

DASTAK

THE STUDENT'S LENS : ARTISTRY IN PERCEPTION



JULY 2023 - SEPTEMBER 2023

**DEPARTMENT OF SOCIAL WORK
JAMIA MILLIA ISLAMIA**

FOREWORD



Dear Readers,

It is with immense satisfaction and gratitude that I am writing the introductory words for the first issue of Dastak for the academic session 2023-24. Dastak serves as a conscience keeping kaleidoscope. It not only offers a platform for creative expression for the contributors but ignites them for exploration of knowledge and self. The overwhelming contributions received for this edition of Dastak inform us about the potential and desire. With each edition, the creative and critical thinking abilities of students mesmerize us.

I hope you enjoy reading this edition. Do let us know what you would like to see in our next one. Great appreciation for the efforts of our Student Advisor Dr. Sarika Tomar, who has steered this initiative, the editorial and the creative teams, as well as the contributors, whose intense thoughts leave us wide eyed.

Thank you for taking time to read this edition.

Professor Neelam Sukhramani
(Head, Department of Social Work)
Jamia Milia Islamia



Dear readers,

We extend a hearty welcome to you as we unveil the latest edition of "Dastak," the student magazine of the Department of Social Work at Jamia Millia Islamia.

With each successive issue, we remain inspired by the remarkable talent and passion of our student contributors.

In this edition, our talented writers and thinkers delve into critical topics and poetic expressions that capture our collective imagination. We explore the depths of our society, shedding light on a grim reality that persists despite the passage of time. Through thought-provoking articles, our writers scrutinize pressing issues such as caste system, rural poverty, and the need for a new perspective on manual scavenging. The writings also cast a spotlight on often-overlooked aspects of corporate culture, including the transformative role of artificial intelligence and the evolution of corporate practices.

Beyond the written word, "Dastak" encapsulates the very spirit of our department, showcasing the varied activities, events and celebrations that have unfolded in the past few months. We take immense pride in witnessing the students of the Department of Social Work wholeheartedly engage in initiatives that propel social change and foster a profound sense of community unity - from embracing cleanliness during Swachhata Pakhwada to honoring our revered educators on Teachers' Day, and coming together with a patriotic fervor on 15th August to commemorate our nation's sovereignty and integrity.

In essence, "Dastak" is more than just a magazine; it's a wellspring of inspiration and knowledge.

We hope that the articles, poems and the ideas presented in the magazine will motivate you to take action, challenge the status quo, and become a catalyst for positive change in our society.

We sincerely thank you for your unwavering support, and we eagerly anticipate your feedback and comments.

Wishing you an enlightening and an empowering reading experience!



TABLE OF CONTENTS

1. Articles

- 1.1 Breaking Chains: Transforming India's Approach to Manual Scavenging- Maham Kamal
- 1.2 Dalits of the Dalits- Nidhi N
- 1.3 Bridging the Gap :Addressing the Rural Poverty through the Rural-Urban Collaboration- Rashid
- 1.4 Sacrifice: Unveiling the Harsh Realities of Caste and Societal Satisfaction- Kashfi Zia
- 1.5 Introducing Power Naps in the Workplace : Enhancing Productivity and Employee Well-Being- Saif Ali Jauhar
- 1.6 Through the Urban Slums of Delhi- Clare Biju
- 1.7 The 13th Amendment and Mass Incarceration: Socio economic Disparities in India's Workforce- Falak Kazmi
- 1.8 Mythological Renegades : Women Defining Femininity- Tania Choudhary
- 1.9 Accessibility- Sagar Malik
- 1.10 The Ubiquitous Influence of Artificial Intelligence-Imtiyaz
- 1.11 The Forgotten crises of the Rohingya Refugees- Shifa
- 1.12 Wannabe? WABI SABI? Wasabi?- Farjumand Sidiqi

2. Poetry

- 2.1 An Ode to the Bravest Woman There Was- Zoha Ather
- 2.2 Level - Talib Ul Islam
- 2.3 Echoes of Sorrow- Suhana Sabanam
- 2.4 Folly of Forgetfulness- Shushwi Shekhar
- 2.5 कारण- Prem Gaurav
- 2.6 Good is Not Bad- Umra Naved



TABLE OF CONTENTS

2. Poetry

- 2.7 Jamia Bahot Nayab Hai- Md Areeb Saifullah
 2.8 Khilte Phool- Srishti Sharma
 2.9 Echoes of Divison- Rashida Bashir
 2.10 Salaab-E-Khayaal- Yusra Basit

3. Short Story

- 3.1 Life is a Paradoxical Game- Mohammad Adnan
 3.2 Don't Call Me Chottu- Anasp Ezhur

4. Department Events

- 4.1 Independence Day Celebration
 4.2 Teachers' Day Celebration
 4.3 Swachhta Abhiyan
 4.4 Convocation
 4.5 Indo-German Student Exchange Program
 4.6 Swachhta hi Sewa- Shramdaan Program
 4.7 Orientation'23- HRM, MSW, BSW, ADPH

5. Picture Gallery

6. Know your Alumni

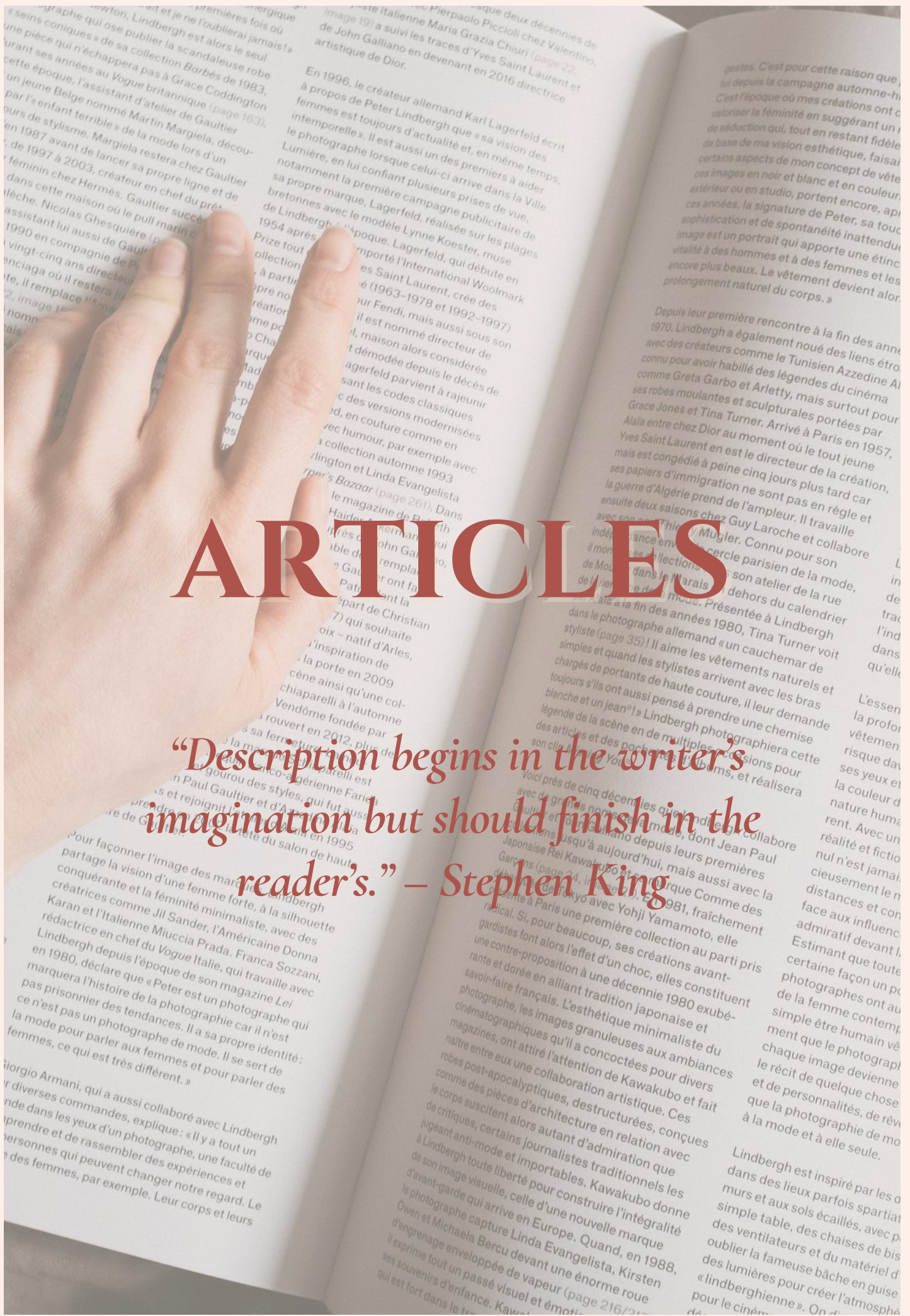
7. Thank You Message

- 6.1 Editorial Board



ARTICLES

“Description begins in the writer’s imagination but should finish in the reader’s.” – Stephen King



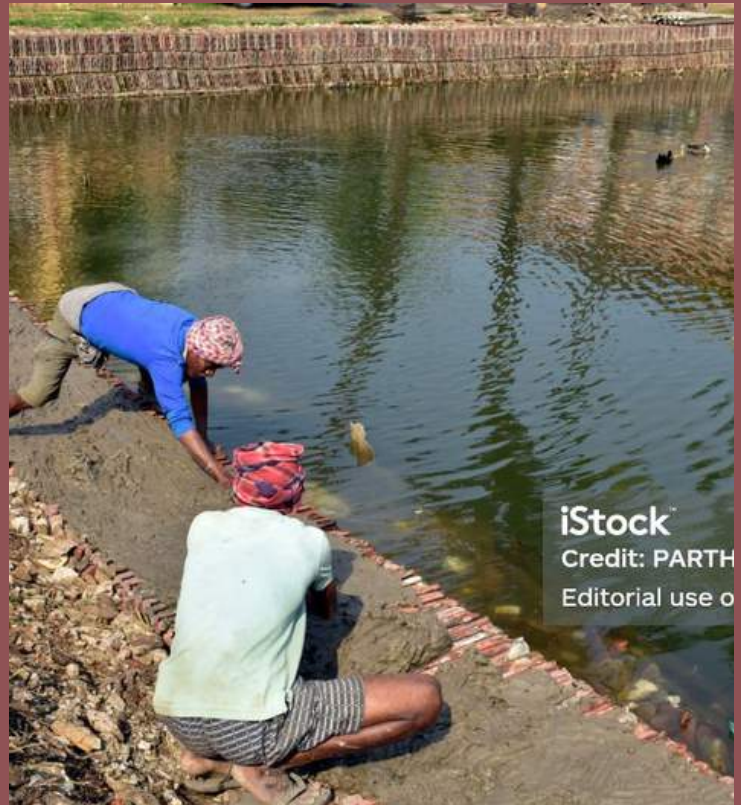
BREAKING CHAINS: TRANSFORMING INDIA'S APPROACH TO MANUAL SCAVENGING

ARTICLE BY : MAHAM KAMAL,
M. A. HRM- IST SEMESTER

.....

Manual scavenging persists as a deeply entrenched social issue in India, defying efforts to eradicate it. Targeted at the community labelled as 'low-borns' – the Dalits suffer the most from this practice. A stark disparity exists between the legislation that deems manual scavenging illegal and its actual enforcement. Shockingly, the outdated concept of 'Untouchability,' which many believed had vanished, still looms, casting a shadow of social exclusion over those engaged in manual scavenging. Despite India's rapid modernization, the antiquated caste system stubbornly endures, perpetuating this injustice.

Manual scavenging is when people clean toilets, manholes, and sewers by hand. They use simple tools like buckets and brooms for this purpose. It's a very dangerous job because they have to go into places that may be filled with harmful gases. In India, the workers don't have proper safety gear. They only wear a helmet and a rope for protection. The places they work in are full of dangerous gases like nitrogen, methane, and hydrogen sulphide, which can make them very sick or can be fatal. The air in the sewers or manholes often doesn't have enough oxygen, which can lead to immediate death.



iStock
Credit: PARTH
Editorial use o

This challenging and often thankless responsibility is shouldered by a marginalised community known as the Dalits, who have historically endured the lowest social status in our society. These dedicated individuals are still unfairly labeled as 'untouchables' solely because of their chosen profession. The physical separation of their homes from the rest of society is an unmistakable testament to this divide. This pervasive fear of ostracization forces these workers to keep their occupations hidden, even from their own family members.

The enduring stain of caste-based discrimination remains a significant impediment to our nation's progress and development.

The HRW report mentions that manual scavengers are socially excluded and discriminated against in various ways:

“For people who practice manual scavenging, untouchability and social exclusion are inextricably linked...Those that practice manual scavenging are routinely denied access to communal water sources and public places of worship, prevented from purchasing goods and services, excluded from community religious and cultural events and subjected to private discrimination from upper-caste community members.” (The Wire)

One of the most distressing issues plaguing modern India is the persisting failure to eradicate manual scavenging, a deplorable practice rooted in the country's deep-seated caste-based discrimination. Tragically, this problem continues to worsen year by year, resulting in an alarming increase in fatalities among those forced to clean manholes and septic tanks.

“I clean toilets in 20 houses every day. I use a tin plate and broom to remove the excrement that has collected in the toilet, I collect the excrement in a basket, and then I take it and throw it away. This work is so awful I don't feel like eating.” —Manisha, Mainpuri district, Uttar Pradesh, January 2014.

