



The ILNU Herald

DECEMBER
2020

THE LITERARY COMMITTEE, ILNU



DISCOVER
THE
MAGIC

also towards belief political society
 without beings right woman
 human male gender world way movement social means
 sexes life women's life everyone respect sports on just understanding things
 equal rights men
 women
 equality
 think

*Embrace the
Goddess within You*

FRESHER'S
EDITION



THE LITERARY COMMITTEE, ILNU

The ILNU Herald

A NOTE FROM THE LITERARY COMMITTEE!

'Tell me, what is it that you plan to do with your one wild and precious life?'

-Mary Oliver

If you're anything like we were in our first year, you'd be feeling a million emotions right now. For calming down this anxiety and giving you a doze of entertainment, the Literary Committee has brought to you the brand new edition of ILNU Herald, 'The Fresher's Edition', exclusively for the Batch of 2025. We are amazed to see the enthusiasm and talent of the new batch and we look forward to their participation in our future endeavours as well!

The Literary Committee, aims to foster your non-academic talents and provide you with a platform for exhibiting your writing and oratory skills. For giving a pause to your endless classes and tireless routines, we will also organise events like essay writing competitions, open mic competitions, talk shows etc because ultimately, 'college se break toh banta hai'.

It's been a pleasure to be able to contribute in making the beginning of these five years exciting for you all, and we hope this edition proves to be a great read!



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Message from Seniors



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THEME-
NAVRATRI

THE LITERARY COMMITTEE, ILNU



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PROSE

GARLAND OF SKULLS



By Rudransh Nanda

There she stood, on the banks of Mansarovar, her eyes full of tears with some rolling down her rosy cheeks, thinking, how helpless she was when she went to her consort, Shiva, and told him that the demon king Shumbha had gained so much courage that he dared to send her a marriage proposal! How shameless that demon was who had dared to demean her husband in front of her eyes! How she had expected Shiva to open his trinetra in rage and destroy the entire demon race but Shiva, the trikaldarshi, with a wise grin, questioned her, "Gauri, why is it so that whenever a woman faces any trouble, she rushes to a man for help? Your problem may be very grave my Love, but this time you have to solve it on your own." And after saying this, the God of gods closed his eyes and went into samadhi, deep meditation.

Parvati recalled this scene again and again, crying over her fate, feeling betrayed and weak.

A battle was being fought for her at the outskirts of the great mount Kailash. On one side were the Devas, fighting for the dignity of their mother, and on the other side were the Demons, fighting for the lustful desires of their King. Parvati could see the battle; she could see the Devas losing.

There was also a group of Devis, heading towards Kailash to console her. But unfortunately the Devis were unaware of the fact that they were being followed by a group of humongous demons, who wanted to outrage their modesty.

Parvati was frightened and enraged when she saw the Devis in danger. She was shivering with fear, praying for a miracle to happen, praying for that bad dream to end, when all of a sudden her tearful eyes saw something on the other side of Mansarovar, the holy lake. It was a musk deer, wandering at the banks.





PROSE

She thought for a while and felt as if her prayers were answered. Her mind had the answer—That the way a musk deer wanders here and there, in search of the beautiful aroma originating from its own body, the same way, the help, the powerful entity that she was searching everywhere to save herself and her Devis was actually within Herself.

Her body was as if a surfeit of energy. She ran towards the battle ground with the speed of light.

Everyone there heard a loud roar, a roar powerful than that of millions of lions, and a flash of light blazed everyone's eyes.

And after those fractions of seconds what one could see was that the huge demons who were following the Devis, had been slayed and reduced to flinders and beside those pieces stood the Goddess of Death, KAALI.

Her body darker than darkness, her neck and torso decorated with a garland of skulls, her waist covered with a skirt of freshly slayed hands and her hands, instead of being adorned with bangles and rings were holding swords with pride.

Everyone was shocked to see such a fierce and powerful form of their holy mother. And then she performed the Tandava of death in the battle field, showing the entire world that when a woman realises her true self, she has the power to do whatever she wants.

This account is of course ages old, but is still meaningful in this day and age.

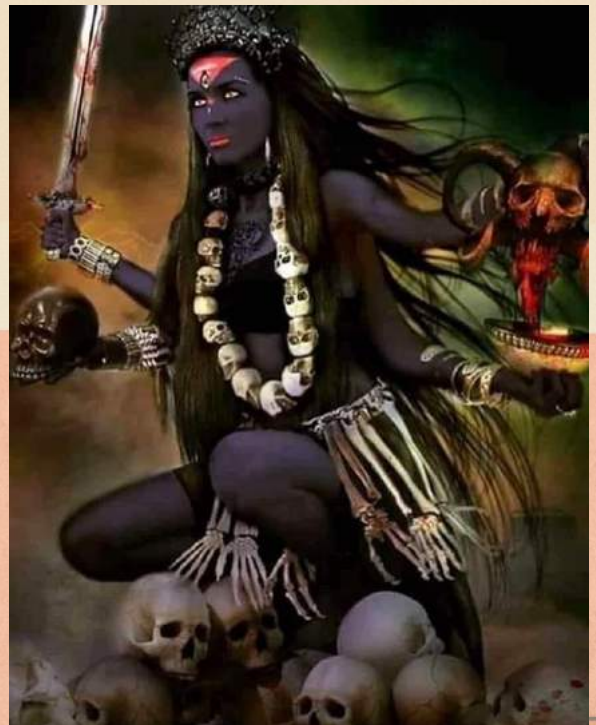
Today in our world, a woman still faces many problems. The demons in our society are chasing her, thirsty of her modesty, esteem and blood, considering her nothing but the weakest animal, and she unknown of her identity, is scared to face them.

But She is powerful; She just has to know that her true identity is not the character thrown and imposed upon her by the society, but the character which is worshipped every day during the Navaratri. The character, which

has the potential to bring a change in the society, the character, which can open the eyes of humans to see the truth of the power of Women.

But she has to first see that reality by herself. She has to know that She can do

whatever She wants, She can destroy every demon that pesters her; She too can wear a Garland of their Skulls, because She is MAHAKAALI herself.





PROSE



TO BE BOTH A FIERY
FEMINIST AND A HOPELESS ROMANTIC

By Vanshjaa Sengar

"I'm also just a girl, standing in front of a boy asking him to love her."

- Anna Scott, played by Julia Roberts, in the film *Notting Hill* (1999)

The fairy tales that we have all heard where in the mighty prince saves the princess from the miseries of her life, takes her away and they live happily ever after. As a young girl i always liked to believe this version of a love story, 'The happily ever after' and 'true love'. All the romcom movies that made me believe that there is definitely a soul mate out there. It is only human to crave for companionship after all. Along with being a hopeless romantic, i am a feminist too. The feminist, who sees certain fallacies in the portrayal of women in the mainstream media , such as the unnatural body standards expected, the shy docile nature (as portrayed in many bollywood movies, the list is endless), waiting for the hero to save the honour or keeping up with the 'man child' behaviour of the hero, all under the pretext of love and being desired. The pop culture is the reflection of the society that we live in and this builds up unnecessary expectations from both the genders.



