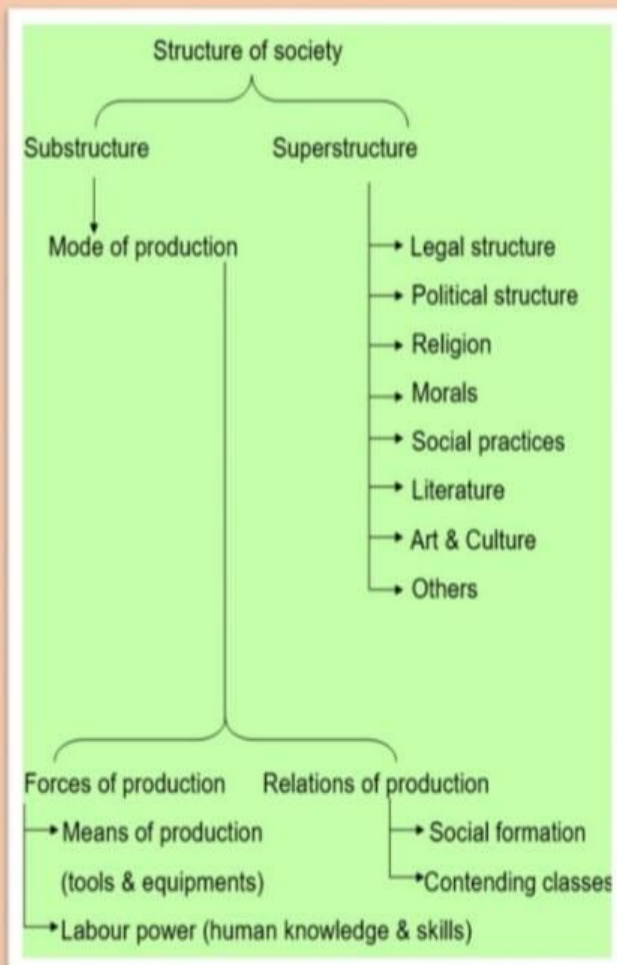


perfect material conditions, characterized by a rational mode of production.

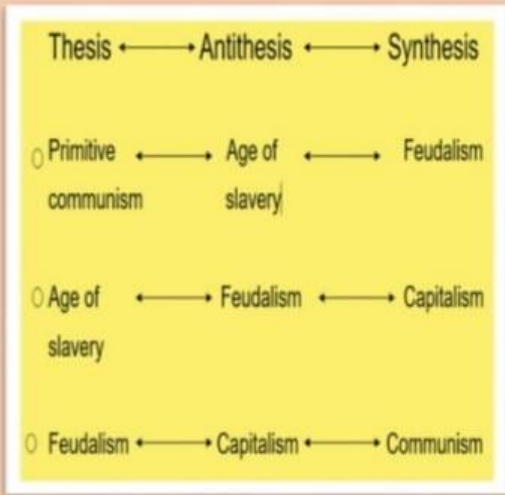
“It is not the consciousness of men that determines their being but, on the contrary, their social being that determines their consciousness.”

---- Karl Marx

In **Historical materialism**, he uses building - like metaphor to view the structure of society whose base is known as Substructure and external - build up as Superstructure, in which substructure determines superstructure through Hegemony.



It states that - Forces of production is not static due to undergoing changes occur in means of production with respect to time and technology which corresponds to the development of labour power as well. While the Relations of production is determined by Forces of production through the pattern of ownership over the means of production, resulting in two contending classes who possess contradictory nature and whenever material productive forces of society come in conflict with existing relations of production, it leads to a social revolution for the emergence of new social class and new social formation. Hence, characteristic mode of production is present in every epoch.



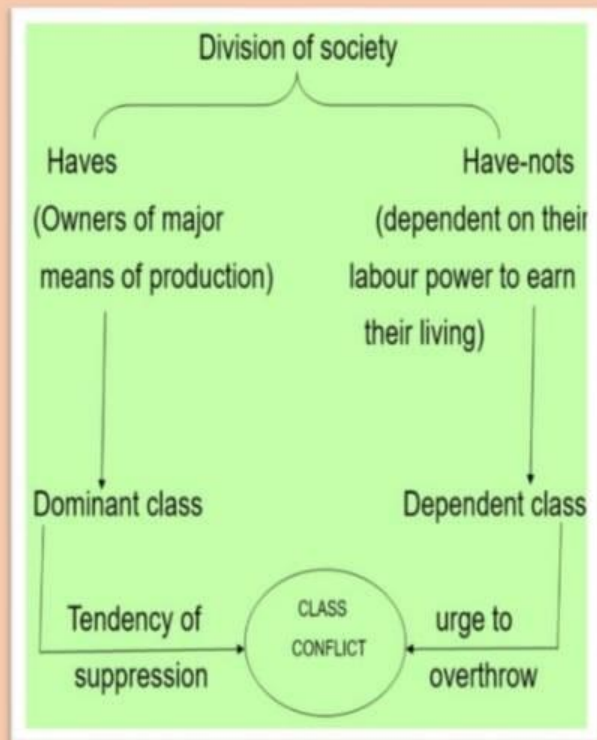
Marxian View of the Stages of Historical Development

Historical Epoch	Prevailing Mode of Production	Caused by	Social Formation	Contending Classes
I Ancient times	Household-based small-scale production	Emergence of private property	Slave-owning Society	Master and Slave
J Medieval times	Large-scale agriculture-based production	Rise of Feudalism	Feudal Society	Lord and Serf
f Modern times	Large-scale machine-based production	Rise of Capitalism	Capitalist Society	Capitalist and Worker
Future-I	-do-	Socialist Revolution	Socialist Society	Workers in power and the former capitalists
Future-II	-do-	Liquidation of remnants of Capitalism	Communist Society	No contending classes as it will be classless society

Conflict theory states that - With the development of forces of production, one mode of production is replaced by another but class conflict reappears under the new social formation.

"The history of all hitherto society is the history of class struggles."

-----Karl Marx & Friedrich Engels



Theory of Surplus value states that - Out of four factors of production, three are sterile due to their demand of investment for multiplicities. land, capital and organization and labour is only a sole creator of value. Hence, the price of a commodity in a production market is determined by the labour employed in it.

