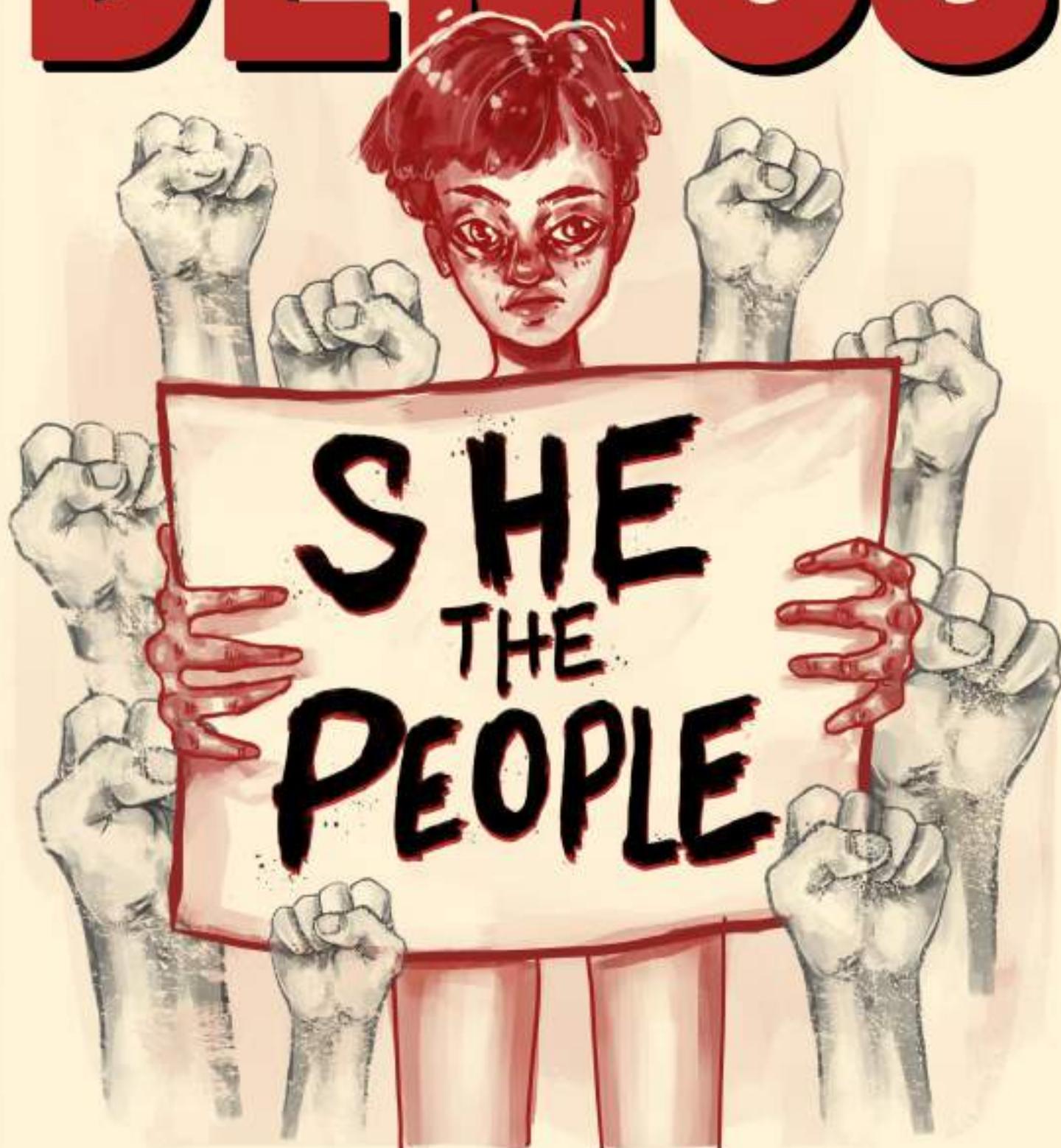


GARGI COLLEGE, UNIVERSITY OF DELHI
DEPARTMENT OF
POLITICAL SCIENCE

DEMOS



DEPARTMENT OF POLITICAL SCIENCE GARGI COLLEGE

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FROM THE PRINCIPAL'S DESK

It gives me immense pleasure to write the prologue for the annual magazine of the Department of Political Science- DEMOS. The magazine aims to encourage its students to express themselves creatively about contemporary issues. It provides them with an opportunity to explore various issues from varied perspectives.



The theme of the Department magazine for the year 2019-2020 is She The People. The theme not only meets the objective of the Department to impart knowledge to its students but also mirrors the everyday realities of Womxn in India. The articles in DEMOS are an attempt to present these realities from various perspectives.

The Department of Political Science of Gargi College has performed remarkably well in both academics as well as extra-curricular activities. The department has played a significant role in fostering critical thinking in their students and to raise their voice effectively. The DEMOS signifies the everlasting and determined efforts of the Department in the holistic development and progress of its students.

I congratulate the editorial team, faculty members, contributors and the students of Department of Political Science for bringing yet another admirable annual edition of the DEMOS.

I extend my best wishes to all!

Dr. Promila Kumar

MESSAGE FROM THE EDITORIAL BOARD

Dear Readers,

Gargi has been a source of self discovery and pride to everyone who has walked through its corridors. It has molded our inquisitive minds into strong and independent opinions so that we are well armed with our thoughts to face the world and its ideologies. Following this, the theme of this issue of the magazine is 'She, The People', which acts as an ode to all the women who have been through each one of us during this journey of self growth.

This year has been as unpredictable as it could have been, pandemic and otherwise. Gargi has fought some of its major battles, on the forefront of which stood its very own family of students like a shield to protect their alma mater and all the glory that it stands for. Through the pages of this magazine we have tried to give you a glimpse of all the hurdles that we crossed, as individuals and as a family.

Lastly, it also contains something special for our very own seniors, who have gone through tremendous uncertainty. We hope this gesture will be able to provide some assurance and smiles to you all and give each one of our readers the strength to get through these trying times. Hoping for you to enjoy this work and wishing you all our best!

The magazine does not intend to take the name for the theme 'She the People' which might bear resemblance to a digital platform SheThePeople.

The Editorial Team

MESSAGE FROM THE STUDENTS' UNION PRESIDENT

“हमारे कटे परो की परवाज को, हमारे फटे गले की आवाज को, याद रखा जाएगा”

-Aamir Aziz



At a time, when political chaos and oppression along with global pandemic is at its epitome and people out on streets fighting for basic human rights and equality, we the students of Political Science aim to understand and analyse these harsh realities from various viewpoints. We seek to undertake an active role in this resistance and strive to create a tolerant, pluralistic, secular and an egalitarian society.

The academic year of 2019-2020 was unique, the Department not only displayed remarkable academic and extra-curricular performance but also portrayed their understanding and analysis of the knowledge imparted by our esteemed faculty members. This year, the department had taken up various themes of political relevance, mostly pertaining to the womxn issues of our time. The department started its cultural calendar with a talk on challenges facing Indian federalism in light of the burning issue of abrogation of article 370 and 35A, followed by talks on womxn issues, India-Israel relationship and UPSC guidance.

This year, the most pertinent event was Pol Pourri'19- Naritva Beyond Four Walls, the annual fest of the department which was centered around the theme of womxn in public sphere. The initiative was to celebrate womxn as members of society, to identify the hardships faced by womxn and how to overcome these hardships. The event sensitized the students about the rape culture in India even after the brutal case of Nirbhaya and relation between honour killing and khap panchayat in India.

As the President of the department, I was amazed to witness the practical portrayal of political philosophy of Feminism and oppression during the Gargi Movement when strong, determined, inspirational womxn of Gargi collectively stood with students of JMI-JNU-AMU, for their autonomy and reclaiming Gargi as their safe space and the heavy donation received for the families affected in Delhi riots respectively. The memory of standing with empowered, feisty, assertive and well informed people will be cherished forever.

The year 2020 has deprived us of many experiences, memories and third year their chance to flaunt their sarees. It can put the academic year to a standstill, but it can never deter us from dreaming, achieving and leading. With each passing moment in Gargi, we learn something, start believing something, aim for something and then work tirelessly to achieve it.

On behalf of the Students' Union, I extend my gratitude to Teacher-in-Charge, Association-in-Charges, DEMOS faculty advisors, our faculty members for their constant support, guidance and encouragement. I would also like to thank the team of DEMOS, Core-team, Permanent Volunteers and the students of the department for their active participation and making the department activities a success.

In'Sha'Allah, when this pandemic is over we will meet again!

Sidra Subhan

President

Students' Union Department of Political Science (2019-2020)

TIMELINE OF THE DEPARTMENT ACTIVITIES: 2019-20

- Department of Political Science started its cultural calendar for the year 2019-2020 by conducting an orientation for the new members of the department on 20th of July 2019.
- Department's Students' Union elections were held on 9th of August 2019. The elections were truly democratic in its nature as students contested for all posts and actively engaged in electing their representatives.
- The investiture ceremony for the newly elected union took place on 5th of September 2019.
- The Department hosted their inaugural lecture on 'Challenges facing Indian Federalism' on 11th of September 2019. Prof. Balveer Arora, The event followed a discussion in which students actively participated.
- The annual department fest of Department of Political Science 'Pol Pourri' was held on 20th of September 2019. The fest was based on the theme of feminism in India and was named 'Naritva: Beyond Four Walls'.
- As a part of its annual fest, the department organized talks with Prof. Mary E. John (CWDS) and Ms. Jagmati Sangwan (CPI-M) who talked on Rape in India post 2012 and Khap Panchayat and Honour Killing respectively.
- It was followed by inter-college competitions like Turncoat debate, poster making, policy analysis and movie interpretation.
- On 25th of September 2019 in collaboration with Global Youth, the department organized a 'Chat with the diplomat' with Embassy of Israel, New Delhi on the topic 'Evolution of India-Israel Relations since 1992'.
- On 23rd of October 2019 a workshop was organized on How to prepare for UPSC, Civil Service Examination with NEXT IAS. IPS Officer Jyeshtha

Maitrei guided and mentored the young civil service aspirants.

- The editorial team of the annual department magazine 'Demos' visited Ms. Kamla Bhasin on 18th of February 2020 and interviewed her.
- From 27th to 29th of February 2020, the Department organized a donation drive to help the families affected in clashes that took place in North East Delhi.

WOMEN IN THE PRESENT PANDEMIC TIMES: SUFFERERS OR CAREGIVERS?

