

REVIEW-18



MONDAY, 1 OCTOBER 2018 | WPP : REGN.NO.GWL.DN.11

FORT NEWS

Although the mornings are pleasant before the sun comes up, the afternoons are getting slightly hotter. The rain has bid us adieu and it has not rained at all during the last fortnight.

Schiller Gesellschaft conducted *Karikatur Wettbewerb* for Classes VII to X. The students made cartoons on different topics, namely-*Rauchen* (Smoking), *Verschmutzung* (Pollution) and *Sauberes Land Indien* (Clean India).

The results are as follows:

Class VII

I Kushal Agrawal II Sozim Lepcha III Yuvraj Jain, Anuj P Rajput

Class VIII

I Ritansh Varshney II Aryan Agarwal III Vansh Goyal

Class IX

I Ayush Goyal II Pratik Garg III Dhruv P Agarwal

Class X

I Sanchit Saraf II Aditya Rohira III Shakti Mahindran

Schiller Gesellschaft conducted a *Wortbilder* (word picture) competition for Classes VII to X.

The results are as follows:

Class VI

I Ekagra II Chaitanya S. Chauhan III Fravash R Vikamsey, Naivadya Sahu

Class VII

I Daksh Bajaj II Sumit Maheshwari III Gurusewak Singh, Kushal Agrawal

Class VIII

I Bhavya Dhamija II Parikshita Singh III Pratham Kapoor, Sampanna Bhadhane

Class IX

I Pratik Garg II Lakshit Harlalka III Ayush Goyal, Dhruv P Agrawal

Class X

I Shakti Mahindran II Aditya Rohira

Mr Jagdish Joshi and Ms Nandita Saxena participated in 'Write Right: A Workshop for a Writer in all of us', designed and conducted by Ms Ratna Vira, best selling author and senior HR professional, on 4th September 2018 at Willow Hall, India Habitat Centre, Lodhi Road, New Delhi. "Stories can change the world. Begin yours today," was the tag line of the workshop. The workshop introduced the participants to the nuances of writing.

'The Oliphant Memorial Inter-School English Debates, 2018' were organized by Welham Boys' School, Dehradun from 7th to 8th September, 2018 and gave a unique platform to young students. The competition was divided into leagues; semi-finals; and the final round. The format of the debates was 'British Parliamentary'. A team of four students, namely, Akshat Karwa, Chirag Rathi, Rhythm Kukreja, and Shivansh Bansal represented The Scindia School.

On 7th September 2018, a team of three students along with the team escort,

Mr Bhavin Oza visited the Lawrence School, Sanawar for a Business Quiz Competition.

Abhishek Mahour and Shishir Pandey participated in the 'Kashi Naresh Hindi Debate' held at Rashtriya Indian Military College, Dehradun, from 10th September to 11th September 2018.

On 13th September 2018, *Ganesh Sthapana* marked the arrival of Lord Ganesha. Prayers were offered, followed by *prasad* distribution. On 14th September 2018, during the Morning Assembly, Chidgan Prabhu invited Devarsh Lokwani for a *bhajan- Nish din namo ganpati charan*. Parikshita Singh followed next with the *bhajan-Hey Ganayaka*. Yuvraj Maheshwari and Priyanshu Singh presented a song- *Kya kabhi amber se*. On the occasion of the Hindi Diwas, Chidgan Prabhu gave a speech and presentation and invited Mr Manoj Mishra, HOD Hindi, to recite the poem- *Ram ki shakti puja* by the venerable poet-Suryakant Tripathi



Ganesh visarjan.

Nirala. Later during the day, the staff and students collected in front of Bank of Baroda at 3.30 pm. The procession of Ganpati moved towards Suraj Kund at 4.15 pm. After *Ganpati Visarjan*, *prasad* was distributed at Suraj Kund.

