

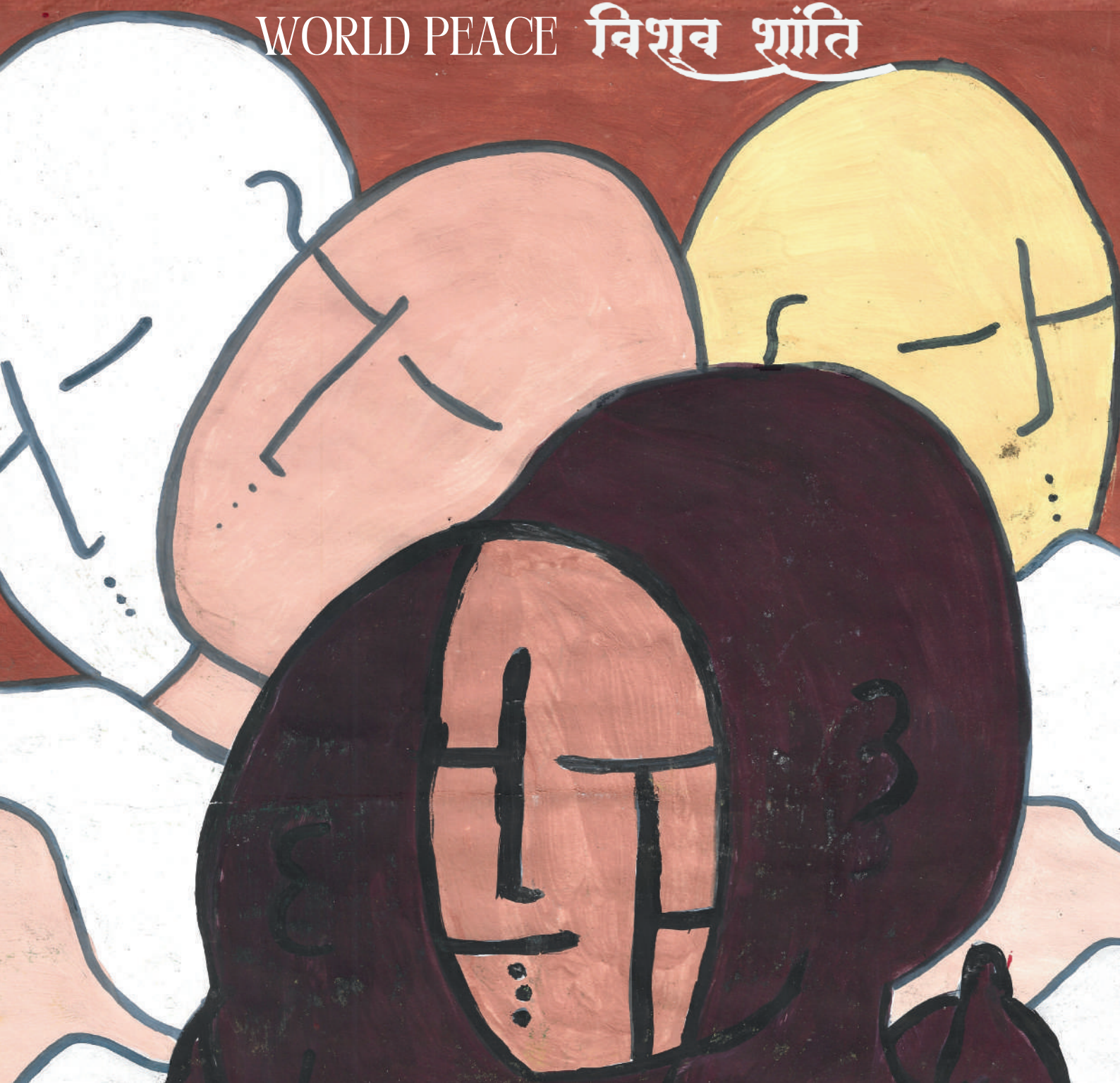


NCWEB BHARATI COLLEGE
UNIVERSITY OF DELHI



ANNUAL MAGAZINE
VIHAAN 2026

ISSUE THEME
WORLD PEACE विश्व शांति



If in some smothering dreams, you too could pace
Behind the wagon that we flung him in,
And watch the white eyes writhing in his face,
His hanging face, like a devil's sick of sin;
If you could hear, at every jolt, the blood
Come gargling from the froth-corrupted lungs,
Obscene as cancer, bitter as the cud
Of vile, incurable sores on innocent tongues,—
My friend, you would not tell with such high zest
To children ardent for some desperate glory,
The old Lie: *Dulce et decorum est*
Pro patria mori.

Wilfred Owen, "Dulce et Decorum Est"

from Poems, ed. Siegfried Sassoon. New York: The Viking Press, 1921.

The Latin phrase "*Dulce et decorum est Pro patria mori*" translates to "It is sweet and fitting/proper to die for one's country." Owen exposes this old and overarching lie through this anti-war poem.

Painting: Guernica, 1937 by Pablo Picasso

Picasso painted Guernica at his home in Paris in response to the 26 April 1937 bombing of Guernica, a town in the Basque Country in northern Spain.





VIHAAN 2026
ANNUAL MAGAZINE
©NCWEB BHARATI COLLEGE, 2026
UNIVERSITY OF DELHI

EDITOR-IN-CHIEF
AHMAD ISHTIAQUE



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Published on 3rd May 2026 & revised on 11th May 2026.

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VIHAAN 2026

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ABOUT NCWEB

In 1943, by a Delhi University Act, the Non-Collegiate Women's Education Board was established, where women students were enabled to take some of the examinations of the University with special coaching but without attending regular classes. This gave shape to the Non-Collegiate Women's Education Board (NCWEB). The Board began functioning in September 1944 with 3 students. At present, the enrolment is more than 24,000. Only women students residing in the National Capital Territory of Delhi can enrol themselves as students of the Board. NCWEB is a unique system with lectures on Sunday and academic breaks, leaving students with six working days to follow their dream. In this neo-age of 100% cut-offs, classroom crunch, gender discrimination, NCWEB is a welcome arrangement and a most satisfactory way to attain a degree from the University of Delhi.

DIRECTOR'S *Message*

PROF. GEETA BHATT
DIRECTOR
NON-COLLEGIATE WOMEN'S EDUCATION BOARD
UNIVERSITY OF DELHI



Dear students, staff, and faculty members,

The Non-Collegiate Women's Education Board (NCWEB) has been a steadfast force in advancing the empowerment of women through education since its establishment in 1944. Initially conceived as a platform to enable female students to undergo specialised coaching and examinations without the need for regular classroom attendance, NCWEB has evolved into a vital institution catering to the educational needs of women facing challenges in accessing conventional college education. NCWEB, an integral part of the University of Delhi, occupies a unique position in fostering the potential of individuals who can catalyse socio-economic development through education. The institution operates twenty-six centres across constituent colleges of the University of Delhi, offering undergraduate and postgraduate courses. These centres, complemented by library facilities and other resources, leverage the existing infrastructure of the colleges to provide a conducive learning environment for enrolled students. With classes scheduled on weekends and during academic breaks, NCWEB accommodates the commitments of its predominantly female student body. Furthermore, the institution extends financial aid and book loan facilities to students in need, underscoring its commitment to fostering inclusivity and access to education. Presently, NCWEB serves approximately 31,000 female students, many of whom have not only achieved personal success but have also become pillars of support for their families and communities. Rooted in the ethos of nation-building, NCWEB is dedicated to empowering individuals who play pivotal roles in shaping society through education. As we celebrate the achievements of women today, let us also reaffirm our commitment to building a brighter and more inclusive future for the generations to come. Together, let us continue to champion the cause of women's education and empowerment, for it is only through collective action and solidarity that we can truly effect meaningful change.



ABOUT BHARATI COLLEGE

‘Bharati’, meaning speech, reflects another name of *Goddess Saraswati*, an authority on academics, arts, and knowledge. Bharati College, a premier and prestigious college for women, was established as a constituent college with permanent affiliation to the University of Delhi by the Delhi Administration on 20th September 1971 as *Bharati Mahila College*. Currently known as *Bharati College*, it is one of the top women’s colleges of the University of Delhi, located in a serene and scenic campus and caters to about approx. 3500 students, offering education in several disciplines in Science, Arts, Commerce and Social Sciences. As the name reflects, it focuses on women’s education and development, where girl students have the space to express and learn. The college believes that an abiding social and humane engagement is the hallmark of its students.

PRINCIPAL'S *Message*

PROF. SALONI GUPTA
PRINCIPAL
BHARATI COLLEGE
UNIVERSITY OF DELHI



Dear students,

It gives me immense pride to address the vibrant student community of the Non-Collegiate Women's Education Board (NCWEB) through this edition of our magazine. NCWEB has always been more than just a centre for academic learning; it is a space for transformation, resilience, and the quiet strength that defines the modern woman. As you navigate your journey with us, I wish to share a few pillars of thought that should guide your path:

Education is incomplete without a sense of duty toward the world we inhabit. Responsibility begins with the small things—how we treat our campus, how we conserve resources, and how we interact with one another. I urge you to be stewards of the environment, practising sustainability not just as a concept, but as a lifestyle. Let your conduct reflect a deep respect for the physical and social ecosystem that supports your growth. We are constantly striving to enhance our infrastructure to provide you with the best possible tools for success. However, infrastructure is not merely made of bricks and mortar; it is the spirit with which you utilise these resources. Whether it is our libraries or our digital platforms, treat these facilities as the launching pads for your ambitions.

In an age of constant comparison, I want you to remember: **your value is inherent**. True confidence stems from a healthy self-image that is independent of external validation. Do not let "insecurity" find a home in your heart. You are here because you are capable, and you belong in every room you enter. Embrace your unique journey, for it is your greatest asset. Never shrink your dreams to fit the expectations of others. I want you to be "audacious" in your goals. Whether you aspire to lead in the corporate world, innovate in science, or create impact in social sectors, chase those dreams with unwavering confidence. When you move without the weight of insecurity, you move faster and reach higher.

The world does not just need more graduates; it needs women of character who lead with empathy and act with courage. Use your time at NCWEB to sharpen your intellect and fortify your spirit. Go forth with the knowledge that you are equipped to change the world. Dream big, stay grounded, and believe in the power of your own potential.

Best Wishes!

TEACHER-IN-CHARGE'S *Message*

**DR. ABHISHEK PUNEET
TIC, NCWEB BHARATI COLLEGE**



“शांति” केवल एक शब्द भर नहीं है, यह हमारे भीतर और हमारे आसपास के संसार में संतुलन, सह-अस्तित्व और संवेदनशीलता का आधार है। **विहान 2026** की यह वार्षिक पत्रिका इसी भावना को केंद्र में रखकर तैयार की गई है। इसमें विद्यार्थियों की रचनाओं के माध्यम से जिस तरह शांति के विभिन्न आयाम उभरकर आए हैं, वह निश्चय ही हमारे शैक्षणिक परिवेश की जीवंतता को दर्शाता है।

एक शिक्षक प्रभारी के रूप में यह देखना सुखद है कि हमारे विद्यार्थियों ने न केवल अपनी रचनात्मक अभिव्यक्ति को गंभीरता से लिया, बल्कि विषय की गहराई को भी समझने का प्रयास किया। कहीं कविता के माध्यम से आंतरिक शांति की तलाश दिखाई देती है, तो कहीं लेखों में सामाजिक समरसता की चिंता ये सभी प्रयास इस पत्रिका को अर्थपूर्ण बनाते हैं।

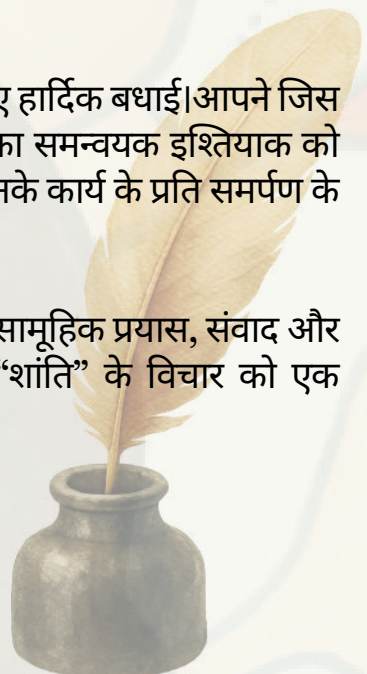
मैं सभी विद्यार्थियों को हृदय से बधाई देना चाहता हूँ, जिनकी मेहनत और कल्पनाशीलता ने विहान 2026 को एक सशक्त रूप दिया। साथ ही, प्राध्यापक साथियों का भी धन्यवाद, जिन्होंने समय-समय पर मार्गदर्शन देकर विद्यार्थियों को बेहतर करने के लिए प्रेरित किया।

मैं हमारी आदरणीय प्राचार्या महोदया के प्रति विशेष रूप से आभार व्यक्त करता हूँ, जिनका पूरे शैक्षणिक वर्ष में हर स्तर पर प्राप्त सहयोग और मार्गदर्शन हमारे लिए लगातार प्रेरणास्रोत रहा। उनके संतुलित नेतृत्व और सहज उपलब्धता ने न केवल इस पत्रिका के कार्य को, बल्कि समग्र शैक्षणिक गतिविधियों को भी दिशा प्रदान की।

इस अवसर पर मुख्य समिति के सभी सदस्यों को उनकी समर्पित और असाधारण कार्य के लिए हार्दिक बधाई। आपने जिस धैर्य और समन्वय के साथ इस कार्य को आगे बढ़ाया, वह सराहनीय है। विशेष रूप से पत्रिका समन्वयक इशितियाक को जिनकी सक्रियता, सजगता और निरंतर प्रयासों ने इस पूरी प्रक्रिया को सुचारु बनाए रखा। उनके कार्य के प्रति समर्पण के लिए उन्हें दिल से धन्यवाद और बधाई।

अंत में, यही कहना चाहूँगा कि विहान 2026 केवल रचनाओं का संकलन नहीं, बल्कि हमारे सामूहिक प्रयास, संवाद और सीखने की प्रक्रिया का प्रतिबिंब है। आशा है कि यह पत्रिका अपने पाठकों के मन में “शांति” के विचार को एक सकारात्मक ऊर्जा के रूप में स्थापित करेगी।

सभी को शुभकामनाएँ।





From the desk of the
EDITOR-IN-CHIEF

MR. AHMAD ISHTIAQUE
Asst. Prof. (English)

With utmost humility and gratitude, I present to the readers the Annual Magazine of NCWEB Bharati College, **VIHAAN 2026** on "**World Peace**". My gratitude goes towards Dr. Abhishek Puneet, who entrusted me with the role of the Editor-in-Chief and generously allowed me to exercise my creative liberty in the production of this edition of the magazine. This wouldn't have been possible without the constant support and involvement of the Magazine Committee, and I am immensely grateful for their academic expertise and creative vision.

VIHAAN's theme stems from a need of the hour, a small but conscious effort to extend the philosophy of '*shaanti*', of living and letting others live, of compassion, empathy, love and tolerance, of celebration of life and bridging the boundaries between them and us. At this juncture, when civilisations are threatened to be destroyed, and when the world is at the brink of a major man-made catastrophe, even when there's already immense destruction and loss of lives with the ongoing conflicts, the notions of peace, love, and oneness must prevail. The war in the Middle East and Europe, and the arbitrary involvement of superpowers, have resulted in the loss of thousands of lives, men, women, even children. One can no longer remain indifferent to these losses, nor can violence be normalised, be it in Manipur, Kashmir, Europe or the Middle East. Ultimately, love has to prevail over hate, and peace prioritised over war.

This collection of works, put together through submissions of students and faculty, deals with these themes creatively and personally. With every edition of **VIHAAN**, we invoke a new '**vihaan**'—a new dawn, as through this edition, we made efforts to invoke the age-old human and 'humane' traits of love and oneness, hoping for peace and love to prevail in the dawns of posterity in our minds and hearts, and in practice.

From the desk of the
ENGLISH EDITORS

MS. S. PRIYANKA
Asst. Prof. (English)

MS. SHIKHA YADAV
Asst. Prof. (English)

“ It is a privilege for both of us to have the opportunity to edit the English section of VIHAAN, the Annual Magazine of NCWEB Bharati College, and we want to express our gratitude to our TIC Dr. Abhishek Puneet and Chief Editor Mr. Ahmad Ishtiaque for considering us capable and giving us this responsibility. This section, which is dedicated to submissions in English, enforces the pivotal role English plays as a medium for storytelling as well as providing a common platform for the exchange of ideas.

This is not just a magazine; it is a platform through which students can showcase their writing skills and display their creative talents. The themes for this year are Peace and Harmony, Love and Empathy, Unity in Diversity, Humanism, Economic Solidarity, World Against War, Coordinated Diplomacy, and Mutual Oneness. The submissions consider peace as a journey towards managing inner chaos while correspondingly, promoting communal and global harmony. They claim humanism as a neo-propaganda evoking global consciousness and inclusivity. Students have understood and accepted these themes by applying them in their daily lives. Since they are the future, a deep apprehension of these values will empower them to create a peaceful environment defined by love, empathy, mutual oneness, and humanism, in order to cast a 'new dawn' and welcome a new **'vihaan'**. ”

From the desk of the HINDI EDITOR

DR. NIVEDITA
Asst. Prof. (Hindi)



संपादकीय...

