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Editorial: The Nature of Our Service

Arnaav Bhavanani

Our Main Building is the oldest building on campus. Its foundations are solid, and its structure is incredibly strong. But time is ticking, and nothing old is indestructible. Change is required, because all things are vulnerable, and in time, the foundations of the Main Building too will collapse. Scary thought, isn't it?

Let's change track.

For the past couple of years, we have seen the phrase "new initiative" become a colloquial term. Students are relentlessly founding initiatives that die out once they leave, or abruptly cease to exist with their departure. Why? The answer is simple. We do it to make our college CVs look a cut above the rest. We pretend to care. You know where we stand as people when the common answer to "Why are you starting this initiative?" is "For college". Somewhere along the well-worn race track leading to the Ivy League, we forget about the main reason we are accepted into those places. Our education, and what we make of it, is *that* main reason. Doon's unique all-round melee of activities and extensive array of talent is why DoscOs make it in the outside world, often far better than their peers who haven't had such an atmosphere to make full use of. And since we're such an elite institution, we bear a certain responsibility to make the best of this knowledge.

So when we go to the *Panchayat Ghar*, or to *Bindal* to teach young children, what do we teach them? Exactly what their teachers are teaching them. What we are doing is essentially giving the teachers a break from their work, while we sort out some doubts and spend time with their students. All said and done, this is a great, tried-and-tested system. When I look at our own education and then theirs, however, one difference is startlingly clear. They study, we study; true. But we do so much more; we learn things that those children sitting at their small wooden desks the whole day will probably never know.

When this thought crossed my mind a few weeks ago, the solution seemed so simple. Stop teaching them English and Geography, and impart this holistic knowledge. Give them an education that is beyond their grasp, and this will go a long way in improving them not only as citizens of this country, but as people. This kind of education is essential, but one would be extremely lucky to receive it. Hold debates, teach them about gender sensitivity; condition them to a world that is growing closer and smaller as each day passes. There are so many things to learn apart from the curriculum, and this might even help in changing the Indian Education System to include more thinking and less rote-learning. The possibilities are endless.

But there's always a 'however'. This proposal might seem all very rosy on paper, but the truth is that such subjective teaching requires experience, and a maturity to differentiate right from wrong; to fully understand what one is preaching. Juniors are hardly up to that task; they have so much to learn themselves! And since they're the ones who do the most service in School, this is one point where the flaw in the plan becomes evident. Who will teach them what? How will they do it? Can this method be sustained? Honestly, sticking to the syllabus seems far easier. Teach them some rudimentary mathematics, leave, and everyone is happy. Why change?

Well, if the world has proven anything to us in all the time we have lived here, it is that camaraderie takes a people far further than any self-serving ambition. And as DoscOs, we are obligated to share our knowledge with those less fortunate than us. If the system doesn't work, then we are obligated to give it one more try. We are obliged, simply because we are a part of an elite institution, to share that very education that makes us elite. Now, by no means is this a criticism of the existing system. It has worked for a long time, and for good reason. However, I feel that we are ready for change. Adding new initiatives to the School's list of social service activities is not helping as much as it should, simply because the entire way we impart our education is obsolete. To return to the opening analogy, the foundation needs to be reinforced or rebuilt, as the need may be, or a time will come when the entire structure will come crashing down on us.



Regulars

Prize Giving '15

The following awards were made on **Prize Giving Programme 2015** held on **March 14**:

House Cups

Inter-House Academic Cup (2014): Oberoi House
The Doon School Cup: Oberoi House

Proficiency

John Martyn Cup for General Proficiency (Junior):
Harshit Bansal

Marker Cup for General Proficiency (Senior):
Vrindam Nagpal

Sports

Trophy for the Gentleman Player of the Year 2014:
Rishavraj Das

Art

Best Painter of the year 2014: Shashwat V Arya

Best Digital Artist of the year 2014: Ritvik Kar

Sushma Sharma Memorial Trophy for the Best Craftsman of the year 2014: Ashutosh Goyal and Sudhansh Agarwal

Shri Gulab Singh Memorial Sculpture Trophy for the Best Sculptor of 2014: Digvijay Gupta

Bonata Das Tahmina Salim Ali Trophy for the Best Artist of the year 2014: Amartya Tirtha Bhowmik

