केशव HORIZON

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KESHAV HORIZON

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I, Prof. Vinita Jindal, hereby declare that the particulars given are true to the best of my knowledge and belief.

Date: April 2025   Prof. Vinita Jindal

Proctor's Message

My Dear Students,

It gives me great pleasure to connect with you through *Keshav Horizon*, a platform that beautifully showcases the dynamic academic and cultural spirit of Keshav Mahavidyalaya. As students of NCWEB, you are part of a remarkable initiative that empowers women through education, while offering the flexibility needed to balance diverse personal and professional commitments.

This magazine reflects a rich tapestry of voices, perspectives, and creative expressions. It is a testament to the talent, passion, and intellectual depth of NCWEB students. The poems, essays, and articles featured here are not only creative endeavours but also thoughtful explorations of the human experience. I was truly impressed by the way you have combined critical thinking with artistic flair.

At Keshav Mahavidyalaya, an esteemed teaching centre of NCWEB, we are deeply committed to delivering quality education and unwavering support to our students. Our dedicated faculty and staff work tirelessly to foster a nurturing learning environment where every student is encouraged to reach her full potential. We take immense pride in your association with our institution and look forward to continuing to support your academic and creative aspirations.

My heartfelt appreciation goes out to the Principal and the Teacher-in-Charge for their encouragement and guidance, which inspired students to come forward and contribute their work to this publication.

Warm regards and best wishes to all contributors—may you continue to shine and express yourselves with the same enthusiasm and creativity.

Best wishes,

Prof. Rajni Abbi
Proctor
University of Delhi

प्रोफेसर बलराम पाणी
अधिष्ठाता महाविद्यालय
Professor Balaram Pani
Dean of Colleges

****** MESSAGE*******

It gives me immense pleasure to convey my warm wishes to the entire team of *Keshav Horizon*, the annual magazine of Keshav Mahavidyalaya (NCWEB). A college magazine is not just a collection of articles and artwork—it is a mirror reflecting the spirit, intellect, and creativity of the student community.

Keshav Horizon stands as a testimony to the vibrant and diverse voices of young minds who are not only engaged in academic pursuits but are also committed to expressing themselves through literature, art, and thought. It is heartening to see how the students of NCWEB channel their energies into such meaningful and inspiring initiatives.

Keshav Mahavidyalaya has always nurtured a culture of holistic development. I commend the efforts of the editorial team, faculty coordinators, and contributors for bringing this publication to life with dedication and passion. May this magazine continue to grow as a platform for expression, reflection, and imagination.

Wishing *Keshav Horizon* continued success in the years to come.

Warm regards,

Prof. Balaram Pani
Chairperson, NCWEB
University of Delhi

Message

My greetings to the NCWEB students and faculty of Keshav Mahavidyalaya Centre who are embarking on a journey of language and literature with the launch of the magazine *Keshav Horizon*. The magazine will be a reflection of the vibrant academic and cultural life of Keshav Mahavidyalaya NCWEB Centre. The unique framework of NCWEB gives opportunity to girls of NCT Delhi for education while providing the flexibility to balance various responsibilities.

This magazine will represent the rainbow of expressions, thoughts and insights on myriad themes. This magazine has given talented student writers, poets and story tellers an opportunity to showcase their creativity in its annual magazine.

This e- magazine will be a collective representation of the creativity of the students and the faculty. I congratulate the Teacher in Charge, Prof. Vinita Jindal, and the faculty members of the Centre for their sincere efforts and non-teaching staff for logistic support, towards the publication of this magazine. Special mention and compliments to the Principal of the Centre, Prof. Madhu Puruthi for nurturing the centre in a conducive environment.

With Best Wishes,

Prof. Geeta Bhatt
Director, NCWEB
University of Delhi

Dear NCWEB Students of Keshav Mahavidyalaya,

As the Deputy Director of the Non-Collegiate Women's Education Board (NCWEB), I wish to impart that Education is not just about acquiring knowledge; it is about shaping your future and building a foundation for personal and professional success. I encourage you to make the most of the opportunities available—engage in your studies with enthusiasm, participate in academic discussions, and explore your potential beyond the classroom.

The magazine Keshav Horizon is full of vibrant and meaningful creative writings. These work not only depicts your potentials but also act as the mirror of the society. The magazine valorises our country, and on the same time sheds light on the possibilities of the young minds adding to the development of the country.

Remember, education is a powerful tool for empowerment and societal contribution. Your efforts today will pave the way for a brighter future, not only for yourselves but also for the communities you will impact, and your inputs in the magazine clearly reflect on that.

Wishing you a successful and enriching academic year ahead.

With Best Wishes,

Dr. Surendra Kumar
Deputy Director, NCWEB
University of Delhi

*****MESSAGE*****

The NCWEB was established to provide education to girls of Delhi who could not attend regular classes. In 1944, it started with just three girl students. Hence, from its modest beginnings to becoming a key pillar of accessible education under the University of Delhi, the NCWEB Centre at Keshav Mahavidyalaya has remained steadfast in its mission to empower women through knowledge. The Centre stands as a testament to our commitment to providing women with the tools to excel academically and prepare for leadership roles in their chosen fields.

As the principal of Keshav Mahavidyalaya, I am proud to acknowledge the efforts of the NCWEB Centre's to create an environment where girls and women can thrive intellectually, build confidence, and pursue their ambitions. Education is not just about acquiring knowledge but about inspiring change, and at the NCWEB Centre, we are dedicated to shaping futures with this vision.

It gives me great pleasure to announce the inaugural issue of *Keshav Horizon*, the magazine created by the talented students of the NCWEB Centre at Keshav Mahavidyalaya. This publication is a platform for our young women to showcase their creativity, express their thoughts, and highlight their achievements in writing, art, and design. Through *Keshav Horizon*, our students have demonstrated their potential and brought their dreams to life on these pages.

The NCWEB Centre embodies the spirit of empowerment and inclusivity, and this magazine reflects the collaborative and inspiring efforts of our students, faculty, and staff. I believe that education when made accessible and meaningful, can transform lives, and the NCWEB Centre is a shining example of this belief.

My heartfelt congratulations to the Teacher in Charge, Deputy Coordinator, the editorial team, the teaching and non-teaching staff, and our brilliant students for their collective hard work in bringing *Keshav Horizon* to fruition. I encourage all students of the NCWEB Centre to continue participating in such endeavors and to embrace every opportunity for growth and self-expression.

Wishing all our students' success in their academic and personal journeys!

Prof. Madhu Pruthi
Principal, Keshav Mahavidyalaya
University of Delhi

*****MESSAGE*****

It gives me immense pleasure to share a few words for the inaugural edition of "**Keshav Horizon**", our cherished annual magazine from the NCWEB Centre at Keshav Mahavidyalaya. Keshav Horizon, the inaugural edition of our college magazine, envisioned as a vibrant platform for creativity, knowledge, and expression. It reflects the dynamic spirit of Keshav Mahavidyalaya, capturing the thoughts, talents, and aspirations of our students and faculty. Like the horizon that meets the sky and the earth, this magazine represents the meeting point of ideas, innovation, and inspiration. It is a step toward fostering a culture of learning beyond classrooms and celebrating the diverse voices within our college community.
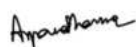
The title Keshav Horizon is both symbolic and inspiring. The horizon suggests a world of infinite possibilities—an ever-expanding line where dreams meet determination. Our college has always believed in nurturing the limitless potential of young women, and this magazine stands as a proud testimony to that mission.

This publication stands as a vibrant reflection of the dedication, creativity, and collaborative spirit of NCWEB center. The guidance of our faculty, the enthusiasm of our students, and the tireless efforts of the editorial team have transformed ideas into a meaningful celebration of knowledge.
This moment marks an important milestone in our institution's journey—one that celebrates the creativity, achievements, and voices of our students and faculty. A magazine is much more than a collection of articles and images; it reflects our shared vision, our values, and our collective growth. In a world that moves quickly and often overlooks the quiet, thoughtful voice, Keshav Horizon creates space for those voices to be heard.

I extend my heartfelt appreciation to the editorial board, faculty coordinators, and student contributors who have worked tirelessly to bring this vision to life. Your commitment and creativity have resulted in a publication that we can all be proud of. The teamwork and effort behind this issue serve as a reminder of what we can achieve when we work together with passion and purpose.

Together, let us continue to inspire, innovate, and pave the way for the next generation of thinkers.

Prof. Arpana Sharma
Vice Principal
Keshav Mahavidyalaya
University of Delhi

गैर-कॉलेजिएट महिला शिक्षा बोर्ड
केशव महाविद्यालय शिक्षण केंद्र
दिल्ली विश्वविद्यालय

110034

NON- Collegiate Women's Education
Board
Keshav Mahavidyalaya Teaching Centre
University of Delhi
110034

****** MESSAGE*****

"The success of every woman should be the inspiration to another. We should raise each other up."— Serena Williams

It gives me immense pride and joy to announce the launch of the inaugural issue of केशवHorizon, the Annual e-Magazine of the **NCWEB Teaching Centre, Keshav Mahavidyalaya**. True to its name, this magazine symbolizes the limitless potential and aspirations of our students. This edition showcases the remarkable writing, creativity, and artistic expression of our talented young women.

The **Non-Collegiate Women's Education Board (NCWEB)**, an exemplary initiative by the University of Delhi, has been instrumental in providing higher education opportunities to female students residing in NCT Delhi. Through this platform, students are encouraged to go beyond academics and explore their creative abilities. In केशवHorizon, our students have demonstrated their flair in writing, poetry, drawing, sketching, and graphic designing, making this magazine an inspiring blend of intellect and creativity.

Creating a magazine of this calibre is no small feat. It is the result of countless hours of dedication, teamwork, and the shared vision of empowering women. This initiative not only highlights the talents of our students but also emphasizes our commitment to fostering a holistic learning environment. At Keshav Mahavidyalaya, we strive to create a stimulating academic atmosphere where innovation and critical thinking thrive alongside creativity.

I extend my heartfelt gratitude to our editorial team for their tireless efforts in bringing this magazine to life. A special mention goes to our **Deputy Coordinator and Editor team members with special mention to Mohd. Rafeeque CK and Mr. Kunal Kumar** whose dedication and meticulous attention to detail have made this issue a reality. I also wish to congratulate the students' team members for their hard work in gathering and curating the content for this edition.

A sincere thank you to **Prof. Madhu Pruthi, Principal** for her unwavering support of the NCWEB Centre's endeavours. I am also deeply grateful to **Prof. Balaram Pani**, Chairperson, NCWEB and Dean of colleges, **Prof. Geeta Bhatt**, Director NCWEB, and **Dr. Surender Kumar**, Deputy Director, NCWEB, for their constant encouragement and support, which have been instrumental in the growth and upliftment of our centre.

I hope केशवHorizon will serve as an inspiration for all and a testament to the boundless potential of our students.

Let us continue to empower and uplift one another as we march toward a brighter future.

Warm regards,

Vinita

Prof. Vinita Jindal
Teacher-in-Charge, NCWEB Teaching Centre
Keshav Mahavidyalaya, University of Delhi

गैर-कॉलेजिएट महिला शिक्षा बोर्ड
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110034

****** MESSAGE*****

It gives me immense pleasure and pride to unveil *Keshav Horizon*, the annual e-magazine of the **NCWEB Centre, Keshav Mahavidyalaya**. This magazine is not just a compilation of articles and creative expressions—it is a celebration of the talent, creativity, and resilience of our NCWEB students.

Despite the challenges of balancing academics with other responsibilities, our students have shown remarkable dedication, originality, and spirit. *Keshav Horizon* stands as a vibrant testimony to their hard work and their ability to shine when given a platform to express themselves. Each page of this magazine captures the energy, imagination, and thoughtful engagement of our students and faculties. It fills me with pride to see how our students continue to grow not just academically, but also as confident individuals capable of shaping ideas and influencing thought.

This accomplishment would not have been possible without the support and efforts of many individuals. I would like to extend my sincere gratitude to our respected Principal, **Prof Madhu Pruthi** for her continuous encouragement and unwavering support, which has provided the foundation for such initiatives to thrive.

A special thanks to our dedicated Teacher-in-Charge **Prof. Vinita Jindal**, whose leadership, vision, and guidance have played a pivotal role in shaping this edition of the magazine. Her commitment has been a source of strength throughout the process.

Last but certainly not least, I extend my appreciation to the entire editorial team for their meticulous planning, editing, and coordination, which ensured the quality and coherence of the content. Their behind-the-scenes efforts have made *Keshav Horizon* a true reflection of the student's talent and creativity.

I hope this magazine will continue to grow as an annual tradition that will inspire and empower our students.

Warm regards,

Dr. Sumit Kumar Agarwal
Deputy Coordinator, NCWEB Teaching Centre
Keshav Mahavidyalaya, University of Delhi

ARTICLES

Digital Empowerment:
A New Era for Girl Students

PROF. VINITA JINDAL   Teacher-in-Charge

In an age where technology shapes almost every aspect of our lives, being digitally empowered is not just a benefit—it's a necessity. For us, the young women stepping into a world of endless possibilities, digital empowerment is our key to confidence, independence, and success. It equips us not only with skills but also with the voice and vision to carve our own path in today's competitive world.

What Does Digital Empowerment Mean?

Digital empowerment means having the knowledge, tools, and confidence to use technology effectively and responsibly. It includes everything from using smartphones for learning, creating content, coding and participating in online discussions, to managing finances digitally and protecting our online identities. It's about being active, aware, and powerful in the digital space.

Why It Matters to Us

For college girls, especially in India, digital empowerment means more than just having access to the internet. It's about breaking barriers—social, economic, and cultural—that have traditionally kept girls away from technology. It opens doors to online courses, internships, scholarships, career guidance, and even entrepreneurship opportunities that were once hard to reach.

Imagine learning graphic design through YouTube, taking a Harvard course via edX, or building a resume with AI tools—this is the power of digital literacy. It allows us to dream beyond our classrooms and challenge the limits society has sometimes placed on us.

Real Examples Around Us

Several national initiatives are already lighting the path for us:

- *Digital Shakti:* A joint program by the National Commission for Women that has trained thousands of young women in online safety and digital literacy.
- *SWAYAM and NPTEL:* Government platforms offering free online courses from India's top universities—open to all students, right from our phones or laptops.
- *BharatCares & Sshrishti Foundation:* Organizations that run training programs to teach coding, office tools, and digital communication to young girls in colleges and communities.

Even in our own college, initiatives like digital literacy workshops, computer labs, and studentled tech clubs are helping bridge the digital divide.

Challenges We Still Face

Despite the progress, not all of us have equal access. Some still struggle with poor internet, limited device access, or lack of guidance on where to begin. Cyberbullying and online safety concerns also keep many girls from exploring digital spaces freely. This is where colleges can make a big difference—by organizing digital skills training, offering internet access, promoting safe online behaviour, and encouraging every girl to participate in tech-based projects or competitions.

Conclusion: Our Time Is Now

"When girls are connected, they become unstoppable. Digital empowerment is not just about using technology—it's about transforming lives."