आज आपके सामने हमारे भारती महाविद्यालय के एनसीवेब केंद्र की प्रतिष्ठित एवं प्रासंगिक पत्रिका 'विहान 2026' का नवीनतम अंक प्रस्तुत है। यह पत्रिका हमारे सम्मानित और प्रतिष्ठित संकाय सदस्यों, छात्राओं के उत्साह, रचनात्मकता एवं विद्यता का प्रमाण है। विहान का यह अंक समसामयिक विषय- 'विश्व शांति' पर केंद्रित है। वर्तमान माहौल में शांति अत्यंत आवश्यक है, फिर चाहे वैश्विक शांति की बात हो या मन की शांति। आज छोटे-छोटे मुद्दों पर विवाद हो रहे हैं जो आपसी सौहार्द को प्रभावित कर रहे हैं। हम सब एक ऐसे दौर में जी रहे हैं, जहां विश्व में अशांति, बॉर्डर पर तनाव और सोशल मीडिया पर कई तरह के विमर्श तथा मतभेद हो रहे हैं। हमारा कॉलेज परिसर एक ऐसी जगह है जहां विविध धर्म, जाति, भाषा और विचार को हम साथ लेकर आगे बढ़ते हैं। हमारी संस्कृति हमें सबको साथ लेकर बढ़ने की प्रेरणा देती है। अगर हम यहां एक-दूसरे की इज्जत ना करें, बहस में चुप रहना ना सीखे और हंसी-मजाक में भी किसी की भावनाओं को ठेस ना पहुंचाए, तभी तो कॉलेज के भीतर और बाहर शांतिपूर्ण माहौल बना रहेगा। 'कोई भी बड़ा बदलाव एक छोटे कदम से शुरू होता है'। विश्व शांति की पहल हमें अपने कॉलेज परिसर में ही करनी होगी। दूसरों को समझना भी उतना ही जरूरी है जितना अपनी बात समझाना। वाद-विवाद प्रतियोगिता ट्रॉफी के लिए होनी चाहिए, ना कि आपसी मतभेद के लिए। किसी की मानसिक शांति की वजह बनकर भी फॉलोअर्स बढ़ाए जा सकते हैं। किसी को सुकून देकर भी हम लोगों के आदर्श बन सकते हैं। किसी को भावनात्मक सहारा देकर भी हम इनफ्लुएंसर बन सकते हैं। शांति का मतलब सिर्फ युद्ध से बचना नहीं होता बल्कि, यह एक ऐसे माहौल में जीना भी होता है जहां, सब एक दूसरे को सुने और समझें। आप सब भविष्य में अपने-अपने क्षेत्र में सफल होंगे और गर्व करेंगे कि आपके पास सिर्फ डिग्री नहीं, इंसानियत भी है। विश्व शांति की शुरुआत अपनी कक्षा, अपने कॉलेज और अपने दोस्तों के साथ सद्भावपूर्ण वातावरण से करिए। विहान के इस अंक में छात्राओं एवं शिक्षकों ने शांति की ओर रचनात्मक पहल की है। निकिता ने योग के माध्यम से तन और मन की शांति स्थापित करने का संदेश दिया है। ताशु अपने लेख में शांति के लिए पारस्परिक एकता को महत्वपूर्ण बताती है। संध्या अपनी कविता से छात्राओं का हौसला बुलंद कर रही है।

सृष्टि की रचना हमें उस नए जीवन की ओर ले जाती है जहां शांति और सौहार्द है।

हमारे शिक्षक प्रभारी डॉक्टर अभिषेक पुनीत के मार्गदर्शन में शिक्षकों, गैर-शिक्षक कर्मचारी एवं छात्राओं ने अपनी व्यापक लेखनी, चित्रकला, अनुभव और दृष्टिकोण को रचनात्मकता दी है। विहान पत्रिका की सफलता तभी संभव है जब हम इन सार्थक विचारों को अपने जीवन में अमल करें।

"शांति सर्वदा सुंदरः भवति"।

धन्यवाद

Feature Editorial

GENERAL EDITOR

MS. S. MERINA
Asst. Prof. (Economics)



THE ONE-WORD STORY

It is with immense joy that I write this letter to the dear students of NCWEB Bharati College, for the Annual Magazine-**VIHAAN 2026**. The story that VIHAAN wants to express is 'World Peace'. It hopes to bring to light the necessity and urgency to establish peace and harmony among one another, promote love and empathy with the essence of humanism taking the centre stage and establishing a much needed global oneness. World Peace today is essential and a right course of action towards it needs to be looked into, for the narratives yesterday, today and tomorrow are ever changing.

The changing narratives, over the years, have laid foundations for several distressful affairs. The narratives have been altered, omissions have been made and a state of confusion has been established. This state of affair is neither unique to our country nor unknown in the world. As a result, multi-faceted sufferings have taken ground within our country as well as in the world, amidst the façade of harmonious relationships. The meaning of peace itself is now associated with many unanswered questions while a state of confusion has changed the essence of an important word- '*home*'.

If one is asked to describe their story in one word, what would it be? What would be those few words, not more, that the storyteller would use to describe the essence of their story? What would be that one word, that you, the reader of VIHAAN would choose to describe your story? It is important because the word we choose holds a deep profound meaning which resonates well with the understanding we have and the life that we live. Everyone, all over the world, has unanimously, at some point of time or the other, chosen that one word as '*peace*' or '*home*'. The Apostles of peace, to name a few, Mahatma Gandhi, Martin Luther King Jr. and Nelson Mandela, have spent a pivotal period towards this cause.

Mahatma Gandhi laid emphasis on peace '*within*' which is rooted in *ahimsa* (non-violence), love and justice. He said that, "*There is no path to Peace. Peace is the only Path.*" His philosophy of Satyagraha is beautifully encapsulated in his quote – "*The day the power of love overrules the love of power, the world will know peace.*"

Martin Luther King Jr. in 1967 at an Anti-War Conference said that, *“It is not enough to say ‘We must not wage war.’ It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but the positive affirmation of peace.”* In another quote, he urges each and every person to stand as one for humanity – *“Every nation must now develop an overriding loyalty to mankind as a whole in order to preserve the best in their individual societies.”* Nelson Mandela, an icon of peace, moral leadership and social justice, walked in the path of his role model, Mahatma Gandhi and led South Africa’s journey to Independence. He was sometimes referred to as ‘Gandhi of South Africa.’ His speeches were aflame with hope and unwavering conviction, compelled by the twin ideas of justice and compassion. His fervour is eminently portrayed in this quote – *“Peace is not just the absence of conflict; peace is the creation of an environment where all can flourish regardless of race, colour, creed, religion, gender, class, caste or any other social markers of difference.”*

Even now, after years of their passing, the words once spoken to lead peaceful protests and practice of non-violence, profoundly impact the lives of many around the world. These words have been celebrated and memorialised for decades. The paradigm shift in the human notion of peace has been possible through their words and works, by making this one word- ‘*peace*’ our compass.

Over the years, numerous wars have brought great suffering to the human race. We need to ask the question – *What is this war, this unrest, really about?* Many historians have tried to document and interpret the sequence of events that led to global unrest like WWI or WWII, civil wars, ethnic clashes and riots, but failed to provide a universally acceptable answer to this question. Around the world, economists have tried to measure the true cost of war but failed to do so. Similarly, various Sociologists analysed this question; however, their theoretical perspective did not bring complete clarity to the question at hand or in understanding the structures present in our society, which leads to such mishappenings. All in all, at the global level, every field of study has provided the tools to help understand a fraction of this question, which, in a way, helps to make sense of the way the world, the society and the institutional structures work.

One of the tools towards understanding our world better is the ‘-isms’—*Capitalism, Socialism and Communism*. These ‘-isms’ are distinct ideologies in which the two basic concepts-ownership of resources and distribution of wealth- have historically been a bone of contention. It is important to keep in mind here that no one specific ideology is or can be good globally. For example, the economic growth and development of India, China, Japan, Korea and many more countries have followed a specific growth trajectory, which is hard to replicate point-to-point. Similarly, for the countries that faced major financial crises, like the Financial Crisis of 2008: USA, Asian Financial Crisis of 1997: East and Southeast Asia, to name a few, and slowly recovered from it or are still in their recovery phase, are difficult to replicate.

A question of *Why?* might come in our mind, however, we need to circle back to the initial question of *What?—What are we trying to replicate? What is this really about? What is the underlying meaning?* These ‘-isms’ have long been the foundation of unrest globally – ‘Russia-Ukraine’ and ‘Israel- Iran’, and domestically – the ‘Kuki-Meitei Conflict’ in Manipur.

At present we, each and every one of us, need to play our respective role as a global citizen responsible towards the good of humanity and oneness. We need to ask ourselves the question –*How much pain and sorrow can one carry?* The massive advances in science and technology, industrial growth and economic development, and accumulation of wealth needs to walk alongside non-violence, peace and harmony-without which every minute advancement is futile. So, when can we hope to accomplish this? When one keeps the tools of violence – *guns, lathis, tanks, bombs, fighter planes, nuclear missiles etc.* down and instead, picks up a fiddle to play a song, pen to write a few words of encouragement, and embraces the notion of unity in diversity, that’s when we can finally have peace—world peace, global oneness and economic solidarity.

“Peace is the greatest weapon for development that any person can have.”
–Nelson Mandela

TEAMS & SOCIETIES





Campus Connect is a dynamic and thoughtfully curated platform that serves as the heartbeat of campus life, seamlessly bringing together students, faculty, and administration in one unified space. It ensures effortless communication through real-time updates on academics, events, and key announcements, keeping everyone consistently informed and aligned. More than just an information hub, it fosters a sense of community, encourages meaningful engagement, and promotes collaboration across all levels. With its smooth, user-centric design and vibrant functionality, Campus Connect elevates the overall campus experience—making it more connected, organized, and truly impactful.





NCWEB BHARATI MEDIA TEAM

The **NCWEB Bharati Media Team** is the eye and ear of the Centre. The team comprises able photographers, videographers, creative content makers, interviewers, and editors with a niche for creatively and vibrantly presenting the activities and events of the Centre to the world. The team runs an Instagram and a YouTube channel providing exclusive insights to NCWEB Bharati College.



@ncweb_bharaticollege



@NCWEBBharatiCollege





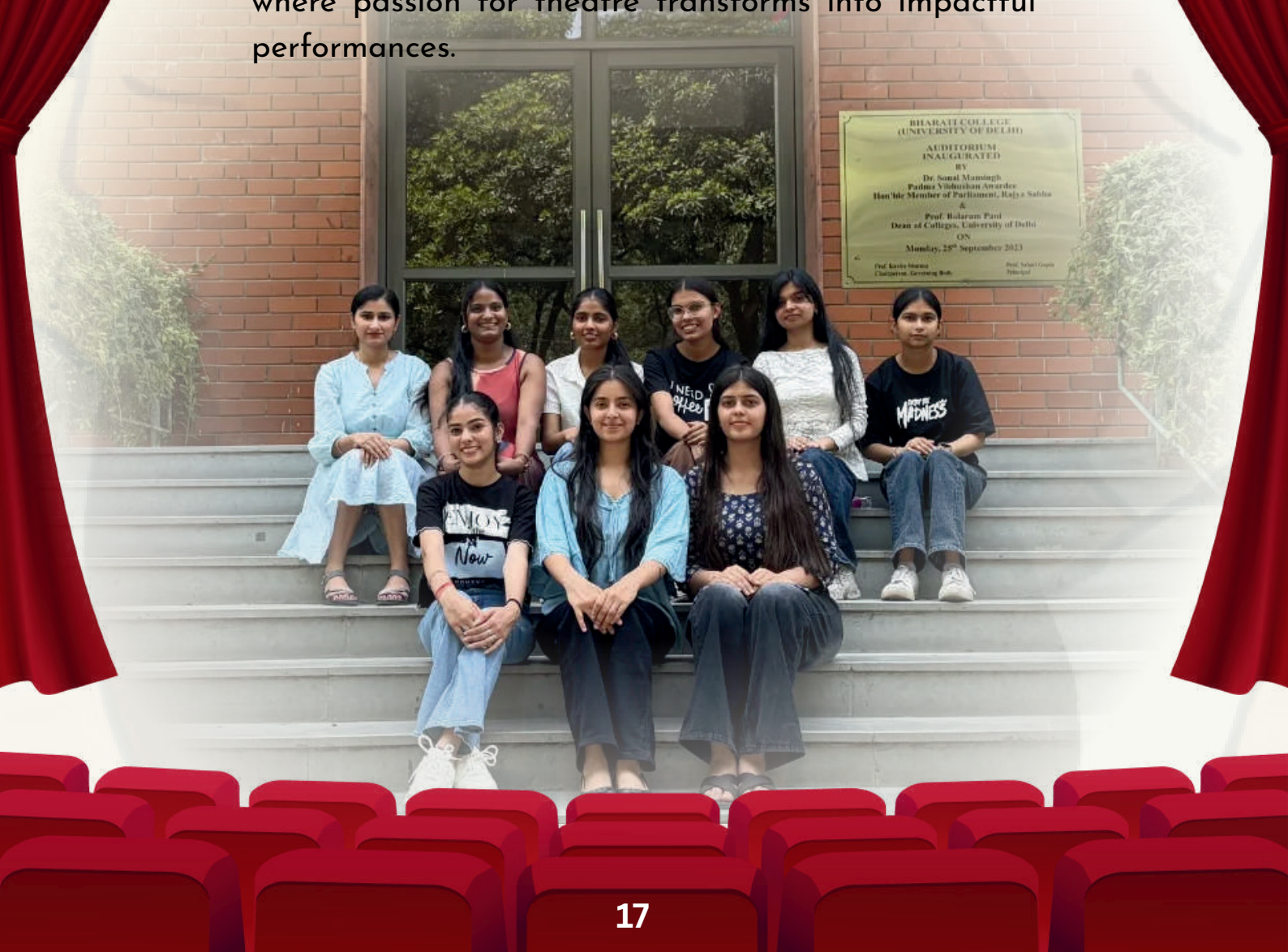
Kalakraiti

Kala Kriti (Art & Culture Society) is a vibrant art and culture society dedicated to nurturing creativity and celebrating artistic expression in all its forms. It serves as a platform for individuals passionate about visual arts, music, dance, literature, and cultural heritage. Through workshops, exhibitions, competitions, and collaborative projects, Kala Kriti encourages members to explore their talents, preserve traditions, and innovate with contemporary ideas. The society aims to build a dynamic community where art inspires dialogue, diversity is celebrated, and creativity thrives.





Apna Cinema (Theatre Society) is a dynamic theatre society committed to the art of storytelling through performance. It brings together aspiring actors, directors, writers, and stage enthusiasts to create meaningful and engaging theatrical experiences. The society focuses on developing acting skills, stagecraft, and creative expression through regular rehearsals, productions, and workshops. Apna Cinema not only entertains but also addresses social themes, encouraging audiences to reflect, connect, and engage with powerful narratives. It is a space where passion for theatre transforms into impactful performances.





Awaaz

The Debate Society-Awaaz was established recently in the Centre, aiming to encourage the sensibility of scientific and logical argumentation across multiple perspectives. The society held its first event during Constitution Day 2025 proceedings with a debate competition, titled "Tark-Vitark". It envisions a safe space on campus for different opinions and ideas to co-exist and thrive.



VOLUNTEERING SOCIETY

The **Volunteering Society** helps with the discipline of the Centre by maintaining decorum across various events and activities. The society actively helps teachers in the smooth functioning of the Centre's day-to-day events.



ASRA

Peer Support & Counselling Club

ASRA-Peer Support & Counselling Club at NCWEB, Bharati College is a student-led initiative aimed at creating a safe, inclusive and emotionally supportive environment. Through guided peer interactions and life-skill-based activities, students are encouraged to develop emotional awareness, empathy, resilience and leadership skills. The club encourages open conversations, peer support and a strong sense of belonging within the campus. This initiative reflects the Counselling Cell's commitment to promoting student well-being and building a compassionate and mentally healthy academic space. The club is facilitated by the Counselling Cell, under the guidance of Ms. Simran Bhasin Handa (Counsellor).



