

VASANTSHREE

2023-24

**BOUNDLESSNESS: EMBRACING
INFINITE POSSIBILITIES**



VASANT KANYA MAHAVIDYALAYA

(Institution Accredited 'A' by NAAC)

KAMACHHA, VARANASI

VASANTSHREE

2023-24

EDUCATION



AS SERVICE

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Better remain silent,
Better not even think,
If you are not prepared to act.

EDUCATION



VASANT KANYA MAHAVIDYALAYA

Kamachha, Varanasi - 221 010

(Run by The Indian Section, The Theosophical Society)

वसन्त कन्या महाविद्यालय

कमच्छा, वाराणसी-221 010

(भारतीय शाखा, थियोसॉफिकल सोसाइटी द्वारा संचालित)

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Message from the Manager

Dear Readers,

It is with great excitement that we present to you the latest edition of our college magazine, "Boundlessness: Infinite Possibilities." This title resonates deeply with the spirit of our community, where every day we see students and staff pushing boundaries, breaking new ground, and exploring the limitless potential within themselves.

Our college is a place of creativity, innovation, and growth. Each article, story, and artwork in this magazine reflects the diverse talents and perspectives that make our institution truly special. From thought-provoking essays to inspiring achievements, from the arts to the sciences, this edition celebrates the endless opportunities we have to shape the future.

As you explore the pages of this volume of e-magazine, I hope you are as inspired as I am by the incredible work our students and faculty have put into this publication. Let it serve as a reminder that we all have the power to dream, create, and realize our own infinite possibilities.

Happy reading!

Warm regards,

Smt. Uma Bhattacharyya
Manager

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Message from Principal

As students, we are often encouraged to set goals, define our paths, and stay within the boundaries of what seems achievable. Yet, true growth often begins with entrance into higher education system, when we transcend those limits. "Boundlessness: Embracing Infinite Possibilities " is not merely a phrase, but a mindset that invites us to imagine beyond the familiar, to break free from the confines of expectation, and to embrace the infinite possibilities that lie ahead.

The college too is continuously making efforts towards uplifting students in their flight. From this session 2024-25, Mathematics and Statistics will be introduced as minor subjects in graduation increasing the number of courses offered by the college to seventeen. 2023-24 semester examinations were also conducted in the college premises instead of the University campus as planned by the university.

Apart from this, first Degree Distribution ceremony for the graduands of 2022-23 was organised by the college, in the university premises.

Two of our colleagues- Prof. Kalpalata Dimri and Dr. Smriti Bhatnagar superannuated in June 2024, bringing a fruitful career to a culmination. Sri Nandlal, a very senior peon of the college also retired, thus marking an end to the generation of those employees who have been a part and parcel of the college since 1980s.

As we prepare for the new session- 2024-25, I urge all our alumni to connect with us more and more and be an integral part of our journey.

I firmly believe, that this e-magazine in its third edition in the current form will certainly succeed in giving a glimpse into the college life to all our stake holders.

Prof. Rachna Srivastava
Principal



From Editor's Desk.....

In the classroom, knowledge may seem finite, wrapped up in textbooks and lectures. But learning itself is boundless—a continuous journey shaped by curiosity, creativity, and innovation. It challenges us to question, to explore, and to stretch the edges of our understanding, sparking new ideas that can change the way we view the world.

In our personal lives, we often encounter boundaries imposed by doubt, fear, or uncertainty. However, it is in overcoming these barriers that we realize our true potential. By daring to step beyond what is comfortable, we unlock doors to new experiences, discover hidden talents, and cultivate resilience.

As we navigate through this edition of e-magazine- “Boundlessness: Embracing Infinite Possibilities”, let us embrace the boundlessness within us. Let us redefine what is possible, not just for ourselves, but for the communities we touch and the world we will shape. After all, the horizon is not the limit; it's just the beginning.

Let this be a reminder to always think big, dream without restraint, and live with the belief that we are capable of more than we can imagine. In this edition, we find the freedom to create, innovate, and lead with passion and purpose.

Dr. Supriya Singh
Editor

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Poetry



Odyssey

Bhavni Kumari BA.Eco.(hons) 3rd year.



Choosing correct path,
Is just like the complicated math,
Bringing joy and sheer delight,
A bright future is in sight
Binded by the lure,
Other's intentions are pure?
You might not be sure,
You should know what's right and wrong,
Facing each challenge, standing where you belong,
Which will make you strong.
In the realm of chance,
One's choice can enhance,
Altering the dance of life's circumstances with true friends,
Giving you the strength
In journey of life come what may,
Together with them you'll find your own way.
Hand in hand you'll face the storm,
For in your unity you find your norm.
So let's come side by side,
With unwavering faith ride the tide,
For in each other you'll always confide,
Your bond unbreakable for your love and guide.

DAD: Dreams above dreams

Ritambhara Roy BA.Eng (Hons) 2nd year.

Taught to pursue dreams
Disregarding failures
Shrugging of all desolation
Perpetually makes sidereal day brighter

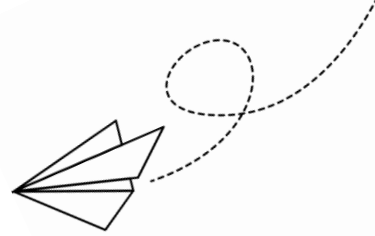


Changing the location of wood
from badland to brightland
Can only be possible by
One and only DAD.

Persona who taught
To live life hassle free
To always understate plight
Picking up all the good habits
Leaving the nasty habits aside
Was all taught by
One and only DAD.

Pouring live colors
In a lifeless day
Adding fuel to love
To keep us inspired
Endless life stories
Of his life history
Was also told by
One and only DAD.

Every story of yours
Had a special superhero
But for me, you were my true hero
Thank you for everything
Thank you for life lessons
I'm really glad to say
That you're my DAD.



Stringed storm

Komal Kumari BA. Eng (Hons) 2nd year.

The last storm at starry night,
longs to portray a landscape white.
Laying within the silent sound



later draw dew with crystal view,
Connects the aisle that corresponds too.
Surrounds the pleasure nature suffice,
Imprint association in a way revive.
Immense thunder, worthy of the cloud,
Letting the drop not to shout...

Ships in the night

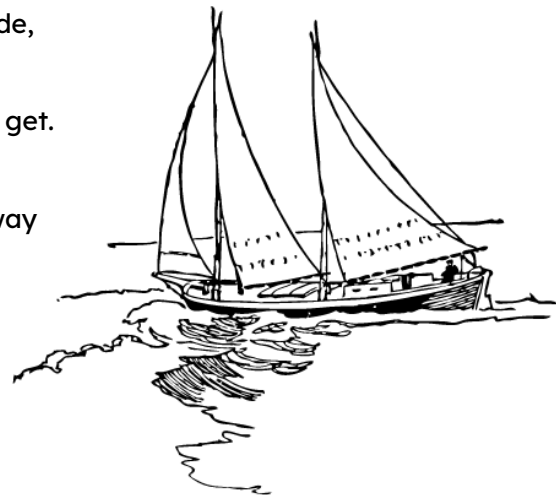
Ritambhara Roy BA.Eng (Hons) 2nd year.

Set out to sail
In the voyage of our life
Clueless of destination,
As wanted to discover new world
life was going good at first.
Just like the slow waves at seashore
who would've had any idea,
As we go farther, these waves will teach us about life much more.

Life is a vast ocean,
Soul is the sailing ship.
Many ship will come and go,
And we will reach our destination all alone.
With maybe some fishes and marine treasures,
Manifesting good memories we made,
Even though some may spill
Just like the happy endings we didn't get.

So many people we met along the way
Some even hard to forget,
Some showed us beauty of life,
Some taught us lesson.

Some acted so good
I got blinded to see the trap of life.
One day acted to be such good friends
Before my contemplating, next day they turned to complete stranger,



Leaving me hesitating from having best talks throughout life,
To becoming complete silent statures made me question,
Doubting my own existence.

Later realized this is life and people,
We met are just ships in the night.

Silence

Isha Kumari BA. Aihc (Hons) 3rd year.

A strange word it is.... called silence.
Sometimes it is louder than words
Sometimes it shows true nature of this world.
Sometimes it displays the portrait of cowardice of the Supreme powerful beings on earth.
As one grows they start learning silence,
And along with they learn many shades and faces of silence too.
Some shades of silence contain happiness.
Some sorrows, some anger, some love, some fear;
Some with tears, some with emotions, some with devotion, some with confusion,
some with betrayal.
Sometimes it is a symbol of faith,
And sometimes it comes with failure.
Sometimes it's scary and sometimes peaceful.
Sometimes it displays truth and often hides it too.
Sometimes it is associated with knowledge and enlightenment,
Sometimes time with death too.
Then what about you?
What kind of silence are you experiencing now..?



Transcendental notion

Ritambhara Roy BA.Eng (Hons) 2nd year.

Sublime beauty of life
Young buds still blooming



Under the shadows of canopies
Quintessence of life
Transient without notice
Aversion to be a tree,
Buds with poignant feelings
Always want to live like rebel,
Just like teen thoughts of novice.

But time waits for none
Not even for Mavericks
We hope for joy to be forever
Forgetting life is now and never
Concord with reality
Comes much later in life
When suddenly everything,
Becomes a comfortless plight
Inception towards responsibilities,
May sound cryptic accepting with diligence
Will be of more convenience
Running away is a normal conformism.
Among many with short visionaries facing the truality,
Is the real milestone,
Not for the one who run away from ethics.
Reading life's prologue
Would have made it much easier
But who even cares to read the book
Let alone a conclusion.

Mindset as if the life doesn't have any end,
Alluring lies acting as blindfold, stopping us to see through,
The great illusion of truth.
Well it may seem
Truth hurts self esteem,
But it won't be much worse than to hide like a coward,
Believing life's motions.

Roses

Ritambhara Roy BA.Eng (Hons) 2nd year.



Life's not like bouquet of roses,
Rather it being like shrub of roses.
May seem beautifully pleasant from outside,
But unseen thorns tears apart from inside.

We won't care about it at all
Until we go nearer and nearer , and the thorn pricks.
Making us come out of hallucinations,
Unpleasing blood removing facade,
Under which we live through decades.

May it be the reason,
People prefer bouquet over plants
cause the artificial have flows,
But not the feign thoughts,
Stilted beauty doesn't last long.
Just like dried up roses,
But those who knew the essence.

May still keep it as bookmarks for their beautiful proses.

Hence people with flaws know the ethos,
Inner is what matters cause outer shine doesn't everlast.
Throwing away isn't an option,
But getting best out of waste should be the notion.
As this may not be only in cause of flowers,
Rather a lesson for life in long run.

Oblivion

Shreshta Roy BA. Eng (Hons) 3rd year.

For the days I wonder,
For the afternoons I pray,
For the evenings I santer

For the nights I cry,
All I need is seeds in my watermelon.

For the toughs I write,
For the pages I tear,
For the books I bind,
For the clocks I hear,
All I need is an eraser in my pencil.

For the times I dream,
For the lies I create,
For the sights I brim,
For the truths I negate,
All I need is a light in my stars.

For all those thousands of pricks,
For all those thousands of stabs,
For all those thousands of slips,
For all those thousands of pangs,
All I need is blood in my veins.

For all those thousands of lifelessness,
For all those thousands of starless skies,
For all those thousands of selflessness,
For all those thousands of drought less dries,
All I need is plenty of water to quench my thirst.

For all those thousands of pungent smiles,
For all those thousands of limitless cares,
For all those thousands of carefree dials,
For all those thousands of cold share,
All I need is a spring in my winter.

For every thought I wasted,
For every second I drifted,
For every fear I bathed,
For every life I ended,
All I need is FRI in my END.



Petrichor

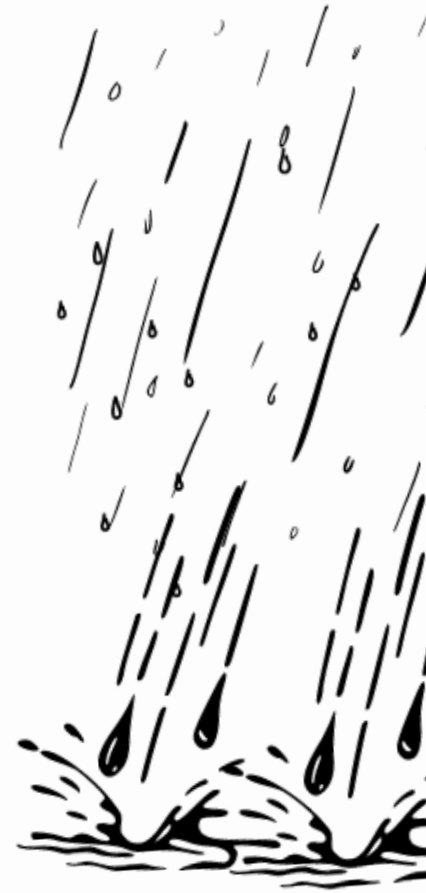
Ritambhara Roy BA. Eng (Hons) 2nd year.

Wondering on bed
Lying supine gazing night sky,
Reprising my day
Feelingless and colourless,
Without a breath of freshness.
Just like the moody sky
Exemplifying my daydream madness.

Tempting to stay in reality,
Harsh world defying storms.
Hallucinating unreal possibilities
To keep nerves calm,
From working in different altitudes.
To moving towards solitude.
Paralyzed in the hand of pleasure,
Feeling more paranoid than ever.

Suddenly the little drop of rain touched my skin like terrain,
Reassuring like mother comforting from pain.
The tranquil care filling the nature with fresh air relieving everyone's thoughts.
Dancing even the crop fields,
Living this realising moments gusting apart.

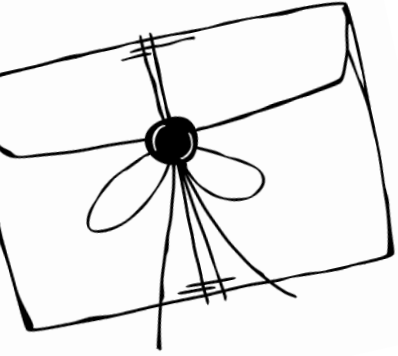
Life again showed us
There's always an end to the start,
Just like the petrichor surrounding with a fresh restart.



Your message

Shreshta Roy BA. Eng (Hons) 3rd year.

Your message is not a mere word



It is an eternal word hearing your Clarion call,
The cub roared 'I am a lion'
The banyan tree spread it's roots breaking the hard layer of rock,
The turbulent river evolves from a pound,
Your message is not a mere word
It has enormous power.

Hearing your message,
Ratnakar transforms into Valmiki
the dead body gains life,
the blind gets this
Your message is not a mere word
It has enormous power.

If you say, wake up, then who can sleep
If you say proceed, then who will stay back,
Your divine love changes materialistic mind into a cosmic heart.
Your message is not a mere word
It has enormous power...

To my dearest friend..

Ayushee Mishra BA.History (Hons) 3rd year

The world full of strangers,
You made me feel my own,
You listened to my silence and
spoke with a tone.

On my birthday, you blew the balloons bright,
Turned my sorrows into joys,
With all your might.

Lost in your path yet you showed me
the way,
Loved me so deeply even when I went astray.



Some are new, yet you're the same
old friend,
Ready to give it all, till the very end.

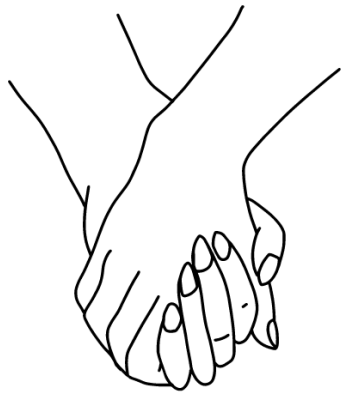
Beyond all limits, you stood by my side,
Some friends on earth with the heavens allied.

Have you forgotten how special you are to me?
Even if you're far, you're close as can be.

Posting stories, love it's just a facade,
No words left to say, nothing more to add.
You may have new friends close at hand,
But none are like me, that's where I stand.

Our bond isn't just a fleeting years tale,
Eight years strong, it will never fail.

A knot tied tight, impossible to break,
A friendship so pure, nothing's at stake.



Kalyug..

Ayushee Mishra BA.History (Hons) 3rd year.

In ages past, Ram's grace shore bright,
Echoing through kalyug's night.
Yet who shall he guide with light,
In this age where wrongs take flight?

Ravana's sins in Treta were clear,
Now deceiving demons draw near.
Truth and virtue softly sleep,
In hearts where shadows deeply creep.

We chant Ram's name, bold and pure,
Yet chaos veils his essence obscure.



Once he left the palace grand,
Now children stray from the land.

Families clash, discord reigns,
The joy we seek in sorrows wanes.
We claim to follow, pray and sing,
Yet justice drifts, with broken wing.

In kalyug, blame is cast around,
Hiding flaws where darkness found.
The strangers we accuse and find,
Are reflections of our own mind.

O Lord! Guide me through this strife,
To realms of truth beyond this life.
Let love bridge gaps and ties unbind,
As we seek truth within the mind.

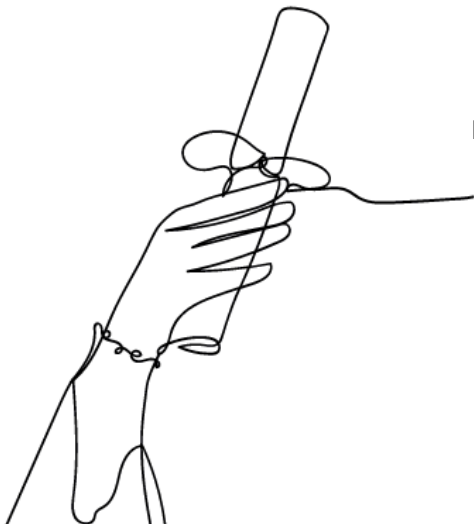
For Ram may come, yet change must start,
In hearts where true virtues apart.
May we cleanse our souls and stand,
For in our actions lies the promised land.