Digital empowerment is not just a buzzword—it is a movement. A movement where girls rise as creators, leaders, coders, designers, influencers, and entrepreneurs. As students of a girls' college, let us be the change-makers. Let us take full charge of our digital journey and uplift one another. Because when one girl is empowered, she empowers a whole community.
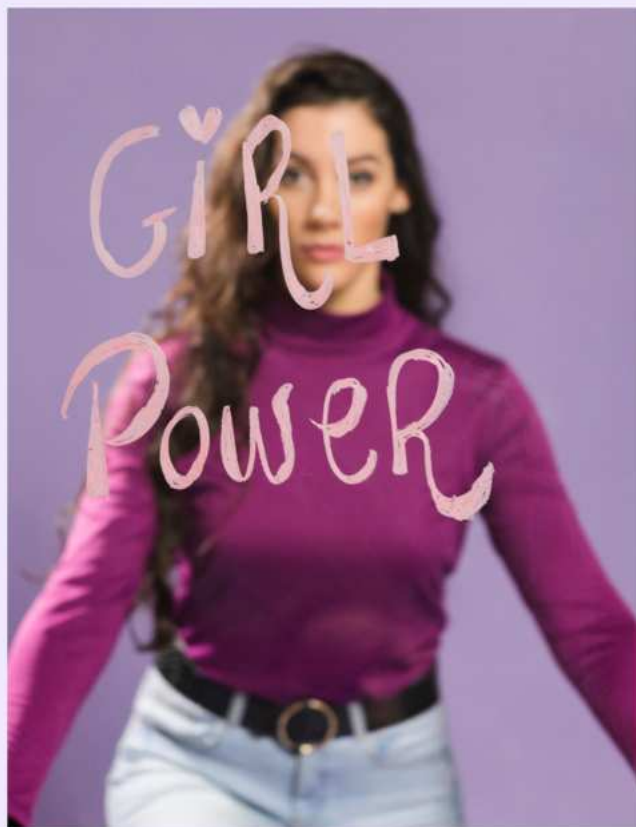
Social Media and Cyber Threats:
Are You Oversharing?

DR. SUMIT KUMAR AGARWAL   Deputy Coordinator

In the internet age, social media is not just a platform but a lifestyle. We share, communicate, remember, and post pieces of our lives on online media. From Facebook status and Instagram stories to tweets and status updates, we keep throwing pieces of ourselves on the internet. But in this age of constant connectivity, there is one very important question that we must be careful about: Are we sharing too much information?

The Perception of Security:
We like to post on the web with a sense of comfort—come on, we're just talking with friends, right? What most people don't realize is that the data we post, even seemingly harmless data, can be used by cyber thieves. Personal data such as our full name, birthday, where we live, vacation plans, or even the name of our pet can be used to make password guesses, provide answers to security questions, or engage in identity theft.
Oversharing isn't necessarily blabbing secrets. It's the small, harmless morsels that combine to create a gigantic big cyber hazard.

When Sharing is a Cyber Threat:
Identity Theft: Our information may be used by cybercriminals to impersonate us or gain access to our accounts.
Social Engineering Attacks: Attackers exploit information that we have provided to trick or mislead us or the people around us.
Location Tracking: Sharing our real location can put us at risk of stalking, robbery, or even worse.
Phishing Scams: Job opportunities, education, or financial aid news could expose individuals to fake job opportunities, scholarship scams, or loan scams.

Factors Contributing to Student Vulnerability:

As students, we use social media in a relaxed way, unaware of the digital footprint we are creating. From sharing campus check-ins, exam schedules, and ID card-exposed selfies, we share more than we ought to. This makes us the favorite targets of cyber attackers who take advantage of inexperience and information availability.

Think Before You Share: Cyber-Safe Habits for Social Media

- *Restrict Personal Information:* Avoid sharing sensitive information like phone numbers, home addresses, or daily routines.
- *Change Privacy Settings:* Share our posts only with our reliable friends.
- *Don't use Location Tags in Real-Time:* Post after leaving the location, and not when we are there.
- *Beware of Photos:* Ensure that our photos will not expose any confidential or personal information in the background.
- *Be scam-conscious:* If it seems too good to be true, it probably is.

A Balanced Digital Life Social networking can be great, enjoyable, and even good—if we do it responsibly. The secret is not to stop posting, but post responsibly. Your online reputation reflects you—make sure that it is not an open invitation to cyber dangers as well. In short, with the web lifestyle we have today, every post, every photo, every check-in adds to someone's web identity. Just as easily as it is to live our lives on the web, we need to guard our web identity as well. As harmless as over-sharing is today, the repercussions can turn into long-term, negative ones.

Revisiting English Language Learning in India:
Challenges and New Pedagogical Approaches

RAFEEQUE C.K   Department of English

English occupies a unique and paradoxical position in India. As a postcolonial legacy, it functions both as a global link language and a marker of elite cultural capital. Although English has been integrated into the Indian educational system for decades—often introduced from the primary level—it remains a source of anxiety, hesitation, and exclusion for many students, particularly those from non-English medium or marginalized socio-economic backgrounds.

This article investigates the causes behind this persistent struggle with English language proficiency and suggests new pedagogical frameworks better suited to India's multilingual and multicultural educational context.

Why Do We Still Struggle with English?

1. Examination-Oriented Pedagogy

In most Indian classrooms, English is taught not as a skill but as a subject. The pedagogical focus is typically on grammar rules, comprehension passages, and textbook essays designed to fetch marks in board exams. This rigid and decontextualized method rarely translates into communicative competence.

As noted by education theorist Krishna Kumar, "schooling in India often suppresses curiosity and limits language learning to rote memorization, thereby discouraging the development of meaningful linguistic engagement" (Kumar, 2007).

2. Language as a Social Marker

English is frequently associated with social mobility, urbanity, and aspirational modernity. As such, fluency in English is often interpreted as a measure of intelligence and cultural capital. This sociolinguistic reality places tremendous pressure on students to "perform" in English, creating a culture of fear around speaking and making errors. Language anxiety, as theorized by Horwitz et al. (1986), severely impacts language acquisition, especially when learners fear ridicule or judgment.

3. The Multilingual Reality of India

India's linguistic landscape is richly diverse, yet our educational models often fail to acknowledge the role of the mother tongue or regional languages in the process of learning English. Students are not encouraged to use translanguaging—a natural strategy where bilingual or multilingual speakers fluidly move between languages. This results in a disjointed and alienating experience of learning English.

Towards a New Pedagogy: Rethinking English Language Learning

To address these longstanding issues, a paradigm shift is necessary—one that places communication, confidence, and cultural context at the heart of English education.

1. Communicative Language Teaching (CLT)

Language learning must be grounded in everyday communication. CLT emphasizes real-life interaction, group discussions, storytelling, and role-play over memorization. This method, now widely accepted in global language education, helps students internalize language use in authentic contexts.

2. Encouraging Use of Media and Digital Tools

Popular culture, social media, podcasts, and videos are powerful tools for language acquisition. When students engage with content they enjoy—be it music, sports commentary, or entertainment—they begin to learn language in a more natural and sustained manner.

3. Reducing Linguistic Hierarchies

Educators must work actively to dismantle the idea that "pure" or "accented" English is superior. Emphasis should be placed on intelligibility and confidence rather than perfection. This involves celebrating local variations of English and encouraging code-switching as a valid learning strategy.

4. Integrating Language with Identity and Expression

Students should be encouraged to use English for self-expression—through journals, personal essays, blogs, or class discussions about relevant social issues. When language learning becomes personal and expressive rather than mechanical, it fosters deeper engagement.

The struggle with English in India is not simply a failure of individual learners but a systemic issue rooted in our education system's colonial legacies, pedagogical priorities, and social structures. A shift towards inclusive, communicative, and culturally sensitive English education is necessary to equip students not just with linguistic skills but with the confidence to participate meaningfully in academic, professional, and public life.

In reimagining the way we teach English, we must remember that language is not merely a tool for employment, but a medium of empowerment, connection, and identity.

Unbalanced Wheel of Populism

DR ANGELA KISHORE   Department of Political Science

Populism remains a slippery concept in political science, often characterized as a "thin-centered ideology" that flexibly aligns with diverse host ideologies—whether left-wing, right-wing, or centrist (Mudde, 2004). At its heart, populism frames politics as a moral battle between a virtuous, unified "people" and a corrupt, self-interested elite (Laclau, 2005; Müller, 2016). This stark dichotomy, while rhetorically compelling, oversimplifies the pluralist and institutional nuances that sustain liberal democracy.

Ernesto Laclau's discourse-driven perspective highlights populism's emotional and symbolic power, where collective identity emerges through antagonistic narratives. Conversely, Jan-Werner Müller emphasizes its anti-pluralist core, noting that populists claim sole moral authority to represent "the people" while dismissing the legitimacy of opposition (2016).

Together, these perspectives reveal populism's capacity to unsettle democratic norms—not by rejecting democracy outright, but by recasting it as a majoritarian, exclusionary project.

This study introduces a systems-oriented framework, employing the metaphor of a political "wheel" to conceptualize democratic stability. Within this model, institutions, norms, civil society, and electoral processes function as interconnected spokes, each essential to the system's balance. Populism, in this view, arises from existing imbalances yet exacerbates them, straining the wheel's structural integrity. By synthesizing institutional theory, populist discourse analysis, and democratic theory, this framework seeks to not only identify populism's presence but also assess its dynamic impact on the resilience of democratic systems.

The Sources of Imbalance

Populism does not arise in isolation. It emerges as a reaction to profound structural imbalances—economic, institutional, sociocultural, and informational—that erode trust and foster widespread disaffection. These distortions weaken the "axle" and "spokes" of the democratic wheel, rendering the system susceptible to populist disruption. By examining these drivers, we uncover both the grievances populism exploits and the vulnerabilities it exacerbates.

Economic Inequality and Precarity

Economic inequality stands as a primary catalyst for populist sentiment. Decades of globalization and neoliberal policies have concentrated wealth among elites, leaving many grappling with wage stagnation, precarious employment, and diminishing prospects for social mobility. This growing divide fuels perceptions of a rigged system, controlled by unaccountable technocrats or corporate interests. Scholars like Piketty (2019) and Rodrik (2018) demonstrate a clear correlation between disillusionment with economic liberalism and the rise of both left- and right-wing populism. Whether promising to dismantle corporate monopolies or protect local jobs, populist narratives thrive by offering visions of restored economic fairness, however simplistic their solutions may be.

Political Alienation and Institutional Erosion

Populism gains traction when democratic institutions appear detached from the public they serve. Gridlocked legislatures, ideologically convergent parties, and policymaking delegated to unelected bureaucrats or supranational bodies create a sense of remoteness, undermining faith in representative governance. As Mounk (2018) argues, this "democratic deficit" widens the chasm between formal participation—such as voting—and meaningful representation. Populist leaders seize on this alienation, positioning themselves as direct conduits for the "will of the people" and vowing to bypass or dismantle sclerotic institutions. Yet, their rhetoric often glosses over the complexity of governance, risking further erosion of the checks and balances that sustain democracy.

Cultural Shifts and Identity Polarization

Cultural and demographic transformations—driven by immigration, secularization, or expanding minority rights—have intensified feelings of dislocation for some groups. Right-wing populism frequently casts these changes as existential threats to national identity or traditional values, a phenomenon Norris and Inglehart (2019) term a "cultural backlash" against progressive social advances. Conversely, left-wing populists highlight systemic injustices—such as racism, colonial legacies, or gender inequities—long sidelined by mainstream politics. In both forms, populism distils complex identity-based grievances into stark moral narratives, amplifying polarization. While this can spotlight neglected issues, it often sacrifices nuance for divisive simplicity.

Media Fragmentation and the Fractured Public Sphere

The modern media landscape, reshaped by social platforms and partisan outlets, has unravelled the shared reality once anchored by traditional gatekeepers. Algorithms amplify sensationalism and outrage, fostering echo chambers that reinforce tribal loyalties and erode trust in objective discourse. As Sunstein (2017) and Tucker et al. (2018) note, this fragmented epistemic environment enables populist actors to exploit grievance and distrust, mobilizing supporters with tailored narratives of betrayal. The erosion of a common informational foundation not only fuels polarization but also undermines the deliberative norms essential for democratic stability.

Populism mirrors democracy's dual essence: its disquiet and its promise. Like a wheel misaligned, it surges from systemic discord—economic inequity, political detachment, cultural neglect—with a force that can either spark renewal or court collapse. At its core, populism holds a paradox: it risks fracturing societies and eroding institutional moorings, yet it also breathes life into democratic fervour, amplifying voices long drowned out by complacency. To recoil from populism is to miss its lesson; to embrace it uncritically is to invite peril. The task is to confront its origins—through equitable policies, responsive governance, and an unflinching embrace of pluralism. A steadier, more balanced democratic wheel is not a return to the past, but a path forward shaped by the very tensions populism reveals.

Populism arises from deep-seated fractures—economic disenfranchisement, political estrangement, and cultural exclusion—that mainstream institutions have too often overlooked. By proclaiming themselves the unfiltered voice of "the people," populist movements jolt stagnant power structures, elevate sidelined grievances, and infuse democracy with renewed vigour. Yet, this galvanizing force carries a shadowed flaw: a propensity to collapse nuanced challenges into rigid moral dichotomies, sideline dissent, and funnel authority toward charismatic figures. At its extreme, such tendencies erode institutional safeguards and media autonomy, sowing governance instability and democratic retreat. Populism, however, is not doomed to unravel; its course rests on the interplay of political context, institutional resilience, and the decisions of its standard-bearers. The challenge lies not in outright rejection but in reckoning with the voids it exposes. To rebalance the democratic wheel, we must revitalize institutions, champion inclusive economic and social frameworks, and fiercely uphold pluralism—harnessing populism's emancipatory spark while steering clear of its divisive abyss.

Customer Engagement in Marketing

NAINSHREE RATHOD   Department of Commerce

In today's world, almost every company uses some form of marketing to reach their customers. Therefore, customers observe several types of marketing strategies. In the 20th century, traditional marketing was quite prevalent and popular among customers. But it is characteristically short-term oriented with little focus on customer service.

Over the past few years, companies have started realizing that their focus on traditional marketing may not be sufficient for competing on the marketplace. Marketing is not only about developing, selling and delivering good quality products or services but also increasingly more concerned with the development of emotional connection between customer and brand products.

Companies have traditionally paid much attention to the transactional behaviour of customers i.e. repurchasing, cross-selling, level of use, length of the relationship, etc. as these actions had an instant impact on the sales volumes and results. However, the current competitive scenario favors a new method to manage company-customer relationship which includes non- transactional behavior i.e. word-of-mouth, blogging or referrals, co-creation, amongst other, which can have a major impact on company results, even if these are not registered with immediate effect.

In the process of purchasing, using and consuming the product, there is psychological, emotional and physical investment by the customer on to the brand. It is this investment that transforms into the engagement and during this procedure marketer try to create experience for their customer that will give some unforgettable exposure to him that we are talking of customer engagement by the way of experiential marketing.

Customer engagement focuses not only on the operative dimension of participation, but also the reflective dimension. Engaged customers not only actively interact with the offerings and the businesses, but also prepare before and/ or reflect on the activity later.

The issue of customer engagement has become frontier problem of marketing and marketers now-a-days. Customer Engagement refers to emotional attachment that a customer experience during the repeated and ongoing interactions. Engagement occurs through excitement about brand. Customer engagement is at nascent stage in India.

Engagement is becoming increasingly important as it can provide the organization with a valuable and sustainable competitive advantage. The Advantages of adopting customer engagement strategies are well understood since customer engagement is related to customer retention and customer loyalty. Keep in perspective this fact, food chain organizations in India should think beyond giving a satisfactory experience to customers. They should instead employ efforts to engage them by developing a rational and emotional connection. Customers are more engage in some the major food chain industry because marketer tries to utilize all the five senses (sight, sound, touch, taste, and smell) of customers by providing valuable and unforgettable memories. An engaged customer will have strong attachment with the brand and recommend brand to other customers as well. Clearly, a focus on customer engagement will make a difference to business. Indian food chains that engage more of their customers gain competitive edge over competitors.