ACADEMIC ACHIEVERS 2024-25



Name	Year	Course	Position
Bhavya Arora	3rd Year	B.Com.	1st
Mishita Kanojia	3rd Year	B.Com.	2nd
Bhavya Rawal	2nd Year	B.Com.	1st
Khushi Kumari	2nd Year	B.Com.	2nd
Diksha Sachchar	1st Year	B.Com.	1st
Shreya	1st Year	B.Com.	2nd
Navya	3rd Year	B.A.	1st
Manpreet Kaur	3rd Year	B.A.	2nd
Radha	2nd Year	B.A.	1st
Mehak Gupta	2nd Year	B.A.	2nd
Gayatri Sharma	1st Year	B.A.	1st
Neharika Singh	1st Year	B.A.	2nd

NCWEB BHARATI COLLEGE EXCLUSIVE SCHOLARSHIPS

2024-25



PRATIBHA CHHATRAVRITTI (TALENT SCHOLARSHIP)

Name	Course	CGPA
Gayatri Sharma	B.A.	8.27
Diksha Sachchar	B.Com.	8.05

SAVITRIBAI PHULE SCHOLARSHIP (EMPOWERMENT SCHOLARSHIP)

Name	Course	CGPA
Neharika Singh	B.A.	8.23

TOPPERS' TALK

“My name is Brahmleen, and if someone had told me at the beginning of this semester that I would end up scoring a 9 SGPA, I would have honestly smiled and said, “Let’s see.” Because like most students, I also had my share of doubts, stress, and last-minute panic moments.

This semester was not about being perfect or following a strict “study 10 hours a day” routine. I am not that kind of person, and I’ve accepted that. Instead, I focused on being consistent in whatever I did. Some days, I studied properly, understood topics, and felt productive. Other days were slow, with less motivation and more distractions. But I didn’t let those days stop me. I just made sure to come back the next day and try again.

Looking back, this semester taught me that you don’t need to be the “perfect student” to do well. You just need to be honest with your efforts and keep moving forward, even on tough days. And sometimes, the subject you fear the most ends up giving you the best result, which is probably the most unexpected (and funniest) part of this whole experience.”



BRAHMLEEN KAUR
9 CGPA in B.A. 1st Semester

“Not all responsibilities come with a warning. Some just arrive, and suddenly, you are expected to handle more than you are used to. For me, that shift became real in my third semester, when I took on the role of Vice President of Campus Connect, the college’s help desk, while continuing to focus on my academics. It was a phase where expectations were not only from others, but also from me, which made me more conscious of how I approached both my studies and my responsibilities. By that time, I had already been consistently dedicated to my studies, and in the same semester, I secured the highest SGPA in the college. What made that achievement meaningful was not just the result, but the process of managing both academics and leadership together.

Over time, I realised that academics and leadership were not separate aspects of my life; they were shaping each other. The discipline I maintained for my studies helped me perform my responsibilities better, and the confidence I gained through leadership helped me stay more focused academically. This journey has not been about doing everything perfectly. There are still days when things feel unbalanced, when responsibilities overlap, and when I have to adjust again, but I have learned to handle these moments with more clarity than before. What started as a challenge gradually turned into a learning experience, teaching me that balancing multiple responsibilities is not about dividing time equally, but about managing priorities effectively.

I am still learning, still adapting, and still figuring out what works best for me, but one thing is clear: this experience has shown me that with the right mindset and consistency, it is possible to grow in more than one direction at the same time.”



DRISHTI MISHRA
9 CGPA in B.A. 3rd Semester

SUBMISSIONS

ARTICLES, POETRY, ARTWORKS, OPINIONS



ENGLISH

MS. RUBINA BHARDWAJ

ASST. PROF. (COMMERCE)



INDIA'S GREATEST COMPETITIVE ADVANTAGE: UNITY IN DIVERSITY

There is a concept in accounting called *going concern* - the assumption that an entity will continue to operate indefinitely into the future. When auditors examine a business, they ask one fundamental question: Does this organisation have the structural strength to sustain itself against all external shocks and internal pressures? Apply that lens to India, and you have the most fascinating case study in the history of human civilisation.

India is not merely a nation. It is, as the political scientists would say, an *inchoate entity* - something that did not exist naturally but was deliberately, painstakingly constructed. And yet, against every reasonable prediction, it has not just survived but compounded its value over millennia. India has thrived despite numerous dire predictions because over a billion people value the benefits of being part of the larger collectivity far more than their membership in any narrow grouping based on caste, religion, language or region. That, in the language of commerce, is brand equity of the highest order.

A recurring misconception in both academic writing and political rhetoric is the idea that diversity is somehow India's challenge or even its defining exception. It is neither. "Bangladesh, Nepal, Pakistan, Afghanistan, China, Russia, Germany, Great Britain, and France are all diverse in their own ways. In truth, almost every nation of meaningful size carries internal differences; the rare exceptions are a handful of small Northern European states with populations smaller than Delhi. What truly determines a nation's strength is not the presence or absence of differences, but the presence of a shared national will strong enough to hold those differences together." (reference from op-ed of IE by Meeta Rajivlochan) This distinction matters enormously. In our economics classrooms, we teach students the difference between a constraint and a variable. Students confuse constraints for problems. Diversity is not a constraint on India's growth - it is a variable, and like all variables, it can be optimised. The question, therefore, is never whether we are diverse. The question is always: what do we do with that diversity?

The freedom struggle itself was a coalition of extraordinary diversity. Moderates like Dadabhai Naoroji and Pherozeshah Mehta petitioned for incremental reforms. Assertive nationalists like Lala Lajpat Rai, Bal Gangadhar Tilak and Bipin Chandra Pal believed in bold action. Revolutionaries like Khudiram Bose, Chandrasekhar Azad and Bhagat Singh took to armed resistance. Netaji Subhash Chandra Bose brought military organisation to the cause. Different strategies, different temperaments, different methods. But one shared balance sheet objective: independence. This is precisely the kind of portfolio diversification that produces resilience. No single approach would have succeeded alone. Together, they created an unstoppable pressure that the British, despite their considerate

resources, could not sustain.

Unity does not emerge from sentiment alone. It requires institutions of the nation-state that enable people to reach out beyond their natural limitations. Institutions allow people to synchronise their energies and operate beyond small face-to-face groupings like the family, tribe, or town. It frees the individual from primordial bonds and enables much larger synergies to be developed than had ever been possible. Think of it this way: a sole proprietorship runs on personal relationships and trust. A company runs on systems, contracts, and governance structures. India's transition from a collection of kingdoms, principalities and communities into a modern republic was precisely the transition from personal loyalty to institutional citizenship. The Constitution is not merely a legal document; it is the articles of association of the Indian republic - defining the rights, responsibilities and governance mechanisms of one of the most complex organisational entities ever created.

In strategy, we teach students about core competencies: those capabilities that are rare, valuable, difficult to imitate and non-substitutable. India's diversity, when harnessed, is precisely such a competency. A nation with 22 scheduled languages, hundreds of dialects, multiple religious traditions, diverse climatic zones, varied agricultural produce and distinct cultural practices has an extraordinary range of human capital, creative potential and market adaptability built into its very DNA. The lesson from 19th-century Europe is instructive; people realised that it made more sense to live together as a nation rather than insist on a lesser identity, whether of religion, region or caste. The modern state system emerged based on impersonal rules that are neutral to such identities. Germany, France, Italy - all found unifying threads that held their diverse peoples together. India already has those threads, shared cultural norms and values, a civilisational memory that stretches back millennia, a democratic constitutional framework that upholds equality of all and equal opportunities for all, and the lived experience of a billion people who choose every day to be Indians first.

As we look at India today, at the noise in our Parliament, the cracks in our social fabric, the temptation of narrow identities, let us return to the fundamentals. We need to empower every Indian with the necessary tools to realise his or her fullest potential, and we need to scale new heights in scientific, technological, industrial and human resource development. We need to ensure that the institutions of our democracy - the legislature, judiciary and executive - function with the fairness that is inherent in using the institutions of law and state.

India is a *going concern*. Its fundamentals are sound. Its diversity is its strength, not its weakness. Its unity, when chosen consciously and defended actively, is its most powerful competitive advantage. The balance sheet of our civilisation points to only one conclusion: a united, prosperous India is not a dream. It is a return on an investment that generations before us already made. It is now our turn to compound that return.

AYESHA ZARA ALI

B.A. 6TH SEMESTER



FOOTSTEPS AND FOXES

A town can be estranged by the world,
forgotten like a pile of shabby clothes, but it cannot be blotted.
The world may no longer bother it,
but its existence remains, it cannot be redrawn on the lines of soil.
The world can feign it doesn't prevail,
yet it will still reverberate with the footsteps of people who once meandered
its thoroughfares,
the hollow resonance of those whose remnants' fragments quietly dwell in
rusty drawers,
And the tales of who rest silently beneath its depths.
For the youth perished in bloodshed,
should they be marked as massacres?
To push a man from cliff of life,
must be forbidden from inhabiting,
sentenced to bear the guilt of what I ruptured.
I would appear a predatory fox in the open daylight,
and a phantom as soon as dusk arrives.
Yet those with skin drenched in scarlet of blamelessness are scrutinized by
the eager masses.
A sea of devoted souls, but yet never for the names that are gone.

ROOT OF IT ALL

*Padh Padh Ilm Hazaar Kitaaban, Kade Apne Aap Nu Padhiya Nahii, Ja Ja
Vadde Mandir Maseeti, Kade Man Apne Vich Vadiya Nahii, Arven Roz
Shaitan Naal Ladde, Kade Nafs Apne Naal Ladya Nahii, Bullah Shahi
Asmaani Uddhiyaan Fadhde, Jeda Ghar Baitha Ohnu Fadiya Nahii
- Bullah Shahi*

Why is civic sense vanishing from our social fabric? The truth is that “civic sense cannot exist where empathy doesn't”. “Civic sense is not a set of rules; it is actually empathy in action.”

We live in a world that talks about evolution or Upliftment. Yet, we flounder with basic human feelings like caring for others. Not that kind of humane warmth you show off in the media or at charity events, but the unassuming kind, the one which is hidden from the eyes of the world. We can crowdfund an unknown's treatment, but we can't hold the door open for an unknown, or keep our voice down in a communal space. This kind of care is becoming very rare, and not having it is eroding us a lot. It is the same, with empathy. It does not exist when we are not concerned about others.

A person who has empathy will not litter trash on the road, leave a restaurant table unkempt or play loud music because they care about the people who come after them. Public lavatories are poorly maintained conditions that people end up relieving oneself on the streets. We are a society that honks at green lights, and wonders why no one is moving. Everyone is always in a hurry to get somewhere, and somehow they're always late. Many people grow up without empathy, even for their own families, and they expect someone else to clean up after them. When we do not care about others at home, how can we expect to care about unfamiliar faces on the street?

This dilemma starts when we are children with young minds. Often children are raised to withstand being berated for small missteps and made to dread their parents in the name of discipline and respect. They learn to conform before they learn to speak and to survive before they learn to sense. When you grow up in a state of fear, you lose the ability to grasp your own feelings, let alone understand how others feel. We preach unity in diversity while profiling for fellowship. The caretaker who helped look after your children cannot, however, sit on your sofa. Let young minds live in their own world; they will make their own, they need to be treated with gentleness, self worth and stability so they can become empathetically developed people.

To contextualise where this issue comes from, we need to look at the women who shaped us. The stereotyped decibel norm holds up consistently steady. We often glorify that our mothers were innocent and flawless. That was not innocence; it was a lack of autonomy. A man conversing with people in the room is acting like a man of the house should, but in the same scenario, a woman speaking that same sentence with the same demeanour is marked as being combative. Our mothers would have been considered brilliant if they had been given the space to read, earn their own money, and travel on their own. Instead, they were restrained at home. Their ignorance is portrayed as grace. They were confined to their homes. Make everyone around her into her sole reality.

Your surroundings reflect the state of your mind. Before you seek the world, seek within. Civic sense and empathy are connected. Empathy cannot be taught; it comes from within. It is cultivated in homes filled with respect, not just rules.

BRAHMLEEN KAUR

B.A. 2ND SEMESTER



THE SILENCE I CARRY

I was not born into silence, I carved it out of noise that refused to heal. From voices raised like wars inside homes that never made headlines, from eyes that held storms but spoke in polite weather. Peace, they said, is the absence of chaos. But I have seen chaos sit quietly in well-dressed rooms. So I began to search — not in treaties signed by trembling hands, not in flags stitched with borrowed pride, but in the small, unnoticed corners where humanity forgets to perform. I found it once in the pause between two harsh words that chose not to be spoken. I found it in the trembling courage of forgiveness that no one applauded. I found it in a stranger's kindness that expected nothing in return, not even remembrance. And I wondered — whether peace is so fragile, that we treat it like a destination and not a daily decision?

We build borders like they will protect our fears, but fears seep through everything: through walls, through maps, through the hollow spaces we refuse to heal. War is not born on battlefields. It begins in the refusal to understand, in the arrogance of being right, in the quiet belief that someone else is less human. And so is peace. It begins when we listen without preparing a reply. When we see without placing a label. When we choose to soften, even when the world teaches us to harden into survival.

I am told I carry an old soul; one that remembers what the world keeps forgetting: that we were never meant to conquer each other, only to meet. That strength was never supposed to sound like anger, but like restraint. That harmony is not sameness, but the courage to let differences exist without turning them into weapons. Sometimes I feel like peace is a lonely path, like choosing calm in a world addicted to chaos makes you invisible. But then I remember that the sun rises every day to cast sunlight. The ocean remains silent on the surface containing immense depth. And still, they are enough. So I choose; not loudly, not perfectly, but persistently — to be the pause instead of the reaction, to be the bridge instead of the divide, to be the quiet revolution that no one sees coming. Because maybe world peace will not arrive like a grand announcement. And if the world ever learns peace, it will not be because we defeated each other, rather it will be because, somewhere, someone made a choice to understand when showcasing outrage was easier. And maybe that someone is not a leader, not a name remembered in history, but just another quiet soul who refused to become what hurt them. And if that is enough to change even one moment, one heart, one unseen war; then I will choose peace, again and again, even if no one ever knows my name. Not the kind the world applauds, not the peace written in history books, but the quiet kind — the one that survives even when everything inside you is at war.

THE ALCHEMIST OF DAWN

◆ ————— ◆

The clock strikes four—a cold and iron sound,
When shadows stretch across the frozen ground.
The world is sleeping, soft and unaware,
While I am awake, breathing the sharpened air.
Here, in the silence, the "I" begins to break,
A solitary vow for a shattered world's sake.
For peace is not a gift that falls from the skies,
It is a heavy stone where the architect lies.
I see the trenches that we dig with words,
The sharpened tongues and the flight of steel birds.
It is harsh, this truth—that we are built to fight,
To claim the mountain and to own the light.
The "One" within me demands a throne of steel,
A drive to conquer, a turning of the wheel.
But then, the "Nine" whispers a softer law:
To heal the wound and bridge the jagged flaw.
How strange to be both the hammer and the wing,
To feel the winter's bite and the pulse of spring.
To be "*Brahmleen*"—absorbed in the divine,
Where the blood of the stranger is as sacred as mine.
It is a courageous love that dares to stand,
With a sword in the soul and a rose in the hand;
To look at the "Other" across the Great Divide,
And find the same heartbeat thrumming inside.
Unity is not a chorus of the same,
It is a fire fed by a thousand different flames.
It is harsh as the desert, soft as the rain,
A beautiful labor, a sacred kind of pain.
We are the weavers of a world reborn,
Mending the fabric where it has been torn.
Steadfast and silent, immersed in the deep,
Awake to a promise the rest of us sleep.



LINGUISTIC DIVERSITY IN INDIA

Language is an important constitutive element of the Nation. It represents social identity and cultural values in any given society. Besides being a marker of identity and a medium of communication, it serves as a source of power and hegemony. The support of the state plays a vital role, for competence and incompetence in particular language, which could be directly linked to the opportunity structure in society at a particular point in time. We in India have witnessed various shifts in the patterns of language use at various points in time. The impact of colonisation and globalisation has restructured the patterns of language use in India. After the creation of linguistic states, the language policy followed so far has been in several Indian states.

India is considered to be one of the linguistically most diverse and complex societies in the world. It was difficult to count the total number of languages, mother tongues, dialects, and speech varieties spoken throughout the country.

The category of mother tongue has been the most controversial one since the 1961 census. In the census report of 1991, 1652 mother tongues were grouped into 114 languages, showing a considerable reduction in the number of actual languages spoken, and thus reflecting the loss of minority languages to the majority languages. Table 1 below shows that the number of mother tongues listed in the Census has always varied significantly in every Census.

Table 1: Counting Languages in the Indian Censuses

Year	Returned Mother Tongues	Rationalized Mother Tongues	Number of Languages
1881			160
1891		723	150
1951		781	
1961	3,000	1652	193
1971	3,000		105
1981	7,000		109
1991	10,000	1576	144
2001			122

Source: Census of India. (2010-11).

http://censusindia.gov.in/Census_Data_2001/Census_Data_Online/Language/statement9.htm.

Eighth Schedule

Today, the Eighth Schedule contains the list of 22 scheduled languages recognised by the Constitution. Manipuri, Konkani, and Nepali were added by the 71st amendment in 1992, and it raised the number of languages to 18. In 2003, the 92nd amendment added four more languages, Bodo, Dogri, Maithili and Santhali to the list. Thus, at present, there are 22 languages in the Eighth Schedule.

The demand from various language groups for inclusion in the Eighth Schedule has been increasing.

