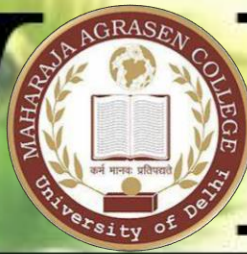


# MAC VOICE



A Practical Newsletter of The Department of Journalism

NOVEMBER-DECEMBER

HEALTH &  
NUTRITION



THE UNTOLD  
SWEETENERS FOR  
OUR SWEET TOOTH

BREAKING  
TABOOS



DE-STIGMATIZING  
INFERTILITY

FOSTERING  
THE SCIENCE



ZOMBIELAND

SOAK IN THE  
MOOD OF  
**CELEBRATIONS**  
WITH INDIAN FESTIVALS



# Maharaja Agrasen College

University of Delhi



## Department of Journalism

Assamese

আম সাংবাদিকতা এৰ ছাত্ৰ

Bangla

আমরা, সাংবাদিকতার শক্তিশাধীরা

Bhojpuri

हम पत्रकारिता विभाग के परीक्षार्थी बानी

Dogri

असस् पत्रकारी दे छात्र

English

We, the Students of Journalism

Gujarati

અમે, પત્રકારત્વના વિદ્યાર્થીઓ

Hindi

हम, पत्रकारिता के विद्यार्थी

Kannada

ನಾವು, ಪತ್ರಿಕಾರ್ಥಿಯಾದ ವಿದ್ಯಾರ್ಥಿಗಳು

Konkani

आम्ही ह्या पत्रकारित्याचि वाचक

Kashmiri

प्रधाम, पत्रकयर्गि'उक झ'०

Malayalam

ഞങ്ങൾ, പത്രപരവർത്തനത്തിന്റേ വിദ്യാർത്ഥികൾ

Marathi

आम्ही, पत्रकारितेचे विद्यार्थी

Nepali

हामी, पत्रकारिताका विद्यार्थीहरू

Odia

ଆମେ, ପ୍ରାନ୍ତବାସୀଙ୍କର ଛାତ୍ର

Punjabi

ਅਸੀ, ਪੱਤਰਕਾਰੀ ਦੇ ਵਦਿਆਰਥੀ

Sanskrit

वयम् पत्रकारितायाः विद्यार्थी गणम्

Sindhi

درگاش جا آفاحص ، ناسا

Tamil

நாங்கள், பத்திரிகை மாணவர்கள்

Telugu

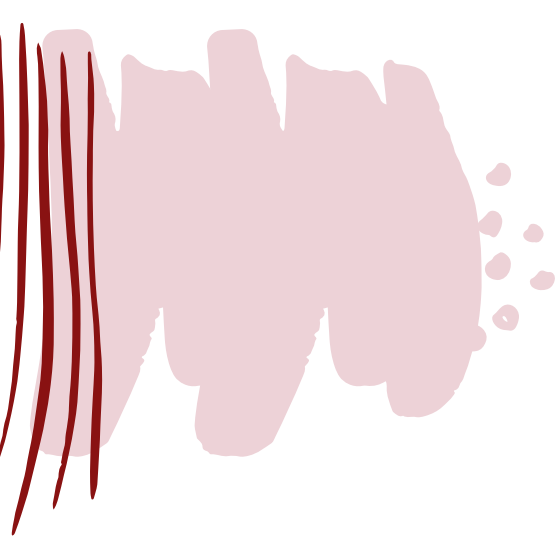
మేము, జర్నలిజం విద్యార్థులు

Urdu

ہم ، طبعات کے احصاء



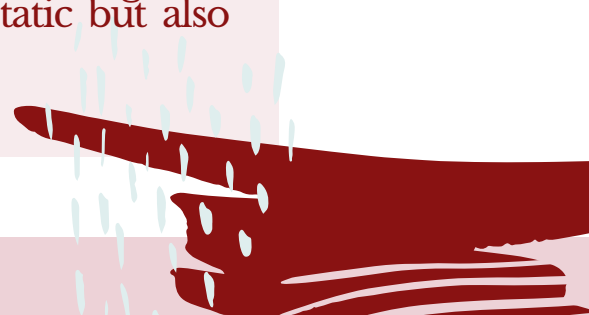
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***GOVERDHAN  
POOJA***

Among India's numerous festivals, Govardhan Puja is undoubtedly a precious jewel of India's rich cultural heritage. This festival is an embodiment of India's multiplicity as its rituals and celebrations change as we traverse this beautiful nation's length and breadth. This celebration of nature and its gifts is not only mystical and ecstatic but also divine and sacrosanct.





# THE JOURNALISM DEPARTMENT



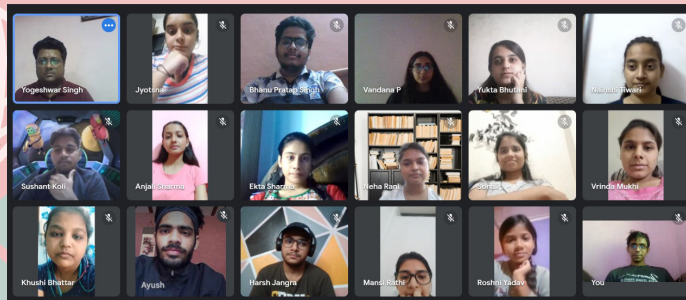
## GETTING BACK ON THE FIELD

The students and staff members of the Maharaja Agrasen College's journalism department have gone a long way from being constrained to the split screen of the Google meet window. For over two years, we've been taking lessons online. The epidemic threw everyone's life into disarray and had a significant impact on education. But almost all the students with the help of our industrious teachers have been able to handle the COVID-19 pandemic in a valiant, yet productive manner. It's perhaps their perseverance and diligence which has led the students see through such a tempestuous period. Throughout 2020 and up till now in 2021, the

Department of Journalism has been persistent in its approach to not miss any opportunity to spread its wings and reach out for its dreams. Even though there was an unexpected shift in the mode of study, the department didn't let

the fire of motivation go out amongst its students. From organizing fruitful workshops having people from various sectors of media to having timely feedback sessions, the department ensured an all-round exposure for

its students even behind the closed doors. As we begin to recover from the COVID quagmire, the department has decided to gradually transition to a hybrid mode.







formerly the media advisor to the then-Union Health Minister, JP Nadda, from 2014 to 2016, and currently, in addition to being an author, he is also a “Contributing Editor” in The Print.

Mr. Anand began his presentation by informing the students about the many domains of digital media, which in today’s world have made the dissemination of information convenient to people. He also discussed the spread of false news and went on to discuss how false news can be controlled, and how digital media can become a legitimate source of information. Eventually, the question-answer round made the presentation highly participatory and enlightening.

The very first blended mode event, held on 30th September, was organized by the department that was a special lecture on “Rise of New media and its challenges” by Mr. Arun Anand Sir. He is the best-selling author of “Ramjanmabhoomi: Truth, Evidence, Faith,” as well as a well-known journalist with extensive expertise and exposure in print, internet, and broadcast media. He has worked for publications like Mid-Day, The Statesman, India Today, Dainik Jagran, Dainik Bhaskar, and others. He was







However this was just the beginning, the department didn't stop here. Just within a week, on the 9th of October 2021 another much-needed "Camera workshop" was organized in the conference room of the College. A team of specialists from Panasonic India educated the students on the intricacies of still and video camera technology. Initially, the students were provided with some cameras to acquaint them with the various features of the same. Well this was unmitigated something that everyone was yearning for, i.e., practical knowledge. The experts explained each and every attribute pertaining to the camera and its history. The professors even interacted and clarified doubts for a better understanding of the topic.

Further, On October 27th, the students of the journalism department attended a camera workshop at Panasonic 4k School located in Connaught Place. The workshop introduced students to small details related to the camera and its working. From Cameras evolution to the trending technologies, the workshop covered it all. Not only did it

enhance the knowledge about the basics of photography, but even explained some minor details that contribute to a perfect picture. Understanding Aperture, shutter speed, and white balance from the very beginning was the key factor. The workshop answered numerous questions like, what is the ideal fps for videography, what types of camera lenses are used for different kinds of photography, how to create depth in photography. It also made the students familiar with various kinds of cameras available in the market and how to choose the right one. In the end, all the students received the participation certificate. It could therefore be said that overall, it was a satisfactory experience.

Though classes haven't still been shifted to offline mode, webinars like these are surely bridging the gap. These workshops were a fruitful experience for every attendee of the workshop. From re-uniting the classmates, to physically educating the students the departmental events did it all. These events were a huge success and at the same a classic rendezvous with the teachers too.



# A RAVISHING RIVER CALLED LIFE

**F**ragmented thoughts and emotional delusion throughout my teenage years persuaded me into being a scribbler. When the words I wrote were deeper than what I would say or express.

Chasing what you really want to be and following what you really love comes with sizable challenges and greater responsibility. The inclination towards writing was just an accidental discovery that changed my outlook towards life and liberty.

Coming from a subtle conventional background of government servants, following my interest was about taking the risk and control of my life. Though this might feel liberating, the actual challenge was to convince my people that the creative field was my call.

I deeply acknowledged my inclination towards creative writing yet had few complexities. But in the end, my intuitive stubbornness convinced my family members who later acknowledged my interest and allowed me to pursue Journalism.

With very little exposure and information about the field, I settled at Maharaja Agrasen College, Delhi University in the Department of Journalism.

I vividly remember once my principal from secondary school shared a thought – ‘Fall in love with what you do and eventually your likeness towards it would open the paths further’ ; with this thought, I’ve always moved in the direction towards loving whatever I take up.

Life in college is all about grasping the knowledge that opens up new doors of unexplored vistas. Mentors, seniors, classmates, some of the juniors and even some assignments expose you to paths you’ve hardly ever ventured. While there is a lot that the world teaches, there is only a good institution with good faculty that can train you to handle those experiences. The rule of life is simple, learning the newness and unlearning the conventional for the betterment. The cycle keeps repeating at all stages and all seasons.

Journalism as they say, is being the voice for the voiceless. The phrase has a lot more derivations that

one unfolds when one moves ahead with time. Over the time, I realised that the voice for the voiceless has to first come from within. Expressing one’s thoughts, ideas and opinions in any form varying from blog posts, opinion pieces, public relations, focused groups etc. The thoughts that come from within have to be valued, nurtured and well pondered upon.

Learning in college is beyond the classroom. It’s not just confined to library or lectures but with some life experiences, some sessions, seminars, some internships or even around your surroundings. To be honest, college experience takes you places. It equips you with handling pressure, prompt deadlines, art of multi-tasking and even finding your own alternative ways to fix and take responsibility for your own tasks. To summarise, it makes you familiarise with ways of life for the future endeavours be it professional or personal.







The curiosity to learn and experience more into the field of journalism has helped me throughout the time. To pursue the quench of gaining more knowledge after graduation, I applied for my master's at several universities and settled at IIMC-Delhi in 2019 for the discipline of English Journalism. Life at IIMC was a remarkable journey which helped me evolve further. It was a place full of people from all parts of India and niches that influenced the way I looked at self, life and the society at large.

Both the institutions have played a crucial role in moulding me for industry exposure. Maharaja Agrasen College, DU has equipped me with in-depth knowledge about the field of journalism and mass communication, both in practical and theoretical aspects. The faculty in the Department of Journalism are uncompromisingly some of the best mentors that one can ask for in their initial step towards the industry. Each of the faculty members in the department have individually touched my life and I owe them a heartfelt gratitude in paving the way towards achieving what I am today.