Dr. Jayshree Tandekar

These are difficult times. Difficult because today all the countries of the world are being faced with a pandemic situation known as COVID-19. COVID-19 constitutes a global threat, a threat that has de-stabilised the global system. This threat was first detected and reported in Wuhan, China on 31st December 2019 by the World Health Organization (WHO). The WHO, which is the leading authority on scientific and public health information on the new virus, declared the outbreak of COVID-19 as 'Public Health Emergency of International Concern' on 30th January 2020. However, COVID-19 is not only a health issue but it is also a gender issue. This is primarily because COVID-19 has affected women differently than men. Several reports published by the United Nations suggest that the current pandemic is deepening the already existing gender inequalities in the societies of the world. The emerging data shows that all the types of violence, especially domestic violence against women have intensified. Sexual harassment against women has changed the platform – instead of streets and public places, it now takes place online. In fact, in some countries, resources and efforts have been diverted from violence against women to immediate pandemic relief. However, on the other hand, there are findings which show that the present times have enhanced the role of women as caregivers. Today, women are investing endless hours of care each day – both paid and unpaid – across the globe to restore normalcy in the daily lives of people. But this has also adversely affected women.

Women as Sufferers

Women play a significant role, whether recognised or not, in all the spheres of the society – be it economics, politics, social or cultural. Yet, in current context, women are facing problems by the virtue of their gender. Recent studies demonstrate that economically, women have been affected more in comparison to their male counterparts. This is because women, as a matter

of fact, are employed more in informal sector which does not guarantee job stability and security (globally about 740 million women work in informal sector). Consequently, women earn less and save less. They have less access to social protections and other protections such as dismissals and paid sick leaves. Hence, their capability to face economic challenges is less as compared to men.

Women and girls have unique health needs but, in the present pandemic, they are less likely to have access to quality health services, essential medicines and vaccines, maternal and reproductive health care, or insurance coverage for routine and catastrophic health costs. This is due to the fact that the already limited resources have been diverted to meet the remedial efforts to treat corona positive cases.

No doubt, given the urgency of the situation, the governments of all the countries have been working under tremendous pressure. But sometimes, this has resulted in decisions and actions which are devoid of gender considerations. For example, stay-at-home orders no doubt restrict the spread of the virus but the same orders have resulted in violent situations for women at home. Further, crowded homes, substance abuse, limited access to services and reduced peer support have exacerbated these violent conditions. Alongside the increase in numbers, violence against women is taking on new complexity: exposure to COVID-19 is being used as a threat; abusers are exploiting the inability of women to call for help or escape. At the same time, support services are struggling. Judicial, police and health services that are the first responders for women are overwhelmed, have shifted priorities, or are otherwise unable to help. Civil society groups are affected by lockdown or reallocation of resources. Thus, women have no other choice but to bear the consequences of staying at home in the existing times.

Women as Caregivers

Women are at the heart of care and response efforts in today's crisis situation. As front-line responders, health professionals (doctors, midwives, nurses and community health workers), community volunteers, transport and logistics managers, scientists and more, women are making critical contributions to address the outbreak every day. Presently, women constitute about two-thirds of global paid care workforce and the majority of

paid care givers for the elderly, in both formal facilities and home-based care. Also, traditionally women have been responsible for doing the majority of household chores, a workload that has increased due to the pandemic. The women are required to look after older persons, ailing family members and children. For those women who are able to work from home, the sudden need to home-school children has created a double (or triple) shift for them.

But these caregivers are either paid low wages or are not paid at all. Also, the homemakers have hardly received any appreciation for their work as 'caregivers'. In addition, the health sector workers are at an increased risk of infection and consequent deaths. Moreover, the women are hardly left with any time for themselves due to their role as caregivers. In all probability, the realisation might not have dawned upon these caregivers that they are reeling under the effect of contemporary crisis. And even if they have realised it, they might have no option but to continue with this kind of living.

Conclusion

In conclusion, it can be said that the present pandemic times has had both direct as well as indirect impact on the lives of women – direct impact seen in terms of women as 'sufferers' and indirect one as witnessed in their role as 'caregivers'. In some cases, women might be the caregivers who are not valued and at the same time, are at the receiving end of violence. If this dual impact of pandemic situation is not addressed in a timely manner, there is every possibility that the worrisome state of women would not only worsen but it would become very challenging for the concerned authorities to undertake corrective measures in coming years. Hence, it becomes imperative for all the stakeholders to equally and honestly shoulder the responsibility of addressing the concerns of women in existing times so that their future is safe and secured both economically and socially. At the same time, at an individual level, the role of caregivers needs to be appreciated, applauded and shared so that women are able to enjoy every moment of their lives in truest sense.

Gautami
Nair
3 A

THE WORDS OF BRAHAMAVADANI STILL ECHOES.

In the *Darbar*, everything came to a standstill, when a womxn challenged the greatest sage of the time.

She was surrounded by renowned philosophers of Bharatvarsha invited in the Rajsuya yagna of the Philosopher king Janaka of Videha. Sage Yajnavalkya was considered as the most powerful among them all. When many, without even contesting him, accepted their submission to him, Gargi- the daughter of Saint Garga, was the only one who openly confronted him for a philosophical debate. The Rishika debated on questions of the cosmos, time and space. Her ultimate question was on the atman (individual soul) and its relation with the ultimate soul- The Brahama.

What Pervades Brahmaloaka?

...Do Not Push Your Enquiry

Too Far, O'Gargi, About a

Deity Who is not to be

Known Through Reasoning

-Brihadaranyaka Upanishad

Yajnavalkya on the last question warns that if she further challenges his supremacy she would lose her mental balance. She was known as the Brahmavadani that means the most articulated person in the whole universe. Yajnavalkya, on the other hand, was the master of kundini yoga which is difficult and only after tough penance, could be achieved. They both possessed the highest level of astuteness but the sage was the most eminent and the acknowledged one, in the ancient texts we read. Though few verses in the Brihadaranyaka Upanishad were attributed to her, she never received the same attention as that of her male counterparts. Social exclusion and public shaming was persistent whenever 'womxn' challenged the set norms. Traditionally, society boasted about men being the drivers of culture and civilization. They, with time, used logic and science to substantiate their ideas, however whenever any external force tried to question their supremacy they simply claimed it to be redundant and irrational.

In the year 1964 an all woman institution for enabling inclusivity in the education system was laid down in the national capital of India. The name of

the institution is kept on the first female guru- Gargi. Many centuries later after the debate between Yajnavalkya and Gargi, on 10th, February, 2020 the vigor and confidence re-emerged in the freedom square midst of all students and teachers. Questions were raised against the parochial nature of the institution. The ethos of the great rishika , again reverberated and its tremor was felt within the entire college. The context, language and medium were different this time, but the tussle remains the same and that is to establish the truth. In this tussle whether it's the Aryan age or the independent India, womxn always had a point to prove.

With the passage of time, we applaud the human mind for the development and progress it keeps on making. However, when half of the population is not even heard before and after the different epochs of civilization, is it justifiable for us to call ourselves the agents of prosperity and the product of enlightenment. Gargi's intellect was questioned and threatened in front of everybody. She stood in the court of a self- proclaimed philosopher king, who like other scholars, was condemning her action of posing questions to a great sage. On 6th February students were physically, mentally and sexually assaulted and harassed. This happened inside the college campus and again no-one in the authority took the necessary action to deal with the issue. There is absolutely no fundamental change in the society, rather it is further deteriorating.

The Brahamavadani took the course of debate and discussion as a medium to express her opinions. Gargi in the end was simply gagged by the irked sage. When students came forward to complain about the day of the incident and to voice out their opinion, they were simply looked down upon and no strict actions were taken. With the emergence of feminist movements and ideas, womxn were able to mobilize themselves. This was completely missing during the time of Gargi. With many platforms in the real and in the virtual world, it is now possible to limit the pressure of the authorities and unveil and ponder upon incidents, ideas and to hold discussions. The question is how the inherent thought of considering womxn as commodities emerged? When did the gendered division of labour begin? Feminists like Gerda Lerner have given beautiful and extended explanations of how oppression on womxn trickles down from the primitive age to the present context. Solutions to this could be many, however if substantial changes and shift in

the paradigm does not take place, then all the efforts are futile. History is not only- 'his'-story rather an amalgamation of all. 'Womxn were in history, are in history and they are history.' The only thing required is to revive them. Like Gargi, contributions by many womxn were ignored and suppressed easily in society. The social structure completely broke the connection between womxn and intellect. When thinking abilities are driven away, our conscience is paralyzed. Neither we are considered part of forming history, math and science, nor were we considered rational beings. Thus,' women are made and not born' as said by, Simone de Beauvoir. Even if they challenged the chauvinistic society, their morale will always be demeaned and questioned. In 1790s the first wave of feminism emerged with the 'Vindication of Rights of Women and Child', written by Mary Wollstonecraft. However her personal life took a toll on her remarkable work.

Any feminist movement or any issue could be resolved till no boundaries are set and an individual without any cultural, social or religious bias is a part of it. The term gender is too narrow; we can only succeed if we move towards a genderless society. The work, intelligence and opinions are meant to be heard, discussed and debated upon. It will be highly preposterous to stifle it in closed doors. When ideas can be lucid, then the person presenting that should not be judged with any kind of prejudice. Students have proved that Gargi and her words of wisdom and dissent still echo. History didn't give her a fair role to play in and no long epics are written on her name. But in the midst of protest when students are standing in solidarity with one-another as one community, we are shaping the history of Gargi which she deserved and is truly entitled to be acclaimed with.

THE NOT SO FREE MEDIA

*It was the best of times,
it was the worst of times,
it was the age of wisdom,
it was the age of foolishness,
it was the epoch of belief,
it was the epoch of incredulity,
it was the season of Light,
it was the season of Darkness,
it was the spring of hope,
it was the winter of despair,
we had everything before us,
we had nothing before us,
we were all going direct to heaven.
we were all going direct the other way..."*
Charles Dickens (Tale of two cities)

These lines by Charles Dickens best summarise the current scenario of Indian media.

"I want this government to be criticized. Criticism makes democracy strong. Democracy cannot succeed without constructive criticism," said our Hon'ble Prime Minister Shri Narendra Modi Ji after the emphatic victory of BJP in the 2014 general elections. However, since then, the ground reality has been quite the opposite. This is evident by the functioning of the mainstream media which has increasingly become the voice of the "governors" rather than the "governed."

Indian media is among the oldest and largest media in the world. It dates back even before the reign of Ashoka the Great. Media in India has been free and independent throughout most of its history barring the period of emergency from 1975-77. It also played a huge role in our independence struggle, wherein several newspapers like The Voice of India, Kesari,

Amrita Bazar Patrika, India Mirror, etc. emerged despite several censorship laws and became the voice of dissent by highlighting the brutalities and injustices of the ruling British regime.

