AR TYPING MASTER

BSF TYPING TEST NO-01

The skill of typing has evolved from a specialized mechanical task into a fundamental pillar of modern communication and productivity that defines how we interact with the world around us. In our current digital landscape, the ability to translate thoughts into text quickly and accurately is essential for everything from professional correspondence and academic research to personal social interaction and creative expression. Mastering the keyboard through the dedicated practice of touch typing allows an individual to move past the physical limitations of the hardware, enabling a seamless flow of ideas directly onto the screen without the distraction of looking down at their hands. This proficiency not only saves a significant amount of time over the course of a day but also reduces the cognitive load required to operate a computer, letting the user focus entirely on the quality, tone, and creativity of their message rather than the location of individual letters. As we continue to integrate technology into every aspect of our lives, typing remains the primary bridge between human intent and digital execution, serving as a vital literacy skill that empowers people to navigate the information age with confidence and ease. Beyond mere speed, the art of typing involves a deep connection between the mind and the muscles of the fingers, creating a rhythmic movement that can become almost meditative when a writer is in a state of flow. This physical connection to language allows for a unique form of reflection where the speed of the fingers matches the speed of thought, ensuring that no insight is lost in the transition from brain to binary code. Even as voice recognition technology improves, typing offers a level of privacy, precision, and quiet focus that speaking aloud cannot replicate, making it an irreplaceable tool for those who work in shared spaces or handle sensitive information. The history of the keyboard itself, moving from the heavy mechanical levers of the early twentieth century to the haptic glass of modern smartphones, mirrors the rapid advancement of human civilization and our constant desire for faster and more efficient ways to share knowledge. By investing time in learning proper form and ergonomics, a typist protects their long term health while gaining a superpower that increases their value in the workplace and their ability to stay connected with friends and family across the globe. Whether one is coding complex software, drafting a heartfelt letter, or simply searching for answers to life's many questions, the humble act of typing serves as the foundational interface of the modern era. It is a skill that bridges generations, allowing an older professional to mentor a young student and enabling global collaborations that were once thought impossible. As digital devices become even more portable and integrated into our clothing and surroundings, the fundamental concept of character input remains the gold standard for accuracy. Even the layout of the keys, which has remained largely unchanged for over a century, stands as a testament to the enduring nature of this human machine interface. Learning to type well is not just about vocational training; it is about reclaiming time and reducing the friction between a person and their goals. Every keystroke is a choice and every sentence is a step toward a more connected future where ideas are the most valuable currency. By honing this craft, we ensure that our digital voices are heard clearly and that our contributions to the global conversation are limited only by our imaginations rather than our technical abilities. The impact of high speed typing is felt most deeply during intense periods of work where deadlines are tight and the pressure to perform is high, as the skilled typist can produce high volumes of text without the physical fatigue that plagues those who hunt and peck. This efficiency ripples outward, affecting overall organizational productivity and personal well being.

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Eating a balanced and healthy diet is one of the most important things you can do to take care of your body and mind. In our busy world, it is often tempting to reach for fast food or prepackaged snacks because they are convenient and taste good. However, what we put into our bodies acts as fuel, and the quality of that fuel determines how well we can perform our daily tasks. Understanding the basics of nutrition and making small, consistent changes can lead to a much longer and happier life. When we talk about healthy eating, we do not mean strict diets that leave you feeling hungry or unhappy. Instead, it is about finding a balance that provides your body with the vitamins and minerals it needs to stay strong and fight off illness One of the main benefits of healthy eating is the boost in energy levels. Many people rely on sugary drinks or caffeine to get through the day, but these often lead to a crash later on. Complex carbohydrates, such as whole grains, oats, and brown rice, release energy slowly throughout the day. This means you can stay focused at work or school without feeling tired in the afternoon. Along with energy, a good diet helps with weight management. Maintaining a healthy weight reduces the pressure on your heart and joints, making it easier to stay active as you get older. By choosing whole foods over processed ones, you naturally consume fewer calories while feeling more satisfied. Physical health is only one part of the story, as nutrition also plays a huge role in mental well-being. Recent studies have shown that there is a strong connection between the gut and the brain. Eating plenty of fruits, vegetables, and healthy fats can improve your mood and reduce feelings of stress. Foods rich in omega three fatty acids, such as fish or walnuts, are particularly good for brain health and memory. When you eat well, you are likely to sleep better, which in turn helps you handle the challenges of daily life with a calmer and more positive attitude. It is amazing how much a simple change in your meals can change the way you see the world. Another critical reason to focus on healthy eating is the prevention of long term diseases. A diet high in salt, sugar, and saturated fats is a leading cause of heart disease, type two diabetes, and high blood pressure. By filling your plate with colorful vegetables and lean proteins, you are building a defense system for your body. Many vegetables contain antioxidants that protect your cells from damage. Over time, these healthy choices add up, significantly lowering your risk of ending up in the hospital. It is much easier to prevent health problems through good food now than it is to treat them with medicine later in life. For many people, the biggest challenge to healthy eating is the cost or the time required for cooking. However, eating well does not have to be expensive or complicated. Buying seasonal produce is often much cheaper than buying out of season items. Additionally, staple foods like beans, lentils, and eggs are very affordable and packed with nutrition. Preparing meals at home also gives you complete control over the ingredients, allowing you to avoid hidden sugars and excessive salt that are common in restaurant food. You can start by making simple swaps, like choosing water over soda or fruit over a candy bar. These small steps are much more effective than trying to change everything at once Healthy eating is also a wonderful way to bring people together. Sharing a home cooked meal with friends or family creates a sense of community and joy. It provides an opportunity to slow down and appreciate the flavors of fresh food. Teaching children about nutrition from a young age is one of the greatest gifts a parent can give. When kids learn to enjoy a variety of foods, they develop habits that will keep them healthy for the rest of their lives. It is about creating a culture of wellness that values quality and balance over quick fixes and fads.

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This disclosure encouraged a huge wave of litigation, and even the formation of something called the National Science Panel of scientists in the relevant fields appointed by federal judge Samuel Pointer, to whom thousands of these cases had been sent. After years of sifting through enormous boxes of documents, the panel concluded that there was no evidence of any damage caused by these implants. However, that there was no evidence of such damage is not the same as there being evidence that there was no such damage. Nor was the possibility ever seriously considered that leakage from these implants might prompt a serious reaction in some patients. Sadly, after years of litigation and millions of dollars spent on all this, we still really don't know the truth. The leading US case on the admissibility of expert testimony is Daubert v. Merrell Dow Pharmaceuticals (1993). It set the current standard by which US judges assess whether proffered expert testimony is good enough for a jury to hear. The drug at issue in this case was Bendectin, prescribed for morning sickness. The plaintiffs believed that this drug caused limb-reduction birth defects; the manufacturers denied this. Merrell had already withdrawn the drug from the US market in 1984-not admitting that it was in any way damaging, but citing the costs of litigation as making it no longer worth selling in the US. Dr Done, expert witness for the plaintiffs, maintained that there was evidence that Bendectin caused birth defects. The manufacturers strenuously denied this, and stressed that they had no fewer than thirty studies published in peer-reviewed journals that showed no such link. The Supreme Court found that there wasn't the evidence to show the plaintiffs' case good enough for their expert to be heard by a jury. Moreover, they made 'peer review and publication' one indication that expert evidence is 'scientific knowledge', and therefore good enough to be admitted-a criterion still used. Subsequent discussion raised questions about the independence of some of the 'peer-reviewed publications' cited in the case. In his final ruling in Daubert, Judge Kozinski argued that peerreviewed publication is as good an indication of scientific reliability as we can hope for. However, I believe this underestimates the complexity of peer review in fields affected by litigation or commercial interests. Dr Brent, expert witness for the manufacturers, insisted that if Bendectin were teratogenic (defect-forming), then after it was taken off the US market the rate of birth defects would have been higher in Canada, where it remained available, than in the US-and this wasn’t seen. However, obstetricians had long realized that you could mimic the effects of Bendectin by taking a vitamin B6 pill and half a Unisom tablet. If Bendectin was harmful, then this widely-used substitute which mimicked the drug's effects could potentially have masked such a difference between the two countries, raising doubts about this line of reasoning. To my surprise, in 2013 the drug returned to the US market, now made by a Canadian company under the name Diclegis. The FDA had never withdrawn its approval for Bendectin, so the company had only to prove that the drug was effective. I checked: how had they done this? They had studied the effects of the drug on a very small sample of around two hundred women, for whom it was being prescribed only for 'mild to moderate morning sickness'.

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In my opinion it's depressing to think that after all those years and all that litigation, expense, and distress, we still can't be entirely sure that Bendectin is not harmful. In 2014 there was another surprise. A European company claimed that by using what it called 'deep computing' it could distinguish tiny differences in the DNA of identical twins. When I say 'tiny', I mean of the order of differences in thirteen base pairs among billions of base pairs. This, they claimed, would enable investigators to distinguish DNA from one versus another of a pair of monozygotic twins. Some prosecutors in the US thought this might be a really useful tool when they knew that one of a pair of identical twins was the perpetrator of a crime but they had no fingerprints from the crime scene, and so there would be reasonable doubt with respect to which twin. Unfortunately, prosecutors soon learned that it would cost in the order of $60,000 to do such a test, so the idea of using it in criminal prosecutions was dropped. I, meanwhile, was wondering how likely it was that the differences the firm claimed to have found were real, or merely apparent, the result of a glitch in the computing process. My first thought was to read the article in question. It turned out, however, to be completely unintelligible to a layperson-not because of biological complications, but because it was written in computer jargon, almost all of it acronyms. I did try asking a former student, professionally a computer scientist, what he thought the likelihood was that this result was robust-to which he replied that it would take simply years of running the program against different samples to decide this. In short, never forget there is no shame in saying, and meaning, and meaning, "I really don't know." Indeed, there is no shame in saying, and meaning, "None of us really knows." I saw a guy on the bus who looked uncannily like me. Really exactly like me, in fact. I was kind of freaked out. What do you do in that situation? I think if I'd been in a better place mentally, or even just a bit more in the habit of talking to people, I would have approached the guy, remarked on the bizarre extent of our resemblance, maybe asked a few friendly questions. But I happened to be sitting at the back of the bus, and he was near the middle and hadn't noticed me, and it was easier to just stay put, keep my head down, and stare at him as he got off by the town hall. Then I saw a few more of them about-guys who looked exactly like me. One passed me in the street. I noticed him first because of his extraordinarily flamboyant clothing: purple bell bottoms and a tight, yellow V-neck, plus an orange, tie-dyed headband and a large dandelion behind one ear. He was on the phone and seemed irritated. Another doppelganger I found in the supermarket, looking through the ready meals section, this time dressed (mercifully) in a fairly standard suit. Then there were the two in the bar, deep in conversation over beers... I didn't even notice what they were wearing, I just quietly left. I did some research, and found there's a company in South Korea that's mass-producing me now. I won't deny I was a bit perturbed upon making this discovery; but, well, I'm a fairly chill guy, and I didn't have much get-up-and-go back then; and anyway, what can you do? Of course I felt differently after my on-again-off-again girlfriend started dating one of them-although, in her defence, we were very definitely off again at that point.

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And then my acquiescence was tested yet further when I was sacked from my soul-destroying IT job and I found out a few weeks later that they'd employed one in my place! Then, not long after that, my parents arranged to go on holiday with one of them! Well, that really was the last straw. I wrote a furious email to that company in South Korea. I didn't get a reply. To be honest, I was rather rude. I wouldn't have replied to such an email either. For a while I had forlorn fantasies of leading the many mes on a great trip to Seoul to protest outside the company's HQ, MLK-style. It was never gonna happen. How we would raise the money to get us all out there was one question; but also, the others didn't show signs of being particularly discontented in their lives... So instead I just sort of moped about. I was moping down by the quay on one occasion, and one of them jogged past me. He was kitted out in all the proper jogging gear, and he looked in great shape. I suppose I got a bit of a buzz from that-seeing myself so trim. So I called after him. Turned out he was serious about football-serious in a way I'd never been, despite my love of the game. I mean, he was a pro, had made it as far as the third division, and was playing centre mid for a club that was pushing for promotion. I'd always played centre mid too. Out of interest, I went along to one of his games. He absolutely bossed it, man. I went along to another, then another. Soon I was in with the ultras, happily screaming abuse at opposition players. It was around then that I started receiving government benefits on mental health grounds, which meant I didn't have the worry of finding work. So yeah, a space sort of opened up in my life, and I filled it with... well, with me, I guess. Ha ha. I mean I got interested in what all these other mes were up to. I started talking to them whenever I saw them. There was a me-one of the first ones I approached-who was doing a PhD in entomology. I didn't even know what entomology was: the study of insects, apparently. This guy could talk for hours about how much we have to learn from termites. There was a paramedic me! Who, as he liked to emphasise and repeat a little more than was perhaps strictly necessary, saved lives day-in-Though I have to say he had an alarming habit of getting drunk whenever off duty-which I think explained, in part, that rather boastful streak. I tracked down that flamboyantly dressed me. Wasn't too difficult. He was running a struggling Sixties-themed café called Across the Universe. Part of the deal there was you were only allowed in if you were wearing flowers in your hair. I admired how he stuck with that policy, even though it cost him much needed business. Then there was an accountant me, who, in his free time, worked with this group disrupting illegal fox hunts at country estates. You should have seen him, charging down gun-toting horse-riding plutocrats armed with nothing but a camera phone! When I asked him why he was an accountant, of all things, he said, "What can I say, I love numbers, it's like doing sudoku puzzles for a living. "That made a lot of sense to me. Who doesn't love a good sudoku? Oh, and there was an Uber driver me who also did early morning shifts at a bakery. He was a single father, struggling to provide for his three kids, who were simply the sweetest bunch you ever met. All doing so well at school and so supportive of their dad! Sometimes the oldest one would go and do the early bakery shift in his place-and she was only fifteen. Looked a lot like me, too. And there was a tour guide me! And he was rubbish! Absolute rubbish! I kid you not.

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I went on one of his tours of the town centre: he had half his facts wrong, and hardly told any of the great stories about the plague years and the civil war and all that. He wouldn't have got away with it if the other members of the tour group weren't all clueless foreigners. I approached him about it afterwards, and he was initially quite angry and defensive, but then he changed tone, almost broke down, in fact, and said it wasn't his bag at all, local history-he just couldn't get any other job. I felt for the guy. I took him to the pub and started telling him some of the ghost stories about the old hospital building that's now an upmarket apartment complex. We've kind of made a regular thing of it since then. We'll meet up once or twice a week, and I'll try to convey some bits of local folklore or trivia to him. He thinks I have it all in my head, but truth be told, I often do a bit of research in advance. And you know, I've always been an early riser, so I've also taken to sometimes helping out with the bakery shift for Uber driver me; or sometimes even, now that I've got the hang of it, just doing it myself-I mean, when it's the daughter who turns up, I of course tell her to go home, get a bit more shut-eye before school. And from the bakery it seems natural enough to go on to Across the Universe with a batch of fresh rolls and pastries-which have, I think, started drawing a few more brunch customers, who thankfully seem more up for the flowers-in-your-hair thing than the after-work crowd. I've been introduced to so much great hippy music through that place. If you don't know Tim Buckley's second album Goodbye and Hello already, do yourself a favour, give it a listen! I tell you, they knew how to make music in those days. I'm also trying to help the paramedic me get off the bottle. Feels like that should be a priority. I've tried various things-took him to a bunch of football games, an entomology conference, and on a couple of outings with the hunt-disrupting group. That's the biggest winner so far. It appeals to the hero in him, I suppose. And he and accountant me have hit it off pretty well. In fact, paramedic me is also into his sudoku, and, in the back of the minibus on the way back from a disruption last weekend I had the two of them race to see who could finish five of the things first. I swear accountant me had it by only a matter of seconds in the end. I recently bumped into my old girlfriend and the me she effectively left me for. We ended up having dinner together, the three of us, and by the end of it, I'd realised he's probably a better fit for her. Certainly he's a decent enough chap. At times, it was quite touching, seeing the way they were together. There was a lightness between them that maybe my poor mental health had made impossible with me. Perhaps seeking some comfort, I went to visit my parents the next day. They were really sweet, and I think a bit less clingy and passive aggressive than they've been at times in the past. It appears that, serendipitously, the shamefully small amount of time I give them, and the small amounts of time various other mes give them, add up to about the level of contact with their son that they want. They asked about my search for a new job. I laughed. Told them I'm fucking crazy, thank God: no work for me. And anyway my benefits are supplemented by occasional tips I'm getting as business picks up at Across the Universe. Yeah, Mum didn't appreciate the curse word or the criminally undeclared income for that matter, but what can you do? I found myself writing another email to South Korea the other day, this time essentially expressing my gratitude.

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BSF TYPING TEST NO-07

Readers interested in the latest round of debates about sage philosophy can pursue their interest by reading Rethinking Sage Philosophy (Kai Kresse and Oriare Nyarwath, eds, 2022). The subtitle of the book is, appropriately, Interdisciplinary Perspectives on and beyond H. Odera Oruka. Henry Odera Oruka stares out at us engagingly from the front cover Mindful Missives on Machines DEAR EDITOR: The article in Issue 168 where Vincent Carchidi discusses the limitations that currently prevent AI systems from reproducing human linguistic creativity has important implications for language learning. According to Noam Chomsky, learning your first language is the product of an inborn brain faculty, through which all infants, unless unusually deprived, will gradually but spontaneously develop mastery of the language of their environment. Other researchers, however, argue instead that this process is similar to the growth of other cognitive skills. Whichever of these theories is the more accurate, the fact remains, as Carchidi admits, that its most sophisticated outcome, appropriate language use, is obscure, and difficult to reproduce in a machine. This obscurity also characterizes how we learn a second language. It was traditionally believed that teaching the rules that seem to govern form and usage in comparison with the learner's first language would provide the key. In the Sixties this approach was supplemented by the constant repetition of target sentences in order to instill familiarity. By the 1980s it had been recognized that neither of these methods resulted in more than rudimentary skills-on a par with the ability of Large Language Models to reproduce only what had previously been provided as input. There came to be adopted Communicative Methodology, which placed learners in different situations, with the expectation that this would stimulate creative but realistic responses rendered gradually more appropriate via feedback and further practice. It was found, though, that such creativity was severely limited by the lack of the sustained exposure typical of firstlanguage acquisition. It seems, therefore, that we don't really know how language is learned, either from birth or later in life, and therefore how best to teach it. This mirrors the difficulty inherent in enabling true linguistic creativity in AI systems. COLIN SOWDEN, ABERGAVENNY DEAR EDITOR: Mahmoud Khatami's article warning of the danger of allowing AI to become an ethical black box reminded me of the same warning issued some forty years ago by Douglas Adams in The Hitchhiker's Guide to the Galaxy. Deep Thought, a vast supercomputer, is constructed to determine the ultimate answer to 'Life, The Universe and Everything'. The program runs for millions of years, enabling whole tribes of philosophers to become wealthy debating the possible outcome on chat shows. When finally the program ends and states the Ultimate Answer it is... 42. No explanation-a pure black box result-and as a result, utterly meaningless. ROBIN PETERSON, TUNBRIDGE WELLS DEAR EDITOR: In his article in Issue 168, Amir Haj-Bolouri seems to take the attitude that we shouldn't care about what's real as long as we're engaged with things that seem real enough to us to provide meaning. He uses Martin Heidegger's ideas to describe our situation of being immersed in 'worlds' of things that matter. Then he goes on to discuss whether we can extend 'Being-in-the-world' to include 'Being -in-the virtual-world'. Unfortunately, neither virtual reality nor Heidegger's philosophy seem to deal with what exists outside consciousness.