The new Act - The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2020 - has high expectations. Only in 1993, with the passage of the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, was a firm prohibition imposed on the use of manual scavengers and the construction of dry toilets (toilets without a flush system). However, the Act had some limits. In 2013, another Act, The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, was approved, which was broader in scope than the 1993 Act and, more crucially, recognised the importance of rehabilitating manual scavengers. Despite the passage of these legislation, hand scavenging continues to be practised.

The need of the hour, first and foremost, is a movement to ensure a ‘Slavery Free Bharat’, perhaps more than ‘Swachh Bharat’. The government must take bold and decisive action, urgently dismantling the deeply rooted notion of untouchability that plagues our society.



DALITS OF THE DALITS

ARTICLE BY : NIDHA N, MSW IST SEMESTER

.....



Dalit women are doubly marginalized in most of the societies in India. They have been discriminated by their birth, since gender and caste are ascribed status in Indian subcontinent. It is not just limited to Hinduism but the vulnerability that lower caste faces is more, compared to other cultures. All other predominant castes have been believed to be originated from different body parts of Lord Brahma whereas Dalits are considered as outcastes. In India, Manusmriti, which is a highly debatable Hindu law book, has defined caste system which is divided into rigid hierarchical groups based on karma and dharma. Both Periyar and Ambedkar opposed the religious sanction for caste. Ambedkar insisted on women's sole ownership of the body.

The Marathi word 'Dalit' was used by Jyotirao Phule for the outcasts or the oppressed. Similarly in 1848, Savitribai Phule, who was the first feminist Dalit activist, along with Jyotirao Phule, Fatima Sheikh and others built the first school for girls in Pune which brought together girls of all caste under one roof. The history of these struggles and their sacrifices have been erased and are rarely mentioned in the texts. There is also an ongoing debate on why Teachers' Day is celebrated with the birthday of Sarvepalli Radhakrishnan, who was a Savarna Hindu, but not on Jyothirao Phule or Savitribai Phule's birthday, which is a Savarna agenda.

Mainstream feminism often fails to address the problems faced by minority women all over the world. In India and other western countries, white feminist ideas were unsatisfied for black women community. So the concept of intersectionality was born which is inclusive of all gender, region, religion, caste, class, race. In India where women are considered as second gender and Goddesses at the same time, the amount of marginalization is even more high. The privilege and challenges faced by upper caste and upper middleclass women will be entirely different from poor, lower caste women. Here, Dalit feminism can raise the voice of voiceless. Other forms of discrimination on the basis of race, region, language can add to their vulnerability. In considering the above context of 'personal is political' one cannot easily deny their identity of caste since the whole idea of socialization is based upon this.

In recent years where inter caste marriages have become popular, people think that it might have annihilated caste, but it didn't address the real caste inequality. Ambedkar had opined that caste cannot be abolished by inter caste dining or stray instances of inter caste marriages. Caste is a state of mind. That is, there is no point of inter caste marriage if one thinks that their partner's caste is superior or inferior to their own. Caste can only be annihilated by certain measures against Brahmanical patriarchy and through reservation. The EWS category reservation which was introduced is a product of Savarna agenda is concealed in the notion of giving alms or aids to 'poor' people. It only lowered the chances of representation of the socially backward classes. Reservation is always about representation. It is not a poverty alleviating program. For economically backward classes we have to approach differently by providing scholarships and grants. Dalits, especially the women, are the least represented where they don't have the opportunity to choose their needs, income, decisions, responsibilities, roles in a male dominated Savarna India.

Even in Muslim minority institutions, there is a need to introduce SC/ST reservation from Hindu community additional to the Muslim reservation. The communalism which is deep rooted in hatred is based on the notion of who is superior or inferior. The thoughts with oneself and other which is again deep rooted in individualization can only be alleviated through representation of all community from education to decision making levels.

The 128th amendment to Indian Constitution had expected women's participation in politics and policy making. Nari Shakti Vandan Adhiniyam provides representation of 1/3 SC/ST quota for women. It can create a qualitative margin if the women had the 'chance' at decision making. But the term and title used don't seem equal or right for women since it portrays that women are powerless and they are offering a grant. For the effectiveness of this bill, women themselves with the support of existing power structures have to challenge the existing stigmas and stereotypes regarding discrimination. The major drawback here is that it will only be operated after the survey following the 1929 elections. There is a misogynistic notion that women who come through reservation will not take the role seriously and will be inefficient. In many Panchayati Raj institutions, the presence of Pati Surpanch is an example of this. So, this stereotype will be more in the case of Dalit women.

For those who still say that caste didn't exist in India, there are examples from Rohit Vemula of the recent incident of two suicides in the last two months; violence based on caste and religion in Manipur; the absence of our President during the inauguration of the new Parliament building; the representation of higher class people among the higher government officials and as the head of private companies; manual scavenging, which is still an occupation of lower class; the advertisement of bride or groom looking for intracaste marriage. In rural and urban areas, women, especially Dalits, are objectified and can be taken for granted for sexual pleasure and psychological needs.

There are many rape cases that have been reported or unreported, and this is a product of caste inequality. In many areas Dalit women are considered as men's 'property' and their basic rights have been denied. Elites may say that they are class specific and there is no existence of caste in urban areas, that it is only seen in rural areas mainly with khap panchayath. Do manual scavengers belong to rural areas? Do the private MNCs belong to rural regions? Do the extra tumbler or plate you keep for housemaid only in rural areas?

Can Dalits stay in the center of slum where the limited resources are available without any hassle? I don't think so. Caste is state of mind and it is everywhere.



BRIDGING THE GAP: ADDRESSING RURAL POVERTY THROUGH URBAN-RURAL COLLABORATION

ARTICLE BY : RASHID, MSW 1ST SEMESTER

.....

This article delves into the critical issue of rural poverty in the context of urbanization, shedding light on the disconnect between urban dwellers and the harsh realities faced by rural communities. It explores the biases that permeate interactions with the poorer population and underscores the urgent need for urban professionals and outsiders to take the initiative in fostering rural development and empathy. The article also emphasizes the responsibility we share as a society to bridge the urban-rural divide, advocating for policies that prioritise rural development, infrastructure improvement, and poverty alleviation. Through educational campaigns, cultural interactions, and volunteer activities, a harmonious urban-rural relationship can be nurtured, creating a more equitable and compassionate society.

In an increasingly urbanized world, rural communities are at risk of being left behind, trapped in a cycle of poverty, isolation, and neglect. This article additionally aims to shed light on the disparities between urban and rural populations and the urgent need for collaboration to address rural poverty. We delve into the biases that hinder effective interaction with rural communities and advocate for policies that prioritize their development and well-being.



Six biases often surface when urban professionals and outsiders interact with the rural poor: spatial bias, project bias, person bias, seasonal bias, diplomatic bias, and professional bias. These biases hinder understanding and engagement with rural poverty, perpetuating the disconnect between urban and rural worlds.

Urban professionals and outsiders possess greater resources, education, and opportunities than their rural counterparts. It is our responsibility to initiate efforts to uplift rural communities. We must engage in rural development, infrastructure improvement, poverty alleviation, and malnutrition eradication.

While urban dwellers may prioritize their own families and well-being, they often remain ignorant about rural poverty. This selfless selfishness must be transformed into compassion and awareness of rural struggles. Ignorance only serves to perpetuate myths and mask the harsh realities faced by the rural poor.

The disconnection between urban and rural populations has led to stereotypes and neglect. Urban areas, with better infrastructure and access to services, often forget the struggles of rural communities. This neglect is reflected in policies that favour urban development, leaving rural areas marginalized. Hence, the call for policy change becomes a much needed one. Policies must be reformed to address the needs of rural communities. Governments should prioritize rural development, infrastructure improvement, poverty alleviation, and malnutrition eradication. Initiatives such as urban-rural exchanges, cultural interactions, and volunteer activities can foster understanding and empathy.

As our world becomes more urbanized, it is imperative to ensure that rural communities are not left isolated. We must acknowledge our responsibility to bridge the urban-rural divide. In the words of John F. Kennedy, "We are only as strong as we are united, as weak as we are divided." The urban-rural debate is a critical issue in contemporary society. By actively working to bridge this gap, we can create a more equitable and compassionate society where nobody's suffering goes unnoticed. It is our duty to extend our hands to others and move forward together as a united society.

“What the eye doesn't see, the heart doesn't grieve about.”



“SACRIFICE: UNVEILING THE HARSH REALITIES OF CASTE AND SOCIETAL SATISFACTION”

ARTICLE BY : KASHFI ZIA, MSW
3RD SEMESTER

.....

In the hushed corners of existence, there prevails a tale of sacrifice that rends the very fabric of Caste and Tradition. This narrative is woven with the threads of a young girl's devotion to her father, a sacrifice that would ultimately lead her down a path of heartache and despair. It is a story that exposes the brutal truths of the caste system and the crushing weight of societal expectations, leaving us to ponder if there exists a realm beyond this earthly existence where souls like hers may find solace.

Her name was Alisha, a name that whispered of dreams unfulfilled and love buried beneath the rubble of Tradition and Caste. Alisha's heart, a reservoir of tenderness and longing, found its counterpart in a young man who belonged to a different caste. Their love, pure and untamed, defied the boundaries that society had etched in stone. But alas, love alone could not silence the voices of tradition and culture that echoed through the halls of her father's heart.

Alisha's father, a man whose love for his daughter was boundless, could not bear the weight of societal disdain that marrying outside their caste would bring.

Fearing the shame that would befall his family, her father's expectation from Alisha beseeched her to renounce her love, to bow to the whims of tradition, and to marry a man from their own caste



With tear-filled eyes and a heart heavy as lead, she accepted, sacrificing her love at the altar of her father's happiness.

The night before her wedding, Alisha lay sleepless, her pillow dampened by tears of anguish. The stars, it seemed, wept with her, mourning the loss of a love that had been condemned by the cruel hand of tradition and societal satisfaction.

As she adorned herself in a bridal attire, her reflection in the mirror seemed but a ghostly reminder of the vibrant, hopeful girl she once was. Marriage, they say, should be a union of two souls, but for Alisha, it felt like a prison. She had become a bird in a cage, her wings clipped, unable to soar freely.

Her husband, a stranger chosen by her father, could never know the depth of the love she had once held for another. Her dreams, her aspirations, all lay buried beneath the weight of society's satisfaction.

However, fate's most brutal irony lay in store for Alisha. Right after her wedding, the man she held in her heart vanished into the depths, leaving her with a dead body and the echoes of a love she had wholeheartedly surrendered. Maybe, in some faraway realm, he discovered a haven untouched by the chains of caste, where love thrived in celebration rather than condemnation, where he met his own end.

A poem that speaks of the cruel caste system and societal satisfaction, the helplessness of Alisha ensnared within its clutches:

In the web of caste, we're ensnared,
Alisha's sacrifice, a burden she bared.
Society's desires, they held her tight,
A girl's dreams hidden in the night.

In a world of cultures diverse and wide,
The caste system's poison, it cannot hide.
It murders love, it stifles cries,
Leaving hearts in a never-ending sigh.

In a world where society's pleasure is king,
A girl's happiness means nothing.
Afraid to grow, to dream, to dare,
Bound by chains she cannot tear.

But even in the depths of despair,
Alisha's love lingers, a whispered prayer.
She lives on, a symbol of selflessness true,
In a world where society's demands can undo.



The tale of Alisha reminds us that the caste system, a word that often appears as a mere concept within the pages of books, carries a heavy burden of reality that can only be truly comprehended when experienced firsthand. In those educational writings, the caste system may seem like a distant relic of history, an artifact of the past.

However, when one steps into the stark light of reality, the seemingly harmless lines drawn by society transform into invincible barriers, chains that bind souls and shackle dreams. Caste, once an abstract notion, reveals itself as a merciless force, capable of extinguishing hope, stifling aspirations, and crushing the human spirit. It is in the real world that the caste system becomes a merciless executioner, leaving individuals as lifeless remnants of what they once were, trapped in a cycle of suffering, their lives akin to rotten meat, devoured by the uncontrollable appetite of tradition and societal expectations.

Alisha's sacrifice lays bare the dark truth that in a world where the satisfaction of society takes precedence over the happiness of the individuals, countless hearts wither and dreams remain unrealized. We must remember her story as a haunting testament to the depths of human sacrifice and the need to break free from the chains of tradition, caste, and societal satisfaction, to create a world where every soul may soar unburdened by the weight of prejudice and conformity.



INTRODUCING POWER NAPS IN THE WORKPLACE: ENHANCING PRODUCTIVITY & EMPLOYEE WELL-BEING

ARTICLE BY : MD SAIF ALI
JOUHAR, HRM 3RD SEMESTER

In today's fast-paced work environments, maintaining optimal productivity and employee well-being is a long term concern. With the changing scenario, organizations need to find new ways to help their employees, one of which can be implementing short naps at workplace. Afternoon power naps offer a solution to the habitual post-lunch lethargy experienced by many employees. Lasting between 10 to 30 minutes, these brief intervals hold significant advantages in the workplace. They immediately boost attentiveness and productivity, combating the mid afternoon drowsiness and ultimately enhancing workplace efficiency. Taking brief naps in the afternoon can enhance cognitive function, imparting improved decision-making, problem solving, and creativity, which are quite crucial in organisations today.

