

2017-2018

AIIITE



SECTOR 68, MOHALI



ARMY INSTITUTE OF LAW, MOHALI

Sector-68, Mohali





From the Principal's Desk

“We are what we repeatedly do. Excellence, then, is not an act, but a habit.” -Will Durant

Since the time of its inception in the year 1999, ARMY INSTITUTE OF LAW in the course of aspiring and achieving, is forever forging ahead to set and achieve higher standards of excellence in the field of legal education by grooming young budding lawyers into skilled law professionals. Taught and trained in the best possible academic environment, our students are disciplined, infused with a sense of moral values. Encouraged to undertake research on contemporary issues, participate in managerial decision making, travel unexplored paths and manage success and failures, they are coveted organizational assets. I am proud to unveil AILITE for this academic year for students of this pristine institution, who are all highly motivated and committed young individuals, endowed with the right attitude and aptitude to contribute and achieve. AIL Mohali, has carved a niche for itself through its performance. The alumni of this prestigious institution have made their presence felt in judicial services, defence forces, administrative services and corporate houses. Many others are successfully practicing law. The pedagogy at AIL is a winning combination of curricular and extracurricular activities promoting a sense of ethical competitive spirit and self-motivation. Trained to be multi taskers, our students come with leadership qualities that organisations need. As a result of an all-round development of not only moral character but a professional personality, the students are multifaceted and metropolitan in their outlook. Students along with the faculty have worked hard to be amongst the top 20 Law colleges in the country.

Best Wishes,

Dr. Tejinder Kaur

Principal,

Army Institute of Law



From the Registrar's Desk

In the academic year 2017-2018, Army Institute of Law has touched unprecedented milestones. The institution has carried forward its heritable excellence through consistent success and progress in academic and co-curricular activities. AIL has unwaveringly been a Mecca for Students seeking virtuosity in legal education to provide to the world a generation of one of the world's finest and conditioned personalities ready to venture into the world. The Institute, according to various venerated publications, continues to stand tall amongst top 20 ranked law colleges in the country. This is a true testament to its supremacy in providing quality education. Apart from achieving academic excellence the Institution exhibits proficiency in a myriad of fields including sports, arts and cultural activities, winning accolades at state, national and international platforms. It is the sincere endeavour of the Institute to provide its students with guidance, avenues and platforms to display their talents and hone their skills. At AIL we assure that no stone is left unturned in terms of opportunities to equip them to meet the demands of the legal profession. I take this opportunity to congratulate the team of dedicated faculty members for their commitments towards value based quality education and persistent efforts to ensure an all-round development in the college. In order to witness the metamorphosis of students through the year accompanied by their shining achievements and inspiring experiences the AILITE magazine provides a forum to record memories. The Army Institute of Law relentlessly paces ahead on the growth trajectory. It is a moment of incredible delight to say that we have yet again made a mark and with this faith, look forward to renew the motto, "Aspire and Achieve."

Wishing you courage and luck for all endeavours!

Col. Harbinder Singh,
Registrar,
Army Institute of Law

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Achievements in Moot Competition

WINNERS:-

1. **Justified 2018, 3rd National Moot Court Competition, 2018-** RajashJha (2nd year, 1636), Kainat Singh (2nd year, 1655) and Arsh Singh (1st year, 1718).
2. **8th RCL National Moot Court Competition, 2018-** Namita Sharma (3rd year, 1571), Gunjan Thakur (Best Mooter) (3rd year, 1575) and Shikha (1st year, 1770).
3. **Surana and Surana& UILS, Punjab National Moot Court Competition, 2018- (2nd Best Memorial)** TavishGurung (5th year, 1340), Adhiraj Bhandari (Best speaker in finals) (4th year, 1444) and BhavnaHarsha (1st year, 1725).
4. **Droit Melange 2018, Client Counselling Competition, 2018-** Adhiraj Bhandari (4th year, 1444) and Afreen Chaudhary (2nd year, 1608).

RUNNERS UP:-

1. **4th VIPS International Law Moot Court Competition, 2017-** SurbhiOjha (3rd year, 1520), Trisha Mukherjee (3rd year, 1511) and Sahyaja M. S. (2nd year, 1643).
2. **2nd Amity National Hindi Moot Court Competition, 2018-(Best Memorial)** Sawar Lal Manda (Best Speaker) (4th year, 1454), Manish Kumar (2nd year, 1639) and Advitya Singh Sambyal (2nd year, 1662).
3. **UPES, 3rd Techno Legal National Moot Court Competition, 2018- (Best Memorial)** Vaibhav Latiyan (4th year, 1443), Navneet Kaur Dhanjal (4th year, 1468) and Rajnesh Kumar (2nd year, 1647).
4. **14thNaniPalkhiwala Taxation Moot Court Competition, Sastra University, Thanjvur,2018-(Best Memorial)** AakanshaBhola (4th year, 1467), PallaviSupheia (4th year, 1442) and Tanveer Singh (3rd year, 1579).

International Achievements:-

9th Leiden Sarin International Air Law Moot Court Competition, Seoul (South Korea), 2018- (Best Oral Argument Respondent)- Ananya Sharma (Best Speaker International) (3rd year, 1546), TanushreeTanwar (3rd year, 1541) and Trisha Sharma (3rd year, 1526).





SPORTS ACHIEVEMENTS 2017-18

Virudhka- 2017

Basketball (Girls) GOLD- DeeyaBarik, Priyanka Vyas, Pious Mudgil, Pooja Kapoor, Ayushi Mishra, MalavikaDevaya, Mannat Mehta, BhavnaHarsha, Aasawari Dogra, Jasmine Brar

Volleyball (Girls)SILVER- DeeyaBarik, Priyanka Vyas, Pious Mudgil, Pooja Kapoor, Ayushi Mishra,Shweta Singh, Shanika ,Mannat Mehta,Manpreet Kaur, Volleyball (Girls)

Table Tennis (Girls) GOLD- Pious Mudgil andPriyanka

Badminton (Girls), SILVER- RaxandaBistandAishwaryaSethi,

100m Race (Girls), GOLD- Pooja Kapoor,

4X100 Relay Race (Girls), GOLD-DeeyaBarik, Priyanka Vyas, Pious Mudgil, Pooja Kapoor

Basketball (Boys), SILVER-Ritul Singh, Shivanjay Yadav, Manav Sharma, Harsh Tewari, RishabShekhawat, Amritpal Sandhu, Aridaman Singh, Amanpreet Singh, Armaandeep Cheema

Volleyball (Boys), SILVER- Sandeep Singh, Rakesh Bishnoi, Manish, Aridaman Singh, Amanpreet Singh, Himmat Singh, Sankalp, RajendraBhargav, Prashant

Football (Boys), GOLD-Amanpreet Singh,Himmat Singh,Aridaman Singh,Ritul Singh, Pushkin Bhatt, Sandeep Singh, Manish, Ishaan Saran, Armaan Cheema,ParamChahal,AkshayRathour,AvinashSalaria, Rakesh,Shiraj,Omvir Singh

1500m (Boys), GOLD-Aridaman Singh,

Badminton (Mixed), GOLD-AmritpalSandhU and ShirajRanaut

AWES YOUTH FEST- 2017

Relay Race (Girls), GOLD- DeeyaBarik, SimranWalia, Ayushi Mishra, SurbhiOjha

Relay Race Boys, GOLD- Ishaan Saran, Amritpal Sandhu, Aridaman Singh, Rakesh Bishnoi

Table Tennis (Girls), GOLD- Ayushi Mishra

Badminton (Girls), GOLD-Saloni Seth

Basketball (Boys), GOLD-Shivanjay Yadav, Amritpal Sandhu, IshaanSaran, Harsh Tewari, Manav Sharma, Aridaman Singh

Table Tennis (Boys), GOLD- Ishaan Saran

Badminton (Boys), GOLD- Amritpal Sandhu

TT Doubles Girls SILVER- Ayushi Mishra and Mannat Mehta

TT Doubles Boys, SILVER- Ishaan Saran and Manish

Long Jump Boys, SILVER-Aridaman Singh

Badminton Doubles, GOLD-Amritpal Sandhu and Adhiraj Bhandari

INVICTA- 2018

Badminton (Girls), GOLD-Saloni Seth and MehakSood

Volleyball (Girls), GOLD- Priyanka Vyas, Pious Mudgil, RakhiGiri, AasthaKhurana, Shweta Singh, AadyaJha, Mannat Mehta

Basketball (Girls), SILVER- Priyanka Vyas, Ayushi Mishra, Pious Mudgil, AadyaJha, BhavnaHarsha, Mannat Mehta, Surbhi, Shivani

Badminton (Boys), SILVER- Adhiraj Bhandari and Amritpal Sandhu

Shotput (Girls), GOLD- AadyaJha

Disc Throw (Girls), GOLD-Mannat Mehta

800m Race (Girls), GOLD- Pious Mudgil

Triple Jump (Girls), SILVER- PallaviSupehia

Javelin Throw (Girls), SILVER- BhavnaHarsha
High Jump (Girls), SILVER- RakhiGiri
Relay Race (Girls), SILVER- Shweta, Surbhi, Bhavna, Pious
Long Jump (Boys), SILVER- Aridaman Singh
Relay Race (boys), SILVER- Rakesh, Amritpal Singh, Aridaman Singh, Prabhat Mishra
400m Race (Girls), BRONZE- RakhiGiri
Triple Jump (Girls), BRONZE- RakhiGiri

ANNUAL SPORTS DAY- 2017

100m Race (Girls), GOLD- Pooja Kapoor (5th Year)
SILVER- BhavnaHarsha (1st Year)
200m Race (Girls), GOLD- DeeyaBarik (3rd Year)
SILVER- Shweta Singh(5th Year)
50mX4 Relay (Girls), GOLD (5th year)-Priyanka, Aayushi, Pooja, Shweta
SILVER (1st year)-Raxanda, Aadhya, Bhavna, Aishwarya
100m Race (Boys), GOLD- Shaurya Gulati (2nd Year)
SILVER- Himmat Singh (5th Year)
200m Race (Boys), GOLD- Aridaman Singh (5th Year)
SILVER- Shaurya Gulati (2nd Year)
50mX4 Relay (Boys), GOLD (5th year)-Himmat Singh, Ishann Saran, Amanpreet Singh, Aridaman Singh
SILVER (3rd year)-Prabhat, Avinash, Abhinav, Akshay
Basketball (Girls), GOLD (5th year)-Priyanka, Aayushi, Pooja, ShwetaMalavika, Aasawari, Aakriti
SILVER (3rd year)-Tanushree, Deeya, Mannat, Surbhi, Parika, Shivani, Zarish
Basketball (Boys), GOLD (4th year)- Harsh Tiwari, RishabhShekhawat, Mandavya Kapoor, Mukesh Singh, Amritpal Singh Sandhu, Kartik Doot, Kartikay Dutta, Sagar Jain
SILVER (5th year)-Ritul, Himmat, Aridaman, Manish, Ishann Saran, Rakesh, Sandeep, Pushkin, Aman
Volleyball (Girls), GOLD (3rd year)-Tanushree, Deeya, Mannat, Rakhi, Aastha, Parika, Kamal, Manpreet
SILVER (5th year)-Priyanka, Aayushi, Pooja, Shweta Malavika, Aakriti
Volleyball (Boys), GOLD (5th year)-Sandeep, Rakesh, Aridaman, Manish, Sunit, Amanpreet, Himmat, Ritul, Antriksh
SILVER (3rd year)-Prabhat, Rajat, Sachin, Sankalp, Avinash, Ashutosh, Ankit, Satyam
Tug of War (Girls), GOLD (1st Year) –Bhavna, Marvie, Jasmine, Aadya, Mehula, Jyotika, Sonu, Dilisha
SILVER (5th Year)-Priyanka, Aayushi, Pooja, Nimrit, Malavika, Tanishka, Urvashi, Harleen
Tug of War (Boys), GOLD (5th year)-Nitin, Sunit, David, Sandeep, Antriksh, Amaiya, Himmat, Simon
SILVER (3rd year)-Abhinav, Saurav, Tanveer, Rohan, Sahil, Sankalp, Param, Aanand, Rohan Tyagi
Football (Boys), GOLD (5th year)-Amanpreet, Himmat, Aridaman, Manish, Ishann
SILVER (3rd year)-Avinash, Akshay, Aditya, Param, Sachin, Rajat
Kho Kho (Girls), GOLD (5th year)-Natasha Sharma, Aashna, Nimrit, Tanishka, Harleen, Priyanka, Pooja, Shweta, Alisha, Raman, Aakriti
SILVER (3rd year)-Rakhi, Aastha, Surbhi, Deeya, Zarish, Vidhatri, Tanushree, Kamal, Shivani
Table Tennis (Boys), GOLD (3rd year)-Rajat and Sachin
SILVER (5th year)-Ishaan Saran and Manish
Best Sportsperson (Male), Aridaman Singh (5th Year)
Best Sportsperson (Female), Pooja Kapoor (5th Year)
Emerging Sportsperson of the Year (Male), Yuvraj Singh (1st Year)
Emerging Sportsperson of the Year (Female), AadyaJha (1st Year)

CULTURAL ACHIEVEMENTS 2017-18

INTER- INSTITUTE CULTURAL ACTIVITIES

AWES YOUTH FEST (AIMT NOIDA)

VOLTE-FACE

ADHIRAJ BHANDARI 1444 (4th year) (WINNER)

ELOCUTION

ADHIRAJ BHANDARI 1444 (4th year) (WINNER)

INSOMNIA IISER, MOHALI

RANG-E-ROYAL (RUNNERS-UP)

SAWAR LAL MANDA 1454 (4th year), SHREYA MARWAHA 1776(1st year), GARIMA DIXIT 1658 (2nd year), SONU PARMAR 1727 (1st year) and TUNISHA GUPTA 1780(1st year)

BOOK COVER ILLUSTRATION

SECOND

GARIMA DIXIT 1658 (2nd year), and AADYA JHA 1724 (1st year)

THIRD

SAWAR MANDA 1454(4th year) and SHREYA MARWAHA 1776(1st year)

CALL OF DUTY MODERN WARFARE 3 CHAMPIONSHIP(WINNER)

ADHIRAJ BHANDARI, 1444(4th year), YOGESH CHAUHAN, 1430(4th year), KANISHK SINGH,1434(4th year), SIDDHANT YADAV 1427(4th year) and AANAND 1525 (3rd year)

POETRY

FIRST - Sunrise to Sunset Poetry Competition

AARYAN 1620 (2nd year)

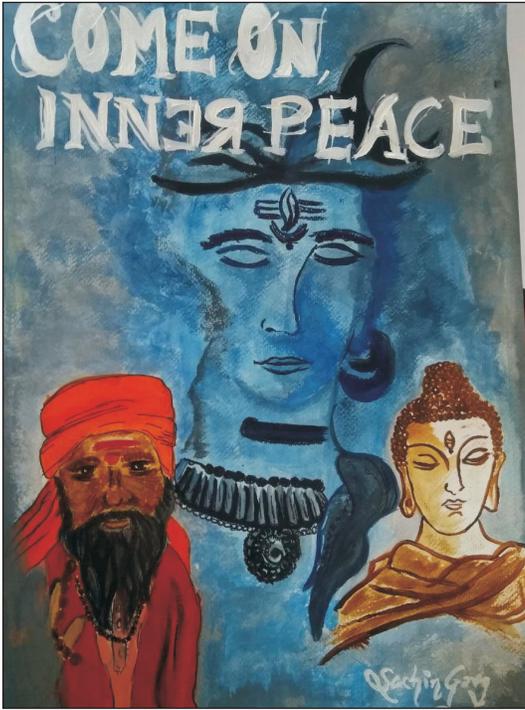
SECOND-Black Out Poetry Competition

GARIMA DIXIT 1658 (2nd year)

ELATION 2018 (AMITY MOHALI)

DEBATE (WINNER)

DILISHA NAIR 1749 and NISHANT SHARMA 1729(1st year)



NATIONAL SEMINAR - 2017-18

The Army Institute of Law, Mohali conducted its annual National Seminar on September 16, 2017. This year's theme was 'Challenges to Human Security in the 21st Century'. The following legal luminaries and erudite academicians were the chief guests at the inaugural ceremony:

1. Chief Guest – Hon'ble Justice J.S. Narang (Retd.), Punjab and Haryana High Court
2. Guest of Honour – Mr. Baldev Raj Mahajan – Advocate General, Haryana
3. Keynote Speaker – Dr. Alok Misra – Dean, Faculty of Law, APS University, Gurugram & Former Professor, Amity Law School, Delhi

The event saw great participation from students and academicians alike, with some participants coming from as far away as ILS, Pune, HNLU, Raipur and Symbiosis Law School, Hyderabad.

