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AZEEM ENGLISH MAGAZINE

MONTHLY

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EDITOR'S NOTE

Our winter special AEM is in your hand. We've done our best to collect useful and informative articles in this edition too. The Science Section of this edition may add to your love for Artificial Intelligence. Also we have eight extra pages in this edition to make it more SPECIAL. Your feedback would be a favor for our team. Happy New Year ahead and . . .

Bonne Lecture!

Muhammad Ali Farooqi
Editor-in-Chief

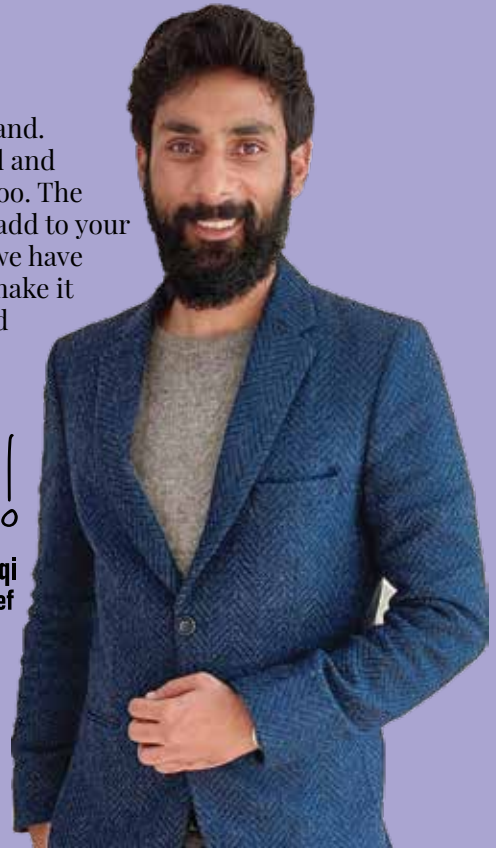


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AEMAGAZINE.PK

WHO GOSSIPS BIG?



Sara Noor

Writer, Novelist, Dramatist

4 MINUTES READ

Anecdotal evidence suggests that a man buying meat at a butcher's shop found a piece of flesh lying there, chattering away incessantly. The man asked the butcher, "What is this piece of flesh and who is the owner of this remarkably functioning organ?" The butcher replied, "This piece of flesh is a human tongue whose owner has gone missing, but the excellent working condition confirms that it belongs to a woman!"

This anecdote by Jonathan Swift affirms the dominance of the fairer sex over their counterparts when it comes to "wagging their tongues"! Before embarking on this demonstration of dominance over the non-fairer sex in terms of gossiping, let us notice the etymology of the word "gossip". The word gossip is derived from the Anglo-Saxon word "godsibbe", meaning "relative". In later centuries, its meaning shifted to "friend", and then to "a person who gossips", and finally to "idle talk". Today, this last meaning of the word is prevalent in association with gossip. Due to this fluidity of meaning writer and essayist Francine Prose suggests that gossip is inherently only an

activity which can be used either beneficially or adversely.

Now that the etymology is delineated, let us examine whether men gossip more than women or women talk more than men. It is commonly believed that talking is second nature to a woman because she is good with words. In a neurolinguistics study, researchers conducted scans of men's and women's brains and found out that during language processing males only use the left hemisphere of their brain which is responsible for reasoning, whereas women use both the right and left hemispheres responsible for creativity and reasoning. This research alone accounts for two facts: women do speak more numerically and women's use of language is more creative and artful!

The creativity and artfulness of a woman's speech baffles the rationally-oriented men so much that they label anything women say as "insignificant" or "gossip". (No wonder some husbands long to have a mute wife!) If a woman talks more she is condemned to the appallingly familiar label of a "chatter-box", squandering her energies in bossing around, or back-biting, or conniving. This perception of males is reflected in many literary pieces like Moliere's play "The Misanthrope" and Shake-

IMAGE SOURCE - ISTOCK

speare's "The Taming of the Shrew". Although negative, these portraits of women assert that women do tend to talk more than men.


At this point any objective and fair-minded person would ask the question: Do women only talk about trivialities like clothes and cosmetics? Do women only gossip about frivolities like domestic and workplace issues? Do women only gossip about the vagaries of relationships and life? Prevalent beliefs in society exhibit women indulging in evil gossip, but there is also another side to this gossip. The beneficial use of women's gossip is visible in situations where women have made leaps and strides in civic movements, where women have broken ceilings in male-dominated organizations and have gone further than any male in securing social prosperity for all by virtue of their "gift of the gab".

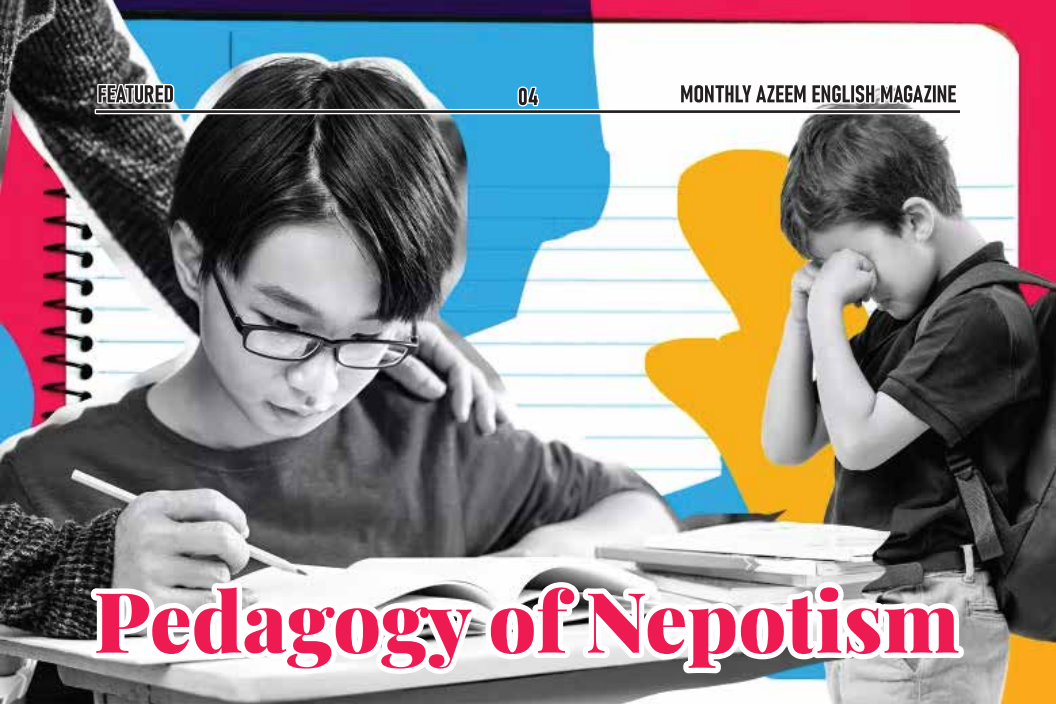
Countless women have used their eloquence to achieve remarkable goals. It was a woman Wilhelmina Drucker who secured the political right to vote for all females during the first wave of feminism through her rhetoric. The "mother of civil rights movement", Rosa Park, who refused to give up her bus seat to a white man, triggered the abolishment of unconstitutional segregation laws for blacks; she also used her vocal powers to beat the odds. Another profitable use of speech by a woman was to create the hashtag "me too" which empowered victims of abuse to regain their voice and seek justice. Another interesting case is that of the first female American Secretary of State Madeleine Albright who ran a successful caucus with seven other female diplomats to convince the patriarchal UNO into passing a resolution declaring rape as a weapon of war. There are also

women like Oprah Winfrey and Ellen DeGeneres who talk to leave lasting and influential impressions of wit, kindness, power and change on the audience. Undoubtedly, these examples are a testament that women not only talk more, they also get fruitful things done.

There are also illustrious women whose words have painted the tenor of our national fabric in a positive light. One intrepid and outspoken soul, lawyer and human rights activist Asma Jahangir heralded a change in the fortunes of the oppressed and voiceless by dint of her mettle and speech. Another brave daughter of our country, Malala Yusufzai, who lashed back verbally at the men holding a gun to her head, earned Pakistan its second Nobel prize. There is also the woman who 'talked' through her artistic expressions to earn Pakistan its first ever Oscars: Sharmeen Obaid Chinoy. Besides, there is Maleeha Lodhi, former representative of Pakistan in the UNO, who was our voice at the international forum. These sterling examples prove that gossiping and talking can be useful activities and women are adept at forging relations, negotiating hard topics and issuing orders to execute important tasks swiftly and purposefully.

The need of the hour is that we see women's 'talk' or 'gossip' as constructive, creative and purposeful. It is high time we recognize women as communicators, empathizers, and emotional connectors, not merely as negative gossipers. In the end, it must be remembered that men and women both should use this power of speech responsibly.

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Pedagogy of Nepotism



Azka Durrani
Teacher

4 MINUTES READ

*“ye teacher favoritism karti hain”,
“Shumaila tou ma'm ke cheeti hai”,
“Fardad ko sir kyun kuch kaheinge...”*

Sounds familiar? When I heard similar phrases like these I was in class 6. I never fully understood what it meant. Not because the word “favorite” was tripping me but because I could not comprehend the consequences of that phrase or it might've been that my innocence got the better of me and I never saw my teachers as someone who could favor one over the other. How favoritism gets translated into institutions and psyche of students is two-fold. One, in a class of 25-35 students (average strength in Pakistani schools) the

teacher solitarily cannot focus on everyone. S/he picks a bunch or in some cases one student as someone s/he pays attention to or invests energies of devotion and compassion there. The student selected is usually one who is quick and smart in responding to teacher's questions, most of the time high achiever and someone who easily facilitates the teacher inside and outside the class. When the other students notice this student, they immediately think that they are not good enough to seek the teacher's grace/attention which is natural, given the pedagogical setting and depending on the student's age and requirement of that time. If the teacher is handpicking students on merit and giving them fair attention—this might not fall directly in favoritism but if s/he is ignoring other students or giving undue credits and marks to few selected pupil or dotes

IMAGE SOURCE : SLATE

them with respect to other pupil, s/he clearly falls in the line.

Second injustice is institutional and pedagogical in nature; this practice within the ideal learning environment of a school/college/university instills within the student that this form of favoring one over the other is normal. This teaches students to seek validation from teachers by other means if they don't get the favor by being the teacher's pet. Leaking unnecessary information about other classmates to the teacher, acting as an informant to the teacher regarding other teachers or simply being a subservient pupil serving the teacher as a personal assistant rather than a student. It makes subjects governable, not students. The norms and values are being inculcated by practices and rewards forwarded for behaviors favored by such a pedagogue.

There are several other consequences. We come across now more than ever, teenagers and young adults who are pessimists and claim that this country would not work, the system doesn't work. These kind of claims and statements comes first because of observation of rampant nepotism in schools and colleges and also because some students have internalized the selective hatred for the teacher either because of their lack of trust in the paternalist figure who turned out to be unjust, given that teachers are usually associated with a paternal figure because of religious teaching and general ethical practices of society favoring the one who parts education, or it is simply because they want to place their blame and responsibility on someone else so they make this repertoire of teacher being corrupt in his/her meritocracy principles.

Some teachers want a following of

students either to get professional limelight or a political backing. This not only puts the narcissist lecturer in the spotlight but also an environment of nepotism easily forms because the teacher will favor the followers rather than those who are unbiased and on campus for learning rather than politicizing or cult following. Behavioral and organizational psychologists have conducted research on learning patterns and they conclude that it's the immediate observation of students of the primary subjects: teachers and other students that serves the foundation of learned collective behavior. Michael Foucault in his famous work of discipline and punishment introduces philosophy of how institutions and subjects within a 'set framework of rules' are shaped and reshaped because of the policies, doctrines and practices that ensure certain political conditioning and reasoning creating the objects of control. Although it might seem like a long jump from a mere action of favoritism in teachers to pupils relations to a bleak dysfunctional system of control, the one small foundational step of this behavior leads to believing the student is in the academy to woo the teacher rather than learning. The focus shifts from the substance of scholarship to things like power, prestige and protocol.

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Goats have accents.



Goats have accents. If you take two goats from different parts of the world, they won't be able to understand each other.

TICKING TIME BOMB: SMOG IN LAHORE



Mahnoor Balouch
Environmental Chemist,
Activist

4 MINUTES READ

Lahore with its 13 million citizens is the most polluted city in the world. Being completely under the control of smog, air of Lahore contains 44 times higher concentration of fine particulate than the recommended value by World Health Organization.

Smog is a combination of smoke and fog. The word smog was coined at the beginning of the twentieth century to describe the thick gray haze that covered cities like London, Glasgow, and Edinburgh. Investigations revealed that this industrial smog is the result of mixing of smoke from factories and moisture in air. It turned yellowish in color with a certain chemical order. Later on, chemists identified two leading

causative agents named volatile organic compounds (VOCs) and nitrogen oxides. Sources of those VOCs in the environment are animals (remains) and man-made things like solvents, glass, paints, and petroleum. On the other side, combustion of gas in motor vehicles fills the environment with nitrogen oxides. VOCs also react with sunlight to produce secondary pollutants called PANs and ground-level ozone O₃.

Now the answer to the question, why this smog targets some specific cities, is quite clear. The extra usage of motor vehicles, electrical appliances, low quality fuels, and uncontrolled release of gasses and fumes from factories and small level industries welcome the formation of such debris in air. Photochemical smog is strongest in urban areas with dry urban weather. Ultraviolet radiations from sunlight provide the necessary

IMAGE SOURCE : PAKISTAN TODAY

energy to break down the molecules that contribute to smog. Additionally, temperature inversion in which cold air is trapped beneath warm air, creating a pocket of stagnated air close to Earth's surface, makes it harder to breathe.

Smog is a public health emergency with a silver line and a great challenge for society to have a blue planet where they can inhale blue air. Thousands of people die every year due to air pollution. According to a recent report, there is a decline in the average lifespan of people who live in such an environment.

Medically, leading causative agents of smog are eye irritation and thus damage lung tissues which causes respiratory issues like asthma and respiratory infection bronchitis. It also affects the nose, and throat. It's more dangerous for young kids, an old age community and pregnant women. It causes birth defects in newborns. Moreover, secondary pollutants can damage and weaken our crops making them more prone to insects.

The problem is breathtaking. Despite the plans to stop its reoccurrence in the coming years, we cannot ignore the threat of smog this year. To contribute to building a clear green environment with blue air, we should

adopt the lifestyle and policies which reduce the hazards that contribute to smog formation.

We should avoid or reduce the usage of appliances and automobiles which promote VOCs formation in air. Scented candles should be banned or controlled because these candles can shoot the particle concentrations up quite a lot indoors. Encourage cycling to recycle the environment. We should promote plantations and greenery to control climate changes and disturbances in any natural phenomena. Additionally, we should avoid its exposure as much as possible. Eat a healthy diet, including fresh fruits and green vegetables to maintain your body's antioxidant reserves which can reduce the effects of any kind of pollution we are exposed to. Try to avoid routes where pollution level due to vehicles is less on roads and avoid mobility in busy hours.

Being part of this nation and country it's our first and foremost duty to save our environment and surrounding where we live and breathe as much as we can. As we are the first generation to witness climate change and last to do something about it.

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WHY DO PAKISTANI YOUNGSTERS WANT TO MOVE ABROAD?

AEM Team

4 MINUTES READ

“There is not a single reason but a bundle of reasons. First of all, the vast area of opportunities and careers is not available in Pakistan. Unemployment is also a big reason for this. Many people, first of all, get their education for 16 years but as soon as they go to the market they find there are no jobs. This thing frustrates the Pakistani youth and they look for the option of going abroad.”

“Another basic reason is the lack of recognition of someone's work. For example if a person is very intelligent. And he has earned gold medals throughout his career. He will not be honored by the government in such a way, he deserves. This thing causes the disappointment to the young people of Pakistan and they think about going some other country where they can earn the respect they deserve.”

“Corruption is another basic factor. And it is the greatest reason indeed. Many people take the right of the competent person. And this action hurts him/her and they try to avoid this situation and they try to fly towards some country where their things are done on merit. Corruption is indeed one of the main issues of Pakistan. For any reasonable job or any work you must have a source or you have to bribe someone, this is also the reason why there is no value of skills, talent, and merit here.”

This creates a difference between Pakistan and any other developed country. Youngsters have lost their hopes here and are planning to migrate outside. .