Building a Fashionable yet Sustainable Wardrobe

NIDHI KHEMKA   Department of Commerce

Fashion is often celebrated as a form of personal expression—a means to showcase identity, boost self-confidence, and present one's best self to the world. Yet, how often do we pause to consider the origins of our clothing, or the environmental and social consequences of our consumption patterns?

The rise of fast fashion—inexpensive, trend-driven clothing produced rapidly to meet consumer demand—has made fashion more accessible but at a significant cost. The environmental degradation, labour exploitation, and waste associated with this industry necessitate a critical reassessment of our fashion choices. Fortunately, an alternative approach, known as slow fashion, offers a more thoughtful, ethical, and sustainable path forward.

What Is Slow Fashion?

Slow fashion promotes a more conscious engagement with clothing. Its principles include:

- Prioritizing quality over quantity.
- Supporting brands committed to ethical labour practices.
- Investing in durable garments that align with personal style and needs.
- Emphasizing reuse, repair, and community sharing, such as swapping clothes among peers.

Should We Care?

The imperative for embracing slow fashion is clear:

- The fashion industry accounts for approximately 10% of global carbon emissions.
- An estimated 92 million tons of textile waste are generated annually.
- Many workers in the fast fashion supply chain endure exploitative conditions, including inadequate wages and unsafe workplaces.

Adopting slow fashion practices does not require relinquishing style or incurring excessive expense. Rather, it invites a more intentional approach to consumption—one that is both empowering and ethically responsible.

> "Your outfit is stylish, but is it sustainable?"

Some of the important features of NEP 2020

Step 1: Conduct a Wardrobe Audit
Begin by assessing your existing clothing collection. Identify pieces you wear frequently and those that have remained untouched. This exercise will clarify your personal style, highlight gaps, and discourage impulsive purchases. Consider body type, lifestyle, and comfort rather than succumbing to external trends or peer influences.

Step 2: Thrift with Purpose
Second-hand shopping offers an opportunity to discover unique, high-quality garments while extending the life cycle of existing clothing. Thrifting is not only environmentally beneficial but also often more economical.

Step 3: Organize Clothing Swaps
Hosting or participating in clothing swaps with friends and communities provides a sustainable, cost-free method to refresh one's wardrobe and foster a culture of reuse.

Step 4: Practice Mindful Purchasing
Before acquiring new items, ask critical questions:
- Do I truly love this piece?
- Will I wear it at least thirty times?
- Does it integrate well with my existing wardrobe?

Such reflection curtails unnecessary accumulation and promotes intentionality.

Step 5: Develop Basic Repair Skills
Minor damages such as missing buttons or small tears should not render garments disposable. Learning simple sewing techniques—readily available through online tutorials—can significantly extend the lifespan of clothing and cultivate a greater appreciation for garment care.

Step 6: Engage with Slow Fashion Communities
Following creators and influencers who advocate for sustainable fashion can provide inspiration, practical advice, and recommendations for ethical brands, further reinforcing conscious consumer habits.

Ultimately, slow fashion is not about achieving perfection; it is about making more thoughtful choices whenever possible. It is an opportunity to align personal values with everyday practices, cultivating a wardrobe that embodies both style and sustainability.

National Education Policy 2020
At a Glance

DR. PREETI SHARMA   Department of Political Science

**Implementation of National Education Policy 2020**

Throughout the Indian history education has gained a central position. Importance of education can be well understood by the 'Education Policy of Macaulay for India' where it was thought and considered a tool of strengthening the clutches of colonialism and imperialism. Before 1976, constitution of India entrusted the role of policy formation & its implementation related to education in the hands of states i.e. school education was originally a state subject. The role of the central government was limited to coordination and deciding on the standards of higher education. In 1976 with a constitutional amendment education was brought in the concurrent list i.e. education became the joint responsibility of States and the Centre. Initially attempts of framing a National Education Policy were made in 1968 but it could bear fruits only in 1986 in the form of uniform National Policy on Education 1986, which was revised in 1992. NPE 1992 aims at inclusion, universalization (6-14 years) and vocationalization, greater use of educational technology and introduction of traditional elements such as yoga into the Indian secondary school system. The policy has been accompanied by several programs such as the District Primary Education Program (DPEP) launched in 1994 and the National Campaign of Education for All (Sarva Shiksha Abhiyan) launched in 2001 and extension of SSA to secondary education in the form of the Rashtriya Madhyamik Shiksha Abhiyan (RMSA) (NPE, 1992).

To accommodate the changes of more than three decades and seize the opportunities of this century government initiated time-bound, bottom-up consultative process driven by a multi-stakeholder task force at the National Level for framing National Education Policy (NEP) in January 2015. The Framework for Formulating the NEP proposed meeting at all three levels of panchayti raj, state/UT level, regional level, national level and national education Task Force level.The drafting committee under chairmanship of Late Shri TSR Subramanian submitted its report to MHRD on 31 May, 2019. NEP 2020 has been divided into four parts: part I talks about school education; part II about higher education; part III deals professional education, adult education, life-long learning, Indian languages, arts and culture; while part IV describes the implementation part.

Some of the important features of NEP 2020

- It proposes new Curricular and Pedagogical Structure, with 5+3+3+4 design covering the children in the age group 3-18 years. Under this, Pre-Primary & Grades 1-2 is considered as foundational Stage (five years of teaching); Grades 3-5 as Preparatory Stage (three years of teaching); Grades 6-8 as Middle Stage (three years of teaching) and Grades 9-12 as Secondary Stage. This new structure 5+3+3+4 replaces the 10+2 structure, which does not cover children in the age group of 3-6. This is an academic restructuring only; there will be no physical restructuring of schools.

- As per NEP 2020, school education will cover all children of 3-18 years, in-place of the existing 6-14 years under the RTE Act. It covers three years under Early Childhood Care and Education (ECCE) and four years under secondary education;

- The policy aims to universalize the pre-primary education by 2025 and provide foundational literacy/numeracy for all by 2025;

- It aims to achieve 100% Gross Enrolment Ratio from pre-school to secondary level by 2030 i.e. curtailing dropout rates and ensuring universal access to education at all levels;

- The policy intent to reduce curriculum content through flexibility in course choices to enhance essential learning and critical thinking;

- It proposes the teaching of Indology, Indian classical languages, AYUSH systems of medicine, yoga literature;

- It proposes formation of a new independent State School Regulatory Authority (SSRA) and constitution of apex-body Rashtriya Shiksha Aayog or the National Education Commission;

- It proposes the formulation of a new and comprehensive National Curricular Framework for School Education, NCFSE 2020-21, by the NCERT - based on the principles of this policy;

- All textbooks shall aim to contain the essential core material of national importance with local content and flavor;

- Teacher Eligibility Tests (TETs) will be extended to cover teachers across all stages (Foundational, Preparatory, Middle and Secondary) of school education;

- A common guiding set of National Professional Standards for Teachers (NPST) will be developed by 2022, by the National Council for Teacher Education in its restructured new form as a Professional Standard Setting Body (PSSB) under the General Education Council (GEC), in consultation with NCERT, SCERTs;

- The policy focuses on online learning as an alternative to regular classroom interaction between teachers and students. It helps in achieving the twin objectives of cutting costs and increasing enrollment;

- According to this the undergraduate degree will be of either 3 or 4-year duration, with multiple exit options, with appropriate certifications, e.g., a certificate after completing 1 year, a diploma after 2 years of study, or a Bachelor 's degree after a 3-year programme and 4-year programme may also lead to a degree 'with Research';

- Higher Education Institutes will have the flexibility to offer different designs of Master's programmes: (a) there may be a 2-year programme with the second year devoted entirely to research for those who have completed the 3-year Bachelor's programme; (b) for students completing a 4-year Bachelor's programme with Research, there could be a 1-year Master's programme; and (c) there may be an integrated 5-year Bachelor's/Master's programme. Undertaking a Ph.D. shall require either a Master's degree or a 4-year Bachelor's degree with Research. The M.Phil. programme shall be discontinued.
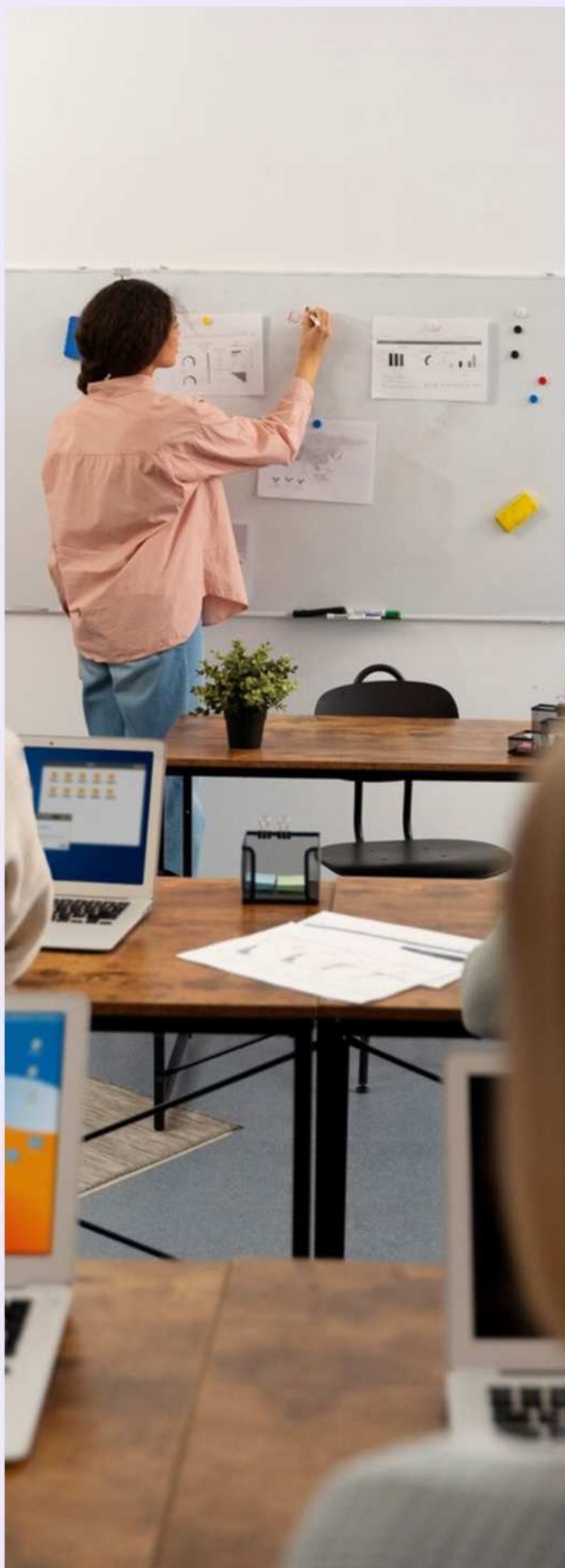
Critical analysis:

Overall if we see the policy talks of reforms, restructuring and revamping system of education at 360°. It bring ECCE, primary, elementary and senior schools under the umbrella of Samgra Siksha. It envisions of providing health care, mid-day meal and holistic education right from 0-18 years of age starting in balvadies/anganvadies to senior secondary schools. In this entire structure policy has thought of providing world class infrastructure, facilities and highly qualified teachers. It also facilitates student's choice based selection of subjects from entire spectrum of stream's means science student can study physics, chemistry, political science/painting at the same time. It aims 100% access to ECCE by 2030. Similarly all institutions of higher education needs to upgrade into multidisciplinary institutes by 2030 and improvement in Gross Enrolment Ratio by 2040. This all needs huge amount of investment Kothari Commission (1966) recommended, "We should strive to allocate the largest proportion of GNP possible to education" which was reiterated by NPE 1986 and POA 1992. The commission suggested that 6% of national income should be spent on education but highest expenditure on education as % of GDP so far is 4.43 at the Centre and state level. It does not describe the road map and tools for arranging the required fund. Basically it describes huge amount of expenditure on education but fails to explain the sources of income. However, it seems that the policy also brings with it a fundamental change in long-term rules of the game, towards creating education markets. Though the policy touches the problem of unspent funds by institutions at all levels, but it is not giving concrete sketch to address the issue.

On Learning a New Language:
Methods and Tips

TANUSHRI BARMAN   Department of English

Learning anything new either a language or any skillset is always a fun activity to indulge oneself in. As the semester is coming to an end and we are heading into summer vacations, this article will guide you in effectively learning a new language, focusing on learning English.

There are a few reasons as to why people wish to learn something new. It could be curiosity, fascination, following any trend, to kill boredom or to simply wish to learn something new without any specific reason. Learning something new is also motivated by need and to fulfill requirements. Whichever may be the reason, this article will be helpful for all in a long run. And since we had English Fluency as our coursework, the methods and tips mentioned here will help in bettering all the things students have learned in class.

Towards a New Pedagogy: Rethinking English Language Learning

What happens if someone does not wish to or need to learn anything new? They are not going to indulge in any activity and it will become a habit for them to only do
what is the bare minimum. Then overtime the person is going to develop a soft brain, though obviously not medically! "Soft brain" is a serious medical condition where the person suffering from it lack mental acuity and intellectual strength due to literal softening of brain tissues. But in modern colloquial context (or internet lingo) it is a metaphor used for people who are not medically diagnosed with this condition, but they are gullible, slow in understanding and responding to social cues (like jokes or puns), slow in classroom and workspaces that require fast and complex decision making, are lazy and mostly demotivated.

So it is important to keep in mind to use this term wisely without stereotyping this medical condition.

All human brains regularly need new stimulation to stay healthy and intelligent hence learning new things is important. If a person only uses their brain for habitual tasks and to do the bare minimum of brain functioning daily then their brains lose their ability to process fast and complex commands because only few parts and areas of their brain is working. This will result in their brains growing slower by the day. Learning new things activate new neural connections inside the human brain that lead to healthy amount of activity in all parts and areas of the brain. New learning keeps the brain active, sharp, intelligent, and healthy. Learning new language or any other skillset is important for an overall sound mental health.

Methods and Tips

This article is aimed for students who are familiar with English and are not beginning from the scratch. To be familiar means the student comprehends the language, i.e., can read, write, and listen to complex levels of the language as well as understand the cultural context of the language. Without further ado, let us look at some of the common yet effective methods to hone our language learning skills.

The Basics – Listening, Reading, Speaking and Writing

There is no chronology in following these four basic steps but one must do them simultaneously. Listen to audiobooks, podcasts, and songs in English. Watch movies and shows in English. Read in variety: novels, poems, articles, magazines, blogs, newspapers, comics, etc. and likewise write in variety: diary entries, messages, class notes, poems, short stories, essays, songs, jokes, scenarios, anything! Speak in English with your friends, family, peers, teachers, colleagues, neighbors, customer service, restaurants, or wherever possible.