The seminar was conducted in nine technical sessions of one and a half hours each. The sub-themes ranged from Cyber-terrorism, Nuclear Warfare and Communal Violence to Fake News, Climate Change, Narco-terrorism, Food Security and Biological Warfare.





ANNUAL SPORTS DAY - 2017-18



The students and staff of the Army Institute of Law witnessed the Annual Sports Day of the college on 26th October, 2017 with enthusiastic participation from all the five batches, namely, The Boss Babies (1st year), Nagar Palika Wale (2nd year), Satya KeAdmi (3rd year), The Silent Spartans (4th year) and Pushkin and Friends (5th year) in the fixture rounds. The qualifying teams were all gearing up for victory, while the event began at 7 am in the morning with the 100 meter, 200 meter and relay races for both men and women.



The event was formally inaugurated by the Principal, Dr. Tejinder Kaur with the cutting of the ribbon. The first and second positions for women were taken by Pooja Kapoor (5th year) and BhavnaHarsha (1st year) respectively in the 100 meter races, DeeyaBarik (3rd year) and Shweta Singh (5th year) in the 200 meter races, while the 5th year secured the 1st position in the relay races for women with the 1st year ending up at the second place. For the men, Shaurya Gulati (2nd year) won the 100 meter race, while Himmat Singh (5th year) came second. Aridaman Singh (5th year) secured the first place in the 200 meter race, and Shaurya Gulati (2nd year) came second. The relay races were won by 5th year, and the 3rd year ended up second.



The inter batch final matches finally began, Pushkin and Friends (5th year) stood first followed Satya KeAdmi (3rd year).



CHECKMATE- NATIONAL MOOT COURT COMPETITION



The Army Institute of Law, Mohali hosted the eight edition of its renowned National Moot Court Competition- “Checkmate 2018” from 19th to 21st January 2018.

39 teams from various law schools came from across the country to participate in this grand event.

The preliminary rounds and quarter finals were held on the 20th of January and semi-final and final round were held on 21st January 2018.

Hon'ble Mr. Justice Shiavax Jal Vazifdar, Chief Justice, Punjab and Haryana High Court, was the Chief Guest. Hon'ble Mr. Justice Rajan Gupta and Hon'ble Mr. Justice Gurvinder Singh Gill, Judges from Punjab and Haryana High Court and Prof.(Dr.) P.S. Jaswal, Vice Chancellor, Rajiv Gandhi National University of Law were the Guests of Honour. Maj Gen Nawnit Kumar, SM, Chairman, Army Institute of Law felicitated the guests with mementoes.

The finalists showed their exceptional academic endeavours and practical applications of law. After intense final rounds, the winners were:-

Ist prize- School of Law, Christ University, Bangalore, winning a cash prize of Rs. 50,000

Runners-Up Indian Law Society's Law College, Pune, winning Rs. 35,000.

The award for Best Memorial of Rs.25,000 was won by Dr. Ambedkar Government Law College, Chennai.

Second Best Memorial Amity Law School, Delhi winning Rs. 15,000.

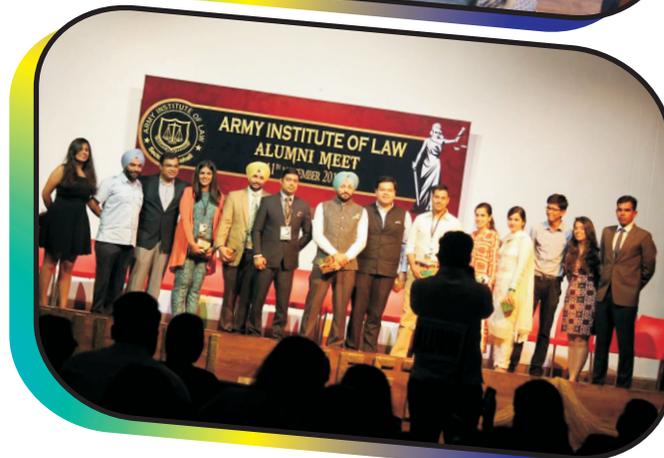
Advocate of The Year was Shreya Singh, Gujarat National Law University, Gandhinagar, winning Rs. 15,000

Second Best Advocate Mannat Arora, University Institute of Laws, Panjab University Regional Centre , Ludhiana, won Rs.10, 000.

The event was a grand success.



AIL ALUMNI MEET 2017-2018



The show started in the Multi-purpose Hall with the lamp lighting ceremony, performed by Hon'ble Principal, Dr. Tejinder Kaur, Sir (Alumnus) Damanbir Sobti (Batch 2005) and Sir (Alumnus) Anil Mehta (Batch 2008) in the honored presence of Col Gurkirat Singh (SO to Chairman), Col Harbinder Singh (Registrar, AIL) and Col Jagdish Singh Chander (Addl. Registrar and Placement Officer). A dance devoted to Lord Krishna was performed by Preyoshi Bhattacharjee (I Year) after the lamp lighting ceremony. To give a glimpse of the laurels that the college has achieved and the reputation it has earned for itself, Mannat Mehta (3rd Year) presented the College documentary.

A few interactive sessions were conducted by the fifth years- Tavish Gurung, Aayushi Mishra, Natasha Sharma and Urvashi Brar because we all know that the main source of knowledge is experience, which is indispensable.

A mixed performance of ghoomar, hip hop, funk, disco and freestyle by III & IV year students. The show was brought to an end after the vote of thanks which was delivered by Tavish Gurung and Aayushi Mishra.

Also, the Alumni were at the same time invited to the next Meet on 10th of November, 2018. So mark your calendars and spare your commitments, we are looking forward to meeting you again, our dear Alumni!

AIL Laiden Sarin International Moot Court Competition (National Round)

Army Institute of Law, Mohali organized the prestigious National Rounds of 9th Leiden-Sarin National Moot Court Competition on February 10th, 2018. It was an honor for the entire AIL to witness such a great event, which was being organized for 7th time in a row in AIL Campus. A joint venture of the Sarin Memorial Legal Aid Foundation (India) and the International Institute of Air and Space Law of Leiden University (Netherlands), which finally collaborated with Incheon Institute Air Corporation in South Korea, this Air Law Moot Court Competition.

The Competition was inaugurated by Honorable Mr. Justice Surya Kant, a distinguished jurist. He held the office of Hon'ble Judge of Punjab and Haryana High Court on January 9, 2004. He was also a Member of the National Legal Services Authority for two consecutive terms (2007-2011).

Followed by, Mr. Justice SS Sodhi, also President of the Sarin Memorial Legal Aid Foundation, is a Barrister at Law from London's Lincoln Inn with a distinguished track record as a lawyer.

Subsequently, Mr. Manmohan Lal Sarin, senior advocate and Secretary General of the Sarin Memorial Legal Aid Foundation, took over the stage and delivered the Vote of Thanks.

He also announced that now Sarin Memorial Aid Foundation will annually facilitate two "Best Mooters of the Year" with an award and a cash prize. This year the prize was shared by Adhiraj Bhandari (4th Year) and Aafreen Choudhary (2nd Year).

Sir also expressed his gratitude to Army Institute of Law by presenting memento to the Principal for such efforts which are put in by Moot Society In-charge, Dr. Bajirao Rajwade, the Moot Court Society of AIL and all the on-screen and off-screen hands which have always contributed to make this event a huge success.

As the competition between 18 teams came to an end and, the judges declared the National Law University, Jodhpur victorious, whereas Rajiv Gandhi National University of Law, Patiala and Army Institute of Law, Mohali as the 1st Runner-Up and 2nd Runner-Up respectively. These Top-3 teams will participate in the International Rounds which are to be organized in Seoul, in South Korea, from April 12th-15th, 2018.

The AIL team comprises of Ananya Sharma (3rd Year), Trisha Sharma (3rd Year) and Tanushree Tanwar (3rd Year).



FAREWELL (BATCH 2013-18)

At 3 in the evening, the hustle bustle in the boys' hostel increased, even the girls' hostel wasn't so quiet. Ladies made their way in and out of the common room with hair and makeup properly done. They made their way to the MPH for the very last time as Fifth Years, wearing beautiful shimmering saris and jet black suits, happy, excited and nostalgic.

The Farewell Party was conducted in the Army Institute of Law, Mohali on May 1st, 2018

The MPH was decorated with fragrant roses and shimmering lights. The theme was “The Film Farewell Awards” and the evening was celebrated in a “filmy andaaz.”

The show started as they walked in elegantly. Soon the faculty of AIL and the wardens joined them. Then began the dance performances and duet and group songs that their 4th year prepared by putting in the efforts day and night. A couple dance by the 4th Year added Romance to the fun filled atmosphere. The event was wound up with a band performance by 'The Fourth Quartet'.



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The juniors put up a good show to make it a memorable time.

As every Farewell holds, the seniors were felicitated with awards and titles. Mr. Tavish Gurung was given the title of “Best Actor” and Ms. Nimrit Kaur Ahluwalia was announced as the “Best Actress”. Mr. Parth Chopra was declared as the “Khiladiyon ka Khiladi”, Ms. Vedika Sood became “Ms. Sugar” and Ms. Puja Kapoor was announced as “Ms. Perfect”. Ms. Racy G. Raju was announced as “Best Transformation”.

Ms. Tanisha Nithani was given the title of “Ms. Pataka” while Ms. Radhika Rathore and Ms. Thoibi Devi managed to have eyes cast on them, courtesy their traditional outfits which were very adorable.

The function in the Hall was followed by the Dance party in the Basement. Once more the neon lights made it to the sky and the hooting and merriment stole the breath away. Looking at all of them drenched with sweat but still dancing on the dance floor on some very hit Punjabi and Bollywood beats, was both hilarious and mesmerizing to look at.



AIL ANNUAL DAY 2017-18

After lots of efforts, practicing from morning to evening, finally the D-Day arrived. As the clock struck 10:30 and the MPH filled with the students of AIL, the faculty, and the Alumni, it was time for all of it to yield results.

The Annual Day of AIL was conducted on April 28th, 2018.

It began with the Lamp-lighting ceremony.

Then the crowd was addressed by the Principal, Dr Tejinder Kaur, who presented the Annual Report of the Institute, which also included achievements and mass appreciation that AILians have gathered in International and National Moot Court Competitions, Debates and MUNs, Sports Competitions and Cultural Fests. Followed by the speech, 1st-Year Girls presented a captivating classical dance devoted to Almighty. Immediately followed by it was the Rajasthani dance by the young Dancing Diva- Sonu Parmar.

To blend the jingling of ghunghroo with the vibration of guitar, Aafreen, Aahat, and Ibadat presented an acoustic performance.

Followed by it was a mesmerising dance by the batch of 3rd-Year which depicted the journey of a scholar, and the Five years in college with highs and lows.

Then came the time of acknowledging the efforts of all the winners. The Felicitation Ceremony was initiated with distribution of Alumni Sponsored Scholarships, and moved on to Cultural and Moot Court awards. The Tata Memorial Scholarships followed, and then the Institute Trophies for achievers in Academics.

And then came the most awaiting moment.

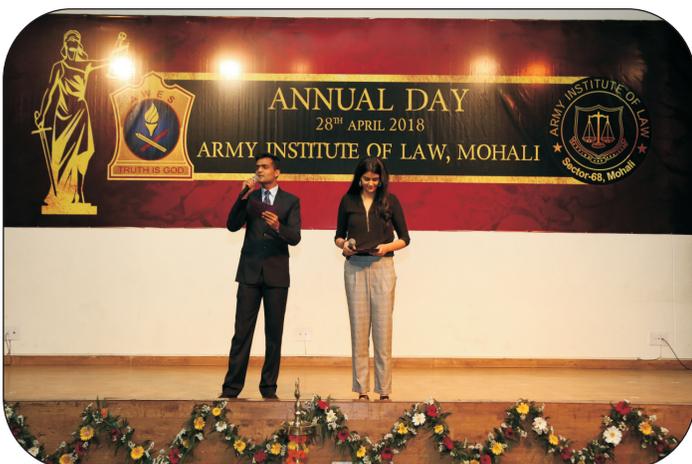
The coveted Silver trophy which stood high on the pedestal, glistening with pride, engraved with intricate designs and adorned with the Ashok Chakra, which had all the eyes set on it since it was placed in the centre of the stage, had to be named to someone who was adjudged as “”. As the heartbeats went high and the name was about to be disclosed, the Army Commander Trophy was picked up and passed on to the Chairman.

And finally, Pooja Kapoor (Sports Prefect, 5th-Year) was named as the much deserving awardee of the Trophy.

As the prize distribution ended, the Chief Guest, Lt Gen Dhillon, AVSM, VSM, YSM, SM, was invited on the stage to speak a few words. Sir appreciated the efforts put in by the faculty and AILians in making the show a huge success and motivated all the Scholars to strive to do better both in Academics and Co-curricular activities. He also recalled the days when he was a student and the facilities weren't that great. He concluded with a note of faith that the young scholars would indeed try to make the best use of their potential and reiterate the entire country with the truth that for the Youth, 'Sky is the limit'!

With this as the last official event of the Session, the Academic Year was called off. Apart from tons of memories of friendship, grace, melody and beauty, many young scholars were greatly inspired to do better.





GUEST LECTURES @ AIL 2017-18



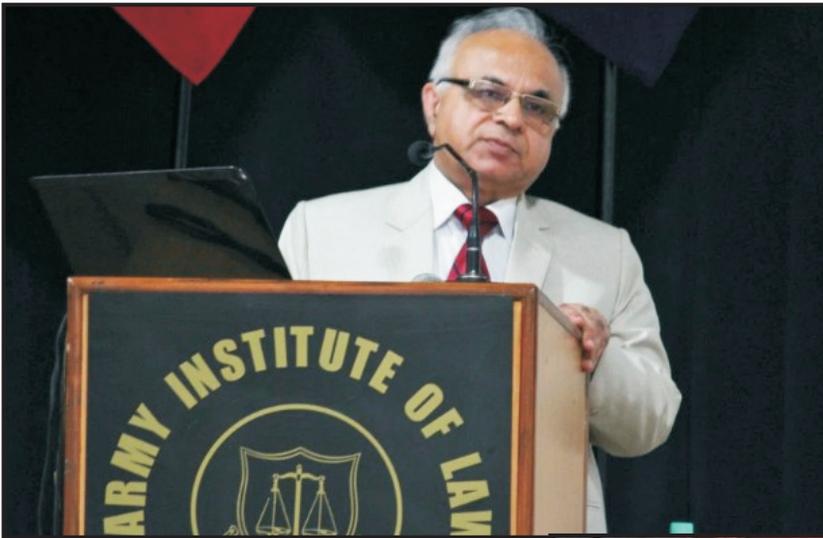
In the guest lecture Adv. Anil Malhotra, an amicus curiae, deliberated upon the position of Indian law on Child Abduction, the remedies, various sections of Criminal law, merits and demerits of being a signatory to The Hague Convention.

The lecture was organized with the objective of reckoning the students with the increasing level of traffic accidents. The speaker discussed about the scenario prevailing all over India and also gave the remedies to such problems.



