

2024-25

Annual Magazine of The Literary Society

QUADRANGLE

Theme EUNOIA

The shortest English word
with all vowels, meaning
“beautiful thinking”



Prose
Poetry
Class Photos
Student Societies



к, бу
і по хнулася.
теге... — ула и узялася ручку срібно
тож... — іччя пзу було звичного
ра
нула на Пет
Невдовзі побачимо... ула... іа яко
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аре не обс
Ага, добре, —
часом К
ю.
Вилій каву до
івчина.
лова ду... пре
напругу, що загус
ли Казу почала налива
йничка цівкою по
да нашку. Але... на

FROM THE PRINCIPAL'S DESK

As we step into this new academic year, we do so with renewed energy and a deep sense of purpose.

At SSCBS, the journey of education goes beyond the pursuit of knowledge—it is equally about cultivating resilience, honing skills, and striving each day toward excellence. What truly defines success is not just outcomes,

but the commitment we bring to our efforts and the spirit with which we embrace each experience. Growth is seldom linear, and some days may test us more than others. Yet, it is in those very moments of challenge that our greatest growth often lies.

Our college continues to be a place where ambition is nurtured, innovation is encouraged, and individuals are inspired to transcend their own expectations.

Heartfelt congratulations to our distinguished alumni for their enduring contributions, to our dedicated faculty for being the guiding force behind our progress, and to our students who carry forward the legacy of SSCBS with pride and promise.

Wishing each one of you a year filled with growth, discovery, and meaningful achievements.



DR. POONAM VERMA

- FROM THE PRINCIPAL'S DESK
- MAGAZINE TEAM
- FROM THE FACULTY
- ADVISORS' DESK
- THE LITERARY SOCIETY
- THEME - EUNOIA



C O N T E N T S



- POETRY
- PROSE
- CLASS PHOTOS
- STUDENT SOCIETIES
- END NOTE

MAGAZINE



ADITI
ADITI SHARMA
ADITYA
AMRIT
ARJUN
ARUN
ARYAN
CHARU
DAKSH
DIPTI
GAURAV
HARSHIT
HARSHITA
LOK
PREETI
ROSHNI
RAGHAV
SAANVI
SNEHA
SPARSH
TAMANNA
TEERTH
TUSHAR
TANNISHTHA
VAIBHAV
VIDHIKA



FROM THE FACULTY ADVISORS' DESK

DR. NIDHI KESARI (CONVENOR)

DR. RISHI RAJAN SAHAY

MR. TUSHAR MARWAHA



As another academic year unfolds, it brings with it the excitement of fresh beginnings and renewed energy. Every year presents new experiences, challenges, and opportunities, shaping each student's journey in meaningful ways. It is in these moments; big and small that we discover our strengths, form lifelong friendships, and create memories that stay with us forever.

This year, we celebrate the spirit of Eunoia—beautiful thinking. It reminds us that beyond achievements and milestones, it is the way we think, feel, and dream that truly defines our journey. At this college, there is nothing we value more than personal growth. Every student goes through a journey of self-discovery, and we are grateful to be there to support them every step of the way.

We all go through our own paths, but these become richer when we are surrounded by the right people. With every challenge and experience, our students transform into stronger, more thoughtful versions of themselves. This place inspires individuals to overcome fears, embrace their uniqueness, and step into the world with confidence.

This year's magazine celebrates the growth each one of us encountered along the way and all the incredible moments that defined our time here. We thank the Literary Society for a job well done. May this edition serve as a reflection of our shared experiences and the bonds that make this community strong. Thank you and God Bless!



Thank you and God bless!



THE LITERARY SOCIETY

The Literary Society aims to foster a creative and familial atmosphere to encourage budding writers and help those who have/had an interest in the craft to start writing, reading or any other literature related activity.

With a hope to make a fun community of like-minded individuals who have passion for all things literature, the society holds sessions on story writing, poetry, non-fiction etc., which often diverge into discussions.

Bibliotheca, the literary fest of SSCBS, one of the cornerstone events of our institution's cultural fest is organized by The Literary Society. It includes events like HearSay, a one of a kind experience in the DU circuit which draws together people from various walks of life to share stories.

Other events include a trilingual poetry slam and an online writing competition. This year we organized a treasure hunt and a blind dating event which saw participation of more than 150 people on foot.

Founded in 2016 from The Editorial Board, this society is relatively new but is working to change the world one word at a time.



E U N O I A

At the heart of this year's magazine lies **Eunoia**- a beautiful word that captures the spirit we wish to celebrate. Eunoia (**pronounced "yoo-noy-uh"**) is the shortest English word containing all five vowels, but more importantly, it means "**beautiful thinking**" or "**a state of goodwill.**" It reminds us that true brilliance is not just about sharp intellect, but also about the **kindness and creativity** that guide our thoughts. In a world often rushing toward results, Eunoia asks us to pause and nurture the grace behind our ambitions.

- Eunoia reflects the beautiful balance between **intellect and kindness** — a reminder that every great thought is rooted in **empathy, positivity, and the desire to create a better world.**
- Every **spark of imagination carries meaning.** Eunoia teaches us to **embrace creativity with heart, to dream boldly, and to ensure that goodness and innovation walk hand in hand.**
- Eunoia is not just beautiful thinking; it's the **celebration of hope, resilience, and purpose** — a way of life where brilliance is guided by compassion and endless curiosity.

As you turn the pages, you will find not just achievements, but the **journeys behind them** — journeys shaped by **resilience, curiosity, and heart.** Eunoia is not just a theme; **it is a way of seeing the world: with optimism, with empathy,** and with the unshakeable belief that goodness and brilliance can coexist.