Developing connections over LinkedIn profiles, social media sites and even media summits aids in learning new aspects. For instance, I got the reference for my first internship at India Today as a production intern via Instagram connection, likewise I was also shortlisted for my first job as a Sub-Editor with ANI through LinkedIn. After six months of experience with ANI, I was shortlisted as a Corporate Communication Executive by NTPC Limited through college placements at IIMC.

Moving ahead with college life to this professional sphere as a Public Relations Officer here at NTPC Barauni, Bihar, I am immensely grateful to all the mentors who have helped me, encouraged me and have pushed me towards the right direction. Department of Journalism, Maharaja Agrasen College, DU has played an evident role in moulding my foundational pillars. A Lot of what I am doing today, in professional or in personal life has come from what I've learned from my professors and college.



**Punita Tirkey**  
(Department of Journalism)  
Batch 2016-2019



#### Connect with Punita Tirkey :

Email: [punitatirkey97@gmail.com](mailto:punitatirkey97@gmail.com)  
 LinkedIn: Punita Tirkey  
 Twitter: [@talesCurly](https://twitter.com/talesCurly)  
 Medium: [@punitatirkey97](https://medium.com/@punitatirkey97)  
 Wordpress: [curly\\_tangled\\_tales](https://curly_tangled_tales.wordpress.com)  
 Instagram: [@curly\\_tangled\\_tales](https://www.instagram.com/curly_tangled_tales)



# GOVARDHAN PUJA

India and Indian festivals, both are exceedingly diverse and distinctively special. The heterogeneity of the Indian culture is etched in the hearts of millions of Indians and is admired around the world. Among India's numerous festivals, Govardhan Puja is undoubtedly a precious jewel of India's rich cultural heritage. This festival is an embodiment of India's multiplicity as its rituals and celebrations change as we traverse this beautiful nation's length and breadth. This celebration of nature and its gifts is not only mystical and ecstatic but also divine and sacrosanct.

Govardhan Puja is a Hindu festival during which devotees worship Govardhan Hill and offer Lord Krishna a variety of vegetarian dishes as a gesture of their devotion. The festival is also known as Annakut or Annakoot. Thus, on this joyous day, everyone commemorates the episode of the Bhagavata Purana in which Krishna uplifted Govardhan Hill to provide shelter to the citizens of Vrindavan from harsh rains. The incident is taken as a representation of God's protection of all devotees who seek refuge in him unconditionally. Devotees present God with a mountain of food, which depicts the Govardhan Hill symbolically, as a ritual remembrance and to replenish their confidence in finding shelter in God. Hindus of many religions celebrate the occasion. Vishwakarma day, though celebrated in a few sections of the country, is a festival that comes imminently after Diwali. The festival has its own speciality and is celebrated vigorously. It is commemorated distinctively in various parts of the country. In Haryana, it

occupies a person's full-day attention. In the morning, the people of a community or family prepare "Bajre ki khichdi" and eat it by sitting together. The process of cooking the dish is laborious. Initially, Bajra is malleated with the help of a Mortar and Pestle till the covering of Bajra gets segregated, and afterwards, it is transferred into a bowl for cooking. At night, the whole family assembles and performs the Govardhan Puja. A mountain-like structure is made out of cow dung, and around that structure, earthen pots are kept. When the time comes, all the male members of the family congregate around the Govardhan. They, firstly, embellish the Govardhan with a garland. A Diya is put on Govardhan and is illuminated by anyone among the congregants. Govardhan is also garnished with other items like kheer and khilone. Lastly, "Bhog ka prasad" is offered to the deity. Immediately after that everyone embarks to worship the god by enchanting a prayer i.e., Gayatri Mantra.

ॐ भू भुवः स्वः।  
तत्सवितुर्वरेण्यं।  
भर्गो देवस्य धीमहि।  
धियो यो नः प्रचोदयात्॥

Once the prayer is over everyone starts to walk about the Govardhan. This is done thrice and following which, in succession, everyone comes out of the worship place. The puja comes to a close at this point, and everyone sits down to eat.



# GOVARDHAN PUJA KATHA

## The Story of Shri Krishna Lifting Govardhan Giri

One day, Lord Krishna, a child then, saw that all the villagers were busy cleaning and decorating every corner of their village, and different types of sweets and dishes were being prepared by the entire Brij Mandal. He inquired Nanda Maharaj, his foster father, and the village headman, about the reason for the celebration. Nanda Maharaj explained that the people of Vrindavan depend upon agriculture and livestock for their livelihood. Abundant and timely rains, therefore, are crucial for their sustenance, and this made Indra an important deity for them. Hence, as an expression of gratitude, the villagers honour Indra Dev for his generosity by holding a grand celebration. Similarly, during dry years, they make offerings to appease him and ask for forgiveness for any sin they might have committed. He further told Lord Krishna that villagers have decided to hold a festival to thank Lord Indra as the year saw particularly good rains and not an inch of land was devoid of greens. Hence, villagers got up early today, cleaned their houses, and even decorated the whole of their residence thoroughly with flowers and Diyas. Nevertheless, Lord Krishna was amazed perceiving



villagers honoring Lord Indra and was against believing that he was responsible for the rains. Hence, he condemned this ritual of worshiping Indra and further called out to all the villagers and encouraged them to pray to Govardhan (Giriraj) instead. He further explained, that it's the mountain that fulfills most of the needs of the cowherds and their families, and even provides them with food, shelter, and protection from adverse weather conditions. As a consequence, Lord Krishna made everyone aware of the significance of the Govardhan mountain and encouraged them to worship it. Initially, the villagers were hesitant and feared that worshipping Govardhan mountain would cause Lord Indra annoyance.

Even the mere thought of infuriating Indra scared the villagers. Nanda Ji asked Krishna about the benefits of worshipping Govardhan: Would it end famine oppression and the beautiful days of "Chaumasse" (holy period) return? Krishna tried to allay their fears and opened their eyes. Lord Krishna explained that it's the mighty mountain and not Indra that always stops the rain-bearing clouds. Hence, rainwater flows from the mountain that later fills the river and gets used by them for various household and agricultural purposes. Eventually, the entire Brij Mandal got convinced with Lord Krishna's words.

Everyone started making necessary arrangements for the grand ceremony. By the grace of God, Giriraj (Govardhan Mountain) accepted both the offerings and a special dish (Bhoog) prepared by the villagers. While the ceremony continued, Nanda Maharaja was concerned that the ceremony might upset Indra and the innocent villagers might be forced to face Indra's fury. His fears were surely not unfounded, perhaps he got an idea about the misfortune that awaited poor Brijwasis. When everyone was busy with the arrangements of the ceremony, Naradmuni arrived at the venue and was startled to see that Brijwasis were worshipping the mountain instead of Lord Indra. Naradmuni, immediately, reached out to Lord Indra and said- 'Rajan (majesty), you are sleeping happily here, aren't you aware that a mountain is being worshipped by Brij Mandal and your worship has been put to halt?' Indra felt insulted and what added to his anger was the fact that the poor villagers did that at a child's request. Therefore, Lord Indra decided to teach a lesson to the villagers. He ordered the clouds to go to the place and sabotage the whole village with torrential rain. Soon, the villagers were grappling with a downpour. Terrified by the catastrophic clouds, as an expression of Indra's anger, Brijwasis rushed to Krishna and started blaming him for Indra's wrath.

Lord Krishna assured everyone that Govardhan mountain would come to their rescue and they need not worry. He gathered all the villagers and led them to the foot of the mighty mountain. Then, to everyone's astonishment, little Krishna put his hand under the mountain and lifted it, balancing the entire weight on the little finger of his left hand. He then asked all the villagers to take shelter under the mountain. Villagers were a bit scared and hesitant to



do so. To allay their fears, Krishna started playing his flute with the other hand. The magic of his soothing flute left everyone mesmerised, and they, in succession, started taking shelter under the mountain, with their ears spread just to catch a nectar-filled tune flowing out of Lord Krishna's divine flute. Indra was surprised watching Brijwasis being spared from his wrath under the mountain. The heavy downpour continued for the next seven days, and for all that while little Krishna didn't take rest for a single minute. To give Krishna some rest, villagers decide to balance the mountain on the sticks, but the moment Krishna moved his finger, the sticks broke. The villagers assessed that the little child is not an ordinary one, but an incarnation of God. In the end, Indra witnessed that the child is none other than Lord Vishnu. He immediately halted the rain and landed on Earth with his five-headed elephant i.e., Airavat. Further, he requested little Krishna to forgive him for his arrogance by repenting his stupidity. So on the seventh day, Krishna finally put the mountain down.

The cowherds along with their families returned to their respective homes. Thereupon, Krishna asked everybody to celebrate Annakoot every year by performing Govardhan Pooja. Since then this festival has been getting celebrated by people.



## Ahoi Ashtami

Ahoi Ashtami is a Hindu festival celebrated about four days after Karwa Chauth and eight days before Diwali on Krishna Paksha Ashtami. According to the Purnimant calendar, it falls in the month of Kartik, while according to the Amanta calendar, followed in South India, it falls in the month of Ashwin. However, it is just the name of the month that differs as the fasting of Ahoi Ashtami is done on the same day. The fasting and Puja on Ahoi Ashtami are dedicated to Mata Ahoi or Goddess Ahoi. The goddess is worshiped by mothers for the well-being and long life of their children. This day is also known as Ahoi Aathe because fasting for Ahoi Ashtami is done during Ashtami Tithi which is the eighth day of the lunar month. Ahoi Mata is none other than Goddess Parvati.

## Worship method

On the day of Ahoi Ashtami, women install a picture

of Ahoi Mata on the place of worship. Afterwards, two earthen pots, filled with water, are installed in front of Ahoi. Then Ahoi Mata is offered "Patase" [sugar candies], water chestnuts, and wheat grains. The women keep fast and also listen to the story of Ahoi Mata with seven grains of wheat in hand. After the stars come out, women break their fast.

## Relation of Ahoi Ashtami with Diwali and Govardhan Puja

Ahoi Ashtami's rituals come into operation on both Diwali and Vishwakarma Day. The two earthen pots, which are installed in the house on Ahoi Ashtami, are used on Diwali and in Govardhan Puja. One of the earthen pots is availed on Diwali to clean the floor, while the other is required to be placed adjoining Govardhan on the Vishwakarma Day. The earthen pot is a must for the Govardhan Puja, and it is only after the Puja that the vessel is withdrawn from the place.



# ANAKOOT- THE MOUNTAIN OF FOOD

Annakoot is offered to please Giriraj Bhagwaan (mountain). The law of offering it to God has been told in Bhagwat Geeta. Annakoot is a special dish ideally prepared with 56 different ingredients and

hence called Chappan bhog. In practice, it is generally made with all sorts of seasonal vegetables that one can get hold of at the onset of winters.

## Ingredients Required in Annakoot:



- 1 Medium Sized Potatoes
- 1/4 Cup Cauliflower florets
- 1 Medium Sized Radish
- 2 Small Eggplants
- 1/4 Cup Peas
- 1 Cup Chopped Spinach Leaves
- 1 Cup Chopped Fenugreek Leaves
- 2 Medium Sized Tomatoes
- 2 Green Chillies
- 1 Inch Piece of Ginger
- 1 Teaspoon Black Mustard Seeds (Rai)
- 1 Teaspoon Cumin Seeds (Jeera)
- 2 pinches Asafoetida
- 2 Teaspoons Red Chilli Powder
- 1/2 Teaspoon Turmeric Powder
- 1 Tablespoon Coriander Powder
- 1.5 Teaspoon Garam Masala
- 2 Teaspoons Salt, or to taste
- 1 Tablespoon Cooking Oil

## Instructions:

1. Wash all vegetables, chop them and keep aside. Pour cooking oil in a heavy bottom pan. When oil is hot, lower the heat and put Mustard Seeds into it. When the Rai starts to crackle, add Cumin Seeds and fry for a few seconds.
2. Add Asafoetida, Red Chilli Powder and Turmeric Powder to the pan.
3. put in minced ginger, green chillies and all the chopped vegetables like Potato, Cauliflower Florets, Radish, Eggplant, Peas etc. in the pan.
4. Add some salt and mix all the vegetables thoroughly with the spices and let them saute for a few minutes.
5. Add Garam Masala and Coriander Powder.
6. Now add the chopped leafy vegetables like Spinach and Fenugreek Leaves and mix well.
7. Add chopped Tomatoes. Mix well, then cover with a lid.
8. Stir occasionally and cook for 10 minutes or till the vegetables are soft and it's ready.