On the occasion of International Women's Day, Prof. Deepti Gupta, talked to the students about "Language for Lawyers", the need for Multi-lingualism, and how it's important in today's setting and emphasized on the importance of value of effective communication and the role of language in doing the same.





The session was dedicated to exploring the field of Cyber Laws in the Indian Context. Delivered by Prof. Shashi K. Sharma, faculty at the Chandigarh Judicial Academy, the session began by covering the key points of the days highlight; the Supreme Court judgment recognizing Right To Privacy as a fundamental right under Article 21 and how the rising usage of internet infringes this right. Furthermore, Prof. Sharma talked about how technology and law are participants of an unending race due to the rapid changes in the cyberspace.

Delivered by Mr. SudhirDeevan from 'MOHAN', the theme of the foundation was "One Organ Donor can save 9 lives." Importance of organ donation and its essence was discussed. The students also took the oath to contribute towards the development of our country, and following the path of humanity.



Topic: "Problems and Potentials of the Disabled – An Analysis"
Dr. Nagpal, Prof. Department of Laws, Panjab University, shared with the students personal experiences of his life and laid emphasis on how the society's inconsiderate and insensitive attitude towards disabled people is the biggest issue India is faced with in terms of our policy for the disabled. He went on to narrate an instance when he was a part of a selection committee for certain positions open for disabled people and how the members of that committee behaved in the most inconsiderate manner while making their decisions.

THURSDAY ACTIVITIES



DEMO MOOT COURT DEMONSTRATION

Demo Moot-To give an idea to the tyro mooters of First Year a demo moot was conducted where Adhiraj Bhadari & Gurnoor Singh Sidhu argued on the basis of petitioner and respondent respectively in the presence of Mr. Ish Punnet Singh and Mr. Gurpreet Singh Randhawa presiding over the proceedings.

EXTEMPORE COMPETITION

Extempore-1st: Fury (4th Year)

2nd: Kainat (2nd Year)

The participants were given various topics to present their views on such as 'Right to Privacy', 'GST', 'Demonetization' etc. Fury Jain from the fourth Year bagged the first position, Kainat Singh from the Second year got the Second Position and Aadya Jha of the First year came third.



INTRA INSTITUTE QUIZ COMPETITION (VIRTUOSO)

1st: Ankit (III Year) + Saurav (III Year)

2nd: Omvir (II Year) + Ajit (III Year)

With plethora of rounds like Rapid-fire round, Audio-Visual Round and photograph session, the Inter Institute Quiz was a huge success. Team 'Bentham,' consisting of Saurabh Upreti (III Year) and Ankit Yadav (III Year) grabbed the Winner's Trophy of Intra-Institute Quiz Competition and cash award of Rs. 3000 whereas team 'Austin' consisting of Ajeet Singh (III Year) and Omvir Singh (II Year) took over the Runner Up's Trophy of Intra-



INTRA-INSTITUTE DEBATE

1st : Fury and Kainat

2nd: Ankit and Malik

Best Speaker: Sankalp

The judges were esteemed Prof. I.S Ghuman, from Department of English and Cultural studies, Punjab University, Chandigarh and Adv. Priya Anand, Assistant professor of Department of Law, Punjab University, Chandigarh. The runner- up were Ankit Malik and Rajneesh (II year), and Sankalp Chhajed (III year) was adjudged as the Best Speaker. Fury (IV year) and Kainat (II year) were announced as the winners and were awarded the prestigious 'HQ, 22 Infantry Division Trophy,' which is a rolling trophy, along with a cash prize of Rs.3500.

Turncoat event-1st: Aaryan (2nd Year)

2nd: Aafreen (2nd Year)

3rd: Kainat (3rd Year)

The speakers evoked a range of emotions in the members of the audience. From solemnness and earnestness to amusement, the house felt it all. All participants put up a great show and switched their stance very convincingly.

INTRA-INSTITUTE SINGING COMPETITION

1st: Solo: Sahyaja; Group: Srishti and Sunidhi

2nd: Solo: Mriganka; Group: Annie, Pious, Mannat, Arundhati

Stepping towards ideal learning once again, blended with perfect amount of studies and co-curricular activities, Solo & Group Singing Competition was held, with Dr. Bajirao A. Rajwade and Madam Ekjyot Kaur as the judges, the delightful program was commenced in the presence of erudite faculty of AIL and the students, who brought back the melodies of legendary singers like Lata Mangeshkar, Asha Bhosle and Kishore Kumar.

SOLO AND DUET DANCE COMPETITION

Dance (Solo and Duet)

Judges: Mrs. Amita Sharma, Ms. Ekjyot Kaur and Ms. Chanpreet-Solo: 1st: Sonu (1st year)

Duet: 1st: Dilisha and Ruhul (1st year)

2nd: Shivani and Simran (3rd and 4th Year)

The competition was initiated with Solo Dance Competition, which was followed by Duet Dance Competition as Mrs. Amita Sharma, Ms. Ekjyot Kaur and Ms. Chanpreet Kaur, judges for the event. With students participating from all the batches, even the excited audience had a big role to play in making the competition a huge success.

INTRA INSTITUTE DANCE COMPTON

FIRST - THIRD YEAR

SECOND -FIFTH YEAR

NOVICES MOOT COURT COMPETITION

Winners: Bhavna Harsha and Marvie Magotra

Competing and giving tough competition to each other, finally judges could sort top 2 teams for the Finals- Marvie-Bhavna, and Animesh-Prateek.

Justice R.K. Garg, Advocate Pradeep Kumar and Advocate Karan Bhardawaj, were the judges for the finale round of Novices' Moot Court Competition.



Importance of Human Rights Education in India

Dr. Puja Jaiswal
Assistant Professor of Law



1. Understanding the importance of human rights education

Human rights education plays an important role in the realization of human rights. Human rights education aims at developing an understanding of our common responsibility to make human rights a reality in every community, in every society and in the world at large. It contributes to the long-term prevention of human rights abuses and violent conflicts, the promotion of atmosphere where equality, fairness and justice prevails and also sustainable development. Human rights are principles that are concerned primarily with equality and fairness. As human rights are rights inherent to all human beings, therefore, these rights give freedom to make choices and to develop potential as human beings. Human rights and its recognition empowers individuals to live a life free from discrimination (primarily made on the on the basis of race, sex, religion, nationality, ethnicity, language, or any other status). They can broadly be defined as fundamental rights that people from around the world have agreed are essential and these include the right to life, freedom of speech and expression, freedom of religion, and the right to health, education and the right to a fair trial, freedom from torture and other cruel and inhuman treatment, etc. The human rights are the equal for all people everywhere – men and women, young and old, rich and poor, regardless of race, sex, caste, nationality, ethnicity, language, religion, etc.. This is what makes human rights ‘universal’ in nature. But, human rights violations are prevalent in all societies whether developed, developing or under-developed. India, being a developing nation with a conventional and customary set up, most of the people do not come forward because of unawareness of their rights, illiteracy, and, therefore, there is a need for human rights education for making people aware what their rights are.

2. The objective of Human Rights Education and its Promotion

Every individual has the right to education, and that education shall be directed to the full development of the one’s personality. Education helps in developing a sense of dignity and confidence that enables all humans to participate effectively in a free society and promote understanding, tolerance and respect amongst people and all racial, ethnic or religious groups. It, thus, promotes such activities that are important for the maintenance of peace, security amongst nations and also for promotion & development of human rights.

As per given in the Preambular of the Commission On Human Rights Resolution, (2004/71, 21 April 2004, Para. 4), Human rights education plays a significant role in the realization of human rights. Human rights education aims at developing an understanding of our common responsibility to condemn the violation of human rights, and to make human rights a reality in every community, in every society, thus, making the world a better place to live in. In this sense, it contributes to the long-term prevention of abuses of human rights and violent conflicts, and the promotion of equality, sustainable development and the enhancement of participation indecision-making processes within a democratic system.

Also, when we look at the Plan Of Action Of The United Nations Decade For Human Rights Education (1995-2004, para. 2), human rights education is to facilitate learning that develops the knowledge and understanding towards the values of human rights. Human Rights Education can be explained as "*training, dissemination, and information efforts aimed at the building of a universal culture of human rights through*

the imparting of knowledge and skills and the molding of attitudes which are directed to:

- (a) The strengthening of respect for human rights and fundamental freedoms;
- (b) The full development of the human personality and the sense of its dignity;
- (c) The promotion of understanding, respect, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;
- (d) The enabling of all persons to participate effectively in a free society;
- (e) The building and maintenance of peace;
- (e) The furtherance of the activities of the United Nations for the Maintenance of Peace."

Education in human rights is itself a basic human right. Its goal is to educate people about their human rights, how to value human rights, and to take responsibility for respecting, protecting, and promoting human rights. An important outcome of human rights education is empowerment by making people aware of their civil, political, social, economic and cultural rights, a process through which people, groups and communities increase their control of their own lives and establish & protect them. The ultimate goal of human rights education is to bring about a change in the society, making people work together to ensure human rights, justice, and dignity for all.

3. Human Rights Education: Need of the Hour

Human rights education is a constant process that builds not only knowledge and skill, but also attitudes and outlook, to promote, protect and uphold human rights. The main focus of human rights education is to disseminate knowledge on fundamental rights that are the inherent rights of the individuals and to promote peace & prosperity in the state. Human rights education and information contribute in protecting the dignity of all human beings and connects individuals with real life issues empowering them to make momentous change in their lives. Needless to mention that human rights education is very essential for all the human beings as it helps in building a society where human rights are respected and valued.

In India, the lawmakers have always comprehended their responsibility and have played a significant role in creating awareness, dissemination of information but a lot more still needs to be done. Human rights education is very essential for all human beings and it would not be wrong to say that media and educational institution especially the law schools in India have shown their commitment towards human rights education. As discussed, media and educational institutions play a crucial role in promoting human rights education. A responsible media strengthens the culture of human rights in the state, educate its readers, listeners, viewers about their basic human rights and provides them with information, the range of ideas, thoughts and opinions which enables them to participate actively in a political democracy. Promoting human rights education has a crucial role in preventing human rights violations and is a vital mean to ensure its protection. The policy makers need to develop strategies for introducing human rights as a cross-cutting issue into all higher education discipline not only for law, social sciences but also disciplines in the technical, mechanical and scientific fields. Further, Universities, Higher and Advanced Studies Departments must consider offering introductory courses on human rights open for people of all disciplines. Also, for capacity building, the training of trainers (TOTs'), both pre-service and in-service training of teaching personnel/faculty members also needs to be comprehensively devised. Thus, human rights education can be implemented in a comprehensive and a structured manner if all key stakeholders start promoting human rights education diligently, and also equipping the young people to volunteer in their communities for imparting human rights education.

ALIVE & FORGOTTEN

-Kirandeep Kaur
Assistant Professor of Law

I was eight years old, my mother says,
A very beautiful young girl says my Aunt.
My Grand Ma loves me really dearly,
She says that there is nothing in this world that I can't.
There is a temple nearby which my neighbor Sarita says, has a Goddess,
The Goddess is the epitome of courage, divinity, victory, injustice, she says.
I am up above now, seeing things happen,
Things worse than or as bad as the world knows happened to me.
That horrible uncle suffocated me to helplessness and
They hurt me in various ways.
I was weeping and howling from within but couldn't speak a word for anyone to hear.
People say that those men killed me,
But I am alive!
Alive in my mother's tears, my Aunt's sobs, and
My Grand Ma's wide open eyes
I am there weeping with you,
Oh! My friend, I know your condition is hapless and unbearable,
But they say that the world will come to our rescue,
It will save you and me,
Through candles, through silent protests, through posts on facebook
We will be cried for but also forgotten one day,
Till another one like you and me will dread being in the arms of mother earth.



LIFE IS BEAUTIFUL

- Dr. Arvindeka Chaudhary
Assistant Professor of Law

We all are living creatures- a fact that we all know but hardly realize.

We are blessed with a life and everyone is working intensely to make their lives comfortable and perfect. However, while working on “making this life a better life” we all have forgotten that life itself is slipping from our hands like sand. We all are striving now to make our life in the end relaxing and peaceful. Instead of making life beautiful at



the end, we all need to become conscious that life is a beautiful journey- a journey of love, hope, success, joy, pleasure, happiness which is sometimes perforated by defeats, despair, failure and gloom. It is in reality a roller coaster ride filled with all sorts of ups and downs. What we require is to comprehend that life is all about living the moment and creating the moment.

As life is selfish and many a times unfair; it is our obligation as individuals to treat our fellow beings with dignity and love. It is a sad picture that bullying, racism and alike exists in our society. No one is aware what other person is going through so as far as possible we should try to make ourselves and everybody around us blissful. We should resolute strong-mindedly to make our society a wonderful place to live.

Life is too short to save it for tomorrow and till we reach our end we must try to fill this amazing journey with astounding moments.

BLACK MAGIC

- Jyotika Aggarwal
1st year

Black magic, a mystical idea my father warned me not to ponder over much, when I was leaving home and about to join college. This notification came from his consciousness of the fact that I had turned out to be a creepy teenager after losing myself into the shady world initiated by me starting to read the Twilight series by Stephenie Meyer at thirteen. Turns out, time hasn't varied a thing. Mysterious stuff still pricks my interest, gives me goose bumps and makes me over think. And presently, it is the phenomena of Black Magic which makes me feel enigmatic and cryptic and leaves me staring into blank spaces, Hence this article is an informative piece of writing about what black magic actually consists of and what its existing condition in the society is.

Black magic is the sorcery or witchcraft used by people to call/use spirits or ghosts in order to fulfill evil intentions, to hurt somebody, to attain something or to derive sadistic pleasures, it is held to be the opposite of White magic which is believed to be used only bona fide, without any selfish motives involved. In the primitive times, the practitioner would indulge in black magic in order to invoke demons, curse his/ her neighbors; destroy crops or leaving earthly bodies and travelling great distances in spirit which could be in good or bad faith either. As of now, the difference between 'white magic' and 'black magic' is clearer and the definition focuses more on intent rather than practice. The practice of black magic can be traced right back to the times of ritualistic worship of spirits as outlined in Robert M. Place's 2009 book, Magic and Alchemy.

Now, coming to the question of whether black magic really exists or not, there is no way one can really give a definite proof of its existence, but concurrently, all the incidents witnessed and shared by people in the past cannot be ascertained absolutely unlikely to happen. Therefore, whether it exists or not, depends upon how you give credence to the existence of supernatural phenomena. There have been enough prior episodes to justify the probability of something like this existing and there has been given a lot of logical/scientific reasoning to affirm the non-actuality of black magic.

Black magic being wide phenomena brings under its ambit a few other theories which include Satanism or Devil Worship, Shamanism and Voodoo. Satanism is basically referred to as the worship of Satan, typically consisting of a travesty or disorted version of Christian Symbols and rituals, such as placing a cross upside down. Shamanism is a religion in which the practitioner reaches several levels of consciousness in order to communicate with the spirit world and channelize these mystical energies into this world. Lastly, originating in Africa, Voodoo is a religious practice that has little to do with the traditions of modern witchcraft but is associated with the usage of courses, poisons, zombies and Voodoo dolls.