Power naps not only help in relieving work stress due to hectic schedules but also foster relaxation and a better mood, which in turn enhances the overall workplace environment. Taking power naps reduces the risk of cardiovascular issues i.e. related to the heart, and it keeps the blood pressure low as well. Additionally, it helps the employees maintain a healthy work-life balance. In industries where staying alert is quite crucial, power naps can help



in preventing accidents caused by being too tired and drowsy, and this benefits both workers and employers by ensuring safety for everyone.

Implementing power naps in the workplace can be highly beneficial, but it requires careful planning and consideration. To successfully integrate power naps into the work environment, several steps and factors should be taken into account. Firstly, the organizations need to establish a lucid nap policy that specifies the duration, timing, and location of power naps. It is equally important to cultivate a workplace culture that values the well-being of employees and recognizes the benefits associated with power naps.

Creating a designated nap space with comfortable amenities and privacy is also crucial. This area should be well-equipped to facilitate effective naps. Setting specific time slots for power naps, without disrupting essential work tasks, is essential. To avoid sleeping for too long in this break, there should be safety measures like alarms or reminders. Organizations should establish a feedback system for employees to share their experiences and suggestions about the impact of power naps on their productivity, employee satisfaction, and overall well-being.

This policy is already implemented in Ben & Jerry's, an ice cream company that provides a nap room at its headquarters in Vermont to promote employee well-being and relaxation. Another example can be Nike; its corporate headquarters in Oregon includes a designated "quiet room" where employees can relax, meditate, or take short naps. Uber also offers nap pods and relaxation spaces at some of its offices to promote employee wellness. A few firms and NGOs like TYCIA Foundation etc. have also implemented this power nap policy for their efficient working.

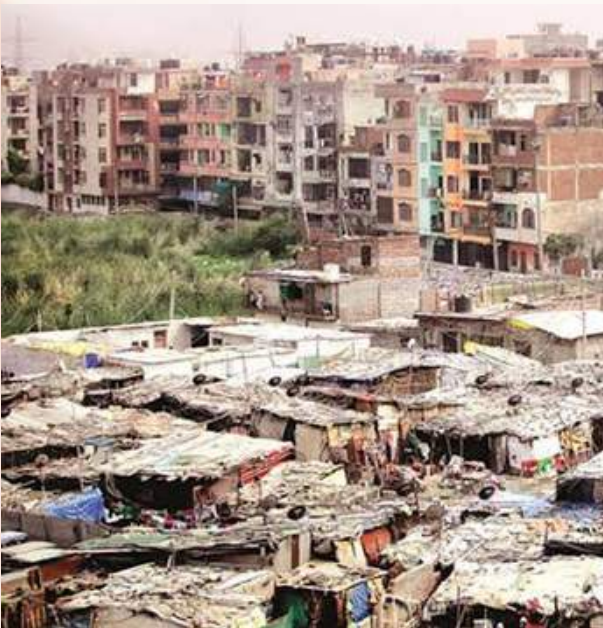
Hence, introducing power naps at workplace is a promising way to improve employees productivity and well-being. When organizations acknowledge the value of these revitalizing breaks and diligently implement them, they can create a more positive, stress-free and efficient workplace. By encouraging power naps, organizations can enhance employees performance and foster a supportive environment in today's professional world.



THROUGH THE URBAN SLUMS OF DELHI

ARTICLE BY : CLARE BIJU, MSW 3RD SEMESTER

.....



Walking through the dimly lit, narrow lanes of Dakshinpuri, with its open sewage canals that were constructed right in front of the small houses, and barely put together public toilets that are far too few in number for the residents, was the first time we encountered an urban slum. We were always received with warm smiles, and welcoming hands, knowing that all they knew was that we were part of a cycle of trainees that visit them every year during that particular period, ask questions about them, and leave, never to be seen again. Yet, they invited us into their homes, and offered tea and biscuits, even when milk was a luxury at times, and clean drinking water was seldom available.

Rarely hesitating to share their issues with us, they were clear about their needs and continuously vocal about it to the authorities, but to no avail. Their needs seemed basic, yet an unreachable dream for so many; a proper infrastructure for sanitation, usable and accessible toilets, a safety mechanism to help the women and children of the community, proper access to healthcare, a liveable wage, and a dignified life.

This is not a groundbreaking revelation, nor is it hidden from our sights. But the lives and struggles, often synonymous and interchangeable to the residents of urban slums, have largely been ignored. They are mere vote banks for many, and their concerns are pushed at bay with barely held-together patchwork initiatives that greet them in every election cycle without fail.

Not once did the people of Dakshinpuri falter when they spoke about how the women barely eat or drink anything at night due to fear of being assaulted when they need to use the public toilets, or how some of the residents still practise open defecation at night. Not once did they hesitate to talk about how their children are unable to go to schools on days when it rains and floods the houses, or how there have been days during the lockdown when they barely had anything to eat. One stark reality check for the trainees was the lack of taps in most of the houses, where they are considered a luxury. A simple tap, something that you do not put a lot of thought into, could not be built in a lot of houses due to insufficient funds and faulty infrastructure. This prompted a lot of the residents to pay to gain access to water through taps that were built in select houses. This was one of the turning points of our social work journey, where we removed our jaded rose-tinted glasses and looked around us to see the reality of those around us - barely surviving. To be able to understand at once what they go through everyday is difficult, but as skill labs have taught us - to empathise is what we learn in this journey.

While the hosting of the G20 paved way to a massive showcase of grandeur, what was ignored were the plight of people living in camps. For instance, the Janta Camp, whose houses were demolished as part of the “beautification” process, but the motives were hidden behind the title of “illegal encroachers”. Similarly, entire urban slum camps were covered to hide them from the view of the delegates who visited the capital for the event. Not only was this an intense expression of dehumanisation, it is to be noted that this is not a unique action of any particular government. The commonwealth games, hosted in Delhi in 2010, showed a similar story of negligence and isolation, where the population living in urban slum camps were denied the dignified life that they deserve.

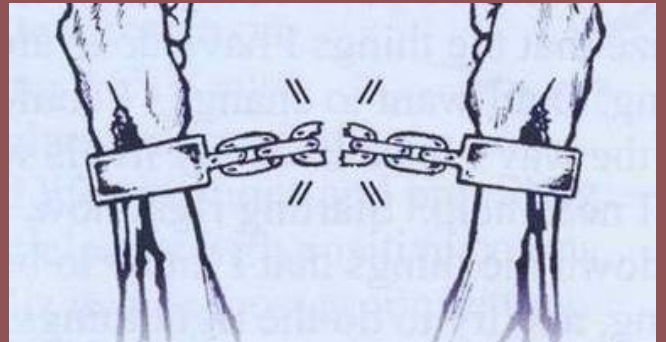
Quality of life includes a proper shelter, sustenance, sanitary conditions, and equitable opportunities in terms of education, health and a liveable wage. To work towards a nation that strives for the rights of its citizens, it is imperative that the youth of the nation work towards a common sustainable goal, rather than indulging themselves in divisive and bigoted ideologies of alienation of communities on the basis of their caste, class, and religion. There needs to be larger policy changes that oversee permanent housing that shields its occupants from harsh weather conditions, including enough rooms to live comfortably, access to safe water, affordable education and healthcare, disability inclusive infrastructure and employment, prevention of forced evictions, and access to creation of documents such as aadhaar card, ration cards, etc. so that they may be able to avail various benefits stemming from the welfare schemes of the government.

In a society with deeply embedded inequality, it is necessary for student workers and trainees to hold the beacon of awareness and action, especially in instances when institutional authorities fail to fulfil their duties and advocate for better changes.

THE 13TH AMENDMENT AND MASS INCARCERATION: SOCIOECONOMIC DISPARITIES IN INDIA'S WORKFORCE

ARTICLE BY : BY FALAK KAZMI, HRM 3RD SEMESTER

.....



The reference to the 13th amendment of the U.S. Constitution in the context of mass incarceration has implications beyond the United States and finds relevance in examining socio-economic disparities within the Indian workforce. While this Amendment is celebrated for abolishing slavery, it inadvertently led to the persecution of African Americans for over a century. In India, there is a parallel concern related to marginalized communities, especially the historically disadvantaged Scheduled Castes and Scheduled Tribes.

In the Indian context, the issue revolves around affirmative action and reservations for these communities in education and employment. While these policies aim to rectify historical injustices and promote social inclusion, they have also led to complex dynamics within the workforce. The question arises: Can affirmative action unintentionally lead to stigmatization or resentment among certain sections of society?

This discussion is pertinent in the sphere of Human Resource Management in India, where issues of diversity and inclusion are at the forefront of organizational practices. Employers must navigate the complexities of caste-based disparities, addressing both historical injustices and contemporary workforce dynamics. In the HRM landscape, power relationships are reflected in organizational hierarchies, where management holds significant influence over policies, hiring practices, and resource allocation. The challenge is to strike a balance between promoting diversity and inclusion while ensuring fair treatment for all employees.

Counter-power, as described in the original context, manifests in the Indian workforce when marginalized communities and activists advocate for their rights and demand equal opportunities. These movements have led to policy changes and the establishment of quotas in education and employment.

Effective communication is vital within HRM to convey organizational policies related to affirmative action and reservations. It is essential to engage employees from all backgrounds, fostering a collaborative and inclusive work environment. The possession and exchange of critical information can influence power distribution within an organization.

Additionally, HR professionals in India must consider the broader societal implications of corroborative action policies. Like in the United States, these policies can inadvertently reinforce stereotypes or resentment among certain groups. HR leaders play a crucial role in addressing these challenges and promoting a culture of diversity, equity, and inclusion.

The media's role in shaping public perception is equally relevant in India, where news outlets and social media can influence how these policies are perceived. Effective communication strategies within HRM can mitigate potential misunderstandings and foster a positive image of the organization's commitment to diversity.

Overall, the discussion on the 13th Amendment and its implications for mass incarceration in the United States offers valuable insights for HR professionals in India. The focus should be on striking a delicate balance between affirmative action policies and fair treatment for all employees, promoting inclusivity, and addressing the historical injustices that persist in the Indian workforce.



MYTHOLOGICAL RENEGADES: WOMEN REDEFINING FEMININITY

ARTICLE BY : TANIA CHOUDHURY, MSW 3RD SEMESTER



The conventional notion of femininity, deeply entrenched in patriarchal societies and often mirrored in mythological tales, champions a curious set of ideals and expectations that have historically circumscribed women's roles and identities. This traditional feminine archetype often extols virtues such as passivity, submissiveness, nurturing, and aesthetic allure. In the realm of myths and legends, female characters frequently adhere to these ideals, from serene goddesses to damsels in distress awaiting their knight in shining armour. However, it is imperative to recognize that these outdated notions of femininity are now under scrutiny and subject to change.

With the rise of feminist ideology, modern societies are actively navigating a path towards gender equality, celebrating the wonderfully diverse and empowering expressions of womanhood that extend far beyond these constraining stereotypes. Though ancient myths and legends from various cultures occasionally depict women as multifaceted characters, their narratives have often been overshadowed by patriarchal viewpoints and entrenched gender norms. However, feminist scholarship has initiated a vibrant resurgence in reimagining these mythological women as powerful symbols of feminism.

Through the application of a feminist perspective, we not only unveil latent layers of strength, resilience, and agency within these narratives but also infuse new vitality into age-old tales, providing fresh viewpoints that deeply resonate with contemporary audiences. In this exploration, we embark on a journey to reveal the transformative potential of feminism in reshaping the narratives of female mythological characters such as Lilith from Jewish folklore, Surpanakha from Hindu lore, to Mami Wata and the Sphinx from African and Greek mythology respectively.

1. Lilith: Lilith, a character originating in Jewish mythology, has undergone a remarkable transformation over time, emerging as a potent feminist symbol. Traditionally portrayed as Adam's first wife in some accounts, it is believed that Lilith was created from the same earth as Adam and therefore saw herself as his equal, rather than subordinate. This perception clashed with Adam's insistence on dominance and led to constant disagreements and conflicts in their relationship. One of the most famous accounts of Lilith's rebellion tells that she resisted lying beneath Adam during sexual intercourse, believing that both partners should be equal. When Adam tried to assert his authority and refused to compromise, Lilith, in an act of defiance, fled from the Garden of Eden.



This narrative of Lilith's rebellion has been reinterpreted through feminist lenses as a powerful story of asserting independence and challenging oppressive gender dynamics. She has also been associated with embracing her own desires and asserting her autonomy, including in matters of sexuality. As a result, Lilith has become an archetype of female sensuality and liberation, representing a woman who is unafraid to explore and express her own sexual agency.

2. Mami Wata: Mami Wata, a prominent figure in African mythology and folklore, defies conventional notions of femininity in a striking manner. She presents a complex character, often portrayed as exceptionally beautiful and seductive. Yet, she challenges traditional roles in several profound ways. Specifically, she is depicted as an unmarried and barren deity, which subverts the prevailing societal belief that a woman's primary purpose lies in marriage and motherhood. However, what sets her apart is her willingness to openly embrace multiple partners, which directly challenges the unjust societal expectations that impose virginity upon women and restrict their freedom to engage in sexual relationships outside the bounds of marriage. Thus, Mami Wata's character, when viewed from the

feminist lens, becomes a symbol of resistance against such oppressive norms, highlighting the importance of dismantling these double standards and embracing diverse expressions of female autonomy and desire.



3. Surpanakha: Surpanakha, a character from the Hindu epic Ramayana, offers a complex lens through which to explore feminist themes. While initially portrayed as a powerful and independent woman, her story is marred by the eventual outcome of her interactions with the male protagonists, Rama and Lakshmana. She initially approaches them with a sense of desire and attraction, expressing her interest in Rama. However, her boldness and open expression of romantic interest are met with mockery and humiliation. Lakshmana, Rama's brother, responds by cutting off her nose as a punishment for her audacity, leaving her disfigured and humiliated.