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But this is not the key issue. There certainly are many, many outright lies, half-truths, evasions, etc, in the news media, in academia, and, indeed, everywhere these days. And, yes, it's all too easy to just decide to believe nothing that you read or hear. But that would cut you off from the useful information that's out there among the garbage. So what I think we have to do is to decide what topics or questions are most important for us or to us, and concentrate our attention on sifting the good stuff from the bad in communications on those topics. It's also wise to cultivate the habit of curiosity, when, for example, headlines strike you as puzzling. For instance, on the front page of a recent Wall Street Journal, I read two headlines: 'Rate of Inflation Slows', and, in the next column, 'Hiring Slows'. This seemed to make no sense. After all, if inflation were going down, wouldn't one expect that hiring would be looking up somewhat? It took me a while to figure out why these headlines seemed to be at odds. It was because the claim about inflation was that the rate at which inflation was increasing had slowed somewhat, not that inflation itself was falling. The claim about hiring, however, was that there was less hiring than there had been in the previous month. This provided a good lesson: that it's very useful to have the habit of making sense of things contextually, and not just going with the headlines. In other contexts, often the best thing to do is to maintain a position of agnosticism: to say "I just don't know", and mean it. There is no shame in having no opinion on a topic if you haven't adequate evidence or haven't had the time or the patience to sift through such evidence as is available. In fact, it's much worse to claim to know when you're not entitled to. In an essay called 'Post 'Post-Truth': Are We There Yet?' (Theoria 85, 2019), you argue that our concepts of lies and partial truths presuppose objective truth. How can we encourage people to reaffirm the value of truth when in today's pervasively cynical discourse it is often seen as a tool for manipulation? Certainly some people use affirmations of the objectivity of truth as a tool to advance some agenda of their own. This is unfortunate, but of course it doesn't follow that there is no objective truth, only that insisting that there is objective truth is not sufficient in itself to show any particular claim to be objectively true. You've criticized what you call the 'monoculture of political correctness', and you've emphasized the need for courage in challenging poorly founded claims. How do you balance intellectual courage with the humility to listen, especially when dissent can risk being dismissed as reactionary or contrarian? One thing that I have found useful is to keep up a wide correspondence with people of very different cultures and very different views, and to listen to what they have to say with care. In many instances, it turns out that two people who seem to disagree radically in fact disagree less than it appears. For example, among my correspondents are a senior academic in Hungary and a younger professor in the US. I asked both of them a couple of years ago what they thought about the then recently-launched AI writing and editing tools, and about the transgender phenomenon we recently began to hear so much about. My Hungarian friend replied that he found the AI tools helpful and not very problematic, but, he continued, "This transgender business makes me sick."

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What is most striking is that those who have these views live with, cooperate with, share projects and ideas with, those who do not. (I have often thought about the children, partners, and colleagues of philosophers who earn their living questioning the reality of the external world.) Readers may suspect that the existential sincerity-or insincerity-of radically revisionary philosophical views has been a preoccupation of mine. Indeed, it has surfaced from time to time in this column-as in 'Zhuangzi and that Bloody Butterfly' (Issue 76, 2009) and 'Arguing with a Solipsist' (Issue 141, 2020). If a philosophical argument could demonstrate an entirely different picture of the world, could you really inhabit that brave new world? More importantly could you co-habit in that transformed reality with those to whom you are closest-those you accept without question as central to your everyday life, and who return the compliment of taking you for granted? World pictures radically at odds with daily experience can be genuinely shared-and lived out-only when they have a collective origin rather than being arrived at in solitude, irrespective of whether the method of transport is a drug or logical argument. Indeed, collective affirmation gives religious metaphysical views-such as that everything is enclosed in the being of an omniscient, omnipotent God, an advantage over individually-derived revisionary metaphysics. Radically revisionary views, if they are to be embraced sincerely, have to be shared with others in something that goes deeper than a report from (someone else's) experience or a philosophical text. If we are to believe them and live them out ourselves, we need a community. And so, for the present, I will be faithful to Pinot Grigio. Admittedly, there may be timidity behind my rejection of psychonautical adventures-a fear of losing control over my mind for an indefinite period of helplessness; and the prospect, when I return, of sharing with puzzled, even amused, friends and family, the incomprehensible tidings that (for example) "I am one with ultimate reality. "As for philosophising, I will stick to pen and keyboard, paper and screen, and, of course, conversation. My focus will be on describing what seems to be the case, in the widest sense-thereby undermining the insufficiently-grounded views of materialists, idealists, and others who seem fundamentally to misunderstand the nature of the (extraordinary) ordinary world in which we live. Thus do I endeavour to open a space for celebrating the many-layered sense, rejected by some psychonauts, of the Mondays, Tuesdays, and Wednesdays of everydayness-allowing myself to be intermittently italicised courtesy of a glass or two of P.G. Professor Haack, you've argued that the proliferation of falsehoods and half truths fosters a "deep-seated mistrust of everything others tell us. "How do you see this erosion of trust affecting how people engage with truth claims in everyday life? And in contexts where skepticism is both necessary and potentially corrosive, how can we encourage more careful discernment of truth without undermining meaningful communication? I'm glad to see you understand that the 'post-truth' claim is both a claim about the proliferation of lies, halftruths, and so on, and a claim about the disillusionment with the concept of truth that this has engendered in some people. Sad to say, some in mainstream neo-analytic philosophy have used the post-truth idea as an excuse to argue and re-argue their old disputes about which kind of theory of truth is preferable, the minimalist or the substantialist.

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Thus liberated, he trips over the cat, falls down the stairs, and breaks his leg. Suddenly he's in desperate need of the hitherto normal everyday world surrounding him, populated by bounded egos whose uncleansed doors of perception enable them to exercise their defined roles and rush to his aid. This is a reminder that, even if nothing as dramatic as that happens, a chemical vacation in a 'different reality' is just that: a vacation. And, of course, the judgement as to whether the experiences were a revelation of truth or (just) hallucinations will be tested against a shared knowledge base outside of the event. It does not seem justified, therefore, to blithely regard mind-altering drugs as opening metaphysical peepholes on to fundamental reality; as heuristic devices enabling us to discover the true nature of the world, ourselves, or our place in the world; or to dismiss the world of childcare and work, of appointments and duties, as an 'illusion'. Contemporary philosopher Thomas Metzinger sees psychotropic drugs as tools for furthering our understanding of brain mechanisms, and thus (so he believes) contributing to a neurobiologically informed philosophy of mind. He also argues that personal familiarity with altered states "would thoroughly shatter [consciousness researchers'] folk phenomenological intuitions and endow them with completely new theoretical intuitions" Metzinger, however, dismisses the more dramatic conclusions extracted from psychedelic experience as 'epistemologically vacuous' chemically-induced hallucination is not proof-byrevelation of the illusory nature of everyday reality. After all, certain molecules alighting on receptor sites in one's brain does not on the face of things seem like an appropriate axiomatic starting point for metaphysical inquiry; nor does subsequent spread of 'enhanced' neural activity seem to have the authority of a sound argument to the leading to a robust conclusion; nor does it create space for the to-and-fro of Socratic dialogue. Everyday Transcendent Metaphysics So much for pharmaco-metaphysics. But what are we to make of radically revisionary metaphysical views arrived at by the wellworn path of argument illuminated by the guttering rush-light of sudden insights, sidelit by the views of other philosophers, and propelled by what Ludwig Wittgenstein characterised in Philosophical Investigations (1953) as the "assembling of reminders for a purpose"? Are these views not subject to the same challenges that seem to invalidate psychedelic metaphysics? Think for instance of those who, holding a seemingly solid copy of A Treatise Concerning the Principles of Human Knowledge (1710), accept George Berkeley's claim in it that entities exist only insofar as they perceive or are perceived. They nevertheless expect the book to still be there when they enter a room where it is stored. (Berkeley, who was a bishop, argues that that's because God continually perceives physical objects). Or consider academics who, persuaded of Immanuel Kant's view that 'material objects' located in space and time in the way we perceive them to be, are in fact constructs of the mind-then travel by train to give a lecture on this topic at an agreed place and time. Or yet others who (to take a wellworn example) deny the reality of time, but are still confident that they had their breakfast before their lunch.

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AR TYPING MASTER

BSF TYPING TEST NO-11

You might see where this is leading. If you're serious about philosophy, and in particular, if you want to explore what Peter Strawson called 'revisionary' rather than a merely 'descriptive' metaphysics-that is, if you are hopeful of waking out of normal wakefulness-then brain-blitzing psychotropic drugs may seem to have more to offer than arguments and counterarguments barnacled with footnotes. A train of propositions leading up to a conclusion seems unlikely to deliver a vision of 'real reality'. Accepting the outcome of a syllogism seems to fall far short of embracing, or being embraced by, a world-picture transformed by experience. As Soren Kierkegaard said," to stand on one leg and prove God's existence is a very different thing from going on one's knees and thanking him" (Journals of Soren Kierkegaard, 1841). In short, conventional philosophical discourse seems a relatively feeble method of transforming one's world-picture compared with mind-altering drugs. So why, in my nearly sixty years of puzzling over philosophical problems, have I never seriously considered using psychedelic drugs to assist my inquiries? It's not a matter of moral disapproval. As already admitted, I 'do' quite a bit of Pinot Grigio-at least in part in pursuit of its effects on my mind. In general, I have a liberal attitude to drugs, so long as taking them does not interfere with delivering on your responsibilities, to yourself and to others. Indeed, I believe that in many cases, the criminalisation of drugs has caused more harm than the drugs themselves. At the very least, decriminalisation would enable quality control, reduce the risk of potentially fatal overdoses, and destroy the business model of the murderous gangs who get rich through drug trafficking. No, my resistance to drug-assisted philosophising is rooted in my doubts about how seriously we should take what one might learn, or seem to learn, during a trip. One big reason for my scepticism is that the lessons of the trip seem to overlook how drug-induced experiences are made possible by the world of untransformed daily life. Except in the case of those whose life has become devoted to taking, experiencing, and recovering from trips, turning on and tuning in usually takes place by appointment. For example, Aldous Huxley's mescaline adventures were carefully planned well in advance. The first one began on time at 11 a.m. 3rd May 1953, during which he was looked after by his wife Maria and the psychiatrist Humphrey Osmond. In short, it was situated in the everyday world to which we all belong. Had it been a bad trip, he would have relied on being rescued by inhabitants of a realm to which he, too, belonged, when he was not caught up in his drug-induced solitude. The contradictoriness of psychonauts who would have us believe that their drug of choice has enabled them to see what reality really is, and that it is entirely unlike what passes for reality in their daily life, is worth a bit more attention. The trip takes place in an unchanged reality. Moreover, the drug has been synthesised, tested, quality-controlled, packaged, and transported in that world, and the facts about its properties have been discovered and broadcast by individuals in the grip of everyday life. It is ordinary people usually in ordinary states of mind in the ordinary world who experiment with the psychedelics that target 5HT2A receptors. As for the trip itself, we can imagine someone who, having taken a large dose of psilocybin, say, feels the bounds of his ego falling away as he dissolves into The One.

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BSF TYPING TEST NO-12

From the dreamlike perspective of Strawberry Fields Forever there are no absolute truths, only possibilities-where anything is possible. Pop Goes Philosophy John Lennon was no egghead, only 'the eggman' (I Am The Walrus). But it still amazes me how the Beatles could turn complex philosophical ideas into simple, enchanting lyrics. In this way, the Beatles helped create a new venue for thought. Coupled with their dreamlike music, the Beatles have expanded the philosophical audience into popular culture. But for them philosophy was not reserved for the classroom and the chalkboard, but was rooted in experience: 'Life is not a puzzle to be solved, but a life to be lived,' I think is the fundamental message. Not words to support some theory, but words of wisdom to live by. Indeed, the Beatles offered words of hope and joy to live by. With the Beatles, popular philosophy evolved to new heights. In the previous generation, the existentialists Sartre, de Beauvoir and Camus had changed the philosophical landscape by writing novels. But now the Beatles, along with the likes of Bob Dylan, Jim Morrison, and many others, turned rock'n'roll into a philosophical adventure-some of which is even taught now in Philosophy 101. 'Nothing you can think cannot be thunk'. The final track on the Magical Mystery Tour album is a song that epitomizes the Beatles' philosophy: 'All You Need is Love'. This is a simple song with a simple message, but it's the hardest of words to live by. But even if "it's been a hard day's night, and you've been working like a dog", still, "We can work it out"! At the end of 'All You Need is Love' we hear the optimistic words, "There's nothing you can do that can't be done. All you need is love, love, love is all you need..." The song then fades away, into a dreamlike state. John said that, "A dream you dream alone is only a dream. A dream you dream together is reality. And finally 'in the end the love you take is equal to the love we make'." (The End, from Abbey Road, 1969). Ought to begin with a confession. I have had no first-hand-or first-head-experience of psychedelic drugs. Admittedly, I occasionally (actually, frequently) 'do' a bit of (actually, quite a lot of) my favourite white wine. Courtesy of Pinot Grigio, I am sometimes translated to a parallel universe in which my jokes are funny and the laughter they trigger is directed at the tale rather than the teller. But this is hardly comparable to the experiences of 'psychonauts' who take hallucinogenic drugs such as psilocybin in pursuit of revelations about the true nature of the world, of our place in it, and of our eventual destination. In The Doors of Perception (1954), Aldous Huxley reported on his experiences with the psychedelic drug mescaline. They ranged from the enchantment of an unpeeled awareness of the beauty of flowers, to a sense of a Divine Presence. The title of the book echoed William Blake's claim in The Marriage of Heaven and Hell (1790) that "If the doors of perception were cleansed, then everything would appear to man as it is, Infinite." The philosopher and psychologist William James (1842-1910) was ahead of Huxley. His experiences with nitrous oxide (laughing gas) had an enduring influence on his thought and, in particular, on his attitude towards religion. Reflecting on his experiences, he felt that all religions "converge towards a kind of insight to which I cannot help ascribing some metaphysical significance." James was haunted by the suspicion that his everyday awareness was flanked by utterly different modes of consciousness, and separated from them by 'the flimsiest of screens'.

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BSF TYPING TEST NO-13

Maybe it's reassuring then that a survey showed that The Republic is the most studied book in the top universities in the US ('The most popular required reading at America's top 10 colleges', Abby Jackson, Business Insider, 5 Feb, 2016). It was more than sixty years ago today when Sgt Pepper taught the band to play." Well, that's not quite right. Sgt Pepper wasn't the band's first album, and it even came a few years after the Beatles' breakthrough U.S. appearance on the Ed Sullivan Show in 1964. Still, Sgt Pepper's Lonely Hearts Band marked a turn for John Lennon and Paul McCartney towards a more philosophical style of songwriting. The world has never been the same since. Their songs still reverberate throughout the ages like no others, with lyrics laced with profound thoughts on themes of peace, freedom, authenticity, alienation, protest, and love. Most people have never read or even heard of Kant or Hegel, but most know some Beatles slogans, like 'Let it Be' or 'All you need is Love'. Though not deemed philosophers in the traditional sense, their ideas contribute much to popular thought especially popular existentialism. Their songs are an attempt to crawl out of our modern dead end of absurdity, meaningless, and doubt, to perhaps find something more than 'misunderstanding all you see' (Strawberry Fields Forever). Almost every Beatles song can be interpreted philosophically, but my favourite album (along with millions of other fans) has always been Magical Mystery Tour (1967). This album has been banned, criticized, ridiculed, and censored so much it's amazing that it has survived. Like its name, it remains a most baffling album. It's about a tour bus travelling about England, and it provides a delightful odyssey-but not like Homer, more like Monty Python! Deep down it is a search for meaning-but nothing really happens except the hope of finding a new place. The journey has no end, no purpose, only the hope of finding something magical. And we are all on a tour in a similar sense: a journey to we know not where. We are not sure where the bus is going or when it will stop. I can imagine someone sitting in the back of the bus saying "Just sit back and enjoy the ride!" The best we can hope for is that we can find love on the way. The movie of the same name was a disaster, but the album has perhaps the best songs of the Beatles. John Lennon said that Strawberry Fields Forever was the finest song he ever wrote. In particular, the lyrics, "Let me take you down, cause I'm going through Strawberry Fields, Nothing is real, and nothing to be hung about" have puzzled fans for generations. Interpreted philosophically, I think they offer insights into reality. Philosophers since Thales (sixth century BCE) have been on a quest to find the underlying nature of reality, or to put it another way, what the world is made of. Thales himself thought that the ultimate nature of the physical world was water; Anaximander then said it was air. Democritus deemed reality to be made of atoms; Parmenides meanwhile said it was Being itself. Plato believed the really real to be his Forms or Ideas. Much later, Gottfried Leibniz (1646-1716) said the world was made of monads-individual entities that mirror the rest of the world; then Arthur Schopenhauer (1788-1860) said that ultimate reality was Will. Now everything is believed to ultimately be forces, fields, and energy. The quest continues... until one realizes that 'nothing is real'-the physical world is all a big construct. No use knocking your head against a wall 'misunderstanding all that you see', as there is ‘nothing to get hung about'.