Feminist, The word is intimidating, controversial, and detested by many. When you think about feminism, what usually comes to mind? Images of women protesting tampon use and mocking men who feel queasy at the mere thought of periods, angry misandrists who refuse to let a man buy them a drink, and fragile girls blaming men for every inequality that sets us ten steps back- these are the most popular topics referenced by men and women who claim to be "so over feminists." There's a significant difference between misandry and feminism. I am a proud feminist, and I don't hate men.



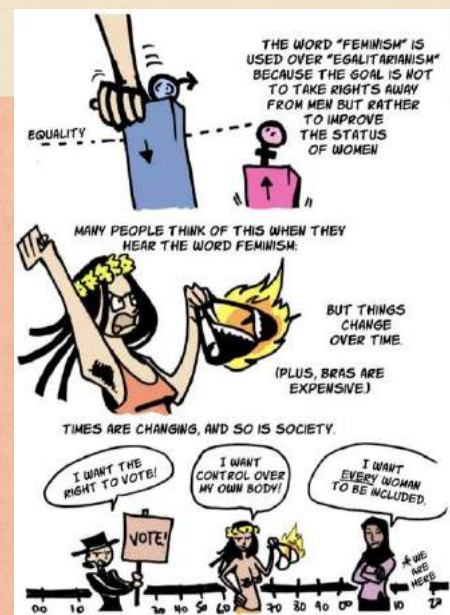
PROSE

I don't roll my eyes when a man holds the door open for me, I don't detest the act of a man embracing his masculinity, and I don't believe that as a woman, I am a superhuman who is more intelligent, hardworking and commendable than any man could dream to be. The battle was never between sexes but the inequality that lies.

I listen to my best friends swoon over their crushes, I give advice when the same guys haven't called in a week, and I gush about my own crush on a regular basis. I grew up reading love stories and fairytales, and I adored every second of it. I'm a self-professed hopeless romantic at best, and that's a trait I can never get rid of. But please understand, liking men (and wanting to be liked by men) does not have to automatically dismiss you from understanding the privileges that women rightfully deserve. I can love a man without expecting him to pay for dinner, change my tires and do all the dirty work—but it doesn't bother me much if he offers to do so. There is no need to look down upon the kind of a person I am just because I believe in certain ideas against which people have stereotypes and prejudices against.

I believe in a strong man just as much as I believe in a strong woman, and I believe in unity between our genders. I can daydream all day about being swept off my feet by a man, and my sense of responsibility towards supporting women will remain the same. Believing in chivalry and loving a man's company does not exempt me from the feminist agenda, because feminism is not a movement against men.

I've never had a problem with my adoration of love. I've honestly found it a bit refreshing that I have held on to believing in a happy ending. Allow yourself to be a romantic, allow yourself to love everything about the opposite sex and to place confidence in their successes the same way you do for your own, but do not allow yourself to form a baseless opinion of something you've misinterpreted. I am a 'feminist' because I believe that every individual should be treated as an equal and not because I am an anti-male, bra burning protestor. At the end, we are all trying to figure out our life and hoping to find love in its own sweet way.





PROSE



DON'T IDOLIZE, EMPOWER

By Navya Dubey

Festivals hold a very distinct place in our memories. Festivals brighten up the whole country in different hues. Back then, the festive season was more about roaming around the decked local markets, whipping savouring sweets and hoping for a day more of holiday. It's only later that one gains a sense of perspective and an unsettling reality creeps in that these festivals are actually laced with sexist undertones and intonations that cannot be just wished away.

Navratri is celebrated with a lot of fanfare and excitement across our country with nine days dedicated to Goddess Durga. While we worship and idolize nine different avatars of Goddess Durga, we need to ask ourselves if we're really serving the avowed purpose. During the festive season, Indian women and girls get deified year after year. Women are hailed and epitomized as incarnation of Goddess Durga. Indian society holds the idea of "putting women on pedestal and worshipping them" in high regard. In sharp contrast, our country is staring at grim reality where we have women dropping out of workforce at alarming rate and their negligible presence in power structures. The implanted stigma that women shouldn't prioritize career and paycheck over household duties is still very profound and real. Despite being revered as auspicious, the year-round trope remains that women belong in homes.

Over the years, it has leavened the daily ordinariness in innumerable ways. The patriarchal society still hasn't warmed up to the idea of conditioning boys to extend a helping hand at home. Women endure diminished standing in home since the work they put in has no monetary value. Bottom line being, she is only a Goddess in her domesticated form, performing unpaid labour. Inadvertently, this very idea reinforces and bolsters the patriarchal setting. Unless women are freed from the manacles of gendered norms and given concrete benefits like equal representation and pay, we are yet to celebrate the true essence of feminism embodied by Goddess Durga.

This whole disconcerting dismantling of our culture is in no way invalidating or whitewashing the joyous vibes that this whole festival brings. Festivals are an integral part of our society as it embodies happiness and togetherness. Labelling women as 'honourable' is only a blanketed way of enforcing patriarchal duties. We should move beyond this tokenism and try to respect and accommodate voice of every person.



PROSE



NAVRATRI: EMBRACING THE GODDESS WITHIN BY

By Pakhi Jain

Navratri - symbol of victory of good over evil, symbol of power of womanhood. In these 9 days people worship all manifestation of goddess like goddess of wealth (maa laxmi) goddess of wisdom (maa sarawati) etc. The first 3 days of navratri are dedicated to maa durga and her various manifestations are worshipped. But worship means only performing rituals to honour your goddess? You are adoring goddess but raping a woman, you are honouring maa durga but harassing a girl, you are praising deeds of your goddess but smashing the dreams of your own daughter. One woman is being praised as a goddess but the other woman is the victim of domestic violence in her day-to-day life. Is this worshipping mean? On ashtami honouring girl child and considering her as goddess is your worship but killing a female inside the womb itself even before she sees the world is?? Venerating goddess and conducting female foeticide is the way of worship?? And the biggest festival we celebrate on 10th day is dusshera the day lord ram killed the evil ravana and maa durga killed mahishasura. You celebrate this festival with lots of enthusiasm and joy but are we able to kill the ravana/ mahishasura inside us? Are we becoming the ram for the saviour of sita (women).

Always remember the women you are tormenting is the symbol of the 9 manifestation goddess shakti she is, durga, laxmi, saraswati and kali also. Always taught your girl to stand for right and you became that strength which motivate her to assassinate the evil mahishasura that people had inside them. Be the cause of the victory of women not the reason behind her failure.

