



CORRIDORS

THE OFFICIAL NEWSLETTER OF PINNACLE
DEPARTMENT OF B.A. PROGRAMME



"THE DOOR TO THE FAR WE"

DECEMBER 2020

From the Convenor's Desk



Dr. Hena Oak
Department of Economics
BA Programme Convenor
2020-21

Another proud year with the bright young minds of the BA Programme family. This academic year has been different in so many ways, and yet what has remained steady is the positive spirit and enthusiasm of the students.

Even during these unusual times, the students have worked relentlessly to make sure this semester is no different from the other semesters in terms of the activities conducted. I think that is what makes this edition of Corridors so much more special for all of us. It's a representation of the commitment and dedication of the students that defies any pandemic that tries to make the year any less normal.

Even in the absence of a face-to-face interaction, the editorial team has come out with the newsletter, to celebrate the interdisciplinary spirit of our department. And the student contributors have found the time and made the effort to pen their thoughts, while balancing and adapting to the new system of teaching-learning. I wish to thank all of you for helping the newsletter grow from strength to strength.

From the Vice President

Greetings from Pinnacle, the department of B.A. Programme, Miranda House!

I would like to congratulate the freshers, the batch of 2020-2023 for making it into their new abode, Miranda House. Keeping our spirits high, even if we were unable to meet each other in person, we welcome you all with warm virtual hugs.

It gives me immense happiness to introduce you all to the newsletter of the Department of B.A. Programme: CORRIDORS. It covers all the events Pinnacle has organised in this odd semester of session 2020-21. From Nationalism to Tribal Economics, Pinnacle inculcated its identity of heterogeneity catering to diverse opinions, perspectives and ideologies into meaningful webinars, workshops and initiatives. We also started two novel initiatives for the students in this session: THE PINNACLE PALETTE- a blogging forum and KORERO AND BEYOND- a podcast series which received immeasurable love and recognition from the audience.

I would like to express my gratitude and respect to each and every member of the Executive Board for putting in their endless efforts and dedication throughout. I also thank and congratulate the Editorial Board and Social Media team for diligently putting all the endeavours of the Executive Board and the Union into this one newsletter.

In these tough times, let's stand together. Being there for one another is the most treasured and yet one of the rarest feelings we share with each other. Let's hope this pandemic doesn't get the better of us and wish to find warmth and comfort in our department- Pinnacle, Miranda house.

Wish you all good luck and health!

Warm regards
Kashika Yadav
Vice-president
Department of B.A. Programme



KASHIKA YADAV

From the Editor- in- Chief

Greetings everyone!

To start with, I extend my heartfelt gratitude to my team, my gems, Medha Nandini, Shallu Jaglan, Medha Navya, Devanshi Sancheti & Garima Mahajan. Editorial board, with the support of executive board, was able to pull off such a great show this year including "The Pinnacle Palette" and "Korero & Beyond". It was able to light up the intellectual arena not only for the writers but for the readers and artists as well. In times like these, a lot of us were able to vent out our emotions and tell each other that "we are in this together!" & "it shall pass".

Personally, if there is one thing that I have learnt this year, it is the value of people around me. It's us who make this universe. Our thoughts, our actions and our words influence what we have and what we can achieve. As it's said, life is not something to be navigated but to be lived and in order to do that it's very important to have a social support system. A system that is there for you no matter what and tells you to live life to the fullest. A life that has no regrets but stories of adventure, hope, strength and love. For at the end, it's not the destination but the journey that moulds us into the best versions of ourselves.

So, on that positive note, I wish, we all start living a little more and embrace life in all its glory.

Love & Light
Dyutima Sharma
Editor-in-Chief



DYUTIMA SHARMA

EXPRESSIONS

THE ART OF ORATION

BY SHALLU JAGLAN AND MEDHA NAVYA DWIVEDI

*WITH MR. SANJIV DOSAJH ASSISTANT DIRECTOR, INDIAN
BROADCASTING SERVICES OF ALL INDIA RADIO AND DOORDARSHAN*



Pinnacle, The Department of B. A. Programme, Miranda House hosted its first webinar of the session 2020-2021 on 11 July 2020 “Expressions: The Art of Oration”. The session was subdivided into 4 categories: the art of storytelling, voice modulation, public speaking and interviewing.

Mr Dosajh aptly puts ‘the art of storytelling’ as the most effective means of communication because a story is not only a form of entertainment but also encompasses the power and ability to capture the attention of the audience while imparting a deep sense of understanding of various aspects of life. A successful storyteller is the one who manages to connect with the audience, which is diverse and uninterested. While delivering a story, the average level of thinking ability must be maintained to impact and build rapport with at least 80 per cent of the audience

The next part of the webinar focused on ‘the art of voice modulation’. Several important factors help master the art of voice modulation like a moderate pitch, an understandable pace with slowing down in the areas of information giveaway, a confident sense of positive authority and credibility in voice production, correct pronunciation which is prevalent in the location of the audience, the use of stresses and pauses at the appropriate place, moderating inflexion in voice and voice quality. To ensure that the audience does not lose interest, the speaker must use pauses in the right amount and at the right places.



“The art of public speaking is crucial in the current times because it lets you present yourself the way you are”, added Mr Dosajh. Maintaining one’s style while delivering the content helps to build a connection of originality and credibility in the minds of the audience. One of the most important factors in public speaking is that of meeting the aspirations and expectations of the listeners. At least 70 per cent of the audience must be able to perceive your notion and ideas to be an effective speaker. One must speak from the same dais as the audience so as to enable them to have a better understanding of the subject. Maintaining a calm, composed and relaxed posture and attitude help build the required rapport with the audience

“The most memorable interview of my life is the one with Mr Balbir Singh where he narrates his memory of the 1948 Olympic and managed to form a screenplay in his mind of the hockey stadium back in the year 1948”, said Mr Dosajh. Interviews are more than just a one-to-one conversation, it is about information gained, impartiality and spontaneity thereby achieved.

An impactful interview is the one where the audience connects with the speakers and develops an interest. To do so, the interviewer must maintain a sense of impartiality towards the subject and the interviewee. The questions asked must be short, clear and precise.

Every segment of the session was followed by insightful questions from the audience and Mr Dosajh was kind enough to answer each one of them. From shattering myths to breaking down walls of anxiety, he made everyone believe that if one has the confidence and determination within, there is no mountain big enough to be scaled. His experience like the one where he met Roger Federer in the London Olympics, 2012 and expertise on various subjects, brought new ideas home. The webinar was attended by more than 70 participants who were extremely delighted to learn from the speaker. The webinar was moderated by the Editorial Board and concluded with a vote of thanks by the Vice-president of Pinnacle, Kashika Yadav.



PROVIDENTIAL PARADOXES

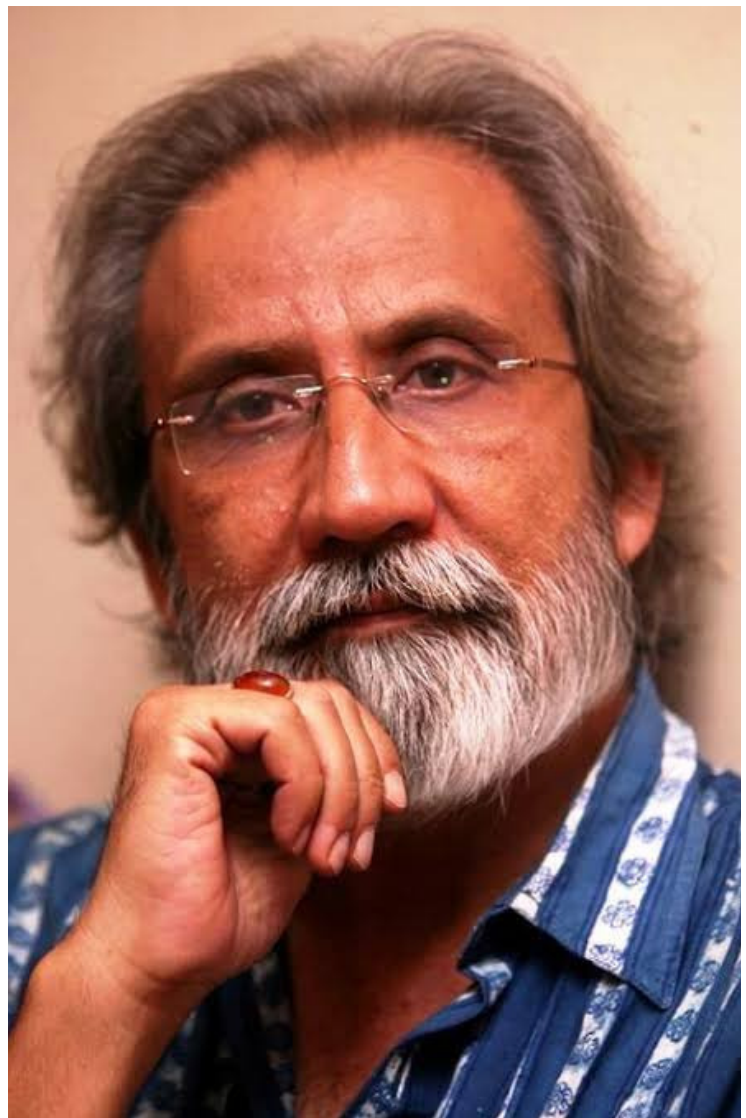
Many Faces of a Nation: It's Underlying Ideologies

By Medha Navya Dwivedi

Pinnacle, the department of B.A. Programme, organised its first academic webinar, "Providential Paradoxes: A Discussion on Independent India". Professor Habib was welcomed by the President of Pinnacle, Kanak Mohiley and Yusra Khan introduced the speaker. The Professor thanked everyone for the warm welcome and talked about the current situations, be it about COVID-19 or about us living in hyper nationalistic times, probably more than the freedom struggle itself.

Professor told how Bal Gangadhar Tilak wrote in Maratha newspaper in 1917 that Indian nationalism was a recent thing then, a modern phenomenon, and it was meant for a goal, which was gaining independence from colonial rule. Professor talked about how nationalism back then was very inclusive, which did not exclude anyone. Freedom fighters were fighting a battle to make a new nation on two grounds, one battle with colonial imperialism and another against the divisive forces. Majoritarian communalism of right-wing forces, and another Muslim communalism who were a challenge to the nationalism and in making a nation which was inclusive. However, this nationalism continued to be with us for decades with certain changes.

In the recent times, the Professor believed, certain forces are playing their game all the time. This kind of nationalism has come up in the recent past and is state sponsored. This communalism can also be referred to as majority communalism. Earlier, nationalism was not needed to be flaunted. The current notion of nationalism is jingoism of majoritarianism and has become dirty. This type of nationalism is also becoming a global trend. Russia, Turkey, Japan, Philipppians, France, Germany, even the U.S. has tilted towards right wingism. This kind of nationalism needs an object of hate and demands for homogeneity. Somehow, the celebration of diversity is being diluted. Unity is diversity was our slogan for so long and now diversity has become a matter of shame and we demand everyone to be homogenous.




