

Tarseel: A pandemic can't stop a revolution

Palak Sharma



Tarseel, the Journalism Society of Bharati College has continually aimed to develop inquisitive and socially conscious minds through a culture of dialogue. Owing to the pandemic, many of the departmental activities in the academic year went online, but spirits nonetheless remained high.

During the pandemic, an initiative called 'Together against Corona' was taken for students by the students to build a dialogue of how they are dealing with the stress and uncertainty endowed due to the abrupt lockdown. Students presented their diverse ways of tackling the apprehensions put forth by the pandemic by sharing videos and photographs. The ways included reading books, gardening, painting, performing yoga, spending time with parents and siblings and many more.

Additionally, a creative competition on the theme 'Women: Silent victims of Lockdown' was held virtually. Students from different universities sent entries in the form of essays, poetry, photography, videos and posters showcasing their interpretations of the given theme. The theme was set to bring out a conversation about how women were the silent sufferers of the society, whose silence had gone into greater depths during the lockdown.

Moreover, the department blog 'Blickwinkel Youth' gained an amazing response in an attempt to ignite discourse and tried becoming a safe space for imaginative, critical, and unconventional stories. It proved to be dedicated to exploring an array of topics that require immediate attention or are lost behind the noise. In a time when we have mindsets driven by agendas and divided by ideologies, the blog editors urged that every individual must come up with a perspective. The blog received entries from across the college, and several articles from the blog were also published on other websites like DU Updates and Campuslly.

"My passion helped me grow abundantly in life..."

Ritika Chauhan

Starting her journey with Dance at a cheerful age of 5, to turning her passion into a medium for making a living, Aishwarya P. Rajan, a student of Journalism studies has come a long way.

"I was just 6 years old when I performed on stage and forgot a few steps and went blank. Yet that didn't stop me from learning more", she says.

She got into the professional training for classical form of dance at the age of 13, followed by Jazz in similar years. Her biggest breakthrough in this journey was winning the title of 'Best Dancer' at Shiamak Winter Funk, Delhi 2015 which led her to perform at Filmfare Awards 2016 in Mumbai. At such a young age she has performed alongside celebrities like Shah Rukh Khan, Ranveer Singh, Shraddha Kapoor, Jacqueline Fernandez, Alia Bhatt, Salman Khan and the list is endless. Struggling life of Mumbai at the age of 17, brought major changes in her outlook of life and career.

Aishwarya is trained in numerous dance styles in a profession spanning across 15 years.

She has made her mark through performing at numerous corporate shows, award shows, television shows and has won a plethora of honours and prizes.



She has also taught hundreds of children across Delhi-NCR and currently teaches children, teens and adults from the USA through online mode.

"I consider Dance spiritual in nature that lets me find my way back to my origin. I'm glad I pursued my passion which is helping me grow abundantly in life. Wherever I am today as a person and in my career, I credit it entirely to dance", she concluded.

Data-based business model- your Privacy is not so private

Palak Sharma

Your data is not your data, it's public, and there's nothing much that you can do about it. It's a thing that will directly lead a stalker to your front door, and that's one of the reasons data privacy is important. One does not need to go real far to see if their private and personal information is being used by big companies for their profit. Social media platforms use data doled on their platform to allow advertisers to target ads towards users. Big companies like Google and Facebook will increasingly stop at nothing to get your information. Mobile service providers have all your contact details and your address and they sell it to whoever is buying, for 'Your data is their dollar'.



Most of the people, to date, are unaware of the existence of data brokers-- hundreds of companies that are constantly hoovering up every last scrap of information about you, your friends, your habits, your health, your relationships, your home, and your money. They sell and trade your information all over the world, every day, and there's very little you can do to find out what data they have and how to stop them from collecting and selling it.

A 2014 US Federal Trade Commission report identified data brokers as companies that "obtain and share vast amounts of consumer information, typically behind the scenes, without consumer knowledge."

The questions like "Who sells the data" and "What amount of control do we have on our personal data" are just a tip of the discomfort signalled by the consumers, and the answers are nothing but the blame-game between the e-commerce companies, the banks, mobile manufacturers, and mobile service providers. However, selling personal information to data brokers is still not considered a crime in India.