“In abroad they get all these things at no cost. In abroad they get all things without any reference or contact. In addition to doing a job they also carry their studies. These are the main figures and facts that

IMAGE SOURCE : ILMCOM.PK

explain why our youth is shifting to abroad. All intellectuals are just moving abroad because they want to secure their future and if some company abroad is giving you all the facilities anybody would love to go abroad. If in Pakistan, our government starts such a program and starts paying attention to the issue of brain drain.”

“Around 48.7% of young people in Karachi want to leave the country, said Ammad Zafar of Karachi University Public Administration Department.”

“Their reasons include unemployment, insecurity, economic problems and lack of social support and career opportunities in Pakistan.”

“Zafar presented his research paper, titled ‘Determination of Youth Emigration’, on the third and final day of the international conference, titled ‘Managing Megacities 2016’, at HEJ Auditorium in KU, which was organized by the varsity’s public administration department in collaboration with Shar School of Public Policy and Government, George Mason University.”

“About 2 million Pakistanis have traveled abroad in the past three years for jobs, more than 953 people have moved to Saudi Arabia, 670 traveled to Oman, 845,000 moved to UAE, more than 23,000 moved to Bahrain, 45,000 to Malaysia and 277 moved to Qatar. They moved abroad because of job issues in Pakistan.”

“Mostly our new generation, whether they are educated or uneducated, want to go abroad. They think that they might have better opportunities to build their education and career abroad than in Pakistan.”

“Secondly, the currency difference between Pakistan and any other country makes people more thought-

ful about moving abroad.”

“As there is a huge difference for example: when we convert \$ into Pakistani rupees it becomes more than double, their families spend their lives in comfort and luxuries. Mostly it happens that one person of a family lives abroad and earns money for the family, as it is not easy to earn here.”

“Violence and terrorism had been a real and persistent threat in Pakistan. This is not a minor issue; this is the issue of life and death. No school, university, college, shop or office is safe here. Hundreds of people die in terrorist attacks, car attacks, suicide bomber attacks, rocket launchers and with automatic weapons, no one can go freely here. They always have a fear of terrorist attacks, no life is safe and yes everyone wishes to live in a safe place.”

“I have noticed that for some reason, people have developed a fantasy to go abroad as they think they might look more modern, stylish and graceful, more educated in the eyes of other Pakistani friends and family, and yes some Pakistanis actually think that they are more superior than others, they have a more blessed life than others but this is wrong, no one can become superior or better by going abroad or living there.”

“It is not easy leaving one’s family and homeland. If issues get resolved here, then no one would want to go abroad, no one hates their country, nor want to leave their country. The government should take actions regarding issues highlighted above and work for the betterment of the country by promoting peace, eliminating corruption, providing jobs for people, improving sanitation, making education easily available and of the same quality for all living classes.”

Kautilya's Arthashastra

The World's First Fully Organized Surveillance System

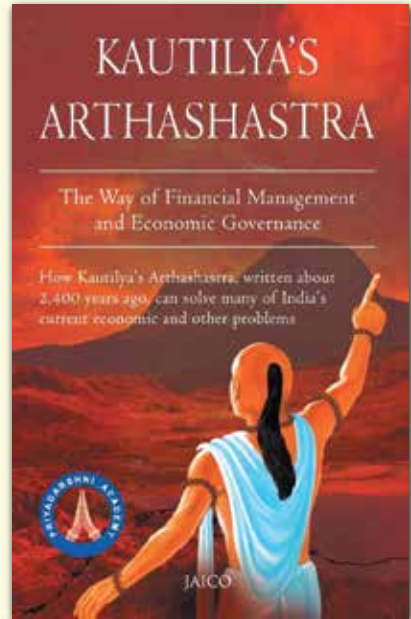
Fidato

4 MINUTES READ

The Arthashastra was the first book anywhere in the world to call for the establishment of a professional intelligence service. It has traditionally been attributed to Kautilya (also known as Chanakya), one of the chief advisers to King Chandragupta Maurya (317–293BC). He was the founder of Mauryan dynasty, who halted the advance of Alexander the Great's successors and became the first ruler to unite the Indian subcontinent. It was produced at about the same time as *The Art of War*, though its authorship is controversial. The book has discussed in enormous detail the recruitment, uses and twenty-nine main cover occupations (with fifty sub-types) of a huge network of spies at home and abroad. The network was such a high priority that the King was told to take personal charge of it.

Royal Day was to be divided into 8 periods of one and a half hours each, during which intelligence was assigned a higher priority than in almost any other surviving timetable of a world leader. One and a half hours after midday were to be devoted to writing correspondence, conferring with senior officials and receiving 'secret information from spies'; the hour and a half after sunset was allotted exclusively to 'interviews with secret agents'; and the hour and a half after midnight was devoted to consultations on sending spies.

Though the King was to deal with



leading secret agents, his senior officials were also to have their own agent networks. The Arthashastra thus envisaged the world's first fully organized surveillance state. The King was told to regard almost everyone within the state as a potential threat to royal authority: senior courtiers might try to usurp the throne; peasants might rebel; military commanders might challenge the Crown.

Agents provocateurs were to be used both to discover potential plotters against the ruler. The key role assigned to agents reflected the paranoid tendencies of the Mauryan King rather than establishing a modern authoritarian intelligence system. An ambassador to the court of Chandragupta Maurya, in the late

SOURCE : FIDATO

fourth century BC, reported that the King was so fearful of assassination that he changed his bed chamber every night. Arthashastra declared it the duty of the sovereign state to use 'secret methods' such as the following to assassinate treacherous senior officials:

1. A secret agent shall tempt the brother of the traitor to kill him with the promise of being given his brother's property; when the deed is done, by weapon or by poison, he himself should be killed for the crime of fratricide.
2. A mendicant woman agent, having won the confidence of the wife of a seditious minister by providing her with love potions, may with the help of the wife contrive to poison.
3. If the traitor is addicted to witchcraft, a spy in the guise of a holy man should inveigle him into a secret rite, during which he shall be killed by poison or with an iron bar. The death shall be attributed to some mishap during the secret rites.
4. A spy in the guise of a doctor may make the traitor believe that he is suffering from a malignant or incurable disease and kill him by poisoning his medicine or diet.

Spies selected for assassination missions were to be 'recruited from the bravest in the land, particularly those who, for the sake of money, are willing to fight wild elephants and tigers, in total disregard for their own personal safety'.

The author of the Arthashastra writes that:

"A single assassin can achieve, with weapons, fire or poison, more than a fully mobilized army."

The estimate of the assassin's role was shared by Stalin and his foreign intelligence service two millennia later when they were plotting the murder of the great Communist heretics of the Stalinist era, Leon Trotsky and Marshal Tito. In each case, the priority of choosing assassin and the ingenuity of the method of assassination lived up to the standards demanded by the Arthashastra. By the outbreak of the Second World War, the assassination of Trotsky had become the main objective of Stalin's foreign policy. The Arthashastra emphasizes the importance of recruiting agents among the enemy population, especially senior officials. Its proposals for agent recruitment abroad, some of which reflected the influence of the Mahabharata, were, however, unrealistically ambitious: A King shall have his own set of spies, all quick in their work, in the courts of the enemy, the ally, the middle and the neutral kings to spy on the kings as well as their eighteen types of high officials.

The different types of spies are as follows:

1. Inside their houses: hunchbacks, dwarfs, eunuchs, women skilled in various arts, dumb persons, mlecchas.
2. Inside their cities: traders, espionage establishments.
3. Near the cities: ascetics.
4. In the countryside: farmers, monks.
5. Frontiers; herdsmen
6. Forest dwellers

Though the Arthashastra continued to be cited in Indian literature until the twelfth century, thereafter it disappeared from view for almost a millennium.

tequieremos

The Urdu Magazine Which Ruled India!

The Paperclip

4 MINUTES READ

In the early 20th century, there was a surge and disruption in the way Urdu was used. From being a language of *Tehezeeb*, it started becoming a language of rebellion. When the words of Rashid Jahan and Sajjad Zaheer sparked flame and anger, Urdu discourse would forever be changed. Others wanted to make Urdu heard in a different way. With the coming of the Talkies, early 20th century Cinema in India was gaining new ground. With that came the opportunity for a new kind of discourse.

The advent of film journalism in undivided India probably started in Lahore where '**Cinema and Chitra**', published in the late 1920s, was the first to make some real dent in this new field of journalism. The language of communication was primarily Urdu.

Urdu was and still is deeply intertwined with the Hindi-Urdu-speaking parts of the country, and it was from around the areas of Lucknow, Lahore, and Delhi, where people went into the glittering film industry to make a mark.

It's not surprising that Urdu as a language became a mainstay in the early rising days of the film industry. *Shama* began publication in 1939 with Yusuf Dehli, a successful Delhi businessman who had dealings in real estate and leather, as its proprietor.

Shama was conceived as a combination of religious and literary magazines. What made it stand out was its ability to combine and

present its hybrid nature in an articulate and acceptable manner without delving into cheap slander.

Priced at two *annas* a copy, the first issue had this couplet on its cover:

*Lo shama hui raushan, aane lage
parwaane, Aaghaaz jab aisa hai, anjaam
khuda jaane*

(Behold the candle is burning, the moths are coming When the beginning is like this, God knows how it will end)

It didn't receive instant popularity and Yusuf and his family had to dig really deep. However, the heavy usage of Urdu in the industry was a big help.



SOURCE : THE PAPERCLIP

Urdu Poetry was used in the form of song lyrics and many Urdu novels and plays were even used as film screenplays.

Many of these writers who regularly contributed their poems and short stories on Shama were also involved heavily with the film industry, working on dialogues and screenplays. As the motion pictures started gaining popularity, so did Shama.

The era of Urdu Magazines had only begun. Partition led to a sizable influx of Urdu readers in India and for them, Shama became an addiction. But Shama didn't just lie on their laurels. Their contributors were some of the best and most well paid names in the industry.

Among their contributors were writers like Rajinder Singh Bedi, Ismat Chughtai, and Krishan Chander, and celebrated poets like Jigar Moradabadi and Firaq Gorakhpuri. Regular film columnists included award-winning names such as K.A Abbas and Rahi Masoom Raza.

By the 1950s, almost the entirety of the Delhi clan, including Yusuf's three sons, Younus, Idrees, and Ilyas, and some of their wives, was in the business. Shama's commercial success even led to spin-off publications.

There was *Bano* (Lady), a magazine specifically for women, *Khilauna* (Toy) for children, the crime/spy magazine *Mujrim* (Criminal), and others, all under the Shama umbrella. Yusuf hadn't only created a successful business but also a nuanced space for articulate discussion.

Though the records haven't survived the tides of time, Shama was supposedly the first monthly Indian journal of any kind in any language to surpass the 100,000 subscribers milestone as early as the 1950s, selling

almost 1.5 lakh copies a month.

Such was its popularity that it was ferried across the border in large numbers. Custom officers would often ask, "Is there anyone who is not carrying *Shama*?" It had become a commodity that people wouldn't think twice about spending a lump sum on.

What added to the craze was the Adabi Muamma, monthly crosswords puzzles, which carried a hefty prize money for the winners. It even got a mention in the *Shabana Azmi Starer Anjuman*, released in 1986, which was considered a rare distinction for a film magazine.

Shama was loved by the stars. Dharmendra was once heard saying, "I've been diligently reading *Shama* since the time I was studying in the 9th...can say this without any hesitation that my desire to get into films was kindled by *Shama*".

The likes of Raj Kapoor, and Waheeda Rehman would often visit the *Shama Kothi* (Dehlvi House), as did the likes of Meena Kumari, Nimmi, and Jayant. There was even a rumor that it was Yusuf Dehlvi who persuaded Sunil Dutt to allow Nargis to act in *Raat Aur Din*.

The 1990s may have been a boom for many, but for *Shama* and its many contemporaries, it was twilight. The Shama office closed down in 1999, bowing down after almost 6 decades of relentless pursuit of literary eminence.

Given the kind of vitriol the language receives today, it's hard to imagine that not so long ago an Urdu Magazine was mainstream and popular. How it wowed its readers for all those years without ever letting its standards down is something we can learn from even today.

📌 [Paperclip_In](#)

A photograph of two young girls, one in a white school uniform and one in a pink shirt, sitting together and reading a book. The text 'WHAT DOES READING ON SCREENS DO TO OUR BRAINS?' is overlaid in large, bold, white letters with a black outline.

WHAT DOES READING ON SCREENS DO TO OUR BRAINS?

BBC

4 MINUTES READ

There's nothing less natural than reading. Reading is an acquired set of skills that literally transforms the brain. Everyone should be reading books. Books are life experience, books are knowledge. Books are a community. Without books, we wouldn't be human in the way that we are. Literacy is one of the greatest inventions of the human species. First fire, then reading.

Reading is the blink of the eye in our revolutionary clock. It's only six thousand years old, and it began in such a simple way to mark how many wine vessels or sheep we had. And with the birth of alphabetic systems, we began to have an efficient means of remembering, and storing knowledge. What reading does is exploit a principle of design in the human brain, that allows it to make new connections between visual regions, language regions, regions for thought and emotions. It begins actually afresh in every new reader. It doesn't

exist inside our head. Each person who has to learn to read, has to create a brand new circuit in their brain.

What's more, reading books isn't just practical.

Reading a great story is so much more than entertainment. Reading actually has many therapeutic benefits. Bibliography is the art of prescribing fiction to cure life's ailments. Claustrophobia, rage, exhaustion, and the cure is Zorba The Greek.

Reading brings three magical powers- creativity, intelligence and empathy. Reading for the joy of it is one of the two key factors in a kid's later economic success. You're more likely to not be in prison, to vote, to own your own home. All of these advantages and benefits happen as a result of literacy. Your brain goes into a meditative state. A physical process which slows your heartbeat and calms you down, and reduces anxiety.

Many of the bookish benefits depend on a state known as "deep reading".

When we read at a surface level, we're just getting the information. When we read deeply, we're using much more

of our cerebral cortex. Deep reading means that we make analogies, we make inferences, which allows us to be truly critical, analytical, empathic human beings.

We're now reading more words than ever before - an average of around 100,000 a day. Most of these words, however, are read in short bursts on screens.

We think of the book as the work, but the book is just a delivery mechanism. The novel is evolving. There's all sorts of amazing things which are being written deliberately to be read on phones. These kinds of new mediums, they are giving a voice to a new generation of writers, who don't have to kind of get through a bottleneck. It stops us from having this kind of conditioning as to what is 'good writing' and it actually allows people just to talk and share stories and to share experiences. It doesn't matter the medium, it doesn't matter how you get it, it's a story.

And the books, maybe, provide this illusion that this is it. It's never been it, it's a way into a thought process.

But digital reading may come at a cost for the reading brain.

We brought together scholars and scientists from over 30 countries to do research about the impact of digitization on reading. We found that there is, what they call, a screen inferiority. There is a lot that can be equally well read on your smartphone, shorter news updates, but with something that is cognitively or emotionally challenging. Reading on a screen leads to poorer reading comprehension than reading on paper. The reality is, it's not what or how much we read but how we read, that's really important. The volume is having negative effects because to absorb that much, there's a propensi-

ty towards skimming. The reading brain has a plastic circuitry. The circuit will reflect the characteristics of the medium with which it reads. The characteristics of the digital are going to be reflected in the circuit. If we don't train those capacities, we may eventually lose the ability to understand more complex content, and also perhaps to engage and to imagine.

What, then, might the future hold for books, for the reading brain?

The human imagination is a fantastic thing - we are very flexible. We find ways of doing what we want with the technology we've got. I think we'll see a lot more short story connections, and I think we'll see a lot more shorter books. Children's attention span has gotten shorter.

The chapters of the books should be short and visual.

Just as people can be bilingual and trilingual, we will be developing a bi-literate brain. We can discipline ourselves to choose the medium that is best suited for what we're reading so that we don't lose the extraordinary gift that reading has given our species.

So, what would happen if we stopped reading books? We'd die. We'd be so bored.

 BBCWorld

“

Successful and unsuccessful people do not vary greatly in their abilities. They vary in their desires to reach their potential.

-John Maxwell

”

A person wearing a VR headset is shown in profile, facing right. The right side of their face and the VR lens are obscured by a large, dynamic explosion of blue and white digital particles, suggesting a digital crash or a breakthrough. The background is a soft, light blue gradient.