*As a result, commemorating these festivals is an arduous procedure including multiple preparations and ceremonies. Despite the fact that the procedure is time-consuming, it is an occasion for everyone to gather together and celebrate family ties, and for a while forget about the hustle and bustle of life.*

**HARSH JANGRA**  
(JOURNALISM)  
SECOND YEAR



**YUKTA BHUTANI**  
(JOURNALISM)  
SECOND YEAR







# Healthy Sweets



**A Sweet Gift for your  
loved ones**

Vandana P.



# Maharaja Agrasen College hosts its 27th Annual Day

Maharaja Agrasen College of Delhi University successfully organized and celebrated its 27th Annual Day Function on 10 September 2021 which was preceded by the inauguration of smart classrooms. Prof. P.C Joshi, honourable Vice Chancellor of University of Delhi graced the event as the Chief Guest. Prof. Balaram Pani, Dean of Colleges, University of Delhi, was invited as the Guest of Honour and the ceremony was presided by Sh. Rahul Thampy, the Chairman of the Governing Body. Mr. Saurabh Mishra, the treasurer and Prof. Anil Aneja, member of the Governing Body were the other dignitaries present in the event. On this occasion, the Chief Guest, P.C. Joshi, VC University of Delhi, inaugurated the 6 smart classrooms as well as the video conferencing facilities of the Conference Room. The initiative of smart classrooms is being taken in order to promote a real-time learning experience. The programme began with the Saraswati Vandana which was followed by the lighting of the ceremonial lamp. Addressing the august gathering, Prof. P.C Joshi, The Vice Chancellor, said, “ We are getting prepared to return to the physical world from the virtual world.” He further emphasised on the significance of vaccine in the present scenario. He regarded Maharaja Agrasen College as one of the best in East Delhi and congratulated on securing the 52nd Rank by the NIRE. Elucidating the importance of technological advancement in the contemporary times, Prof. Balaram Pani, Dean of Colleges, University of Delhi, expressed the significance of smart classrooms in creating an interactive learning experience. In his presentation of the annual report, the Principal Prof. Sanjeev Kumar Tiwari mentioned that MAC has come a long way in establishing its mark in the field of education. He acknowledged the college's efforts to revamp the society during the pandemic by transforming itself into a Quarantine centre and adopting Nishtoli, a village in Loni, Ghaziabad.

Showcasing the achievements of the students, the principal also pointed out various internships that the students have done in various reputed organizations like India Today and India TV. The principal further mentioned about different college initiatives in the extracurricular department. He proudly announced the outstanding academic performances of the students, i.e, more than 73% students in the college scored more than 6 CGPA. The central segment of the event was the prize distribution ceremony. The Vidyotma Award for the overall best hostel student went to Vidushi Gupta from the 2020 batch and Suchita Gurjar from the 2021 batch. The Sarvashreshth Samayojak Award was awarded to Angela Fatima Mirza (2020) and Namita Ajayan (2021). The most awaited, the Best Student Award, for the overall excellence was awarded Vidushi Gupta of the class of 2020 and Arushi Kapoor of the class of 2021. The chief guest and dignitaries then launched the must awaited college's annual magazine, Agranika that commemorated the college's achievements of the year. Mr Saurabh Mishra, Treasurer, Governing Body then addressed the students about the importance of education in today's world and just how for every student today, our constitution is the students' holy book. This was followed by an address by Sh. Rahul Thampy, the Chairman presiding over the event who thanked the teaching and non-teaching staff for all their hard-work and dedication towards the development of the college and acknowledged the past achievements. The programme was hosted by Professor Abha and Professor Indrani. Towards the final leg of the Journey, faculty proudly announced that 75 new laptops have been bought by the college administration to distribute amongst the teachers. The final vote of thanks was delivered by Professor Deepa and a gift of saplings was given to the Vice Chancellor as a token of gratitude.

**Neha Rani**  
B.A (Hons) Journalism  
2nd Year





# IN THE NAME OF COW

The lynching of Muslims on the pretext of “saving cattle” is the ‘new normal’ in India. There have been dozens of such killings in the last few years. Between May 2015 and December 2018, at least 44 people, includ-

were killed in such attacks. In the most infamous Mohammad Akhlaq case (Dadri, Uttar Pradesh), a 52-year-old Mohammad Akhlaq was lynched on 28 September 2015 for suspicion of cow slaughter (without any proof). Several similar cases were recorded in other states as well including Assam, Gujarat, West Bengal, Karnataka etc. The people who lynch call themselves as ‘GAU RAKSHAKS’ aka ‘cow protectors’. The question here is, “What kind of mindset leads to such horrific incidents?” Their mindset is depicted in several interviews they give: - “First we check where the cattle

are being taken, if they are being taken to be slaughtered, kill the person transporting the cattle right there.” – VHP Gau rakshak from Ferozepur Jhirka Haryana (interview from The Quint). “Once someone in the crowd gives a call for assault, everyone in the mob participates in the violence, get as violent as you want, you are doing nothing wrong.”- Gau rakshak from Haryana (interview from The Quint).

## CONNECTING NETWORK

The core of the ‘Gau Rakshak network’ is the WhatsApp groups or rather the hundreds of WhatsApp groups. A single member has 200 WhatsApp groups related to Gau Raksha and the Sangh. Propaganda videos related to Gau Raksha are circulated in these groups. Many incidences have proved that facts don’t matter to these cow vigilantes: first, the Pehlu Khan case (Alwar, Rajasthan) in which Khan was lynched by cow vigilantes on suspicion of cow slaughtering, however, it was later found that he was actually a dairy farmer. Second, the Mohammad Akhlaq case (Dadri, Uttar Pradesh) in which Akhlaq was lynched for possessing cooked meat which might have come from a buffalo. The reality is that it does not really matter whether cattle are being taken for slaughter or not. It is simply an excuse to lynch Muslims or rather, merely a way to spread violence in the name of religion.

## THE POLITICIAN-POLICE

The police are complicit and their personal communal bias comes before their duty as seen in many cases. In the Haripur, Uttar Pradesh lynching case, despite admission and evidence, the police turned a blind eye and claimed that the lynching was a case of road rage. In the Alwar, Rajasthan lynching case, the police took three hours to take the injured Rakbar Khan to hospital that was only six kilometres away. On reaching the hospital, Khan was declared dead. The cops’ first priority was not to take an injured man to hospital, but to take perfectly fine cows to a gaushala (cow shelter). Besides, local groups of ‘gau rakshaks’ are always supported by politicians. Politicians even back up the criminals and help them get bail if arrested. For instance, Rupendra Rana accused of lynching Mohammad Akhlaq in Dadri was an ‘umeedwar’ from Noida and was backed up by UP’s Navnirman Sena.

## CONCLUSION

Politicians only seek political mileage from these lynchings. The main objective is always ‘polarisation’ to create tension between Hindus and Muslims so that it always acts as a ‘distraction’ from actual issues like development. The ultimate aim is to create a communal divide in the country. Thus, the need of the hour is for every citizen to realize that violence in the name of religion is simply unacceptable. It is important for the authorities to ensure that such incidences of lynching do not take place and for the citizens to oppose and condemn such unfortunate incidences regardless of their religion or community.

**KRITIKA KALRA**  
B.A(Hons) Journalism  
2nd year





# De-Stigmatizing Infertility

In early 2021, a dreadful case of 'treating' female infertility came into limelight. A 33-year-old woman in a north Indian state was inhumanely beaten by an exorcist to rid her body of an 'evil spirit' which was allegedly the cause of her infertility. She later succumbed to her injuries. In another Indian state, mantra-chanting priests walked over the backs of married women who yearned to have children. These are some of the many examples that are influenced by the most pervasive misunderstandings about infertility which is disproportionately burdened on women and exists till date.

Infertility is defined as the inability to have children after trying for a year without any form of contraception. Society, at large, holds women at fault when a couple is childless after marriage. Owing to the significance of women in the reproductive and childrearing processes, society turns to erroneous narratives such as "witches occupying bodies" and "prior sinful acts" when women fail to conceive. As a result of the absence of scientific understanding, individuals are persuaded to seek out traditional and spiritual healers, endangering their lives. According to medical evidence, infertility can be linked back to underlying ailments in both men and women. For a better insight, we have got the detailed interview with Dr. Anita Kaushik, who is a gynaecologist, obstetrician and Infertility specialist.

## Q1: How challenging is the problem of infertility in India?

Dr Anita: About 10 to 15 percent married couples in India face infertility because of the changes in lifestyle. Nowadays, boys & girls indulge more in alcohol and smoking accompanied by poor health facilities which ultimately leads to poor lifestyle. Also, the expensive treatment of infertility is one of the crucial challenges that people face as not everyone can afford expensive treatments.

## Q2: What are different factors responsible for infertility among Indian females?

Dr Anita: Age is the most important factor responsible for infertility because nowadays, marriages usually happen after 30 years of age and in a female, after 35 years of age, the number of eggs which are needed for reproduction of a baby is drastically decreased. The other factors include being overweight or underweight, PCOS (Polycystic Ovary Syndrome) Notably, 4 females out of every 10 females suffer from PCOS.

## Q3: Can infertility be cured completely?

Dr Anita: It depends on the age, severity and cause of the problem. If a female is less than 30 years of age, then curing infertility is relatively easier but if a female has fibroids or endometriosis or her tubes are blocked, then higher level of treatments like IUI, IVF (Test Tube Babies) etc are needed.

## Q4: What precautions should a young female take to prevent infertility?

Dr Anita: One should lead a healthy lifestyle- eat fresh fruits and vegetables, avoid preservatives, drugs, alcohol and most importantly, stress, try to plan children at a young age, maintain a healthy weight, have sexual lifestyle and avoid obesity. These are the keys to prevent infertility.

## Q6: Many people believe that infertility is just a women's problem. How far that is true?

Dr Anita: It is a big myth. Babies are formed by the meeting of egg and sperm. So, in 50% of the cases, males are responsible and in other 50% of the cases, females are responsible. Hence, both partners are equally responsible. In fact, when a couple comes, we start treating both the male and the female.

## Q7: What is the best treatment available for infertility in India?

Dr Anita: India has made quite a lot of progress in infertility treatments. We have various treatment modalities depending upon age, severity and other factors. Some patients require medicinal treatment such as Ovulation Induction Drugs, whereas some need IUI (Intrauterine insemination) or Intra Cytoplasmic Sperm Injection (ICSI) or IVF with the use of technologies like spindle check, Embryo-scope, IMSI, Pre-Implantation Genetic Diagnosis (PGD), Blastocyst Culture Assisted Laser Hatching, vitrification, egg donation and embryo donation etc.

## Q8: How successful is the treatment?

Dr. Anita: It depends on a number of parameters, including age, egg and sperm quality, and the quality of the embryo created. When it comes to age, people under 30 years of age have a success rate of approximately 50 percent. However, Over the age of 40, the success rate is around 20%. In India's traditional patriarchal societies, a woman's prestige and worth are inextricably related to her fertility. As a result, the drive for de-fogging the stigmatised lens associated with infertility does not rely on a single source. It must be a grassroot movement that challenges the current status quo and empowers people who have been marginalized.

