

# RENAISSANCE

VOLUME-2

2023-24



DELHI PUBLIC SCHOOL BANGALORE EAST

Message From  
**Sri. K. Rahman Khan**  
Founder and Chairman  
KKECT  
Pro-Vice Chairman  
DPS Bangalore/Mysore



**"Education is the key to unlocking the limitless potential of the human mind."**

I am delighted to announce the launch of the second edition of "Renaissance" at Delhi Public School Bangalore East, showcasing the remarkable contributions of our talented students. The study of humanities plays a pivotal role in expanding our horizons, fostering meaningful connections, and laying the foundation for civic engagement. It equips individuals with the tools to think creatively and critically, empowering them to

navigate the ever-evolving world with relevance and a little insight. Humanities illuminates the intricate web of knowledge, demonstrating how various disciplines interconnect and contribute to our collective wisdom. By examining and contrasting our values with those of others, it sharpens our moral compass. Furthermore, it enriches our wisdom by showcasing how others have confronted life's challenges, be they failures, successes, adversities, or triumphs. Humanities instills an appreciation for enduring truths, helping us distinguish between the trivial and the profound.

I extend my heartfelt congratulations to **Principal Dr. Manila Carvalho** and her dedicated team of educators for their unwavering commitment to nurturing responsible and conscientious citizens. I firmly believe that the school will continue to pioneer new horizons in education.

I also convey my warmest felicitations to the Humanities team on the launch of the second edition of "Renaissance." I wish the team every success in all their future endeavors.



Message from  
**Mr. Mansoor Ali Khan**  
Treasurer KKECT  
Member Board of  
Management  
DPS Bangalore/Mysore



*"In every moment of our existence, we are in that field of all possibilities  
where we have the ability to create a life we love."*

*~ Deepak Chopra*

It fills me with immense pleasure and pride to announce the launch of the second edition of "Renaissance," the Humanities Magazine, at Delhi Public School Bangalore-East. This marks a significant milestone in our ongoing journey to cultivate well-rounded individuals who appreciate the transformative power of exploring the depths of human existence.

The Humanities, as a field of study, serve as a mirror reflecting our humanity. They unravel the intricacies of human interaction,

cooperation, and sometimes, discord. Through the Humanities, we gain profound insights into our collective identity, societal structures, and the rich tapestry of cultures that shape our world. Furthermore, they guide us in organizing our societies to achieve our shared goals and dreams.

I extend my heartfelt congratulations to Principal Dr. Manila Carvalho and her exceptional team of educators for their unwavering commitment to creating an environment where students are encouraged to explore the multifaceted aspects of life. Their dedication to transcending the curriculum and igniting a passion for learning is truly commendable.

As we unveil the second edition of Renaissance, I am confident that this magazine will serve as a guiding light, illuminating the path to a deeper understanding of the humanities.

My sincere best wishes for its success and for the continued growth of knowledge and creativity within our school community.

Message from  
**Mr. Maqsood Ali Khan**  
Secretary KKECT  
Member Board of  
Management  
DPS Bangalore/Mysore



*"To live is the rarest thing in the world. Most people exist, that is all."  
~ Oscar Wilde*

I am brimming with pride and joy as we introduce the second edition of "Renaissance," a profound exploration of the world of Humanities at Delhi Public School Bangalore East.

This magazine transcends mere publication; it is a testament to the boundless

creativity that resides within our students across various facets of Humanities.

Within these pages, you will embark on a journey through a world where students are encouraged to think freely, to express themselves with unwavering confidence, and to showcase their unique talents. The flame of curiosity and knowledge burns brightly within our students, and this magazine is a testament to the fires that have been ignited. My heartfelt best wishes go out to Principal Dr. Manila Carvalho, Vice Principal Ms. Priti Ssoota, our dedicated teachers, the brilliant students, and the diligent editorial team of Renaissance. Together, you have crafted a masterpiece that celebrates the power of curiosity and the beauty of intellectual exploration.



# From the Principal's Desk

## Dr. Manila Carvalho

*"I feel, sometimes, as  
the renaissance man  
must have felt in  
finding  
new riches at every  
point and in the  
certainty that  
unexplored areas  
of knowledge and  
experience await at  
every turn."*

*~Polykarp Kusch*



We're pleased to announce the launch of the second edition of Renaissance, a student-led publication run for, and by the students at Delhi Public School Bangalore East. We have been inspired by the voices of the students, their views perspectives, and stories.

Our mission is to bring their thoughtful and engaging commentary on political, social and cultural issues, while also displaying the campus's creative side through the arts, literary and otherwise.

By the means of the Humanities Magazine, we carry forward our school's mission to encourage creativity and innovation within each child for the all-round development of children into well disciplined, academically oriented and self – confident individuals who will move on to make a mark in the global society and achieve excellence in all walks of life.

My best wishes to the Humanities team.

# From the Vice-Principal's Desk

## Ms. Priti Ssoota



“To know that we  
know what we know,  
and to know that  
we do not know what  
we do not know, that  
is true

knowledge.”

~ Nicholaus  
Copernicus

Renaissance published by the Humanities department is a creative expression of the students that demonstrate their curiosity, research skills and technical skills. The students of today are digital natives and we at Delhi Public School Bangalore East provide suitable avenues of utilising and honing the multifarious skills of our students.

This was an opportunity for every learner not just to gain knowledge about the subject but to also think critically and creatively in order to be future-ready and be kindled to rise above one's own expectations. I congratulate the Humanities department for bringing the vision to fruition by encouraging students to work as a team and display their creative skills and research prowess.

Wish you all a successful future.

## *From the Editor:*

Renaissance, which literally translates to rebirth, is appropriately named, especially for the magazine's second edition. Reborn from the legacy of our predecessors, the second edition is more than twice as long and has seen enthusiastic participation from students of grades 11 and 12.

As students of DPSBE and as an academic creative body, we seek to embody this era by turning a lens towards the world as we know it today, how it has been in days past and to put forth what we aspire to build in the future as conscientious citizens.

The Social Sciences are the backbone of civil society, all progress must be propelled by a vision tempered by ethics and managed with prudent policy. Law, philosophy, literature, economics, and political theory—these subjects shape our cultures, what we deem important as societies and how we function within the structures we build for ourselves.

Renaissance features subjects ranging from the emerging frontiers of the Uniform Civil Code to explorations of the importance and relevance of elections. We trace the history of not just India but also the world discussing key figures, events and techniques that have occurred throughout the past and drawing upon its lessons.



Underlying every society and in turn social science, is economics. The writers at Renaissance shine a spotlight on the state of socioeconomic inequality in India and examine India's quest for carbon neutrality.

The editorial team at Renaissance would like to express our sincere gratitude to the Principal, Dr Manila Carvalho for this opportunity, the Vice-Principal Priti Ssoota, for her constant support and Ms. Bani Saha, for her unfailing guidance through the process of bringing the process to fruition. I would also like to express my gratitude to the Social Science department for imparting invaluable knowledge and inspiration.

Additionally, I would like to thank Aara Chaudhuri, the Designer-In-Chief for her amazing design work, aesthetically designing the magazine all by herself and my assistant editor Ratish Shrivastava for his tidy work. Finally, I thank you, dear reader, for your support and I hope that the magazine will be an informative and entertaining read for you.

Yours Sincerely  
Shreerang Mahesh Gaidhani  
Editor

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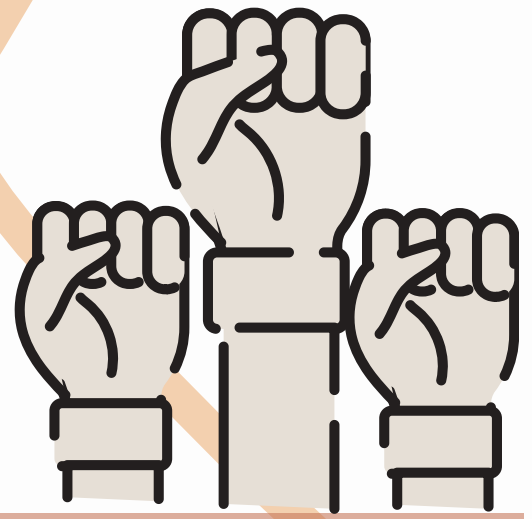
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# The influence of philosophy on political ideologies.

Pradeepta Prasad 12 A



Philosophy and politics have always had a close relationship. The ideas of great philosophers have shaped the political ideologies around the world. Understanding the influence of this helps us to know the origins of our political beliefs and systems.

One of the most influential figures in political philosophy is John Locke. He champions the concept of individual rights, emphasizing personal freedom and limited government. His ideas laid the foundation for democratic systems like that of the USA where citizens have a say in the government.

Jean Jacques Rousseau's ideas on social contract and his thoughts on the necessity for a strong government have also contributed in shaping better political ideologies.

The influence of philosophy on the political ideologies is complex but is evolving in a better way. It highlights that ideas are born in the realm of philosophy and have a lasting impact on how societies work organise and govern them. Philosophy shows one the beautiful face of life and serves as a wellspring of inspiration and guidance for those seeking to shape their future. Adopting ideas of philosophy in the field of political science helps a country thrive for peace, success and development.



# DIRECT ACTION DAY

Meghna Roy 12 A

**Direct Action** Day was when the All India Muslim League initiated direct action for a separate Muslim country. This is also known as the 1946 Calcutta Killing. Since 1940 Lahore Resolution, the Muslim League had started demanding independent states for the Muslim-majority areas in the northwest and the east of India.

In 1946, then British Prime Minister Clement Attlee had sent a three-member Cabinet mission to India in a bid to finalise plans for the transfer of power to the Indian leadership. The commission, while rejecting the Muslim League's demand for a separate state, proposed a three-tier structure: a centre, groups of provinces, and separate provinces. The commission recommended that these "groups of provinces" would accommodate the Muslim League's demand of independent states in Muslim-majority regions.

The commission recommended that these "groups of provinces" would accommodate the Muslim League's

demand of independent states in Muslim-majority regions. The Muslim League and the Indian National Congress had agreed to this proposal made by the Planning Commission. However, things took a turn after then Congress president Jawaharlal Nehru, called a press conference on July 10, 1946 and said that the party had the right to modify the plan of the Cabinet mission plan. The remark was vehemently objected by the Muslim League leaders, who feared domination by the majority Hindus in the Central government after the transfer of power from British. On July 29, 1946, the Muslim League passed a resolution declaring August 16 as "Direct Action Day" and announced a nationwide protest against the Congress' stand and called for suspension of all business. In 1946, Bengal was under Muslim League's rule and was thus a suitable place for the Muslim League to carry out its demonstration.

Then Saheed Suhrawardy was the chief minister of Bengal. As August 16 came, Jinnah, in a warning to the Congress, said, "We do not want war. If you want war we accept your offer



unhesitatingly. We will either have a divided India or a destroyed India." Inflammatory speeches by Muslim League leaders at the rally whipped up the crowd leading to large-scale violence and arson. Even before the rally began, tensions were running high amid instances of forced shutting down of shops and pelting of stones in the morning. The riots saw women being raped and torching of several institutions in Calcutta. The riots had a domino effect and soon spread to Noakhali in East Bengal, where houses of Hindus were set on fire, Punjab and the North Western Frontier Province regions. From August 18 onwards, Gopal Mukherjee spearheaded the Hindu resistance, organising Hindu youths to fight back against the aggression. He provided shelter to the homeless and widows. It is said that his actions helped save thousands of Hindus.

By August 20, it became clear that the Muslim League's dream of making Bengal, including Calcutta, a part of Pakistan would not be realised. The Muslim League, realising the strength of the Hindu resistance, appealed to Gopal Mukherjee to end the killings. He agreed, on the condition that the Muslim League would first disarm its members and promise to stop all killings of Hindus. He agreed, on the condition that the Muslim League would first disarm its members and promise to stop all killings of Hindus.



**"DIRECT ACTION"  
DAY ASSAULTS**  
**WIDESPREAD LOOTING &  
INCENDIARISM**  
FROM OUR CALCUTTA OFFICE

REGENT M.—HEARING, ARSON, LOOTING AND  
WIDESPREAD IN CALCUTTA TODAY, WHICH HAD BEEN  
DECLARED "DIRECT ACTION DAY" BY THE MUSLIM  
LEAGUE.

Over 125 persons were killed and over 1,000 injured during the day, about 75 per cent of the latter having been admitted late into the main hospitals in the city.

CURFEW was declared from 7 p.m. to 4 a.m., but in spite of this violence continued throughout the night. Mobile police parties kept the city throughout the day, dispersing crowds and looting parties. Police are reported to have fired at a number of persons, and about a dozen deaths in the hospitals were due to bullet wounds.

The Calcutta Fire Brigade worked at full pressure and dealt with about three 200 fires, large and small, under police protection. Many fires, especially in the bazaar areas, could not be tackled as crowds prevented the Fire Brigade men from reaching them.

Apart from the damage caused by arson, the financial loss incurred by shopkeepers and private individuals through looting alone may total scores of lakhs.

Public transport services, including taxis, omnibuses and rickshaws, were at a complete standstill, although traffic on the roads being restricted mainly to ambulances, police patrol cars and a few private cars.



# THE History and Evolution of Classical Indian DANCES OVER THE YEARS

*Vatshala Panda 12 B*



India is known for its rich cultural heritage, and Indian classical dance forms are integral to it. Indian classical dance forms have evolved over thousands of years and are deeply rooted in Indian culture, mythology, and religious traditions. Indian classical dance forms have evolved due to various factors such as cultural traditions, social changes, and globalisation. The colonial era caused significant changes in these dance forms, but they were preserved and promoted by Indian dance practitioners.

Classical Indian dance forms have a rich history that dates back centuries.

These dances have evolved over the years, with blending traditions, styles, and techniques. Following are some key points on the history and evolution of classical Indian dances. Classical Indian dance forms trace their origins to the temples of ancient India. They were initially performed as a form of worship and storytelling. Over the time, Indian dance evolved and diversified into several distinct styles, each associated with different regions or states in the country.

Some prominent classical dance forms include Bharatanatyam, Kathak, Odissi, Kathakali, Manipuri, Mohiniyattam, Kuchupudi and Sattriya.

Each classical Indian dance form has its unique style, vocabulary of movements, music, and themes. These dances are characterized by intricate footwork, expressive hand gestures, swift body movements, and intricate facial expressions.

Indian dance was influenced by various factors, including religious and spiritual practices, royal patronage, regional customs, and interactions with neighbouring countries. This blend of influences has led to the formation of distinct styles within classical Indian dances.

During the colonial period, classical Indian dances faced challenges due to Western influences and the decline of traditional patronage. Efforts were made by dance reformers to revive and preserve these dance forms.