AR TYPING MASTER

Here, prisoners chained up in a cave mistake shadows cast on the wall opposite them for real people, and only occasionally see the proverbial light (515a, ff). Or in another image, which his interlocutor describes as one he 'understands but not fully' (511d), Socrates asks us to "Imagine a line cut in two [and then] to take [the] two segments and cut each one in the same ratio, one for the invisible class, the other for the intelligible. Now take these four functions, understanding [of the Forms] at the highest, [normal] thought at the second, belief at the third, and [artificial] images at the bottom" (511e). All this is rather abstract, as even Plato admits. Yet none other than the Uncertainty Principle's Werner Heisenberg (1901-1976) declared himself a Platonist: "I think that modern physics has definitely decided in favour of Plato," he wrote-and went on to say that the "smallest units of matter are not physical objects in the ordinary sense, they are forms" (Natural Law and the Structure of Matter, p.34, 1967). Plato's overall aim for The Republic is to define justice. For Plato, to act justly is to identify the form or ideal nature of Justice, and act accordingly. Yet, Socrates, and perhaps Plato, is not consistent about justice: at the beginning of The Republic to be just is valued 'for its own sake' (358a); but fast forward to the last of its ten books, and those who act justly are rewarded in the afterlife. As with any great work of literature, Politeia contains perceptive asides and acute observations-such as, 'no study pursued under compulsion remains rooted' (536e). It even has its fair share of humour, like 'idleness... make people full of wind like emissions from the swamp' (405d). Possibly the greatest mind of all times was happy to tell a fart joke perhaps because "jokes which you would yourself be ashamed to make... [are ones] which you will be very pleased to hear" (405d). However, it's the political observations which are the most insightful. Certainly, Plato was no lover of democracy. In fact, he maintained that a benign aristocracy was better than a democracy-but that democracy was preferable to tyranny. A sociologist as well as a philosopher, Plato's description of the decay of democracy and the birth of tyranny is a perceptive as it is accurate, and still relevant 2450 years after it was penned. At a time when law courts are used as political battlegrounds, we might well be wary when Plato describes the prelude to the final days of democracy as when "arise impeachments, prosecutions, and trials directed by each party at each other" (565d). Plato posited that democracies turn into dictatorships because citizens crave recognition. More specifically, when citizens feel that the politicians or elites 'had been unjust to them', their 'spirit' would start 'boiling', and they would "select a special champion for their cause, whom they maintain and exalt to greatness" (565b). This individual, the demagogue, "will promise largely in public... [but] in private... make grants of land... to his own"(565e). Soon the people will realise that their chosen leader is a tyrant who will "find an excuse to get rid of... the free thinking individuals" (567). Then "The government will henceforth be an open and avowed tyranny; and according to the proverb, the commons, flying from the frying-pan of the service of free men, will have fallen into the fire of a despotism exercised by slaves. In other words, they will have exchanged that vast and unseasonable liberty for the new dress of the harshest and bitterest of all slaveries" (569a).

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BSF TYPING TEST NO-15

In The Republic, the model state is, so to say, the soul writ large. For Socrates, " everything to which a function is assigned has an excellence" (Republic 353b). This means that if each of the three parts of its soul (or mind) perform their function then the soul has aretê (excellence or virtue). To do this, the rational part of the mind-the logistikon-must steer the spirited part (thymoeides) and the desiring part (epithymetikon). Plato had originally developed this metaphor in his shorter dialogue Phaidros, where the soul was compared to a 'winged charioteer' (Phaidros 246b) which steered a pair of horses-one 'of noble stock and the other the opposite in every way' (246b). But in Politeia Plato elaborates, and suggests that these three parts are also found at the larger level in the ideal state. Thus, the logistikon is equivalent to its 'philosopher kings', and the spirited part synonymous with the guardians-the protectors of the state-who keep the lustful (' desiring') mob in place. Controversially, Plato suggests that the mob must be kept ignorant, and that "our government will have to use frequent doses of lies and deception for the benefit of their subjects" (459d). (Plato uses the word pharmakon to imply that these lies are a necessary medicine) So far, so reactionary. Yet, progressively, the rulers who administer this golden lie 'drug' should be of both sexes: "There is no job among those who serve the state which is given to a woman because she is a woman, nor any to a man because he is a man; the natural aptitudes are distributed similarly between the two sexes." (455d) Some commentators believe that Plato's journey to Syracuse to advise Dion, the brother-in-law of that city-state's ruler, was an attempt to turn The Republic's polity into reality. Certainly, as he wrote in the Seventh Letter, his pupil was "a more enthusiastic convert to my views than any young man I have ever met." Yet the advice he gave was rather different from that outlined in Politeia, and closer to that of Plato's Statesman-namely, that "statesmanship is... management by consent" (Statesman, 276e). In any case, Plato was a failure as a political consultant. Briefly enslaved, he only regained his freedom when a fellow philosopher paid 30 Minas-the equivalent of half a million pounds in today's money-for his liberty. Plato then returned to Athens and established his Academy. In Politeia, Socrates openly stresses "the state we have been founding exists in words only", and goes on, "I don't think it exists anywhere on earth" (592b). However, he also stresses, "there is a model up in heaven for anyone willing to look" (592b). This is crucial for understanding Plato's philosophy. For the truth is something of a higher order. This ultimate reality is encapsulated in Plato's famous Theory of Forms. The forms are the ideals (the Greek is eidos) to which we subconsciously compare the things in the visible world, of which the things we see are only ever imperfect imitations. For instance, we compare a chair to some higher ideal of this item of furniture, namely its form or ideal. It follows from this that those who paint a picture of a chair (Plato's own example) are creating something which is even further removed from the 'real' reality, the ideal of the chair. This, as it happens, is the cause of Plato's dislike of artists who imitate the world. The relationship between ultimate reality and mundane appearance is explained in The Republic's famous Allegory of the Cave.

AR TYPING MASTER

BSF TYPING TEST NO-16

This makes Jordan B. Peterson a significant contemporary intellectual. Well, not under that name, anyway. But if you were reading the sports pages in the (non-existent) Greek newspapers of around 420 BCE, you would know as an eminent wrestler. Indeed, he won the Isthemian Games in this sport, and also had strong feelings about this particular martial art. Like many a purist (then as well as now), he was none too pleased with wrestling when it was all a show; he was also pretty old-school, and praised "the legitimate manoeuvres of regular wrestling-extricating the neck and hands and sides from entanglement" (Laws, 281). He returned to his sport later in life, once he had become an established writer, and he wasn't a fan of the new, showier type of this most ancient of martial arts: introducing 'boxing devices' was 'absolutely useless'; and such antics, the former champion fighter declared, "don't merit the honour of being described" (Ibid). The wrestler who wrote these comments was known for being exceptionally broad shouldered. The Greek word for 'broad' is platys-so, his contemporaries called him 'Plato', and that's how we know him today. Plato was many other things besides being sporty. Born into an aristocratic family, he harboured ambitions of becoming an author of the tragic plays of which the Greeks were so fond. Yet once he became as one of the most gifted writers of the philosophical canon, Plato did not have much time for comedians-perhaps because some of the comic playwrights of his time had mocked his beloved mentor Socrates. That great man was portrayed as a farting buffoon in Aristophanes' The Clouds. Perhaps then it was the mocking portrayal in plays that led Plato to denounce poets and playwrights in his magnum opus The Republic, and to suggest, rather illiberally, that "the only forms of poetry we are to allow to our [ideal] state are hymns to the gods" (Republic 607a). Plato was at least consistent in his intolerance: a biographical sketch of him reads that he 'consigned his poems to the fire' (Lives of Eminent Philosophers, Diogenes Laertius, Book III, 281). The Greek title of The Republic is Politeia, which is more accurately, but less eloquently, translated as 'The Conditions and Rights of Citizens', or what the Romans would call civitas. But thanks to Cicero (106-43 BC), who idolised Plato, it has become known as The Republic. The English philosopher Alfred North Whitehead (1861-1947) famously wrote that "the safest characterization of the European philosophical tradition is that it consists in a series of footnotes to Plato" (Process and Reality, p.39, 1929). But he might have specified it even further, and said that Western philosophy is a series of responses to The Republic. Written in Plato's so-called 'middle-period', after he had set up his famous Academy, the book covers ethics ('How should one live?'), metaphysics ('What is the world?'), and epistemology ('How do we know?')-in short, all the major fields of philosophy. Yet, as the title implies, the book, at least superficially, concerns the art of government. However, the ideal state, the kallipolis (kallos means 'beautiful' in Greek) the book depicts, only comes up as an illustration by Socrates within a longer discussion with Glaucon and Adeimantus (who in real life were Plato's older brothers). And as much as subsequent writers have denounced Plato for being a totalitarian protofascist in The Republic-above all Karl Popper in The Open Society and Its Enemies (1945)-Socrates is vague as to whether he believed it actually feasible to implement his ideal, of a government of those who 'love to observe the truth'

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BSF TYPING TEST NO-17

A vital connexion between personal responsibility and existential meaning is drawn by Peterson in one of his rules: to "stand up straight with your shoulders back" is to "accept the terrible responsibility of life". So once again like Camus, Peterson finds meaning in our choice-making, asserting that "free choice matters" in our striving towards meaning. " Everyone falls short of the glory of God", he further says: nevertheless, "you have some vital role to play in the unfolding destiny of the world" (ibid). That role is to "help direct the world... a bit more toward Heaven"-which is achieved by balancing order and chaos, predictability and unpredictability. Then you may find "Meaning, with a capital M", which will "well up from the most profound depths of your Being" and you can once again "walk with God in the Garden", for it is by living well that we can "atone for our sinful nature" (ibid). Peterson is clear that meaning comes from striving, not obtaining, and says that "to have meaning in your life is better than to have what you want". But by meaning he does not mean happiness. "Happiness is a great side effect. When it comes, accept it gratefully. But it's fleeting and unpredictable. It's not something to aim at-because it's not an aim. And if happiness is the purpose of life, what happens when you're unhappy? Then you're a failure" If a person is to achieve happiness at all, they must first pursue meaning, for which they must "conduct his or her life in a manner that requires the rejection of immediate gratification, of natural and perverse desires alike" (ibid). Peterson maintains that these facts of life can be observed inchapters 2 and 3 of Genesis, "a narrative sequence almost unbearable in its profundity." Peterson, viewsthe Garden of Eden as representing order, and the Serpent as chaos. That there was evil even in the Garden shows that "nothing can be completely walled off," for "we have seen the enemy, after all , and he is us... No walls, however tall, will keep that out" (ibid). Nevertheless, the prelapsarian world was tooorderly, in that man was not yet conscious of himself. Ignorance is the price of such order. To be humanis to be conscious: in the Fall man became fully human. It catapulted us "out of infancy, out of the unconscious animal world , into the horrors of history itself." For Peterson the Fall was not wholly bad, for a world without evil, without strife, represents "permanent human infantilism and absolute uselessness." Peterson does not write in philosophic proofs or mathematical formulae, but in metaphors and analogies. His books stand out as being genuinely interesting to read, rather than merely having interesting ideas. The ideas that he does advance in them are, ultimately, optimistic. He has been misrepresented as pessimistic and political but when he is political, he is sensible. He's not the 'far right favourite' Cynthia Miller-Idriss makes him out to be in Hate in the Homeland: The New Global Far Right (2020). But that his selfhelp advice is almost commonsensical is really what accounts for the appeal of his books. He writes forcefully for self-development propositions which are largely unremarkable, and, at bottom, totally agreeable. That is not to detract from the excellence of his work; on the contrary, it is his realism about the human condition, his optimism about how to transcend it, and the simplicity of his injunctions that provide a route to a psychologically healthier place, at a time when the world itself seems to have gone mad in its complexity.

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BSF TYPING TEST NO-18

This appears not only to be the finding of the in-house inquiry but also the admitted position, since the judge defence is that the outhouse was not in his exclusive control. Every story has a beginning and an ending. Beginnings can be exhilarating or paralysing, exciting or anxiety-producing, filled with anticipation or dread. Similarly, endings carry their energy and emotion, affecting us with relief or celebration, making us feels either bittersweet or downright sad. Yog, unlike a story, begins when everything ends. The union Between the body and the mind can happen when vish, toxic elements, are eliminated in the former and vrittis, modifications, are eradicated in the latter. Vish, in the body, is eliminated through asan and pranayam, and vrittis in the mind are erased through yam, niyam, and dhyan. The body and mind cannot synchronise until the vish and vrittis are reduced. Harmony with nature or the environment can effortlessly occur when physical and psychological synchronisation occurs. Through each pose, we discover that the beginning and end present distinct benefits. In asan, the end of a pose can be seen as a transition to a new state of awareness or a new beginning. Yog encourages us to embrace transitions, both in our physical practice and lives, recognising that endings are often necessary for new beginnings. In the cyclical nature of life, endings are not necessarily final but points of transition and renewal. Every asan has a defined beginning and a defined end. The rest at the end is stillness, followed by a smooth transition to another asan. We begin in stillness, move through postures, and return to finish in stillness. Pranayam carries a similar philosophy. Each enhalation leads to exhalation through retention, antara kumbhaka, of the air drawn into the lungs. This facilitates gathering all toxic elements in the cells, which are then sent out through exhalation. As they are exhaled, the blood is purified; each cell is cleansed to create space for more oxygen. The bahir kumbhak is a transition to another cycle of inhalation and exhalation. So, in the end, we feel rejuvenated. Both asana and pranayam, accompanied by the ten virtues of yam and niyam, help facilitate readiness for dhyan. Until that point, distractions and fluctuations create disturbances. It is only through the process of purification that the body and mind can be aligned, which is essential for sustaining good health and dhyan. Final relaxation in Savasan becomes more fulfilling after fully engaging in our practice with both physical effort and mental focus. Yog reveals the cyclic nature of human experience, showing us that the more we immerse ourselves in an experience its start, progress, and conclusion the greater the rewards we take away from it. We find ourselves settled and at ease in our bodies, shifting our focus to our breath and appreciating the tranquill its that simply being in the pose provides. We cultivate the skill of commencing and concluding as we navigate our practice. As one embraces this path, the transformation transcends physical prowess, blossoming into a holistic mastery that enriches every facet of existence.

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BSF TYPING TEST NO-19

With more buzz and less bite. Will they get convinced by proofs backed by facts and figures? There is a myriad of testaments that confirm the Centre deliberations for minorities and how they are beneficial to the weaker sections of minority communities such as women, artisans, laborers, and the elderly. The present government is making all possible efforts to convert the worst scenario into a better one. Decades-long negligence of minorities and their exploitation for political interests was a regular practice in India that has been performed religiously by previous governments in every parliamentary and assembly elections. The last eight years have brought enormous opportunities for minorities in all spheres of life, be it the scholarship to students in the education domain or ensuring the social and legal rights of married Muslim women, PM Mode is phenomenal in addressing the current and future needs of minority communities of India. Despite a clear majority in Parliament, PM Narendra Modi decided to form his government in alliance with NDA parties, it shows the character of a leader who does want to instruct others but prefers to move along with the nation for the betterment of all. Simultaneously, he wants to empower people by creating path-breaking opportunities for them in the field of education, skill development, entrepreneurship, and advanced infrastructure. Also, the prevention of communal disharmony and violence is another focal area of PM Modi to safeguard the rights of each and every citizen regardless of his religion, caste, and financial background. While working on various developmental programmers for minorities, the NDA government has introduced many scholarship programmers for the students of minority communities. Since beyond education, 21st century is the age of technologies and skills, the government has introduced a host of skill development programmers to increase employability in girls and boys belonging to different minorities. Seiko air Kama (Learn and Earn), upgrading the Skill and Training in Traditional Arts Crafts for Development (USTTAD), Nay Manila, and Garb Nawaz Employment Training Programme is few of the most talked about training and skill development programmers initiated by the Centre. Apart from education and skill development, PM Modi farsightedness can be seen in various financial and livelihood programmers to foster the financial inclusion of minorities. National Minorities Development Finance Corporation (NMDFC), Priority Sector Lending, National Urban Livelihood Mission, and National Rural Livelihoods Mission are those key initiatives which deserve immense praise for PM Modi and his empathetic behavior towards minorities. The appointment of Rishi Sunk as the UK first ever British Asian Prime Minister has understandably generated a lot of publicity in the Indian media. Among his many political accomplishments, however, is his notable track record of fiscal responsibility. With this in mind, I hope that India and UK will now embark on a period of relative stability, during which we can further build on the long-standing relationship between our countries for shared prosperity, growth and security. A key pathway for achieving these goals and strengthening bilateral ties between is through education.

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Of two years (3 for PhD holders) on completion of their degrees and on attaining this vi. a moderate visa fee and a health surcharge, the visa allows students to continue to work in the UK, be a part of a diverse workforce in the UK competitive labor market, and make a more enlightened decision on their next steps. Indians have a strong and familiar base in the UK, given the close cultural and historic ties of the two countries. This has deepened recently with the signing of a Moue between the respective governments of the two countries. The Moue provides Mutual Recognition of Qualifications between India and UK and aims to promote enhanced bilateral exchange of information about educational structure, programs and standards, and increase mobility of students and professionals between the two countries. Following Bruit and more recent geopolitical developments, now more than ever these deep links and the bilateral opportunities which flow from them, both new and existing, are crucial to the UK? UK companies and universities are looking to increase the breadth and depth of their collaborations with India. The Indian students coming to the UK are ambassadors for India that can provide a spark to support even closer ties. The world today has numerous shared challenges and the Indian government has set strong leadership and a clear vision in looking to address these challenges. This is where the UK can collaborate with Indian partners and industry, and provide Indian graduates with the further skills needed to make a difference to their country and society. Barbara Zink at Collection of Francis Newton Souza drawings goes under the hammer this Yuletide season (17th December) at Saffron art in Mumbai and it has a bevy of beauties in drawings. Headsmen and women and a few landscapes this auction is a shout out to the youngish who are waiting in the wings to become collectors. Perhaps this seasons of advent it good to look at a few works that are centered around the Eucharistic service and Mass at Catholic churches. Souza was neither spiritual nor religious and the Catholic Church steeples architectural renderings as well as Eucharistic elements and Heads of priests were all allegories of his memories as a little boy who accompanied his grandmother to church and dropped a little coin into the bag for collection. Churches and steeples and the Stations of the Cross all come into his vocabulary of imagery as they create an ending corollary of conversations. Born in the Portuguese colony of Goa in 1924 into a Roman Catholic family, Souza upbringing was marked by what he saw as the conflict between the erotic Indian art surrounding him, and the repressive teachings of the Catholic Church. The entire action at Saffron art of a single collector and friend Barbara Zink ant dwells on the duality of what he called in and sensuality which significantly shaped his art. Between spiky, deformed faceless heads, bodies and scenes of Christ crucifixion, to sensual and statuesque nudes.