ARTIFICIAL INTELLIGENCE

IS WEIRDER THAN YOU THINK

IMAGE SOURCE: FREEMIX/CONTENT SOURCE: TED

TED

6 MINUTES READ

Artificial intelligence is known for disrupting all kinds of industries. What about ice cream? What kind of mind-blowing new flavors could we generate with the power of an advanced artificial intelligence? So, Janelle Shane teamed up with a group of coders from Kealing Middle School to find out the answer to this question. They collected over 1,600 existing ice cream flavors, and together, we fed them to an algorithm to see what it would generate. And here are some of the flavors that the AI came up with.

[Pumpkin Trash Break]

[Peanut Butter Slime]

[Strawberry Cream Disease] says Janelle Shane

These flavors are not delicious, as we might have hoped they would be. So, the question is: What happened? What went wrong?

Is the AI trying to kill us?

Or is it trying to do what we asked, and there was a problem?

In movies, when something goes wrong with AI, it's usually because the AI has decided that it doesn't want to obey the humans anymore and it's got its own goals.

In real life, though, the AI that we actually have is not nearly smart enough for that.

It has the approximate computing power of an earthworm, or maybe at most a single honeybee, and actually, probably maybe less. Like, we're constantly learning new things about brains that make it clear how much our AIs don't measure up to real

brains.

So, today's AI can do a task like identify a pedestrian in a picture, but it doesn't have a concept of what the pedestrian is beyond that it's a collection of lines and textures and things. It doesn't know what a human actually is. So, will today's AI do what we ask it to do? It will if it can, but it might not do what we actually want.

So, let's say that you were trying to get an AI to take this collection of robot parts and assemble them into some kind of robot to get from Point A to Point B. Now, if you were going to try and solve this problem by writing a traditional-style computer program, you would give the program step-by-step instructions on how to take these parts, how to assemble them into a robot with legs and then how to use those legs to walk to Point B. But when you're using AI to solve the problem, it goes differently. You don't tell it how to solve the problem, you just give it the goal, and it has to figure out for itself via trial and error how to reach that goal. And it turns out that the way AI tends to solve this particular problem is by doing this: it assembles itself into a tower and then falls over and lands at Point B. And technically, this solves the problem. Technically, it got to Point B. The danger of AI is not that it's going to rebel against us, it's that it's going to do exactly what we ask it to do. So, then the trick of working with AI becomes: How do we set up the problem so that it actually does what we want? So, this little robot here is being controlled by an AI. The AI came up with a design for the robot legs and then figured out how to use them to get past all these obstacles. But when David Ha set up this experiment, he had to set it up with very strict limits on how big the AI was allowed to make

the legs, because otherwise and technically, it got to the end of that obstacle course. So, you see how hard it is to get AI to do something as simple as just walk. So, seeing the AI do this, you may say, OK, no fair, you can't just be a tall tower and fall over, you have to actually, like, use legs to walk. And it turns out, that doesn't always work, either. This AI's job was to move fast. They didn't tell it that it had to run facing forward or that it couldn't use its arms. So, this is what you get when you train AI to move fast, you get things like somersaulting and silly walks.

It's really common. So is twitching along the floor in a heap. So, you know what should have been a whole lot weirder is the "Terminator" robots. Hacking "The Matrix" is another thing that AI will do if you give it a chance. So, if you train an AI in a simulation, it will learn how to do things like hack into the simulation's math errors and harvest them for energy. Or it will figure out how to move faster by glitching repeatedly into the floor. When you're working with AI, it's less like working with another human and a lot more like working with some kind of weird force of nature. And it's really easy to accidentally give AI the wrong problem to solve, and often we don't realize that until something has actually gone wrong. So, here's an experiment that was done, where it was planned that AI could copy paint colors, to invent new paint colors, given the list like the ones here mentioned. And here's what the AI actually came up with. [Sindis Poop, Turdly, Suffer, Gray Pubic].

So technically, it did what they asked it to. It was a thought one was asking it for, like, nice paint color names, but what one was actually asking it to do was just imitate the

kinds of letter combinations that it had seen in the original. And it was not told anything about what words mean, or that there are maybe some words that it should avoid using in these paint colors. So, its entire world is the data that was given to it. Like with the ice cream flavors, it doesn't know about anything else. So, it is through the data that we often accidentally tell AI to do the wrong thing. There is a fish called a tench. And there was a group of researchers who trained an AI to identify that tench in pictures. But then when they asked what part of the picture it was actually using to identify the fish, what it highlighted? Yes, those were human fingers. Why would it be looking for human fingers if it's trying to identify a fish? Well, it turns out that the tench is a trophy fish, and so in a lot of pictures that the AI had seen of this fish during training, the fish looked like this. And it didn't know that the fingers aren't part of the fish. So, you see why it is so hard to design an AI that actually can understand what it's looking at. And this is why designing the image recognition in self-driving cars is so hard, and why so many self-driving car failures are because the AI got confused. Here is an example from 2016.

There was a fatal accident when somebody was using Tesla's autopilot AI, but instead of using it on the highway like it was designed for, they used it on city streets. And what happened was, a truck drove out in front of the car and the car failed to brake.

Now, the AI definitely was trained to recognize trucks in pictures. But what it looks like happened is the AI was trained to recognize trucks on highway driving, where you would expect to see trucks from behind.

Trucks on the side are not supposed to happen on a highway, and so when the AI saw this truck, it looked like the AI recognized it as most likely to be a road sign and therefore, safe to drive underneath. Here's an AI misstep from a different field. Amazon recently had to give up on a résumé-sorting algorithm that they were working on when they discovered that the algorithm had learned to discriminate against women. What happened is they had trained it on example résumés of people who they had hired in the past. And from these examples, the AI learned to avoid the résumés of people who had gone to women's colleges or who had the word "women" somewhere in their resume, as in, "women's soccer team" or "Society of Women Engineers." The AI didn't know that it wasn't supposed to copy this particular thing that it had seen the humans do. And technically, it did what they asked it to do.

They just accidentally asked it to do the wrong thing. And this happens all the time with AI. AI can be really destructive and not know it. So, the AIs that recommend new content in Facebook, in YouTube, they're optimized to increase the number of clicks and views. And unfortunately, one way that they have found of doing this is to recommend the content of conspiracy theories or bigotry. The AIs themselves don't have any concept of what this content actually is, and they don't have any concept of what the consequences might be of recommending this content. So, when we're working with AI, it's up to us to avoid problems. And avoiding things going wrong, that may come down to the age-old problem of communication, where we as humans have to learn how to communicate with AI. We have to learn what AI is capable of doing

and what it's not, and to understand that, with its tiny little worm brain, AI doesn't really understand what we're trying to ask it to do. So, in other words, we have to be prepared to work with AI that's not the super-competent, all-knowing AI of science fiction. We have to be prepared to work with an AI that's the one that we actually have in the present day. And present-day AI is plenty weird enough.

● *TEDTalks*

Race of AI

We are in an AI arms race. And the winners could turn the losers into colonies just like in the 19th century. When you have enough data you don't need to send soldiers to control a country. The AI revolution might create unprecedented inequality not just between classes but also between countries. In the 19th century, a few countries like Britain and Japan industrialized first, and they went on to conquer and exploit most of the world. If we aren't careful, the same thing will happen in the 21st century with AI. We are already in the midst of an AI arms race with China and the US leading the race and most countries being left far behind. Unless we take action to distribute the benefits and power of AI between all humans, AI will likely create immense wealth in a few high tech hubs while other countries will either go bankrupt or will become exploited data colonies. 81% of funding for AI start-ups went to companies in the US and China in 2018 and of the top 20 companies filing AI patents, 12 are in Japan, 3 in the US and 2 in China. Is your country developing AI?



WHAT IF

THE MOON WERE 10X BRIGHTER

The Bright Side

6 MINUTES READ

The large ball of fire thousands of miles away from us is the brightest and the biggest object in our solar system. If Jupiter was the size of a basketball, then the earth would look like a tiny little grape, but the sun makes even Jupiter look like a joke. That big burning ball in the sky is made up of Hydrogen and Helium and is 864 thousand miles in diameter making it more than 100 times wider than our little blue planet. It's 10000 °F just on the surface and 27 million degrees at the core. The moon on the other hand is a little easier to grasp at around 2160 miles in diameter which is only less than a third of earth. It might seem pretty big floating in the sky but that's because it's the closest object to us. But what if the tables or in this case celestial bodies have turned and the moon suddenly became brighter than the sun. Let's explore several scenarios.

Scenario 1: If the moon becomes

brighter than the sun the nights will be brighter than days it means your sleep cycle will be disputed. All nocturnal animals will be utterly confused. When is it time to go out and eat now in the extreme north and south poles the nights and days are for months on and do so? People living in the area already have an idea of what it's like to sleep at 11 pm with the sun shining brightly above them. For the rest of us it won't be easy.

Let's say you're out camping and prepare an awesome meal and gear up for the dark nights as you trick into the forest. You find a spot that has an awesome view of the lake and the clear sky above.

It's 7 pm and you start a fire for some s'mores and get the telescope ready. The only problem is that when the sun begins to set the moon lights up the sky even brighter. It's surprisingly not as hot as you'd imagine since it's not direct sunlight but regardless it's still pretty hot.

Scenario 2: Temperature will surely

rise either way. Snow will melt away faster. The snow on the mountains will be the first to melt followed by the polar caps with so much heat. The sea level will rise and take small remote islands scattered across the ocean. Underwater coastal towns will go down and everyone will live closer inward. This will likely cause a chain reaction in the world economy.

There will be no more winters which means no more winter activities like skiing, snowboarding or snow fights. Animals and plants all around the world would be affected. The world will turn into a large desert. The water will get scarce over the years but people will find a way to preserve it.

Scenario 3: The moon's atmosphere is so thin that it can't contain anything in it just like over deserts on earth. There are no clouds to bring some rain which is why it's always hot or cold. The biggest desert in the world is the whole continent of Antarctica which is a cold barren desert contrary to what people think of the Sahara desert. So, If you still want to land on the moon, you better think twice now. People who are working at the international space station will have to find a new office. The moon will be too bright to bear considering how close they are. If the moon is just brighter than the sun without the heat part then the space station will only require adjustments to keep the light out. The reason why we see the moon in various shapes? It's because of its position in relation to the sun, the moon doesn't rotate unlike earth. It's kind of glued to us and is always showing the same side depending on the moon's position during the month. We'll have a super bright night during the full moon and relatively

shiny nights during the rest of the month.

Scenario 4: If we're talking about the moon getting brighter, we can also assume it would get closer to earth than it is now. The brightness won't be the problem here as gravity will cause major changes on earth, but everyday 24/7 there will be high tides. It will be so extreme that there will be constant floods in every coastal town. All islands will be submerged which will increase the population of inland cities. Marine life will be having the time of its life when water overtakes the land. Boats will have to be re-engineered for new conditions as well as submarines. Air travel will be the priority but large cruise ships will look futuristic and have an extra build to sustain the harsh waves. Night time will be pretty bright on regular days; it will raise the global temperature which will melt down the snow causing the sea level to increase even more. Comets and other celestial objects will be drawn to a closer gravitational pull. So, we will always have to look up whenever we go outside. But no worries the moon is still up there as it has been for a very long time. The earth and the moon's relationship is complicated; luckily we only have one natural satellite; other planets in our solar system have multiple moons revolving around them. Some are so huge that they're the size of earth. Imagine several of those affecting our home but that's a topic for a completely different story.

☉ *BrightSideSun*



THE LAW OF ATTRACTION DEMYSTIFIED





Armughan Munir
Transformation Coach,
Student, Podcaster

6 MINUTES READ

“Whether you think you can or you think you can’t, you are right”
- **Henry Ford**

Do thoughts actually become things? What would be your reaction if somebody said the following words to you:

“If you learn to change yourself, You can change everything in your life”

This teaching is what’s famously known as The Law of Attraction. Now before you skip the page and disregard this as woo-woo stuff. I would request you to have an open mind to explore this statement, scientifically. Then, you can choose to have your own beliefs. It’s your right to.

If you look at every invention, philosophy, revolution or discovery (most of them). Weren’t they all just a thought at some point?

Installing a special internal combustion engine that will make cars affordable and practical was just a thought in the mind of a young Henry Ford. Making cars which run on electric energy was just a wild idea in Elon Musk’s mind. Now, these notions have shifted from being impossible to becoming second nature for the 21st century mind.

The question that we must ask ourselves is this: Do our thoughts really affect the environment around us? And if they do, to what extent?

During the late 1980s, there came a severe water drought in California. Reservoirs were so low that there was no drinking water for animals and they were dying. During that time, a

guy named Michael Bruno wanted to raise awareness to help solve the problem. He partnered with a friend to create t-shirts, bumper stickers and different flyers to promote their idea. They named it ‘Think Rain’. Michael picked up the phone to get a State-wide trademark registered but they told him that doing so will take months. In his mind, waiting wasn’t an option. He decided to drive up to the secretary of state office and ask the secretary himself. They got into a car and started driving up to Northern California. During their drive, Michael scribbled the words ‘Think Rain’ really thick on a piece of paper. Then, he started flashing that sign to every car he saw on the freeway. They received a positive reaction from every person. They might have flashed 1000s of cars while driving to the office. Just as they were about to reach the office, they went through an underpass and as they came out, a drop of water hit their windshield. Anyways, they got into the office, spoke with the assistant of the secretary. The assistant told them that there was no way they could get their trademark done today but they tried their best just to get 5 mins with the secretary. Long story short, they got the 5 mins, convinced the secretary and got their trademark!. The astonishing thing is, On their way back home, It started to rain!! It rained and it rained. They never had to make a single bumper sticker or t-shirt!!

All that happened was, a lot of people came together to think positively about rain and it created a change in the environment.

How does that happen? Was it just coincidence or is there a scientific explanation to this madness? Turns out, there is a scientific explanation.

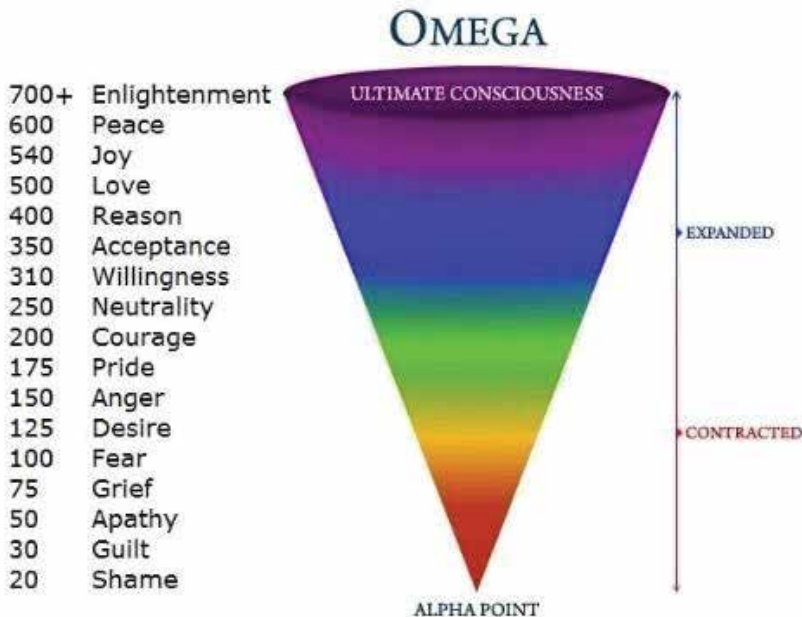
In the Quantum model of reality, Physicists understand that everything around them is energy ($E=mc^2$). There is a universal Quantum Field which persists everywhere. According to the Quantum field theory (QFT), what we perceive as matter is just an excitation in the field itself. What this simply means is that matter is just a denser vibration of energy.

What we also know is that the electrical impulses in your brain generate waves measured by EEG. Similarly, the electrical impulses in your heart generate waves measured by ECG. These two waves come together to form an electromagnetic field around your body. You can think of it as an aura. This is the reason why the energy of a person introduces them

before their words. Every emotion generates a certain type of frequency (See chart below).

There was a study done which showed that placing your hands on your heart and feeling gratitude syncs your ECG and EEG. This is known as brain-heart coherence.