Dramatics

Kendall Trophy for the Best Actor in English Plays:
Shivam Sharma

Sandeep Malhotra Trophy for the Best Supporting Actor in English Plays: Sahir Chaudhary

Vimal Bhagat Trophy for Excellence in Theatre:
Arjun Sharma

Superama Scholarship and Award for Contribution in Hindi Drama: Jai Ahuja

Trophy for the Best Actor in Hindi Plays: Mihir Kiran

Trophy for the Best Supporting Actor(s) in Hindi Plays: Sachin Mehra and Mukul Goyal

"Journalism is printing what someone doesn't want printed. Everything else is just public relations." George Orwell

Music

Vaman Shirodkar Trophy for the Best Musician of the year 2014: Yuvraj Nathani

Other Awards

Distinction for scoring the highest marks and attained the Gold Level(Grade 8) of LAMDA:
Yash Dhandhanian

King Constantine Award for Contribution to Round Square Ideals: Jai Ahuja

Kanwar JB Singh Award(Medal) for Community Service: Ritvik Kar

Boy(s) with the Best Conduct in the SC Form:
Pulkit Agarwal and Vrindam Nagpal

Headmaster's Award for the Most Outstanding Contribution to the School: Samarjit Singh

Congratulations!

School Colours

The following boys have been awarded **School Colours:**

Suhel Karara

Pulkit Agarwal

Vrindam Nagpal

Samarjit Singh

Guruansh Singh

Arjun Sharma

Ishan Sandhu

Congratulations!

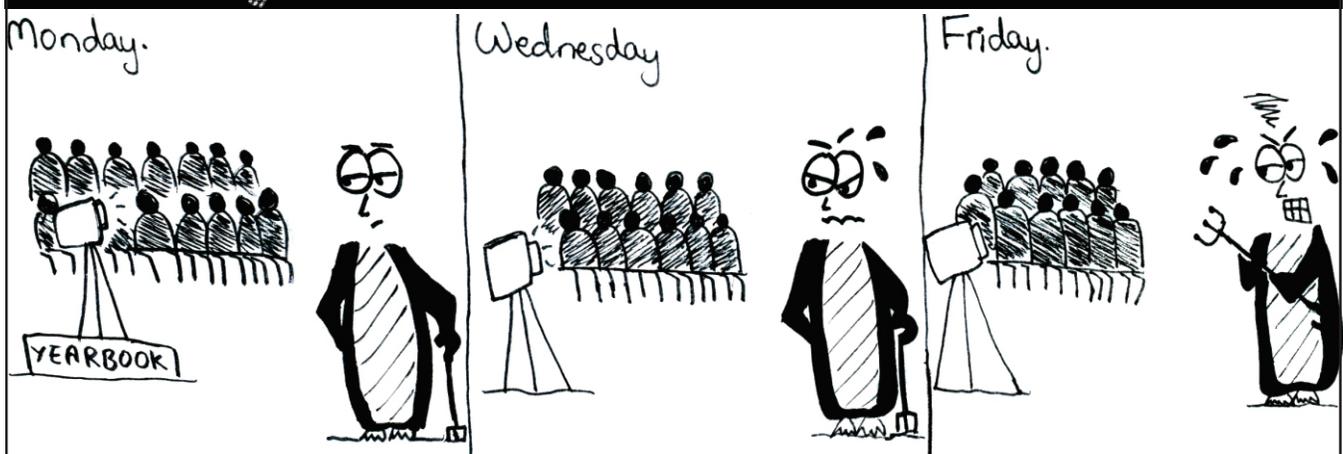
AROUND THE WORLD IN 80 WORDS

Elections are currently underway in Israel, where there is a tough battle between the current Prime Minister Benjamin Netanyahu and a centre-left alliance. In a horrifying event, twin suicide bombings were organized by the Taliban in two churches in Lahore; 15 were killed and 78 injured. The Pacific island nation Vanuatu is facing imminent food and water shortages due to the destruction by the Cyclone 'Pam'. Back in India, a nun was raped in an established convent school in Kolkata.

Dosco Doodle

Early Morning Blues

Dbruv Pais



Do Markers Maketh Man?

Are Marker Cups for attaining the highest marks in a subject required?