Professor S Irfan Habib


Historian, Padma Bhushan Awardee, acknowledged as one of the most comprehensive and inclusive set of writings on nationalism

Today's nationalism is being transformed into theology. Free speech is blatantly threatened in the name of nationalism. Seeds of this were probably sowed at the time of freedom struggle when colonists tried to put Hindus and Muslims against each other. The 1920s, 30s and 40s was the time when all this was rooted. The politics of these 3 decades is extremely important to understand the current situation. Politics in the name of Islam and the two-nation theory was introduced by Jinnah, who was earlier the ambassador of Hindu-Muslim Unity and a friend of Bal Gangadhar Tilak. However, in the 1930s and 40s, there was a transformation of Jinnah. Communalism survives only when one is weaker than the other and the nature of this politics is very old and we therefore need to understand today's nationalism in the context of the freedom struggle.

Talking about the recent citizenship issues in the country, Prof. Habib believes nobody has an issue if we go ahead and protect the persecuted Hindus. Prof. Habib said that instead of mentioning "religion" at all, the Parliament could have mentioned "persecuted people", and there is a 99% chance that those persecuted individuals would have been Hindus. But we are pursuing a certain kind of politics which requires such things. The way we are othering each other is something very new and communal riots and violence are becoming a common thing day by day. A large number of people have come in this narrative of looking at each other with a screwed perspective, which is extremely harmful.



THE DEPARTMENT OF B.A. PROGRAMME
MIRANDA HOUSE

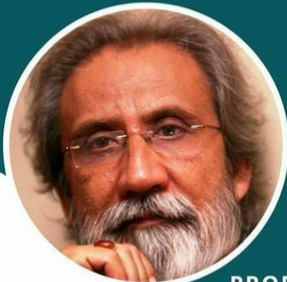


PRESENTS

PROVIDENTIAL PARADOXES

A discussion on Independent India

AUG 13, 2020
12:00 PM

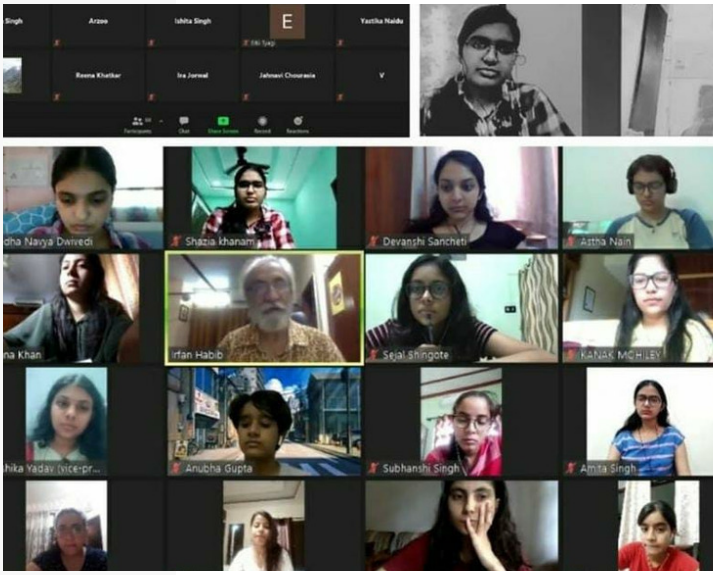


PROF. S. IRFAN HABIB

Formerly Maulana Azad
Chair National University
of Educational Planning
and Administration

MANY
FACES
OF A
NATION:
ITS UNDERLYING
IDEOLOGIES

CONTACT
Kanak- 8400400913



Professor Habib reiterated how we need to recognise the efforts of all these freedom fighters and understand these people sincerely. Young people must fight and understand things, we need to understand all those icons who have left behind a lot of knowledge for us. Unfortunately, we have not read them or misread them. We need to understand India in the light of the inheritance of India, not the medieval but modern freedom struggle because we have a connection with it as it is just 70-80 years old and we can easily relate to them.

Thereafter the discussion was open to the audience, where issues like a CRPF Jawan questioning a politician's identity as an Indian because they couldn't speak Hindi, national identity being misused, need of nationalism, emphasis on humanism, Hagia Sophia and the debate about historical wrongs was discussed. The session was very insightful and was attended by more than 80 people. The vote of thanks was proposed by the PR Head, Amrita Singh.

Neighbourhood First Policy: A Hit Or a Miss Affair

By Garima Mahajan



Dr. Harsh Pant

Professor, Internal Relations at the India Institute at King's College, London and a distinguished Fellow and Head of Strategic Studies at the Observer Research Foundation, New Delhi

Pinnacle, the Department of B.A Programme, Miranda House hosted the second segment of the academic webinar: "Neighbourhood First Policy: A Hit or Miss Affair" discussing the evolution and trajectory of our foreign policy and the realities we need to confront as a country.

The speaker for the session was Dr Harsh Pant, and began by stating the importance of a strong foreign policy especially given the current climate of territorial aggression, problems around the periphery and so on..



The neighbourhood has always been the focal point of the foreign policy as India's hierarchy in its neighbourhood will ultimately determine its global hierarchy. According to him, this focus has tilted more so towards Pakistan in the last 5 decades. India's historical baggage and the constant sacking of diplomatic energies has made it difficult for us to truly move on. This diverts the majority focus on Pakistan and a global outlook of India through the lens of Pakistan.

As per Dr Pant, this tilt is now oriented towards China- a country that has strategically taken advantage of the India-Pak dog fight since 1947. India's position as a key player in South Asia invites confrontation with China. In this context, India's neighbourhood becomes its main priority where, as Dr Pant said, "China is the most important variable." However, India has faced significant failures when it comes to cooperation exercises in the neighbourhood (point in case: SAARC). This has prompted India to shift to newer and possibly greener areas (BIMSTEC), helping us break the mould and connecting with ASEAN at a greater level.

Next, he focussed on the future of India's foreign policy. Its evolving bilateral ties make it difficult to predict a definitive way forward. "The future looks turbulent", which according to Dr Pant is the 'new reality'

India could face problems owing to its structural location. India's presence looms large in the Asian continent. This contributes to the 'controlling', 'dominating' view of India. And this power makes it a card in domestic politics. Too often, the 'India card' ends up being a pawn and the local leaders use it to establish their position as that of Champion of Local Nationalism. Added to these predicaments is China's growing economic muscle. Its monetary support to countries for development projects, loans, etc. puts India on a "weaker wicket" explains Dr Pant. Many neighbours allege that India fails to deliver or it underdelivers. These countries effectively play the 'India-China' card. Lastly, given India's subsequent rise in the global arena as a key influencer, it can be said without a doubt that its neighbouring countries feel threatened. And it is because of these reasons that India's neighbourhood will always be important. The session concluded with the Vote of Thanks by Kanak Mohiley, the President of Pinnacle, the Department of B.A Programme, Miranda House. The webinar left people with a zest to know more.



PROVIDENTIAL PARADOXES

Talk on Constitutionalism

By Medha Navya Dwivedi



Professor Ujjwal Kumar Singh

Department of Political Science, University of Delhi

Pinnacle, the department of B.A. Programme, organised its first academic webinar, "Providential Paradoxes: A Discussion on Independent India". The third webinar of the series was titled "Constitutionalism and Constitutional Morality"

The Professor began his note by requesting everyone to go a little back in time, around the Republic Day. This republic day people were protesting with the constitutions in their hands and the sales of the copies of the constitution went up drastically. Preamble was a part of a lot of protests and the constitution suddenly became a living thing. In March, we moved to a pandemic world where the entire government is being run by two acts, the Disaster Management Act, 2005 and Epidemic Diseases Act, 1897 which is centuries old. The Judiciary has been paralysed and the Legislature has not yet met throughout the process. Two very important organs of the government are not working. Power is highly concentrated in one organ of the government when we talk about pandemic and constitutionalism.

Prof. Ujjwal explained how the Constitution is a text, neither everyone reads it nor is it so accessible to everyone. The simplest way to access it is through the Preamble. According to him, the Constitution is a higher law which helps in the governance process, a document which helps in forming and maintaining the government. The Constitution is also a justice text, as part IV has directives to the state which the society has planned to do. The Constitution also serves as an aspirational text. Different generations have different aspirations, and different people have interpreted the same text differently according to their aspirations. The need of this hour or every hour in fact is to find the best way to address these aspirations.

The Constitution does not live in vacuum, it lives with elected governments, which keep on changing. Ideologies also change, from centrist to rightist, from an inclusive one to a more Hindutva one. So, the question arises, should the constitution also change? Can democracy be a substitute of constitutionalism. There is a paradox that the constitution is above everyone, any party in power can frame laws and regulations that do not change the Constitution but make it hollow. One of the initial aims of the early governments was to eliminate the Caste System. However, the Caste System did not disappear, rather it became a competitive entity.

Dr. Ambedkar had already cautioned that in order to protect the democracy, we must do these three things, follow cautious means and peaceful paths, we need to prevent ourselves from becoming bhakts (bhakti in religion is alright, but bhakti in politics is dictatorship), and finally we have to get a very good sound Constitution. According to him, if we do not address inequalities, especially social inequalities, this democracy will not survive.