College life..

Sandhya Pathak BA.History (Hons) 2nd year.

Amidst the hallowed halls of knowledge a new start,
College life, a canvas blank, a chance to be smart.
A world of possibilities, a journey yet to unfold,
In this chapter of life, our stories are told.

Dorm rooms, new faces and dreams to pursue,
In the excitement of college, we find our crew.
Professors and lectures, a wealth of insight,
In this academic adventure, we take flight.



Textbooks and late night study sessions galore,
We strive for success, we aim for much more.
Extracurricular activities, passion to explore,
In college, our talents and interest we'll pour.

Parties and laughter, and friendship so dear,
In this new beginning, there's nothing to fear.
Midnight conversations under the starry sky,
In college, we learn and our spirits fly high.

The cafeteria's choices, and coffee for the night,
In college, we savor every single bite.
The campus beauty, its nooks and its lanes,
In this new world, we leave behind any chains.

The first day of classes, with nervous excitement,
In college, we step into enlightenment,
Challenges and triumphs, they come hand in hand,
In this new chapter, we make our stand.

So here's to college, to this fresh start we embrace,
A journey of learning in this vast learning space.
New friendships and knowledge, we're ready to glean,
In this college adventure, we find the unseen.



Lost in Banaras..

Ayushee Mishra BA.History (Hons) 3rd year.

In the lanes of Banaras, I wander lost,
Tales in every corner embossed.
But within these stories, I find no place,
As if I'm here, yet leave no trace.

By the Ganges, where souls find peace,
My heart remains in restless lease.
Temple bells chime, a soothing sound,



But my pulse beats in another ground.

I talk with people, but words fell hollow,
Their warmth seems distant, hard to follow.
In crowded banks where my joy runs high,
My loneliness deepens, a silent cry.

I wonder, is this my destined goal?
Or is there more for my restless soul?
In solitude, I've found my grace,
In silence, I've discovered my place.

But deep within, a part still years,
For a belonging that never returns.

Life

Ujwala Yadav BA.Eng (Hons) 3rd year.

It is the life, which flows like a river,
Sometimes it becomes tragic,
And sometimes there is some magic.

Sometimes there are bundle of sorrows, and sometimes we start happiness to borrow.

It is the life, which is full of occasions,
It starts with innocence and ends with devotion.
In between there is worldly ocean,
Full of dramas and rotations.

In life you changes your role suddenly, you feel how time passed so early..!

It is the life which have different faces,
Everyone have to participate in the life's competition and races.



Your Enemy

Taiyaba Arshi BA. English (hons) 3rd Year

And how many flowers are you associated with for which your mouth is dripping of honey
Even though you stutter that it will consume the light of your beautiful eyes,
How brave of you to stare at the sun so directly?
As if I have become a laden ark trying to cross through you, the sea and skies.

Do you know what happens to the people who have passion?
They burn themselves until they are ashes. And those without passion are just shallow.

I often think about our conversations that never took place.
What happens of a lover whose love has its soul exchanged?
She often questions me, and I would delay in reply,
if I delay my answer would she keep looking in my eyes?



कवितायें



तुम आज भी लिख रही हो..

डॉ० नैरंजना श्रीवास्तव प्रा. भा. इ. सं. एवं पु. विभाग

हे ! तुम आज भी लिख रही हो..!

मैंने सोचा था.. मुझे लगा था,

शायद गीले तकिये के गिलाफ धोते हुए ही लिखती हो..

या सजते हुए, सजाते हुए ही लिखती हो!

पर तुम जागते हुए, सोचते हुए लिख रही हो..

मेरी सोच से भी अच्छा लिख रही हो..

लगता है जी रही हो !

हे! तुम आज भी लिख रही हो !

क्या सोचा है,

क्या होगा अगर यूँ ही लिखती रही

हर रोज़ बिना रुके..!

फिर एक दिन ये वक्त लिखेगा तुम्हें

क्योंकि कहने से ज़्यादा ज़रूरी है लिखना,

ज़रूरी है ये भी समझना कि लिखने से बचती हैं नस्लें

फूटती हैं स्मृतियों की जमीन में संस्कृति की फसलें

अनजानी किशतें अदा होती हैं पुरखों

की जब कलम के साथ पैदा होती हैं पुश्तें ।

तुम लिखना ज़रूर,

क्योंकि काल के रास हैं ये अक्षर,

आज़ाद बेहिसाब हैं ये अक्षर

और..

क्यूँकि आज भी उन्हें लगता है,
वो सोचते हैं,
कि तुम लिखती हो सिर्फ तब,
जब धोती हो तकियों के गीले गिलाफ !

लेखनी

- डॉ. प्रियंका पाठक 'वाग्प्रिया' संस्कृत विभाग

यही तो संगिनी हैं
हम स्त्रियों की
जो दिन-रात व्यस्त रहती हैं
अनेक कार्यों में
बावजूद इसके
चुरा लेती हैं कुछ क्षण
अपनी लेखनी के साथ जीने को
बुन लेती हैं जाल शब्दों के
और लिख देती हैं
अपनी वेदनाएँ, संवेदनाएँ
आकांक्षाएँ और भावनाएँ
लेखनी से कागज पटल पर
और उकेर देती हैं
प्रत्यक्ष चित्र मानसपटल पर
खींच लेती हैं
सहृदयों के हृदय को

और बना लेती हैं
ससम्मान अपने अस्तित्व को
सच है लेखनी ही तो है
हम स्त्रियों की संगिनी

-सिमरन सेठ असिस्टेंट प्रोफेसर समाजशास्त्र विभाग

ये बहती नदियाँ, ये खिलखिलाते पेड़,
ये उजाले दिन, ये चाँदनी रात
पूछता है मन इन सब से
कि क्यों हो इतने खुश तब से
तो कहती हैं नदियाँ, कहते हैं पेड़
कहते हैं दिन, कहती हैं रात
कि मेरे पास जो है वह नहीं है तेरे पास
क्या है तेरे पास ये साथ जिसे तोड़ ना पाये किसी का बढ़ता हुआ आत्म प्यार
अरे देख अपने को कहा गया तेरा प्यार, जो कल था तेरे पास
आज क्यों है ये नफ़रत हर एक से, आज क्यों है प्यार सिर्फ़ खुद से
इतना होने के बाद भी क्यों नहीं पूछता खुद से
क्यों हूँ मैं खुस तब से, क्यों हूँ मैं खुश तब से।
अपने आप से प्यार नहीं है ग़लत
ग़लत है खुद को आगे बढ़ने के लिए दूसरों के साथ कपट
अपने आप से प्यार नहीं है ग़लत
छोड़ दे ये सब तो तू बन जाएगा ख़ास
फिर मुझसे ना पूछना पड़ेगा की क्या है तेरे राज, कि क्या है तेरे राज।

दिव्य अन्वेषण

आरती सिंह अर्थशास्त्र ऑनर्स बी.ए. (तृतीय वर्ष)

तू तलाश नहीं मेरी जिंदगी का, ना तुझे चाहत ही माने ये दिल...

तू जरूरी हो गया जीने को, बस तुझे ही मान बैठी मंजिल...

एक खलिश सी है जिंदगी में, तेरे आने से शायद सुकून मिले....

देखा नहीं तुझे आँखों ने, उस चांद को देख देख मेरा हीया खिले....

नयनों में बूंदें ही हैं बस, तू दिल के मौसम का बरसात लगता है.....

तुझे छुने जैसा सौभाग्य कहा, पर लम्हों में तू साथ लगता

उस सूरज से मेरी यारी हो गयी, जब से तू चमकता लगे किरणों में.....

पहाड़ों का सफर लगा रहता है, जब से बहता देखा तुझे झरनों में.....

हवाओं से ठहरने की अर्जी लगाई है, समीर तेरे खुशबू से भरा है.....

समुद्र की डुबकियों से मेरी सुबह होती है, तुझसे से ही उसका पानी खारा है.....

तुझे देख खिलते सुमन में, मुझे भौरा होने की ख्वाहिश सी हो गयी.....

तेरे रस से मिठास में भी ले लूँ, मेरी मिश्री कलयुग के भोग में खो गयी.....

तुझे पढ़ा है मैंने रामायण में, तू समाहित तुलसी की लिखावट में.....

तू सुरदास की सूरसारावली लगे, तुझे खोजा पत्थर की बनावट में.....

हैं सरस्वती की वाणी में तू, तुझे सुन के हो गए तृप्त ये श्रवण
जब से तुझे पाया खुद में, आनंद मग्न हो गया ये जीवन

देवी स्वरूपिणी नारी

सृष्टि सिंह एम. ए. (द्वितीय वर्ष)

तुम दुर्गा हो तुम गौरी भी
करुणा दया की सागर भी
पर मत भूलो तुम ही हो काली भी
जब कोई नज़रें उठाकर देखे
मत डरकर पीछे हटना
बता दो उनको की तुम ही महिषासुर मर्दन करने वाली भी

प्रेम भरा है रोम रोम में
शीतल मन है दया भरी है अन्तर्मन में
पर मत भूलो कि अपराधी के लिए तुम्हीं चंड मुंड संहारिणी भी

चला गया समय जब द्रौपदी कृष्ण को पुकारा करती थी
अब आया है समय की द्रौपदी स्वयं शस्त्र उठा लेगी
जब जब तुम शस्त्र उठाओगी पीछे खड़े होंगे मुरारी भी
और मत भूलो यदि तुम करुणा की देवी हो तो दुष्टों के लिए
महाकाली भी

कली जो खिली थी..

यादव उज्जवला महेंद्र बी.ए. (तृतीय वर्ष) अंग्रेजी आनर्स

देखा मैंने एक कली को,
पौधे में मंद खिली वो;
मंत्रमुग्ध थी छबिली सी,
लाल रंग में खूब रंगीली सी।

फिर सुहावन फूल बनी वो,
लहरा लहरा मन करे लालायित,
आंखें देख हो कवायित;
लिखी दो पंक्ति उसके लिए,
जो खुशबू फैलाए पंखुड़ियां लिए।

फुलझड़ी हो गई सुखानी,
एक-एक पात गिरती जाती;
टूट कर गई धरती को चूम,
हो गई इस धरती में गुम।

आ गयी थी खुशबू फैलाने,
मुस्कराने और मन को महेकाने;

लिख गई कली सुहानी, फूल बनने की कहानी ॥

दोस्ती

आरती सिंह अर्थशास्त्र ऑनर्स बी.ए. (तृतीय वर्ष)

आरती सिंह अर्थशास्त्र ऑनर्स बी.ए. (तृतीय वर्ष)

धूप में ठंडी छाँव जैसे, इन शहरों से दूर कोई गाँव जैसे।
चोट पे लगते मरहम जैसे, रूप को दिखाते दर्पण जैसे।
आसमाँ में उड़ते परिंदो जैसे, ओस की टपकती बूँदों जैसे।
बारिश में पड़ते फूहारों जैसे, बसंत ऋतु के बाहारों जैसे।
सफर की हसीन कहानियों जैसे, यादों की हो निशानियों जैसे।
संदूक में पड़ा कोई खत जैसे, घड़ी की सुई और वक्रत जैसे।
काँटों में खिलते गुलाब जैसे, सुनहरी सुबह के ख्वाब जैसे।
अकेलेपन में किसी का साथ जैसे, बरसों बाद मुलाकात जैसे।
चमकता चाँद और रात जैसे,
एक तरफ दोस्ती और ये सारी बात जैसे ।

अग्नि कन्या

मनीषा चक्रवर्ती बी.ए. (तृतीय वर्ष) इतिहास आनर्स

बचपन उसने देखा नहीं,
अग्नि से जो जन्मी थी।
ठुकराया पिता ने जिसे, बाँट गई वह पाँच पतियों में,
आर्यावर्त की वह साम्राज्ञी थी।
उसके संघर्षों का यह अंत न था,
जो लूटी मर्यादा उसकी कुरुओं की सभा में।
लाँछन क्या कम थे जो,
कुलनाशिनी कहलाई वो।

गोविंद ने जो धैर्य धराया,
सहज हुई वह परमार्थ को।
आगाज़ हुआ जब सर्वनाश का,
युद्ध का कारण कहलाई, थी बलिदानी वो।
धैर्यमूर्ती, धर्मसुता वो, याज्ञसेनी, पांचाली।
हां, वो वीरांगना द्रौपदी थी।

धूप

आरती सिंह अर्थशास्त्र ऑनर्स बी.ए. (तृतीय वर्ष)

धूप का ताप नजर आता है, ज्योति नहीं,
सागर का पानी खारा हो, पर मिलते हैं मोती वहीं।
जलाये धूप तो छाता लग जाता है,
रात के अंधेरो में दिन का उजाला याद आता है।
उस सूरज से पूछो, जो जलता है हमारे लिए,
लोग चाँद की तारीफ करते हैं, जो फिरता है तारे लिए।
खुश किस्मत है ये पृथ्वी जहाँ सूर्य का प्रकाश है,
कई ग्रहों को जुगनूँ के रोशनी तक की तलाश है।
पर धूप हो जाए तो हम छाँव की चाहत करते हैं,
और सर्दियों में ना निकले सूरज, तो ठंड से ठिठुरते हैं।
बर्फ सा जम कर जीवन का अंत हो जाता,
अगर इस पृथ्वी पर भी सूर्य का नीदाघ न आता।।

एक लड़की

अपर्णा उपाध्याय बी.ए. (तृतीय वर्ष)

दौड़ रही है वो वक्त की रफ्तार सी
दिन के उजाले से निखरती है
रात की चाँदनी के साथ ही ढलती है
उलझती है वो दोपहर की धूप से
सांझ की शीतलता से सिमटती है
कहती है खुश है जिंदगी में अपनी
लिवासों से जख्मों को छुपाया करती है
देख न पाए उसके आसूँ कोई
वो अक्सर बारिशों में रोया करती है
फिर भी जहन में वो नए जज्बात रखती है
एक प्यारी उम्मीदों के साथ वो सोया करती है
वो एक लड़की है.....

आसमां

-आरती सिंह बी.ए. (तृतीय वर्ष) अर्थशास्त्र आनर्स

सोचा था एक पंक्ति लिखूँगी, शायद कहीं कहानी ही बन जाए।
हाथो मे नहीं है हर सोच की लकीर, अमृत कहीं पानी ना बन जाए।
बिखरी हैं तमन्नाओं के माला, हमने सोचा एक अरमानो का गुलदस्ता लाते हैं।
सुख गए सब फूल चमन के, चलो कलियों से ही अपना दामन महकाते हैं।
आसमां को मेरी जरूरत नहीं, सितारों का यहाँ कारवां लगा है।
मेरी जिंदगी एक मकसद से है, कुछ हासिल करना ही जीने की वजह है।

ना मिले पनाह कहीं मुझे तो, क्या मैं टूट के बिखर जाऊँगी?
नहीं ऐसा तो नहीं होगा, मैं खुद के लिए एक नया आसमां बनाऊँगी।

किस्मत

आयुषी मिश्रा बी.ए. (तृतीय वर्ष) इतिहास आनर्स

किस्मत ने मेरी नाकामियों का ऐसा मंजर बना दिया,
जिससे पेट पलता था मेरा, उस जमीं को बंजर बना दिया।

मिसालें देते हैं नाते और रिश्तेदार मुझे उनकी,
जिन्होंने मेरी नदियां लूटकर अपना समंदर बना लिया।

मेरे खुदा को जाने कैसा शौक लगा है तमाशा देखने का,
के उसने बन्दर को मदारी और मदारी को बन्दर बना दिया।

और तलवार पकड़ना आता नहीं शहर-भर में किसी को,
करम उसका देखो के सारे शहर को सिंकदर बना दिया।

बरसात के दिन

प्रकृति सिंह बी.ए. (पास आउट) समाजशास्त्र आनर्स

बरखा की ऋतु आयी,

घनघोर बादल लायी।
काले-काले बादलों में,
सुंदर घटाये छायी।।

मन को मोहाने लगे,
कोयल की कुहू कुहू ।
दादुर की टर्-टर्,
घर-घर आने लगी।।

नाचत मयूर जब पंखन पसार के तो,
आमिया के बगिया में खुशियाँ समा गयी।
नीमियाँ की पतियां भी झूमें चहु ओर झूमें,

अद्भुत चमक देखो पातियों में आ गयी।।

गरज-गरज के बरसे हैं बदरा भी,
बिजली की तड़क तो दिल धड़का गयी।

रिमझिम रिमझिम बरसे जो पनिया तो,
मटिया की साँधी-साँधी सुगंध ललचा गयी।
नदियों की कल-कल झरनों की झर-झर,
प्रकृति के जीवन में रस बरसा गयी।।

खेत-खलिहान देखो बाग-वन आज देखो,
हरी-हरी भूमियाँ पे खुशियाँ हज़ार देखो।

मनमोहक-मनभावन शिशुओं की चाल देखो,
कागज़ की नाव तैरे आँगन में आज देखो।।

वर्षा के सुंदर स्वरूप को निहारूँ जब मैं,
छोटी-छोटी बूंदों में मैं सपना हज़ार देखूँ।
मन को मनोहर लगे वर्षा के अद्भुत दृश्य,
कामना यही सात रंग में संवार सकूँ ।

हिन्दी हूँ मैं

लतिका बिष्ट बी.ए. (द्वितीय वर्ष) अंग्रेजी आनर्स

मैं भाषा हूँ हिंदुस्तान की,
पहचान करोड़ों इंसान की।
पूरब भाषी पश्चिम भाषी,
उत्तर भाषी दक्षिण भाषी।
मिल जाएं जब आपस में,
सेतु बन् में संवाद की।
मैं भाषा हूँ हिंदुस्तान की

आज़ाद, भगत, नेहरू, सुभाष ने,
मुझको शब्दों में तोला था।
देशभक्ति की अलख जगाकर,
फिरंगियों पर हल्ला बोला था।
भुला न देना उनकी गाथा,
साक्षी हूँ मैं बलिदान की।

में भाषा हूँ हिंदुस्तान की

शिकागो में विवेकानंद ने,
यू एन ओ में वाजपेई ने,
देश का मान बढ़ाया था।
वक्तव्य दिया था हिन्दी में,
और भारत का परचम लहराया था।

मातृभाषा हूँ मैं ऐसे,
भाषा के दीवानों की।
में भाषा हूँ हिंदुस्तान की

पाश्चात्य की बयार में तुम,
अंग्रेज़ी के प्रचार में तुम।
खो मत देना मान मेरा,
में भाषा हूँ तुम्हारे अभिमान की।
में भाषा हूँ हिंदुस्तान की,
पहचान करोड़ों इंसान की।

तन्हाई

प्राची श्रीवास्तव बी.ए. (द्वितीय वर्ष) अंग्रेज़ी आनर्स

आदमी से आदमी डरने लगा है,
तंग तन्हाइयों में वो पलने लगा है।
हर तरफ़ अब शोर है अहले वतन की,
शोर से सारा चमन जलने लगा है।

आदमी से आदमी डरने लगा है...