Think in Language and Do not use a Translator

The key to the above method is that you are thinking in English and not translating your thoughts from your mother tongue to English. It is important to not use a translator because then you are not thinking by yourself but the application is thinking for you. When you are not thinking in English you are cancelling all the things you have learned in method one and your efforts will be wasted. In the beginning it will be hard and there will be lots of mistakes but do not give up because mistakes are important, mistakes teach us what is lacking and what is needed to improve. So, keep thinking in English and with a regular habit of doing this you will see a drastic improvement in comprehension and application of the language.
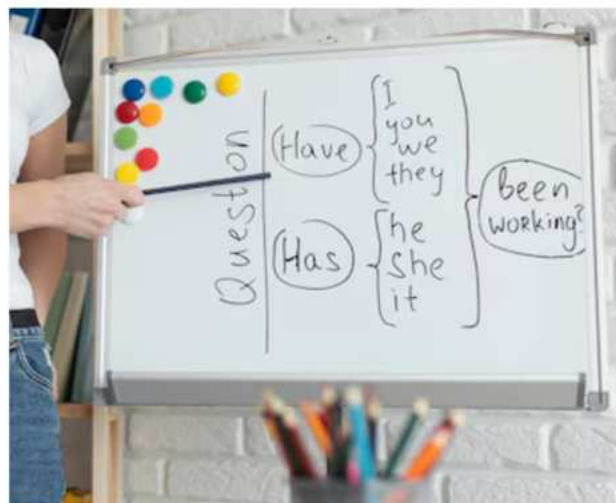
Practicing Regularly and Realistically

Language learning is a daily practice because it is developed through habit and consistency. You can set goals on how much to practice daily. The goals should be realistic in nature, one cannot master a language over weeks, so setting unachievable goals will demotivate you to even begin practicing. Practice method one daily but by keeping it realistic, i.e., begin by practicing in smaller amounts and increase the amount slowly depending on your pace of learning and remembering.

Tools to use

While reading use a dictionary to look up vocabulary and search the further usage of the vocabulary or the phrase online. Use English subtitles when listening and watching. Consume variety of content because English has variety of accents, for starters you can begin with English in Indian accent and after getting used to it move on to other English accents. After developing your confidence with subtitles listen and watch without subtitles because ultimately the goal is to be fluent in English and not depend on subtitles forever. Use books on English language and grammar, and apps like Duolingo, Memrise, HelloTalk, BBC Learning English, Grammarly, etc. The most important thing is to apply all the things you learn from these tools through methods one and three. Do self-quizzes to test your new knowledge on a regular basis. Make a progress notebook to keep track of your goals and progress. Use flashcards to learn new vocabulary, grammar rules and colloquial phrases. Interact with others in English.

Acquiring Language

Acquiring any new skill or new language is a natural process as opposed to intentionally learning it. Becoming fluent in English means to acquire English language naturally and not just learn it like a subject or learn it by force. Acquiring is like how a baby learns to speak a language. A baby takes cues from its surrounding and subconsciously absorbs whatever it hears or sees, then tries to apply it by imitating, and by repeating this process it understands language and by regular application of whatever it has learned it slowly grows fluent and natural in that language.

Similarly, acquire English by beginning with method two. Whatever English you absorb by the four basic steps, you must practice it by imitating and repeating after yourself. Note that only practicing through textbooks or coursework is like rote learning so it will not provide you with new data and acquiring is effective when provided with new data. So, when your surroundings may not supply you with new English, seek out different surroundings. For example, join online courses, study groups, and conversational workshops to interact with native English speakers. This will help you both linguistically and culturally in understanding and applying English. In case you do not have any surrounding that supply English then also you can use these exemplary ways to practice English by interacting with others which is very important otherwise whatever you learn only remains a bookish knowledge without application.

Lastly, stay motivated!

Motivation is the key to learning so it is important to sustain your efforts and goals with motivation. Whenever you feel like giving up remind yourself the reasons for learning English, remember the joy of new learning and the fun of applying it. Take a short break to reset and refresh. Surrounding yourself with like-minded people will also help you in sustaining motivation and will further add to the joy of new learning.

Essential Cybersecurity Practices Every Girl Should Know

PROF. VINITA JINDAL *Teacher-in-Charge*

In today's interconnected world, our lives are increasingly lived online. As college students, we spend hours on social media, shopping websites, and academic portals. However, this digital convenience comes with significant risks—especially for young women. Cybercriminals target individuals by exploiting personal information, online behaviour, and social interactions. Whether it's a phishing email, identity theft, or online harassment, cyberbullying, the threats are real and constantly evolving.

While the idea of cybersecurity might seem complicated, there are simple steps every student can take to stay safe. By following a few basic guidelines, you can protect your personal information, secure your devices, and stay out of harm's way. This article will explore essential cybersecurity practices every girl should know.

1. Protecting Your Personal Information Online

Your personal data is one of your most valuable assets, and keeping it safe online is crucial.

- Use Strong, Unique Passwords: Always create strong, unique passwords for each account. A good password should include a mix of uppercase and lowercase letters, numbers, and special characters. Consider using a password manager to help manage them securely.

- Enable Two-Factor Authentication (2FA): Turn on 2FA for important accounts like email and banking apps. This adds an extra layer of security by requiring a one-timecode in addition to your password, making it harder for hackers to access your information.

- Think Before You Share: Be mindful of what personal information you post online. Avoid sharing details like your full name, phone number, and schedule, especially on public platforms. The less you share, the less there is to steal.

2. Avoiding Phishing and Scams

Phishing attacks are a common method used by cybercriminals to steal personal information.

- Spot Phishing Emails: Be cautious of emails that ask you to click links, download attachments, or share personal information. Look for red flags like poor grammar, unknown senders, and urgent requests for action. Legitimate organizations will never ask for sensitive information via email.

- Verify Suspicious Requests: If you receive a message from a company or institution asking for personal details, verify it by contacting them directly through their official website or customer service number. Never respond to requests from unknown senders.

3. Social Media Safety

Social media can be a fun way to stay connected but also exposes you to privacy risks.

- Check and Review Privacy Settings: Adjust your privacy settings to limit who can see your posts and personal information. Only allow trusted friends and family to access your content.
- Be Cautious With Geotagging: Avoid sharing your exact location or travel plans online. Cybercriminals can use geotagged posts to track your whereabouts, which may put you at risk.
- Be Careful What You Post: Think before posting personal information, especially if it could be used maliciously. Avoid sharing details like your current location, future travel plans, or phone number publicly.

4. Protecting Your Devices

Your devices hold a lot of sensitive information, so it's important to protect them.

- Update Software Regularly: Keep your device's software, apps, and antivirus programs up to date to patch any security vulnerabilities. These updates often contain important fixes.
- Use a VPN: When using public Wi-Fi, especially in cafes or libraries, use a Virtual Private Network (VPN) to protect your data from hackers trying to intercept your connection.

5. What to Do If Your Account is Compromised

If your account is hacked, act quickly to minimize damage.

- Change Your Password: Immediately change your password for the affected account, and enable 2FA if you haven't already.
- Monitor Your Accounts: Regularly check your bank and credit accounts for unusual activity. Report anything suspicious right away.

6. Cyberbullying and Online Harassment

Sadly, cyberbullying and online harassment are significant concerns, especially for young women. Whether through social media, texts, or other platforms, harmful behaviour can have lasting consequences.

- Recognize the Signs of Cyberbullying: Cyberbullying can take many forms, from mean comments on social media to private messages intended to harm or intimidate you. If someone is making you feel uncomfortable or scared online, it's essential to recognize the signs early. Common indicators include receiving threatening messages, being mocked or excluded online, or having personal information spread without your consent.
- Know Your Rights and How to Respond: If you're being harassed or bullied online, you have the right to report it. Most social media platforms have reporting features that allow you to block or report the person harassing you. Additionally, many schools and universities have resources to help students who are facing online harassment. Don't hesitate to reach out for help if needed.

Conclusion

Cybersecurity is no longer just a technical concern; it's an essential skill for every college student to master. By adopting a few simple habits and being aware of potential threats, you can protect your personal information, stay safe online, and maintain control of your digital life. The steps outlined above are just the beginning, but they'll help you build a solid foundation for secure online behaviour. In a world where almost everything happens online, it's better to be safe than sorry. Stay vigilant, and encourage others to do the same. Together, we can create a safer, more secure digital environment for everyone.

The Importance of Learning a Foreign Language:
How German Can Help Students Build Better Careers

PURTI CHOPRA   BA, Sem 4, Section C

In today's global world, knowing a foreign language has become much more than just a useful skill. It has become an important part of building a strong future, especially for young students who are getting ready to enter the job market. From my own experience of learning German, I have seen how a foreign language can open up many new opportunities in education, career, and personal growth.

Germany is one of the strongest economies in the world and plays a leading role in industries like engineering, technology, business, and research. Speaking German can help students find better career options not only in Germany but also with companies that work internationally. Big companies like BMW, Siemens, Bosch, SAP, and Lufthansa prefer employees who can speak German because it helps them connect better with their customers and partners. Germany's strong position in fields like renewable energy, automotive manufacturing, and healthcare also creates many exciting opportunities for students planning their careers.

Learning German can also open doors to higher education. Germany is known for its excellent universities and research institutes. Many of these offer affordable or even free education to international students. Universities like the University of Heidelberg, Technical University of Munich, and Freie Universität Berlin are among the best in the world. Knowing German can make it easier to apply for scholarships, internships, and academic programs. It also allows students to enjoy a richer learning experience, as they can better understand the language, culture, and academic style of the country.

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From my own journey of learning German, I have understood that language learning is not just about grammar and vocabulary. It is a life-changing experience that teaches patience, discipline, and a new way of seeing the world. Every word learned, every conversation practiced, and every mistake corrected builds confidence and helps personal growth. It teaches important lessons about hard work and staying motivated, even when things get difficult.

Another wonderful part of learning German is the chance to connect with its rich culture. Germany has given the world great thinkers like Goethe, Schiller, Einstein, and Planck. Being able to read their work or learn about their ideas in the original language is a special experience. It brings students closer to history, science, art, and philosophy, making the learning journey even more meaningful.

Learning a foreign language like German also helps students feel more connected to the world. Today's big challenges; like climate change, global health, and international peace require people from different countries to work together. Being able to speak more than one language makes it easier to share ideas, solve problems together, and respect different ways of thinking. It also builds friendships and partnerships across borders, which is important for building a better future.

For students like me, learning German is not just about getting good grades or adding a skill to my résumé. It is about opening doors to new experiences, new ideas, and new goals. It is about preparing for a future where I can grab exciting opportunities anywhere in the world. It also helps me grow into a more open-minded, confident, and curious person.

In conclusion, learning German, or any foreign language; is one of the best investments students can make for their future. It improves career options, supports higher education, and develops important life skills. In a world that is becoming more connected every day, speaking a second language is not just an extra skill; it is a necessity. As I continue learning German, I am sure that it will not only help me professionally but also make me a better learner and a more responsible global citizen.

राजतंत्र से लोकतंत्र
कितना लोक कितना तंत्र!

सुनील सिंह   राजनीति विज्ञान विभाग

दुनिया के गिने-चुने देशों में शुमार भारत की पहचान इसके सभ्यता संस्कृति और समाज के संदर्भ में अनूठा है। वैदिक काल से शुरू हुई वर्ण व्यवस्था ऋग्वैदिक काल में अपने आदर्श रूप में दिखता है जिसमें एक ही परिवार में दो या तीन वर्णों के व्यक्ति सदस्य रूप में है। क्योंकि तब वर्ण व्यवस्था शिथिल अथवा कठोर न होकर गुणों के अनुरूप लचीला और परिवर्तनशील है।

वहीं ऋग्वैदिक काल के बाद उत्तर-वैदिक काल में धीरे-धीरे समाज में वर्ण व्यवस्था जटिल और कठोर रूप लेती चली गई ।

अर्थात लचीलापन और परिवर्तनशील गुणों का लोप शुरू हो गया। अजीब स्थिति है परिवर्तनशील गुणों के लोप के मूल में लोभ है जिसने समाज में स्थापित संपन्न और श्रेष्ठ जनों में वर्ण व्यवस्था को दूषित करने की होड़-सी लग गई। गुणवत्ता और गुण निर्मल जल की तरह सदैव बहने की प्रकृति को धारण करते हैं न कि स्थिर और बंद होकर गंदला बदबूदार होने की पहचान को।

उतर वैदिक काल में शुरू हुई वर्ण व्यवस्था की बेड़ेबंदी ने ऋग्वैदिक काल वाले

वर्ण व्यवस्था की मूल आत्मा को जैसे नष्ट करने की ठान ली।और परिणाम भयावह होता चला गया जो आज तक आधुनिक शिक्षा व लोकतंत्र के दौर में भी जारी है।

हां जब सब कुछ शिथिलता से सराबोर हो चुका था उसी समय एक महामानव के रूप में महात्मा बुद्ध का उदय भारतीय समाज देखता है। जिसने न सिर्फ तत्कालीन वैदिक व्यवस्था की गिरावट को इंगित किया बल्कि प्रयास किया कि एक बार फिर से ऋग्वैदिक काल वाली

वर्ण व्यवस्था समाज के वर्गीकरण हेतु अपनाया जाए।

ऐसे में महामानव बुद्ध द्वारा ऐतिहासिक व स्थायी प्रभाव डालने वाला वक्तव्य याद आता है,जब वे कहते हैं

न जच्चा वस्सलो होति

न जच्चा ब्राह्मणों होति !

कम्मुणा वस्सलो होति

कम्मुणा ब्राह्मणों होति!

अर्थात कोई व्यक्ति न ब्राह्मण है न कोई वस्सल (शूद्र) बल्कि कोई कर्म ब्राह्मण है और कोई कर्म शूद्र!

ईसापूर्व छठी शताब्दी में मगध से समाज व धर्म सुधार का बिगुल फूंक कर महामानव बुद्ध ने न सिर्फ अकादमिक विश्लेषण या अवधारणा दिया बल्कि सही मायने में सुधार कार्य को समाज में जमीनी स्तर पर साकार किया।

उसी का परिणाम हमें उपालि के रूप में शीर्ष पर स्थापित व्यक्ति देखने को मिला। गुणवत्ता के आधार पर उपालि को स्थापित करने का माद्दा बुद्ध ही कर सकते हैं और उन्होंने किया। उपालि जैसे अनेकानेक प्रबुद्ध जन गुणवत्ता के आधार पर समाज में अपना योगदान दे कर इतिहास रच गए, जिसका अनुकरण भी आज़ की राजनीतिक व सामाजिक परिस्थितियों में संभव नहीं है।

उपालि व अन्य को कभी समाज ने यह नहीं कहा कि ये शूद्र/वस्सल विनयधर हैं। जबकि आज तथाकथित आधुनिक शिक्षा वाले लोकतंत्र के समाज में हमारे राष्ट्रपति को भी दलित राष्ट्रपति आदिवासी राष्ट्रपति दलित मुख्यमंत्री आदिवासी मुख्यमंत्री राज्यपाल आदि आदि कहा जाता है प्रचारित किया जाता है।और विडंबना देखिए कि राष्ट्रपति राज्यपाल जैसे पदों पर सुरक्षित रूप से आसीन व्यक्ति भी यह नहीं कहता कि मैं भारत का राष्ट्रपति या इस राज्य का राज्यपाल हूं। राष्ट्रपति राज्यपाल प्रधानमंत्री बनने के बाद भी व्यक्ति को दलित आदिवासी कह संबोधित किया जाए फिर बदलाव कैसा बदला क्या कुछ।

व्यक्ति अकादमिक व प्रशासनिक क्षेत्र में स्थापित होकर भी दलित आदिवासी प्रोफेसर व कलक्टर कहा जाए अथवा कहला कर लाभान्वित होता हो फिर इसे क्या कहेंगे।

बौद्ध कालीन उपालि तो विनयधर हैं गुणवत्ता के दम पर उन्हें क्या आनंद क्या बुद्ध या अन्य सभी के साथ समाज ने दिल से स्वीकृति दी। और आज हम लोकतंत्र में प्रमाण पत्र के जरिए जाति में समाज का वर्गीकरण कर रहे हैं लेकिन शैक्षणिक स्तर को खोखले तरीके से जातिवाद कैसे समाप्त हो जातिवाद के नुकसान फायदे आदि विषयों पर विद्यालय से लेकर विश्वविद्यालय स्तर पर चर्चा परिचर्चा निबंध प्रश्न उत्तर करने की नौटंकी करते हैं।