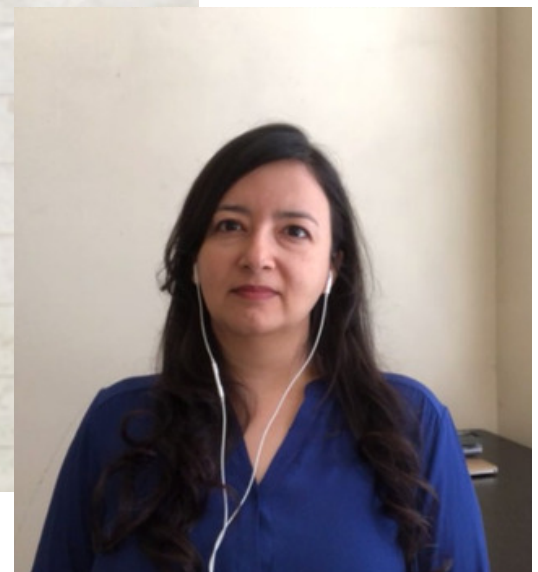
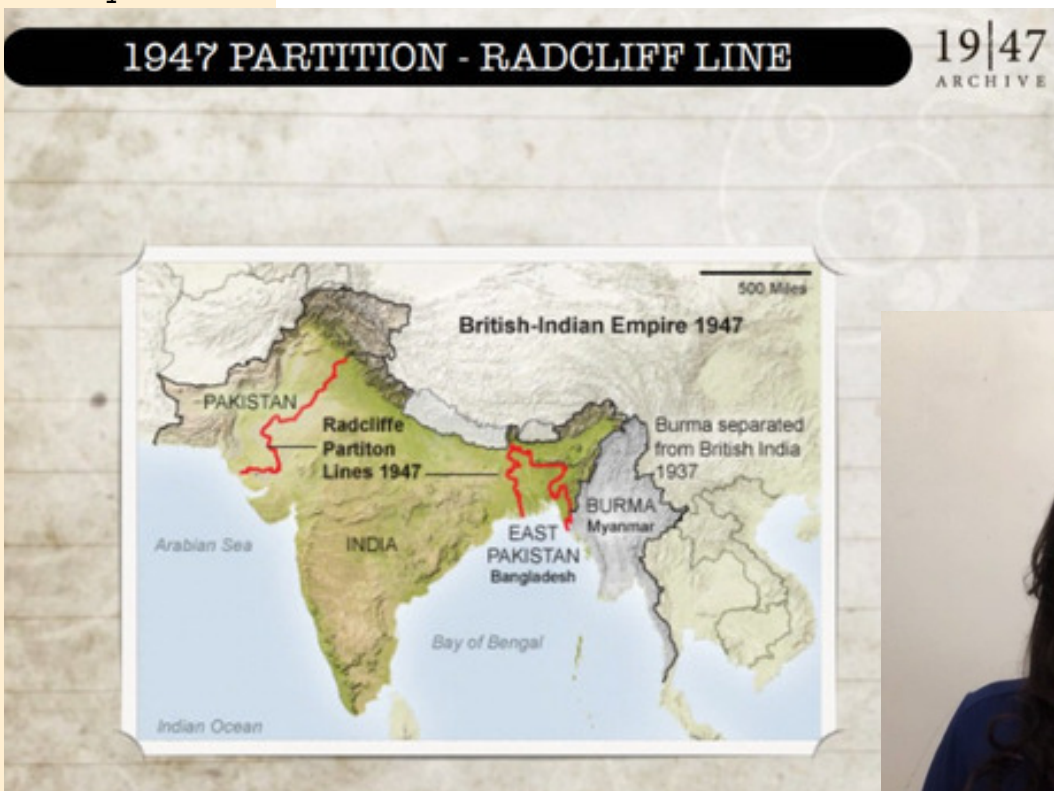
After his talk, Professor Ujjwal took questions from the audience. Issues like supremacy of the Home Ministry during the pandemic, Judiciary not being the only one which interprets the Constitution in recent times, the independence of Judiciary, different ways in which the Constitution is interpreted and the Justice Bogde-Prashant Bhushan controversy were discussed by him.

The vote of thanks was proposed by Mumuksha Mahajan, who thanked everyone for gracing the event. The webinar was a successful one where people gained a lot of knowledge and insights.

PROVIDENTIAL PARADOXES

Rediscovering Lost Stories: Partition of 1947

By Medha Nandini



Ms. Guneeta Singh Bhalla

Founder director, The 1947 Partition Archive

Pinnacle, the department of B.A Programme hosted it's final webinar titled "Rediscovering Lost Stories: Partition of 1947" under the theme "Providential Paradoxes", a discussion on Independent India. It began with a warm welcome by Miss Shazia Khanam, Cultural Secretary, Pinnacle, Miranda House, on behalf of the entire University of Delhi.

The esteemed speaker, Dr. Guneeta Singh Bhalla, founder director of the 1947 Partition Archive, was introduced by Kanak Mohiley, the President of Pinnacle, the department of B.A. Programme.

In the first segment of the webinar, Dr. Guneeta Singh Bhalla talked about the concept of “crowdsourcing”, the prime idea utilised by her for the development of her project. “Before my project of creating a Partition archive started in 2010, the idea of crowdsourcing belonged to the world of science”, she said. She describes it further by mentioning how “crowdsourcing” helps solve the difficult problem of protein folding in science. Crowdsourcing, she explained, “is a method which entails bringing together a lot of people to solve a problem that would be insurmountable by a few people.” The problem of protein folding was solved when the problem was splitted up in hundreds of tiny little pieces and then the pieces were shared to thousands of people, and slowly, people started to solve each of these pieces and finally, in this way people were able to solve the giant protein folding problem. The physicists involved in solving this problem first coined the term “crowdsourcing”.

This inspired her to use the techniques of crowdsourcing to document oral histories of people who witnessed the Partition of 1947.

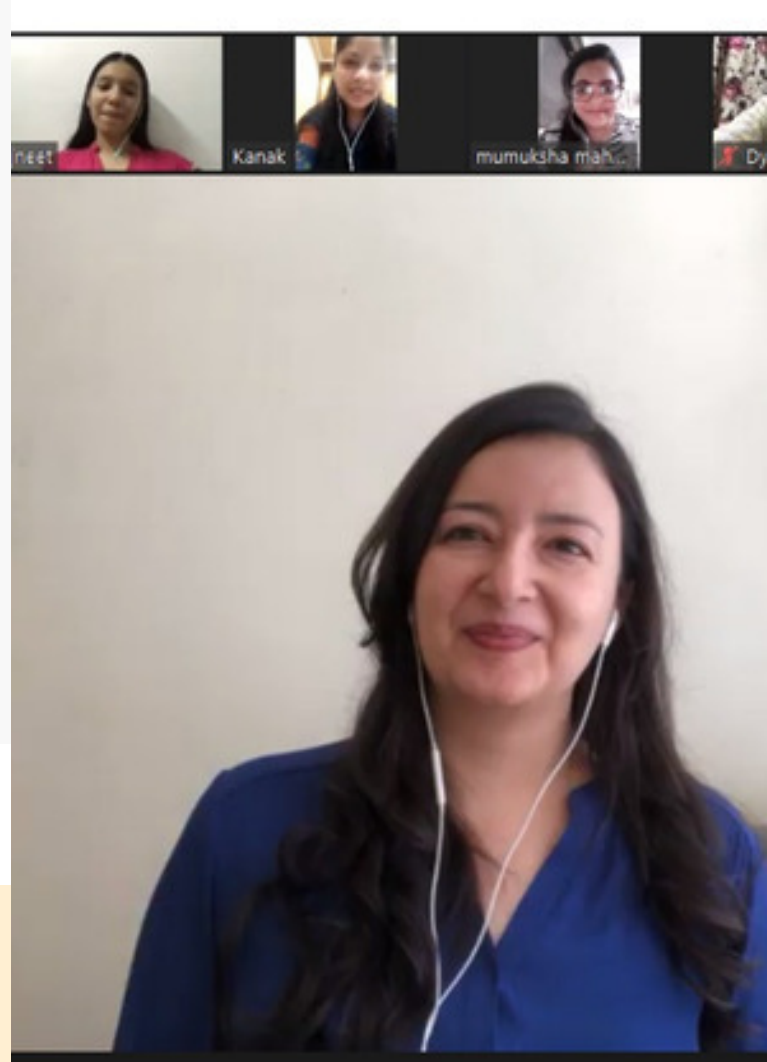
Dr. Bhalla moved on to share the details about her background, and the source of inspiration behind her starting the project. She also highlighted the importance of historical documentation of events and asked the audience to imagine for a second a situation where we did not have any documented witness accounts of the Holocaust, or the Hiroshima and Nagasaki bombings. In such a case, we would have been having absolutely no global understanding of dictatorship or there would not have been the nuclear non proliferation treaty that we have today.

Her 2008 visit to the oral testimony archives at the Hiroshima Peace Memorial inspired her greatly and she began interviewing Partition witnesses in 2009. It was a deeply enriching experience and she wanted to share it with everyone. She was also troubled with the realization that the generation of eye witnesses was nearly gone and taking their stories with them. She gathered a team and began recording oral histories in 2010. In 2011 The 1947 Partition Archive was born.

Prof. Bhalla furthered her discussion towards understanding the origin of violence during the Partition. To this, she mentioned that the violence was basically economically driven, originated due to top-down polarisation, and the breakdown of civil society during the Partition.

The Archive witnessed 10 million+ shares or interactions in 2017 alone and the number keeps on increasing marginally, till today. This resulted in normalisation of the Partition in the mainstream, and became an inspiration for other works too, like Harvard South Asia Institute, Partition museums and other social media pages. The development of archives took place in three phases, the first phase focused on story collection, the second focused on curating of stories, and the third phase which started from 2019, and is in continuation is the phase of wide dissemination, and global K12 education.

As we moved towards the end, Dr. Bhalla shared a beautiful message to the students, to always question everything around them, to understand the history, and the subtle differences between the state and the people's narratives. One must also always question one's own beliefs and the origin of one's own thoughts.



Kanak Mohiley, the President of Pinnacle, took the questions from the participants one by one, which were really insightful and interesting. Dr. Bhalla was kind to answer all of them in a very crisp, yet comprehensive manner. The session concluded with a vote of thanks by Mumuksha Mahajan, who expressed her gratitude to Dr. Guneeta Bhalla, the participants, as well as the team of students who helped in the organisation of the event, and hoped for an unending association between her and Miranda House.



DIALOGUES ON COMPARATIVE POLITICS

BY THE EDITORIAL BOARD

Pinnacle, the Department of B.A. Programme, Miranda House in collaboration with the Department of Political Science hosted a series of webinars on the topic- “Dialogues on Comparative Politics” in the months of September and October. The countries on which each webinar focused on includes Canada, United Kingdom, China and USA. There were 4 sessions in total, who were each highly acclaimed in their fields, along with Dr. Abhishek Choudhary, Assistant Professor, Department of Political Science, University of Delhi as the chair for the event.

INDIA AND CANADA

Date: 12th September, 2020



Col. Rupinder Hayer

Political analyst and a media personality based in Canada Professor, Department of Communication, Columbus State University, Columbus, Georgia

In Session 1, Col. Hayer gave some insights on the three major parties in Canada: The Liberal Party, the New Democratic Party and the Conservative Party. There are various reasons why Canada is not going for polls in 2020. The Liberal party thinks it's counterproductive for them to go for polls. The Conservatives have had a change in their leadership recently, he is very unfamiliar as of now. Justin Trudeau is more like a brand in Canada, just like the Gandhi family legacy in India. He furthered the discussion by highlighting some of the major factors which affect electoral behaviour in Canada are party ideology, familiarity with the party leader, stability of the government,

economic benefits like child care, electricity bills etc. and cultural affinity. He then addressed the issue of lack of representation of women in Canada, and also talked about the influence of immigrant communities over policy making in Canada. Dr. Abhishek Choudhary, then took over the webinar, shared some key aspects of the Canadian society and politics and mentioned some important takeaways from the topics discussed by Col. Hayer. Dyutima took the questions from the participants one by one, which were really insightful and interesting. Col. Hayer was kind to answer all of them in a very crisp, yet comprehensive manner followed by a bilingual vote of thanks by Dr. Sonali Chitalkar.

Date: 19th September, 2020

Session 2 was indeed a very enriching and insightful one, where Mr. Kapil Dudakia shared in a very detailed manner, the various contemporary issues revolving around the UK, the state of democracy, the structure of government and the functioning of various political organisations in the UK. He also highlighted some noteworthy, key differences between the Indian and UK political systems. Very interesting questions were put forward by the attendees, and Mr. Dudakia answered them beautifully, in a compact manner. Dr. Choudhary shared some key aspects of the information shared by Mr. Dudakia followed by a beautiful vote of thanks by the organisers.