Surplus value is pocketed by the capitalist and invested on sterile factors of production which leads to the exploitation of workers under capitalism.

Market price - Labour wage = Surplus value

So, Guys! after knowing the dialectical lens of Marx, let us know how much is it relevant and how is it answers our questions.

Under Marxism, Dialectical materialism represents its philosophical basis while Historical materialism represents its scientific basis along with Conflict theory, trying to provide its sociological explanation and Theory of surplus value explains its economic orientation.

As each epoch except ancient ones, bears two contending classes, having conflict, for ex. Bourgeoisie (haves) & Proletariat (have-nots) in capitalist society

indicates that Polarisation of classes exist from past times.

Marxian Notion of Praxis refers as a free conscious activity through which alienation is eliminated i.e. Transformation of alienative labour into non-alienative and creative self-activity which will be viewed in terms of social revolution.

As per the views of ANTONIO GRAMSCI, an Italian scholar, Hegemony refers to the ability of ruling classes to create a web of beliefs and institutional as well as social relations which are projected as acceptable to all parts of society. It is a

characteristic clearly visible in capitalist society where family, school, church and other groups play an important role to develop consensual - consensus which keeps the system going and

force is only used when consent fails to work. This tries to explain the system from policy making to social unrest, based on dialectism of Marx.

HOW MUCH IS IT TRUE?



Although it is relevant in contemporary societies but it has been criticized by various scholars including Max Weber on the grounds of his own social stratification which rejects the concept of polarization of classes and approves multiple classes in a single society based on social, economic and political aspects. Also, he emphasizes that it is not mandatory that revolution is only a single and last form of discontentment, other forms may include strikes, grumbling, sabotage etc. His Plurality of causes describes single phenomenon in terms of various causes but Marxian lens considers Economy as a single

factor for his analysis. The Concept of Value Neutrality by Weber gives importance to value-oriented research and analysis, which must not be value-judgmental but Marxian Praxis relates Empirical sociology with Political commitment which provides it a contradictory nature.

Also, Marxian historical materialism is not true for every society, especially the societies facing colonialism in its past.

Last but not the least, Marxism cannot be ignored but yes definitely! every analysis lags something for further research and possesses place for new opinions of youngsters.....

MRINALJIT

B.A. 3rd year



The artistic



PROCESS

01



The artist

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Creative Ideas

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03



Artwork

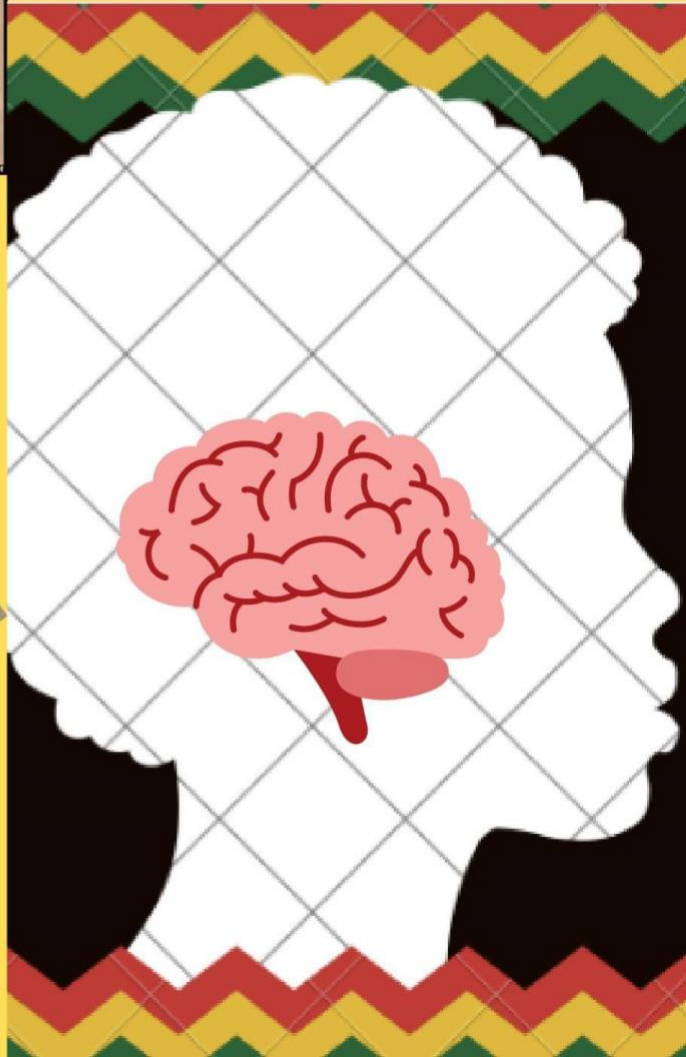
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POETRY

An Urge to an artistic approach



ऐ ज़िंदगी

ऐ ज़िंदगी

ऐ ज़िंदगी मैं तुझे क्या लिखूं ?

कभी यार जैसा दिलदार लिखूं या शत्रु सा खूंखार लिखूं
चलो जो भी लिखूं तुझे बेशुमार लिखूं
जानती नहीं हूं मैं भविष्य के बारे में
पर फिर भी तुझे दिन-रात लिखूं
फिर सोचूं तुझे आज लिखूं
पर फिर ख्यालो में कल लिखूं
कभी खुशी में लिखूं तो कभी ग़म में लिखूं
चलो जो भी लिखूं तुझे बेशुमार लिखूं।।

कभी दर्द कि सिसकियां लिखूं तो कभी खुशियों कि
कहानियां लिखूं

कभी मां लिखूं तो कभी खुद को लिखूं
ज़िंदगी लिखते-लिखते यूँही श्याहि लिखूं
या उसमे उलझे रिश्ते लिखूं ?