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BSF TYPING TEST NO-21

Each drawing is a beauty to behold. This auction re-addresses Souza journey, between his Indian roots and his place within Modern Western painting. It also hinges on the social context within which Souza lived and painted and his strength of character is brought into view. From his very beginnings, with the death of his father and sister during his childhood, Souza struggled against adversity. He fought for and achieved recognition against racism, conservatism and poverty to achieve one-man shows and international awards. Souza energy never abated, when in Delhi for winter days he would often have a solo show at the wonderful Kumar Gallery in Sunder Nagar with Veranda Kumar. through the passage of the TIP Bill in Parliament, is crucial and imperative to collate the efforts made by policy making bodies and enforcement agencies to fight the crimes of trafficking, the obligation on the duty bearers to strengthen the AHTUs through inter-state coordination on data sharing and evidence gathering, remains undeniable and urgent. Lending more teeth to the existing infrastructure of AHTUs is, thus, essential to save the most vulnerable from being preyed on by traffic the big surprise in the two assembly elections in Gujarat and Himachal Pradesh is that there is no real surprise. BJP won a massive mandate in Gujarat, surpassing Madhavsinh Solanki 1985 record of winning 149 seats, thanks partly to the division of the opposition vote between Congress and AAP. Himachal lived up to its alternating history between Congress and BJP, with Congress taking the trophy home this year. AAP has won the Delhi municipal elections, as most pollsters had predicted. The big story is still in Gujarat, where BJP 150+ seat win (out of 182 seats) suggests that it not only overcame anti-incumbency, but also recaptured the regions where it fared poorly in 2017, including Saurashtra-Kutch and South Gujarat tribal belt. While it was no one case that Gujarat was going to embarrass the PM in his home state, as it came close to doing in 2017, this time the party took no chances, especially since AAP made its intentions clear. Both the PM and Amit Shah went to Gujarat almost immediately after the UP election was sealed, and both made repeated visits to the state to ensure that no surprises would be in store. The resounding success of BJP and the total decimation of the opposition is not the only reason why the 2022 Gujarat assembly election will go down in history as a memorable event. What will also be remembered is the remarkable lethargy displayed by Congress plus BJP insistence that Congress and not AAP was its principal adversary? Had Congress chosen, post KHAM it could have continued to target Dalit and non-Hindu votes. Instead, even Jignesh Mevani presence and Rahul Gandhi Bharat Jodo Yatra were milked for electoral advantages. Meanwhile, BJP denial of AAP was clearly a deliberate ploy to stem enthusiasm for a party whose electoral strategy aimed to take the wind out of its sail. From fielding Patina.

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Candidates, to choosing young leaders from ordinary backgrounds, to promising free health, education, electricity and rides to Ayodhya, AAP had covered its flanks well. That nothing, not even antiincumbency worked in the end, deserves due consideration. By launching a high-decibel campaign programme, BJP proclaimed to all concerned that it was not going to be complacent about its 26 years of governance in the state. The electorate gained the impression that its party in office had taken it seriously. The campaign fulfilled its role as a confidence- and relation-building measure. Unlike Congress which took its 2017 mandate lightly, BJP refused to rest on its oars. At the end of the day however, the party success was not decided entirely by its brilliant poll strategy but by the persistent ideological pull of the Modi factor. There no other way to put it: BJP record haul in Gujarat is directly proportional to PM Modi unsparing efforts to reach out to voters. His high-energy campaign, visiting the state week after week, during which he kept presenting industrial projects, development schemes, talked up global recognition of various kinds, and gave big ticket ideas for the future, convinced voters that despite six successive assembly victories, BJP double engine government at Centre and state still has much more to offer. In contrast, Congress and AAP could promise just tired welfarism and freebies, which BJP neutralised by appealing to Gujarati pride. For PM Modi and Amit Shah, this triumph will taste sweeter than many earlier ones in Gujarat, having finally chased down Madhavsinh Solanki 149-seat victory in 1985. Himachal stayed true to its track record of ousting incumbents, giving Congress best assembly poll showing since 2018. It will slightly temper criticism that Congress is incapable of defeating BJP. But Congress now has to elect a CM acceptable to all factions and capable of fending off BJP overtures to potential defectors. In Gujarat, BJP has achieved the improbable feat of bettering its vote share after decades in office while Congress and AAP split the opposition vote. BJP 49% vote share in 2017 and 48% in 2012 has crossed 52% this time, but Congress steady 43% in 2017 and 41% in 2012 crashed to 27%, with AAP shaving off 13%. Even GOP rural and tribal strongholds fell to the BJP wave. BJP staying power in big states tells the opposition that they must revive unity efforts. But proincumbency sentiment, like in Gujarat or in 2019 LS polls, renders even pre-poll coalitions futile. Moreover, voters are quickly sizing up opportunistic alliances: recall SP-BSP and Congress JD(S) in 2019. Still, splitting the anti-incumbency vote is mutually assured destruction. So, the opposition dilemma has sharpened. If, and this is a big if, Bihar newest gathbandhan and Maharashtra MVA survive till 2024, unity talks could gather steam. Its vote share in Gujarat has finally earned AAP national party status. But unless drafted into a pre-poll alliance it can be a spoiler for the opposition. AAP attractiveness to disillusioned voters is not to be dismissed.

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But Kejriwal politics is becoming predictable. Freebies alone won cut it as Gujarat and Himachal show. And as Delhi local polls showed, AAP may lose Muslim support if its Hindustan flirtations continue. BJP heads into 2023 with a spirited challenge awaiting it in Karnataka, though the divided, crowded opposition space (CPM, Congress, and Trinomial) may help in Tripura. The Himachal success should tell Congress that only winning, not a yare, matters. Rahul Gandhi marches won help GOP build an organisation capable of fighting a determined BJP Modi ably leads from the front, Shah strategises and several lakh party workers, down to the panna pramukhs, ride the campaign juggernaut. True, even Modi cannot swing every single state election. But he does need to. If the opposition thinks a win here or there will be enough in the run-up to 2024, it advantage BJP. Aar Gujarat Main Banyu Chef [I have made this Gujarat], PM Modi had declared in his first campaign rally in Gujarat, at Nana Panda village in Val sad district. Over the past month, over 34 lakh Gujarat is uploaded selfish and videos on social media platforms and Name app with the slogan. The social media campaign portended an unprecedented landslide for BJP in the PM home state, the biggest ever victory in the history of the state since its creation. By the time the incoming BJP government will finish its term in 2027, BJP will have spent the same time uninterrupted in Gujarat as the Left Front an amalgamation of Communist parties did with its record 34 years in West Bengal What is the big national picture presented by the elections of Gujarat and Himachal Pradesh? Both were BJP-governed states governed by a lightweight CM, facing considerable local headwinds of popular discontent. In Gujarat, BJP has returned with a historic mandate whereas in Himachal it has been swept from office. The clearest lens to explain these results is provided by the role of the personality of Narendra Modi at the heart of the country BJP-dominant system. Himachal and Gujarat illuminate the twin polarities of this role. In Gujarat, despite having two alternatives to choose from, a majority of Gujarat is have voted for a BJP that had to replace its CM (along with the whole cabinet) a little more than a year ago. They were helped along by a divided opposition but the magnitude of the victory can only be attributed to one man: PM Modi. There are innumerable categories of uccessful people; these categories are determined by the greater or lesser breadth, nobility, complexity, purity and luminosity of their ideal. One may succeed as a rag-picker or succeed as master of the world or even as a perfect ascetic; in all three cases, although on very different levels, it is one more or less integral and extensive self-mastery which makes the success possible. On the other hand, there is only one way of being a failure; and that happens to the greatest, to the most sovereign.

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Each drawing is a beauty to behold. This auction re-addresses Souza journey, between his Indian roots and his place within Modern Western painting. It also hinges on the social context within which Souza lived and painted and his strength of character is brought into view. From his very beginnings, with the death of his father and sister during his childhood, Souza struggled against adversity. He fought for and achieved recognition against racism, conservatism and poverty to achieve one-man shows and international awards. Souza energy never abated, when in Delhi for winter days he would often have a solo show at the wonderful Kumar Gallery in Sunder Nagar with Veranda Kumar. through the passage of the TIP Bill in Parliament, is crucial and imperative to collate the efforts made by policy making bodies and enforcement agencies to fight the crimes of trafficking, the obligation on the duty bearers to strengthen the AHTUs through inter-state coordination on data sharing and evidence gathering, remains undeniable and urgent. Lending more teeth to the existing infrastructure of AHTUs is, thus, essential to save the most vulnerable from being preyed on by traffic the big surprise in the two assembly elections in Gujarat and Himachal Pradesh is that there is no real surprise. BJP won a massive mandate in Gujarat, surpassing Madhavsinh Solanki 1985 record of winning 149 seats, thanks partly to the division of the opposition vote between Congress and AAP. Himachal lived up to its alternating history between Congress and BJP, with Congress taking the trophy home this year. AAP has won the Delhi municipal elections, as most pollsters had predicted. The big story is still in Gujarat, where BJP 150+ seat win (out of 182 seats) suggests that it not only overcame anti-incumbency, but also recaptured the regions where it fared poorly in 2017, including Saurashtra-Kutch and South Gujarat tribal belt. While it was no one case that Gujarat was going to embarrass the PM in his home state, as it came close to doing in 2017, this time the party took no chances, especially since AAP made its intentions clear. Both the PM and Amit Shah went to Gujarat almost immediately after the UP election was sealed, and both made repeated visits to the state to ensure that no surprises would be in store. The resounding success of BJP and the total decimation of the opposition is not the only reason why the 2022 Gujarat assembly election will go down in history as a memorable event. What will also be remembered is the remarkable lethargy displayed by Congress plus BJP insistence that Congress and not AAP was its principal adversary? Had Congress chosen, post KHAM it could have continued to target Dalit and non-Hindu votes. Instead, even Jignesh Mevani presence and Rahul Gandhi Bharat Jodo Yatra were milked for electoral advantages. Meanwhile, BJP denial of AAP was clearly a deliberate ploy to stem enthusiasm for a party whose electoral strategy aimed to take the wind out of its sail. From fielding Patina.

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Infinite and completeness of the Complete. He can never be two, three, or more. Demigods and demigoddesses being expansions of His energy are His subordinates. They are not supreme gods. Srila Bhakti Ballabh Tirtha Goswami Maharaj explains, the supreme god, although being one, can perform pastime's or spiritual activities in an infinite variety of forms. If someone says, He cannot do so, then it will be meaningless to call him the all powerful one. King in court and king in harem are not two different kings. He can be seen at two places in two different manifestations. Likewise, supreme god is Narayan in his majestic aspect, Ramchandra in his ethical aspect, Krishna in his sweet amorous aspect, Gaursundar Hari in his most munificent aspect and so on. In the pastimes of Ramchandra, dignity of moral codes is established. Therefore, Ram is known as Maryada Purushottam, the best form of supreme lord in following codes of morality. Pastimes of Ramchandra exhibit a mellow form of Vatsalya Ras, parental affection. Due to moral codes having the highest priority in these pastimes, the mood of parental affection is restricted. Maharaj Dashrath established these codes, as a result he was unable to prevent Ram from going to the forest. To exemplify these codes, Ram accepted exile in the forest and upheld the promise that his father had made. Ramchandra had vowed to accept only one wife. Therefore, no one else can worship him as a husband. Kanta ras, conjugal mood, is not exhibited in his pastimes. When sages of Dandakaranya desired to have Ramchandra as their husband, he asked them to achieve conjugal bliss by paying allegiance as gopis in his pastimes as Krishna. Alongside short-term challenges, long-term threats to economic stability and resource scarcity could lead to widespread unemployment and poverty. A sustained global commitment to inclusive economic policies, resource management, and equitable distribution of opportunities is crucial to address these challenges. The emergence of technological risks highlights the potential downsides of technological advancement. Navigating this new frontier requires open discussion, ethical frameworks, and responsible development of technology that serves humanity rather than posing threats. Despite the daunting global risk landscape in 2024, there are rays of hope amid the challenges. Growing awareness, international calls for cooperation, and innovative risk mitigation efforts present opportunities to navigate through these turbulent times. Successfully weathering the storm requires unwavering courage, a profound commitment to building resilience, and a collective dedication to shaping a safer and more equitable future for everyone on our shared planet. Jammu and Kashmir cannot be left behind. The Indian Army has made significant efforts in the nation -building process. Northern Command forefronts the endeavours in J&K and Ladakh to empower the people under Operation Sadbhavana. Through the Indian Army is opening avenues for the youth to harness their talent to work in the film industry. While promoting scenic beauty, the policy provides a platform for local artists to apply and prove themselves nationally and internationally. This has generated fresh hope among local filmmakers and artists that the policy would generate employment opportunities for them and rejuvenate old connections with Bollywood.

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BSF TYPING TEST NO-26

Hence this is an excellent step undertaken "by the Indian Army to empower the youth of J&K and Ladakh. Making the right career decision has a long-term impact on a person life, and" students understand this clearly. 70 of students surveyed and indicated that the decision to pursue higher education is significant in their life. With this understanding, it is critical to decode the basis on which students and their families make these decisions. Per the survey results, the information commonly sought by students from universities was primarily about: potential job opportunities in the region, completion, program details, financial aid and scholarship availability, campus life and steps and requirements of the application process. Course details and job markets are the two most desired pieces of information across all regions. Over the past couple of years, a common concern around the affordability and security of study destinations has taken center stage, surpassing the prevalent criteria of ranking and reputation. This concern may have been the aftermath of COVID-19 and increased awareness amongst students and parents around parameters beyond the ranking obsession, such as the quality of life on campus. Interestingly, what has not changed is the set of primary influencers in the decision making process for students. Universities indicated in their survey that parents continue to be the most critical influencers in their child final decision. 36 of the university respondents rated parents to be the most vital influencer, while 40 rated parents critical, totaling to 76 ! Surprisingly, many university recruiters reported that parents were even more important than the students themselves! This cultural nuance has persisted over decades and remains a dominant trend. Parent approval and buy-in are critical in student choices, even today. Another trend that keeps pace is the desire to study at an international destination, with the USA, UK and Canada being the top choices. The demand to pursue education at a local university that offers study abroad options is also significantly rising. Students are excited and ready for global exposure and opportunities. Undergraduate programs reported to be the most in-demand include: business, management, finance, computer science, IT, engineering & technology, and humanities. Given these programs, the influence of gender persists, with boys preferring engineering and technology courses and girls opting for medical, design, and humanities programs. Now that the factors and trends have been laid out, it is crucial to note that the core of the decision-making process is self-exploration and reflection by students. Here is where the role and expertise of the counselor comes into play. Students reported feeling assisted and supported by counselors in gathering relevant information, understanding their strengths and weaknesses and, most importantly, being there as a m entor. The impact of the counseling support was evident from the survey results. Students who had access to a counselor reported feeling more motivated, confident, excited and less anxious about their higher education and career choices. Career counselors can help students by: Building self awareness-strengths, interests, skills, and learning styles which form the foundation of making suitable choices Providing information about various education systems, study destinations, university options, scholarships, financial aid, and potential

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Ukraine, which has pushed up energy and food commodity prices. The higher price of energy has helped trigger increasing prices across a broad basket of goods and services. Persistently high energy prices, weak real household income growth and declining confidence all are therefore expected to sap the growth worldwide. The growth in the United States and Europe has been slowing sharply and the major Emerging-Market Economies in Asia are now expected to account for close to 3/4th of the Global GDP growth in 2023. The Growth of World Output & Growth Rates of Economies of Advanced & Emerging market Economies during 2021 & 2022 & IMF Projection for 2023 Growth during 2021 & 2022 As regards the growth of World Output, while it increased at respectively in the Emerging & Developing Europe. While the IMF has projected the growth of World Output in 2023 to be 2.7%, the same for the Advanced Economies has been projected to grow at 1.1%, for the Emerging & Developing Asia at 4.9% and for the Emerging & Developing Europe at 0.6%. If the growth rates of United States, China, India & Russia are compared as it appears in the IMF Report, World Economic Outlook, 2022, it is found that Industrial development is the backbone of a country economic growth. As famous writer Charles Dickens has rightly put it, Industry is the soul of business and the keystone of prosperity. This is no coincidence that India is making it big on the world stage and making its presence felt. It is because of the massive and rapid industrial development that brand India is being recognised across the globe. One of the key factors in this development story is the development of large-scale Industrial parks across the country. According to a report compiled by Statist, India has about 3,400 industrial clusters. Interestingly, Gujarat was one of the leading states making rapid strides in the development of Industrial Parks. Bestowed with an impressive shoreline, Gujarat has become the hotbed for industrial parks dedicated to petroleum, petrochemicals and allied industries. How Industrial Development is aiding the growth story? At a time when the world is looking at India as an ocean of opportunities and growth, industrial infrastructure development is a sine-qua-non for the Indian subcontinent. Gone are the days when industrial setups were helmed by only a few conglomerates and big business houses. With India taking strides towards becoming a global engine of economic growth, new players are making a foray into both large-scale and small-scale industrial setups. The Gujarat model of Industrial establishments is worth mentioning in this regard. In fact, Gujarat stands in the second position in the Ease of Doing Business (End) rankings of Indian states. Gujarat is one of the only two states to implement over 300 reforms for doing business which has led to the top spot for the state. In terms of Industrial Park development, Gujarat is among the frontrunners and boasts of an enabling environment for industrial growth. With a dedicated.

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BSF TYPING TEST NO-28

Getting into unnecessary controversies. Re-invent yourself While the influencer boom has been materializing over the last few years, one of the big issues seems to be over their content getting stale. One of India leading influencers is increasingly facing flak on social media after peddling the same anecdotes as part of his content on everyday motivation. His content is typically on the lines of, How I failed in my 20s , How I failed in my first job, What did I do when I was broke, How did I fail my first internship. While reflecting on individual stories and motivating an audience is important, a failure in generating new engaging content signals long term decline. Going forward, like in the world of movies, only the creators who re-invent regularly can survive the distance. Can the prominent influencers The monetisation debate every content creator frets over the Big M question how we make money out of our social networks. Over the last few years, many creators are monetising their influence. According to a report by Adobe, nearly half of non-professional creators are making money, although small sums. However, nearly 90 percent of earnings are made by the top 10 percent of influencers. The traditional routes are heavily dependent on advertising revenue, brand partnerships and a bit from your own courses. The future of creator led economy will see an increasing contribution of the subscription model. Instagram and YouTube are introducing these features globally where you have to pay to subscribe to your favorite influencer content. Similarly, the rise of platforms like Sub stack, where you pay to read the articles of your favorite influencers, suggests a tangible move in that direction. The scale-up of Web 3.0 might be a pivotal moment in that direction as the central gatekeeper (e.g., Instagram) might not be necessary for a creator to monetise as the underlying network will facilitate the transaction between the influencer and the end user. Greater role of virtual influencers everyone is talking about Catgut, a conversational AI, as it crosses 1 million users in nearly a week globally. Catgut can write essays, write apology letters, and compose poetry and songs. Given its quality of writing is impressive at first glance, it is not surprising to predict that conversational AI is likely to become the big type of influencer going forward. You should definitely give Catgut a try. The movement towards virtual led influencers is not new as virtual influencers generated $ 16 bank of commerce alone in the year 2022. In conclusion, the future of the creator economy looks bright. However, there are cracks that seem to be appearing everyday as many other stakeholders get involved. Most people believe the influencer is not a passing fad and will stay on for some time. This is likely to be true. How the influencers themselves evolve will determine that journey. I can assure you this piece has been written by a human being, Sandeep Das, and not by Catgut.