**ISHITA DOTANIA**  
B.A(Hons) Journalism  
2nd year





# FUEL CONSERVATION

## A STEP TOWARDS A BETTER ENVIROMENT

Small initiatives taken for fuel conservation can make a big change. ‘The less we burn, the more we earn’. With this thought, we can make a remarkable difference.

India and the world, are facing a common problem, that is, the depletion of fossil fuels. The most pertinent question that arises is, “What has led to this problem and who is responsible for it?” Of course, humans, the so-called ‘intelligent animals’, who had discovered fossil fuels have given rise to this problem. Humans have extracted more and more fossil fuels to satisfy their needs without thinking about the harmful consequences. What to do, we, humans, always forget that Mother Nature has sufficient resources to satisfy our needs, but not our ‘greed’. Anyways, since we have given rise to this Herculean problem, we are morally obliged to find out a solution for it too.

Fuels such as coal and petroleum are naturally occurring substances found in the Earth’s crust and are available in a limited amount. They are ‘exhaustible’ resources and are sure to get depleted one day. So, how to preserve them? Fossil fuels are undoubtedly an indispensable requirement in today’s world. From houses in villages to industries in big cities, they are used for various purposes, ranging from being raw materials in factories to being the ultimate pre-requisite for electricity generation.

The best way to conserve fossil fuels is to find out an ‘alternative’ for them. Alternative sources of energy such as wind, water and sun should be utilized. Solar cookers and solar cars should be brought into use. This will reduce the pressure on fossil fuels. Besides, windmills and hydel power-plants should be set up. But these measures can definitely not be taken by an individual alone, so, what steps can an individual take to conserve fuel?



The best way to conserve fossil fuels is to find out an ‘alternative’ for them. Alternative sources of energy such as wind, water and sun should be utilized. Solar cookers and solar cars should be brought into use. This will reduce the pressure on fossil fuels. Besides, windmills and hydel power-plants should be set up. But these measures can definitely not be taken by an individual alone, so, what steps can an individual take to conserve fuel? Nowadays, everybody has a vehicle, and as everyone is aware, vehicles require fuel to run. However, if the use of vehicles is reduced, a big change can be brought about. Instead of using different vehicles, people should use a single vehicle or should opt for ‘car pool’ instead of travelling in separate ‘luxurious cars’. Furthermore, people should take pleasure in cycling. If the Prime Minister of Netherlands, Mark Rutte, could use his bicycle to go to his office, then why not everyone else? People must give ‘rest’ to their cars and ‘pain’ to their legs, at least for two days in a week, if not more. ‘If we are going less than a mile, let’s not drive, walk a while’. This should be in everyone’s mind. In fact, these simple steps can turn out to be great solutions. When caught in traffic, turning the engine ‘off’ could be revolutionary. Further, in villages, the use of coal for cooking should be stopped. Also, people must be made aware about fuel conservation. In addition to all of this, the government must take effective measures. For instance, if our nation goes for a one-day ‘fuel strike’ in a year when the use and supply of fuel is completely stopped, an unimaginable amount of fossil fuels can be conserved. We are all aware about the fact that the problem is big. However, just the way it’s said, “United we stand, divided we fall”, similarly, if every citizen does his/her part sincerely and becomes environment-conscious, it would no longer be a difficult task to cope up with this problem. What needs to be realized at this juncture is that our contribution is the ultimate driving force to a bigger change. Therefore, let us preserve fuel and work towards sustainable development. Most importantly, let us not be so ‘FUELISH’!

**NEHA RANI**  
B.A(hons) Journalism





# The Techno-Globalism Governance : Quadrilateral Phase

The elasticized stretch into the governing bodies and the advent of modernized instruments in the series of International Politics have outstretched the security measures to be summoned at a global forum to deliberate over the issues about the guidelines to be included in policy designing and execution. Growing space security threats are proving to be a challenge for existing global governance measures. While the 1967 Outer Space Treaty (OST) and other agreements, developed in the 1960s and 1970s, have managed to maintain the sanctity of outer space to a large extent, they are showing their age. These were developed un-

## Quadrilateral Security Dialogue :

The Quad is a diplomatic network of four countries stated as the United States, India, Japan, and Australia committed to supporting an open, inclusive and resilient region. It complements other bilateral, regional, and multilateral cooperation, including with ASEAN. The dialogue was initiated in 2007 by Japanese Prime Minister Shinzo Abe, with the support of U.S. Vice President Dick Cheney, Australian Prime Minister John Howard, and Indian Prime Minister Manmohan Singh. The dialogue was paralleled by joint military exercises of an unprecedented scale, titled Exercise Malabar. The Quad's

der different geopolitical and technological circumstances, and hence they appear inadequate in addressing the contemporary challenges. There are loopholes and expansive interpretations of what kind of activities are permitted under the OST, and there are limits to what the OST can do because the treaty prohibits the placement of only WMD in outer space, not conventional weapons. The consensus over the newly structured guidelines is a constraint to function smoothly to combat the gravity of concerning security threats. International politics are convened over the first in-person Quad group of countries comprising of Australia, India, Japan, and the United

origins date back to our cooperation in the wake of the December 2004 tsunami, which created an unprecedented humanitarian crisis around the Indian Ocean. At that time, Quad countries coordinated rapid humanitarian assistance and disaster relief. The Quad has a positive, practical agenda to respond to the defining challenges of our time, including COVID-19 vaccines, critical and emerging technology, cyber security, climate change, infrastructure, maritime security, countering disinformation, counter-terrorism, and humanitarian assistance and disaster relief. Quad partners are steadfast supporters of ASEAN centrality, the ASEAN-led architecture, and ASEAN's Outlook on Indo-Pacific.

States met in Washington last week. Outer space governance found significant attention, with the joint statement stating that the grouping will explore ways to collaborate as well as share data for a range of peaceful purposes, including tracking changing climate patterns, natural disaster response and preparedness, and sustainable uses of oceans and marine resources. The group also agreed they would work on developing norms, guidelines, rules, and principles that would ensure the sustainable use of outer space.



## Techno - Globalism Empire

The recent statements and actions at the Quad and beyond suggest that many long-standing supporters of a global Internet now have moved toward a new vision of technological development: a world fractured between competing national or ideological blocs, each relying on its own trusted hardware and software suppliers to defend against malign interference. To abandon the global ideal in favor of clubs of techno-democracies or techno-autocracies, however, is to abandon a crucial recognition of the Internet age—that despite real divides, humanity and its technol-

ogies are stubbornly interconnected. A commitment to the ideology of stagnated Internet connectivity would conspire a disconnect from the global reach and lives to thrive upon the digital closeness after the post-pandemic scenario. The convergence of AI technologies was built to convene global politics and take over the façade of “Technological Globalism” in International politics to outlast the power in a few hands.





## A Permanent Technological divide is unlikely, costly, and impractical

This would jeopardize the existing enrollment of global commandments, security issues, national border alliances, global trade, and economic development of countries under the label of Quad. The Internet's ability to advance human rights may have been hugely exaggerated, but its capacity to harm has not, and Washington must think and act globally in keeping its technology giants in check. The absence of interdependence between countries due to the lack of global communication assets- Internet; will lead to political transgressions and policy disruptions to regulate in a oneness. The liberal principles of openness, universal human rights, and fair market access still appear in current diplomatic initiatives, such as in Quad's statement of principles regarding technology or at the EU-U.S. Trade and Technology Council launched in September. But this rhetoric does not negate a tilt away from techno-globalism. The United States and its allies are increasingly aware of new vulnerabilities emanating from their connections to the world. The Internet's dangers—such as the potential for cyberattacks and the dissemination of disinformation on a vast scale—have become clearer, inspiring a nationalist turn in several key democratic countries.

## India Refurnishing Steps

In a stark reversal from the past, Indian officials are now some of the most vocal champions of the Quad and its conceptual cousin, the Indo-Pacific. They have also begun facing down criticism from Beijing and Moscow head-on. For the Quad to maintain this momentum, India's partners have recognized the drivers of its recent enthusiasm as well as its concerns and sensitivities about the group's future trajectory. The pace of multilateral groups is often set by the most skeptical member, and India, by its admission, has traditionally been the Quad's most cautious constituent. After the unceremonious disbanding of the first attempt at a Quad in 2008—when a new government in Australia, intent on engagement with Beijing, signaled its disinterest in the format—New Delhi approached the reconstitution of the group with some trepidation. A great deal changed in the decade between the Quad's collapse and rebirth, however, as the push of China and the pull of India's democratic partners simultaneously grew stronger. On one hand, India experienced growing trust and comfort cooperating with the United States and the other Quad democracies, diminished ideological attachment to its previous Cold War philosophy of non-alignment, and outspoken advocacy for the Quad and Indo-Pacific by the influential Indian minister of external affairs, S. Jaishankar. India's policy since 2007 has been vigorous to vehemently support the ideology of the Global Internet to promote peace, security, harmony, and inter-connected global village for better trade and economic benefits. Cybersecurity strategies issued by India and Japan in 2013 likewise spoke approvingly of a worldwide Internet community. These governments in words, if not always in deeds, advocated for an open and global technology environment as opposed to the more fenced-off and draconian corners of the Internet in China, Russia, and elsewhere.

## The Rising Constraints

The democratic countries where techno-globalists were once unrestrained in their advocacy of an open Internet now have become preoccupied with technology's risks. The Internet has allowed hostile state and non-state actors to traverse borders. Criminal groups have launched ransomware attacks that paralyzed transnational shipping companies and wreaked havoc on global trade. Systemic problems in the digital device market have led to basic security vulnerabilities in everything from connected thermostats to industrial control systems used by power and water utilities. From elections to vaccines, disinformation presents acute domestic and global challenges. As a result, leaders in India, the United States, and other erstwhile champions of a global Internet have in the last four years sought to impose more control over networks. Mirroring the actions of authoritarian governments, they seek severe operational and supply chain ties, especially with China and especially in Internet sectors. The perceived threat of infiltration or sabotage is no longer confined to critical infrastructure vendors such as the Chinese firm Huawei but radiates now from other areas, such as social media and the consumer drone industry. The advent in instrumental politics to capture the countries through digital war and Internet destruction through viruses, digital currency scams, internal information breaching, and private phishing. Secretary of State Mike Pompeo's Clean Network initiative called for expelling "untrusted" Chinese applications from U.S. app stores and keeping U.S. data away from Chinese-run cloud systems. The government of Narendra Modi, India's nationalist prime minister, recently upheld its 2020 ban on dozens of Chinese software applications. This untrust has created chaos in International relations and promotes ill-functioning of the governments in taking decisions over matters of urgent importance due to poor consensus over the same.

In a pipeline of the rising and falling of technological globalization, a renewed and pragmatic embrace of techno-globalism will offer comprehensive solutions to the real problems of technological governance. Policymakers must adopt a global vision that avoids the folly of believing that technical systems and industrial supply chains can be walled off from countries such as China. They should develop solutions that recognize the value and inevitability of international connection and the development of innovation and internationally managed policies with a vision to create a space to safeguard human rights and security implications.