Point

Rishabh Agarwal

When I argue against the establishment of Marker Cups, I argue against the parameters used to determine the recipient of the award. I do see it as an effort to encourage academic endeavor in school and an attempt to celebrate the academic achievements of the student that succeeded in this endeavor. But therein lies the problem. How do we define 'success' in academic endeavor? Is it merely a quantitative representation of numbers?

I strongly believe that marks to a great extent represent only how well a person performed on that test, that day. It does not show how sound one's knowledge in that subject is. Moreover, a major flaw inherent in our education system today is the process of testing itself. There are so many students who can perfectly explain any topic that is to be tested before the exam but perform really poorly on the test due to the simple fact that they do not work well under the conditions of an examination. It is hardly justified to reward excellence in academic knowledge just on the basis of a few selected questions that need to be answered under strict time constraints.

The entire basis of the existence of the Marker Cup is to provide incentive for the students to put in that extra effort during class hours and hence we have other honors such as the Scholar's Blazer. But there are many students who are naturally better than their classmates at a few subjects and score the highest marks in the examination effortlessly. They do not put in that extra effort, which many other students do, and need only read through the textbook before the exam to score well in the test. I believe that this clearly defeats the purpose of starting the Marker Cup itself. As an added negative effect, it also discourages other students to try hard as they have a preconceived notion that they do not stand against the previously mentioned naturally brilliant student. This defeats the entire purpose of giving the students an incentive to stay focused during class hours and consolidate the subject material regularly in the houses.

To sum up the flawed system of the Marker Cup, it rewards proficiency and not effort. The current evidence goes against the reason for establishing the award in the first place: incentive and also it does not give a fair chance to those who do not work efficiently under time constraints. What we should aim for is to move to a system where we reward the effort put in by a student in the class and the margin of improvement shown between consecutive examinations. Gladly, we are slowly moving to a similar system in the awarding of Distinctions in school examinations and that only goes to show that the community has realized that change is required and is taking its first steps towards it.

Counterpoint

Abhayraj Jain and Arjun Singh

The definition of a school is fairly straightforward, and even though education exists for multiple disciplines, it is primarily academic excellence that is strived for. Why then, would we even consider pruning the awards that make our school 'a school'?

In light of this premise, sports are given supreme importance in school; both in terms of the level of competitions (as there are multiple cups and trophies to be achieved at various competitions every term) and social sphere of school, as most of us arguably accord more prestige to sports persons rather than to the studious and intellectual lot. Every such sporting competition is another opportunity for a sportsman to better himself and garner laurels for his/her hard work. However, the only opportunity to garner such laurels in the academic sphere is during the year's final trials held in November. Even then, gratification is delayed until months later at the Prize Giving Ceremony. One could argue that a sound academic performance is its own reward, but then the same logic would apply to sports, would it not?

In a world where academics beyond schooling is becoming much more competitive, we need to encourage our students to start studying at lower levels in order to retain their academic resolve at higher levels. Ergo, competition is a healthy way to generate achievement, as it presents all students with an incentive to study. Psychologically, there is always a *quid pro quo* behind every action that humans choose to undertake. This phenomenon has been effectively harnessed by placing an award of public recognition, that is the Marker Cup, as a prize for academic excellence, which encourages all students (irrespective of their academic abilities) to work towards outscoring their fellow students. The only way to accomplish this is studying harder. Abolishing the Marker Cup will therefore, do more harm than good to the academics of our students.

Our argument is that students deserve a reward for the months of hard work that are reflected by their splendid performances in the examinations. To add to the exclusivity of the award, only one student among almost a form of one hundred can secure the highest marks in an examination, making the competition for these awards evermore fierce. The numbers may differ from subject to subject, but the underlying principle is the same – Marker Cups are far from easy to achieve, which adds to their prominence. The fact of the matter is, a Headmaster's Cup or a Marker Cup, as the case may be, is the sole reward for months of dedication to a subject. Therefore, students do deserve recognition for outscoring everyone studying the same subject as them. Should we abolish this award, we will be removing one of the few awards which recognize and encourage improvement in academics, effectively extinguishing the flame which makes 'knowledge our light.'