रात के साये में चिहुकती हैं,
आवाजें तन्हा तन्हा शाम अब कटने लगी हैं।

आदमी से आदमी डरने लगा है...

बात कोई प्रेम की करता नहीं अब,
खौफ़ में सारा शहर पलने लगा है।
आदमी से आदमी डरने लगा है...

डर तो अब हर आदमी के घर बसा है,
फिर भला उससे ये क्यों छुपने लगा है।
आदमी से आदमी डरने लगा है,
तंग तन्हाइयों में वो पलने लगा है।

कहानी.....

प्रज्ञा पटेल बी.ए. (द्वितीय वर्ष) हिंदी आनर्स

ये कहानी एक नारी की है
मजबूत जिसके इरादे थे
थोड़े कच्चे तो थोड़े पक्के
उसके रिश्तेभी पुराने थे

रिश्ते भी उलझे ही थे

सुलझा ये जमाना भी न था
खुद को वो देखती जैसे
समंदर के बीच किनारा ना था

हाथों में जिसने बांधी थी
सपनों की एक मुट्ठी
जिसके दिल में और दिमाग में
चलती थी बस एक ही गुत्थी

साकार करना है,
ये जीवन दूसरो के नाम करना है
जो लोग तपते है इस जमाने में
बस एक पल की खुशी उनके नाम करना है
काम करना है हमे कुछ काम करना है

अस्तित्व

लवी सचान बी.ए. (द्वितीय वर्ष) भूगोल आनर्स

मैं क्या हूँ मैं खूब समझती हूँ,
पर मैं ऐसी क्यों, यही समझना चाहती हूँ।

चाहत ना है पूरा जहान समझने की,
पर किसी के लिए कीमती और अनमोल होने का भेद समझती हूँ।

मैं लड़की हूँ इसे अपना गुरुर समझती हूँ।

माँ बाप का बेटा बनने की चाह ना है मुझे,
बस उनके आशाओं के दीप प्रज्वलित करना ही अपना फर्ज समझती हूँ।

ख्वाहिशें ना हैं कुछ बड़ा करने की,
बस कुछ अलग करके सुकून पाना ही अपना मकसद समझती हूँ।

किस्मत से लड़ने का शौक नहीं है मुझे,
पर अथक प्रयास करना ही अपना हक समझती हूँ।

मुकद्दर का लिखा भले में मिटा ना सकती,
पर उसमें अपने हिस्से का जरा सा लिखना ही जीवन का अर्थ समझती हूँ।

में क्या हूँ मैं खूब समझती हूँ,
पर मैं ऐसी क्यों हूँ बस यही समझना चाहती हूँ...

नारी

अर्तिका कुमारी बी. ए.(द्वितीय वर्ष) समाजशास्त्र आनर्स

इनसे ही यह जीवन है,

इनसे ही संसार है।

इनकी देन ये घर परिवार,

इनसे ही सम्मान है।

कभी बेटी तो कभी बहन,
कभी माँ का ये प्यार है।
हर कसूर की क्षमा हो जिसमें,
वही तो स्त्री का नाम है।
कष्ट को सहती कुछ ना कहती,
मुख पे हर्ष का जाल है।
घर के खातिर सब न्योछावर,
स्त्री के लिए यह आम है।
खाना पहले सबको खिलाती,
अंतिम इनकी बारी है।
हर समय जो साथ है देती,
शक्ति का ये रूप नारी है।
धीरज का यह पाठ है देती,
हृदय में ये सब बात है रखती ।
चाहत इनकी इतनी सी है,
समझे कोई इन्हें जरा सा ।
स्वयं को भूल, ये सबकी सोचती,
स्त्री की है यही हर परिभाषा ॥

इस मिट्टी की बदलती अंगड़ाइयां

पूनम कुमारी बी.ए. द्वितीय वर्ष राजनीति विज्ञान आनर्स

वक्त के पैमाने पर हिंदुस्तान के इतिहास में
वीरों ने दिए कई बलिदान इस देश की शान में
ना जाने कितने शाहिद हुए भारत माता की सम्मान में

कर गए अपना सबकुछ कुर्बान इस देश की भलाई में
बहुत कुछ सिखाया हमें
इस मिट्टी की बदलती अंगड़ाई ने ।

वीरों की यह भूमि है, जिसने देखा कई जवानों की कुर्बानियां

जाने कितने नारे हैं यहां ?

कहती है,

इस मिट्टी की बदलती अंगड़ाइयां।

इंसान वही है मगर सोच सबकी बदल गई,

जब जन्म हुआ इस पवित्र धरा पर

तो लकीरें सब की संवर गई ।

इस देश की रक्षा करते हैं वह सिपाही

जिनका हौसला बढ़ाती हैं, उनकी तन्हाईयां,

कुछ तो हमें बताती है,

इस मिट्टी की बदलती अंगड़ाइयां ।

कई कवि की कविताएं हैं

कई कलाकारों की कलाएं,

और आई अमीर खुसरो की गजलों की भी बारियां ।

पवित्र भूमि पर राम और लक्ष्मण

एवं सीता मां के बलिदानों की कहानियाँ,

कुछ तो हमें बताती हैं,

इस मिट्टी की बदलती अंगड़ाइयां।

यह वही हिंदुस्तान है, यह वही हिंदुस्तान है

जिसमे कई वीर जवान थे,

जय हिंद बोलने वाले वह

सुभाष चंद्र बोस भी महान थे।

सच्चाई का रास्ता है यहां

और साथ ही कई वीरों की बलिदानों की कहानियां

कुछ तो एहसास कराती हैं,

उनकी महानता की कहानियाँ

कुछ तो हमें बताती हैं,

इस मिट्टी की बदलती अंगड़ाइयां।

घर-घर में तिरंगे का नारा है

घर घर में तिरंगे का नारा है,

यह भारत देश हमारा है।

बलिदानों से भरी है यह भूमि

कर वीर जवानों की कुर्बानियां,

कुछ तो हमें बताती हैं

इस मिट्टी की बदलती अंगड़ाइयां

इस मिट्टी की बदलती अंगड़ाइयां ।।

क्रान्तिकारियों का बलिदान

दीप्ती पटेल बी.ए.(द्वितीय वर्ष) अर्थशास्त्र आनर्स

गर्व से फूल जाती है छाती,
जब हम उनके बलिदानों को याद करे,
ऊँचा हो जाता है माथा
जब हम उन क्रान्तिकारियों का नाम ले।

आजाद कराने मातृभूमि को
अंग्रेजों से जो लड़ गए,
अपने रक्त का बूँद - बूँद बहाकर
मातृभूमि को स्वतंत्र कर गए।

शत् शत् प्रणाम उन माताओं को
जो उन शूरवीर की माएँ हैं,
आज उन्हीं की देन है
जो हम स्वतंत्रता दिवस मना पाएँ हैं। //

Articles & Research papers



Aging and loneliness: understanding restorative effects in the context of music therapy

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Abstract -

Aging is a natural process. Geriatrics is a relatively unexplored area of research in India. Traditionally, the sixtieth year is considered the beginning of old age in India. The 'shastipurti' of completing 60 years is an important milestone in one's life, which not many are lucky enough to reach. People worldwide are living longer. Today most people can expect to live into their sixties and beyond. Every country in the world is experiencing growth in both the size and the proportion of older persons in the population.

Old age was dislodged from its place as a way of life's spiritual journey and redefined as a problem to be solved by science and medicine. By the middle of the 20th century, older people were marginalized by society and defined primarily as patients or pensioners.¹

According to the report of the technical group on population projections of India and states, 2011-2036, India has about 138 million elderly people (67 million men and 71 million women) in 2021 and is expected to increase to about 56 million elderly people Person in 2031.²

Research on aging is gaining momentum in recent times and therefore there is very little literature on aging in the Indian context.

All countries face great challenges in ensuring that their health and social systems are prepared to make the most of this demographic shift. In 2050, 80% of older people will be living in low- and middle-income countries.³

Mostly Studies focused on a variety of elderly families living in urban areas and on elder abuse, elder care and support, but not on aging and loneliness. Loneliness is a major problem of today's time. Actually most of the people are struggling with this.

Being alone does not necessarily lead to loneliness, nor is it necessarily a negative experience. Temporary solitude can be seen as necessary for personal growth and creativity.

On the other hand, one can feel lonely even in the presence of other people. Another relevant type of loneliness is social loneliness versus emotional loneliness.

The poverty in the West is a different kind of poverty -- it is not only poverty of loneliness but also of spirituality. There's a hunger for love, as there is a hunger for God.⁴

Mother Teresa said –loneliness as the leprosy of the West.

Loneliness is a very common problem in present time so we need to understand and we need to focus on this topic because it is the cause of our depression and anxiety and many other incurable diseases. Through this research we know the revitalizing effect of music and therapy on loneliness and aging.

Keywords- Aging, Population, Loneliness, Music, Social, Journey, Old age, Problem, Understand, Diseases etc.

Objective of the study-

1. To find out how much of India's elderly population lives alone.
2. To find out the therapeutic and restorative effects of music on human behaviour and emotions.
3. To find out how many elderly people in urban areas of Varanasi suffer from loneliness.
4. To find out how many elderly people in urban areas of Varanasi are interested in listening to music.
5. To find out how much of the elderly population in urban areas of Varanasi is interested in treating their illness through music therapy.

Sample of the study- The sample for the present study comprised of 51 aged population of Varanasi city. The aged population were randomly selected from urban area of Varanasi in this group 34 of female and 17 of male responded are participated .

Material and Methodology- For this research normative survey method are used under this method; the true meaning of data collected is reported from the point of view of the objectives and the basic assumption of the research paper. The techniques which are generally employed normative survey are observation and questionnaires based study.

Background - The population of ageing is much faster than in the past. In 2020, the number of people aged 60 years and above was more than the number of children below 5 years of age.

Between 2015 and 2050, the proportion of the world population over the age of 60 will almost double from 12% to 22%.

While a shift in the distribution of a country's population towards older ages - known as population aging - began in high-income countries (for example in Japan 30% of the population is already over 60 years old), it is now low- and middle-income countries that are experiencing the greatest change. By 2030, 1 in 6 people in the world will be aged 60 years or

over. At this time the share of the population aged 60 years and over will increase from 1 billion in 2020 to 1.4 billion. By 2050, the world's population of people aged 60 years and older will double (2.1 billion). The number of persons aged 80 years or older is expected to triple between 2020 and 2050 to reach 426 million.⁶

The problem of aging has already assumed great prominence in developed countries. The discovery of studies on aging and loneliness has helped to better understand older persons and has been of great importance in making their lives more successful and happy.

Surjit Mongia, deputy director of Help Age India, estimates that by 2050, India will have 177 million people in their sixties, when such persons will constitute 14 percent of the country's total population.

Three quarters of these will be in rural areas, 40% below the poverty line, and 55% of them women. There will be 19 million widows.⁷

For a society that is India which loudly declares its respect as Such a display of

—Matridevo Bhava, Pitridevo Bhava is a matter of curiosity, sensitivity. The topic has been debated in a global discussion of reordering priorities to secure collective social security for the elderly, even at the level of key demographics. Currently older women outnumber older men with 30.56 million women and 35 million men.

Furthermore, the fastest growing segment of the elderly population is very elderly women. They currently account for 70% of the population aged 85 and above. This group will more than double in the next 30 years. Older men and women are three times more likely to live alone, spend more years and are disabled for a greater percentage of their lifespan.

Elderly is the persons who fall in the age group of 60 years and above. The researcher has considered male and female elders in the age groups of 60-70 years, 70-80 years and more than 80 years.

Aging is universal and irreversible process. The aging process obviously affects all kinds of social groups and indeed every kind of social relationship in all societies.

Aging is a natural process. Aging need not be the primary or single cause. According to Stewart and Senis (1961), "aging is a collective term for all those progressively deteriorating changes that occur in life as it progresses".⁸

In the realm of social life, age not only serves to rank individuals in a hierarchy, but it also serves as a basis for determining or permitting various social roles.

Western ideas about aging between the 16th century and the third quarter of the 20th century underwent a fundamental change with the development of modern society.⁹

The aging process varies greatly within and between cultures. Aging is the result of an interplay of biological, social, psychological and ecological factors.

Modernization of aging has raised many unanswered questions: Does aging have an intrinsic purpose?

Is it really necessary to do anything after raising children, losing a job, completing a career?
Is old age the pinnacle of life?

Does it have the potential for self-fulfilment?

What are the paths of spiritual growth in later life?

What are the roles, rights and responsibilities of older people?

What are the special strengths and virtues of old age?

Is there such a thing as good aging?¹⁰

English author Ronald Blythe in 1979 wrote in the view in winter that —The ordinance of living to be old " was too new to appreciate.

Meaning and characteristics of Aged –

Aging in India is a relatively unexplored area of research. With the increasing duration of life in India, a person above 65 years of age can be considered as old.

Havighurst (1972) classified the elderly in two major subgroups – the young aged elderly (65-75) and the older-aged elderly (75 years and over).¹¹

Rao (1994) defined the aged by employing various criteria.¹²

Psychological -(the person becomes old when the signs of deterioration of the organs of the body appear) and (a person is old when his various mental abilities such as memory, learning, emotional response, attitude decline with age).According to the oncologist dr. Premmsandji, meaning of ill is

—I lack love.।

Socio-cultural - (a person becomes old when he withdraws himself from the roles and status he was playing as an adult, as the head of the family, etc.)

Socio-economic -(retiring from a job at the age of 55-60 makes a person old). Aging is a natural process and is inevitable, regardless of social status and standard of living.

Simone de Beauvoir, a French writer in the 1970s, said "in coming of age" Beauvoir insisted that literature was not interested in older people's life.¹⁵

In Japan, aged are defined as all those who are 60 years of age and above referred to as —Wet Leaves—. In **ancient** China the sixty first year after birth is called —Kankeri (return of the calendar year), and it is used to have a special meaning of life. The year of sixty one is called — Second childhood!.¹⁴

The inner lives of the old, who were finished, set, without hope, looking for no development was not considered.

"In the Fountain of Ages"

1993 Betty Friedan's Validation of the Aging Experience offers a model that combines both independence and caring for others.

New rules for older people in the media, the development of new forms of education, increased productivity and self-help among retirees, increased theological and pastoral concern about aging these are just some of the signs that our aging society is attracting

What American historian Peter Laslett calls "a new map of life". 1989.¹⁵

Loneliness and Solitude –

BBC news on January **31st** 2011 pronounced loneliness as a "hidden killer" of elderly. Loneliness has been defined in different ways. A common definition is "A state of solitude or being alone". The other definition is loneliness is not necessary about being alone.¹⁶

Definition of Loneliness - Refer to negative or unpleasant feelings, arising from deficiencies—quantitative or qualitative— in social relationships .Loneliness is a relational concept. The individual experience of loneliness requires at the very least an awareness of what it means to have meaningful relationships or contact with others, or to be a part of a community.¹⁷

The meaning of loneliness is 'being alone', 'living alone', 'aleness', 'solitude' and 'feeling lonely'. Being alone does not necessarily lead to loneliness, nor is it necessarily a negative experience. Temporary solitude can be seen as necessary for personal growth and creativity.¹⁸

Some studies suggest that loneliness is a factor associated with depressive symptoms.

Another relevant distinction relates to social loneliness versus emotional loneliness.

Social loneliness, related to the absence of an extensive social network, has also been defined as a lack of place in an accepting community. Loneliness comes from the absence of a reliable outlook and introversion and the emotional loneliness is about dis connectivity of emotional behaviour and communication as well as lack of love.

Loneliness may be categorized into three types according to its causes.