Remember if your minute contribution changes one woman's life your reverence is complete. Worshipping 9 days is not considered as honouring goddess but saving women and empowering her everytime is true honouring. From this navratri embrace our women and your goddess embrace you with wealth, health, prosperity and wisdom. Be the power of your women not the grievance of her.



POEM



Beautiful scars

By Sejal Gupta

She studied herself in the mirror,
heavily boned,
she found her weight more than the
muscles, oh terror!
36-24-36 wasn't her cup of chacha,
double chin made her friends
brouhaha.
Breasts larger than "the norms"
and hips flatter than required in the
dorms.
Flabby, ugly, old hag, cheap, geek,
inappropriate,
we know, she doesn't turn heads
Jack jocky.
If her body could speak, it would
say,
"Shame on them for shaming me."
She has scars, she is beautiful.
Her body empowers her; her flaws
define her.
Her scars are beautiful and so is she.



कहानी

By Saumya
Singh

तुम्हारे हर पल की वजह हो,
तुम्हारे हर वक्त की एक कहानी हो,
कहानी के कलाकार हो या निर्देशक हो,
जो भी हो, उस कहानी की एक वजह जरूर हो,

ज़िन्दगी के हर मोड़ पर, बीतोगे तुम,
वक्त के हर ताराजे पर परखे जाओगे तुम,
खुद खर्च हो उससे पहले एक कहानी ज़रूर लिखना,
उस कहानी की वजह भी तुम जरूर बनना,

हर किसी को अपना सफर है,
हर कोई यहां एक सफर का मुसाफिर है,
अब वह सफर पूरी होजाए या अधूरी रहे,
मगर कोई वजह उस सफरनामे कि जरूर हो,

जिस भी सफर का तू मुसाफिर है,
जिस भी मोड़ का तू हाफ़िज़ है,
अपनी कहानी जरूर पूरी करना तुम,
ऐसी कहानी जिसकी वजह भी बनना तुम!!



POEM



She is a Goddess

By Rudraksh
Devnani

She is a daughter, she is a sister, she is a wife, she is a mother,
She is a goddess.
In this world we all live together and enjoy together
But are we all same,
Why is there a sense of discrimination, why human beings do not understand the meaning of equality?
Woman is a heavenly creature of God; learn to respect a woman,
No matter she is younger, older, your partner or an unknown.
Woman is not an object; she is an inspiration.
Still there are some people who disrespect woman.
People who think woman is an object don't deserve a place on earth.
Women are the precious gift to the world,
She is strong, independent and a true companion.
No one in this world can take the place of a woman,
Indeed,
She is a daughter, she is a sister, she is a wife, she is a mother
She is goddess.



शक्ति के वे उपकार

By अस्तित्व शर्मा

पूजे गए राम विजय फिर भस्म हुआ रावण
अभिमान पग पग स्त्री पूजे जो
भूल चुके वो स्त्री का मान
छोटे पग थे हाथ में जनक के
सुनैना के नहीं भूमि के कोक
जन्मी वैदेही श्री की ताकत, ममता भूमि की
रोक सकती थी रावण को वन में ही
पर भटके लंकेश के त्राहिमाम से तारना था ये
संसार राज पाठ छोड़े राम
जाते अकेले वनवास पर कोमल पाव ले
सुख छोड़ चली सीता
संगिनी बन साथ नहीं मांगती स्वर्ण हिरन
जो ना करना होता उपकार
संजोय क्रंधन कर सकती थी बैठे याद अपने पति
राम की पर राह फेक सब मोती माला
दृढ़ रही करके मार्गदर्शन
रघुकुल राम का सहस्र भुजा के बल वाले
लंकेश को रोक लिया तिनके से
हर स्वास में राम राज को देखा बनते
बैठे अजकुल स्वामी का मार्ग देख
पूजे जाते है राम विष्णु अवतार
संग सीता संगिनी साक्षात महामाया अवतार
फिर क्यों होते हैं आज भी नारी पर अत्याचार
क्या स्त्री शक्ति के वे उपकार
भूल गया सारा संसार



POEM



तुम स्त्री हो,

By

Jahanvi Pandey

तुम स्त्री हो,
इतनी सम्पूर्णता तुम्हें शोभा नहीं देती..
कहीं तो सहमों, कभी तो कभी तो कहो कि डर गई हो
तुम...

तुम स्त्री हो इतनी निर्भीकता अच्छी नहीं लगती तुम पर..
यूं जो आंखों में आंखें ना डालो,
एक नजर देख कर पलके झुका लो..
तुम स्त्री हो इतनी अडिगता तुम पर आक्षेप है!
मत के लिए लड़ो मत,
बिना सवाल के बात मानो !!
तुम स्त्री हो, इतनी संपूर्णता तुम्हें शोभा नहीं देती...

कितनी आत्मनिर्भर ना हो जाना कि तुमसे प्रेम ना किया जा
सके,
कि समानता से प्रेम सींचा नहीं जाता स्त्री..
तुम्हें लड़खड़ाना है, बाहों में गिर जाना है !
बिना सहारे के उठना नहीं कभी..
पुरुष के भरोसे रह जाना है
कि नियति से प्रेम विलुप्त हो जाएगा अगर समानता
चाहोगी तुम!
तुम्हारी रक्षा करने में प्रेम है..
बिना इसके अकेली रह जाओगी,
आत्मरक्षक बन देवी कहलाओगे..
और देवियों को प्रेम नहीं भक्ति मिलती है,
वह इतनी ऊपर है कि वह अकेली है !
तुम भी वही बन जाओगी..
तुम स्त्री हो!
स्त्री, इतनी संपूर्णता शोभा नहीं देती तुम्हें!
कि देवी तो तुम यूं भी बना दी जाती हो..
कि शक्ति का स्वरूप तुम ही तो कहलाती हो!
के रंग लाल तुम्हारा श्रंगार माना जाता है,
मगर लहू बन बह जाए तो यही रंग और अपवित्र कहलाता
है..

के सींचती हो तुम संसार को उसी लहू से दिन रात..
के माना हमने गर्भ तुम्हारा उठाए है संपूर्ण सृजन का भार!

मगर अपवित्र जो ठहरा वह लहू तुम्हारा दोष उसी का
होगा शायद कि अपने ही बनाए संसार से ठुकराई तुम
जाती हो!