**RUDRANSH SINGH**  
B.A (Hons) Journalism  
2nd Year





# How Humanity Triumphed During Myanmar's **Coup d'état**

**Refugee** is a word with many negative connotations. It is more than often that the refugees are not met with suspicious eyes and soul-shivering stares, however, there are times when these refugees are instead embraced with open arms and ecstatic moans. The latter were the emotions that ran through the Indian state of Mizoram as they welcomed refugees from the grief-stricken nation of Myanmar. In the early hours of March 4, the residents of the Champai village,

Mizoram, could see scores of people trying to cross over the river Tiau into India. These were Myanmar police officials who wanted to seek refuge in India. The policemen had refused to perform their duties which included shooting down innocent protesters, following the February 1- coup d'état by the Myanmar military or Tatmadaw; which is why, according to them, the authorities were after their lives. By June of 2021, upwards of 9,000 refugees had crossed into Mizoram and were scattered around the state. The

refugees were mainly from Myanmar's Chin state, home of the Chin people. The émigrés weren't just common people but included police and fire department officials, senior legislators as well as the Chief Minister of the Chin state, Salai Lian Luai. The reason that these Myanmar people chose to cross over to Mizoram was not just historical but also religious and ethnical.

## THE BRETHREN

The Indian state of Mizoram borders the Chin state of Myanmar. The Mizos and the Chins come from the same 'Zo' ethnicity. Before India's independence in 1947, these tribes lived in the Loshai Hills which was later divided amongst India and erstwhile Burma by, you guessed it, the British. According to their ancient legend, the Mizos and the Chins emerged from the same cave, Chhinlung in China. The mother tongue of both these tribes is the Mizo language while nearly all of them are converted Prebsterian Christians. Marriages between the members of these tribes are extremely common. Many families live across the border and meet each other daily. The Chins, just like the Rohingyas, have been persecuted on a religious basis by the Tatmadaw since the 1960s.

## FOR HUMANITY

Mizoram has been welcoming refugees despite the Indian government's directions to all Myanmar-bordering states against it. Its Chief Minister Zoramthanga has been publicly welcoming the refugees and has even asked the central government to extend financial help to the tiny state. In Mizoram, these refugees aren't referred to as refugees but as 'Raltan' or brothers. Student and social organizations like Mizo Zirali Pawl and Young Mizo Association have been tirelessly aiding the refugees, from their food to their education. Money is not only being donated by common folks but Mizo artists are also pitching in by organizing various fundraising events. The state government has also allowed Myanmar people children to enroll in Mizoram schools on a 'humanitarian basis'.

## THE PRICE

The Mizos, however, have paid a price for this refugee exodus. While the pandemic is on the decline in the country, Covid cases are worryingly rising in Mizoram. CM Zoramthanga has even lost his sister to Covid. Being adjacent to the infamous Golden Triangle drug smuggling route, many drug traffickers have also been exploiting refugees for narcotics smuggling. Internationally too, the Indian government doesn't want to anger the Tatmadaw-led government in NayPyiTaw that is already seen to be close to China; in a time when China's rise at the global stage has troubled India a bit too much. The future of these refugees is still uncertain as India isn't a signatory of the 1951 UN Convention on Refugees and the 1967 Protocol. India also does not have its refugee policy or legislation. In the coming months, more refugees are expected to cross over, putting further strain on one of India's smallest state economies. But despite the hardships, there is no doubt that the Mizos will still welcome their Chin brothers and sisters with open hearts.

**ANIKET SINGH CHAUHAN**  
B.A (Hons) Journalism

3rd year





# ZOMBIELAN

Hollywood has amplified the idea of a zombie apocalypse for a long time, and the stories have grown increasingly popular in pop culture, particularly due to TV shows like 'Black Summer', 'The Walking Dead' and movies like 'Train to Busan', 'The World War Z', etc. However, when you take science fiction out of the equation and add real-world science into it, a zombie virus looks a little less far-fetched, and perhaps a little more realistic.



A couple of microbiologists weigh in on the subject of a 'what-if' zombie virus in a real-world science-driven scenario. Two scientists were asked to conjure a scenario in which a zombie virus could become reality, taking Hollywood out of the picture and instead use what they know about microbiology. Interestingly, both scientists had the same answer: Rabies.

"I think that the Zombie Virus already exists(almost): Rabies. Infection is nearly 100 percent lethal, i.e., it turns you into the walking dead (for at least a while), and it causes you to change your behaviour by reprogramming you to bite other people to spread the infection. Now, if only it kept the corpse walking around," said Jonathan D. Dinman, PhD, Professor in the Department of Cell Biology and Molecular Genetics at the University of Maryland, "essentially, the rabies virus would need to be slightly altered, or would have to evolve, in a way to keep people kicking and screaming for their next victim rather than killing them off just a few days after symptoms occur". Rabies virus has to incubate inside the body before showing signs of infection, which includes anxiety, confusion, hallucinations, paralysis, agitation, hyper-salivation, difficulty swallowing and hydrophobia- fear of water. This incubation period can last anywhere from 10 days to a year, meaning a "Zombie virus outbreak" may look a little slower and less viral than movies tend to portray. "When we think of rabies, we think of dogs with foaming mouths but this virus is

actually most likely to mutate into something that would be similar to a 'zombie virus'", said Dr. Samantha Price, an HCPC registered Biomedical Scientist and Research Information Co-ordinator for the UK MND Association. "The common symptoms of rabies include dislike of bright lights and a fear of water. When you think of the film 'I am legend', the zombie-like creatures shown dislike both of these things. Rabies is also transmitted via bodily fluids, bites, etc and due to the virus making the individual increasingly aggressive, the symptoms of rabies seem to be more similar to a Hollywood zombie than you probably previously thought," said Dr. Price. "Rabies is, however, highly fatal so the virus would need to mutate in a way that would make it less fatal-so that it could cause a 'zombie-like' outbreak." So how would rabies evolve into a virus that could potentially be deemed a zombie virus? Dr. Dinman has the answer. "So, you start with Rabies virus, but you engineer it so that it doesn't actually kill you. It just takes over your brain and makes you want to bite other people to spread itself. Infected people just become automatons devoted to

spreading the virus. The main viral property you'd want to change would be to convert it from causing an acute infection (like Ebola which tends to kill the victim quickly) to persistent infection (like Herpes, which stays with you for your entire life). Functions you'd want the infected person to retain would be metabolism (so they can produce more virus) and motility (so they can get from victim to victim). You would want the virus to cause infected people to lose the ability to think independently (and therefore come up with a cure)", said Dr. Dinman. Rabies is a real virus that has to be contained by vaccinating pets yearly. The government has actually made laws requiring rabies vaccinations to ensure that pets do not help spread a virus that is commonly found in bats and raccoons. The concept of altering a rabies virus may seem like cheating when describing 'real-world' scenarios, and one could even say that it would take an evil genius to construct a virus as brutal as the one Dr. Dinman described.

**YUKTA BHUTANI**  
B.A (Hons) Journalism  
2nd year





# The Untold Sweeteners for our Sweet Tooth

Do you have a sweet tooth? Or do you struggle to have your favourite things when they are sugar-free? Well, this is not just the case with you but several other people who cannot imagine their life without eating things which are sweet and when it comes to eating sweet, 'sugar' is what comes to everyone's mind, the reason being its accessibility and affordability. In fact, when it comes to avoiding sugar, we use the term 'sugar-free' since the daily table sugar has become synonymous with it. But have you ever wondered why? With so many natural sweeteners around us, we never use them for our household needs because we are so oblivious to them. But no need to worry, we have got you your best saviours for sweet cravings.

## 1. Date sugar



Most of you would be familiar with dates (khajoor). They have been a very important part of the daily diet of people living in areas with chilly winters. Notably, people belonging to the older age group love dates as they not only improve digestion but also provide warmth to the body. Date sugar is one such form that can be made easily by dry-roasting dates and grinding them into a fine powder. As it is a much healthier version of sugar, it can be used in each and every dish in place of refined sugar.

## 2. Coconut sugar

You must also be quite familiar with coconut and its derivatives- coconut oil, coconut water and coconut milk. But is there anything as real as coconut sugar? Yes, there is. Coconut sugar is basically extracted from coconut trees and unlike the daily table sugar, it is much richer in nutrients. As a healthy alternative, coconut sugar can be used with oatmeal, curd, milk, sweets etc



## 3. Thread mishri



Mishri is one of the most common forms of sugar as it is obtained just before sugar is refined. But people are most often unaware about the 'mishri' they buy. Mishri is available in mainly two types – crystallized and thread forms. 'Crystallized mishri' is just another form of table sugar whereas 'thread mishri' is obtained in its natural form. Thus, using 'thread mishri' in place of table sugar would definitely be a great idea. One of its major benefits is the cooling effect that it gives to the body.

## 4. Honey

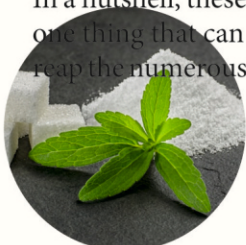
Ever had acute cough or throat pain? You must have been advised to consume a tablespoon of honey since it provides soothing relief to your throat but importantly, this is not its only benefit. Honey falls under the various 'superfoods' of Ayurveda and interestingly, has the composition similar to human blood. Well, everyone knows where honey comes from but hardly does anyone know its benefits. Honey is the best choice when it comes to natural sweeteners and sweets. It can be consumed in oatmeal, milk and even tea. It not only improves digestion but also controls the blood flow and brings glow to the face.



## 5. Stevia

'Stevia' is perhaps something that many people are unaware of. That is because it got covered under the limelight that table sugar has in our lives. Stevia is nothing but "meethi tulsi" as we call it in the Indian subcontinent. It is available in a variety of forms such as dry leaves, coarsely and finely grounded powders. Stevia is a natural element which increases stimulation in our body and helps in concentration. It is consumed by bodybuilders and nutritionists. However, it is the most underrated product when it comes to buying natural sweeteners for tea and sweets.

In a nutshell, these are some highly efficient, yet underrated products that people do not use in their daily lives. However, one thing that can surely be guaranteed is that if you replace your daily table sugar with any of these, you will definitely reap the numerous benefits. At the end of the day, sugar is nothing but 'EMPTY CALORIES'.



Bhanu pratap singh  
BA (hons) journalism  
2nd year



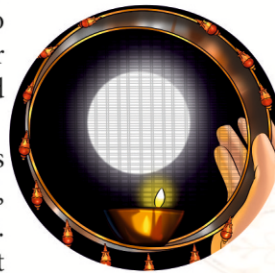
# KARWA CHAETH AND DIWALI

A circle has no beginning and no end. Similarly, festivals all around India have no end and are celebrated far and wide, in all races, castes and tribes. Festivity is the spirit that brings alive a sense of immortality and eternity, imbibed in which are the true values of our culture, traditions and aura.

## Karwa Chauth

Karwa Chauth is one of the most loved festivals which is all about the celebration of the bond shared between a man and his wife. Karwa Chauth is an important festival for married Hindu women. It is a one-day festival in which married women observe fast from sunrise to moonrise for the safety and long life of their husbands. In 2021, Karwa Chauth was observed on Sunday, October 24.