- 1 Situational loneliness-
- 2 Developmental loneliness
- 3 Internal loneliness.¹⁹

The Holy Mother Teresa words about loneliness –Loneliness and the feeling of being unwanted is the most terrible poverty.‖²⁰

–The greatest disease in the West today is not TB or leprosy; it is being unwanted, unloved, and uncared for. We can cure physical diseases with medicine, but the only cure for loneliness, despair, and hopelessness is love. There are many in the world that are dying for a piece of bread but there are many more dying for a little love. The poverty in the West is a different kind of poverty -- it is not only poverty of loneliness but also of spirituality. There's a hunger for love, as there is a hunger for God.‖²¹

There is much suffering in the world - physical, material, mental. The suffering of some can be blamed on the greed of others. The material and physical suffering is suffering from hunger, from homelessness, from all kinds of diseases. But the greatest suffering is being lonely, feeling unloved, having no one. I have come more and more to realize that it is being unwanted that is the worst disease that any human being can ever experience.²²

On the other hand, psychological approaches often view loneliness as a consequence or reduction in social expenditure. Psychologists have claimed that personal traits or characteristics such as neuroticism, negative affectivity, low self-disclosure (passive roles), attachment tendencies (through individuals' perceptions of their own behaviour and regress), make them feelings of loneliness.

Solitude and loneliness are two different aspects; the experience of being alone is not always separate but often in a positive, contemplative, meditative form. There are two short works by 20th-century British writers.²³

Thoughts of John Cowper Powys's view- "The Older We Get the Lonelier we get".²⁴

Siegfried Sassoon's poem "When I'm Alone" evokes the strangeness that often accompanies the recognition that one is truly alone in the world—physically separated from all beings that include parental figures.

—When I am alone the world tripped off his tongue.

As though to be alone where nothing strange.

When I was young,

He said when I was young.....

I thought of age, and loneliness, and change.

I thought how strange we grow when we are alone.

And how unlike the selves that meet, and talk,

And blow the candles out, and say good night.

Alone ... The word is life endured and known.

It is the stillness where our spirits walk

And all but in most faith is overthrown.

At thirty I established myself (according to ritual)

At the age of forty, I was no longer in trouble.

At fifty I knew the order of heaven.

At sixty I was comfortable with what I heard.

At the age of seventy, I could follow my heart's desire without overstepping the bounds of authority.²⁵

Theories for the Causes of Aging-²⁶

Several theories have been put forward to explain the causes of aging.

Theories of biological - Aging are two fold namely genetic programming theory and variable-rate theory.

Genetic programming theory-Describes senescence as the result of the sequential switching on and off of certain genes.

Senescence is the time when age-related deficiencies become more apparent. The endocrine theory is the biological clock acts as a mechanism to regulate aging through hormones.

Immunological theory- explains a programmed decline in immune system function that increases susceptibility to infectious disease and thus aging and death.

Variable rate theory -Wear theory, free radical theory, life rate theory and autoimmunity theory.

The wear-and-tear theory - holds that aging occurs as a result of accumulated damage to the system beyond the body's ability to repair itself.

Free-radical theory- Focuses on the harmful effects of free radicals, for example highly unstable oxygen atoms or molecules formed during metabolism can react and damage cell

membranes, proteins, fats, carbohydrates and even DNA can cause harm. Free radical damage accumulates with age and is later associated with arthritis, muscular dystrophy, cataracts, cancer, late-onset diabetes, neurological disorders, etc.

Living rate theory - Suggest that the body can do so much work. The faster the body works, the faster it wears out, that is, the speed of metabolism determines the length of life.

The autoimmune theory- Explains the tendency of an aging body to mistake its own tissues for foreign invaders and attack and destroy them.

Theories on the Physiological Development of the Elderly-²⁷

The standard stage theory- states that successful aging depends on completing the physical tasks of each stage of life in an emotionally healthy way.

Disengagement theory- Suggests that a decline in physical functioning and the awareness of approaching death result in a gradual, inevitable withdrawal from social roles such as worker or husband or parent.

Activity theory -Society also stops providing useful roles for the elderly. Suggest finding substitutes for lost roles. Even taking a walk can substitute for a sense of purpose, belonging, social interaction, and social group activity. Engagement in one or the other suggests that adult roles are major sources of satisfaction.

Continuity theory - Suggests that those who maintain their earlier activities and lifestyle adjust most successfully.

Dr, Chandra Kumari present living system wise distribution of frequency and percentage on identification of psychological and sociological factors influence ageing experiences.²⁸

Elderly women-

Eliza W. Farnham, in 19th century American former who promulgated the superiority of women.²⁹ more than a century before contemporary feminist begin writing about menopause applied the idea of progress to the female life course, envisioning the post maternal period as one of great power and generativist. Among the elderly the percentage of female population is higher than the male population.

Females are considered aged much early compared to the males of the same age.

Menopause is one of the landmarks in the aging process of women. Some societies separate the young from the old on the basis of productivity.³⁰

Aging inevitably exposes our individual vulnerability as fragile beings, our physical and emotional dependence on others.

Confucius said-³¹

—At the age of fifteen I set my heart on learning. At thirty I established myself (according to ritual)

At the age of forty, I was no longer in trouble.

At fifty I knew the order of heaven.

At sixty I was comfortable with what I heard.

At the age of seventy, I could follow my heart's desire without overstepping the bounds of authority.¶

Music affects emotions— when people feel distressed or lonely, they often turn to music to feel better. Some listeners say they feel understood, emotionally supported, and less lonely when the song's lyrics apply to their lives. Others describe sad-sounding music as helping them associate their sadness with something positive and making them feel less alone in their negative experiences.

For still others, listening to mood-matching music, feels like being with a friend who provides understanding and comfort when they are sad and lonely. People experiencing sadness sometimes prefer to listen to happy or calm music and sometimes they prefer sad to defuse sadness and depression. ³²

It is seen that listening to sad music people become comfortable with their sorrows because they relate their feelings with sad music. For example, elevating mood when feeling depressed through evocative music with a high aesthetic value has been identified as an effective self-regulatory strategy.

Along with this, by listening to our favourite music, we can get rid of many types of psychological problems because it is also a condition of putting one kind of mind in another direction.

Various events can cause a certain emotion. It may arise from the loss of a loved one, for example, due to the breakdown of a relationship, a terminal illness or accident of a close one (interpersonal sadness), when one fails to achieve an important personal goal., being forced to give up a cherished dream of a job or profession or losing one's health, losing sight or being diagnosed with a terminal illness; non-reciprocal sadness.

Thus, the situation that triggers an emotional connectivity, which influence the nature of subsequent mood-repairing behaviours.

Sadness triggered by a social loss increases the desire for social interaction and is associated with responses that promote social engagement.

When people go through grief because of a broken or lost relationship, they often look for ways to continue their sense of connection with lost person or they seek a surrogate to recapture the bond.

After traumatic social experiences, people typically seek a mood-compatible, empathetic friend with whom they can share their negative feelings and who provides emotional validation and support.

By an experimental interviews, audience members sometimes describe sad music as a friend who provides understanding and comforts. These finding that sad music can work.³³

Music as a surrogate for an empathic friend in situation of social disadvantage. Sad music provides a sense of emotional sharing, similar to having a conversation with an empathic friend.

Music as a virtual friend-

The idea that listening to personal music can sense the presence of another person.

Personality theory holds that listeners automatically and unconsciously perceive music as a manifestation of an imagined person who understand their feelings and thoughts.

However, the shared affective movement experience theory claims that music provides company by conveying a sense of another person's presence, actions, and emotional states.³⁴

In addition, research on social music cognition suggests that listening alone can function as a form of social encounter.³⁵

And listeners can imagine music as a virtual social agent that can associate itself with pieces of music.

Some of these suggestions are based on the emotional processes triggered by music and argue that listeners empathize with the imaginary experiences of a "virtual person" living in the music.

As well as music-related empathy, a sense of identification and connection with the audience has been proposed to be expressed during musical engagement alone. Just connect with people with their past, success and failure and many other pleasant and unpleasant scenes of life, thus we can say that music is one of the most powerful sensor.

Therapeutic and Restorative effects of Music-

Music therapy is the clinical use of music to meet personal goals such as reducing stress, improving mood, and self-expression. It is evidence-based medicine well established in the health community. Music therapy experiences may involve listening, singing, playing an instrument, or composing music.

Music and psychology are closely related, the word psychology literally means the science of the mind music has a very deep effect on our mind.

Some mental activities related to the mind such as sensation, perception, memory, imagination, learning, attention, interest and more which are widely used in music education and music therapy.

Music is a positive medium to express human feelings and emotions beyond the boundaries of the country. The healing elements inherent in Indian classical music were understood long ago by the ancient sages. Through mantras, where astrologers also started telling the story of the future with the help of spiritual practice with the influence of sound and strots, on the other hand, a huge difference can be seen in man going to advanced stage through mantras.

Consciousness is related to natural knowledge and its functioning and cognition is a part of psychology.

The work of psychology is to establish a connection between physical stimuli and the flow of consciousness.

Whether it is the high and low pitch of the sound (pitch),the small or large of the sound (intensity), or the caste or gun of the sound, (timber).³⁶

All affect our mind. In fact, music therapy is a combination of music and psychology.

Music therapy is the science of music that resonates with the resonance of the vocal cords and with the emotional, physical, psychological wellbeing of the individual.

It consists of a collection of selected notes of a raga which has its own mood and emotion and can change a person's mood into happy or violent, violent or peaceful feelings according to the nature of the raga.It consists of a collection of selected notes of a raga which has its own mood and emotion and can change a person's mood into happy or violent, violent or peaceful feelings according to the nature of the raga.individuals field depressed or lonely they often turn to music to feel better.

Some listener say that they feel understood, emotionally supported and less lonely when the lyrics of a song apply to their lives. ³⁷

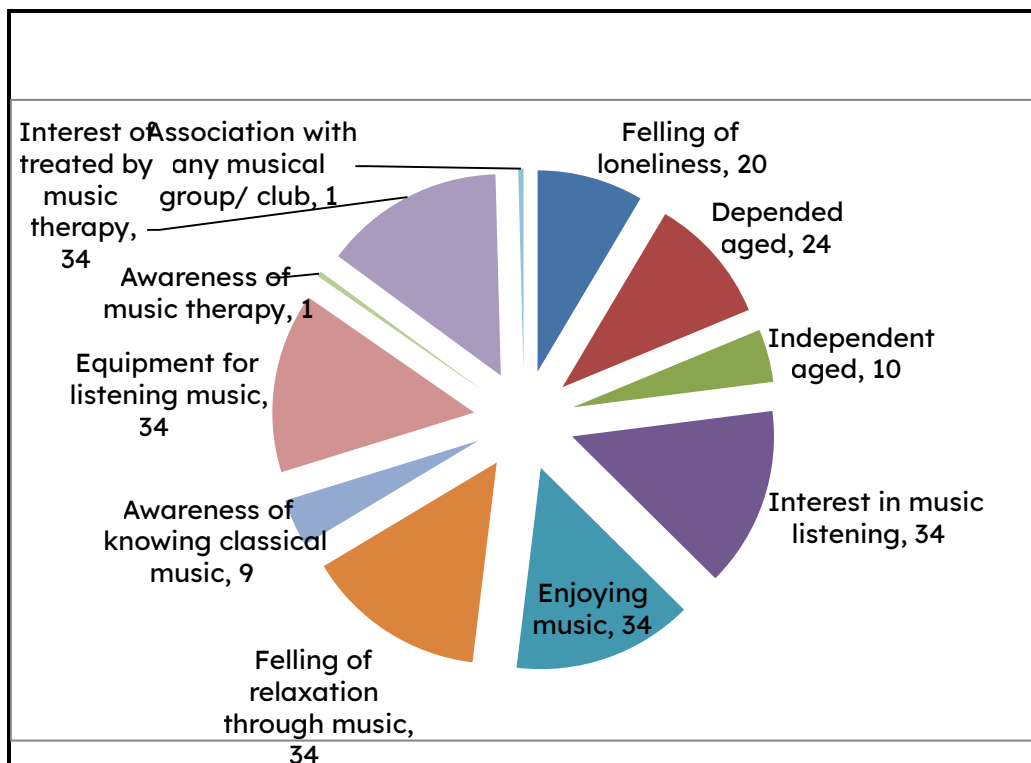
Another experiment is based on adult mental health problems. Murry cox, a well known psychiatrist and psychotherapist said in a lecture that something which stop them in their track and enables them to adapt to something new, to move away from old patterns of relating. It is very useful for long term chronically ill people suffering from mental illness or psychiatric problems .³⁸

Analysis and interpretation- The finding of the present study and their interpretation are presented.

The study covered by 51 respondents aged 60 and above urban areas of Varanasi. A questionnaire included various questions related to causes of loneliness, dependence, interest in listening and enjoying music, awareness of classical music and treatment through music therapy.

The results are given below by pie chart.

Feeling of loneliness 8.5%
Depended aged 10.2%
Independent aged 4.3%
Interest in music listening 14.5%
Enjoying music 14.5%
Feeling of relaxation through music 14.5%
Awareness of knowing classical music 3.8%
Equipment for listening music 14.5%
Awareness of music therapy 0.4%
Interest of treated by music therapy 14.5%
Association with any musical group/ club 0.4%



Conclusion- Thus our Era offers new opportunities for reclaiming the moral and the spiritual dimensions of letter life, for bridging the gap between existential mystery and scientific mastery for reconciling the modern value of individual development with the ancient virtues of accepting natural limits and social responsibilities. Generation gap is attributing to the growing tendency of individualism among the member of society especially in older persons.

Infect retiring from an organization just means that your work there is done. It doesn't mean that you should give up your work. It's the perfect time to focus on things that you are passionate about, you are interested in. It's the time to re-discover and perhaps reinvent yourself . Treat this as your second innings, and go do things that you may not have time for in your first innings and you should started working with young and brilliant minds in technology to continuing being part of what's new and relevant. Aged should involve in many other things and have also taken up singing learn to play a musical instruments, travel more, do stand-up comedy, take up farming, consult, mentor do what it takes to win in your second innings.

In fact , through the power of music and the power of sound we can cure and treat from many of disease and loneliness in elderly.

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ROLE OF PARENTS IN DEVELOPING THE SELF-RELIANT PERSONALITY OF DAUGHTERS

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“Nervy, glowering, your daughter, wipes the teaspoons, grows another way.”

These striking lines are taken from Adrienne Rich’s famous – feminist poem “Snapshots of a Daughter-in-law.” In this poem the daughter-in-law laments her lost beauty which was once celebrated in the male dominated society. On the other hand her daughter looks forward and is anxious about her future. The poem also depicts how some women internalize misogyny that is why parents play an important role in shaping the personality of their daughters, and thus breaking this cycle.

It is said that primary early education begins at home. That being said, our first teachers are our parents. It is them who instructs us to do things without help or without them which helps children to keep moving forward confidently in various tasks. A parent teaching their progenies to be self-reliant is one of the most crucial life skills to impart. Self-reliance is another word for “independence”, therefore training children to be independent is essential for their success and well-being later in life.

But here we are not talking about children in general. The main character of this article is the “Daughter” or “Beti” of an Indian household. I am “she.”

She is the eldest daughter of her middle-class family. One day while helping her mother in the kitchen, her mother said-

“You have to know and learn everything, be it household chores or English.”

She said- “But Mother, I am studying in the university now, and one fortunate day, I will have several servants working for me.”

Her mother smiled demurely and said, “May God Bless you. I Know you will fulfill your dreams and ours too, that’s why we are making you study in the university you want.”

The girl was grateful for having such wonderful and supportive parents, and she listened attentively to her mother.

Her mother continued – “You have to work hard and earn so that you won’t be dependent on your husband for everything like I do.”

Her daughter nodded her head in affirmative while her mother went on... “But Beta, you have to learn household chores too, because they make you self-reliant. When there is no one around to feed you, you can make your own roti.”

She grew up hearing this, at times her father would encourage her to travel alone. That time, she would think that that they didn’t care enough. But now, she is grateful for all the heartfelt conversations, teachings and experiences.

This was the story of a daughter of an educated middle class family. But the conditions are not same for all the daughters. The daughters belonging to the poor, uneducated, unaware households are continuously deprived of basic education, which leads them to their dependence. This “dependence” is the reason why they are considered as “burdens” by their parents. And this “burden” is also a melting metaphor for the “heavy dowry” demanded by the future son-in-laws, who will be ironically well-educated.

It is often forgotten that a woman is the product of her surroundings. An utilitarian philosopher John Stuart Mill in his political essay “The Subjection of Women” remarked that through time immemorial, women have been treated like some “hot-house plants”, due to which they are unable to realize their full potential. In this male-dominated society, parents are the only support system, a daughter can have. In her essay- “A Room of One’s Own”, Virginia Woolf created an imaginary sister of Shakespeare, who was equally talented but met a tragic end. Indeed this is very much similar to the condition of women at present.

According to the Self- Reliance theory of Development, the self-reliant daughters raised by the parents possess good-problem solving skills and high self-esteem. They have the ability to make their decisions independently and are difficult to manipulate. As mentioned earlier “Self-reliance” is another word for “Independence.” But independence here also means Intellectual and Financial freedom. This freedom is not so easily granted to the daughters, like the famous novelist George Eliot or Mary Ann Evans, who was provided with the education only because she didn’t meet the conventional beauty standards.

Since self-reliance equates to the intellectual freedom which then further leads to the financial freedom, the importance of knowledge and education cannot be overlooked. With slogans like- “ Beti Bachao, Beti Padhao”, India also has a non-profit organisation named

“Self-Reliant India” (SRI). SRI is an organisation with a mission to make historically under resourced communities self-reliant with an access to quality education.

Now that the world is continuously changing, women are making significant impacts in their lives personally, socially and globally. Even our honourable president Ram Nath Kovind on the occasion of International Women’s Day, said that it is important to empower daughters to make them self-reliant which will enable them to achieve their aspirations even while fulfilling their responsibilities of their family, society and nation. In his speech on the eve of International Women’s Day, which is observed every year on March 8, he said- “We must give our sisters and daughters opportunities to realise their potential and hence contribute in nation building.”