कि स्त्री तुम संपूर्ण होकर भी असंपूर्ण कहलाती हो..
कभी आवाज़ तुम्हारी बिगुल बन कर..
जब डंका अपना बजाएगी,
कि जब करुणा की वह मूरत स्त्री, कभी काली बन
जाएगी!
कि तब पूछना जरूर अगर सुन पाए यह समाज तुम्हारा..
कि क्यों रंग लाल वही अशुद्ध कहलाता है,
जिस के हर कतरे से जीवन बांधा जाता है!
कि क्यों पुरुष की बेगैरत हरकत के कारण.
चरित्र स्त्री का मेला हो जाता है!
के क्यों प्रेम देने वाली स्त्री को कभी
प्रेम करने ही पर निर्लोज्जो कहा जाता है !

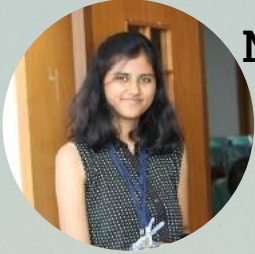
के क्यों स्त्री की संपूर्णता पर, हर बार,
सवाल उठाया जाता है !
कि पूछना जरूर स्त्री..
कि तुम स्त्री हो! इतनी संपूर्णता तुम्हें शोभा नहीं देती ऐसा
क्यों कहा जाता है !
कि द्युत में युधिष्ठिर बैठे..
तो साड़ी का पल्ला द्रौपदी का क्यों फैसला जाता है?
मगर तब तक..
मगर तब तक..
याद रखना !
कि स्त्री,
तुम स्त्री हो !
और हां इतनी संपूर्णता तुम्हें शोभा नहीं देती !



THE LITERARY COMMITTEE, ILNU

The ILNU Herald

COLLEGE SE BREAK BANTA HAI



Magic is dillusion

*By Shambhavi
Gautam*





COLLEGE SE BREAK BANTA HAI



"Stories of Rabindranath Tagore"

By Sameeksha Rajput

"Today I feel vast. I am complete. I am not just the youngest daughter-in-law of your house. I am me." ~ Mrinal ki chitthi

'Stories by Rabindranath Tagore' is a collection of some of the finest stories set in late 19th and early 20th century pre-partitioned Bengal, written by the Nobel Laureate, Rabindranath Tagore. Anurag Basu's direction and all of the actors did justice to these masterpieces written by Tagore. The music compositions, authentic costumes and the selected locations gave a nostalgic background of the colonial Bengal. We can often find strong and bold female protagonists in his stories. Here are some of them that opposed the conventional ideas of how women must behave in a society rather established their own independent opinions and a personality:-

(1) MAANBHANJAN-

A tale which effortlessly portrays a dominant man who treats his wife, Giribala as his property. Giribala does not settle with the fact that her husband does not come to home at night due to work instead, she spies on her husband. He uses violence on her to snatch all her jewellery and then elopes with his lover, theatre actress named Latika. She does not accept her fate but rebuilds her own identity as Mandira Devi. Overwhelmed by the charms of the theatre she established herself as an accomplished actress. She doesn't care about the unsolicited opinions of the society about working in a theatre while being married. Giribala's confidence and strength show the idea that a woman's job is not simply restricted to her household but she has total control over her life decisions.

(2) SAMAPTI-

Mrinmayi is a flamboyant and a boyish young woman. She was married off to an educated and rich man named Apoorva. He falls in love with her mischievous character and expresses his desire to marry her. Mrinmayi was totally against her marriage and opposes her mother's decision. She was very brave to refuse at a time when a woman was expected to agree with her parents and wasn't allowed to make decisions related to their own marriage. On the very first day of her marriage, she ran away from her house. This shows her rebellious nature and the strong will to reject society's expectations of what or what not a woman should do after marriage.



COLLEGE SE BREAK BANTA HAI

When Apoorva expresses his love for her and tells her that, “a girl must compromise after marriage that is the rule.” she replies and points out her lack of choice in this marriage. She claims that “All rules are wrong. What about my likes? Does anyone try to find out, what I like? You like me and I should follow all the rules”. She opposes any physical intimacy with her husband.



Although, later in the series she likes the idea that her husband does not try to change her and falls for him eventually. But, she was bold enough to take her time to choose her part in this marriage.

(3) MRINAL KI CHITTHI-

Mrinal is a strong woman who belonged to a poor family and was married off to a rich and respectable family. The story starts in Puri from where Mrinal writes her first and last letter to her husband expressing all the incidents that made her realize her self-worth and gave her a reason to leave there house at last. The series entails various incidents which show the patriarchal mindset of her husband and in-laws. In one such instance, Mrinal tries to help her husband with his business accounts to which his husband replies that women must pay attention to household chores only and must refrain from using their brains. Her in-laws never lost an opportunity to comment on her sister's dark color and her poor family. She states that the definition of “beauty” according to his family is very vague. Mrinal reflected back on her life and concluded that the women in her society are always made to feel inferior and are treated as objects. She expressed her feelings stating, “ I am just like a small spot similar to the setting sun in the horizon. I am complete. I am not just the youngest daughter-in-law of your house. I am me.”

Despite being born in “not so friendly” feminine times, Tagore's stories have depicted women of immense courage and valor. These women reject the idea to be caged and seek a world where the mind is without fear and the head is held high.



EDITORIALS



NAVRATRI: EMBRACING THE GODDESS WITHIN

By Akshara Nair

Durga, the goddess of power, protection and vengeance or simply the divine feminine is celebrated for nine days every year with colours, lamps and enamour marking the triumph of good over evil; the day goddess Durga killed the 'indestructible' demon Mahishasur.

According to mythology, Lord Brahma appeared before Mahishasur upon several years of rigorous prayers and patience. The demon pleased the lord with his seemingly sincere devotion and pleaded for a boon, one that made him nearly invincible as no man, god, demon or beast could kill him.

In the modern world, we may not hear of immortal demons or asuras on rampage, but the fact that the abilities of a woman were underestimated does not come as a matter of surprise even today. Goddess Durga is said to be a symbol of the divine feminine, the same woman who treads fearlessly, dances to her own rhythm and fights in valour, also symbolising power and courage. Yet why are women in our world asked to be docile and tolerant?

We often hear the phrase, "embrace the goddess within you", yet that goddess has been silenced and kept hidden deep in fear of "what will they say?" and "what will they think"? These mere words happen to loom as a burden to raise the ideal woman that the society approves of, contrary to the free spirit of goddess Durga.

Progress calls for change; to empower the silenced goddess that has been tamed and controlled generation after generation and to educate the unprivileged daughters of our country about their rights, not only signifying their beauty and flaws alike, but also igniting a fire in them to express their opinions and fight for rightful causes. This will, at least relatively help match our actions to our beliefs of the true meaning of the divine feminine.



EDITORIALS



A FEMINIST WAY OF LOOKING AT THE FESTIVAL OF NAVRATRI

By *Divyansh Gaur*

The Hindu Festival of Navratri (literally meaning Nine Nights) is an annual event of celebration of feminine power. Navratri, known by different names in different parts of the country, occurs over 9 days. Prepubescent girls are revered as goddesses on the ninth day, as adults wash their feet with their own hands and bow to them, indicating that the supreme female deity of the cosmos is present in their bodies.