बचपन

-निशान सिंह ब्रा

बचपन है जीवन की जान,
बचपन से होता है जीवन का निर्माण।
बचपन का हंसना, खेलना, रोना,
रहता है जिंदगी भर याद।
उंगली पकड़कर चलना, या बोलना,
बचपन का होता है पहला पड़ाव।
गिरते, रोते, कोशिश करते,
बचपन में सीखे जाते हैं सब काम।
बचपन की आदतें,
रहती हैं जीवन भर साथ।
बचपन की बातें याद कर,
सब हँसते रहते हैं लगातार।

जाको रखे साइयाँ, मार सके न कोय

-विहान भटनागर

जिसकी रक्षा भगवान करते हैं, उसका कोई बाल भी बाँका नहीं कर सकता। कहते हैं कि सच्चा संत नियति को बदल सकता है और होनी को भी टाल सकता है। ऐसा इसलिए नहीं होता कि संत में चमत्कारी शक्तियाँ होती हैं, बल्कि ऐसा इसलिए होता है क्योंकि वह निरंतर ईश्वर की सेवा में रहता है और स्वयं ईश्वर ही उसकी हर इच्छा को पूरी करते हैं।

एक बार एक बालक एक संत के पास शिक्षा प्राप्त करने की इच्छा से गया। संत ने बालक को देखा तो उसका अंदरूनी तेज महसूस किया। संत बहुत जानी थे, उन्होंने बालक के भीतर छिपे तेज को पहचान लिया और उसे अपना शिष्य बना लिया। बालक संत के पास रह कर ही ईश्वर का नाम लेता, गुरु की सेवा करता और अपने गुरु से शिक्षा ग्रहण करता।

एक दिन की बात है, प्रातः जल्दी उठ कर वह बालक भिक्षा मांगने एक गाँव में गया। उस गाँव में एक तांत्रिक रहता था जो स्वभाव से बहुत गुस्सैल था। अब जैसा की सभी जगह होता है, उस गाँव में भी कुछ शरारती बच्चे थे। उन्होंने आनंद लेने के लिये उस बालक को भिक्षा मांगने के लिए उस ही क्रोधी तांत्रिक

के घर की राह दिखाई। नादान और बच्चों की शरारत से अनजान, बालक तांत्रिक के घर की ओर बढ़ा। तांत्रिक उस समय अपनी तंत्र साधना में लीन था। बालक की पुकार सुनकर उसका ध्यान अपना साधना से हट गया। वह बड़े क्रोध में बाहर आया। बालक को देख कर उसका क्रोध और बढ़ गया उसने क्रोधित होकर पूछा, “यहाँ क्यों आये हो!”

बालक ने उत्तर दिया, “मैं अपने गुरु की आज्ञा से भिक्षा मांगने आया हूँ।”

तांत्रिक ने भिक्षा तो नहीं दी, भिक्षा की जगह उस बालक से तीन सवाल पूछे और कहा कि वह जाकर अपने गुरु से उनका जवाब माँगे। उसका पहला सवाल था - “सूर्य से बड़ा कौन है?” दूसरा सवाल था - “पृथ्वी से महान कौन है?” तीसरा और आखिरी सवाल था - “होनी को कौन टाल सकता है?”

तांत्रिक के यह अजीब सवाल सुनकर बालक को आश्चर्य हुआ, फिर भी तांत्रिक को प्रणाम कर वह आगे बढ़ गया। बालक ने अन्य घरों से भिक्षा प्राप्त की और घर की ओर चल पड़ा। गुरु के घर लौट कर उसने अपने गुरु के लिए भोजन बनाया। गुरुदेव के भोजन समाप्त कर लेने के बाद बालक ने उनके निकट जाकर दिन में घटी घटनाओं का वर्णन किया। उसने गुरु को तांत्रिक के बारे में बताया। तांत्रिक द्वारा पूछे तीन सवालों को भी गुरुदेव को सुनाया।

गुरु ने मुस्कराकर कहा, “कल प्रातः उस ही के घर लौटना और उसे उसके प्रश्नों का उत्तर यूँ देना - सूर्य से बड़ा पिता है और पृथ्वी से महान माता है।” लेकिन तीसरे प्रश्न का उत्तर वे स्वयं उस तांत्रिक को देना चाहते थे।

बालक ने अगले दिन जाकर उस ही प्रकार तांत्रिक के प्रश्नों का जवाब दिया जिस प्रकार गुरुदेव ने कहा था। बालक का जवाब देना तांत्रिक को ऐसा लगा जैसे किसी ने उनका अपमान कर दिया हो। उसका रोम रोम क्रोध से जल उठा। उसने क्रुद्ध होकर बालक को शाप दिया - “जा, कल सूरज की किरण धरती पर पड़ने से पहले तेरी मृत्यु हो जाएगी!”