कभी शायरी लिखूं तो कभी कहानियां लिखूं
कभी ख्वाब लिखूं तो कभी उन्हें खोने का डर लिखूं
जो भी कहो ऐ ज़िंदगी तुझको मैं बेशुमार लिखूं ।।

कभी धूप कि असहनीय चिलचिलाहट लिखूं
तो कभी शाम में शीतलता से जलती हुई बाती लिखूं
अपनी मां कि दुनिया लिखूं या पिता का गुरु लिखूं
आशा यही है मेरी तुझसे ऐ ज़िंदगी
कि अपनी मां का आकाश और पिता की जमीन रहूं
बस यही लिखते -लिखते खत्म हो जाए श्याहि
और फिर मैं अपनी मां कि आंखों का नूर बनूं
उसकी गोद में सर रख कर फिर से सुरक्षित सो जाऊं
सिर्फ ऐसी ज़िंदगी लिखूं, मैं सिर्फ ऐसी ज़िंदगी लिखूं
ऐ ज़िंदगी चल तुझको मैं सुबह लिखूं
और खुद को एक रंगीन शाम लिखूं ।।



दीपिका कुमारी
BA 3rd Year

नौकरी की होड़ में लगे बच्चे

छोड़ आए वो लड़के भी अपना घर
जो सुबह उठते ही मां को आवाज़ लगाते थे
दिन बीत गए उनके अब यहां
अब वो रोज सुबह उठकर खाना बनाते हैं
रोज़ सब काम करके पढ़ना
थोड़ा सा उन्हें मुश्किल लगता है
फिर भी उनका चेहरा मुस्कुराता रहता है।

उनका संघर्ष, वो दर्द किसी को समझ नहीं
आता है
आए घर की याद तो वीडियो कॉल लगाया
जाता है
फिर भी एक सरकारी नौकरी के लिए
उनके हर संघर्ष, त्याग और दर्द को भुला
दिया जाता है
फिर पूरे समाज द्वारा उसकी काबिलियत
पर शक किया जाता है।

क्यों नहीं समझते ये लोग की सीट कम है
और लोग ज्यादा
क्यों हर शकस सरकारी नौकरी के पीछे ही
भागता है
इन सब चीजों में पता नहीं कैसे संभालते है
खुद को.?
इन सबसे झेलते झेलते मजबूत तो हो जाते
हैं।
पर बार बार कोशिश करने पर हर बार हार
जाते हैं

जब हारते हैं तब उनके सामने अब तक के
जिए लम्हे याद आते हैं
वो मां का मासूम चेहरा, पापा का शान
क्या मुंह दिखाएंगे मां बाप को.?



क्या मुंह दिखाएंगे मां बाप को?
फिर वो खुद में सिमटकर रह जाते हैं
बंद करते हैं खुद को कमरे में
फिर वो सोचते रह जाते हैं
और जब थक, हार जाते हैं
तब वो फांसी के फंदे से लटक जाते हैं॥

ये चीजें कई बच्चों की जान ले लेती हैं
न जाने ये समाज के लोग कब सुधरेंगे?
इससे भी नहीं थकते तो फांसी के लिए
लड़की का चक्कर बताते हैं
होगी कोई लड़की जिससे बात करता होगा
झगड़ा हुआ होगा तो सुसाइड कर लिया होगा
पर ये नहीं जानते की
इनका प्रेशर ही बच्चे की जान ले लेता है
और एक प्यारा सा बच्चा
कहीं आसमां में सितारा बन जाता है॥



मुस्कान कुमारी
B.A. 2nd year

गरीबी की आग

गरीबी की आग में जलते वे छोटे बच्चे
सपनों की दुनिया में उनका भी दिल रोए।
जो असमानता की चादर ओढ़े समाज में हैं
खोए।

वे बिचारे अपने ही हृदय की बात न समझ
पाए।

सच में गरीबी की चपेट में जीना है बहुत ही
कठिन।

सपनों की उड़ान क्या, यहां तो हर दिन की
लड़ाई भी है बहुत ही मुश्किल।
भूख अन्याय और चिंता का बोझ हर दिन,
नए तरीके से दस्तक दे और,
खुशियां उनसे किसी भी क्षण
नाता तोड़ने को आतुर रहे जहां,
वहां सपनों का निर्माण करना
तो है उनका अधिकार,
पर अधिकारों का अभाव है
उनकी मुश्किल का सार।
जब गरीबी की बारिश होती है ना,
आंखों से आंसू भी सूख जाते हैं।
उन्हें रोटी की कामना होती है,
पर वे भूख की दरिया में डूब जाते हैं।

क्यों न गरीबी के खिलाफ़
एक युद्ध लड़ा जाए ,
जिसमें लड़े हम सब एक साथ,
हम हर पल हाथ मिलाकर समृद्धि और
समानता का सपना बुनें।
उनकी मुश्किलों को समझें और उनका
सहारा बनें।



सविता वैद्य
B.A. 1st year

क्या लिखूं ?

जब बात आती है कुछ लिखने की
तो क्या लिखूं?
खुद की खुशी लिखूं गम लिखूं या
लिख दूं खदु का निरालापन
खुद का मिलनसार व्यवहार लिखूं या
लिख दूं खुद का अकेलेपन से प्यार
लिखना ही है तो खुद का सौम्य स्वभाव लिखूं
या लिख दूं रौद्र रूप

अब लिखी रही हूं तो लिख देती हूं
कल्पना मैम का प्यार लिख दूं
सिमरन मैम का सबकुछ मान जाना लिख दूं
अखिलेश सर का प्रोत्साहित करना लिख दूं
अनुराधा मैम का टूट पाँड़ूट लिख दूं
या लिख दूं अनन्या मैम का खौफ॥

अब इतना लिख ही दिया है तो कैसे न लिखूं
डैडी का त्याग और मम्मी का समर्पण भाव
सिद्धि का झूटना लिखूं, पारुल का डर लिखूं,
आंचल का आगे बढ़कर हिस्सा लेना लिखूं,
या लिख दूं सारी की सारी खुशी
अपनी बुद्धि हीनता लिखूं या लिख दूं कितनी
समझदार हूँ मैं

अपनी किस्मत लिखूं या लिख दूं अपना
परिश्रम
किसी का मुझसे ज़्यादा समझदार होना लिखूं
या लिख दूं खुद का मुर्ख होना
सुबह ए बनारस लिखूं, अस्सी लिखूं या लिख
दूं गूंगा नहाना
मोदी जी का आना लिखूं या लिख दूं भंडारा
खाना
बनारस में अकेले आना लिखूं या लिख दूं
यहाँ से पेट भर भर यादे ले जाना॥