In the post-independence era, classical Indian dances gained wider recognition and popularity. They were promoted as a significant part of India's cultural heritage and received both national and international acclaim.



Today, classical Indian dances continue to thrive and evolve. They are taught and performed by both professionals and enthusiastically worldwide, spreading the rich cultural traditions of India across borders. It is worth noting that while this draft provides a general overview, there is much more depth and nuance to the history and evolution of classical Indian dances. Further research and exploration can dig deeper into the specificities of each dance form and its cultural significance.

### About Nataraja

The purpose of the Nataraja is to depict Lord Shiva in his cosmic dance form, symbolizing the cycle of creation, preservation, and destruction in Hindu mythology. This divine dance is believed to maintain the balance of the universe and unleash divine energy. Nataraja is often portrayed with multiple arms and surrounded by a ring of fire, representing the continuous cycle of birth and death. The artistic representation of Nataraja is not only aesthetically captivating but also holds deep spiritual significance for followers of Hinduism.






# *Early Bilingualism and its Effects*

Yutika Gupta 12 H

**W**ith the onset of globalization, people are exposed to cultures, traditions, and languages from different parts of the world. With physical boundaries blurring and people emigrating, their need to communicate drives them to learn languages other than their native one. Based on their linguistic abilities people can be categorized into 3 groups - monolinguals, bilinguals and multilingual (or polyglots). This article primarily focuses on bilingualism. The fundamental definition of a bilingual is a person who uses two languages in their day-to-day life. Linguistic diversity, and in turn bilingualism, affects the human brain multidimensionally in psychological, neurological and educational ways. Although age is no limit to learning something new, studies, primarily the 'Critical Period Theory', have shown that the sooner children start learning languages, the easier it becomes to comprehend them. From a baby's birth to 6 months of age, their brain is receptive to all kinds of sounds or phonemes. In total, there are around 800 phonemes which humans can make. However, a single language uses only a few dozen of them.





As babies grow up around the language their parents use, they start focusing on the phoneme repertoire in it and gradually lose the ability to listen to those sounds that are absent in it. Brain cell connections which help them specialize in sounds in their native language are made and networks connecting unused sounds are eliminated. This is called perceptual narrowing. Until 11 months, babies can specialize in the sounds of the languages that they're exposed to. If exposed to 2 languages from birth (called simultaneous bilingualism) they retain the ability to perceive twice the phonemes of a monolingual.

The exposure to two distinct languages means that twice the number of grammatical rules, phonemes etc. from each language are being retained. Moreover, the quantity of vocabulary in each language is almost half of that of a monolingual. However, if the complete conceptual vocabulary of a bilingual child, including both languages, is compared to that of a monolingual one then it's likely that the former will have either equal or more broad repositories.

Slight intermixing or code-mixing between the languages subsists at an early age and gradually diminishes till the pre-schooling stage. It's imperative to note that children's learning disabilities would appear even if they were exposed to only 1 language too and that bilingualism has no impact on it. Studies also show linguistic milestones are comparable in monolingual and bilingual children; they both babble and speak their first words and phrases at around the same time. So, early bilingualism has no adverse effects on linguistic and cognitive development.


Linguistic psychologists have varied and conflicting outlooks on 'Critical Period Theory'. On one hand, some studies suggest that the brain is almost plastic till a certain age - it can absorb information readily making fluency easier to attain. On the other hand, some researchers don't believe such an age even exists as the theory is a gross oversimplification. It doesn't take into account other factors that influence the ability to learn another language some of them being motivation,

attitude, migration, exposure and geography. Overall, studies on bilingualism agree that earlier is better in some facets, however learning a new language later won't be detrimental either. There are myriads of advantages of bilingualism. Bilinguals perform better in cognitive functions such as attention control, cognitive inhibition, etc and specific executive functions.



It also helps in multitasking, and viewing the same thing through different lenses. Bilinguals are exposed to people of different cultures which results in higher cultural empathy, open-mindedness, flexibility, and inclusivity. Due to being able to communicate via multiple languages, bilinguals usually show lower levels of communication anxiety. Another huge impact of bilingualism is either reducing the chances of Alzheimer's or slowing its onset and reducing its symptoms. The aforementioned are just a few of the copious bilingualism possesses. Many pertaining studies are still being conducted.

Charlemagne said, "To have another language is to possess another soul." Bilingualism is multi-faceted, and affects our very being. Its impacts range from cognition, social and communication skills, personality development etc. Overall, despite early bilingualism having its benefits, it's never too late to learn a language.



# The Rise and Legacy of Gaius Octavius: Rome's First Emperor

**Divyanshu Panda 11 A**

We all have heard about Julius Caesar and about how he took power over Rome. But there is a common misconception that Caesar was the first emperor of Rome, and he made Rome an empire. This is not true, as Caesar did seize power of Rome, but he was never emperor. The first Emperor of Rome was his Adopted son, Gaius Octavius also known as Augustus. Gaius Octavius was born in Rome on 23rd September 63 BC. His paternal family was from the Volscian town of Velletri, approximately 40 kilometres (25 mi) south-east of the city.

Octavius was studying and undergoing military training in Apollonia, Illyria, when Julius Caesar was assassinated on the Ides of March (15th March) 44 BC. He rejected the advice of some army officers to take refuge with the troops in Macedonia and sailed to Italy to ascertain whether he had any potential political fortunes or security. Julius Caesar did not have any children of his own, so he adopted Octavius and made him the primary heir in his will. Upon getting to know of the adoption, Octavius decided to become Caesar's successor to the throne and changed his name to Gaius Julius Caesar. Historians usually refer to the new Caesar as "Octavian" during the time between his adoption and his assumption of the name Augustus in 27 BC to avoid confusing the dead dictator with his heir.



When Octavian arrived at Rome on 6th May 44 BCE, he found consul Mark Antony with an uneasy alliance with the assassins of Julius Caesar. Mark Antony was amassing political support, but Octavian still had the opportunity to rival him as the leading member of the faction supporting Caesar. Antony had lost the support of many Romans and supporters of Caesar when he initially opposed the motion to elevate Caesar to divine status.

At the famous Battle of Alexandria, Octavian defeated the combined forces of Mark Antony and Queen Cleopatra of Egypt on 1st August 30 BCE. Octavian then established a new Principate, but he was the sole ruler and the Senate only existed as a puppet to please the citizens of Rome.

On 16th January 27 BCE, the Senate gave Octavian the title of “Augustus” which meant ‘Illustrious One’ or ‘sublime’. Augustus then became the ruler of Rome and started expanding Eastwards and Northwards.

Augustus called himself “Princeps” which meant ‘first citizen’. This form of ruling was started by Augustus and went on until the “Third Century Crisis”. Augustus was the first emperor in a long line which lasted for almost 500 years. Without Augustus, Roman History would have been so much different than what we know it as today. Rome may not have even been the Superpower we have known it to be.

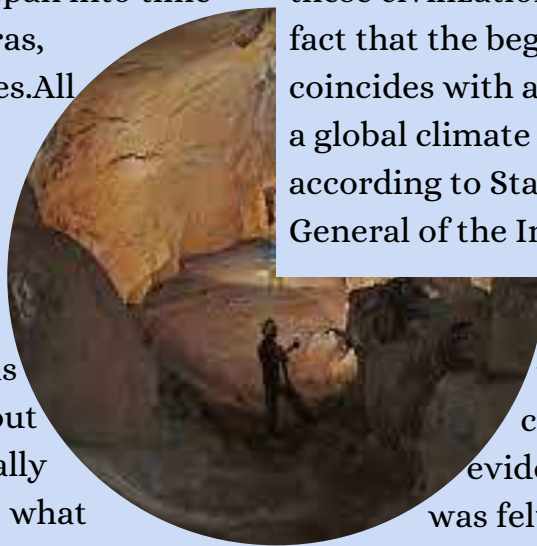


# The Meghalayan Age: A Skipped Chapter

**Janai Christo 12A**

The planet Earth came into existence 4.6 billion years ago. Geology, the study of the earth's physical structure and substance, its history, and the processes that act on it, is considered the time-keeper of the planet. It divides the Earth's lifespan into time chapters called eons, eras, epochs, periods and ages. All these chapters have to be approved by the International Union of Geological Sciences (IUGS).

The Meghalayan age was first theorized only about a decade ago and officially named in 2018, which is what fascinates, as such an important part of the Earth's history was discovered so recently. The Meghalayan age is a time period around 4250 years ago that lasted only about 200 years but these two centuries were a period of high aridity and extreme drought. In fact, there is evidence that it led to the decline of many civilizations at the time in areas such as



Egypt, Greece, Syria, Palestine, Mesopotamia, Yangtze River Valley and the Indus Valley. This brings an end to the debates about the various possible causes regarding the ending of these civilizations in our textbooks. "The fact that the beginning of this age coincides with a cultural shift caused by a global climate event makes it unique," according to Stanley Finney, Secretary General of the International Union of

Geological Sciences.

In order for the IUGS to approve of a time chapter, there needs to be evidence that its significance was felt worldwide and not just in a particular region. There is evidence that the drought of the Meghalayan Age was felt across all seven continents. Data was collected from deep ice cores in glaciers (by studying ice layer formation), lake sediments, and ocean coral, however the most definitive data was obtained from a stalagmite (an upward-growing mound of mineral deposits



growing in a cave in Cherrapunjee, Meghalaya. Much like the rings of a tree trunk, layers can be observed in the longitudinal cut section of a stalagmite. In years of heavy monsoon, the calcium content in water is more prominent resulting in a thick ring in the stalagmite and in dry years, the deposit is of meagre. Studying the chemical composition of these layers shows the rate of evaporation during the years they represent. Obviously, years of extreme evaporation translates to high aridity. The Meghalayan age was evident when layers in the stalagmite signified high evaporation during the period.

Climate change has sparked an interest in the study of cave formations or speleothems. They provide records of environmental changes that have occurred over thousands of years. These records, which document changes in monsoons, snowfalls, and temperatures, are hidden in the chemical composition of the speleothem.

The name Meghalayan age was named so because the most conclusive evidence of the period originated in a cave in the North-East Indian state of Meghalaya.



Cross section of stalagmite from Mawmluh Cave  
The inset shows the 4250 year Age.



Caves provide rich insights providing us with the knowledge to know about our planet and how special it is. The problem is, no one seems to care about preserving these beautiful structures as they are getting destroyed for construction by the day. Caves are not just geological formations with rocks and minerals. They are guardians of our planet's secrets and natural heritage.



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# Forest (Conservation) 2023 Amendment Bill – Controversy or Blessing?

*Aara Chaudhuri 11A*

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## **What is Forest**

### **(Conservation) Amendment Bill 2023?**

The forest amendment bill, 2023 was passed on 26th July 2023 by the Lok Sabha and on 2 August 2023 by the Rajya Sabha

This bill provides that any land deemed as 'forest' through the provisions of the Indian forest act or any other law, shall be covered in the 1980 Forest Conservation Act. It also says that the 1980 Forest Act shall cover any land recorded as forest on or after 25th October 1980 in any official records, such as the records maintained by revenue department, forest department or any other authority, local body community or council recognised by the state government. In the bill it is also proposed to exempt some categories of land from the 1980 Forest Conservation Act.





The exemptions under the bill are-

- strategic linear projects (such as roads or railways) of national importance and concerning national security within 100 km from India's borders
- security-related infrastructure up to 10 hectares
- defense related projects, a camps for paramilitary forces, or public utility projects as specified by the central government, not exceeding five hectares in a left-wing extremism affected area

***Such projects can be pursued without the permission procedure!***

The bill provides that there shall be a complete ban on the movement of cut trees and timber from any of the seven North-Eastern States to any other State of the country either by rail, road or water-ways. The Indian Railways and the State Governments are directed to take all measures necessary to ensure strict compliance of this direction.

1980 Forest conservation Act vs Current amendment bill

As we know that the supreme court, through the Gondavarman Judgement in 1996, suspended cutting of trees throughout the country. It passed the ruling saying that any land which is under or close to the dictionary meaning of 'forest' along with the recorded forests will come under the 1980 Forest Conservation Act.

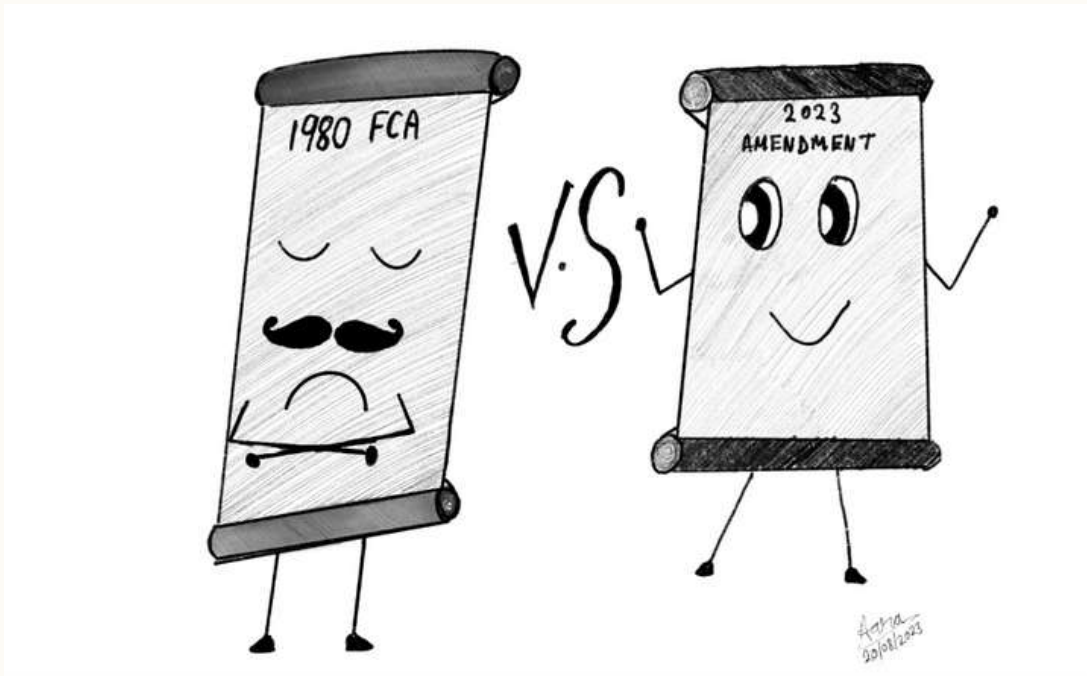
### **Impact of the current bill:**

The current bill clearly states that if the land is not recorded as forest then even if it satisfies the dictionary meaning of 'forest', it will be exempted from protection. Although the government has said that it will rely on data from state expert committees which have recorded deemed forests but not all the states have submitted such reports because of which a lot forests can be razed without any consequence. On the other hand the bill states that its result will be the increase of forest and trees to create a carbon sink with around 2.5-3.5 billion tonnes of carbon dioxide emission by 2030. This is solely based on the idea of "compensatory afforestation".