यह सुनकर बालक के होश उड़ गए। किसी प्रकार डरते-डरते भिक्षा लेकर दौड़ता-हांफता लौटा। बालक की हालत देख गुरु जी समझ गए कि कुछ तो गड़बड़ है। उन्होंने बालक से पूछा कि आज तुम्हारे चेहरे का रंग क्यों उड़ गया है? बालक ने पूरी बात बता दी। गुरुजी यह कहकर विश्राम करने चले गए कि अभी कल होने में तो बहुत देर है, अभी से क्यों चिंता करता है, परन्तु बालक को चैन कहाँ? शाम हुई। शाम का भोजन बना। गुरुजी ने खाया। बच्चे ने कुछ नहीं खाया डर के मारे न दोपहर को न शाम को। गुरुजी ने बहुत समझाया कि सुबह होने में तो बहुत देर है अभी से चिंता क्यों करते हो? रात गहराने लगे तो गुरुजी की सोने की इच्छा हुई। उन्होंने उस बालक से कहा कि तू केरे पैर दबता रह और जब तक मैं न कहूँ कहीं जाना मत। बालक पैर दबाता रहा। आधी रात में उस तांत्रिक ने अपनी सिद्धि कि हुई राक्षसी को उस बालक को मरने के लिए भेजा। वह वहाँ आई लेकिन गुरु के तेज के कारण उसके पास न जा सकी। उसने बालक की माँ का भेष बनाया और खीर का कटोरा लेकर बोली - "बेटा ! तू बहुत दिनों से घर नहीं आया है, ले मैं तेरे लिए खीर लायी हूँ, खीर खा ले।"

बालक ने उत्तर दिया- " माँ ! गुरुजी सोये हुए हैं और उनकी आज्ञा के बिना मैं तेरे पास नहीं आ सकता। ला, यहीं आकर खीर दे दे ।" लेकिन वह राक्षसी गुरुजी के पास नहीं आई। फिर थोड़ी देर के बाद उसके पिता के रूप में आई और डाँट कर कहा - "अरे पुत्र! तूने माँ को लौटा दिया। आ मेरे पास आ।"

पर बालक गुरुजी के पैर छोड़कर नहीं गया। थोड़ी देर में वह राक्षसी क्रोधित हो उस तांत्रिक के पास गयी और बोली- "दुष्ट तूने आज एक संत का अहित करने भेजा जो मैं न कर पाई। अब मैं तेरे पास से जा रही हूँ।"

सुबह हुई। सूरज निकला। गुरुजी उठे और बोले - "अरे बालक तू तो जिन्दा बैठा है तुझे तो इस समय तक मर जाना चाहिए।"

जब तक वह बालक शिष्य गुरु कि शक्ति समझ चुका था। उसकी आँखों से आँसू बहने लगे। तभी वह तांत्रिक गुरुजी के चरणों में आकर गिर गया। गुरुजी बोले - "हे तांत्रिक, तेरे तीसरे प्रश्न का उत्तर यह है कि होनी को भी सच्चा संत टाल सकता है"

सच ही कहा है कि -

"जाको राखे साइयाँ, मार सके न कोय।
बाल न बांका कर सके जो जग बैरी होय।।"

दुनिया

-आत्रेय भार्गव

मैं बार-बार बैठ अकेले में
अपनी गलतियाँ ढूँढता हूँ,
अपनी मजबूरियों से जूझता हूँ।
क्या मैं एक हूँ, या मुझ जैसे हैं कई
क्या मैं ही इस दर्द को सहता हूँ,
या सभी इसे महसूस करते हैं।
क्या मैं ही सबसे प्यार चाहता हूँ,
और खुद प्यार का मतलब ही नहीं जानता हूँ,
मैं एक हूँ या है मेरे कई रूप,
हर परिस्थिति, हर संकट में बदलते चेहरे,
एक हो कर भी हर दिन नए रंग दिखते हैं।
मैं चेष्टा तो ज़रूर करता हूँ,
अपने आप को बदलने की,
पर वह चेष्टा भी एक दूसरा चेहरा ही है।
विडम्बना है -