सौम्या त्रिपाठी
B.A. 3rd year



स्त्री-शोषण

स्त्री है एक सुंदर काया,
घर-घर का सम्मान बढ़ाया,
त्याग-बलिदान सर्वस्व कर डाला,
फिर भी ना मिला अधिकार हमारा।

दे-देकर सीख स्त्रियों को,
थकता नहीं है समाज हमारा,
गलत अगर कुछ हो जाए,
क्यों लड़ता नहीं समाज हमारा।

बेटी को दे रहे संस्कार अगर तो,
बेटों को भी ज्ञान दो कुछ,
बेटा-बेटी के अंतर को अब,
दूर करो दिमाग से तुम।

एक अगर हीरा है तो,
एक है सच्ची मोती भी,
दोनों को दो संस्कार बराबर,
सफल बनेंगे दोनों ही।

स्त्री से क्यों कहता हर कोई?
तुम अपनी सीमा मे रहना,
कोई क्यों नहीं कहता उनसे?
तुम अपनी पीड़ा न सहना।

स्त्री के रूपों में ही,
दुर्गा-सीता ने अवतार लिया,
कष्ट सहा उन्होंने भी,
क्यों दुःख उनको ही हर बार मिला?

क्यों युगों-युगों से अक्सर,
स्त्रियों का शोषण होता है,
क्यों मिला नहीं अधिकार इन्हें?
निर्भीकता से जीवन जीने का।



क्रानून हमेशा कहता रहता,
स्त्री का सम्मान करो,
पर कुछ नरभक्षी फिर भी तो ,
देते इनको ना मान कोई।

स्त्रियों से अक्सर सब कहते-
दुर्गा-सीता जैसी नारी तुम बनना,
क्यों नहीं कहते पुरुषों से;
राम-लखन सा चरित्र तुम रखना।

इज्जत तुमसे ही है सब की,
मर्यादा तुम इस घर की हो,
क्यों बार-बार यह स्त्री से कह कर,
कर देता है सीमित उनको।

स्त्री को भी अधिकार मिला,
धरती पर जीवन जीने का,
कंधे-से-कंधा मिला सके,
कुछ ऐसा हुनर है बढ़ने का।

क्रानून नया बनता रहता है,
धारा आती-जाती रहती है,
पर स्त्री का स्थान अभी भी,
कहीं-न-कहीं असमान ही रहा।

क्रानून अवश्य हि सब समझो,
पर अपने सोच-विचार भी बदलो,
लिंग असमानता को खत्म करो,
जीवन के महत्वों को समझो।

बन्द करो अब करना शोषण,
तभी बनेगा जीवन उत्तम,
तुम करो प्रयास आगे बढ़ने का,
देश की खातिर कुछ करने का,
अपनों की रक्षा करने का,
मातृभूमि पर मर मिटने का ॥



प्रकृति सिंह
B.A. 3rd year

SCARS, SHE HAD

She stood in front of the mirror,
with all her scars unveiled,
She understood, she can't hide the scars
When it reached from her skin,
to the mind to the heart till the soul within.

She understood, she can't let the
scars stop her from giving herself
the love she always craved.
The moment her eyes met her's in the mirror
She resisted from holding the
conversation of her to her's for a second.

She saw herself with all her insecurities,
She saw herself without the visage
she wore for this inhumane place.
She looked at the scars on her body,
but the bruises she had on her mind,
her heart which reached her soul,
were deeper than it was on her skin.

They gave her deeper bruises everytime
she unfolded the scars in front of someone else.
She unfolded them once again for the love
she saw in the mirror for herself.

She tried to collect the broken pieces and
Stitch them all together once again.
It'll give one more scar, she knew
but now she understood she has to
Embrace it with some love,
Some care and some pain.



Hradayanshi
B.A. 3rd year



BOOK REVIEW



HINDUS IN HINDU RASHTRA

EIGHTH-CLASS CITIZENS AND VICTIMS
OF STATE-SANCTIONED APARTHEID

"If, even after reading this scholarly and evocative work—a small masterpiece in its own right—the Hindus and the Governments of this country do not wake up to take control and address these issues, the fate of the community will sadly be akin to that of lambs being quietly led to their own slaughter."

—VIKRAM SAMPATH, HISTORIAN

ANAND RANGANATHAN

Preface

For too long, 'Independent India' has not allowed to the followers of its indigenous Bhartiya faith systems the Hindus the Right to hold grievances, much less air them. After all we are told, Hindus are in majority, So what possible grievances could we have? Despite the bloody partition of oursacred geography -Bharat on avowedly religious lines in 1947,Hindus are told that being in majority is sin enough ,which requires constant and unequivocal expressions of contrition in every sphere to reassure some minorities of think safety and dignity. This re assurance, as Dr.Anand Ranganath rightly points out in the book, takes two forms :

the positive, through political appeasement of minorities and the negative, through legal yet unconstitutional discrimination of Hindus. As Anand bluntly observes in the book, while political appeasement continues unabated even under the current dispensation, it is the entrenched discrimination against Hindus, through the instrumentality of the law, that causes greater and long-term harm to the survival of Hindus. Accordingly, in this book, as a cultural Hindu, Anand has pressed into service his scientific bent of mind and formidable powers of analysis to identify eight illustration of discrimination against Hindus in a Hindu-majority country, discrimination that continues under as upposedly pro-Hindu dispensation.

AboutTheBook

The name of this book is - "Hindus in Hindu Rashtra: Eight Class citizens and victims of state- sanction apartheid written by Anand Ranganathan. "This book plays a very important role in unmasking the shadows. In the labyrinth of socio-political Complexities, this book buekans readers to delve into a profound exploration. Authored by the keen observer Dr. Anand Ranganathan, the book scrutinizes the plight of Hindus in India, shedding light on discriminatory practices hidden under the guise of secularism.

About The Author

Anand Ranganathan is a scientist and an author. He has written three books, all novels: The land of the Wilted Rose, For live and Honour and The Rat Eater, Sauffle. His forth coming book is an India's forgotten scientists. Hindus in Hindu Rashtra is his first non-fiction book. He is currently employed as an Associate professor in the special center for Molecular Medicine, Jawaharlal Nehru University and is currently a consultant editor and columnist for Swarajya.