**Welcome to a celebration of beautiful minds
— welcome to Eunoia.**



YEAR AT A GLANCE



YEAR AT A GLANCE



POETRY





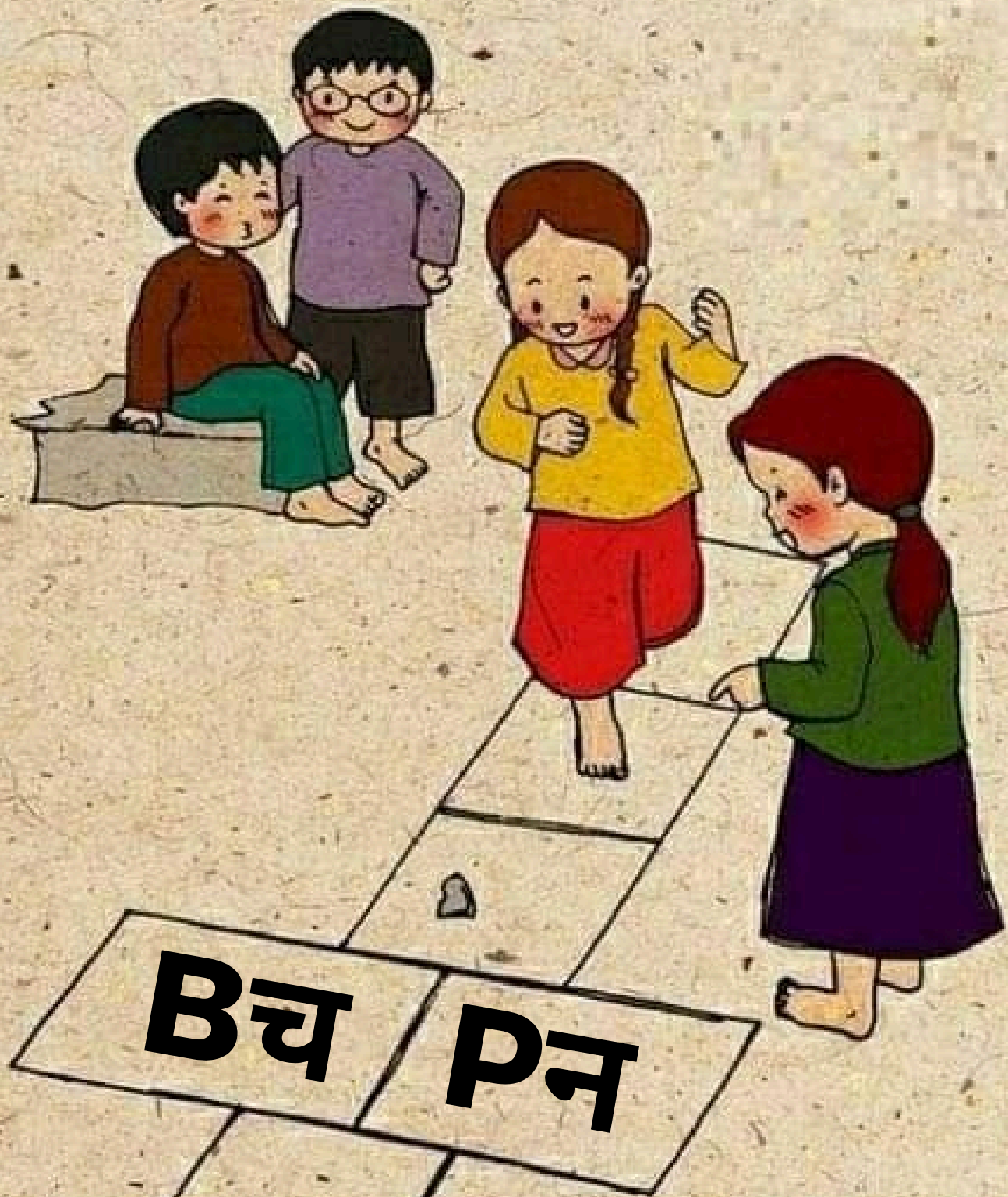
SNEHA ARORA





THE QUIET BLOOM

In quiet minds where kindness grows,
A softer light of being glows.
No clash, no flame, no frantic race—
Just open hearts in gentle grace.
A word, well-placed, can heal the air,
A thought can lift, a look can care.
Where love is calm, not bound by need,
But born in every selfless deed.
No thrones, no quests for grand acclaim,
Just joy that does not seek a name.
In goodwill's hush, the soul may rise,
As morning blooms in tender skies.
Bliss is not loud; it does not boast,
It lingers like a quiet host—
Inviting all to sit and share
The warmth of simply being there.
So may we speak with hearts aligned,
With eunoia in word and mind.
And love not as a fleeting art,
But steady breath from soul to heart.



HARSHITA ARORA

खोलती हूँ जब कभी यादों की एल्बम पुरानी,
याद आती हैं स्मृतियाँ खट्टी, मीठी और प्यारी।

वे दिन जब हम बस खाना, खेलना और सोना जानते थे,
अपने परिवार को ही अपनी पूरी दुनिया मानते थे।

जब हमारे चिपचिपे बालों में मम्मी दो गुँथ बनाती थीं,
और हमारी सारी गलतियाँ माफ़ कर दी जाती थीं।

जब पापा को घोड़ा बना, खूब सवारी की थी,
और मिट्टी खाने पर आँखें चमक-सी उठ जाती थीं।

दादी-नानी की कहानी सुने बिना नींद कहाँ आती थी,
रोटी का एक-एक कौर माँ अपने हाथों से खिलाती थी।

चींटियों का रास्ता नापने का शौक भी पुराना था,
ना रोने की वजह थी, ना हँसने का बहाना।

जब छोटी-छोटी बातों पर शाबाशी मिलना आदत थी,
और 'कट्टी' करना सबसे बड़ी सज़ा मानी जाती थी।

खुले आसमान के नीचे चंदा-मामा को देखकर सोते थे,
और किसी से लड़कर खुद ही रो दिया करते थे।

तान रसीली थी, दुनिया अलबेली थी,
मासूम-निश्छल चेहरा, मन एक पहेली थी।

वो अनोखा-सा संसार आज भी यादों में जीवंत है,
कस्तूरी हिरण-सी वो हस्ती, अपनी ही खुशबू से बेखबर है।

वो बचपन का दौर सबसे बेहतरीन था,
जब खुशियों का खज़ाना हमारे करीब था,



BEATIFIC

As an attendant I'm beatific for her presence,
she has her faith in me,
won't make her acrimonious to me.
She wore her crown as she descended,
the queen's aroma is now ascended,
her mellow feet have melted,
the stone polished floor.
She now runs to the woods behind her castle,
those maple leaves are delighted with rustle,
an euphoric smile is now engraving her face.
The next moment she's running antrorsely takin' the
stairs,
her long raven hair blowing with the gush of zephyr
from those opened windows,
her delicate Greek nose is more straightened now!
Sounds of endless river are calling for her touch,
flame of the sun is fidgeting too for her touch,
I guess I must be goin' now.

GRANDEUR OF A WOMAN

threads of time flew away like winds of march,
but the love in her heart is still the same,
the mystery of her uncanny eyes is still the same,
the spectacles now covering her eyes is still keeping
them same,
the beauty of her sweet rage is still the same,
the beauty of her soul is still the same,
the grandeur of her pulchritude is still the same,
the beauty of those charcoaled hair is still the same.
her vigor to work more is still the same,
the saccharine voice of her cord still melts the solid
rocks,
the stroll of her moves is still magic,
the touch of her hands to books' pages is still the
same rattle,
the smile of her face is still mingled with care,
I have said it before and I'll say it again,
she holds heaven in her arms as she is a Goddess,
now let me bow down to this queen for i have to
worship her till my last breath.

A SONNET ON BLONDE WOMAN

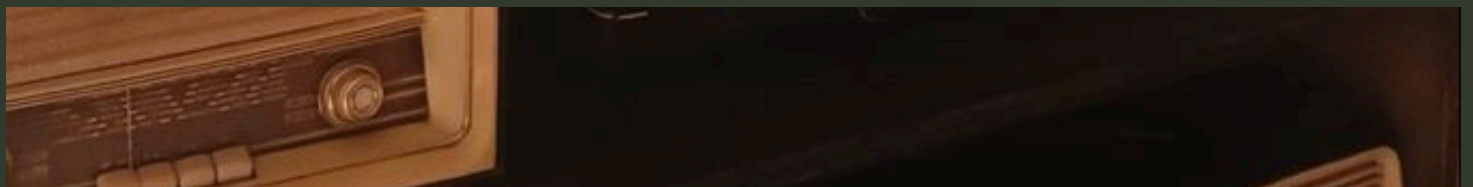
to cherish her pulchritude is a crazy infatuation,
Takes my imagination into her profound mysteria,
mingles my feelings with a touch of amorous
hysteria,
Her aurous ripples delves me into her ocean of
moulded maple,
Serve me impune because my desires then go
unstable,
Her hegemonic vermillion hued lips makes mine
vinomadefied,
Every lace of those golden ripples are a pure charm
to my eyes that go inclined,
She makes the sun obsequious to her wet ripples,
And the ambience becomes euphoric with her
quixotic golden wrinkles,
She has a heart of gold that thou would get lost
into her ocean,
She is an individualistic lady and this admirable trait
of her would make thou lean,
she squanders every plight coming in her way
because she is clean,
Let me applaud my hands in her praise with full
celebration.

ARJIT GUPTA





TANNISHTHA VERMA





WHERE HAPPINESS BEGINS

In quiet corners of the mind,
where softest hopes and dreams unwind,
there blooms a thought, so pure, so kind —
a garden only few may find.

Wellness sings in words unspoken,
heals the parts that once were broken,
weaves through breaths, a silken thread,
where restless fears forget their dread.

Wellness rises, like morning dew,
in acts of grace, both small and true;
a hand held out, a gentle gaze,
a heart that sets the soul ablaze.

Happiness is not loud or grand,
it hums within an open hand;
it grows where kindness dares to start —
a quiet blooming in the heart.

So think with beauty, live with light,
tend your spirit, keep it bright;
for in your mind's soft, fertile land,
you hold the world within your hand.

PROSES



RETRO: A DANCE WITH YESTERDAY



DIPTI MEHRA

There is a certain magic in the word "retro" — a soft pull at the threads of time, a whisper from an era untouched by hurry. It's the crackle of a vinyl record spinning under a golden needle; it's the scent of old paperbacks lined on forgotten shelves, each page carrying the weight of stories told and retold. Retro is not just the past — it's a memory you never lived but somehow feel you've always known, a bittersweet echo that finds a home in your soul.

In retro, life moves at a different rhythm — slower, deeper, more deliberate. It's a world where handwritten letters, carefully inked with hope and heartache, mattered more than hurried texts. Fashion spoke a bold language: prints that screamed joy, flared hems that danced with the breeze, and sunglasses so wide they framed dreams. It's the rhythm of jukeboxes that spun old tunes into magic, the gliding of skates in neon-lit roller rinks, and the hush of anticipation under the starlit domes of drive-in theaters.

Retro isn't simply nostalgia — it's an experience of timelessness in imperfection. It's the slightly blurry photographs with colors that have faded but feelings that have not; it's the radio static before a favorite song kicks in; it's the clumsy rewinding of cassette tapes, each squeal a reminder that patience once had a place in our lives. In a world obsessed with sleekness and speed, retro teaches us that beauty lies in things that breathe, stumble, and endure.