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BSF TYPING TEST NO-29

The Char Dham yatra, a revered pilgrimage to the Himalayan shrines of Yamunotri, Gangotri, Kedarnath, and Badrinath, has seen a significant rise in helicopter services. These services offer devotees a quicker and more comfortable journey. However, this convenience has been marred by a series of safety concerns and environmental issues. Today, nine private companies are making almost 250 flights that may go up to 290 if weather permits, carrying passengers from Phata, Guptkashi, and Sersi to the Kedarnath shrine. Due to the greed of companies, laxities on the part of regulatory authorities, omissions and commissions, and the passenger safety, maintenance, and upkeep of these machines as per strict norms laid down by the DGCA and civil aviation department are the biggest casualties. Since the commencement of the 2025 pilgrimage season on April 30, there have been multiple helicopter-related incidents, including two fatal crashes. The most recent tragedy occurred on June 15 near Kedarnath, resulting in the death of seven individuals, including five pilgrims and the pilot. This incident marks the fifth such mishap in just 40 days. A helicopter carrying five passengers in Uttarakhand made an emergency landing on a highway. In response, the Directorate General of Civil Aviation (DGCA) has intensified oversight, conducting special audits and enhancing surveillance of helicopter operations in Uttarakhand. Operators found violating safety protocols, such as improper helicopter parking, have faced immediate suspensions. Environmental impact beyond safety, the surge in helicopter traffic has raised ecological concerns. Experts warn that low flying helicopters disrupt sensitive wildlife habitats and disturb glaciers and alpine biodiversity. The fragile ecology, aided by the geographic profile of the region with active faults, slopes of great degree, MBF, and MCT occupying the centre stage in the geological profile. Species like snow leopards and Himalayan tahr are particularly vulnerable to such disturbances. Regulatory measures and future outlook to address these challenges, the Uttarakhand government has implemented stricter regulations, including allowing only experienced pilots, grounding flights during adverse weather, and permitting only well maintained aircraft. Additionally, special priority is being given to pilgrims who have booked through the Indian Railway Catering and Tourism Corporation (IRCTC), which is almost being implemented on paper only, according to environmentalists. Despite these measures, the debate continues regarding the suspension of helicopter services to protect both human life and the fragile Himalayan ecosystem. Residents and environmentalists urge a re-evaluation of the current practices to ensure a balance between spiritual convenience and ecological preservation. For pilgrims considering the helicopter option, it crucial to stay informed about the latest safety advisories and environmental guidelines to make an informed decision. June 21 is celebrated as World Music Day. The power and impact of music on humans cannot be measured. Music goes beyond mere words, reaching the depths of our souls with its emotive power. In a world where language can sometimes fall short in conveying our deepest emotions, music acts as a universal language that transcends barriers and connects people on a spiritual level. It taps into the raw, unspoken emotions of the human heart.

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BSF TYPING TEST NO-30

A vast world of significance lies within every music note, ready to be explored and uncovered. Music is not just a combination of sounds, but an art form with immense depth and emotion. Each note has the power to convey unique feelings, tell stories, and connect with individuals on a profound level. It emphasises endless possibilities and hidden treasures found within the realm of music, inviting us to listen to and appreciate its intricate beauty. It offers solace and comfort during times of suffering. When we grapple with hardships, whether a broken relationship, a loss, or any emotional turmoil, tuning to melodies that resonate with our emotions can provide an extraordinary release. Music can tap into the depths of our souls, transcending language and speaking directly to our hearts. It has a way of soothing our wounds, lifting our spirits, and offering a sense of understanding when words fail. In those vulnerable moments, allowing melodies to wash over us, we find solace and healing, gently stitching together the fragments of our wounded hearts with threads of harmony. Music, in its purest form, reaches into depths of our souls and reminds us of beauty that lies beyond chaos. In the fast-paced and often chaotic world we live in, music can transport us to another realm, where all worries seem to fade away. Whether we are engaging in creation or consumption of music, it has an incredible capacity to lift our spirits, soothe our souls, and take us on a journey of emotions and experiences. It connects us to our deepest feelings, allowing us to escape from stresses and troubles of daily life. In this other realm, our minds are free to wander, our hearts are open to new possibilities, and our souls are rejuvenated. As storytellers, musicians can narrate tales of love, heartbreak, joy, and vulnerability. Ultimately, music holds a transformative power, allowing us to express and share multifaceted nature of the human condition, bringing solace, understanding, and unity in the process. Hence, hum and make music the muse of your life. Somewhere in the second half of the Kala Kendra nritya-natakam on Karna life, just after the scene where he donates his kavach and kundal to Indra, I caught myself zoning out. I was sitting in the Kamani Auditorium (Delhi), surrounded by rows of earnest culture aficionados, retirees, visibly bored schoolchildren, and those select few who were more absorbed in making reels than enjoying the performance. The stage glowed with molten amber, Karna silhouette frozen in a moment of tragic generosity, the mridangam beating low, and the echoes of Manohar Singh baritone voice-over still resonating. And yet, my mind drifted. A strange thought sneaked in: What on earth was I doing here? Not here as in physically present (I can account for that), but here as in still doing this. Still attending long, meandering theatre performances in a time of short-form everything. What am I trying to prove, or preserve? Is this hobby of mine, watching theatre, some quiet, and performativity nostalgia designed to feel slightly superior to the Netflix binge crowd (to which I too belong, incidentally)? Or just plain angst dressed up as a pretentious cultural flex? The doubt passed, as such thoughts do. The dancer moved again, and Karna dilemma bled back into mine. Later, walking out into the golden haze of Mandi House, I realised that what I experienced was not just momentary self-doubt.

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Getting into unnecessary controversies. Re-invent yourself While the influencer boom has been materializing over the last few years, one of the big issues seems to be over their content getting stale. One of India leading influencers is increasingly facing flak on social media after peddling the same anecdotes as part of his content on everyday motivation. His content is typically on the lines of, How I failed in my 20s, How I failed in my first job , What did I do when I was broke, How did I fail my first internship. While reflecting on individual stories and motivating an audience is important, a failure in generating new engaging content signals long term decline. Going forward, like in the world of movies, only the creators who re-invent regularly can survive the distance. Can the prominent influencers The monetisation debate every content creator frets over the Big M question how we make money out of our social networks. Over the last few years, many creators are monetising their influence. According to a report by Adobe, nearly half of non-professional creators are making money, although small sums. However, nearly 90 percent of earnings are made by the top 10 percent of influencers. The traditional routes are heavily dependent on advertising revenue, brand partnerships and a bit from your own courses. The future of creator led economy will see an increasing contribution of the subscription model. Instagram and YouTube are introducing these features globally where you have to pay to subscribe to your favorite influencer content. Similarly, the rise of platforms like Sub stack, where you pay to read the articles of your favorite influencers, suggests a tangible move in that direction. The scale-up of Web 3.0 might be a pivotal moment in that direction as the central gatekeeper (e.g., Instagram) might not be necessary for a creator to monetise as the underlying network will facilitate the transaction between the influencer and the end user. Greater role of virtual influencers everyone is talking about Catgut, a conversational AI, as it crosses 1 million users in nearly a week globally. Catgut can write essays, write apology letters, and compose poetry and songs. Given its quality of writing is impressive at first glance, it is not surprising to predict that conversational AI is likely to become the big type of influencer going forward. You should definitely give Catgut a try. The movement towards virtual led influencers is not new as virtual influencers generated $ 16 bank of commerce alone in the year 2022. In conclusion, the future of the creator economy looks bright. However, there are cracks that seem to be appearing everyday as many other stakeholders get involved. Most people believe the influencer is not a passing fad and will stay on for some time. This is likely to be true. How the themselves evolve will determine that journey. I can assure you this piece has been written by a human being, Sandeep Das, and not by Catgut.

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BSF TYPING TEST NO-32

But also specific tendon effective muscle can improve than offer muscles, which effective turn helps effective muscles tone. There are several benefits of regular stretching, and it should be an integral part your day to day of every workout program. It not only helps increase your flexibility, which is an part of fitness, but emotional can also improve your posture, body aches, reduce stress, and much more. One of the benefits of regular muscles that it. Being emotional flexible has its own as it not only your day to day but can also help delay the comes with aging a regular basis can help your range of motion. You can either muscles for static or emotional effective they both are taken took effective when it comes to the increasing range muscles motion. According to the studies, or PNF type of stretching effective more emotional effective for immediate results. Regular stretching can not only help heal a back injury but can also prevent future back pain effective reducing your risk for muscle strain and your back muscles. All the people who regularly go effective today the gym know-how can be street prior to exercise in the gym can help your muscles. Not the only gym, but muscles can also help emotional you your in dance muscles an athletic event. It is only natural that your muscles get tense when you physical or emotional stress. This is because the of your muscles is the of the body towards stress. All you need to do is focus on the areas of your body where you feel the emotional stress, such as your neck, effective and stretch those parts of your body. Iodine is what most countries rely on to intake. In more than seventy lakh person enrolled your day to day covid problem. But also specific tendon effective muscle can improve than offer muscles, which effective turn helps effective muscles tone. There are several benefits of regular stretching, and it should be an integral part your day to day of every workout program. It not only helps increase your flexibility, which is an part of fitness, but emotional can also improve your posture, body aches, reduce stress, and much more. One of the benefits of regular muscles that it. Being emotional flexible has its own as it not only your day to day but can also help delay the comes with aging a regular basis can help your range of motion. You can either muscles for static or emotional effective they both are taken took effective when it comes to the increasing range muscles motion. According to the studies, or PNF type of stretching effective more emotional effective for immediate results. Regular stretching can not only help heal a back injury but can also prevent future back pain effective reducing your risk for muscle strain and your back muscles. All the people who regularly go effective today the gym know-how can be street prior to exercise in the gym can help your muscles.

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The enthusiastic involvement of the most marginalized sections of society is perhaps the most interesting aspect of the recent series of elections. Their active participation, in fact, played a significant role in the success of the winning party: BJP in Gujarat, Congress in Himachal Pradesh and AAP in Delhi. This political consciousness is not entirely new. CSDS Loctite surveys have shown that the subaltern groups Dalit, tribal communities, and urban poor, and in most cases, women recognise the significance of their votes. They envisage voting as an effective tool to get involved in the state processes. The popular perception that the poor and apparently voiceless communities do not understand the intricacies of electoral democracy, in this sense, becomes completely wrong. Voter turnout in this Gujarat election was 61.8% for women, and 66.7% for men. Women participation has dipped by more than four percentage points from 66.1% in the 2017 election. In 2012, their turnout was 69.5%. In 2019 Maharashtra had also recorded a similar skew, with women turnout at 59.3% and men at 62.8%. In 2015, women turnout was better than men. But these are, hopefully, exceptions to the rule. Female turnout has trended upward in general. In Himachal Pradesh this time, the percentage of female voters was at an all-time high of 76.8%, compared to a male electorate of 72.45%. Even in the five assembly elections earlier this year the voter gender gap ratio has improved in every state, with UP registering the clearest gains: from 839 women for every 1000 men in 2017 to 868 in 2022. Women voter turnout in UP was also 62.2%, greater than 59.3% men, a trend that held from 2017. In Bihar and West Bengal too, women voter participation has left the men behind. And in 2019 LS polls, women turnout at 67.18% beat men at 67.01%. But while they recognise the power of women votes, what are women getting, in terms of representation and authority? The women reservation bill has lapsed, despite having been passed by the Raja Sabah in 2010. While a third of local body seats are reserved for women, roughly 1.4 million female Panchayati leaders have no ladders to enter legislative assemblies and Parliament. Women get fewer tickets, and often from tougher seats, even though they are no less winnable than men. This is nothing but a systematic denial of women talents, effort and ambition and most of all, their equal right to representation. A poll promise common to Gujarat and Himachal Pradesh assembly elections is the one made by Congress, which wants to revert to the old pension scheme (OPS) for state government employees. The party set to form the HP government but will not be able to fulfill this promise. OPS represents a guaranteed pension linked to an employee last drawn salary. For a government, it represents an open -ended commitment that has to be fulfilled at all costs. OPS also represents a committed claim which eats into other spending.

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Go shifted new employees to the national pension system (NPS) 2004 onwards. NPS works on the lines of EPF, the employer pays a monthly contribution and the pension depends on the return on accumulated savings. Of late, some opposition-ruled states such as Punjab, Rajasthan and Chhattisgarh have promised to revert to OPS. It not legally possible. NPS accumulations can be transferred back to a common pool. Therefore, this promise is not implementable as other states have realised. HP today sets aside about 18% of revenue expenditure towards pension, higher than the national average. Only 32% of its revenue expenditure is met by the state own revenue, which is on the lower side. If it wants to switch back to OPS for new recruits, it will be at the cost of reducing fiscal space for development spending. States should just stick to NPS. The end is near and it feels too soon. We have been engrossed by the world biggest sporting event. But if anyone was under a rock the following sound bites will catch you up a bit. Can anyone beat France but France? An episode of The Totally Football Show with James Richardson months ago is just one of the many podcasts that underlined the defending champions strengths ahead of the World Cup, betting that the abundance of individual talent was too overwhelming. With Kalian Mapped having scored 5 goals already the prescience of those September words seems remarkable: As the opposition bounces away from him as if he is a character in a video game we should just get used to how brilliant this guy is, just because he is so in match after match. BJP record performance in Gujarat has upended previous theorizations about the nature of politics in the state. Two broad reasons explain the massive mandate for the incumbent BJP ability to manage caste and community conflicts and its superior political salesmanship. Opposition crisis of inability Writing about the socio-political upheaval and rising caste-based conflicts taking place in an advanced industrialized state like Gujarat in the 1980s, Atoll Kohl had formulated the concept of crisis of governability. In 2022, Congress, which till now shared the other half of the political spectrum in the state in a two-party system, seems to be suffering a crisis of inability. The science of the future will be the science of man, not the science of matter. This change must occur before it is too late. Those scientists who are committed to the investigation of the inanimate are orthodox men, with minds bound by tradition and convention. Men of awareness must come forth to alter the direction of scientific research. Science must strive for knowledge of man himself. In their efforts to master the material world modern scientists have attained results unprecedented in human history; there is no reason they cannot be equally successful in achieving the same insight into man. Man can be known. He can be mastered; he can be transformed. I see no reason to be discouraged.

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We can come to know ourselves, and on this knowledge, we can build a totally new consciousness. A new man can be born; a new life can begin. This has been attempted by various religions in the past, but to see it through, to perfect it, a scientific approach is needed. What religion has begun, science can complete. In relation to the world of matter, the attitudes of conventional science and orthodox religion have always been dissimilar. In fact, religion has not been concerned with matter at all. In this area, science reigns supreme. But this does not mean religion has nothing of value to contribute. Traditional science must be abandoned, and science and religion must join forces. Only this kind of union can save mankind. What we have acquired through our knowledge of matter is nothing compared to what we will gain by knowledge of the self. human mind, there are latent powers and infinite possibilities as yet undeveloped. And the reason mankind is so miserable is because of the confused state of these untapped energies. When the mind of a man is in chaos, his individual confusion automatically multiplies by the time it merges with the collective consciousness, by the time it mixes with the universal mind. Society is much more than the sum total of its individuals it is its individuals, multiplied; it is the expanded effect of our personal interrelations. Whatever happens in each individual will be reflected in society in a greatly magnified form. The causes of all war, the roots of all social degeneration, are within the individual human minds. If we are to change society, we have to change the men who exist within it; if there is to be a new base for society, we have to offer a new kind of life to the individual. Both poison and nectar exist within the hearts of men. The confusion of energy is the poison; the control of energy is the nectar. And the way in which a man life can be transformed into harmony and bliss is through yoga. We must create a science that can fill the inner world of man with glowing health and celestial music not for any future kingdom of heaven, but for this world, for life on this planet. If this life is bountiful, why worry about any other? Religion, philosophy and the scriptures have not been concerned with the physical world at all, not as science has been. Matter has been conquered, but the man for whom this has been done has been completely ignored. Man must come first. Man must become the center of both science and religion. Science must disengage itself from matter, religion, from the other world. This will give birth to the greatest event in human history; this will give birth to a great creative energy. This union alone will save mankind. There is no other way.

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Salient feature in India population story is the unique advantage of a demographic dividend. This dividend, if utilised effectively, can fuel the country to become a global powerhouse. However, India growth story, by and large, has been male-dominated. Unfortunately, the job creation rate has outpaced the population growth rate, resulting in widespread unemployment and underemployment. Entrepreneurship is a viable solution to bridge this gap since it generates livelihood for the youth and contributes to economic development. It is noteworthy that neither has improvement in social demographic parameters led to a subsequent boost in women participation in the workforce nor has it led to their development. As a matter of fact, India has among the lowest participation of women in the workforce. A study by the Centre for Monitoring Indian Economy has shown that women graduates are 3.5 times more likely to be unemployed than their male counterparts. These figures are expected to exacerbate over time without any remedial action. A Bain and Company report on Women Entrepreneurship predicts that India working-age population will reach one billion by 2030 with the entry of 54 million women into the workforce, necessitating 400 million jobs for women alone. The role of women entrepreneurship becomes paramount in addressing the unemployment problem, contributing to their vertical mobility and economic development. Mainstreaming of women entrepreneurship is known to generate a multiplier effect by enabling more conscious reproductive choices, higher education and better health for self and family. Moreover, the role of women is paramount to promoting empathy-led institutions which are people-centric and focus on efficiency. It is heartening that some efforts have been made in this direction. For instance, the Ministry of Micro Small Medium Enterprises mandates that government departments and public sector undertakings must aim at 25% procurement from the MSME sector, of which 3% must be women-owned. Moreover, the Ministry of Skill Development and Entrepreneurship, in collaboration with GIZ, provides incubation and accelerating programs for women micro-entrepreneurs to start new businesses and scale up existing businesses as part of the economic empowerment of Women Enterprises and Start-up by women scheme. The past few years have also witnessed the rise of women-centric incubators, accelerators and venture capital firms. Ventures such as She Capital, Womennovator, and Built by Girls are empowering women by enabling the ecosystem to scale up their businesses. However, India ranks abysmally at 41 out of 43 in female entrepreneurial activity in the Global Entrepreneurship Monitor 2021. India is home to the largest number of women enterprises than any other country; however, these are only 20% of the overall number. So, where does the challenge lie? At the heart of this problem is limited access to finance. Women need access to diverse and customised products that cater to their requirements. Moreover, procedural requirements such as collaterals and excessive documentation limit their access to loans. Being a male dominated society, men are primary owners of asset titles, which hinders women ability to use them in finance. Gendered stereotypes which consider household duties as women primary.