On 15th September 2018, the students of The Scindia School immersed themselves in the Cleanliness Drive. Though cleanliness and preserving the ecology are long standing traditions of the School, the clarion call by CBSE's 'Swachta hi Seva' campaign to spread awareness for cleanliness, was well taken. All the Senior Residential Houses, namely, Jayaji, Jeevaji, Ranoji, Madhav, Jayappa, Shivaji, Mahadji and Daulat actively participated in the noble initiative. The students of Classes VIII and IX cleaned their House. The young Scindians were divided into different teams, class wise and were allotted various areas of the School to work at. This covered not only the covered area of the House but they also extended themselves by cleaning the lawns and the backyard of the Houses. Class XI boys were seen occupied in cleaning the Administrative Block. They made an effort of picking up each bit of trash that could possibly be found

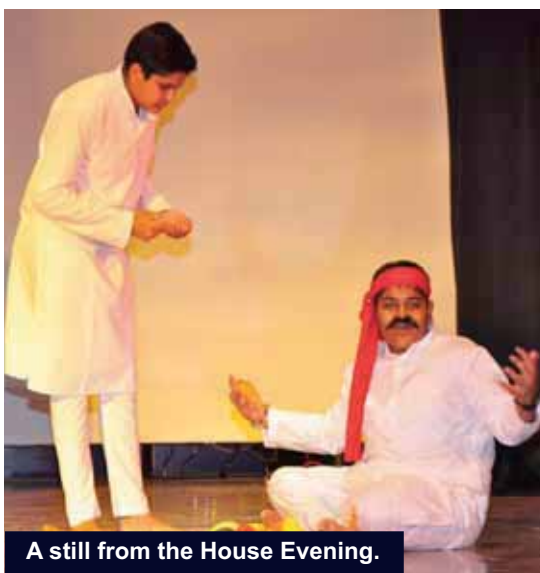


Cleanliness drive.

in the area, especially plastic, as the School is committed to be a no plastic zone. The students of class X cleaned the area around the premises of Suraj Kund, which is outside the main school and is a haunt of travellers and tourists. The dustbins have been planted on the either side of the road but sometimes callous visitors and tourists throw away waste wrappers etc. These were collected and discarded into the trash bin of the required colour. The students are well aware of the meaning of the colour of the trash bin and they separated the waste accordingly. The four Junior Houses, namely, Nimaji, Kanerkhed, Jankoji and Dattaji, remained in their House premises and cleaned their activity area, playground area, prep area and dormitories. The faculty members also took a keen interest in the campaign and became the role models for students. They supervised the campaign and brought it to fruition. The collective effort of the students made a visible difference to the surroundings.

The Madhav and Shivaji Houses put up a spectacular House Evening on 13th

September 2018. The programme was anchored by Sanskar Shetty and Shrey Agarwal. The evening started with Kshitij Sharma performing a dance on *Ganesh Vandana*. Next came the Hindi skit named 'Morya'. Kaldenla Bhutia enthralled the audience by his performance of metal rock music on guitar. After this, there was a classical music orchestra. Aarib Anwar soothed our nerves by playing 'My heart will go on' from the movie Titanic on the synthesizer. Then there was a short English play titled, 'Ekdant', which depicted the rationale of



A still from the House Evening.

Ganpati's name, *Ekdant*. It was followed by a musical performance by Parth Chandak on the violin. There was a western orchestra titled, 'Keys of Peace', after which Abhineet Bansal played 'Final Countdown' on the keyboard. The short hilarious Hindi skit titled, 'Sab Golmal Hai' sent the audience into fits of laughter. A melodious performance by the Band Boys was the penultimate show that ushered in the batch of 2K19 giving a dance performance.

Arnav Mehra, Rachit Agarwal, Mehul Mittal, Sukhog Singh, Yash Jain and Pratham Shrivastava went to Dhirubhai Ambani International School, Mumbai, to participate in the Round Square Conference, from 11th September 2018 to 16th September 2018.

Sujal Jariha, Memoy Mishra, Dharmendra Singh, Vinod Banjara and Sameep Mody have qualified for the Final round of Aryabhata Astronomy Quiz.

The result of the Middle Group Inter House Hindi Debate held on 19th September 2018, is as follows:

House positions :

I Daulat II Shivaji III Mahadji IV Madhav

VI Jayaji, Jayappa VII Ranoji VIII Jeevaji

Best speakers-

I Keshav Dudhani II Ayush Agarwal

Mr Sachin Deva, who is on a cycling tour from Leh to Kanyakumari visited the School on 17th September 2018. Upon arrival, he was given a warm welcome by the School's Brass Band led by Senior Under Officer- Yash Yadav. During his speech, he talked about the never dying spirit of a Scindian and affirmed that his inclination for adventure started at the School. He said that in a world overloaded with traffic and pollution, cycling is an exercise as well as a respite.