Summarisation

In a world saturated with narratives, "Hindus in Hindu Rashtra" stands as a beacon, illuminating the shadows that shroud the experiences of Hindus in contemporary India. Authored by the discerning Dr. Anand Ranganathan, this book serves as a mirror reflecting the challenges faced by Hindus, urging readers to question, reflect and act. Through the various chapters of the book, it uncovers the distinct layers of the intricate tapestry meticulously woven by Dr. Anand Ranganathan. This book uncovers hidden aspects of the Hindu experience, shedding light on issues often overlooked or misrepresented. The initial part of the book dissects the systematic control exerted by the government over Hindu temples and their properties. From non-hindu board members to encroachments and misappropriation of funds, the book unearths a web of exploitation that leaves temples in financial disarray. A haunting tale also unfolds in this book, that is recounting the tragic exodus of Kashmiri Hindus in the 90's. The narrative exposes the apathy of politicians, media and intellectuals who turned a blind eye to the genocide, leaving survivors in perpetual emotional turmoil. Delving into the waqf act, the book unravels the extraordinary powers bestowed upon the waqf board. From claiming any property, including Mukesh Ambani's to becoming the third largest land owner in India, the acts implications are staggering. The book also scrutinizes the discriminatory application of the RTE act, exclusively burdening Hindu-owned institutions. The acts impact on Hindu schools financial strains and the subtle promotion of religious beliefs within the education framework are laid bare. A critical analysis of legislative bias is presented highlighting cases like Bigamy, the child marriage act and grounds for divorce. The book underscores how laws selectively target hindu practices raising questions about the judiciary's role. Examining the judiciary's treatment of Hindu rituals and traditions disturbing trend of biasness gets revealed. While quick to intervene in Hindu matters, the judiciary remains conspicuously silent on similar issues in other communities. The book confronts the glorification of historical figures who inflicted harm on Hindus.

Critical Evaluation

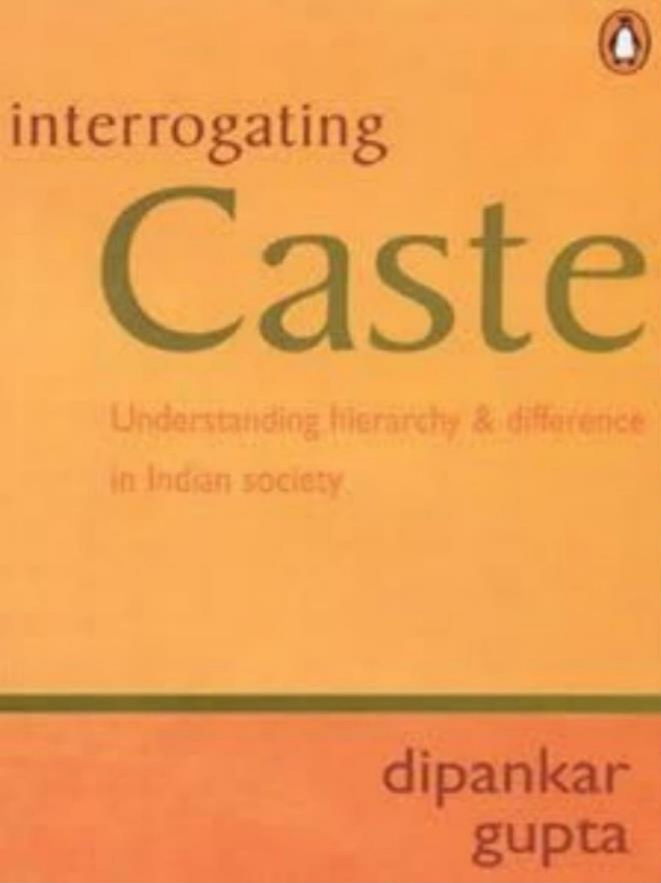
The book “Hindus in Hindu Rashtra” is an enlightening read for those who like myself, hold an unconfessed sense of guilt for being one among the majority of the country – The Hindus.

Reasons why this book is highly recommendable to read :-

- It's a concise and short read of about 135 pages .It acts as an extensive index rather than a complete book on an unbalanced landscape of Indian laws.
- It's completely fact based .The author is never speculating or randomly opining about anything throughout the book .
- Language is quite simple but can be difficult to follow due to its complexity.
- It's not politically biased. It presents facts as outlined in the constitution and court rulings without showing bias towards a specific political party.

In my opinion this book is an ideal starting point for anyone seeking an impartial factual and quick introduction to the subject

Sharmistha Kar
M.A. Previous



interrogating
Caste
Understanding hierarchy & difference
in Indian society.
dipankar
gupta

PREFACE

The book “Interrogating Caste : Understanding hierarchy & difference in Indian Society” by Dipankar Gupta discusses the discrete nature of caste. This book was chosen by the scholar because it gives interesting insights about the Indian society as a whole dwells deeply into the hierarchy and discrimination that follows the caste system in Indian society.

ABOUT THE AUTHOR

Dipankar Gupta was born on 11th Oct in the year 1946, is an Indian sociologist and public intellectual. He was formally prof. In the Centre for the Study of the Social System, Jawaharlal Nehru University,. His current research includes:

includes rural-urban transformation, labour laws, in the informal sector, modernity, ethnicity, caste and stratification.

ABOUT THE BOOK

In this book the caste system is conventionally being perceived by scholars as a hierarchy based on the binary opposition of purity and pollution. Challenging this position, leading sociologist Dipankar Gupta argues that any notion of fixed hierarchy is arbitrary and valid only from the perspective of individual caste. The idea of difference, and not hierarchy determines the tendency of each caste to keep its discrete nature. This book was published by Penguin Random House India (first published by Penguin Books India 2000). The chapterisation of the book is as follows:

- Chapter 1 : Introduction : Why Interrogate Caste?
- Chapter 2 : Social Stratification : Hierarchy and Difference
- Chapter 3 : Continuous Hierarchies and Differences
- Chapter 4 : Race and Caste : Divergent logics of Mobilization
- Chapter 5 : Brahman, Baniya, Raja
- Chapter 6 : Caste and Politics : The Presumption of Numbers
- Chapter 7 : Caste, Infrastructure and Superstructure