Now if you think about it, Your thoughts affect your emotions and vice-versa. These thoughts and emotions directly affect your electromagnetic field. From the QFT perspective, Your electromagnetic field has the potential to change the energy around it. It attracts likes and repels dislikes. Since matter is just a denser form of energy as we discussed before, and you affect the energy around you. What this means is that if



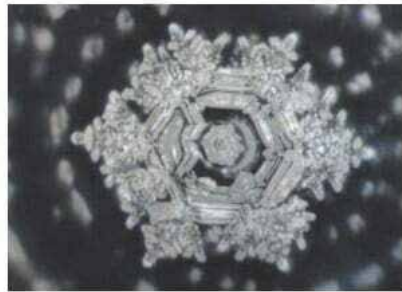
you change your thoughts and emotions, You'll start shifting the very environment around you. Whew! That's some mind science! Still not convinced?

I understand. This argument is not just theoretical mumbo-jumbo but there are studies done which prove the fact.

For a long time, Scientists have believed that water has the ability to store information. The shape of crystals in water molecules give a sense of the environment that the molecules have been through.



Water Crystal Before Buddhist Prayer
at Fujiwara Dam



Water Crystal After Buddhist Prayer
at Fujiwara Dam

Dr Masaru Emoto conducted his research experiments on these water crystals. He noticed that emotional energies and vibrations can change the physical structure of these water crystals. Different types of emotions had different effects on the shape of these crystals. You can see the crystals photographed, Each crystal was exposed to the word written on the word next to it prior to being photographed:

We can see some similar studies on the effects of prayer. In one study, women who had been prayed for had

nearly twice the rate of pregnancy as those who were not prayed for. Another study conducted on 22 bush babies stated that the animals who were prayed for had a greater improvement in wound size versus those who weren't prayed for.

We can go study after study which proves the universal fact:

Your state of being affects your reality.

The problem is, Most people live in a state of constant fear, anxiety and depression. This state attracts them more reasons to be stressed. If you

learn to change yourself, Your reality will shift.

The universe acts like a mirror. It mirrors who you are being.

Learn to change yourself in order to change the world around you.

This is why Rumi said, "Yesterday, I was clever so I wanted to change the world. Today, I am wise so I want to change myself"

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POSITIVE REFLECTION



Adrash Kumar
Writer

2 MINUTES READ

"Reflection is one of the most underused yet powerful tools for success."

- **Richard Carison**

When I look for reflection in the dictionary, I get two definitions: one is throwing back by a body or surface of light, or sound without observing it. And the other definition is serious thought or consideration or writing about something. The first definition is what we learned in school, while the second is what life has taught us throughout our lives, and we frequently reflect on events after they happened and try to learn from them, obviously, we must focus on the second meaning of reflection. Uplifting activities are very significant for keeping people motivated and keep going. In this busy world, we usually forget to devote time to ourselves. Instead, we are frequently preoccupied with our profession and forget to spend quality time with ourselves. What reflection is? What if you could listen to your thoughts? Are they positive or negative? How are you programming your mind, for success or failure? Your performance is greatly influenced by how you think. Having a positive attitude and being motivated is a choice we make every morning. Reflection is an experience,



in which you think about why you thought that way, why you acted that way. Outside forces cannot make you reflect, you must experience it inside yourself. When reflecting on an event, one should evaluate how he or she acted in that particular circumstance, how he or she responded so that the results were different, and how certain things should have been done differently so that the results were different. Reflection is often internal rather than external. Reflection is very essential for personal growth because it allows you to consider how you thought and responded in a particular situation. Life teaches us different things at different times. We are constantly learning throughout our lives, whether in our personal or our professional lives. Sometimes in life, you have to take a step back and look back to see further forward. One can determine how sensitive one is to stress, and negative emotional triggers. One can learn to cope with stress. Nothing can replace the power of reflection. It is best for self-awareness and self-improvement. It boosts your self-esteem. It makes you more valuable, regardless of what you do and where you work. Success requires self-reflection and self-awareness. It is a self-experience that makes you worthy and worthiness determines the quality of the journey, that is what gives meaning and fulfillment, and success without fulfillment is empty.

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UNWINDING THOUGHT

2 MINUTES READ

Winded thoughts might reflect an intense impact on one's life later. Winded thoughts describe the phenomena by means of thoughts that emotionally or mentally are unsound. Certain thoughts are twisted, and unexpressed in front of others that may affect you later. It might generate the feeling of unsatisfied inner peace or irritability or isolation. A person could be with billions of reasons however left unexpressed as there he may not find words to express or platform or might be to maintain their strong side in front of society.

There could be stacks of causes for winded thoughts corresponding when a person is in irrational logic as he might feel that no one will understand his thoughts or he will be aloof in front of others or might be he wants to show your side of personality that nothing is going to affect him. Sometimes a person with a strong ego might feel that if they share their feelings it might destroy their self-respect. You might not be doing it intentionally but deep down it's making a closet of winded thoughts. People are unaware of their winded thoughts/ feelings because it is involuntarily suppressed in the locker of mind, it's so hard for them to express them.

You might think of a water tap leakage, you place a tub underneath the leakage so that it may not create a mess all around, but after a time of 2 to 3 hours, it becomes full and gets all over the floor and again messes up.



Hira Mehmood
Clinical Psychologist,
Certified Hypnotherapist

It's the same case with our winded thoughts, it starts with one casual unexpressed feeling or thought, and drop after drop it makes buckets full of messed up twisted thoughts. So we should think of how to break the cycle of distress or winded thoughts to heal our minds. Unwinding thoughts means they need to relax their mind. Everything needs to get relaxed to maintain its originality. When you come back from the office the first thing you might do is to change up your office outfit and wear loose or comfortable clothes.

So same is the case with the human mind, to maintain inner peace is to unwind your stressors, hidden, and twisted thoughts. It doesn't mean that a person utters everything that comes into his or her mind. It means to give your thoughts a direction to express assertively so they might be understandable and valuable for yourself as well as others. Being with emotionally mature people in your circle is a blessing. You will be able to express your feelings openly and freely. They will not criticize and dismiss you. They will listen to you and will respond to you patiently while holding space for you. They are top-tier connections. To unwind your thoughts there must be at least one loyal, trustworthy and active listener in your life. It may include any friend, husband, wife, guardian, children, or counselor. Do not try to foul your beautiful days of life by tiring in mingling up thoughts or feelings.

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GASLIGHTING



Fatima Altaf
Psychologist, Visual Artist

3 MINUTES READ

“Gaslighting” is a specific type of manipulation where the manipulator is trying to get someone else (or a group of people) to question their own reality, memory or perceptions. Gaslighting has always been a serious problem, but a taboo to talk about. Gaslighting is an abusive practice that causes someone to distrust themselves or to believe they have a mental illness. The long-term effects of gaslighting may include anxiety, depression, trauma, and low self-esteem. Gaslighting often appears in abusive relationships but also takes place in other contexts. It can happen at home, with friends, or in the workplace. It follows a typical pattern: one person will repeatedly gaslight another person, and it becomes an usual part of an uneven life.

Gaslighting is a form of manipulation where a victim is deliberately fed false information that makes them question reality. Harm is typically done when a victim gives cognitive authority to a gaslighter, but even when gaslighting techniques fail, they can cause harm.

Gaslighting in a relationship may look like:

1. Distracting With Compassion

Sugar Coating toxic situations in order to distract their partners from their feelings. *‘I love you so much, and you know I’d never intentionally hurt*



your feelings?’ Unfortunately, this often causes their partners to feel like they’re overreacting.

2. Making Fun of Feelings

The one who is involved in gaslighting will call their loved ones overly sensitive, decisive, or dramatic. Get irritated or make fun of them when they cry or display other expressions. As a result, the emotionally manipulated partner often feels embarrassed.

3. Discounting Achievements

Gaslighting partners often feel scared and jealous of their partner’s success.

4. Denying Abuse

In cases of physical abuse, an abuser might deny what happened. They might persist, for example, that their partner tripped, fell, or hurt themselves in another way. They can

be so convincing that the victim starts believing this version of the truth.

5. Withholding Information

Some gaslighting partners will play mind tricks on their loved ones by insisting they told them to do something when they never did. Then, they will get mad at their loved ones for forgetting.

Examples of Gaslighting Parents:

Gaslighting parents typically tell children how they should feel. These toxic parents often shame, belittle, or discount their child's experiences. Gaslighting parents might include:

6. Labeling the Child's Feelings

Over time, these children may grow up suppressing their own emotions because they don't believe anyone will listen or care. You're not really hungry. You're not that upset.

7. Denying the Truth

Gaslighting parents will transparently lie about certain situations. They might insist they never said something or that the child is making things up. They may pretend to have no idea what the child is talking about. This can cause children to question themselves and feel uncertain.

8. Questioning the Child's Memory

A gaslighting parent will insist that only their version of the story is appropriate. As a result, children often feel invalidated about their experiences. You don't remember what happened. Do you really believe I'd make this up?

9. Shifting Blame

Gaslighting parents will often blame the child for their own

mistakes. They might insist that a certain issue wasn't their fault or that the child somehow provoked it to happen.

10. Dismissing the Child's Needs

Gaslighting parents are often cruel and vindictive. For example, they might make comments like, you're so spoiled or why do you keep asking me for things? This leaves the child feeling like a burden and may exacerbate anxiety and depression.

Like other forms of psychological abuse, gaslighting can affect you even after you've cut ties from the person responsible. In fact, **there are even a few long-term effects of gaslighting, from anxiety and depression to increased feelings of self-doubt and even PTSD.** That being said, recovery is possible

📍 *asforiedmindd*



7 Signs of Vitamin D Deficiency

- 1- You're constantly sick.
- 2- You're exhausted.
- 3- Your bone density is declining.
- 4- You're feeling blue.
- 5- You have back pain.
- 6- Your muscles are always sore.
- 7- You're losing hair.

FAMILIARITY & HEALING



Haya Waheed
Student, Writer

4 MINUTES READ

Familiarity breeds comfort. What does this mean? Every time I have heard this phrase, it is usually used within the context of invalidating a person choosing not to move forward or someone that keeps clinging onto habits that have proven to be self-destructive, yet they choose to indulge in them. I will preface this by saying that this is entirely my opinion. I am not endorsing any professional or institution when I say familiarity brings you more motivation to be less comfortable than it does the opposite. Let me explain. I am sure you have all heard the phrase in question. Most, if not all the time, it refers to things, people, places, behaviors, and actions

that you are familiar with, and that you know this thing will guard you from the unknown. These are the things, tangible and intangible alike, that have the ability to hold you close and coddle you when the world exposes you to things that you are not familiar with.

The other day, I was listening to songs, just having fun when I ended up coming to Hannah Montana songs. For context, this character (and other late y2k's Disney characters alike) was my whole childhood. I am sure most of my generation can relate to this when I say I used to have a Hannah Montana bag, lunchbox, pencil box, and basically just wanted to be her. It was a time where I, as a child, would forget all else and watch the same 10 episodes on repeat. Anyways, usually, when I am alone, I love singing along to songs, and to my surprise, I'd

IMAGE SOURCE: PINTEREST

known the lyrics to those I'd heard when I was maybe 9. Suddenly though, this happiness I felt resulted in a rush of emotions that hit me without warning and I started sobbing, just thinking about how different everything is now. This is not meant to be read in a negative connotation, I'll explain why later.

This is a known fact that things like old songs, shows you'd watch in your childhood always leave you reminiscent about the times that have passed, and you feel overcome with emotions that you felt when you were going through in that specific time period. Not to be cliché, but the reason why these things happen to you is because you associate feelings of comfort and warmth with these things. That is what I was mentioning earlier. The feeling of home, a warm blanket engulfing me whenever I am consuming these forms of media reminds me that I have a place to go to when all else does not feel welcoming. Not only this, I find myself still emotionally attached to people whom I used to watch a few years ago, but cannot let go of. Vlog squad, a popular group of social media people who made vlogs, very entertaining but slightly problematic might I add, are my favorite source of entertainment when I have nothing else to watch (sometimes simply as background noise) Even when these people have ventured into things like podcasts, their own businesses and other seemingly different things, I still choose to follow them simply because I have known them for so long.

To others, having an emotional attachment with forms of media may be unhealthy, but to me, it is a safe haven to turn to!

However, rationality is just as important as that fuzzy blanket. I

would say that change is inevitable. And everyone, at some point is resistant to, or isn't too fond of it. It is necessary nonetheless. In other words you may not be able to run away from it because this is what signifies that everything is moving forward, we are changing, growing, evolving, even if we may not look much different than we did a few years ago, our mindsets, outlooks and knowledge keep changing, enhancing and growing without us actively partaking in it.

I do not mean to sound like pretentious people on the internet that preach putting yourself in highly uncomfortable situations, but sometimes, it is imperative that we do. For the world does not stop. And it is somewhat beautiful when you look at how far you have progressed from say, a certain event, a time period or just something you believed you could not move past. It is difficult, but it is necessary. And throughout, you have your comfort shows, movies, and characters to turn to. That is the beauty of the internet.

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THINK IT WORK FROM HOME

CHALLENGES AND OPPORTUNITIES



Muhammad Saeed Babar
Management Consultant
FCMA,MS(Fin.)

7 MINUTES READ

The Internet has made many things possible which were considered impossible or impracticable before and one such thing is working from home (WFH) or working from anywhere (WFA). It is like being a digital nomad. WFH has given employees or solopreneur much desired freedom from a host of activities like commuting to and from office, creating a niche for entrepreneurs i-e solopreneurship, working at your own time settings, avoiding distraction etc. Every process has its pros and cons. This is also true for WFH or WFA. While there are benefits for the employees and employers, there are also some disadvantages for the both. Let's look at the WFH in depth to understand what is going to work and how?

Some companies were practicing

WFH well before the Covid-19 pandemic such as Automattic - owner of Wordpress, a blogging platform. But the pandemic brought this concept to mainstream and now there is a good number of employees who don't want to go back to office and that has created a problem for the employers who want them back in the office, hence a tide of great resignations. Employers are offering incentives to employees to go back to office and on the other hand employees are ready to sacrifice some part of wage to enjoy the comfort of working from home (WFH).

Professor Norihiko Takeuchi of Graduate School of Business and Finance, Waseda University, Japan has defined WFH "it is a form of work in which employees engage in mutual communication by using information and communication technology (ICT) and so forth, in a space away from the workplace (e.g., at home) without having physical contact with other colleagues. It is also referred to as

IMAGE SOURCE: PINTEREST

telework, telecommuting, distributed work, or flexible work arrangements.

The challenges facing the WFH environment are for the employers supervision of their remote workers and for the employees their work routine. This has been thrust upon both the employers and employees for which they were not prepared and now they are facing difficulties in adjusting to this new reality. It was quite easy for the supervisors to monitor their subordinates in the physical environment and also was easy for the employees to interact with each other and with their superiors. Now this physical environment has been turned on its head and has made all these relationships difficult. This change has also impacted relations with customers and suppliers as well. There is a communication gap and lag as well. Professor Norihiro Takeuchi has outlined these challenges (1) the marketing issues such as difficulty in acquiring potential customers, prolonged lead-time before receiving orders from the customers, and lower closing rates and (2) administrative issues such as the increase in inter- and intra-departmental communication problems, the rise in difficulty in motivation management, and the emergence of issues in subordinates' evaluation and training.

For everyone, it is out of sight and out of sync and telecommuting is too much of a tech headache. It involves choosing the right technology, timing, dealing with unstable internet, distractions at home and on top of that steep learning curve to effectively use the technology to best serve the purpose e.g. adjusting to online meetings rules & etiquettes, choosing a quiet corner at home for that purpose, setting up the equipment

and getting into the Work from Home routine to replicate the office routine. Another issue that creeps in is that when you are Working From Home without in-person contact, you feel isolated and questions arise of colleagues' trust and alignment.

This remote work has also brought many opportunities. Commute times have been slashed. Operational costs are down because of low use of utilities in the office, rent savings from office space vacated, no more travel allowance. Hiring and retaining employees without asking them to relocate is another benefit resolving the travel barriers. Working from Home brings in additional free time as there is no commuting to office, flexible working hours to adjust to domestic needs, more time with family.

Since office jobs are more or less a team work. You depend on the work of some to do your job and some depend on you to do their work. So, to capitalise on these apparent benefits of remote work, all members of the team need tight coordination keeping in view the timing of each member. It needs explicit planning for each task, breaking tasks into subtasks and creating dependency of subtasks, clear subtask assignment with deadline, a reporting mechanism to see at a glance the bottleneck. Micro-managing will not do the job rather trusting the team and aligning them to a shared goal will. Collaboration among team members is important for the success of remote work. Tsedal Neeley - Harvard Professor has elucidated the following four essential elements for the teams to work effectively.

- Shared goals that make plain and clear the aims that the team is

pursuing.