सुखद अहसास यह है कि बुद्ध व उनके साथियों ने समाज में बुनियादी बदलाव तब किया जब मगध समेत तत्कालीन भारत के सभी हिस्सों में राजतंत्र था लोकतंत्र नहीं।

एक लंबे कालखंड तक बुद्ध के बदलावों का प्रभाव रहा जो आज़ हमारी विरासत व पूंजी है अब यह हम पर निर्भर है कि हम इसका सदुपयोग करें या इसे स्वीकार न करें।

एक अन्य पहलू का उल्लेख यहां करना आवश्यक है।

वह है सहिष्णुता जिसकी ऊंचाई हमें गुप्त काल के शासनकाल में देखने को मिलता है।

राजनीतिक जमात में आज़ जिस सेक्युलरिज्म का जिक्र एक से अधिक संप्रदायों वाले देश व समाज में देखने को मिलता है। गुप्त काल में हम उस धार्मिक सहिष्णुता की पराकाष्ठा देखते हैं जब हिन्दू पुनर्जागरण के दौर में गुप्त शासकों ने तत्कालीन प्रचलित बौद्ध व जैन परंपरा को मानने वाली जनता को भी सहजता से जीवन जीने अपनी आस्था विश्वास को मानने की सहूलियत दी। इसका ऐतिहासिक प्रमाण हमें अजंता एलोरा आदि की गुफाओं में उकेरी गई स्टोन कार्विंग में मिलता है जहां एक साथ वैदिक बौद्ध व जैन परंपराओं के प्रतीकों को सम्मान पूर्वक स्थान दिया गया है।

धार्मिक सहिष्णुता का इससे उम्दा उदाहरण दुनिया के इतिहास में कहीं और देखने को नहीं मिलता है। यहां यह स्पष्ट करना जरूरी है कि बुद्ध और महावीर द्वारा किए गए धार्मिक व सामाजिक बदलाव में शासन व्यवस्था के तलवार या व्यापार के प्रभाव का असर नहीं है अपितु विचारों के प्रभाव का असर है।

हां यह भी स्वीकार करना होगा कि गुप्त शासकों के दौर में धार्मिक सहिष्णुता की पराकाष्ठा व हिन्दू पुनर्जागरण के साथ अन्य विशेष कार्य अपनी ऊंचाई पर स्थित हुए लेकिन वर्ण व्यवस्था एक बार फिर से शिथिलता को प्राप्त हुआ जिसे बाहर से आने वाले धर्मों (इस्लाम व ईसाई) भी नहीं बदल पाये।

बल्कि पहले इस्लाम फिर ईसाई धर्म दोनों ही भारत में प्रवेश करने के साथ गुप्त काल की शिथिल वर्ण व्यवस्था जो जाति व्यवस्था का रूप ले लिया था उसे अपनाया।

यही कारण है कि भारत का इस्लाम और ईसाई धर्म जाति सहित है न कि जाति रहित। अंसारी आदि सैयद खान पठान आदि के लिए सामाजिक स्तर पर वैसे ही है जैसे हिन्दू मांझी सिंह शर्मा वर्मा आदि के लिए।

भारत के दक्षिणी हिस्से में ईसाई धर्म का सामाजिक स्तरीकरण लगभग वैसा ही है। क्योंकि बाहर से आये धर्म ने समाज व संस्था में सुधार या बुनियादी बदलाव नहीं किया बल्कि हिन्दू उपासना पद्धति की जगह तत्कालीन शासकों की उपासना पद्धति को स्वीकार करने पर जोर दिया परिणाम सबके सामने है।

इतिहास का निर्माण बुद्ध चाणक्य जैसे महामानव तथा राजनीति करती है लेकिन बाद में वही इतिहास बाद के कालखंड की राजनीति को प्रभावित व लगभग नियंत्रित करती है ।

यह सहज ही देखा ज सकता है

राजतंत्र से लोकतंत्र की यात्रा में समाज, सहिष्णुता और संपन्नता कितना बदला कैसा बदला किन-किन के लिए बदला इसका निष्पक्ष मूल्यांकन जरूरी है।

निष्पक्ष मूल्यांकन यूं तो बहुत मुश्किल है फिर भी प्रयास सदैव किया जाना चाहिए।

समाज व्यवस्था में गुप्त काल से शिथिलता को प्राप्त जाति व्यवस्था बाहरी शासकों के शासन और उनके निजी धर्मों के प्रभाव में भी धूमिल न होकर बाहर से आये धर्म में जाति व्यवस्था को जीवित रखते हुए एक नया रूप-रंग दे दिया। विदेशों में जन्में धर्म ही क्यों इस्लामिक शासन के दौर में जन्म लेने वाले खालसा पंथ भी अपने आपको जाति रहित नहीं बना सका।महान गुरुओं विशेषकर गुरु गोविंद सिंह जी के प्रयासों ने सभी सभी सिक्खों के लिए सिंह सरनेम तो दिया ताकि समानता लगे और हकीकत में हो लेकिन ऐसा हुआ कितना यह विचारणीय है। पंजाब के ताने-बाने और उनके गुरूद्वारा द्वारा समझा ज सकता है। धार्मिक सहिष्णुता जो गुप्त काल के शासकों की नायाब देन है आज की सेक्युलरिजम राजनीतिक प्रयोग में अधिक सामाजिक सदुपयोग में कम नज़र आता है। वरना दो धर्मों के पर्व त्यौहार कभी एक दिन या सप्ताह आते हैं तो विशेष व्यवस्था के जरिए कानून व्यवस्था दुरूस्त करने की जरूरत नहीं होती।और रही बात संपन्नता की इसका ईमानदार विश्लेषण हमारे देश में अर्थशास्त्र व वाणिज्य के प्रबुद्ध जन ही नहीं करते तो अन्य क्षेत्रों के लोगों या सामान्य जनता से कया अपेक्षा की जाए।

आज भी हम प्रति व्यक्ति मासिक आय या प्रति परिवार मासिक आय के आंकड़े को न तो एकत्रित करते हैं न ही अर्धवार्षिक अंतराल में जिला राज्य और देश के स्तर पर सार्वजनिक कर समीक्षा करते हैं।

साफ्टवेयर कंप्यूटर में भारतीय कौशल का लोहा दुनिया मानती है लेकिन साफ्टवेयर पेशेवरों द्वारा लाई गई संपन्नता एक तरह से विदेशी निर्भरता वाली संपन्नता है। क्योंकि हमने किसी फेसबुक गूगल ट्वीटर माइक्रोसॉफ्ट आदि आदि कंपनियों को जन्म नहीं दिया बल्कि उसके जन्म के बाद पालन पोषण विस्तार में मेहनताना लेकर भागीदारी निभाई है।यह लगभग उसी तरह है जैसे किसी अमीर व्यक्ति की महंगी गाड़ियों को चलाने वाले ड्राइवर को उन गाड़ियों में बैठने की इजाजत होती है। हालांकि एक स्तर की संपन्नता लाने में भारतीय साफ्टवेयर पेशेवरों व

उनकी कंपनीयों के योगदान को सराहा व स्वीकारा जाता है वरना साफ्टवेयर पेशेवरों के अतिरिक्त बिजनेस क्लास हवाई यात्रा/विदेश यात्रा सिर्फ राजनीतिक व ब्यूरोक्रेसी के लोगबाग ही भारत में करते थे।

हमें अपनी संपन्नता के खोखलेपन को स्वीकार कर बहुत ईमानदार कोशिश करनी होगी अन्यथा निःशुल्क अनाज वितरण एक बड़ी उपलब्धि बन कर दुनिया में भारत को तिरस्कृत करती रहेगी। हमारे विरासत हमारी संस्कृति व सभ्यता हमारे अभिमान है होने भी चाहिए बल्कि इन्हें साफ्ट पावर टूल के रूप में बेहतर उपयोग में लाया जाना चाहिए। लेकिन आर्थिक संपन्नता का विकल्प या भरपाई धर्म जाति या क्षेत्र के अभिमान से नहीं किया जा सकता।

गुप्त काल को हिन्दू पुनर्जागरण काल के साथ स्वर्णिम काल तभी कहा जा सका जब आर्थिक संपन्नता में जनता की हिस्सेदारी स्पष्ट दिखी बिना किसी हाईलाइटर या प्रोजेक्टकर फोकस के।

राजतंत्र में हमने बुद्ध महावीर का उदय व योगदान संभव देखा, धार्मिक सहिष्णुता की पराकाष्ठा को गुप्तकाल में हासिल किया साथ ही आर्थिक संपन्नता उस समयकाल के अनुसार हासिल किया तो लोकतंत्र में बेहतर की उम्मीद की जानी चाहिए ऐसा मुझे लगता है शेष समाज व प्रबुद्धजन के विवेक पर विश्लेषण व बदलाव हेतु समर्पित है।

cast out caste

महिला सशक्तिकरण:
गाँवों से उठती बदलाव की नई आवाज़

**डॉ. आशीष कुमार पाण्डेय**   हिंदी विभाग

21वीं सदी के भारत में महिला सशक्तिकरण सिर्फ शहरी सीमाओं तक सीमित नहीं रहा। अब यह परिवर्तन की हवा गाँवों तक पहुँच चुकी है, जहाँ महिलाएं आज खेती, स्वावलंबन, ग्राम-प्रशासन और शिक्षा के क्षेत्र में अग्रणी भूमिका निभा रही हैं। हालांकि चुनौतियाँ आज भी मौजूद हैं, पर आँकड़े और ज़मीनी सच्चाई यह दर्शाते हैं कि बदलाव की बुनियाद मजबूत हो चुकी है। महिलाओं के लिए सबसे बड़ी प्रेरणा उन बेटियों से मिलती है, जिन्होंने सीमित संसाधनों और पारंपरिक सोच के बावजूद असाधारण सफलता प्राप्त की है। उत्तर प्रदेश के बलिया जिले के एक छोटे से गाँव की रहने वाली शक्ति दुबे ने वर्ष 2024 में यूपीएससी परीक्षा पास कर टॉप रैंक हासिल की। शक्ति दुबे जैसी कई और बेटियाँ—जैसे बिहार की अनु कुमारी, राजस्थान की नीति गोयल और झारखंड की आरती कुमारी—ने दिखा दिया है कि अगर संकल्प हो, तो कोई भी पृष्ठभूमि बाधा नहीं बन सकती। इन बेटियों की सफलता यह बताती है कि आज गाँव की लड़कियाँ भी "कलम" को हथियार बनाकर व्यवस्था का नेतृत्व करने निकली हैं।

ग्रामीण भारत में महिला सशक्तिकरण की सबसे महत्वपूर्ण कड़ी शिक्षा है। शिक्षा से ही आत्मनिर्भरता, जागरूकता और अधिकारों की समझ विकसित होती है। इस दिशा में पिछले एक दशक में उल्लेखनीय प्रगति हुई है।

ASER रिपोर्ट 2024 के अनुसार, ग्रामीण भारत में बालिकाओं की शिक्षा में कुछ क्षेत्रों में सुधार देखा गया है, जबकि कुछ चुनौतियाँ अभी भी बनी हुई हैं।

प्राथमिक शिक्षा में नामांकन

ग्रामीण क्षेत्रों में 6-14 वर्ष की आयु वर्ग के बच्चों का कुल नामांकन दर 98.1% है, जो पिछले दो दशकों से स्थिर बना हुआ है। हालांकि, बालिकाओं के नामांकन में कुछ राज्यों में गिरावट देखी गई है। उदाहरण के लिए, मध्य प्रदेश में बालिकाओं का नामांकन दर 16.1%, उत्तर प्रदेश में 15%, और राजस्थान में 12.7% है, जो राष्ट्रीय औसत से अधिक है।
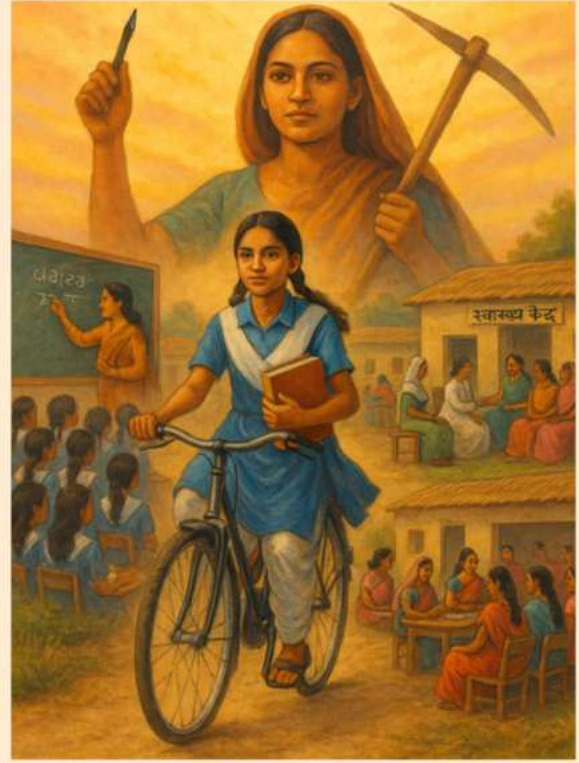
माध्यमिक शिक्षा में चुनौतियाँ

कक्षा 9 से 12 के बीच बालिकाओं का नामांकन दर 72% तक घट जाता है।
इसके पीछे कई कारण हैं:

- **जल्दी विवाह:** किशोरावस्था में लड़कियों की शादी उनकी शिक्षा में बाधा बनती है।
- **घरेलू जिम्मेदारियाँ:** घर के कामकाज और परिवार की देखभाल की जिम्मेदारियाँ लड़कियों को स्कूल छोड़ने पर मजबूर करती हैं।
- **स्कूलों की दूरी और सुरक्षित परिवहन की कमी:** दूर-दराज के क्षेत्रों में स्कूलों की उपलब्धता और सुरक्षित परिवहन की कमी भी एक बड़ी चुनौती है।
- **आर्थिक विवशताएँ:** परिवार की आर्थिक स्थिति कमजोर होने के कारण लड़कियों की शिक्षा को प्राथमिकता नहीं दी जाती।

सुधार के प्रयास

सरकार और विभिन्न संगठनों द्वारा कई पहलें की गई हैं, जैसे:

- **कस्तूरबा गांधी बालिका विद्यालय (KGBV):** यह योजना ग्रामीण क्षेत्रों में लड़कियों के लिए आवासीय विद्यालय प्रदान करती है।
- **साइकिल योजना:** बिहार, मध्य प्रदेश, और उत्तर प्रदेश जैसे राज्यों में साइकिल वितरण से लड़कियों की स्कूल तक पहुँच आसान हुई है।
- **स्वच्छ भारत मिशन:** स्कूलों में शौचालय की सुविधा से लड़कियों की उपस्थिति में वृद्धि हुई है।

इन प्रयासों के बावजूद, माध्यमिक शिक्षा में बालिकाओं की भागीदारी बढ़ाने के लिए और अधिक ध्यान देने की आवश्यकता है।

ग्रामीण भारत में महिलाओं के स्वास्थ्य में हाल के वर्षों में कुछ सुधार देखने को मिला है, विशेषकर मातृत्व और किशोर स्वास्थ्य के क्षेत्रों में। हालांकि, कई चुनौतियाँ अभी भी बनी हुई हैं।