This violent response to Surpanakha's advances underscores the deeply patriarchal themes within the narrative. It illustrates the societal expectation that women should be passive and submissive and the consequences they face when they dare to express their desires or make advances. Surpanakha's story in the Ramayana, where she faces violence and disfigurement for expressing her desires, has also positioned her as a feminist symbol. Her experiences resonate with many women who have confronted societal backlash when asserting their desires and autonomy. Surpanakha's journey serves as a poignant reminder of the pressing need to dismantle deeply ingrained patriarchal norms that stifle female agency, prompting the question: Is it fair to subject women to criticism and humiliation merely for being upfront about their sexual and romantic desires?

4. Sphinx: In Greek mythology, the Sphinx emerges as a distinctive female mythological entity that subverts traditional notions of femininity. Typically depicted with the body of a lion, the wings of a bird, and the head of a woman, her striking appearance alone challenges conventional portrayals of women as delicate and submissive. The Sphinx exudes a commanding presence, symbolizing strength and independence. However, it is her intellectual acumen that truly sets the Sphinx apart. Instead of relying on brute force, she engages travellers in riddles that demand not only physical strength but also mental agility.

In a context where women frequently encounter “mansplaining”, the character of the Sphinx stands as a testament to women’s intelligence and wit. Furthermore, her character can be viewed as challenging the unfair notion that attributes such as intelligence and strength are undesirable in women, who are often unjustly expected to take on more passive roles in comparison to men. She therefore serves as a powerful symbol of female empowerment, emphasizing that women, like men, can embody strength and intellect.



In conclusion, these mythological characters, including Lilith, Mami Wata, Surpanakha, and the Sphinx, serve as powerful reminders that conventional notions of femininity are not fixed. They challenge established norms, disrupt oppressive expectations, and offer alternative narratives of womanhood, becoming enduring symbols of feminism, resilience, and the struggle for gender equality. Their stories, when viewed from the feminist perspective, encourage us to celebrate diverse expressions of femininity beyond tradition, fostering a more inclusive and equitable world.

*The viewpoint presented in this article represents the personal perspective of the author.

ACCESSIBILITY

ARTICLE BY : SAGAR MALIK, MSW 3RD SEMESTER



At a lunch with my fieldwork partners in February, we all vowed that we would have our next celebration once we had done something of meaning and substance on the field. Something that would bring about a change. Something that we could all cherish and feel proud of. Two months later, as fieldwork for the semester was drawing to a close we looked at each other with pride on how we tried our best to make that happen. Whether or not we succeeded is something we would leave to the discretion of the community. Shortly into the second semester of fieldwork, we conducted a session scheduled by our placement agency. The session was with a few persons with disabilities (also referred to as PWDs for ease of reading) with whom we saw motivational videos and discussed their life and dreams. It was then that something clicked. That session became a starting point for the next two months of our work. We decided that we would support at least a dozen persons with disabilities living in Dakshinpuri over the course of our fieldwork in a variety of ways. Whether it was getting their disability certificates made or filing their UDID (Unique Disability Identification) applications or helping them gain knowledge about government pension schemes and so on.

Chandni, one of the employees at our placement agency, led us to the first person who we would work with. It was her uncle, who had lost one leg to an infection a couple of years ago. We visited his home where he told us that despite paying a large sum of money to a private hospital in Haryana, he still did not have a disability certificate. Due to that he could not apply for pension or other government schemes that he was eligible for. We took his information and documents and filled up his online UDID application form that day. After that there was no looking back. We met many other PWDs with the help of the agency employees as well as community residents, and started working with them. Amid this, I took up the task of carrying out a modest survey on accessibility for PWDs living in the community. As part of the survey, I visited clinics and hospitals, homes for the visually impaired, bus stops, and a metro station.

My first visit was to a Delhi government mohalla clinic in Dakshinpuri Extension. The small clinic had a ramp to facilitate the entry of people with disabilities. Further, the clinic physician, Dr. Brijender Singh, told me that he and his staff often step out to check on patients who have a disability or have trouble entering the facility. He said the staff was supportive and always guided PWDs when they visited the facility. However, I observed that there was no braille support for the visually impaired nor did any of the staff members know sign language to be able to support those with hearing difficulties. Dr. Singh said that he also provided counselling to people suffering from mental health conditions. At the Shiv Bhawani Blind Kalyan Centre, a house for the visually impaired where we worked with many residents, there were no ramps at the main entrance or before the rooms. The thought of moving a wheelchair inside the cramped building sounded near to impossible. The stairs connecting the house to the first floor and the terrace were steep. There were no elevators. Further there were no documents or signage available either in braille or sign language. In fact, the living conditions in the house were appalling, marred by a sheer lack of hygiene, ventilation, and natural lighting. The staff did not seem to be worried about the obvious rat infestation in the building. “We have trouble climbing stairs but there is no space for a ramp,” one of the PWDs living there told me. At the time, the facility was home to some 18 residents, providing for their stay and food.

Similarly, the Bharat Blind Technical Welfare Society, which manages a house for the visually impaired in the community, also had no ramps to go upstairs. Entry to the building seemed wheelchair-friendly though. Braille and sign language were not available for documents or directions at the facility. The organisation had been registered in 1978, Mr. Manoj, the manager, told me during a visit. The facility, which was started by his father, runs through public donations and takes care of the residents’ living, food, and education. Some voluntary teachers who regularly visit the facility teach braille, music, and basic computers to the residents. I also visited one of the frequented bus stands in the community. However, my field partners and I felt that it had been built with no consideration for people with disabilities. There were no ramps and no use of braille or sign language at the bus stand. “If there is nobody to offer help at the bus stand then it becomes a hassle,” Ankur, a 26-year-old resident at the Bharat Blind Welfare Society, had told me during my visit to the organisation. The Chirag Delhi Metro station, one of the nearest to the community, seemed like the most disability-friendly space that I visited during the course of this survey. Firstly, there was a ramp connecting an elevator to the station. The elevator also had buttons in braille for the support of the visually impaired or people with vision difficulties. Like all other metro stations across Delhi, it offered personal support and wheelchair access for people with disabilities. There was also a dedicated counter for PWDs.

My field partners and I also visited the newly-started Ambedkar Nagar Hospital in Dakshinpuri. The seven-floor medical facility featured several lifts for the staff and patients with the availability of braille buttons in them. The staff seemed supportive as well.

But physical limitations are not the only challenge keeping the community's PWDs from availing their rights and the benefits available to them. For instance, many PWDs lack information about the UDID application process or do not have access to the internet to be able to file an application. Others do not know how a UDID card would be helpful for them. Additionally, the application process is marred by technical glitches.

“The process seems too complex. You have to first apply online and then visit the hospital as well. It is a lengthy procedure. We have to face a lot of difficulty,” said Krishan Pratap Singh, a resident of the Shiv Bhawani Blind Centre.

On the final day of fieldwork, we visited as many PWDs we had worked with as possible. They all wished us the best for the future and made promises to stay in touch.

“Love and respect are not bound to a physical location. They are in the heart,” one of the residents at the Shiv Bhawani Blind Centre told us that day.

Notes: 1) The quotes were originally in Hindi and have been translated for the article.
2) This study is not comprehensive as I could visit the community only twice a week and could not include a wider range of institutions and disabilities as part of it.



THE UBIQUITOUS INFLUENCE OF ARTIFICIAL INTELLIGENCE: TRANSFORMING INDUSTRIES AND SOCIETY

ARTICLE BY : AHMED IMTIYAZ,
M. A. HRM 1ST SEMESTER

.....

Artificial Intelligence (AI) has emerged as one of the most transformative technologies of the 21st century. Its rapid development and integration into various sectors have reshaped industries, impacted the way we live, and raised profound questions about the future of work, ethics, and human-AI interaction. In this article, we will explore the multifaceted use of AI, its impact on different domains, and the challenges and opportunities it presents.

One of the most promising applications of AI is in healthcare. Machine learning algorithms can analyze vast amounts of medical data to diagnose diseases, predict patient outcomes, and assist in drug discovery. Apart from this, AI is reshaping the education sector by personalizing learning experiences. Intelligent tutoring systems adapt to individual students' needs, providing targeted support and feedback. Furthermore, AI-powered tools can automate administrative tasks for educators, allowing them to focus more on teaching. The digital revolution in education, accelerated by AI, has become especially critical during the COVID-19 pandemic. While the use of AI holds immense promise, it also raises significant challenges. Privacy concerns related to the collection and use of personal data must be addressed.



Ethical questions surrounding AI decision-making, bias in algorithms, and job displacement require thoughtful solutions. Ensuring that AI benefits all of society, rather than exacerbating inequalities, is a critical concern. The increasing use of artificial intelligence is reshaping industries and society at large. Its applications in healthcare, finance, transportation, education, and entertainment are transforming the way we live and work. However, the ethical, social, and economic implications of AI must be carefully considered as we navigate this new era of technological advancement. Balancing the benefits of AI with the need for responsible development and regulation will be crucial in harnessing its full potential for the betterment of humanity.

THE FORGOTTEN CRISIS OF THE ROHINGYA REFUGEES

ARTICLE BY : SHIFA SHABNAM,
MSW 3RD SEMESTER

.....
Rohingya muslims are also known as the 'world's most persecuted minority', but there is little awareness about their origins and the crises surrounding their very existence. I intend to take you on a journey with me to understand all there is to know about this tormented community through this article.

The Rohingya Muslims, a minority group living in Myanmar, have long faced unfathomable suffering and political repression. Forced relocation, brutality, and continual struggles for acceptance and fundamental human rights characterise their past. The Rohingya are an ethnic group, the majority of whom are Muslim, who have lived for centuries in the majority Buddhist Myanmar. Currently, there are about 1.1 million Rohingya in the Southeast Asian country. Nearly all of the Rohingya in Myanmar live in the western coastal state of Rakhine and are not allowed to leave without the government's permission. It is one of the poorest states in the country, with ghetto-like camps and a lack of basic services and opportunities.

Tracing the roots of the Rohingya Muslims, we can go as far back as the 7th century, and witness their long history in Myanmar's Rakhine State. The Myanmar government, however, has disputed their presence and referred to them as "Bengalis," meaning that they are undocumented immigrants from Bangladesh.



Owing to this 'othering' of their existence, the Rohingya have endured discrimination and citizenship denial in Myanmar over the decades. The government of Myanmar approved a citizenship law in 1982 that left them off the list of recognized ethnic groups.

They were made stateless as a result of this legal discrimination, which also severely limited their freedom of movement, access to education, and chances for employment, thus formally facilitating their social exclusion from the society at large. In the political context, the Rohingya's situation rapidly worsened during the 21st century. The Myanmar military carried out a string of brutal crackdowns that resulted in widespread displacement, fatalities, and suffering, most notably in 2012 and 2017.

The international community has been shocked by the reports of mass murder, sexual assault, and the destruction of Rohingya villages. The Rohingya have been the target of allegations of ethnic cleansing and genocide against the Myanmar government. One of the biggest refugee crises in the history of the world has been brought about by the military's activities, which have forced hundreds of thousands of Rohingya to flee to nearby nations, notably Bangladesh and India.

When one tries to understand the reasons behind their persecution, differences in Religion and Ethnicity takes a centre stage. The severe racial and religious distinctions that separate the Rohingya from Myanmar's predominantly Buddhist population is at the heart of their persecution. The religious conflicts that have resulted from this split have made the environment unfriendly, which has led to the marginalisation and exclusion of the Rohingya. It can most certainly be derived that they are the target of prejudice and violence because of their distinctively Muslim identity.

In search of further explanation for the persecution of the Rohingya, let's think of how history has abundant examples to corroborate the extent to which organisations, ideologies and countries at large can ostracise those who are in control of various resources in order to exert their own jurisdiction. The Rohingya live predominantly in Rakhine State, which has large quantities of rich natural resources including oil and natural gas. The competition for control of these resources has heightened tensions in the area, worsening the Rohingya's situation. The Rohingya population's humanitarian concerns have been eclipsed by the competition for these resources, driving them to the margins of political discourse.

A web of competing interests has been woven by Myanmar's complex political system, which is defined by a dual power structure incorporating military leadership and a civilian government. Due to this complicated system, many who violated the Rohingya's human rights have gone unpunished. The military has maintained its hold on power in Myanmar and is thus able to operate with impunity, prolonging the agony of the Rohingya.





Further, particularly directed towards racial and religious minorities like the Rohingya, nationalist movements in Myanmar have fostered prejudice. These movements encourage an exclusive view of national identity, which encourages prejudice and xenophobia. Due to their unique cultural and religious identity, the Rohingya have unfortunately been the targets of this rabid nationalism.

This understanding of the extent of the persecution of the Rohingya population leads us to ask ourselves as social workers, how the issue of the Rohingya is relevant for us? It is relevant to us because the first humanitarian duty is Protection of the Human rights. The persecution of the Rohingya results in serious violations of human rights, including violence, eviction, and denial of necessities. Everywhere that human rights are in danger, social workers have the responsibility to seek justice for the persecuted.

As social workers, we also believe in the ideology of social justice. Resolving the Rohingya problem is consistent with the ideals of equity, fairness, and social justice, and thus, is of importance to us. Last but not the least, the Rohingya crisis has produced one of the greatest refugee populations in history. By making it easier for refugees to get access to resources for mental health, healthcare, education, and safe housing, we as budding social workers can play our role in facilitating the process of delivery of justice to the most persecuted group in modern history.