Protection of Linguistic Minorities in India

India is a land of linguistic minorities, where no one language can be said to be all-inclusive. The Indian Constitution takes note of this and provides space for the protection of minorities' languages and culture. The Indian Constitution refers to minorities as "based on religion or language". There are four articles in the Constitution which protect the rights of linguistic minorities. Articles 29, 30 and 350 refer to languages and the rights of linguistic minorities to preserve their "distinct language, script or culture".

Language Policy and the Three Language Formula

The language planning at a governmental level takes the form of language policy. The language policy of India is outlined in Part XVII of the Constitution of India in Articles 343 to 351. The articles are arranged into four heads:

1. Language of the Union (Arts. 348-50),
2. Regional Languages (Arts. 345-47),
3. Language of the Supreme Court, High Courts, etc. (Arts. 348-49), and
4. Special Directives (Arts. 350-51)

The issue of the Three-Language Formula provides space for the accommodation of linguistic diversity in India. The language first used depends on the definition of mother tongue. The choice of second and third language is, according to Khubchandani (1981:14, quoted in Cynthia Groff, 2003), "tied up with the issues of language privileges, cultural prestige, and socio-economic mobility."

The Three-Language Formula deals with acquisition planning in the selection of languages to be taught as school subjects. While the Three-Language Formula is not accepted by all states, all agree that the mother-tongue or regional language should be used at the secondary level (Sharma, 1985:15 quoted in Cynthia Groff 2003). While a broad consensus exists among states overall, implementation varies. According to Ekbote, G pointed out that the difficulty in the implementation of the Three-Language Formula comes from the following factors:

- a. The "heavy language load in the school curriculum".
- b. Northern schools are not being motivated to teach a South Indian language.
- c. Southern schools, especially in Tamil Nadu, resist the teaching of Hindi.
- d. The cost of arranging for instruction.

With the Three-Language Policy, those students whose mother tongue is not a regional language end up with four languages, and possibly three or four scripts. This has been seen as one drawback of the policy. According to Dua, the use of minority languages in education faces implementation problems, not from student motivation and ability or from the parents value of such instruction, but from pedagogic, environmental and curricular problems. The main aim of Three-Language Formula (TLF) was to solve the problems of link language for communication and thereby promote National integration and unity.

Thus, the level of recognition of language determines the status of language in India. Today there are 22 languages that have been designated as official languages mentioned in the Eighth Schedule. The Constitution has given linguistic minorities the right to establish separate educational institutions to protect and promote their language and culture and they receive assistance from the state.

To conclude we can infer that language should be treated as a public good, public good with some special features such that a large set of users can derive benefit from it. The more people use a language the more it flourishes and its other distinguished characteristic is its role in providing recognition to the user community in the economic sphere of the nation. Use of a particular language for economic, official and administrative purposes is a major factor for determining productivity of the user community.

The other characteristic is the use of language in recognition of personal identity and social cohesion. Multilingual policies can prove to be an effective tool in ensuring and enhancing social identity of people along with social peace and cohesion. Multilingual policies are not only desirable but also necessary. Pursuing multilingual policies in diverse societies is, of course, not an easy task. Some of them criticize it because they believe that such policies undermine the building of a cohesive nation state with a homogeneous cultural identity. Since language is one of the most important markers of identity and sources of conflict in plural societies, linguistic diversity needs to be recognized, acknowledged and given space in the public policy deliberation. In this context, India has managed well with her linguistic diversity through its language policies.

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UNDERSTANDING THE ROLE OF INDIAN POLITICAL LEADERSHIP AND COMMUNICATION IN WORLD PEACE



World Peace is quintessential for the survival and welfare of every country. The origin of the concept of 'World Peace' lies in the devastation of the two World Wars that resulted in the formulation of the United Nations in 1945. With this, the idea of 'world peace' as a formal concept has gained prominence. This concept is not only about the absence of war, but in a comprehensive manner embodies the notion of justice, cooperation and global harmony.

In the Indian context, this idea of world peace has ancient roots. For example, the Maha Upanishad deals with the concept of Vasudhaiva Kutumbakam, which means 'the world is one family.' Similarly, the Buddhist and Jain principles of 'ahimsa' talk about compassion for all beings. Therefore, there is a difference in the Western and Indian ways of dealing with the concept. The West institutionalised world peace as a political goal, whereas India has approached it as a philosophical and cultural way of life, which is a crucial part of Indian society.

The concept of World Peace has a different understanding under different Indian Leaders. Although the civilizational roots remain intact, the change in the political leadership has resulted in a transformation in the uses of the concept of world peace. During the initial years after independence, India has focused on the principles of the Panchsheel for peaceful coexistence and the Non-Aligned Movement for cooperation among the developing countries, also supporting decolonisation and disarmament.

In subsequent decades, India has been positioned as the responsible power that advocates for world peace. Leaders like Indira Gandhi, Atal Bihari Vajpayee, and Manmohan Singh had played a significant role in shaping India's global image, emphasising nuclear restraint, dialogue, and multilateralism.

Under the leadership of Prime Minister Narendra Modi, India has consistently communicated and framed peace not just as an absence of conflict, but as a way of life rooted in sustainability and inclusion, grounded in ancient Indian thought. For instance, under India's G20 presidency, it has emphasised 'One Earth, One Family, One Future', which is closely linked to the philosophy of Vasudhaiva Kutumbakam. There is a conscious effort to revive the civilisational definition of world peace.

The Need for World Peace today is majorly due to global uncertainties and ongoing crises among states; hence, it has become a necessity for survival. Not only wars, but climate change, nuclear proliferation, pandemics, and economic inequalities or disruptions have affected world peace. Development defined solely as economic growth has led to ecological breakdown and cultural erosion. Even developed Western nations are now turning to indigenous, community-based lifestyles for resilience and well-being. Peace is therefore needed not just between nations, but between humanity and nature, between tradition and modernity.

I believe world peace cannot be confined to human beings alone. It must extend to all species on Earth. Each ecological being has an intrinsic right to sustain itself. The modern notion of development as GDP growth is faulty if it leads to environmental degradation and loss of cultural identity.

I believe that we must revive what truly comes from our own civilizational ethos. Therefore, we need to construct and apply our own perspective, one shaped by self-awareness, responsibility, and empathy. For that, we need to avoid world peace through the borrowed or narrow lenses. This perspective is based on equality and inclusiveness, which cannot be considered anthropocentric. It considers human and non-human life with equal dignity. True world peace, then, is when every ecological species can sustain itself, and when human leadership communicates and acts from a vision of inclusion, interconnectedness rather than dominance.



GULAFSHA RAJPUT

B.A. 6TH SEMESTER

A WORLD AGAINST WAR: WHAT IF WOMEN RAN THE WORLD'S FOREIGN POLICIES?

Let's be honest—war isn't just a “global issue.” It's a pattern. A pattern of power, ego, control, and decisions made in rooms that rarely reflect the world they claim to represent. Every time conflict breaks out, the language is the same: strategy, retaliation, dominance. It sounds calculated, almost clinical. But outside those rooms? It's chaos—civilians dying, futures collapsing, and generations growing up with trauma as their inheritance. So here's a bold question for a generation that's tired of watching the same cycle repeat: What if the people making these decisions weren't the same ones who've always made them? What if women were at the centre of global foreign policy?

“War Isn't Natural—It's Normalised.” We've been taught that war is inevitable—that nations have to fight to survive. But that belief didn't just appear—it was built by a system that rewards aggression and calls it strength. And yes, let's say it clearly: that system has been overwhelmingly male-dominated. Feminist scholars like J. Ann Tickner argue that international relations isn't neutral—it reflects the values of those in power. When power is defined through control and military might, war becomes the default solution.

- **Now, flip the Script: Real Women, Real Impact**

This isn't just theory. We've already seen what happens when women step into leadership during conflict—and the results are hard to ignore. Take Jacinda Ardern. While she didn't lead a country at war, her response to crises—like the Christchurch attacks—showed a leadership style rooted in empathy, swift action, and unity rather than division or aggression. Imagine that approach applied to international conflicts. Or consider Angela Merkel, who played a key role in managing European tensions, especially during the Ukraine crisis and refugee influx. Instead of escalating conflict, her approach focused on diplomacy, sanctions, and multilateral dialogue—proving that strength doesn't always come from the battlefield. Even more directly, Ellen Johnson Sirleaf led a country recovering from brutal civil wars. Her leadership emphasised peacebuilding, reconstruction, and stability—not revenge. Liberia didn't just stop fighting; it started healing.

And let's not forget grassroots movements. During Liberia's civil war, women organised mass protests and peace campaigns, forcing leaders to negotiate. Their pressure directly contributed to ending the conflict. No weapons—just collective resistance.

- **What Changes When Women Lead?**

Let's not pretend women are inherently peaceful saints. That's not the point. The point is perspective. When women are involved, the questions change: not just

"How do we win?" but *"What will this cost human lives?"* not just *"Who has power?"* but *"Who is suffering?"* Research has even shown that peace agreements are more likely to last when women are involved in negotiations. Why? Because they tend to focus on long-term stability—education, healthcare, community rebuilding—not just short-term ceasefires.

- **Changing the Game, Not Just the Players**

If women were shaping foreign policy globally, it wouldn't just change decisions — it would change definitions. Since, for now, power means domination, security stands for military strength, and peace is understood as temporary silence, but this could also mean power as cooperation, security as actual safety, and peace as something sustained. This isn't "soft politics." It's smarter politics.

- **A Savage Truth We Don't Say Enough**

The world doesn't accidentally fall into wars. Leaders choose them. Look at ongoing conflicts—from Ukraine to Gaza—and ask yourself: are these purely unavoidable situations, or are they also the result of choices shaped by pride, power, and politics? And then ask something even more uncomfortable: *"Would the choices look the same if decision-making tables weren't so one-dimensional?"* *"So, what now?"* A world against war isn't about pretending conflict will disappear. It's about refusing to accept war as the first or only option. Demanding women's equal role in foreign policy isn't about token representation. It's about breaking a cycle that clearly isn't working. Because if history has been written by one kind of leadership, and that history is full of wars, maybe it's time to let different voices rewrite the future. And maybe the real question isn't: "Can women change the way wars happen?" It's: why are we still afraid to find out?



The Silent Path to Lasting World Peace

The cycles of life remind us that creation and renewal are continuous and that harmony is maintained not by force but by cooperation and respect. By reflecting on these lessons from nature we can translate them into our human interactions by practicing empathy compassion and understanding; by recognizing the impact of our actions on others; and by making choices that foster cooperation generosity and kindness in our communities and across borders In this way the pursuit of world peace becomes a lived experience, a daily practice of mindful connection and a recognition that every thought, word and action contributes to the larger web of life and that, the harmony we seek globally, begins within each individual in their relationships, with others and with the earth itself.

Mutual oneness is not just a philosophical idea; it is a principle that touches every part of our daily lives and guides the way we relate to both humans and the natural world. Around us, every forest, river and field is not separate from us; of the same life that sustains our communities. When people protect forests and nurture rivers, when they care for wildlife, they are not only preserving nature; they are preserving the very

foundations of their own well-being. Clean water, fertile soil and healthy crops are the result of this care, and in turn these are the things that feed families, keep children healthy and give communities strength. The health of the environment and the health of people cannot be separated; they rise and fall together. In the same way, our relationships with one another reflect this principle of connectedness. When we approach our neighbours, friends and even strangers with empathy and compassion, we are planting the seeds of trust and resilience in our society. Societies that honour the dignity of every individual become inclusive and strong because every person feels seen and valued. Respecting the Earth teaches us to respect others, and respecting others teaches us to care for the Earth. This understanding becomes the living foundation of humanism; a way of life where kindness, fairness and shared responsibility guide our actions and where the well-being of one is recognised as the well-being of all.

Peace Begins When We Care: For the Earth and Each Other

Honouring nature teaches us to be patient, responsible and aware of our actions. It shows that every choice matters and that every living being has value. When we carry these lessons in our hearts, they shape the way we treat other people. Conflicts that come from fear, greed or misunderstanding become smaller when we see our shared humanity. Hurting the environment is also a sign of carelessness that can lead to problems in society and in how people live together.

In conclusion, the bond between humans, our shared sense of oneness and the natural world lies at the heart of creating a truly peaceful world. When we treat nature with reverence, when we listen to the rivers, care for the forests and respect every living being, society flourishes, communities become stronger, and empathy grows in ways that rigid rules or policies alone can never achieve. Likewise, when respect for life is extended to every person regardless of their background, beliefs or circumstances, the roots of conflict begin to wither. Peace in its deepest sense is not merely the absence of war; it is the presence of understanding, patience and shared responsibility. The lesson is, both simple and profound: Lasting peace is born not from external power or control but from conscious awareness, thoughtful action and genuine care for the Earth, care for each other and care for the delicate balance that connects all living things. When we embody these values in our everyday choices, we lay the foundation for a world where harmony is not an ideal but a living reality.

Peace begins when we see ourselves in others, when we care for the Earth as we care for our own home, when kindness guides our words, and patience shapes our actions. True harmony grows from small choices, from listening deeply, from understanding fully and from holding life with gentle hands. Let every act of care ripple outward. Let every moment of awareness plant seeds of love for nature and for each other. In this way, the world becomes not just a place we live but a place we nurture—a place where hearts can rest, and spirits can grow.

HARLEEN KAUR

B.COM. 4TH SEMESTER



THE BENCH THAT HOLDS EMOTIONS



*A bench where millions take a seat,
Does it hear the stories, bitter and sweet?
Perhaps it does—each soul a different lore,
Passing through its open door.
Like a mother's lap, steady and wide,
It holds the secrets they keep inside.
With a silent touch and a gentle grace,
It cradles the world in its wooden embrace.*

I am a wooden bench on the college campus. In the middle of the ground people come and sit on me and leave but they somehow leave a part of themselves behind. They belong to different backgrounds; they don't know each other but they somehow share emotions.

One day in the morning, around 9 o'clock, a girl came and sat on me, very anxious and stressed about her exam. An hour later, her legs were continuously tapping the surface. Her books were spread all over me. She was reading questions, recalling the concepts, and suddenly the bell rings. After a deep breath, she leaves for her class.

After 2 hours, a girl came and sat on me, but she was all alone, looking at the other girls gossiping. She started scrolling on her phone to pretend to be busy. Someone sat next to her. She smiled a little but left after seeing the other person busy on the phone.

After 30 minutes during lunch break, two friends came arguing and sat in silence. They both wanted to talk to each other, share their thoughts, emotions and solve misunderstandings but they didn't. One of them opened her lunchbox to have lunch while her friend left in anger. After a while, the one sitting, sat there for a moment in regret. She closed her lunchbox and left.

After college hours, one old man sat on me, after cleaning the college ground, in silence with a letter from his family, asking him about his well-being and when will he come home. He sat in silence, thinking about his family, tears shed a little and then, he too, left. One day during heavy rain, all the different people came together. The anxious student looked stressed so, the lonely student talked to her and calmed her down. Then, the two friends, who were arguing before, came together and started a conversation. They joined them and the old man offered them a cup of tea.

They all are of different age, background, community, personality but for a moment they all shared something deeper. They never knew each other's name but they shared each other's emotions.

MR. JASPREET SINGH VIRDI

ASST. PROFESSOR (POLITICAL SCIENCE)



DYING FOR ANOTHER'S FAITH: THE HIGHEST FORM OF ONENESS

Reflections on the Supreme Sacrifice of Guru Tegh Bahadur Sahib Ji

"Sagal meh jot, jot hai soi – The same Divine Light pervades all, and that Light alone exists."
— Guru Tegh Bahadur Sahib Ji, Guru Granth Sahib Ji

There is a particular kind of courage the world rarely witnesses — not the courage of a soldier who fights for his own land, nor the bravery of a revolutionary who dies for his own people, but the courage of one who willingly walks toward death for the freedom of those who do not share his name, his creed, or his prayer. This is the courage that Guru Tegh Bahadur Sahib Ji, the ninth Guru of the Sikhs, embodied in its most luminous form in the year 1675. His martyrdom at Chandni Chowk, Delhi, was not merely a religious event — it was a philosophical declaration, written not in ink but in blood, that humanity is indivisible, and that the suffering of any one community is the suffering of all.

The Cry from Kashmir

The political climate of mid-seventeenth-century India under Mughal Emperor Aurangzeb was one of severe religious persecution. It was in this climate of dread that a delegation of Kashmiri Pandits, led by Pandit Kirpa Ram Dutt of Mattan, arrived at Anandpur Sahib in May 1675 to plead for protection before the Guru. What makes Guru Tegh Bahadur Ji's response so historically extraordinary is that he did not ask the Pandits which scripture they followed. He did not evaluate their theological proximity to his own faith. His young son, Gobind Rai — later Guru Gobind Singh Ji — is recorded in the Bachittar Natak to have remarked: "Who better than you, Father, to sacrifice himself for the protection of faith and righteousness?" The Guru smiled, and his decision was made. He stood not as the defender of a religion, but as the guardian of the human right to believe — any belief, freely and without fear.