- Shared understanding about each member's roles, functions, and constraints.
- Shared understanding of available resources ranging from budgets to information.
- Shared norms that map out how teammates will collaborate effectively.

She advises team launch for positive results. She says "While the "prework" determines what shape the team will take—its function, composition, design, etc.—and thus happens even before the team itself exists, the launch takes place at the moment the team comes together. As Hackman puts it, the team launch is what "breathes life" into the team by ensuring that every member understands and agrees on how they can work together most effectively. If teams skip this step, or brush past it in an effort to start work immediately, they often lose direction and falter down the road. Leaders need to be proactive about more, not less, periodic relaunches. The typical length for a launch is an hour or an hour and a half, and that time can be spread across two sessions. Every member needs to be present for an open discussion to share opinions and contribute perspectives on the best ways to work together as a team. When working remotely, launches should be video meetings where people can be as connected as digital technology allows."

Bosses are concerned with monitoring of the dispersed employees and their productivity. While workers are concerned with focus, effectiveness of working remotely, and coping with loneliness. According to Tsedal Neeley's research many companies tried to monitor the working of their

employees by installing a software in their PCs that would track their keyboard strokes and the websites they visited and some even went beyond this in addition to software it was required for the employees to download a GPS tracker on their personal phones. The measures were intended to ensure the company's productivity by trailing employee work behaviours all day. Bosses must recognize the risks associated with digital supervision. Even if implemented with good intentions, digital surveillance by definition conveys a lack of trust between employers and employees—especially if these tools are an attempt to establish control. When you signal mistrust in employees, you are eradicating the bedrock of effective teamwork. What good are "awareness technologies"—or any attempt to enhance productivity, for that matter—if the most basic conditions - trust and empathy - for a productive team don't exist? Management scholars studied the effects of remote working on productivity and the answer is remote workers loved their logistical conveniences. No more anxiety about getting to the office on time. No more back pain from a long commute on a crowded bus. The study found that remote employees who could get to work in the time it took to walk from their kitchen to their desk had 30 percent higher productivity than their commuting colleagues. The success of remote work depends on the ability to self-direct and manage your own work processes. In fact, success of remote work is identified with autonomy as pivotal to job satisfaction and performance. By autonomy, means the ability to self-govern. In remote work, this translates into flexibility in the timing and location of work. With

the exception of periods that call for coordinated efforts with teammates, having control over where, when, and how you work matters a great deal—and for good reason. It signals trust and reliability (which in turn boosts self-confidence), it allows ownership over projects (which in turn boosts personal investment in the project's success), and it allows the tailoring of your workday according to individual schedules (which in turn makes for more efficiency).

Remote Workers need to follow a disciplined routine to be effective. Carolyn O'Hara points out five Ways to Work from Home More Effectively.

1 - Maintain a regular schedule - "Without supervision, even the most conscientious of us can slack off," says Hallowell. Setting a schedule not only provides structure to the day, it also helps you stay motivated. Start the day as you would if you worked in an office: Get up early, get dressed, and try to avoid online distractions once you sit down to work.

2 - Set clear boundaries - When you work at home, it's easy to let your work life blur into your home life. "Unless you are careful to maintain boundaries, you may start to feel you're always at work and lose a place to come home to," Hallowell says. That's why it's important to keep the two distinct. One way to do that is to set aside a separate space in your home for work. You also want to make sure your friends and loved ones understand that even though you are at home, you are off limits during your scheduled work hours.

3 - Take regular breaks - It may be tempting to work flat out, especially if you're trying to prove that you're

productive at home. But it's vital to "take regular 'brain breaks,'" says Hallowell. How often is best? Researchers at a social media company recently tracked the habits of their most productive employees. They discovered that the best workers typically worked intently for around 52 minutes and then took a 17-minute break.

4 - Stay connected - Prolonged isolation can lead to weakened productivity and motivation. So if you don't have a job that requires face-time with others on a daily basis, you need to put in the extra effort to stay connected. Make a point of scheduling regular coffees and meetings with colleagues, clients, and work peers. Get involved with professional organisations.

5 - Celebrate your wins - When you're working on your own at home, staying motivated can be difficult, especially when distractions like netsurfing on social media sites like Facebook, Twitter etc. One smart way to maintain momentum is to spend a moment or two acknowledging what you have been able to accomplish that day, rather than fixating on what you still need to do. "Take some time at the end of the day to attend to the things that you got done instead of the things you didn't get done," says Kramer.

Everything in this world has its advantages and disadvantages. It is up to us how we enjoy the benefits while avoiding the harm.

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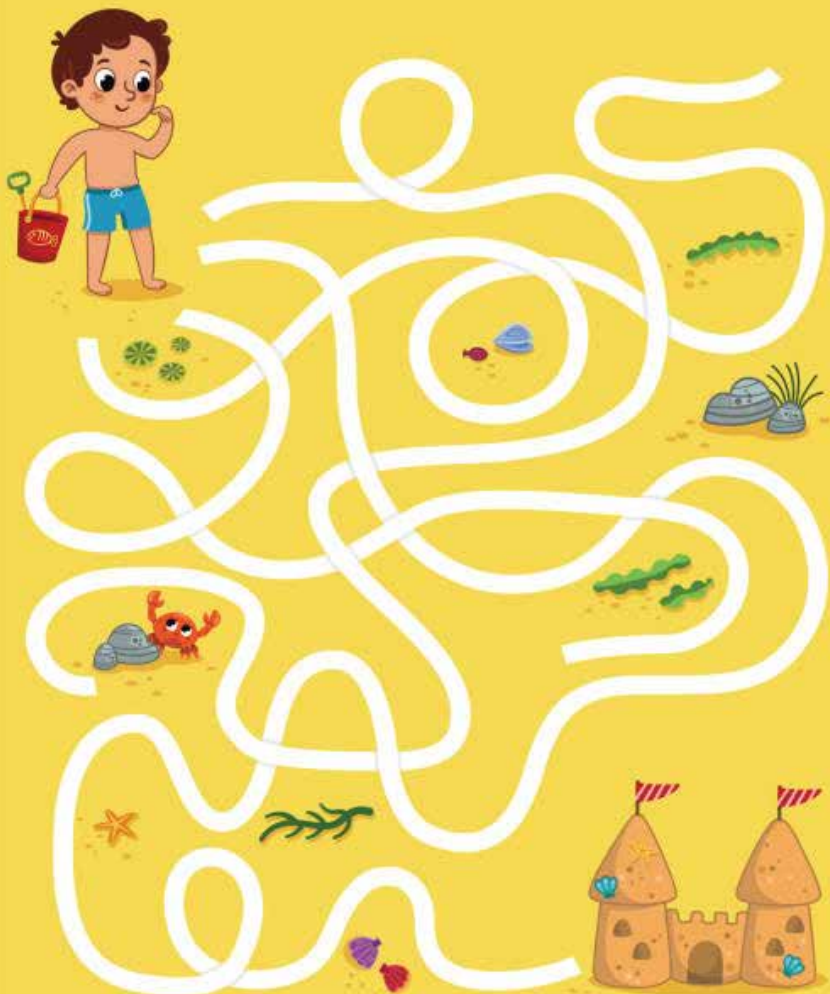
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EXPLORE THE MAGAZINE FOR KEY

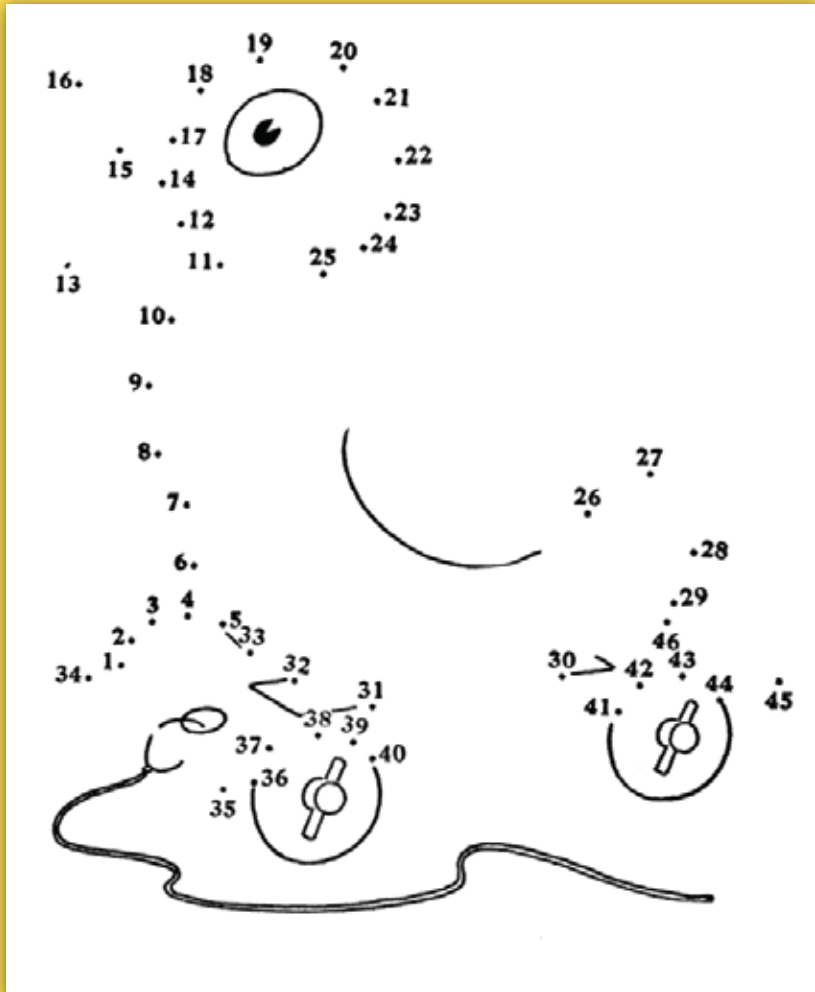
COLOR ALADDIN & JASMINE



HELP THE KID REACH HIS SAND CASTLE



CONNECT THE DOTS



**THESE
16 FACTS
WILL AMAZE YOU**



The Bright Side

5 MINUTES READ

1- There are two sides to every story. Just like a regular cotton pad, two different textures to be more precise. One is smooth and you're supposed to use it for more sensitive areas of your face, for example, the eyes. The rougher side can help you remove makeup and clean your face in less sensitive areas like the forehead.

2- If you like having greenery in your home, you've probably noticed the flower pods have holes at the bottom. These holes are the reason your green friends live a happy life. They're extremely important for water drainage, thanks to these holes. You'll avoid stagnant water buildup that can eventually ruin your plant, also thanks to those holes' roots can grow and expand beyond the limits of your pot.

3- Have you noticed aviator sunglasses mostly have green lenses? It has something to do with their origin. First, they showed up in the 1930s, before that pilots had goggles to protect their eyes while they were in the air, high altitudes with glaring sun and sub-zero temperatures were a real test for their eyes. The goggles helped them with those issues, but there was another one. Since, the temperature differences between the air outside and within the goggles were big, the lenses would fog up and obscure the pilot's view. So, the company Bausch and Lomb came up with teardrop lenses surrounded by a light metal frame. These lenses were dark green because this tint cuts out blue light which is also a problem for pilots when they're flying above the cloud line, plus green lenses also reduce glare and improve contrast

and sharpness.

4- Holes in the side of your converse sneakers are those really necessary, they allow air to enter your shoe so your feet can stay cool. You can also use them to style up your shoes and tie them in different ways too.

5- There are two reasons plastic bottles have grooves, first, if you're drinking cold water and it's hot outside, you'll see there's a lot of condensation on your bottle or maybe if you're playing some sport or working out your hands are sweaty and if a bottle had a smooth surface it would be more difficult to grip it. So, the ridges are there to improve your hand grip. The second reason is that because of these ridges manufacturers can use thinner plastic that means they need less material in overall production. And that plastic is still firm enough for the bottle to maintain its shape.

6- Wooden coat hangers are not just there to look nice. Since they're made of cedar wood, they bring a nice scent to your closet plus they repel bugs. They're also quite firm so they come in handy for heavy clothes such as jackets and it's hard to damage them. So, they'll serve you longer.

7- You may have noticed there's a colored square at the bottom of your toothpaste. These blocks mostly come in blue, red, green and black. There are some sort of eye marks since they help manufacturing machines at the assembly line recognize where and when to cut the toothpaste and seal the end of the tube and back looks like a fashion statement doesn't it or maybe it's something that manufacturers add for fun, but those loops actual-

ly have their purpose with them you can pull the shoe up when trying to wear it, plus you can easily hang them or use the loop for better support for the laces.

9- Do you remember those attachments your vacuum cleaner came with? Did you also put them somewhere aside and never use them again? They're actually pretty helpful when you're cleaning the house because you can use them for particular areas that are sometimes hard to reach with the regular attachment.

10- We all know what the vegetable peeler is for but besides peeling the skin of carrots or potatoes you can use it for onions too. It may be faster than doing it with a knife plus, it will save you some onion tears.

11- Some sweatshirts have something pretty specific in the neck area. A v-shaped stitch, you can see in the middle of the collar. The ribbed insert is similar to the ribbing at them and the sleeves would allow the owner to put the garment on more easily. And it wouldn't even lose shape if the v insert would stretch. So, a person wearing a sweatshirt could get their head through the neck. Its purpose was also to absorb sweat. In its early versions, sweatshirts had both the back and the front of the collars. Through time, they lost the back one and this v insert became something decorative since manufacturers started to stitch a v at the collar without using the ribbed material they had added before.

12- Brightly colored squares or circles you see on food packages aren't an indication of vitamins, minerals or certain flavors that food

contains. Nope it's not some secret code consumers are supposed to crack. It's actually for printing engineers, they're called process control patches or printer's color blocks during the process of printing the food packaging manufacturer's use those colored blocks to check if the printing ink is correct. They compare the color of blocks they print to make sure the brand they print for has a consistent and recognizable quality all over the world.

13- The majority of printers only use four colors: cyan, magenta, yellow and black. Some printers have additional colors such as green, orange and violet. That's why; you sometimes see multiple circles on certain packages. They test each ink color margin in notebooks. They're not there as some sort of a guide for taking notes and writing. Someone came up with a potential solution that was supposed to protect the written work from rats. They used to be pretty common residents in people's homes. They are known for their diet including basically anything like paper for example, so people started adding wide margins as an appetizer that was supposed to keep rats full this way. They wouldn't want to get to the main dish.

14- The written pages suits have a buttonhole close to the top of the lapel manufacturers sew it shut. So, you can't open it without ruining your suit and when you compare it to the other lapel you see that one is completely smooth without any clues. You won't find such an unpatented buttonhole on a suit jacket; only camp shirts, pea coats and some other clothing pieces have them too. They have to do with the history of lapels; the earliest ones showed up at the beginning of the

19th century before these men mostly wore frogs with high collars. They would button them all the way up to the top during hot days. They would relax the button stance, turn down the callers and leave the top button undone. It was a relief from the sweltering plus their folded overlaps would be symmetrical at the chest and today we recognize that as a lapel people stopped using that buttonhole. After they came up with the lapel unless it was for some formal occasion like for example, when you wanted to put a flower in there that's why soup makers left it as a fashion feature for tea bags. It's pretty easy to guess what they're for but they come in handy.

15- If you have smelly feet after a long day in your shoes, just pop tea bags unused of course in your shoes during the night by the time you wake up. Tea bags are going to effectively absorb all the unwanted binder.

16- Clips can also have a helpful purpose besides their main purpose. One you can clip your money to keep it together is true for paper clips, if your favorite bracelet broke and you're looking for a way to hold it on a paper clip might help just hook one through each end of the bracelet, twist it tightly and your bracelet is good to go.

♥ *BrightSideSun*

“

If life were predictable it would cease to be life, and be without flavor.

-Eleanor Roosevelt

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Have you ever wondered why passenger airplanes do not give parachutes to every passenger in case of an emergency?

There are several reasons.

- First, when an airplane falls from the sky when it crashes, there isn't enough time for the 300 people on board to jump out the door one after the other.
- Second, though people are trained to evacuate via the emergency exit they can't do that properly. Now imagine how people can be trained to use a parachute for evacuation. But let's suppose all passengers are given sufficient training to operate a parachute.
- The third problem would be that commercial airlines fly at the height of 35,000 feet. But while skydiving, from a height of more than 15,000 feet, supplemental oxygen is needed. From the height, if you jump out of an airplane the lack of oxygen will make you faint. The temperature would be -34°C .