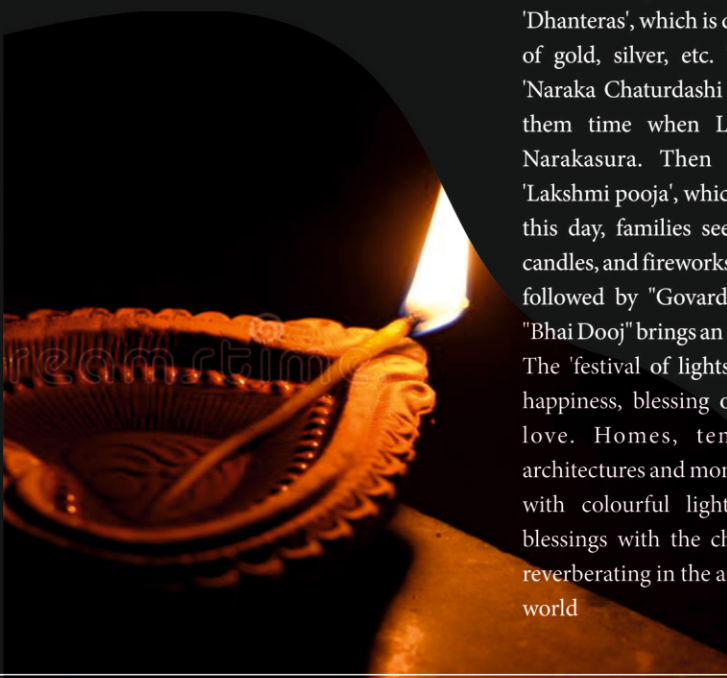
Every state has its own style of celebrating this festival. In Delhi, people use gold puja thali, silver coins or brass diyas on Karwa Chauth. Moreover, on this day, couples definitely go out for dinner, which has become a new trend. Rajasthan is famous for its traditional art & beauty. People of



Rajasthan incorporate a variety of sparkling colours like red and green in the puja thali. Moreover, in this state, stories including narratives of Karwa Chauth, Shiv, Parvati and Ganesh are told by older women in the family. Further, as everyone is aware, Punjab is famous for its food. Thus, one can imagine how delicious the '36 bhog' must be which is consumed after breaking the fast. Besides, people of Punjab also sing a song related to Karwa Chauth along with the story of the fast.

Celebrated with a lot of joy across India, Karwa Chauth is indeed one of the most important festivals of the country.

## DIWALI



Diwali, meaning "row of lights," generally symbolizes the victory of light over darkness. Positivity and happiness are the paramount traits of Diwali. The five-day long festival marks its beginning on the auspicious day of 'Dhanteras', which is dedicated to the purchase of gold, silver, etc. The second day, called 'Naraka Chaturdashi or Choti Diwali', marks the time when Lord Krishna destroyed Narakasura. Then comes the main day, 'Lakshmi pooja', which ensures prosperity. On this day, families seek blessings, light diyas, candles, and fireworks and visit temples. This is followed by "Govardhan Pooja", and finally, "Bhai Dooj" brings an end to the occasion. The 'festival of lights' indeed brings joy and happiness, blessing our lives with shades of love. Homes, temples, greatly build architectures and monuments are all decorated with colourful lights and diyas, invoking blessings with the chanting of holy mantras reverberating in the air. The sparkling celestial world

seems close to divinity, giving us hope with the warmth of lights even in the chilling, hardest and darkest nights.

Diwali provides a chance to rejuvenate ourselves, to spend time at home with our families and loved ones. In today's busy world in which people hardly find time off work, Diwali brings a chance for families to come together.

Notably, Diwali also marks the first day of 'Kartika' and the start of the new year in the 'Vikrama' (Hindu) calendar. It shows that redemption is the right path for all and that everyone and everything can change. In a nutshell, Diwali ignites the flame of righteousness and hopes to fight the spiritual darkness





# छठ पूजा

छठ पूजा वैदिक युग से मनाए जाने वाला न केवल एक त्योहार है, बल्कि बिहारियों के लिए एक भावना है, जो उन्हें अपने परिवार और समाज के साथ इस मेगा उत्सव में शामिल होने के लिए अपने गहनगर या गांव वापस आने के लिए मजबूर करती है। यह एक ऐसा त्योहार है जो एकता और अखंडता का संदेश देता है क्योंकि सभी जातियों और वर्गों के लोग पूजा करने के लिए नदी के किनारे या तालाब के पास इकट्ठा होते हैं तो इस खूबसूरत त्योहार की मुख्य विशेषताएं क्या हैं और यह बिहारियों के लिए एक भावना क्यों है, आइए इस अंश के माध्यम से समझने की कोशिश करते हैं।

छठ शब्द का शाब्दिक अर्थ है छह, जिसका अर्थ है पूजा कार्तिकेय के महीने के छठे दिन की जानी है। भगवान सूर्य उनकी पत्नी षष्ठी देवी (छठी मैया) की पूजा करने के लिए भक्त नदी के किनारे, तालाब या किसी अन्य जल निकाय के पास इकट्ठा होते हैं।

यह त्योहार मुख्य रूप से बिहार, झारखंड, उत्तर प्रदेश और नेपाल के कुछ हिस्सों में मनाया जाता है। लेकिन अब, यह व्यापक रूप से भारत के अन्य हिस्सों में फैल गया है, जहां इन क्षेत्रों के लोग रहते हैं। सबसे बड़ा उदाहरण हमारी राष्ट्रीय राजधानी नई दिल्ली है, जहां सरकार छठ पूजा के लिए विशेष व्यवस्था करती है ताकि लोग इसे पुरे हॉर्ल्लास के साथ मना सकें। दृश्य 2020 में यूएस से आए, जहां भारतीय-अमेरिकी समुदाय के 600 सदस्यों ने मनालपन झील में छठ पूजा की रस्में निभाईं। इस त्योहार की सारी रस्में पूरी होने में चार दिन लगते हैं। इस त्योहार का सबसे महत्वपूर्ण हिस्सा उपवास है और जो लोग उपवास करते हैं उन्हें व्रती कहा जाता है। इस मेगा फेस्टिवल के चार दिन हैं :

- नहाय खाय: छठ पूजा का यह पहला दिन है। 'नहाय' शब्द स्नान और 'खाय' शब्द खाने को दर्शाता है। इसका मतलब है कि घर की साफ - सफाई हो रही है और नहाने के बाद भगवान के सामने भोजन रखा जाता है और फिर पूरा परिवार उसे खाता है।
- रसियाव रोटी / खरना : इस दिन व्रत के नियम इतने सख्त होते हैं कि व्रती पानी की एक बूंद भी नहीं पी सकते लेकिन शाम को, वे रोटी (चपाती) के साथ गुड़ की खीर (गुड़ से बनी खीर), जिसे रसियाव भी कहा जाता है, खा सकते हैं।
- संध्या अर्घ्य : यह पूजा का तीसरा दिन है। सांझ की पूजा तो आम बात है लेकिन इस दिन भोर की पूजा होती है जो अपने आप में अनूठी है। अर्घ्य एक बांस से बनी टोकरी का उपयोग करके किया जाता है जिसे 'सूप' कहा जाता है जिसमें ठेकुआ, फल, मिठाई और कुछ अन्य चीजें मुख्य रूप से व्रती और परिवार के बाकी सदस्यों द्वारा सूर्य को अर्पित की जाती हैं।
- उषा अर्घ्य : यह मेगा छठ पूजा का अंतिम दिन है और इसकी रस्में सुबह-सुबह की जाती हैं, जब भक्त संध्या अर्घ्य के उसी

स्थान पर पहुँचते हैं और छठवीं मैया को दूध और पानी चढ़ाकर उगते सूरज को अर्घ्य देते हैं। इस दिन को 'पराना' या 'पारण' नाम से भी जाना जाता है जिसका अर्थ है उपवास का अंत।



**ऐतिहासिक महत्व:** चूंकि छठ पूजा एक प्राचीन त्योहार है और हमारे वेदों में इसके कई उल्लेख हैं, ऐसे कई उदाहरण हैं जब यह अनुष्ठान किया गया था जो इस त्योहार की महानता को दर्शाता है। रामायण में, भगवान राम और देवी सीता ने अयोध्या आने के छठे दिन छठी मैया को खुश करने के लिए उपवास रखा, जिसके परिणाम स्वरूप सीता को लव और कुश को अपने पुत्रों के रूप में आशीर्वाद दिया।

एक और मान्यता यह है कि छठ पूजा द्रौपदी और पांडवों द्वारा अपनी समस्याओं को हल करने और अपना खोया हुआ राज्य वापस पाने के लिए मनाया जाता था। अगली मान्यता कहती है कि भगवान सूर्य और कुंती की संतान कर्ण का उपयोग छठ पूजा की रस्मों को करने के लिए किया जाता था। कर्ण अंग देश का शासक था, जो वर्तमान में भागलपुर, बिहार है। यह पर्व न केवल ऐतिहासिक दृष्टि से बल्कि वैज्ञानिक दृष्टि से भी महत्वपूर्ण है। सूर्य की पूजा को ब्रह्माण्ड के इस अद्भुत रचना के सम्मान के प्रतीक के रूप में देखा जा सकता है जो हमारे दिन को प्रकाशित करती है। साथ ही, चिकित्सा विज्ञान हमें बताता है कि हमारी त्वचा के सूर्य के प्रकाश के संपर्क में आने से हमारे शरीर में विटामिन-डी का निर्माण होता है जो हमारे विकास के लिए एक बहुत ही महत्वपूर्ण तत्व है। इसके अलावा, छठ पूजा के अनुष्ठान से भक्तों में मानसिक शुद्धता की भावना विकसित होती है और व्रत करने वाले व्रती एक जैव रासायनिक परिवर्तन से गुजरते हैं जो उनके शरीर के साथ-साथ मन को भी शुद्ध करता है।

NAINSHI TIWARI  
B.A. (Hons) Journalism  
2<sup>nd</sup> Year





**Bright Illuminations**

**LET THE LIGHT OF FESTIVALS SHINE  
BRIGHTER THAN YOUR SCREENS**

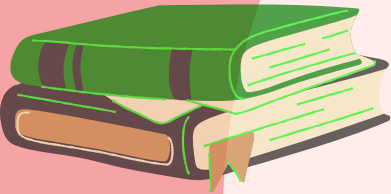


**Vandana P.**





# REVIEWS



## Einstein's Dreams

By Alan Lightman

Ever wondered A world wherein time runs in reverse? Or An alternate reality without movement? Physicist Alan Lightman explains Nobel prize winner Albert Einstein's Theory Of Relativity in 30 short stories. Simple & Short ;A book to educate any inquisitive.

## A Life of Adventure & Delight

By Akhil Sharma

Eight short stories about Indians; Living in India & Abroad who find themselves in a whirlwind of emotions. Contempt towards a cousin disappears when seen to be caring for a sick woman, Two lonely Divorcees trying to suffer through life together, a child experiencing murder of his alcoholic mother and a woman suddenly waking up infatuated after years of being married. A mixed bag of emotions but each blunt.



## Forest of Enchantments

By Chitra Banerjee Divakaruni

Another Retelling of the great Ramayana from Sita's Point of View. Poetically written, women centric & certainly one to make readers fall for the villains as well. While Depicting Sita's Hardships; it has Prose so beautiful, they stay in one's heart for a long time.

## The Liberation of Sita

By Volga

The Great Ramayana; Revisited & Reimagined. Told from the perspective of some lesser known women from the epic, this book deals with self enlightenment & how male chauvinism declared the highly virtuous to be malignant.



NIDHI SINGH  
B.A (Hons) Journalism  
2nd Year





## What Distinguishes Artificial Intelligence (AI) From Machine Learning (ML)?

Most people conflate concepts like artificial intelligence and machine learning, and they have no idea what they mean. Even though machine learning is a subset of artificial intelligence, these two phrases refer to two distinct concepts. Artificial intelligence may be described as a broad field of study in which machine learning is only a minor portion.

Artificial intelligence is a branch of computer science that aims to create a computer system that can think like a person. It is formed from the terms "artificial" and "intelligence," which together signify "human-made thinking ability." Artificial intelligence systems do not need to be pre-programmed; instead, they employ algorithms that function with their intellect. On the other hand, machine learning allows a computer system to make predictions or judgments based on previous data without explicit programming.