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Responsibility, low financial literacy and limited access to mentorship and support opportunities are other challenges. Blended finance mechanisms such as a first loss default guarantee, a mix of seed capital and debt at a lower interest rate is a positive step in this direction. Sensitisation of the investor community to gendered financial access and capacity building for women entrepreneurs in terms of incubation and acceleration opportunities will go a long way in mainstreaming women entrepreneurship in India. There is also a need for appropriate datasets to allow tracking and benchmarking of competitive women-owned enterprises across regions. Replicating effective mentorship models across the country is the best way to benchmark best practices and learn from them. The role of government-led initiatives powered by public-private partnerships will strengthen the institutional support for women entrepreneurs. Moreover, encouraging a culture of celebrating role models through ICT and national campaigns across various channels would be vital if we were to power the women-led entrepreneurial revolution. The road ahead may be daunting but worthwhile in the long run. Despite being bestowed by the Supreme Creator-called-God with latent talent, work spirit along with untapped power within one self, a human being willingly or unwillingly craves for a tender fillip and apt appreciation that boosts up morale as well as spurs up work progress. It an obvious expectation by the performer as the word of appreciation strikes the right chord of the performing individual strength to act appropriately in a bid to hit the target and achieve the desired result. In a nutshell, praise appreciation admiration pays attention to the inner strength (be it partial or total) of the performer and acts as a catalyst to catapult the display disc of the doer. Even though one is paid a remuneration or wage for his her labor for which he she has been hired by the employer, an admirable word of appreciation is expected to be an icing on the cake. It because human being is controlled by five sophisticated senses, head and heart that sue mote hanker after a recognition from the opposite party or society. A glaring case in point is that of a professional singer musician dancer performing artiste on stage or a painter or fine art performer or a poet (although paid money honorarium to display one skill) most often prefers to be applauded by the respective audiences or onlookers. It a fact that Vishal Guru (Teacher of the Universe) Omniscient Lord Krishna, while playing the pivotal role of a quintessential Friend, Guide and Philosopher to the famous mythological character Aruba in the magna opus The Mahabharata penned by the great sage Vyasadev, made concerted efforts to convince the warrior-indilemma about the wisdom of Duty and Detachment as well as not to desire for the fruits one dutiful actions or long for praise appreciation admiration nor admonishment criticism. Aruba, the symbolic human being common man, had also turned out to be a Hamlet (yet another counterpart in the noted Shakespearean tragedy) after being torn.

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It's a truly fundamental question, and the quintessence of a questioning attitude towards the world. The high priest, imbued with authority by his social status and towering purple headdress, looms over the child and tells her that the Universe was sneezed into existence by the Great Histamine Beast of Traal, and the child asks "How do you know?" She doesn't deny his claims or make any counter-assertions, she just asks because she wants to understand. Yet the question she timidly asks is perhaps the most subversive imaginable. In celebration of this question, the theme of this issue is 'Sources of Knowledge'. (Yes, sorry about that pun on the front cover). The philosophy of knowledge is a vast subject, known as epistemology, and spills over into the philosophy of science too. Our contributors explore just a few of the lively ongoing controversies in this area and introduce a handful of the thinkers who in the twentieth century transformed the debates about what and how we can know things. What is it to know something, anyway? Plato, and pretty much everyone after him for thousands of years, held a nice simple straightforward view about this. They said that knowledge is 'justified true belief'. If you hold some belief about the world that is, as it happens, true and furthermore you hold that true belief not as a result of luck or coincidence or tradition but because of hard evidence, then you can be said to know it. Common sense, right? A rare case of a philosophical claim with a consensus behind it. Well, in 1963 a small child called Edmund Gettier-okay, he was 36, but bear with me here-a small child called Edmund Gettier stared down the high priests of this belief. In a short paper that shook the academic philosophy world he put forward some compelling examples of people holding justified true beliefs in circumstances where nonetheless nobody could really say they knew. Maya Koka will tell you more about all this in her article, and even extend Gettier's work a little. The following piece by Peter Keeble talks about Gettier too, to introduce a concept he calls the method of exception. The articles that follow discuss scientific knowledge, its status and how to acquire more of it. Brian King gets that party popping with his piece about Karl Popper, perhaps the only twentieth century philosopher whose name is known to a majority of scientists. Popper proposed a simple test called falsification for distinguishing science and meaningful enquiry in general from pseudoscience, bullshit and waffle. What was it? Did it work? You'll just have to read the article to find out. After Popper, various people including his own students pointed out that falsification is all very well, but that it isn't how most scientific research is actually done, either today or in the past. So they started tweaking his theory in various ways to make it describe the actual history of science. One of them was Thomas Kuhn, who plays a central part in Shirkoohi's article about the objectivity of science. As if the status of science (in a world pretty much ruled by it) wasn't a big question already, it leads straight on to others: What does it even mean to know something objectively rather than subjectively? Can we know anything subjectively or merely feel it? We've left these tangled questions unanswered as an exercise for the reader.

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BSF TYPING TEST NO-39

It is satisfying to find a scientific study not only quote but also confirm philosophical insights. Research published by Crystal Reeck of Temple University and Dan Ariely of Duke University is spearheaded by this quote by Aristotle: "The least initial deviation from the truth is multiplied later a thousandfold. "And this is exactly what they found. As opposed to Aristotle's virtue ethics, which understands any single moral choice as embedded in a larger context, it is common for us in our everyday lives to conceive of any moral act as an isolated singular occurrence. At the same time, however, we are rewarded for little dishonesties, the ones that, in themselves, seem to matter little. They often don't incur important consequences, but make our lives a little easier. Using a set of six experiments, the researchers demonstrated that "Individual dishonest acts are thus not independent events, but rather can compound and perpetuate pervasive unethical behaviour." This moral detachment is expedited by factors such as unfair financial deprivation, self-serving rewards, and gradual change, while drawing attention to the importance to how of selfish acts matter can hinder it or slow it down. The authors conclude: "our findings suggest that dishonest acts can be super-additive over time and lead to an increase of unethical behaviour to the point where it becomes pervasive and routine."Much hope rests on the work of AI, increasingly so in areas that require it to make ethical choices. Large Language Models are expected particularly to play a role in medical practice. The authors of 'Pitfalls of Large Language Models in Medical Ethics Reasoning', Shelly Soffer, Vera Sorin, Girish Nadkarni and Eyal Klang, have found a weakness: "In recent tests with LLMs, we noted a recurring pattern: these models frequently fail to recognize twists or subtleties. Instead, they revert to responses rooted in familiar associations." LLMs struggled when tested on lateral thinking puzzles and medical ethics dilemmas: "They often gave the 'expected' answer rather than adapting to the specifics of each case. "For example, they presented the LLMs with medical ethics scenarios such as these: "In one case, a patient with HIV had already disclosed their status to their spouse. Despite the twist that the spouse was already aware of the diagnosis, some LLMs failed to recognize this detail. They responded as if the spouse was unaware, returning to the familiar debate about disclosure. Another scenario involved a minor needing a life-saving blood transfusion. We changed the usual details-now the parents agreed to the transfusion.

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The small town of Dharamshala, nestled in India's Himalayan foothills saw days of celebration in honour of the Dalai Lama's 90th birthday. It has been his home and seat of the Tibetan governmentinexile since he fled Tibet during the failed 1959 uprising against Chinese Communist rule. The Buddhist leader's advancing age throws into stark relief the disagreement between the Chinese government and the Tibetan exiled leader about who has the right to identify the next incarnation of the Dalai Lama after his death. In a recorded message he affirms that his office holds 'sole authority' to do so. Tibetan Buddhism involves the belief in a circle of rebirth. An enlightened spiritual leader like the Dalai Lama is thought to be able to see his past and future incarnations and can, when death nears, choose the place and time of his rebirth. The Dalai Lama has stated that his successor, the 15th Dalai Lama, will be born in "the free world". However, he hopes that this event is still a long time in the future, as he is hoping to live in his current incarnation to the age of 130. Jason Stanley, the Jacob Urowsky Professor of Philosophy at Yale University, has written extensively about fascism. Two of his books, How Propaganda Works (2015) and How Fascism Works: The Politics of Us and Them (2018), received much attention and have been translated into many languages. However, his most recent book Erasing History: How Fascists Rewrite the Past to Control the Future is arguably his most explosive philosophical study of current politics. An outspoken critic of the current US government, Stanley has said that "Fascism is what the Trump administration is now doing" and has now decided to go into exile to Toronto. He follows the example of Yale history professors Timothy Snyder and Marci Shore, a married couple, who joined Toronto University after the US presidential election. Snyder is an expert on Totalitarianism and the bestselling author of On Tyranny which details "America's turn towards authoritarianism" under the first Trump presidency. So how do contemporary philosophers wrestle with practical questions of knowledge and its limits in an age of fake news and subjectivist post-truth rhetoric? We are delighted to include an interview with famous epistemologist Prof Susan Haack, who looks in particular at court cases to explore ideas about certainty and the limits of the knowable. Our current scientific knowledge is limited in all sorts of ways, but are there any limits in principle to human knowledge? In mathematics, Gödel's famous Incompleteness Theorems demonstrate that there must be. McGranahan's article unpacks this for us as he asks, as we all always should: What Would Wittgenstein Do?

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Rev Prof John Heywood Thomas, who died at the end of May at the grand age of 98, was a long-retired but still active theologian and philosopher. The son of a blacksmith, he was just leaving school in Llanelli when somebody gave him a copy of a book by Kierkegaard and it changed the whole trajectory of his life. ("So be careful, kids-don't do philosophy! It's not big and it's not clever. OK, sometimes it's clever.") He was particularly impressed by Kierkegaard's existentialist approach to Christian faith. He became a theologian of an existentialist kind, but his writing and teaching was marked by an analytical precision, as well as by modesty and good humour. When he was young, Kierkegaard was underappreciated in the Anglosphere, and Heywood Thomas' 1957 book Subjectivity and Paradox was perhaps the first in English to really treat two of the Dane's main philosophical ideas about religion in depth. Later he studied in New York under the German-American theologian Paul Tillich, who called him "my logical critic"; Heywood Thomas then in 1963 wrote the first in-depth appraisal of Tillich's philosophy in English. He went on to have a long academic career, eventually as professor of theology at Nottingham University. Alongside that, he was a minister in a local church, and a font of encouragement to younger philosophers writing in the Welsh language. This continued long after his formal retirement from academia, and was partly why he was honoured by election to the Learned Society of Wales and the Gorsedd of Bards. S omeone once said that Europe is characterized by the newspaper. It stands to reason then that this outlet of daily news was often mentioned by philosophers. Just so, "The newspaper reading of the early morning is a kind of realistic morning prayer" confided Hegel (1770-1831) to one of his notebooks (Miscellaneous Writings of G.W.F. Hegel, p.247). That famously abstract thinker knew what was he was talking about: rarely for a philosopher, he was briefly the editor of a newspaper himself-in his case, the Bamberger Zeitung. Ludwig Wittgenstein (1889-1951) never held such a position, but even for him, it was as if all education pointed towards this newspaper reading ritual: "A person... has learned to read his native language. Later he reads... newspapers" Then he analyses in minute detail how this works. (Philosophical Investigations, para. 156). All this seems to assume that the reader would be enlightened by what he or she reads. But Friedrich Nietzsche (1844-1900) took a different view. Ever the cynic, he saw the daily papers as mouthpieces of the Prussian regime, "so with malice in their eyes and an accompanying grimace... newspaper critics too now involuntarily speak... in the language of [nationalist] superiority" Nietzsche was not the first to complain that the papers were being used for propaganda. Edmund Burke (1729-1797), Irish-born British Whig politician, philosopher, and critic, feared that the French spirit of revolution is "sown almost everywhere, chiefly by newspaper circulations, infinitely more efficacious and extensive than ever they were. And not only revolutionary ideas and the guillotine, no-even "the importation of French finery, never fails of furnishing a very popular column in a newspaper" (ibid). No wonder that he complained that views were often "bawled in newspapers"

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The date is 632 AD. The location is Lanzhou, China. The time is precisely 10:00 am. A Buddhist monk named Xuanzang and his companion, a tiger, are journeying through the Gobi Desert. Their mission: to find water. Suddenly they see a valley resembling a blue expanse. Xuanzang turns to his feline friend and remarks, "Look, there is water!" Unfortunately, the glistening blue is a mirage. Yet, when they reach the valley, Xuanzang finds water, hidden beneath a large rock. Did the Buddhist monk know there was water ahead? In other words, is his initial belief that there was water in the valley to be considered knowledge? This situation of Xuanzang's represents what philosophers these days call a Gettier case. This is a philosophical problem made famous by Edmund Gettier (1927-2021) in an attempt to critique the traditional Socratic or Platonic theory of knowledge as being 'justified true belief'. On that account, having a belief that is both justified and true is necessary and sufficient for knowledge. If one has a justified true belief, one has knowledge. However, while justified true belief is indeed a necessary conditions for knowledge, Gettier showed that it is not sufficient. He did this by giving various instances in which an agent has a belief both true and justified, yet which fails to be knowledge. I want to look at a novel formulation of the Gettier problem, and also consider a method to respond to Gettier cases through the instantiation of a fourth condition for knowledge. First, how can we know that we have any knowledge at all? Let's once again revisit 632 AD. Here 'justification' refers to evidential support-such as Xuanzang's recognition of the blue hue as water. Socrates and later philosophers posited the justification condition to safeguard knowledge claims against luck. A lucky guess doesn't count as knowledge since there is no good reason to believe it is true. However, it seems that although Xuanzang's belief was true, this was a lucky coincidence, and not a result of his inference from seeing a blue haze in the valley. Gettier spurred widespread philosophical debate by presenting cases of accidental occurrences of true belief, demonstrating that the idea of knowledge as justified true belief cannot ensure against luck (originally in his brief paper 'Is Justified True Belief Knowledge?', Analysis, 1963). I won't discuss Gettier's own cases, but I will apply his findings to Xuanzang. Can Xuanzang's initial claim to knowledge be ruled out by his finding water being simply luck?

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There is no doubt that it is a matter of luck he finds water, as there is no causal relationship between Xuanzang thinking he sees water ahead and his actually finding water. But without a causal relationship between there being water ahead and his belief that there is water ahead, that belief cannot be an instance of knowledge. This underlines the idea that the conditions stated in 'justified true belief' are necessary rather than sufficient for knowledge, since knowledge requires more than a belief accidentally being proven correct. Therefore, in response to Gettier cases, several contemporary epistemologists have developed a fourth condition for knowledge: that the truth of a belief must be Theorists such as Alvin Goldman would argue that Xuanzang would only have knowledge if there were a causal connection between his belief that there is water and the fact that there is water (see 'A Causal Theory of Knowing', Journal of Philosophy, 1967, 64:12). For Goldman, Xuanzang's initial belief is not knowledge precisely because although it is true and justified, it is not causally connected to the fact that there actually is water. Specifically, when Xuanzang 'sees' water, he is not seeing water, and especially not the water that he will soon find. For this reason, such thinkers argue that belief causality should form the basis of knowledge. This causal theory of knowledge is well-intentioned, of course, but it is not exempt from flaws. According to Grefte and Gebharter in 'The Causal Theory of Knowledge Revisited: An Interventionist Approach' (Ratio, 2021, 34:3), even if an individual's belief is causally connected to the truth formulated by the belief, it is still possible for the believer to lack knowledge. For example, let's suppose that Xuanzang does not see a mirage ahead, but instead sees a real body of water. Let's also suppose that due to local climatic conditions in Lanzhou there are numerous mirages, which do not contain any water but from a distance are indistinguishable from real water. By chance, Xuanzang is presently looking at the only genuine lake in Lanzhou. For Goldman, Xuanzang's belief would count as knowledge, because it is caused by there actually being a body of water ahead. Yet we can plausibly assert that Xuanzang's belief does not actually qualify as knowledge because it arises out of epistemic luck. If he had been looking at one of the many mirages instead, his belief would have been false. There is, therefore, reason to reject a simple causal theory of knowledge for the same reason we rejected justified true belief, namely its inability to ensure against accidental occurrences. So even justified true belief plus the causal theory of knowledge fail to sufficiently define knowledge. Yet although Xuanzang never attained knowledge in his journey through the Gobi Desert, his quest marks an illuminating shift in epistemology. Too often, Gettier cases are viewed as philosophical diamonds, unanimously favored in contemporary debates. But the story of Xuanzang illuminates a complex tension between knowledge and epistemic luck, bringing us one step closer to realizing what it means to truly know.

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One of the ways philosophy works is this. You define some useful concept, such as knowledge, or morality, or inductive reasoning. Then someone comes along with an example of knowledge, or a moral act, or a property concerning inductive prediction that seems to lie beyond those defining characteristics. This happened not so long ago in all these cases. Knowledge was well established as 'justified true belief' until Edmund Gettier's brief 1963 article 'Is Justified True Belief Knowledge?' gave apparent counterexamples. Immoral acts, we would always have previously assumed, must involve some harm to someone-until Derek Parfit's Reasons and Persons in 1984. Inductive reasoning, though always held in suspicion by philosophers, became doubly so with Nelson Goodman's Fact, Fiction and Forecast (1955). We want to be sure about what constitutes knowledge, morality, and inductive reasoning, since we use these concepts every day. We think we understand them, but , do we really? Here's one of Gettier's counter-examples to knowledge being justified true belief. Smith and his friend Jones apply for a job. At his interview, the CEO strongly suggests to Smith that Jones will be the successful candidate. For some bizarre reason, while Jones is interviewed, Smith counts the coins in his friend's pocket: there are ten. Smith therefore feels he knows that the successful candidate will have ten coins in his pocket. But it turns out he, not his friend, gets the job. And it just so happens that he also has ten coins in his pocket. It seems therefore that he had a justified true belief that the successful candidate would have ten coins in his pocket. Yet we do not feel it right to say he knew this. What about this case would enable us to say Smith did not have knowledge? Perhaps it's that what Smith actually believes is that the successful applicant has ten coins and that it's someone other than himself. Perhaps Gettier has confused the issue by not stating both these beliefs in full. Moreover, Smith's curiosity is limited. Many people may carry around ten coins. Had he dug deeper into his friend's pockets he might have found a £100 note. If Smith did not have such a note, wouldn't he have been more justified in saying that the successful candidate would have such a high value note? There are degrees of justifiability and they are related to the degree of specificity. Regardless of what we might say here, many think this is a genuine counter-example to the claim that knowledge is justified true belief. It has traditionally been assumed that an act can be immoral only if it harms someone. Against this, in Reasons and Persons, Derek Parfit posits the example of a fourteen-year-old girl deciding to have a baby. Now, we imagine that the baby will have a life worth living; but it will not be nearly as good a life as that for som e oth er baby the girl mig ht have ten years lat er instead of this one.