Other civilizations often obsess over celebrating feminine divine, with attributing Earth and Nature as "mother", but in no other culture are young girls worshipped as the form of divine. Although this farce gets exposed just as these girls hit puberty. Now they are considered "impure", denied entry to places of worship, kitchen, are discriminated against, cursed, and shunned. This glaring contrast instantly lands me on the rising figures of rape, infanticide, foeticide, crimes of dowry, child marriage, domestic abuse, sex trafficking, oppression, etc. committed against women by the same society that claims to "respect" them. However, a woman has to be associated with a "male" kin in order to be respected. Popular sayings conclude that a woman should not be raped because after all she is someone's mother (or sister).

The out-worldly narrative of women being "divine" falls flat as soon as they become a portrait of male fantasy assigned with the roles of mothering and nurturing, rather than as individuals with independent agency on their body and thoughts.

Our festivals are just another but colourful and eventful ways of reaffirming patriarchal norms. The talk of feminism, however, will always remain incomplete without the mention of how social origins affect and mostly worsen the status of women. An upper caste woman from a well-to-do background does face oppression but their voice will still make it to election campaigns. A Dalit/Tribal woman does not even have the luxury of being heard, let alone getting served justice. Lower caste women of any age will always irk the society's eye irrespective of what they achieve. Trans-women are not even recognised as women by the law. Only because of their anatomy, their oppression remains inferior. They are forced towards sex work and begging for survival. Society always talks of disciplining girls and blames them for crimes committed against them. The residual remains of centuries of oppression are too abundant to be swept away in an instant, but change begins with the right orientation. Giving women the status of "human" seems to be the initial requisite of walking up the stairs of progress. As a consequence of my identity as an upper caste man, I derive a rich chunk of privilege from the society, but I can still make a difference by agreeing to unlearn and to respect women just as they are, notwithstanding their age, appearance, profession, region, race, caste, religion, size, colour, ideology, sexual orientation, etc. Boxing women in a certain set of pseudo-idealistic prejudices is not progressive. Hence, unlearning of stereotypes should follow next in the process. And, how about criminalizing marital rape next?



EDITORIALS



It's Time for Her

By Sanya Katare

While I'm writing this the most powerful nation of the world is gearing up to celebrate the appointment of the First Woman Vice president of the United States of America. There couldn't be a better timing than this, but the real question is how did we get here? Why has not even a single women been able to be the Vice President (forget the President) in a country which attained Independence 244 years ago? A country which is considered a Pioneer of Feminism? If we go deep into the figures then we'll find that only 23% of the US congress has women representatives. Well the situation is not that positive for the other countries as well, there are just a handful of women heads of nation. If we take a look at India the situation isn't encouraging either as there are just 78 women representatives in Lok Sabha out of 540 members. So, why is this happening? To answer this question we first need to understand the fact that there are plenty of women who are really passionate about politics and have tried to make their mark but once they enter politics they have to bear with a lot of sexism which is a major hindrance for women.

People often consider that the women candidates are proxies or dummies who are there just because of their family names but when a male candidate from a prominent family enters politics he is not charged of Nepotism. Women have time and again been exposed to sexist comments an MEP in Poland went a little too further and said that women must earn less than men because they are weaker, smaller and less intelligent! The only thing I have to say on this is that it is not the strength of your palm or height of your body but the pureness of your soul and seriousness towards your goal which actually matter and as far as intelligence level is concerned we can only judge the intellect of the "POLISH GENTLEMAN" by this statement. The women should get over their fears and be strong to fight back misogynist bullies like him and try to be a part of the legislations which stop such things from happening in future and create a gender neutral environment in politics .I would like to conclude by adding something I heard on The Michelle Obama Podcast that most of the parents today believe that their girls can do whatever they want to do and they have started to discuss these things at the Dinner table but It's time for them to bring these conversations to the Board meetings, It's time for her.



Message from Seniors



Ojasvi Sharma

Dear Juniors

I wish you all the very best for your law school journey. It would be a roller coaster ride for sure with many ups and downs but I assure it shall be worth it. I advice you to believe in yourself and give your hundred percent in whatever you do here, may it be academics, sports or any other activity.

Do enjoy these years to the fullest.

Good luck!



Ojasvi Mishra

"Hey, how you doin ?" I know this question might hurt a little to Law students, especially to those who just got lectures and no freshers party. Sorry for touching that nerve, but we never got the chance to do your ragging, so let us have these sadistic pleasures. Jokes apart, if the college was open, i would have already judged you in your moot, danced with you on freshers, and gave you tips on how to get out of college disciplinary committees. But since we never got the chance to

meet i will give you a summary of some hard learned lessons in this college.

1. In a law college, you will learn a lot more outside the classrooms then you will ever do by attending lectures, but if your attendance falls short you will never get a chance to show that Knowledge.

2. Internships are a lot more than the over priced vacation trips that most of us think of it in our fresher years, if you play your cards right you may actually end up with a good job by end of 5 years.

3. Moot, debates and MUN improve both your CV and chance of getting a good date but honest truth is ladki last me Judiciary vala hi le jaega.

4. Indian kanoon are those illicit lover you can't tell the world about but you can't depart from it either. Public Display of Affection only allowed with Manupatra.

5. Your seniors and even the Alumnus of this college, all of us are one big family and whenever you get in trouble, dont be shy in approaching any of us, we are always there to help you

With all that said, Welcome to NIRMA, I assure you that Life here would be one hell of a roller coaster ride, having its ups and downs. And from my experience in this college i can tell you one thing, after 5 years it wont matter how great your memorial was, what matters is how great your memories are, so live this college life to the fullest, because you can never anticipate that a man in china would eat a bat and take away these precious years.

Hope to see you soon, till then Mute audio, Turn off camera, take your blanket and enjoy online classes.