Nirbhau: Fearlessness as the Root of Oneness

Central to Guru Tegh Bahadur Ji's spiritual teachings is the concept of Nirbhau — fearlessness — which appears in the very Mool Mantar, the foundational affirmation of the Sikh faith. His own compositions in the Guru Granth Sahib Ji elaborate this not as the absence of awareness of danger, but as the transcendence of the ego-self that produces fear in the first place.

In one *Shabad* he writes: '*Jo nar dukh mein dukh nahin maana, sukhi sneh aur bhay nahin ja ke* — The person who is untouched by sorrow, pleasure, attachment, and fear — that one is truly the knower of the Divine.' This is not abstract philosophy. It is the operating psychology of the martyr — one who has dissolved the boundary between self and other so completely that another community's persecution feels as immediate as one's own.

Chandni Chowk, 24th November 1675

When Guru Ji was arrested by Aurangzeb's forces in July 1675, along with his companions Bhai Mati Das Ji, Bhai Sati Das Ji, and Bhai Dyala Ji, he was brought to Delhi and given three choices: embrace Islam, perform a miracle, or accept death. Historical accounts recorded in the *Gurbilas Patshahi* 10 note that he refused the first two with quiet, unshakeable clarity. Before his eyes, Bhai Mati Das Ji was sawed alive, Bhai Dyala Ji was boiled in a cauldron, and Bhai Sati Das Ji was burnt alive — each act designed to break the Guru's resolve. Each atrocity was met with his unwavering serenity. On the 24th of November, 1675, Guru Tegh Bahadur Sahib Ji was publicly beheaded at Chandni Chowk — the site now hallowed by Gurudwara Sis Ganj Sahib. The execution was intended as a spectacle of imperial supremacy. Instead, it became the most enduring testimony to the indestructibility of the human conscience. What the contemporary mankind must pause to absorb is the extraordinary nature of what Guru Ji chose to protect: not his own community, not his own scripture, not his own political power. He stood as a shield for Kashmiri Pandits — a community of an entirely different faith — making his sacrifice one of the earliest and most documented acts of interfaith solidarity in South Asian history. The title the Sikh tradition bestowed upon him — *Hind di Chadar*, the Protector of India — carries within it this all-embracing vision. India, in this construction, is not a nation-state or an ethnicity. It is every person who holds the right to live with dignity, faith, and freedom.

What 1675 Speaks to 2026

His *Shabad* in Raag Sorath reminds us: '*Kaahy re ban khowan jai*' — 'Why do you wander in the forest searching? As the fragrance dwells within the flower, so the Divine dwells within you.' If the Divine resides in every human being without exception, then to persecute, erase, or silence any person is an act of sacrilege. This is not mysticism for its own sake — it is a theological argument with radical social consequences. Guru Tegh Bahadur Ji's martyrdom was its most extreme and honest proof. His teachings on Vairagya — detachment — are frequently misread as withdrawal from the world. In truth, it is precisely because the awakened person is free from personal fear that they can act with total commitment to justice, regardless of whose justice it is.

We live in an era where the rhetoric of division grows louder with each passing year — wars fought in the name of religion, minorities persecuted across continents, and the language of mutual oneness dismissed as naive idealism. It is in precisely this moment that the life of Guru Tegh Bahadur Ji becomes not a museum piece but a living challenge. For us as students and citizens of a diverse democracy, his question echoes across three and a half centuries with quiet devastation: for whose freedom are you willing to act, when that freedom does not even belong to you? He walked from Anandpur to Delhi carrying that answer in his chest. The walk cost him everything, and it gave the world its clearest definition of oneness.



CONCORD NEED OF AN HOUR

What do we see as we wander around?
A world full of fury, in chaos and sound.
Don't we hear screaming? Don't we see tears?
The weight of our silence grown heavy with years.
What ought not to be done fills every street,
And all that should flourish lies crushed at our feet.

To build up a nation, to build up a home,
We need love and affection — not anger alone.
Yet what have we nurtured? Revenge and despair,
How can frameworks hold firm when there's nothing to bear?
No scholars to guide us, no souls left to grow,
No wisdom to kindle, no seeds left to sow.

What every mortal once cherished and adored,
Is buried in ashes, neglected, ignored.
The future we dreamed of is trashed and decayed,
The homes that we built have all slowly decayed.
What use is the fuel that roasts and destroys,
That silences laughter and smothers all joys?

We scramble for land, for power, for might,
For armies and oil — yet we've lost our light.
The faith that once held us is tarnished and worn,
The hope that once filled us is tattered and torn.
The desire to live free is shackled and locked,
The gates of our freedom are barricaded and blocked.

All things now are governed by paper and terms,
Like cages of glass over writhing, cold worms.
Man has turned mechanical — cold as a machine,
With targets and timelines and gaps in between.
No warmth in our living, no room left to feel,
We've traded our heartbeats for data and zeal.

The future we're building gleams red — not with dreams,
But bloodshed and fractures and suffocating screams.
Life has grown fragile where once it was strong,
We've placed a high price where no price should belong.
Where are we advancing? Where are we bound?
With partition and hatred as all that is found?

In the name of progress, we carry our guns,
While nations crumble and sorrow still runs.
It is time now to pause, to look back and reflect,
On the lessons of history, too easy to neglect.
In the chase after everything, we have lost more —
Whole generations consumed by the roar of war.

Civilisations crumbled, and lives became sport,
While peace was abandoned before it was sought.
The tide needs to turn, and the current must shift,
Let love be our anchor and compassion our gift.
The lives that remain must be guarded with care,
Let no soul be forsaken to silence and despair.

We carry the wisdom of centuries past,
We hold the intellect built to outlast.
We're not beasts of burden or creatures of war,
We are more than our anger — we've always been more.
We are not terror, not sorrow, not fright,
We are human — and humans were born for the light.

Let compassion persuade us, let harmony ring,
Let trust walk among us on merciful wings.
Let us celebrate life before all has been lost,
Let us count what is precious — not just what it costs.

We need energy for upliftment to rise and ignite,
We need knowledge for enlightenment, burning so bright.
We need brotherhood's shelter in storm and in strife,
We need faith in contentment — the heartbeat of life.

For tranquility. For equanimity.
For placidity, stability — for you and for me.

**We need Harmony.
We need Concord.**

KHUSHI KUMARI

B.A. 2ND SEMESTER



CHASING PEACE OR FINDING IT?



“Peace” —such a small word, yet something we spend our entire lives chasing. From childhood, being chaotic and happy felt like peace to us. But breaking a clock while playing with my sibling led to a tense environment filled with my father’s fear. That’s when I began to wonder—peace is different for everyone. Our way of finding peace can be problematic for others.

As I grew into my teenage years, validation started bringing me peace. Being appreciated for small achievements and not being compared to others felt comforting. But then I realized that it was only a temporary kind of peace—just reassurance.

As I grew older and entered young adulthood, the meaning of peace shifted again. It became associated with stability in life. Getting a high-paying, easy job seemed like peace. Having an understanding partner felt like it would clear all chaos. But when I sat alone and introspected, I noticed something deeper—my definition of peace had only expanded into a never-ending list of expectations, leading to a sense of unfulfillment.

Sitting there, I realized that even if I had a job and a partner, that peace would disappear because new expectations would always be waiting in line. I closed my eyes and focused on a higher power, and a thought came to me—peace lies where things are not. I chuckled. What kind of thought was that? But when I reflected again, it started to make sense. If we stop overthinking about the external world—others’ reactions, responses, and expectations—we can truly feel at peace.

Peace is not just a word. When it is truly felt, other worries fade away, and a sense of fulfillment, gratitude, and happiness arises naturally—like a constant flow of serotonin, dopamine, and inner calm.

In the end, don’t chase peace. Find it within yourself—it has always been there.



MY UNTOLD STORY

What exactly is peace? Any ideas?

In my opinion, sharing your story on the right platform is also a form of peace. I am grateful to NCWEB Bharati College for giving us students the opportunity to express our feelings through writing for our college magazine, Vihaan.

So here is my untold story; a story I had locked away deep inside me, but today, I finally want to let it out.

I, too, longed to study. Watching everyone around me, I would think, 'I will study, and I will achieve something significant.' However, my family's financial situation was unstable, and I never imagined my education would unfold the way it did.

My mother and I shared the responsibility of running our household. I was only in the 6th grade when I began working alongside my studies. As I advanced, the coursework became more demanding and the textbooks more complex. Eventually, my formal education came to a halt in the 9th grade. Yet, deep within me, the determination to learn remained alive.

Whenever I looked at the people where I worked, one thought dominated my mind: 'If I study hard, I can create a better life for my mother.' She worked tirelessly all day. Whenever I returned from my own job, I would tell her, 'Mom, I must study. I don't want to spend my life doing menial domestic work.' My mother would weep and reply, 'You know your father's situation—how he squanders his earnings on alcohol. And your good-hearted brother... God called him home too. So, my daughter, do whatever you feel is right.'

So, I returned to work. Nevertheless, the passion to learn and earn continued to burn within me. Against all odds, I managed to pass the 12th grade. I felt a sense of relief, believing that I could finally accomplish anything. I had chosen the Science stream because it was my dream to become a nurse. However, my studies were interrupted again; a nursing degree requires full-time attendance, which I simply could not manage.

I refused to lose hope. A friend suggested, 'Why not pursue a vocational course you can manage alongside your work?' Following her advice, I enrolled in a professional makeup artistry course. I enjoyed it for a while, but eventually, my mind drifted back to my original desire: 'I need to study more. I want to do something more.'



After many years, I finally decided to pursue the dream of attending a college while continuing to work. But then, tragedy struck; my beloved mother passed away. I was inconsolable, lost in a daze of grief. Eventually, I regained my composure, holding onto the resolve to do something meaningful—something that would have made her proud.

Before she passed, my mother was so ill that, until her last moments, she urged me to get married. I told her, 'Mother, I will not endure what you had to endure. You raised me to be capable of taking care of myself. Wherever you are, seeing the life I build will bring you joy; I promise to live in a way that ensures this.'

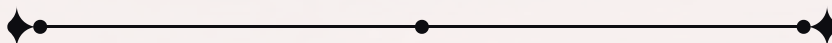
Today, I stand here with a good job and a bright future. I am pursuing further studies, I will not lose heart, and I will keep moving forward. I never lost hope; for where there is effort, there is a path to success.

MAHIMA TANDON

B.COM. 2ND SEMESTER



THE SILENT VIOLENCE OF INDIFFERENCE



Not all violence is loud.

Some of it does not echo through gunshots or riots. It does not make headlines or demand attention. It exists quietly—in the spaces where we choose not to look, not to listen, not to care. This is the violence of indifference, subtle yet devastating, invisible yet deeply felt.

We often define violence through action—something done, something inflicted. But what about the harm caused by inaction? By silence? By turning away when confronted with another person's pain? Indifference is not merely the absence of empathy; it is the quiet denial of someone else's humanity.

In a world that is more connected than ever, it is ironic how easily we disconnect from each other's suffering. We scroll past tragedies, skim through stories of loss, and move on within seconds. Not because we are inherently cruel, but because we have learned to protect ourselves from feeling too much. Yet, in doing so, we risk feeling nothing at all.

There is a certain comfort in detachment. To not feel is easier than to feel deeply. To remain neutral is safer than to take a stand. But neutrality, in moments of injustice, is rarely neutral. It silently sides with the stronger force, allowing harm to persist unchallenged.

History has shown us that some of the greatest atrocities were not only driven by hatred, but also enabled by indifference. When people choose silence over resistance, distance over understanding, and convenience over compassion, the consequences ripple far beyond a single moment.

Indifference is not always intentional. It often disguises itself as busyness, as helplessness, as "it's not my problem." But every time we dismiss another's pain, we contribute—however slightly—to a world where suffering is easier to ignore than to address.

Empathy, then, becomes more than a virtue; it becomes a responsibility. To feel is to acknowledge. To acknowledge is to humanize. And to humanise is the first step toward peace.

World peace is often imagined as treaties signed and wars ended. But perhaps it begins much earlier—in the quiet, everyday choices we make. In choosing to listen instead of dismissing, to understand instead of judging, to care instead of ignoring.

Because the absence of violence is not peace. True peace exists where indifference does not.

And maybe the question we need to ask ourselves is not whether we are capable of great acts of kindness, but whether we are willing to stop committing small acts of indifference.

SAMRIDHI TANDON

B.COM. 2ND SEMESTER



WHEN THE WORLD FORGETS TO FEEL: A JOURNEY TOWARDS PEACE



What if peace wasn't something we had to negotiate or fight for, but something that simply existed because people truly understood each other? Sounds ideal, almost unrealistic, right? But deep down, I think all of us want that kind of world, a place where kindness comes naturally, where differences don't create distance, and where peace isn't something rare, but something we live every day.

When I look around today, I see people constantly rushing. Everyone is trying to prove something, winning arguments, protecting their ego, chasing validation. And honestly, I'm not above that either. I've been part of this race too. But somewhere in all of this, we forget something basic, how to actually feel. And maybe that's where everything starts going wrong.

For me, peace has never been just a concept. I've felt it, quietly, in small personal moments. My life being involved in dance and running a dance space, is usually loud and intense, full of music, rehearsals, expectations, and pressure. There are days when I feel overwhelmed or question myself. But the moment I start dancing, something shifts. My mind slows down, everything inside me settles, and for those few moments, I feel completely at ease. That's when it hit me, peace isn't something outside of us. It starts within.

We often define peace as the absence of war. But let's be real, that's a pretty low bar. A world without war can still be full of resentment, jealousy, and misunderstandings. Real peace goes deeper. It's about choosing empathy instead of judgment, understanding instead of ego, and kindness instead of indifference.

One of the most beautiful things about being human is our diversity. We all come from different backgrounds, cultures, and mindsets. Through my journey as a dancer and content creator, I've met people with completely different styles and personalities. At times, it was difficult to connect or agree with them. But over time, I realized something important: differences aren't a problem. They're actually what make things interesting. Dance taught me that better than anything else. Whether it's Kathak, semi-classical, or western styles, each form has its own identity. But when they come together, they don't clash; they create something beautiful. That's what unity really looks like. We don't need to be the same to coexist; we just need to respect each other.

There's also something powerful about expression. Through dance, I've explored emotions like love, anger, strength, and devotion. Sometimes I perform intense, powerful roles. Other times, soft and calm ones. And I realized, both sides exist in all of us. We all have anger.

The difference is whether we let it control us or we learn to channel it. Peace doesn't mean you feel nothing. It means you understand what you feel and don't let it turn destructive. Even in daily life, I've noticed how small things matter. A smile, helping someone out, encouraging someone who's struggling—these don't seem like big actions, but they shift the environment. That's how peace actually grows, not through big speeches, but through small, real moments.

Another thing, peace requires patience. Not everything will go your way. Not everyone will understand you. But reacting with anger just adds more chaos. Staying calm, listening, and responding with maturity—that's real strength, even if it doesn't feel flashy. A lot of people think one person can't make a difference. I disagree. Every small action counts. Just like one step is part of a bigger dance, one act of kindness contributes to something larger. Imagine a world where people paused before hurting someone, where understanding came before judgment and where differences were appreciated, not criticized. That world might seem far off, but it's not impossible.

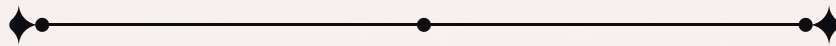
Peace isn't something we achieve once and forget. It's something we practice, every single day. And for me, it begins with making simple choices of expression instead of suppression, understanding instead of reacting, and spreading positivity instead of negativity. Because maybe the world doesn't need more power. Maybe it just needs more people who actually feel. And maybe, that change can start with me.

SANIYA KABIR

B.A. 2ND SEMESTER



UNITY IN DIVERSITY IN NATURE



Consider the flowers of a garden.

Though they are different in colour, form, and shape, they are affected by the same rain and receive power from the same sun.

The diversity of the flowers increases their charm and adds to their beauty. It would be boring if all the flowers, plants, and trees were of the same shape and colour.

Differences in colour, form and shape beautify the garden and increase its attractive effect.

Human beings, like flowers, are unique in their own thoughts, personalities and characters.

Just as a bouquet of diverse flowers is more beautiful than a single flower, it means beauty is in diversity and not in uniformity.

MS. SIMRAN BHASIN HANDA

COUNSELING PSYCHOLOGIST | EDUCATOR
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WORLD PEACE BEGINS WITHIN: A COUNSELOR'S JOURNEY TOWARDS BUILDING HARMONY

“Peace is not the absence of conflict, but the ability to handle conflict by peaceful means.”
– Ronald Reagan

In a world constantly striving for peace, the focus often remains on external systems such as nations, policies, and global diplomacy. However, through my work as a counselor, I have come to recognize a fundamental truth: world peace begins within the human mind. Global conflicts often reflect internal unrest—unresolved emotions, lack of empathy, fear, and disconnection. When individuals struggle internally, it often influences how they communicate, react and build relationships. Therefore, building a peaceful society requires nurturing emotionally aware, resilient and compassionate individuals. Educational institutions play a crucial role in this process, as they are not only spaces of academic learning but also environments where emotional and social development takes place. By integrating mental health awareness and life skills into everyday experiences, we can create a foundation for long-term peace.