Around the world, black magic is particularly strongly prevalent in specific areas. In **Saudi Arabia**, not only is it considered real, there is dedicated a state-funded anti-witchcraft unit in the country's government. A special unit of religious police pursues magical crime aggressively and the convicted face death sentences. In **Tanzania**, was reported that between 2005 and 2011, around 3000 people were killed after being accused of being witches. There have been reporters of politicians paying which doctors to help them win elections, and these so called

sorcerers continue to rule people through fear. **Gambia's** faith-healer-turned-dicator Yahya Jammeh has taken to eradicating citizens who get in his way and uses witch hunting as a front for his actions. The practice of burning people who are witches, still crops up sporadically in **Nepal**, as castigations of witchcraft fly around faster than a witch on her broomstick. In **Papua New Guinea** in 2013, more than one woman was brutally murdered in public for purportedly practicing witchcraft. A fusion of folk magic with religion, the practice of Voodoo flourished in the **West Indies** during the slave trade, largely as a force of resistance, Use of spells was made to make predictions, gain knowledge or obtain assistance for any task. In Colombia, in 2012, three women were accused of appearing in young people's dream, which apparently is a form of sorcery in their area. Imagine being condemned for having appeared in someone else's dream. Other areas around the world where black magic and related phenomena exist are **Ghana, Indonesia, Sought Africa, Chile, Mexico** and **Romania**. All kinds of weird implementations such as working with evil spirits to wreak havoc, using trance and musical rituals to communicate with community's ancestors to reading a person's future in the palm or in the stars are practiced in these areas. In fact, it is not easy to accept the fact that the president of Indonesia has publically admitted that he believes in witchcraft while recounting his first hand experience with black magic at his own house.

As far as India is concerned, it being a superstitious country is one in which black magic heavily exists. The **Kushabhadra River in Odisha** is a sate infamous for practicing black magic due to much poverty and illiteracy. The area is inhabited by "Naga Sadhus" who remain naked, and physically satisfy themselves in strange ways. More than 20 human skulls plus animal bones have been found in and around the area. In **Peringottukara, Kerala**, the brand of black magic involves the idolizing of a dark avatar of Vishnu, who rides a buffalo and can remove or place hurdles in mortal life. The states of **Andhra Pradesh** and **Telangana** are infamous for practice of black magic through sex. The Babas claim that they could solve the marital trouble of couples by having physical relationship with the wives. Not only this, there are female practitioners who claim to solve the problem by forcing the wives to have sex with their sons! Plus there are hardly any laws to control such practicies. The Aghori Sadhus, play with the victim's emotions and make him suffer psychologically in turn trapping him so that he turns to the Baba only to get other problems of his life solved. In the Cremating Grounds of Varanasi, the Anghori Sadhus openly practice Cannibalism and use human oil to cure illness. Even in metro cities like Kolkata, black magic has a very strong force. A practitioner could harm you even through one strand of your hair, a piece of the nail or your clothes. It is also prevalent in Assam, which has been termed as the land of Black Magic. The stories of this place include men disappearing into thin air, converting to animals, etc.

Hence, lastly I would like to talk about the danger and power that black magic consists of. Even as I am writing this article, I cannot fully understand the extent of its power to cause grievous harm or the repercussions it has post practice. When one of my close friends narrate incidents of black magic, where people have ultimately faced death, it compels me to give though to the treacherous nature of the same. And when a person of the same education, background, logical reasoning and aptitude recounts such anecdotes in front of me, I cannot possibly declare that she is not sane and refuse to believe her. When she unfolds incidents that have happened with people she knows personally and claims that she seen horror in front of her eyes with such conviction, I am obliged to believe her.

SWACHH BHARAT MISSION : CLEAN INDIA GREEN INDIA

- Bindiya
4th year

According to a survey, over 26 million people in India defecate in the open. Around 60 percent of Indians do not have access to safe and private toilets. Such overwhelming majority of those without access to sanitation facilities poses a formidable obstacle in the development of the nation. In this backdrop, Prime Minister Narendra Modi started the Swachh Bharat Abhiyan or Clean India Mission to address the Challenges of water, sanitation, and hygiene on October 2, 2014 at Rajghat in New Delhi. This flagship programme of the Union government aims to realize the dream of a Clean India by October 02, 2019, the 150th birth anniversary of Mahatma Gandhi.

Prime Minister Narendra Modi launched the Swachh Bharat Mission (SBM) on October 2, 2014, the birth anniversary of Mahatma Gandhi. The ambitious programme aims to make the streets, roads and infrastructure across the country clean by October 02, 2019, the 150th birth anniversary of the Father of the Nation. It is India's biggest ever cleanliness drive.

The relevance of the Swachh Bharat Mission :

Sanitation has emerged as a key issue since the 2011 Census highlighted the glaring data on lack of toilets in the country by stating that over 26 million people in India defecate in the open. Launched with an estimated cost of around Rs. 62,009 crore, Swachh Bharat Mission aims to achieve the elimination of open defecation in the country. Among its other objectives are conversion of insanitary toilets to pour flush toilets, putting an end to the inhuman practice of manual scavenging and carrying out Municipal Solid Waste Management (MSWM).

Involvement of Eminent Personalities :-

Launching the mission, Prime Minister had nominated nine famous personalities for the campaign. They joined the campaign and nominated nine more people. Thus, the momentum has been built with people from all walks of life joining it. Eminent personalities such as Aamir Khan, Amitabh Bachchan, Kailash Kher, Priyanka Chopra and leading sports persons like Sachin Tendulkar, Sania Mirza, Saina Nehwal and Mary Kom are part of the SBM.

How far we have come and benefits of Swachh Bharat Abhiyan :

Sikkim, Himachal Pradesh and Kerala are the three states that have been declared Open Defecation Free (ODF) this year. As per government data, as of over 58% of Indian households have become open defecation free. Benefits are :

- Improve health of people
- Can enhance tourism
- Can get rid various disease
- Can build a better eco-friendly environment
- Can reduce cost of management.

Conclusion

Though the government is putting forward its best efforts, yet we have so far not received the desired result on the front of cleanliness. There is need of an attitudinal change on the part of all citizens to fulfill the mission of a clean India in its true spirit.

BIFURCATION OF TELUGU STATES

- Rokkam Gayatri Kumari
1st year

The "Small States Theory" led to the bifurcation of country's 4th largest state into two states. It is nothing else but the Andhra Pradesh which got divided into the present 29th state of India. i.e. Telangana and the residuary of Andhra Pradesh i.e. Seemandhra.

Before bifurcation A.P. was the 4th largest state and now Telangana holds 12th position in terms of both area and population. Seemandhra gets 8th position in area and 10th population.

In order to be an independent state in the post independent country, on basis of language, Sri Potti Sreeamulu led a fast unto death in 1952 this was made to protect the interest of Telugu speaking in people in Madras. On 1st of October 1953, after losing madras (the present Chennai) telugu speaking people got a separate state of Andhra (th 1st linguistic state) which later on became Andhra Pradesh when Hyderabad was merged with it on the basis of Gentlemen's report.

On February 2014, the Andhra Pradesh Reorganisation Act, 2014 was passed by the parliament of India for the formation of new state of telangana comprising of 10 districts. This state came into existence on 2nd of June 2014 with the approval of President.

The new state did not crop up suddenly. Many lives were sacrificed to get it. The seeds of telangana struggle were sown in 1955 when the recommendations of the State Reorganisation Commission to retain Hyderabad as a separate state went unheeded.

In the beginning when Andhra Pradesh was formed, the people of telangana region accused Andhra People of "Colonising the region" by grabbing their jobs, land and the government not investing in the region's infrastructure.

From then, their were violent agitations from both the regions. Two of which being, "Separate Telangana" agitation of 1969 and "Separate Andhra: agitation of 1972. this push intensified in 2001 when the present Chief Minister of telangana, Sri Kalvakuntla Chandra Sekhar Rao floated the "TEANGANA RASTRA SAMITHI" to revive Telangana Movement.

From the beginning, Karimnagar has been the host bed of the movement. In the 1st phase of 1969 movement, it emerged as the centre state for the intensifications of agitations.

On February 3rd 2010, a panel headed by B.N. Srikrishna which is "SRIKRISHNA COMMITTEE" was formed to bring a permanent solution to the statehood demand.

In December 2013, the Union Cabinet approved the bill for the creation of Telangana state with 10 districts, paving way for the bifurcation of Andhra Pradesh.

The telangana leaders have supported their stand of "division" by repeatedly arguing that the people of two regions have different languages and different dialects.

Separatists also cite "SMALL STATE THEORY" to defend their argument. If separated, Telangana would be bigger than Kerala and Orisa.

They speak of self respect. They say that Andhra people have looted their resources. The question they pose is that "WHEN THERE ARE SIX HINDI SPEAKING STATES, WHY CAN'T THERE TWO TELUGU SPEAKING STATES?"

In this manner, for a small issue of language, culture, diversity (mainly) the large state was divided. This, in a way, helped the politicians to show their talent in administration and prove their efficiency. If the purpose of bifurcation is not misutilised then it would lead to the welfare of both Telugu speaking states. In case of conservation of power by the elites and sufferings by the common man, then efforts of Shri POTTI SRIRAMULU would be futile.

VIOLATION OF FUNDAMENTAL RIGHTS BY NON INDUCTION OF WOMEN IN COMBAT ROLE*

-Adhiraj Bhandari
4th year

"Complete emancipation of women and her equality with man is the final goal of our social development, whose realization no power on earth can prevent"

-Mahatma Gandhi

INTRODUCTION

The non-induction of women in combat role in the Indian Army is one of the examples of institutional sexism. The Indian Air Force as well as the Indian Navy has inducted women in combat roles whereas the Indian army hasn't. The Indian Air Force has recently broken the glass ceiling with this regard by inducting first set of women officers as fighter pilots.

CONSTITUTIONAL STANDPOINT

It is well settled that gender equality is recognised as a fundamental right, in view of Articles 14, 15 and 16 and 39 (d) of the Constitution of India. In the case of **Bodhisattwa Gautam v. Ms. Subha Chakrobarty**, the Hon'ble Apex Court observed that women have the right to be respected and treated as equal citizens.

More so the non-induction of women in combat role and rather just inducting them in the support roles is also a violation of fundamental rights. The sole reason why women are not taken into the combat role as has been reiterated by many army Generals is that the women are physically less capable and also that there are chances that if captured the women soldier might go through sexual abuse. At the same time it is pertinent to note that it is matter of training and nothing else. As a matter of fact the Officer's Training Academy at Chennai offers the same training for the male as well as female cadets, so if it were there was a disparity between the male and female physical standards then there shouldn't be same training. Also after going through the same training the male cadets are allowed to join the combat role whereas the female cadets aren't allowed. This is a clear violation of the Article 14 and Article 15. Also in *Associate Banks Officers Association v. State Bank of India*, wherein the Apex Court held that women workers are in no way inferior to their male counterparts, and hence, there should be no discrimination on the ground of sex against women. Hence it is clear that the legally it is wrong to not have women inducted in the combat role since just on the basis of gender they cannot be affected adversely. Also by inducting women in combat role Indian Army can increase its workforce and at the same time help in the upliftment of the status of women in our nation since Indian Army is one of the most trusted and heroic institution of India.

Without having gender equality, the ideals of human liberation and freedom cannot be met. After the

Universal Declaration of Human Rights in 1948, gender equality was taken into account and recognised by various countries, Article 2 of the said Declaration emphasizes that everyone is entitled to all the rights and freedoms given in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, or other status. So, at the internationally also the status and equality of women has been upheld then the question arises as to why women cannot join the combat roles. The Apex Court in Valsamma Paul v. Cochin University ruled that human rights for women comprehend gender equality. Every person patriotic enough would like to serve the nation by fighting for it and safeguarding it against all odds and the same opportunity is not provided to women in India. It is very hard to digest the fact that the women can work in factories, in construction works, go in space, fly fighter jets, serve in the Border Security Force and the Police Force but at the same time cannot join the fighting arms in the Indian Army. It is a pity as the present situation is a result of male dominance and the peculiar mind-set that the women cannot fight battles as it is the job of the men. At the same time it is pertinent to note that the history stands witness to this as Rani Laxmi Bai set an example of what Indian women are capable of in the battlefield. The developed countries like USA, UK, Russia, etc. for decades have inducted women for combat role.

CONCLUSION

The women in India are not less than the women of any other country, when ever put to test the Indian women have proved their metal and will keep on doing the same. In the support roles also the lady officers of the Indian Army have shown their skills and have also done wonders like scaling the Mt. Everest. The saga of bravery of Indian women can be traced back to the time of Indian National Army, wherein Subhash Chandra Bose inducted women. Also the times have changed and it is of paramount importance that the women are given their rightful place in the Indian Army and that this step adds another feather in the cap of the greatness of the Indian Army. Every woman should have their fair bit of share in the pride of protecting their motherland. It is not a favour done on them rather it is what is legally sound and constitutionally valid and hence must be put to force without further delay.

INDIA ON TRIPLE TALAQ

- Sunidhi Singh

1st year

It has been quite some time since we have been hearing and watching news broadcasts on the issue of Triple Talaq. While most of the people are still doubtful regarding this ageless horror presiding in our country, almost one third of our population is actually clueless when it comes to the topic of 'teen talaq'.

So major question to be answered over here is what exactly is this phenomenon of TRIPLE TALAQ?

Triple Talaq or talaq-e-biddat is essentially the practice of divorce in the religion of Islam, according to which a husband may at any random time pronounce the term 'talaq' consecutively at the very moment and leave the wife dismayed and devastated.

Even though this disgraceful practice has now been prohibited by many major Muslim Countries of the world but is yet to be banned in India (having one of the largest Muslim Populations) as this abominable act is even against the fundamental and natural rights of a human being of living his/her life with dignity and freedom.

Therefore, in the Supreme Court Judgment of 22 August 2017 following the case of **Shayara Bano v. Union of India**, Triple Talaq was declared to 'manifestly arbitrary; and unconstitutional by a 3:2 majority of the constitutional bench of five judges from different religions including the former Chief Justice JS Khehar - a Sikh, Justice Abdul Nazeer - a Muslim, Justice Kurien Joseph - Catholic, Justice U.U. Lalit - A Hindu and Justice R F Nariman - Parsi.

While the majority - Justice Nariman, Justice Lalit and Justice Kurian Joseph were of the view of injuncting Muslim husbands on the pronouncement of triple talaq, the minority - former CJI Khehar and justice Nazeer dissented considering the significance of Personal Laws.

This series of events led to the formulation of the Triple Talaq Bill.

THE MUSLIM WOMEN (PROTECTION OF RIGHTS ON MARRIAGE) BILL, 2017

Better known as the Triple Talaq Bill, this bill was passed in the lower house of the parliament that is the Lok Sabha by a majority five month on 28th December, 2017 after India's Supreme Court declared the centuries-old practice of talaq-e-biddat illegal and hence a criminal offence.

Prepared by an inter0ministerial group headed by our Home Minister Sri Rajnath Singh, the bill make instant triple talaq or talaq-e-biddat in any form, spoken, written or electronic form, illegal and void per se and gives the provision of a jail term of three years to the Muslim husband for such an utterance and it also has provisions for entitling the divorce woman for maintenance and gives her the custody of her minor children. The offence under the purview of this bill will be non-bailable and cognizable.

However, the passing of this Bill did not take place without any obstacles through the lower house of the Parliament. A prominent Muslim Parliamentarian, Asaduddin Owaisi claimed that this bill was an attempt to

demonise the whole Muslim Community.

A number of opposition parties also criticized the BJP government on the validity of this Bill, but they were unable to substantiate their criticism or suggest an alternative.

Thereafter, the Triple Talaq Bill move forward to and could not be passed through the Upper House of the Parliament and the winter session of the Parliament ended, leaving the citizens of India, especially the Muslim women of our nation, in a state of ambiguity.

This bill is very significant and essential to all the citizens of India as it not only addresses the issue of divorce in Islam but it is a big step towards the betterment and development of our country by bringing in limelight the issue of gender equality.

Amidst the rubble, projecting a ray of hope, our honorable President Sri Ram Nath Kovind exuded confidence that the law to ban instant triple talaq will soon become a law and the Muslim women can live a life free of fear and indignity, in his first speech as the President of India in the joint session of both the houses in of the Parliament.

Until then we all have our fingers crossed.