The north-eastern states are major biodiversity hotspots but over time there has been a decline in the forest cover due to shifting cultivation, felling of trees and anthropogenic pressure etc. So, allowing divisions to be made to the forest land for security purposes can encourage the decline of forest covers in the area. However security infrastructure need to be developed by increasing strategic, security related projects of national importance, especially along the international border areas such as line of actual control (LAC) and line of control (LOC).

This bill proposes the idea that by making more zoos and conducting ecotourism in non recorded area will raise awareness toward forest conservation and also create livelihood opportunities for local communities. If the recording of all forest areas in each state had been done thoroughly before then this bill would have served its objectives.

The irony of this bill is that it is a controversy to itself and though meaning well , it may not come out with desired outcomes .If certain changes were to be made to this bill to make it more full-proof then it would show the optimal results. The forest Conservation Act is all about conserving and protecting the environment and this bill doesn't fully commit to this idea.







# The Transformative Power of Art

Saranya Sinha 12 B

Art has long been recognized as a powerful means of communication and expression. Beyond its aesthetic value, various forms of art play a profound role in promoting mental well-being. This article explores the impact of art, including painting, music, and dance, on our emotions and how these creative outlets can serve as therapeutic tools for cultivating a healthy mind.

## 1. **Painting and Visual Arts:**

Artistic endeavors, such as painting and visual arts, offer individuals an avenue for self-expression. The process of creating art allows people to externalize their thoughts and emotions, providing a tangible representation of their inner world. Engaging in visual arts can be a cathartic experience, helping individuals explore and process their feelings in a non-verbal manner.

## 2. **Music as a Healing Force:**

Music has a unique ability to evoke emotions and influence mood. Listening to or creating music can trigger a range of feelings, from joy to introspection. In therapeutic settings, music therapy is employed to address emotional, cognitive, and social needs. Whether through the soothing melodies of classical music or the energetic beats of contemporary tunes, music has the power to elevate spirits and alleviate stress.

## 3. **Dance for Emotional Release:**

Dance, as a form of kinesthetic expression, enables individuals to connect their emotions with physical movement. This can be especially beneficial for those who find it challenging to articulate their feelings verbally. Dance therapy has shown to improve self-esteem, reduce anxiety, and enhance emotional well-being by promoting a harmonious integration of mind and body.



#### 4. Art as a Mindful Practice:

Engaging in artistic activities encourages mindfulness, focusing one's attention on the present moment. Whether it's the strokes of a paintbrush, the rhythm of a musical composition, or the coordination of dance movements, these activities demand concentration and immersion. This mindful engagement can serve as a reprieve from daily stressors, fostering a sense of calm and mental clarity.



#### 5. Community and Connection:

Art also has the power to build communities and foster social connections. Group art projects, collaborative music sessions, or dance classes provide opportunities for individuals to connect with others who share similar interests. This sense of belonging and shared creative expression contributes significantly to a positive sense of mental well-being.

#### Conclusion:

In a world often characterised by stress and fast-paced living, the role of art in promoting mental well-being cannot be overstated. Whether through painting, music, dance, or other forms of creative expression, art serves as a therapeutic outlet, allowing individuals to navigate their emotions, cultivate mindfulness, and connect with others in meaningful ways. As we continue to recognize the holistic benefits of art, integrating these creative practices into our lives may prove to be a valuable aspect of maintaining and enhancing our mental health.



# IMPACT OF MUSIC ON HUMANITIES

*“MUSIC IS THE SOUL’S BEST FRIEND  
IT’S NOT JUST AN EXPRESSION BUT AN OUTBURST OF EMOTIONS!!”*

Rishita Dhar 12 A

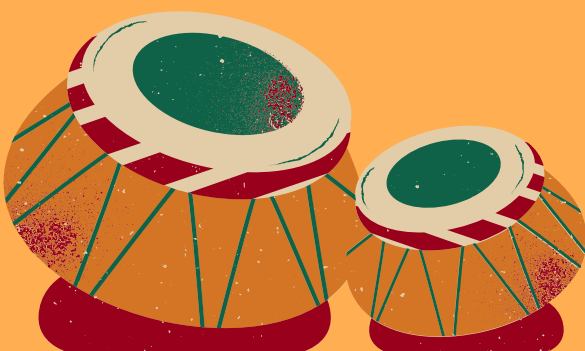
Music is a form of art that has been around for centuries and has been influenced by various factors, including the humanities. The humanities have had a significant impact on music in various ways. For instance, music can be used to teach, pass on information, highlight problems, and motivate people. It can also be used to express messages and meanings about shared experiences through stories, statements, and metaphors in words and music.

Music is one of the common cultural phenomena that connects people across all borders of nationality, race, and culture. It arouses common emotions and feelings, that are far more powerful than language. The psychological influence of music on human emotion has received significant attention from several areas of study in psychology, musicology, and music theory in order to understand the nature of emotional reactions to music and to identify which components of a musical composition or performance may elicit certain reactions. There has been an increased interest in understanding how the brain processes musical emotion. Music also plays on the imagination. It has the ability to conjure images and feelings that do not come from memory, and the overall experiences retains mystery; this is what creates the ‘thrill’ of listening to music. This is how composers couple sound with other elements such as colour, imagery, and emotion.

Music is a performative expression of culture. From the nature of the sound arrangements and the instruments used to create the sound, to the performers offering the performance; music and song is a cultural arrangement of sound and lyrics that reflect the unique histories and experiences of the people from which the arrangement emerges. Since music is heard rather than read, the messages and meanings carried in music can reach a much larger audience than text-based literature.

A great example is the music created by Bob Marley. Marley was able to deliver elements from Rastafarian religion, social and historical experiences in Jamaica, and his personal vision to bring peace, justice and unity to the world by packaging his message into melodies that carried his voice worldwide. Many Classic and Modern poems have been written and converted into beautiful symphonies.

Music is known as the Universal language because it knows no boundaries. It flows freely beyond the barriers of language, religion, country, etc. Anybody can enjoy music irrespective of his age. Music is the essence of life. Everything that has rhythm has music. Our breathing also has a rhythm. Thus, we can say that there is music in every human being or a living creature. Music has the ability to convey all sorts of emotions to people. Music is also a very powerful means to connect with God. We can conclude that Music is the purest form of worship of God and to connect with our soul. This will continue to exist for generations to come.





# Humans of New York: Capturing the Spirit of NEW YORK CITY

Fizzah Krishnakanth 11 B



In the bustling streets of New York City, a remarkable project called Humans of New York (HONY) has taken the world by storm. Through captivating street portraits and intimate interviews, photographer Brandon Stanton has managed to capture the essence of the diverse individuals who call this vibrant city home. Since its inception in November 2010, HONY has evolved into a powerful platform that not only showcases the people of New York but also sheds light on the human experience across the globe.

**Brandon Stanton**, a talented photographer, embarked on his mission to document the stories of New Yorkers in November 2010. His original concept was to collect 10,000 portraits and map them across the city, but as he started engaging in conversations with his subjects, a new dimension emerged. Stanton began including small

quotes and stories alongside his photographs, providing a deeper understanding of each individual's life. This innovative approach resonated with people, and the blog started gaining traction rapidly. Within months, HONY became a social media sensation, with Stanton's Facebook posts garnering thousands of likes within minutes.

Stanton's ability to capture the raw emotions and unique narratives of his subjects transformed Humans of New York into more than just a photo-blog. It became a dedicated platform for storytelling, allowing strangers on the street to share their triumphs, struggles, and everything in between. Each photograph became a window into the lives of ordinary individuals, weaving a rich tapestry of human experiences. Stanton's interviews evolved from brief exchanges to in-depth conversations, sometimes lasting up to twenty minutes. This commitment to storytelling became a defining characteristic of HONY, captivating audiences and fostering a sense of connection and empathy.

The success of Humans of New York in capturing the essence of New Yorkers led to the emergence of similar projects worldwide. Inspired by Stanton's work, hundreds of "Humans of" blogs sprouted in different cities, each with its unique take on capturing the spirit of its local community. This global impact showcases the universal appeal of storytelling and the innate human desire to be seen, heard, and understood. Stanton's vision transcended geographical boundaries, fostering a sense of unity and shared humanity across cultures.

While Humans of New York had its roots firmly planted in the streets of New York City, Stanton's curiosity and passion for storytelling led him to venture beyond the familiar streets. In December 2012, he embarked on a two-week journey to Iran, capturing the stories and portraits of people in a country often



Add a little bit of body text shrouded in mystery. Stanton's ability to humanize individuals from different cultures and backgrounds was evident as he sought to bridge the gap between societies and challenge stereotypes. Stanton's travels extended to other parts of the world, including war-torn countries like Iraq, Jordan, and South Sudan. Through his lens, he offered a glimpse into the lives of those affected by conflict, highlighting their resilience and determination in the face of adversity. Stanton's ability to portray the human experience in these challenging environments demonstrated the universality of emotions and the power of empathy.



One of the most remarkable aspects of Humans of New York is its ability to mobilize communities and inspire acts of kindness. Stanton, with his immense following, has harnessed the power of his platform to make a tangible difference in the lives of people he encounters. Following Hurricane Sandy, Stanton documented the stories of those affected by the devastation and partnered with Tumblr founder David Karp to launch an Indiegogo fundraiser. The campaign raised over \$318,530 for the Stephen Siller Tunnel to Towers Foundation, which played a crucial role in the relief efforts.

Philanthropy has become a recurring theme in the HONY journey. Stanton's ability to rally his community for a cause demonstrates the profound impact storytelling can have on people's lives.

#### A Journey of Hope in the Face of Adversity

Throughout its existence, Humans of New York has been a catalyst for raising awareness about various social issues and inspiring positive change. In 2015, Stanton embarked on a mission to capture the stories of refugees fleeing war-torn countries in the Middle East and seeking asylum in Europe. Teaming up with the United Nations High Commissioner for Refugees (UNHCR), Stanton shed light on the human faces behind the headlines, sharing their struggles, hopes, and dreams.

This collaboration with the UNHCR not only raised awareness about the European migrant crisis but also prompted an outpouring of support from the global community. Donations poured in, reaching millions of dollars, and providing much-needed resources and aid to those displaced by conflict. Stanton's dedication to shedding light on the human side of complex issues has proven to be a powerful tool in mobilizing compassion and support.

While Humans of New York has tackled weighty social issues and shared tales of resilience, it also celebrates the beauty and magic found in everyday moments. Stanton's ability to find joy in the mundane and highlight the extraordinary within the ordinary sets HONY apart. Whether capturing the innocence of a child's laughter or the warmth of a simple act of kindness, Stanton reminds us of the small miracles that unfold around us each day.



Humans of New York has become more than just a photo-blog; it has become a movement that celebrates the beauty of human diversity, resilience, and shared experiences. Through the lens of Brandon Stanton, the stories of ordinary individuals have gained extraordinary significance, inspiring millions and fostering a sense of connection and empathy. Whether capturing the struggles of refugees or the simple joys of everyday life, HONY has touched hearts and reminded us of the power of storytelling in shaping our understanding of the world. As this remarkable journey continues with eagerly anticipated stories yet to be told and the lives yet to be touched by Humans of New York.





# Is Pattern of Education in India Inclusive?

Gayathri Krishnan 11A.

“There is only way to look at things until someone shows us how to look at them with different eyes”- Pablo Picasso



When you are choosing to see the world through one lens, you are depriving yourself a world of knowledge and awareness. It is believed that good eyesight is an essential factor to determine whether an individual is an excellent archer or not. Let me clarify with an example. In Chand Bardai's poem "The Prithviraj Raso", Mohammad Ghori's troops attacked Prithviraj Chauhan in the middle of the night and captured him along with his army. Subsequently, he was taken to Ghori and was blinded for not accepting the authority of Muhammad Ghori's reign. Chand Bardai was a poet and friend to Chauhan and devised a plan to kill the sultan. He sent word to Ghori that Chauhan was an excellent archer and could hit any target just by hearing the sound of the object. On the said day, Chauhan was brought to the field and Ghori commanded him to shoot the object. Prithviraj turned in the direction from where he heard Ghori speak and struck Ghori dead with his arrow. Whether myth or truth, it is inspiring to see how limitations are turned to advantages and make the impossible possible.

Growth happens when we make the journey from being dependent to being dependable. This happens when we focus on who we are rather than what we have: how much we can accommodate the other, even if the other does not accommodate us. Inclusion is more than just a word, it is a mindset where we make a conscious effort to embrace all walks of society irrespective of their gender, religion, disabilities etc. An education model is said to be "inclusive", if all students can learn together in one environment regardless of their abilities. It is believed that inclusive education is both a process and outcome. The process includes coming up with school policy, providing competent staff and setting up a surrounding where everyone can learn. The outcome is that students with disabilities enjoy a better academic and social life.

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“The state of the Education report for India 2019: children with disabilities” states that nearly 8 million children (of school going age) are disabled. However, 3/4th of the children with disabilities at the age of 5 years old and 1/4th between 5-19 years old do not go to any educational Institution. The number of children enrolled drops significantly in each successive year of schooling. Recently we came across an article where a student with cerebral palsy found it difficult to get admission. Her mother recollected how her daughter had scored good in the entrance test but was denied admission as she wasn’t considered “normal” and the school did not want to take responsibility for the child. Due to lack of inclusive schools, children with special needs have no choice except attending National Institute of open schooling (NIOS). Research has shown that Children with disabilities have also been more prone to bullying from their peers and also more likely to be seriously traumatized by it.



In The Public Interest Litigation (PIL) of Rajneesh Kumar Pandey vs Union of India in which the supreme court had come up with a conclusion to increase the number of special schools as well as special education teachers. This view sparked criticism as its against children’s right to inclusive education and also acts as a hindrance to equality. Research has also shown that students with or without disabilities thrive better in inclusive schools. Sudesh Mukhopadhyay, a professor at the National University of Education Planning and Administration had presented her views to the supreme court in a PIL and said “It has been proven in a study that when students with special needs, study in the same environment with other children, that benefits the other group of students too for multi-sensory teaching methods enhance the quality of learning. The parliament enacted the right to education act 2009 to ensure that free and compulsory education is provided to all children between the age of 6 and 14. However, this act does not regulate special education schools. This leads to schools charging exorbitantly high fees making it inaccessible for a major section of society.