Suppose you overcome this problem as well. Weight would be the next problem. The weight of the 3000 parachutes is 3000 kg. It would be very expensive for the flights to carry this. And the cost of tickets for you would skyrocket.

DEVELOPMENT OF HABITS AND THEIR EFFECTS



Be Inspired

4 MINUTES READ

When it comes to making our beds, there's three types of people; and here are some examples, so you can see and relate. Take a person and put him in three different scenarios and let him repeat this over and over again and see how this habit influences his life. Here are the three examples; the same person, but three different habits and we'll see how it then influences the rest of his life.

Scenario 1

The first person, just like everyone else goes to sleep, wakes up and upon waking up, he's kind of groggy, he takes his time, he rolls around in the bed, checks the phone a little bit. When he lays there enough time then he gets up and slowly makes his way to the bathroom, brushes his teeth, washes his face and just takes his time. After he is done, he comes back to the bedroom where he starts to fix his room. He starts to make his bed. He takes that time and then he leaves the door.

Scenario 2

This person goes to sleep like the first person. Upon waking up, this person immediately, hearing the alarm clock wakes up. He makes his bed very nicely. Organizes everything and then goes to use the bathroom, brushes his teeth, combs his hair and then he's out the door.

Scenario 3

This person goes to sleep. Upon waking up, he just takes his time. When it's time to get up, he, like everyone else, goes to use the bathroom, brushes his teeth and then unlike all the other scenarios, does not come back to the bedroom and he

just leaves. He's out the door and you never see him again.

These three gentlemen, the same person, have three different habits, three different lifestyles and then it has an effect because we do this over and over and 30% of our life is spent in the bedroom. So it will have an effect on our habits. So the next question is what does it reveal? What does all this have to do with your habits, your behavior? And the actions that we do just have consequences. They're not good, they're not bad, but just consequences. It has an effect. And for the first person, who wakes up, takes his time, goes to the bathroom, then eventually, after some time, he comes back and eventually gets around to making his bed and then he is out the door. And the habit that this person will cultivate is procrastination. So as a result of the way this person makes his bed, he goes out into the world, to his job, to his school and then the pattern is repeated regarding homework, regarding group projects, regarding any little tasks he just thinks and says, "I'm just going to take my time. There's no rush. I'm going to wait as close as I can to the deadline. This is how it shows up in this person's daily life. The second person, who immediately, upon waking up, right at the snooze button not a second time but on a snooze button wakes up. He has this habit of just immediately making his bed then going to use the bathroom and then he is out the door and does not come back to sleep in the bed until that evening. This person then develops the habit of knowing how to solve problems easily and clearly. He can see the issue and takes it one step at a time. He solves one problem, fixes it, compartmentalizes, and then goes to the next. And it's clean. "So it's not just

messy and wishy-washy. He doesn't say, "let me take my time, let me procrastinate" but already he trains his mind. And the mind says: "oh, no! Let me finish this task." Task one; let me do my best and I'm going to complete this assignment then go on to task two. Once task two is complete I'll go on to task three." This is because the mind is already structured and trained that way.

In the third scenario, the person upon waking up takes his time, goes to use the restroom, and then out the door. And like anyone else he doesn't even make his bed.. And what does this person cultivate? What habits? What characteristics? And what it reveals is that this person develops the habit of being careless. He takes this attitude like "if I don't even have to make my bed as I'm going to come back here anyway. What's the point? It's the same sleeping area. It does not affect anything. I'm coming back here at night already. So why would I do double the work? Just come back." So this is how he carries this attitude and it can be dangerous, but he doesn't even know what it translates to. He carries this carelessness when he is out with friends, he thinks that he can say whatever he wants to, he can do whatever he wants to, he can come in late to work, it doesn't matter, he can turn in the paperwork late, but again he brings this habit, brings this carelessness and not knowing how to compartmentalize things, and bring these types of habits into his daily working life. And his relationship with people around him.

These kinds of things; or making your bed, looks like it's not a big deal, but it's the biggest deal because we do these actions over and over and 30% of your life is spent here. And we're not even aware of it. Can you

imagine? if one third of your life is spent here how ingrained that would be into yourself, into your habits. So it has an effect and we're starting to feel those effects and many people do not even know where it's connected and this is where it's connected. Our actions have consequences. No judgment on your lifestyle! not good, or not bad; you can figure that out, but really it is these things that we do or do not do that influence our habits which get trickled down into our daily life and our interactions. And if you want to change and improve because you know that what we do affects our habits then great!

Take this advice. And if you don't that's okay too. If you feel like there's no need to change; "I can do what I want, making my bed is not important to me and I'll just carry on with my day," not a problem! But with that, just be careful! When people practice these habits for a very long time it affects their life. They come and they want to do something about it and then they get surprised and not sure of "How come I have bad habits? How come I do these maladaptive behaviors? And I don't know how I got there! Why are my personal relationships, interpersonal relationships suffering? I'm not sure why." It's because of this. And people struggle to connect the dot of where did it come from, "Was I born like this? Is someone trying to punish me?" But we get into this cycle, but it's really everything that is going on has been bleeding through and it started one way, that it started is through what we did in the bedroom and this is how we made or did not make our bed and it cultivated and solidified a habit that translates to every aspect of our life.

🔴 *Be Inspired*

THE SHORTER YOU SLEEP THE SHORTER YOUR LIFE

Vala Afshar

2 MINUTES READ

The shorter you sleep the shorter your life. The decimation of sleep throughout industrialized nations is having a catastrophic impact on our health, our wellness, even the safety and the education of our children. It's a silent sleep loss epidemic, and it's fast becoming one of the greatest public health challenges that we face in the 21st century. The disruption of sleep is an underappreciated factor that is contributing to cognitive decline or memory decline in aging, and most recently we've discovered, in Alzheimer's disease as well. There's a structure that sits on the left and the right side of your brain, called the hippocampus. It's very good at receiving new memory files and then holding on to them. Yet in those people who were sleep-deprived, we actually couldn't find any significant signal whatsoever. Without sleep, the memory circuits of the brain essentially become waterlogged, as it were, and you can't absorb new memories. We have since discovered that a lack of sleep will even erode the very fabric of biological life itself, your DNA genetic code. So here is this study, they took a group of healthy adults and they limited them to six hours of sleep a night for one week, and they measured the change in their gene activity profile relative to when those same individuals were getting a full eight hours of sleep a night. And there were two critical findings.

First, a sizable and significant 711 genes were distorted in their activity, caused by a lack of sleep.

The second result was that about half of those genes were actually increased in their activity, genes associated with the promotion of tumors, genes associated with long-term inflammation, and genes associated with stress, and, as a consequence, cardiovascular disease. There is simply no aspect of your wellness that can retreat at the sign of sleep deprivation and get away unscathed. And at this point, you may be thinking, how do I start to get better sleep?

What are the tips for good sleep?

The first is regularity. Go to bed at the same time, wake up at the same time, no matter whether it's the weekday or the weekend. Regularity is king, and it will anchor your sleep and improve the quantity and the quality of that sleep.

The second is to keep it cool. Your body needs to drop its core temperature by about two to three degrees Fahrenheit to initiate sleep and then to stay asleep, and it's the reason you will always find it easier to fall asleep in a room that's too cold than too hot. So, aim for a bedroom temperature of around 65 degrees, or about 18 degrees Celsius. That's going to be optimal for the sleep of most people. Sleep, unfortunately, is not an optional lifestyle luxury. Sleep is a nonnegotiable biological necessity. It is your life support system. And with that make sure you sleep well and properly.

Vala Afshar

SOURCE: VALA SHAKIR

A photograph of a white domed mosque, likely the Taj Mahal, with a large white dome and a smaller minaret. The scene is set against a clear sky with a palm tree visible on the right. The text is overlaid on a dark, semi-transparent background at the bottom of the image.

FAROOQI'S GUIDE TO SUFISM

Nisbat

(Affinity/Association)

**The Connection With
The Shaykh
(The Spiritual Guide)**



Dr. Muhammad Azeem Farooqi
Religious Scholar, Academician,
Researcher

8 MINUTES READ

What is *Nisbat* (connection) in *tasawuf*?

“*Nisbat*” is an Arabic word, derived from the word *Nasb*. It has different meanings like link, relationship, ancestor, kinship and generation etc. But as a term, its meanings and interpretations are taken separately in different disciplines. For example:

1- *Nisbat* in Arithmetic

In mathematics, ratio and proportion are the names of the addition and subtraction of differences based on comparisons and relationships.

2- *Nisbat* In Blood Relations

Humans have to establish relationships with their ancestors and relatives by blood. Such as father, mother, grandparents, siblings, maternal and paternal uncles and aunts, etc.

3- *Nisbat* in Foster Relationships

When a woman feeds any child, he or she (The child) has to maintain the sanctity of that relationship. It is known as a foster relationship (*Nisbat*).

4- Linguistic *Nisbat* (Affinity)

The people who speak the same language have a lingual relationship (*Nisbat*). For example Arabic, Persian, Greek etc..

5- Political *Nisbat* (Association)

The supporters of any political party have a political *Nisbat*. For example, supporters of different political parties.

6- Spiritual *Nisbat* (Attachment)

The relationship that the members of a spiritual chain of tariqat have with one another is called spiritual *Nisbat*. Like *Chishti*, *Qadri*, *Suhrawardi*, *Naqshbandi*, *Mujaddadi*, *Owaisi*, *Nowshahi*, *Rifai*, *Shazli* etc.

7- Literary *Nisbat* (Reference)

People with a particular point of view in literature have literary affinity among themselves. Some are romantics, some classical, some like tragedy and some prefer comedy.

8- Regional *Nisbat* (Introduction)

Living in a province, city, town, village or country, when you introduce yourself in relation to the region, then it is called regional relation. Like Iranians living in Iran, Afghans living in Afghanistan, Russians living in Russia, Americans living in America, Lahoris living in Lahore, Indians living in India, Jhelamis living in Jhelum, Gujarati, Faisalabadi, Thanvi, Jhangvi, Shirazi, Rasool Nagri etc.

9- Religious *Nisbat* (Association)

If some people share the same religion, they are said to be related to one another, such as Christians who believe in Christianity, Jews who believe in Judaism, Muslims who follow Islam, etc.

10- Sectarian *Nisbat* (Involvement)

The believers of Islamic jurisprudence and of some specific philosophy of religion also introduce themselves in relation to that philosophy and religion. This is called sectarian or philosophical *Nisbat*. Like Hanafis who believe in Imam e Azam Abu Hanifa, Maliki who follows the law of Imam Malik, Shafi'i, Hambali, and

Jafari etc.

11- Personal Nisbat (Attachment)

If you want to express your special Nisbat with a person, it is called personal Nisbat. For example, those who have special devotion and connection with Syedna Farooq Azam (R.A) are called Farooqi, those who are related to Hazrat Usman Ghani (R.A) are called Osmani, likewise Alavi, Siddiqui, Mujaddadi, Faridi, Chishti, Sialvi, Parvizi, Ahmadi (Qadiani) etc. Similarly, Chathe, Cheeme, Tuwane, Rajput, Rohele, Jat, Khokhar, Maratha, Sindhu, Tarar, Waraich, Bajwe, Sekhu, Ghumman, Naagi, Qalandar, Bath etc. are also considered in the category of personal Nisbat.

12- Professional Nisbat (Community)

The connection and relationship between those who adopt one profession and source of income are called a professional Nisbat. For example, the potter, the carpenter, the blacksmith, the cloth weaver, the milk men, the barber, and the maulvis etc.

The False Concepts of Kami kameen (People who belong to a poor working class)

Here it will be interesting to mention that the credit of laying the foundations on the basis of occupation, belongs to the British. They (British) adopted the nefarious, insidious and satanic policy of divide and rule by pushing the Muslims in particular and the Hindus in general into groups and sects. The British bestowed certain titles such as Nawab Bahadur, Khan Bahadur, Sahib Bahadur and Nambardar to honor their allies who were supporting them to sustain their rule over the Indians. In reward of their treachery and disloyalty, they were bribed and paid

and the rest of the people were attributed with humiliating and contemptuous words such as “*Kami Kamin*”. And ironically, the *Imams* (the people who run the affairs of the Masjid) of the Masjids were given the title of Mullah, and reduced their social stature as the lowest class. The reason was only that he is the one who makes the people offer the prayers, and tries to put them on the right path. And in order to further humiliate this class, the British popularized vulgar, indecent idioms and proverbs, which are used to slander the religion and the pious class.

British Conspiracy

As a Muslim and as a possessor of Allah's law jurisprudence and the Qur'an, put your hand on your heart and consider how much the English devil has wronged with us and has taken the revenge of the Crusades. How to destroy the Ottoman Empire they had sent a devil like Lawrence of Arabia to the holy Hijaz and divided a central state into 28 unstable, and weak countries. And made them puppet rulers of those countries to dance on their fingers and they are still dancing. They are even ready to sacrifice their body, mind, and wealth on their little gesture. It seems that the governments of most of the Islamic countries run away from the Islamic unity, as a crow who runs away from Galail (a kind of weapon which is used to hunt the birds in Punjab) And go around announcing to please the British.

“O beloved! We have decorated this party for you.”

Then more pity is on the so-called saviours of their so-called tribal castes who, despite the passage of

centuries, have not been aware of this conspiracy yet. Even before 1857, there were tribes and groups, the evidence of which is found in the Qur'an to some extent.

“O people! We created you from a male and a female and made you into tribes and groups so that you may attain identification. Verily, the most honorable of you in the sight of Allah is the one who is the most pious among you.”

Tribal system and the blood and fraternal relations

Consider, when there was a tribal system in India, blood and brotherly relations were used for introduction and recognition, then all the people of every occupation and profession in each tribe were introduced by the name of the same tribe. In the Jat

community, farmers, potters, wood and iron cutters and cloth weavers were all called Jats. In the same way, in the Khokhar tribe, in the Chatha tribe, in the Nagi tribe, in the Bajwa community, in the Rohila nation, in the Waraich and Tiwana tribes, the introductory name and recognition of all kinds of people was the same. As all Kashmiris either migrated or the residents of Kashmir feel proud to be called Kashmiri. Although people of all kinds of professions and occupations, such as potters, weavers, tailors, blacksmiths, etc. are living there, their introductory title is Kashmiri (Dar, Butt, Lone, Malik, Khawaja). In Arabic peninsula, the people who served the Kaaba and the residents of Makkah were given the introductory name Qureshi and the *Jannnisaars* (the people who can lay down their property and lives for the



IMAGE SOURCE: COMMON WIKIMEDIA

honour of Islam and the Prophet (P.B.U.H) of Holy Madinah were named as *Ansar-e-Madinah*. But alas! The conspiracy of the British was successful and we embraced this devil's well-thought-out conspiracy wholeheartedly. Ameer Minai says;

*Kitny sada hain ameer beemar huey jis
kay sabab
Usi attar kay londay se dawa lete hain*

“How much so-called innocent people we are that we do consult the same devil-physician who is cause of our illness”

Allama Iqbal wrote an elegy on this embarrassed situation;

*Jaan bhi gharw e ghair badan bhi gharw
e ghair
Afsos kay baqi na makan hey na makeen
hay
Europe ki ghulam pe razamand hua to
Mujh ku to ghila tujh say hay Europe say
nahi*

“Our life and physical existence both are mortgaged to our enemies. Alas! Nothing is free from devilish clutches. We have been enslaved willingly to the European; I may protest against you not to Europe. (Sorry to say)

Point to Consider

Today, we use the same professional relationship established by the British label; the names Arai's hospital, Mughal's school, Kashmiri's mosque, Mehr's dispensary and Ansari's colony. Here we forget that Who did this to us? Marriages are determined by labelling the names of these professional communities. On the basis of tribes and castes political votes are divided. Religious and

territorial claims are made. Alas! Allama Iqbal says;

*Kon suny Iqbal teri anjuman badal gai
Naez zamany hain tum ham ku purani
baaten suna rahe ho*

“Who will listen to your tragic decline? As the whole layout of the nation misshaped (deteriorated). Why do you bother us by relating such stories of old-ages.”