BATTLE OF THE SEXES : ANALYSIS OF DISPARITY IN THE ARENA OF SPORTS

-Gaurav Hooda
4th year

"Bicycling has done more to emancipate women than any one thing in the world"
Susan B. Anthony

Gender Discrimination vis-à-vis Sports

Gender Discrimination means how people are treated differently because of their sex. Discrimination or abusive behaviour towards members of the opposite sex - unfair treatment of a person or group on the basis of prejudice, male chauvinism, activity are indicative of belief in the superiority of men over women. Discrimination based on gender takes many forms; including sexual harassment, pregnancy discrimination, and unequal pay for women who do the same jobs as men. Gender equality implies not only equal distribution between men and women in all domains of society. It is also about the qualitative aspects, ensuring that the knowledge and experience of both men and women are used to promote progress in all aspects of society.

The issue of gender equality in sport is as old as sport itself. Strides have been made, but sport remains an institution dominated by men. Women's sport has been defined and shaped by "... men's values, men's understanding of the world, and men's experiences-all of which suppress the development and expression of the female values." The history and evolution of gendered sport cultures substantiates this statement and provides evidence, not only of historic and existing gender bias in sport, but of a sport culture created and sustained to nature that bias.

In both subtle and explicit ways, women face many barriers to participating in sports, which prevent women and girls from reaping the many benefits that can be gained from playing sports and engaging in physical activity. As such, promoting girls' and women's involvement in sports is an important tool in gender equality and women's empowerment and, more broadly, in development and social change.

In India, the discrimination is rampant and is often on the lines of 'masculinity', male supremacy' and 'physiological attributes'. Even though "Women's sport is an expression of the right to equality and the freedom of all women to take control of their bodies and participate in sports publicly, regardless of nationality, age, disability, sexual orientation or religion", India has little or no regulations mandating the gender neutral spaces in the field of sports and this has critically imbalanced the growth and development of women in sport. Amateur athletes from a very tender age are subjected to the misogynistic views of the authoritative paternalism due to which they have to forego the opportunity to succeed further in the sport. Furthermore, Dalit women and indigenous tribes face racial vilification which is creating an impediment for their participation even though a lot of policies exist for the protection of their rights.

Recommendations & Suggestions :

1. First recommendation would be to start a "movement of sport". Girls should be encouraged to play an organized team sport or even an individual sport from a very young age.

2. The state federations and also the national federations of women's sport have more male office bearers than female. This proportion and system should change. Female office bearers should be more in number and rules should be made to that effect.
3. Ex-players should be elected or nominated to the federations, just like the Indian Ladies Cricket Association. We have seen that the condition of Ladies Cricket and also their performance has improved tremendously because of this.
4. The sports ministry and also the Sports Authority of India should be made answerable to the mismanagement in the selection process and in the mismanagement of funds in terms of cash and kin, which are provided.
5. Special training should be provided to coaches, referees and association people on the problems of female players.
6. There should be a tribunal to hear the complaints of girl players, and it should be seen that girls get justice for the misbehaviour against them. This has a special reference to sexual harassment. Special State and University level grievance committees should be set up.
7. Role of media is very vital in the development of women sport. Media should give more coverage to ladies sport so that people become more aware of it. Girls will also be encouraged to participate in sport.
8. Para-military should reserve jobs for women players.
9. In the Ministry of Sports, a special cell should be opened with the focus on the development of women's sport in India. This cell should be entrusted with the mandate of working on promoting women's sport in India.

To conclude, in the world of **Malala Yousaf Zai**, "*We cannot all succeed, when half of us are held back*" and therefore, the girl child of millennium should have no difficulties in achieving her dream of becoming an accomplished sportswomen, be it financially or otherwise, the society should adapt and change its perception and if not more, give equal recognition to women who have brought laurels for the country at various Sport Events, held at National or International level.

VICE AND CRIME AMONG ADOLESCENT

- Abhishek Mishra
3rd year

Introduction :

Adolescent is a critical stage in life. Full of challenges, confusions and insecurities. It is a phase that acts as a bridge between childhood and adulthood. It is a transient period in which youth tend to become conscious about his identity, role and dynamism. Today, there is a crisis of confidence and feeling of unrest in large sections of youth in the country. The issue of youth being frequently committing vice & crime is an area of increasing concern in the context of the fact that crime rates have been steadily rising, in spite of the land of Buddha & Vivekanand. Moreover, the present social institutions have failed to address the concerns of 'two-third' of its population which is still below 35 years.

Crime & Vice

Vices are devised by following the customs and controlled by societal values while Crimes are punished by law of land. Yet both works as control over individual liberty and lifestyle. Vices are often included in the category of crimes, but many of them, sometimes are not regarded as crimes. There is a lot of difference in their aims. The crimes cause harm to others while the vicious or the wicked causes harm to him only. For example, the vices like gambling, drinking prostitution or deriving pleasure out of illicit sexual intercourse; cause harm to the individual only. As the harm to the individual indirectly effects, the latter therefore prohibits the vices and generally gives punishment for them.

Media Influence

It is claimed that youth are there to shape the future of the country, but statistics of crime and subsequent media trial portrays a dark-clouded picture for the nation. According to NCRB, almost 60% crime among them are done by youngsters of age 16 and 18. That amounts for, 28930 out of 45,506 crimes registered against youth under the IPC and in violation of social norms.

According to this data, it might seem that offending by young people is a big problem. Yet in the era of Information fake news tend to occupy the virtual space. An isolated event involving young people and crime-such as the Nirbhaya Rape Case, can be transformed symbolically into a full-blown 'crises of morality among Youth' demanding tough law and order responses. But, aftermath, the 2014 report by DCW shows 53% of rapes reported in the city as "false" irrespective of these cases being fabricated ruined the future of many youth due to impulsive media trails had ended up making victims out of innocent youth. In the meantime, Social or popular electronic media platforms must understand that "moral panics" about Youth Criminality may not accurately reflect social reality.

Smoking - Cool or Not Cool

In college students, smoking is perceived as status symbol, there is perception among the youth that the probability of being sexually attractive (coolness) is directly proportional to smoking. Trends in drugs usages have shifted from hard drugs such as heroine, towards combinations of substances such as amphetamines, alcohol and Ecstasy. Ecstasy in particular has become a lifestyle drug associated with the rave and club sub-cultures, their addictive habit is pushing young people into the mire of crime.

Smoking is a growing concern among teenagers and teachers need to be better educated on the subject. Students who smoke are convinced that it not addictive and is just for fun. They feel they can quit any time. To change their minds, one really needs to know their psychology and priorities. The threats of imposing fine and punishments never quite work as deterrent."

Usage of Hashish & Marijuana in Indian Institutes

Malana Cream and Bombay Black, types of hash and weed, are the new buzzwords and chillums and rolling paper are becoming accessories of the Indian Youth. Hash is becoming as common as mint and chocolate; it's the new recreational drug used by the teenagers.

It's offence under Criminal law to grow marijuana or weed without a licence but ignorance, police negligence and corruption guarantee that the practice is rampant. If some teenagers blame it on peer pressure, others treat hash as a

remedy to cure stress.

Across India, Gen Next is riding on a high from has and weed. On campuses, at nightclubs and at parties, smoking pot is seen as cool, Besides its cool quotient, users argue that it's safe because it's rarely known to cause major physiological damage. But medical practitioners debunk such myths. It has seen a threefold increase in the number of has users in the past two years. A joint is available for Rs. 150, cheaper than a movie and popcorn at multiplex. Teenagers believe has is safer than smoking and the risk-taking tendencies during youth lead them to use cannabis in a frequent manner. But the doctors have warned that it dulls the mind and regular use affects both memory & endurance.

Often, parents and teachers are not even aware of what hash or weed looks like. The doctors who treat several teenagers for has-induced behavioral abnormalities, are finding that children often use eye-drops to clear the effects of has before they head home after a smoke. The researchers often recommend that one must understand the psychology teenagers to keep them away from drugs.

Different Moral Perspective in TV Shows

Constant exposure to verbal and physical aggression - shown on television news, videos and games, making it seem 'cool' to the child at an age when youth tries role model to emulate whatever is being served on these platforms, he tends to commit an offence which according to the youth may be just a prank but the same may be punishable by law. The actors such as a Pierce Brosnan (James Bond) & Ajay Devgan who are the icons of the youth endorsing Pan Masala shown on the Indian TV.

Causes :

Analysis of the youth criminality is rarely straightforward. Where imply the transgression of law, vice is often related with the activities that, strictly speaking, are not crimes. But blaming the youth for all of it will clearly be wrong. Youth voices are suppressed & they become victims of -

Domestic & Child Abuse :- Children who are sexually or emotionally abused in their homes can become violent people. As child abuse is seen as a cycle, the victims of abuse can become the attackers. This aggressive behavior often starts in their adolescences

Insufficient parental care - Youth who get insufficient supervision by their parents are exposed to engaging in aggressive behaviors or criminal activity because they make poor choices. They make friends with the wrong people, they don't strive to do their best in college and they stop caring about their future.

Peer Pressure - It can cause youth to believe drinking alcohol or smoking in public is no offence as their colleagues have been doing the same in private.

Drug Abuse - Prolonged use of illegal drugs often bring state of depression, anger and frustration.

Traumatic Events - Dealing with traumatic events can cause violent behavior in youth.

Mental Illness - Mental health issues like DHD, bipolar ODD, behavioral disorder or many of the others, sometimes hides behind others causes of youth violence.

Conclusion :

Early detection the vices and counselling for those with criminal tendencies is very important so that they do not end up as offenders, and also so that they don't encourage others to do the same. When parents are aware of the behavior his/her ward.

Also law can only provide one part of answer towards curbing the youth crime. A larger part lies outside the ambit of criminal justice system. As firstly clearly make them understand the demarcation between Vices and Crimes; smoking has to become a shame; the media has to rise above TRP ratings as measure of their popularity they are perceived by the common public as authentic source of information; moreover, TV shows and modern literature must take care of the sentiments of Indians and they must portray the rich Indian Moral Perspective such as idea of "Vasudev Kutumbkam - the world is one family" which helps in the eradication of immoral behavior or habits among the youth. "Youth voices" needed to be heard they only we would be able to harness our "Demographic Divided" to its fullest potential. Then only we can think of competing with the Global Superpower, the key to success lies in the Youth.

WILL INDIA EVER NAME ITS WEINSTEIN?

- Tushar Kohli
1st year

A Critical Look at Sexual Harassment in the Indian Film Industry.

On October 5th, 2017, The New York Times published a story that accused Harvey Weinstein, the co-founder of Miramax and The Weinstein Company, of sexually harassing women for three decades. Among those accusing were actresses Rose McGowan and Ashley Judd and Weinstein's former female employees. Then, on October 10th, the New Yorker magazine published a story detailing allegations from 13 more women, including 3 of rape, which Weinstein strongly denied. Hollywood A-listers Gwyneth Paltrow and Angelina Jolie also said they were harassed by Weinstein. Criminal investigations into complaints from at least six women are ongoing in Los Angeles, New York City, and London.

The Weinstein Scandal triggered a public discussion about, as the Academy of Motion Picture Arts and Sciences put it, "wilful ignorance and shameful complicity in sexually predatory behaviour and workplace harassment" in the film industry.

This led to the ouster of not just actors and directors, but men from other industries and walks of life too. Among those accused include actor Kevin Spacey, comedian Louis C.K., former US president George H.W. Bush, Rush Hour and X-Men director Brett Ratner, actor Charlie Sheen, photographer Terry Richardson and of course, Donald Trump.

#metoo movement

On October 15th, 2017, actress Alyssa Milano said on Twitter, "If all the women who have been sexually harassed or assaulted wrote 'Me too' as a status, we might give people a sense of the magnitude of the problem." The use of #metoo quickly spread throughout India and the world. Thousands of women and even men alleged that they had been sexually harassed at some point in their lives.

A few days later, a list was published on Facebook. That list contained a total of 60 names of Indian academicians from colleges all over the country. It was compiled by law student Raya Sarkar who claimed to have gathered the names directly from students with the intention of warning other young women about sexual harassers. Later, a Google spreadsheet was created, inviting others to add names with some more details such as a description of the complaint and the number of complainants. The alleged crimes listed against the professors ranged from verbal abuse to molestation and rape. While the list was criticised for not following the 'due process', many pointed out how even those who want to follow the established procedure are often silenced and the abusers walk free in most cases. The list is no longer available.

Actors Who Have Spoken Out

Swara Bhaskar, an award-winning actress, talked about her experience with a Bollywood director in an interview with The Guardian. She says she was fairly new to the business when one director started incessantly texting her on set. It soon escalated to requests for "intense" one-on-one meetings. "He started saying he needed to fall in love with my character," she says. "He would always call me on the pretext of discussing this lovemaking scene - and I'd go and he'd always be drinking."

In another interview, Swara said that she had been subjected to "catcalls during shoots and eve-teasing" while on the sets. "Now I understand why in the olden days the actresses used to take their mothers on shoots," she concludes her experience by saying this.

Kannada actress Sruthi Hariharan spoke at the India Today South Conclave at Hyderabad about harassment in Tamil and Kannada industries. Sruthi said, "I have had a casting couch experience when I was 18 and on my first Kannada film. It did leave me so scared and petrified that I remember crying. When I told my dance choreographer about what happened, he told me that if I didn't know how to handle this, I should leave."

But it's not just the women who have spoken out about this issue, Rustom actor Arjan Bajwa said in response to the Weinstein Scandal, "Sexual harassment is the worst form of physical and emotional torture one can go through. I think our government and lawmakers need to draft stern policies so that such offenders don't get away and at the same time make a

case for individuals who are likely to commit such crimes. As a society, we should educate our kids, especially boys, to bring about a greater change in people's mindset, for the long run"

Irrfan Khan says that he been harassed multiple times. Although he refused to take names, he says he has been told at times that if he doesn't 'compromise', he might not get the job.

Other male actors who have narrated similar instances are Ayushman Khurana and Ranveer Singh.

Naming India's Weinstein

There are several problems in naming India's Weinstein. One is that our film industries run like oligarchies, where the oligarchs are the famous film families; the Kapoors, the Khans, the Rajnikanths. These people have the power to influence what is being written about the film fraternity in the media; which is the second issue. In a case where an actress or rather anyone working in the industries approaches a media outlet, it is highly unlikely that her or his story will be published.

Third is the absence of Internal Complaints Committee, as prescribed in the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013. Hence, women do not have a place that they can go for redressal of their complaints, except, of course, the court, which might drag her case for years.

Fourth, criticism of the culture of sexual favours in Indian film industries is usually expressed as accusations that women are "sleeping their way to the top", says Anna MM Vetticad, "instead of pointing to the excruciating pressures women are subjected to in India's heavily male-dominated industries".

She further adds, "Male producers, directors and actors have the power to make and break these women's careers, and so routinely and aggressively proposition them, or at the very least let it be known that a willingness to grant sexual favours would help a woman professionally."

In the past few years alone, multiple instances have come out from our industries where harassers were exposed.

In 2005, a news channel conducted a sting operation on Shashi Kapoor, where a journalist posing as an actress went to him. In the video, he is heard asking her for sexual favours, and saying explicit and obscene things. The incident sparked off a huge controversy in Bollywood. Kapoor claimed that the video clip was doctored and he had been framed.

Kamal R. Khan, a controversial socialite whose job includes tweeting things that are clearly sexist and insensitive, once wrote in a tweet, "Alia looks so Bacchi in panty but still some people keep forcing her to wear it." In another tweet he said, "Nargis Fakhri says- My butt is bigger than my lips. Yes yes I know this yar but kabhi milo Tho Sahi yaar. @NargisFakhri".

Time's Up?

On 1st January of this year, a group of Hollywood celebrities started the Time's Up movement in response to the Weinstein Scandal and the Me Too Movement. The movement took the initiative of starting a \$13-million legal defence fund to support lower-income women seeking justice for sexual harassment and assault in the workplace and to start a movement toward gender parity in studio and talent agencies.

They believe that Time is up for people like Weinstein and Spacey who harass people and then silence them into not speaking out against them.