It is believed that education is strongest when it embraces diversity. From my point of view, there are many social, political, geographical and physical factors to be taken into account for education to be considered “inclusive”. Unfortunately, India falls short in meeting some of these criteria. A significant portion of Indian population are migratory laborers and they keep moving from one place to another; Our education system is not designed to cater to the needs of children coming from migrant labor families. The rural population finds it vexatious to spend money for their child’s education. The government’s apathy has hindered the development and growth of many rural schools. The infrastructures of rural schools are immensely underwhelming. There are shabby walls, poor lighting and below par sanitation. In many schools, students either have to sit on the ground or broken furniture. We can also see that rural schools are not accepting of all communities like the Adivasis. A common misconception among the Indian population is that The Adivasis are primitives living in remote regions who need to be modernized or are barbarous animals that need to be kept isolated. When they come across such an image of themselves in school, they would feel humiliated and can develop an inferiority complex. They are denied a respectful name and would feel exclusion since the very beginning itself. Even after 75 years of Independence, we are still not able to bring the Adivasis to mainstream society and make them feel welcome.

Millions of children worldwide are not attending school and language barriers are a significant reason for this. Students from ethnically minority communities speak a different language at home as compared to school. Children who do not speak dominant languages face serious hindrance in success and academics. India has 22 constitutionally recognized languages and 544 reported dialects. However, the Indian Education system tends to promote certain languages like English but also tend to ignore regional languages. Technical and professional teaching in local languages seems like a distant dream in Indian context. Many research studies have demonstrated that students tend to learn better and faster when they are taught in their mother tongue. Access to technology will help in promoting inclusive education. Providing technology helps assisting students with disabilities to better education. Students from remote regions will not need to be reliant on one on one teacher interactions.

“Ensuring that each individual has an equal opportunity for educational progress remains a challenge worldwide but there are many best practices to learn from and emulate.” In Finland all the schools have a full time special education teacher who works part time with 23% of students to cater to their needs. There is a dedicated staff who meets bi-weekly to discuss student’s performance and progress in class. In its truest essence, the classroom setting should be such that it fits the needs of all children. It is important to note that the National Education Policy (NEP) envisions an inclusive and structural change in the education system. It focuses on ‘equitable and inclusive which instills the idea that no one should be left behind. NEP states that there is a special emphasis on socially and economically disadvantaged groups to make education equitable and accessible. Special Economic Zones (SEZ) have been created to cater to students from remote areas. Though there are many policies that are coming up to curb the issue of exclusivity and promote equality among students, India still has a long way to go.





# Adolf Hitler: Background, Aims and Motives

*Keerat Gandhi 11B*

The infamous, seen by some as a good man, or rather a revolutionist willing to bring change into 'Germany's Doomed attempt at a Democracy', Adolf Hitler, an Austrian-born politician rose to the top of fame due to the Munich Putsch incident that took place late in 1923. But all of that aside, who is Adolf Hitler? And why is he so influential amongst certain groups? His aims, motives and his life will be discussed in detail.

Adolf was born in 1889, he had bad relations with his father but was very fond of his mother. He left school at age 16 to pursue art in Vienna, hoping to become a



painter. He was not successful in his plans and between 1909 and 1914 was basically on the streets. When the first world war broke out in 1914 he joined and served in the army, winning the Iron cross. He despised the Weimar republic, like most old fashioned Germans at the time, especially for signing the Treaty Of Versailles.

Hitler looked back at the 'Glorious Days' of the Kaiser and believed a Dictatorship to be better for Germans than a democracy as most German people agreed.

He stayed in the army after the war and stayed in Munich, spying on extremist groups. This is where he came across the German Workers party and decided to join them in 1919 as he liked their ideas.

The party was started by Anton Drexler. Drexler realized that Hitler had great potential and put him in charge of propaganda and political ideas of the party. In 1920, the party was renamed the National Socialist German Workers Party or Nazi for short (in German).

In 1921 Drexler was removed as leader by Hitler and his energy, commitment and power as a speaker soon began attracting attention. Hitler had clear and simple motives, He was a clear- cut nationalist and gave his audience scapegoats to blame for Germany's problems: The allies, The treaty of Versailles, Communists, Jews and even the 'November criminals', the socialist politicians who signed the treaty. By 1923 The Nazis were still a minority party, but Hitler had given them a high profile.

Now let's talk briefly of the Munich putsch and its after effects. Hitler used his great orating skills to convince the entirety of a Beer Hall of his plan to take over the Bavarian Government.

After fleeing from the government forces that hit back on their rebellion ,Hitler and other members of the Nazi Party were soon caught and put on trial. In this trial however, his nationalist way of talking and great speaking skills convinced the judges to let them off lightly. The trial was broadcasted and made Hitler somewhat of a celebrity in the eyes of the people.

Many looked up to him because of his strict nationalist personality and their hatred towards the Weimar government and its failure to satisfy the German's broken pride after the war.



# DO THE RESULTS OF ELECTIONS REPRESENT THE WILL OF THE PEOPLE?

***Ratish Shrivastava 11 A***

To constructively answer the given question, we must first separately analyze the three concepts mentioned, i.e., election, representation, and the people's will.

## **1) Elections:**

Elections can be defined as formal processes through which individuals or groups within a society participate in selecting individuals to hold public office and make collective decisions. These processes aim to ensure the representation of various perspectives and interests within the population.

However, whether elections truly represent the will of the people and their diverse and nuanced preferences has been a topic of extensive debate throughout history. Philosophers, political thinkers, and scholars have offered various perspectives on this issue, drawing on their knowledge of human nature, the mechanics of political systems, and the complexities of electoral processes.

***This essay critically examines whether elections effectively capture the people's will, drawing on both, philosophical perspectives and empirical pieces of evidence.***

In any discussion about elections as well as democracy and why they are “preferred”, most people tend to relate the words to the concept of representation.

It is often speculated that the reason for the continued success of democracy (whatever that may entail) lies in the fact that it is inherently representative of the choices & opinions of the citizens and is therefore, the embodiment of a fair and just sovereign.



Now, instead of picking any one of the innumerable debates that have occurred throughout history on this specific topic, all we need to do to prove that this opinion isn't entirely true is look out the window.

Protests, riots, demonstrations, processions, etc occur on a seemingly daily basis in democratic setups around the world. While the people of those nations have elected the people in power (at least, in theory), they are unhappy with how the state is functioning. This wouldn't be the case if their wills and wants were being represented.

To take this premise further and determine what it is that elections represent if they represent anything, we must first discuss "representation" in itself.

## **2)The Concept of Representation:**

- In his work "The Republic," Plato questioned the effectiveness of democracy as a system of governance, arguing that it would devolve into the tyranny of the majority. Hinting that it is only the will of some people, belonging to specific sections of society (the majority) that are represented and the electoral system as a whole is pointless when spoken about with the relation of representation, as democratic rule fundamentally boils down to majoritarianism. {1}
- Aristotle, on the other hand, proposed the idea of a mixed government, combining elements of democracy, aristocracy, and monarchy. He believed that representation was essential for a stable and just society, stating, "It is more democratic than even the offices should be assigned by lot; for then no one will be able to choose the magistracies, but they will go by turns to all, and to the poor as well as the rich" (Politics). {2}

Now this is where it gets interesting. Aristotle claims that not only is the representation in the electoral system so flawed that it needs state intervention even to instill proper representational values but also a "mixed form of governance" (that isn't truly democratic in the first place, as it imposes occupational and economic mobility with little to no regard of the people's wishes).



In a state where these measures are necessary, isn't there a possibility that the electoral system isn't related to representation at all? Is it merely a hollow means devoid of any inherent value?

- In “The Idea of Representation” political theorist Hanna Pitkin adds another dimension to the discussion by exploring the different types of representation, such as:
- Formalistic representation - refers to the institutional arrangements that precede and initiate representation itself.
- Symbolic Representation - representatives standing for something beyond their constituents
- Descriptive Representation- representatives resembling the people they represent)
- Substantive Representation - The activity of representatives—that is, the actions taken on behalf of, in the interest of, as an agent of, and as a substitute for the represented) {3}

So now, is representation in elections something limited only to certain sections of society or is it something impossible to achieve without state intervention? Or is the idea of representation in itself so abstract that it cannot be guaranteed without significant discussion and debate about the type of representation desired? And if any, what kind of representation do the results of elections exhibit?

These contrasting views highlight the complexities of representation and set the stage for further analysis. It is evident that the relationship between representation, elections, and governance isn't definitive or set in stone.

### **An elected government doesn't guarantee representation.**

Moreover, a representative government doesn't have to be electoral at all as in the case of, Benevolent dictatorships (when an authoritarian leader exercises absolute political power over the state but is perceived to do so with a regard for the benefit of the population as a whole, standing in contrast to the decidedly malevolent stereotype of a dictator who focuses on their supporters and their self-interests) {4}

Some examples of such states would be:

- i. Mustafa Kemal Atatürk in Turkey (1923-1938)
- ii. Josip Broz Tito in Yugoslavia (1952-1980)
- iii. Lee Kuan Yew in Singapore (1959-1990)

Hence, to even explore the possibility of representation in elections, we first have to sort the seemingly innumerable systems of rule, to find examples of states that are not only representative but also electoral. (As they are not related)

This is near impossible, as to successfully represent the will of the people in elections, the elections have to strike the perfect balance. Not only do the elections have to avoid being subjugated by the tyranny of the majority but also avoid unreasonable state interference which might threaten the spirit of democracy.

Therefore, the question now, shifts from **“Do the results of elections represent the will of the people”**, to **“Can they even do so?”**

### **3)The people’s will.**

Even in an idealistic scenario, where the kind of representation desired is known, several external factors might, and do in daily life, hamper the proper articulation of the people’s wants.

#### **i. The use of money:**

- Karl Marx criticized elections as a tool of the ruling class to maintain their power and perpetuate inequality. He argued that true democracy can only be achieved by removing the influence of capital and giving the working class a more prominent role in decision-making processes which, according to him they didn't have as the elections were influenced more by the capital of certain members of society than the will /choices of the others.{5}
- John Stuart Mill further argues that the influence of money undermines the principles of democracy. He says, “When the selection of representatives is left open to a competition in which pecuniary means bear a part, wealth has already much influence” This, in my opinion, suggests that elections do not represent the will of all but rather of those with financial advantages {6}

In response to concerns about the influence of money in elections, many countries have introduced campaign finance regulations and transparency measures. For instance, the implementation of stricter disclosure requirements and limits on campaign contributions aims to mitigate the disproportionate impact of wealthy individuals or interest groups on election outcomes.

#### **i. Misrepresentation/of the people’s will.**

In "The Social Contract," Rousseau expressed skepticism about representative democracy, stating, "The people's will is always right, but the understanding of it is not". He argued that while citizens may participate in elections, their validity will be lost or distorted due to various factors, such as manipulation by political elites or the influence of media, or the all too familiar concept of voter apathy, etc.{8}

ii. Shortcomings in the electoral systems themselves

- Plurality/First Past The Post (FPTP) system: where to win the elections, a candidate must only procure more votes than any other members of the opposition. While it provides clear, stable governance, it may not accurately reflect the overall will of the people due to wasted votes and the potential for gerrymandering. {9}

For example, in recent years, countries like New Zealand have implemented a proportional representation system, which aims to address the limitations of the plurality system. This change in the electoral system allows for better representation of minority viewpoints and promotes a more inclusive democratic process

- Proportional representation system: In which parties gain seats in proportion to the number of votes cast for them thereby ensuring better representation of minority viewpoints but can lead to more fragmented and potentially unstable governments. {10}

Let us visit a few real-world situations wherein the above illustrated and seemingly theoretical critiques of the elections have manifested across the globe

- i. In the 2019 Indian general elections, the Bharatiya Janata Party (BJP) secured only 37% of the popular vote yet, it was able to form the government through a coalition with other smaller parties. This raises questions about the capabilities of the FPTP system to ensure a true representation of the people's will, as the majority (63%) of voters did not vote for BJP, yet it rose to power. {11}
- ii. Russian Presidential Election (2018): the election was criticized by international observers and opposition groups for lacking genuine competition. Several prominent opposition figures were either barred from running or faced legal challenges, and there were allegations of voter coercion and ballot stuffing. These factors raised concerns about the fairness and representativeness of the election. {12}
- i. Brexit Referendum (2016): The Brexit referendum serves as a notable example of a popular vote that aimed to reflect the will of the people. However, the narrow margin of victory (51.9% Leave vs. 48.1% Remain) raised questions about the true representativeness of the result. Moreover, concerns were raised about misleading information and the impact of external influences on public opinion. Further providing evidence of electoral votes not representing overall will. {13}

These are only a few examples of the results of elections monumentally failing to express the will of the people!

The question of whether the results of elections genuinely represent the will of the people is a complex and nuanced one. One that can only be understood by appreciating the subtle difference between representing the choice of the people and representing their will.

An example highlighting the difference between the two would be the “lesser of two evils” concept. {14}



A survey conducted by ABC News Network during the 2016 presidential elections, it was found that 33 percent of Trump voters and 32 percent of Clinton voters attributed their choice of candidate to opposition to the other candidates, choosing “lesser of the two evils” {15}

Instead of choosing/electing the person they **WANT** as their leader, a massive chunk of the population ended up choosing one which they thought was **BETTER** than the other candidate.