SUMMARISATION

In this book “Interrogating Caste : Understanding hierarchy & difference in Indian Society - BY “DIPANKAR GUPTA”. Author tries to explain the different caste system residing in the society. Dimension of caste , caste mobility , reason behind stratification and hierarchy, To uplift the downtrodden class of society. Different position on which hierarchy is made. Opened and closed system of stratification. Author in this book, has also tried to point out the idea of Marx and Weber in his work of caste system. Marx emphasised more on Bourgeois and Proletariat whereas Weber focused on class , status and party. Further , in the book he wrote about various hierarchial order which prevailed in today’s era. Different scholar’s viewed it differently , to name a few - Muller , Weber , Dumont & etc. Later , part of the chapter deals with race and caste divergent logics of Mobilization where author tries to explain the difference between ‘BLACKS’ and ‘WHITES’. The racial discrimination, untouchability. The caste division was based on occupation of the individual. Brahman , Baniya and Raja. The Kshatriya were known to us by “Mechanics of Power” , Merchant class generally called Baniya and non-brahman of maharashtra were “Adis”. States like : Maharashtra , Uttar Pradesh , Bihar deals with several problems. Districts of rural places touch the major concern bearers. 15 to 20 percent of population consists of brahman , rajputs , ahirs or kurmis. The concept of Arya and Dasa were discussed by the author to explain the different varna system. Anthropologist like Tylor , Boas too viewed on caste system. The primary concern was to demonstrate the “Primitive” human beings shared with so called civilised people a common mental apparatus.

CRITICAL EVALUATION

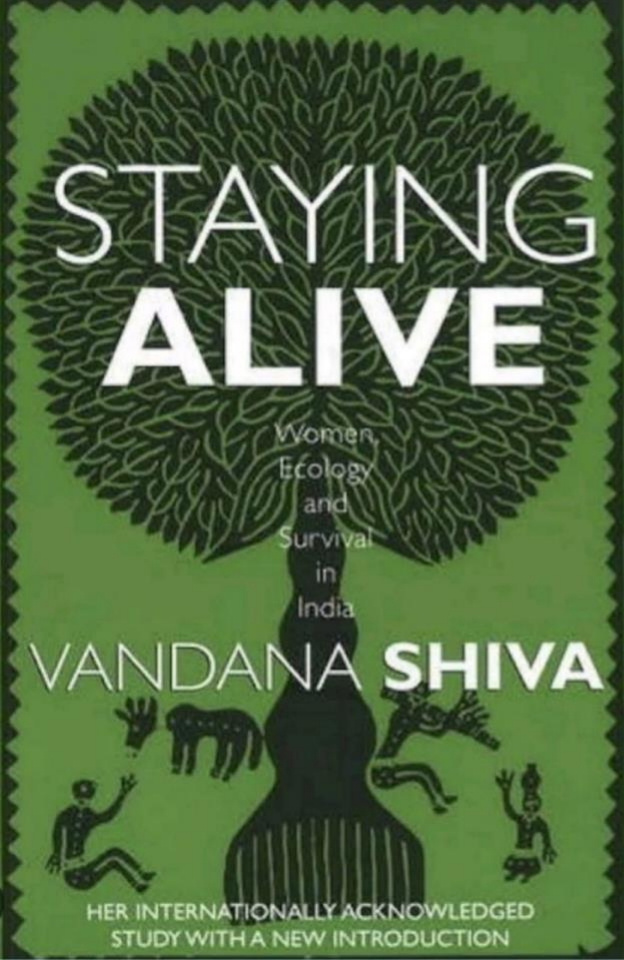
Many criticism leads to this book by different people. Firstly it is criticised on the lengthy and complex words which is used by the author but the book is must read for all the students of all the classes as it broadens and widens our approach of seeing the world as a whole.

Many scholars believed that this form of social stratification was purely functional and did not have any hierarchical connotations. Each of the varnas or social classes or caste system was determined by birth and each was assigned a particular hereditary occupation with no implication of superiority or inferiority. The caste system was conventionally been perceived by scholars as a hierarchy based on the binary opposition of purity and pollution. Equality is not prevalent in the studies of Gupta.

The difference is not only made on region but also religion based too. As seen in works of Dipankar the generalisation is done on the functional basis.

Lastly , I would highly suggest to read this book once , as it would definitely leave a strong impact on any reader.

AnushkaYadav
M.A. Previous



PREFACE

I selected the book *Staying Alive* by Vandana Shiva because it's a great book about environmental issues and the role of women in sustainable development. The author argues that the destruction of the environment is closely linked to the marginalisation of women, specifically rural communities. This book also resonates with me personally because it encourages readers to think critically about their own impact on the environment. Her actions are not only for activists but for everyone. Overall, this book is empowering and aligns with my own values and interest in environmental sustainability.

ABOUT THE AUTHOR

Vandana Shiva is a world renowned environmental thinker and activist. She is a leader in the International Forum on Globalisation (IFG). She won the Alternative Nobel Prize (the Right Livelihood Award) in 1993 and Sydney Peace Prize in 2010. She is the author of many books including *Soil not oil*, *climate change*, *Peak Oil* and *food Insecurity* and so on. Her work is related to the anti-GMO movement, she is frequently referred to as the 'Gandhi of grains'. Some important works of Vandana Shiva are: *Agriculture and genetic resources*, *biodiversity*, *ecology and gender*, *world bank* and *WTO* campaigns.

ABOUT THE BOOK

The book '*Staying Alive*', *women ecology and Survival in India* was written by Vandana Shiva. This edition was published in 2010 by *women unlimited* (an associate of *Kali for women*) Consisting of 7 chapters in total and 224 pages. This book deals with taking the three related concerns of development, ecology and gender. This book argued that there was an intimate link between the degradation of women and the degradation of nature in contemporary society. Both arise from assumptions that guide maldevelopment, also known as economic development. She explores the unique place of women in the environment, both as its savior and

as victims of ecological maldevelopment.t.