WANNABE? WABI SABI? WASABI?

ARTICLE BY : FARJUMAND SIDIQI,
M. A. HRM 1ST SEMESTER

.....

“Hi I'm the new barbie, living in a world where they use words like shenanigans. Key Pointers are that I'm happy, rich and successful. I'm happy because my foundation hides my dark circles perfectly, my google assistant wakes me up on time even if I've been sleepless for days. I'm always updated about everything, everything. Even about my dead grandmother's ex's nephew's cheating scandal let alone my own ex. Oops #TMI.

Now that I'm Barbie, I have to be rich. So I am rich. I have a three by three cubicle where I work like a bot and get paid enough for my therapy. I am rich because I don't have a nagging old landlady, I'm living off my parents. And I am rich because I've invested in stocks. Ken said it's good for the future.

Oh I forgot, I'm successful as well, because last Friday I achieved my goal of cleaning my room, combing my hair, taking a shower, eating a meal and not doing self harm.

Did I tell you about Ken? He's so cool. Last week he worked 72 hrs straight and still went to the gym. He sips double shots of coffee everyday, like every hour, like totally. Coffee mafia, it's so hot. I think our kids will be cute, but then performance anxiety can be real.”

Well that's a good start for a piece which has to do with boring philosophy and social concerns. Growing up, I was fascinated by the circus men or the magicians and how they hypnotised people. Then I found out that hypnotic stupor is a thing. Something that is very much up to and about us. But that's not it, I also found something completely attachable to it.



‘Wabi Sabi’. Well, won’t it be interesting if I put both of these in the platter called “the corporate world.”

Wabi being asymmetrical and sabi being decaying, I liked how it prescribed acceptance, transience and imperfection, where hypnotic stupor was more about experiencing trance, daze, oblivion. To me it was pure fascination; how both of these concepts, or rather philosophies, are so closely knit but inversely. To achieve wabi sabi there has to be no realm of thought, as it believes in the beauty of imperfection, and for hypnotic stupor, the trance-like state created because of one’s emotional inertness, is nothing but numbness created by manifesting perfection itself.

It's funny how they twin. Not the concept but at least the conclusion. All the barbies and kens are sluggish in the head, blunt, anxious, stressed craving the stupor. And wabi sabi emphasises on understated elegance, and the art of "less is more." It encourages people to find beauty in the imperfect, to appreciate the process of ageing and decay, and to embrace the impermanence of life.

It all starts when this Japanese man, Sen No Rikyu, invites his master for a tea and offers it in an ordinary clay bowl rather than one of the more ornate and expensive ones available. On master's disapproval, he explains that the bowl was chosen precisely because of its imperfections and the way it had been worn down over time, which he believes adds to its beauty and character. Inspired by the tale, the custom of tea ceremonies on full moon nights in Japan was replaced by tea parties on nights when the moon was cloudy or uncertain, imperfectly- perfect. Just like our barbies and kens.

Imperfection is an inherent part of the natural world, with the cutthroat chase for perfect life, extraordinary lifestyle, no scandal records, top fit aesthetics, celebrating and embracing imperfection would be the wiser choice. It's not a hidden secret, or an undiscovered flex. With the keto diet schedules on their way, wabi sabi could potentially be the daily routine and I bet this one would be tastier.

Corporate trends may go down like- relaxed work, potential health oriented work zones, shift-wise changes, etc., etc. But if we really look at it, what corporate has always wanted is robots - work oriented, specific about the host, least compromised about mistakes and oh so perfect! Somehow, on every floor of a corporate building hypnotic stupor runs like a mad dog. We, in order to achieve perfection, want something so desperately that it breaches the bonds of normalcy, shuts down the world and provides a trance like state focusing on this one thing, be it your deadline, your new report, your pitch or even your sick leave that has to be so faking-ly genuine that your boss should not be able to say no.

This piece is not a letter of enlightenment, neither am I pretending to be a saviour to all of the white collar mice. Philosophy has healed humans and aided their ways for centuries. The concept of WABI SABI can be very helpful to build a decent work space for any individual out there. So what do we do?

First, without being cruel to yourself, savor the present moment - the art of living in the present. Embrace your story. Come on, it's *your* story, you out of all should be in love with it. Reflect on every moment, try living it. Bring your attention to the time passing by. Find beauty in simplicity. Again, "less is more". Redefine beauty, collect memories, bring yourself simple joy.

Richard Powell, the author of the book *Wabi Sabi Simple*, notes that, "Nothing lasts, nothing is finished, nothing is perfect." With the heist of "God, make it last a bit longer," or "I hope it is over soon," we all suffer asphyxia by our own hands, putting a knot to the tongue gulping it down our throat. Who is savouring the present? None! Mainstream complexities make the present a luxury. Should it not be simple? Sacred?

A vintage typewriter is shown on a wooden surface. The word "POE" is spelled out in wooden blocks. The typewriter has a green body and a silver carriage. The wooden blocks are white with black letters and numbers. The background is a dark red color.

P₃ O₁ E₁

POETRY

*"Poetry is when an emotion has
found its thought and the thought
has found words. "*

-Robert Frost

AN ODE TO THE BRAVEST WOMAN THERE WAS

- BY ZOHA ATHER, MSW, 1ST SEMESTER

In London town, one fateful day,
In 1873, a life lost its way.
Lady Marianne, a widow, became,
Her world crumbled, consumed by the flame.

Her love, Lord Nicholas, taken too soon,
Their happiness eclipsed, like the setting moon.
Eleven months of wedded grace,
Soon, they'd celebrate their love's embrace.

Nicholas, a nobleman, she was his wife,
Bound by duty, she embraced her life.
A decade apart, but love did bloom,
Yet, his wish for an heir cast a gloom.

A compliant wife, she played her part,
But love eluded her from the start.
In mourning, she learned life's cruel cost,
When Nicholas's life was forever lost.

Parents, once loving, turned away,
Blaming her for that fateful day.
Her home, her haven, barred the door,
Leaving her heartbroken and wanting more.

An exquisite estate on a quiet hill,
Yet, her life stood eerily still.
Could she leave, rejoin society's throng?
Or was her sorrow meant to prolong?

Questions swirled, her heart was unsure,
As she ventured out, society's allure.
But judgment and scorn awaited her there,
In their eyes, she was nothing but despair.





“Lady Marianne, is that you?” they sneered,
Whispers of gossip, she truly feared.
Rejected and shunned, a heart so torn,
In widowhood, she felt so forlorn.

Proposals came from rakes of shame,
Desire to tarnish her once-pristine name.
Her reputation, now in disarray.
A widow's life in society's fray.

Despite her dreams, love's cruel test,
The world judged her, left her distressed.
Celibacy enforced, hypocrisy rife,
For widows like Marianne, a bitter life.

Yet, she persevered, strong and true,
Her love for her children, like morning dew.
She defied society's cold, cruel trend.
In their hearts, her children found a friend.

Lady Marianne, a widow so strong,
Fought through the world's unending wrong.
In the end, she found love anew,
Not just a widow, but a mother too.

In 1897, her journey did end,
With adopted children, she called them 'friend.'
She wasn't just a widow, no, not in the end,
But a mother, a fighter, and society's amend.

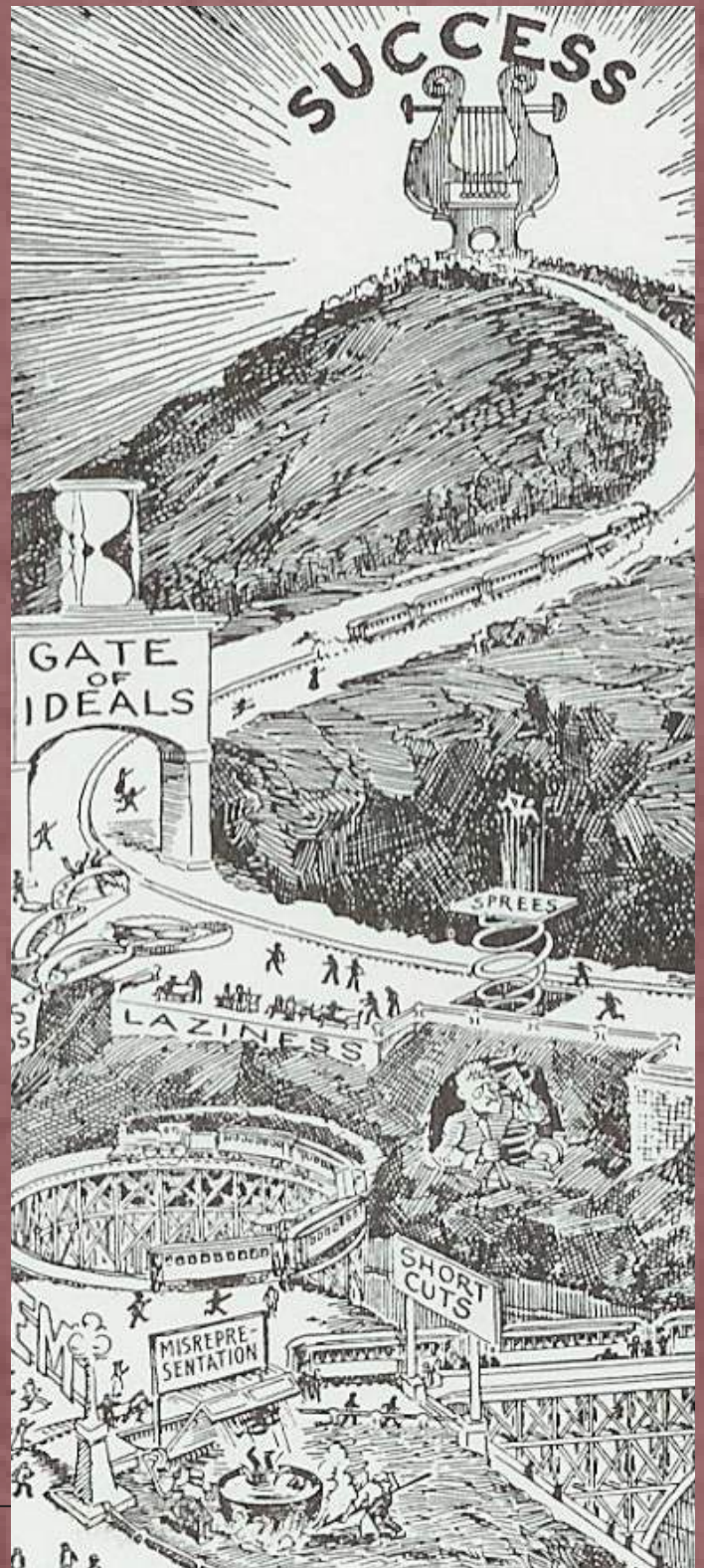
So, let us remember, with grace and esteem,
The widows who've faced life's darkest scheme.
In their strength and love, let our hearts mend,
For they're more than widows, they're our true friends.

LEVEL

BY : TALIB UL ISLAM, MSW 1ST SEMESTER

I am a loser
 So don't try to persuade me that
 I can be a winner
 Because after every opportunity
 I curse myself in every possibility
 And I am not going to recite that
 There is genius inside me who will succeed
 Considering all this, I will suggest myself
 That I am an empty, unproductive person
 And nothing you all say will convince me
 I can still get to the top
 Because no matter what
 I am not good enough to struggle
 And by no means I am ready to believe that
 Seeking knowledge for being winner exists in me
 Because when I look into the preparations
 I always think
 Will I be what they say.

The message, my friend is hidden in line
 Reverse the order, your choice, your time



NOW READ BOTTOM UP

ECHOES OF SORROW

BY SUHANA SABANAM, BSW 1ST SEMESTER



In Manipur's land, a tale unfolds,
Of struggle, pain, and stories untold,
Ethnic strife, a bitter divide,
A quest for peace, in hearts doth reside.

Echoes of sorrow pierce the air,
Histories marred by deep despair,
Families torn, dreams turned to dust,
In search of hope, hearts readjust.

Yet amidst the shadows, courage will raise,
Unity found in tear-filled eyes,
A plea for peace, a fervent call,
To heal the wounds and stand tall.

Let us envision a land anew,
Where understanding and empathy brews,
For in unity's embrace we find,
A path to heal, a chance to bind.

Manipur, land of beauty and grace,
May harmony triumph, leaving no trace,
Of the pain that once scarred thy soul,
Embrace the future, let love be the goal.

FOLLY OF FORGETFULNESS

BY: SHUSHWI SHEKHAR, HRM 3rd SEMESTER

In folly's grasp, we often dwell, forgetting the truth we should embrace,

That value's birth resides within, our hearts, our minds, our grace.

For people, diverse as nature's hues, with paths uniquely spun,

We must recall to cherish this, in unity, we are one.

Expectations, heavy burdens, we place upon the shoulders, forgetting they're but dreams we own, within our minds, as folders.

Let trust not be a fragile thread, in others' deeds it lies, True trust, unwavering and deep, like stars in boundless skies.

Trust is to fathom whence it springs, the source of every act,

It's not a mold to shape behavior, nor a contract's rigid pact.

Amidst life's maze, we oft forget, the simplest truths we know,

Lost in thoughts, our minds ablaze, as hearts remain in tow.

Balance, the elusive art we seek, to keep our lives in tune, Yet, caught in swirls of endless thought, we often meet our doom.