This can be further related to the incompetence of widely used electoral systems (such as the widely criticized FPTP system) to accurately represent the wants of the people {16}

Steps are being taken to improve representation as in the case of :

Ranked voting {17} which proves to be a much fairer alternative to widely criticized electoral systems and provides a better medium for people to articulate their opinions. However, its practical implementation remains challenging due to factors such as voter confusion, complexity, cost, and inadequate development for current electoral processes. Despite its potential to accurately represent the people’s will, ranked voting is largely a theoretical concept. Its effectiveness in capturing diverse preferences and ensuring meaningful representation is hindered by these obstacles. Therefore, the promise of ranked voting to truly reflect the people's will remains unfulfilled in practice. {18},{19}

Moreover, the rise of new technologies and digital platforms has opened up avenues for direct participation and citizen engagement, potentially reshaping the dynamics of representation. For instance, the emergence of online voting experiments in certain countries has shown promise in providing more accessible and innovative means for expressing the will of the people



**First Past  
the Post**

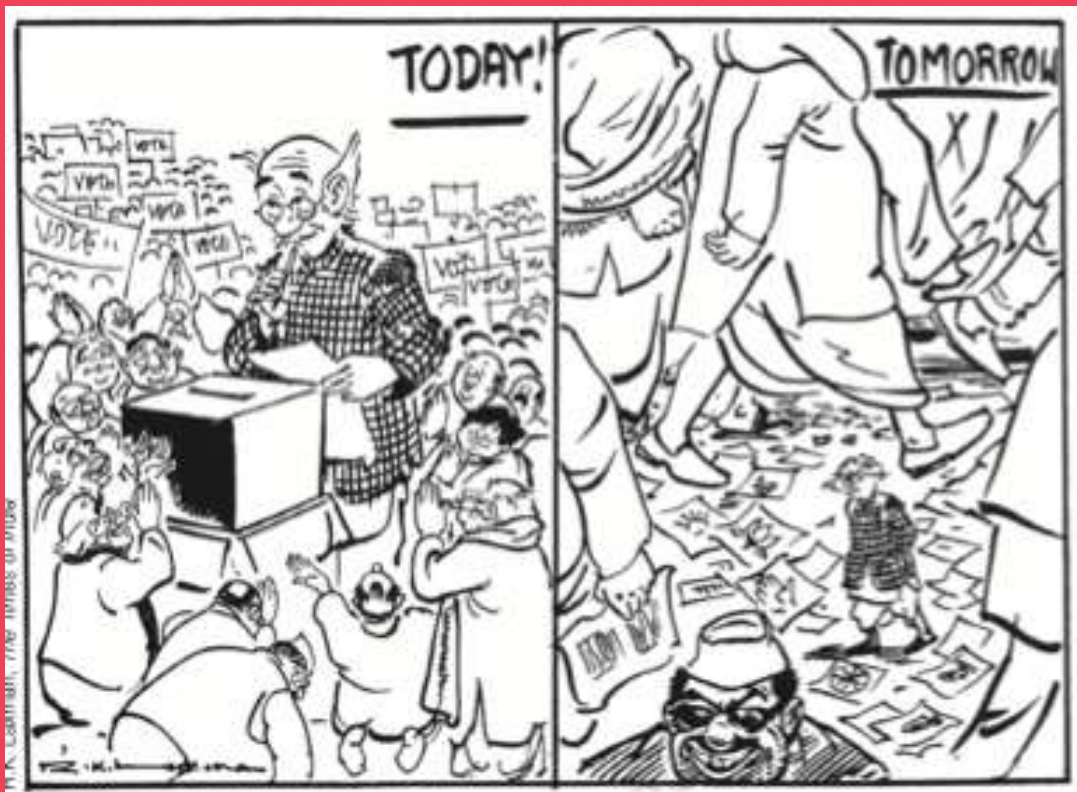
The feeble relation between election & representation, the ambiguity in the concept of representation itself, the fundamental limitations of elections & electoral processes, and the influence of external forces (such as money, power, freebies, the influence of media, gerrymandering, etc) on the results of elections, make elections a public involvement exercise rather than being a medium for the people to express their will.

This leads to elections fulfilling the choice of the people but failing miserably to represent their will.

The seemingly innumerable terms and conditions required to ensure meaningful representation seem impossible to achieve. While in the ideal, utopian scenario, where all the limitations mentioned in the essay cease to exist, perhaps, elections might represent the people's will (whatever type of representation is "idealistic"). That utopian scenario, however, seems like a distant dream.

In conclusion, "do the results of elections represent the people's will? "

Absolutely not.





# Unraveling the Enigma: Chakravartin Samrat Vikramaditya

Animesh Sabat 12 A

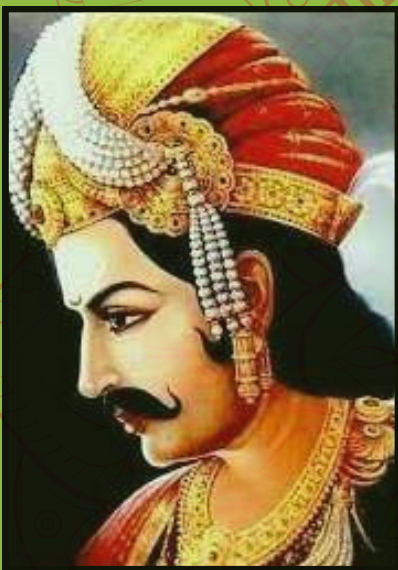
The land of Bharatvarsha has produced abundant leaders, each possessing a unique legend and magnificent legacy. The fables of command and self-sacrifice are infused in every inch of our soil, with each generation having its own hero and saga. There is perhaps no task more arduous than preparing a comprehensive list of role models from the chronicles of Indian history, for every individual might cherish different ideals, which (given the diversity of our nation) he would then find embodied in some or the other king or general.

Yet there appears to be one name that stands out in almost every informed list, one name that has stood out like the Sun in the sky as a gold standard for what a leader should be, one name that has been infused in every household both as a means of folklore as well as one to impart moral values to children: *Vikramaditya!*



The legendary Emperor of Ujjain has garnered widespread acclaim as the epitome of an 'ideal king,' serving as a beacon of true regal excellence. However, the identity of this enigmatic figure remains shrouded in mystery, and the veracity of his remarkable tales remains uncertain. While evidence does exist, it is insufficient to reach a conclusive consensus on the true nature of this celebrated offspring of Bharat Mata. This may leave you with a very intriguing question: If we do not even know if the aforementioned monarch was real or not, why exactly does his name stand so high?

What about him appealed so much to the Indian people and leaders that they placed him on such a pedestal?



The answer to the question is: his virtues. Vikramaditya is special not because of his conquests ( despite them being innumerable), nor because of his legacy ( despite it being grandiose) but because of his personal virtues. This is reflected in a beautiful work of literature called the '*Singhasan Battisi*' ( literally: 32 Tales of the Throne).

Within the framework of the narrative, we find ourselves in the 11th century, where King Bhoja, in a moment of profound historical serendipity, stumbles upon the illustrious throne of Vikramaditya. This ornate throne, adorned with an assembly of 32 statues, possesses an enchanting secret – these sculpted figures are none other than celestial apsaras, ensnared in petrified immobility by the grip of an ancient curse. Their ethereal voices, though silenced in form, come to life as they recount a mesmerizing tapestry of stories, each intricately woven to illuminate the life and extraordinary adventures of Vikramaditya. Their collective narrative serves a profound purpose: to persuade King Bhoja, the fortuitous discoverer of this

regal relic, of his unworthiness to claim the throne. At the end of each tale, Bhoja ( himself a legendary hero and great king) acknowledges inferiority and steps down. It is said that the throne was divine in nature, and only a man possessing transcendental virtues can ascend it. While this is just one piece of work, the virtues attributed to Vikramaditya here are commonly attributed to him in almost every source we stumble upon regarding his life and exploits. These virtues make him stand out, not only because they are rare in leaders but also because few possess them in the same manner and to the same extent as Vikramaditya.

These virtues make him the man who started an era, these virtues make him the role model for all subsequent leaders, these virtues immortalize him in the pages of Indian folklore.

These transcendental virtues are:

i) Generosity: 18 out of the 32 tales of Singhasan Battisi sing praises of the Emperor's ability to give away fabulous treasures gifted to him due to his exploits. He could if he chose to retain these treasures, enrich himself to an unprecedented level, but he chooses to give them away to anyone who needs it more than he does. He is able to do so partly because his only desire in life is to serve others. He does not seek glory for himself, or seek to immortalize himself, he is content with maximizing his utility to his subjects. Generosity is thus, the foremost among virtues important to leaders, for it sets apart those committed to public welfare and those seeking purely personal gain. Ancient wisdom dictates and empirical evidence proves, that only the former are worthy of authority. Vikramaditya is the worthiest for he is the most generous.

ii) Courage: Half of his tales contain some or the other instance of Vikramaditya risking his own life for the greater good: he is ready to jump into a pot of burning oil in order to keep his promise to a young man, he is willing to cut off his own head and offer it to a Goddess, he is willing to travel to the scariest places in order to uphold justice. Another famous piece of literature called the Vetala Panchavimshati ( or more famously Vikram-Betaal) includes a frame story where the king sets out to capture a literal vampire. Yet he is about as unperturbed as a hermit meditating under a tree. Through his courage, Vikramaditya cripples not only his contemporary monarchs but also supernatural forces of evil.

Without courage, it is impossible to make progress, no one respects a coward and any man seeking to make an impact must learn to tame his fear. It is thus a necessary virtue of all human beings, but its importance is exalted for a leader.

iii) Wisdom: In the Vetala Panchavimshati, the Emperor must capture the vampire and bring him back but every time he endeavors to to ensnare the elusive vetala, the supernatural entity unfailingly imparts a narrative that culminates in an enigmatic riddle. These riddles pose a dilemma for if the king remains silent despite knowing the answer, the Vetala will murder him but if he answers, the Vetala will fly away. Most of these riddles are moral and ethical challenges and require extraordinary critical thinking skills to navigate through. The fact that this cycle will only end if Emperor Vikramaditya fails to answer a question coupled together with the fact that Vikram-Betal is almost a genre of moral folklore in its own right, stands as the ultimate testimony to the extraordinary intellect of Emperor Vikramaditya.



His court is characterized by Navaratnas or 9 men of extraordinary learning (all 9 of whom are famous in their own right as enigmatic scholars whose works have enriched Indian libraries for centuries). That such wise men chose to live under his rule and stay near him speaks volumes about his own intellect. Without wisdom, all other virtues become vices. The sceptre of authority can only be given to those who are wise

iv) Justice: The legendary throne of Vikramaditya is supposed to endow its owner with a sense of justice, due to the nature of the great Emperor. He is often depicted as possessing all the traits necessary to qualify as a judge including selflessness, complete honesty, lack of bias or favoritism, and a true urge to give justice.

It is fairness and justice that separates a leader from a commoner, and it is this virtue that enables a group, establishment, or civilization to move forward. When every individual is given their due, they do their best, which brings about the best output for everyone else.

v) Humility: Despite all this, none of his successes, none of his fame goes to his head. Vikramaditya understands the most important maxim for leaders worldwide:

“A true leader is not the master of his followers, he is their servant”

He evidently takes this maxim to heart. He speaks to everyone respectfully, obeys instructions given to him by sages and wise men and is always open to criticism. His commitment to maximizing welfare for others destroys his own ego and by extension makes him even worthier of praise

Without humility, a leader becomes a tyrant, and it is his absolute lack of ego that enables Vikramaditya to stand out amongst other kings. He is able to stay humble despite living a life that would turn the wisest egotistical

Now to address the elephant in the room: Who was Vikramaditya?

As far as historical evidence is concerned, there is no clear-cut answer. Some believe the legends are about Chandragupta II of the Gupta dynasty, others believe Vikramaditya was a distinct historical figure in his own right. Yet others feel that Vikramaditya is not a single person but a legendary figure whose story was woven together from anecdotes of various actual rulers. Nevertheless, it appears that these scholars may inadvertently overlook the essence of these narratives, simplifying them into a binary quandary of veracity versus fiction, rather than embracing their original essence as inquiries into the



cultural ethos of their era. Unquestionably, a substantial portion of Vikramaditya's tales must be categorically fictional, replete with references to fantastical creatures and malevolent entities, within a temporal context devoid of historical records validating their existence. Even if we were to accept on face value, that there existed a mighty and benevolent Emperor named Vikramaditya we would be forced to accept that a vast magnitude of anecdotes pertaining to his life are purely fictitious in nature. Yet this is the exact problem that arises when cultural ideals are viewed from the pedantic lens of historical accuracy. When there exists scant reasonable doubt that the narratives of this Emperor are, at the very least, partially embellished, it becomes incumbent upon us to fathom the underlying rationale for such fabrications. The answer to this quandary lies in the presentation of an archetype, an ideal embodiment of what a leader ought to epitomize. Vikramaditya transcends the confines of a singular individual; rather, he embodies the collective and ultimate embodiment of all that is deemed virtuous and coveted in a leader by the populace of Bharatvarsa. He symbolizes a paradigm of servant leadership, or 'Rajarishi'—a leader propelled solely by the welfare of others, ceaselessly striving to maximize their well-being. Consequently, Vikramaditya does not represent an individual but rather a utopian construct, an entity that resides latent within each of us, as latent potential. I thus implore you, dear reader, to peer within your own self and discern the sparks of the great Emperor residing within. By nurturing the virtues of generosity, courage, justice, sagacity, and humility within ourselves, we, the torchbearers of this nation's future, possess the profound capacity to usher in a renaissance reminiscent of the legendary era of Vikramaditya, albeit in a contemporary, reimagined, and revitalized form!





# The Importance of Historical Preservation

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*Arpan Majumdar, 12 A*

Trends have a unique way of influencing one's perceptions of their surroundings. With the advent of social media, an extensive wealth of knowledge is now available at our disposal. One of the newest developments in the modern world has been 'preservation'. Preservation has its origins in centuries of protection, remodeling, reconstruction and re-modulation. The practice began in Europe where buildings and paintings destroyed in wars would be painstakingly restored. A huge leap in this movement was demonstrated post World War II when the mass destruction of almost every European country provoked a well-timed movement for the protection of ancient art and architecture.



With help from the United States and Russia, countries were able to restore buildings from the Edwardian, Tudor, Georgian eras in England along side the romantic and gothic styles that Europe is famous for. Staunch laws and regulations specifying colour schemes, building heights, tools used and property listing garnered support and in turn created a great admiration for the European past. Buildings like the Notre Dame and Schonbrunn palace had architects commissioned to save them.