Mr. Kapil Dudakia

PGCE, FRSA, Ex OFSTED Inspector, Business Consultant, Guest Columnist (Socio/Political Analyst)

INDIA AND UK

INDIA AND CHINA

Date: 26th September, 2020

In Session 3, Dr. Rajiv Ranjan delved into the history of China to explain the concept of Nation State and how it evolved from the late Qin Dynasty. He talked about the debate of inclusivity that did rounds in the past with regards to the ethnic-minority people. While drawing a comparative study between India and China he stated that in India, A democratic model of governance took shape. Instead of resorting to western model of democracy, Dr. Ranjan stated, Mao Zedong was influenced by Marxism & Lenin's Policy of Soviet Union. Dr. Ranjan made a comparison of how fundamentally different the two countries are by talking about India's constitution and the way it was framed by the Constituent Assembly by adopting the good aspects from the world over. He further compared India's Rajya Sabha with Chinese People's Political Consultative Conference (CPCC) where he mentioned that unlike India there exists no real power within the latter. The Chinese society is largely influenced by Confucius philosophy which is traditional in its approach.

Public Institutions like education have brought some changes to the hierarchical pyramid but it still remains authoritarian and non-questionable in its nature, as stated by Dr. Ranjan. Dr. Abhishek Choudhary provided us with a theoretical perspective by stating that China is a mix between Parochial and Subject-Political culture. In the last segment of the Webinar, Nidhi KAnaujia posed question regarding human rights and its violation in China. Dr. Ranjan answered by saying that there is some sort of academic freedom that exists in universities however, openness in form of foreign perspectives was seen as misuse of the academic freedom and was meant to demean what is provided by and, is of the state. Scholars are strongly held back from bringing western ideas and opinions into the curriculum and the state. The session concluded with a vote of thanks by Dr. Abhishek Choudhary. This was followed by an expression of gratitude by Kashika Yadav towards the speaker, teachers, the organizing committee and the audience for maintaining decorum throughout the event.



Dr. Rajiv Ranjan

Associate Professor, College of Liberal Arts,
Institute of Global Studies
, Shanghai University

Dr. Ramesh Rao

Date: 10th October, 2020

Professor, Department of Communication, Columbus State University, Columbus, Georgia

of the country. Dr. Rao, then, discussed the Fundamental Rights in the context of the USA. Rights that are granted to the citizens are guaranteed through the Fifth, Ninth, and Fourteenth Amendments. Fourteenth and Fifth amendments forbid unreasonable discrimination based on irrelevant criteria that include sex, age, religion, etc. Dr Rao furthered his discussion to the Freedom of Communication and then compared 'Cultural and Educational Rights (Articles 29,30). Indian citizens are granted (Article 29) the Protection of minorities' a rights but no such right is conferred to the American citizens. He also addressed the also addressed the question of which culture should prevail in the multi-cultural world. If the next-door neighbour practices a different culture and the other neighbours do not conform to his culture, 'whose culture should prevail' posed an interesting challenge. India does not have a national language but it is widely believed that Hindi is the national language, and that resulted in protests across the nation against imposing Hindi as this would destroy their culture & undermine their language. Kashika took the final round of questions from the participants one by one. Dr Rao comprehensively answered all the question. The session concluded with a vote of thanks by Kashika and Dr Sonali Chitalkar, who expressed her gratitude to Col. Hayer, Mr Kapil Dudakia, Dr Rajiv Ranjan, Dr Ramesh Rao, and Dr Bijaylaxmi Nanda, the participants, as well as the team of students who helped in the organisation of the event and congratulated everyone for successfully organising the series of webinars "Dialogues on Comparative Politics".



In the final session of the series, a detailed presentation was given by presentation was given by Medha Nandini, & Editor at Pinnacle, who explained the governmental structure of the United States of America to give background information explaining the political functioning of

INDIA AND USA

Dynamics of Tribal Economics

A REPORT BY GARIMA MAHAJAN



DR. SHANTA RANI

Assistant Professor, Department of Economics, Lady Irwin College,
University of Delhi

8th October, 2020

Pinnacle, the department of BA Programme, organized a webinar: "Dynamics of Tribal economics" on 8th October, 2020. The speaker for the webinar was Dr. Shanta Rani, Assistant Professor, Department of Economics, Lady Irwin College, University of Delhi. Dr. Shanta began the webinar with the tribal greeting "juhar".

In the first segment of the session, Dr. Shanta goes on to explain that tribal economics is the coalescence of the local system of production & distribution. The native economy is influenced by the social practices and norms. While the world economy may suggest profit earning motives, Dr. Shanta brilliantly pointed out a very novel feature of tribal economies: Them being free of mindless pursuits for profit.

They have a different connotation for profit; for them it means "Good life derived from the Land & sea, that's what we are all about, that's what this land claims is all about.... The land we hold in trust is our wealth."

Moving forward, she defines "Jal, Jungle & Jameen" as the three pillars of tribal economics. Tribal economies and by extension tribal communities can be looked at as defenders of ecology. The three Js find themselves deeply embedded in the hearts & souls of tribal communities evident in their struggles for justice, sustainability & co-existence with nature. She throws light on the self-reliant and independent nature of tribal communities. Here, she shares an instance of the Jarawa community of the Andaman & Nicobar Islands who survive a Tsunami on their own.

Then she mentions that the tribal population of India is the second largest in the world. They take different names like Adivasi, Atavika, Vanvasi, etc. Then, she explains the TINA syndrome, a term coined by Margret Thatcher which suggests that there is no alternative to capitalism. However, the very existence of native people is a testament to the fact the alternatives do exist. She mentions the belief articulated by many scholars that one day the capitalist world we know might be condensed into informal sectors.

However, the pandemic has changed the world completely. It looms large on tribal communities along with factors like socio economic factors, competing land resources, state regulations etc. besides forced acquisition of land. This thrusts them out of their homes into the capitalistic world without any safety blanket. The pandemic has already forced a reversed migration of 476 million people.

While international organizations like the UN recognized the rights of indigenous people to protect their culture traditions and institutions etc., these rules are continuously ignored. In this given climate, it is imperative that we come up with effective solutions without disregarding their autonomy.

The theory of subsistence as seen in the case of aboriginals, indigenous and tribal at large.

Subsistence is both an economic and a social system, encompassing various spheres of life that often are inseparable from one another. It is characterized by endless circulation of goods, services, and other products. Subsistence, sometimes also called domestic production, follows the seasonal cycle of available resources—it has also been called the “seasonal, integrated economy”—and it includes hunting, fishing, gathering, trapping, and “other activities which provide income in kind— food, heat, clothing, shelter, and a variety of other subsistence goods and services” consumed by and shared within the family and community. The Inuit Circumpolar Conference defines subsistence as a highly complex notion that includes vital economic, social, cultural and spiritual dimensions. . . .

Subsistence means much more than mere survival or minimum living standards. It enriches and sustains tribal communities in a manner that promotes cohesive- ness, pride and sharing. It also provides an essential link to, and communication with, the natural world of which tribal are an integral part.



Global market economy , Indigenous economy and women

Indigenous methods of production and resource management are considered inefficient and backward by the global market economy whose mantra is global competitiveness and comparative advantage. Hundreds of thousands of indigenous women will have to abandon their sustainable agricultural and resource management practices



In the next segment, Dr. Shanta threw light on different tribal communities by way of a documentary video showcasing the principles by which the tribal communities governed themselves: respect for one another, nonviolence and symbiotic relationship with nature, the vibrant socio-cultural dynamic etc.

The webinar concluded with a vote of thanks by Shazia Khanam, Cultural Secretary. The webinar truly enriched the academic milieu.

She suggests mixed economies as a way to address these concerns. Mixed economies will be a mix of market economies and subsistence economies with the latter being the larger driving factor. This will help in their integration while also maintaining their autonomy.





PODCAST

Korero & Beyond

Pinnacle Miranda House



FOLLOW

...

REPORT ON PODCAST SERIES: KORERO & BEYOND

By Garima Mahajan

The year 2020 is a roller coaster of its own. Some might say that it is a year of mishaps one after the other. But for Pinnacle, the Department of B.A. Programme, it is a year of many firsts and many greats.

After days of mulling around, the Editorial Board was finally able to launch Korero & Beyond, the first-ever podcast series of the department. The days leading up to the launch date were nothing short of an exhilarating ride. Taking forth the belief embracing diversity, Pinnacle reached out to several eminent personalities from various fields for Korero & Beyond, literally conversation and beyond. If one searches the corners of one's heart, we know that conversations, old and new, said and unsaid are the only saving grace when life turns blue. And it is these little conversations that drive the blues away.

For the first episode Pinnacle hosted Mr Vivek Atrey, author, motivational speaker and an ex-IAS officer. Mr Atrey talked about the ways to ace the test that is life without forgetting the morals which govern one's life. He gives an example of a man crossing the red light every day at say 6 a.m. Throughout his life, he does not bother looking around for traffic. But then, he gets a conscience call through a newspaper article one day and from there on he stops at the red light. And thus, it is when we are alone that our character walks the double-edged sword. In life, mistakes are inevitable but what's important is improvement.

Next, Ms Gayathri Ramprasad, a mental health advocate came through for the second episode. She talked about mental health and how to tackle it as an individual and as part of a community. She mentions the three A(s) that anyone can apply at both these levels: Awareness, acceptance and action to deal with mental health disorders.

These three steps will help 'humanize and end the stigma once and for all'. It will help in understanding narratives different from oneself and realizing the importance of mental health.

Following this, Pinnacle hosted Seep Aggarwal, a spoken word artist who talked about poetry and much more. She talked about the importance of vulnerability- an emotion ignored too often. But we tend to forget that the vulnerable self is the real us and thus, it is the biggest strength that one can possess.

Next, Mr Aditya Arora, CEO of Faad Network Pvt. Ltd. graced the next segment. Talking about life, experimenting, and all there is to know about the entrepreneurial world, he defines an entrepreneur as an individual who takes calculated risks, has a vision, is a team player, creative and patient. These skills are truly what one needs to create a mark not just in the entrepreneurial world but also in life..

For the penultimate episode, Pinnacle hosted Ms Sujata Sahu, known as the Iron Lady of Ladakh and Founder director of 17000ft. She implores the listeners to look at the Real Ladakh beyond the tourism sector. She also talks about the static nature of the Indian Educational system which she hopes will change in future.

Ms Tuheena Raj, a poet and writer, founder of Words of Worth joined Pinnacle for the last episode. She talks about all there is to know about writing. When asked about how to figure out what path to choose in life, she says that one should try their hands at everything because human beings are multifaceted people. What's important is to be optimistic and give your 100%.



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Anchor

A REPORT ON BLOG: THE PINNACLE PALETTE



By Shallu Jaglan

Pinnacle, the Department of B.A. Programme embraces the odds and evens of life as it comes, adds meaning and beauty to it, all in the process of carrying forward the rich and glorious legacy of Pinnacle, through The Pinnacle Palette. The Pinnacle Palette, the blog of Pinnacle was launched on 14 July and aspired to provide a platform to the beautiful, bold and fearless women

of Miranda House, shared their stories, journeys, opinions, thoughts, and every little form of their creation. It welcomed diverse opinions, views, thoughts and presented a space that was impartial, diversified and tranquil at the same time. In this world of unpredictability and chaos, words are something everyone resorts to, to calm the mind and soothe the soul. The Pinnacle Palette believed that stories are important, and each of them is one of a kind. Words are food to the soul and embrace everyone without any distinction.