Machine learning makes use of a large quantity of structured and semi-structured data for a machine learning model to provide reliable findings or make predictions based on it. Machine learning is based on an algorithm that learns from past data on its own. It only works for restricted domains; for example, if we create a machine learning model to recognize dog photographs, it

will only provide results for dog images; however, if we add new data, such as a cat image, it will become unresponsive.

Machine learning is utilized in a variety of applications, including online recommendation systems, Google search engines, e-mail spam filters, and Facebook Auto friend tagging suggestions, among others.

Artificial intelligence is a word with a lot of ambiguity, which leads to confusion between AI and machine learning. Artificial intelligence is a system that seems to be intelligent. But that's not a very good definition since it's equivalent to stating that something is 'healthy.' Problem-solving, learning, and planning are examples of these behaviours attained through examining data and discovering patterns to repeat such behaviours.

On the other hand, machine learning is a sort of artificial intelligence in which robots take in data and learn things about the world that people would find challenging. Machine learning has the potential to go beyond human intellect. ML is generally used to swiftly handle enormous amounts of data using algorithms that evolve and improve at what they're supposed to accomplish. For example, a manufacturing plant's network may gather data from equipment and sensors in amounts considerably more

significant than any human can analyse.

In a nutshell, Artificial intelligence (AI) is a technology that allows a computer to mimic human behaviour. Machine learning is a subset of artificial intelligence that enables the machine to learn from primary data without designing it directly. The objective of AI is to create a clever computer system that can solve complicated problems in the same way that people can. The purpose of machine learning is to allow machines to learn from the data and produce reliable results. The significant subset of machine learning is deep learning. AI offers a wide variety of applications. Machine learning is restricted in its use. AI is attempting to develop an intelligent system capable of performing a variety of complicated tasks. Machine learning aims to construct machines that can only accomplish the tasks for which they have been programmed.

Conclusively, technologies like Artificial Intelligence and Machine Learning are indeed great tools easing and executing Herculean tasks and most importantly, serving the mankind.

Sushant koli  
BA (hons) journalism  
2nd year





# Online Education :



## Boon or Bane?

With the world falling into the clutches of the pandemic COVID-19, new normal were set in every field and aspect of life. Ranging from health to education, every sector underwent numerous changes. Notably, education took a completely different form. Physical classes were replaced by online learning. Zoom and Google Meet became the primary platforms for the teaching-learning process. Most importantly, this shift from classroom teaching to online education brought with itself both benefits and setbacks. Though majority of the students and teachers do not appreciate the virtual form of learning, what cannot be denied is that online education has surely given each one of us a few remarkable perks.

### **1. Better time management :**

Physical classes require greater expenditure of time. However, with online classes, no time is spent in travelling and in being stuck in the traffic. Thus, online classes definitely help in saving a good amount of time.

### **2. Development of technical skills :**

Online classes have made each one of us familiar with the virtual world. It has surely led to the development of the technical skills that everyone must possess in today's modern and technologically-advanced world.

### **3. Room for extra co-curricular activities :**

With online learning, the time which remains after classes can be better utilized for pursuing one's interests and hobbies. This becomes another significant advantage for students. However, just the way every coin has two sides, there is a different side to online education as well. Online education has numerous setbacks too.

### **4. Lack of technological devices :**

Online classes require students & teachers to necessarily possess devices like a smart-phone or laptop. However, not every student/teacher has the privilege of owning a smart-phone or laptop. Thus, apparently, this becomes a crucial impediment to the learning process.

### **5. Dearth of technological know-how :**

Owning the required technological devices and gadgets is surely a boon but lacking the much-needed technological know-how certainly turns out to be a major disadvantage. Many teachers and professors are not familiar with teaching platforms like Google Meet and Zoom to take effective online classes. This turns out to be another significant drawback.

### **6. Lack of interaction with peers and teachers :**

It is undoubtedly true that the virtual form of education can never replace the essence of physical classes. Concepts are understood better in physical classrooms and also, online learning has hampered interaction of students with their peers and teachers to a great extent.

### **7. Impact on Health :**

The pandemic undeniably gave students the privilege of enjoying the comfort of their homes while attending classes. However, this perk is accompanied by a serious impact on the health of students. Greater screen exposure while attending classes and sessions leads to the straining of eyes. Furthermore, with physical activity being curbed to a great extent, students have turned into mere 'couch potatoes'. In a nutshell, online classes have led students to adopt an unhealthy lifestyle. Conclusively, online learning which is the new 'normal' today has its own set of positives and negatives but what is of utmost significance is that during a time when almost everything came to a halt (referring to the pandemic), the process of learning did not stop because the 'virtual world' became our saviour. Also, it is definitely true that physical classes have their own set of merits and are simply irreplaceable. Thus, keeping every aspect in view, the need of the hour is that students and teachers make the most of whatever is available to them and ensure that hassle-free learning continues.

**NEHA RANI**  
B.A (Hons) Journalism  
2nd year





# ONE RAY...

If that one ray convinces me to re-think  
the existence I was long fooled for.

If that one ray forges me to settle for  
those notions that were created by so  
called intelligent brains.

If that one ray asks me to shape myself in  
a ways which abides the correct structure  
of others thoughts.

If that one ray drives me to the path of  
slave.

but hey! I'll still watch for that one ray  
which allows me to liberate from this play.

**Tushali Bansal**  
B.A (Hons) Journalism  
3rd Year





# LIVING IN NATURE'S HEART

I dream of a little cottage  
Amidst wilderness by the sea  
And wish to make it my abode  
Spending time there in serenity  
I will rise from my pleasant sleep  
Listening to the birds' songs  
To behold the world turn into gold  
By the sun's rays at the crack of dawn  
Sitting on a stone, listening to the waves  
I write verses in nature's praise  
And tell the world that it feels good  
To get intoxicated by the woods  
And the days will pass by  
How magnificent the diving sun will seem  
Giving way to the shining stars  
Twinkling like a dream  
Then the sparkling celestial world  
Will unveil before me  
And the cool soothe breeze  
Will bring me close to divinity  
Having spent a wonderful day  
I'll thank the Almighty in every way  
And close my eyes to await a new start  
Living there in nature's heart.....

**VANSHIKA BISHT**  
B.A (Hons) Journalism  
2nd year





# കാട്ടു പൂവ് Wild flower

ചിതറിഞ്ഞെരിക്കുന്ന ചിന്തകളിൽ എപ്പോഴും  
നിന്റെയീ പുഞ്ചിരിയൊന്നുമാത്രം  
മഴവില്ലു പോലെ നീ മനസ്സിൽ തെളിയുമ്പോൾ  
ഉണരുന്നു എന്നിലെ മോഹങ്ങളും ...  
കൃഷ്ണ തുളസി കതിർത്തുമ്പു മോഹിക്കും  
നിന്റെയീ വാർമുടിച്ചുരുളിലെത്താൻ  
പൂജക്കെടുക്കാത്ത പൂവായ ഞാനും  
മോഹിച്ചിടുന്നു നിന്നരികിലെത്താൻ  
മണമില്ല മധുവില്ല പൂജക്കെടുക്കില്ല  
താനേ വളർന്നൊരു കാട്ടുപൂവാണു ഞാൻ ...  
വിടരും മുൻപേ പൊഴിയുന്ന ഇതളുള്ള  
പൂജക്കെടുക്കാത്ത കാട്ടുപൂവാണു ഞാൻ  
ഇഷ്ടമാണെന്നൊന്നു ചൊല്ലുവാൻ വേണ്ടി  
നിത്യവും നിൻമുമ്പിലത്തിടുമ്പോൾ  
നിന്റെ കൊലുസിന്റെ നാദങ്ങളിൽ ഞാൻ  
താനേ മറന്നൊന്നു നിന്നിടുന്നു  
ഒന്നും പറയാതെ അറിയാതെ പോയിടുന്നു  
ഇഷ്ടമല്ലെന്നൊരു വാക്കു നീ ചൊല്ലിയാൽ  
വ്യർത്ഥമായി പോകും എൻ ജീവിതം  
ഇഷ്ടമല്ലെന്നൊരു വാക്കു നീ ചൊല്ലിയാൽ  
വ്യർത്ഥമായി പോകും എൻ ജീവിതം  
നീ നടക്കും വഴിയോരത്ത് എന്നെ  
കണ്ടാൽ ചിരിക്കാതെ പോകരുതേ ...  
നീ നടക്കും വഴിയോരത്ത് എന്നെ  
കണ്ടാൽ ചിരിക്കാതെ പോകരുതേ ...  
നിന്റെയീ പുഞ്ചിരി മാത്രം മതീ  
എനിക്കിനിയുള്ള കാലം കാത്തിരിക്കാൻ  
...നിന്റെയീ പുഞ്ചിരി മാത്രം മതീ  
എനിക്കിനിയുള്ള കാലം കാത്തിരിക്കാൻ  
...ഇനിയുള്ള കാലം കാത്തിരിക്കാൻ !  
ഇനിയുള്ള കാലം കാത്തിരിക്കാൻ !

Always in scattered thoughts  
Only your smile  
When you appear in the mind like a rainbow  
Awakening of my desires ...  
Krishna Tulsi will crave Kathirthumpu  
I am also a flower that is not worshiped  
No smell, no honey, no pooja  
I'm a wildflower ...  
Petals falling off before flowering  
I am a wild flower that is not worshiped  
In order to say I like it  
When eternally before you  
I am in the tones of your colossus  
One forgets oneself  
Going unnoticed without saying anything  
If you say a word you don't like  
My life will go in vain  
If you say a word you don't like  
My life will go in vain  
You walk me along the way  
Don't laugh when you see it ...  
You walk me along the way  
Don't laugh when you see it ...  
Your smile alone is enough  
Waiting for me ...  
Your smile alone is enough  
Waiting for me ...  
Wait longer!  
Wait longer!

SONALI

B.A (Hons) Journalism  
2nd year



## गुफ्तगू

फरपत्ते बुलबुलों से यूँ झाँकता हुआ आलम निसार-सा शामिल है,  
की आज राह-ए-देहर कुछ उखड़ा-उखड़ा लगता है ।  
आलम-ए-महफिल का रिवाज़ बयान किया,  
अब गुज़र जाने को लफ़्ज़ कहते हैं,  
मिट्टी के सांकरों सा खाफ़ा है लीबाज़,  
कुछ मुंतज़ीर भी दास्तान-ए-बयां करना चाहते हैं ।  
बेहिस दरख्तों से चीखतीं रिवायत अब बहकी-बहकी बातें करती है,  
हाँ वही, वही खौफ़ अब लिपत कर खुद-खुशी कर चुका है ।  
शाख पर बूनते इन घोंसलों से झाँकता तालिम-ए-शिकन को पढ़ लेता है,  
की मां भी अब थक गयी है जिंदगी ढोते-ढोते ।  
पाकिज़ा तवक्को खिल रही है टहनियों पर,  
अब शायद मौसम-ए-बाहार आया है ।  
कुछ शफ़ा पलटते हैं, शब-ओ-रोज़ सिसकी सी उठती है हयात में,  
कासिद रुसवा है आज-कल की यूँ तबस्सुम के फूल नहीं भेजे जाते।  
मशियत की किताब अब साए सुनाती है,  
खामोशी में भी शोर क्यों इतना चेहकता है?  
मालूम है की अब गुब्बारों में खुशी नहीं मिलती, फिर भी रोज़ यूँ सड़कों पर बच्चों का शोर देखा है ।  
खैर महव-ए-हैरात मैं सुकून देती है पश्मीना,  
जो कादीम इज्तिरार मैं बूनता-उधेड़ता रेहता था।