चेहरा न बदलने की कोशिश में,
मैं ही एक नया चेहरा बन जाता हूँ।
चाहता तो मैं हूँ बहुत कुछ,
पर शायद चाह कर भी इसे चाहता नहीं।
उस चाह का भी एक चेहरे से रिश्ता है,
जो हर चेहरे की तरह बदलता रहता है,
हर मुसीबत के साथ मुझे डरता रहता है,
हर अवसर के साथ अवसरवादी बनाता है,
और शायद प्यार का भी भूखा बनाता है।
आखिर मैं ऐसा क्यों हूँ?

The Subjectivity of Societal Norms

Interpreting Racism In The Modern World And Its Roots

Anvay Grover

While elements of racism continue to exist in today's world, it is generally believed that the extent of equality between 'white' and 'coloured' people has increased over the past decades. In fact, it might be very hard for us to imagine the kind of discrimination against people of colour that existed during the 1950s or early 60s even. It was hard for me, certainly, to grasp the extent of this discrimination that is described in Maya Angelou's first autobiographical book, *I Know Why the Caged Bird Sings*. Angelou talks about a world that is drastically different from our own, the world that she endured before Martin Luther King's march to Washington.

Most of us today have the kind of consciousness or awareness that people with different skin tones are inherently equal. Often, we balk at someone who is politically incorrect or offensive to any particular ethnicity. Yet, during the time period of this autobiography, you would have been balked at to even suggest that Black people shared even a modicum of equality. The eight year old Maya Angelou regarded the White community as belonging to a different species altogether. Forget about inequality between humans, the Black community could not call its counterpart as belonging to the same species.

This is how Angelou managed to describe whom she called the *powhitetrash*, "These others, the strange pale creatures that lived in their alien *unlife*, weren't considered folks. They were *whitefolks*." 'They', that was all the White people were referred to as. They could not be called 'folks', they were *whitefolks*, a community of people that were not understood. What was not understood was just the 'Other'. Sartre termed hell as the 'Other', something that was wholly not belonging to oneself. Simply stated, there existed a chasm between the two communities.

It is because of the state of the world community today that I was unable to grasp what Angelou truly felt. It seems remarkable then, that two decades later, Martin Luther King Jr. marched to Washington with 250,000 following him and gave his much lauded 'I Have a Dream' speech. It was only after reading Angelou's book that I realized what it meant for the Black community in the United States to have voting rights, the first glimmer of equality; the realization that the White people did not have to be the others.

'The March' was the catalyst, the match that sparked furore. But the fire had already been burning due to the deeds and actions of Angelou and individuals like her. India has been caught in a similar furore since the Nirbhaya Rape Case, one that has been intensified because of the documentary that BBC released. Can it be the catalyst that makes women part of the 'Self', rather than the 'Other'? Can we finally view them as our own? It is up to the deeds and actions of us, and individuals like us. We will decide how history remembers this event.

Letter to The Editor

Dear Editor,

In light of the article "*Returning India's Daughter?*", published in the last week's issue 2399, I believe that it is imperative for the members of society to try to be open to other perspectives on the matter.

The government, in my eyes, has indeed done the right thing by banning the rather controversial documentary.

The reason is that somewhere in India, a woman is raped every 20 minutes; in the United States of America, a woman is raped every 2 minutes. When compared to other nations in terms of the rate of rape cases per 10,000 people, India is far behind the so-called "developed" countries of the world, if seen in terms of the number of rape cases. USA, UK and Australia rank among the countries with the most rape cases in the world, and so I believe it is unjust to portray India in such a manner.

Some may argue that a lot of cases go unreported in India. Let us assume that 90 percent of the rapes in India actually go unreported, it still turns out to be much lesser than the "developed" countries that were mentioned above. Even the conviction rate is higher in India than in the UK, by 20 percent.

So what is the need for this kind of media sensationalism? Why is the mainstream media branding India as a "rape capital"? As Sankrant Sanu stated, "A rape in a Cab in New Delhi made it all the way into the New York Times while an estimated 700 rapes on that day in the US merited no mention. This begs the question- is disproportionate coverage of rape in India justified?"