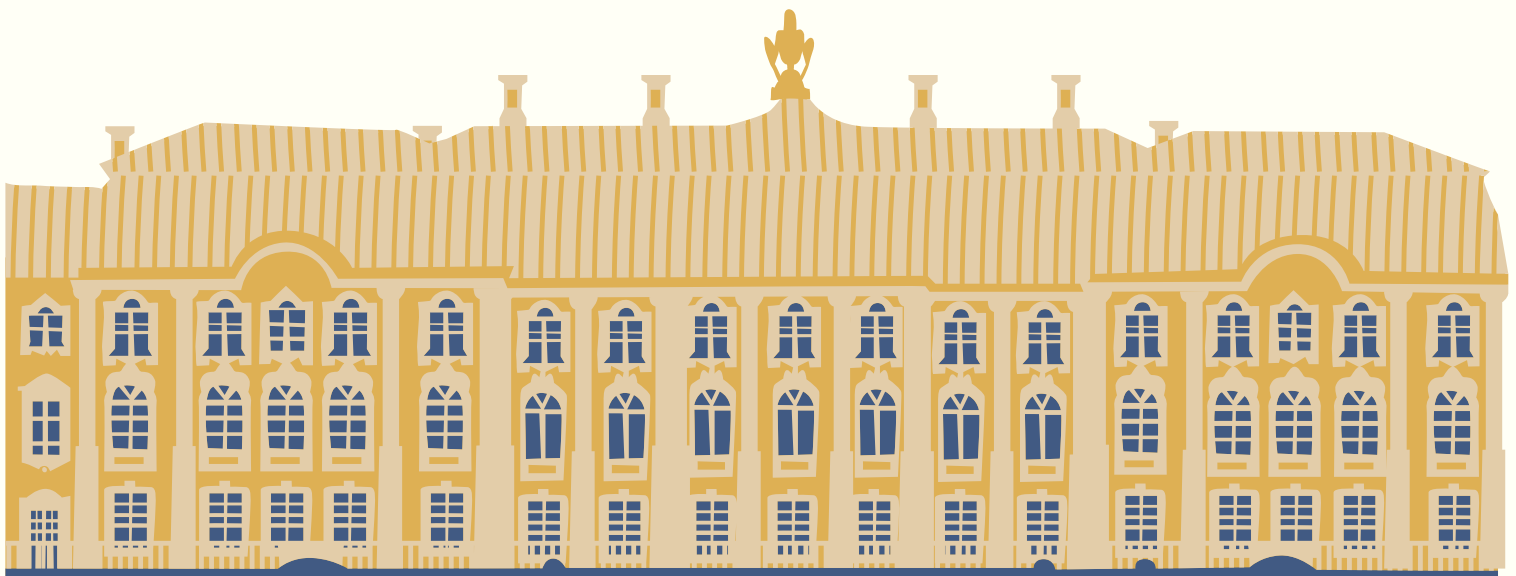
However, this ideology has seen an almost tectonic shift in recent years with an almost masochistic tendency to demolish what is deemed as unviable. The global east is decidedly the largest perpetrator of these actions with stunning symbols of past glories being demolished in the hope of creating an entity which begs to be validated by the west. An almost comic gentrification of modern architecture has created a vehement desire in policy makers to tear down old temples, mausoleums, shrines and churches replacing them with heinous constructions that are bought and sold with no regard for the history that their existence destroys.



What makes this rapid destruction so immensely concerning is the fact that the styles created in India are unlike anything ever seen before. Art and architecture in India the fusion of fused styles. The development of a stereotypically Indian style of construction blending with the later developed Islamic concentrations, merging with intense Dravidian art developed a unique and easily identifiable form of display which was admired worldwide. Turkish and Persian styles have also been of great significance, specifically in the east and north west of the subcontinent. The use of geometry and sound along with traditional carving methods which made stone hollow and could pass sounds at tuned pitches were trademarks that have died out tragically with no hope of revival. These styles combined with British architecture creating a landscape unlike any other in the world.

The Indo-Gothic, Indo- Saracenic and Victorian styles worked in cohesion with the Indo Islamic and Dravidian styles with exemplary depictions shown in train stations and government buildings. However, there are other buildings, community centers, homes and hospital which were extraordinary in their creation but fell into a pitiable state before they perished under the desperation for economic gain in India's major cities.

The need for restoration and preservation in India has been explained and championed by the UNESCO with Bombay being a UNESCO recognized art deco preservation site for its incomparable magnificence. This compiled with Delhi's iconic fusion style, Calcutta's neo classical and Chennai's Dravidian style offers much scope for pride and consequent legislation which helps maintain them.



This would not only benefit the people, but also the few remaining members of the families which once specialized in intricate work thereby boosting the economy along with the strengthening of historical appreciation. The fact of the matter is that western styles do not necessarily work in Indian territory simply because the materials used don't work in cohesion with the way the land breathes. The use of local materials like sandstone would benefit the people very well indeed.

Books like the modern ruins of Great Britain have displayed the importance of politics in architecture, specifically the Thatcherite era which saw the destruction of Victorian buildings for larger less ornate apartment complexes for housing the poor. Similar aspects do play in India with most restoration architects struggling to obtain permits and further earning pittances, provoking them to move abroad thus contributing to the country's brain drain.

The impact preservation can have is profound, redefining and strengthening for us as a people. If we do help those who intend to partake in the protection of our history, we might be able to create for ourselves an environment we are proud of instead of one which tries to emulate the west. The goal is to protect the diversity we have been taught to admire, not exchange for an alternative so as to subscribe to an opinion which may or may not be in favour of the changes being made.

A cycle is thereby created which feeds into every stage, historically, politically and economically, as well as artistically and scientifically, enhancing the pride of the people while developing a new module of perception which helps future generations set a precedent for themselves instead of following unfavourable standards which were never created to benefit them in the first place.

Protecting what is endangered is imperative, and it must be done before the little we have left goes extinct.



# Socio-Economic Challenges in Indian Agriculture

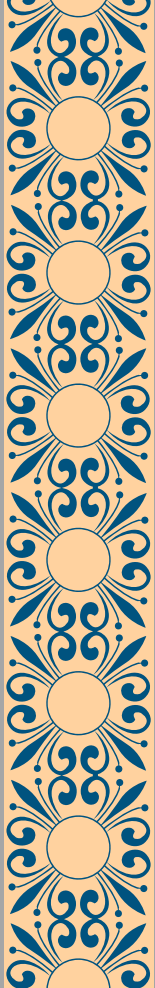


*Pavitra and Diya 12 B*

## **Abstract**

Agriculture and the socio-economic realities in India. This matter highlights many agronomical parts of India's diverse spread of states. Agriculture in India is a massive sector. It is one among the top producers in the world of a number of agricultural products. Our country faces few challenges in this spectrum and some of them being scattered land holdings, a lack of funding, inadequate irrigation systems, inadequate manure and fertilizer supplies, mechanization of equipment, and lastly inadequate transportation infrastructure. The research method for getting the information acquired included surfing the wide availability of sources and images present online. We went through many websites, documents and other research papers. This let us know about the vast amount of data on this topic and made us aware of the current realities of the agro-socio-economic state of our nation. We've made a detailed list of our findings and ways to possibly help better the current state of the agro-social condition of India by suggesting some reforms and key areas of focus in the conclusion. The findings after research on these different areas of growth that our country has prospects of improvement are increment of agriculture productivity, rural flourishing, optimizing irrigation and drainage management, as well as water resources, allowing for the diversification of agriculture into higher-value commodities, expanding markets, finance for agriculture, and government spending.





## **Socio-Economic Challenges in Indian Agriculture**

India's agriculture industry is a giant enterprise. It is one of the world's largest producers of several agricultural commodities and among the leading producers of important crops such as rice, wheat, cotton etc. India boasted a GDP of \$2.6 trillion in 2020 and has had high economic growth rates over the last decade. A massive portion of India's economic success can be attributed to its status as one of the world's leading producers of staples like pulses, milk and jute. India was the second largest producer of fruits and vegetables in 2019 and was home to the second largest cattle population in 2012.

However despite its relative prosperity compared to other countries, the Indian agricultural industry struggles to meet the high demand for food for the rising population of the country. The total food grain production was estimated to be 292 million tons in 2019-20, while the total demand for food grains is predicted to increase to 345 million tons by 2030. This aim of this research paper is to study the various socio – economic challenges facing the Indian agricultural system and recognize the key areas for support

## **Fragmented and small land holdings**

Large land holdings allow the farmer to implement modern agricultural techniques and boost productivity, while small land holdings restrict the farmer to traditional methods of farming and limit productivity. In India, the average size of holding is very small. In fact, studies have shown that about 70 per cent of the total holdings are below one and a half hectares. The average standard size of holding that may give better agricultural returns cannot be maintained due to the fast growing rural population and the prevailing law of inheritance. According to the law, the property of the deceased is divided equally among male heirs. This leads to the sub – division and fragmentation of holdings. Fragmentation of holdings puts a large proportion of land outside the possibility of effective cultivation. Smaller fields are harder to work with modern machinery, tractors etc. The fragmentation of land holdings is a major obstacle and one of the greatest deterrents to economically viable cultivation. It leads to wastage of land, labor and material inputs. It is responsible for increased overhead costs. The division of holdings may be socially justifiable but it is not economically viable.



## Scarcity of Capital

Agriculture, like all industries requires capital. The role of capital input has become increasingly relevant with the advancement of technology in the agricultural field. All agricultural inputs like the livestock, irrigation, seeds, fertilizers, insecticides, pesticides, feeding stuffs, labor, purchase of land, machinery, carts, vehicles, various agricultural equipment's, buildings, fuel and power, sprays, veterinary services and repairs and maintenance require certain amount of capital. The development of irrigation facilities without capital is impossible. The role of irrigation in the areas of erratic rainfall, arid and semiarid regions is quite significant. The main lenders of capital to the farmers are the money-lenders, traders and commission agents who charge exorbitant rates of interest and purchase agricultural produce at



very low price. The All India Rural Credit Survey Committee showed that in 1950-51 the share of money lenders stood as high as 68.6 per cent of the total rural credit and in 1975-76 their share declined to a not insignificant 43 per cent of the credit needs of the farmers.

## Shortage of irrigation facilities

Irrigation is one of the most important agricultural inputs in a tropical monsoon country like India where rainfall can be uncertain, unreliable and erratic. Only one – third of the cropped area in India is under irrigation. Studies show that it would not be possible for India to achieve sustained progress in agriculture unless more than half of the cropped lands are assured irrigation. This is exemplified by the success story of agricultural progress in Punjab, Haryana and the Western part of Uttar Pradesh where the irrigation facilities are markedly better. However the utmost care should be taken to safe guard against the adverse effects of over – irrigation, especially in areas irrigated by canals. Large tracts of agricultural land in Punjab and Haryana have been rendered useless. These areas have been affected by salinity, alkalinity and water-logging due to faulty irrigation. In the Indira Gandhi Canal command area intensive irrigation has caused a sharp rise in sub-soil water level, leading to water-logging, soil salinity and alkalinity.

## **Agriculture Marketing**

The accessibility to the market is a major factor in the decision making capacity of the farmer. According to estimates 85 per cent of wheat, 75 per cent of oil seeds in Uttar Pradesh, 90 per cent of Jute in West Bengal, 70 per cent of oilseeds and 35 per cent of cotton in Punjab is sold by farmers in the villages in which they reside. The intensity of agriculture and the production of crops declines as the location of cultivation gets further away from the marketing centers. This is particularly noticeable when a bulky but low value crop has to be transported to the market. If it takes much time to send the produce, especially at the peak time, to the market when the farmer could have been profitably employed in other activities. The lack of an organised marketing structure results in private traders and middlemen dominating the marketing and trading of agricultural produce. The challenges that farmers face in the marketing of agricultural produce are numerous and do not end here. Some other challenges include – limited access to market information, low rate of literacy, multiple channels of distribution that eat away at the pockets of both farmers and consumers etc.



## **Manure and fertilizers**

For thousands of years, crops have been grown on Indian soils without any concern for replenishment. This has caused soils to become exhausted and depleted, which has decreased their yield. Almost all crops have some of the lowest average yields in the world. More manures and fertilizers can be used to address this major issue. Manures and fertilizers serve the same purpose for soils as healthy food does for the human body. A well-nourished soil is capable of producing good harvests, just as a well-nourished body is capable of performing any competent task. According to estimates, increasing fertilizer application accounts for around 70% of growth in agricultural production. It is difficult to supply enough manures and fertilizers throughout a



country the size of India that is populated by underprivileged farmers. The best manure for soils is cow dung. However, its use as such is constrained because a significant amount of cow dung is utilized as cooking fuel in the form of dung cakes.

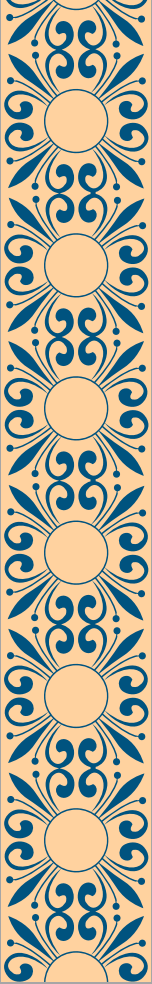
The issue has been made more difficult by a decrease in the quantity of firewood and a rise in the demand for fuel in rural areas as a result of population growth. Chemical fertilizers are expensive and frequently out of the price range of small-scale farmers. As a result, the fertilizer issue is both serious and complicated. Chemical fertilizers were seldom ever used at the period of Independence. The use of fertilizers increased dramatically as a result of government initiative and a shift in the mindset of certain progressive farmers. 52 fertilizer quality control laboratories



have been established across the nation to maintain the quality of the fertilizers. In India the CFQCTI (The Central Fertilizer Quality Control and Training Institute) in Faridabad which also has regional offices in Mumbai, Kolkata, and Chennai.

### **Mechanization of equipment**

Mechanization is an essential element for the production of agricultural crops but has historically been disregarded in the context of underdeveloped nations. Farm power availability issues make it difficult to cultivate enough land, and they have long been recognized as a major cause of poverty. Modern agriculture's core tenet is farm mechanization, and many forward-thinking nations have already automated their farming. There is no denying that during the past 50 years, India has made significant progress in the area of agricultural mechanization. While three important inputs—increased use of fertilizers, better seeds (of HYVs), and irrigation—were largely responsible for the success of the Green Revolution in the 1970s, it is now clear that mechanization, the fourth input, was also crucial. Additionally, the private sector—equipment and implements makers and distributors as well as the farmers themselves who were willing to invest in agricultural machinery and implements—dominated the development and diffusion of the mechanization technology. Naturally, despite the extensive mechanization of agriculture in certain regions of the nation, the majority of agricultural activities are still carried out by hand in the majority of those regions, employing straightforward and traditional equipment and implements like wooden ploughs, sickles, etc. Plowing, seeding, irrigating, thinning and pruning, weeding, harvesting, threshing, and transporting the crops all involve little to no usage of machinery.



Particularly with marginal and small-scale farms, this is the case. Large amounts of human labor are wasted as a result, and productivity per worker is low. Agriculture must be mechanized immediately in order to reduce labour waste and improve farming's practicality and effectiveness. Agricultural machinery and implements are an essential component of timely and effective agricultural operations, enabling various crops and consequently boosting output.

### **Transportation facilities**

India has substandard road conditions and a poor framework of roads is one of the challenges faced. The roads also have bad networking which leads to delays in exchange of goods and longer transport travel leads to the reduction in quality of goods. Bumpy roads like many roadways in India can cause difficulty during travel by damaging much of the produce.

Scant packaging and storage of produce during travel has to be reduced to reduce spoilage and rotting. Proper storage boxes as these are quite expensive for farmers to purchase and these prices should be reduced so they

can store their commodities. Inefficient logistic systems and temperature control deficit affect the goods. Government constraints also severely affect the transport and exchange of goods, taxes and tariffs and trade barriers imposed as a hindrance in the transportation. This ends up with increased costs and reduced profitability thus not benefiting the farmer or producer and the buyer of these commodities. Thefts and vandalism on these goods vehicles are the security concerns faced when transporting agricultural produce from place to place.