Last year, a group of Malayalam artists came together and formed Women in Cinema Collective against distasteful and derogatory portrayal of women in Malayalam movies. In November, the Women in Cinema Collective was officially registered. It aims to advocate for women, but also provide counselling, legal advice and a formal redressal mechanism for when accusations of sexual harassment or assault arise. In December, at the International Film Festival of Kerala (IFFK), actress Parvathy Menon and others called out sexism in the movie Kasaba. All hell broke loose but that didn't stop these women voicing their opinion.

The IFFK incident is certainly a step in the right direction, but a lot more needs to be done.

They are unlikely to be unmasked any time soon, according to Swara Bhaskar. Bollywood and other Indian film industries have no appetite for controversy. "This is a not an industry that has typically stood for causes."

Do Indian Weinstains have anything to worry about right now? Probably not. But should harassment be the price our actors must pay to succeed? Definitely not.

CONFIDENCE OF PEOPLE IS WORTH THAN RESERVATION

- Arvind Kumar
3rd year

The term RESERVATION means act of reserving or holding up the position for a specific purpose or some group of people. Dr B.R Ambedkar at the time of drafting of the constitution fought for reservation and demanded its presence for the next ten years. But now it has been nearly sixty years and no such change has been witnessed.

The need of the hour is not reservation but treating women equally just as the men are treated. Reservation insults women's ability and intellect directly as it readily allows the authority to sack really deserving candidates in the name of caste, creed, religion, gender etc. Reservation never helps the needy one but at the same time it creates another privileged sector which suppresses their own community. Reservation for women and even for minority communities plays as a trump card for the politicians who secure their vote bank through this as it creates a great hollow about social justice.

Moreover, providing reservation is surely one of the greatest cause for which our country is lagging behind. A country cannot prosper with under qualified women or a person from minority community in the assembly and parliament. The people who are meritorious, really qualified but are not getting chance are really under danger.

Supporting women empowerment and giving minority rights should be the main focus, but providing quotas are just not the way of solving problems of inequalities.

Acceptance of One Rank One Pension (OROP) is a victory for Defence sector proposed by and much talked by Mr. Rahul Gandhi. One of the main clause of this scheme was around one lakh widow women were to be helped by giving pensions. But instead of providing pensions to these women they must rather be encouraged to work and earn their livings. Government should take the responsibility to teach them and provide them enough opportunity so that they can shape or mould their lives the way they want to.

Handling out alms to a beggar doesn't teach him how to earn his bread, but the day you don't he will go hungry today, but starts working from tomorrow.

To be a feminist is to acknowledge that one's life has been regressed. The demand for granting preferential treatment to women is an admission on her part of her inferiority and there is no need for such a thing in India where women have always been by the side of the men in council and in the fields of battle.

In the ongoing speech on the reservation of seats for women in the parliament it has been pointed out that an undifferentiated reservation for women will reinforce the existing inequalities and may give rise to social, political as well as psychological tensions.

One thing is much clear that something needs to be done to improve the situation. Rather something should have been done long back. Question is whether this change is required at the parliamentary level and is reservation an effective answer to it?

We all live in free society women already have reservation at most places. Reservation in assembly and parliament would just lead to dummy women leaders who might not be champions at handling women issues. Moreover, the intention of government to introduce the bill which states to provide 33% reservation is pious but the main part is that the implementation of the bill will be as poor as the quota provided in the education system. With the power of the election of the candidates for the election still in the hands of few powerful people. In the end I would just conclude by saying a few seats here and there but what about the equality? Males and females are born to be equal. Let's just shun this fact that males are born to dominate.

AGING INDIA: PROTECTING DIGNITY OF ELDERERS

-Rohan Tyagi
3rd year

People above the age of 60 years are termed as Senior Citizens in India. In addition to the fundamental rights as guaranteed by the Constitution to all, these senior citizens are provided with legal protection under "The Maintenance and Welfare of Parents and Senior Citizens Act 2007". Every year on 1st October, the "International Day of Older Persons" is observed by all UN member States. In a country of 1.3 Billion residing people, India has a population of over 100 Million elderly people. Yet, most of these elders are forced to live a life of humiliation, abuse, and isolation. Disappointedly, a vast majority of them are not even aware of their Rights and the legislation framed for them.

The Age structure of India is 41.08% of the age group 25-54 years, 7.45% of 55-64 years and 6.24% of the age group 65 and over. This implies that in next two decades or so, India will witness a significant surge of elderly population somewhat similar to Japan which is currently experiencing a "super-aging" society. This phenomenon causes its own adverse effects on the economy as well as the GDP of a country. Since the future occurrence of such a situation is inevitable India needs to frame strong laws to protect the dignity of its senior citizens as well as the people who will enter this age group after subsequent decades.

Problems of Aged in India

As a society, Indians are the inheritors of a proud culture of respecting their elders. However, in the materialistic environment of a globalised world, this is no more a reality. Contrary to our much-acclaimed legacy, today our senior citizens face a number of problems. In old age, the absence of an assured social and financial security arrangement leave them incapable to meet their basic needs. Owing to lack of a regular or adequate income and the neglect shown by their children, the aged suffer constant humiliation. In recent times, there has been an irrational increase in the number of reported cases of elderly abuse. They are not only denied the bare necessities but also mentally tortured by the same set of people who they rely on for their food and medicine. Senior citizens are prone to suffer disabilities and psychological conditions. Regular medical checkups are necessary for them but due to the flawed governmental priorities & inefficient implementation, most elders have no access to a reliable healthcare.

Gender discrimination is also prevalent among the Senior Citizens as the elderly women especially the widow are always vulnerable to abuse without any means of income and existing Gender inequality in the country. Though the government formulates various schemes for the elderly but due to an ineffective inbuilt mechanism to fix the accountability at the stage of implementation level, the benefits rarely reach to the targeted group.

Emotional distress caused by zero family support is a major problem faced by the aged. Their families neglect them and refuse to give them shelter in their own homes. Such distress leads to Dementia, Alzheimer and

various health problems.

Legislations and Facilities by Government

“The Maintenance and Welfare of Parents and Senior Citizens Act, 2007” provides for the protection of life and property of the Senior Citizens. This act supports better position for parents and the elderly through provisions for setting up of old age homes and by legally obligating the children to maintain their parents via monthly allowance. It has played an important role in highlighting the problems of Senior Citizens. Although the act has been widely praised, it is not entirely perfect. The Act has been criticised as there is no obligation on the States to set up old age homes or guarantee assured old age pensions, etc.

The self-esteem and maintenance of the Elderly have been protected under various personal laws as well. Under Section 20 of “The Hindu Adoption and Maintenance Act, 1956” it is obligatory for the children to maintain their aged parents. Similarly, Muslim law makes it obligatory for a man to provide maintenance for his father, mother, grandfather, and grandmother.

To address the problem, many state governments have launched various schemes for the benefit of the elderly in the fields of Health, Travel, and Housing. In the Health sector, concessions are given on various important age-related checkups. Many private hospitals have reservations for them. The government has launched initiatives to provide retirement homes and fitness clubs to these elderly. Some of the facilities provided in the Travel sector involve railways. They give 40% concessions to aged men and 50% concessions to aged women. Also, a quota of a few lower berth seats is reserved for their convenience. Air India also provides 45% concessions to old people in a wheelchair.

Under Section 125 of CrPC, 1973, children with sufficient means are bound to maintain their aged parents along with wives and children; however, for this rule to apply, it is necessary to prove that the aged parents cannot fulfill their needs, on their own. Also, there should have been neglect on the children's side or refusal to meet their demands. Monthly allowance needs to be paid to the parents in order to maintain them and this obligates the sons, daughters and even the married daughters to maintain their respective parents.

Conclusion

Although the government has played an important role by framing legislations various amendments need to be made to these in order to make them effective. The Central Government must run all the Old Age Homes. It needs no emphasis that looking after the aged is a societal responsibility. A country which can't ensure the dignity of its elderly has no moral standing to call itself a civilised society. The formulation of acts providing various provisions for the purpose & its effective implementation is the key.

BALL TAMPERING

- Sonu Parmar
1st year

No other sport compares in terms of the number of skills displayed and the blend of subtlety, entertainment, sudden thrill and sustained intellectual interest on offer as in cricket. It contains the pure stuff of human nature. As Neville Cardus and Clr James advised long ago, you must go to this best of all games with your imagination's eye, as well as your physical eye open.

But his spirit of cricket has long been besmirched by cheats and rogues through various means, one of them being ball tampering which is the hot topic of the news. In the scope of cricket, ball tampering is an action in which a fielder illegally alters the condition of the ball. The primary motivation of ball tampering is to interfere with the aerodynamics of the ball to aid swing balling. It can be done by the use of foreign substances to polish the ball, substances which have been used for this purpose include hair gel, sugar, lip balm, etc.

Australian team captain Steve Smith, Vice Captain David Warner and opening Batsmen Cameron Bancroft, are the players caught on camera attempting to doctor the ball with a piece of tape in a match against South Africa. For which Smith has been handed a one match suspension and fined hundred percent of his match fee by ICC, whereas Bancroft has been fined seventy five percent of his match fee and handed three demerit points for breaching level 2 of the ICC Code of Conduct. This incident has grabbed all the attention of the market however; there have been a number of high profile instances of alleged ball tampering, particularly in international cricket due to the increase in television coverage. Michael Atherton 1994, in the "Dirt in Pocket" affair was accused of a ball tampering during a test match with South Africa. Our very own former master player Rahul Dravid in 2004 was accused of ball tampering and was fined fifty percent of his match fee. Shahid Afridi standing in as the Pakistani Captain received a two T20 International match ban for ball tampering in match against Australia in January 2010. Vernon Philander, a medium pace bowler of South Africa was found guilty of tampering with the ball during the third day of the Galle Test against Sri Lanka in 2010 and was fined seventy five percent of his match fees. Many such events have outraged the integrity of cricket which is known to be gentleman's game. Such events call into question not only the behavioral integrity of those involved but more broadly the moral integrity of the environment in which they function. This is an environment that leads players doing ball tampering on this scale as a viable match winning strategy. The plot to tamper with the ball is a clear attempt to cheat and has brought the spirit of cricket into question degrading the status which this game holds among other games and among spectators for whom cricket is more than just a game.

DREAM BIG OR TOO BIG

- Ridhima Sethi

1st year

Dream big! Dream big! We usually say
Because it has laid down ways,
To walk on the given road to fine
But why not to make which is entirely mine ?

Dreaming big or too big. What is this ?
The difference lies in sacrificing your bliss,
Dreaming big or too big is a mental stage
Which no one understands within the POSSIBLE' cage.

I know dreaming too big is a real fight
But my soul says 'it is alright
Whether IN or OUT
But you do without any doubt'.

Dreaming too big either makes your life a takes it
It is like a dark room or room entirely lit,
But how does it matter to me
When my best life I can see.

The battle is won or entirely lost
But I know what it costs,
To make of yourself the best
Because it is standing out from the rest !

It is like committing a sin
'The only difference is that you are the victim & you the
sinner's it is said,
You live entirely or you are dead !

But I don't understand it all
Because it is an imaginary wall,
Which is too easy to build and too hard to break
But you can definitely win, if you win !

It is like a gift given by god
But you can use your own sword,
To unwrap the Best You
And to understand what to do.

I will dream too big because I know myself more
Than anyone who just gives me false score,
It will give me the best experience or best life
For which I have always thrived !!

RELIGION OR DIVISION ?

-Shirstee Dubey
1st year

Oh religion! Oh religion!
Why you did so great division?
You separated humans from each other
From man to man, from a child to mother.

You made many deprived of aims
While others were playing very cheap games
You filled each heart with hatred
And everything you made to be felt as sacred
You paved a way for politicians to cheat.
You gave a way to terrorists to lead.

Because of you many families were burnt
Who became revengeful when they were turned
The loss of lives was there for your protection
Every eye at that time was filled with aggression
Because of you many woman are caged
Because of you the word 'secular' arise!
Was it earlier when your name didn't rise ?

Humans were brothers before your origin
But today they are enemy in the name of religion.
Rise of enmity came from you
That took thousands, beginning from few.

Supernatural creator never made you
He gave birth to the humans that were two!
People filled you with lots of lies,
Inciting each other, so that the conflict may arise!

You were never searched by Jesus
Neither by Rama, who believed in thesis,
Nor Mohammed gave your message ever!
Then who was the person to search you, so clever ?

We are humans, we believe in Power,
We believe in humanity, we believe in flower,
We will stand united, without any division,
In front of any person, or even it's you dear "religion"!!

मर्यादा पुरुषोत्तम शम्-एक अनुकरणीय चरित्र

- सृष्टि दुबे
प्रथम वर्ष

सूर्यवंश की पीढ़ी में इच्छावक हरश्चिंद्र भगीरथ, रघु और महाराज दशरथ जैसे महान राजा हुए। उसी पीढ़ी में इकसठवें राजा श्रीरामचंद्र जी हुए जिनका नाम जन्म से लेकर मृत्यु तक मानवजाति के उद्धार है तु अपरिहार्य है। यहां तक की विवाह गीतों में भी श्री राम और सीता के विवाह गीत गाए जाते हैं।

मनु सतरूपा की घोर तपस्या के परिणामस्वरूप रामावतार की भूमिका बनी और महाराज दशरथ के रूप में मनु और कौशल्या के रूप में सतरूपा को दिए गए वरदान के फलस्वरूप श्रीराम का धरती पर अवतरण हुआ। प्रत्येक युग में धर्म की स्थापना और अधर्म के विनाश के लिए ईश्वर जन्म लेते हैं।

“जब जब होई धरम की हानि, बारहि असुर
अधम अभिमानी ।’

तब तब प्रभु धरि मनुज शरीरा,
हरहि कृपानिधि सज्जन पीरा ।”

श्री राम एक बालक के रूप में एक आदर्श बालक रहे जिनका चरित्र देखकर माता पिता को और पूर्वासीयों को आनंद मिलता था। तुलसीदास ने लिखा है।

‘प्रात काल उठ के रघुनाथ,
मात - पिता - गुरु नावहि माथा,
आयषु, मांगि करहिं काजा, देखि चरित
हरषै नित राजा ।

अपने समकालीन बालकों के साथ क्रीडा करते समय समता का भाव रखते थे। कभी - कभी भाइयों एवं मित्रों का उत्साह बढ़ाने के लिए खुद हार जाते थे। छात्र के रूप में गुरुकुल में विद्या का अध्ययन किया और अपने प्रदर्शन से गुरुकुल को सम्मान दिलाया।

‘गुरु गृह पढन गए रघुराई,
अल्प काल विद्या सब आई ॥’

इसके पश्चात युद्ध विद्या गुरु विश्वामित्र से सीखी और उसमें वैज्ञानिक युद्धनीति और कमांडो प्रसिक्षण भी प्राप्त किया जिसका प्रदर्शन ताड़का सुबाहु, के वध खरदूषण, त्रिसिरा के बध में उपयोग किया। आगे चलकर इसी वैज्ञानिक युद्ध विद्या का लंका विजय में उपयोग किया।

पिता द्वारा युवराज पद दिए जाने के कार्यक्रम में बाधा बनी सौतेली माता को पूरा आदर देते हुए वनवास की यात्रा की। राम ने कहा - 'पिता दीन्ह मोहि कानन राजू' अर्थात् - पिता जी ने मुझे जंगल का राजा बनाया है जिसमें हर प्रकार से मेरी भलाई है।

'मुनि जन मिलन विशेष वन, सबहिं भांति हित मोरा तेहिमह पितु आयषु बहुरि सम्मत जननी तोर ॥'

अर्थात् 'मुझे वन में ऋषियों मुनियों से संवाद का लाभ होगा, पिता की आज्ञा का पालन होगा और है माता तुम्हारी रक्षा की पूर्ति भी होगी।' यही आदर्श पुत्र राम वनवास से आने पर सबसे पहले उसी माता से मिल जो वनवास का मूल कारण बनी थी।