An artist has the power to create magic, even in the most unexpected times. When he pours colours on the palette, blends them, mixes them, he presents to us an art of sheer perfection, spellbinding us forever. Pinnacle believed that wonderful things can happen anytime, anywhere and trouble and agony can be overcome. Somewhere deep inside our hearts and souls, art is embedded in us. Words have the power to create miraculous changes, and more often than not, they do speak louder than actions. Words can spark feelings of love, empathy, satisfaction, and courage.

Entries were open to all the departments of Miranda House, and all genres and forms of writings both in English and Hindi, photographs and artwork too were welcomed heartily. Monthly themes were decided to provide an organised structure for the functioning and presentation of the blog.

The month of July received sheer love and heartwarming feedback when the Editorial board published their best pieces on the blog. A total of six entries were published and in this month the blog was visited by around nine hundred visitors worldwide. The visitors were kind and compassionate enough to leave beautiful comments for the writers and their touching entries. .

'Women beyond the Suave Culture' was the theme for August. The blog published a total of thirteen entries that it received from the various departments of Miranda House. The number of visitors rose exponentially to thirteen hundred in this month. The Image and Art Gallery section received four beautiful entries.

The theme for September was decided to be 'Unscripted: With love'. A total of eight entries were published on the blog, and four entries were published in the Image and Art Gallery section. The number of visitors in the month of September was as high as nine hundred.

'Mental wellness: For you and yours' was the theme for the month of October. The number of entries published on the blog was nine. The Image and Art Gallery section received one beautiful artwork. The number of visitors remained nine hundred and the blog received immense love and support from various departments.

The themes were open to interpretation of the writer and an Editor's entry too was published each month. The role of publishing on the blog, proofreading and drafting the entries to editor was changed every month and all the members of the Editorial Board were involved in making the blog a grand success.

Editor's Entries

The compounder asks me how I painlessly inject what might cause screams and cries. Bravest of all he says. The pain just got lessened by half. The canteen uncle knows the scheme of things when asked for a glass of juice by me. No syrup, no salt.

Does it make you think that I sense too much? This is an ode to the little things that I smother under my skin. Never been the best at hospitality still Masi prefers her favourite on days of serving dishes and silver garnered sweets.

My best friend knew my interview went bad just through an "okay", a nonchalant reply of mine when we exchanged words after a month. My friend knows how to calm me over long walks when all I ever said to her was, "let's resort to listening to songs instead of Uno". Am I scared to loosen up a bit?

My bedroom in Delhi reminds me, Ma after all these years, has stuffed under the bed box, all my side-lined not-so-cared gifts of lunch boxes and pencil pouches. Is there a weighing machine that tells how much vulnerability is too much accessibility? Here's an ode to the littlest of things I glide my mind, my heart over.

My classmate the other day overheard me saying "she might have to resign from the secretariat in Kashmir", and asked 'Is your mother okay?' A part of my face crooked a smile, involuntarily.

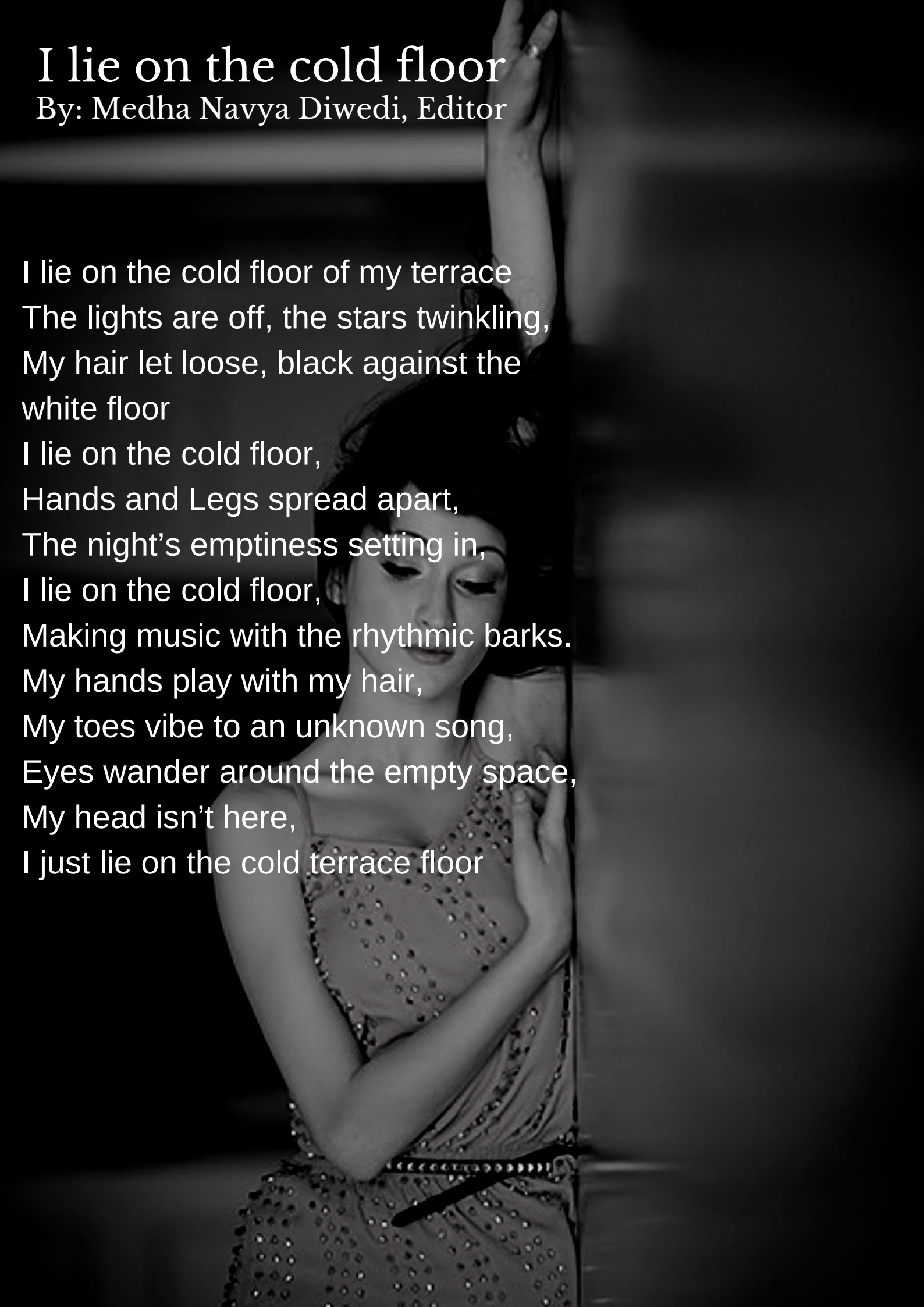
A school best friend who I lost contact with, months ago, didn't forgo from asking if I'd reached home from my first 10-hour train journey.

Because maybe this is who I am, because maybe I am better at being "too much" on pondering at stuff that might just not mean an ounce to you. This is an ode to the little things that you so unforgivably and irrevocably jump over. Because maybe the libraries of the world have not yawned themselves to sleep over my kind. I don't add to your 'totality of cliché

By: Devanshi Sancheti, Editor

I lie on the cold floor

By: Medha Navya Diwedi, Editor



I lie on the cold floor of my terrace
The lights are off, the stars twinkling,
My hair let loose, black against the
white floor
I lie on the cold floor,
Hands and Legs spread apart,
The night's emptiness setting in,
I lie on the cold floor,
Making music with the rhythmic barks.
My hands play with my hair,
My toes vibe to an unknown song,
Eyes wander around the empty space,
My head isn't here,
I just lie on the cold terrace floor

Turning Pain Into Gold, Every Day

By: Medha Nandini, Editor

I was walking along mundane, worn-out alleys, looking at the setting sun and feeling the breezy air before the city started clogging up with fumes and smoke. After a rough day at the office, I could not help but think about the amount of courage and strength a woman needs to deal with bossy, sexist men tending to offer a pinch of misogyny and a handful of preconceived judgment behind the veil of a paycheck and half-hearted appreciation for the work a woman does. It hit me, the fact that a woman is so taken for granted, with such sheer sincerity by men at workplaces, and men in general as well.

Today was one of the days when I definitely did not have the strength to. Nor the courage to answer back. As I walked towards the bus stop, standing on the pavement was a beautiful woman, in a loose tee and jeans, playing 'Thinking Of You' on her guitar. I stop near her for about 5 minutes, hum along with her, think of my teen days, and feel strangely comforted. I bid her a goodbye smile, hoping to cross paths with her, again, at times when I need solace or at times, when I want to relive forgotten moments.

I suddenly feel a lurch in my stomach, and I'm reminded of the lunch break which I spent reading pending emails of men requesting for addressing their grievances and approving their transfers. I look for a general store alongside the pavement and find none.

A little girl, out of nowhere ran towards me with a basket of flowers in her hand. Some fresh, some not. She looked at me with kind, twinkling eyes and tried to hand me a rose. Her dried lips and tired smile appealed to me in ways those emails addressing "respected mam" could never. I took a few lilies and 2 roses from her and paid her. Her happy, shiny eyes had filled my hungry stomach in ways office's fried rice could never.

In the jam-packed bus, full of men and women in their formals, talking about workout schedules, busy work routines and brunch dates, I was struggling to find a seat for myself. The bus conductor looked at me, stood up, smiled and offered me hers. My aching head and 4-inch heels refused to say no to her offer. I nodded and took her seat. I smiled widely, and she nodded. I removed my heels for a while, and closed my eyes, silently thanking the lady.

I got off at my stop and took the way home. I reached home, put the flowers in the vase, took a hot shower and ate dinner with Ma. We ate Rajma Chawal mostly in comfortable silence with Ma speaking occasionally about who's marrying who followed by subtle reminders of my ripe, marriageable age.

We headed towards my room, played 'Lag Ja Gale' in my laptop, and Ma gave my head an eternally satisfying 'champi'. And all of my pain went away, in minutes. I was staring at the flowers and I thought about these women. The guitarist, the little girl, the conductor, and my mother. I thought about their empathy, and their capability to offer comfort in the most discomfiting of circumstances. I thought of them, and all the women like them, and the familiar, little worlds they create in this big, busy world.

Women are so beautiful, in so many ways. Women deserve applause, for everything that they do every day, turning their pain into gold for others, for their kind and empathetic hearts, whether she's a worker or a homemaker.