Your data defines you on the internet. This information is the base layer of some undeniably useful services, which in turn fuel the advertising that makes up the overwhelming majority of Google's revenue. It's hard to imagine a world without Google's outsized influence, but it is possible to rebuild your online environment around an alternate set of services and experiences. There are plenty of options from smaller third parties, but for the most part, the replacements for the Google services largely come from Apple and Microsoft. These two tech giants have the requisite scale, but their business models don't rely disproportionately on data collection and advertising. When your revenue comes mostly from high-margin hardware (in Apple's case) and business-focused productivity services (in Microsoft's case), it's easier to place greater value on personal privacy, and there's less incentive to design products and services that explicitly turn data into revenue.

India's IT Act does not specifically address the issue of data brokerage and privacy. Threats to Internet freedom, privacy, and openness don't come from the bad guys or criminal hackers. They come from these big companies that collect, aggregate, and use personal data of individuals, and the "entire marketing ecosystem." If data brokers emerged because they found they could make money selling personal information, marketing-based companies like Google, Facebook, and others happily followed their footsteps. The situation is sure to prevail in the future if the privacy-based profit model of the companies continues to exist.

Lobbying is powerful and is one of the main reasons this ecosystem exists. Companies like Google, Facebook, Apple, Amazon are very powerful and will use their lobbying force to resist any legislation and use their muscle till death to fight changes that hurt their industry- which is advertising. As the aware users of the internet, the media, and consumers of these services, it's our job to keep the pressure on and try to get our voices through the din of the lobbyists. We're moving very quickly towards a very dangerous status quo- I hope we're not too late to change it.

'Creativity of courage' - Intersecting Art and Mental health

Ritika Chauhan

While attempting to express what he was feeling in the state of constant restlessness, Edvard Munch created "The Scream", which went on to become one of the important works in the history of Expressionism. He wrote in his journal:

"One evening I was walking along a path, the city was on the side and the fjord below. I felt tired and ill. I stopped and looked out, over the fjord. The sun was setting and the clouds running blood red. I sensed a scream running through nature. I felt I heard the scream -- clear. I painted this picture and clouds as actual blood. The colours shrieked and became the scream!"

Art, in one of its several definitions, is simply interpreted as a sheer expression of one's emotion. Emotions which surface the huge portion of the subconscious. Not only is art ubiquitous in our lives but also within society as a whole. By viewing art as a complex expressive medium of thoughts, one can relate it to the mental workings of indifferent minds. This notion, in turn, gives a base to the concept that depicts art as so powerful that it mirrors life, perceptions of existence and the bewilderment it carries. Thus it remains a medium of expression even when we lack expression. Art as a whole carries within itself a plethora of mediums. Literature, painting, dance, music, theatre, sculpting and various other subsets subjecting true meaning to the state of meaninglessness.



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Broadly, there can be two aspects if we equate art to mental states. One which notifies how art is more or less a reflection of one's mind and another which quantifies the facet of how this reflection can help in building better mental health. The need for expression in the starkest of situations is paramount. It is this need that in its absence we grow distant from self and the world alike. It is this need that in its presence we feel whole. Wherefore, it is this expression that keeps self together. Unification is the supreme feature art holds. Through the element of expression and representation, art enables us to heal, transform, relate, live and relive. Substantially this is what also lies in the medical paradigm of mental health treatment and therapy --- expression, organisation and connection.

An emotional experience which has led to trauma or a sense of hardship is referred to as a case study in psychological terms yet unarguably it is the whole purpose of artistic expression.

As Frida Kahlo mentions, "I never painted dreams or nightmares but my own reality".

Art can function therapeutically as explored in the practice of art therapy. In its initial stages, it was only limited to drawing and painting but is now open to deeper realms of art inclusive of symbolic writings, dance, music, visuals, performance with the fundamental purpose of examining the human condition and bridging the issue with communicative remedy. In metaphorical terms, putting our pieces together to honour the stories of our lives.

Accordingly, art therapy can require professional assistance but if not accessible can be practised at an individual level to express the true self, embracing it while keeping a genuine check-in with ourselves. Practices like that of art journaling have become therapeutic to some. However, this expressive form is unique to each individual.

Since art is subjective and only the creator can exhibit the true sense of its imagery, this authentic creativity becomes courageous in itself. One must seek to know that beauty is not the ultimate goal that art exhibits and thus art therapy but to appeal to and connect with human emotions & beliefs.