Mr Sachin Deva.

The names of Secretaries and Joint Secretaries for the session 2018-19 for various Clubs and Societies, was announced on 20th September 2018, in the Assembly Hall. The list is attached in the same edition.

OLD BOYS' NEWS

Mr Vivek Gangwal (Ex- Ja, 1988) has been awarded the Highest Mobiliser Award by Aditya Birla Capital Group (Select) for 2017 and 2018. He is also their mascot for the Advisory section. Congratulations!

Dr Pradeep Kapoor (Ex- Rn, 1974) has written a book titled FOSLA-Frustrated One Sided Lovers' Association. The book is available on Amazon at http://www.amazon.in/dp/8129120607/ref=cm_sw_r_wa_i_awd_d_bpdVxb1PH8QFW

Mr Abhishek Singh (Ex- Jankoji, 2013) informs us that he has developed a Voice Controlled Braille Printer using Speech Recognition Software. His research has been published in American College of Physician Conference 2018. This would be boon for all visually-challenged persons. He is presently located at Hyderabad & can be contacted on 83184 91164. Email- abhishekthescindian@hotmail.com

Mr Sharad Singhi (Ex- Md, 1985) has received an award for the best idea for Control of Allergy and Pollution from a panel of senior doctors at the Allergy Conclave held at Hotel - Le Meridian, New Delhi on 11th August 2018. Congratulations!

OBITUARY

We are sorry to inform you of the sad demise of Mr Nanak Sheth (Ex- Rn, 1957) in New Delhi on 4th September 2018. May his kind soul rest in everlasting peace.

Hitler and Hitlerism : Germany under the Nazis

Mr Saurabh Kaul | Faculty - English Department

The Führer's early goals included physical education, a return to rural life, health care for all -- and foreboding plans for the Jews.

Almost everything that this remarkable man believes in, stems from his conception of the Germans as a 'chosen people.'

During the first years of Hitler's political activity, he spent some time studying economic matters, principally under the tutelage of Gottfried Feder, a present member of the Reichstag who figured as the economic expert of the party. The ground plan of his economic thinking seems to be something like this: Capital is always the result of labor, and is dependent upon the same human factors as labour itself. Capital relies upon the freedom and power of the state, but must not be allowed to dominate the state. Though capital is the property of individuals, its use also affects the welfare of the state; it must therefore be directed to promote the national well-being. In short, Hitler believed that economic boundaries should coincide with political boundaries; hence he denounced 'the economic bourse capital controlled by the Jews,' which, he says, is manipulated to work the overthrow of national states.

Prophecies of the chaos and paralysis that would be brought about by adopting this policy of economic isolation are as fantastic, Hitler thought, as the solemn opinion of the Bavarian medical profession, in the early days of the railroads, that passengers would become dizzy and sick.

For National Socialists, he asserts, there is but one doctrine People and Fatherland. "What we have to fight for is to ensure existence and increase of our race and our people, the support of our children and the maintenance of the purity of their blood, the freedom and independence of the Fatherland; so that our people may be able to carry out the mission assigned to them by the Creator of the universe. Every thought and every idea, every teaching and all learning, must serve this purpose. From this point of view everything is to be tested, and, according to its suitability, either applied or rejected."

From this it will be seen that the Nazis based their economic ideals upon a conception of commerce and trade which was already outmoded. They still thought in terms of free and unlimited competition, and had not even begun to see that economic rivalry between nations must give way to international cooperation, with an organization of the whole world for the benefit of all its inhabitants. Liberals of every stripe have perceived this, and have realized that national selfishness is not an ideal, it is a way of destruction; but the Fascists, whether German or Italian, were not Liberals.