Name of the chapters:

CHAPTER 1: DEVELOPMENT, ECOLOGY AND WOMEN CHAPTER 2: SCIENCE, NATURE, GENDER

CHAPTER 3: WOMEN IN NATURE CHAPTER 4: WOMEN IN THE FOREST

CHAPTER 5: WOMEN IN THE FOOD CHAIN

CHAPTER 6: WOMEN AND THE VANISHING WATERS

CHAPTER 7: TERRAMATER: RECLAIMING THE FEMININE PRINCIPLE

SUMMARY

In the beginning of the book the author questions what development really means. She talked about the 'nature vs culture' debate. She says that development often means controlling nature (feminism) with culture (masculine). This affects how people and nature interact. The author believes that this type of development hurts the feminine side. It creates inequality between men and women. She thought that this kind of development doesn't really help society. Instead, it's like colonisation exploiting and excluding women. She didn't like how modern development was based on profit, destroying nature in the process. In the second chapter, the author finds that neutrality and universality of modern science was a myth. It was created by patriarchal men to marginalise women and nature. They described modern science and economic progress as violent and serving capitalist interests, contrasting it with the non-violent feminine principle. She criticised modern science for ignoring traditional knowledge and perpetuating patriarchal domination. They highlighted the importance of the feminine principle of Prakriti in various ecological movements. Chapter three highlights women's vital role in human survival. It emphasised their contribution to gathering and sustaining life. It contrasts with men's focus on tools for destruction and defence research. Women in sustenance economies prioritise daily needs, preserving traditional ecological knowledge. Patriarchal ideologies label nature and women as unproductive, leading to the emergence of feminine principle. Chapter 4 explored women and tribal forests lifestyle. Act in 1878 and 1927 marginalised them for profit-driven forestry. This led to an ecological movement led by women. This chapter contrasts life-enhancing and sustainability with profit maximisation. Chapter 5 emphasised women's crucial role in food gathering, viewing the forest as a provider of sustenance and medicine. Patriarchal views saw forest solely as a resource extraction zone. This chapter also highlights how male-centric history overlooks women's economic and scientific contributions.

Chapter 6 discussed the water crisis endangering all life forms. It attributes the crisis to the reductionist approach in science favouring high-yield crops needing more water over local, environmentally suitable crops. The conclusion discussed modern science's role. It caused economic and ecological crises. The feminine principle offered solutions. They were non-violent and inclusive. Third-world women conserve traditional methods. Through ecological movements.

CRITICAL EVALUATION

'Staying Alive' by Vandana Shiva offers a compelling critique of modern development and globalisation, particularly focusing on their impact on the environment, women, and traditional cultures. This book was very good and has positive characteristics. This book effectively intertwines environmental issues with gender inequality, utilising rich case studies from India to strengthen its arguments and make them accessible to readers. The author emphasised the empowerment of marginalised voices and underscores the interconnectedness of global environmental challenges, inspiring readers to engage in activism for sustainable practices. Overall, this book was very significant and informative. However, the book also has some negative characteristics. It also faced criticism for occasionally overlooking the challenges traditional communities faced in adapting to modern changes, as well as for its dense language and limited engagement with counter arguments and lack of practical solutions.

Barnasmita Das

M.A. Previous



EARTH DEMOCRACY

*Justice, Sustainability,
and Peace*

VANDANA SHIVA

PREFACE

Vandana Shiva is an environmental thinker whose concepts revolve around ecology, earth, natural resources etc. I selected this book as it deals with the natural and economic aspect of the society, it describes the relation how to study the roots of environment and ecology with relation to globalization and economic system. It gives a depth knowledge about the concepts like the economic system, globalisation, ecology and all concepts dealing with natural system.

ABOUT THE AUTHOR

Vandana Shiva, a world-renowned environmental thinker, activist, feminist, philosopher of science, writer and science policy advocate,

is the founder of Navdanya Research Foundation for Science, Technology and Ecology (India) and President of Navdanya International. In 1982 she founded the Research Foundation for Science, Technology and Ecology (RFSTE), an independent research institute that addresses the most significant problems of ecology of our times, and two years later, Navdanya ('nine seeds') the movement in defense of biodiversity and small farmers.

ABOUT THE BOOK

"Earth Democracy: Justice, Sustainability, and Peace" by Vandana Shiva includes equitable distribution of wealth and opportunities, protection of natural resources, and policies that prioritize environmental and social justice. Through "Earth Democracy," she offers a transformative framework for achieving global peace, justice, and sustainability. The book advocates for a democratic and inclusive approach to global challenges, emphasizing the need for collective action to ensure a sustainable and just future for the planet and its inhabitants. It is a compelling critique of globalization's harmful impacts on the environment, local economies, and indigenous cultures.

She contends that the prevailing global economic model, driven by corporate interests and unsustainable consumption, jeopardizes ecological health and social equity. She introduces "Earth Democracy" as an alternative paradigm, advocating for a world where communities and nature coexist harmoniously and sustainably. She emphasizes the intrinsic connection between biodiversity and cultural diversity, arguing that protecting local knowledge systems and ecological practices is crucial for sustainable development. She highlights how grassroots movements and local communities play a pivotal role in resisting corporate exploitation and reclaiming control over their resources and livelihoods.

"Earth Democracy" by Vandana Shiva advocates for an alternative to the destructive practices of global capitalism, emphasizing ecological sustainability, social justice, and grassroots activism. Shiva critiques corporate globalization for its negative impacts on biodiversity, local economies, and cultural diversity, and she highlights the exploitation and marginalization it causes. The book proposes a paradigm shift towards "Earth Democracy," where interconnectedness and respect for all forms of life are paramount. Shiva calls for living economies based on local, sustainable practices and presents examples of successful grassroots movements that embody these principles, such as organic farming and seed saving. She argues for a culture of peace, nonviolence, and inclusion, aiming to reclaim the commons and promote equity. Ultimately, Shiva envisions a world where economic and ecological justice are intertwined, ensuring the well-being of both people and the planet.

Critical Evaluation

"Earth Democracy: Justice, Sustainability, and Peace" by Vandana Shiva is a seminal work that delves into the intertwined nature of ecological sustainability, social justice, and global peace. In this book, She articulates a vision for an alternative world order that challenges the prevailing neoliberal economic paradigm and its associated practices that she argues are responsible for ecological degradation, social inequity, and cultural erosion.