My classiness, my paychecks or my 'star performer' badge cannot give other women what these women do. Warmth, happiness, and infinite peace. But yes, women like me, who are at a level playing field with men, do have the power to speak up for them and their rights. Women like me, who have privilege and luxuries of life, need to build a future for women like this and create a society where all the little things that women do, never goes unnoticed. Their kind hearts and innocent smiles find a place and find meaning in this world with men ready to pull women down. We need to stop confining women within the weak walls of conventional adjectives set for women, by calling them "pretty". Women are extraordinarily beautiful, and generous, and so much more than that, and it's high time to celebrate them, every day.

I thought of it all and the only feeling that cut through me was the feeling of gratitude. I pulled my comforter, switched on the AC and slept.

I had enough strength in me to face tomorrow's day.

Unscripted: With Love

By: Shallu Jaglan, Editor

A piece of her heart and a part of yours
Abutting the moon every night of these loveless days
Asked to receive a rapturous reception in the shelves of your favourite book stores
Abhorrently asked one day, "Will you leave as the world stays?"

But, a piece of her and a part of you
Benevolently entwined with a fervent gush of the wind
Blemishing the scars that now ebb-away of the colloquially skinned
Bustling beyond borders, through and through.

Can a piece of her l'amour and a part of your ceaseless love,
Contain in it a slight unpredictability of the world at large?
Camouflaging in the candour and camaraderie at scarce
Confirm with concurrent coercion of 'him' up-above.

Decrepit with negligence, a piece of her and a part of your soul
Divided you fall amidst the dainty seashells of the blue sea
Defunct deeply from within, you denizens set yourselves free
Despite the devious dexterity of life, you became your own epitome

Eavesdropping into a piece of her and a part of your ears
Elucidating into your earnest desires the 'embattled epiphany'
Edgy and eccentric, you let whispers enrapture the world 'obvious and funny'
Endorsing the enigmatic euphemism, you passed aeons in your 'existential fears'

Zestfully radiating in a piece of her gloom and a part of your misery
Zigzagging your paths with your zany humour always on the plate
Zenith and beyond you tress, everything else is just history
Zeroed-in-on the easterly winds carrying your fate.

Yearnings of a piece of her desire and a part of your aspiration
Yell back and forth in echoes between mountains and hills
Yes, the scarce and abundant feeling of chills and thrills
Yowling from the bottom of your hearts still yarns the wool of admiration

Xerox pieces of her memory in a part of your reminiscence
X in your desires, dropping a coin in the wishing well
X out the longingness from those who are away from home, their eyes could tell
X marked on their forehead, asking for dues as a symbol of indulgence

Wary pieces of her and a part of your humour
Wacky and ludicrous, you entrap yourselves into the whimsical of wakeless sleep
With her by your side, you warp-off into the forests and fall asleep
Words of wisdom echo successfully into a fabricated rumour

Validating a piece of her valour and a part of your vehement bravery
Venture into squared planning of your own nemesis
Versatility in view, you break away from the shackles of vindictive emphasis
Vernacularly versed well into the vicinity, you abide by your rules of chivalry

Unwritten, unsaid and unsung, a piece of her and a part of your entirety
Ubiquitously uneven, the gospels of your unconditional love
Urged for an unremitting and unending fable of proclivity
Unctuous, unscripted and with love

THE ECONOMICS OF LONELINESS

By: Garima Mahajan, Editor

I wouldn't dare measure loneliness
But as I sit on the loose Ferris wheel
Spinning round to the tunes of capitalistic slavery
I can't help but feel the lonely numbers descending on me.

I wouldn't dare measure loneliness.
But as I spin round in a life not so monotonically preferential,
I buy the 'More of one and no less of other' anxiety bundles from the New Normal store.
I can't help but feel the lonely numbers descending on me.

I wouldn't dare measure loneliness
But as they tune in to watch me
the puppet
The stage feels a little too cold.
Still, the puppet dances for people who've hit their saturation point.
I can't help but feel the lonely numbers descending on me.
I wouldn't dare measure loneliness
But tis' the season of lonely puppets
Being driven down the productivity lane
Taking only 'rights' and avoiding 'lefts' at all costs.
A single left might end up choking me with the 'next best forgone alternative' pills.
I can't help but feel the lonely numbers descending on me.

I wouldn't dare measure loneliness
But the diamonds in my paradox are not hard enough to cut through it
And so, I ebb and flow like the opportunities I missed
I can't help but feel the lonely numbers descending on me.

I wouldn't dare measure loneliness
I should've avoided the left.
But I did not
Water in tis paradox
I end up meandering
On the personalized deathbeds they make for us
The puppet strings are not strong enough to hold me anymore.
The shut-down point - a blot on my blurry lifeline.
I can't help but feel the lonely numbers descending on me.

I wouldn't dare measure loneliness
We coalesce
Two neutron stars
Locked in our deadly dance
Until all that remains is inconsequential.
What's left of me can't help but feel the lonely numbers descending on me.

I drown in loneliness
Or does it drown in me?
I do not know anymore
Nor do I want to anymore

प्रिय – प्रकृति

लेखिका: करुणा शर्मा (बी.ए. प्रोग्राम, द्वितीय वर्ष)

Contributing Editor

निकली थी जब मैं बेघर होकर
दुनिया भर के रिश्तों और नातों से दूर होकर।
ना कोई दोस्त था, ना कोई चाहने वाला
जैसे मैं हो गई थी कोई, समुंदर बिना किनारे वाला।
जिसमें राज तो दफन थे
कई सदियों स
पर कोई था नहीं उन्हें पता करने वाला।
समंदर से ज्यादा गहराई थी मेरे दिल की
जहां दफन थी कई
तकलीफें, निराशा और टूटे हुए सपनों की अस्थियां।
टूटी थी मैं कुछ इस कदर की जैसे आसमान से कोई तारा बिछड़
गया हो गिरा हो फिर वह जमीन पर
और कतरों में बिखर गया हो।
फिर ना जाने क्या सोच कर
चल पड़ी मैं,
तुम्हारी तरफ आंखों में
एक नई जान लिए।
दिल में फिर कुछ अरमान लिए
और बुझे हुए चेहरे पर
मानो उम्मीदों की मुस्कान लिए।
तुम एक अलग सी रोशनी दे रहे थे,
मेरे दुखों को सारे अपने आंचल में ले रहे थे।
तुम्हारी रोशनी से रात खूबसूरत हो रही थी
तुम्हें देख के एक चित मैं खुद में ही खो रही थी।
ना कोई डर और ना ही कोई भय था
मेरा उस दुख से निकलना अब तय था।
सारी दुनिया से दूर यह अलग सफर लग रहा था,
नजर पड़ी तो जाना रात बीत गई थी मेरी,
सूरज जग रहा था।

सूरज की लालिमा से नजारा चमक रहा था,
वहां का हर पक्षी डाल पर बैठा अपनी मधुरता में चहक रहा था।
मैं भी मग्न हो ध्वनि को सुन रही थी,
मानो अपने आने वाले जीवन के नए ख्वाब बुन रही थी।
नदी में रुकी वह बड़ी-बड़ी चट्टानें मुझे धैर्य और ठहराव सिखा
रही थी,
तो उसमें आकर टकराती लहरें मुझे चंचलता सिखला रही थी।
वहां का हर नजारा मुझे अपनी खूबी दिखा रहा था,
मुझे एक नई जिंदगी से मिलाकर जीना सिखा रहा था
जब देखा कि कैसे बार-बार प्रयासों से एक नन्ही चिड़िया पंख
फैलाकर जीवन की पहली उड़ान भर रही है,
और उसकी मां देती है उसे साहस फिर चाहे अंदर से वह खुद
भी डर रही है।
खयाल आया कैसे मेरी मां भी मेरे भविष्य की चिंता में डरती थी,
पर मेरे सपनों के खातिर अपने हर कर्तव्य को पूरा करती थी।
ओह! मैं कैसे इतनी खुदा हो गई,
कैसे मान लिया एक बार में ही कि मेरी हार हो गई।
मैं हुई नहीं निष्फल अभी – अभी तो बहुत हिम्मत बाकी है, कैसे
हार मान लु अभी तो सोई हुई आज जागी है।
अभी तो सीखना बाकी था मुझे, नदियों से रास्ता बनाना
बिना रुके बिना थके चलते जाना, और फिर जाकर अपने
मकसद से मिल जाना।
उठना था मुझे इन पहाड़ों की ऊंचाइयों की तरह दुनिया में,
कि जैसे झुक कर करते हैं सलाम बादल भी इन पहाड़ों को
मुझे भी दुनिया को मेरे सामने कुछ इस कदर ही झुकाना था।
इन बांस के पेड़ों ने सिखाया मुझे खुद का कद बढ़ा करना,
कांटों के बीच लगे फूलों ने सिखाया मुझे बुरी परिस्थितियों में भी
हंसना।
हे मेरे प्यारे जंगल तुमने मुझे जिंदगी की वो सीख दी जो यह
दुनिया कभी ना दे पाई।
जब अब मैं सिमटी हूं आंचल में तुम्हारे,
तो सोचती हूं कि दुनिया का असली सुख तो प्रकृति की गोद में
है।
सांसों को खुशबू से भर देने वाली ये हवाएं ये वादियां,
मुझे अब इस झूठी दुनिया से भी ज्यादा प्यारी लगने लगी है।
सच है अगर तुम ना होते तो मेरा कौन होता,
और कौन मेरे अंदर हौसलों के बीज बोता।
हे धरा – हे अंबर तुम्हारा ही आभार है,
तुम्हारे बिना जीवन कहां, तुमसे जीवन का सार है।

BLOG SUBMISSIONS

ANONYMOUS

I felt it
When Virginia Woolf said
“For most of history
ANONYMOUS
was a WOMAN”
Anonymous will
Anonymous identity
Anonymous existence
Sindoor-Bindi-Full Sleeves-Sleeveless-Strapless
Marks the precedence of her identity card
Here-you-go-SURPRISE!
.... Marriages.
Groomed into
The kindest and most loving humans
Taught
Never to expect these traits in return
I felt it
When Amrita’s Mom (in Thappad) said
“Thoda bardasht karna seekhna chahiye aurton ko” For
the whispers of Divorce
Echo much louder than her man’s raised voices For
the word NO
Is left as unseen
In women’s dictionary
As the word CONSENT
In men’s dictionary
For you’re expected
To keep
Your cleavage and opinions
Under the covers
For you have to fit
Into their ideas
Of no weight and perfect waists
An eerie concept
Of so-called grace

For in the end
You need the strength
To digest the words
‘What-do-you-even-do-all-day’
After tucking the kids into the bed
I felt it
When Rupri Kaur said
“Our backs
Tell stories
No books have
The spine to
Carry”
For NO, babygirl is nowhere lost dear Massimo
Fatima, Phule, Chughtai, Ramabai
Have lead us all the way here
And in this story
There is no ‘Palat’
I feel it
When Virginia Woolf says
“A woman must have money and a room of her own if
she is to write fiction” As I
finally complete this piece.