Hitler objects particularly to the complications of modern industrial life. He wants to get back to simpler and more personal conditions. His mind, like Gandhi's, turns longingly to times that are dead; both have committed themselves to an outgrown form of social organization, identifying the virtues of an older order with its exterior features. Gandhi asks his people to spin because he cherishes the human values which he associates with the period when each family made its own cloth. Hitler feared international capital for much the same reason. He does not see that 'national economics' was a thing of the past; that, instead of trying to restore a more primitive social system in order to revive the virtues which he associates with it, a modern statesman should seek to adapt to the needs of mankind the economic integration of the world which is now in process and is bound to go on. He does not realize that the existence of international capital is no longer an issue; that the important problem is to determine who is to control it, and how.

When Hitler discussed the national collapse of Germany at the close of the war, he gave us a very clear insight into the way his mind works. The cause of the collapse, he says, was not the defeat of the army, but the demoralization behind the lines. He affirms over and over again that it was a great mistake, in the pre-war years, for Germany to renounce the winning of more land in Europe and to aim, instead, at the economic conquest of the world. This led to limitless industrialization, with a consequent weakening of the peasantry and

overgrowth of the proletariat in large cities; eventually the sharp contrasts between rich and poor engendered dissatisfaction and bitterness, and the people were divided into political classes. In proportion as 'big business' became mistress of the state, money became the god to be served. The Kaiser gradually let the nobility of gold get the upper hand over the nobility of the sword, and the combative virtues of the race declined.

According to him, German education before the war was bad, for it put emphasis upon learning rather than upon power to act; instead of training character, it bred lack of will, fear of responsibility, and half-heartedness. The press, which ought to have been controlled in the interest of the state, took advantage of these popular defects.

Now there are three classes of readers, says Hitler: "Those who believe all they read; those who believe nothing they read; those who reason, test, and think. The great majority of people belong in the first classification, and the pre-war press taught them pacifism and internationalism, thus weakening the will of the people to defend to the death their racial heritage. Force only is effective, and the press must be supervised by the state and kept out of the hands of strangers and enemies of the people." "The present generation", Hitler adds approvingly, "is less squeamish about using force than its fathers were: A 30 centimetre grenade hisses louder than a thousand Jewish newspaper vipers."

He berates the authorities in pre-war Germany for neglecting to take adequate measures against syphilis and tuberculosis which, by their increase, threatened the strength of the nation. He discusses at length the degenerative effects of wrong sexual life and the prostitution of love to social or financial considerations. He declares that a foul theatre and an insane art, such as cubism, are indications of a Bolshevik state of mind. He notes that most of these degenerative influences are concentrated in the cities, which lack individuality and artistic treasures, and have no magnificent buildings to serve as foci of city life, as did the cathedrals of the Middle Ages.

In refusing to grapple with these social evils, the pre-war state failed in its first duty,— that of maintaining the health and soundness of the race, and to this end Hitler offered a concrete programme of his own:—

1. Early marriage must be made possible by providing new housing facilities and such financial help as may be needed.
2. Education must train the body as well as the mind.
3. Medical treatment must be made available to all classes; hopeless incurables must be remorselessly sterilized
4. Public morals must be taken in hand and all entertainments, placards, and advertisements made clean.
5. City life must be broken up by inducing slum dwellers to return to the land.

All the social ills of the last twenty five years, says Hitler, have been brought about by the people's lack of a positive philosophy of life. The masses will not cling to religion unless they have a definite dogma to believe in. The upsetting of religious faith is therefore not in the public interest. For the politician, the value of any religion is comparative; he should espouse the prevailing cult unless he can devise a better substitute.

This is to say that religion is a tool in the politician's bag of tricks (a view, be it noted, has been ascribed to Mussolini). But religion must not be dragged into politics for temporal ends; that is always thoroughly bad. This last principle is quite in accord with American political thought, though in Hitler's mind it has a very special reference to the German Central Party.



Learning to be Unhappy ?

Mr Sandeep Agarwal (Ex-Sh, 1980)

“Thou shall not covet thy neighbour’s wife, house or property.” Thus spake the Good Lord through the Tenth Commandment.

‘Covet’ would literally mean a yearning to possess anything. It is a natural instinct and normally acceptable as a simple thought, but it starts getting dangerous upon transgressing into a compulsive habit. For, you normally do not receive all that you desire; albeit, it would be impossible for the Creator to be fulfilling all that our hungry minds wish for.

We were taught in our early Economics class that man’s wants are unlimited, but his resources are limited. The Bhagwad Geeta also says that desires are the major cause of our unhappiness. A thin line therefore defines our ‘need’ and ‘greed’.