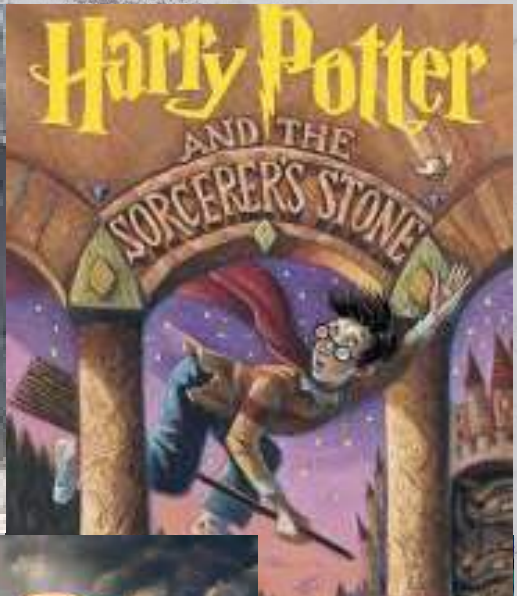


The ILNU Herald

DECEMBER
2020

THEME-YOUR
MAGICAL WORLD

THE LITERARY COMMITTEE, ILNU



FRESHER'S
EDITION



POEM

Your Magical World

By Rudraksh
Devnani



The world i see today with my eyes open
has lost its magic
The world i see any time with my eyes
closed has conquered the magic.
When the world doesn't have what it
deserves, it shows us a glimpse of
its magic but in a form of disaster.
And when i see the world in the
condition that it is in now, i cannot deny
that the condition we are in is what we
deserved.
But after all the happiness and misery
we are in a magical world.
Perhaps what is a magical world...?
For someone it is the beauty of the
nature that nurtures our soul
For someone else it is worshipping the
almighty, But apart from all these, for me
and every person on the earth the
magical world is their family. Because
family is
My magical world,
Your magical world.

A Fantasy World

By Priyal Jain



Would I be Monarch of Expectations ,
Could able to fulfill all your wishes ,
Or no , could it not be all which fulfilled ,
But fulfilled those where efforts speak
more , May be I sound you to bewildered ,
What efforts to me are not great,
Could it be for the other to be prominent,
But then one or the other it got fulfilled ,
It gets fulfilled when you keep going.
The one time it's failure ,the other also a
failure ,
But the one in in after all got accomplish,
No one knows how it happened ,
The one time where there is no hope,
Finally couldn't believe how it happened ,
And inclined to say that Magic happens.
Would I be a Majesty of this world ,
Could it be end of extreme wrongs ,
Could it not be a whole world of
happiness,
But it be good enough where no one fears
Where everyone lives for themselves not
for others,
Where everyone do whatever they want
to ,
There were no judges but judge for
themselves, And never fear to learn and
even try , A world of some fights so some
proclivity
So some sadness , so some liveliness,
So some expectations so some success.



POEM



Jaadu

By Geetanjali
Anand

Ek sapno ka sheher Ummedo ki neher
Manchahi jagah pr sair Aur fir Safalta
ki leher Yaha pahunchna ho toh mann
me khayal aate hai Jaadu ki cchadi
ghumayein Inn jagahon pr pahunch
jaye Ye jo sab sapne hai tmhare hai,
tumhe zabardasti koi kaha jhonk raha
hai In kahaniyo ko poora krne se
tumhe kaun rok raha hai Ye jo tumhari
kanhaniya hai jo adhoori hai Qa ye
tumhari kamnao aur kabiliyat ki
manzoori hai? Aur agar uss kahani
ka poora hona itna hi zaruri hai...
Toh fir qu wo kahani hai, jo adhoori
hai...
Itny kaam adhoore hai fir b kaha se
shuuru kre ye sochty hai Do do hath
hotey hue bi hum jadu ki cchadi khojty
hai Qu nakam hone se hum itna jldi
darte hai Qu koi jadui jinn mil jane ka
intezar krte hai Tumhare ander chupi
kabiliyat kisi jadu se kam nahi
Tumse cheen le usey koi, kisi me itna
dum nahi Sansien lena, Zindaa rehna,
zindagi jeena sab kuch rehmat hai
Qu in rehmato ki ehmiyat ko gawara
kre Toh bs,
Sapne poora krne me kesa agar aur
kesa magar Zindagi jeena ek jadu hai
aur tum mukkamal krne wale jadugar



A Reverie

By Vanisha
Mishra

A place where I want to go,
Where there is a clear sky
And the sun comes down the aisle
To let go off the things which were
never owned
And commence a new aura which was
never shown
There I will find a missing piece of my
heart
From which I was always kept apart
A place where I want to go,
Beyond the horizon
Tumhare ander chupi
kabiliyat kisi jadu se kam nahi
Tumse cheen le usey
koi, kisi me itna dum nahi
Sansien lena, Zindaa rehna, zindagi
jeena sab kuch rehmat hai
Qu in rehmato ki ehmiyat ko gawara
kre Toh bs,
Sapne poora krne me kesa agar aur kesa
magar Zindagi jeena ek jadu hai aur
tum mukkamal krne wale jadugar



POEM



The Magical Wand

By *Anchal Aashsish
Kanthed*

I wish I had a MAGIC WAND,
And by holding and waving it in my
hand...
I want to work on my country's
intricacies,
By working against casteism and
illiteracy...
Where women will roar like lioness,
THE magical wand will fulfil unlimited
wishes.
Where there will be no war and
countries will live in peace,
Where transgenders can enjoy their
rights and no one is there to tease...
The task is tough but my wand is super
powerful, Eradicating these social issues
will be stressful.
Where society will change its mindset
on untouchability,
Eliminating corruption will also be a
huge responsibility.
Will work on rape free India, where
victims will get justice,
Elections will be fair and free of
malpractice...
Magic wand will also work on
prosperity,
Each and everyone will get a chance to
show their creativity.

Will celebrate all festivals with
excitement, Where education to all
children will be an investment.
Where people believe in equity and
live in unity, My magical world will
be a big opportunity...
Come here and bowl the bouncers of
your success,
Taking wickets of societal evils will
be a point to address.
People must live, laugh and cherish
Living life with nature and
environment will replenish.
Praying hard, God please grant me
THE MAGICAL WAND,
Otherwise my country will not be
able to go beyond....