Media: The 4th Pillar of Democracy

"Journalism is what maintains democracy. It's the force for progressive social change." - ANDREW VACHSS

All across the globe, media has played a crucial role in promoting and maintaining Democracy. From the French Revolution to the American struggle for Independence, it has been instrumental in spreading information and thereby educating, empowering and enlightening the people towards sovereignty and independence. The print and television industry has undergone a massive expansion since the 1990s. Today, there are more than 100,000 registered newspapers and magazines and over 400 news channels in various languages. In short, there are more news channels, newspapers, and digital outlets than ever before in independent India. Thus, a free and fair media is indispensable in a democratic country.

Media is also known as the 4th pillar of Democracy, alongside Executive, Legislative, and Judiciary, as it acts as a watchdog of the various institutions and informs and educates the public about their rights and duties. Furthermore, holds the people in power accountable for their actions. The role of media becomes even more imperative when governments become authoritarian, totalitarian, corrupt and turn a blind eye to the aspirations of the people, as it safeguards the democratic fabric by pressuring authorities to uphold the rule of law. Be it the Delhi rape cases, Jessica Lal murder case, the abolition of Khaap panchayat, Right to Information Act, Environmental legislations, etc. the media has always held the authorities liable towards their responsibilities. It has also been a catalyst for awareness on social issues and bringing about change and progress.

However, in today's India, the media is far from being the backbone of our democracy. Now, it seems to have become a mouthpiece of the ruling party in spreading its ideology, opinions and subsequently popularising it. Henceforth both its credibility and respect among the masses is at stake.

The grim reality

“Democracy is a kingless regime infested by many kings who are sometimes more exclusive, tyrannical and destructive than one if he be a tyrant. It is the fear of being exposed by the media before the public that most of the politicians keep themselves under control to some extent”- Benito Mussolini

In the constituent assembly debates, Dr. B.R. Ambedkar, the chairman of the drafting committee, stated that there was no need to separately mention provisions for freedom of the press as the press and an individual were the same as far as freedom of expression was concerned. Thus, it was included in Article 19(1)(a), as part of the Right to Speech and Expression.

In World Press Freedom Index published by Reporters Without Border, India was ranked 140 out of the 180 countries and ran even behind countries like South Sudan and Afghanistan. This report points towards the shrinking space for journalists, writers, and media persons to bring out the truth and depict reality through their work. More than ever before Indian media is being criticized for being biased, inaccurate and unreliable. It is being called out for fabrication, spreading propaganda and false narratives. It is also condemned for its sensationalism and portraying events and facts in a twisted manner. But with increasing awareness, now the common man has started calling it out for its (in)action(s).

"The new autocrats use propaganda, censorship, and other information-based tricks to inflate their ratings and to convince citizens of their superiority, they bribe media owners with advertising contracts, threaten libel suits, and encourage pro-regime investors to purchase critical publications". These are lines from an article in The New York times that also hold true for India. Therefore, it has become the new normal to watch news anchors acting as huge fans of the Prime Minister on national television and showering him with heaps of praises. In fact, during many of these prime time debates, the agenda or topic is carefully chosen to favor the government.

A recent study analyzing the kind of debates held on a few leading news channels shows that in the recent months, 79 times Pakistan was attacked, 66 times the opposition was attacked, and pro ruling government agendas were

regularly handpicked for long prime time discussions. This also points towards the futility of debates and discussions held on our prominent news channels. Moreover, more burning and relevant issues like the state of the Indian economy, unemployment, development, women safety, climate change, etc. were nowhere in the picture.

Diminishing Dissent

"If liberty means anything at all, it means the right to tell people what they do not want to hear" - George Orwell

We are a country that takes pride in being the largest democracy in the world. From time immemorial our cultural heritage is known worldwide for its diversity and vibrance which has encompassed several ideologies, viewpoints, and opinions.

While factors like globalization and technological advancements should enhance and encourage this, instead there seems to be a growing trend to crush it.

From the brutal killing of journalist Gauri Lankesh to the unjust shooting of Rising Kashmir founder and journalist Shujaat Bukhari along with many others stands as a testimony of the lack of dissent. These killings also point towards looming questions that still remain unanswered. Is a difference of opinion not allowed in a democracy? Are all people required to confirm with the ideology of the ruling government? Is freedom of speech and expression a utopian dream for our country? And a question that every journalist or citizen of the country is compelled to ask, 'Am I going to meet the same fate as Gauri Lankesh if I dare to express myself openly?' There is a growing sense of fear and resentment in the hearts and minds of the people all because of the shrinking space for the liberty of beliefs, expression, speech, and thought.

In a liberal democracy, there are two crucial factors that define the freedom of the press: the freedom to investigate, evaluate and ensure the system in which the press operates, and freedom from government intrusion. In our country, both factors are clearly missing.

Furthermore, India's Central Bureau of Investigation searched the offices and home of Radhika Roy and Prannoy Roy, founders of NDTV, India's first private

news channel. The pair faced reported allegations of defaulting on a loan, which the television company claimed had actually been repaid seven years ago. This could be because NDTV had been consistently critical of Prime Minister Narendra Modi's government in its news bulletins. Similarly, many news anchors, editors who take the risk of bringing to light the truth and hold the government accountable have been removed and sacked from their positions. Thus the growing threat of being charged for sedition, backlash, and their well being has crippled our media houses. No doubt, why hyper-nationalism, communal divides, hatred, and distrust in society is growing. All this is simply a result of powerful corporate groups with political connections and political parties controlling the media as well as the political discourse and narrative. Before it gets too late, we should ask the right questions to the right people.

A silver lining

"In a time of deceit, telling the truth is a revolutionary act."- George Orwell.

Over the last few years, with the increase in internet accessibility and demand there has been a rise in small, but fiercely independent online portals, news, fact-checking websites, and investigative outlets including the Wire, scroll, Reddit, BOOM Live to name a few. They have been instrumental in reaching a large number of people and delivering information and knowledge, alongside keeping the government in check.

Even though the growth of online portals has helped in upholding democracy by providing a platform to express, educate and empower, their scope is still not that wide. As many people, especially, the old still depend on the mainstream media for news. Thus it's important for the government to take crucial measures in protecting the freedom of the press. Moreover at this juncture, it's highly important that the media delves into introspection and rises to the occasion by fulfilling its responsibilities towards the nation. It should be able to comprehend and distinguish between right and wrong, propaganda and journalism. So that the people are able to reaffirm their faith in the credibility of the media. If the dark days have to pave way for a new era of trust, liberty, fraternity, and harmony, the media has to necessarily lead the way and be our torchbearer for it is a reflection of the society that we live in. Moreover, it's also important that "We the people" stay vigilant and stand

by what is right by being aware of our rights and duties. As the governments will surely come and go but it's our duty to ensure that Democracy stays. For that, journalism's aim has to be emphasized- **to make hope possible rather than despair convincing.**

Kanishka
Solanki
1 B

AMAZING SHE

She is world , she is sky

She was born with boundless blaze Reaching out past infinity

She was born to desire with fervour Or abandon

And to name her own destiny

Let recall the Starlet

Her power and glaze

She is world , she is sky Understanding her emotions

And affectionate aspect

It's nothing irrepressible

Demands or desire

But Instead it's a call for

Some respect

She is world, she is sky

She is not to be oppressed

This society does not understand WHY ????

she is world , she is sky

एक रास्ता जाता है, उस देश तक जंहा के लोग तिरंगा पहनते है
उस वतन में-

शहीद हुए 'भगत' हैं और आज़ाद हुआ 'शेखर' भी
'कलाम' की सियासती किताबें हैं और 'पटेल' के अजूबे सपने भी
अमन के रंग की ज़िंदगी है और शोर हुई कहावतों सा हिंसा भी
लाल हुआ मुसलमान सा हिंदुस्तानी है, और होली में हरा हिन्दू सा वासी भी

एक रास्ता जाता है, उस देश तक जंहा के लोग तिरंगा पहनते है
उस वतन में-'कबीर' के बोले दोहे हैं और 'गुरु नानक' के सिखाये उसूल भी
दुर्गा सी पूजती औरतें हैं और फौज में लड़ते जवान भी
'गुलज़ार' के लिखे किस्से हैं और 'लता' के गाए मुखभरे भी
आधा बँटा हुआ सा मज़हब है पर घुला मिला मुकम्मल सा फर्ज भी

वो रास्ता मेरे मुल्क तक आता है
इस मुल्क सी मोहब्बत में हम 'शाह जहां' के ताज महल हैं
इस मुल्क से पन्ने में हम 'हरिवंश' की सिहाई हैं
इस मुल्क से आसाम में हम 'अभिनंदन' की उड़ान हैं

वो रास्ता मेरे मुल्क तक आता था पर अब वो दिल्ली तक जाता है
इस तुगलक़ बने राष्ट्र में हम 'कैदी' से मरे हुए हैं
इस तुगलक़ बने राष्ट्र में हम 'योगी' से बृह्मचारी हुए है
पर उन-

टूटे से रास्तों में भारत आज भी ज़िंदा है
खोई हुए राजनीति में भारत आज भी ज़िंदा है
आजादी मांगते 'बोस' में भारत आज भी ज़िंदा है
1947 को याद करते नौजवानों में भारत आज भी ज़िंदा है
कश्मीर से असम में इतंज़ार भरी रातो में भारत आज भी ज़िंदा है

एक वक्त सत्ता का है , एक वक्त इंकलाब का आएगा
एक वक्त उनके हिंदुस्तान का है,
एक वक्त भारत वासियों के भारत का आएगा
भारत वासियों के भारत के आएगा | |

Kohinoor
Bashir
1 B

MY MIND

*In the clear sky of my mind,
I was searching for a cloud to find;
Then I saw a massive cloud across
So , I made my cloud to rain
But that cloud gave me lots of pain
Suddenly, I remember my mother in the memories,
Because she gave me no worries;
She wants me to remember that I am not a Broken thing;
I made my cloud to rain
But that cloud gave me lots of pain,*

*Instead I am a human full of exciting and admiring experience , made of the
things that never could break
I have lots of cuts and burns
I am a survivor and I can overcome my pain;
And making the universe so proud
So very proud of what I've become.*

SOLIDARITY IN WOMEN- AN ALIEN CONCEPT?

Few days back, a General Body Meeting (GBM) of the political science department took place. The core issue that emerged out of the meeting was concerning the lack of solidarity in the girls. Appearing generally innocuous, a deeper examination of the absence of a 'functioning unity in women as a group' reveals it to be the biggest reason for our failure to command a position equal to that of the opposite sex.