राष्ट्रीय परिवार स्वास्थ्य सर्वेक्षण (NFHS-5) के अनुसार, भारत में मातृ मृत्यु दर (MMR) में उल्लेखनीय गिरावट आई है। यह दर 130 प्रति 1,00,000 जीवित जन्म थी, जो 2018-20 में घटकर 97 प्रति 1,00,000 जीवित जन्म रह गई है।

इस सुधार के पीछे कई सरकारी पहलें हैं:

- **जननी सुरक्षा योजना (JSY)** और **प्रधानमंत्री मातृ वंदना योजना (PMMVY)** जैसी योजनाओं ने संस्थागत प्रसव को प्रोत्साहित किया है, जिससे अधिक महिलाएं अस्पतालों में सुरक्षित प्रसव करा रही हैं।
- **आशा कार्यकर्ताओं** और **आंगनबाड़ी सेवाओं** के माध्यम से प्रसव पूर्व जांच, टीकाकरण और पोषण परामर्श गांव-गांव तक पहुँचाया गया है।
- **सुपोषण अभियान (POSHAN Abhiyaan)** ने गर्भवती महिलाओं और किशोरियों को पोषण संबंधी जानकारी और पूरक आहार देना शुरू किया है।

हालांकि, ग्रामीण क्षेत्रों में प्रशिक्षित डॉक्टरों की कमी, ब्लड बैंक और एंबुलेंस सेवाओं की अनुपलब्धता, और कुछ क्षेत्रों में महिलाओं की स्वास्थ्य के प्रति जागरूकता की कमी जैसी चुनौतियाँ अभी भी मौजूद हैं।

NFHS-5 के अनुसार, भारत में **15-19 वर्ष की किशोर लड़कियों में एनीमिया की दर 59.1%** है, जो एक गंभीर सार्वजनिक स्वास्थ्य समस्या है। ग्रामीण क्षेत्रों में यह समस्या और भी अधिक गंभीर है।

एनीमिया के प्रमुख कारणों में शामिल हैं:

- **पोषण की कमी:** आयरन और फोलिक एसिड की पर्याप्त मात्रा में उपलब्धता का अभाव।
- **परजीवी संक्रमण:** हुकवर्म और मलेरिया जैसे संक्रमण।
- **सामाजिक-आर्थिक कारक:** गरीबी, सीमित स्वास्थ्य सेवाओं तक पहुँच, और कम मातृ शिक्षा स्तर।

सरकार ने **एनिमिया मुक्त भारत अभियान** के तहत आयरन और फोलिक एसिड की गोलियों का वितरण, पोषण शिक्षा, और नियमित स्वास्थ्य जांच जैसी पहलें शुरू की हैं। हालांकि, इन पहलों की प्रभावशीलता सुनिश्चित करने के लिए जमीनी स्तर पर निगरानी और समुदाय की भागीदारी आवश्यक है।

महिला सशक्तिकरण की प्रक्रिया तब अधूरी रह जाती है जब माहवारी से जुड़े मुद्दों को नजरअंदाज किया जाता है। **NFHS-5 के अनुसार,** ग्रामीण किशोरियों में सिर्फ **66.4%** ही माहवारी के दौरान स्वच्छ साधनों (जैसे सैनिटरी पैड या कपड़े) का प्रयोग करती हैं। इससे न केवल संक्रमण का खतरा बढ़ता है, बल्कि लड़कियाँ स्कूल से भी अनुपस्थित रहने लगती हैं।

हाल के वर्षों में कुछ सराहनीय पहलें हुई हैं:

- **'UDAAN', 'Chuppi Todo'** जैसे अभियानों ने माहवारी से जुड़ी सामाजिक चुप्पी को तोड़ने की कोशिश की है।
- कई राज्यों में **निःशुल्क सैनिटरी नैपकिन वितरण योजना** चलाई जा रही है, जैसे उत्तर प्रदेश में "किशोरी स्वास्थ्य योजना"।
- बालिकाओं के लिए स्कूलों में अलग शौचालय निर्माण और **'स्वच्छ विद्यालय पुरस्कार'** जैसी पहलों से उनकी उपस्थिति दर बढ़ी है।

ग्रामीण महिला सशक्तिकरण को गति देने के लिए सुझाव

- **माध्यमिक शिक्षा में नामांकन बनाए रखने हेतु विशेष रणनीति**
  - हर पंचायत स्तर पर बालिका शिक्षा ट्रैकिंग समिति का गठन किया जाए।
  - स्कूल ड्रॉपआउट होने वाली बालिकाओं के लिए ब्रिज कोर्स और नाइट क्लासेस की सुविधा।

- **सुरक्षित परिवहन और स्कूल की पहुँच बढ़ाना**
  - साइकिल योजनाओं को ज़िला स्तर पर पुनः सक्रिय किया जाए।
  - दूरदराज़ के गाँवों में आवासीय विद्यालयों की संख्या बढ़ाई जाए।

- **किशोरी स्वास्थ्य पर विशेष अभियान**
  - हर सरकारी विद्यालय में माहवारी प्रबंधन किट उपलब्ध कराई जाए।
  - WIFS कार्यक्रम के तहत आयरन की गोलियों के साथ स्वास्थ्य परामर्श भी सुनिश्चित किया जाए।

- **ग्रामीण स्वास्थ्य सेवाओं को मजबूत करना**
  - प्राथमिक स्वास्थ्य केंद्रों में महिला डॉक्टरों की नियुक्ति प्राथमिकता पर हो।
  - 108 एंबुलेंस सेवा को विशेष मातृत्व मामलों के लिए आरक्षित किया जाए।

- **सामाजिक व्यवहार परिवर्तन (Behavioural Change)**
  - पंचायत, स्कूल और महिला समूहों को मिलाकर साप्ताहिक संवाद कार्यक्रम चलाया जाए, जहाँ माहवारी, पोषण, बाल विवाह जैसे विषयों पर खुलकर चर्चा हो।
  - स्थानीय महिला रोल मॉडल्स जैसे UPSC टॉपर्स, महिला मुखिया आदि की कहानियाँ गाँव-गाँव में प्रचारित की जाएँ।

- **डिजिटल शिक्षा और कौशल विकास**
  - ग्रामीण लड़कियों को डिजिटल साक्षरता (Digital Literacy) में प्रशिक्षित किया जाए।
  - कौशल विकास केंद्रों में महिलाओं के लिए आरक्षित कोर्स चलाए जाएँ जैसे टेलरिंग, कंप्यूटर, स्वरोजगार।

- **सांस्कृतिक परिवर्तन के लिए मीडिया का प्रयोग**
  - क्षेत्रीय भाषाओं में रेडियो, नुक्कड़ नाटक, लघु फिल्में और मोबाइल ऐप्स के माध्यम से महिला अधिकार और अवसर पर सामग्री का प्रचार।

21वीं सदी के भारत में महिला सशक्तिकरण अब केवल नारे तक सीमित नहीं रहा, वह अब खेतों की मेड़ पर, स्कूल की चौखट पर और पंचायत की चौपाल पर साफ दिखाई देता है। गाँव की वो बेटी, जो कभी छाया में रखी जाती थी, आज शिक्षा, प्रशासन और नेतृत्व की मुख्यधारा में कदम रख रही है। बलिया के एक छोटे से गाँव से निकलकर UPSC टॉपर बनी शक्ति दुबे जैसी महिलाएँ इस बात की मिसाल हैं कि अवसर और विश्वास मिलते ही ग्रामीण बेटियाँ भी इतिहास रच सकती हैं। यह बदलाव स्थायी तभी होगा जब समाज, सरकार और परिवार तीनों मिलकर यह ठान लें कि किसी भी बेटी का सपना सिर्फ इसलिए अधूरा न रह जाए क्योंकि वह गाँव में जन्मी है। क्योंकि जब गाँव की बेटी आगे बढ़ती है, तो केवल एक जीवन नहीं बदलता —एक पूरी पीढ़ी की दिशा बदलती है।

आंतरिक दृष्टिका अध्ययन

ज़ीनत　　　　　　　　　　　　　प्रथम वर्ष, सेक्शन A

कहा जाता है कियदिमनुष्य की दृष्टि6/6 हो तो उसका जीवन भाग्यशाली बन जाता है, लेकिन यदिवही दृष्टिआंतरिक हो तो वह कर्मप्रधान सिद्ध हो जाता है। आंतरिक दृष्टिएक ऐसा मार्गहै जिसके आधार पर व्यक्तिअपने कार्योंको निर्धारित करता है। वह अपने लिए योजनाएँ बनाता है, उन्हें क्रियान्वित करता है और फिर उनका विश्लेषण करता है किउसका कार्यकितना प्रभावी रहा। अर्थात, उसने अपनी चेतना का किस प्रकार सदुपयोग किया और वह अपनी चेतना के उपयोग में कितना सक्षम रहा। यही वह क्षमता है जो मनुष्य को जानवरों से अलग बनाती है। ईश्वर द्वारा दी गई यह अनमोल भेंट ही मनुष्य को निरंतर आगे बढ़ने के लिए प्रेरित करती है। चेतना के माध्यम से ही व्यक्तिविकसित हो रहा है और ईश्वर की सबसे अद्भुत रचना को प्रमाणिक व मूल्यवान बना रहा है, साथ ही संसार में सच्ची सहिष्णुता (universal tolerance) को विकसित कर रहा है।

लेकिन आज के आधुनिक युग में मनुष्य ने अपनी इस प्रतिभा को खो दिया है, क्योंकिआज का मानव कृत्रिम दृष्टि(artificial vision) पर निर्भर हो गया है। उसने अपनी आंतरिक दृष्टिपर एक ऐसा चश्मा लगा लिया है जिससे वह वही देखता है जो वह देखना चाहता है। इसका परिणाम मानसिक स्वास्थ्य को नुकसान पहुँचा रहा है और मनुष्य की कार्यक्षमता को प्रभावित कर रहा है। इसलिए हमें स्वयं में निम्नलिखित परिवर्तन लाने की आवश्यकता है—

1. आत्म जागरूकता (Self-awareness)
2. जीवनभर सीखने की प्रवृत्ति(Lifetime learning)
3. परानुभूतिविकसित करना (Empathy)
4. विश्लेषणात्मक चिंतन (Analytical thinking)
5. सार्थक मूल्यांकन (Honest evaluation)

इन सभी योग्यताओं के आधार पर कोई भी व्यक्तिअपनी चेतना को सार्थक और मूल्यवान बना सकता है। बस आवश्यकता है प्रयास करने की और अपने कार्योंमें चेतना का सदुपयोग करने की।

यदिमनुष्य इस मार्गपर चलेगा, तो निश्चित रूप से दुनिया की कई समस्याओं का समाधान होगा और ईश्वर की सबसे अद्भुत रचना—मनुष्य—का पूर्णविकास संभव हो पाएगा।

POETRY

Ahilya - The Warrior Queen

Ahilyabai, a name that softly rings,
across the tapestry of bygone things
A beacon bright in Malwa's fertile land,
a gentle spirit with a guiding hand.
Born in Chondi, humble was her start,
Yet destiny had etched upon her heart
A path of duty, wisdom, grace profound,
where echoes of her noble deeds resound.
Married young to Khanderao's bold name,
Through trials faced, she bore life's flickering flame.
When the sorrow struck, and the shadows gathered near,

Her inner strength dispelled all the doubts and fears.
For when her husband met an early end,
and then her son, on whom her hopes depend,
A lesser soul might crumble and despair,
But Ahilyabai was with courage beyond compare,
Stepped forth to rule, a woman wise and keen,
A steady hand upon the realm unseen.
With Tukoji, her loyal general by her side,
She steered the Maratha ship with grace and pride.
Her reign, a testament to justice pure,
For every subject, safety would endure.
From lavish temples reaching to the sky,
To simple wells where thirsty could draw nigh,
Her vision stretched, encompassing all with care,
A mother's heart, a burden she would bear.
Indore she nurtured, making it a gem,
Where artistry and learning found their stem.
Across the land, her pious works arose,
Rest houses built where weary travellers repose.
Roads were constructed, fair and smooth and wide,
And charity flowed, a ceaseless, gentle tide.
In holy places, Kashi, Gaya's sacred ground,
Her generous hand, true solace could be found.
Temples rebuilt, where ancient spirits dwell,
Her legacy in stone and mortar tell.
The weaver's loom, the farmer's fertile field,
Beneath her gaze, prosperity revealed.
She fostered trade, encouraged honest gain,
And eased the burdens of the common swain.
A poet's patron, scholar's guiding light,
She championed knowledge, held it ever bright.
Her court, a haven where wise minds could meet,
And wisdom's nectar flowed, both pure and sweet.
No thirst for power drove her steady hand,
But love for dharma, for her cherished land.
A selfless ruler, humble and serene,
A queen whose greatness on her heart was seen.
So let us speak her name with reverence due,
Ahilyabai Holkar, noble, strong, and true.
Her life, a story etched in golden hue,
A timeless inspiration, ever fresh and new.

Shalini Rai
Dept. Of History

The Dance

The bell of a temple
tolls devotionally,
the jingling of anklets
as if a river is flowing-
meticulously along her bank.

The humming of the wild bees
moving ceremoniously.

Fluttering of lotus leaves
from right to left and left to right.

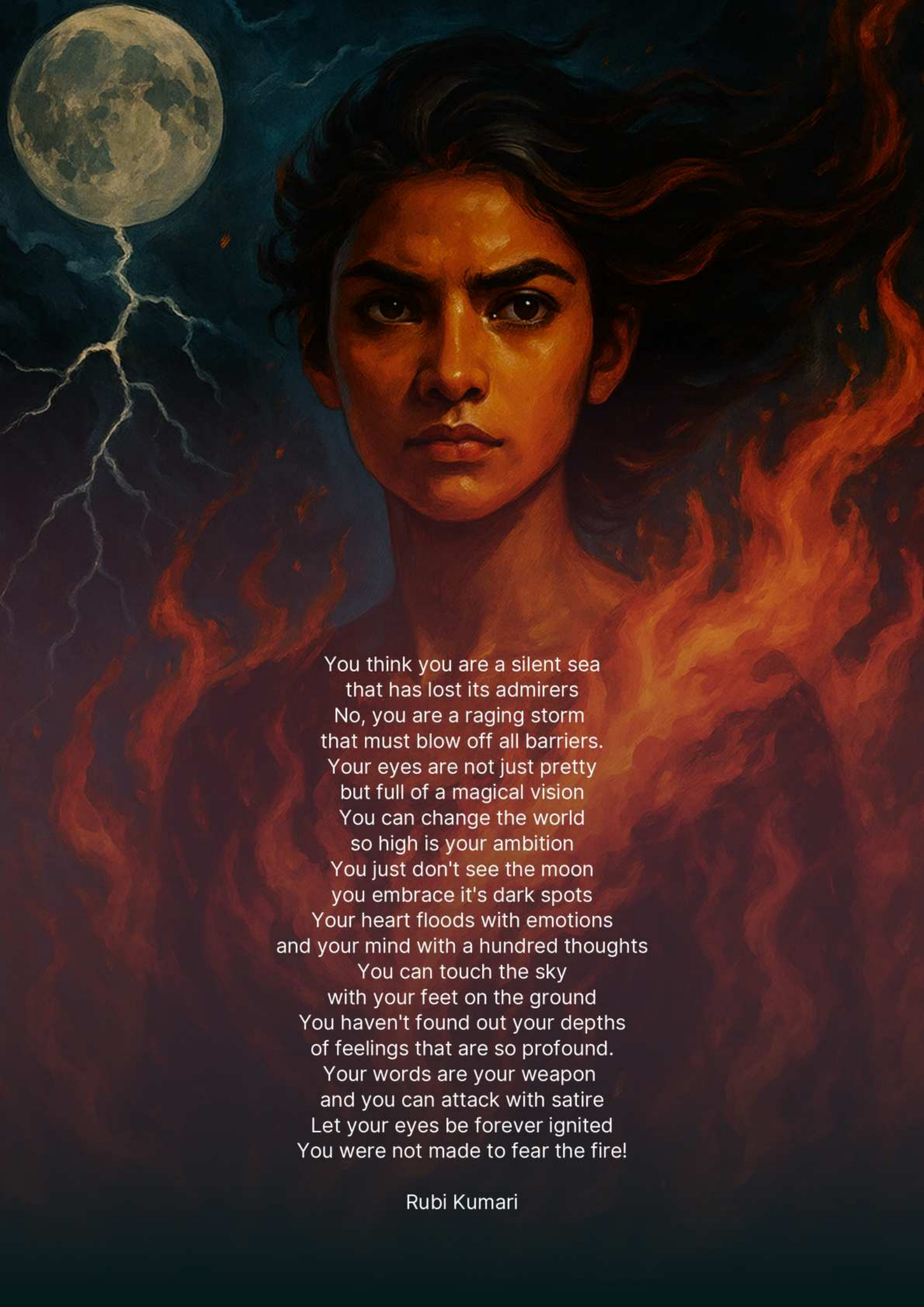A pair of fish swimming swiftly,
and carelessly into ocean's breast.