So, where do we learn this art of being unhappy?

Being an integral part of our cranial programming, there seems to be no escape from it. We would continue to want to possess each available article of value. It is firmly embedded in our thoughts that possession provides enjoyment, and leads to happiness, which is the ultimate goal for all living beings.

But, is this really true?

Let us go back a little in time, and look at the moments which gave us happiness. Were they the ones in which we were receiving something with our palms facing upwards, or were they those when we were in a position to satisfy our child’s desire, or a parent’s need? Perhaps, there could be an element of truth in both.

We tend to think and believe that we would be happy if we were to receive some objects which could gratify our sensory needs. Little things like a new dress, a flashy car, a cushy job,.....

But, what was it that prompted Julian Mantle to sell his Ferrari? He had all the above but consciously chose to forego it all in one stroke. Maybe, our dear friend, Robin Sharma could have an answer to this.

Man is constantly looking for happiness in possession of objects. After he receives them, he realises that they were not worth the effort, or that he needs a newer model. So, he gets back onto OLX, gets rid of this one, and looks around for a newer one with better features. This is equally relevant for almost all our desires.

Not all desires get fulfilled even if you have loads of the green ‘moolah’. We have seen so many of our friends bidding on the internet for a cell-phone a few months back, while only a very small fraction actually received it. I have been witness to a well-to-do owner’s wide grin and sense of extreme pride in possessing this handset, which costs only a few thousands. I have then seen him disposing it off just a few months ahead, and repeating the same process for a newer model, and the anxiety when his bid was not accepted this time. Coupled with that was the anguish that his junior colleague was flashing it all around.

So, it was the initial euphoria of receiving, then the desire for an upgrade, followed by the anguish of rejection, and the ultimate insult of someone else having received it. He lives a life of oscillation from one end of the spectrum to another, based on the parameters of his earthly possessions.

This is true for so many situations that we come across in our lives. As children, we have made so many demands and continue to do so. The upward spiral continues with each fulfilment taking us to the next level. We seek and receive happiness in all such acquisitions, constantly yearning for more. The basic purpose of our education also seems to be that we can earn enough to enjoy material comforts, and thereby a happier life.

A natural corollary to this is that whenever our demands are rejected, or we face a loss of that object, we get unhappy.

Should our happiness be however dependent on the possession of mere objects, or is there something more to it? Have we given a 5K cellphone the power to control our thoughts and regulate our joys and sorrows?

Can we not be equally happy if our neighbour were to be driving around in a lovely Audi A4, without our having an envious thought of ourselves possessing a bigger A6?

There is so much of joy available all over. We just need to stop looking for it. Actually, we don’t even need to make an effort. The converse may be truer in as much that if we were to just inculcate the spirit of happiness, we could see it in all that is happening around us, without any sense of ownership.

We do not own the Sun
Nor the Moon nor the stars
The butterfly flutters at her will
Alone, or in the company of another
So do the birds chirp at dawn
And fly home at dusk
Ours is not to reason
Nor to question
But to receive and enjoy
Each act of the Lord
For He alone knows the purpose
If any, of this game called Life.

Ownership brings stress, as it precludes a sense of despair, if and when the object is lost. We can hold on to a possession only for an ‘x’ amount of time, and no more. In spite of this knowledge, we get sorrowful at any loss, the ultimate being death. If we can only imbibe a sense of trustee-ship for each worldly object, life could be much simpler and happier.

A child sleeps softly
Instantly, without a care
He trusts his Creator
So can you too
If you do not wish to control
Or to possess all around you
But, just to relish each moment
As if it were your last
Sans any expectation of the result
No ego of the past
No worry of the future
The game of Life
A new game each day
No wins or losses
Playing around for the fun of it all
Playing around for the fun of it all!

I have known people who have faced business losses and were forced to sell their homes. They do not even wish to enter that part of the city now, where they once resided. Could it not be possible for them to be content with the fact that they were a mere tenant in that piece of property for a specific period of time, as per the Lord’s ordain, and have now chosen to relinquish it in favour of a more deserving person? Have we not done this for certain posts too, such as being the president of a social organisation, etc.?