Let minds find rest, let hearts awake, in harmony, we strive,

For in the balance's gentle dance, true living comes alive.

In this forgetful journey, we err, but lessons we attain, For in the ebb and flow of life, every happening's refrain. Let wisdom guide our wandering souls, as we seek the path, so vast,

And in the midst of human folly, may love and truth hold steadfast.



कारण

- प्रेम गौरव, एमएसडब्ल्यू, सेमेस्टर Ist



एक आया समय जब थक सा
गया मन,
ना बढ़ने की आशा, ना चलने की
इच्छा,
ना गिरने का डर था, ना उठने की
चाहत।

ना लिखने का दम था जब आई
परीक्षा,
खोया हुआ खुद को पाया था
मैंने,
ना मिटने का गम था, ना जीवन
की चाहत।

इन्हीं उलझनों में जो थक कर था
बैठा,
विस्मय भरा, मन में, एहसास
कौंधा।

प्रश्नों की ढेरी गिरा मुंह औंधा...
मैं प्रश्नों की ढेरी गिरा मुंह औंधा...

इस ब्रह्माण्ड में क्या है अस्तित्व
अपना?
मैं जीवित हूँ मानव, या अणुओं
का पुतला?
मैं सच में हूँ जिंदा या भ्रम है ये
जीवन?
अगर हूँ धरा पर, तो आखिर क्या
कारण?

MORE OR LESS 'YOU'

BY: UMRA NAVED, BSW, 1ST SEMESTER

Good is not bad,
Everything is nothing.
Flaws are meaningful,
Perfection is meaningless.

Rejection, attention can all
be
replaced and reordered in
the same way.

Curiosity at some point
Becomes unwanted.

Hate and love come together
To find one and only "You".



जामिया बहुत नायाब है,

मोहम्मद अरीब सैफुल्लाह, बीएसडब्ल्यू, सेमेस्टर I

जामिया बहुत नायाब है,
यहाँ का हर बच्चा कामयाब है,
हवादिस तो बहुत आयी मगर,
कुछ बात है के कामयाब है।

यहा की हर फैकल्टी बाम ए उरुज है,
मोअल्लिम हज़रात भी लाजवाब है।
जम्हूरियत की सालमियत है यहाँ,
अहले वतन का दारूल-बाब है।

फर्श-ता-अर्श का लम्बा सफर है,
जामियन भी शामिल-ए-अरबाब है।
बना रहे आला मकाम इसका,
दुआ करे अरीब का ख्वाब है।

मो० अरीब सैफुल्लाह



खिलते फूल

41

- सृष्टि शर्मा, HRM 1ST SEMESTER

फूल खिल रहे हैं
बड़ी खूबसूरती से
मगर उस जगह
जहाँ जीवन का कोई आसार नहीं !
ये शायद एक आसार है
जीवन के हर फूल को डुबा देने का
मानो सब्र से बनी इस धरती का
अब सब्र का बाँध टूटा जा रहा हो!
जैसे जीवन की घडी
अब टिक टिक थोड़ा तेज़ करने लगी हो!
इन फूलों का खूबसूरत होना
किसी की मुस्कराहट नहीं बन पाएगा!
उस तन्हाई में
जहाँ जीवन का निशान नहीं
जीवन का आगाज़ हुआ है!
ये खिलते फूल
जैसे ग्रेहेन बन कर आए हों
या ये एहसास दिलाने
कि वो दिन अब दूर नहीं
वो दिन
आखरी दिन!
ये खिलते हुए नए से फूल
इनकी नई सी महक
एक पैगाम है
आने वाले सैलाब का!
मानो प्रकृति ने खटखटाया हो
हमारे दरवाज़े पर
कि संभल जाओ
अभी भी संभल जाओ।



ECHOES OF DIVISION : A CALL FOR AMITY

- BY RASHIDA BASHIR, MSW 1ST SEMESTER



Dispersing the aroma of futility,
In the name of traumas of division,
We have been holding on to the flames of
enmity.

Taking the broken stones of human
connections,
Woven out of wars, the lanes are diverged,
Making a way for hatred through Separations.

In the name of self styled false boundaries,
human shells are deteriorated here,
Paving a way for undeniable rivalries.

Death and destruction, homes turning into
rubbles, charred bodies, sexual harassment,
humiliation, ruthless treatment,
dehumanization, broken bones, wretched
colon, this is what they do in the name of
religion, caste and gender.

Of what use has this blood felicity ever been?
Ah! the enigma of non violence rises
Why is the trauma of the division unseen?

Hold the flags of peace and let in the serenity,
Squeeze the hearts from all form of loathing,
Let the mankind be symbolised by mere amity.

سیلاب خیال

BY YUSRA BASIT, MSW 1ST SEMESTER

چہرے کو کرتا ہے پور نور تیرا ذکر،
میرے گناہوں کو تھم لیتی ہے تیری ناراضگی کی
فکر۔

تیرے سجدے ہیں دوا ہر مرض کی،
تیرے سجدے ہیں ذریعہ ہر غرض کی،
ان سجدوں میں بھی ستاتے خیال ہیں سیلاب،
جیسے
تو جانتا ہے ان چہروں کے پیچھے ہیں نقاب کیسے۔

تیرے سامنے سب کا سفید اور سیاہ ہے،
تجھے ہم سے پھر بھی کیا گلہ ہے

تم مسلسل پُکارتے ہیں،
ہم جلدبازی میں کر رہے ہیں سجدے، فکر کاندھوں
پر لیکر جہاں کی۔

دل میں نہیں اترتے لفظ، پر اس سے ہم کلام ہیں،
ایک درود کا حصہ ہے، جلدی پھیرتے سلام ہیں۔

کبھی سوچا ہے کیا، گر وہ سجدہ آخر ہو جائے،
گر تو اس سجدے کے بعد آخری نیند سو جائے،
ہے کوئی دلیل جو پیش کر سکیں
کیا تھا ضروری الرحمن الرحیم سے۔

اس نے تو بھیجا تھا اس کی عبادت کے لیے،
ہم تو جینے لگے دنیاوی روایت کے لیے۔

اے بندے تو سوچ تو سہی!
گر وہ ایک سجدہ آخری ہو جائے تو کیا جواب دے گا؟

آج جو رکھتے ہیں تجھے مصروف، کیا کوئی تجھے
اپنے حصے کا ثواب دے گا؟
گر وہ ایک سجدہ آخری ہو جائے تو کیا جواب دے گا!



A collection of vintage items including a padlock, coins, a magnifying glass, and a fountain pen on a wooden surface. The items are arranged on a dark wooden surface. A large, open book with aged, yellowish pages is the central focus. The text is overlaid on the book's pages.

SHORT STORIES

*"There is no greater agony than
bearing an untold story inside you."*

-Maya Angelou



LIFE IS A PARADOXICAL GAME

A Short Story by Mohammed Adnan (BSW, Ist Semester)

.....

A man went to seek and search. He asked the first man outside the town, sitting under a tree, "How to find a master?" The man described him, saying, "These are the signs. He will be sitting under such-and-such a tree, he will have certain eyes, such-and-such-a vibe..." and all that. The man was very happy – now he had a criterion – and for thirty years, he searched. He came across many masters, many people, and he became tired, disillusioned and frustrated. So much so that he turned back home and said, "It is all nonsense."

He met that old man, who was now very old, when he was entering the town. He was surprised to see him. "This is the tree that he described, this is the vibe." He looked into the eyes of the old man and the old man began laughing. This was the laughter and these were the eyes! He said, "But why didn't you tell me before? Why did I have to go through this nightmare for thirty years?"

The old man said, "I described everything, but you didn't even look at the tree! You were not ready. The tree was here, I was here. When I was describing the eyes, I was looking into your eyes, but you were not there."

"When I was talking about the vibe, you were not ready to feel it; you were dead. These thirty years have not been a waste, they have prepared you. Now you can see the tree, you can look into my eyes and you can feel the vibe. I am your master. You have come home! And don't be angry with all those people, they all have helped in their own ways. The good and the bad, the false and the true – they all helped."

This game of life is really a very paradoxical game. So whenever you can come, come back – you may find the tree here!



DON'T CALL ME CHOTTU

A Short Story by Anasp Ezhur (MSW Ist Semester)

.....

"Don't call me Chottu." The boy snapped. "My name is Arjun."

Everyone laughed. "Chottu, Chottu, Chottu," they sang. "That's what you are, a little boy."

Arjun clenched his fists. He hated being called Chottu. It meant "small" in Hindi, and it made him feel like he was nothing more than a child. But he was ten years old now, and he was working hard to help support his family. He wasn't a child anymore.

Arjun had been working in the brick kiln since he was seven years old. His father had died in a work accident, and his mother couldn't afford to raise him on her own. So Arjun had to work to help put food on the table. The work was hard and dangerous. Arjun would wake up early in the morning and work until late at night, carrying heavy loads of bricks and breathing in the thick dust. He often got cuts and burns on his hands, and his lungs ached from the dust. But Arjun was determined to keep working. He knew that if he stopped, his family would starve. He also knew that he wanted a better life for himself. He dreamed of going to school and becoming a doctor one day.

One day, Arjun was carrying a load of bricks when he slipped and fell. He dropped the bricks, and they landed on his foot. Arjun cried out in pain. A man heard Arjun's cry and came running over. He saw Arjun lying on the ground, holding his foot.

"What's wrong, Chottu?" The man asked.

"My foot," Arjun said. "It hurts."

The man looked at Arjun's foot and saw that it was bleeding. He helped Arjun to his feet and took him to the infirmary. The nurse at the infirmary cleaned and bandaged Arjun's foot and suggested that he rests for a few days.

Arjun was relieved to be off of work for a while. He went home and lay down on his bed. He closed his eyes and thought about his dream of becoming a doctor. He knew that it would be difficult to achieve his dream. He was poor, and he had to work to help support his family. But he was determined to make his dream a reality.

The next day, Arjun was sitting on his bed, thinking about his future, when the man from the brick kiln came to visit him.

"How is your foot, Chottu?" the man asked.

"It's better," Arjun said. "But I can't walk yet."

"That's okay," the man said. "I have something else for you to do."

The man handed Arjun a piece of paper. "This is a scholarship to go to school," the man said. "I want you to become a doctor."

Arjun was stunned. He couldn't believe that the man was giving him a scholarship.

"Why are you doing this?" Arjun asked.

"Because I see something in you, Chottu," the man said. "You're a smart and hardworking boy. I know that you'll be a great doctor."

Arjun's eyes filled with tears. He thanked the man over and over again.

Arjun went on to become a successful doctor. He never forgot the man who gave him the chance to achieve his dream. He also never forgot the lessons he learned while working in the brick kiln. He was determined to use his skills to help other children who were forced into child labour.

One day, Arjun returned to the brick kiln where he had worked as a child. He talked to the children who were working there and told them about his dream of becoming a doctor. He also told them about the scholarship that he had received.

Later, he gave all the children a piece of paper and said. "This is your scholarship to go to school, pursue your dream, achieve it and serve others." The children burst into tears of joy.

DEPARTMENT EVENTS

DEPARTMENT OF SOCIAL WORK
(UGC CENTRE OF ADVANCED STUDY)
شعبہ سوشل ورک
समाज कार्य विभाग





INDEPENDENCE DAY

CONTENT CREDIT- SHIVAM KUMAR CHAUBEY, M.A HRM 1ST SEMESTER



On the eve of Independence Day, the Department of Social Work at Jamia Millia Islamia organized a one-day event to celebrate 76 years of India's Independence. The department, in the presence of its Head, Professor Neelam Sukhramani, the student advisor, Dr. Sarika Tomar, all the faculty members, staff members, and students came together to commemorate the historic day and celebrate the freedom, progress, and glory of the nation. The day witnessed a captivating blend of patriotic fervor, insightful speeches, and engaging activities, like a Patriotic Quiz, Poster Making, and Slogan Writing Competitions, where students showcased their talent, crafted some captivating slogans, and made posters to observe Anti-Ragging Day. The event was brimming with thoughtful messages that encouraged a safe and respectful college environment. Moreover, the department's head, Professor Neelam Sukhramani, and Dr. Sanjay Ingole, graced the stage with thought-provoking speeches and offered their unique viewpoints on Independence in the contemporary society. 15th August is not just a date in the calendar; it is a symphony of courage, sacrifices, and underlying determination that has resonated with us through the ages. On this historic occasion, we pay homage to the brave souls who selflessly fought for our freedom and liberty and laid the foundation for the sovereign nation we proudly call our own, India.





TEACHERS' DAY

CONTENT CREDIT- KASHFI ZIA, MSW 3RD SEMESTER

Introduction

Teachers' Day is a day dedicated to honoring the incredible role teachers play in shaping the future of our society. At the Department of Social Work, Jamia Millia Islamia, this special occasion was celebrated with immense enthusiasm, bringing together dedicated faculty members, the esteemed Head of the Department Prof. Neelam Sukhramani, and enthusiastic students from BSW, MSW 1st and 2nd year, and HRM 1st and 2nd year. The event, held in the seminar room, was a testament to the strong bonds formed within the department.



A Respected Head and Dedicated Faculty

The seminar room in the Department of Social Work was adorned with decorations, creating an atmosphere of joy and gratitude. The presence of the Head of the Department, Prof. Neelam Sukhramani, along with the entire faculty, was the highlight of the celebrations. Their presence symbolized their dedication and commitment to the students and to the field of social work.