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But who has the fourteen-year-old pregnant girl actually harmed if she goes ahead with the pregnancy at fourteen? This is the 'Non-Identity Problem'. It arises because the child born to the fourteen-year-old mother cannot, as it were, hang around in limbo waiting to be born ten years later: that would be a different child. So, although by having the baby at fourteen the girl has opted for a less happy child than had she waited ten years, that child is in no way harmed, because that child has no option of waiting for a more satisfactory or happier life in the future: that child cannot be born later. Indeed, if we're looking at harm, we might say the possible child to be born ten years hence has been harmed because they will no longer be born. But even that problem can be resolved if the girl later has the other child too. This isanother maddening counter-example: What most of us regard as in some sense immoral- deciding to have a baby at fourteen in the knowledge that a child with a better life could be born ten years later-appears not to harm anyone. How can this be? Clearly the issue revolves around the fact that the timing of the conception results in a unique individual whose only opportunity for existence is this specific pregnancy. Any such child would not think the mother should have waited to have some other child. But this seems a genuine problem for the idea that immorality must involve harm to someone. Perhaps it means we must adjust some small part of our notion of ethics. Inductive reasoning goes from observed instances to general rules. For instance, the sun has risen every morning for the past several billion years, so it will rise tomorrow. However, the justification of inductive reasoning has long been bedeviled with accusations of circularity. You cannot call upon the fact that induction has seemed to work well in the past and so is likely to do so in the future, because that reasoning is relying on a description of inductive reasoning itself, thus presupposing the very mode of reasoning we are trying to justify. In 1955, in Fact, Fiction and Forecast, Nelson Goodman came up with a new argument claiming to show that we cannot logically rely on inductive reasoning. Suppose we have an emerald before us. It's green, and as with all other emeralds in the past, we expect it to stay green. However, what if this emerald is in fact 'grue'- meaning that its colour will suddenly change to blue at a specific date in the distant future? That is fully consistent with its being green up until then. Indeed, are there not an infinity of such possible adjectives that state how things may behave differently in a different time or place for no obvious reason? Grue is just one such property; but all our observations thus far are consistent with the notion that emeralds are grue, not green. So how do we know that emeralds are green rather than grue? The available evidence seems to support both possibilities equally well. But the 'grue' possibility seems to be an exception to any rules of induction we might have, by describing a property that comes and goes with no rhyme or reason

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This strikes me as an unnecessary complication of the problem of induction. What is added by this new term describing a property that no one's ever observed, over and above simply asserting the possibility that previously well-behaved objects may behave in unpredictable ways at some stage in the future? Our language has developed to reflect our experience of a rulebased universe, so why invent terms to describe the unexplained breaking of those rules at some unspecified point? Especially when we have the issue of induction we're already gnawing away at: how can we be logically justified in saying that the past is a good indicator of what will happen in the future? Moreover, in the case of emeralds, we base our implicit prediction of their stability on more than simple induction. It's based on the idea that causality works through various known regularities, and these don't include anything that would suddenly make emeralds turn blue. Certainly, some difficult-toobserve mechanism may be hidden from us because of the limitations of our knowledge and equipment. Certainly there may be miracles in which the normal laws of causality are suspended. But within our current understanding of causality there is no reason to think that emeralds are likely to ever spontaneously change colour. Each of the above examples appears to show there is something wrong with the descriptions or defining characteristics of our most basic understandings of knowledge, of morality, and of induction, respectively, by highlighting apparent anomalies or exceptions. But I'm beginning to think that there is a problem with this widely-used approach in philosophy; or at any rate, with these three cases. Most of us will think that in the great majority of cases, what we regard as knowledge will be justified true belief; that immoral acts must involve harm to someone; and that there must be some rational basis to induction. These rather convoluted counter-examples should not let us forget such basic understandings. But they do nonetheless appear to be counter-examples. So perhaps the problem lies with our expectation that our definitions and understandings of all phenomena should and could always be water-tight. One useful way to generate a definition is by using Aristotle's per genus et differentiam ('through class and difference'): you take the idea to be defined, and say, first, what sort of thing is it, and second, how it differs from others of that kind. This often works well. However, there are problems even with these definitions. Is not a stocking also an item of clothing worn on the foot? Does jewelry include watches, which for some of us have more a utilitarian than an ornamental function? Are shadows physical objects? They seemingly take up space, but can hardly be said to have physical substance. Are they really extended in space, even

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It appears that we have to accept that our definitions, or our common understandings, are using the imperfect tool of human language. Language is a technology that in broad purposes suits us well, but which may lead us into vagueness, contradiction, or silly inventiveness. And if we can readily accept this in the cases of socks and jewelry, then why not in the cases of knowledge, morality, and induction? Indeed, why should we even expect so evolved a tool as language to match up perfectly with our psychologically-infused notions of what we think we know, how we should act, and what we can predict? Does this mean that Gettier, Parfit, and Goodman were unwittingly as much participants in a Wittgensteinian exposé of the limitations of language as they were in searches for the true natures of knowledge, morality, and induction? Alternatively, are we really missing something major in our understanding of these concepts just because our language does not readily snuff out a few Also, of course, we might question whether these are in fact counter-examples. Isn't widening the description of 'the successful job candidate' to incorporate an irrelevant matter of coins in the pocket, somehow illegitimate? Does looking at the benefits of birth to an older mother from the point of view of an imaginary child who snaps out of existence when the mother decides to have a child ten years earlier, really impact our understanding of morality? Does the invention of strange and erratic properties that go against all our understanding really sound the death knell of induction? Indeed, perhaps these counter-examples are describing different phenomena to knowledge, morality, and induction. Why should we not limit those terms to the large majority of cases, where they clearly fit well, and relegate the supposed counterexamples to the set of interesting but exotic phenomena lying beyond the classes of phenomena being considered? I n an age in which both science and are more prominent than ever, it is useful to have a way to distinguish between them. The Austrian-British philosopher of science Sir Karl Popper (1902-94) gave us just that, in his 1934 book The Logic of Scientific Discovery. He called it falsification. A truly scientific theory, he said, consists of statements that can be rigorously tested against the evidence and potentially found to be false. Popper claimed that falsifiability is the key feature differentiating science from all other ways of thinking. Ever since Aristotle in ancient times and Francis Bacon four hundred years ago, inductive logic was thought of as the method by which scientists discovered laws of nature. The sight of one white swan after another leads us to the theory that 'all swans are white'-in effect, a generalisation. However, as David Hume (1711-76) noted, the problem is that the generalisation does not logically follow. The more white swans you see, the more you might think the law 'All swans are white' is true-but this is just a psychological point about the way we think, not a point about the natural world, or swans. In fact, the only legitimate derivation would be that 'all swans seen so far are white'. And to argue that the future will always be like the past because it always has been, would be a circular argument-assuming what you are trying to prove. Moreover, the observation of black swans in Australia immediately disproved the law that 'all swans are white', showing that inductive generalisations can be disproved with one counter-instance. Popper develops this point in a falsificationist direction by writing

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Popper's model for how science develops is that scientists propose a theory that enables them to makes predictions about what will be observed under certain conditions. They then test it by looking to see whether what the theory predicts actually happens. If the observations do not match the predictions then the theory is discarded or modified for another one that will explain both the previous data and the new data that contradicted the earlier prediction. Where a scientific theory comes from is unimportant. The important thing is that the theory is tested not so much to see if it's right, but to see if it can be shown to be wrong. Take for instance the phlogiston theory of fire. This oncepopular theory said that when things burn they give off an element called 'phlogiston'. This was found to be wrong by weighing the materials before and after burning, and the overall continuity in weight proved that the theory was wrong. Similarly, in astronomy, the position of Mars was observed to not be where Copernicus's theory predicted it would be; and Kepler used this to show that planets did not orbit in perfect circles as Copernicus thought. Kepler then used his imagination and a lot of calculation to show that planets move in ellipses. There are many other examples of scientific ideas being disproved by observations. However, one big consequence of all this is that scientific theories are only provisionally true, and the important thing is that we ruthlessly test them to try to disprove them. Only then will a better theory develop that takes account of the observations-including the observations that disproved the previous theory. In this way, science develops by a kind of 'natural selection': by constantly disproving theories, new ones emerge, and we continually get nearer and nearer the Truth. But it does mean that theories have to be falsifiable or refutable in order to be scientific-meaning, that it must be possible that some observation could disprove the theory. If not, then the theory is just a product of the imagination that would fit any possible circumstances-which is precisely what Popper claimed about Freudian psychoanalysis and astrology, among other examples. Due to the clarity and force of this distinction Popper continues to be a highly influential philosopher among scientists today. When you occasionally hear some scientist say "This theory is so bad, it's not even wrong!", this is usually what they're trying to express. The finding of 'non-scientific because non-falsifiable' also applies to aspects of world views such as determinism, to some religious views, and arguably (and even more controversially), to the idea of 'the survival of the fittest' as the principle driving evolution.

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Yet Popper does see this process of science gradually explaining more and more, as a kind of survivalofthe-fittest-theory. Life involves problem-solving, says Popper, and when lifeforms don't solve the problems of their own survival then they die, and better-adapted lifeforms prosper instead. The similarity between biological evolution and the evolution of science can be seen in terms of knowledge. But Popper means more than just knowledge couched in propositions. He means expectations of the world, which in many lifeforms would be unconscious, and in most cases would be inherited genetically in the form of dispositions to behave in and react to the environment in particular ways-such as a spider's ability to create a web, or an amoeba's ability to surround and ingest its food, or a baby mammal's ability to find its milk source, or a sunflower's ability to turn towards the sun. This is a form of innate 'knowledge', as instinct, or just chemical reaction; but it is knowledge in that it tells the organism what to do to survive. Similarly, in a very rudimentary form, theories are expectations or predispositions to believe and behave. If an organism's expectations or predispositions are misleading, the organism does not thrive; and the same goes with theories-if they prove to be erroneous, they-re abandoned. As I mentioned, the origin of a scientific theory isn't important to Popper-what matters is that is that it can be tested and is capable of disproof. Nevertheless, according to Popper, the earliest origins of our scientific theories are out of what Immanuel Kant called 'categories'-that is, innate knowledge that enables our sense of the world to make sense. Popper would include in these kind of (non-linguistic) ideas: the idea that there is a three-dimensional world; that events have causes; that being on the edge of a high structure is dangerous; that there other minds than our own; and so on. These predispositions to think and feel would have been passed down genetically since they had survival advantages. We evolved as animals full of this kind of innate knowledge of our surroundings, in inherited biological systems such as our neural wiring, all of it derived from organisms finding ways to survive long enough to reproduce. So forPopper the development of life and the development of human knowledge is a continuous process. This implies that the main difference between natural evolution and the evolution of science is that the latter is a conscious process which is made possible by the development of language. A brief discursion on language and thought will be helpful here. 'Thought' is a highly ambiguous word. Day-dreaming, enjoying a beautiful view, recalling moments of the past, wishing for a better future, feeling sad, happy, or remorseful, are all aspects of thought, in that they involve consciousness. These aspects seem not to require the use of language. But then there is thinking in a calculated, deliberate way, as when you try to work out the best way to assemble a machine, or to extricate yourself from a bad situation in a game of chess. Unlike the former 'merely conscious' aspects of thought, these latter situations require some accuracy and detail for their successful operation-but that does not mean they need words. Finally then, there is the more abstract type of thinking, such as when you're considering the relative merits of a liberal democracy versus an authoritarian political system in a time of crisis, or whether a clear concept of God would involve selfcontradictions, or whether Pythagoras's proof would work in curved space.

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This example underscores the idea that observations in science are not free from theoretical influence. It's crucial to understand that human perception is inherently active. First, our brains do not passively receive sensory data, but actively organize and interpret it based on prior knowledge and expectations. Cognitive psychology also indicates that perception is a process of integrating new information with existing cognitive structures. One might argue that Galileo's use of empirical evidence effectively challenged and eventually overturned the dominant geocentric paradigm, demonstrating the power of observation. However, this would overlook the initial resistance his findings faced due to prevailing theoretical biases. It was not merely the observations themselves but the gradual shift in theoretical acceptance, that led to the heliocentric model's eventual dominance. Extending the discussion generally, when a researcher peers through a microscope or looks at any data from scientific equipment, what they see is profoundly influenced by their training, theoretical background, and expectations. For instance, in the early twentieth century, the interpretation of atomic spectra was deeply connected to the developing theory of quantum mechanics. Without that theoretical framework, the spectral lines observed would have remained unexplained. All these examples challenge the notion that scientific facts are simply waiting to be discovered through observation. Instead, they demonstrate that understanding in science arises from a complex interplay between empirical data and theoretical interpretation. Recognizing this interplay is crucial because it acknowledges the human elements in scientific inquiry, which include creativity, intuition, and subjectivity. And as Feyerabend provocatively argued, adherence to strict methodological rules can sometimes hinder scientific progress by suppressing creative and unconventional approaches. Empiricism-the view that knowledge primarily stems from sensory experience-has an illustrious history. The influential early empiricists John Locke (1632-1704) and David Hume (1711-76) argued that the human mind begins as a tabula rasa-a blank slate-and that all knowledge is acquired through sensory input. This perspective maintains that all understanding arises from direct interaction with the world. What we can see, touch, hear, and measure forms the foundation of all credible knowledge. The simplicity of this idea is appealing, as it suggests a straightforward path to truth by relying on observable, tangible evidence. In the early twentieth century, logical positivists such as A.J. Ayer expanded upon empiricist principles by claiming that only empirically or logically verifiable statements are even meaningful. They aimed to eliminate metaphysics and focus strictly on propositions that could be tested either through direct observation or logical analysis. This movement reinforced the belief that scientific knowledge is built upon objective facts derived from sensory experience. However, the empiricist and positivist emphases on sensory data as the sole source of knowledge has been critiqued for oversimplifying the complexity of perception.

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However, the empiricist and positivist emphases on sensory data as the sole source of knowledge has been critiqued for oversimplifying the complexity of perception. One significant challenge here is the recognition that our sense organs are not merely passive receptors of external stimuli, but that their responses to stimuli are actively interpreted by the brain. And as we've seen, prior knowledge, expectations, and theoretical frameworks influence what we perceive as facts. This means that sensory data are not objective, but are shaped by our cognitive structures. This active role of cognitive interpretation in knowledge acquisition challenges the views of both empiricism and positivism. Moreover, in The Structure of Scientific Revolutions Kuhn argues that the paradigms that science operates within define 'legitimate' scientific problems and their solutions: observations are interpreted to reinforce the prevailing paradigm, and anomalies may be ignored or dismissed until a paradigm shift occurs that can incorporate them. This idea of scientific progress challenges the logical positivist view that science progresses by accumulating objective facts. Psychological research also supports the claim that perception is an active process. For instance, studies in cognitive psychology demonstrate that what individuals perceive is affected by schemas developed from prior experiences. This suggests that even at the level of primary perception, our minds filter and interpret sensory data. Again, proponents of empiricism might assert that scientific methodologies are designed to mitigate subjective biases. Techniques such as controlled experimentation, standardized measurement, and peer review enhance objectivity; and experiment replication, and precise instruments are designed to enhance the reliability of observations. However, while these practices undoubtedly do strengthen the scientific process, they can only partially eliminate the influence of theoretical frameworks upon observation. Another argument by 'pure' empiricists might be that science's predictive success lends credence to the idea of the objectivity of the empirical method. Scientific theories based on empirical data have indeed led to huge technological advancements and astoundingly accurate predictions about natural phenomena. However, as WVO Quine discussed in 'Two Dogmas of Empiricism' (Philosophical Review, 60:1, 1951), the underdetermination of theory by data implies that multiple theories can be consistent with the same set of observations. This implies that theory choice involves criteria beyond empirical observation alone-such as simplicity, coherence, and explanatory power. These critiques suggest that acquiring scientific knowledge involves a complex interplay between sensory data and cognitive interpretation. Recognizing this complexity doesn't devalue Knowledge empirical evidence, but does call for a more nuanced appreciation of how scientific knowledge is constructed.

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A prevalent misconception is that observations, by virtue of being directly accessible through the senses, provide indisputable facts about the world. However, Chalmers argues that observations are not infallible truths; they are provisional, and subject to revision. They are tentative brushstrokes on the expansive canvas of scientific knowledge, influenced by the observer's biases, limitations, and the current state of theoretical understanding. He uses the metaphor of trying to read a street sign through foggy glasses to illustrate how our perceptions are affected by our cognitive lenses. Just as foggy glasses obscure vision, preconceived notions and theoretical commitments can distort our interpretation of sensory data. This aligns with Hanson, who argued that all observations are theoryladen and that what we see is influenced by what we expect to see. Understanding the fallibility of observation statements is crucial because it further challenges the notion that scientific facts are simply waiting to be discovered through observation. Instead, it emphasizes that what we perceive as 'facts' are often interpretations shaped by our understanding at the time. More generally, as W.A. Sandoval notes (in 'Understanding Students' Practical Epistemologies and their Influence on Learning Through Inquiry', Science Education, 89:4, 2005), learners' practical beliefs about knowledge and knowing influence how they interpret and engage with scientific evidence. So it's essential to recognize that science is not a static endeavor of collecting immutable external facts. Instead, it is a dynamic, ever-evolving process characterized by continuous questioning, probing, and revising. Making progress involves both the accumulation of observations, and the constant scrutiny and reinterpretation of those observations in the light of new evidence and theories. A good historical illustration of this pro cess is the shift from Newtonian physics to Einsteinian relativity. In Newtonian mechanics, concepts such as absolute space and time were considered empirical truths, supported by the observations and experiments of the era. However, Einstein introduced a new interpretive framework that redefined space and time, and demonstrated that measurements of both are relative to the observer's frame of reference. A new empirical observation did play a role in this paradigm shift: the 1887 Michelson-Morley experiment's unexpected finding that there was no significant difference between the speeds of light in two orthogonal directions despite the movement of the Earth through space. However, this would have remained a puzzling anomaly without Einstein's daring theoretical reconceptualisation of the notions of space and time. Again, observations are interpreted within theoretical frameworks, and as those frameworks change, so does our understanding of the observations. This highlights the iterative nature of science, where today's accepted truths may become tomorrow's outdated concepts. A counterargument to the idea of the provisional nature of scientific knowledge is that the convergence of independent observations leads to reliable knowledge over time. But although it is true that repeated observations can strengthen confidence in specific ideas, the history of science shows that widelyaccepted interpretations can still be overturned. The phlogiston theory of combustion, once a dominant explanation supported by observations, was eventually replaced by the oxygen theory of combustion after Lavoisier's experiments. This shift occurred not merely due to new observations, but because of a new theoretical framework that provided a better explanation of the phenomena, in turn leading to better experiments.