POEM



To kiss or to hell

By Vaishno Sharma

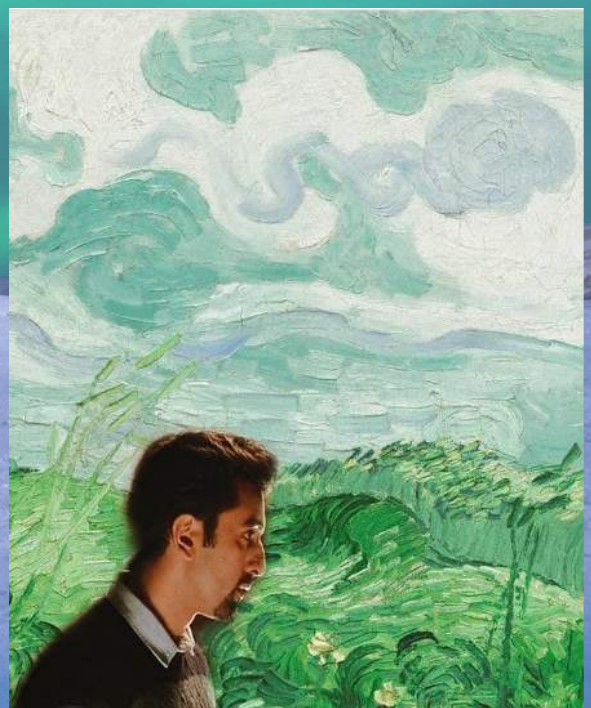
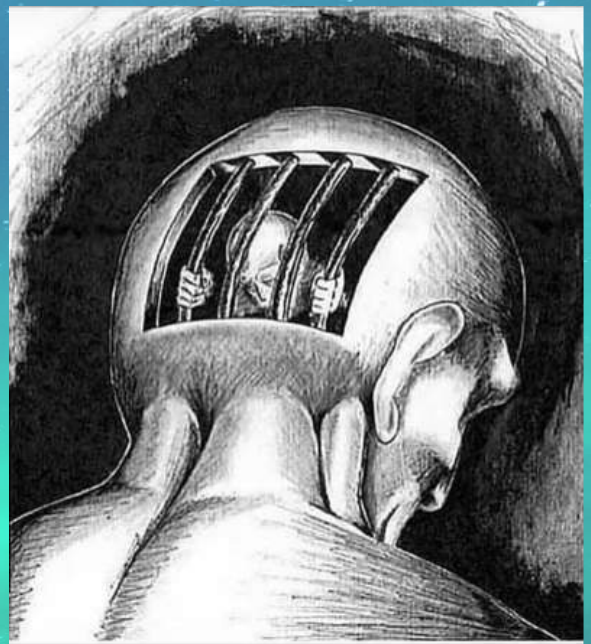
To kiss or to hell
my life, well
a coaster of death
turning each time to pg. 11

Life

Slowly and at once, just to dwell.
Those city lights are still a dream
sunny day appears to be cream
the warmth it hides is the heart
Light
trying to secure
the assorted interrupt.

The light is gone and came the night
along with wrinkles, came dusk so
bright
yet the shine this eye sparks
Dark
makes me wish
for the very last bark.

The time has come to sing the eulogy
maybe it remains, within the pieces of
etymology
or else the purpose of life would fail
Death
once again the pg. 11
would eventually prevail.





EDITORIALS



Myth That Needs to be Broken

By Siddharath Shrivastava

Around 70000 years ago cognitive revolution occurred among humans which helped us to developed our own language of communication. It also helped us to create myths

or beliefs which in turn helped us to cooperate in large numbers, making us superior beings. Now, who would have thought that the myth developed for cooperation would lead to stratification in society. Let's take the ancient Chinese for example, they believed that when goddess Nu Wa created humans from earth, she kneaded aristocrats with fine yellow soil, whereas commoners from brown mud. Another great example, which still persists is the caste system in India according to which cosmic forces have made one caste superior to others. To our best understanding, we can say that all these hierarchies are the product of human imaginations which later turned into norms that made some people slaves and others their masters. Since then humans have come a long way with developing principles of equality fraternity, secularism, sovereignty etc.

Many systems were shut down due to the development of these principles like the Sati pratha, but one thing that remained rigid was the social order because it was formed on a strong myth that was created by us.

One that suffered the most due to this system was obviously the lowest level, they were continuously oppressed and excluded from society. The discrimination was not limited to a particular generation but persisted across the generations Over the times their names have changed but the situation nonetheless remains the same. Breaking the chain of generational discrimination will be a demanding task, it will require overhauling of the

society. A society, where everyone is provided with equal opportunity regardless of the social level they are born in, needs to be formed, and by the time this utopian society is created reservation will play an important role in alleviating discrimination but it is not a permanent solution. In 1950 the concept of reservation



EDITORIALS

was introduced to bring the oppressed communities into mainstream society and today after 70 years we can say the concept is not a complete failure but is also not a marvelous success as the Hindu upper-caste (26% of the population) still occupies the 67% of seats in the elite higher education institutes. Also, New forms of reservations came into the picture, for example with growing economic disparities reservation for EWS (economically weaker section) was introduced in 2019. So we can say that society will evolve thus creating the need for more kind of reservations unless the myth of social hierarchy is broken and is replaced by a myth where, in the words of Jhon Rawls, "those who are at the same level of talent and ability and have that same willingness to see them, should have the same prospects of success regardless of their initial place in the social system".



Does the nation really knows?

By Devarshi Trivedi

India adopted one of the most amicable constitutions on 26th January 1950. It consisted of rules and directives which benefited every stratum of our society. It was written extensively by the eminent lawmakers with a broader perspective, perhaps keeping in mind the future repercussions of the framework. Although, there has been a total of 104 amendments since the constitution was adopted. There is one fundamental law under Article 19. It gives an inherent right to every citizen of our country to voice their opinions, questions the policies, and debate over the fraudulent practices of the snollygosters!

Right to free speech and expression glorified by the fourth pillar of democracy i.e. The Media! Article 19(1)(a) of the Indian constitution, states the freedom of speech and expression includes within its purview, freedom of the press. India was ranked 142nd in the press freedom index suggests that the press has always been hesitant to question government policies on the pretext of money power or fear. Today, In times of digitization people have more access to voice their opinions but fear from being judged by the categorized people.



EDITORIALS

Media in the last 5 years is considered the most corrupted industry in our country. Those journalists who earned their name by portraying a robust approach have now become the lapdogs of the authority. News nowadays is not showcased on the pretext of urgency but to shift the attention of the citizens to avoid bad-mouthing. This attitude proves one thing that the government is guilty of their actions i.e. The reason they do not allow the freedom of speech to operate freely. Curbing dissent in the form of draconian laws. International institutions have condemned this approach as they believe that India shall forfeit its diversified cultural and move towards a dictatorial society like China.

Why do you think UPA lost the 2014 general election? Was it because of the economic mismanagement? The answer is a blatant 'NO'. The UPA lost elections because the media performed their duties honestly and brought into light the controversial corruption scams, eventually resulted in the downfall of the Congress in 2014. Today, Rather than the minister evading questions, The journalists are evading to ask questions pertinent to different sectors of our country. No policies of the government are questioned But praised blindly for the monetary gains. Even our PM refuses to answer questions related to unemployment and shuns journalists on the glitch of research from their side even though they quote "numbers".

The UPA was responsible for a lot of corruption scams but, not the media which the present regime has its most focus.

Whenever a single Indian citizen is a victim of a mishap, he/she looks up to the media as the last resort. But Today the media rejects portraying the part of the problem and focus more on issues which tend to act as an immunity booster for the present regime to remain in power. Migrants, Assam floods, student voices and economic crisis (prevailing since 2014) profusely disregarded. Students ignored like the news channels ignore authentic news debates. Media channels should divert their focus on cardinal issues which will put pressure on the government to budge on their stringent actions.