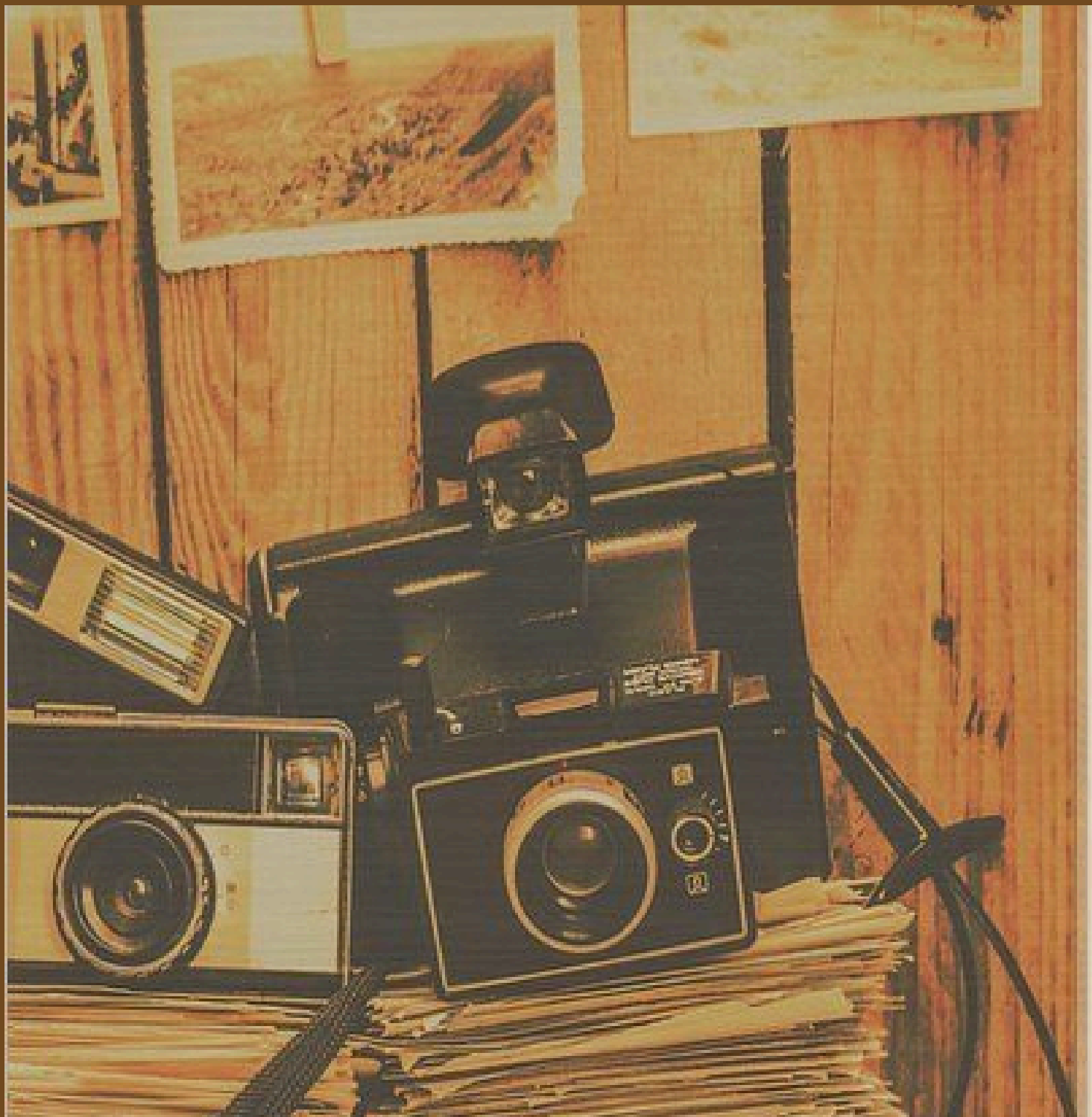
To live retro is to step back into an era where joy wasn't rushed, where memories were made not for social media, but for the soul. It's to savor the thrill of a surprise visit instead of a scheduled text, the charm of a polaroid snapshot instead of a curated feed. Retro reminds us that true connection is messy, imperfect, and infinitely more beautiful.

It reminds us that style isn't just about trends, but about soul — about leather jackets worn with stories, about miniskirts that sparked rebellions, about hairdos that defied gravity and norms alike. It was a time when rebellion was colorful, music was a movement, and every generation thought they were inventing the world anew.

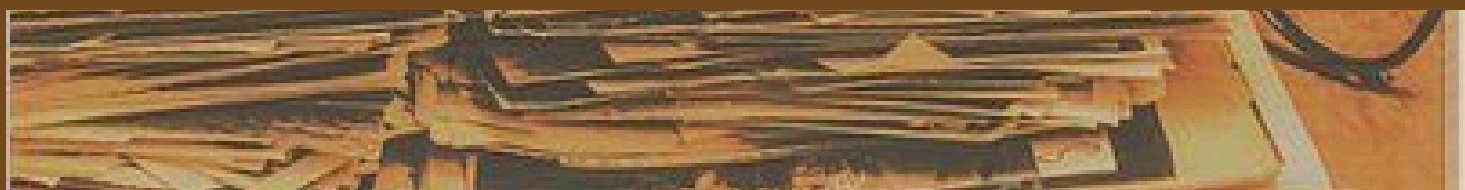
Retro is not about living in the past; it's about carrying its magic forward. It is a bridge between decades — a testament to the fact that while technology evolves and societies race ahead, some emotions remain gloriously unchanged. Love still makes hearts skip. Music still makes souls soar. Stories still find listeners.

Retro invites us to celebrate yesterday without apology, to relive not because we are stuck, but because we are inspired. It is a dance with yesterday — a twirl under fairy lights strung between old lampposts, a laugh carried by the wind over a seaside boardwalk, a stolen moment of timeless wonder.

Because retro is not a return; it's a celebration — a living, breathing memory under the twinkling lights of nostalgia, where every scratch on the vinyl, every frayed edge, every sun-drenched photograph whispers: "We were here. We lived. We loved."



ARYAN PUNDIR



AWAKENING THE MIND



When Friedrich Nietzsche wrote, "We are unknown, we knowers, ourselves to ourselves," he could have easily been describing the heart of Korean philosophy. Rooted in traditions of Buddhism and Confucianism, Korean thought centers on self-cultivation — an individual's responsibility to refine their mind and character without relying on divine intervention. Korean philosophy remains pragmatic and agnostic, respecting spiritual realms while emphasizing personal responsibility.

One famous story captures this focus vividly: monks Wŏnhyo and Ŭisang, seeking Buddhist teachings in China, found shelter in a cave during a storm. In the darkness, Wŏnhyo drank from what he thought was a bowl. By daylight, he realized it was a skull — leading to a profound realization: our perceptions shape reality. This moment of enlightenment convinced Wŏnhyo that truth lay not in distant lands but in the mind's interpretation of experience. His message was clear: change your thoughts, and you change your life.

Wŏnhyo's call for daily practice in *Awaken Your Mind and Practice* remains central to Korean Buddhist training. Later, Chinul (1158–1210) advanced these ideas, stressing "sudden enlightenment" followed by "gradual cultivation": a reminder that insight alone isn't enough — ongoing practice is vital to sustain growth.

Korean Buddhist traditions later merged with Confucian ideas, birthing a distinct Neo-Confucianism during the Chosŏn dynasty (1392–1910). Rituals, family structures, and societal obligations became infused with Confucian values. True to Confucius's teachings, relationships were seen as the foundation of human virtue, emphasizing affection, righteousness, propriety, order, and faithfulness. However, Korean scholars like T'oegye (Yi Hwang) reinterpreted these ideals, focusing more sharply on the mind and its cultivation.

In a world often driven by distraction and selfish desires, Korean philosophy reminds us: true wisdom lies in daily mindfulness, nurturing our connections with others, and refining our inner lives. It offers not just consolation, but a practical guide to becoming the best versions of ourselves.



CHARU KANYAL



REDISCOVERING MEANING THROUGH AESTHETIC SENSIBILITY

Every day, we bear witness to both personal joys and collective tragedies—from the warmth of family gatherings to news of unspeakable violence. We care about our neighbors, our communities, and even faraway strangers. When moral atrocities occur, they shake us to the core, forcing us to question the very worth of the world. Can this universe, marred by cruelty and chaos, ever be a good place?

Traditional debates often pit this question against faith: if our world is the creation of a divine planner, then its worth is secured by that act of creation. Yet many, including fervent atheists and spiritual skeptics alike, find themselves pondering whether the ultimate value of our existence is something we must actively discover and even manufacture.