It is always up to the parents to make their daughters self-reliant and empowered women. These daughters will grow up to become individuals with strong moral compass and strength of character; they will experience life and will also learn to protect themselves. Parents can make their daughters to positively contribute to the society by not wasting down their potentials for the greater good.

I end this article with some touching lines from Sarah McMane’s poem “For **my Daughter.**” This poem itself is a testament to the love and the empowering aspirations a parent holds for their daughters.

“Learn to speak with both your mind and heart.

For the ground beneath will hold you, dear...

Know that you are free.

And never grow a wishbone, daughter,

Where your back bone ought to be.”

“One Nation One Election and the Future of Indian Federalism”

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“India that is Bharat, Shall be a Union of States”

This meticulously debated line, enshrined in Article 1 of the Indian Constitution, encapsulates the foundational essence of Indian federalism. Since its inception, this line has been subject to extensive debate and scrutiny, embodying the delicate balance between unity and diversity within the Indian polity. Crafted with precision by the framers of the Constitution, including “Dr. B.R. Ambedkar”, this line reflects a profound commitment to fostering a cohesive yet pluralistic nation. Its inclusion marks a deliberate departure from the term “Federation” to emphasize the indivisible unity among diverse states, while acknowledging their distinct identities and autonomy.

This article tries to study the complex power dynamics between centre and state. Its relevance that is serving as a bulwark against any attempts to centralize authority or undermine regional autonomy. In essence, this meticulously debated line embodies the spirit of Indian federalism, reaffirming the unity of the nation while respecting the diversity of its constituent states.

This article explores how the One Nation One Election proposal could affect Indian federalism. One Nation One Election suggests holding all national and state elections simultaneously to streamline governance and cut costs.

Through this article we would try to find the potential effects on elections, party dynamics and federal principles ,this article aims to shed light on its implication for India’s federal structure and democratic fabric.

I. Introduction

A. Background

The ‘One Nation, One Election’ proposal currently being debated in India has sparked a nationwide discussion. This innovative idea centers on conducting all elections, ranging from local to national levels, at the same time with the objective of achieving greater efficiency and reducing costs. However, there are some concerns that have been raised regarding its impact on India’s federalism, which is characterized by states having significant autonomy.

The proposal could potentially alter the balance of power between the central and state governments and may also limit the ability of regional parties to influence politics at the state level. Despite these concerns, supporters argue that this proposal will ultimately lead to more cohesive governance and better decision-making across the country. It remains to be seen whether or not this ambitious plan will come to fruition, but it is clear that it has ignited a lively debate about the future of Indian democracy.

As the proposal for 'One Nation, One Election' is being considered in India, it is imperative that the potential impact on federalism is thoroughly analysed. This research article endeavours to delve into the concept and its possible implications for Indian federalism. Through a comprehensive examination of diverse perspectives, it aims to make a valuable contribution to the ongoing discourse on electoral reforms and federal dynamics in India. It is crucial to assess the ramifications of this proposal on the autonomy of states and their ability to conduct elections independently. The article will analyse how such a move may affect political competition and representation at various levels. Additionally, it will explore the feasibility of implementing this idea given India's complex socio-political landscape and federal structure. In conclusion, this research article seeks to provide a nuanced understanding of the 'One Nation, One Election' proposal and its potential effects on Indian federalism while highlighting key issues that need to be addressed before its implementation.

II. Historical Context:

A. Period of stable simultaneous election:

During the period 1951-1952, the newly democratic country India held its first general election both to the house of people i.e. Lok Sabha and State assemblies. This continued until the late 1960s, when unstable non-Congress state governments began to fall, leading to midterm elections and thus, a disruption in the pattern of joint elections to the Lok Sabha and the states,

which led to the elections of Lok Sabha and State assemblies separately in December 1970.

B. Indira Gandhi regime and fresh election:

In 1970, the Lok Sabha was prematurely dissolved under the Indira Gandhi regime and fresh elections were called in 1971. The term of the fifth Lok Sabha was extended until 1977 under Article 352. Since then, the Election commission of India holds the election for centre and state separately.

C. Period of late 1980's and 1990's:

The simultaneous poll calendar was further derailed as the Lok Sabhas formed after elections in 1977, 1980, 1989, 1996, 1998, 1999 were all prematurely dissolved. A similar situation happened in several state assemblies.

D. Setup of committee's ;

1. The first Annual Report of the Election Commission of India in 1983: It proposed the idea of conducting simultaneous elections for the **Lok Sabha and the State Assemblies**. The report put forth several compelling reasons for this proposal, including:

- **Cost Savings:** Simultaneous elections would result in substantial cost savings by avoiding redundant administrative expenses incurred in separate elections.
- **Efficient Voter Roll Updates:** Conducting electoral roll revisions simultaneously would lead to significant cost savings and increased efficiency.
- **Minimizing Disruption:** Simultaneous elections would reduce the disruption caused by deploying a large number of civilian and police personnel for extended periods during elections.
- **Enhancing Governance:** The approach of simultaneous elections would help maintain a more stable administrative setup, preventing the sidelining of regular government functions and developmental work during election periods, ultimately benefiting the common citizen.

2. The 170th Report of the Law Commission of India in 1999: It also endorsed the concept of simultaneous elections.

3. In 2015, the Parliamentary Standing Committee on Personnel, Public Grievances, Law, and Justice: in its 79th Report, suggested the adoption of simultaneous elections as a means to achieve long-term good governance.

III. Federalism and ONOE:

Federalism is a system of government where power is divided between a central authority and regional governments. In a federal system, each level of governments has its own set of powers and responsibility. This helps in maintain a balance of power and allows for local autonomy.

As for “One Nation, One Election”, it refers to the idea of holding all the elections in the country , from local to national , simultaneously. The aim is to reduce the frequency of elections and streamline the electoral process. Proponents argue that it can save time, resources , and ensure better governance. However, there are concerns about its feasibility and potential implications.

Potential impact on Indian Federalism:

1. Simultaneous elections risk diminishing the essence of Indian federalism by diminishing independent arenas for expressing regional identities, addressing regional concerns, and shaping regional policies
2. The implementation of simultaneous elections may homogenize the varied landscape of political dynamics throughout India and weaken the self-governance capabilities of state administrations.
3. The consolidation of election schedules might pose a threat to democratic principles by limiting voting opportunities and skewing the political landscape in favor of the ruling party through modifications to “no confidence” regulations, which could decrease the likelihood of unscheduled midterm elections
4. Also, one proposed reform to enable simultaneous election cycles is to change how a government can be removed from power. Instead of allowing a simple “no confidence” vote, where the current government can be ousted without a replacement lined up, the proposal suggests implementing a “constructive vote of no-confidence.” This means that for a government to be removed, an alternative party or coalition must demonstrate that it has enough support to form a new government and gain the confidence of the relevant legislative body. So essentially, the current government could only be replaced if there is a viable alternative ready to take its place.
5. Simultaneous elections may flatten the diversity of political cultures across India and weaken the connectedness of voters to their state governments – as distinct from the national government.

Challenges to states autonomy

Indian federalism is complex. Although we consider ourselves a federal or semi-federal nation, the central government holds significant control over the states in their functioning. While the constitution divides powers between the Centre and the states, it also allows for "extraordinary circumstances" where Parliament can legislate on state matters without it being illegal. This raises questions about the autonomy of Indian states. How much autonomy do they truly have, and where does it end to avoid conflicting with Union laws?

If the concept of one nation and one election is implemented, the question on states autonomy will be raised. Schedule 7 of the Indian constitution deals with the division of power between the centre and the state, the makers of the constitution adopted a model for Indian federalism which is often called as 'Centralized federalism'. Central government holds significant authority over the states, especially regarding crucial matters like redrawing state boundaries. It has more subjects under its jurisdiction compared to the states, and its laws supersede state laws even in areas listed under Concurrent jurisdiction. In extraordinary situations, Parliament can legislate on state matters. Additionally, the central government controls economic resources and has controversial powers like appointing state governors and dismissing state governments under the president's rule. However, India's federal system isn't entirely skewed towards the Centre. Thus this raises the question that if one election will be implemented then states might lose control over their autonomy.

Impact on Regional Representation

"One Nation, One Election" could reduce the visibility and influence of smaller regional parties nationally. It might also side-line regional issues in favour of national concerns, potentially neglecting the specific needs of certain regions. Overall, it might make it harder for regional voices to be heard and represented effectively in the government. Implementing the "One Nation, One Election" system could potentially impact regional representation in several ways. Firstly, smaller regional parties might find it challenging to compete on a national scale, potentially diminishing their influence and representation in the central government. Secondly, focusing elections at both state and national levels concurrently might divert attention and resources away from regional issues and concerns, leading to a neglect of specific regional interests in policymaking. Moreover, regional diversity and distinct identities might be overshadowed by national political narratives, potentially marginalizing the voices of certain regions within the broader political landscape. Overall, while "One Nation, One Election" aims for administrative efficiency, its impact on regional

representation could pose challenges to the diverse fabric of Indian democracy and the equitable representation of all regions and communities.

IV. Implementing One Nation One Election

Implementing one nation one election in the whole India need perfect planning and careful coordination in this one must look at three important and careful measure that will help in implementing it.

Constitutional amendments: Some potential amendments could include:

1. *Synchronization of election cycle:* Amendments to Article 83 and Article 172 to synchronize the terms of the Lok Sabha and state legislative assemblies to facilitate simultaneous elections.
2. *Extension of the term of state legislative assembly:* Amendment to Article 172 to extend the term of state legislative assemblies to match the five-year term of the Lok Sabha.
3. *No confidence motion modification:* Amendments to the relevant provisions regarding no-confidence motions (such as Article 75 and Article 164) to introduce a constructive vote of no-confidence mechanism.
4. *Financial Provisions:* Amendments to Articles related to financial matters (such as Article 110 and Article 202) to ensure adequate funding for simultaneous elections.

Logistical Challenges:

1. *Infrastructure:* Upgrading and expanding election infrastructure across the country to accommodate the increased scale and complexity of simultaneous elections.
2. *Voter Education:* Conducting extensive voter education campaigns to inform citizens about the changes in the electoral process, including the timing and procedures for casting their votes in multiple elections simultaneously.
3. *Security:* Ensuring adequate security arrangements for polling stations, candidates, and voters across all states simultaneously to prevent any disruptions or security threats during the electoral process.
4. *Political Coordination:* Coordinating political parties and candidates at the national and state levels to align their campaign schedules, messaging, and strategies effectively.

5. *Legal Framework*: Developing and implementing a robust legal framework to address potential conflicts, discrepancies, or challenges arising from simultaneous elections, including provisions for dispute resolution and electoral integrity.

Addressing these logistical challenges would require careful planning, resource allocation, and coordination among various stakeholders, including government agencies, political parties, civil society organizations, and the electorate.

Political Consensus: Achieving political consensus on "One Nation, One Election" (ONOE) would be crucial for its successful implementation. Here are some key aspects necessary to build political consensus:

All-party consultations: Holding extensive consultations with all political parties to discuss the merits, challenges, and implications of ONOE. This would provide an opportunity for parties to voice their concerns and suggestions, fostering a sense of inclusivity in the decision-making process

Public discourse and awareness: Engaging in a public discourse through media, debates, and awareness campaigns to educate citizens about the concept of ONOE and its potential impact on governance and democracy. Building public support can exert pressure on political parties to reach consensus

1. *Compromise and flexibility*: Recognizing that different parties may have varying interests and concerns regarding ONOE, fostering a spirit of compromise and flexibility in addressing these differences is essential. Political leaders should be willing to negotiate and make concessions to reach a consensus that serves the broader interests of the nation
2. *Gradual implementation*: Considering a phased or gradual implementation of ONOE to address concerns about its feasibility and impact. Starting with a pilot project or implementing ONOE in select states initially could help alleviate apprehensions and build confidence among stakeholders
3. *Leadership and statesmanship*: Political leaders demonstrating statesmanship and leadership by prioritizing the national interest over partisan considerations. Emphasizing the potential benefits of ONOE in terms of cost savings, administrative efficiency, and better governance can rally support across party lines

By fostering open dialogue, promoting public awareness, accommodating diverse perspectives, and demonstrating political will, achieving political consensus on ONOE becomes more feasible, paving the way for its successful implementation.

VI. Benefits and Advantages of ONOE:

Those in favour say--

- Polling is expensive but organising state assembly and Lok Sabha elections simultaneously may reduce that cost.

- Besides, simultaneous elections may save time and the government can get five stable years to focus on governance instead of winning polls.

- To ensure that a state government does not fall without an alternative, the Law Commission recommended that a no-confidence motion against a government should be followed by a confidence motion so that if the Opposition doesn't have the numbers to form an alternative government, the regime in office cannot be removed.

VII. Challenges and Concerns

Those against it say:

- Electronic voting machines (EVMs) which have a life span of 15 years, would only be used three times under the One Nation One Election proposal.
- To implement the new election rules, five articles in the Constitution and Representation of the People Act (1951) would have to be amended. Every recognised state and national party would have to agree to the change.
- No proposal made a provision for hung legislatures or the premature dissolution of governments.
- If the Centre will continue to have the power to dismiss the state government (under Article 356), there cannot be the One Nation One Poll rule eligible.
- Voters may end up voting on national issues even for state polls which would benefit larger national parties and marginalise regional parties.
- Under this rule, a wave of one person or one issue may give unbridled power to rule.

VIII. Conclusion:-

The future of Indian federalism and the implementation of "One Nation, One Election" (ONOE) are intertwined with the complex dynamics of governance, democracy, and regional diversity in India. While ONOE presents potential benefits such as cost savings, efficiency, and political stability, its successful implementation requires careful consideration of India's federal structure, regional disparities, and democratic principles.

The evolution of Indian federalism must navigate the delicate balance between central authority and state autonomy, ensuring that the diverse needs and aspirations of different regions are adequately represented and addressed. ONOE could serve as a catalyst for enhancing governance effectiveness, streamlining electoral processes, and promoting political stability, but it must be implemented in a manner that upholds the principles of democratic governance, transparency, and inclusivity.

Moving forward, meaningful dialogue, consensus-building, and collaboration among political stakeholders at the national and state levels are essential to shape the future of Indian federalism and realize the potential benefits of ONOE. By embracing innovation, adaptation, and inclusive decision-making, India can strengthen its federal structure, enhance governance efficiency, and uphold the democratic ideals enshrined in its constitution.

What is True Happiness (My Mom's Answer)

Tanyaa S Banerjee B.A.(Hons.) – Arts – English III Semester

These are some questions which are frequently asked by people. People always wonder if they can ever be truly happy. I used to wonder about these things too, but a one-on-one discussion with my mother on this topic changed my perception a lot. My mother is a passive follower of the “BK Shivani” community, and she conveyed to me their thoughts on happiness.

Let's start by answering the first question, “what is true happiness?” True happiness is a state of mind where outside forces (demoralizing thoughts, taunts, etc.) cannot affect the way we feel about ourselves and our life, a state where we are completely positive and optimistic about life situations, a state where we have accepted ourselves for who we are, where nobody and nothing can demoralize us anymore.

Now, the second question, “how can someone be genuinely happy?” Self-love, self-confidence, self-acceptance are what one needs to be genuinely happy as these are all a part of true happiness. When you are confident enough in your decisions and when you have completely embraced all parts of yourself and are in love with yourself is when you will find genuine happiness because that is when what others say and do won't matter to you, they and their negative thoughts won't affect you and when they won't affect you then you would be truly and genuinely happy.

And now, the third and last question, “where does one find their happiness?” Happiness comes from within. Sister Shivani says that “what we feel and how we feel is decided by us and only us”. No one in this world should be given the right to decide for us or affect us in any way. Expecting others to make us happy is absolutely absurd because when we expect from others is when we get hurt. Instead, we should keep ourselves healthy, keep ourselves positive, and love ourselves. Our own self is where we will find our happiness.

So, happiness is a state of mind where we feel good and confident about ourselves. Love yourself, embrace yourself and be confident about yourself if you want to be genuinely happy. Find ways to be happy within yourself because the way you can make yourself happy, no one ever can.

“Stay happy, stay positive, stay optimistic and focus on self-love.”

Books: A Man's Best Friend

Tanyaa S Banerjee B.A. (Hons.) – Arts – English III Semester

What are books? If I ask people what books are to them, they would simply reply that it's a compilation of written or typed out pages, and are about a specific topic. But if you ask me, there is so much more to books than that. A book is our friend, our companion in loneliness, provider of information and knowledge. Books are a sea of knowledge, information, moral values and imagination. Books can be the portal to a whole new world if you read it the right way. Reading books can be relaxing and healing. Free time spent reading good books can make any person stress-free.

For a person, who loves fiction stories, there are books of the fiction genre, for a person who loves to read biographies and autobiographies, there are those books too. There are romance novels with different types of love stories to dive in for a love story lover, books of horror/thriller/suspense genre for that gripping thriller for mystery lovers. All sorts of books are available for all sorts of readers, people just need to pick the right one for themselves. Books aren't just stress busters but are also good for a person's vocabulary and improve their reading.

There are many books of the ancient Indian period for history fanatics. Epigraphists, history lovers and history scholars often marvel over the wonder which is ancient Indian books. These books consist of information about the lives of people in the ancient era, the making of the society in which we live now.

In short, books are amazing, they can be anything you want them to be. They can be your friend, companion, guide, anything. They can be fun and interesting to read if you read the right book and read it the right way.

Therefore, "Pick a good book and start reading now!"