### **Priority areas for support:**

Some priority areas for support in India's agricultural system have been identified and discussed below:

Enhancing agricultural productivity, competitiveness and rural growth:

One of the most important needs for agricultural growth is the major reform and strengthening of India's agricultural research and extension systems. The decline of these services overtime may be attributed to a multitude of factors: chronic under-funding of infrastructure and operations and operations, failure to replace aging researchers and lack of access to state of the art technologies. There is a lack of connection between research and extension, or between these services and the private sector.

Improving water resources and irrigation and drainage management: The largest user of water in India is agriculture. The increasing competition for water between industrial use, domestic use and agricultural use has highlighted the need to plan and manage water on a river basin and multi-sectorial basis. As urban demands multiply, there is a need to find radical new ways to enhance the productivity of irrigation. Some of the steps that can be taken are - use of more efficient delivery mechanisms such as drip irrigation

Piped conveyance, better on-farm management of water.

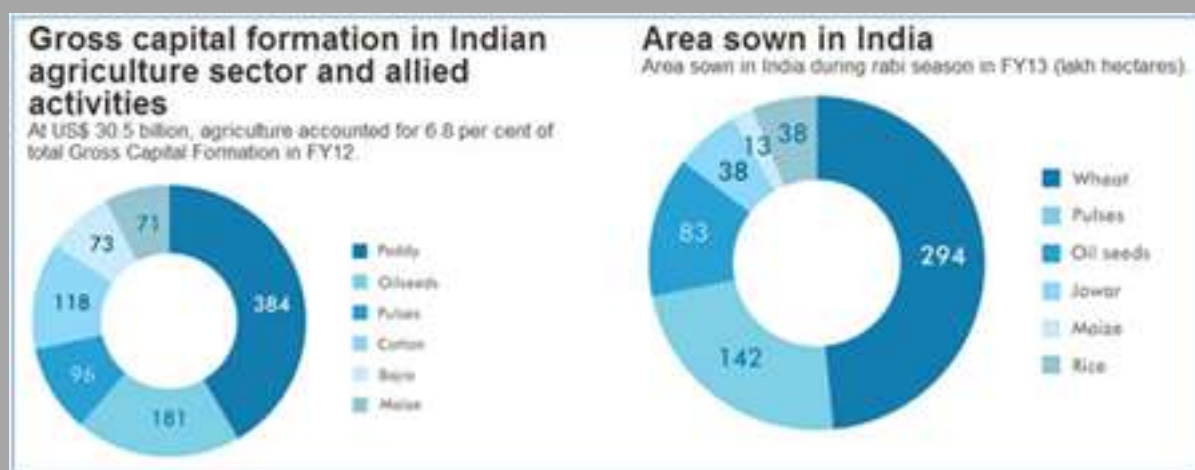
Facilitating agricultural diversification to higher – value commodities:

In rain – fed areas where poverty is high, it is imperative to encourage farmers to diversify to higher – value commodities. This will be a significant factor for higher agricultural growth. There is considerable potential to expand agro-processing and building competitive value chains from producers to urban centers and export markets. Although diversification initiatives should be left to farmers and entrepreneurs, the

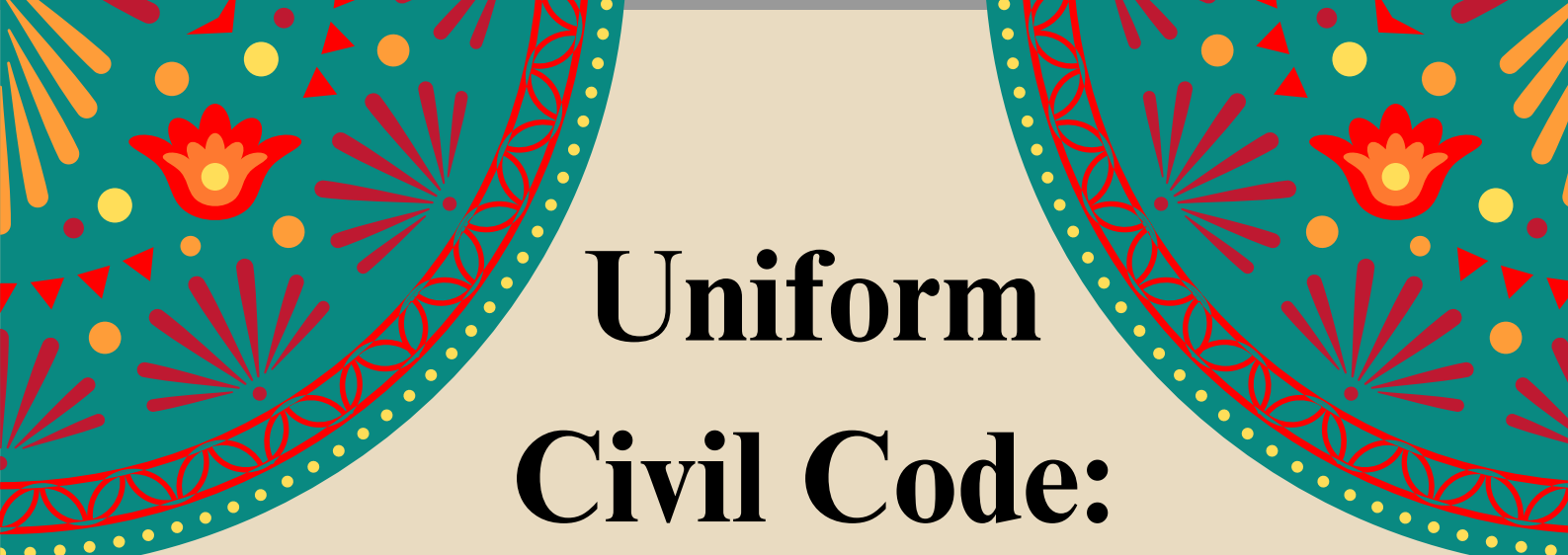
Government can prioritize liberalizing constraints to marketing, transport, export and processing

### Developing markets, agricultural credit and public expenditures:

India has a legacy of extensive government involvement in agricultural marketing. This has created restrictions in internal and external trade, resulting in cumbersome and high-cost marketing and transport options for agricultural commodities. Even so, private sector investment in marketing, value chains and agro-processing is growing, but much slower than potential. Although there are some restrictions are being lifted, a lot more needs to be done to enable diversification and minimize consumer prices. There is also a need to improve access to rural finance for farmers as it remains difficult for farmers to get credit







# Uniform Civil Code: Explained

Shreerang Gaidhani 12 A

**One Nation, One Constitution and One People.** Yet, a Muslim, a Hindu and a Christian in India follow different laws. Is India truly united?

In 2019, the Bharatiya Janata Party, the biggest party in the parliament, was seeking a second term with the slogan **फिर एक बार मोदी सरकार**. In its election manifesto, titled Sankalp Patra, it sought to completely overture the long-running civil code in our constitution, by promising to implement a Uniform Civil Code, or **समान नागरिक संहिता**.

Dear reader, you may wonder, what is a civil code? And what does it have to do with me? It is unwise to ignore the contents of the constitution and the laws that govern us but to a greater extent, it is dangerous to be uninformed about the Civil Code, for the following few years may result in an antithetical twist in civil laws.

A civil code is a collection of private laws that relate to property, family, and obligations. It provides the legal status and standards for the conduct of individuals, legal persons, and other subjects. It also provides the rights and obligations of subjects regarding:

- Personal identities
- Property in civil, marriage and family, business, trade, and labour relations

Fundamentally, the civil code is a set of laws governing personal matters such as Marriage, Divorce, Adoption, Inheritance and Succession.

# THE CONSTITUTION OF INDIA

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

Signature of the artist Bechar Rammanohar Sinha as 'Ram'  
अलवरगढ़की प्यौहार राममनोहर सिन्हा के सजिल हस्ताक्षर 'राम'



## Colonial Period

The Civil Code, much like its other constitutional confrères, traces its origins to the colonial periods. Let us look at the situation that the East India Company faced. The company, which initially intended to come to India for trade purposes only, found itself increasingly participating in colonial and administrative duties. Thus, to establish and conduct administrative and legal functions, it established the First Law Commission and appointed its chairman Lord Macaulay in 1835. The commission's main objective was to amalgamate and codify existing local laws and develop a solidified system to administer the country. The commission was granted Royal Charters and conferred powers by the various Indian rulers to administer and oversee the conduct of the inhabitants in the local areas where the Company exercised control. While the First Law Commission did not come up with a civil code, it published the *Lexi Loci*, meaning Law of the Land, which recommended that the personal laws of Hindus and Muslims should be kept separate. This policy was concomitant with the British policy of Divide and Rule.

The British decided that the local courts and panchayats would be given the responsibility to deal with regular civil cases. The State courts of British control would only intervene in special circumstances.

Initially, for Hindus, scriptural laws of Brahmanical origins were given importance by the British due to their relatively convenient implementation and also due to fear of repercussions from the high-caste Hindus. However, towards the end of the 1800s, we saw a rise in recognition of individual, local and customary laws.

Whereas for Muslims, personal law was widely diverse, even at local levels. These customary laws were often discriminatory towards women. The upper-class and orthodox clergy of Islam were keen on Sharia law being imposed on Muslims, at least in terms of personal and civil code. Thus, the Sharia law of 1937 was passed which stipulated that all Indian Muslims would be governed by Islamic laws on marriage, divorce, maintenance, adoption, succession and inheritance.

The first instance of an egalitarian reform came in the form of the Indian Marriage Act of 1864 which was limited to Christian marriages. One year later, the Indian Succession Act of 1865 was passed, ensuring economic security for women in India. This was a landmark move, considering the protests and criticism that the British government had faced for the Hindu Widows' Remarriage Act, of 1856 which gave Hindu women the chance to remarry.





The Act had met significant protests and the British government, facing immense pressure from Hindu religious organisations had to impede its reformist momentum. Another significant landmark for women was the Married Women's Property Act of 1923 which further consolidated women's economic and landholding rights. However, the same benefits for Hindu women came much later in 1937 with the passing of the Hindu Women's Right to Property Act of 1937, also called the Deshmukh Bill, which ensured the same for Hindu women. Let us consider the case of divorce. In pre-independent India, divorce as a concept was neither uniform nor seldom. The concept of marriage was sacrosanct, and divorce was an alien concept. It was initially introduced with the Indian Divorce Act of 1869, but since personal laws are different for each religion, Muslim women got the right to divorce 70 years later with the Dissolution of Muslim Marriages Act of 1939. Muslim men could divorce their wives with Triple Talaq until it was recently outlawed in 2019. Divorce for Hindus came after independence in 1955 with the Hindu Marriage Act being passed by Nehru. Until then, divorce for Hindus was impossible, barring certain exceptions which were limited to only certain parts of the country. Many Hindus at the time used to convert to Christianity in order to get a divorce.

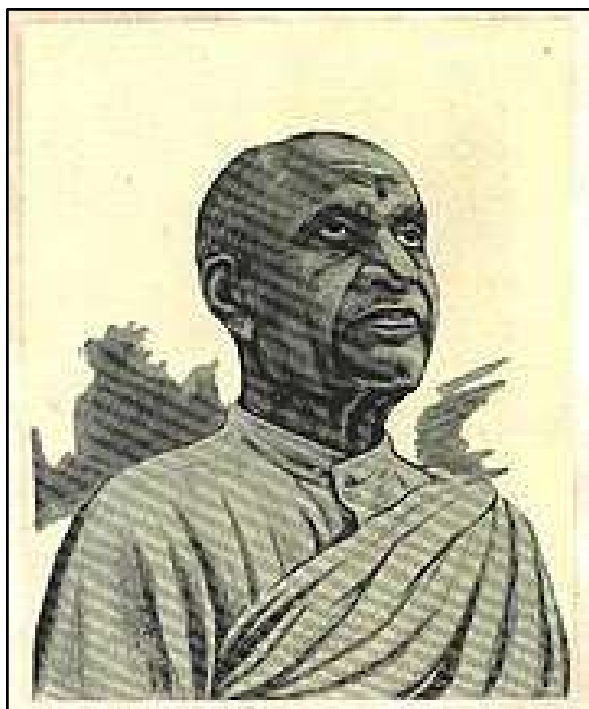



## The Nehru Era

The closest attempt at consolidating a Uniform Civil Code came right after India gained Independence. The aforementioned Hindu Women's Right to Property Act of 1937 led to the formation of the Hindu Law Committee, led by Sir Benegal Narsing Rau, to review the necessity of prevalent Hindu laws. The committee concluded that it was necessary to have a Uniform Civil Code. The demands for a UCC were not limited to just the B.N Rau committee, but the All India Women's Conference was also proactively supporting it.

Among the prominent personalities, was independent India's first Prime Minister, Pandit Jawaharlal Nehru, who was an ardent supporter of having a UCC. Other than him, Dr Bhimrao Ramji Ambedkar, a staunch champion of Dalits and the lower castes, Dr Rajendra Prasad, the soon to be President, Sardar Vallabhai Patel, Maulana Abul Kalam Azad and many more.

With such strong backing by senior Congress leaders and the complete support of the women's Congress, you may wonder why the UCC was never implemented in the first place. The answer? It was a close call.





By the lobbying of Hasa Mehta, one of the 15 women members of the Constituent Assembly, the issue of a UCC would be decided by a sub-committee on Fundamental Rights. In the most meagre majority possible, the committee in a split verdict of 5:4 decided to keep the UCC under non-justiciable fundamental rights, also known as Directive Principles of State Policy.

The Directive Principles of State Policy or DPSP are a set of guidelines that all governments should follow when formulating laws and policies. The framers of the Constitution were unsure about the implementation of a few topics such as the promotion of cottage industries, improving the environment etc. Essentially, the framers didn't want to set too many limitations on the first few governments and set aside these few topics for judgment by later governments (talk about procrastination). Additionally, these topics or principles were non-justiciable, ie, citizens cannot legally hold the government accountable for them. Therefore, the UCC is now under Article 44 of the constitution under the DPSP.

Dr B.R. Ambedkar had started work on Hindu personal law reform all the way back in 1948 and he and his committee came up with a Hindu Code Bill, which many in the Constituent Assembly considered controversial and the Bill was perhaps one of the most hotly contested Bill. Nehru asked Ambedkar to compromise on several of the clauses and consider the suggestions of the critics. It was later decided that a majority of the clauses were to be decided by the first Parliament of India, and the Bill was part of Nehru's election manifesto.

However, the system's inability to get the bill passed, the severe compromises and criticism and differences with Nehru, among plenty of other unrelated reasons forced Ambedkar to resign and the Bill was stalled.