One compelling answer lies not in personal achievement or moral rectitude but in the realm of aesthetics. Aesthetic value is not simply about pretty things—it is a broad appreciation for beauty, sublimity, drama, humor, and even the sometimes jarring interplay between order and chaos. In this view, the value of life is found not in material success or narrow moral judgments, but in our ability to see beauty in the grand tapestry of existence.

A common stance is to compartmentalize one's life—focusing on one's own happiness and the well-being of family and friends. Many might argue that personal fulfillment is all that matters and that one can remain indifferent to the wider world. Yet most of us instinctively sense that our lives gain depth and resilience when anchored to a larger narrative. We yearn to believe that we contribute to something greater than ourselves—an idea that fuels our hope even in moments of deep despair.

If our personal concerns are part of the picture, then our broader context too deserves a place of honor. The world, after all, exists not only as a sum of isolated individual experiences but as a complex canvas of interconnected beauty and tragedy. It is through this grand aesthetic lens that we can assert the world's goodness, despite its inherent flaws.

Unlike prudential values that hinge on personal benefits or moral values that judge right from wrong, aesthetic value offers something uniquely robust: the capacity to inspire wonder even when the circumstances are dire. Look at nature—a stormy sky, the intricate play of light on raindrops, the distant galaxies captured by modern telescopes. These sights remind us that beauty can exist even amid chaos, and that recognition of beauty is a profoundly stabilizing force.

Historically, both religious and secular thinkers have championed this outlook. Augustine of Hippo marveled at the orderliness present in all creation, viewing even the smallest creature as part of a divinely orchestrated whole. Centuries later, Friedrich Nietzsche—often seen as a fierce critic of traditional morality—claimed that the world's existence is justified solely as an aesthetic phenomenon. For Nietzsche, embracing life's dramatic, even violent, facets without succumbing to nihilism was a way of affirming its inherent value.

A challenge arises when we consider the ugly and the horrific. How can we claim aesthetic value for a world that includes decay, disorder, and unspeakable pain? The answer lies in broadening our definition of aesthetics. The aesthetic attitude does not demand that everything be conventionally beautiful. It recognizes “difficult beauty”—the kind of aesthetic appreciation that emerges when we see decay as part of a natural cycle, or even draw strength from the poignant imperfections of life.

This approach enables us to view harsh realities—like a scarred veteran or a decaying urban landscape—not as symbols of defeat but as profound reminders of resilience and survival. Similarly, while we must never condone moral evil, acknowledging the dramatic contours of tragedy allows us to appreciate the human capacity to confront and overcome suffering. Art and cinema, for example, often capture the tension between evil and redemption, stirring in us both sorrow and hope.

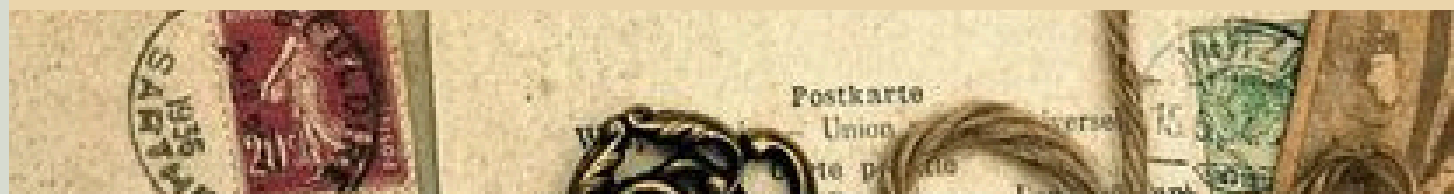
At its core, embracing an aesthetic attitude means cultivating a way of seeing that elevates the ordinary to the extraordinary. It is an invitation to engage with life as an artist might—observing, reflecting, and re-creating the world in ways that reveal its hidden harmonies. This perspective is not reserved for painters or poets; engineers, scientists, and everyday citizens can all find and contribute to the beauty around them. Whether through nature, creative endeavors, or simply the shared human experience, aesthetic sensibility reminds us that we are part of a larger, unfolding story.

By viewing life through an aesthetic lens, we not only find a refuge against the seemingly overwhelming force of despair, but we also craft a resilient, optimistic vision of the world. Even when personal fortunes falter, the broader beauty of existence—its sublime chaos, its dynamic interplay of order and entropy—provides a deeply rooted sense of final, unchallengeable value.

In a world increasingly fraught with uncertainty and suffering, the aesthetic attitude offers us a path forward. It encourages us to see beauty where it might otherwise be overlooked, to find meaning in the interplay of joy and sorrow, and to affirm that our world—despite all its imperfections—is ultimately worthwhile. Embracing aesthetics as a way of life not only enriches our inner experiences but also strengthens our collective commitment to a better, more compassionate world.



DAKSH



EMOTIONS ETCHED IN INK

Before instant messages, blue ticks, and typing bubbles, there existed a world where communication was deliberate, intimate, and human. The era of handwritten letters is now a relic of the past. That was a time when words weren't just typed but felt, formed with intention, and sealed with emotion.

Writing a letter meant pausing and reflecting, with each stroke of the pen carrying a deeper meaning. The scent of the paper, the curve of the handwriting, the smudges, the crossed-out words—all of it made the letter a living artifact of thought. It was a slow ritual, but one that demanded time, silence, and vulnerability.

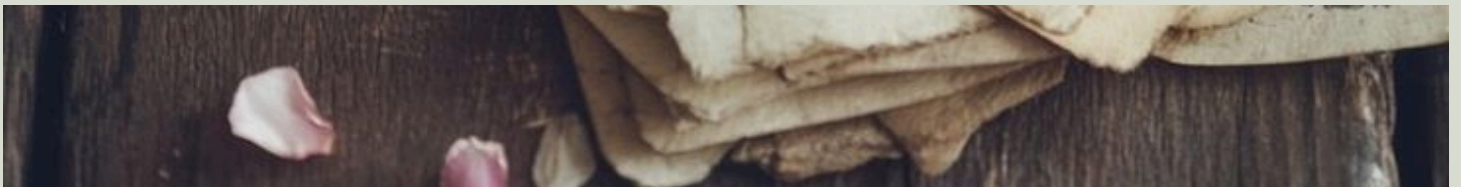
These letters weren't just a medium of exchange of information, they were emotional bridges. Love letters read like poetry. Notes between friends had warmth no emoji could replicate. Even letters of grief or apology had a weight that no text can carry. They spoke not just through words, but through pauses between lines, the choice of stationery, and the placement of a signature.

Famous correspondences like the one from the aching letters of Frida Kahlo to the philosophical exchanges between Rainer Maria Rilke and his readers are reminders that the act of writing was also an act of listening to oneself. There was a clarity in this form of expression with mental clarity and goodwill, which the digital age often lacks.

Today, in a world of endless notifications and fleeting interactions, handwritten letters feel almost sacred. They remind us that connection doesn't have to be instant to be meaningful. Bringing back the letter is not about nostalgia but also about rediscovering the beauty of mindful expression. Because sometimes, the heart speaks best in ink.