Nothing is constant except change. And change is always for the better. We may choose a *status quo* situation, but that would tantamount to stagnation and death. It is the troughs and the peaks that should excite us, and not always the placid lake.

The entire Universe is in movement, and so are we.....each moment. The last moment has gone in a swish, and the next moment would do likewise too.

Tick-tock-tick-tock
Each tock following a tick, and each tick following a tock

Who knows which came first; the tock or the tick?
Life is slipping by with each swing of the pendulum, and we do not really have
the time to be unhappy. It is really not worth the effort.

Remove the effort
Close your eyes
Take a deep breath in
Exhale with all positivity, for in each exhalation,

You are giving life-producing carbon dioxide to the plant world
Receive nature's benevolence with each inhalation.
Enrich yourself as only you can, for that is your treasure,
Which you would share with others in need
As you have received, so shall you give.
Be sure that it is only in giving that we shall receive....at the designated time.....
all that we need....always.

Amen!

मेरी पहली रोलरकोस्टर यात्रा

नमन मित्तल | कक्षा 8 सी

एक बार की बात है स्कूल की टंड की छुट्टियाँ चल रही थीं और मैं अपने घर जयपुर गया था। वहाँ से मैं अपने परिवार के साथ घूमने के लिए दुबई तथा अबु धाबी गया। दुबई घूमने के बाद हम अबु धाबी में 'फेरी वर्ल्ड' गए। मेरे चाचा जी का परिवार भी हमारे साथ ही था। मुझे तथा मेरी एक बहन को दुनिया की सबसे बड़ी रोलरकोस्टर की राईड करनी थी। हमें वहाँ छोड़ कर परिवार के सभी लोग दूसरी राईड की ओर चले गए। पहले तो हमें राईड में बैठने में थोड़ा डर लग रहा था लेकिन हिम्मत करके हम राईड में बैठ गए। राईड शुरू होने पर हमें बहुत डर लग रहा था मगर धीरे-धीरे डर कम होने लगा तथा हमें मजा आने लगा। हम बहुत खुश थे और खूब मजे ले रहे थे कि राईड का समय खत्म हो गया और हमें राईड को छोड़ना पड़ा।

हमारी खुशी अचानक गायब हो गई जब हमें पता लगा कि मेरी बहन साक्षी के पास उसका फोन नहीं है। उसका फोन रोलरकोस्टर में कहीं गिर गया था। वहाँ भीड़ बहुत अधिक थी। हमें डर लगने लगा था कि अब हम अपने घर वालों से संपर्क कैसे करेंगे और हमारा क्या होगा? लेकिन हम शांत रहे और सबसे पहले हमने रोलरकोस्टर के स्टाफ को बताया। उन्होंने सलाह दी कि हम 'हेल्प डेस्क' पर जाएँ और 'सर्च एरिया' में देख लें। उन्होंने हमारे माता-पिता से संपर्क

करने की कोशिश की, लेकिन तीन बार नंबर लगाने के बाद भी किसी ने फोन नहीं उठाया। डरते-डरते हम 'हेल्प डेस्क' पहुँचे। रास्ते में हमने लोगों से फोन लेकर अपने परिवार वालों से संपर्क करने की कोशिश की मगर किसी से बात नहीं हो पाई। हम 'हेल्प डेस्क' पहुँचे तथा फॉर्म भर दिया। इसके बाद हमने हर राईड पर जाकर अपने परिवार वालों को ढूँढ़ने की कोशिश की मगर हमें कोई नज़र नहीं आया। एक व्यक्ति हू-ब-हू मेरे पापा के जैसे दिख रहा था तथा उसने कपड़े भी वैसे ही पहन रखे थे मगर पास जाने पर पता चला कि वह कोई और है। करीब एक घंटा बीत चुका था, हमारा डर तो बढ़ता ही जा रहा था लेकिन हम दोनों ने हिम्मत दिखाई तथा एक दूसरे को सांत्वना देते रहे कि परिवार अभी मिल जाएगा। इसके बाद हम 'सर्च एरिया' में पहुँचे, हमें अपना फोन वहाँ मिल गया। कुछ सवाल पूछने के बाद अटेंडेंट ने हमारा फोन हमें दे दिया जिसकी स्क्रीन टूट चुकी थी और हम किसी को फोन नहीं लगा पा रहे थे। फिर हमने अटेंडेंट के फोन से संपर्क करने की कोशिश की मगर किसी ने नहीं उठाया। थोड़ी देर में पापा का फोन आया लेकिन टूटी स्क्रीन होने की वजह से हम फोन नहीं उठा पाए। फिर हमने एक सफाई कर्मचारी से प्रार्थना की तथा उसने अपना फोन हमें दे दिया, इस बार मेरे पापा ने फोन उठा लिया। वे लोग रोलरकोस्टर के दरवाज़े पर थे, हम दौड़कर उनके पास पहुँचे। उनके पास पहुँचने के बाद मैं तथा मेरी बहन बहुत खुश थे तथा खुशी के मारे मेरी आँखों से आँसू बह रहे थे। मेरे दिल में बस एक ही बात आ रही थी कि कोशिश करने वालों की कभी हार नहीं होती। हमें हार नहीं माननी चाहिए तथा हालात को देखते हुए शांति से समस्या का हल निकालना चाहिए।