Stream of consciousness, a narrative method that depicts the multitudinous thoughts and feelings as seen in the literary works of Sylvia Plath or Virginia Woolf, is also embedded in the categories of contemporary art therapy. While writing Mrs Dalloway, Woolf asserts how she could not put forth her inner rumblings directly but narrating it through the artistic method kept her at peace. Whence, this went on to become her unique style of composition.



It is worthy to note for a fact that art is no escapism but representation. Figure out what form of art helps you in representing your true self and devour it selflessly. At the intersection of art and mental health lies the hope --- of rising, emerging truth and thy self. Wherefore, it is 'art' that shall let us through.

WOMEN IN HISTORY



Mary Wollstonecraft (1759–1797) was a moral and political philosopher whose analysis of the condition of women in modern society retains much of its original form. An English writer and passionate advocate of educational and social equality for women, Wollstonecraft went on to write about politics, history and various aspects of philosophy in several different genres. Best known for her *Vindication of the Rights of Woman* (1792), her influence went beyond the substantial contribution to feminism. Her work argued that the educational system of her time deliberately trained women to be frivolous and incapable and was unique in suggesting that the betterment of women's status be effected through such political change as the radical reform of national educational systems. Such change, she concluded, would benefit all society.

Ahilyabai Holkar (1725 - 1795) is regarded as one of the finest female rulers in Indian history. After the death of her husband Khanderao Holkar, Ahilyabai Holkar became the queen of Malwa. As ruler of Malwa Kingdom, she spread the message of Dharma and promoted industrialisation in the 18th century. Her reign lasted for 30 years. During her reign, Malwa was never once attacked and remained an oasis of stability and peace. She turned her capital into a literary, musical, artistic, and an industrial centre. She is often cited as the "philosopher queen" and an "absolute ideal ruler."

HISTORY - THIS MONTH

1914 - The first group of Transvaal Indian women satyagraha after three months of imprisonment were released from Pietermaritzburg Prison, South Africa.

1932 - Viceroy Willingdon of British East India arrested Mahatma Gandhi and Jawaharlal Nehru.

1948 - United Nations Security Council Resolution 39 relating to India and Pakistan was adopted

1966 - Indira Gandhi was elected as India's 4th Prime Minister

Birthday:

Louis Braille (1809-1852) was born in France. Blinded as a boy, he later invented a reading system for the blind using punch marks in paper.

Are you trapped in the 'Good Daughter' role?

Daman Sabharwal

Many conservative parents stick to the approach of raising men and women in ways that fall into specific categories based on their gender and so did mine. I grew up in a conservative Punjabi household with an elder brother. Apparently, for him, it was a moderately conservative household and I was pressured to behave, dress and conduct in a more traditionally feminine way by my mother. I can't recall if my brother was ever expected to conduct in a certain way. Clearly, a parenting manual with two different set of values existed. These set of values took a new turn during my awakening years of pubertal development, wherein you withdraw from the parent-young child relationship. I was disciplined on how to talk, walk, cook, dress, laugh, sit etc. to achieve the expectations that society and parents collectively project on a female child -who is expected to turn into a finished product as if it was an ornament at the display. Gradually, this 'stereotypical femininity' became deeply ingrained in a 15-year-old me. I would talk less, laugh less or barely have opinions over things discussed around the male members of the family as I was conditioned to do so. Although, I was consciously aware of the things that were happening around me but never used that conscious to interpret or even question things the way they were. Instead, I accepted it as the universal paradigm of men and women separately. Simone de Beauvoir had said: "One is not born a woman but, rather, becomes a woman," and the world had nodded in agreement, and that was that.



The Silent Label

While I was happy meeting the parental expectations of being a 'GOOD DAUGHTER' on the contrary their male child wasn't expected to top the charts. Funnily enough, I never really wondered "WHY"! However, the perfect daughter achievement always felt like a burden which at a certain point started wearing me down. It not only influenced my decision-making ability but also became a toxic trait of my disposition. Every decision or action was a feared step taken forward at the risk of violating the civility of being the 'GOOD DAUGHTER'. The good daughter expectation is a silent label but a sure presence that surrounds you everywhere you go, everything you do. As daughters, we grow up listening as to how our honour is innately connected to the honour of the entire family. The family honour is not only gender-specific but also has two diverging ideologies. The honour code of a woman is equated to her purity whereas the honour code of a man is equated to his masculine achievements.