ARJUN



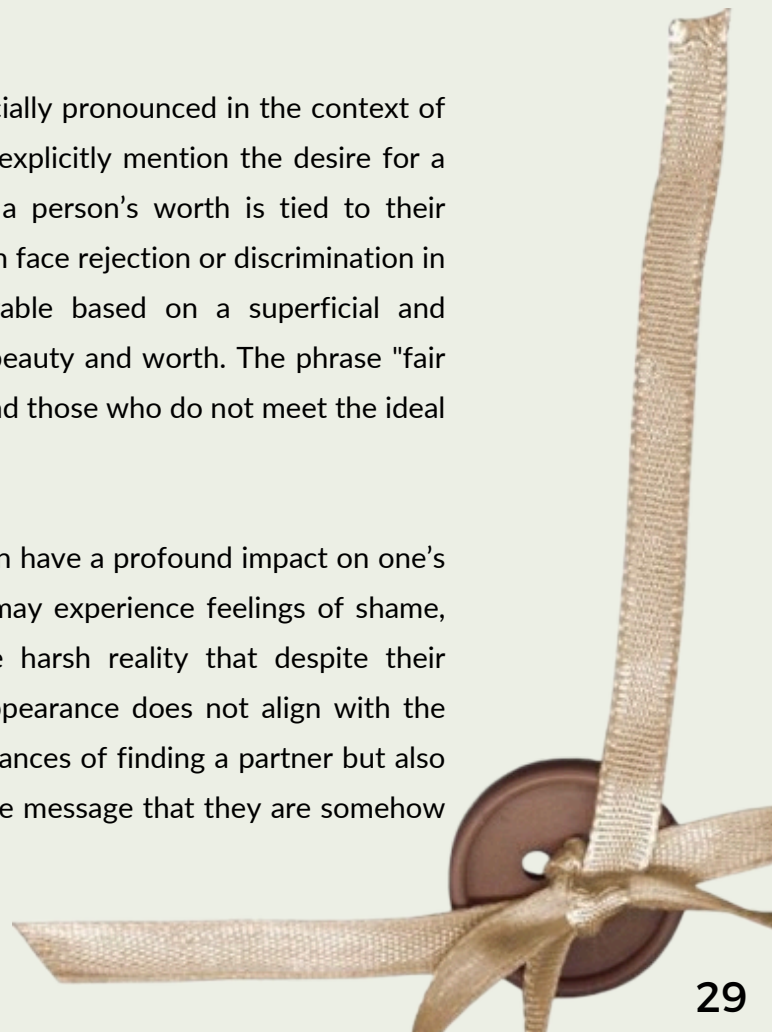
(UN)FAIR AND LOVELY

In India, the deep-rooted cultural norms and societal standards about skin color have perpetuated the belief that lighter skin equates to beauty, success, and social desirability. For centuries, this notion has shaped the lives of many, especially women, whose value is often gauged by the color of their skin. From marriage proposals to career opportunities, skin color continues to play a significant role in determining a person's worth and place in society. While this practice is slowly being questioned and challenged, its effects remain deeply entrenched, making it a significant force in shaping both individual identities and collective social norms.

The preference for fair skin is not an isolated phenomenon but rather a product of historical, colonial, and cultural influences. British colonialism played a pivotal role in shaping the hierarchy of beauty in India. The British, with their fair complexions, imposed their ideals of beauty, which created a sense of superiority attached to lighter skin tones. This colonial legacy has left a lasting impact on Indian society, where lighter skin is often still seen as a symbol of privilege, class, and status. Over time, this belief has been internalized, and fair skin is now associated with qualities like sophistication, wealth, and even morality, while darker skin is viewed as inferior, associated with the working class, or even less intelligent.

In Indian society, the idea of "fairness" becomes especially pronounced in the context of marriage. It is not uncommon for matrimonial ads to explicitly mention the desire for a "fair" bride or groom, underscoring the notion that a person's worth is tied to their complexion. Darker-skinned women, in particular, often face rejection or discrimination in marriage proposals, as they are deemed less desirable based on a superficial and discriminatory belief that fairness is a key marker of beauty and worth. The phrase "fair and lovely" is often thrown around as a prerequisite, and those who do not meet the ideal are often made to feel inadequate or unworthy.

The pressure to conform to these beauty standards can have a profound impact on one's sense of self-worth. Women with darker skin tones may experience feelings of shame, exclusion, and inadequacy. They may also face the harsh reality that despite their intelligence, accomplishments, and character, their appearance does not align with the standards set by society. This not only affects their chances of finding a partner but also their mental health, as they constantly grapple with the message that they are somehow "less than" others because of their skin color.



The discrimination against darker skin is not limited to the marriage market; it also extends to everyday interactions and professional spaces. Dark-skinned individuals, especially women, are often subjected to racist slurs, comments, and stereotypes. Terms like "kali" (black), "kaali" (dark), or "blackie" are commonly used to demean and insult people based on their complexion. Such derogatory remarks reinforce the idea that fair skin is superior, while dark skin is a flaw to be corrected or hidden.

These discriminatory practices can be seen not only in social circles but also in workplaces and media. Dark-skinned individuals may be passed over for job opportunities or promotions, with employers often favoring those with lighter skin. This reinforces the idea that appearance, particularly skin color, can determine one's worth and opportunities in life.

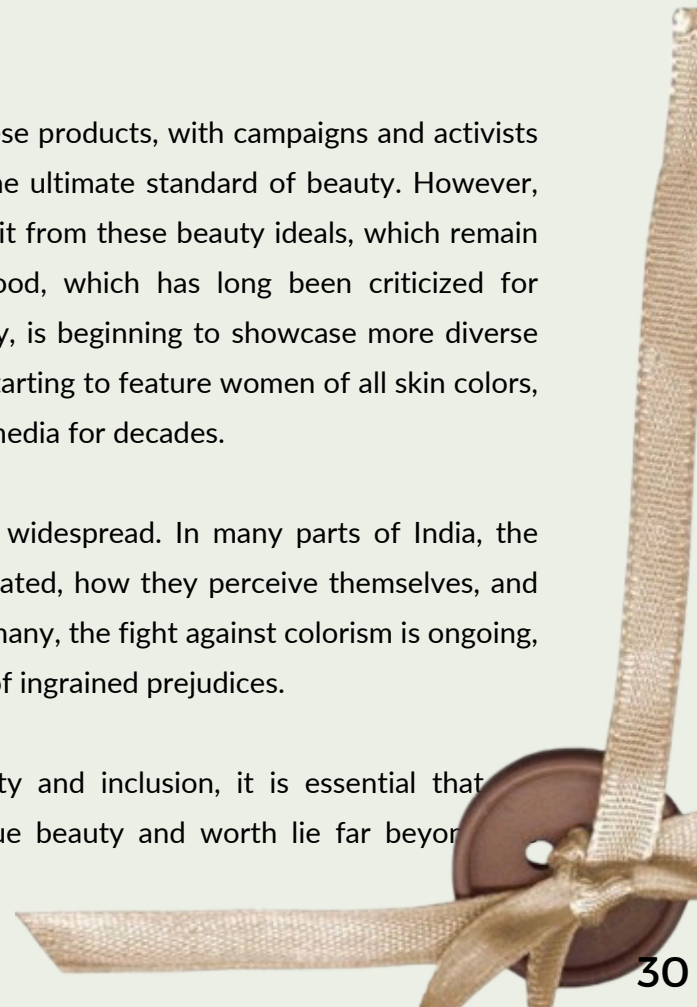
For decades, brands like "Fair & Lovely" (now known as Glow & Lovely) and "Fair & Handsome" have marketed fairness creams as essential products for both men and women, promising them a brighter future, enhanced beauty, and better prospects in life. These products, which often contain harsh chemicals that promise to lighten skin, promote the idea that fairness is not just desirable but necessary for social and professional success.

The advertising strategies behind these products have reinforced the message that dark skin is something that needs to be "fixed" in order to achieve happiness, success, and love. They prey on societal insecurities, presenting fairness as a cure-all for personal and professional shortcomings. By doing so, they not only perpetuate colorism but also contribute to the stigma surrounding dark skin, creating a cycle of self-doubt and insecurity for those who do not meet the so-called beauty standards.

In recent years, there has been some pushback against these products, with campaigns and activists calling out the harmful effects of promoting fairness as the ultimate standard of beauty. However, despite growing awareness, the industry continues to profit from these beauty ideals, which remain deeply ingrained in Indian society. Additionally, Bollywood, which has long been criticized for promoting fair-skinned actresses as the epitome of beauty, is beginning to showcase more diverse representations of women. Films and advertisements are starting to feature women of all skin colors, challenging the traditional ideals that have dominated the media for decades.

While these changes are encouraging, they are far from widespread. In many parts of India, the preference for fair skin still influences how people are treated, how they perceive themselves, and how they navigate the social and professional worlds. For many, the fight against colorism is ongoing, and it requires a collective effort to deconstruct centuries of ingrained prejudices.

As society moves toward greater acceptance of diversity and inclusion, it is essential that we continue to celebrate all skin tones, recognizing that true beauty and worth lie far beyond the surface.





RAGHAV



WHERE THE BODY MOVES AND THE SPIRIT FOLLOWS

Folk dances are not merely artistic expressions; they are a profound reflection of **eunoia**, the mental clarity and harmony that arise when body and mind align. In the vibrant folk traditions of India, dance serves as a means to connect with inner peace and celebrate life's rhythms. Through the collective movements of these dances, individuals find release from emotional burdens, bringing joy and calm to both the performer and the observer.