Understanding Peace Beyond Silence

Peace is not merely the absence of conflict; it is the presence of emotional balance, acceptance, and mutual respect. In educational settings, conflicts often arise from miscommunication, emotional overwhelming, and lack of expression rather than major differences. Students who suppress emotions may express frustration or aggression, while those who feel unheard may withdraw. Academic pressure, peer dynamics, and personal challenges further intensify these reactions. When such concerns remain unaddressed, they begin to affect not only individual well-being but also the collective environment. Thus, peace must be understood as an active and continuous process—one that involves awareness, reflection and conscious effort in everyday interactions.

Counseling Cell and Peer Support Initiatives

To address these concerns, a Counseling Cell has been initiated within the NCWEB framework, in order to provide a safe and supportive space for students. The aim is to normalize conversations around mental health, encourage help-seeking behaviour, and ensure that students feel heard and valued. In addition, a Peer Support and Counseling Club is developed,

recognizing that students often feel more comfortable sharing with peers. This initiative created opportunities for open dialogue, mutual understanding, and emotional support. Such peer-based systems play an important role in reducing stigma and fosters a sense of belonging. When students support each other, it strengthens interpersonal connections and promotes a culture of empathy within the institution. Together, these efforts contribute to building a more accessible and emotionally aware support system.

Ongoing Counseling Sessions: Supporting Individual Growth

Alongside structured initiatives, ongoing one-on-one counseling sessions have played a significant role in supporting students' emotional well-being. These sessions offer a confidential and non-judgmental space where students can express their concerns freely. Students have sought support for academic stress, peer conflicts, family issues, and self-esteem challenges. Through guided conversations, emotional validation and simple coping strategies, they gradually develop self-awareness and understand the need for emotional regulation.

For instance, a student experiencing exam anxiety and self-doubt, initially struggled with concentration and confidence. She often felt overwhelmed and uncertain about her abilities. With consistent support and simple emotional regulation techniques, she gradually improved her coping skills and began to regain confidence. Over time, she also started supporting her peers, reflecting a meaningful shift from self-doubt to empathy and resilience. Such experiences highlight that when individuals are provided with the right support, they not only grow personally but also contribute positively to their surroundings.

Life Skills for Peace: Monthly Interventions

To promote consistent emotional development, monthly life-skill-based themes and activities were introduced, ensuring that mental well-being becomes a regular and engaging practice.

- February: Counseling Orientation and Gratitude

The initiative began with a Counseling Orientation Programme to raise awareness about mental health and the importance of emotional expression. This was followed by a *Gratitude Tree Activity*, where students reflected on positive aspects of their lives. It encouraged appreciation, positivity, and stronger interpersonal connections.

- March: Gender Sensitivity and Empowerment

In connection with International Women's Day, sessions on gender sensitivity and empowerment were conducted. The *Strength Wall Activity* allowed students to recognize their strengths and appreciate others. This fostered self-confidence, inclusivity and respect for diversity.

- April: Resilience Building

The focus shifted to resilience through the *Bounce Back Board Activity* and a street play. Students expressed real-life challenges and explored coping strategies. These activities encouraged emotional expression, collective understanding and the ability to adapt to difficulties.

- May: Exam Stress Management

An *Exam Coping Lab* was introduced to help students manage academic pressure. It included stress management techniques, emotional regulation strategies and a structured study plan. This will be particularly relevant for students balancing multiple responsibilities.

Empathy and Mental Well-being:

A key focus across all initiatives has been the development of empathy. Students are encouraged to listen without judgment, respect diverse perspectives, and respond thoughtfully rather than react impulsively. Empathy plays a vital role in reducing conflicts and strengthening relationships. When individuals feel understood, they are more likely to express themselves openly and engage positively with others. Mental health is equally important in promoting peace. Individuals who are emotionally balanced are better equipped to handle challenges, communicate effectively, and build meaningful relationships. By addressing emotional needs, institutions can create environments that support both individual growth and collective harmony.

From Awareness to Practice:

An important strength of these initiatives lies in their practical and experiential nature. Students are not only introduced to concepts such as gratitude, resilience, and empathy but are also encouraged to apply them in their daily lives. Through consistent engagement, these values gradually become habits. Students begin to approach situations with greater awareness, patience, and understanding. This shift from awareness to action is essential in building long-term emotional well-being.

Counselor's Message

As a counselor, I believe that every individual has the capacity to grow, heal, and contribute positively to the world. Often, all that is needed is a safe space, a listening ear, and the right guidance. It is important for students to understand that seeking help is not a sign of weakness but a step towards strength. Expressing emotions, asking for support, and taking care of one's mental health are essential aspects of personal development. Peace begins when individuals learn to understand themselves. When we become aware of our thoughts and emotions, we respond more mindfully, build healthier relationships, and strive to create a positive impact on others.

Conclusion: Building Peace from Within

World peace is not achieved solely through large-scale efforts; it is built through individual awareness and everyday actions. When individuals learn to understand and regulate their emotions, they interact more positively with others. When students feel heard and supported, they contribute to a more respectful and inclusive environment. The journey towards peace begins within each individual. By fostering self-awareness, empathy, and resilience, we move closer to creating a more harmonious society. Peace is cultivated through consistent awareness, mindful choices and compassionate interactions. It is not a distant goal, but a continuous process shaped by each one of us.

TANYA

B.A. 2ND SEMESTER



AAWAAZ- A SILENT PLEA

I grew up hearing 'Masculinity,'
A word too heavy, too sharp for me.
Smaller than boys, thinner in frame,
Measured in muscle, blamed for shame.

Jokes whispered, laughter behind my back,
A hand raised for truth met silence, a cruel attack.
In classrooms, at home, eyes weighed me down,
Taught to hide tears under a forced frown.

The boy inside me shrank and curled,
Silent, unseen, in a quiet world.
"Be strong," they said, "carry the load,"
But strength can be gentle, not just bold.

Now I stand with a pen in hand,
Writing what I hope someone will understand.
Courage can whisper, courage can bend,
Even fragile hearts can defend.

I am small, I am quiet, yet I stay,
Facing my fears, my pain, each day.
I hope for eyes that truly see,
For voices that speak for boys like me.

Though the world may not yet understand,
I write. I speak. I take my stand.
For every hidden voice, every story unheard,
I am the echo. I am the word

“Masculinity”—the word I have been listening to all my life. Looking back, I remember hearing this word for the first time; I told my father how I felt when my cousins made fun of me. Growing up, I remember being smaller than boys my age. My build never matched what was expected. I grew up in a body that invited comparison. Before my achievements and my name, my physique became the topic of discussion in a room full of people. It made me feel smaller than I ever wanted to be. Boys my age used to go to the gym and flex their arms and triceps, whereas I stood there with my narrow shoulders and lean frame, which always seemed to invite explanations for being this way.

Today, I'm sitting here holding this pen and paper and want to write it all out, which has given me enough reasons to wonder what masculinity actually means for society. I don't remember when it began; only those jokes disguised as judgment slowly started creeping into my mind in the form of insecurities and unforgettable memories. It didn't begin loudly; it started after that unforgettable night when I stood still the whole time with clenched fists and a blank mind. I was only a small boy, so young that I had not yet learned to stay still. I was young enough to forget my age, but old enough to remember the fear. Everything about that moment felt wrong, though I still don't have the language to name it. The room suddenly felt smaller. I desperately wanted to run, but my feet didn't move. My eyes were burning with tears and unknown shame, whereas his face reflected joy and pleasure. After it was over, I began shrinking into myself. I started questioning things I had never noticed. I thought maybe I had done something wrong. I waited for someone to notice, to say it wasn't supposed to be like that.”

I wanted to tell my elders, but how could I? I was expected to be a man before the boy inside could fully be formed. I remember that one incident from my classroom which made me realize what this world outside measured a man by. I was sitting in my classroom during a session of ‘good touch, bad touch.’ The teacher asked, “Has anyone here ever felt a bad touch?” I thought, this is my time. I should let myself out of this memory and be acknowledged. So I very slowly raised my hand. And the entire classroom laughed at me. I started looking around, searching for where my fault was. Why had I been turned into the topic of classroom laughter? My teacher, the one I had expected understanding from, laughed at me and said, “Hush, you boy. Boys know nothing about this. Stop seeking attention.”

After that one incident, nothing in my classroom remained the same. Jokes here and there followed me around. Comments were thrown at me behind my back. I felt something breaking inside me every time I tried smiling it off. My peers started seeing me differently. They whispered behind me, laughed too loudly when I walked past, and I felt it all before a word was even spoken. One friend, the one I trusted most, asked quietly, “Did you really do that?” I forced a laugh, but it stuck with me. I was asked, “Man, you really can't do anything right, can you?” I tried making it stop, but all I heard was, “Stop being so sensitive, it's just a joke.”

At home, the lessons were quieter, but no less heavy. My family didn't tease me like my peers, yet their words carried a weight I could never shrug off. "Be the man of the house now; your mother can't do everything alone," my father would say, as if toughness could be commanded into me. Even my elders' silent glances measured me, weighing my actions against an invisible standard.

I learned to swallow my words before they left my mouth. The boy inside me, still small and fragile, began shrinking again, just as he had in the classroom. My body, my voice, my very presence—all were quietly judged, even in the sanctuary of home. By the time I grew older, I had learned to carry their expectations like a second skin, heavy and unyielding, shaping the person I would become long before I could define myself.

Now, as I put down my pen, I realize that this is not just my story—it is the story of countless boys like me, still waiting for the world to see them. Society measures a man in muscle, in bravado, in a strength that leaves no space for fragility. And yet, here I am, fragile in ways they cannot accept, still hoping that one day someone will understand that strength is not always visible, that courage does not always roar. I am still waiting for acknowledgement—not for pity, not for applause, but for the quiet recognition that boys like me exist, that our fears, our pain, and our bodies are valid. And though the world has not yet changed, I continue to hope. I continue to write. Fragile, quiet, unremarkable in the eyes of the world—I am still here, still hoping that one day someone will understand that strength wears many faces, and that boys like me deserve to be seen.

URVASHI

B.A. 4TH SEMESTER



BEING HUMAN, SIMPLY

There's something deeply powerful about the idea that human beings just as they are have value, dignity, and potential. No divine intervention required, no strict hierarchy needed. Just people, their thoughts, their choices, and their ability to shape the world around them. This simple, yet profound idea, lies at the heart of humanism.

Humanism isn't just a philosophy found in textbooks; it's a way of looking at life. At its core, it tells us that human beings matter. Our experiences matter. Our happiness matters. And most importantly, our responsibility toward each other matters.

What makes humanism special is that it isn't stuck in the past. It is very much alive today, quietly influencing how we think about rights, freedom, and even everyday kindness. When we talk about equality whether it's gender equality, freedom of speech, or the right to education we are, in many ways, speaking the language of humanism. It's the belief that every individual deserves respect simply because they are human, not because of their status, religion, or background.

Another important aspect of humanism is its focus on reason and critical thinking. It doesn't ask people to follow ideas blindly. Instead, it encourages questioning, understanding, and learning through evidence and logic. In a world filled with information, opinions, and sometimes misinformation, this mind set feels more important than ever. Humanism reminds us not to accept things just because "they've always been that way," but to think for ourselves.

However, humanism is not only about logic. It is also deeply emotional. It places empathy at the centre of human relationships. It encourages us to understand others, to listen without judgment, and to act with kindness. In this way, humanism creates a balanced reason that guides our decisions, while empathy shapes our actions.

A powerful example of humanism in today's world can be seen in the efforts of Sonu Sood during the COVID-19 pandemic. At a time when millions of migrant workers in India were struggling without food, money, or a way to return home he stepped forward to help. Not as a celebrity seeking attention, but as a human being responding to the suffering of others.

He arranged buses, trains, and even flights to help thousands of workers reach their hometowns safely. He also provided food, shelter, and financial support to those in need. What made his actions truly meaningful was that they were driven by empathy and a sense of responsibility, not by personal gain. His efforts showed that humanism is not just an idea; it can be lived through real actions that make a difference.

On a personal level, humanism can feel freeing. It tells us that life has meaning because we give it meaning.

Our choices, passions, and relationships define who we are. There is no fixed path that we must follow. This freedom can be exciting, but also a bit challenging. If meaning is not given to us, then we have to create it ourselves.

If we look closely, we can see humanism in small, everyday moments. In a friend who listens without judging. In a teacher who encourages curiosity instead of memorization. In a stranger who helps someone without expecting anything in return. These actions may seem ordinary, but they reflect a deeper belief that people are worth caring about. Humanism doesn't demand attention. It doesn't try to stand out loudly. Instead, it works quietly, through our thoughts, our actions, and our choices. It simply asks us to be a little more thoughtful, a little more compassionate, and a little more human. And honestly, that might be exactly what the world needs right now.

MR. VIKAS

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LIGHTS, CAMERA, PEACE: CAN MOVIES REALLY TURN THE WORLD AWAY FROM WAR?

There has always been more to movies than merely amusement. They mould beliefs, affect feelings, and occasionally even define our worldview. Cinema has a special ability to either celebrate war or softly shift the globe away from it in a time when disputes, tensions, and wars are still real. The true question is not whether films can affect peace, but rather how well they can do it.

Fundamentally, movies use narratives to bring people together. A well-made movie may evoke the suffering of a soldier, the terror of a youngster in a combat zone, or the powerlessness of a family that suddenly loses everything. No news article or textbook can adequately establish this emotional bond. People's perspectives begin to change as they experience the effects of conflict rather than merely hear about it.

Humanising all sides of a dispute is a significant way in which films may advance peace. In movies, one side is typically portrayed as the hero and the other as the antagonist. However, the *"us vs. them"* mentality is challenged when films defy this pattern and demonstrate that individuals on all sides suffer equally. It helps the viewers to understand that conflict is about circumstances, politics, and choices which impact everyday lives rather than the good or the bad sides.

The role of silent pain in movies is another distinctive feature. Dramatic staging and loud language are not necessary for every message. The stillness that follows devastation, the deserted neighbourhoods, and the shattered houses may sometimes convey the strongest anti-war message. Compared to action-packed battle scenes, these images have a deeper impact and linger in the memory longer. Instead of making people feel excited about conflict, this kind of storytelling might gradually make them feel uneasy.

Movies can help people relate to other cultures; they give people a glimpse into how other people live their lives. Those lives may be vastly different from each other, but everyone has similarities when it comes to experiencing love, fear, hope, or loss. That's how we, as humans, interact with each other and share an understanding of the world.

This helps reduce prejudice and creates empathy between people, which is necessary for a peaceful co-existence. A powerful instance of this would be movies like *Saving Private Ryan*, which, despite its intense battle scenes, doesn't romanticize war, but rather dehumanises the whole idea of war, by exposing its horrors and the terrible emotional price for it.

Likewise, *Schindler's List* shows the horrors of the Holocaust in a very emotionally impactful way and reminds us of the importance of staying human even in the darkest of times. Movies like *Grave of the Fireflies* depict the human cost of war, especially on young innocent civilians, and create a lasting emotional impact on the audience. Even lately, movies like 1917 create a feeling of immediacy and allow the audience to feel the intensity, fear and futility of war rather than its heroism. These movies don't just tell stories, they make us think, question and in many instances make us re-examine the nature of conflict.

At the same time, it is crucial to examine how certain movies inadvertently celebrate war. Expensive action sequences, courageous sacrifices, and intense victories can occasionally render war attractive, particularly to younger viewers. Although these components are captivating, they may produce a skewed perception in which the excitement of combat eclipses its repercussions.

The other fascinating angle is about the movie's impact on future decision-makers. Every movie viewer today will be tomorrow's leaders, policymakers and citizens in our nation. The sort of stories they are exposed to in these films will influence their outlook on conflict and diplomacy. If we show them movies that emphasize negotiation, dialogue, and peaceful settlement, then the idea that war is the only way does not grow in the mind.

In addition, movies can sometimes give a voice to what are otherwise neglected stories. Small areas of conflict or humanitarian disasters do not always receive worldwide attention, but cinema is capable of revealing them. Through telling their stories, films can raise awareness and sometimes even mobilise audiences and governments. In this sense, movies can do more than just entertain. They can be a tool of social influence.

One more interesting angle to explore is how movies can change language and our conversations about war. The language, metaphors, narratives, and dialogues of movies seep into our everyday conversations. And if movies are always using language that highlights loss, empathy, and the costs of war, as opposed to the glory and dominance of victory, over time, the way we talk about war will change. And when we talk about war differently, we start to think differently about war in general, which can open the door to peace-based thinking.

The rise of digital platforms has further increased this potential. Today, a movie released anywhere in the world may be viewed anywhere in the world at any time. This new freedom offers an unprecedented opportunity for new voices and new perspectives to be heard. Independent filmmakers especially can freely experiment with stories of peace, reconciliation and coexistence without concerns about commercial success.