Such control limits our opportunities for social exposure and influences our decision-making ability. No matter how much independence your parents claim to give, you still wouldn't dare to challenge that independence beyond a certain limit that you know is safe to cross, which means, subconsciously, you are bound to adhere to an imaginary demarcation to your limits of independence. This imaginary demarcation of independence as an obligation is inflicted upon you as a social norm, the breach of which would have social consequences. These norms are internalized in the society which has given birth to the concept of "good daughter". Those conforming to these unwritten rules would make a perfect fit for the family and society, those who wouldn't suffer disapproval and will be outright labelled as "bad".

Conformity destroys a child's uniqueness and confidence, as they have been conditioned into believing that looking and acting a certain way, is the only acceptable way to carry themselves. Subconsciously or consciously burdening yourself and protecting the embodiment of a being good daughter is what I call THE GOOD DAUGHTER SYNDROME. This syndrome creates a vacuum for an existence void of individuality and loss of uniqueness. It prevents you from connecting to your authentic self, from becoming individualized subjects that you're supposed to be. You seem to lose a connection to your inner-self to become what you're expected to be. All these years in the rush of becoming a good daughter, I lost the essence of my true self and surely I am not the only one. Isn't it the high time we all reflect upon ourselves and ask, do we really want to become 'good daughters' at the expense of losing our individualities?

A wife

Poem by Latika Thakur

I'm sorry
You're a wife!
And his wife!
I'm sorry
As..
You're the sun
Under who his shadow
seems large
And scares us in the day!
I'm sorry
But it is you!
Who made him
I'm Sorry
You're the sun
You're on 7 rounds for
seven days
Going subtly into an
eternity of rays
I'm sorry
For you're bound
It is your universal duty
You are a wife!
You are a wife!

Journalism - a way of life

Vani Tuli



The title of this article is ironic in itself. Journalism is a profession which could not be learnt without attending a journalism college, but if a person has the qualities a journalist must exhibit then certainly one could practice. Even in this civilized society, ethics is not an easy thing to see among people unless they are children and when they transform into an adult, being evil is more lucrative than honest and humane. You might have seen the YouTube videos fantasizing Joker as an ideal for youth with graphics and heavy tunes. But my take for this is what we choose as our career is not just limited to our career but it becomes our way of living and part of our personality. What we learn and consume in our life becomes our part. It is very true to say that everyone is unique but I want you to notice the similarity.

Students, teachers, journalists, lawyers, economists, doctors, directors, politicians, pilots, shopkeepers, chefs and all the professionals and non-professionals have some similarity amongst them. We might say that they have common prejudices or fears or they face similar troubles usually, but what makes them universally similar is their 'choice' to be in that profession. Choices could be made due to the career prospects, good fame, to stand out of the crowd, one's desire to be part of that profession, one's fantasy or someone's determination to bring some change in one's part of the world which could be changed if they become the part of that stream of career. We see that whatever might be the reason, all reasons look benevolent, some are ambitious but being ambitious is not that bad unless it reaches its extreme and being benevolent to an extreme also create troubles. So, the balance could be the saviour for everyone.

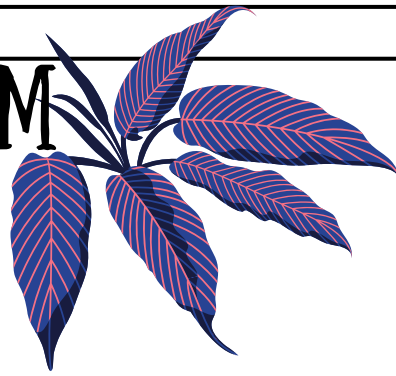
When we think of any profession, we only picture successful or satisfied professionals because it will inspire us or work as an optimistic factor but this doesn't mean that we don't know the worst names in the profession, we just don't want to spoil our motivation. This might make you think that we should know both sides of the coin so that we don't run like headless chickens or make decisions due to our foolish optimism. That can be correct in certain senses. But for a fact, no successful person in any profession can guarantee your success nor the bad names can defy your accomplishment. It is what you do in the name of good or bad choices, that has a huge impact on your ultimate accomplishment.