The truth of Nisbat (Association)

From the above-mentioned details, the basic aspects about *Nisbat* must have become clear to the eyes of the readers that there are many types and dimensions of the *Nisbat*. It becomes a source of introduction and recognition for the people. If someone is called only Muhammad Sharif, it would not be clear to get his side. There will arise many questions. For example:

1. Who are his ancestors?
2. To which country does he belong? Which is the province, district, tehsil, village and colony?
3. What is his profession? Which company does he keep?
4. If “educated”, from which education-institution did he get his education?
5. If he is a scholar; from which Darul-Uloom did he get his degree? What is the genealogy of his teachers?
6. If he has passionate association and devotion for a spiritual person, then what is his introduction? From whom he has received his spiritual bliss. What is his *Tariqat* or spiritual *Nisbat*?
7. If he belongs to a famous tribe or

family, then who are they? What is his family Nisbat?

8. If Muhammad Sharif is a follower of a particular school of jurisprudence, it would also be helpful to know him.

9. Muhammad Sharif's personal qualities and achievements would also be the reason for his introduction.

In short, the more comparisons someone gets, the more help will be given to understand his personality and his value will also be determined. If there is a good *Nisbat* he will be honoured and if there is a bad *Nisbat* he will be humiliated and disgraced.

Look, if a person is compared to Satan, Pharaoh, *Nimrod*, *Haman*, *Shaddad*, *Qarun*, *Iblis* the Cursed, etc., then he will definitely be considered unfortunate and miserable, because he has been compared to the wretched.

In the same way, if any *Nisbat* is directed towards Allah, towards the beloved servants of Allah, towards the services and protection of the Qur'an and Hadith, then surely, he will be fortunate and blissful, the Quran says;

“O you who believe! Fear Allah and be with the truthful.”

It is mentioned in the Hadith Sharif that

“The one who is compared to the mosque is one who has faith, who is fortunate”.

Allama Iqbal says;

*Ye raaz kisi ko nahi maloom kay momin
Qari nazar aata hai haqeeqat myn hai*

Quran

(This secret is unknown to everyone that the sincere Reciter of the Holy Quran is the Quran in actions.)

Pay attention to some other aspects as well

1. If a cloth has a *Nisbat* to the cover of the *Kabba*, it becomes blessed, but if socks were made of this cloth, the dust would be its fate.

2. *Zam, Zam* is sacred water because of its *Nisbat* to the Prophet Ismail (A.S)

3. The *Nisbat* of *Hajr-e-Aswad* (The black stone near the *Kaaba* which according to the Islamic teachings is sent from heaven) to heaven makes it holy for the Muslims of the world. Every Muslim considers it a blessing to kiss it. If someone fails to kiss it, he points his hand towards it and kisses his own hand as a sign of its love otherwise circumambulation of Hajj will not be completed.

4. If a paper, cardboard and cloth have a *Nisbat* to the Holy Quran, it is respected by every Muslim. They touch it with their eyes, kiss it and do not turn their backs towards it. On the other hand, if the same paper has some other painting on it, it might be trampled under the feet.

5. If an Arab has a *Nisbat* with the Prophet Muhammad (P.B.U.H), he will be respected more than any other pious person in the world. In the same way, whoever is fortunate enough to be related to the house of *Ahl-e-Bait-e-Athar*, the masses will call him *Sayyid Sahib*, *Pir Sahib*, *Al-e-Rasool* (P.B.U.H) and *Olad-e-Ali* (R.A), and ask for God's mercy for these people in their prayers.

Countless examples like this can be given such as *Haji, Namaazi, Hijazi, Madani, Makki, Ghazi, Mujahid, Shaheed, Hafiz, Saim, Zakir, Saber, Shakir, Faqir, Waliullah, Zabiullah, Habibullah, Kaleemullah, Rasoolullah* and *Nabiullah* etc.

Silly Objections and Fair Replies

Question: Some people who are blind

of knowledge and reason, object that these Sufi Salasil (the schools of sufi practices) and their Nisbat innovations and are other than Allah, it is very important to avoid them and refrain from them.

Answer: The above presented interpretation and explanation regarding the Nisbat, may provide an answer to almost every objection in a simple and a common way. But still, I ask a few questions to those who have objections in a simple way. If they don't mind, their self-made, ignorant and crazy questions will be answered by their own answers.

1. If it is *shirk*, heresy and illegal to have a hearty spiritual connection

with the servants of Allah, then should we develop a hearty connection with *Iblis* (Satan)?

2. If it is wrong to write *Siddiqui* on the basis of love and devotion to Hazrat Abu Bakr Siddique (R.A)-the most faithful companion of The Prophet Muhammad (P.B.U.H)-, then is it the part of belief to write Abu-Jahli and

Yazidi because of the love of Abu-Jahl or Yazid.

3. In the same way, when someone writes Farooqi, Uthmani, Alavi, Makki or Madani, Hashmi or Qureshi, Jafari or Naqvi, and Taqi, (God Forbid) are all of them committing the *shirk*? no way!

4. Here the question arises that these *Nisbats* are means of introduction and familiarity, which are ordered to be maintained in the Holy Qur'an as well:

“And we created your clans and groups so that you may know one another”.

If introducing physical relation-



ship and lineage as a source of introduction is proved by the Qur'an, is the Qur'an also teaching polytheism?

5. If someone writes Chatha, Cheema, Tiwana, Rathor, Khokhar, Mughal, Rohila, Jat, Bat, Kashmiri, Waraich, Nat, Qalandar, Bajwa, Randhawa and hundreds of such castes and communities, they can still be called Muslims, believers, monotheists and the righteous ones. Although, all these communities and clans that are mentioned above, they are all basically the *Nisbats* of Hindus and Sikhs, *Magusis* (people who worship the fire) and polytheists from generation to generation. If these people remain Muslims and believers even after being known by the names of their ancestors, the people who try to be known by the saints of Allah, interpreters of the Holy Quran, the collectors of the Hadiths and the servants of Islam can never be the deviators. The Maliki, Humbali, Shafi'i, Hanafi, Chishti, Qadri, Suhrawardi, Naqshbandi, Shazli, Rifa'i, Golarvi, Sialvi, Faridi are those who love the lovers of Allah.

Conclusion

The result of all this discussion is that all the *Nisbats* are mere introductions and not the reasons for pride. The Holy Quran says,

“Indeed, the most honourable among you in the sight of Allah is the one who is the most pious among you.”

If a person considers any *Nisbat* a reason for pride and considers other Muslims inferior to him, he is reprehensible. He should be reformed, because the Holy Prophet

said in his sermon on the day of the conquest of Makah:

“O Quraish, Arabs! You should refrain from tribal pride; otherwise, Allah will humiliate you more than black worms in dung”.

Then on the occasion of the farewell sermon, he further said:

“Caution! A white person has no superiority over a black person and a black person over a white person, and an Arab person has no superiority to a foreigner, and a foreigner has no superiority to an Arab person, except for the sake of altruism and piety.”

Therefore, merely being *Naqshbandi*, *Mujadadi*, *Chishti*, *Qadri* or *Cheema*, *Chatha*, *Jat* and *Butt*, is not a sign of any elevation and greatness. Yes, if the Qur'an and Sunnah are followed firmly, you are following the true light.

Mian Muhammad Bakhsh says:
Naikan lokan di sohbat yaro jenwen dukan ataran
Soda hawen mol na laey hully aawin hazaran
Bury lokan di sohbat yaro jenwen dukan loharan
Kapray paawen kunj kunj paey chingan pain hazaran
“(The association with the noble - fellows is like the company of scent-market which provides sweet smell free of cost but the company of evil -fellows is the company of black-smith whose furnace sprinkles iron strakes and flames whether you are very careful about your clothes.)”

Dr. Muhammad Azeem Farooqi





THE POETIC RESISTANCE IN PUNJAB AGAINST THE BRITISH RAJ

IMAGE SOURCE: NEWS9

**Imran Khan**

Playwright, Poet, Fiction Writer,
Teacher of English Literature

10 MINUTES READ

The Punjab being the gateway to India has always remained an arena of the multi-racial and multi-sided conflict. It became the boiling cauldron of almost constant turmoil. The valour of Punjabis is shaped by the relentless struggle for existence or supremacy over the span of ages against outsiders or among themselves. But over the last many decades, an impression has been created that the Punjabis had all along been siding with the invaders from the west as well as from the east. The responsibility for spreading this view partly lies with the official or semi-official Delhi-based historians and the angry elements of those areas which considered that the 1857 uprising was let down by the reinforcements sent by the Sikh states and other Punjabi chiefs.

This is not the whole truth. Anyhow, the Punjabis are also responsible – though partly – for strengthening this impression.

A brief note in bulletin No.1 of the National Documentation Centre about the banned material throws ample light on the character and attitude of the Punjabis. According to the bulletin, Miss O.M Lloyd writes: “From the passing of the Indian Press Act of 1910 to the establishment of independence in 1947, copies of certain printed material circulating in India which had been banned by government authorities were sent to the India Office and British Library and the present author to amalgamate the data and provide an introduction and indexes.”

Miss Lloyd continues: “Material that was banned was published in

a wide range of languages – in English, in other European languages, and in at least fifteen Indian tongues.

“Much of the vernacular material was composed in verse form, glorifying nationalism and exhorting its readers to work for freedom from the British. Mass circulation of nationalist poetry broke out in particular after the Jillianwala Bagh shooting in 1919 and the execution of the revolutionary hero, Baghat Singh, in 1931. So prolific were these outbursts that “Nationalist songs” number nearly 700 in the catalog, almost half of the whole collection. The last sentence of this rather long quotation speaks to the magnitude of the resistance put up by the Punjabis against the British. But contrary to that, a strange impression has been created that the Punjabis welcomed and helped the invaders from whichever side they descended on the soil of the Indus valley.

It goes without saying that if 700 songs were exclusively devoted to Jallianwala Bagh and Baghat Singh, several hundred must have been written about Dullah Bhatti, Jasrat Khokhar, Ahmad Khan Kharal, Murad Fatiana, Fazal Machi, Jeevana Mor, Nizam Lohar, Jabroo Nai, Malangi and others. What is left out of this huge corpus of the resistance poetry written during the last five hundred years is Var Dullah Bhatti, Var Nadir Shah, See Harfi Waris Shah, (about Ahmad Shah Abdali), Jang Hind-Punjab by Shah Mohammad and some dbolas about Ahmad Khan Kharal and his comrades – in- arm.

The Punajbis, particularly the Muslim Punjabis, were cut asunder from their rich political past just by removing their mother tongue from the curriculum. They had become rootless by 1947 and are so

even today. The war poems of Najabat, Waris Shah, and Shah Mohammad as well as the Dholas about Ahmad Khan Kharal the folktale of Dullah Bhatti, and the Dholas of Nizam Lohar and Jabroo are not taught to them. The strangest fact is that the top intellectuals of the Punjab have not heard of the catalog referred to above which carries 700 songs on Jallianwala Bagh, the Ghadar Party and Baghat Singh.

This state of criminal ignorance continues even after the achievement of independence. However, a small group of Punjabi intellectuals and writers, who have constantly been urging the Government to introduce Punjabi as a medium of instruction at primary level and as a compulsory subject from the fifth to tenth standard, have made humble contributions to recapitulating their political past by recording and making public what Dullah Bhatti was, how the Sikh army was let down by the generals who belonged to non-Punjabi areas and who were

inducted under a well-thought-out plan. They helped the British to humiliate the Sikh army at Subraon. Ahmad Saleem compiled the Var of Dullah Bhatti, A.D. Ejaz compiled the Dholas on 1857 heroes of the Sahiwal area who stood up against the British in 1857 and fell due to the treachery of the collaborators of the British in October 1857. The Punjabis Adabi Board has published this book as well as a book on the heroes of the Punjab (from Kharal to Bhagat Singh) compiled by Iqbal Asad.

It is said that the Punjab had made a negative contribution towards the war of 1857. Too much stress is laid by the bigoted historians on this negative role. They forget the "confessions" of the British themselves that if the local forces which captured the Delhi Fort had not been erratic, it would have been difficult for them to strike and recapture India. Historical record shows that the deserting armies had no clear objective and the Delhi rulers were so weak that they



IMAGE SOURCE: DISCOVER SIKHISM



IMAGE SOURCE: BHAGAT SINGH (NEWS18)

could not give an alternative administration in the disturbed areas. It was they who actually failed their people.

Anyhow, the positive role of the Punjabis and the Punjab-based British army has been kept in low profile. It could be justified till 1947. But there is no justification for this after independence. The feudal who ruled this area never wanted to expose the disgraceful role of their forefathers. These people never allowed the Punjab to know its history, culture and literature and the aspirations of the Punjabis who made a solid contribution to the Pakistan movement.

As far as the role of the army (including the newly recruited Punjabis) stationed in the Punjab is concerned, The Mutiny Reports: Punjab Government Records, (Vol. VIII< Part I and II, Lahore, 1911, say:

- At Umballa, the incendiary fire began in March and continued at intervals until the outbreak.

- The sepoy guards at Phillaur and Ferozepur were specially set aside by European troops.

- On June 8, the Jullunder Brigade mutinied and was in full march to the Sutlej.

- Early in June an attempt was made in Kooloo to excite its population to rise in rebellion against us (the Europeans). This movement was organized by one Partap Singh who pretended to be the rightful Rajah or chief of the principality of Koolloo.

- On May 3, the Mess House of 33rd Native Infantry at Hoshiarpur was burnt to the ground. There is every reason to suppose that this was the act of incendiaries.

- On June 9, sepoys were blown from guns on the Anarkali (Lahore) parade ground for using mutinous language. Native regiments in Mian Mir had already been disarmed.

- On July 7, the 14th Native Infantry at Jhelum refused to give up their arms and made a violent and determined resistance.

- Within 48 hours of the outbreak at Jhelum the 9th Cavalry and 46th Infantry at Sialkot mutinied.

- On July 30 and 26th Infantry at Mian Mir (Lahore) rode and went off

in a body about 11 a.m during a dust storm.

In the meantime, the Kharls and other turbulent tribes in the Gogera (Sahiwal) district rose in insurrection, disarmed the police and cut off the communication with Multan. Owing to the nature and extent of the country and the paucity of troops the disturbance was not very easily put down."

No doubt, the whole Punjab was disturbed in 1857. Sialkot, Jhelum, Rawalpindi and Ferozpur cantonments had bloodbaths but according to the Munity Reports the Kharls had cut the Punjab into two and the British were worried about the resistance which they met from the unarmed Kharls, Wattoos, Qureshis and Sials of the area who were being led by old man Ahmad Khan Kharl of Toba Tek Singh district. In the Montgomery District Gazetteer the Kharl chief has been painted as under:

"Ahmad was a man above average – bold and crafty. In 1848 he had induced Dhara Singh of the Gogera Nakkai to hold Satghara against the English. It was this man who roused the tribes. All the important Ravi tribes rode. The first real precursor of the storm that was brewing occurred on the night of July 26 in the shape of an outbreak in the Gogera jail. This appears to have been, in all probability the work of Ahmad Khan as he had managed, with the connivance of the darogba, to pay an unauthorized visit to the jail during June when he, no doubt conferred with the

more turbulent of its inmates. Fifty one prisoners were killed and wounded. Ahmad Khan, however, promptly fled away from Gogera as soon as the jail outbreak occurred."

This was the man about whom the bards of the area composed dholas. But most of the dholas could not be recorded due to the fear of the rulers. After more than a century, recording of oral tradition started, though in a hostile atmosphere. Neither newspapers nor radio gave any importance to this most important chapter of the history of the Punjab. The situation has not yet taken a turn for the better. The people of Faisalabad, Toba Tek Singh and their representatives are not aware of the importance of the part played by this son of soil, Ahmad Khan Kharl of



IMAGE SOURCE : RAI AMHAY KHARAL (FACEBOOK)

Jhamara. Nor do the Sahiwal people remember the battles fought in Gogera, Chichawatni, Harappa and on the bank of the Ravi.

No monuments have been raised in Toba Tek Singh or Faisalabad in the memory of those who laid down their life to keep alive the traditional resistance of the Punjab against invaders and tyrants. All credit goes to the village bards who eulogized these heroes for whom no sophisticated poem came from the pen of our renowned poets.

“The kharls have been fighting with the previous governments. Ranjeet Singh avoided confrontation with them and used to bypass their areas. Their tribal leader Mirza - hero of a Punjabi love story Mirza Saheban - was murdered by the Sials (the tribe of Saheban). The Kharls squared accounts with the Sials. They attacked the Sial territory and destroyed them. They also engaged Emperor Akbar and never wavered in the battlefields. They snatched the wealth of Alexander the Great and never surrendered it.”

After shedding some light on the tribal and regional background of Ahmad Khan Kharl the poet narrates the British-Kharl relationship in 1857.