But it's not just the job of the movie makers to encourage world peace, viewers also have a part to play. The last thing that gets made in the business is what people want to see and support. If the audience prefers thoughtful, intelligent drama to sensational war epics, the industry will adapt.

Finally, movies have the ability to influence how we think about war and peace. They can either reinforce or eliminate these divisions. They might celebrate war or emphasize its effects. The effect relies on the tales delivered and how they are presented. When utilized properly, cinema may be a subtle yet effective weapon for fostering a world that values understanding above violence.

Because a story on screen has the power to affect people's feelings in ways that words and regulations do not. Perspectives shift as sentiments alter. Perhaps this is where the path to global peace actually begins.

ARTWORKS

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शांति और सौहार्दपूर्ण वातावरण के निर्माण में शिक्षा की भूमिका।

"शांति के लिए शिक्षा मूल तत्व है"।

समय परिवर्तनशील है पर, मूल्य शाश्वत रहते हैं। वैश्विक स्तर पर शांति और सौहार्द का वातावरण बनाए रखने के लिए शिक्षा की भूमिका प्रेरक रूप में रही है। हमारी शिक्षा व्यवस्था में हमेशा से सार्वलौकिक मानवीय मूल्यों को सर्वोपरि रखा गया है। शांति, सद्भाव और सौहार्द ऐसे महत्वपूर्ण मूल्य हैं, जिसे शिक्षा के माध्यम से मानव में समाविष्ट किया जा सकता है।

आज वैश्विक स्तर पर हिंसा, विद्रोह, द्वेष और तनावपूर्ण वातावरण देखा जा सकता है। धर्म, राजनीति, जाति, पद, निजी स्वार्थ आदि कई ऐसे तत्व हैं जो देश और समाज की शांति भंग कर रहे हैं। इन सबका मानव पर बहुत ही नकारात्मक प्रभाव पड़ रहा है। वर्तमान परिवेश में शिक्षा का उद्देश्य ऐसे मानव का निर्माण होना चाहिए जो संसार में शांति, भाई-चारा और सौहार्द का वातावरण बनाने में अपना योगदान दें। आज के समय में हर कोई अपनी जिंदगी में परेशान है। एक छोटी-सी बात पर माहौल बिगड़ जाता है। एक व्यक्ति दूसरे की बात मानना तो दूर, सुनने के लिए भी तैयार नहीं होता है। हर वक्त लोग आपस में लड़ने के लिए तैयार रहते हैं। इंसान अपनी जीविका और सपनों को पूरा करने के लिए संघर्षरत है, ऐसे में धैर्य और संयम की कमी साफ देखी जा सकती है। सबको एक बेहतर जिंदगी चाहिए और बड़े-बड़े सपनों को पूरा करने के लिए लोग छोटी-छोटी मगर महत्वपूर्ण मानवीय मूल्यों को अनदेखा कर रहे हैं। इंसान को विकास चाहिए, प्रगति चाहिए और इसके लिए वह दूसरों को नीचा दिखाने, उसका अहित करने के लिए भी तैयार है। कहां गए हमारे शाश्वत मूल्य, जो सबको साथ लेकर चलने की शिक्षा देते हैं। शिक्षा का अर्थ डिग्री लेकर चंद रुपए कामना भर हो गया है। शिक्षा मनुष्य का सर्वांगिक विकास करती है उसे स्वार्थी एवं केंद्रित नहीं बनाती।

आज के विकसित, प्रौद्योगिकी युग में मानव विकास के साथ-साथ अशांति पूर्ण वातावरण में जी रहा है। हमारी युवा पीढ़ी भविष्य निर्माता है। अगर हमारी युवा पीढ़ी ही धैर्य और सद्भाव का पालन नहीं करेगी तो भविष्य में देश में शांति और सौहार्द कैसे कायम होगा। सामाजिक परिवर्तन में युवाओं की भूमिका उत्प्रेरक की रही है। युवा देश और समाज के भविष्य हैं अतः शांति और सौहार्द के निर्माता के रूप में उनकी भूमिका अत्यंत निर्णायक है।

"Education is a core element of peace to understand the immeasurable, the mind must be extraordinarily quiet and still"
-Jiddu Krishnamurti

आज छोटी-सी बात पर युवा झगड़ा कर लेते हैं, बात यहां तक बिगड़ जाती है कि किसी की जिंदगी दांव पर लग जाती है। कहां गई हमारी पारंपरिक शिक्षा, जो हमें दूसरों का दर्द समझ कर सद्भाव का मार्ग दिखाती है। आज हम खुद में इतना उलझ गए हैं कि दूसरों को समझना, उनको सुनना, उनकी परेशानियों को सुलझाना भूल गए हैं। जबकि, हमारी परंपरा हमारे मूल्य हमेशा हमें दूसरों के लिए जीने का पाठ पढ़ाती रही है। विश्व स्तर पर बहुत से ऐसे महान हस्ती रहे हैं जिन्होंने समाज में बदलाव के लिए बहुत कुछ किया है। उन्होंने लोगों को सिर्फ सुना और समझा ही नहीं बल्कि उचित बदलाव के लिए आवश्यक प्रयास भी किया। समाज में 'मतभेद', 'मनभेद' का रूप लेता जा रहा है छोटी-सी बात लोगों के जीवन में बड़ी होने लगी है। देश और समाज में हमेशा से विद्रोह, विरोध और आपसी मुठभेड़ होते आए हैं, पर हिंसा उसका एकमात्र हल नहीं है। अब तो तकनीक भी उत्प्रेरक की भूमिका निभा रहा है। आपसी झगड़े और बहस तो होते ही है अब तकनीक के सहारे भी शांति भंग हो रही है। हम कैसी शिक्षा ले रहे हैं जो हमें लड़ने के मार्ग पर धकेल रही है? तकनीक तो मानव के विकास और उत्थान के लिए था, पर अब अशांति और द्वेष का माहौल बना रहा है।

आज हम शिक्षा के माध्यम से एक ऐसे माहौल का निर्माण कर सकते हैं, जहां लोग शांति और भाईचारे के साथ जीएं। आज युवाओं को ज्ञान का भंडार नहीं, बल्कि एक ऐसा मानव बनने की जरूरत है जिसके मन में दूसरे के लिए सद्भाव हो, वह दूसरों के दर्द को सुनने की क्षमता रखता हो और लोगों की मदद के लिए आगे आ सके। हमारी सभ्यता और संस्कृति हमें ऐसा मानव बनने की प्रेरणा देती है जो सिर्फ लेना नहीं बल्कि, देना भी जानता हो। हमारा व्यक्तित्व कपड़ों से नहीं बल्कि, व्यवहार से जाना जाता है। "हर क्रिया की एक प्रतिक्रिया होती है", इसलिए हमें अच्छा व्यवहार का अनुसरण कर बेहतर समाज का निर्माण करना चाहिए।

“Peace is not something you wish for.
It is something you make.
It is something you are.
It is something you do.
And something you give away-
Robert Falghum”

MR. KRISHNA KANT TRIPATHI

ASST. PROF. (HINDI)



गिरता जल गिरता जल

गिरता जल
गिरता जल
वर्षा सुंदरी
उतनी ही जितनी हो जाती है
माँ के स्वरूप की सुंदरता
वर्षा ऋतु! बह रही नदियाँ,
उफान पर है समुद्र
समस्त पृथ्वी मग्न है भू-जल से।
खेतों में आए धानो की सुनहरी
लहलहाती पाइयाँ
उसके तनों पर गिरे बूँदों की खुशबू।
घरों की छतों पर फैले अतिवृष्टि,
हो रहा व्याकुल मन कि कहीं समा ना जाए इनमें।

समय बलवान,
अपनी संसृति को अपने
अनुसार बदल रहे लोग,
और वर्षा का महत्व भूल रहें

यह जानते हुए जाना सबसे भयावह क्रिया है
यह जानते हुए भी जल का पुनः शृंखलन होने में
लगती हैं सदियाँ
यह जानते हुए भी हर दिन जल का स्तर गिरता जा रहा है

लोगों को क्या परवाह
पर हो रहा व्याकुल मन आने वाली पीढ़ियों पर
आज बादलों के घिरे टंकियों के बेफ़िज़ुल गिरते जल का महत्व नहीं समझ रहे
पर आने वाला समय ज़रूर उन्हें समझा देगा!



मुक्तिबोध की कविता में मानव मूल्य

◆—◆
नहीं होती, कहीं भी खत्म कविता नहीं होती
कि वह आवेग त्वरित कालयात्री है।

कविता की असमाप्ति की घोषणा के साथ उसे आवेग त्वरित कालयात्री कहने वाले मुक्तिबोध साहित्य जगत के एक ऐसे देदीप्यमान नक्षत्र थे जिनकी कृतियों का प्रकाशपुंज साहित्य जगत में सदैव प्रकाशमान रहेगा। उनकी कृतियों में उनका मन स्पष्ट रूप से दिखलाई पड़ता है। अगर एक वाक्य में कहा जाय तो उनकी कविता में “मानव-मूल्य” का स्वर स्पष्ट रूप से झंकृत होता है क्योंकि उनकी कविताओं में विचारों का विस्तार है। उनके हर एक कविता में मानवीय संवेदना, उसकी छटपटाहट, उसकी बेचैनी, उसका संघर्ष उद्बलित होता हुआ दिखलाई पड़ता है। शायद यही कारण है कि जीवन के मर्म को समझने के लिए उन्होंने अनवरत संघर्ष किया और जिज्ञासु की भाँति सदैव अपने रचना धर्मिता में सजग रहें। उनके काव्य चेतना का मूलाधार ‘मानवीय संवेदना’ है। वह जीवन भर एक ही समस्या को लेकर चिंतित थे-

मेरे सभ्य नगरों और ग्रामों में
सभी मानव
सुखी, सुन्दर व शोषण मुक्त कब होंगे॥

अर्थात् वह उस मनु पुत्र को सुखी देखना चाहते थे जिनका अस्तित्व समाज में नगण्य रहा है।

उन्होंने समाज के प्रत्येक वर्ग की भावनाओं व इच्छाओं का पूरा ख्याल रखा। वह बड़ी गम्भीरता से सामान्य से सामान्य पाठक जन की मार्मिक अनुभूतियों का स्पर्श कर लेते थे। उनकी कविता में संघर्षशील स्त्री, कष्टों को लात मारकर, निराशाओं और कुंठाओं को ठुकराकर, एक ही लक्ष्य को स्वीकार करती है -

‘मजदूरी करना’, ठीक इसी प्रकार से कवि का भी लक्ष्य मानवीय मूल्य की स्थापना करना है। वह लिखते हैं-

यदि उस श्रमशील नारी की आत्मा,
सब अभाओं को सहकर
कष्टों को लात मार निराशाएँ ठुकराकर
किसी ध्रुव लक्ष्य पर
खिंचती सी जाती है
जीवित रह सकता हूँ मैं भी वैसे ही।

जीवन के प्रति अटूट जिजीविषा रखने वाले मुक्तिबोध अपनी कविताओं में एक साथ बाहर और भीतर दोनों तरफ अग्रसर होते हुए दिखलाई पड़ते हैं। आत्मा के भीतर का वैचारिक द्वन्द्व उन्हें मानवीय धरातल से संपृक्त ही नहीं करता बल्कि उसकी मनुष्यता को बचाये रखने के लिए सब कुछ नष्ट-विनष्ट करने के लिए भी तत्पर हैं और तब वह कहते हैं -

अब अभिव्यक्ति के सारे खतरे
उठाने ही होंगे।
तोड़ने होंगे ही मठ और गढ़ सब।

अर्थात् मानवता को विद्रूप, कुण्ठित और शोषित करने के लिए प्रतिक्रियावादियों ने जितने भी मठ और गढ़ बना रखे हैं, अब क्रांतिकारी विचारों के घोर प्रहार से उन सब को तोड़ना ही होगा क्योंकि अब विचारों की नव्यता आवश्यक हो गई है और मनुष्यता के मार्ग में जो भी बाधक तत्व है उसे क्षत-विक्षत करना ही होगा। मुक्तिबोध व्यक्ति के जीवन में होने वाले यथार्थ को अनुभूत करते थे, तभी तो वह लिखते हैं-

विशाल श्रमशीलता का जीवन्त
मूर्तियों के चेहरे पर
झुलसी हुई आत्मा की
अनगिनत लकीरें।
मुझे जकड़ लेती हैं अपने में
अपना सा जानकार।

अर्थात् जब वह कहते हैं मुझे जकड़ लेती हैं तब ऐसा लगता है कि उस मनु पुत्र का सुख-दुख रचनाकार का स्वयं का सुख-दुख है।

उनका काव्य संसार सत्-चित् आनन्द का नहीं है बल्कि सत्-चित् वेदना का है। तभी तो अपनी काव्य प्रेरणा के संदर्भ में वह स्वयं लिखते हैं।

“मेरे बाल-मन की पहली भूख सौन्दर्य और दूसरी मानव का सुख-दुख, इन दोनों का संघर्ष मेरे साहित्यिक जीवन की पहली उलझन थी।” इसीलिए मुक्तिबोध जीवन की सार्थकता अधिक समय तक जीने में न मानकर बल्कि सार्थक जीवन जीने में मानते हैं, इसे हम यूँ भी कह सकते हैं कि वह जीवन की सफलता के मूल में उसके सम्पूर्ण सार्थक उपयोगी कर्म को स्वीकार करते हैं जो कि मनुष्यता का मूल उद्देश्य है। यही कारण है कि उनकी कविताओं में मानव-मूल्य की स्थापना स्पष्ट रूप से दृष्टिगोचर होती है।

उनका काव्य जीवन के प्रति अटूट आस्था का काव्य है। मानव मूल्य का अजस्रधार उनकी काव्य-कृतियों में स्पष्टतः परिलक्षित होता है। वह मानव को कर्मवान बनने की प्रेरणा देते हैं। उसे जीवन में अग्रसर होने हेतु नित नये-नये विधान बताते चलते हैं तभी तो वह कहते हैं-

कोशिश करो
कोशिश करो
जीने की
जमीन में गढ़कर भी।

अर्थात् अपनी जिजीविषा को बनाये रखो। वह मानव-मूल्य की प्रतिष्ठापना में इस बात को कहना भी नहीं भूलते कि हे मनु पुत्रों! बौद्धिक जुगाली से काम नहीं चलेगा बल्कि कर्मशीलाओं से स्वप्नों की मूर्ति बनानी होगी। कर्मनिष्ठा ही तुम्हारे विकास का द्वार प्रस्फुटित करेगा। एक तरफ जहाँ वह कर्म की बात करते हैं तो वहीं दूसरी तरफ मानव-मूल्य की रक्षा हेतु विद्रोह का बिगुल भी बजाते हैं। वह समाज में व्याप्त पूँजीवाद, साम्राज्यवाद, शोषण, अन्याय, अत्याचार के खिलाफ विद्रोह करते हैं ताकि समाज में सर्वहारा वर्ग चैन की साँस ले सके। मानव मात्र के शोषण रहित, सुख तथा समृद्ध जीवन की कल्पना को साकार करने तथा देखने की उत्कृष्ट अभिलाषा व्यक्त करते हुए कवि कहते हैं “मैं अपनी लम्बी पर अधूरी रह गई कविता में उत्साह से भरकर एक बार फिर परिवर्तित व्यक्तित्व में जन्म लेना चाहता हूँ अर्थात् वस्तु जगत के सत्यों से अपनी अधूरी कविता और जीवन को नए सिरे से सजाना - सँवारना चाहता हूँ ताकि मैं नए सिरे से जीवन को समझ सकूँ। उसे पूर्ण बनाने में सफर होकर स्वयं भी पूर्ण मानवीयता का जीवन जी सकूँ। सच । मेरी यही एक मात्र अभिलाषा है।

इस प्रकार निष्कर्ष रूप में हम कह सकते हैं कि मुक्तिबोध की कविता में संवेदना का स्वरूप अति विशिष्ट है जो मानव मूल्य से अनुपाणित है। मानवीय चेतना से अभिसिंचित मुक्तिबोध का काव्य संसार रचता है मनुष्यता का एक सुंदर संसार” “क्योंकि यह सारे वैचारिक अवदान उनके स्वयं के भोगे गए जीवनानुभवों का परिणाम है। वह स्वयं स्वीकार करते हैं कि मैं मुख्यतः, विचारक न होकर कवि हूँ। कवि भी ऐसे-वैसे नहीं बल्कि मानवीय मूल्य को अपनी कविता का मूल उद्देश्य मानने वाले सच्चे अर्थों में मानवीय-मूल्य के प्रतिष्ठापक हैं तभी तो वह वर्तमान की अमानवीय तथ्यों का विद्रोह कर नवीन के निर्माण का आह्वाहन करते हैं। उनका आत्मबोध बाह्य जगत के आत्मबोध से जुड़ा हुआ है। अगर एक वाक्य में कहें तो मुक्तिबोध “जिन्दगी की दलदल और कीचड़ में धंस कर विवेक के ज्वलंत सरसित (कमल) को तोड़ लेने वाले कवि हैं।”