Media is a forum where voices get a platform and justice gets a head-start. Today, Each news channel refrains from showcasing the honest side of the story because they are under immense pressure from the centre to show our country in a good light by building "walls" to hide poverty when the US president comes for a visit to India. This stigma needs elimination as we are a democratic and sovereign country which gives voice to the poor and does not mind the opinions of others. We emulate governance from foreign countries. So, We should assimilate from the press in the US!!



EDITORIALS

Each journalist importunes the POTUS without any hesitation and consternation. This is what journalism is, where a leader is bound to provide the reasons for his/her actions without "walking out of a running interview".

Every action comes with repercussions! Freedom of speech has also resulted in categorical abuse of power by the media to pronounce a person guilty without having corroborating evidence to sustain their paradox. Today, News channels discuss types of drugs and how to obtain them at what price! This is the sort of encouragement we are promulgating among the youth. Renowned journalists are banging their heads to satisfy their wrath on a person who is yet under a procedural trial. As pronounced in the Sanjoy Narayan Editor in Chief Hindustan Vs Hon, High Court of Allahabad, "The impact of media is far-reaching as it reaches not only the people physically but also influences them mentally. It creates opinions, broadcasts different points of view, brings to the fore wrongs and lapses of the Government and all other governing bodies and is an important tool in restraining corruption and other ill-effects of society".

Concluding to the article, I would like to say that the media is recognized as the fourth pillar for a purpose to ensure authentic information is reaching to every citizen in the country. It was enhanced and divided into various news channels for the ease of the public. Today, India is the biggest newspaper market in the world printing over 100 million copies each day! Government can manipulate the minds to a certain extent. Ultimately, The public has to figure out the authenticity of the news they see/read/hear. The media should refrain from allocating the citizens in the code of silence and untangle them to a society where free speech has profound fundamentalism. As quoted by Calvin Coolidge," The freedom of human mind is recognized in the right to free speech and free press".



LAW SIMPLIFIED



By Ramit Singh

Recently in the case of Deccan Paper Mills Co. Ltd. Vs. Regency Mahavir Properties ('Deccan'), the Indian Supreme Court ('SC') rejected the appeal and held that actions instituted under Section 31 of the Specific Relief Act, 1963 ('SR Act') are arbitrable.

Before the Deccan judgment, the relief under section 31 of the SR Act was considered to be under the exclusive domain of the courts. Post this judgment, the scope of section 31 of the SR Act is widened, which now enables the arbitral tribunal to grant relief under the said section. This judgment has confirmed that a relief which is (1) civil in nature and (2) involves an action in personam can be granted by an arbitral tribunal. These two criteria are also fulfilled even when relief under other provisions under the SR Act is sought.

It is worthy to note that Booz-Allen & Hamilton Inc vs Sbi Home Finance Ltd. & Ors ('Booz Allen') judgment deals explicitly with what subject matters are arbitrable and what are non- arbitrable. Along with this, another recent decision of the SC in Avitel Post Studioz Limited And ... vs Hsbc Pi Holding (Mauritius) judgment, the court has authoritatively managed to discuss many significant cases laws on the issue of arbitrability. A conjoint reading of these aforesaid judgments makes it more conspicuous that matters which involve reliefs under a private domain, not involving public at large and, matters that are not hit by the 'fraud exception' are arbitrable. Moreover, the Deccan judgment has opened new doors for arbitration in India. For instance, parties will be encouraged to incorporate arbitration clauses in written instruments like sale deeds because the relief sought under the SR Act can now be granted by an arbitral tribunal. Incidentally, this shall also help the parties in terms of expediency of decision making that transpires as a fundamental value of arbitration, and it would also reduce the burden of the civil courts.

It is worthwhile to recall that in the judgment of Himangni Enterprises vs Kamaljeet Singh Ahluwalia ('Himangni'), the SC held that matters relating to landlord and tenants under Transfer of Property Act, 1882 are non- arbitrable as opposed to the view taken in the Booz Allen judgment.



Message from Seniors



Devashish Trivedi

Hi freshers,

Congratulations on being one step closer to your dreams. Life of a law student is a mix bag of experiences, you will learn and unlearn a lot of things which you never thought would be necessary. There will be a lot of changes in how you live and how you interact with those around you, remember to be empathetic and grab every opportunity possible to ensure your growth.

The journey won't be smooth, but it's not going to be impossible either. My Alma Mater will give you a lot of opportunities to grab and fight for, make sure you keep your eyes open. Choosing to spend 5 years of your life at ILNU may seem to be a challenge, your choices and actions will determine whether you love the challenge or just endure it.

But law school isn't just about debating, mooted, writing papers, academics or internships. It's also a journey which will potentially shape your personality. Interact with others, make new bonds, explore the city you're in and travel to other places whenever possible. You will definitely make your career in these 5 years but don't forget to make memories worthy to reminisce once you graduate.

Regards

Someone who doesn't regret a single day he spent at Nirma

Five years seem like a very long time when you've just started college but with so much on offer in law school, time will fly by and before long it'll be time for you to graduate. I'm pretty sure a lot of people would ask you to maximise your productivity and provide you with a laundry list of things to do in your five years at ILNU but sadly (or not?) I won't be one of those people. For me, these five



Subham Borah

years that lie ahead of you should be a space for you to exercise the greatest human values of liberty and autonomy - values our society traditionally has a hard time accepting to be the prerogative of adults.



THE LITERARY COMMITTEE, ILNU

The ILNU Herald

Message from Seniors

Don't be afraid to explore different things, meet new people, make new friends, read new and interesting books, watch good movies and shows, paint, sing, pick up the guitar, play tennis, fall in love - the list is not exhaustive. If you don't feel up for any of these things - chill, rest, go on a vacation. The bottom line is simple - celebrate the autonomy and liberty associated with being adults. But at the same time, be cognisant of this privilege and utilise your faculties to exercise such autonomy and liberty responsibly. Lastly, don't ever let anyone trivialise your worth as an individual by virtue of being an ILNU-ite. Since the inception of this institute, every batch has gone above and beyond itself to establish a rich legacy and culture of excellence, of which you are a part. Be proud. Be amazing.

Love and wishes,
Subham



Prakul Khera

I feel like an Old man on his deathbed, singing out his legacy to the young ones and trying to give his wisdom.

I have earned a few things which will bring a smile to my face every time I think of it. A passion for one field (which may be law), four people who were my family for years, a bunch of juniors who prevent your life from being misery, a couple of seniors whom you cannot disappoint and a few faculty mentors. I am sure that after 20 years

When I remember my college I won't have any regrets because there is nothing more you can ask for. This pleasure was worth every day of hustle, politics, assignments and struggle.

I can just say, there are thousands of memories, nightouts, exams, assignments and existential fights waiting for you, go and live them all because it does not matter, that you are happy or sad about CLAT and college, your life won't be same after these five years.

Hope to see you in college
Prakul