By: Nayantika Singh
(B.A. Programme, 2nd year)

THE POWER COUPLE

“You are a son to us”; “You are no less than a man”; “You are as strong as a man”. Statements like these are often made by our elders, well wishers, men in our life to praise and empower women for their success. We’ve all heard statements like these from our parents and felt proud for being tagged the ‘son’ of the house. I’ve been there too. But assertions like these leave an unanswered question in my mind- Do all women need to be a man to be considered worthy? Aren’t we limiting their ability to achieve something bigger? In the name of empowerment, women are slapped with the obligation of proving themselves to be a man. This, in turn, creates an inferiority complex among us. Also, when we praise women for performing well compared to men, we stand by the thinking that women’s efforts are limited to being equivalent to men. Hence, achieving something beyond what men have done so far is considered success. This is also the reason why most men are alarmed when women in their spheres do better than them. The understanding that women can remain equal to men also creates a feeling that it will be a matter of shame for men if they lose to their so-called inferior gender. Thus, justifying the patriarchal setup in all societal institutions. The biggest flaw to this idea is that in the process of trying to be an equal or surpass men in an arena, women forget or they are made to forget their true identity.

There are tales of women which reiterate the fact that they will be admired only if they remain true to themselves. One such tale is of the power couple (as their admirers call them) Arundathi Katju and Menaka Guruswamy. These extraordinary advocates played a pivot in scrapping down article 377 that criminalized homosexuality. They made the supreme court to overrule the 157-year-old colonial-era law. They were internationally acclaimed after the judgment and were also listed in the Time magazine’s 100 most influential people in April 2019.

In a one-hour-long speech at the oxford union (On YouTube), both of them talked at length about their journey to victory. Arundhati Katju mentions how earlier there were NGOs, groups of parents and communities of health professionals challenging section 377 but never did LGBTQI+ people themselves speak about their rights. In 2016, for the first time, gay people filed a petition in their own names (a group of five petitioners) along with Menaka and Arundathi. It took two years for the SC to issue a notice to the government to file a response. This, she remarks, was the opening of a “flood gate” after which lots and lots of petitioners came forward to fight against the law.

She added that their foundation wasn’t just to decriminalize the law but also to provide protection to couples and relationships that go against the societal norms. Menaka Guruswamy talked about how same-sex relationships need to be protected in the constitutional, moral and legal arch. The “marriage project” she says has both legal and social understanding to it. The legal rights in any country regards ‘personhood’ (who do I nominate for my life insurance, who do I leave my will to, can I open a joint account with my partner and so on) to others. All these are based on ‘blood relationships’; not just of a father and a daughter but also that of a ‘married’ couple. She said the queer community wanted to be part of the legal project where they were granted rights, civil liberties and protections. Talking about the social project she pointed out that the Global South especially South Asia, India in particular, is a marriage-country. We aren’t a country that recognizes pre-marriage relationships. Marriage is an imperative determinant of the social fabric in India. The Youth in India want to be part of both the legal and social aspects of marriage. A core part of their happiness lies in loving someone that the law deems rightful and which lies under the norms of the court.



Several questions were posed to them post their speech, one of which included why they chose law as a career. Menaka mentioned how law gives her a chance to take up cases that she finds interesting and also cases that piss her off. Arundathi underlined how as a woman we are supposed to not perform, to not want all the attention, argue/debate etc and that's exactly what the law offers to her.

The road to success wasn't an easy one, Menaka spoke. She shared an anecdote where the jury asked one of the government advocates if he knew any homosexuals to which he sarcastically remarked: "I'm not that modern my lord". She recalled how hard it was for him to explain to the jury who that "unknown queer Indian" was. Throughout the session, it was hard to not fall for their brilliance, etiquette and lucidity. Both of them had their own charm throughout the discussion of the issue. While Menaka was elegant and quirky in delivering the speech and answering questions, Arundathi complemented her partner with accurate examples and precise facts. Menaka's witty remarks to Arundathi's answers grabbed special attention. No doubt they are a power couple.

Towards the end, Menaka mentioned how she was optimistic about the future of gay marriage and their rights in India.

"We stand together. Freedom does not exist in silos. Freedom is a composite project, where we are strengthened by each other's freedom and weakened by each other's loss. "My freedom is not separate from yours" said Menaka while ending the session. The comment section of their YouTube video is filled with overwhelming praises for changing the lives of millions. In September 2019, Arundathi took part in the #sareetwitterchallenge on twitter. "Most court days you'll find me in a saree. Something about the 6 yards makes me sit up a little straighter, collect my thoughts and energy for arguments." She wrote posing with her partner in a saree.

Both of them have made it loud and clear that only when we embrace our true being, our flaws, our existence and be who we are; can we call it a real achievement. Not only did they do that for themselves, but also have encouraged others to not lose their identity as a woman or as a queer. They are the women who have not succumbed to their aspirations to equalize, challenge or surpass men. But they have set for themselves a page in history by just being themselves and holding to what felt right by them.

The google meaning of the word 'suave' says - (especially of a man) charming, elegant and confident. Looking at women like Menaka and Arundathi, one can say that even google is not right all the time. And it will not be wrong to say that women are beyond suave culture too.

By: Bhanu Bhukya
(B.A. Programme, 2nd year)

OF PERPLEXED CONCLUSIONS

By: Richi Singh (B.A. Programme, 2nd year)

She often sat at that bar
A drink in one hand,
A head full of speculation against another
She chose a seat a little towards the right corner
Where the fluorescent lights did ever so slightly reach
She didn't wish to be bothered
Though she must be visible,
Even a shaded silhouette
In case her fate stumbled by.
It took a long time to realise
That her taxes were paid in anxious nights and demented monologues As
her tears paid a heavy price
For You.

She often sat at her desk
With the world at her feet,
Her thoughts in a cluster
That which deranged, obviously male, human
Had pushed so hard to be "politically correct"
That he claimed love to be selfless
When in fact, it is the most,
Admittedly beautiful, but selfish rebellion
Her smile, penultimate,
Ultimately, lifting Your despairing heart.
It took a long time to realise
That to put her above one was devotion,
Below one, possession
But simply with one, was love
For You.

She had often stood at the edge
With the wind in her hair
Her eyes to the sky
As context and relevance
Painted a blank canvas of maybes and what ifs
What ironies had life woven
That sympathy boiled over to even consider ending
oneself for good. It
took a long time to realise
That she was trapped
As golden cages don't make you less of a prisoner.
So she broke free
For You.
How pointless a decision.
As for beings like You and I
Beautiful were those that seemed beyond reach
Maybe our touch tainted them for us?
So profoundly did we romanticise loving from a distance
That proximity had become the problem.
So we drank the night away Debating duties and
affections We
spoke of legends and what made them
And extraordinary perplexions
And when the dawn broke into our clandestinely formed
shells She
grew wings of wisdom
Turning around for that last damn smile
As she finally walked away
From you.

WOMEN AND POWER

By: Astha Nain (B.A. Programme, 2nd year)

"If a man has an opinion, he is a man. If a woman has an opinion, she is a bitch." Even in today's woke, liberal, progressive world, gendered perception of power and who is supposed to wield it remain as deeply ingrained in the collective psyche as it did a couple of centuries ago. Even though we have more women in positions of power, as CEOs, as politicians, bureaucrats, diplomats, professors, researchers, scientists, decision makers, etc. we still view the exercise of power as a largely male domain and these subconscious beliefs get expressed in subtle ways. Through this blog, I seek to explore how we have learned to look at those women who exercise power, or who try to? What are the cultural underpinnings of misogyny in politics or the workplace, and its forms (what kind of misogyny, aimed at what or whom, using what words or images, and with what effects)? How and why do the conventional definitions of 'power' (or for that matter of 'knowledge', 'expertise' and 'authority') that we carry around in our heads exclude women? How have these perceptions developed through and been reinforced by mythological and historical narratives? There can be no sudden change in perceptions that are a product of the collective subconscious and years of social conditioning but learning about them allows us to recognize how these perceptions play out in everyday life and are the first step towards any substantial, long term change.

When you think of a leader or professor or scientist, what image conjures up in your mind? It is almost invariably bound to be a man. In fact, the exclusion of women from domains of power, knowledge, expertise, authority can be seen in the kind of language used to describe a woman who comes to acquire them. Use of phrases such as "storming the citadel", "knocking on the door", "breaking the glass ceiling" etc. symbolise the entry of women into spaces that are not theirs. In fact, we don't have any mental image or prototype of what a powerful woman looks like except that she looks like a man. The choice of female leaders to choose trousers over more feminine clothing comes as much from the need to be viewed as figures of authority (and not merely pretty dolls) as by the pragmatic advantages of trousers. Also statements like "she wears the pants in the relationship" associate power with the male piece of clothing. Female politicians often consciously shun their femininity for fear of being seen as weak. Many female leaders take classes to lower the timbre of their voice because research shows that people associate authoritative strength with a deep voice. This is one of the major reasons why despite having more women in power, our idea of power remains male because female leaders often do not try to carve out a separate identity for themselves. Rather they are simply "female versions" of their male counterparts who try to exploit the rules to their advantage rather than change them.

How are women seen to acquire power? Since women 'do not have any legitimate claim to power, it goes without saying that the ways and means by which they acquire power are also corrupt or hinge on some male counterparts. This idea has ample examples in our mythological texts which are often used as ways to justify restriction or exclusion of women from power. For example, goddesses have an important place in the Hindu spiritual tradition. Laxmi is the goddess of wealth, Saraswati is the goddess of knowledge, Durga is the warrior goddess, Parvati is the goddess of the household i.e. Annapurna. A cursory glance would show that goddesses control almost all important aspects of human life. Yet, they are largely seen as consorts of the male trinity of Brahma, Vishnu and Shiv and worshipped alongside them. They even owe their powers and sometimes even their existence to the gods. Saraswati was created by Brahma, Parvati was an ordinary human and became a goddess upon her marriage to Shiv, Durga was created through the collective power of all the male gods to defeat demons. Overall, it is made amply clear throughout the stories that even if women wield power, they owe it to the men. Women in ancient epics are shown to destroy families and bring down empires in their lust for power (case in point Kaikeyi and Draupadi) and an ideal woman is one who chooses to give up all claims even to what is rightfully hers for the betterment of the husband and his reputation (e.g.- Sita). Even today, women are not credited for their success. Conversations like "Of course she got the promotion bro!!

Did you not notice all the “late night work” she’s been doing with the boss lately” or “How could she be made the team leader? She has no skills. Do you notice all the make-up and fancy clothes? She doesn’t have time for anything except her pretty face” are all too common in corporate chat rooms. External factors are used to discredit women of what they rightfully deserve. Not only does this make it difficult for women to command authority as a leader but the perception that women use their sexuality to gain power also makes it hard to report and act upon cases of sexual harassment at workplace because it is seen as a likely consequence of a woman’s “lust” for power.