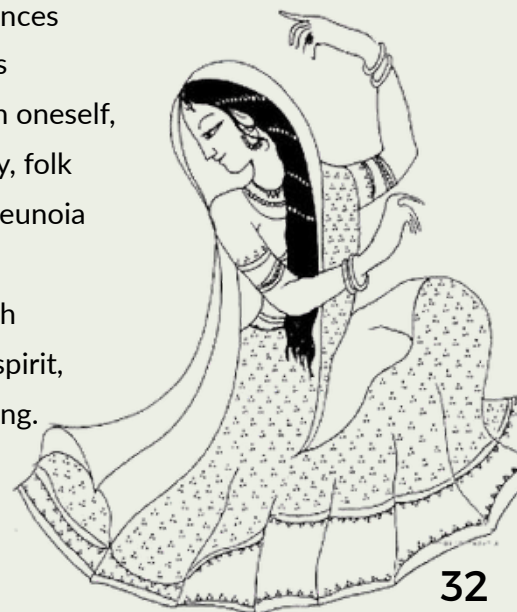
Gidda, the lively and spirited dance of Punjab, has long been a symbol of joy and celebration, traditionally performed by women. However, **Noor Zora**, the first male Gidda dancer, broke societal norms by embracing this traditionally female form, challenging gender expectations and bringing men into this vibrant communal expression. Noor Zora's boldness in performing Gidda showed that dance, like all forms of art, transcends gender and is a universal means of self-expression, uniting communities and fostering inner happiness through shared joy and movement.

Beyond Gidda, other folk dances across India embody the essence of **eunoia**, each offering its unique connection to peace and emotional release. **Bihu**, the energetic dance of Assam, brings people together during the harvest festival, its fast-paced movements symbolising renewal and the cyclical nature of life. In **Lavani**, from Maharashtra, the graceful yet bold movements express both sensuality and strength, creating a meditative experience for both the dancer and the audience. Similarly, **Ghoomar**, a traditional dance from Rajasthan, performed by women in a circle, represents the cyclical flow of life, creating a sense of unity and balance within the community.

Music is the heartbeat of these dances. The rhythms created by instruments like the **dhol**, **tabla**, and **shehnai** guide the movements, acting as an emotional anchor. Whether it's the upbeat bhangra of Punjab, the soulful **Kuchipudi** of Andhra Pradesh, or the rhythmic drumming of **Dhol**, the music enhances the dancers' expressions, turning each step into an act of mindfulness. The songs that accompany these dances often reflect themes of love, life, nature, and community, grounding the dancers in the present moment and helping them find emotional release.

These folk dances, with their accompanying music, are more than performances—they are rituals that offer catharsis and renewal. In a world that often feels disconnected and fast-paced, they allow one to slow down, reconnect with oneself, and rediscover a sense of balance and community. In all its simplicity and joy, folk dance invites us to embrace the present, find peace within, and experience **eunoia** through shared movement and music.

Ultimately, these dances remind us that true balance is achieved not through external achievements but through the harmony between mind, body, and spirit, where every movement is an expression of inner joy and emotional well-being.



HISTORY OF HATE

A dark, grainy photograph of a person walking away from the camera on a path. In the background, two other figures are visible, one of whom appears to be carrying a large object. The scene is dimly lit, creating a somber and mysterious atmosphere.

AMRIT

Hate, an emotion characterized by intense animosity or hostility toward individuals, groups, or ideologies, has been a recurring theme throughout human history. Every person in his or her lifetime has faced the emotion of hate at least once. Hatred is a real and powerful emotion that can cause serious damage to the person who feels it, as well as to whatever or whomever the hate is targeted on. It's complicated and often deep-rooted, which can make it difficult to heal. Hate can be tenacious, and often has roots in mistrust, fear, or lack of individual power, and vulnerability. From ancient epics to modern conflicts, hate has left incurable scars on the history of mankind.

If we go back in time during the genesis, we can find multiple narratives of hate. In the Old Testament, the story of Cain and Abel explores some of the earliest examples of hatred mentioned in literature. Cain's jealousy and resentment toward his brother Abel flowered into deep hatred, ultimately showing the destructive power of this unchecked emotion by culminating into a fratricide.

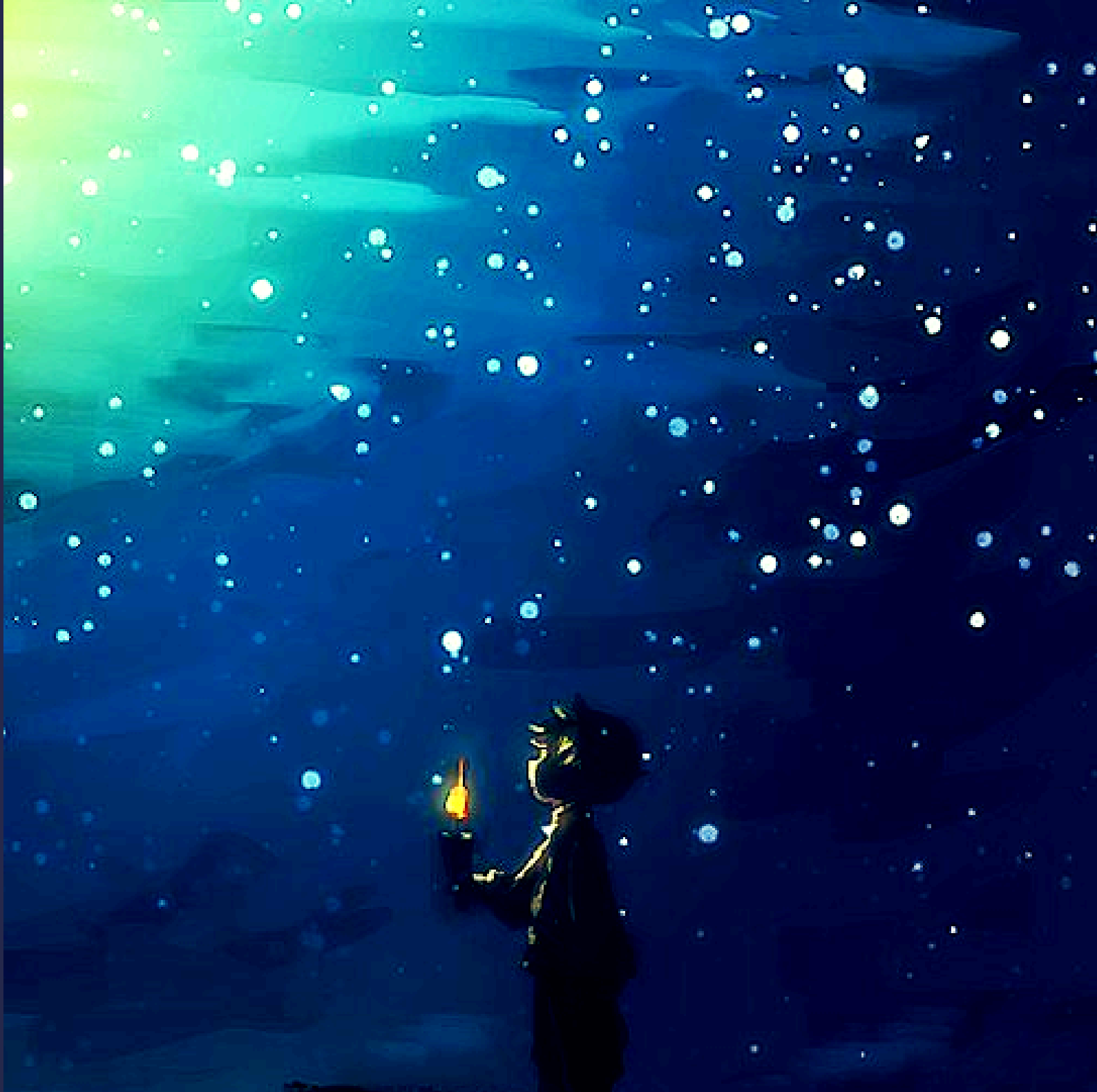
Even in our Indian literature, we can find the poison of hatred causing major catastrophes. One such example is Mahabharata, one of the oldest and largest epics known to mankind, explores the effects and consequences of hate. The eldest son of Kauravas, Duryodhana blinded by greed, malice and his hatred for Pandavas orchestrated a number of devious plans and plots of betrayal to overthrow Pandavas, ultimately leading to the Great Mahabharata. The family feud between Pandavas and Kauravas for the struggle of power and supremacy later turns into a massive world-shaking war that engulfed whole empires. The Mahabharata perfectly portrays the effect and impact of unrestrained hate that can easily discord even familial bonds.

Coming back to the real world from the world of fiction, we have, and continue to see a number of massacres, genocides, racism, discrimination throughout history due to various reasons but hate remains an instrumental and common characteristic. The 20th century witnessed some of the most extreme manifestations of hate in modern history, culminating in the horror of World War II. Fuelled by fascist ideologies, racial superiority and discrimination, the conflict engulfed most of the world in a destructive war. At the center of the world was Nazi Germany led by Adolf Hitler. Filled with his hate towards the Jews he laid the foundation for some of the cruelest campaigns in history. The Holocaust stands as one of the darkest chapters in human history, where over 6 million Jews, along with millions of others deemed undesirable, were systematically exterminated in the concentration camps. At the same time, in the east a grueling war was being fought between the Republic of China and Empire of Japan due to the Marco Polo Bridge incident. The war made up the Chinese theater of the wider Pacific theater of the world. On the night of 7th December 1941, the controversial decision of bombing Pearl Harbour by the Japanese Army marked the official entry of the United States of America into the full-fledged world war.