The times of protests serve as pinching reminders of the importance of unity in an interest group. However, this question of female solidarity has been voiced by many feminist scholars time and again. Iris Young in her article 'Gender as seriality: Thinking about women as a social collective' argues that women make up a series: a particular kind of social collective, whose members are only passively unified. She establishes the difference between a 'series' and a 'group' in that a group self-consciously shares certain goals and self-conceptions, whereas members of a series pursue their own individual ends without necessarily having anything at all in common. Young explains this with an example of bus commuters who make up a series as they are united in their bus travel, but are divided with different destinations. Women's lives and actions are placed around the realities like their bodies, biological processes and the rules regarding them that they follow, however the unity does not arise from them as active individuals identifying themselves as females.

Many scholars have sought answers for the question of the deep-rootedness of this division in women as a group. Gerda Lerner, in her much-celebrated book 'The Creation of Patriarchy' asserts that the connectedness of women to 'familial structures' made any development of female solidarity and group cohesiveness a far cry. Presenting an account of the lives of women in the archaic times, which is quite similar to one given in a Manusmriti shloka, she argues that all her life a woman exchanged male protectors, but never outgrew the tendency of being childlike and dependent. Much like the

'veil of ignorance' conceived by John Rawls, women are put behind a blind that cleverly keeps them oblivious of the problems their 'sisters from other mothers' face. This is the reason that a lot of women do not even recognize 'women's issues' as a real phenomenon. Lerner argues that the slaves revolted against their masters, and successfully brought an end to the institution of slavery because they had a class consciousness that enabled them to foresee a better future with the abolition of slavery. However women believe that a revolt against their own family heads is only going to end in misery. Lerner's arguments thus collectively, highlight the role families play in isolating women from their female identity.

So when women pursue a career, it not just brings a stronger economic position for them as an individual. In fact, it also assures them that their familial identity is not the only identity they have. They observe more closely, and understand that the lives and the concerns of their fellow female workers/ colleagues are not very different from theirs. Apart from a similarity in their households, they identify with each other more as they fight for issues like equal wages, maternity and menstrual leave's together. They get closer to their identity as 'women'.

As rarely as the word 'sisterhood' is used in contemporary literature, its materializing is even rarer. With idioms like 'aurat hi aurat ki dushman hoti hai' (a woman is another woman's enemy) established as 'universal truths' by a patriarchal society, there remains little room for recovery. However, instances of women solidarity still manage to sneak into the discourse every now and then, and manage to put a question mark on the beliefs that hold women as each other's enemies.

#metoo is the best example of women's sisterhood materializing in a movement in the recent times. Now, even though a sizable number of movements with a female majority have taken place in the past the sheer lack of their frequency, weakens the idea of the 'whole of women' emerging as an equal stakeholder as men.

The movement against sexual harassment in Gargi started off with full vigour, but with time faded away like all its predecessors. As long as women do not stop scrutinizing and shaming each other for their clothing and other lifestyle choices, as long as they do not start standing up for each other (like Hillary Clinton and Oprah Winfrey stood up for Meghan Markle) they will keep losing as a 'group'.The world is a cycle that needs to be balanced by the two main wheels(men and women) that are driving it. But when one of the wheel becomes the primary wheel, reducing the other one to the position of a secondary, supporting wheel, the balance gets compromised.

The need of the hour therefore, is for more and more women to join-in and spread the group-consciousness, because, with each 'She for She' turning into a 'We for We', the world would move towards a 'more equal' future.

QUIRKS AND MISERIES

Wouldn't it be great if everyone (*yeah, I said everyone! All the genders!*) could enjoy equally and feel the same and feel only as humans? You might be ill at ease to read this article but these are some of my experiences in a great crowd that I recently attended. Ohh, sorry:(, *did I call it a 'crowd'*? Actually it was a concert in a college fest. But the feedback after the show went from **#It was a great concert to #It was a great crowd!!** Clearly it was not a crowd to cherish, but a disturbing memory for many, especially for the girls who had to go through their deepest trauma, the abuses they never heard of or the suffocation that they never felt. The place was so crowded that the girls were left stranded among the boys, **'MEN'** who didn't even look like college students with no possible place to even move or walk away. Those men did their best to turn the beautiful evening to a dreadful one by assaulting the college girls physically and mentally. Also they shouted phrases (*considered as slogans like **JAI SHREE RAM***) which were done only to create a chaos while grouping the women in an absolutely uneasy manner. My friends who were also the sufferers of the evening shared their experiences regarding how helpless they felt as there were also connectivity issues so they weren't able to contact anyone. Also they were afraid of coming out of the mess because they had the fear of being followed by those men as they were giving disturbing evocative looks. Many of the girls also shared their horrible experiences in the social media and wrote what they had to undergo through and how horrifying were the touches of those aimless morons. The girls of the college in which the fest was held had also raised voices for their rights and safety and demanded for absolute security to the authorities in future. The girls had also boycotted their classes and showed unity in raising voices for all those women who have been molested. They protested against the authority for not taking immediate actions and for their despondent behaviour. Hundreds of girls came forward and spoke about the harassment that they faced and the psychological trauma that they had to go through. The girls have portrayed a true picture of women power and solidarity by their words and works and inspired many to fight for their rights.

Obviously it's easy to hear and let go everything!! Isn't it? But the imprints of those words and hands will remain on those girls who felt prey to those brainless animals in form of humans and their disgusting behaviour leading to the worst fears of those girls. Also not to forget that dealing with panic attacks have become an everyday ritual for the girls, the **WOMEN**. They long to reach the happy place (*their home*), where they can stay safe and stay at ease. *What made the girls feel this way? Why can't they consider the whole world as a safe place to live in?* Yeah! These questions struck our mind frequently and this is the gospel. Furthermore it is also to be noted that the girls often feel remorseful for their own existence, feel depress for those things they never imagined could happen or for the creatures they never knew existed. The solutions or the way out for these problems are urgent and serious. As the ignorance of these problems lead to encounter heinous crime and contribute to regressing social status of women in the society.

Of course blame game is not a solution to this problem. Blaming the authorities and the organizers of an event is a trivial aspect as no organizer or the authority (*the authorities which include all intellectual persons*) wants their event ground to turn into a ground of molestation. Each and every person (*both the organizers and the crowd present*) wants to enjoy and have the same pleasure and contentment and wish for a successful event which can be cherished later. The event remains successful unless and until some disturbing **QUIRK** behaviours of some stupid people (*which for them might be a fun task*) converts the happiness of many (*especially the girls*) to **MISERIES**. Miseries that turns to nightmares. It's true that finding the solution to these problems are one of the difficult task in the world as the disturbing quirks most often are the most enthusiastic section. But raising the voice against these and suggesting measures (*measures like- a more strict security system, raising awareness for women's safety and respecting humanity...*) should always be continued (*although it seems like a forever task to deal with*), unless and until those disturbing **quirks** turns into humans with **heart and mind**. Because for a nation to progress in all fields the improvement in the social status of women is utmost necessary. As **Swami Vivekananda** says – **“The best thermometer to the progress of a nation is its treatment of its women.”**

Sanya Rana
1 B

LET EQUALITY BLOOM

*The moment she born,
treating her not equal began.
She wasn't considered a harbinger of rejoice;
but a breathing fragility, a mere burden on her progenitors.
A book comprising rules and regulations prepared,
for her to behave, her fate wasn't her to decide.
Patriarchal people,
upheld worthy to decide the course of her life.
What to do, what not to do, what to wear, how to walk, where to go...were
questions, whose answers she wasn't permitted to seek.
Her character was considered as a subject for stringent interrogation, when the
ones interrogating failed to authenticate theirs.
Dreams she nurtured, with open eyes;
Started fragmenting by none other the people, frightened to let go of patriarchal
privilege. Seeing her self esteem, getting shattered with days passing by;
Her cherished ambitions,
Started reducing to nothingness.*

*Mustering courage, she stood tall;
Not only for herself, but for females like her outside.*

*Not only males supporting males are responsible,
but females advocating misogynistic behaviours ought to be held accountable
equally.
Out of unbearability, she confronted those controlling her femininity.*

*Why is there a gender centralisation of everything in existence? Why men regard to
be superior,
just to subjugate women's identities?
If you say, men are well built physically,
It's understandable.*

*Yet it shouldn't be used as an excuse, for treating her unequally.
And what about the spheres of creativity and intellect,
Are they not worthy to be taken into consideration?
It's natural for her to bleed every month,
But not on any ground, one should use it to justify the socially manufactured
incapabilities of her.*

*Men,
Do not forget,
Your existence sourced from a female.
Are we not individuals first,
Keeping our biological differences at bay?
Is she asking more,
when demanding equal opportunities and resources to grow, to lead a dignified
life;
Or is this you who is scared of losing long-treasured chauvinism?
Gender inequality,
Is indeed a product of socially manufactured differences,*

*Subjecting her of male domination.
Resembling like a termite,
It is eating the foundation of harmonious societal growth. When eternal nature,
water for instance,
Treat you and me equal, while quenching our thirst, Then why not this transient
society?
I agree,
with natural differences we share,
But such inequalities shouldn't hinder her,
To shine as radiantly as she can.
No fruit will be bore, by extinguishing the spark of her.*

*As life-giver as Earth,
As still and stormy as Water,
As indispensable as Air,
As fierce as Fire,
As infinite as Space;
Isn't she embodying the elements of life quintessentially?*

*She is whole in herself.
His existence can complement and not complete hers.
quality is not an exclusive entity to him,
But a shared value with her, a right of her.*

*Do not clip her wings, let her fly high in the sky.
She is born to spread wings, not to shrink them.
Let her strength proliferate in all directions,
For a flower like her to bloom,
In the garden of prosperity.*

Sudeshna
Sahu
1 A

FROM RIGHT TO LIVE, TO RIGHT TO VOTE.

“For me, a better democracy is a democracy where women do not only have the right to vote and to elect but to be elected.”—Michelle Bachelet, head of UN Women, former president and defense minister of Chile, in The New York Times.

The resistance of the entry of women into politics is ingrained in the history of the world. While the glass ceiling is a metaphor which you can apply for all the obstacles faced by women all over the world, in case of India it was a strong concrete wall because our fight was not just for mere right to vote but it was for the bare minimum of right to existence and self identity. It was not just a fight for political freedom but was a fight to let women live.