There's a lot of suspicion in the journalism profession these days due to the unethical practices of a large section of the industry. Journalism is being classified into clear rightist or leftist boxes. Sometimes you might hear people calling journalists as scavengers or sometimes with more ugly adjectives than these. But what people might blame journalists as immoralists or unethical is not what a profession makes them, it is what they choose to be. If a person is assertive, true to one's character and humane enough then it will reflect into their lives, and their profession likewise because as mentioned it is part of the individual. <https://youtu.be/uNidQHk5SZs>

For the insecurities we possess due to the crisis of ethicality in the profession, we must believe that every dark cloud has a silver lining. Journalists have not shown the extent to which their morality could fall until recent years. The positive side of this could be that if not everyone then most of the population now knows the term 'Godi Media' without getting into Journalism college and this is happening through social media. People are now exposed to these terms and they are learning more to doubt the news they get, whether they believe them or not is a different thing. Furthermore, journalists who have crossed the limits of ethics, in my view have perceived the audience as passive viewers, who are unaware of the back story but the internet, social media and them posting the biased and pseudo neutral side of themselves is becoming a lesson for all the journalism students to learn and know the extent of awry.

SPECTRUM

Corner of Imagination

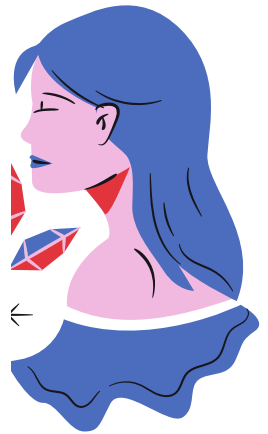


That Person

Poem by Anamika

Deep inside your heart,
There is a person who knows you the most
She knows you weren't wrong on times,
She knows you didn't mean that,
She knows it wasn't you
The saddest part is,
It's very hard to portray that person out,
You know people won't believe her,
You know they're gonna doubt,
You know, even she'll be cursed.
Do always remember,
No matter others understand you or not,
That person in you knows all about you,
She knows you aren't that bad.

JUST TRUST THAT PERSON
Other's didn't understand you
was their loss.
You tried!
That person inside you is the one
whom you need to prove.



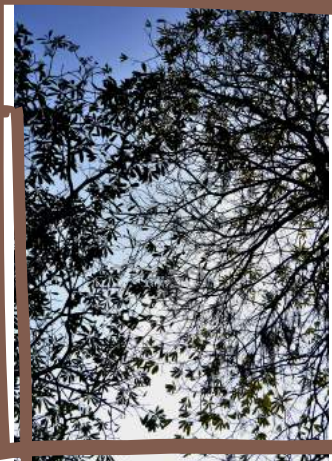
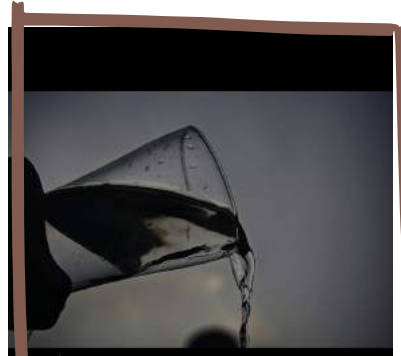
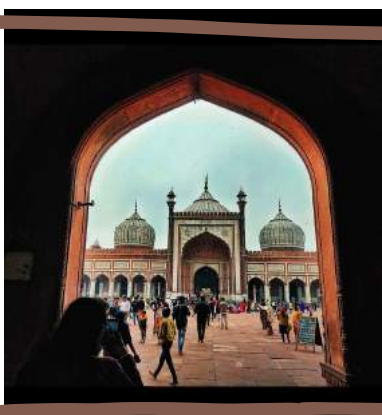
Artwork by Anchal Suryawanshi

Just like Pablo Picasso said, "Art washes away from the soul the dust of everyday life", painting for me has become a cause for everyday peace. Each time I would feel anxious or uncertain, I'd pick up my paint box and brushes and start colouring my inner rumblings on to white canvas or walls of my room. I saw hope amid shades of colours. It has now become a mode of true expression for me.

"There is one thing the photograph must contain, the humanity of the moment."

Shots by Muskan Bhatnagar

"Born and brought up in a family which embraces creativity to its fullest, photography has been an integral part of my life since the beginning. With time as I explored, all of its beautiful shades it became a mark of peace and relief for me. It has been 5 years now, my camera is the only thing I need on a hard day!"