“The Englishman Berkely says: Provide me with horses and men. Rai Ahmad! I will secure a citation for you from London. Rai Ahmad says: No one ever shares wives, land and mares with others, Ahmad and Sarang refused pointblank and they went back to their village Jhamara.”

Then the poet narrates the



last part of the episode:

“In the name of God the Kharl rides. Says nobody must waver. Rai Ahmad says: Draw your swords and advance; this is the real test for real men. That day the British army was forced to retreat throughout barren lands. There are traces of their retreat which can be seen. But Gulab Rai Bedi fired at Rai Ahmad when he was in prayer. Rai Ahmad has joined the Imam - Hussain.”

Alas! The Punjabis have forgotten all those who had kept the tradition of Imam Hussain Alive.

 *poetic_spurs*

Oldest Church of Lahore



Wajid Bhatti
Archeologist

4 MINUTES READ

Out of about 70s mosques, temples, places of worship, shrines and other buildings of religious nature in the City, which are more than a century old, we find not a single church or place of Christian worship. The only exception being that of one church east of Shahi Mohalla near the Badshahi Masjid. The church is of comparatively recent origin and construction. The oldest church building of Lahore lies a couple of kilometers outside the walled City and is hidden from public views, by the shops of Anarkali bazar on one side and the Oriental College on the other.

According to Syrian accounts, Pakistan's links with Christianity seem to go back around 2,000 years as according to these chronicles St-Thomas, one of the Disciples of the Christ, passed through this part of the world on his way to the south of the South Asian Subconti-

ment. Saint Thomas moved on to Madras, where he met an unfortunate brutal end at the hands of the Hindus. He was murdered by the Brahmins and now rests in peace there.

Christianity seems to have made no significant impact here for the next 15 centuries or on after this event, though some say that a group of Faqees, somewhere near Thatta claim to be descendants of the disciples of St-Thomas. Besides, according to the same source, there were Christian communities settled

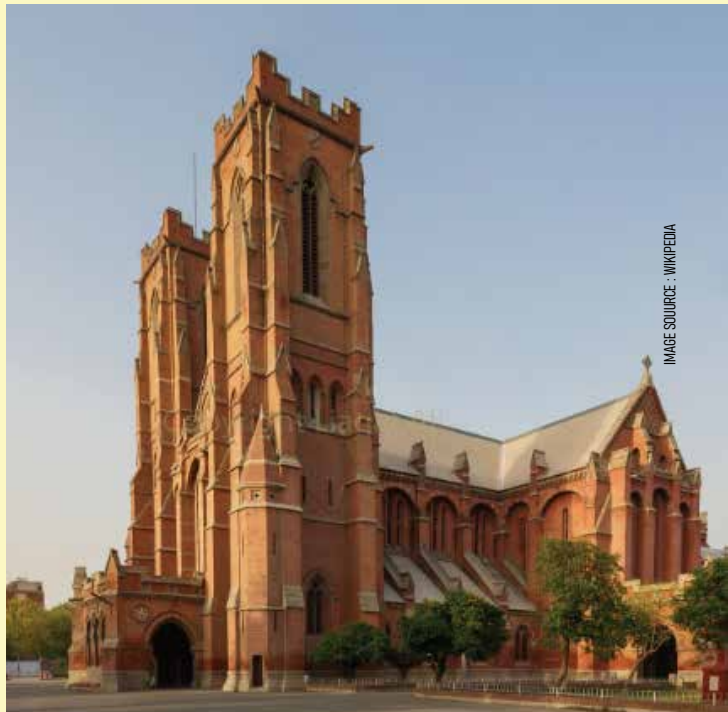


IMAGE SOURCE - WIKIPEDIA

in the north west of India now Pakistan, between the fifth and eighth century as the Church in Iran was quite active in those days.

In 1935 a Cross was discovered in Sirkap, Taxila and is housed in the Lahore Cathedral. According to a book published over half a century ago, Christ visited this part of the world incognito. Local legends say that Murree is the burial place of Mariyam, the Blessed Virgin. All such evidence, hypotheses and views fail to explain the absence of Christianity from this area.

It was only in the days of Mughal Emperor Akbar when we find evidence of contacts between the Court and the Church. We hear from a present-day chronicler that a certain Father Pereira arrived, in 1579, at the court of Akbar, from Calcutta. This view needs correction, as this scribe feels that since Calcutta was founded as an important place worthy of having a Church, only after 1690, when the East Indian Company arrived and established a factory there. Father Pereira must have arrived from elsewhere, perhaps Goa, or some Portuguese territory, as did Fathers Monserrat and Acquaviva.

One hears of a succession of missions of Jesuits Fathers arriving at Akbar's court and of Akbar ordering to build in 1595, in Lahore, a Church for Father Jerome Xavier a nephew of Saint Francis Xavier. Some accounts say that the church was within the precincts of the Lahore Fort.


Some local historians have noticed that Akbar, who had a Plaque installed at the time of renovation. The Spanish Christian wife too, took more than usual interest in the work of the missionaries, who were allowed a fair degree of freedom. He was also fond of listening to litanies, which must

have been rendered in Persian. A certain Father Pinherio was said to be fluent in Persian.

The spirit of tolerance of the days of Akbar, continued during the times of his successor. Jahangir, but matters took a different turn during the age of Shahjahan at whose doorsteps the local christian historian lay the activity and closing down churches. They also claim that owing to such changed attitude of the ruler, no evidence if Christian activity has been found in that or later Mughal and Sikh periods. However, they fail to elaborate that Shahjahan's inimical attitude was the result of the friction that the Portuguese had voluntarily or involuntarily created.

Again during the Sikh period, we find that there were many Christian officers in Ranjit Singh's army and some of them enjoyed great prestige. It is not comprehensible that they were not allowed religious freedom. Some of the officers raised families had children and died here. It is difficult to believe that there would have been no arrangement for religious services and a proper premise for that. Ranjit Singh was noted to have always received Christian missionaries with courtesy and listened to them with interest.

It was more than two centuries after Shahjahan's time that the church returned to this place. When the Punjab was occupied by the forces of East India Company, chaplains of many denominations found their way to Lahore, accompanying the regiments of the troops with whom they were serving.

 *Wajid Bhatti*

Qawwali as a Transcultural Music Genre



Aqdas Hashmi

Sufi & Ghazal Vocalist,
Lecturer, Researcher

4 MINUTES READ

Though the roots of Qawwali got their place in the sub-continent, yet it has penetrated in other cultures of the West. The art of Qawwali is gaining popularity in India and Pakistan and many Qawwalis have become popular here. Western diasporic musical renditions retain certain significations which can be called the Sufi sublime. The Sufi sublime is an imaginary term informed by Western ideas about Islam, on the one hand, and strategies of marketing outfits and powerhouses of cultural production, on the other. In the wake of rising forms of religious extremism—Christian, Hindu, and Muslim included—intolerance of various shades has been seeping into societies worldwide; in places where staid forms of rationalism have been dominant, populations have recently been inundated by a litany of other “isms”: tribalism, nationalism, and

fundamentalism among them. Transforming the secret of Sufi monasteries and shrines in public circles led to the emergence of the style of popular poetry featuring separate conventions on music and song content. Popular poetry has lost its usefulness as a transformational meditation technique and while maintaining religion, they also acquired the qualities of entertainment. As for the presentation of Qawwali in the continent of North America as a transcultural musical genre, Leonard & Sakata in their article, “Indo-Muslim Music, Poetry, and Dance in North America”, describe that we are particularly interested in the successful establishment of Qawwali, a tradition of music based on clear Islamic and Sufi beliefs in North America. It is not yet locally rooted, but it is clearly non-Muslim, non-South Asian, and reaching out. It is extremely popular internationally among young audiences. At the same time, there has been a marked decline in the patronage of Qawwali by the first generation of South Asian Muslims. They reckon



IMAGE SOURCE: CANSTOCK

that the Muslims living there are serious about promoting their culture and that Qawwali is an important means of expressing their culture, indigenous poetry and temperament.

Preaching of Sufism started from Baghdad, Iraq and spread to Persia, Pakistan, North Africa, Central Asia and Muslim Spain. Sufism has produced a large part of poetry in Arabic, Turkish, Persian, Kurdish, Urdu, Punjabi, Sindhi and even Bengali, from which the genre of Sufi music, lyrics and Qawwali has emerged. Sufi poetry has merged with a variety of local music cultures and created a rainbow of change in some parts of the world and under ages. Despite the religious tendency towards music from wholehearted acceptance to complete rejection, the doctrinal council of Islamic mysticism remained in the name of Qawwali, a popular source of happiness in colonial Punjab. Qawwals presented mystical poetry fluid in Persian, Hindi, and Urdu (in this order in terms of prestige) replacing individual and group segments, which is characterized by repetition and correction. Qawwali music was an offering of mystical poetry, which awakened mystical emotions such as joy in a gathering of listeners with spiritual needs that were diverse and changing. Qawwali event structure such as opportunities, setting, seating arrangements for Sufi devotees and artists procedures, listing processes and answers of gathered devotees. It was also very important to give birth to happiness at the time of Samaa.

Qawwali was considered to be one of the best sources of vitality in that period. In the mid 1940s and in the 1980's, poetry was a secular, romantic genre, the intelligence and artistry of a singer-poet convincing his beloved.

With the success of Nusrat Fateh Ali Khan and AR Rehman, the genre enjoyed a return in the 2000s, but in the form of a 'dargah'. What we see in this second cinematic incarnation gender is not romance but the religiosity of Muslim men. The phrase 'item numbers' of the last decade is being erased. Rituals of gender companionship were once associated with 'classical' rhetoric. . In some places it is portrayed as a means of appeasing religious sentiments and in others it is a reflection of social issues, politics, relationships and psychology. Genre of Qawwali in India is given a level playing field among the other genres of music and with the same diligence, ingenuity and modern technique in its presentation. Qawwali would be given prominence in Bollywood movies from the very beginning and with the passage of time, innovations came in its presentation, such as in its poetry and also in the use of musical instruments.

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Zaafir

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“Captivity”

Only Way For Animals



Manahil Baig
Student, Writer

2 MINUTES READ

Animals are slowly restricted to their areas and eventually being extinct. Why are animals being restricted or extinct? The answer for this may be “Anthropogenic activities”.

As the human population increases rapidly, the need to fulfill all human necessities lead to the destruction of the natural ecosystem. Anthropogenic activities rapidly destroyed the natural habitats of animals and due to these activities, animals face a lack of survival rates and leading to extinction. Think about that if the place we live has full survival strategies and we live happily, suddenly someone enters our area from which we feel danger. Firstly, we are restricted to our specific area due to fear of danger and not going out to get our necessities and slowly we will die due to a shortage of survival strategies, remember the same thing happens with animals and we humans act as a danger to them.

When an animal leads toward extinction we humans start to protect them in captivity or make legislation which most of the time has no proper fulfillment. We make legislation and captive protection because we have our interests. We, humans, need animals for our study purposes or different experimentations, it is just our concern that we protect them in captivity rather than leave them free in their natural habitat. Animal diversity suffers just for our activities



and we call it captive conservation for their protection but for the animals it is just a cage or prison in which they live like prisoners. There is no other way for animals than captivity because human activities are unstoppable and even humans themselves cannot stop them as development is a need of today’s world. Humans slowly cover animal places and animals cover cages made by humans.

As the world goes towards development we think that this is just our earth not for the animals. Do animals have no right to live freely? Many agencies work for animal conservation but nobody works on why there is a need for conservation. If we called all animals “Human Victims” rather than saying their names, it would be a perfect name for all animals.

The animal did not destroy their habitat and did not wish for captivity. If we say anything by standing in place of animals then we should say that “there is only one earth, can we live together by not disturbing each other...”

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IMAGE SOURCE : ISTOCK

The Mourning Parade

by Dawn Reno Langley



Mawra Manzoor
Writer

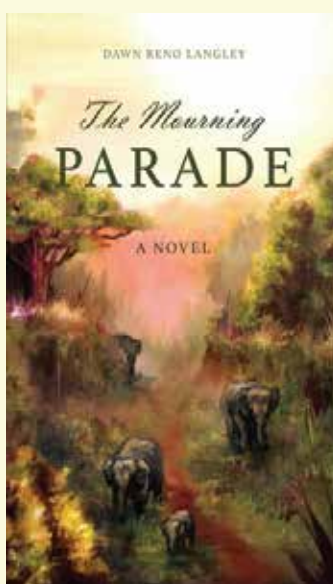
4 MINUTES READ

Dawn Reno Langley is an American award-winning author, writing coach, editor, mosaic artist, who has devoted her life to giving a voice to social justice issues. She is the author of multiple novels, young adult fiction and children's books. Her strikingly painful novel, *The Mourning Parade*, published on July 18, 2017, sets the narrative of a female veterinarian Natalie who lost her two sons Stephen and Danny in a school shooting. As a consequence of the political upheaval, many parents lost their kids that day. The series of emotional outbursts such as anxiety, heartache, depression, trauma, wound, eco-grief, regret, self-blame, melancholy, and anger are observed in the novel. Not only that, but the novel also provides a unique platform to address violence, trauma, grief, poaching, and abuse on the part of animals. Nat

decides to opt for a venture at Thailand Elephant Sanctuary where she finds an unlikely camaraderie with abused female elephant Sophie. She is a PTSD patient who is suffering from grief and wounds in her leg that are caused by men. They share a common relationship that draws on the strands of a patriarchal system that exploits their well-being through socio-political violent actions and women's struggle to survive in the moments of uncertainty that lead to traumatic experiences.

The impact of climate change on the environment is becoming a lived experience for every individual. The mourning of the loss of the ecosystem is likely to become a more frequent experience around the world. Ever since the communities were formed, the one subject that has been under constant discussion and has made it

today, is unprivileged strata's struggle to make their livelihood and build a safe community. It combines the personal and collective traumatic experiences of women and animals. But post-partnership among Sophie and Nat nurtures mutual care, acceptance, love, and cooperation. Based on their commonality, both women and nature unite to dismantle the social constraints and they re-create psychological faculties by reconnecting with the community.



In Other Rooms, Other Wonders

by Daniyal Mueenuddin

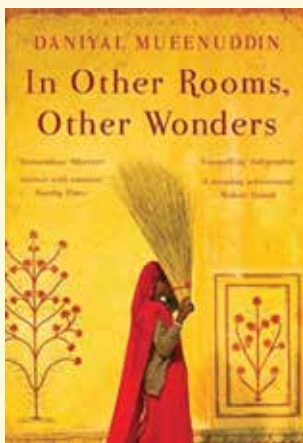
Mueenuddin is a Pakistani-American writer, born in 1963 in Los Angeles, United States. His debut book *In Other Rooms, Other Wonders* appeared as a complete guide to post-partition Pakistan class system and its shortcomings. It was released in 2009 and won multiple prizes, including short listed for the National Book Award. By bringing up the character of feudal lord K. K. Harouni, this collection of short stories highlights the socio-economic exploitation in different classes and the resultant alienation. This unique labyrinth of power and control over minorities announces the destruction and alienation of every individual in rural Pakistani settings to the global audience.

The collection revolves around K. K. Harouni and his employees in different settings in these following stories e.g., *Nawazudin Electrician*, *Saleema*, *Provide*, *Provide*, *About a Burning Girl*, *In Other Rooms*, *Others Wonder*, *Lily*, *A Lady of Paris* and *A Spoiled Man*. Mueenuddin instills an epilogue in the context of Pakistani social orientation that goes like, "Three things for which we kill – land, women, gold". It indicates the inclusion of Pakistani masculinity and its impact based on religious beliefs, physical factors, class division or complex tribal values.

The critically acclaimed book showcases the analysis of Pakistani society in sophisticated language while being unbiased to any specific detailing. In a nutshell, it further discloses the Pakistani masculinity caught in a paraxial state between colonial delineations of power, the subsequent rise of corruption in a postcolonial aftermath, and the resulting confusion about issues of identity. In an interview, Mueenuddin clarifies his approach towards this book as deliberately not political but humanistic. Because, heresy, the mention of failing institutions like economic situation and political scenarios work as satire on the aftermath of multiple cultural effects on Pakistani society. The continuation of, to some extent, the same scenarios depict the society collectively as something

fading away and dying. The unjust regulation of resources and power hierarchy authorizes the chaos that the proletarians have to meet a disappointing end. Ascendency, power and money are the defining factors. Since money and social position are interdependent, alongside other factors, the female body as an easiest alternative victim of Pakistani masculinity is also exhibited in this book.

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