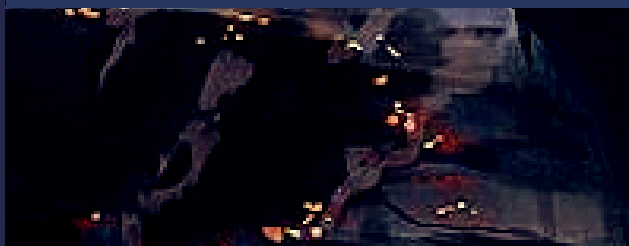
The day after the bombing of Pearl Harbor, the Japanese started the invasion of the Philippines. For the next three months, as the United States began its entry into World War II, the combined U.S.-Filipino army held out despite a lack of naval and air support. Finally, on April 9, 1942, with his forces crippled by starvation and disease, U.S. Major General Edward King Jr. surrendered some 75,000 American troops at Bataan to the Japanese. Thousands of troops died because of the brutality of their captors, who starved and beat the marchers, and bayoneted those too weak to walk. Survivors were taken by rail from San Fernando to POW camps, where thousands more died from disease, murder and starvation. The final act of bombing of Hiroshima and Nagasaki claimed many more lives. All the lives lost, all the houses burnt, all the future shattered due to one political party's propaganda of hate towards an entire race, who lived in harmony for centuries. The ripples of war and hate are still dominant in the form of international conflicts and nuclear threats.

Despite so many lessons from history, hatred has not left our life. Modern hate fueled by a number of factors like political agendas to social media polarization, has taken new forms and consequences. From religious intolerance, discrimination, xenophobia to homophobia, The tendrils of hate interweave our society. The omnipresent nature of social media has given a new dimension to hate culture.” On 16th November 2023, Priyanshu a 16 year old teen from Ujjain, Madhya Pradesh took the tragic decision to end his life due to multiple occasions of cyber bullying, homophobia and unreasonable hate.” Algorithms created to maximize user engagement often turn out into breeding grounds for fostering hate, leading into things like cyber bullying, body shaming, homophobia, etc. Furthermore, political polarization has also created a barrier between individuals and communities. Opportunistic leaders exploit resentment, and hate of people toward a certain race, caste, religion to rally their base. The Hindu-Muslim conflicts from past few years is a result of the hate teachings and political polarization by political parties.

Throughout the annals of human history, hate has stood as a towering figure of the darker side. It is a destructive force that has torn apart families, ignited war and distorted social justice. In confronting the corrosive nature of hate, it is our duty to work for a more inclusive and compassionate world. This necessitates the need of fostering empathy, understanding and reconciliation. Good education plays a crucial role in combating hate by promoting stereotypes and prejudices. Moreover, cultivating a culture of respect and acceptance is essential in countering the effect of hate and discrimination. In conclusion, while hate remains a formidable challenge, it is not surmountable. By confronting it with courage and compassion, we can chart a path towards a future defined by unity, understanding, and mutual respect. In the face of adversity, let us stand together as agents of change, dedicated to building a world where hate holds no sway, and where the inherent dignity and worth of every individual are upheld and celebrated.



ADITYA MOHAN



नज़र-अदकन

बहुत रोज़ हुए, कभी एक खयाल आता था कि
रूबसूरती क्या है?
रूबियत शायद किसी जालसाजी में छुपी हुई जुबिश
का नाम है।
मैंने रूबसूरती को बहुत बँधा हुआ पाया है — झरने के
झरोखों की तरह,
शायद किसी के लिए उनमें नूर हो, और उनमें डूबने
वाले के लिए खलिश के सिवा कुछ भी नहीं।
मैंने उन बहारों को देखा है, वो सर्द और पतझड़ रातें जो
मुझे बेबस खुशी देती थीं,
पर क्या ये मंज़र, सड़कों पर गुज़ारी रातों की
सरगोशियों में सोने देता होगा उनको, जिन्हें भुला दिया
गया? या उनको, जो सो गए?
मैंने धिक्कारा उन्हें जो लहू से सने थे, जो मांस की
दुर्गंध देते थे,
पर यह मेरे पाले हुए पंछी के लिए बहुत रूबसूरत था।
शायद मैं उलझा ही रहा कि रूबसूरती के मायने क्या
हैं,
मैं उलझा भी रहूँगा, मैं जान भी न पाऊँगा।
पर इतना मैं सोच पाया कि रूबसूरती हमेशा थी —
मेरी जुबिश में,
जब जब मैंने यह खयाल किया, मैंने देखी आग की
लपटें — वे मुझे आकर्षित करती थीं, मुझे ओढ़ती थीं
— और मैं मचलता हुआ उन्हें ओढ़ लेता था।