Nehru, in a tactical move, split the bill into several parts in order to get it passed. In 1956, his government and the first parliament of India passed four separate acts: the Hindu Marriage Act, Succession Act, Minority and Guardianship Act and Adoptions and Maintenance Act, all of which were diluted versions of the Hindu Code Bill, but also went against the very Directive Principle that Nehru envisaged, the Uniform Civil Code.

However, a reform that was widely praised was the Special Marriage Act of 1954, which allowed members of all religions to take part in civil marriage which was a more secular and feminist form of marriage, especially for Muslim women as it banned polygamy and succession under this type of marriage would be governed by the Indian Succession Act. Divorce and maintenance were also presided over by the Constitution, instead of the All India Muslim Personal Law Board, which still remains the administrator and decider of Muslim Personal Law.



## Where is UCC Today?

Before we dive into the present scenario of the UCC, let us take a small look at the Shah Bano case which took place in the 1980s. Shah Bano was a Muslim woman, whose husband of almost 4 decades decided to divorce her by saying **Talaq** thrice, and refused to pay her alimony. Bano took the case to the district court, which granted her maintenance. Her husband, a lawyer himself pursued the case to the



Supreme Court, in 1985 which upheld the decision, citing the All India Criminal Code, which was bound to Indians across religion and promises maintenance. However, her husband disputed that he had not violated any Islamic personal law set by the All India Muslim Personal Law Board. The case caused public outrage with the All India Muslim Personal Law Board defending the application of personal law. Liberals on the other hand were extremely supportive of the SC's decision.

Initially, the Congress, led by Rajiv Gandhi supported the SC's verdict but the public outrage, along with a recent defeat in state elections, led the government to pass a highly controversial Muslim Women (Protection Of Rights On Divorce) Act in 1986 which limited maintenance by a former husband only till iddat or a period of 3 months after divorce. This Act reversed the decision on the Shah Bano case and handed the liberal movement a hard loss.

Today, the state of a Uniform Civil Code remains ambiguous. While our constitution makers and many prominent leaders wanted UCC, the implementation of such a code would not only take a massive legal effort but also require political initiative. Despite being promised by the BJP, with less than a year remaining in its term, it seems unlikely that such a code will be implemented. In 2018, the Law Commission of India (LCI) released a consultation paper on "Reform of Family Law". The paper stated that a Uniform Civil Code (UCC) was "neither necessary nor desirable at this stage". It also remains to be seen how a UCC would play out among tribal customs and other local traditions.

# Stress-The Silent Killer

Diya Misri 11 J

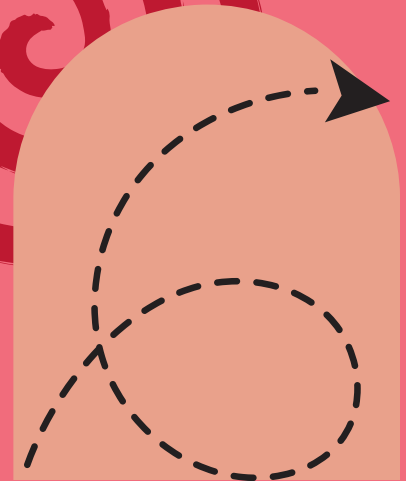
Stress is defined as a state of worry or mental tension caused by a difficult situation. It is a completely natural human response which evokes us to face challenging situations in our lives.

Now, I know what you're thinking, "Being stressed out is so common, it really can't be THAT dangerous, can it?" Well, I'm sorry to burst your bubble but it absolutely CAN be that dangerous if not managed properly. Let us take a closer look at what, exactly, are the dangers of stress.

A study conducted in 2013 by neuroscientists found that even small amounts of stress can make it difficult to keep our emotions in check. In the study, researchers taught subjects stress controlling techniques. The subjects were then put under mild stress by having their hands dunked in icy water and it was observed that they could not calm down properly after showing them fear-inducing pictures. Another danger of stress that has been scientifically proven is that it weakens your immune system. Acute stress can oftentimes develop into chronic stress which can make people prone to certain diseases and disorders. It can cause cancer, anxiety, depression, high blood pressure and so much more. The list is honestly too long for me to include in this article. One MAJOR danger is that stress can ruin your heart. Let me break down what happens in your body when you are stressed.

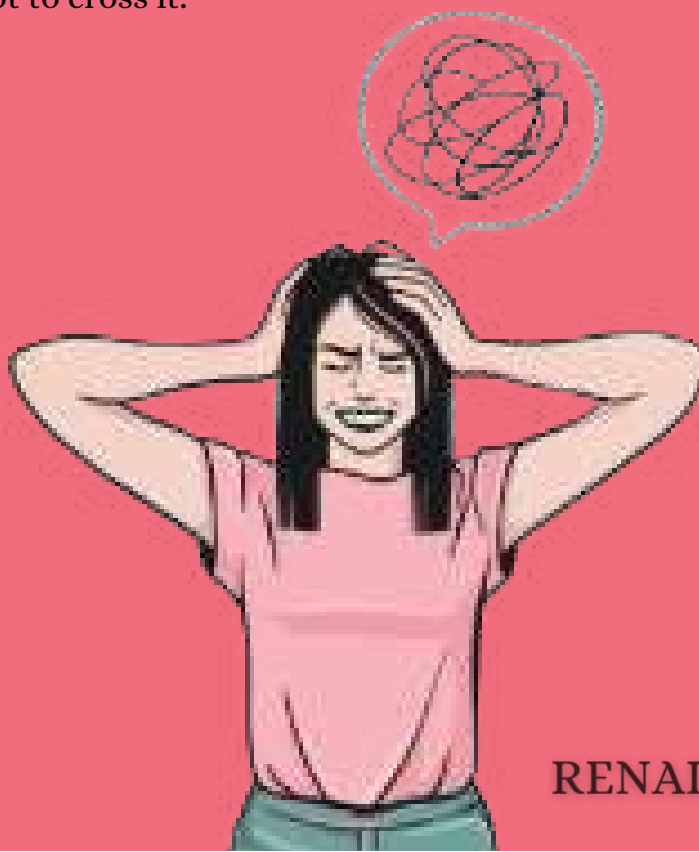
The stress response first causes a reaction in your brain, where the amygdala (a part of the brain which controls emotional responses) decides whether there is a threat or not. If there is, then it sends a signal to the hypothalamus (the part of the brain which controls the release of hormones) which in turn sends a signal to the body to release the hormone adrenaline to induce a 'fight or flight' reaction. Adrenaline causes your heart to beat faster and your lungs breathe more efficiently.

It also causes your blood vessels to constrict. This forces your heart to work harder and increase your blood pressure. Now imagine if this kept happening to someone very often due to chronic stress (prolonged stress). It would be extremely unhealthy. Stress is a common cause for heart attacks and deaths due to suicide.



Now that you know a few dangers of stress, you must also learn how to manage it. Meditation, yoga, breathing techniques as well as doing various physical activities has been known to reduce stress by improving sleeping habits and stabilizing mood. Social activities such as spending time with friends or family in enjoyable settings is also a proven stress reducer. Remember to have a healthy diet and DO NOT turn to substances such as tobacco, alcohol and other drugs that may seem like they cause stress relief. This relief however, lasts only a short time. It is very easy to get addicted and these substances will exacerbate the amount of stress and increase the risk of developing long-term health conditions.

Don't be afraid to seek professional help when stress becomes a chronic problem. A therapist can help you work out strategies to manage your stress in a healthy way and moderate the sources of stress. Do not hesitate to seek medical help if stress manifests itself as physical symptoms such as dizziness, chest pain, muscle tension, etc. There is a fine line between motivational stress and chronic stress, we must be careful not to cross it.







# DIGITAL ADDICTION: THE NEW AGE MONSTROSITY

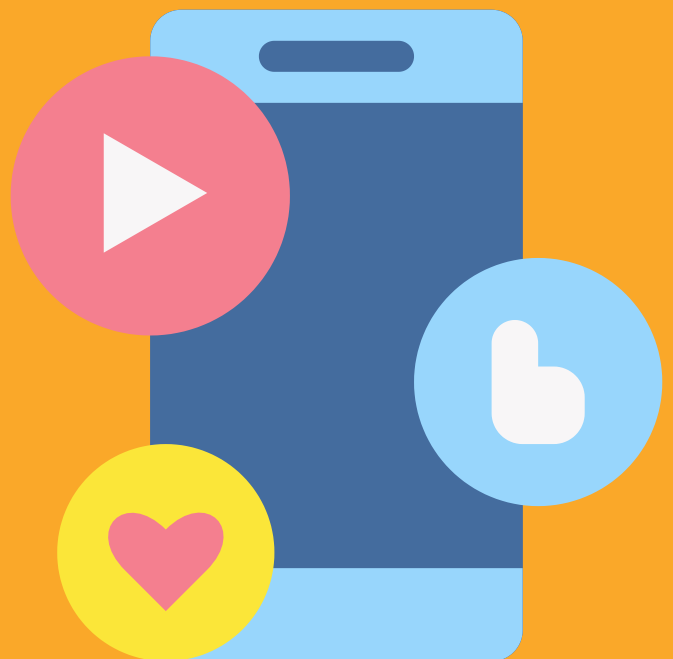
**Diya Pallath 11 B**

With the age of technology at its peak, cases of people being addicted to their smart phones and computers have increased at large. The primary victims of digital addiction are kids with a whopping 73% of kids admitting to being excessively addicted to their digital devices. For kids this young, where they are at an age where they absorb all the information and grasp and imitate everything they see, including all content they see on their devices.

Recent studies have revealed that it affects the psychology of young minds tremendously. Kids tend to be more violent and show signs of intermittent explosive disorder and withdrawal symptoms. Kids are at an age where they don't fully grasp the severity of their situation and do everything to fulfil their need for their digital consumption, including becoming extremely violent and aggressive.

They become secretive and stop interacting with reality because they are so dependent on screens. This is a sad situation for young children as they are the future of our country but they are severely affected by such problems and are unable to grow up as healthy responsible children.

To counter this and help kids grow up healthily and not addicted to devices, it is advised to help kids embrace more activities outside of their screen and slowly reduce their screen time, rather than abruptly stopping complete usage.





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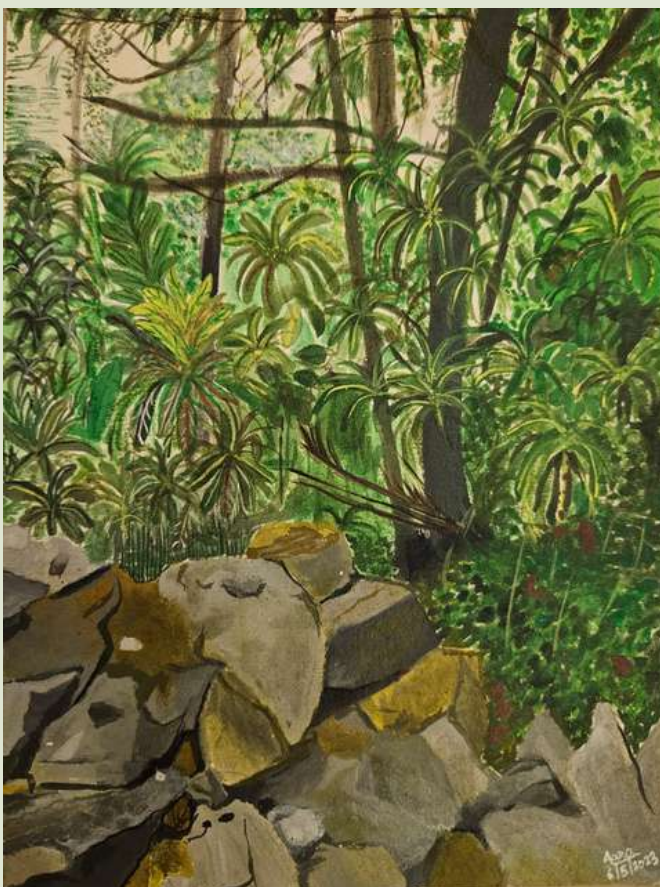


~Manyasa Somani 11A

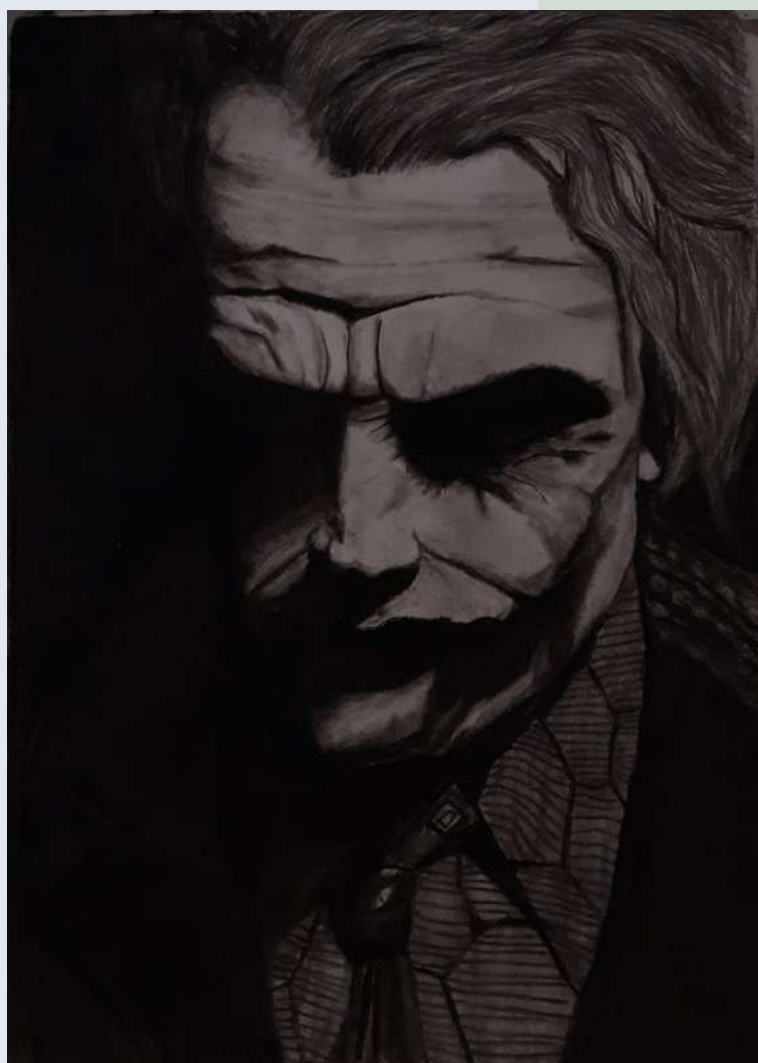


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