ऐसे आस्थावान, मानववादी, जनशक्ति के पोषक, नगण्य मनु-पुत्रों के पितामह जो जीवनभर मानवमूल्य की प्रतिष्ठापना हेतु निरन्तर संघर्ष करते रहें महामानव को मैं नमन करती हूँ। जिसे स्वयं पर अटूट विश्वास है, तभी तो वह कहते हैं-

“बेकार नहीं जायेगा
जमीन में गड़े हुए देहों की खाक से
शरीर की मिट्टी से, धूल से
खिलेंगे गुलाबी फूल।”

NIKITA

B.A. 6TH SEMESTER



योग: विश्व शांति और आपसी एकता की संजीवनी

"योग वह प्रकाश है, जो एक बार जल जाए तो कभी कम नहीं होता; जितना बेहतर आप अभ्यास करेंगे, लौ उतनी ही उज्ज्वल होगी।" आज का विश्व तकनीकी रूप से जितनी तेजी से प्रगति कर रहा है, उतनी ही तेजी से हम तनाव, हिंसा और अशांति की चपेट में भी आ रहे हैं। वर्तमान समय में युद्ध, वैचारिक मतभेद और आपसी द्वेष के कारण वैश्विक शांति को बनाए रखना एक बड़ी चुनौती बन गया है। ऐसे कठिन दौर में, योग केवल एक शारीरिक व्यायाम नहीं, बल्कि 'युद्ध के विरुद्ध विश्व' की पुकार को सफल बनाने वाला एक आध्यात्मिक और मानसिक मार्ग बनकर उभरा है।

योग का मुख्य दर्शन शरीर, मन और आत्मा के बीच एक गहरा तालमेल बिठाना है। जब हम नियमित योगाभ्यास करते हैं, तो हमारे भीतर के क्रोध, घृणा और नकारात्मक विचार धीरे-धीरे क्षीण होने लगते हैं। एक शांत और संतुलित व्यक्ति ही समाज में 'प्यार और सहानुभूति' का संचार कर सकता है। हकीकत में, व्यक्ति की अपनी आंतरिक शांति ही उस विशाल 'विश्व शांति' की पहली ईंट है, जिसका सपना हम सब देखते हैं। जब मन अशांति से मुक्त होता है, तभी हम दूसरों के अस्तित्व और विचारों का सम्मान करना सीखते हैं।

आज के इस भागदौड़ भरे जीवन में तनाव के कारण आपसी संबंधों में दूरियां बढ़ रही हैं। योग हमें धैर्य और सहिष्णुता सिखाता है, जो 'शांति और सद्भाव' की स्थापना के लिए अनिवार्य हैं। वैश्विक स्तर पर, योग हमें यह बोध कराता है कि हम सब एक ही चेतना का हिस्सा हैं, जो 'अनेकता में एकता' और 'मानवतावाद' के सिद्धांत को पुख्ता करता है। जब दुनिया के नागरिक मानसिक रूप से स्वस्थ और शांत होंगे, तभी राष्ट्रों के बीच 'समन्वित कूटनीति' और 'आर्थिक एकजुटता' जैसे प्रयास धरातल पर सफल हो पाएंगे।

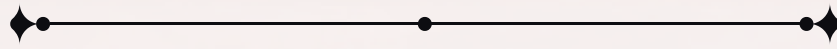
21 जून को 'अंतर्राष्ट्रीय योग दिवस' के रूप में मनाया जाना इस बात का प्रमाण है कि योग किसी भौगोलिक सीमा में नहीं बंधा है। यह पूरी दुनिया के लिए शांति,

स्वास्थ्य और 'आपसी एकता' का एक साझा संदेश है। यह हमें प्राचीन भारतीय संस्कृति के 'वसुधैव कुटुंबकम्' के भाव से जोड़ता है। यदि हम चाहते हैं कि आने वाली पीढ़ियां एक सुरक्षित और प्रेमपूर्ण धरती पर सांस लें, तो हमें योग को अपने जीवन का अनिवार्य आधार बनाना होगा क्योंकि हथियारों से युद्ध जीते जा सकते हैं, लेकिन शांति केवल शांत हृदयों से ही स्थापित की जा सकती है।

"विश्व शांति कोई बाहरी उपलब्धि नहीं, बल्कि एक आंतरिक चेतना है। योग हमें उस चेतना तक ले जाता है जहाँ 'स्वयं' और 'संसार' के बीच का भेद मिट जाता है और केवल शांति शेष रहती है।"



हौसला



तेरे गिरने में, तेरी हार नहीं।
तू आदमी है, अवतार नहीं॥
गिर, उठ, चला, दौड़, फिर भाग,
क्योंकि...
जीत सुनिश्चित है, इसका कोई सार नहीं॥

वक़्त तो रेत है,
फिसलता ही जायेगा।
जीवन एक कारवां है,
चलता चला जायेगा।
मिलेंगे कुछ खास,
इस रिश्ते के दरमियां,
थाम लेना उन्हें वरना,
कोई लौट के न आयेगा।



नए जीवन का उदय

सोचा है , यादों को भूलकर
चल एक नई शुरुआत करते है
आज नहीं तो कल नहीं
चल आज से ही शुरुआत करते है
खामोशी से जो आवाज दबी थी ... 2
चल आज उस आवाज को नई पहचान देते है
चल एक नई शुरुआत करते है
यादों के बोझों से निकलकर ... 2
चल एक अपनी नई दुनिया बसाते है
चल एक नई शुरुआत करते है
अँधेरों के कमरे मे ... 2
चल जगमगाते जुगनुओ को ढुढ़ते है
चल एक नई शुरुआत करते है
जिंदगी का सफर बहुत लंबा है
हाँ , माना मुश्किलों से भरा है
पर सब मुश्किलों को मुस्कुराकर अपनाते है
चल एक नई शुरुआत करते है
चल अपनी कलम खुद पकड़ते है
अपनी तकदीर खुद लिखते है
चल एक नई शुरुआत करते है ... 2



पारस्परिक एकत्व

जब "मैं" और "तुम" की सीमाएँ धुंधली पड़ने लगती हैं,
तभी जन्म लेता है पारस्परिक एकत्व।
यह केवल साथ होने का नाम नहीं,
बल्कि एक दूसरे को महसूस करने की क्षमता है।
जहाँ शब्दों से पहले भाव समझे जाते हैं,
और दूरी के बावजूद दिल जुड़े रहते हैं।
पारस्परिक एकत्व वह धागा है
जो अलग अलग सोच, संस्कृतियों और व्यक्तित्वों को
एक ही माला में पिरो देता है।
यह सिखाता है कि भिन्नताएँ बाधा नहीं,
बल्कि एक सुंदरता हैं
जो हमें और अधिक पूर्ण बनाती हैं।
जब हम अपने अहं को थोड़ा पीछे छोड़ते हैं
और "हम" को "मैं" से ऊपर रखते हैं,
तभी सच्चा एकत्व संभव होता है।
आज की दुनिया, जो विभाजन और प्रतिस्पर्धा से भरी है,
उसे सबसे अधिक आवश्यकता इसी एकत्व की है,
जहाँ सहयोग हो, करुणा हो,
और हर दिल में दूसरे के लिए स्थान हो।
क्योंकि अंततः,
हम सब एक ही कहानी के अलग अलग पात्र हैं,
और हमारी सबसे बड़ी ताकत
हमारा साथ है,
हमारा पारस्परिक एकत्व।

EVENTS

ANNUAL DAY 2025



NCWEB Bharati College celebrated its **Annual Day 2025** with great enthusiasm at the College Auditorium on 11th May. **Chief Guest Dr.**

Anamika, a distinguished author and Sahitya Academy Awardee, graced the event. Guest of Honour Prof. Sudha Singh, a renowned author, and Mrs. Usha Shahani, a Sindhi Theatre Artist, along with Distinguished Guest Prof. Geeta Bhatt, NCWEB Director, inspired all attendees.



ORIENTATION PROGRAMME 2025

The **first-year orientation** on 7th September 2025, at NCWEB Bharati College offered a warm and engaging introduction for freshers. Students interacted with faculty and representatives, while gaining insights into academic structures, college resources, and extracurricular opportunities. Interactive sessions encouraged open dialogue and connection, setting a positive and inclusive tone for their academic journey.



हिंदी दिवस



हिंदी दिवस 2025 के उपलक्ष में भारती महाविद्यालय के एनसीवेब केंद्र के प्रभारी 'डॉ. अभिषेक पुनीत' के मार्गदर्शन में विभिन्न कार्यक्रमों का आयोजन हुआ। 'डॉ. निवेदिता' एवं अन्य समन्वयक शिक्षकों ने प्रतियोगिता की रूपरेखा तैयार की। छात्राओं की रुचि को परिमार्जित करने के लिए विभिन्न प्रतियोगिताएं आयोजित की गईं। सर्वप्रथम सेमिनार कक्ष में 1:00 बजे कविता पाठ का आयोजन किया गया। इसमें लगभग 13 छात्राओं ने भाग लिया। हमारे शिक्षक प्रभारी 'डॉ. अभिषेक पुनीत' और उप-शिक्षक प्रभारी 'वसुंधरा शर्मा' के मार्गदर्शन में हिंदी दिवस का कार्यक्रम सफलतापूर्वक संपन्न हुआ।



DHOLIDA 2025



Garba Night and Diwali Fest were organised by Bharati College Students' Union in collaboration with Students' Helpdesk and NCWEB on 11th October 2025, from 1:00 to 6:00 p.m. The event celebrated the festive spirit through music, dance, and vibrant cultural activities, bringing students together in a lively and colourful atmosphere.



FINX EVENT

The FINX Event was conducted by **Finx Ltd.** at the Centre on 9th November 2025. The session gave an insight to the participants on **financial literacy** and awareness about the courses offered by **NSE** and **SEBI**, where one can learn about primary and secondary markets and get certifications in this field.



MANALI

Adventure Trip

The **Manali Adventure Trip** organised by NCWEB Bharati College, was held from 18th to 22nd November 2025 (5 days, 4 nights). The trip included scenic sightseeing, adventure activities, and a memorable travel experience with arrangements for transport, accommodation, meals, and a special DJ/bonfire night.



CONSTITUTION DAY



On the occasion of Constitution Day, the NCWEB Bharati College, organised an **Academic Seminar and Mock Parliament** on 23rd November 2025, aimed at deepening students' understanding of constitutional values, democratic processes, and participatory citizenship. The **Constitution Day 2025** is celebrated with the 'ethos of **Justice, Liberty, Equality, and Fraternity**'. The event was conceived as part of NCWEB's ongoing commitment to experiential learning, particularly for women students who pursue higher education alongside social, familial, and professional responsibilities.



FINANCIAL AWARENESS

for the superwoman in you

“Building Financial Awareness for the Superwoman in You” was a seminar, organised by the Centre on 18th January 2026, from 11:00 a.m. to 12:00 p.m. The session focused on financial literacy, empowering students with essential knowledge and enabling them to manage their finances, with confidence. Certificates and refreshments were provided to the participants.



INTERDISCIPLINARY LECTURE SERIES



Our lecture series offered students an enriched worldview. **Prof. Ujjwal Kumar Singh** enlightened them on unsung Indian women from a century ago, while **Prof. Alpana Mishra** discussed the resilience of women overcoming workplace struggles to make their mark.

Dr. Shiv Poojan Pathak delivered a profound talk on Vilay Divas. These sessions truly empowered our girls with historical and contemporary insights.



KALAKRITI EXHIBITION

exhibition of handicrafts

Kala Kriti
(The Art & Culture Society)



The Art and Culture Society, Kalakriti of NCWEB Bharati College, organised an **Exhibition of Handcrafts** on 7th February 2026, during the **Winter Carnival**, from 11:00 a.m. to 5:00 p.m. The exhibition showcased creative handmade items, highlighting students' artistic skills and promoting cultural expression.



ATHENA 2026

ANNUAL SPORTS DAY

वार्षिक खेल दिवस



The **Annual Sports Day 2026** of NCWEB Bharati College was held on 8th February. The event encouraged teamwork, sportsmanship, and active participation, with students enthusiastically taking part in various sports activities and competitions. The day was filled with energy, excitement, and healthy competition, fostering unity and confidence among the participants. It also provided students with an opportunity to showcase their talents and develop a spirit of discipline and cooperation.



DELHI UNIVERSITY LITERATURE FESTIVAL (DULF 2026)



The **Delhi University Literature Festival 1.0**, held at DU's North Campus, dated February 12-14, 2026, was themed “**Nation First: Unity in Diversity.**” The event promoted cultural exchange, creativity, and intellectual dialogue, creating a vibrant platform for students to explore literature and express ideas.



SELF DEFENCE WORKSHOP



NCWEB Bharati College organised a **Self-Defence Workshop** from 21st to 25th February, 9:00-10:00 a.m. The sessions focused on teaching students basic self-defence techniques, situational awareness, and practical safety skills to help them respond confidently in challenging situations. The workshop not only enhanced their physical preparedness but also encouraged self-confidence, discipline, and a stronger sense of personal security among the participants.



YUVA KUMBH

A Celebration of Culture & Youth

On 8th March, 2026 Bharati College auditorium came alive with colour, music and energy as students gathered to celebrate '**Yuva Kumbh**' –a vibrant festival that brought the heart of India's cultural diversity to one stage.

From folk dances to regional art forms, young performers poured their passion into every act, reminding everyone that India's greatest strength has always been its beautiful mosaic of traditions.



JOB FAIR

Counselling Session

The Interview preparation session was organised by the Centre on 15th March 2026, where students engaged in an hour-long comprehensive workshop conducted by Mr. Sachin. The workshop focused on **resume building** and **interview techniques** in preparation for the Job fair. The session provided a vital platform for students to refine their professional profiles and build the confidence necessary to articulate their strengths effectively.



SAKSHAM BHARATI Workshop

**Empowering Women,
One Skill at a Time**

NCWEB Bharati College, in collaboration with '**Saksham Bharti**', kicked off a free seven-day workshop on '**IT Skills and Nail Art Extension**' for Girl Students every Sunday from 5th April 2026 onwards at 10:00 to 11:30 a.m.—blending digital literacy with livelihood training in one empowering package.



NARI SHAKTI VANDAN



NCWEB Bharati College, brought together students and legal minds on 12th April 2026, for a panel discussion on the '**Nari Shakti Vandan Adhiniyam Bill**'. Supreme Court Advocate-on-Record and Certified Mediator Namita Choudhary led the room in an honest, eye-opening conversation about-'**What Women's Reservation**' in India truly means and What it will take to make it **REAL**.



NATIONAL SEMINAR



Ms. Gulafsha Haroon (B.A. 6th Semester) won the **Best Paper Award** at the Two Day National Seminar on 'Daughters of Bharatiya Constitution: 75 Years of Empowerment Towards Viksit Bharat@2047', organised by the NCWEB, University of Delhi and sponsored by ICSSR. Her paper is titled, "The Modern Face of Old Beliefs: Gender Stereotypes in Modern Era." Several students from the Centre also participated in the Seminar and attended its proceedings.



NATIONAL MUSEUM

EDUCATIONAL VISIT

A visit to the **National Museum**, New Delhi, was facilitated by the Centre, where students were guided by teachers for an informative and fun outing as they witnessed India and the world's archaeological, and cultural history dating back to centuries.



HEALTH CHECKUP AND MENTAL HEALTH CAMP

The Centre regularly organises **physical and mental health camps** for its students and teachers in partnership with prestigious medical organisations/institutions like **BLK-Max**. The camps are free of cost for all.



WOMEN'S DAY



NCWEB Bharati College successfully hosted **EKATVA** in honour of **International Women's Day**. The event was a profound celebration of women's unity and resilience. Through inspiring stories shared by our students, a film screening, and some really great conversations about resilience. It was all about that **"Many Stories, One Spirit"** energy.



YOUTH ENGAGEMENT PROGRAMME

The **Youth Engagement Programme** in partnership with **Stayfree India**, was organised at the Centre. The programme focused on female health and hygiene. The students had an engaging and informative awareness session where afterwards, free sanitary products were distributed.



EMOTIONAL WELLBEING & EFFECTIVE TEACHING



The **Faculty workshop on 'Emotional Wellbeing and Effective Teaching'** was organised on 19th April 2026. It reminded us that educators, too, need care, balance, and support. A room full of passionate teachers, meaningful conversations, and practical insights-truly a step towards nurturing not just students, but the educators shaping their future.



MOMENTS















SPEAKER: PROF. J









NCWEB BHARATI COLLEGE

TEACHING STAFF

2025-26



NCWEB BHARATI COLLEGE NON-TEACHING STAFF 2025-26

WITH TIC DR. ABHSHEK PUNEET



NCWEB BHARATI COLLEGE CORE COMMITTEE 2025-26



**COVER ART:
“LOVE AND EMPATHY”**

**TAMANNA
B.A. 4TH SEMESTER**



VIHAAN 2026
ANNUAL MAGAZINE
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