The Sweetness of Unity

The celebrations commenced with the cutting of cakes, a gesture that beautifully epitomised the unity among the department's members. Prof. Neelam Sukhramani cut the first cake, marking the beginning of this memorable event. This act served as a sweet reminder of the harmonious relationship between the students and their mentors.



Musical Embraces

Music, being the universal language of emotions, took the centre stage during the festivities. Students showcased their talents by dedicating soulful songs to their beloved faculty members. The melodies reverberated in the seminar room, filling the hearts of everyone present with warmth and appreciation.

TEACHERS' DAY



Faculty Members' Heartfelt Contribution

In a delightful twist, some of the faculty members reciprocated the affection of their students by showcasing their own musical talents. They sang songs that truly left their students in surprise and awe of their professors. This heartwarming gesture demonstrated the mutual respect and camaraderie that exists between the students and educators.



The Essence of Teachers' Day

The Teachers' Day commemoration at the Department of Social Work, Jamia Millia Islamia, was not just a celebration; it was an embodiment of the profound respect and admiration that students hold for their mentors. It served as a reminder of the invaluable role teachers play in guiding and nurturing the younger generation. The event was a harmonious blend of music, speeches, and shared moments that strengthened the bonds between the students and the faculty members, creating memories that will be cherished for a lifetime.



SWACHHTA ABHIYAAN



CONTENT CREDIT- SHIVAM KUMAR CHAUBEY, M.A HRM 1ST SEMESTER



Swachhta Pakhwaada, the sanitation and cleanliness drive promoted under the Swachh Bharat Mission, was observed by the Department of Social Work, Jamia Millia Islamia, on 13th September, 2023. With the aim of promoting a clean and safe nation, the students of M.A. Social Work, and M.A. HRM, BSW and ADPH, through their joint efforts, took up the task of dusting, and cleaning the department. It was a celebration of preserving the spirit of a healthy nation, through the combined sanitation efforts of its citizens.

The students enthusiastically participated in the drive and displayed an ardent interest in co-opting the messages of the Clean India Campaign. The drive acted as a reminder to the students of the virtues of cleaning up after themselves, and encouraging those who are around them to do the same. The students carried out the drive by cleaning the floors of their classrooms using brooms, and dusting the tables, doors, fans, and the windows. Once the cleaning process was done, they made sure to arrange the tables, and chairs of their classrooms.

The drive embodied the mission of the Swachh Bharat Mission to “restore harmony between the soul and the nature by reorienting thought processes and actions of people”. A clean and healthy India is a distinct developmental vision, and would significantly increase the quality of life of its citizens. The conservation of the ethos of a nation largely lies in the hands of its youth, and through a continuous effort, the students of the Department of Social Work, Jamia Millia Islamia are committed to transforming their educational spaces into a clean and secure environment, which will further create a healthy and robust nation.

SWACHHHTA ABHIYAAN





CONVOCATION

CONTENT CREDIT- PRABHAT RANJAN, M.A HRM 3RD SEMESTER



The Department of Social Work at Jamia Millia Islamia held its much anticipated Ceremony for Degree Distribution to recognize the academic achievements of the graduating classes of 2019 and 2020. This prestigious event was organized on Sunday, July 23, 2023 in the department's seminar room. The ceremony commenced at 11:00 am with a live stream of the Convocation Ceremony from New Delhi's iconic Vigyan Bhawan, enabling attendees to partake in this pivotal moment in real-time. Prof. Neelam Sukhramani, the Head of the Department, extended a warm welcome to the distinguished Chief Guests, Mr. Abrar Ahmad Khan and Prof. Sudesh Hemraj, whose invaluable insights and accomplishments have inspired countless people. Their presence at this ceremony added unparalleled significance to the ceremony. The event opened with a recitation of the Holy Quran, symbolizing the institution's commitment to spiritual values and wisdom. The atmosphere then reverberated with the resonating tunes of the Jamia Tarana, performed by the students of the department, filling attendees with pride and a sense of belonging to Jamia's rich heritage.

The ceremony witnessed a profound address by Mr. Abrar Ahmad Khan. His visionary approach and thoughtful ideas undoubtedly left an indelible mark on all attendees' hearts and minds. His words resonated with the audience, inspiring them to strive for greatness. Then, at the much-awaited moment, Prof. Hemraj bestowed the well-deserved MSW, MA HRM, ADPH, and PhD degrees upon the successful awardees - the batch of 2020, commemorating their academic journey and accomplishments. As they walked across the stage, a collective sense of pride and accomplishment filled the hall. The grand ceremony culminated with the rendition of the National Anthem, evoking a sense of unity and pride in the hearts of all attendees. This moment encapsulated the essence of the event, as students, faculty, and guests stood together in harmony.



CONVOCATION



The Department of Social Work takes great pride in its graduates' accomplishments and embraces them as positive change agents in society. Their achievements reflect the institution's commitment to cultivating excellence and developing well-rounded individuals capable of making a positive impact on the world.

This ceremony marked a pivotal moment not only for the graduates but also for Jamia Millia Islamia, highlighting its dedication to fostering both academic and moral growth. As these graduates embark on their journeys, they carry with them the values instilled by the institution, poised to make a meaningful difference in the world.



INDO-GERMAN STUDENT EXCHANGE PROGRAM

CONTENT CREDIT- FALAK KAZMI,
M.A HRM 3RD SEMESTER



As an economic powerhouse, Germany leads the European Economy and is home to small and medium businesses. In the context of rapid demographic and geopolitical changes, it has the potential to offer valuable HR support and create meaningful practices that could benefit both the German and the Indian economies. With this in mind, The Department of Social Work, Jamia Millia Islamia, extended its hands to the University of Erfurt, Germany, to initiate a Student Exchange Program for MA HRM students. Prof. Dr. Sabine Brunner and her Ph.D. scholar Simon Brunmayr visited the department and addressed the Human Resource Management students on the HR business and culture in Germany. The first session was conducted in the presence of Prof. Vani Narula, Dr. Shaad Habeeb, and Dr. Sarika Tomar, featuring presentations from the department students on their Fieldwork Practicum and their program at Jamia. The following two sessions were led by Professor Sabine who briefed the students on the differences in HR norms and functions between India and Germany, such as recruitment, retention, compensation, etc. Professor Sabine also discussed the need for HR practitioners in Germany and the opportunities it offers for young talent from India.

The student exchange program initiated by the Department of Social Work at Jamia Millia Islamia and the University of Erfurt holds the promise of fostering opportunities and knowledge exchange. This endeavor has the potential to cultivate a profound mutual understanding between the two nations, enriching their educational landscapes with deeper insights and perspectives.



SWACHHTA HI SEWA

A ONE-HOUR SHRAMDAAN INITIATIVE AT AL SHIFA HOSPITAL

CONTENT CREDIT- PALLAVI JOSHI, MSW 1ST SEMESTER



On the bright morning of October 1st, 2023, the altruistic spirit of the community shone brightly as a one-hour shramdaan program, themed "Swacchta Hi Sewa," unfolded at Al Shifa Hospital. The clock struck 10 AM, and a dedicated group of volunteers from the Department of Social Work took up the mantle to clean the surroundings of the esteemed hospital.

Armed with gloves, brooms, and an indomitable sense of purpose, the volunteers descended upon the designated areas, their hearts brimming with a shared vision of a cleaner, healthier environment. The sun's rays danced off their backs as they worked tirelessly, sweeping away debris, picking up litter, and ensuring every nook and cranny received the attention it deserved.

The "Swacchta Hi Sewa" campaign, an ode to the spirit of service and cleanliness, reverberated with a sense of unity and community. It was not merely a task, but a collective endeavour to elevate the surroundings to a state of pristine splendour. As the clock neared 11 AM, the transformation was palpable. The once cluttered spaces now exuded an air of tidiness and order. The volunteers, their faces glowing with a sense of accomplishment, stood back to admire the fruits of their labor.





SWACHHTA HI SEWA

A ONE-HOUR SHRAMDAAN INITIATIVE AT AL SHIFA HOSPITAL

With the cleanup complete, the volunteers gathered to partake in a solemn oath-taking ceremony. They vowed to continue their efforts in maintaining the cleanliness and hygiene of the area, recognizing it as a shared responsibility that transcended the confines of a single event. The sense of camaraderie among the volunteers was further cemented as they were treated to a well-deserved round of refreshments. Laughter and conversations flowed freely, forging connections that extended beyond the day's program.



"Swachhta Hi Sewa" initiative exemplified the power of collective action in fostering a cleaner, healthier environment. It served as a testament to the potential within each individual to bring a positive change, even within the confines of a one-hour program. It was a reminder that with unity, determination, and a shared vision, we can transform surroundings, one initiative at a time.



Clean as you go!

MA HUMAN RESOURCE MANAGEMENT

ORIENTATION



“Our orientation started on the 21st of August and lasted for a week. It was a well-curated program that was sufficient to give us a clear idea and understanding of our course in MA HRM. We were honoured to have distinguished speakers and alumni to facilitate the various sessions planned and it was a knowledgeable and enriching experience for everyone. The field trip to Thompson Press helped us to get a better understanding of how the role of HR is important in an organization. Overall the activities that took place helped us to a great extent and prepared us even better for the 2 year journey that we’ve embarked on as a part of this course and department.”

— Madiha, MA HRM 1st Sem

“Getting into a Master's course, in the college of my choice, was a primary change. I think my big switch was from a subjective field to a skill-based one. That, I clearly realized during our orientation program, was a tough choice I had made. Warned from the very first day about the reports we have to make, I thought, finally the three I spent studying literature would help me somewhere. But I guess that's that. The seven-day orientation introduced me to a choice that I myself made in a jiffy of interest. The elaborated sessions, the small training programs, and basically the entire orientation successfully turned that hurried jiffy into a relaxed moment.”

— Farjumand Sidiqi, MA HRM 1st Sem



ORIENTATION

The orientation program was designed in a way that helped students get acquainted with what their two years of journey in Masters in Social Work would entail. From the Department introduction and the ice-breaking session to the workshop on Leprosy, poverty, mental health awareness, gender Sensitisation, team building, etc. everything was covered.



The best part of orientation was that it kind of provided us with the vision and the kind of approach required to sustain in social work. It offered the students a clear lens of the areas of social work, a good indication of the curriculum that shall be covered. The orientation also gave us a glance at career opportunities the students would be trained in and what the employment landscape for social workers is like.

There were sessions that talked about different aspects of social work such as its distinct sub-fields, methods of social work, diversity in social work, poverty and mental health, and many more important elements of the course were covered under the workshops conducted. The orientation was power-packed with energetic sessions full of information, insights, enthusiasm, fun, and interactions, and was overall very inspiring as well as thought-provoking.

- Rashida and Habiba, MSW 1st Sem



ORIENTATION

A seven-day Orientation Programme (30th August 2023 to 06th September 2023). for students of the newly launched four-year B. A (Hons) Social Work course culminated today The B A (Hons) Social Work programme is the first four-year undergraduate programme in the University. The Orientation Programme was curated with a mix of academic inputs, personality enrichment sessions and a field visit. Leading academics and field experts delivered some very engaging and interesting sessions like ice-breaking, introduction to the course, the social work profession, levels of intervention, scope of social work practice, transitioning to a university, children in the community, life in a slum, working with the youth, diversity, social justice and inclusion, field work practice, developing self-awareness, gender sensitization, etc for the students. The students were also exposed to the field realities through an exposure visit to CASP programme in J J Colony, Madanpur Khadar, New Delhi. The field visit provided an opportunity to the students to experience firsthand, the life of people in the slums of Delhi.



The purpose of the Orientation Programme is to sensitise the students to the discipline and fields of social work and also to bring together students from various disciplinary backgrounds on a common platform. The experiential activities were designed to help students develop self-awareness, communication skills, be gender aware and develop bonding and camaraderie amongst themselves. The Orientation Programme was curated by Prof Zubair Meenai with support from the Head, Prof Neelam Sukhramani and other faculty members. The students expressed their appreciation and satisfaction with the content and delivery of the programme.



- Abaan, BSW 1st Sem

ADVANCED DIPLOMA IN PUBLIC HEALTH

ORIENTATION

The Advanced Diploma in Public Health (ADPH) orientation program, organized by Professor Ashvini Kumar Singh, aimed to orient students to the course, its components, challenges, and the career prospects in the field of public health. Esteemed professionals from various institutions including Safdarjung Hospital, Institute of Human Behaviour and Allied Sciences (IHBAS), JNU, University of Delhi, IGNOU, and Pt. B D Sharma University of Health Sciences, Rohtak shared their insights on various public health themes. The program also featured a one-day institutional visit for real-world exposure.

The guidance and leadership of Prof. Neelam Sukhramani, Head of the Department, played a pivotal role in ensuring the success of all three orientation programmes.

"These orientation programs are designed to provide students with a solid foundation, expose them to practical insights, and foster a collaborative learning environment. We are delighted with the outcomes and are confident that our students are well-prepared for the challenges and opportunities that lie ahead," expressed Prof. Neelam Sukhramani.

The Department of Social Work remains committed to delivering holistic education and empowering students to make meaningful contributions to their chosen fields.