Misunderstood religious values, deep rooted patriarchy, aired by dirty politics- India the land of herd mentality- where women have been considered subordinate, are disempowered and are given a lower status than that of men from times immemorial. For us the struggle has always been about being treated with equal dignity as that of men and not be seen as a lesser human. Women have been subjected to social evils like Sati, where a woman's life was considered meaningless without her husband so she was better off dead; child marriage, where girl child is seen as a burden and is to be given off to another man; dowry, where the girl's parents literally pay for their daughter's oppression; female infanticide, where a girl child is killed just after she is born or female feticide, where the girl child doesn't even see the light of the day and sadly, the list goes on.

In the rest of the World “the obvious biological and physical differences between men and women” is the base argument of why gender inequality is often treated as natural. However, there is no valid reason as to why few women are found in position of power. In case of India it's a deep rooted social conditioning along with the whole sham argument of the biological difference. I can roughly categorize it into a four- fold problem; religion, caste, class, and tribe.

In Hindu mythology women are given a position of reverence but we can clearly see the misogyny and hypocrisy that lies in it; for instance in the epic Ramayana when Sita returns to Ayodhya after being abducted, the society questions the lineage of her unborn child and she had to prove her purity through an '*Agni Parikshya*'. I believe this is the result of patriarchal voice which denied Sita agency. This is just one example of many that throws light on the fact that a woman's character and position is questioned at every point in time. Muslim women also undergo the pressures of religious orthodoxies, social prejudice and class/gender bias. In '*Sultana's dream*' Begum Rokeya Sakhawat Hossain, who belonged to a Bengali Muslim family and spent her entire life writing about the unjust practices of their religion, wrote a story that reverses the '*pardah system*' and the narrator in the story travels to what she describes as a 'utopian land' where the state is governed by women. The deplorable and unjust treatment of the Hindu upper caste widows was a major issue which was taken up by many social reformers such as Ranade in their writings which talked about the sashtric sanction of widow remarriage. In the book '*Draupati*', Mahashweta Devi writes about a fictional character Dopdi Mehjen who belongs to a tribal community and her dealings with the Government Officer who violates her body, she has vividly described the sad and unfortunate realities of the status of tribal women in India and goes on to beautifully portrayed subaltern defiance. Amidst all the social evils, which were exclusive to India, it seemed a little farfetched for women to ask for the "Right to vote".

The electoral equity in India is suggested to be a gift by the British, after having given voting rights to women in their own country, they also started to propagate it in India. In 1917, Margaret Cousins founded the Women's Indian Association and a memorandum was signed by 23 women from all parts of the country demanding for women's right to vote. It was then discussed in the Calcutta session of Congress 1917. With greatest reluctance, after the Southborough Franchise Committee toured India, they accepted the petition filed by the women and the Joint Parliamentary Committee agreed to remove the sex disqualification from voting but left it to the provincial legislatures to decide how and when to do so. Trivancore-Cochin was the first state to give its women the right to vote, the rest of the states followed thereafter. However, the franchise for women was extremely limited and women had to

wait until Independence for Universal Adult Franchise.

The struggle for Political freedom did not end with achieving electoral equity. Even today women are subjected to ridicule, humiliation, objectification, and sexism because the idea of women holding position of power and being independent has shaken the entrenched patriarchy and the narrow mindset of the society. On a local level, laws like the 73rd and 74th amendment have helped boost the position of women in politics. In the state and National levels the challenges for women are even more magnified. According to recent data while 48% (approx) of India's population is female, they have stayed on the margin of politics. Just 12.6% (approx) of India's 543 current Lok Sabha members are women, which is far lower than the world average of 24.3% (approx). Despite women proving their capabilities in the field of politics, the toxic patriarchy has time and again kept women in the fringes of politics. The Women Reservation Bill which ensures 33% of seats to women has been introduced in the parliament and is still pending. This is the biggest example of the resistance of women into mainstream politics. The passage of this bill could be a major step towards women's political freedom. A better democracy can only be built if women are given as much share in politics as that of men and if women are given a choice. Hence, this should be an issue where people should stand unified irrespective of their political parties, agenda and affiliation. If the light at the end of the tunnel is equality, then I personally believe that the daunting yet temporary darkness is worth fighting against. This is a long fight, the journey might be scary but the destination is a beautiful one, the one worth continuing the struggle and strives. In the words of Aung San Suu Kyi "You should never let your fears prevent you from doing what is right".

Suhana
Parveen
3 A

INKALAAAB

*Is nafrat ke kohraam me mujhe
Inkalaab ka shor sunaana hai
Mujhe kuch karna hai*

*Toote bikhre khwaabo se
Mujhe haqeeqat ko azaad krna hai*

*Door aasman me urd kar
apne paro ko parakhna hai*

*Junoon ki eento se mujhe
Badlaao ka ghar karna hai*

*Naumeedi ki bujhti raakh se
Umeed ki jalti aag ko likhna hai*

*Bazaar me bikte jismo se
jazbaato ka karobaar tolna hai*

*Daaman pr lage daago se
Tarakki ke parcham ko rangna hai*

*Insaaf ki mazboot zanjiro se
Insaaniyat ko bandhna hai*

*Wafa ki gondh se mujhe
sabke dilo ko jodna hai*

*Nafrat ke motiyo se mujhe
Mohaabat ke haar ko pirona hai*

*Desh prem ke kagaz par
Ithad ke kalam se mujhe,
naye taraane ko likhna hai*

*Inkalaab ki jalti shamma se
Nafrat Ki bastiyo ko
mujhe raakh karna hai
Mujhe kuch karna hai.*

Suhana
Parveen
3 A

" The emotional pain faced by a woman
after being physically assaulted "

hifaa-zat-e-rooh
SUHANA PARVEEN ©

Jalte jalte fir bujh si gayi hu
Toofan thehra nahi kya?

Subh toh hui thi magr
Aaftab utha nahi kya?

Thak gayi hu ab
Haalat-e-haal se apne
Kisi ko ab fikr nahi kya?

Judte Judte bikhar gayi hu
Shor se darr gayi hu mai
Aahat jism tootne ki nahi kya?

chalte chalte ruk gayi hu
patharo ko parh rahi hu
manzil ka ab pata nahi kya?

Rehm-sukoon-naseeb-umeed-khwaab
ab Sabse haar gayi hu
jhankte ho rooh me
Purdah jism ka dikhta nahi kya?



BAD-KIRDAR

Behad aasan tha sabka
Mujhe bad-kirdaar kehna
fir ek baar mushquul tha
Mera vo zakhm sehna

Tamanna-e-arzoo thi
Ki kuch na kehte
Kuch kehna hi tha toh
Khamoshi kehte

Taqleef ke sirhaane roz sote ho
fir zamaane ka gham kyun rote ho
Idhar-udhar qaatil ko talaash rahe ho?
Jab mere kirdaar ke qaatil,
Tum khud hote ho

Mujhe aazad kyu nahi krte
In bad-kirdaar zanjiro se
Roz kyun ghut rahe ho
Mere libaas se kyu rooth rahe ho

Nigahon me hayaa
Zabaan pe narmi
Seene me junoon
ab bhi baaki hai

Haan Mai hi hun vo,
Jiske bad-kirdaar dastaan me
Tumhara naam karta hai.

Bad kirdar-characterless

Drishti
Verma
2 B

LET'S TALK ABOUT THE PROBLEM OF MISSING WOMEN IN THE PUBLIC SPHERE

Before writing this article, I opened up an e-commerce site to search for toys. The search suggestion popped up with options like:

"Toys for girls"

"Toys for boys"

"Toys for kids", and so on.

I searched for both girls and boys to see if there's any contrast in the search results. Among the top results in girls' section were: Kitchen set, soft cushions, teddy bear with shades of pink. Among the boys' section, top results were: Football, fighter robot toys, toy gun, soft toys of elephant and tigers with shades of blue and grey.

You might not question such differences because you might not find it problematic. However, this "might not find it problematic" is itself a problem.

If we start questioning these seemingly subtle things, we would get the answer to the question of missing women. Here missing women doesn't mean a total absence, instead it reflects the discrepancy we see between the population of women and their presence in public sphere. According to the latest World Bank data, global female population is 49.5% while the proportion of female labour workforce accounts for just 38% in contrast to 74% male labour workforce.

In India, the female labour workforce is 21% while male labour workforce accounts for 79%.

We all know our 1st female president, 1st female Prime Minister, 1st chairman of SBI, 1st female CEO of PepsiCo but we have ignored that these 'Firsts' are also the 'only' woman in the list. Till date, we have had 47 Chief Justices of India but none are female. We have had 25 RBI governors but none are female. The Bhatnagar award has gone to only 18 women out of a total of 548 so far. The above data doesn't mean that the women are less competent. There's almost 50-50% share in terms of population ratio, but when it comes to work force, women go missing.

So where are these missing women?

According to a research study, men are seen more than women in particular fields like Science, technology, engineering and research. Not just this, if we look at data, during 2000-2005, there was a rise in self-employed females in agriculture but that was a pull factor i.e. to supplement the low income due to increased agricultural distress. From 2005-2010, with the increase in agricultural productivity, there was a sharp rise in female attending to domestic work only and thus agricultural sector witnessed a decline in rural self-employed females.

India's largest employer: Indian Railways has less than 7% of women employees.

Why are we still facing this issue?

Many women do not get the opportunity to get education and exposure to pursue a career of their choice. Many women face a not so-conducive work environment, gendered biases and lower pay scale, thus lag behind the men in recruitment and promotion. Many women opt to leave their jobs due to reasons like social stigma, burden of responsibility of domestic work. As mentioned in the very beginning of my blog, girls since early childhood are often associated with terms like tender, shy, delicate, care-giver.

What do you think can be the reasons females dominate as pre and primary school teachers?

Lack of self-efficacy forces them to doubt their ability thus making them more modest and undersell in their career in contrast to the men who often engage in self-promotion and are boastful about career. No doubt that today, women are coming at the forefront in every field. However, this is not up to par. The above reasons have all contributed to be the cause of missing women in the public sphere.

How can we bring these missing women at the forefront?

The reasons for keeping the women out of the labour force are majorly in relation to their safety and security along with the gender inequality they face at their workplace. All these come from the ingrained patriarchy within us and therefore, we need to work in these directions.

Our very first priority must be to provide a safer workplace for women where they do not feel constrained and intimidated by their male colleagues. The Sexual Harassment of Women at Workplace Act, 2013, which provides for constituting an Internal Complaints Committee (ICC) in every organisation, is a welcoming move. However, this is not sufficient. Apart from a safer workplace, we also need to have a safer mode of transportation for women. With so many incidents of harassment and molestations happening daily with women while traveling in cabs, buses and metros, we need to pay stricter attention to ensure safer travel for women, especially after evening.