"Read well, stay well"

Ripple Effects: How Climate Change Impacts Economies Beyond the Surface

Zainab Fatima BA Hons Arts- Geography 2nd Year

Climate change is often discussed in terms of its direct impacts, such as extreme weather events and sea levels that are on the rise. However, its indirect effects on economies are equally profound and warrant close attention. These indirect consequences are multifaceted, affecting diverse sectors and creating ripple effects in global economic systems. One major indirect implication of climate change is how it affects agricultural productivity. Changing climatic patterns involves changing precipitation patterns and increased temperatures causing disruption in traditional farming practices. For example, the Midwest in America, also known as the world's breadbasket has experienced unpredictable weather patterns resulting in inconsistent crop yields. Increasingly frequent droughts have resulted to low output of corn and soybeans. This volatility trickles down to global food prices thus affecting not only agriculture but also countries relying on imported food item. Additionally the biodiversity and ecosystems changes caused by climate change can also affect the fisheries, which is of economic importance to many coastal countries and islands. This has happened where fish stocks have moved as a result of warming oceans, thus interfering with local fishing economies. In New Zealand, distribution of commercially valuable species has changed due to the changing sea temperature conditions that are forcing fisheries to either adapt or suffer economically. Not only does it affect fishermen but it also impacts businesses dealing with fish processing and exportation hence showing how far the consequences go. Climate change affects energy markets as well. Energy demand varies according to shifts in weather patterns. For example, hot summers lead to increase demand for air conditioning while mild winters mean lower heating needs. In Europe for instance, where winters have become milder natural gas usage has decreased. On the other hand nations facing high heat waves experience surges in energy use. These dynamics contribute towards unstable prices regarding energy resources thereby leading to economic instability since industries depending on such energies may collapse under such circumstances. Other sectors such as finance and insurance are also indirectly affected. Higher claims and premiums arise from the increased frequency and severity of natural disasters. In the Caribbean, for instance, hurricane damages weigh heavily on insurers who charge more in premiums to cope with rising expenses. This situation creates economic pressure, which could restrain capital formation and slow down the recovery of damaged areas and overall growth. Furthermore,

inequalities can be amplified by climate change. Poor countries that produce fewer greenhouse gases often have the worst experiences with climate-related events. Specifically, Bangladesh is faced with huge challenges in terms of rebuilding infrastructure and recovering from losses due to frequent floods as well as cyclonic storms. These problems impede economic progress and thus sustain a poverty trap. Climate change also affects tourism indirectly. Tourist destinations suffer from altered climatic patterns coupled with environmental degradation. The Great Barrier Reef in Australia's case has been severely affected by bleaching corals resulting from increased sea temperatures leading to a decline in its health status hence affecting tourism based on it. Local economies relying on visitor spending are hurt by reduced income from tourists thereby generating broader economical implications.

In a nutshell, although global warming has severe immediate effects the knock-on impacts on economies are no less. Taking in agriculture and fisheries as well as energy markets, insurance and tourism, the economic ripples are everywhere. When it comes to coping with the indirect impacts of climate change, they must be confronted by high-level comprehensive strategies integrating climate resilience into economic planning. At the same time a range of tactics for helping populations adapt to the broader economic consequences of climatic variations are needed.

Forgotten histories: Unearthing the lives of the unheard.

Sandhya Yadav

Introduction:

History, as traditionally told, often reflects the perspectives of the powerful, the victors, and those in positions of authority. However, beneath the surface of well-known historical narratives lie the forgotten stories of the unheard—those whose lives and experiences have been marginalized, silenced, or erased from the mainstream record. We are accustomed to historical narratives dominated by kings, queens, battles, and grand pronouncement. Yet history is far richer and more complex. It encompasses the lives of ordinary people, the everyday activities that shaped societies, and the contributions of those who have been relegated to the margins. These forgotten histories may include the lives of women, indigenous groups, the slaves, the other social communities or groups whose contribution to the societies is unheard or have been overshadowed. So this article suggest an effort to uncover the truth and bring the lives of these groups, stories their perspective of communities who have been historically marginalized , overlooked or been in silenced.

Historical context:

The writing of history has long been influenced by the dynamic. Traditionally those are in power and have the position in authority have dictated the narrative that preserve and passed down the generation .

The voices of indigenous peoples, for example, were often dismissed or ignored in the colonial narratives that shaped much of Western history. Similarly, the contributions of women were frequently overlooked or downplayed in a patriarchal society that prioritized male achievements. By ignoring the experiences of the unheard, history becomes a tool of oppression, reinforcing existing power structures and social hierarchies. To counter this, there has been a growing movement to unearth the forgotten histories of these marginalized communities, to restore their voices, and to acknowledge their contributions to the broader human story.

Case study:

1. Indigenous group

Indigenous people in short are the group from distinct culture and social ethics group that mutually shares the ancestral ties to the place where they live. European first used the term

indigenous people to differentiate America's indigenous groups from Africans brought as slaves to America and from European settlers found in America.

These groups of people live the way of life, customs, belief and ideas and them from generation to another.

These groups have their own culture, tradition, practices and language influence by living connection with their ancestral motherland.

They continue to face threats to their language, sovereignty, local knowledge access to their culture, dependent resources and economic well being. However, recent efforts have sought to rectify this historical injustice. Archaeological research, for example, has uncovered evidence of complex indigenous societies with sophisticated systems of governance, trade, and culture. The study of oral histories, passed down through generations, has also played a crucial role in reconstructing these forgotten narratives. In addition, indigenous scholars and activists have been instrumental in reclaiming and preserving their histories, challenging the dominant narratives that have marginalized their communities for centuries. India has also been home to a diverse array of indigenous groups since ancient times. These groups, often referred to as Adivasis (which means "original inhabitants"), have distinct cultures, languages, and traditions. Many of these communities have lived in the country for thousands of years, with their own unique ways of life that are closely connected to the land and environment. These groups are Bhils, Gonds, Santhals, Todas, Nagas, Mundas etc.

2. Enslaved:

The history of slavery is very deep and full of tragedy and cruelty that spread throughout the world. The first identifiable evidence of slavery comes from the Code of Hammurabi out of Mesopotamia.

The ancient East China and India didn't adopt the practice of slavery until much later. Historians debate whether or not the practice of slavery in India existed before this time, but many believe argue against its existence as there is no words in ancient Sanskrit that can be translated as slave. The histories of enslaved individuals and communities represent another area where the voices of the unheard have been systematically silenced. The institution of slavery, which was widespread across various societies, was built on the dehumanization of people, reducing them to property and stripping them of their agency and identity. As a result, the experiences and perspectives of enslaved individuals were largely absent from historical records, which were often written by the slaveholders themselves. Recently archaeologists have discovered a small bedroom in Roman villa near Pompeii that was likely

used by the slave , shedding light on the lowly status in ancient society.(Economics Times of India)

3. Women:

The underrepresentation of women in history is another significant example of forgotten histories. Throughout history, women's contributions have often been overshadowed by those of men, leading to a skewed understanding of the past. Patriarchal structures have played a central role in this marginalization, with women's voices being silenced or ignored in the historical record.

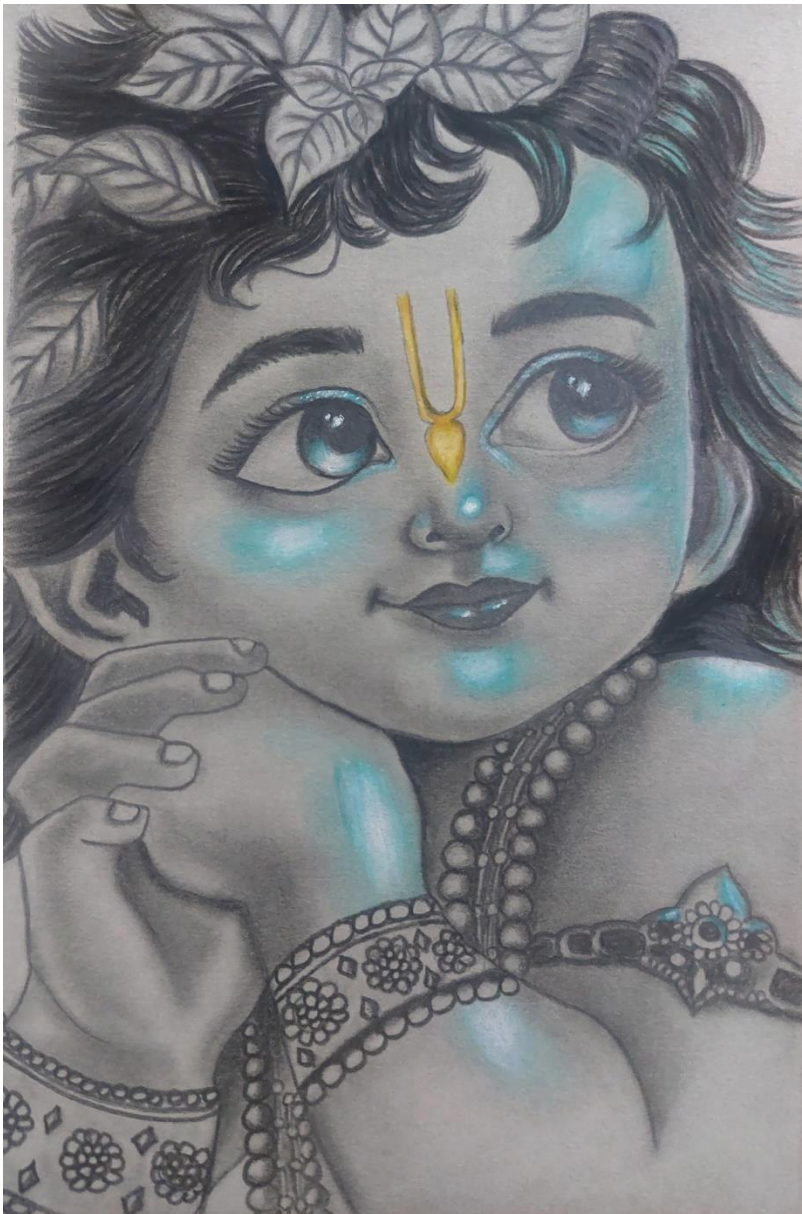
Recent scholars has sought to address this imbalance by highlighting the roles women have played in various fields, from science and politics to arts and social movements. Moreover, feminist historians have emphasized the importance of analyzing history through the lens of gender, exploring how women navigated and resisted the constraints imposed upon them by patriarchal societies.

The Impact of Unearthing the Forgotten histories

The impact of uncovering the lives of the unheard is profound and far-reaching. For marginalized communities, the recognition and validation of their histories can be a powerful form of healing and reconciliation. It acknowledges the pain and suffering they have endured and affirms their place in the broader human story. This process can also foster a sense of pride and identity within these communities, empowering them to reclaim their narratives and challenge the ongoing legacies of oppression. For society as a whole, the unearthing of forgotten histories broadens our understanding of history and culture. It challenges the dominant narratives that have shaped our collective memory and encourages us to consider alternative perspectives. This can lead to a more inclusive and nuanced understanding of the past, one that recognizes the history.

Paintings





Shivani Kumari

B.A. Painting 2nd year

23242PAN005

Mobile: 8235841751

Email:
Shivaniojha641@gmail.com



Bushra naaz

B.A. (painting hons) 3rd year 6th semester
Medium - pencil shading and watercolor
Size - full sheet (cartridge)



Taiyaba Arshi

B.A Arts (Hons.) English

5th Semester

“Graceful Mountains”

-Acrylic on canvas





“Paradise at sunrise”



“Restless Waves”





“Vegetable Market”

Medium: oil color on oil sheet
Size: full sheet

Neha Tahseen

B.A (hons) painting final year, Semester VI



“Copied paintings of famous artists.”

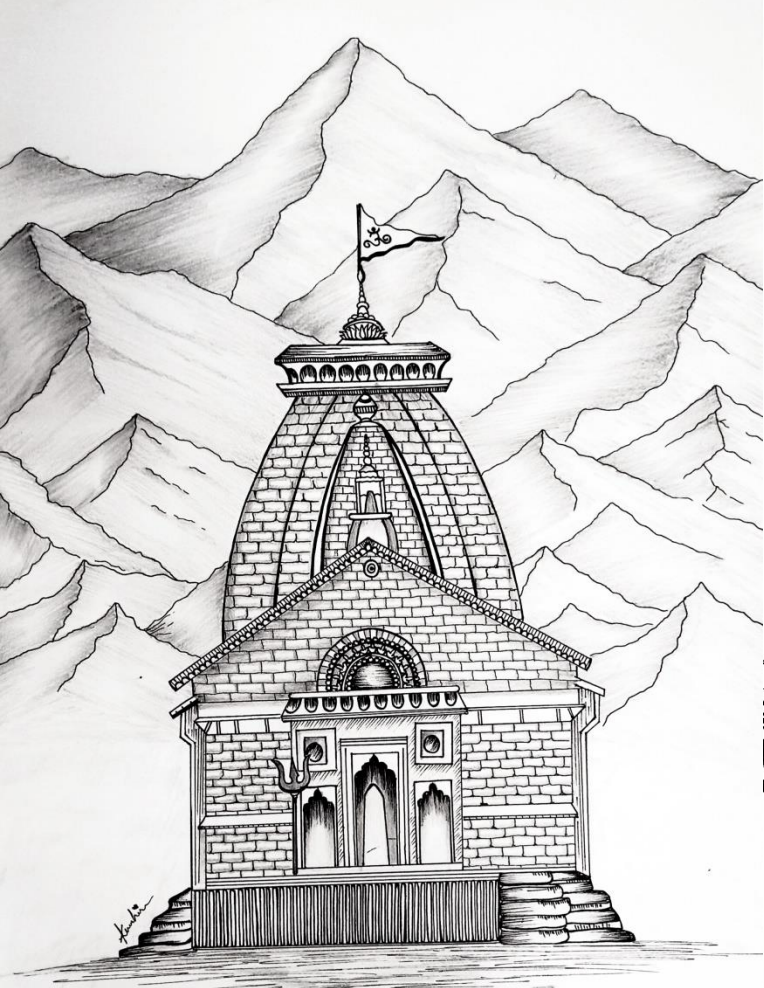
Aakriti

BA-3rd year 22242ENG002



Laxmi Ranjan

BA (social science) 3rd year 5th semester
22243POL014



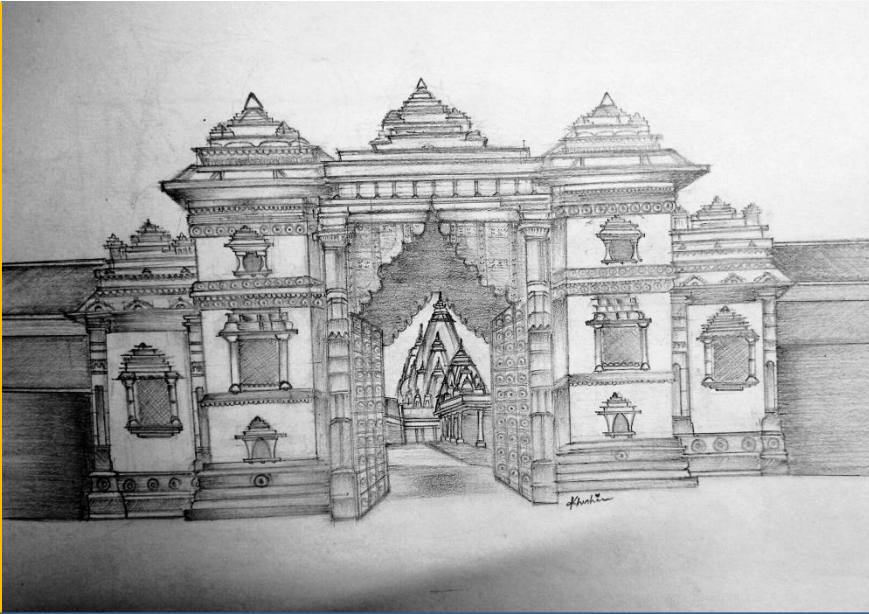
“Mandir and church”

Size- A3

Khushi Sharma

Year- 2024

3rd year 6th semester



Anisha Kumari

B.A 3rd year (5th Sem) AIHC & Arch
honors.