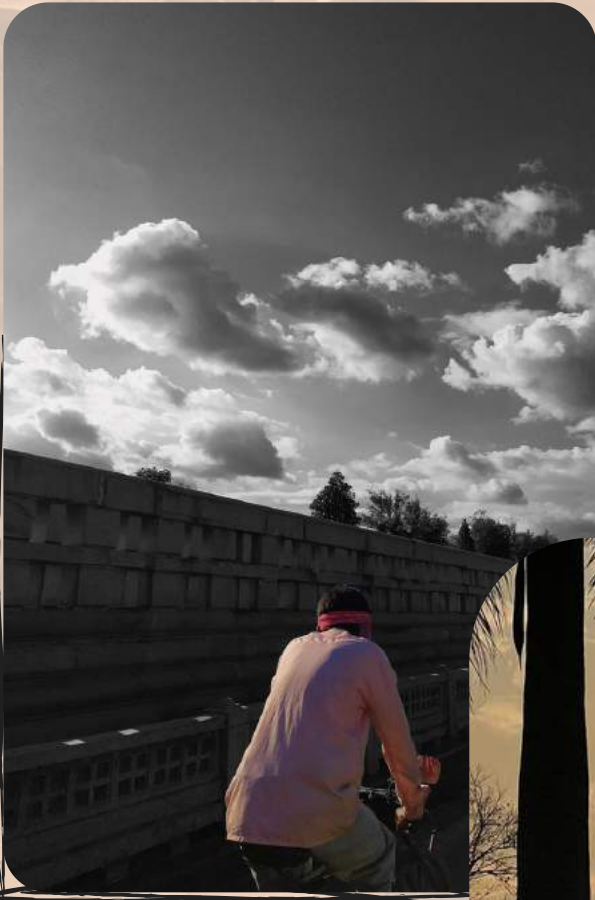




PICTURE GALLERY

61

THE STUDENT'S LENS : ARTISTRY IN PERCEPTION



P.C. Afrin, HRM 1st Sem



P.C. Madiha, HRM 1st Sem



P.C. Falak, HRM 3rd Sem



P.C. Madiha, HRM 1st Sem

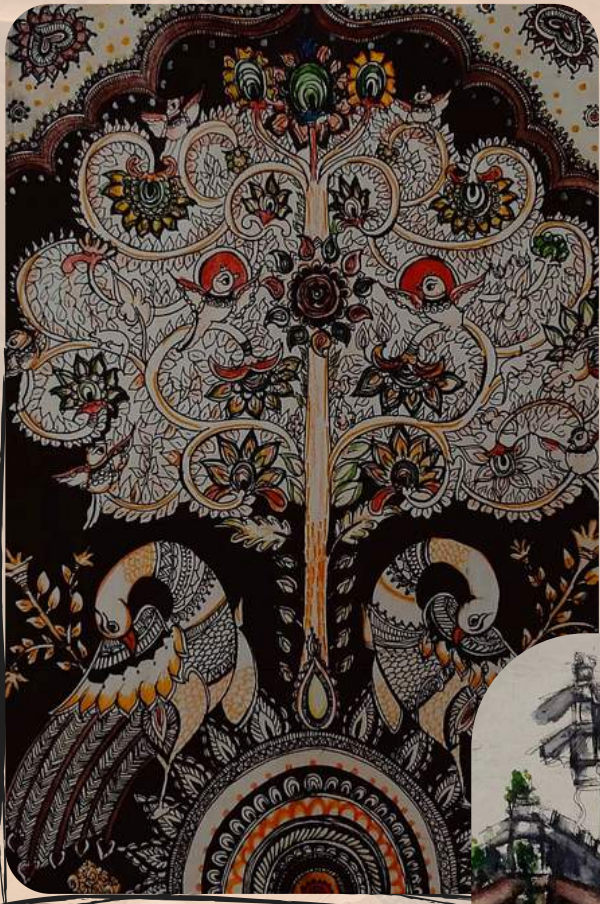


P.C. Falak, HRM 3rd Sem



ART GALLERY

THE STUDENT'S LENS : ARTISTRY IN PERCEPTION



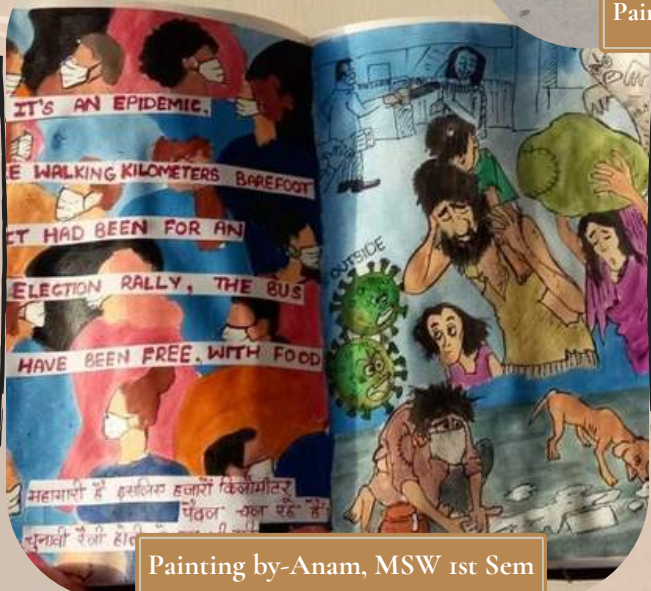
Painting by-Muneeba, BSW 1st Sem



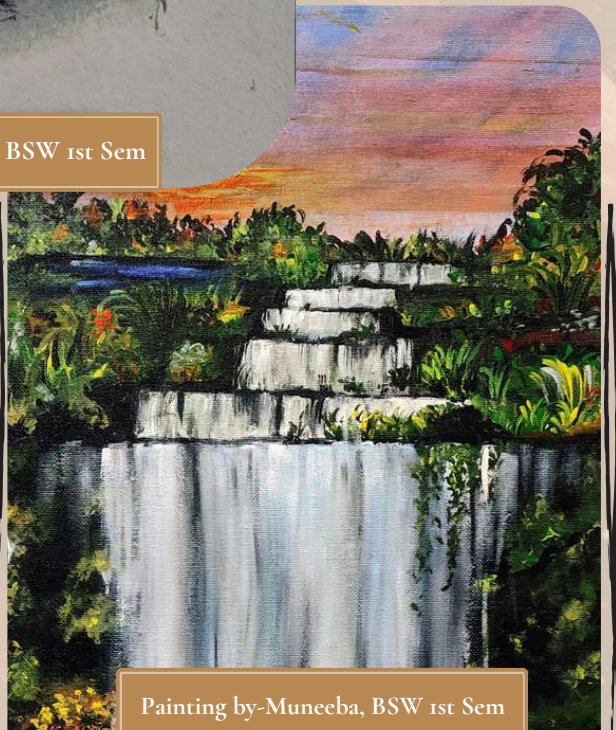
Painting by-Anam, MSW 1st Sem



Painting by-Muneeba, BSW 1st Sem



Painting by-Anam, MSW 1st Sem



Painting by-Muneeba, BSW 1st Sem

KNOW YOUR ALUMNI



INTERVIEW OF MR. ANWAR KHAN

CONTENT CREDITS- FALAK & ALIZA, M.A HRM 3RD SEMESTER

Q. Can you briefly describe your academic background and your experience as a student in our HRM program?

A. I completed my Masters in HRM from Jamia Millia Islamia.

Q. How did your Master's degree in HRM prepare you for your career?

A. Masters in HR built a strong foundation for my career; it helped me gain an in-depth knowledge and deep understanding of HR concepts, including recruitment, training, compensation, and labour relations. It also inculcated in me skills such as strategic thinking and problem solving, leadership, networking, among others. I learned how to align HR strategies with organization's overall goals, contributing to its success, in addition to analysing HR issues and develop effective solutions for the organisations. Overall, my Master's degree in HRM made me highly competitive in the field and opened doors to a wide range of HR positions in various industries.

Q. Can you share your career journey since graduating from the HRM program? What roles have you held, and in what industries?

A. I started my career in Telecom sector since that was booming at the time and was offering many opportunities. I have experience of working in organisations like Airtel, Vodafone, Tata, HFCL, SBI Cards and lastly with WIPRO. Moreover, I have worked in the Telecom sector, Services sector, Banking and Financial Industry and lastly in Technology sector as well.

Q. How has your HRM education influenced your career choices and professional development?

A. My degree in HRM has helped me become better with skills in areas like recruitment, employee relations, and organizational development. It has also opened doors to management and leadership roles, as effective HRM is essential for any organization's success. Additionally, ongoing professional development in HRM is crucial to stay updated with evolving best practices and legal regulations.

Q. Looking back, is there anything you wish you had known or done differently during your time as an HRM student?

A. There is nothing specific that I can think of, except that technology exposure was very limited at the time as compared to the contemporary scenario. However, the options available even then were in the best capacity of the department and the University.

KNOW YOUR ALUMNI

INTERVIEW OF MR. ANWAR KHAN

.....



Q. In your current role, what HRM skills and knowledge acquired during your Master's program do you use the most?

A.

- **Recruitment and Selection:** Finding the right talent for the organization.

- **Employee Relations:** Managing employee relations is crucial to maintaining a positive work environment. HR professionals resolve conflicts, provide guidance on workplace policies, and ensure that employees are treated fairly.

- **Performance Management:** as an HR professional, I closely work on performance appraisal systems and processes. They help set performance goals, provide feedback, and manage performance-related issues timely.

- **Compensation and Benefits:** a clear understanding of the compensation structure is very important. Since the role of an HR comprises managing salary structures, benefits packages, and ensuring compliance with labour laws.

- **Compliance and Legal Knowledge:** Staying up-to-date with labour laws and regulations is essential. HR professionals need to ensure that the company is in compliance and help manage legal issues when they arise.

- **Organizational Development:** HR contributes to organizational development by assessing the company's culture and working on strategies to improve it. This includes changing management initiatives.

Q. How do you stay updated with the latest trends and developments in the field of HRM, and how has this continuous learning benefited your career?

A. To prepare for these changes, future HR professionals should stay updated through courses, blogs, journals, webinars, and certifications in HR trends, technologies, and best practices. Networking and adaptability are also very crucial skills they must learn. With the constant advancement of technology, familiarizing oneself with HR software and data analytics tools to make data-driven decisions becomes important. HR professionals are required to also hone some soft skills such as communication, empathy, and conflict resolution. I also believe that undergoing internships and gaining practical experience of the field adds to one's career growth.

KNOW YOUR ALUMNI



INTERVIEW OF MR. ANWAR KHAN



Q. From your perspective, what are the current trends shaping the field of HRM, and how should future HR professionals prepare for these changes?

A. HR is a continuously evolving area of specialisation. Some of the trends which I consider that HR professionals should be very mindful of are:

- **Remote Work and Hybrid Work Models:** after COVID-19 pandemic accelerated the adoption of remote work. Future HR professionals should be well-versed in managing remote teams, implementing flexible work policies, and addressing associated challenges like how to manage employees working remotely.

There is also diversity, equity and inclusion that affects workplaces and should be taken care of. HR Technology is also continually evolving, so staying updated with the latest HR tech trends is essential. Employee well-being, including mental health, is a top priority. HR professionals should know how to support and promote employee wellness and mental health programs.

Organizations are additionally becoming more agile and this requires the HR to be flexible and responsive to changing business needs. Moreover, with the rapidly evolving job roles, HR professionals need to facilitate employee skills development and upskilling initiatives to keep the workforce competitive. Remote onboarding has also become a common trend now. Lastly, I believe that HR professionals should be adept at strategic workforce planning, ensuring that the right talent is in place to meet organizational objectives.

Q. What advice do you have for current HRM students who are about to enter the workforce?

A. My first advice to the HRM students would be that we always need to remember that HR is a dynamic and people-oriented field, so continuous learning and adaptability are the two keys to long term success. Be 'Best at Basics' (BAB), this enables you to be super confident and in command of the challenges and situations that come your way. Some additional key points of advice would be to build a strong network, stay updated on current trends and understand the business, and focus on developing soft skills. Never compromise on ethics, and learn how to empower your employees. You also won't be able to stand strong for long unless you embrace technology and learn how to multitask, the latter of which is very crucial. I would also suggest that students get mentors and seek advice from them. This can go a long way in the end.

EDITORIAL BOARD

2023-24

STUDENT ADVISOR



Dr. Sarika Tomar



Falak Kazmi, MA HRM, 3rd Sem



Md Azhar Imam, MA HRM 3rd Sem



Aliza Junaid, MA HRM 3rd Sem

EDITORS



Rahul, MA HRM 3rd Sem



Umama Khursheed, MSW, 3rd Sem



Kashfi Zai, MSW, 3rd Sem

EDITORIAL BOARD

2023-24

DESIGNERS



Sana Zehra, MA HRM, Ist Sem



Maham Kamal, MA HRM , Ist Sem



Anam Fatima, MSW, Ist Sem



Amisha Jha, MSW, Ist Sem

THANK YOU

We would love to express our sincere gratitude for the hard work and dedication that went into publishing DASTAK. Efforts to bring together the creativity and voices of the Department of Social Work students have resulted in a truly remarkable publication.

The magazine righteously captures the essence of the Department of Social Work's student body, showcasing the diverse interests and talents of our young people. We are especially impressed by the quality of the articles, photography, and design.

We aim to develop and maintain DASTAK as a platform for the culmination of diverse, free, and rational thoughts, a magazine of us, for us, and by us.

Prof. Neelam Sukhramani
Head

Department of Social Work, JMI

Dr. Sarika Tomar
Student Advisor

Department of Social Work, JMI



Jamia Millia Islamia

DEPARTMENT OF SOCIAL WORK
UGC CENTRE FOR ADVANCED STUDY



magazinedastak@gmail.com



[Department of Social Work](#)