What should an Indian male student do if he is denied an internship opportunity on the basis of India being projected as an unsafe country for women? How did this veiled discrimination take root in a German Professor? Neither the rapist nor his lawyer represent the common Indian. Why are we tarnishing India's social image? The sole witness of the incident has labeled the documentary "fake". Nor does the documentary provide a perspective required to initiate ideological reform. India knows what it has to do, and I hope all of you as citizens of India know as well.

Warm regards,
Atharva Shukla

Letter to The Editor

Dear Editor,

This letter refers to the article “*Returning India's Daughter*” published in Issue No. 2399 of *The Weekly*, and also to the documentary “*India's Daughter*” published by BBC. I would like to clarify that I do not, in any way, support or condone the actions or mentality of the rapists or any other person doing such shameful deeds. I would also request the school community to be pragmatic while reading this letter and to do so with an open mind. I completely agree with the aforementioned article, except the last part which says “Change is only possible with the right ingredients, and India's Daughter is one such ingredient”. I believe that the documentary at hand, even though impactful and revealing, is a bane and not a boon to the Indian society.

We need to approach this issue objectively. What the Indian community does not realise is that the documentary provides the voice of the rapists and the defence lawyers, and their repulsive mentalities. It and projects their opinions to the world. This documentary highlights the misogyny in our society and puts Indian men and the entire Indian society in a bad light. This image of being gender discriminating can be harmful for our prospects overseas. Let us take the example of the German professor at Leipzig University, Dr Annette G. Beck-Sickinger, who denied an Indian student admission into an internship because she no longer accepted “any male Indian guests, trainees, doctoral students, or post docs due to the severe rape problem in India”. This is the sorry image of Indian men today. A documentary like India's Daughter would only strengthen these stereotypes.

Some might argue that BBC published the documentary to bring to light the plight of women and create an awakening. If the documentary was made to improve the situation, there would be a provision of mass distribution, which is absent. This due to the ban imposed. If the target audience has not been included in the viewership, I do not understand why other nations have to be subjected to viewing it. BBC has interfered with the internal affairs of India and published them worldwide.

It is not the first time BBC has published something offensive about our nation. BBC as a news channel has been accused of racism time and again. BBC has a history of racist journalism. Some examples of the articles published that threw India in a bad light are: 'Snake-charmer sparks office panic', 'Indian snake-charmers held

photographer captive', 'The cash machine with a free cobra', 'The bull whose semen is worth \$3000 a shot', 'Cow dung burning ban near Taj Mahal', 'India cow row 'settled by DNA tests'', 'Indian rapist ordered to feed cows', 'Indian monkey set to inherit fortune', 'India probes ID card for monkey God' and 'India hospital tackles rat epidemic'. These articles serve no purpose other than insulting India as a nation and promoting stereotypes, which shows the racist mentality of BBC.

There are about 230 rapes per day in England and Wales and conviction rates are around 10% in Britain at least one study has shown a third of Britons blame the victims in rape cases. An Indian man named Harvinder Singh produced a low budget movie named “United Kingdom's Daughters” to show BBC's hypocrisy and that the media had over-hyped the case of India when rape and gender discrimination is a global issue.

I would like to end by saying that BBC has no right to come to India and document a movie about India for commercial purposes without the necessary permissions, especially because the problem that they so conveniently criticise in the movie is prevalent in their own nation. This documentary labels us as a gender discriminating, disrespectful society. It promotes a stereotype which leads to a generalisation by the rest of the world that the entire Indian society is made up of narrow minded primitive misogynists, and this image hinders progress of a nation.

Best regards,

Saamarth Juneja

| Poetry |

Words

Arnaav Bhavanani

My words and I are stuck in here
A well with waters too unclear
To sift through words; the hopeless heap
Lies in the waters, dark and deep.

But I set to work, and broken words
Fly out of the well, absurd
Nothing fits to end this curse
End this nightmare, end the verse.

But then they come! Those long sought words,
Fly screeching in like maddened birds
They lift me out of the deepening well
Breaking the bars of my cerebral cell

So I laugh and write, and the Ink is free
To splash the pages with endless glee!
And knowing that I can break the curse,
I carry on, to end this verse.