RUDRANSH SINGH  
B.A (Hons) Journalism  
2nd year





## कुछ तो होता है खास सभी में

कुछ तो होता है खास सभी में,  
यूं ही नहीं कोई सफलता के पर्वत पर राज करता है।  
इसी खास पहचान की इच्छा सबको एक दिन आवाज़ देती है,  
इसी खास कला की दस्तक बचपन में खुशी दे जाती है।  
कुछ उम्र बड़ी तो अपनों को भी खूब है भाती,  
जब खेल खेल में बचपन जाता है तो इसकी सुध नहीं आती है।  
पढाई लिखाई भी इसे और बुलाती,  
स्कूल से जब नाता टूटता है, तब चंचलता इसे दिल के कोने से पुकारती है,  
और ये तब लौट के ना आती है।

फुर्सत के पलों में बहुत याद आती है,  
तब दिल मुझसे ये सवाल करता है, कुछ तो होगा खास तुझमें, यूं ही नहीं बचपन में प्यार लूटा है।  
बड़ी उम्र में तारीफें पाई है।  
यही खास खूबी जवानी का सहारा बनती है, कला हमारी रोज़ रोटी कमाती है,  
ये खास कला सपनों तक की सीडी सजाती है और धीरे धीरे कदमों को मनचाही मंज़िल तक ले जाती है।  
इसी खास से खुद से परिचय में मदद मिलती है,  
पूरे दिन में खुशी के पल इस खास कला से मिलते हैं।

सुकून देती है... पहचान देती है... तारीफें देती है... जीवन देती है... माता पिता को गर्वित करती है...  
आत्मविश्वास देती है।  
हमारी ये खास कला ज़िंदगी के पन्ने पर लिखावट देती है... हमारी मेहनत - लगन इस लिखावट को दिलों में  
अमर कर जाती है।  
कुछ तो होता होगा खास सभी में,  
जो उन्हें उनकी असली पहचान देती है।

JYOTSNA  
B.A (Hons) Journalism  
2nd year





# FESTIVITIES

## THROUGH

## THE

## LENS

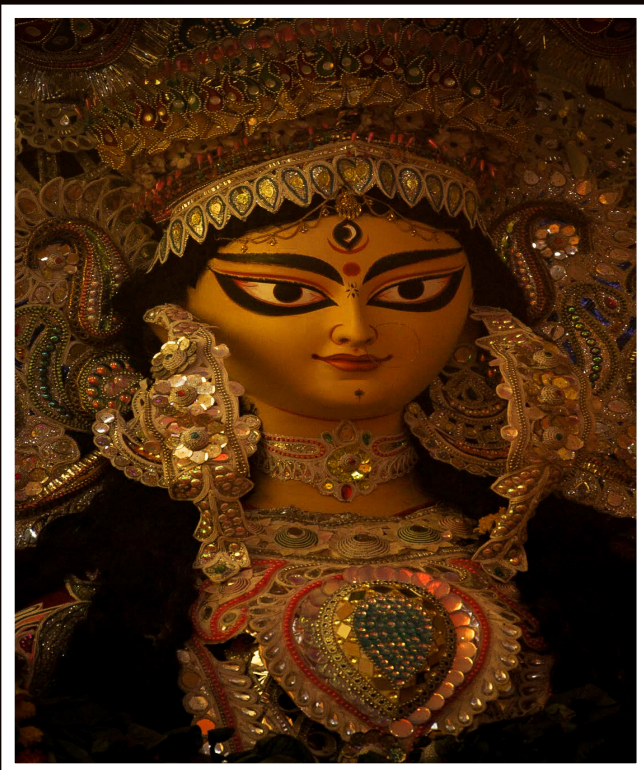


## MAA DURGA

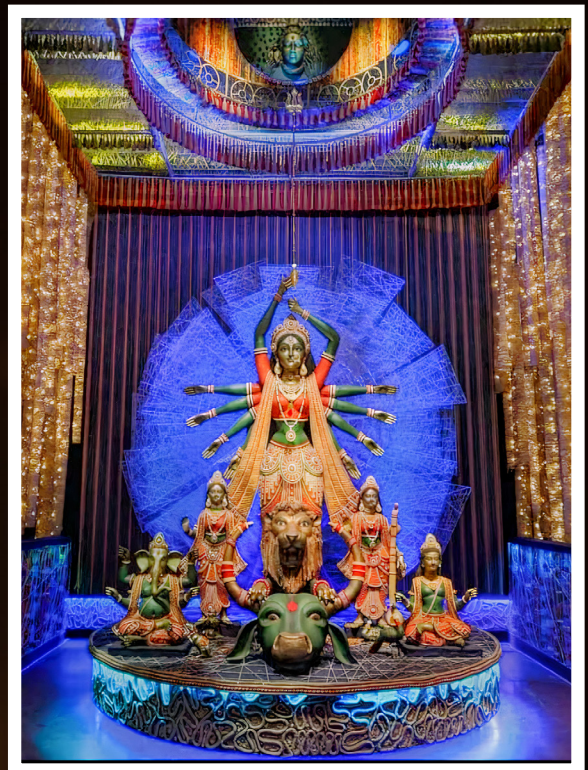
Embodiment Of Fearlessness, Strength And Righteousness



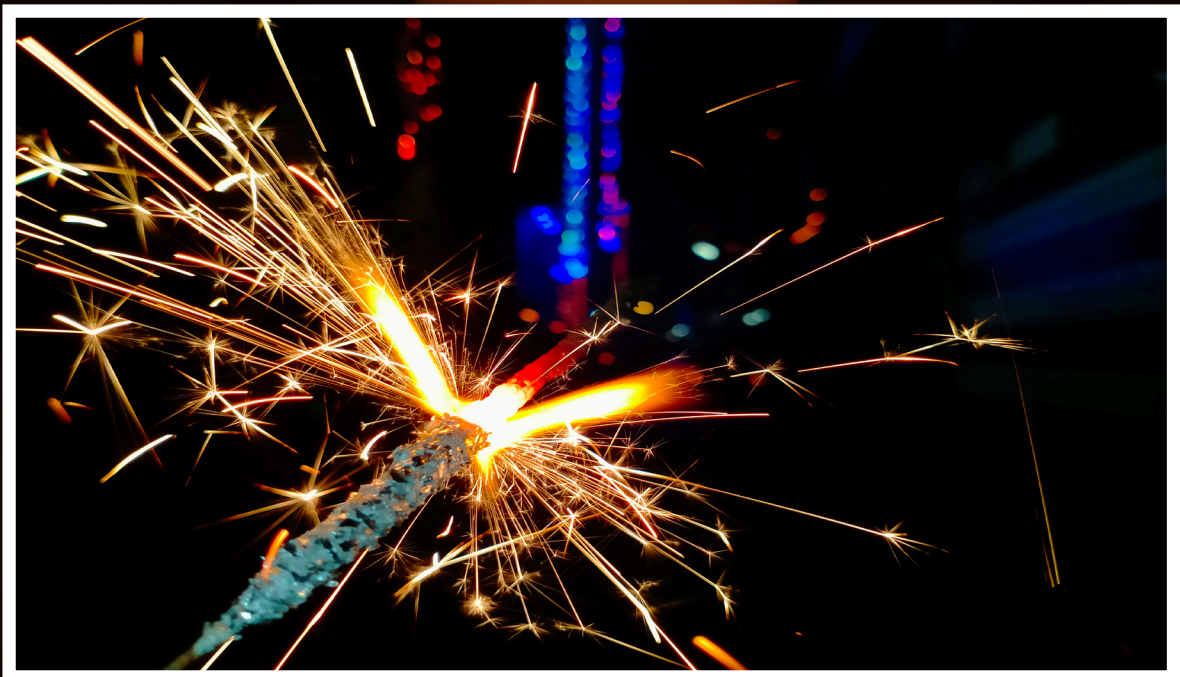
# The Allure of festivals



CLICKED BY: SONALI



CLICKED BY: KUNAL KARAN



CLICKED BY: SAHIL



*The greatness of our culture can be found  
in our festivals*



**CLICKED BY- KUNAL KARAN**



**CLICKED BY- AYUSH SAGAR**



**CLICKED BY- PRIYANKA SINGH**



# MEET OUR TEAM

## EDITOR-IN-CHIEF



YUKTA BHUTANI  
(SECOND YEAR)

## CHIEF GRAPHICS DESIGNER



SOUMICK CHANDA  
(SECOND YEAR)

## CHIEF OF PHOTOGRAPHY



KUNAL KARAN  
(SECOND YEAR)

## ASSOCIATE EDITOR



HARSH JANGRA  
(SECOND YEAR)



## OUR FACULTY

MR. SUDHIR K RINTEN

MR. VINAY RAI

MR. YOGESHWAR SINGH

DR. RACHITA KAULDHAR

DR. VIVEK VISHWAS

DR. KINGAULE NEWME

DR. SHRUTI GOEL

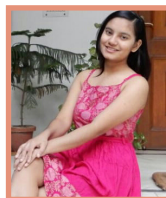
## EDITORIAL TEAM



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(SECOND YEAR)



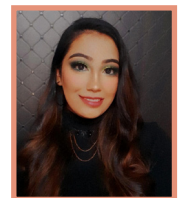
AYUSH SAGAR  
(SECOND YEAR)



NIDHI SINGH  
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NAINSHI TIWARI  
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ISHITA DOTANIA  
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RUDRANSH SINGH  
(SECOND YEAR)



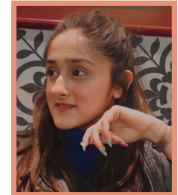
SAHIL  
(SECOND YEAR)



VANDANA  
(SECOND YEAR)



ANIKET SINGH  
CHAUHAN  
(THIRD YEAR)

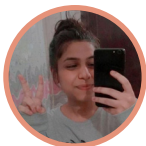


TUSHALI BANSAL  
(THIRD YEAR)

## GRAPHICS AND PHOTOGRAPHY TEAM



KUMARI SAKSHI  
(SECOND YEAR)



HARSHITA  
AGGARWAL  
(SECOND YEAR)



SONALI  
(SECOND YEAR)



JULEE SINGH  
(SECOND YEAR)



ANJALI SHARMA  
(SECOND YEAR)



ISHA  
(SECOND YEAR)



PRIYANKA SINGH  
(SECOND YEAR)





# DEPARTMENT OF JOURNALISM

Journalism was first introduced in the college in the year 1998. Since then, it has been a forward march. This is the most sought-after course in the College. Today, the department does not only offer a graduation course in Journalism but has also introduced a new program under the name "Advance Diploma in T.V. Program and News Production". The department boasts an proficient and a adept cadre of teaching faculties who have experience in wide range of areas, starting from academics to the industry. To complement the prowess of our faculty, we have a fully equipped Media Lab with a full-fledged studio including high end cameras, professional tripods and lighting equipment along with recording devices. Apart from catering to the infrastructural needs of the students, the department has remained committed to providing industrial exposure to students through frequent workshops and seminars by media professionals. It is the approach that the college while still being in its blooming years has a great cadre of notable alumni including Sakal Bhatt in Republic TV, Sahil Menghani as an anchor and a senior correspondent at CNN News 18, Shweta Kothari as the co- founder of the digital news The Logical India, Anshul Tiwari as the founder and editor-in-chief of Youth Ki Aawaz, Pratima Mishra as a correspondent and anchor in ABP News, Richa Jain Kalra as a principal news anchor at NDTV and Krishna Pokhreal as a reporter for the Wall Street Journal.

*"Journalism is what we need to make democracy work."*



**MAHARAJA AGRASEN COLLEGE  
UNIVERSITY OF DELHI**

VASUNDHARA ENCLAVE, DELHI-96

PHONE: 011-22610655/22610552

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