Secondly, media can and has proven to be a great tool for gender sensitization among a larger audience. In a country like India where people are so closely connected with the social media and Bollywood, these mediums can play a big role in creating awareness among the people and thus, help our country come out of the gender-based stereotypes and patriarchy.

Lastly, it's time we appreciate, encourage and inspire women around us to pursue their dreams. It's time we start treating women as assets and not as liabilities. This will bring inclusiveness which will not just take India but the world closer towards prosperity and progress.

Yashasvi
Melhawat
3 A

AS THE SILENCE BREAKS

*All my life I kept hiding,
Covering the bruises deep within me,
I kept mum, for that was all I was asked to do.
Every time I tried expressing, you were the one to shut me up.
All I had to say, was left swallowed in me.
Little did I know to what it might lead,
My soul was all ruptured, till now my wounds bleed.
All my life I lived like the living dead, gripping on to my fears,
to live seemed oblivion; Where all I did was exist.
I had a lot to say, all bottled within me
To a rage it might lead.
To be set free was all that came to my mind,
But my soul being caged was all I could see.. Today I promise to let all
the fears lose
Where today I shout my lungs out,
To be able to heal my wounds.
No longer will I hide the scars left dark
Where now I turn them into galaxies of my own,
To path of endless hopes it leads,
Being my own strength is a promise to keep,
No matter how dark the path might be,
I dare to stand alone
Leading to an unstoppable me!*

Deepanshi
Gupta
3 B

THE PARADOXICAL FREEDOM

*Granted by constitution
I have freedom of profession,
Hence being a journalist
I wrote without fear
As a consequence, I am shot dead.
Freedom o' freedom,
Do I have you?*

*Granted by constitution
I have freedom of expression,
Being an artist, I dissented from government
in my work
And I was jailed.
Freedom o' freedom,
Do I have you?*

*Molested years ago!
But to claim,
Needed a #me too campaign.
Freedom o' freedom,
Do I have you?*

*Clenched in the chains
I am being raped.
At the age of one I wasn't able enough to
resist,
So you took my dignity for granted
And for a day the country flouted.
Freedom o' freedom,
Do I have you?*

*Granted by constitution
Got rights based on non-discrimination,
But when I disclosed that I am homosexual
I was declared unacceptable.
Freedom o' freedom,
Do I really have you?*

Chetna
Nijhawan
1 B

WILL I EVER BE FREE?

*'The world is so beautiful' I squeaked when I was born,
Never did I think that I would be thrown.
Tightly draped cloth succumbing me to death,
I had to spend my initial days under a tree.
WILL I EVER BE FREE?*

*A ray of hope: I was adopted by a couple,
Never did I think that the miseries would double.
Sold as a laborer at the age of 4,
From this cruel trap, I wanted to flee.
WILL I EVER BE FREE?*

*Some barbarians raped me at thirteen,
Never did I think this world could be so mean.
I had just stepped into adulthood that,
I had to care for a family of three.
WILL I EVER BE FREE?*

*I still remember the day I got married,
All the latent potentials deeply buried.
All the dreams of successes got shattered,*

*Shattered were the dreams of spree.
WILL I EVER BE FREE?*

*Ramshackled walls, wobbly doors, Stinky lanes,
The hazardous burning furnaces shit the brains.
This lifelong bone-breaking turmoil
has deformed my knee.
WILL I EVER BE FREE?*

*Is being "SHE" the only problem?
Are we a "COMMODITY" as shown in Matrimonial columns?
Have the political authorities turned blind that,
My atrocities they can't see?
WILL I EVER BE FREE?*

*Let me unravel this ever - suppressed truth,
I AM STRONG without anyone's RUTH.
I AM STRONG enough to smash PATRIARCHY.
I AM STRONG enough to fight for MYSELF.
I AM STRONG enough to follow my own DECREE.
YES, I AM FREE!
YES, WE ARE FREE!*

Meherin
Singh Kalsey
1 B

BECAUSE I AM A QUEEN

*As a queen I was symbolic of my power and strength,
People always talk about my crown and gems.
The crown that caused my authority,
Embittered my life with tragedies.
I was a queen but still imprisoned,
In cages of jealousy and criticism.
With someone's sword always hanging over my neck,
And evil eyes always keeping a check.
I knew my reign would never be easy,
Never did I know I had to sacrifice myself completely.
This is my story that I could never tell my people,
Because I was the queen.
It was the night when a few angry men,
Unhappy with a rule recently penned,
Without showing their resentment,
Without any bitterness ever being mentioned,
Decided to assassinate my King.
They were on the plan of executing the killing,
It was midnight when they killed my guard,
Loaded themselves with the required arms,
Entered my chambers.
The absence of the king surprised the traitors,
They questioned me about his location,
All I had to do then was prevent the assassination,
Anger filled their hearts,
So they threatened me.
Then I was helpless and weak,
Therefore I had to let them ruin me,
Yes I gave up,
And so they raped me.
I tried to stop them,*

*But I had to save my King from these men.
I escaped one of the traitors
And ran to my trustworthy supporter
I hid my injuries and dressed to get ready to face my subject.
I had to save my country from the worst of the effects.
The people now knew,
Their king and queen were untouched,
The truth was never discussed.
The irony of my life is,
That I am the one who ensured justice,
But I couldn't fight for me
My story could never be seen.
Because as a Queen,
I had to protect the King.*

Ritu Jain
1 B

ASK ME

They asked me,when I was 8, to learn to sit in a way acceptable to the society.They asked me to learn to laugh in a way acceptable to the society.They asked me to learn to eat in a way acceptable to the society.They asked me to learn to move in a way that is acceptable to the society.

They ask me,when I am 18,not to go out at night for the sake of the society.They ask me not to argue much for the sake of the society.They ask me not to rebel against the wrong for the sake of the society.

They will ask me,when I shall be 28,to stay under the veil to avoid male gaze.They will ask me to submit to household chores to elate men.

Dear Society,your existence is disassociating me from my life. I am hesitant in calling myself human.I have lost all attributes of being one.You have made me an object.The opinions that constitute you make me dance like a puppet and you enjoy the show with your patriarchs.

All my life I have been asked to act/not act in a certain way and the results you ask? Stared, Stalked, Stopped and again asked not to revolt.

*Confined within Patriarchal chains
She*

REASONING IN THE ERA OF DOGMATIC IDEOLOGIES

From 2019, a plethora of movements was started to ensure a safe space but also unleashed a backlash for various reasons. The struggle is still on. People are leading movements not only in political spaces but in educational spaces too and not always against the government, clarifying this just to make this writing bereft of any particular ideology. That's important because people get hurt if they find anything against their ideology, however, they forget that nothing is perfect in this world, so how could an ideology be. There is nothing wrong with having an ideology but there is also nothing wrong in accepting the flaws of your beloved ideology. One actually doesn't necessarily need to stick to an ideology because it is not something one is born with, rather something they gain over time. On a personal level, I don't like to be affiliated with any ideology because I feel leaning towards a particular side diminishes our rationality and restricts our ability to comprehend and understand a story from different angles.

There are people of every kind: some who support the movements, some who don't support them, some who support them and some who support the movement but not the method, etc. For having different stances, people have different reasons and that's totally acceptable because democracy upholds dissent; but they should voice their dissent rather than hiding it from others silently, to make the place more constructive. However, there are some dangerous elements in society that support or reject ideologies without reasonable backing. My emphasis is on their rationale.

It is fine to take a particular stand, but it's necessary to at least take a stand and having reasons to justify that stand. Why it is necessary to have a stand with reason is that in this world you can't stay un-opinionated. Humans have the tendency to stay opinionated and having reasons to support your stand, shows that your brain is working. Otherwise, it just goes on to show that you're very gullible and that's what harms a society. With every day, we are developing not just in having materialistic development in terms of GDP and

other indexes, rather a social development where we have a decent space for everyone to live and express. If you fail to express your stand with a reason, you are nothing but part of a herd; if you fail to have opinions, you will be failing to develop a rational mind and this is nothing but an outbreak of humanity where humans are getting farther detached from the concept of humanity.

I would like to support my stand by quoting JS Mill. He says, **“If the grounds of opinion are not conclusive to the person’s reason, his reason cannot be strengthened but is likely to be weakened by his adopting it and if the inducements to an act are not such as are consentaneous to his own feelings and character (where affection or the rights of others are not concerned), it is so much done towards rendering his feelings and character inert and torpid, instead of active and energetic.”**

In humanities, we study about the core concept of justice in detail. However, when it comes to the applicability, people fail. Justice can't be achieved in absolute and conventional terms of achieving legal justice and having equal rights, rather there is a need to do justice with yourself and your fraternity first than asking justice for the whole society. **Doing justice with own self is not easy in an un-opinionated society, and hence opinions matter the most.**

I will take an anecdote from Gargi to better explain the above. Gargi girls initiated a movement to secure a better educational space free from harassment. The movement reached the whole world but in the process of it, some stepped back. For stepping back, some had valid reasons but some didn't have a reason at all. You can justify the stand taken by the former who actually were doing justice at least with themselves before others by not supporting blindly with which they do not agree. I won't comment whether their reasons were wrong or right, because this is where a thin line of dissent comes in between. But how will you justify the latter who didn't have a reason at all -- either you can call them insensitive to the cause of women safety or just lethargic to have an opinion over the issue -- both are dangerous evils because when anyone can't take a stand in their home and their own institution for a reason that directly affects them actually marginalizes them. *This is where the oppression gets stronger because when you*

don't take a stand for yourself you are allowing the patriarchal society to discriminate against you. What I ask for is not the support or opposition of the movement but to have rationale and reason *to* support your actions during the movement.

A recurring question that I was compelled to ask was, How do your ethics let you stay silent over an issue that directly affects you but be vocal over a political issue? People are forgetting the chain that without being social you can't be political and hence without solving social issues you will never be able to win political battles.