How are women who hold positions of authority viewed? Research shows that there is a considerable bias against women in leadership positions. A UNDP gender report shows that 69% of people in India think that men make better business executives than women. An article by Forbes states that women are affected by descriptive and prescriptive bias. Descriptive bias is the labels we attach and associate with certain social groups and communities, and prescriptive bias is how they are expected to behave. Women, for instance, are traditionally expected to be caring, warm, deferential, emotional, sensitive, and so on, and men are expected to be assertive, rational, competent and objective. So a man, in general, is assumed to be a better fit as a leader. The other side of this is prescriptive bias is when a woman does not fit the role that is traditionally assigned to her and attempts to claim a traditionally male position is seen as breaking the norm. So, when a woman is decisive, she might be perceived as “brusque” and “abrupt”. Therefore, for the same kind of leadership behaviour, women might be penalized while a man is commended. So what are considered bossy in a woman are the same characteristics that make for ideal leadership in a man. This difference can also be seen in the way men and women with the same qualities are described.

Managers Use More Positive Words to Describe Men in Performance Reviews and More Negative Ones to Describe Women

Words used to describe men

Analytical	
Competent	
Athletic	
Dependable	Arrogant
Confident	
Versatile	
Articulate	
Level-headed	
	Irresponsible
Logical	
Practical	

POSITIVE

NEGATIVE

IN DESCENDING ORDER
OF RELATIVE FREQUENCY

Words used to describe women

Compassionate	
	Inept
Enthusiastic	Selfish
Energetic	Frivolous
	Passive
Organized	Scattered
	Opportunistic
	Gossip
	Excitable
	Vain
	Panicky
	Temperamental
	Indecisive

POSITIVE

NEGATIVE

SOURCE AN ANALYSIS OF 81,000 PERFORMANCE EVALUATIONS, DAVID G. SMITH ET AL., 2018

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These differences exist not only in private corporate but even government institutions which have to strictly adhere to the right to equality enshrined in the constitution find different ways to legitimise such biases. For example, the Army released a statement saying that women will not be given commanding positions because “male troops will not follow female commanders”. So it is easier to deny women access to certain opportunities than change the mindset of men brought up in patriarchal setups. I once attended a debate “This house will endorse Sushma Swaraj as a feminist icon”. The late politician rose as the youngest elected representative in a time when women did not step out of their homes and went on to become the foreign affairs minister of the country. Diplomacy is seen as men’s arena.

上海合作组织成员国外长理事会会议

ЗАСЕДАНИЕ СОВЕТА МИНИСТРОВ ИНОСТРАННЫХ ДЕЛ
ГОСУДАРСТВ-ЧЛЕНОВ ШАНХАЙСКОЙ ОРГАНИЗАЦИИ СОТРУДНИЧЕСТВА

北京 2018

Пекин 2018



The opposition (in the debate) stated that she could not be a feminist icon because she once made an Islamophobic statement and endorsing her as a feminist icon will undermine the intersectional nature of the feminist movement. This is one of the fundamental problems with the feminist movement. We seek to find perfect feminist icons that are good at everything and never make mistakes. Men get away with saying and doing much worse and are still endorsed as icons in their fields. Tiger Woods is a questionable husband but legendary golfer. Why can't we call out women leaders for their problematic behaviours and still acknowledge their achievements in other fields. It is this need for perfection expected out of women leaders in all fields that makes it easy to discredit all their achievements based on any perceived blunder. Men are not held to the same standards of ethical conduct. My argument here is not that it is okay to be ethically ambiguous but that women need to be given the space to make mistakes and their criticism should be in proportion to the intensity of their crime (while men should also be held to the same standards).

New female leaders like Jacinda Ardern, Tsai Ing-Wen, Sanna Marin are surely breaking old stereotypes of female leadership. They are strongly supported by their respective countries and while Ms Ardern has shown the value of warm-heartedness and compassion in handling political crises (the Christchurch Bombings), Tsai Ing-Wen is leading Taiwan in resisting pressure for greater from China in a display of strong, pragmatic leadership. There is still hope for the world but changes only in certain positions of authority would make no difference as long as there is no systematic effort to change perceptions at the grassroots levels. A day will come when women will be described not as "female leaders" but simply leaders in their fields because a leader by default does not mean a man. Slightly tweaking the words of Marx – Women of the world, Unite!!

DEAR SELF

Dear self,

I know you are confused right now. You have always felt lost, you have always wanted to do things, but could never figure out how. You have always had this fear in you, this fear of something that you can't even specifically explain. You are not getting any younger, that's something you're aware of. You know your life won't wait for you, and you know that it is your responsibility to find what's in store for you. But that doesn't make you any less scared. Any less lost. I am here to tell you that it's ok. I am here to tell you to stand up for who you want to be. Those big decisions that you have to make? Go with your gut. Never ignore your intuition, it will never fail you. Sometimes there are things that your heart knows and your mind can never explain. Do what you love. You never have to apologize for doing things that you know can make you happy. Not everyone will think the way you think, but it doesn't matter. Listen to what your heart is telling you.


It is never too late for anyone. If an opportunity doesn't exist, create it. If an idea doesn't exist, create it. Self doubt will be your worst downfall. Everything begins and ends in your mind. Breathe in the future and breathe out the past. If something makes you nervous, it's worth doing. Don't spend more time thinking about it. You will never find happiness exclusively from other people – it must always start by being happy with your own self. Figure out exactly what you want and don't stop until you get it. It will never be too late for you. It's never too late.

By: Aanchal Khera
(B.A. Programme, 2nd Year)



HE CHANGED ME

Light rains, windy air and a piece of vada pav perfectly described that day.



It was one of the days,
When I had forgotten my struggle,
When I had forgotten the taunts that people gave me.

While sitting at the window seat of the local train with closed eyes, I could feel the air hitting my face and my tiredness slowly leaving my body. I could only think of a bed with a quilt which I could wrap around me and sleep peacefully.

I called Ma after reaching home, but she did not pick. I texted her love you with a red heart and went to sleep assuming that Ma Papa had slept. While I was on my bed with some old music on I was looking outside my window. I was thinking of my days back in Patna, when Papa and I used to practice together and Ma would come to cheer me up. They knew I had something in me, and believed that I could do wonders as a singer. Papa always wanted to be a singer, but our poor living conditions never allowed him to do that. I went to singing classes, I learnt it, but no one thought of it as a profession there. While thinking of all this, I didn't realize when I went to sleep. Around five in the morning, I got a call from my neighbour in Patna. I woke up and even before I could say hello, she said, 'Beta, Ma Papa are no more'.

I was falling short of words; I wanted to say a lot. I wanted to scream out loud but all I could hear was aunty saying, it was an accident. The doctor couldn't save them. They're gone. That morning brought many emotions inside me. I didn't know what to do. I just sat on the sofa clueless the whole day. I was getting calls from my teacher who taught me to sing. I couldn't answer anyone nor did I have the strength to go back to Patna. I felt like I lost a part of me. I looked in the mirror but couldn't see the old me. I was feeling a lot at the same time.

Few days passed, I began going to my classes again. My teacher continuously told me that my singing was going bad. I could not catch up with the class. From being the brightest, I turned out to be the one who failed.


Months passed like this. I would just go, sit and come back. I felt I was losing, I was going behind everyone. I told myself "well, you're out of the race".

One of the days while I was walking back to my home, I realized that the landlord had been asking for the rent for two months. I did not have the strength to face

him. I sat on one of the stairs of the station, thinking how miserable my life was.

Suddenly I looked at a boy, barely ten. I saw him dancing, dancing with full passion and grace. I could not resist myself and walked up to him.

I asked him why you do this. Why do you dance here? You barely earn anything



He did not speak a word and took my hand and pulled me to a corner. I saw some packets and a picture of a woman. I asked him ye kaun hai? He said, Meri Amma. He said she wanted me to become a dancer. She worked hard for that, she used to work day and night just to have enough money. I couldn't let her dream go away. I stood speechless at that moment. Without uttering a word, I moved away from that place. I reached home, everything looked puzzled, that boy's words continuously came in my head. I thought if he could, then why can't I.

I thought the entire night about it.

The room was dark and cold and I sat in a corner silently. Suddenly I stood up and went on to the table and noticed something Papa wrote for me, it said "DARLING, YOU'RE A STAR".

That was the day I decided that I'll make Papa's dream come true. I decided I'll not make their efforts go waste. I thanked the boy that I met at the station. With all my hard work I made it, I became a star singer. I won a TV show, I started getting offers. I won the battle!

Today when I look back I realize,

What would have happened if that boy did not meet me? What would have happened if I had not realized my strength? What would have happened if I had taken the wrong path?

Would I be the same person that I am today?

I realized life is harsh.

I realized staying positive can help heal yourself.

I realized you have it all within you.

I realized you can conquer all your fears with inspiration and hope.

I realized you can learn from anywhere, I realized that a boy's determination did change my life.

**BY: SHEFALI SINGH, (B.A.
PROGRAMME, 2ND YEAR)**

SUDHA PRERNA PURASKAR

Tamanna (Sem VI)

BHAGYAWATI RUSTAGI AWARD

Gudeti Shanmukhi (Sem II)

Konda Sanjana (Sem II)

BUTI FOUNDATION AWARDS

Tanuja Shakya (Sem II)

YASHODA FELLOWSHIP IN MEMORY OF MS. MANORAMA MANCHANDA

Mansi Tyagi (Sem IV)

YASHODA FELLOWSHIP IN MEMORY OF MR. C.L. MANCHANDA

Raveena Sharma (Sem II)

YASHODA FELLOWSHIP TO CELEBRATE THE LIFE OF SUBIR

Juli Tiwari (Sem II)

Vibha Kumari (Sem VI)

ACADEMIC AWARDS (SECURING HIGHEST MARKS IN THE UNIVERSITY)

Tanya Jain (Sem VI)

BEST SPORTS WOMAN OF THE YEAR

Prachi (Sem IV)

BAWA BALWANT SINGH BHALLA AWARD

Prachi (Sem IV)

CERTIFICATE(FOR OUTSTANDING CONTRIBUTION TO TULA, MH CONSUMER CLUB)

Pulluru Vaishnavi (Sem VI)

CERTIFICATE(FOR THE BEST VOLUNTEERS OF MUSIC, DANCE & CHOREOGRAPHY SOCIETY)

Aadya Kalia (Sem VI - Mridang, the Indian Dance Society)

Harsha Chahar (Sem VI - Tanz, the Western Dance Society)

CERTIFICATE (FOR THE BEST VOLUNTEER FOR CELLULOID, THE FILM CLUB)

Khushi Kansal (Sem IV)

CERTIFICATE (FOR OUTSTANDING CONTRIBUTION TO THE STUDENTS UNION)

Muskan Verma (Sem VI, Central Councillor)

Anjala Reddy (Sem II, Central Councillor)

MIRANDA HOUSE GOLDEN JUBILEE AWARDS (CERTIFICATE OF APPRECIATION)

Tamanna (Sem VI)



MAGAZINE TEAM

Painting by:
Sofia Bhardwaj
B.A. Programme, 2nd year

Digital Artworks by:
Divya Chaudhary
B.A. Programme 3rd year

Eiti Tyagi
Sakshi Bansal
Yashika Chauhan
Devanshi Sancheti
Dyutima Sharma
Garima Mahajan
Medha Nandini
Medha Navya Dwivedi
Shallu Jaglan
Anupama Vijay
Gayathree Rajanala
Monika Sharma

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