O' how ecstatic! How magical!

The dark blue God,
showering the universe with bliss, with love.

Tranquillity kissing the earth.

Mingling of a body to its soul
and soul to the Divine-
Madhuram-Madhuram.

Mallika Tosha
Dept. of English

You think you are a silent sea
that has lost its admirers
No, you are a raging storm
that must blow off all barriers.
Your eyes are not just pretty
but full of a magical vision
You can change the world
so high is your ambition
You just don't see the moon
you embrace it's dark spots
Your heart floods with emotions
and your mind with a hundred thoughts
You can touch the sky
with your feet on the ground
You haven't found out your depths
of feelings that are so profound.
Your words are your weapon
and you can attack with satire
Let your eyes be forever ignited
You were not made to fear the fire!

Rubi Kumari

चेतना का सत्य

किसने सिखा दिया उसे चेतना को, कि वह नारी है?
किसने बता दिया उसे इतना, कि वह कमजोर है?
किसने सिखा दिया नारी को, कि उसका काम
सिर्फ कुछ कार्यों तक सीमित है?
आज मैं जानना चाहती हूँ,
संविधान में तो सभी को समानता का अधिकार
मिलता है,
पर इस अधिकार की वास्तविकता स्त्रियों के लिए
अलग-अलग क्यों होती है?
उनका जीवन हमेशा किसी न किसी विकलांगता से
घिरा रहता है,
यदि उनके पास शारीरिक विकलांगता भी हो जाए,
तो उन्हें अपनी ही विकलांगताओं का दोहरा बोझ
उठाना पड़ता है।
मैं जानना चाहती हूँ,
यह समाज, यह दुनिया ऐसी क्यों बन गई है,
जहाँ स्त्रियों की चेतना को समाप्त कर दिया गया है?
या फिर, इसके पीछे कोई गहरा षड्यंत्र रचा गया है?
स्त्रियों की बौद्धिक क्षमता को बड़े पैमाने पर हानि हुई है,
यह हानि कई कारणों से हुई है –
आर्थिक, सामाजिक और सांस्कृतिक नियमों ने
स्त्रियों पर ही अधिक बोझ डाल दिया है।
धार्मिक मान्यताओं में स्त्रियों का योगदान माँगा जाता है,
लेकिन जब बात किसी बड़े कार्य की आती है,
किसी व्यवसाय को चलाने की,

किसी कंपनी का प्रबंधन करने की,
या कोई महत्वपूर्ण निर्णय लेने की –
तो उन्हें पीछे कर दिया जाता है।
उनके मूल्यों को समाज में उतनी अहमियत नहीं दी
जाती।
पर अब बहुत हुआ!
अब चेतना को जागना होगा!
जो चेतना सदियों से सोई थी,
अब उसे नया जीवन मिलना चाहिए।
प्रकृति ने इस दुनिया को विविधता दी है,
पर अगर यही भेदभाव चलता रहा,
तो प्रकृति स्वयं को बदलने लगेगी,
और फिर से समानता की ओर बढ़ेगी।
सबसे सुंदर बात यही है कि
प्रकृति विविधता पर काम करती है,
हर व्यक्ति की चेतना को कुछ नया बनाने का अवसर
देती है।
यदि समाज ने यह भेदभाव खत्म नहीं किया,
तो प्रकृति एक नए रूप में विकसित होगी।
और फिर यह दुनिया नए सिरे से बसाई जाएगी,
नए बदलाव आएंगे,
जीवन और ईश्वर का चक्र नए रूप में घूमेगा।

ज़ीनत
प्रथम वर्ष, सेक्शन A

पहचान

पहचान है हौसला है बुलंदियों पर जाने की
बस एक कोशिश करनी है पंख फैलाने की।
बंदिशे हो लाख मगर ख्वाहिश है कुछ कर गुजर जाने की
सफर लम्बा है मगर जिद है मंजिल पाने की।

अमीषा
बीए प्रोग्राम, द्वितीय वर्ष

हाथ न छोड़ना सतगुरु

ईश्वर तुझे बताता है यह संसार, लेकिन सच्चे दोस्त के जैसे साथ निभाया है तुने, साथ न
होकर भी साथ है तु यह अहसास दिलाया है तुने ।
संत निरंकारी कहलाता है सच्ची वाणी सुनाता है अपना माना तुझे दिल से यह रिश्ता आज
तक निभाता है।।
दुख-दर सब मिट गए तेरे होने से दूर है, अब तु लेकिन मेरे पास है यह एहसास मुझे होने दे।
तू ही मेरा निरंकार, तु ही मेरा सतगुरू परमात्मा का वास है तुझमे तेरे वचन, तेरी बोली, तेरी
बताई हर सिख में मरते दम तक न भूलू ।।
ऐ मेरे सतगुरु बाबा, तु देना मुझे ताकत आने वाली चुनौतियो से लड़ने कि यदि टूट जाऊ,
अंदर तक तो राह दिखाना आगे भरने कि ।।
माना ज्ञान न पाया अब तक निरंकारी का लेकिन प्यारी थी हमेशा से तुम्हारी संगत जिसमे
लिया जाता था मेरे बाबा नाम मेरे संत निरंकारी का।।

लक्ष्मी
बीए प्रोग्राम, द्वितीय वर्ष

माँ

ईश्वर ने इस दुनि नि या में जीवन के लि लि ए
अद्भुत व्यवस्था की है,
जब भी मुझे मेरी दुनि नि या मि मि ली,
मुझे मेरी पहली क्षमता—मेरी माँ मि मि ली।
कैसे करूँ मैं तेरा धन्यवाद, माँ?
तूने तो अपनी पूरी दुनि नि या ही मुझे दे दी।
माँ, तूने ही तो सि सि खाया था—
दुनि नि या को देखने की दृष्टि ष्टि ष्टि आंतरि रि क
होती है, न कि कि बाहरी।
तेरा जीवन में आना मेरे लि लि ए शक्ति क्ति क्ति
बनता चला गया,
मैं अपने जीवन के रास्ते पर आगे बढ़ ता चला
गया।
माँ, तूने ही तो सि सि खाया था—
अच्छा इंसान बनने की बुनि नि याद क्या होती है।
तूने ही तो मुझे मेरी अद्भुत क्षमताओं को उजागर
करने की यात्रा से अवगत कराया था।
आज भी तुझे पता है मेरी क्षमताएँ क्या हैं, मेरी
अशक्तताएँ (disability) क्या हैं।
उसी आधार पर तो मैं स्वयं को खोजने के सफर
पर नि नि कल पड़ा हूँ।
माँ, तूने ही मुझे दृष्टि ष्टि ष्टि दी,
तूने ही मुझे चेतना से अवगत कराया।
आज मैं कह सकता हूँ—
मेरी माँ, मेरे लि लि ए ईश्वर का दूसरा नाम है।
उन्होंने मुझे समानता तो दी थी,
पर अपनी क्षमताओं के सि सि द्धांत में मुझे 'मैं'
बना दि दि या।
मुझे इस जीवन को कुछ देने का लक्ष्य दि दि खा
दि दि या।
अपनी क्षमताओं को जानकर,
अशक्तता (disability) को क्षमता में बदलने का
संकल्प दि दि खा दि दि या।
मेरा जीवन—मेरी माँ।

ज़ीनत
प्रथम वर्ष, सेक्शन A

अमर नाम अहिल्याबाई होल्कर

सुनील सिंह
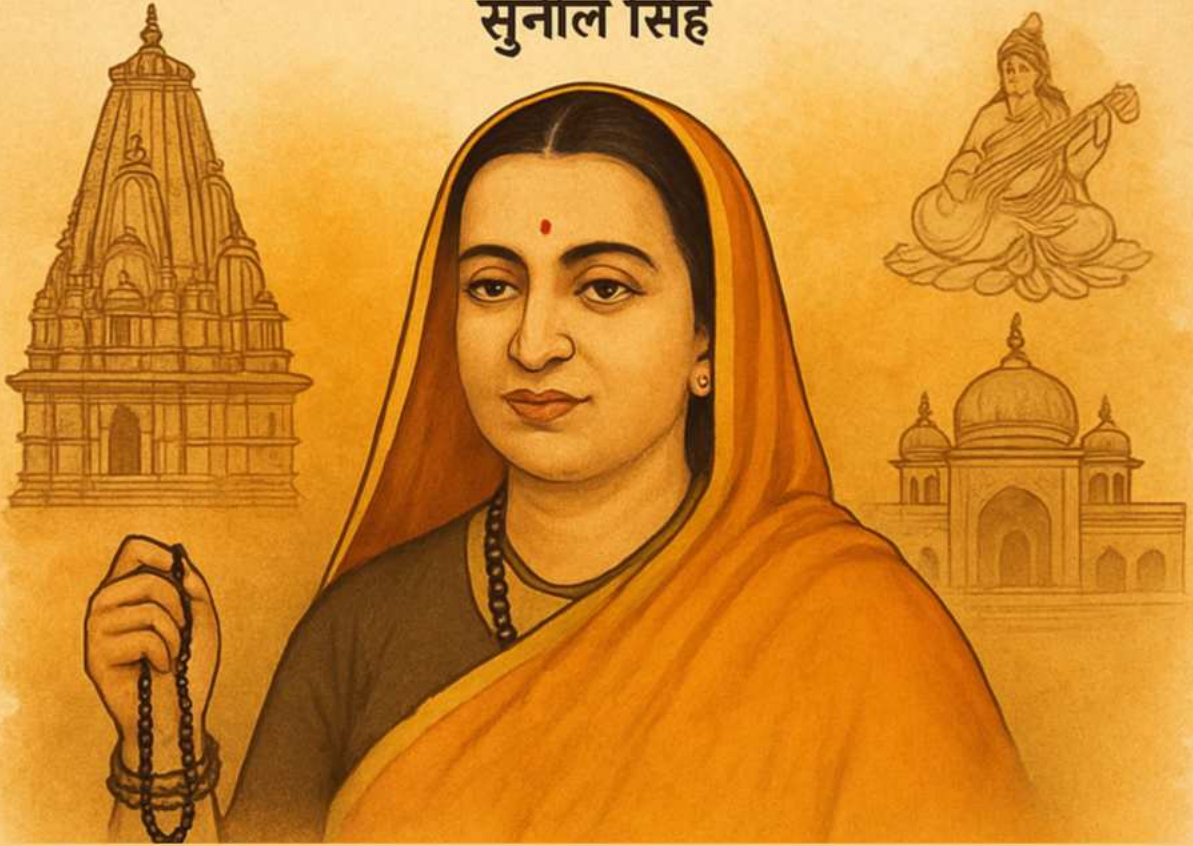
क्या खूब किया क्या खूब जिया
जीवन में शिखर पर होकर।
भारत की वो इक महारानी
नाम अहिल्याबाई होल्कर।
नाम अहिल्याबाई होल्कर।।

जिसने इति हास को बचाया
संस्कृति को संजोकर
अमर नाम है उनका
अहिल्याबाई होल्कर।।

मीरा को भजनों में माना
लक्ष्मी को काव्यों से जाना।।

संस्कृति धरोहरों की चौखट पर
मिल जायेंगी हमें होल्कर

अमर नाम है जिनका अहिल्याबाई होल्कर।
संस्कृति धरोहर की खातिर
धन दिया खूब दिल खोलकर
भारत की वो इक महारानी
नाम अहिल्याबाई होल्कर।
निज शोक भूलाकर वो
संतति बचाने आगे आयीं
संस्कृति बचाने आगे आयीं।।

अमर नाम है उनका
अहिल्याबाई होल्कर अहिल्याबाई होल्कर।। ।
अपनी जड़ों को हम जानें
अपनी जड़ों को पहचानें
धरोहरों को संजोकर।
मार्ग दिखा कर चली गई हैं
अहिल्याबाई होल्कर अहिल्याबाई होल्कर।।

जिंदगी एक संघर्ष

जिंदगी का ये दौर भी हमें याद रहेगा
जब गरीबी को हमने इतने कम उम्र में इतने करीब से देखा हो...
जहां पिता के पास मोबाइल ,ख़रीदने को पैसे न हो...
और बेटी का सपना है एक अधिकारी बनने का...
अब किसको क्या पता कि जिंदगी कहाँ से कहाँ ले जाए एक व्यक्ति को !

कल्पना
बीए प्रोग्राम, द्वितीय वर्ष

वचनं किं दरिद्रता

जिस इंसान को तुम गलत कहते हो असल में वो इंसान गलत नहीं है
उस इंसान की जुबां ही गलत है अंदर से कौन सा इंसान कैसा है वो उसके लहज़े से ही पता
चल जाता है
जुबां ही एक ऐसी चीज है जो इंसान को सफ़लता और असफ़लता की ओर ले जाती है!