Where you live and study, you owe some responsibility to that place and your subject too. For example, a science student does justice with her/his subject when s/he makes a scientific contribution to the society. For that, they perform practicals and their scientific or biological labs are the experiment labs. Similarly, a humanities student does justice with her/his subject when s/he makes a social contribution to the society and that contribution is not limited to researches and grades rather have a wider horizon. Like Sciences, humanities also have their own lab; for humanities, the whole society is the lab and experimenting with it is the most difficult task because like science it can't have conclusions in crude forms rather the humanities lab is more dynamic whose elements keep on changing every day. But when you fail to be a productive contributor in this lab, you actually fail your subject, irrespective of your grades. *You can be a productive contributor by having reasons for your every action.*

Aastha
Gupta

WO/MAN

*I organise with my brethren
and you call it a 'political tool';
You organise with yours
and call it a 'revolution'*

*I agitate with my sisters
and call it a 'sorority'
But a sorority, to you,
is a party of adorned objects for display*

*You agitate with your brothers
and call it a 'fraternity'
And a fraternity, to you,
is inscribed as the foundation of
constitutions*

*I educate my children
and you call it my 'motherly duty';
You educate your sons
and call it 'your legacy'*

*I bleed every month for thirty years
and you call it 'a shame';
You bleed once on the side of the road
and make it the story you tell on the
dining
table every day*

*I get married
and am sold as a gift;
You get married
and are coronated as a king*

*I exist
and am reminded everyday
of how my mere life is a privilege;
You exist
and are celebrated everyday
for how your life is the society's
privilege.*

SHE - THE PEOPLE

Once, a reporter asked Mithali Raj , “who is your favourite male cricket player?” , to which she replied “do you ever ask a male cricketer who his favourite female cricketer is?”. The statement of the Indian womxn’s cricket team captain Mithali Raj denotes the augmented reality of womxn empowerment in which we all live today. The ‘she’ in the people denotes roughly half of the womxn all over the world cutting across races,sexuality,colour and disabilities. The definition of womxn has been gradually changing to be more inclusive as well as progressive in its approach.

Under the umbrella of ‘she’ comes Feminism. It puts forward gender as a sociological obstruct with predefined roles and propagates feminism as a theory that believes in equality for all regardless of one’s biological sex. However the most common stereotypical notion that is taken universally, is that feminism signifies the superimposition of females over males which is blatantly incorrect. However, the misunderstanding manifests itself in the form of pseudo-feminism , meaning those who claim to be a feminist but whose ideas are a far cry from the central idea of equality and feminism. Hovering on top of conventional feminism theories , a new kind of feminism has emerged. I-Feminism or individualist feminism centres around freedom , personal choice including sexual choice and also introduces the element of personal responsibility. I-feminists support what women do to their own bodies, which extends from motherhood to posing for pornography. They demand legal equality and are against gender privilege for womxn in law. As opposed to former feminist theories that saw men as political enemies , I-feminists demand the same respect for men or their other half.

More than first hand dialogues or besides it , the portrayal of womxn in mainstream media also influences the perceptions of the other half of the population with respect to us. The overtly sexist mainstream dance numbers in Bollywood as well as the specific submissive gendered roles of womxn in

serials have been feeding the 'objectification' ideology. It is due to this normalisation of objectification that the other half are led into misunderstanding and womxn as a whole are led towards suffering and regressive misogynistic attitude. The dual role of media can also be highlighted with a present day example in Indian context. The media overly highlights the induction of first female Air Force combat pilots , the biasedness is fuelled by a sense of raging patriotism. However on the other hand , the same media retreats from shedding light on womxn athletes. One can never weigh the attention received by Indian male cricket team with Indian female cricket team on the same scale.

In the words of cyber dating expert Julie Spira , "women supporting each other , instead of competing against each other, brings unity and strength like no other". Solidarity amongst womxn is of utmost importance for us to progress. As womxn we need to stand for ourselves as well as represent other womxn and become the strength for upcoming generations; so that the mountain of sacrifices which has privileged us to see beyond the horizon of ignorance , keeps on building higher and higher for our daughters.

WOMEN WHO RULED INDIA

Women are an integral part of our society; they are the ones who played an important role in the creation of human beings and their existence on earth. They have potential equal to men but all their abilities and skills are considered less worthy in this male-dominated Indian society. They are discriminated against right from their birth and this practice is common even when awareness and development have reached a considerable height. Why don't we stand tall and revolt against the gender that has been ruling us forever, who have continued to impose their will upon us? From time to time women had made a huge impact on the history of India. A major portion of them was suppressed and subjugated by the so-called superior men. The glorious work done by women was considered against their will and ego. There have not been one but many women who shattered the old sick mentality of only being capable of cooking in homes.

In the famous struggle of Indian independence many women participated. One of them was Rani Lakshmi Bai who left everyone awestruck by her indomitable courage and determination. Jhansi Ki Rani might not have been able to make India free but she was born free and died free. She wanted to blossom the need for freedom and its value in the hearts of those sleeping Indians who were not aware of the horrendous fate of India if the British would have continued to rule and us Indians would have continued to surrender.

Indian history is filled with the contributions of European men and American women who played a vital role in movements. Annie Besant fought for Indian women's rights. She was the first female president of the Indian National Congress. She established schools and colleges and made Banaras Hindu University functional. Similarly, Savitribai Phule started the first girl's school in 1848 and started teaching there. She also opened Balhatya Pratibandhak Griha for pregnant rape victims and help them deliver children. Not just that, she also brought many social reforms and helped changed the dogmatic

mindset of people.

Considering that our country is one that has always believed in God and religion, women have also excelled in this field. Mirabai is one of the most remembered for the utmost faith in God and the supreme power.

Sarojini Naidu, a famous poet, and freedom fighter also founded Women's India Association in 1917. She was considered the "Nightingale of India." Her work includes *The Broken Wing* and *The Gift of India* for which she is praised around the world.

Razia Sultan was the first female ruler of the Delhi Sultanate in the northern part of the Indian subcontinent. She is notable for being the first female Muslim ruler in south Asia.

Indira Gandhi (the first female Prime Minister of India) , Kalpana Chawla (First Indian Woman in Space,) Mother Teresa (Founder of the Missionaries of Charity and a Nobel prize winner) , Kiran Bedi (The first Indian Female Indian Police Service officer) and the list is exhausting. They all went against the odds of the society and created a benchmark.

Saina Nehwal, P.V. Sindhu, Indira Nooyi, Nirmala Sitharaman, Mithali Raj and many other Indian women are still continuing the passion of independent women. Women have played a key role in the course of Indian history. They have remained and will persist to remain the key resource of inspiration for people all around the world.

Anushka
Singh
1 A

"WE ALL STAND TOGETHER" SHE THE PEOPLE

*We all stand together
In ups and downs,
ebb and flow,
Coz we're a sodality
And together we glow..*

*Either we'll succeed or decline together
But never will we divide,
in our expedition of throes..
Together we blunder and together we cure,
Together we remain, the triumph we ensure..*

*We all stand together
Coz we're from one fraternity
We have our own liberty
We need to curb all restrictions
To reach that aspiring eternity!*

A TALK WITH KAMLA BHASIN

Background: Kamla Bhasin, to all Indian feminists, is a household name. She is an Indian developmental feminist activist, poet, author and social scientist. Her work began in the 1970s and focuses on gender, education, human development and the media. She is best known for her work with Sangat- a feminist network and for her poem *Kyunki main ladki hoon, mujhe padhna hai*. In 1995, she recited a refurbished feminist version of the popular poem *Azadi*. She is also the South Asian coordinator of One Billion Rising.



Kamla Bhasin has great renown among feminists all around the world but especially so among those of her own country of origin- India. We, the editorial board of *Demos*, the annual magazine of The Department of Political Science, Gargi College had the ultimate honour of interviewing her on 18 February, 2020 at her residence. Having been warmly welcomed and seated in her living room(which had the comforting air of a room that has seen such a brilliant mind at work), our conversation commenced with what our own ideas about 'revolution' were. We spoke of change for the better, a transformation of society, a challenge to patriarchy- but it was her own response that reverberated the most- revolution can be as small as changing a father's mind about sending his daughter to school or deciding to lend a helping hand in the household.

Patriarchy, according to Kamla Bhasin, is anti-constitution. Discrimination being a penal offence in this country is illegal. By challenging and working to eliminate patriarchy, we as individuals are enforcing and implementing the constitutional ideals of our own nation. Patriarchy as a social system is global and influences every part of our lives. The fight against this system of injustice begins with ourselves- we must all contrive to unlearn misogynistic notions and promote

equality in our own mindsets first. Our way of dressing and comportment all subscribe to patriarchal mandates. Families, as they stand, are patriarchal in their ideology and structure. Inheritance and property holding rights are all entitled to men primarily. Preference of boys which translates to misogyny is suffused everywhere. Educational, political, legal, economic and religious institutions all contribute to sustaining patriarchy. **Dialogue and discussion are the ultimate weapon to combat and defeat patriarchy.** Feminism, according to Bhasin is an intersectional issue. One isn't merely a woman or a man but there are multiple factors adding to that which make the struggle harder for one as compared to the other.

Our conversation then moved to male entitlement from a young age and how parents contribute to that instead of calling out their sons' behaviour. She reiterated the importance of gender sensitisation from a young age. She went on to talk about the poems she wrote for her kids which talked about even division of work. She also spoke about how families can change make small changes in their daily lives including equal division of work and not enforcing gender stereotypes on their kids and become the torchbearers of change. **The fight against gender norms starts from home.**

One thing that particularly stood out to us from this conversation was her constant stress on the importance of checking on our own deeply ingrained patriarchy before calling others out. **Holding oneself accountable is of utmost importance.**

The language we use to talk about things is more often than not filled with elements of gender, caste, class, etc and we reinforce those regressive ideas without even being aware. So watching out on the terms we use is also essential as **language is the carrier of social systems**

.As a message to the girls of Gargi College fighting a crucial battle against patriarchal institutions, Bhasin said that everytime one fights for their rights, they strengthen democracy because dissent, after all, is the backbone of democracy. She also encouraged that our fights doesn't die down here and we take this as an opportunity to look around and acknowledging our patriarchal society all while breaking those norms.

DEMOS QUIZ

1. "Ain't I a Woman?" is a speech, delivered by _____. She became a well-known anti-slavery speaker. Her speech was delivered at the Women's Convention in Akron, Ohio, on May 29, 1851, and did not originally have a title.

- A. Lucy Stone
- B. Angelina Grimke
- C. Sojourner Truth
- D. Elizabeth Cady Stanton

2. From which year the United Nations gave official sanction to International Women's Day and started funding it?

- A. 1973
- B. 1974
- C. 1975
- D. 1976

3. Which scheme helps in the prevention of trafficking and provide support for rescue, rehabilitation, reintegration and repatriation of women?

- A. Ujjawala scheme
- B. STEP scheme
- C. Priyadasrshini Scheme
- D. DWCRA

4. Pornography: Men Possessing Women was written by_____.

- A. Catharine MacKinnon
- B. Andrea Dworkin
- C. Robin Morgan
- D. Diana Russell

5. What is the Penalty for giving or taking dowry?

A. Imprisonment for a term which shall not be less than seven years, and with fine which shall not be less than fifteen thousand rupees or the amount of the value of such dowry, whichever is more.