क्रांति

कवितायें लिखी जानी चाहिये

गरिमा की कलम से



कवितायें लिखी जानी चाहिये,
ताकि आत्महत्या केवल आँकड़े ना बन जाए,
और वेमुला की आखिरी चिट्ठी महज ताजा खबर ना रह जाए।
ताकि रैलियाँ भीड़ ना कहलाए,
ताकि मेरे तुम्हारे तर्क महज शोर ना बन जाए,
ताकि कुछ लोगों के भाषण में लाखों की आवाज़ ना घुट जाए।
कलमें हमारी जिन्दा रहनी चाहिये,
ताकि सोच इस देश की आज सी ना रह जाए,
और लंकेश महज गोलियों से ना खत्म हो जाए।
ताकि पहलू सलामत घर लौट सके,
और धर्म पूछकर भीड़ इन्साफ ना कर जाए,
ताकि आज का भारत जम्हूरियत की मिसाल ना बन जाए।
कहानियाँ सलामत रहनी चाहिये,
ताकि दर्ज हो इतिहास मे,
की अपने ही देश में अस्तित्व के कागज़ात मांगे गए थे।
ताकि आने वाली पीढ़ी जान सके उनके नाम,
जिन्होंने कहा था राम रहीम अलग हैं,
और कितने ही बेमौत मारे गए थे।
कवितायें कही जानी चाहिये, ताकि आज़ादी बेड़ियाँ में ना परोसी जाए,
ताकि मेरी तम्हारी कलमें आज़ाद रहे
और सुबह जब अखबार खुले तो उससे मनुष्यता की गन्ध ज्यादा आये।

मैं लिखती जाऊँगी

सोनम की कलम से

तू कहानियां कहना
मैं तेरा अंदाज़ लिखती जाऊँगी
तेरी मेरी बातों का
अनोखा सा मिज़ाज लिखती जाऊँगी
और जब भी तू मेरी आँखों में देखे
पूछ लूँगी- "क्या देख रहे हो"
आँखों में डूब जाने की बातें कहना
मैं तेरा कहा दोहराऊँगी
तू कहानियां कहना
मैं तेरा अंदाज़ लिखती जाऊँगी।
तेरे लफ्ज़ों में अगर मैं खुद को खोज लूँ
मुझसे कह देना- "तुम उनमें शामिल हो"
तेरे ख्वाबों में अगर मैं अपनी नींदें सो लूँ
काश हकीकत में भी तू मुझे हासिल हो
और उन सवालियों का जवाब तुम सिर्फ मुझे देना
जो आज भी तेरे ज़हन में रहती हैं
तू जब भी अपनी खोज में हो
मैं तेरा आयना बनती जाऊँगी
तू कहानियां कहना
मैं तेरा अंदाज़ लिखती जाऊँगी।



किसान आंदोलन- लोकतंत्र की आवाज़?

पूजा कुमारी

2 महीने से तीन कृषि क्रांति के विरोध में शांतिपूर्वक आंदोलन करते आए किसानों के सन्न का बांध एक ही दिन में टूट गया जो इतने उपद्रवी हो गए, अस्वीकार्य है! किसानों ने इतनी कठिनाइयों का सामना किया, बारिश, ठिठुरती ठंड में सभी डटे रहे, अहिंसक बने रहें, 62 लोगों की मृत्यु भी हो गई मगर उन्होंने एक बार भी अपनी तलवार को आंदोलन में हिस्सा नहीं लेने दिया, मगर 26 जनवरी को ट्रैक्टर रैली में आंदोलन का एक अलग ही रूप दिख रहा था। किसान और पुलिस एक दूसरे को नुकसान पहुंचा रहे थे। आखिर एकदम से इतना आक्रोश कैसे बढ़ गया? हमें याद है की लंगर का खाना सिर्फ किसानों में ही नहीं बाँटा जाता था, वहां मौजूद पुलिसकर्मियों में भी दिया जाता था, तो ये भाईचारे की भावना द्वेष भावना में क्यों बदल गई? आखिर हिंसा की शुरुआत किसने की?