कल्पना
बीए प्रोग्राम, द्वितीय वर्ष

करो अपने मन की सुनो सबकी

सुनो सभी की, पर सोचो तुम खुद की,
अपने सपनों की डोर को दो
दूसरो की आकांक्षा का आकार
पर अपने सपने का रूप खुद डालो
यह कहता है समाज सारा
बुरा यह सर्व सुन्दर हमारा
परंतु तुम मत होना डावाडोल
सुनो सबकी करो अपने मन की।
हौसला रखो कदम बढ़ाओ,
नए सपनों की जोत जलाओ,
करो सभी को प्रेरित,
अतः न भूलना यह आवरण तुम्हारा
सुनो सबकी करो अपने मन की

भूमि
बी ए प्रोग्राम, तृतीय वर्ष

स्वयं की परीक्षा

जब लगे चारों ओर अंधेरा है,
तो एक दीप जला लेना,
जब लगे उम्मीदो ने हर रास्ता तोड़ा है।
तो मन में एक नयी किरण जगा लेना
यहां परीक्षा है तुम्हारे आत्म नियंत्रण की,
इसमें स्वयं को कभी हारने मत देना।

जब चले आंधी परेशानियों की
तो स्वयं को ताड़ के वृक्ष के समान बना लेना
जब आने लगे बाढ़ आंसुओं की
तो उसकी कोई बूंद जाया ना जाने देना
यह परीक्षा है तुम्हारे दु:खो की
इसमें स्वयं को कुछ देर और संभाल लेना।

जब तोड़े कोई तुम्हारे उम्मीदों को
तो उसका शुक्रिया अदा कर लेना
जब छोड़ें कोई तुम्हारा हाथ
तो स्वयं को शिव के साथ जोड़ लेना
यही हकीकत है जिंदगी की
इसमें अपने आप को कमजोर मत पड़ने देना

जब लगे जिंदगी कांटों से भरी है
तो कांटों से लगे गुलाब से कुछ सीख लेना।
जब लगे जीवन में है सब स्वार्थी,
तो एक बार स्वयं को भी भीतर से जान लेना
कह गए कबीर, कह गए गुरु गोविंद,
जीवन को संभालने से पहले,
एक बार स्वयं को भी पहचान लेना।

सपना कुमारी
बी ए प्रोग्राम

"एहसास"

वो तुम ही हो सिर्फ तुम जिसके लिए हमारा जन्म हुआ है
वो तुम ही हो सिर्फ तुम।।
वो वह तुम ही हो जिसके लिए हमारा जीवन समर्पित है
तुम्हारे लिए वो तुम हो सिर्फ तुम।।

वो तुम ही हो जिनके सपनों में रंगे हैं हम
तुम ही हो जिसके लिए हम दुनिया की हर
उस वस्तु, उस चीज से नाता तोड़ सकते हैं
जो हमें तुमसे दूर ले जाए,
वो तुम ही हो तुम।।
जो हमें वह खुशी दे सकते हो,
जिससे हमारे होठों पे फिर से हंसी आ जाए
वो तुम हो फिर तुम
तुम हो सिर्फ तुम ही हो जो इस बाग़ के फूल को सांवर सकते हो
तुम हो सिर्फ तुम ही हो जो इस मांझी को किनारे तक पहुंचा सकते हो
तुम ही सिर्फ तुम
तुम ही हो जो इस सुबह के सवेरे को अपने आंगन में झूमते हुए देखा करते हैं
तुम हो सिर्फ तुम, तुम हो सिर्फ तुम।।

अमीषा परिदा

माँ (केवल शब्द मात्र नहीं है)

सिर्फ एक शब्द मात्र नहीं है मां

जो हमें अस्तित्व में लाये, सृष्टि की पहचान कराये वो जननी है मां

जब बोलना नहीं सीखे थे हम तब मन में आने वाले सबसे सुंदर शब्द है माँ

अपनी कई रातों की नींद गवांकर

हमें चैन से सुलाने वाली हस्ती है मां

यूँ तो लड़ लेते है हम उनसे

लेकिन दुनिया में निस्वार्थ प्रेम करने वाली है मां

जो सुकून शांति नहीं मिल पाती पुरे संसार में

वो सुकून की छांव देने वाली है मां

अपने संतान को सुख में देखकर

अपना दुख दर्द भूल जाती है माँ

यदि संकट आए संतान पर

तो उसके दुख हर लेती है माँ

यूँ तो नहीं कहते होंगे उन्हें ऐसे ही ममता का सागर

अपने बच्चों पर ममता बरसाने वाली होती है माँ

कौन जाने ईश्वर ने उन्हें कि स्वर्गीय मिट्टी से बनाया है

क्योंकि ऐसा अनमोल रत्न तो सिर्फ भाग्यशालियों ने ही पाया है

अपना सब कुछ समर्पण कर देती है बिना किसी स्वार्थ के माँ

तो क्या सिर्फ स्त्री नहीं ईश्वर है मां

जी हां पूजा करने योग हर वो देवी है माँ

केवल एक शब्द मात्र नहीं है माँ

केवल एक शब्द मात्र नहीं है माँ।।

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बी ए प्रोग्राम

"एहसास"

जैसे खिलता है कमल, बावजूद कीचड़ में होने से
जैसे नाचता है मोर बारिश के होने से
वैसे ही मुस्कुरा लिया कीजिए हमेशा
क्योंकि,क्या फर्क पड़ता है आंखों में आंसुओं की कुछ बूँदे होने से
वक्त से लड़कर जो नसीब बदल दे
इंसान वही जो अपनी तकदीर बदल दे
कल क्या होगा कभी मत सोचो
क्या पता चल वक्त खुद अपनी तस्वीर बदल ले।
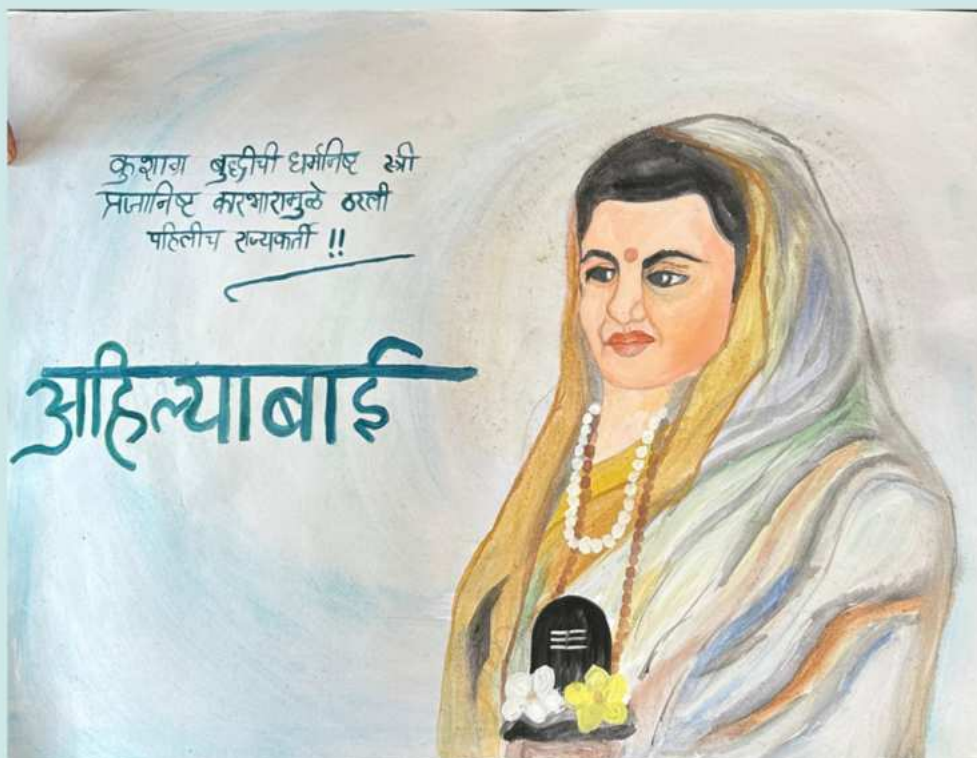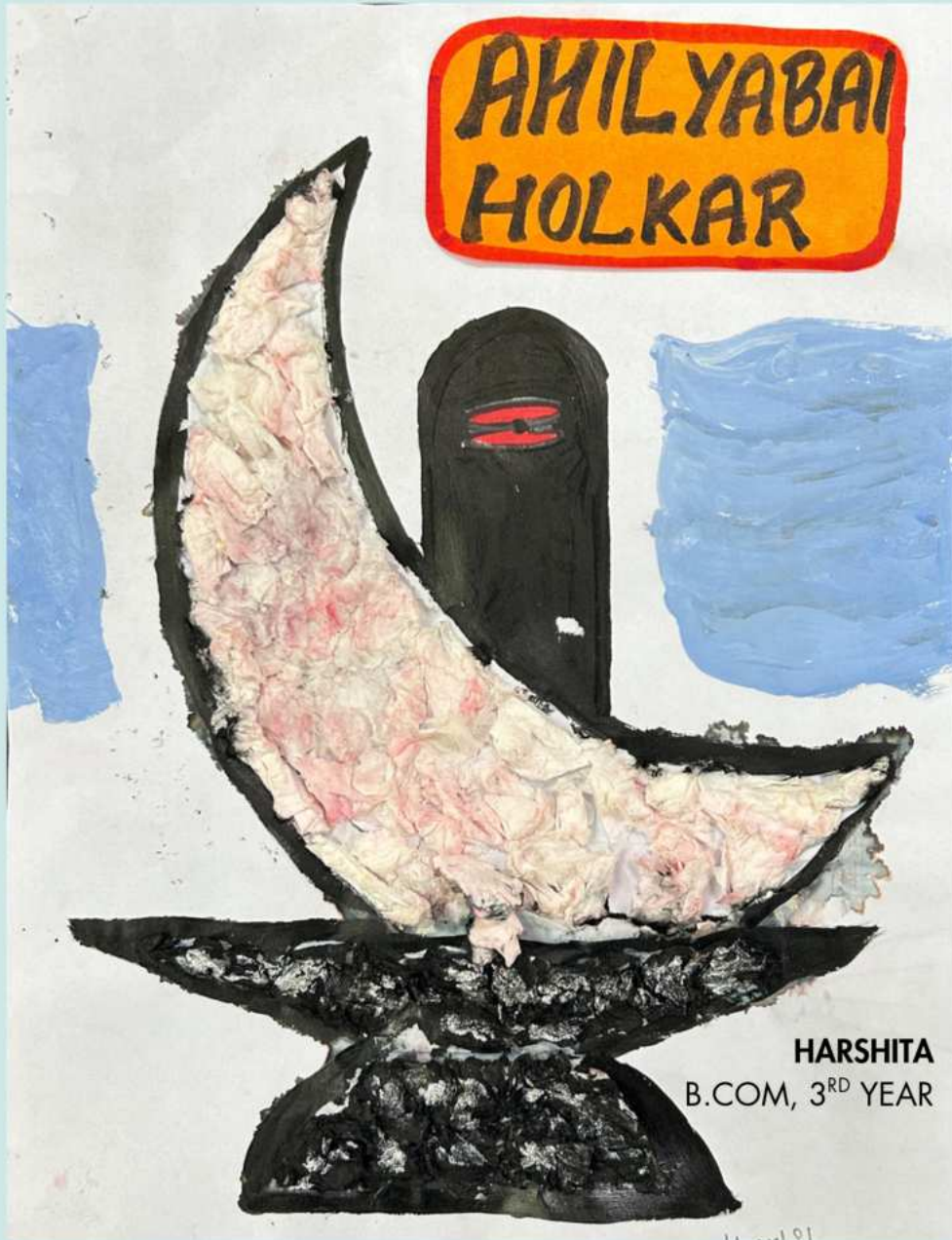
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पंख

काश हमारे भी पंख होते
जो हमारे जीने का मकसद होते
उड़ पाते यूं हम भी खुले आसमान में
तब ना किसी की बंदिशे,और न ही कोई बंधन होते
काश हमारे भी पंख होते
जो हमारी खुशियों की वजह होते
नहीं रह रहे होते हम यूँ चार दिवारीयों में
तब हम भी ब्रह्मांड की खूबसूरत देखने में सक्षम होते
काश हमारे भी पंख होते
जो हमें आजादी का एहसास दिलाते
ना सुननी पड़ती हर किसी की बात
तब हम भी अपनी मन मर्जी के मालिक होते
काश हमारे भी पंख होते
जो हमारी जिंदगी में चार चांद लगा देते
ना रहते हम यूं आकाश से इतनी दूर
तब हम भी चांद को करीब से देखने के काबिल होते
काश हमारे भी पंख होते
जो हमें स्वयं के लिए जीना सिखा रहे होते
ना लगे रहते हम यूं हर किसी को खुश करने में
तब हम भी अपनी खुशियों को प्राथमिकता दे रहे होते
काश हमारे भी पंख होते
जो हमारे जीवन में खुशियों का रस गोल देते
नहीं बंधे होते हम किसी भी बंधन में
तब हम भी असल में स्वतंत्रता दिवस मना रहे होते
काश हमारे भी पंख होते
जो हमें हर किसी के साथ समानता का व्यवहार करते
नहीं लड़ते हम यूं किसी से जाति, धर्म के विषय में
शायद, तब हम भी स्वतंत्रता का सही अर्थ समझ पाते
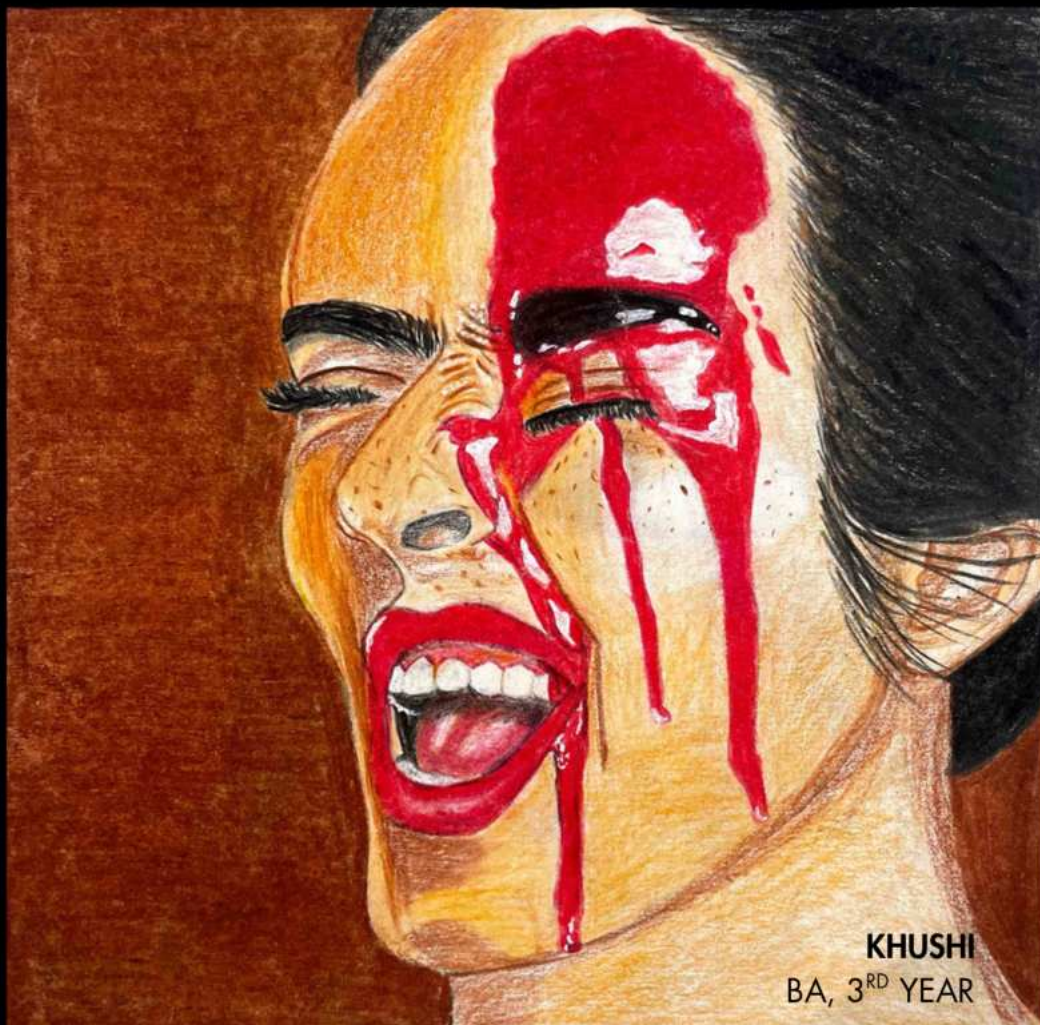
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