B. Imprisonment for a term which shall not be less than ten years, and with fine which shall not be less than twenty thousand rupees or the amount of the value of such dowry, whichever is more.

C. Imprisonment for a term which shall not be less than five years, and with fine which shall not be less than fifteen thousand rupees or the amount of the value of such dowry, whichever is more.

D. Imprisonment for a term which shall not be less than three years, and with fine which shall not be less than ten thousand rupees or the amount of the value of such dowry, whichever is more.

6. Priyadarshini scheme provides_____.

A. Women Empowerment

B. Livelihood in Mid-Gangetic plains

C. Empower to address women legal, political and health problems

D. All of the above.

7. Who was the first woman to run for President of the United States?

A. Victoria Woodhull

B. Hillary Rodham Clinton

C. Eleanor Roosevelt

D. Sojourner Truth

8. Which scheme promotes community participation through involvement of StudentsVolunteers for empowerment of rural women?

A. NAND-GHAR YOJANA

B. Pradhan Mantri Mahila Shakti Kendra scheme

C. eSamvad Portal

D. She-Box Portal

9. "Can the Subaltern Speak?" was written by which Indian feminist author?

- A. Nivedita Menon
- B. Kamla Bhasin
- C. Uma Chakravarti
- D. Gayatri Chakravorty Spivak

10. "Economic abuse" according to THE PROTECTION OF WOMEN FROM DOMESTIC VIOLENCE ACT, 2005 is defined as-

- A. Insulting, ridiculing, humiliation, name calling and insults or ridicule specially with regard to not having a child or a male child in exchange of access to resources or facilities.
- B. Prohibition or restriction to continued access to resources or facilities which the aggrieved person is entitled to use or enjoy.
- C. Access to resources and facilities after conduct of a sexual nature that abuses, humiliates, degrades or otherwise violates the dignity of woman.
- D. None of the above.

ANSWERS:

1. C. Sojourner Truth
2. C. 1957
3. A. Ujjawala scheme
4. B. Andrea Dworkin
5. C. Imprisonment for a term which shall not be less than five years, and with fine which shall not be less than fifteen thousand rupees or the amount of the value of such dowry, whichever is more.
6. D. All of the above
7. A. Victoria Woodhull
8. B. Pradhan Mantri Mahila Shakti Kendra scheme
9. D. Gayatri Chakravorty Spivak
10. B. Prohibition or restriction to continued access to resources or facilities which the aggrieved person is entitled to use or enjoy.

PHOTO GALLERY



STUDENTS' UNION 2019-20



FACULTY OF POLITICAL SCIENCE
DEPARTMENT



INAUGURAL LECTURE ON
NATIONALISM



WORKSHOP ON UPSC
PREPARATION

PHOTO GALLERY



CHAT WITH A DIPLOMAT



POL POURRI INAUGURATION 2019



TEACHERS' DAY



POLITICAL SCIENCE ASSOCIATION

PHOTO GALLERY



RECLAIMING GARGI



POLICY ANALYSIS COMPETITION



DONATION DRIVE

CLASS OF 2020



3 A



3 B



Gautami Nair

A Nescafe coffee and a bunch of crazy friends is enough for Nirvana, Goa is overrated

I have no idea what I'm doing, but I know I'm doing it really really well

Kumari Ranjana



Deepanshi Gupta

The journey from having uneasy vibes of settling in a girls college to falling in love with these red walls was full of beans!

2020

POLITICAL SCIENCE YEARBOOK

Gargi has been a game changer! Gargi broke the shell in which I lived which later proved the best for me

Habiba Ahmed



My favourite memory of Gargi is when I became the general secretary in our department. That year has been so enriching.

Dharna Tehlan





Aditi Choudhary
Best phase of my life

Samridhi Gandhi
I wish there was a way to know you are in the good old days before you've left them. This quote by Andrew Bernard sums up my college life



Sidra Subhan
Roses are red,
Violets are blue,
please give me
my degree,
I am done with DU!!

#2020- A slightly unlucky batch to hv our graduation eclipsed by a pandemic. But we still had the most amazing 2.75yrs together!

Naina Tiwari



Geetika Lohia



College life was one of the best period of my life helped me grow in every aspect



Pushpa

Use your smile to change the world

Chhaya

College is the place where moments become memories, memories that remain etched forever in our hearts.



Kajal Mishra

I have graduated but still graduating.
P. S - VP Sir please give us our degree



Pranya Madan

Do I really have to?



Rhea Leuna

Can I please stay another year?
- said no one.





Sonia

some places are not meant for you

Vaishali Digari



Graduation is the beginning of achievements.



Gunjan Sachdeva

Being the Class Rep for 3 years, college was mostly about distributing readings, having iced tea and protesting



Muskan Jain

Three mistakes of my college life - Coffee, Sleep n Besties :)

My college life in 3 words: okay, okay, sh*t!

Vani Lavakush



"Knock Knock"
"Who's there?"
"I'm"; "I'm Who?"
"I'm Out!"

Vibhuti Sikand



Yashi Gautam

To all the people NOT graduating
in 2020- How does it feel
to be God's favourite?



Anannya Sharma

My college my base
the pride reflects on my
face it's time to bid
adieu and start
on a journey new!!



Diksha Singhal

Those days
will endure as an
elegant fuse of new
learnings and moxie.
was able to find
myself beyond
what I thought
I could be."



Prashasti Bhati

2 years in Gargi were one
of my best years of life.
But due to covid19 my final
year is not at all how I
planned it to be. Shit happens



Tina Nainakwal

Everyone is a speaker until the last the listener leaves.

Nidhi Bharti

Last minute quote just like everything else i did in college.



J Gayathri

Chai and samosa were like essentials to cope with morning lectures. Ughh!



Aditi Mishra

Gargi has given me a billion memories to cherish and I'll always be grateful for the opportunity to be associated with this institution.

Maria Khan

Gargi was like a home away from home. Covering most events of my department through my lens was an enriching experience. Thank you Gargi!



Savour the time when
you can meet people and
smile without a mask.

Manvi Sherawat



You can
call me
Sandy

Sanyukta Singh

Ekta Yadav

Lived best moments
of life with
best people
:]



Shivangini

College is the place where
every single person is smarter
than you except
for the 3 people in your
group project



Varsha

Vo yaaron ki mhefil,
vo kitabon k dher,
vo notes k samundr,
vo class main
hm hmesa der...
kass alvida khene
main hoti thodi or der
#lovegargi

Purnima Khanal

College teaches you
to be
unapologetically you.
Nerdy, fiesty
and brave.



Yashasvi Mehlawat

Just a wanderer in
the search for tranquility.



Kavita Kasana

If your dreams
dont scare you,
they are too
small.



Meghna Baruah

"And I knew exactly
what to do.
But in a much more
real sense,
I had no idea
what to do."
- Michael Scott



Vanshika Taank

"Life isn't about finding
yourself. Life is about
creating yourself."





Ankita

Time you
enjoy wasting,
was not wasted

Gargi became
a part of
my life.
It actually
became
lifestyle
where my
style of
living
changed and
I am very
happy about
this change.

Arti Chauhan



Avantika Mohan

As our beloved Dr Kumar
once said, "Gargi is
from you,
you're not from Gargi".
Keep speaking up.
Inquilab Zindabad!



Tanisha Mehta

If you happen to
see me on the television
someday, spread the
word that I studied
here, please.

Celina Dimkhawlniang

Every man has envisioned his
life in this way atleast once;
life as a martyr to his dream,
his 'god'.

#samosasaboveall

3years of college life enjoyed
with hike , thousands of notes,
election and votes..
journey started as strangers
ended up with life changer.

Megha



NianKhawKim S Ngaihte

Barely graduating like I
barely made it to class.
#gokarunago
#goDBEgo
(p.s Graduation gown from
PicsArt #teknologi expirt)

Anushka Gaur

A memorable and a
fun experience with
full of opportunities giving
me the never ending
spirit to reach
for the sky



Preeti

While people on the first bench
made notes, the ones on
the last made memories



As being a student of
batch of 2020 :-
I just wanna say
"ge degree mujhe de DU,
ge degree mujhe de de"
:p #firstDBEbatch :)

Deepa Sharma



Deepmala

Gargi College is something where stranger meets and turns into a beautiful family, friends and a part of life. Given best moments.

I'm glad it's over.
Katyayani Raghuvanshi



still can't
remember names

Apoorva



Rajkumari

College is like a river of knowledge and we all are there to swim in it.

Manya Sharma

Change the world
by being
yourself





Deepti Kant

असह्य सी जो मैं आयी थी,
सोचा न था तेरी रंग में बदल जाऊंगी,
तेरी गली से माना बढ़ा ले रही हूँ,
साथ अपने लँकनि हज़ारों कसिसे ले जाऊंगी



Gousia Iqbal

College : Making memories of a lifetime with people you'll never-ever forget!



Shweta Yadav

It's Gargi ! A beautiful garden with innovative flowers blossoming limitless, having arts squad's terrace as beautiful second home

Radhika

College days fills maximum colors in life's journey in the form of lessons.



Shweta Bisht

3 years ago the red walls of Gargi took me in as one of their own and taught me virtues I'll keep with myself for a long time.

" Tajurba hi toh hai,
khyaal se kalam tak
Safar hi toh hai,
yaar se agyaar tak "

Suhana Parveen



R. Lalrinawmi

You've made me a
person of my own,
ready for the life ahead.
And it was where
I was most safe
and free.
THANK YOU



**Stella
Gitika Barla**
finally graduating.
Bye.



Akansha Yadav

Don't judge me
couse I'm quiet.
A seed grows with no sound.



Sanjana Chaudhary

I am usually not
one for speeches,
so goodbye

Priyanka

Feeling beautiful has nothing to do with what you look like



I'll miss all the morning lectures, which I never attended

Sakshi Raghav



Muskan Dhawan

Graduated through a pandemic, lived through happily horrifying three years!



Radhika Rishi

I'm just a girl, standing in front of Yogesh Kumar Tyagi, asking him to not make my final semester last longer than this pandemic.



Himanshi

ik I'll look back on these days as being the happiest of my life..
I And also taught me that "if opportunity doesn't knock build a door"..

Things end but
memories last forever

Akansha Chaudhary



From bunking
lectures, to
wanting to
attend them
one more time.
Happy days
came to
an end.

Srishti Verma

College may be hard
and annoying but we all
miss it when it ends

Nancy



Anushka Jauhari

Experiences can be better or
worse but is the
most required one.



**Noopur
Tanwar**

Embracing chaos
might be the journey
we take to finding
peace!!