STUDENT SOCIETIES





180DC



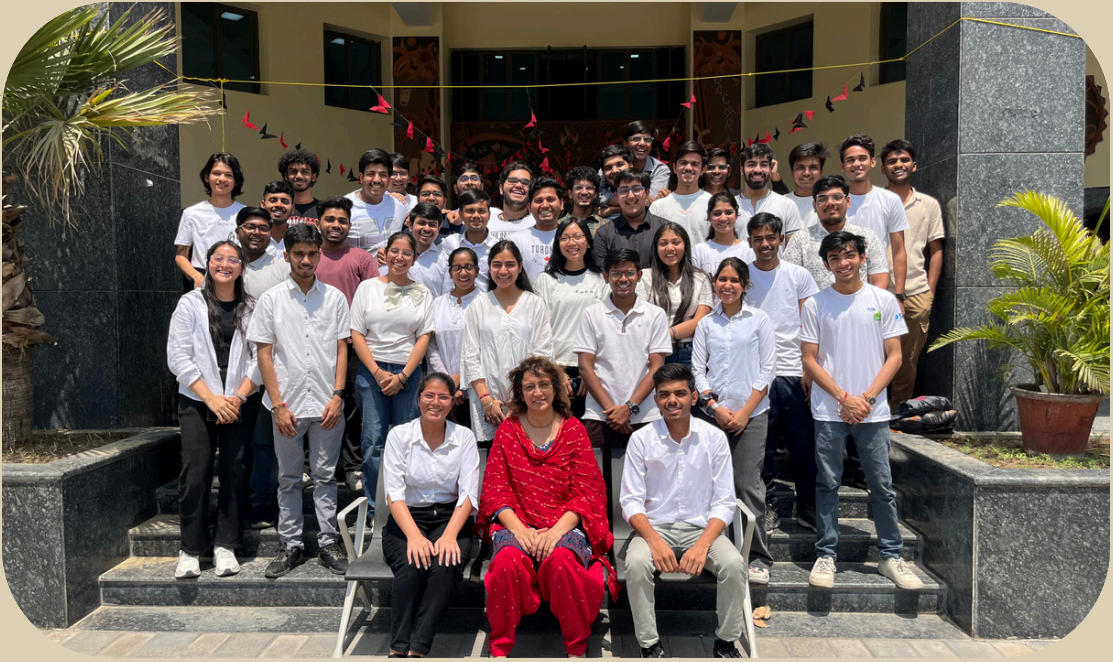
ACM SSCBS CHAPTER



ANTHROPOS



APICS



AROC



BLITZ



BRIDGES FOR ENTERPRISE



CBS MUN



CAREER DEVELOPMENT CELL



CONNECTING DREAMS FOUNDATION



COLLEGIATE ENTREPRENEURS' ORGANIZATION



COLLEGE FUNCTION COMMITTEE



CII YI YUVA



COMMUNIQUÉ



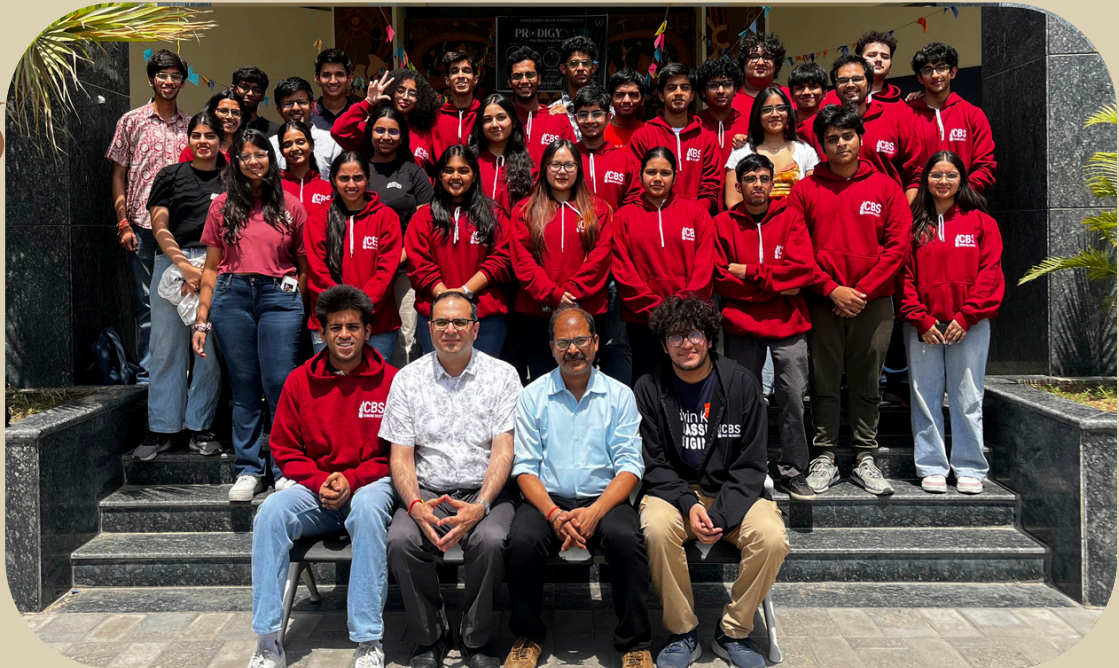
CONVERGENCE



CRESCENDO



DARKROOM



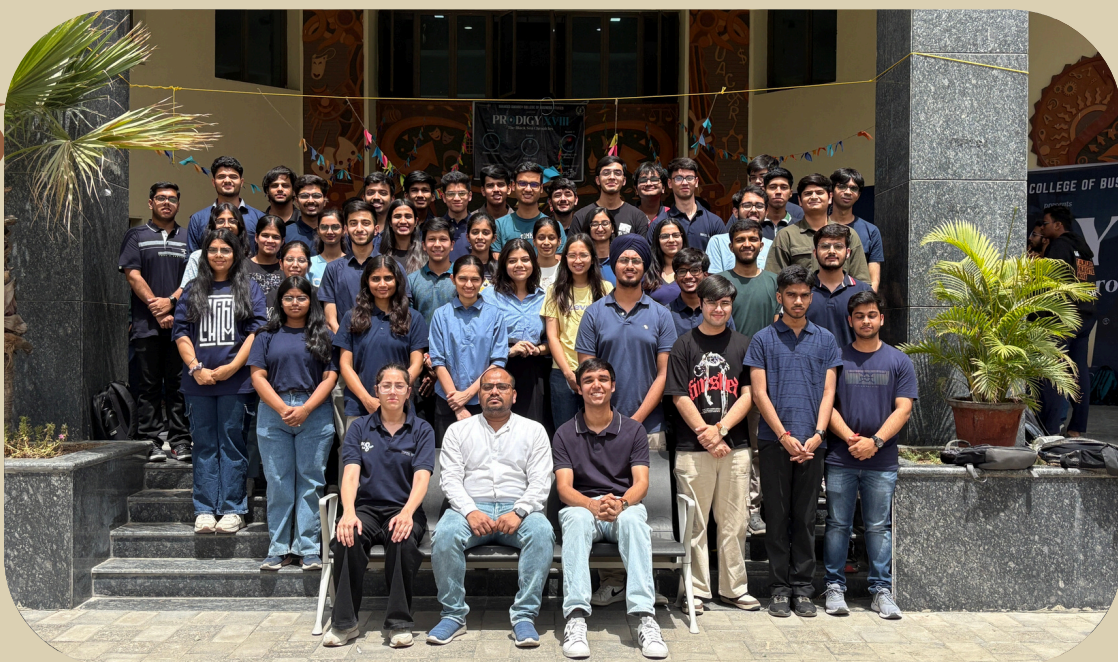
CBS DEBSOC



DHWANI



ECO CLUB



ECOVISION



ENACTUS



FINX



FINANCIAL LITERACY CELL



FOURTH WALL PRODUCTIONS



GIRL UP RUHI



GRANDEUR



IFSA



ILLUMINATI



INSTITUTE OF MANAGEMENT ACCOUNTANTS



KRITI



KRONOS



LAWRENCE



MARK-IT



MANAGEMENT INTERACTION CELL



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B.Sc. 1



B.Sc. 2



B.Sc. 3



BBA(FIA) 1B



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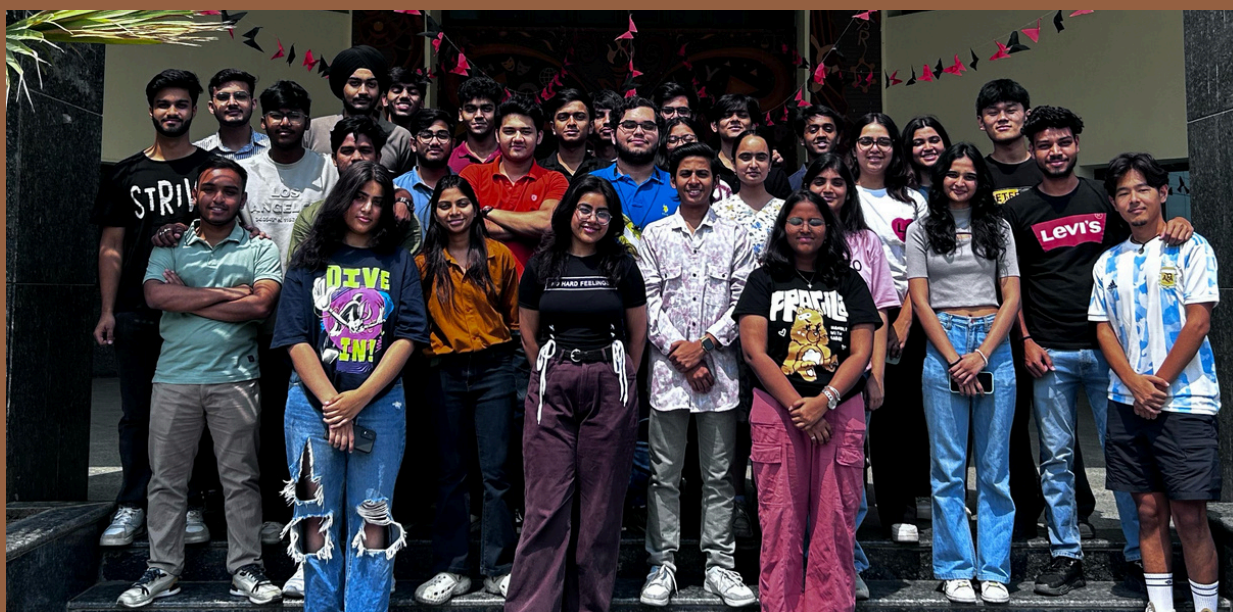
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BMS 1A



BMS 1B



BMS 1C



BMS 1D



BMS 2A



BMS 2B



BMS 2D



BMS 3A




BMS 3B



BMS 3C



BMS 3D



As we turn the final page of this edition, we reflect on a year that has guided us through an incredible journey of growth, resilience, and discovery. Shaheed Sukhdev College of Business Studies has always been more than just an institution—it is a space where aspirations take shape, friendships are forged, and leaders are nurtured.

This year has been a testament to our relentless pursuit of excellence, both in academics and cultural activities. From thought-provoking debates to electrifying stage performances, from rigorous case competitions to groundbreaking research projects, our college community has thrived in every sphere. Every win has strengthened our spirit, and every challenge has taught us invaluable lessons, reminding us that learning extends far beyond the classroom.

As we conclude this chapter, we carry forward not just the memories but the impact of every experience—big or small—that has shaped us. This magazine is not just a reflection of our journey; it is a tribute to the passion, dedication, and dreams of every student who calls SSCBS home.

For us, SSCBS is more than a college. It is a place where ambition meets opportunity, where setbacks fuel determination, and where every individual is part of a larger, inspiring story. As we move ahead, we do so with gratitude for what has been and excitement for what lies ahead.

Here's to the journeys yet to come!



SHAHEED SUKHDEV
COLLEGE OF BUSINESS STUDIES
UNIVERSITY OF DELHI

ENDNOTE

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