It is high time

Lav Asrani | XI A

**"Man is the hunter; woman is his game:
The sleek and shining creatures of the chase,
We hunt them for the beauty of their skins;
They love us for it, and we ride them down.**

**Man for the field and woman for the hearth:
Man for the sword and for the needle she:
Man with the head and woman with the heart:
Man to command and woman to obey;
All else confusion."**

So wrote Tennyson in the poem 'The Princess' in 1847...

Coming back to our own times, realizing the futility of the statement today, we might affirm that the venerable Constitution of our country clearly states that all citizens of India are equal before law. Then who are we to deny the veracity of this statement? Even so all women are not getting a proper platform to stabilize themselves. There is need to empower the half of the population of India and to make their dreams come true. We, being the largest democracy in the world have to make sure that the country's female citizens are getting equal rights and equal opportunities. If we the people of India cannot make sure that really women empowerment takes place and doubt the veracity of our dreams then, we don't have the right to call ourselves the largest democracy in the world. The word 'women empowerment' means empowering women so that they also get chance to show their talent in this stereotypical society. Empowering women is to make them independent in all aspects-in the mind, thought, rights, decisions, etc transcending the limitations of society and milieu.

The patriarchal mindset of empowering men with more rights and powers is just fractioning our society into two parts, making it biased towards men. Today, there is a need to change this thinking towards the feminine gender. They should not be seen as ordinary people who are made just for kitchen and the hearth as Tennyson puts it, but they should be seen as supervisors and really great mentors of the society. These mentors who have supported us, need our support in turn. It is our job to empower them so that they also live a fruitful and self governing life. Women are trying to excel in every field but just because of lack of support they are not able to do it. We the other half of this country need to become their pillars and support them to come afloat.

हमें याद है वो कुर्बानी

प्रभव मेहरोत्रा | कक्षा 12 सी

हमें याद है वो कुर्बानी,
वो खूब लड़ी मर्दानी।
जिसने जीवन का होम किया।
वो झांसी वाली रानी।

वो महाराणा की तलवार,
वो चेतक की हुँकार।
दर-दर भटकते राणा और
वो भाभा शाह की कुर्बानी।

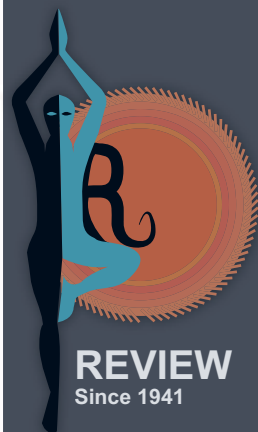
वो भगत सिंह के दिल की आग,
वो गांधी की भूख हड़ताल।
वो वीर आज़ाद की आज़ादी
जिसने अंग्रेज़ों को याद दिला दी नानी।

दिलवाई आज़ादी जिन्होंने थी,
देशभक्ति उनके दिल में थी।
हमें मिली यों आज़ादी और
उन्हें मिली वो थी कुर्बानी।

हो आज़ादी का संरक्षण,
हो देशभक्ति, अभिमान रहे।
हम सबका हो यह कर्तव्य
कि कुर्बानी का मान रहे।


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