'राम लखा कैकेयी लजानी, प्रथम तासु गृह गए भवानी एक मित्र के रूप में श्री राम ने बिना लाग लपेट के सुग्रीव से अपनी बात कहीं और उनकी बात सुनकर एक दूसरे का सहयोग किया। एक

आदर्श इष्ट के रूप में सबरी के यहाँ पहुँचकर उसके अतिथ्य को स्वीकार किया। एक कुशल सेना नायक के रूप अपनी वानरी सेना को विभिन्न दलों में विभाजित कर लंगा का विनाश किया। एक आदर्श व्यक्ति के रूप में उन्होंने विभीषण और सुषेण वैद्य का समदयानु कूल अपयोग किया तथा शत्रु के वैद्य से अपने भाई को जीवित कराने में सफलता प्राप्त की। शत्रु पशानन के पतन के बाद उनके उपदेशों के लिए अपने भाई लक्ष्मण को भेजा। शत्रु की पुत्रवधु सुलोचना को आदर देते हुए उसके पति के शव को प्रदान किया। युद्ध के उपरांत पुर्नजीवन के लिए पूरे युद्धभूमि में अमृत वी वर्षा कराई ताकि मृत सैनिक जी उठे। यह बात अलग है कि राक्षस नहीं जी सके क्योंकि रावण ने मृत राक्षस सैनिकों को समुद्र में डलवा दिया।

'सुधा वृष्टि भइ तोउ दल ऊपर

जिए भालु कपि नहि रजनीचर ।

आगे एक आदर्श राजा के रूप में श्री राम ने अयोध्या में एक समतामूलक राज्य की स्थापना की जिसमें कोई किसी से वैर नहीं करता था, विषमता नहीं थी, सभी निरोग थे, स्त्रीयां पतिवृता एवं पुरुष नारी वृती थे।

'नहि परिद्र कोउ दुरवी न दीना,

नहि कोउ अबुध लच्छन हीना ।'

'बैर न करि काहू सन कोइ

राम प्रताप विषमता खोई।'

'एक नारी वृत्त रत सब झारी,

ते मन बच कृम पति हितकारी।'

रामराज्य की महिमा को साधारण शब्दों में कहा जा सकता है।

'राम राज्य कर सुख संपदा, बरनि न सकहि

सेष सारदा ।'

आशा

- कंचन मेहरा

प्रथम वर्ष

सरल, मधुर, एक नयी उमंग,
सब हो एक दूने संग।

घर-घर न कलेश हो,
एक ही मनुष्य के अलग-अलग भेष न हो।

एक औरत की माथे की बिंदी का सत्कार हो,
उसे भी सड़को पर आज़ादी से घूमने का अधिकार हो।

कोई अब खून की होली न खेले,
सीने पे दुश्मन की लगी गोली... न अब कोई झेले।

हर दिल में हो तिरंगा,
अब कोई पेरन न हो भुखा और नंगा।

एक माँ की आँखों को अपने बेटे का इंतजार न हो,
लाल जोड़े में सजी दुल्हन विधवा बार-बार न हो।

इन सरहदों को कोई तो मिटा दे
ये भ्रष्टाचार का लगा दाग... दामन कोई तो हटा दे।

उन कपते बूढ़े हाथों को ... युवा थाम ले,
बड़ों के लिये संस्कार से शिशि अपने आप झुके।

रंग रूप और लिंग का मतभेद न हो
किसी नेता के सफेद चोले में छेद न हो।

कह गए गांधी ... मैं हरिजन हूँ, मैं किसी की नमाज़ ...
किसी गोविंद का भजन हूँ।

मेरे देश के हर बच्चे का भविष्य सक्षम हो,
हो बड़े बड़े विद्वान ... गुढ़वान ... पर निराकार न हो।

हो नीला अपार अंबर, सुधंदित हर वन हो,
सुकून की हो हर सवास ... खुशनुमा मेरा वतन हो।

चाहे भिन्न-भिन्न हो पहनावा, रंग-रंग के त्योहार हो हर
गलियों में हो दीया प्रज्वलित,
हमारी संस्कृति का हो जगत में प्रचार।

अब न हो आरक्षण की रेल,
समानता में ये असमानता खेल।

कोई मन भयभीत न हो,
और अब कोई गंगा मैली न हो।

हर विचार आज़ाद पंख मिले,
सिमट कर न रहे हमारे समाज के दायरे
सभी को एक दूजे का सर्मथन मिले।

अब यू न देख में टुकड़ों-टुकड़ों में अपना-चमन,
हर दौर में बढ़ती ऊँचाईयों को छूए मेरा वतन।

कुछ ऐसी ही है मेरी ... मेरे देश की परिभाषा,
ऐसी ही फले-फूले देश .. उन्नत रहे ... है मेरी अभिलाषा।

ऐ जिंदगी

- असवीन कौर
चतुर्थ वर्ष

आज तू मेरे पास है, ऐ जिंदगी,
आज तुझसे बहुत आस है ऐ जिंदगी ।
चली जा रही है तू कहीं मेरा हाथ थामकर,
मुझको भी ले जा रही है कुछ अनजान रास्तों पर ॥
कुछ दे और कुछ ले जा रही है, ऐ जिंदगी,
हाथ में मेरे जो भी है, बहाई चली जा रही है, ऐ जिंदगी ।
कभी चेहरे पर मुस्कुराहट और कभी माथे की शिकन बन जाती है,
कभी आँखों के आँसु बन दिल को सुकून पहुँचा जाती है।
कभी लाखों की कगार में तुम्हें अकेला कर जाती है,
ऐ जिंदगी
और कभी तुम्हें लाखों में एक बना जाती है, ऐ जिंदगी

है कुछ तो खास तुझमें ऐ जिंदगी
कि दुआ और दवा दोनों का ही हिस्सा है
तू आशीर्वाद है तो तू बद्दुआ भी तो है,
तू साथ है तो खफा है, ऐ जिंदगी,
जो भी है, बस तुझसे ही है, ऐ जिंदगी ।

ओझल

- प्रयोशी भट्टाचार्जी
प्रथम वर्ष

हो गई ओझल वो आँखें,
वो बाते
जो दूँढती थी खगों को घोसलें बनाते,
और बनती आकृतियाँ घनों में ।
हो गए ओझल वो जसबात,
वोहर बात,
ले गई जो उन्हें प्रकृति के पास ।
पग-पग बढ़ते गए हम यूँ,
विरल होते गए वो दृश्य ।
सिमट गई है अब ये दुनिया,
जेबों के उन घेरों में,
असीमित पहले थी जो
लोगों की उन आँखों में ।
ताकत है उसमें,
सब कुछ मिटाने की,
सम्बहल जा ऐ मनुष्य !
स्लेट के दाग सा तू हो जाएगा साफ,
लेने लगी जब प्रकृति प्रतिकोध,
बिना करे, तुझे माफ ।
सहेजा है उसने हमें सदियों से,
आओ उसका सम्मान करें,
आओ उससे हम प्यार करें ।
ना खोरखे हम इस भौतिकवादी समाज में,
अपने दो पल उसके नाम करें ।

ਕੁੜੀਆਂ

- ਫੀਜ਼ਾ ਗੁਪਤਾ
ਪਹਿਲਾ ਵਰਾ

ਕੁੜੀਆਂ ਸ਼ਬਦ ਸੁਣਦੇ ਹੀ ਕੁੜੀਆਂ ਦੇ ਕਈ ਰੂਪ ਔਖਾਂ ਦੇ ਅਗੇ ਆ ਜਾਂਦੇ ਹਨ। ਮਾਂ, ਬੇਟੀ, ਭੈਣ, ਵਹੁਟੀ, ਭਾਬੀ ਆਦਿ ਕਈ ਰੂਪ ਅਸੀਂ ਦੇਖ ਸਕਦੇ ਹਾਂ। ਪੜਾਈ ਵਿੱਚ ਵੀ ਕੁੜੀਆਂ ਅੱਜ ਘੱਟ ਨਹੀਂ। ਹਰ ਤਰਾਂ ਦੇ ਖੇਤਰ ਵਿੱਚ ਕੁੜੀਆਂ ਅੱਜ ਘੱਟ ਨਹੀਂ। ਹਰ ਤਰਾਂ ਦੇ ਖੇਤਰ ਵਿੱਚ ਕੁੜੀਆਂ ਨੇ ਨਾਮ ਰੋਸ਼ਨ ਕਿਤਾ ਹੈ। ਇੰਜੀਨਿਅਰ, ਡਾਕਟਰ, ਵਕੀਲ, ਜੱਜ, ਨੇਤਾ ਆਦਿ ਹਰ ਖੇਤਰ ਵਿੱਚ ਕੁੜੀਆਂ ਨੂੰ ਦੇਖਿਆ ਜਾ ਸਕਦਾ ਹੈ।

ਕੁੜੀਆਂ ਦੇ ਇੰਨੀ ਤਰੱਕੀ ਕਰਨ ਦੇ ਬਾਵਜੂਦ ਵੀ ਸਾਡੇ ਸਮਾਜ ਵਿੱਚ ਕੁੜੀ ਦੇ ਪੈਦਾ ਹੋਣ ਤੇ ਖੁਸ਼ੀ ਨਹੀਂ ਮਨਾਈ ਜਾਂਦੀ। ਹਰ ਕੋਈ ਇਹੀ ਚਾਹੁੰਦਾ ਹੈ ਕਿ ਸਾਡੇ ਘਰ ਮੁੰਡਾ ਹੀ ਪੈਦਾ ਹੋਵੇ। ਉਹਨਾਂ ਦਾ ਕਹਿਣਾ ਕਿ ਮੁੰਡਿਆਂ ਨਾਲ ਹੀ ਪਰਿਵਾਰ ਅੱਗੇ ਵਧਦਾ ਹੈ। ਉਹਨਾਂ ਨੂੰ ਇਹ ਨੀ ਪਤਾ ਕਿ ਜਿ ਕੁੜੀਆਂ ਹੀ ਨਹੀਂ ਹੋਣਗਿਆਂ ਤਾਂ ਪਰਿਵਾਰ ਅੱਗੇ ਕਿਵੇਂ ਵਧੇਗਾ। ਅਜ ਕਲ ਦੇ ਆਧੁਨਿਕ ਜ਼ਮਾਨੇ ਵਿੱਚ ਸਮਾਜ ਦੀ ਇਹ ਸੋਚ ਗਲਤ ਹੈ।

ਬਹੁਤ ਹੀ ਖੇਦ ਵਾਲੀ ਗੱਲ ਹੈ ਕਿ ਅਜ ਵੀ ਸਾਡੇ ਸਮਾਜ ਵਿੱਚ ਕੁੜੀਆਂ ਨੂੰ ਮਾਂ ਦੀ ਕੁੱਖ ਵਿਚ ਹੀ ਸਾਰ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ। ਇਕ ਪਾਸੇ ਤਾਂ ਅਸੀਂ ਕੰਜਕਾਂ ਦੀ ਪੂਜਾ ਕਰਦੇ ਹਾਂ। ਉਹਨਾਂ ਨੂੰ ਮਾਤਾ ਦਾ ਰੂਪ ਸਮਝਦੇ ਹਾਂ। ਪਰ ਦੂਜੇ ਪਾਸੇ ਉਹੀ ਕੰਜਕ ਨੂੰ ਮਾਂ ਦੀ ਕੁੱਖ ਵਿੱਚ ਹੀ ਮਾਰ ਦਿੰਦੇ ਹਾਂ। ਸਮਾਜ ਦੀ ਇਹ ਸੋਚ ਸਮਝ ਤੋਂ ਬਾਹਰ ਹੈ।

ਲਗਭਗ ਸਾਰੇ ਖੇਤਰਾਂ ਵਿੱਚ ਨਾਮ ਚਮਕਾਉਣ ਦੇ ਬਾਵਜੂਦ ਅੱਜ ਵੀ ਕੁੜੀਆਂ ਨੂੰ ਕਈ ਮੁਸੀਬਤਾਂ ਵਿਚੋਂ ਲੰਘਣਾ ਪੈਂਦਾ ਹੈ। ਅੱਜ ਦੇ ਆਧੁਨਿਕ ਸਮਾਜ ਵਿੱਚ ਵੀ ਕੁੜੀਆਂ ਤੇ ਕੁੱਝ ਲੋਕ ਕਈ ਰੋਕਾਂ ਲਾ ਕੇ ਰੱਖਦੇ ਹਨ। ਉਹਨਾਂ ਨੂੰ ਪੜ੍ਹਾਉਣਾ, ਨੌਕਰੀ ਕਰਵਾਉਣਾ ਚੰਗਾ ਨਹੀਂ ਸਮਝਦੇ। ਦਹੇਜ਼ ਰੂਪੀ ਦਾਨਵ ਵੀ ਕੁੜੀਆਂ ਨੂੰ ਖਾ ਰਿਹਾ ਹੈ। ਸਰਕਾਰ ਨੂੰ ਤੇ ਸਾਡੇ ਸਮਾਜ ਨੂੰ ਚਹੀਦਾ ਹੈ ਕਿ ਇਨ੍ਹਾਂ ਕੁਰੀਤਿਆਂ ਨੂੰ ਅਤੇ ਪੁਰਾਣੀ ਸੋਚ ਨੂੰ ਬਦਲ ਕੇ ਕੁੜੀਆਂ ਦਾ ਭਵਿੱਖ ਸਸ਼ਕਤ ਬਣਾਵੇ। ਤਾਂ ਜੋ ਕੁੜੀਆਂ ਆਉਣ ਵਾਲੇ ਸਮੇਂ ਵਿੱਚ ਤਰੱਕੀ ਕਰ ਪਾਉਣ। ਮੈਂ ਤਾਂ ਇਹੀ ਕਹਾਂਗੀ -

ਮਿਟੀ ਦੀ ਖੁਸ਼ਬੂ ਵਰਗੀ ਹੁਦਿਆਂ ਨੇ ਕੁੜੀਆਂ
ਘਰ ਦੀ ਰਾਜਦਾਰ ਹੁਦਿਆਂ ਨੇ ਕੁੜੀਆਂ
ਬਚਪਣ ਹੈ ਕੁੜੀਆਂ ਜਵਾਨੀ ਹੈ ਕੁੜੀਆਂ
ਸਤਅਮ ਸ਼ਿਵਮ ਸੁੰਦਰਮ ਹੁਦਿਆਂ ਨੇ ਕੁੜੀਆਂ
ਫੇਰ ਕਿਉਂ ਸਸੁਰਾਲ ਵਿੱਚ ਜਲਾ ਕਿਤਿਆਂ ਜਾਂਦਿਆਂ ਨੇ ਕੁੜੀਆਂ ?
ਫੇਰ ਕਿਉਂ ਨਾ ਵੇਡਿਐ ਖੁਸ਼ਿਆਂ ਜਦੋਂ ਹੁਦਿਆਂ ਨੇ ਕੁੜੀਆਂ ?
ਇੱਕ ਨਹੀਂ ਦੋ ਵੰਸ਼ ਚਲਾਉਦਿਆਂ ਨੇ ਕੁੜੀਆਂ....
ਫੇਰ ਕੁੱਖ ਵਿੱਚ ਕਿਉਂ ਮਾਰ ਦੀਤੀਆਂ ਜਾਂਦਿਆਂ ਨੇ ਕੁੜੀਆਂ ?