The Week Gone By

Rishabh Agarwal

Writing this column at such a time of the year, one cannot help but be a little dramatic. Walking around School this week, one can fantasize hearing 'L'adieu' in the air as people begin to depart in small groups. The Main Field is dotted with people at the most odd hours of the day, listening to the school breathe just before the crack of dawn; just before P.T begins and they hear that familiar shrill whistle, that familiar yelling and the backward counting for the last time.

The weekend was eventful and colorful, all the while the highest value being attributed to the color black (of course). The cheers echoed in the Rose Bowl, and the roaring applause gave the students a truly memorable end to this chapter in their lives. The captivating speeches by both the School Captains received huge praise and upheld the charismatic elements of those by their predecessors, if not a notch higher. Thankfully, the weather allowed the SCE's to have their final walk to the notes of 'Auld Lang Syne' across the 'kidney' to the traditional huddled up cheering outside the Rose Bowl.

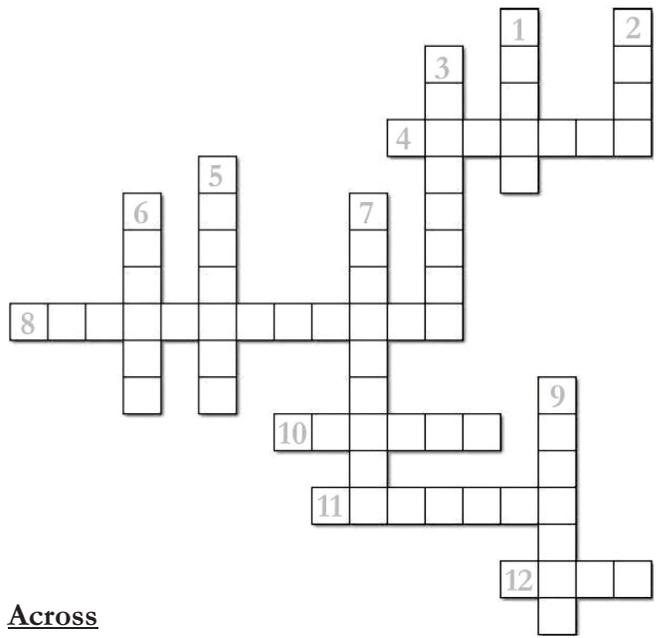
The almost empty tuck lockers signal the last stretch of the Board examinations, and the students are struggling to resist letting that fact keep them from their efforts and ambitions. The Juniors' Cricket Competition has begun, and the players can be seen playing with the zeal that currently, our nation's cricket team is displaying on the pitch.

In a smaller section of our School Society, the SC IB batch is gearing up for their Group 4 Presentations. While the entire School enjoys their weekend with those lazy late-morning yawns, the SC form will be out and about by 7.

All in all it is a festive atmosphere, with a little anxiety on the part of the soon-to-be new additions to the Main Houses. The SCs are eager to move into their rooms and engage in a competition of the absurdity, with which they can decorate, with lights of colors from across the entire spectrum and carpets and the bean-bags, not to mention some fiendishly disturbing posters in their rooms. I wish all the very best to the SC's in their endeavors to do so and the heartiest farewell to those watching them with a sense of nostalgia and amusement.

Crossword

The Writer's Block



Across

4. The famous Elizabethan counterpart of Shakespeare
8. Who narrates the 'One Thousand and One Nights'?
10. The author of the book 'Q&A', the book on which 'Slumdog Millionaire' was based
11. Who created the character, the Tiki mongoose 'Rikki-Tikki-Tavi'?
12. Who went on a circumnavigation of the world from the Reform Club as a result of losing a bet?

Down

1. Most widely read book around the world
2. What was the first name of Agatha Christie's 'Miss Marple'?
3. First woman to win the Pulitzer Prize for poetry
5. The famous character 'Pickwick' was created by this author
6. Who was the author of '1984'?
7. For what book did Tagore receive the Nobel Prize?
9. Who wrote under the pseudonym 'Lewis Carrol'?

Note: All names in this crossword refer to the person's surname

Answers to This Week's Crossword:	
Across	Down
4. Marlowe	1. Bible
8. Scheherazade	2. Jane
10. Swarup	3. Tescdale
11. Kipling	5. Dickens
12. Fogg	6. Orwell
	7. Gitanjali
	9. Dodgson

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