“Madhubani painting”



Shraddha Dubey

B.A 3rd year (philosophy)



*"Lotus feet of Lord are so wonderful that whoever takes shelter under them
Immediately become purified."*

Arpita Singh

BA 2nd year Hons. History
23243HIS007



"Our campus"

Medium - Water Color on Paper,

Sheetal Sahani
BA 3rd year student of Painting,





Jahnavi Narayan Singh
BA 2nd year, Hons: geography
Faculty-social science

Photography

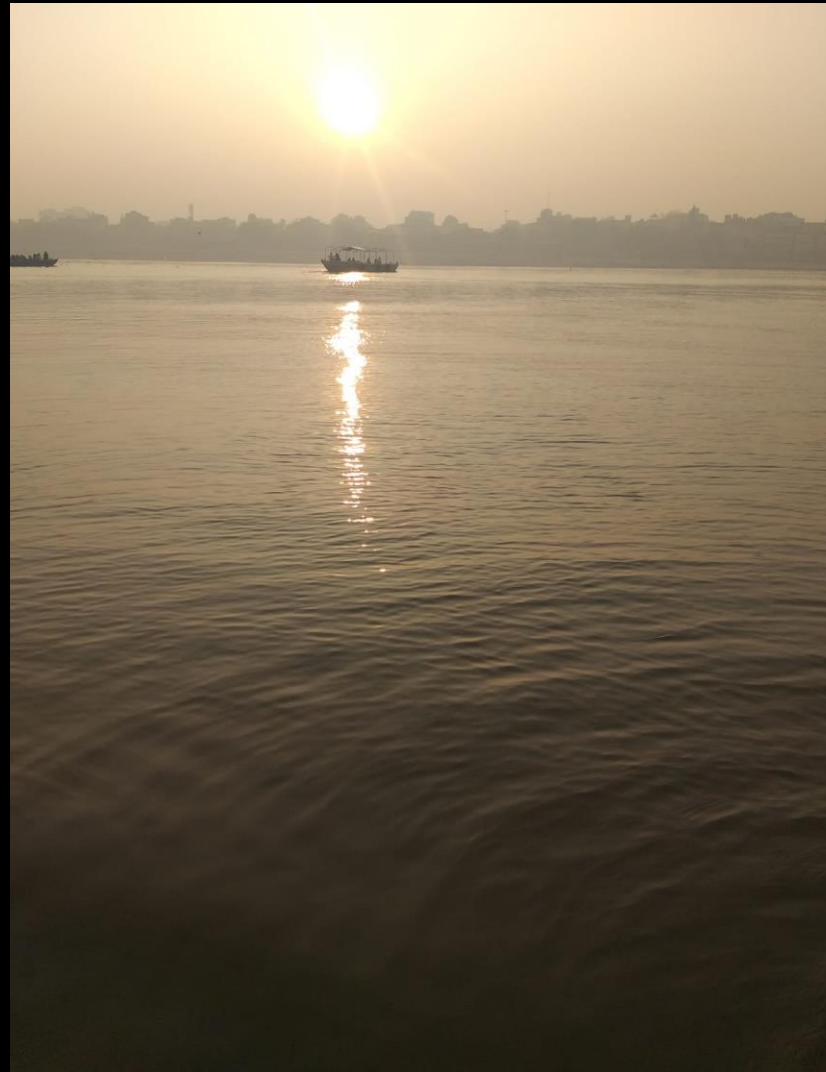




Dr. Soumili Mondal Department of English



Dr. Supriya Singh
Department of English



Dr. Arti Kumari
Assistant Professor
Department of AIHC & Archaeology

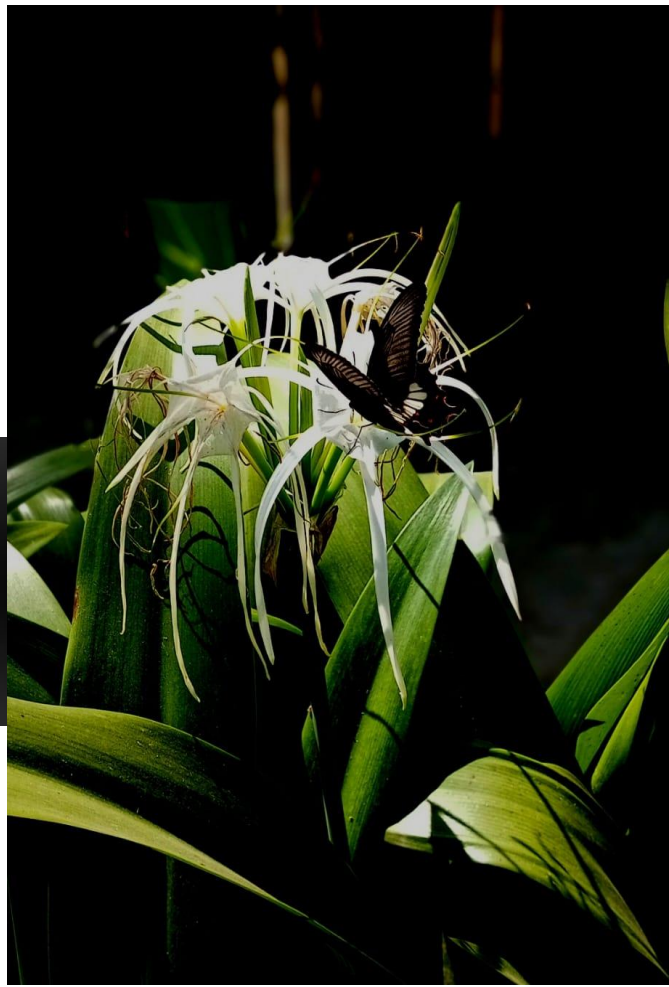


*Dr Pratibha
Yadav*
Department of
Geography

Dr Pratibha
Yadav



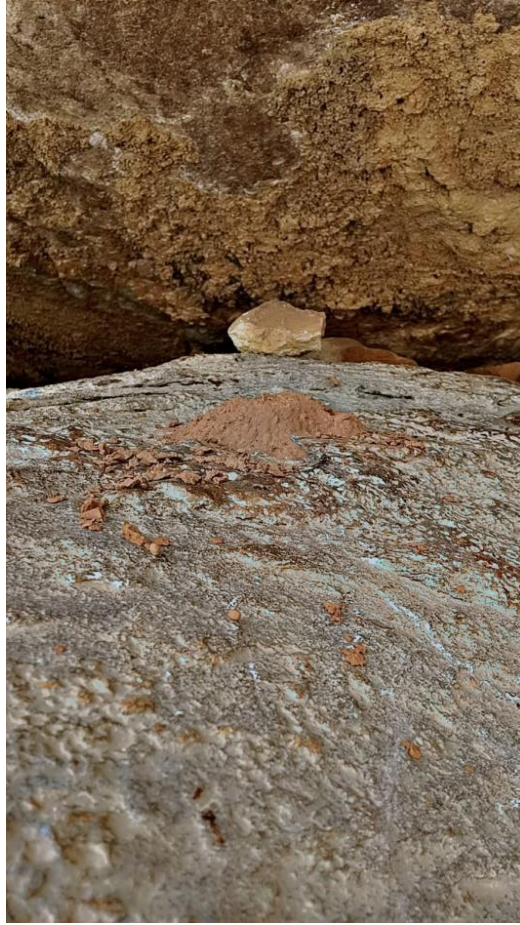
Anchal BA 3rd year, English honors



Rakhi Rajkumar Sharma

**BA 2nd year (3rd Sem) Social Science
(Political Science honours)**





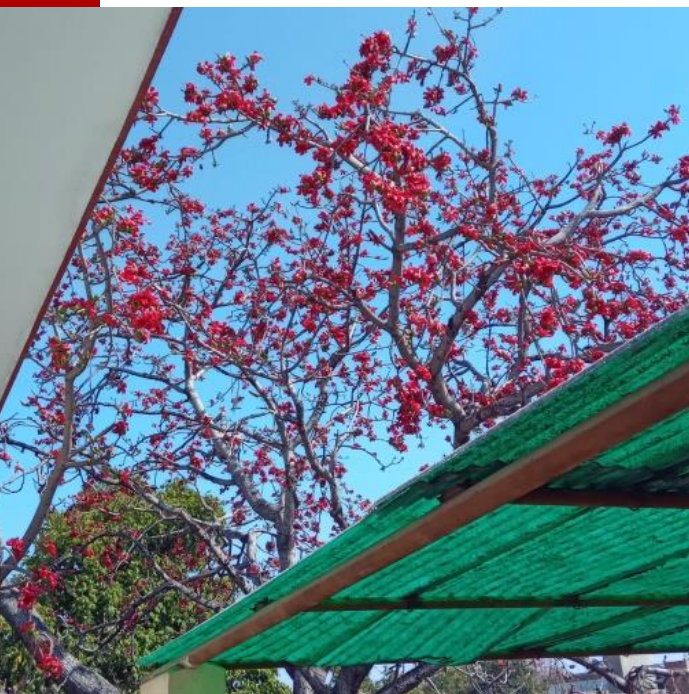
Dipa Kumari
M.A 2nd year
Department of A.I.H.C & Arch





Pooja Yadav

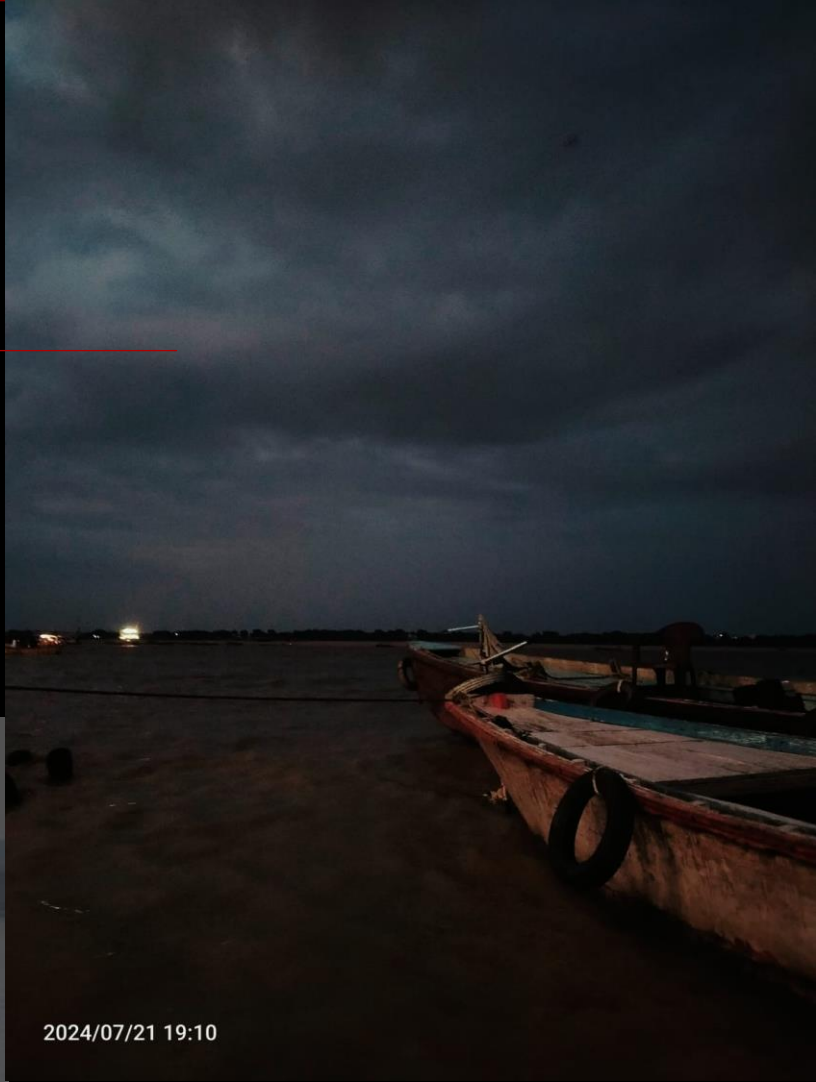
B.A third year Geography Hons.



Aditi Yadav

B.A 2nd year Psychology honours

Ayushi Mishra
BA (psychology) 3rd year



Shraddha Dubey
BA 5th semester



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7 February 2023 06:46



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Manisha Chakraborty

**BA 3rd year 5th semester
History Honours**



Muskan Tiwari
B.A arts 2nd year AIHC
hons

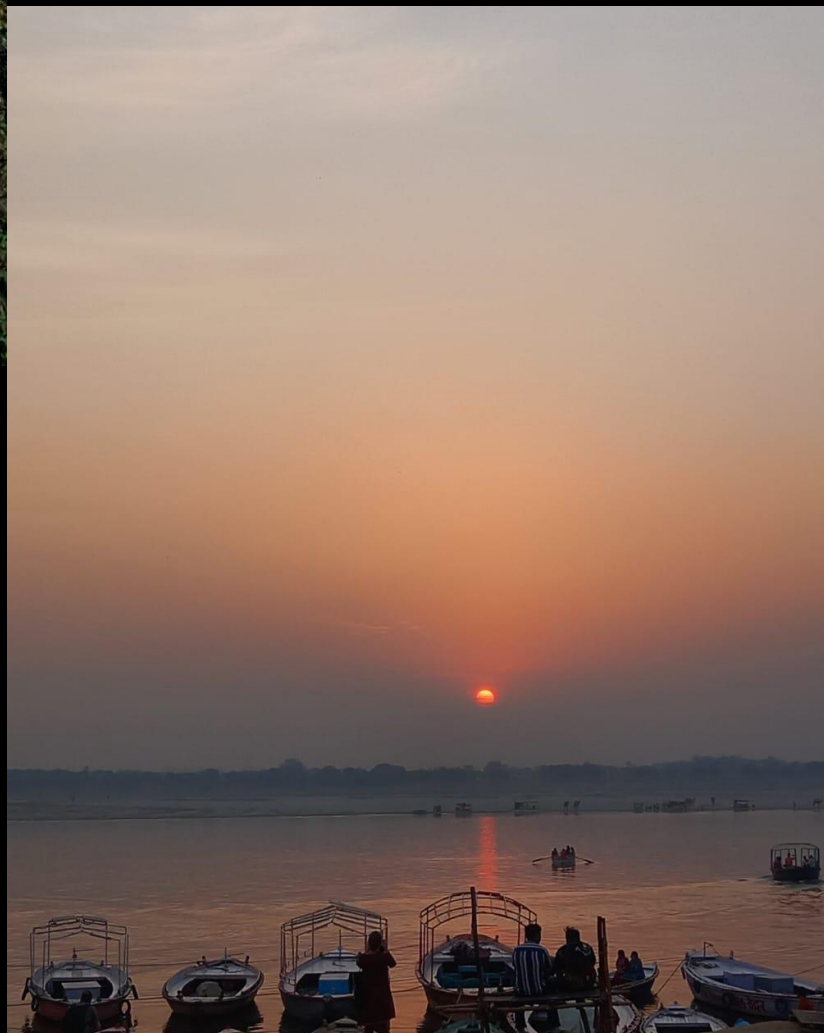


Divyanshu Kumari, 3rd year, B.A. (hons.) AIHC & Arch.





Adrika Agrawal
**B.A.II year AIHC &
Archaeology hons.**

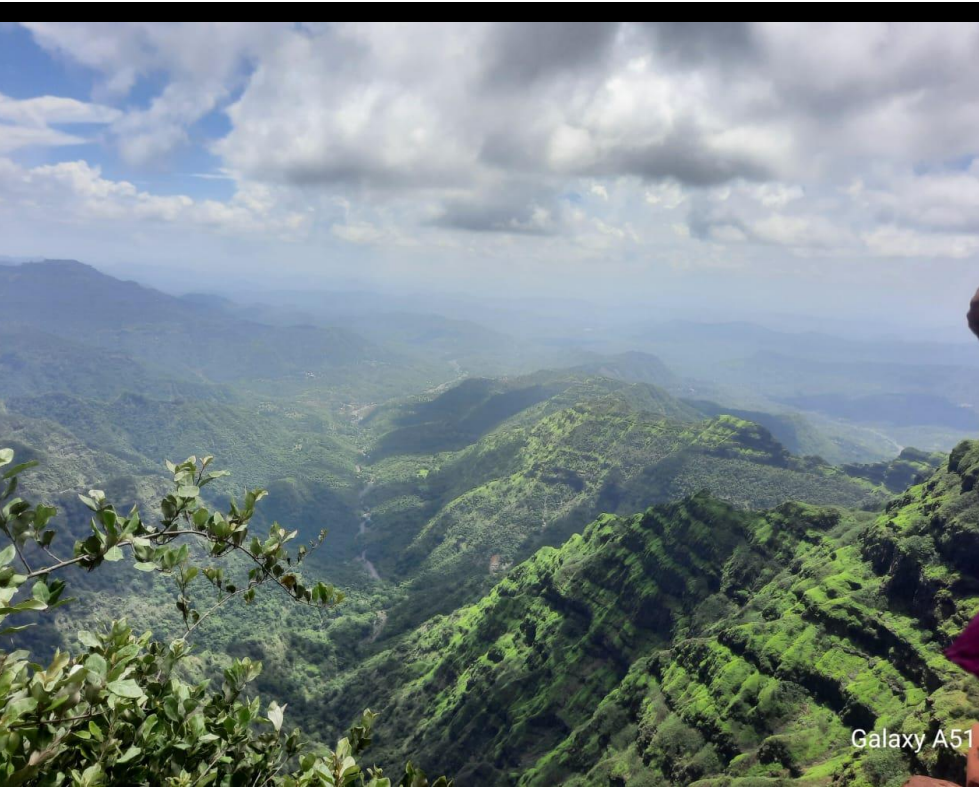




Aarti Singh
**B.A 3rd year social
science**
Economics Hons



Nandini Verma
BA (history) 3rd year





Short Stories



"बेघर"

-डॉ० प्रीति विश्वकर्मा 'प्रीतिशिवनी' / मानदेय प्रवक्ता / वसन्त कन्या महाविद्यालय, कमच्छा, वाराणसी

मो० 8010062233

चिड़िया घोंसला छोड़ते वक्त दोबारा मुड़ी और डाल पर बैठ गई। गर्दन झुकाकर घोंसले में दोबारा मुँह डालकर अण्डे से बाहर आ गए चूजों को चौच से सहलाया चिं, चिं करके तीनों फिर से एक साथ आ गए उसने पंख में दोनों को छुपा लिया। बच्चे कुछ ही दिन हुए अण्डे से बाहर आए थे। उनके शरीर पर पंख आ गए थे लेकिन अभी वे उड़ना नहीं सीख पाए थे। फुदक फुदक कर घोंसले में ही उधम मचाया करते थे दोनों।