ਬਸ ਆਖਰ ਵਿੱਚ ਮੈਂ ਆਹੀ ਕਹੁੰਗੀ ਕਿ ਧੀਆਂ ਦਾ ਸਤਕਾਰ ਕਰੋ, ਪੁੱਤਰਾਂ ਵਾਂਗ ਪਿਆਰ ਕਰੋ। ਮਾਂ ਅੰਦਰ ਪਰਿਵਾਰ ਸਮਾਜ ਮਾਂ ਰੱਬ ਦਾ ਦੁੱਜਾ ਨਾਂ ਤਾਰੀਂ। ਆਖਰ ਕਏ ਪੁੱਤਰਾਂ ਦਾ ਮੁੱਲ ਪਾਉਂਦੇ ਨੇ। ਬਹੁਤ ਹੋ ਗਿਆ ਰੱਬ ਕਰਕੇ, ਹੁਣ ਤਾਂ ਬੰਦ ਵਪਾਰ ਕਰੋ। ਰਿਸ਼ੀ ਮੁਨੀ, ਅਵਤਾਰ, ਕੁੱਖ ਜਿੰਦੀ ਨੇ ਪਾਏ, ਉਸ ਦਾ ਤਾਂ ਨਮਸਕਾਰ ਕਰੋ। ਧੀਆਂ ਦਾ ਸਤਕਾਰ ਕਰੋ, ਪੁੱਤਰਾਂ ਵਾਂਗ ਪਿਆਰ ਕਰੋ।

ਭਾਰਤੀ ਸੱਭਿਆਚਾਰ

ਸੱਭਿਆਚਾਰ ਬਹੁਤ ਵਿਆਪਕ ਸ਼ਬਦ ਹੈ। ਸੱਭਿਆਚਾਰ ਹਿੰਦੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦ 'ਸੰਸਕ੍ਰਿਤੀ' ਅਤੇ ਅੰਗਰੇਜ਼ੀ ਭਾਸ਼ਾ ਦੇ ਸ਼ਬਦ Culture ਦਾ ਪੰਜਾਬੀ ਰੂਪਾਂਤਰਣ ਹੈ। ਸੱਭਿਆਚਾਰ ਵਿੱਚ ਮਨੁੱਖ ਦਾ ਰਹਿਣ-ਸਹਿਣ, ਕਲਾਵਾਂ, ਭਾਸ਼ਾ, ਸਹਿਤ, ਉਸਾਰੀ-ਕਲਾ, ਰੀਤੀ ਰਿਵਾਜ, ਵਹਿਮ-ਭਰਮ ਆਦਿ ਸ਼ਾਮਲ ਹੁੰਦਾ ਹੈ। ਮਨੁੱਖ ਇਸ ਲਈ ਮਨੁੱਖ ਹੈ ਕਿਉਂਕਿ ਉਸ ਕੋਲ ਸੱਭਿਆਚਾਰ ਹੈ। ਸੱਭਿਆਚਾਰ ਦੀ ਅਣਹੋਂਦ ਵਿੱਚ ਮਨੁੱਖ ਤੇ ਪਸ਼ੂ ਵਿੱਚ ਕੋਈ ਅੰਤਰ ਨਹੀਂ ਰਹਿ ਜਾਂਦਾ। ਸੱਭਿਆਚਾਰ ਹੀ ਮਨੁੱਖ ਦੀ ਕੀਮਤੀ ਸੰਪਤੀ ਹੈ ਜਿਸ ਦੀ ਸਹਾਇਤਾ ਨਾਲ ਮਨੁੱਖ ਪੀੜੀ-ਦਰ-ਪੀੜੀ ਅੱਗੇ ਵੱਧਦਾ ਜਾ ਰਿਹਾ ਹੈ, ਜਿਸ ਦੇਸ ਦਾ ਸੱਭਿਆਚਾਰ ਜਿਨ੍ਹਾਂ ਜ਼ਿਆਦਾ ਵਧੀਆ ਹੋਵੇਗਾ, ਉਥੋਂ ਦੇ ਲੋਕ ਉਨ੍ਹੇ ਹੀ ਸੂਝਵਾਨ ਹੋਣਗੇ।

ਅਸੀਂ ਗੱਲ ਕਰਦੇ ਹਾਂ ਭਾਰਤੀ ਸੱਭਿਆਚਾਰ ਬਾਰੇ।

ਭਾਰਤੀ ਸੱਭਿਆਚਾਰ ਦੁਨੀਆ ਦੇ ਹਰੇਕ ਦੇਸ ਨਾਲੋਂ ਆਪਣੀ ਵੱਖਰੀ ਪਹਿਚਾਣ ਰੱਖਦਾ ਹੈ। ਸਮਾਂ ਬੀਤਣ ਦੇ ਨਾਲ-ਨਾਲ ਭਾਰਤੀ ਸੱਭਿਆਚਾਰ ਵਿੱਚ ਵੀ ਬਹੁਤ ਬਦਲਾਅ ਆ ਰਹੇ ਹਨ। ਅਸੀਂ ਪੁਰਾਣੇ ਭਾਰਤੀ ਸੱਭਿਆਚਾਰ ਅਤੇ ਅੱਜ ਦੇ ਭਾਰਤੀ ਸੱਭਿਆਚਾਰ ਬਾਰੇ ਵਿਚਾਰ ਕਰਦੇ ਹਾਂ।

ਰਹਿਣ-ਸਹਿਣ :- ਭਾਰਤੀ ਲੋਕਾਂ ਦਾ ਰਹਿਣ - ਸਹਿਣ ਬਹੁਤ ਸਾਦਾ ਸੀ। ਉਸ ਸਮੇਂ ਉਨ੍ਹਾਂ ਦਾ ਮੁੱਖ ਉਦੇਸ਼ ਕੁੱਲੀ (ਮਕਾਨ), ਗੁੱਲੀ (ਖੁਰਾਕ), ਤੇ ਜੁਲੀ (ਪਹਿਰਾਵਾ) ਸੀ।

ਜਿਉਂ-ਜਿਉਂ ਤੌਰਕੀ ਹੁੰਦੀ ਗਈ ਤੇ ਮਨੁੱਖ ਦੀਆਂ ਜ਼ਰੂਰਤਾਂ ਵੀ ਵੱਧਦੀਆਂ ਗਈਆਂ। ਪੁਰਾਣੇ ਸਮੇਂ ਦੇ ਰਹਿਣ-ਸਹਿਣ ਵਿੱਚ ਫਰਕ ਆ ਗਿਆ ਹੈ।

ਪਹਿਰਾਵਾ :- ਭਾਰਤੀ ਲੋਕਾਂ ਦਾ ਪਹਿਰਾਵਾ ਉਨ੍ਹਾਂ ਦੀ ਵਿਲੱਖਣੀ ਪਹਿਚਾਣ ਕਰਵਾਉਂਦਾ ਹੈ। ਭਾਰਤੀ ਔਰਤਾਂ ਸਾੜੀ, ਸਲਵਾਰ ਸੂਟ, ਪੰਜਾਬ ਵਿੱਚ ਘੱਗਰੇ ਤੇ ਲਹਿੰਗੇ ਪਉਂਦੀਆਂ ਸਨ। ਮਰਦਾਂ ਵਿੱਚੋਂ ਕਈ ਬਜ਼ਰਗਾ ਤਹਿਪਤ ਵੀ ਲਾਉਂਦੇ ਹਨ।

ਸਿਆਣੇ ਆਖਦੇ ਹਨ ਕਿ "ਖਾਈਏ ਮਨ ਭਾਉਂਦਾ,
ਤੇ ਪਹਿਨੀਏ ਜਗ ਭਾਉਂਦਾ।"

ਪਰ ਅੱਜ ਦੇ ਭਾਰਤੀ ਪਹਿਰਾਵੇ ਉਤੇ ਪਛਮੀ ਸੱਭਿਆਚਾਰ ਦਾ ਕਾਫੀ ਬੋਲਬਾਲਾ ਨਜ਼ਰ ਆ ਰਿਹਾ ਹੈ।

ਪਰਿਵਾਰ :- ਭਾਰਤ ਵਿੱਚ ਜਿਆਦਾਤਰ ਸੰਯੁਕਤ ਪਰਿਵਾਰ ਦੇਖਣ ਨੂੰ ਮਿਲਦੇ ਸੀ। ਸਾਰਾ ਪਰਿਵਾਰ ਇੱਕ ਮਕਾਨ ਵਿੱਚ ਰਹਿੰਦਾ ਸੀ ਤੇ ਇੱਕ ਥਾਂ ਰੋਟੀ ਪੱਕਦੀ ਸੀ।

ਪਰ ਅੱਜ ਸਮਾਂ ਬਦਲਣ ਨਾਲ ਭਾਰਤੀ ਸਮਾਜ ਵਿੱਚ ਸੰਯੁਕਤ ਪਰਿਵਾਰ ਘੱਟਦੇ ਜਾ ਰਹੇ ਹਨ। ਇੱਕ ਪਰਿਵਾਰ ਦੇ ਕਈ-ਕਈ ਘਰ ਬਣ ਗਏ। ਪਹਿਲੇ ਸਮੇਂ ਵਿੱਚ ਇੱਕ ਕਮਾਉਂਦਾ ਸੀ, ਸਾਰੇ ਖਾਂਦੇ ਸੀ। ਪਰ ਅੱਜਕੱਲ੍ਹ ਸਾਰੇ ਮੈਂਬਰ ਕਮਾਉਂਦੇ ਨੇ। ਪਰ ਗੁਜ਼ਾਰਾ ਫਿਰ ਵੀ ਮੁਸ਼ਕਿਲ ਚਲਦਾ ਹੈ।

ਹਾਰ-ਸ਼ਿੰਗਾਰ :- ਹਾਰ-ਸ਼ਿੰਗਾਰ ਕਿਸੇ ਸੱਭਿਆਚਾਰ ਦਾ ਅਨਿਖੜਣਾ ਅੰਗ ਹੈ। ਪੁਰਾਣਿਆ ਸਮਿਆਂ ਵਿੱਚ ਇਸਤਰੀਆਂ, ਪੁਰਸ਼ਾਂ ਦੇ ਗਹਿਣੇ ਹੁੰਦੇ ਸਨ - ਮੁਰਕੀਆਂ, ਵਾਲੇ, ਡੰਡੀਆਂ, ਗੋਖਡੂ, ਲੋਗ, ਹਾਰ, ਕੰਠਾ, ਚੂੜੀਆਂ, ਕਾਂਟੇ, ਆਦਿ। ਹੁਣ ਸਮੇਂ ਅਤੇ ਰਿਵਾਜ ਦੇ ਬਦਲਣ ਨਾਲ ਇਸਤਰੀਆਂ ਦੇ ਗਹਿਣੇ ਟਾਪਸ, ਕਾਂਟੇ, ਮੁੰਦਰੀ, ਵਾਲੀਆਂ ਤੱਕ ਹੀ ਸੀਮਿਤ ਰਹਿ ਗਏ ਹਨ। ਪੁਰਸ਼ਾਂ ਦੇ ਗਹਿਣਿਆਂ ਵਿੱਚ ਕੇਵਲ ਗਾਲ ਦੀ ਜੰਜੀਰ ਅਤੇ ਮੁੰਦਰੀ ਰਹਿ ਗਈ ਹੈ।

ਰਸਮ ਰਿਵਾਜ :- ਪੁਰਾਣੇ ਸਮੇਂ ਵਿੱਚ ਭਾਰਤੀ ਲੋਕ ਰਸਮਾਂ - ਰਿਵਾਜਾਂ ਵਿੱਚ ਬਹੁਤ ਵਿਸ਼ਵਾਸ ਕਰਦੇ ਸਨ। ਮੁੱਖ ਤੌਰ ਤੇ ਉਨ੍ਹਾਂ ਨੇ ਰਸਮ - ਰਿਵਾਜਾਂ ਨੂੰ ਤਿੰਨ ਸ਼੍ਰੇਣੀਆਂ ਵਿੱਚ ਵੰਡਿਆ ਸੀ - ਜਨਮ ਨਾਲ ਸੰਬੰਧਿਤ, ਵਿਆਹ ਨਾਲ ਤੇ ਮੌਤ ਨਾਲ ਸੰਬੰਧਿਤ ਰਿਵਾਜ।

ਪਰ ਅੱਜਕੱਲ੍ਹ ਬਹੁਤ ਘੱਟ ਲੋਕ ਰਸਮਾਂ-ਰਿਵਾਜ ਕਰਦੇ ਹਨ।

ਖਾਣ-ਪੀਣ ਤੇ ਮੌਜਾਂ ਕਰਨਾ :- ਭਾਰਤੀ ਖੁੱਲ੍ਹਾਂ ਖਾਣਾ-ਪੀਣ ਤੇ ਮੌਜਾਂ ਮੇਲਾ ਕਰਨ ਵਿੱਚ ਵਿਸ਼ਵਾਸ ਰੱਖਦੇ ਹਨ। ਪੰਜਾਬੀਆਂ ਦਾ ਖਾਣ-ਪੀਣ ਦੁਨੀਆਂ ਭਰ ਵਿੱਚ ਮਸ਼ਹੂਰ ਹੈ, ਇਥੋਂ ਦੇ ਲੋਕ ਖੁੱਲ੍ਹਾ ਦੁੱਧ ਪੀਂਦੇ, ਘਿਓ ਖਾਂਦੇ ਤੇ ਸਮੇਂ-ਸਮੇਂ ਖੁਸ਼ੀ ਮਨਾਉਣ ਲਈ ਨੱਚਦੇ ਗਾਉਂਦੇ ਸਨ। ਇਸ ਲਈ ਪੰਜਾਬ ਵਿੱਚ ਇੱਕ ਅਖਾਣ ਪ੍ਰਚਲਿਤ ਹੈ -

"ਖਾਦਾ ਪੀਤਾ ਲਾਹੇ ਦਾ,
ਗੰਹੰਦਾ ਅਹਿਮਦ ਸਾਰੇ ਦਾ।"

ਪਰ ਅੱਜਕੱਲ੍ਹ ਮਨੁੱਖ ਦਾ ਖਾਣ-ਪੀਣ ਬਿਲਕੁਲ ਬਦਲ ਗਿਆ ਹੈ।

ਸਾਰ-ਅੰਸ਼ :- ਭਾਰਤੀ ਸੱਭਿਆਚਾਰ ਹੁਣ ਪਹਿਲਾ ਵਾਲਾ ਸੱਭਿਆਚਾਰ ਨਹੀਂ ਰਿਹਾ। ਸਮੇਂ ਦੇ ਨਾਲ ਬਦਲਣ ਕੋਈ ਮਾੜੀ ਗੱਲ ਨਹੀਂ, ਪਰ ਪਛਮੀ ਸੱਭਿਆਚਾਰ ਮਗਰ ਲੱਗ ਕੇ ਆਪਣੇ ਸੰਸਕਾਰ, ਖਾਣ-ਪੀਣ, ਭਾਸ਼ਾ ਅਤੇ ਪਹਿਰਾਵੇ ਨੂੰ ਭੁੱਲਣਾ ਬਹੁਤ ਮਾੜੀ ਗੱਲ ਹੈ।

ਪੁਰਾਣੇ ਸਮੇਂ ਵਿੱਚ ਮਨੁੱਖ ਕੋਲ ਪੈਸਾ ਘੱਟ ਸੀ ਤੇ ਆਪਸ ਵਿੱਚ ਪਿਆਰ ਜ਼ਿਆਦਾ ਸੀ। ਪਰ ਅੱਜਕੱਲ੍ਹ, ਪੈਸਾ ਜ਼ਿਆਦਾ ਹੈ ਤੇ ਪਿਆਰ ਘੱਟ। ਸੋ ਸਾਨੂੰ ਆਪਣੀ ਜ਼ਿੰਦਗੀ ਵਿੱਚ ਅੱਗੇ ਵੱਧਦੇ ਹੋਏ ਆਪਣੇ ਸੱਭਿਆਚਾਰ ਨੂੰ ਨਹੀਂ ਭੁੱਲਣਾ ਚਾਹੀਦਾ। ਕਹਿੰਦੇ ਨੇ ਨਵਾਂ ਨੌ ਦਿਨ ਤੇ ਪੁਰਾਣਾ ਸੌ ਦਿਨ।

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ARMY INSTITUTE OF LAW

SECTOR 68, MOHALI

Ph.: 0172-5095336-338 Fax : 0172-5039280
Website : www.ail.ac.in E-mail : info@ail.ac.in