2021 का गणतंत्र दिवस एक काला दिवस बन गया। जिस संविधान ने तिरंगा को आदरणीय बताया है और तिरंगे के समान किसी का स्थान नहीं है कहा है, उसका सिर शर्म से झुक गया। सोशल मीडिया के वीडियो में सभी ने देखा की कैसे रैली के एक गुट ने तिरंगे के साथ निशान साहिब वाला झंडा लगा दिया था। वीडियो में वहाँ ऐसे भी लोग थे जो इस असंवैधानिक घटना को करने से रोक रहे थे। पुलिस और किसान एक दूसरे पर हथियार चला रहे थे, उपद्रवियों ने दिल्ली में प्रवेश करने की इच्छा से ट्रैक्टर से बैरिकेड को तोड़ा। इस आक्रोश में पुलिस और किसान दोनों को जान-माल की हानि हुई, बहुत से पुलिसकर्मी और किसान घायल हो गए। इस हिंसक प्रदर्शन के लिए संयुक्त किसान मोर्चा (SKM) ने किसान मज़दूर संघर्ष समिति (KMSC) को जिम्मेदार ठहराया है। जिन्होंने हिंसक प्रदर्शन किये, प्रशासन को उस हर व्यक्ति पर ठीक ढंग से कार्यवाही करनी चाहिए। हिंसा न फैले इसलिए सरकार ने कुछ क्षेत्रों में इंटरनेट की सेवा को जरूर स्थगित करवा दिया है।



इन घटनाओं के बाद, जो आम जनता किसान के शांतिपूर्ण आंदोलन के साथ थी, अब उनमें से अब मुट्ठी भर लोग आंदोलन खत्म करने की मांग कर रहे हैं। लोग इस अशांतिपूर्ण रैली से नाराज़ हो गए हैं, इस नाराज़गी के जिम्मेदार सिर्फ उपद्रवियों कि घटना ही नहीं है इसका जिम्मेदार मीडिया भी है क्योंकि इस दौरान मीडिया दो रूपों में दिखाई दी, राष्ट्रीय चैनलों ने पक्षपात होकर खबरे दिखाई और भड़काऊ नाम और टाइटल्स (देशद्रोही, खालिस्तानी) को हाईलाइट किया और साथ ही दूसरे छोटे चैनलों, यूट्यूबर्स ने निष्पक्ष होकर रिपोर्टिंग की और दोनों पहलुओं को सही ढंग से दिखाया। जहाँ एक तरफ मीडिया का निष्पक्ष होना सबसे पहला कर्तव्य माना जाता है तो इस कर्तव्य को किताब तक ही सिमित कर देने में इन राष्ट्र चैनलों का ही हाथ है क्योंकि इन बड़े चैनलों ने खुद के ही नियम बना लिए हैं।

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इससे पता चलता है लोग दो तरह के चश्मों से देखना पसंद कर रहे हैं एक जो उनकी आँखों को देखने में मदद करता है और दूसरी जो उन्हें मीडिया की नज़रों से देखने में मदद करता है परन्तु लोग तीसरे चश्मों से देखने के इच्छुक ही नहीं हैं जो उन्हें एक छुपी हुई कड़ी दिखाता है जो ना ही मीडिया दिखाती है और ना ही आँखें देख पाती हैं। और वो छुपी हुई कड़ी उन्हें खुद ढूंढना पड़ती है।

जहाँ सरकार को किसानों की मांगों पर जल्द ही सहमति के साथ निर्णय लेना चाहिए वहीं सरकार बॉर्डरों पर कीलें बिछा रही है, सीमेटेड बैरिकेड लगा रही है, आयन रोड्स के साथ पुलिसकर्मियों को तैनात कर रही है, सड़कों पर खुदाई की गई है जैसे किसी युद्ध की तैयारी की जा रही हो। इन रुकावटों से दिल्ली जल बोर्ड उन तक नहीं पहुंच पा रहा है, आंदोलनकारीओं को पानी की समस्या भी हो रही है, जिस कारण उन्हें सोनीपथ से मिलने वाले पानी पर ही आश्रित होना पड़ रहा है। क्या ये क्रियाएं एक लोकतांत्रिक प्रशासन की छवि है? CAA - NRC, JNU जैसे आंदोलनों को खत्म कर दिया गया, शायद उसी तरीके से इस आंदोलन का भी अंत हो जायेगा, क्या उनकी मांगें पूरी नहीं की जाएँगी? मगर सरकार के साथ-साथ किसान भी तैयार हैं इस आंदोलन को बढ़ाने के लिए, पंचायत की जा रही है, हर घर से एक व्यक्ति को आंदोलन में शामिल होने के लिए कहा गया है और आगे भी कई कार्यक्रम करने के आसार मालूम पड़ रहे हैं।