This book had some positive and negative aspects some of them are given below -

Positive Characters -

- Holistic Approach : She had the holistic approach, which interweaves ecological, social, and cultural dimensions, provides a comprehensive framework for understanding the multifaceted nature of global crises.
- Advocacy for Marginalized Voices : The book amplifies the voices of marginalized communities, particularly small farmers and indigenous peoples, offering a platform for their perspectives and solutions.

·Critical Examination of Power Structures : She is critique of corporate power and neoliberal policies is incisive, shedding light on the often-overlooked impacts of globalization on local communities and ecosystems.

Negative Characters

·Polarized Perspective : Some critics argue that her perspective can be overly polarized, painting globalization and technological advances in a uniformly negative light without acknowledging potential benefits or complexities.

·Idealism vs. Pragmatism : While her vision is compelling, some aspects may appear idealistic or difficult to implement on a global scale. Critics question the feasibility of entirely rejecting industrial agriculture and modern economic structures.

·Insufficient Engagement with Opposing Views : The book sometimes lacks engagement with counterarguments and the perspectives of those who might advocate for the benefits of biotechnology, trade liberalization, and economic globalization.

Therefore this book is very helpful for those people who are interested to study the ecology in relation with economic system, globalization and global peace.

It is easy to understand, had very simple language.

For students it is very helpful as it relate environment and economy, it helps to understand the contemporary world

Devyani Singh
M.A. Previous



creative corner



BEST FROM THE WASTE



I've creatively transformed discarded CDs, cardboard, and old clothes into unique artistic creations, demonstrating a commitment to sustainability and creative reuse. By painting on old CDs, I give new life to what would otherwise be electronic waste, turning them into vibrant pieces of art.

Additionally, I've crafted earrings from cardboard and fabric scraps, merging fashion with environmental responsibility. These earrings not only showcase intricate designs but also highlight the potential of waste materials to be reinvented into beautiful, wearable art. My work underscores the importance of upcycling, encouraging a shift towards a more sustainable lifestyle by proving that creativity and environmental consciousness can coexist harmoniously.

-Sayoni Chatterjee

B.A.3rd Year



Should same-sex marriage be legalized in India?

Arguments in favour

History:- Indian history has abundant usual traces of homosexuality in India. The sculptures and architecture of the Khajuraho temple, Sun temple in Konark, Rajrani temple, and even the caves of Ajanta and Ellora are the live prove of practice of homosexuality in India and depict same-sex relationships.

Legalising Same Sex Marriage- Legalising same sex marriage would not only provide legal recognition for LGBTQ couples but also promote greater social acceptance and reduce discrimination.

Section 377 of the IPC which criminalized homosexuality was struck down by the supreme court of India in 2018, which was a major victory for the LGBTQ+ rights in the country. In 2017, the GOI introduced the Personal Data Protection Bill, which includes a provision that includes 'Right to Privacy' as a fundamental right. The supreme court upheld the Right to Privacy as a fundamental right under the constitution. It also observed that * "sexual orientation is an essential attribute of privacy" *

Mr. Raju Ramchandran, a learned social counsellor said that the petitioners have a fundamental right to marry a person of one's own choice under Article 14, 15, 19, 21 and 25 of the constitution.

The Chief Justice Of India, justice DY Chandrachud acknowledged that cohabitation is a fundamental right, and it is the government's obligation to legally recognize the social impact of such relationships. He also emphasised the need to assimilate same sex couples into society rather than abstracting them. Since, the decriminalization of Section 377 of the Indian Penal Code recognizes the existence of same sex relationship.

Impact of Legalizing Same Sex Marriage-

Legalizing the same sex marriage would decrease divorce rates diminish youth suicide upto some extent and it will also increase the number of orphan childrens successfully adopted. In July 2012, New York City mayor announced that it contributed 259 million dollar to the city's economy in just a year, after it was legalized in 2011.

Conclusion- India is a diverse country where everyone is given importance. It had a rich tradition of sexual diversity . So, in present era, same sex marriage should be legalized as it would not only provide legal recognition and protection to LGBTQ couples but also promote equality and social acceptance in society and reduce discrimination.

"Love was celebrated in India in its every form" - Rana Safvi(historian)

Arguments in against

"Before we go knocking down our fences we better be sure why they were put there in the first place"

-GK Chesterton

From centuries, the purpose of marriage has been procreation i.e. building a family. We know that same sex couples cannot have biological children hence in the long run it will lead to population decline which puts tremendous social, political and economic strains on the larger society.

Opposing the adoption rights of the same sex couples, The National Commission for Protection of Child Rights (NCPDR) has moved the supreme court against the legislation of same sex marriages and said that children raised by same sex parents, have a limited exposure to the traditional gender role models and their overall personality growth would be affected. The petition referred to studies which show that such a child gets affected both socially and psychologically. Rosenfield's study shows that such children have distraction from school which causes them not to feel motivated about going to school.

Society needs masculine and feminine energies to come together but with legitimization of same-sex marriages, there will be no social institution that remains to encourage their intermingling. Marriage has never been so heavily associated with wants and needs of adults as individuals.

"Marriage is not a fundamental right" - Justice PS Narasimha and Ravindra Bhatt.

Love is certainly something to be celebrated. However I am not yet convinced that a love that two people share should necessarily have state sanction their union. State works for the benefits of citizens and must decide what best meets the needs of the society at large and state needs traditional marriage.

Effects of legalising same sex marriage maybe more than what's society can handle, so I'm leaving you all with questions to ponder upon:-

- Is society ready to debate the merits of polygamy and incest?
- Is society ready to levy lawsuits and fines against those who disagree with same sex marriage and speak openly about it?
- Could society provide social security checks to multiples spouses as beneficiaries?

Contributors- B.A 3rd YEAR- Manasvi Gupta, Srashti Tiwari, Saumya Verma, Saumya Tripathi, Bhavya Singh, Gudiya Yadav

M.A 1st YEAR- Saumya, Khusboo Pandey, Pragati Pandey

COVID-19

Sayoni Chatterjee
B.A.3rd Year



POTRAIT PAINTING

- Sayoni Chatterjee
B.A.3rd Year



An aerial photograph of a coastline, showing a mix of land and water. The land is a light tan color, and the water is a pale blue. A prominent green rectangular box is centered on the image, containing the text "Thank You Readers!!!".

**Thank You
Readers!!!**