सूरज डूब चुका था चूजों का दिल बैठा जा रहा था। चिड़िया नहीं लौटी अभी तक। पहले वे बेचैनी में इधर-उधर फुदकते रहे। फिर रात होते होते घोंसला हताशा के गहरे अंधेरे में डूब गया। चिड़िया नहीं लौटी। आज सुबह बच्चे भूख से नहीं बिना माँ के बिलबिलाए इधर-उधर उछल-कूद कर रहे थे। आज वे घोंसले से बाहर आकर डालियों पर तांक झांक कर रहे थे। उन्हें जीवन की इस सच्चाई का पता भी नहीं था कि जन्म की तरह मृत्यु भी अटल है। और कभी ऐसा भी हो जाएगा कि माँ घर छोड़कर जाएगी लेकिन वापस नहीं लौटेगी। वो आसमान जिसकी ओर इशारा करके माँ चहक जाती थी। बच्चों ने सोचा उसने ही उसकी माँ को रख लिया अपने पास। लौटने नहीं दिया उन तक। वे आसमान को देखकर अरहर जैसी अपनी पुतलियों को गुरेरने लगते। उनकी गर्दन चुनौती में अकड़ जाती कि जब हम अच्छी तरह उड़ना सीख जायेंगे फिर अपनी माँ का तुमसे छीन लाएंगे।

अपनी बालकनी में खड़ी पूजा दो नन्हें चूजों को भटकते हुए देखकर यही कल्पना कर रही थी कि मौसी की आवाज आयी- पूजा दोपहर हो गई डॉ० के पास कब चलोगी? आ जाओ। पूजा का ध्यान भंग हुआ। उसे याद आया आज उसे अपना दाँत दिखाने के लिए डेंटिस्ट के पास जाना था लेकिन दिल्ली में 6 20 समिट के कारण हुए छुट्टी से उसके डेंटिस्ट मसूरी घूमने निकल गए जिससे उसके इलाज में देर हुई। इन तीन दिनों का उसने पेनकीलर और मौसी के बताए घरेलू नुस्ों को आजमा कर बिताया। अब क्लिनिक से कॉल आई है तो आज डॉ० के पास जाना है।

पूजा ने मौसी को स्वीकृति में आवाज देते हुए कहा ड्राइवर को बोल दें कि गाड़ी निकाले। कुछ ही देर में पूजा जाने के लिए तैयार थी। मौसी ने उसका माथा हुआ, बुखार उतर गया था लेकिन दर्द से रातभर जो नींद नहीं आयी थी उसका असर आँखों में साफ दिख रहा था। बायीं तरफ का गाल हल्की सूजन से चमक रहा था। मौसी ने छेड़ते हुए कहा- रसगुल्ला दबा रखा है क्या? पूजा मौसी के इन

प्रयासों को जानती है। उसे हँसाकर सहज करने के लिए उनके ये अपने नुस्खे थे जो उनके व्यक्तित्व का मुख्य हिस्सा था।

मौसी का स्वभाव बहुत जिन्दादिल था। ज्यादा पढ़ लिख नहीं पायी थीं। बहुत बुरी स्थिति में पूजा ने उन्हें सड़क पर पाया था और अपने घर ले आयी थी। मौसी थर्ड जेण्डर की शापित मानी जाने वाली मनुष्य थीं जिनको पूजा ने आसरा, प्यार और सम्मान देकर अपना बना लिया था। और मौसी ने भी पूजा को अपना तारणहार समझ उसे श्रद्धा, प्रेम और वात्सल्य से भर दिया था।

पूजा गृह मंत्रालय में समीक्षा अधिकारी है। अविवाहित है। विवाह करना चाहती है लेकिन जैसा कि एक स्वावलंबी स्त्री के सामने हमेशा उसके स्वाभिमान और निर्णय का प्रश्न खड़ा हो जाता है। पूजा भी उसी समस्या से घिरी 35 पार के बाद भी शादी नहीं कर सकी थी।

गाड़ी मयूर विहार फेज 3 से बाहर आ चुकी थी ड्राइवर पूजा का स्वभाव जानता था तो रास्ते से उसने बिस्किट के दो चार पैकेट और केले खरीद लिए थे। प्रायः हर ट्रैफिक लाइट पर कोई न कोई बच्चा, बूढ़ा या गोद में नवजात लिए कोई महिला भीख मांगने के लिए गाड़ी के दरवाजे पर खड़ी हो जाती है और पूजा उन्हें कुछ बिस्किट या कैले देकर आगे निकल जाती। कुछ भीखमंगे तो पूजा की गाड़ी देखकर ऐसे चहक जाते जैसे भूखे बच्चे अपनी माँ को रसोई में देखकर खुश हो जाते हैं। वे दौड़कर गाड़ी के पास आते और खाने के लिए कुछ पाकर मुस्कराती आँखों से लौट जाते।

आज पूजा के दाँत में दर्द है लेकिन वो उन भूखे पेट धूप में गाड़ी-गाड़ी पर जाकर रुकने वाले बच्चा को ध्यान से देख रही थी ये नए थे। पूजा को चिन्ता हुई। देश के भविष्य में दो और छेद और हो गए। भारत दो कदम पीछे चला गया। ये एक 8-9 साल की लड़की गोद में एक बच्चा लिए बदहवास सी गाड़ियों से बचते बचाते उसकी गाड़ी की तरफ आने की जल्दी में थी। वो बार-बार उसकी गाड़ी को रूके रहने का इशारा करती जा रही थी। पूजा ने ड्राइवर को गाड़ी रोके ही रहने का संकेत किया। बच्ची पूजा के खिड़की के शीशे के सामने रुक गई और अपना हाथ फैला कर मुस्करा दी। लेकिन ये मुस्कराहट भीख मांगने की दीनता की नहीं थी। उसके गाड़ी के पास समय पर पहुँचने का गर्वित भाव था। उसमें गाड़ी वाले से कुछ पा लेने की आशा मुस्करा रही थी। उस बच्ची को हाथ फैलाया देख उसकी गोद का छोटा बच्चा भी हाथ फैलाकर थोड़ा आगे की ओर झुक आया जिससे उसका छोटा सा सर गाड़ी से टकरा गया दोनों बच्चे हँस पड़े। लड़की ने उसे झिड़की देते हुए बताया कि जब गाड़ी हो तो इतना नहीं झुकते। केवल हाथ फैला देते हैं। ऐसा बताकर उसने अपने हाथ के उपर उसकी हथेलियों रख दी और वापस पूजा की खिड़की की ओर फैला दिया।

पूजा उन्हें देख रही थी। उनकी आँखें डाल पर फुदक रहे उन चूजों की तरह छोटी-छोटी थीं जिनमें आसमान को चुनौती देने की ताकत थी। वो उनसे कुछ पूछना चाहती थी लेकिन उससे बोलते न बना। दो केले उनकी हथेलियों पर रखते हुए वो मुस्करा दी। बच्ची ने पूजा के गाल की ओर इशारा करके पूछा क्या हुआ? मौसी ने अपने स्टाइल में इशारा किया कि दाँत में दर्द है। लड़की ने लपक कर कहा बुद्धि वाले दाँत हैं। तभी तो हमें खाना खिलाती है पैसे नहीं देती।

पूजा ने फिर से लड़की को ध्यान से देखा। और सोचने लगी कि सब ठीक हो जाए तो शायद इन बच्चों को वो अपने घर ले जा सकती है। ट्रैफिक लाइट हरी हो चुकी थी। ड्राइवर ने बच्चों को दूर हटने के लिए कहा और गाड़ी आगे बढ़ा दी। चलते हुए पूजा ने फिर एक बार आसमान को देखा अनायास ही उसके मन में ख्याल आया। क्या उन चूजों की माँ वापस आ गई होगी!!

GARDEN OF MARVEL

URBI MANNA B.A. 3rd Year (5th Semester) 22242ENG041

This is the story of a girl who woke up once again and heaved a sigh. Start of another day, all over again. As soon as she sat up she felt a familiar weight on her shoulders, as her feet touched the cold floor she jolted awake and the weight on her shoulders only got heavier. She looked around the dull white walled room, a well-known feeling of mundanity filling her up. She opened the curtains and felt the sun rays on her face, the feeling of wearisome reality setting in. The next series of actions which followed were a blur, since they felt like she was on autopilot. By the time she had regained focus of her surroundings, she was in front of her work place. Another heavy sigh was released as she walked in.

She greeted the known faces, forcing a smile with great effort. The eight hours of continuous sound of the keys clacking on the keyboards, the sound of low mutters and occasional calls from the boss, felt like they lasted forever.

Her forehead started to feel heavy and then her eyelids, the heaviness flowed down to her cupid's bow and down to her lips then chin till her entire face felt like a heavy mush mixed together. As the clock struck the hour of dismissal, she somehow pulled her body up and staggered out of the office, barely able to even muster up a smile to her colleagues, as if her facial muscles have forgotten how to function. As she boarded the last bus the familiar sound of her ringtone broke her trance and as she swiped on the option for "accept" and held the phone to her ear she heard the voice of her mother, who was a little out of breath just from walking up a flight of stairs, hesitantly answering that her knees were in a little bit of pain from walking and that her father's daily checkup at the hospital was just around the corner. As the girl ended the call and looked at people around her, on call or with their loved ones, making plans and laughing without a care, she realized how far behind she was. The heaviness that she felt on her shoulders met with the heaviness on her face, till she felt like there was a dark cloud surrounding just her, separating her from the others, as if to mock her about how different their situations were.

She somehow dragged her feet forward, till she reached her room, and fell on bed. The heaviness made her sink further and further till she couldn't breathe, till suffocation was the only thing that she could feel. The urge to cry was immense, but it was like her tear glands had dried up. With the whole day running through her head as soon as she closed her eyes and the dread of another similar day hanging heavy at the back of her mind, she fell into the trance of sleep, not knowing of the life-changing dream that she was about to see.

As she opened her eyes she found herself in the middle of a familiar street that she always took to reach her workplace except, everything looked ten times the usual size and she strangely felt closer to the ground.

Suddenly she felt the ground shake slightly and thought it was an earthquake till she realised it was just two people walking by, only they were as big as an average building. She felt bewildered and ran around and got caught in a crowd of these giants and as they walked about she ran around narrowly escaping being stamped. She realized just how small, unnoticeable and irrelevant she was, and how different and unreachable everyone else was. It was something she felt every day, only this time it was in a physically life threatening situation and not just in her

mind. The sun shone too brightly, nobody was there to hear her and there was a constant risk of being crushed to death. As her breathe felt short and she tried with desperation to find a safe place, she saw a dark alleyway.

She quickly ran into it and started walking. The alley seemed to stretch on forever and felt like it was never-ending. As she continued walking forward, it looked as if days, weeks and months have passed and there was no source of light in sight. She felt tired, drained of any hope and filled with fear of what was to happen next.

She halted still , "That's it, maybe this is the furthest I was supposed to go...no more, I cannot go on anymore", she thought to herself as she crouched down with her face between her knees, tears filling up to the brim of her eyes and she felt the usual sense of failure and unaccomplishment setting in. She was cold, so cold. The cold was seeping in through all sides, filling her lungs and rendering her unable to breathe, engulfing her into an icy embrace, and she felt like she would never be able to get out of it again.

A few minutes passed before she felt the presence of someone in front of her, as she lifted her head to see saw seven star shaped warm yellow orbs floating around her. She got scared and was about to shriek when she realised that these orbs were humming a strangely soothing melody. It made her feel warm and she could feel her fingers and toes again. "We heard you calling for us, so we've come to take you to our *Garden of Marvel* "

"Call you? But I did not call you? And what is this *Garden of Marvel*?"

"You did, ever since you started your journey you've been looking for something or someone to be your source of comfort, we heard you and hurried over", one of the other orbs spoke.

Taken aback by their knowledge about her innermost thoughts, the girl stood still for a few seconds before asking, "Is it a nice place?"

"That is for you to decide, now come follow us", chirped another one.

With that, she started to walk with them. They never left her side, even for a moment, telling her funny stories and cracking jokes. The girl did not even realize that a smile had appeared on her face and the lonely, dark and seemingly never-ending path didn't seem so impossible to cross anymore.

She didn't even notice when the path ended and she was standing in front of a wooden door. She pushed it open and squealed with excitement as she saw the most beautiful garden of her life. There was huge bed of flowers, trees full of fruits, chirping birds, fountains, swings, and much more. The orbs floated in, with the girl right behind them. Her eyes lit up with joy as she took in the beauty. The orbs then started humming that soothing melody again and she felt like she was floating, the cold that had seeped into her bones was long gone and she felt her heart dancing. She giggled like a child and felt blanket comfortable warmth around her. She never wanted to leave.

As this thought came to her, her smile dropped and the worries began. "Will I... will I have to go back?" she asked in a tiny voice.

"Well, your world needs you", one of the orbs said.

"But I don't want to go back there, it's too much for me to handle. How could they ever need me? I don't even know what my role there is. I don't even have a goal." , she cried out in exasperation. "Everyone has a role to play, even if they don't know what it is themselves, because the absence of even a single character would change the whole course of the play. So, you have to know that whatever role you might be assigned, it is definitely a crucial one", an orb said. "And it is natural to not know what you truly want, it is the journey that is the most important. If you have fun on the way and be consistent with your efforts then you are sure to reach your desired destination at the end of it", another orb said as it came forward.

"The most important thing is, you ought to remember to live your life to the fullest extent, because it's yours to begin with", the other orbs spoke out.

"But what if...what if I do all that, but still fail? What if I'm still unable to achieve what I want?", she said in bitter tone.

"Then you try again and again and again and again, till you have what you desire for. The lessons you'll learn and the knowledge you'll gain during these series of trials will be your true treasure in life."

"Are you sure?", she said in a doubtful voice.

"Of course we are! Trust us!", they said in unison.

"Remember to rest, when you need it. Having lazy days is a must so you can be useful when you are needed", an orb said in a kind voice.

"Words may not be enough to comfort you, but if you get through these days and stand back up on your feet then you'll be the best version of yourself", one of them said.

"What if I make mistakes?", she questioned.

"Mistakes are made by everyone. Problems may come, but just remember, everything goes", one of them said in a voice that felt like a warm hug on a cold winter night.

"Okay...I think I'm ready to go face the world again", she said with newfound enthusiasm.

"Walk out through the door from which you came in, whenever you're ready", they said in an encouraging manner.

She walked towards the door, and twisted the knob, before turning back and asking in a small voice, "But...what if it gets lonely again and I need you?"

"Then come and visit us in this *Garden of Marvel* inside your heart", they said warmly. With a last smile towards them, she held the door open and walked out.

This is story of a girl who woke up once again and stretched her limbs. Start of another day, all over again. She felt light and carefree. She looked around her room, the white walls lit up with muted sunlight coming in through the curtains. She got off her bed and danced towards her window while humming mindlessly and pulled her curtains aside, soaking in the warmth of the winter sun on her face. She smiled. She was ready.

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COLLEGE

EVENTS

Meri Mati Mera Desh Abhiyan under UBA



Tulsi Das and Nand Das Jayanti



Lecture organized by Annie Besant Club



Inaugural of Computer Lab



Two-Day International Seminar on 'From Ancient Wisdom to Modern Marvels'



One Day Workshop on Prevention of Dating Violence under Women Study Cell 'UDAAN'



Republic Day Celebration



Shoot by Vishal Prajapati Jan 26, 2024, 10:08

SARJANA COMPETITION

Zero Waste



Mehndi



Vocal Music Performance



Parent Teacher Meet



Tree Plantation and Awareness Camp with villagers



National Seminar on 'One Nation One Election: From Concept to Reality'



Holi Celebration



Annual Sports Meet



Alumni Meet



Annual Report

2023-24

The College has reasonably good infrastructure having smart class rooms, laboratories, library, canteen etc. The College is also equipped with elevator and stilt parking facility. It also has a rich library that is being upgraded every year. Along with enriching reference books and textbooks, it has subscription of 11 newspapers (6 English+ 5 Hindi), 18 magazines, 51 journals, 6000+ e-journals and 1,99,500 e-books.

In view of NEP 2020, efforts have been made for collaborative development of the college with other institutions and as a result, the college has total 16 MOUs signed either in the current year or signed previously and are continued. The college has collaborated with ASMITA (Association for the Socially Marginalized Integrated Therapeutic Action), Varanasi; DEVA International Society for Child Care (DISCC); Jnana Pravaha, Centre for Cultural Studies & Research, Varanasi; AARAMBH, An Institute of Self Defence, Fitness & Sports Karate; Tulsi Sanskrit Gurukulam; Ram Krishna Mission Home of Service; Pune Institute of Business Management and with various Hospitals as well as Colleges to develop collaborative understanding for holistic wellness of students and inculcate a sense of fitness along with job oriented sports training to them. The main purpose of this MOU is to develop collaboration for counselling, training and other academic activities and to promote mutual understanding between us. The purpose is also to drive, explore and participate in the Research Development program, collaborative industry training in India and abroad, distance teaching and so forth to promote research, industry knowledge enterprise and creation and enterprise training as well as to provide cashless medical treatment to the employees of VKM and their dependents.

Academic activities like Seminars and conferences, lectures and celebrations of important days and dates, Exhibitions on different events, earn while learn programmes, Educational Tours, Departmental clubs and magazines etc are organised at departmental level and by various committees under the guidance of IQAC.

Summarizing the achievements of our students, the session can boast of their varied accomplishments. Around 80 students have qualified exams like NET, SET or GATE. Many students have received awards and medals for excelling in extracurricular activities organized by institutions outside our college. Various forums like UDAAN- (women study cell), Sarjana- (The cultural forum), NSS, UBA, Guidance and Counselling Cell, Sports committee etc have given ample opportunities to the students to showcase their skill and talents in various activities.

In correspond to NEP 2020, the Indian knowledge system has been introduced to students through Value-Added course in Theosophy and Sanskrit Matrimandalam. The student's progression and placement report records upgradation of around 500 students in the current session.