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I here are things we can never know. There are questions that have no answer. There will always be uncertainty. People typically reject these notions. We like to think we can delve into any problem and eventually find the solution, examine any mystery and uncover the truth. But this just isn't so. There are limits to what we can know about the world. Here I want to explore the convergence of Gödel and Wittgenstein on the limits of knowledge, against a background of Russell, Hilbert, and Heisenberg. We will find that mathematics, logic, and science all lead to the same truth: that not everything is knowable. Reality is like an image in a cloud. From a distance, things seem clear: surely that's a rabbit. But move closer and the shape distorts: it looks less and less like a rabbit. Closer still, and the image becomes fuzzier and fuzzier, until eventually it's a blur. Finally, you're swallowed up in fog and nothing makes sense. Why is that? Why does a close examination of reality only yield more questions? Let's turn back the clock about a hundred years to Kurt Gödel (1906-78) and Ludwig Wittgenstein (1889-1951). It is striking that over a century later we're still grappling with their insights. Let me say at the outset that these thinkers were dealing with difficult concepts, but we won't be delving into the gritty details. Instead I'll summarize their ideas, distilling down to the essential results, and leave it to the curious reader to investigate the details. We start with Wittgenstein. He fought in WWI, was captured, and while in a prisoner of war camp wrote up the notes that he had scribbled in the trenches. This became his Tractatus Logico-Philosophicus, and was published after the war, in 1921, at the instigation of his friend Bertrand Russell. The book centres around the question, what are the limits of world, thought, and language? When he'd finished writing it, Wittgenstein was convinced he had solved all philosophical problems (he was a confident fellow). Here is Wittgenstein's basic approach in the Tractatus: The world consists not of objects, but of facts. Facts are states of affairs, both actual and possible, with the actual comprising the world. We can make logical pictures of facts, which we call thoughts, and these thoughts when written down are propositions. A sentence about the world-a proposition-creates a picture of the world, and the proposition is true if the picture corresponds to the facts. These language pictures were a crucial and innovative concept: they consist of elements, and each element represents an object, or part of an idea. You put the elements together to form propositions (sentences). Descriptions of the world arise out of propositions, and these can be either true or false. True propositions agree with reality, false ones do not. "The book will... draw a limit to... the expression of thoughts; for in order to draw a limit to thinking we should have to be able to think both sides of the limit."(Preface). Here Wittgenstein observes that to think both sides of this ‘limit' to thought, we would have to think what cannot be thought, which is impossible.

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The first two definitions are obvious: you must begin with a system, and no one would start with an inconsistent system that has built-in contradictions. The question, then, is about the completeness of such systems. Godel's First Incompleteness Theorem proves mathematically that any consistent formal mathematical system within which a certain amount of elementary arithmetic can be carried out, is incomplete-meaning, there are one or more true statements that can be made in the language of the system which can neither be proved nor disproved in the system. This finding leads to two alternatives: Alternative #1: If a set of axioms is consistent, then it is incomplete. Alternative #2: In a consistent system, not every true statement can be proved in the language of the system. Notice the possibility of many true statements being provable-just not all true statements: at least one statement will be unprovable. Godel's Second Incompleteness Theorem is simply this: No set of axioms can prove its own consistency. With the First and Second Incompleteness Theorems, Godel effectively ended the search for a consistent and complete mathematical system. It logically cannot exist. As John von Neumann told Godel, "your result has solved negatively the question: there is no rigorous justification for classical mathematics" (Collected Works V.S. Feferman, et al, 2003, p.339). Referring to the First Incompleteness Theorem definition above, with particular attention to "one or more true statements... which can neither be proved nor disproved...", let me present a back-of-the-napkin 'demonstration' of the plausibility of the idea, as follows. The inclusion of a Liar's Paradox (eg 'This sentence is false') does not render a system of ideas inconsistent. Rather, the paradox cannot be proved. Therefore you now have a consistent system with at least one true statement that is unprovable. The system, then, is incomplete. Granted, this 'demonstration' is fast and loose. However, it is this sort of epiphany that led Godel to his rigorous proof. He began by transforming the paradox into a metamathematical statement, which he then ingeniously mathematized, to use it to prove mathematically that not everything in mathematics is provable. So knowing something is true, and proving it, are two different things. Perhaps you can see why I started with Wittgenstein. His propositions 4 and 5 above overlap somewhat with Godel's findings. Bertrand Russell-yes, the same Bertrand Russell who coauthored the Principia Mathematica (which was itself the impetus for Godel)-wrote the Introduction to the Tractatus. "It is this common structure which makes [a proposition] capable of being a picture of the fact, but the structure cannot itself be put into words, since it is a structure of words, as well as the fact to which they refer. Everything, therefore, which is involved in the very idea of the expressiveness of language must remain incapable of being expressed in language, and is, therefore, inexpressible in a perfectly precise sense."

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Wittgenstein, then, has a problem: he's trying to pin down an elusive concept using words, but his logic says that words cannot be relied upon to do so. Even Godel himself, with Alfred Tarski, completely independent of Wittgenstein, observed that "a complete epistemological description of language A cannot be given in the same language A, because the concept of truth of sentences of A cannot be defined in A" (Godel's Theorem in Focus, ed S.G. Shanker, 1988, pp.104-105). We begin to see a convergence of ideas and themes. Godel seems to have encountered the same problems as Wittgenstein, but he tackled them using only mathematics, while Wittgenstein was exploring the limitations of everyday language. Of logic, and by extension, mathematics, Wittgenstein said that "Tautology and contradiction are without sense" (4.461). He follows this with "Tautology and contradiction are, however, nonsensical" (4.4611). The difference between 'without sense' and 'nonsensical' is not obvious-which illustrates the very language problem of which we speak. Regardless, these propositions yield Wittgenstein's conclusion that mathematics (if tautology and contradiction will be allowed to stand for mathematics), is nonsense. He says, "Mathematical propositions express no thoughts" (6.21). This is shocking and has been much discussed and debated. He reaches this conclusion because, in his logic, mathematical formulas are not bipolar (true or false) and hence cannot form pictures and elements and objects, and thus cannot describe actual states of affairs, and therefore, cannot describe the world. There would seem to be a conflict between our two great thinkers. Godel relied solely on mathematics, and yet Wittgenstein said math is nonsensical. Who is right? The Incompleteness Theorems raised many questions. Philosophers had to rethink many assumptions. Yet science and music are based on math, so how can it be nonsense? Godel, too, was troubled by mathematics and its origins. What is mathematics, and where does it come from? The Stanford Encyclopedia of Philosophy notes that Godel thought that either the human mind limitlessly surpassed the power of any machine-because it could know truths that could not be proved-or there must be unsolvable mathematical problems. The alternative, he said, was that mathematics was not merely a human creation; that it existed independent of the human mind-say, in Plato's realm of Ideas. Meanwhile, Hilbert said of his program to find a complete mathematical system: "as a condition for the use of logical inferences and the performance of logical operations, something must already be given to our faculty of representation, certain extralogical concrete objects that are intuitively present as immediate experience prior to all thought. This is the basic philosophical position that I consider requisite for mathematics and, in general, for all scientific thinking, understanding, and communication" (Stanford Encyclopedia of Philosophy, emphasis added). In other words, Hilbert rested on Immanuel Kant's concept of a priori knowledge and mental categories whose operation precedes thought.

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With this foundation, Hilbert concluded that a consistent and complete mathematical system was possible. But Godel proved him wrong (and, by inference, perhaps his Incompleteness Theorems cast doubt on Kant's epistemology). Nevertheless, we see from Godel's comments that he was conflicted on this subject. In spite of, or perhaps because of Hilbert, Kant, and Plato, he wasn't sure how to classify mathematics. Did humans invent it, or does it exist independently, waiting to be discovered, in Plato's realm of Ideas or somewhere else? Do we know and understand it intuitively because it's part of the fabric of reality, there somehow without needing to be invented? Quantum mechanics was in its infancy at the time of Godel and Wittgenstein. Now Werner Heisenberg (1901-76) is well known for his Uncertainty Principle. The principle says that it is impossible to determine with complete precision at any given moment both a particle's position and its momentum, and that the same applies to various other pairs of properties. In fact, he wrote, "We cannot know, as a matter of principle, the present in all its details" (from 'On the physical content of quantum theoretical kinematics and mechanics', 1927). So here's yet another demonstrated limit to knowledge. In his Chicago Lectures (published as The Physical Principles of Quantum Theory, 1930), Heisenberg warns that human language permits the utterance of statements which have no empirical content but nevertheless produce pictures (a la Wittgenstein) in our imagination. One picture shows light as a wave, another as a particle; but these are only analogies. The two analogies are com plementary, but neither is an accurate or complete picture of reality. Nevertheless, Heisenberg says they "may be justifiably used to describe things for which our language has no words." Language is a limiting factor in human experience. But what of mathematics? Does the language of mathematics hold throughout the universe? If yes, then we must assume that the universe is a consistent system, in the Godel sense. In other words, there must be no impossible contradictions in the universe. But if this is true, it implies that the universe itself is an incomplete system, because, according to the First Incompleteness Theorem, any consistent formal system is incomplete. This would mean that like consistent systems, Wittgenstein's system, Hilbert's program, complementary properties -all of existence, for that matter-are incomplete and ultimately unsolvable. Logic, mathematics, and science, all point to the fact that 'the unknowable' is a built-in feature of existence. Reality is mysterious at some deep level, and search as we might, we will never entirely solve the mystery. A Theory of Everything, should it be discovered, will answer many questions, but will be unprovable; therefore, it won't really be a theory of everything. The genius of Godel and the insights of Wittgenstein showed us this. Michael McGranahan got a BS in Geology (San Diego State), an MS in Geophysics (Stanford), then spent ten years in oil and gas exploration before making a career change. He is a lifelong student of science, philosophy, and history.

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It is safe to say that unlike Professor Beck, who had firsthand knowledge about the trial, most people's awareness of it comes primarily from a single source, the 1955 play Inherit the Wind as well as the 1960 film version of that work. Given that 2025 marks the 100th anniversary of the trial it's not surprising that the play is currently being revived throughout America. I myself recently attended an excellent production starring actor and former U.S. House Representative Fred Grandy and directed by his Love Boat co-star Ted Lange. Ironically, though, Inherit the Wind was not originally written to reopen debate over the Scopes Trial. The playwrights, Jerome Lawrence and Robert E. Lee, were both strong social libertarians. Another of their collaborations, for instance, is entitled The Night Thoreau Spent in Jail, and deals with the topic of civil disobedience. They first conceived writing a play inspired by the Scopes trial (the title taken from Proverbs 11: 29, "He that troubleth his own house shall inherit the wind") in 1950, during the height of the McCarthy hearings, when many Americans had their loyalties questioned and were accused of being communist sympathizers or even traitors. The playwrights were appalled at the ways in which Wisconsin Senator Joseph McCarthy and other U.S. government officials used the law to try to silence dissent. Much like Arthur Miller's play The Crucible, written around the same time, the two collaborators utilized an event from the distant U.S. past to reflect upon the present-day situation. Lawrence and Lee were careful to make clear that their play was not a literal depiction of the Scopes Trial. They changed the names of the main participants (John Scopes for instance, became Bert Cates, William Jennings Bryan became Matthew Harrison Brady, Clarence Darrow became Henry Drummond, and H.L. Mencken became E.K. Hornbeck). While thinly disguised, the characters were not meant to be one-to-one correspondents to the real-life individuals who participated in the 1925 trial. The playwrights wrote in their introduction to the work that "Inherit the Wind is not history. The events which took place in Dayton, Tennessee, during the scorching July of 1925 are clearly the genesis of this play. It has, however, an exodus entirely its own." They conflated events, simplified issues, and overemphasized the roles of Darrow and Bryan, leaving out several other important attorneys involved with the case. Most importantly, they changed the significance of the trial itself, making it seem as if the citizens of "Hillsboro" (standing in for Dayton) were universally religious fundamentalists, which was not the case. For those who wish to know more about the actual trial, I highly recommend Brenda Wineapple's 2024 book Keeping the Faith: God, Democracy, and the Trial that Riveted a Nation. g the Faith: God, Democracy, and the Trial that Riveted a Nation. As the play begins, Bert Cates is in jail. His fiancée (the daughter of the local minister) visits him there and pleads with him to admit he was wrong to teach evolution. Meanwhile, outside the jail cell, the local citizens are up in arms against him, and want to ride him out of town on a rail. As Lawrence and Lee well knew, none of this was true. Scopes never spent a day in jail, he was not engaged to the local minister's daughter, and the townspeople-while not necessarily pro-evolution-were on friendly terms with him. Indeed, the town leaders had asked him to be the defendant for a trial which they hoped would bring national attention to Dayton, thus helping the local economy, and were grateful to him for agreeing to do so. never spent a day in jail, he was not engaged to the local minister's daughter, and the townspeople-while not necessarily pro-evolution-were on friendly terms with him. Indeed, the town leaders had asked him to be the defendant for a trial which they hoped would bring national attention to Dayton, thus helping the local economy, and were grateful to him for agreeing to do so.

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Wineapple details the reasons why the state of Tennessee had passed the so-called Butler Law, forbidding the teaching of evolution, and how the little town of Dayton, with barely 3,000 citizens, became the focal point of protest against it. Named after representative John W. Butler, who first proposed it, the law stated: "That it shall be unlawful for any teacher in any of the Universities, Normals and all other public schools of the State which are supported in whole or in part by the public school funds of the State, to teach any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower form of animals." The governor of Tennessee, who was actually in favor of teaching evolution, signed it, since he needed the legislature to pass other laws he considered more important, including one for furthering financial support for the state's growing educational system. Like other politicians at the time, he hoped that the law would never actually be put into effect, but his hope was quickly squashed. There was a confluence of events in the mid-1920s that led to the Scopes Trial. First of all, the rise of the public school system made education itself a controversial topic. The number of pupils enrolled in American high schools had leapt from about 200,000 in the 1890s to over two million in 1920. Home schooling was becoming a thing of past, and laws were enacted which mandated compulsory schooling for children throughout the United States. Parents and ministers feared what the pupils were being taught in these nonsectarian schools. Who had the right to determine the curriculum? Secondly, the rise of the Fundamentalist movement in response to modernism and 'higher criticism' of the Bible was another phenomenon of the Nineteen Twenties. In 1919, 6,000 conservative Christians attended the World Christian Fundamentals Association (WCFA) conference. Originally founded to defend so-called Biblical fundamentals in churches and divinity schools, the WCFA, as well as other related organizations, quickly saw the public schools as the new battleground for defending the faith, with evolution as the chief enemy. This was the impetus for enacting legislation such as the Butler Law. Sensing the growing political clout of the newly roused and newly named 'Fundamentalists', elected officials took the hint and started passing such laws, hoping that would be sufficient to appease the movement. A third strand leading to the Scopes Trial was the rise of the American Civil Liberties Union (ACLU). At the end of the Woodrow Wilson Administration, in response to the Communist Revolution in the Soviet Union and the fear of a similar uprising in the United States, political radicals were arrested or exiled. The Socialist leader Eugene Debs was imprisoned for criticizing America's entry into the First World War, the anarchist firebrand Emma Goldman was deported to Russia, and U.S. Attorney General A. Mitchell Palmer launched a national campaign-along with his ally, the very young J. Edgar Hoover-to weed out Bolsheviks and other 'unAmericans' throughout the land. This Post-World War I period has come to be called 'The Red Scare', and has many similarities with the post-World War II McCarthyism era. In response to the Red Scare, the ACLU was formed, to defend freedom of dissent and the rights of minorities. Its leaders particularly feared the way that the tyranny of the majority could dictate what could be taught in the nation's schools. They were looking for a test case to combat the criminalization of teaching evolution, which they saw as the first wedge in a growing campaign to destroy educational freedom.

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Edward J. Larson, in his Pulitzer Prize-winning 1997 book Summer for the Gods: The Scopes Trial and America's Continuing Debate Over Science and Religion, argues that the state of Tennessee was not a Fundamentalist hotbed. The citizens of Dayton were primarily Methodist, not Baptist, and many had opposed the Butler Law. But the town fathers saw a chance for national publicity by agreeing to make Dayton the site of the proposed ACLU test case. John Scopes was asked to be the defendant by the local prosecutors, including his friend Sue Hicks (a man named after his mother and supposedly the basis for the Johnny Cash hit song 'A Boy Named Sue'). Scopes himself was a native of Kentucky who was only a substitute science teacher, and he was planning to leave Dayton for good in the fall. He was asked to be the defendant because the town leaders didn't want to imperil the career of the full-time science teacher. Ironically, Scopes wasn't sure if he had actually taught the theory of evolution, but supposed that he must have done so, and good-naturedly agreed to accept the challenge. But it is the legal antagonists, rather than Scopes himself, who are the most famous individuals in the trial, particularly defense attorney Clarence Darrow and prosecuting attorney William Jennings Bryan. Both were celebrities of the day, noted for their rhetorical skills and their own love for the limelight. And yet, neither of them was initially involved in the decision to hold the trial at Dayton. In fact, their participation upset the plans of both the Dayton town fathers and the ACLU, neither of whom anticipated just what a circus the trial would become. The publicity for Dayton became mostly negative, thanks in part to the vituperative writings of Baltimore newspaperman H.L. Mencken, and the ACLU's own involvement in the case was overshadowed by the towering presence of Darrow. Henry Drummond, the Inherit the Wind character obviously modeled upon Darrow, is the hero of the play. But Darrow had in reality invited himself onto the Dayton defense team. Most of the ACLU leaders didn't want him involved. In their view, he was too controversial. Just the year before, he had successfully defended two child murderers, Leopold and Loeb, which had made him a vilified figure in the eyes of many. More to the point, Darrow was a vociferous agnostic, who delighted in making fun of organized religion. He saw the upcoming Dayton trial as a chance to focus attention on the ridiculousness of Biblical fundamentalism; the ACLU, on the other hand, wanted to contest the state's right to dictate what could be taught in general. They didn't want to antagonize religious believers, and had devised a legal strategy that would avoid the religious controversy. Darrow most decidedly wanted to make religion the focal point. After much internal debate, the ACLU was forced to accept Darrow on its legal team, after he made an end-run around them by getting Scopes to agree that he wanted the famed 'Attorney for the Damned' to represent him. In a somewhat similar fashion, William Jennings Bryan joined the prosecution by also essentially inviting himself onto the team, after letting the national press know that he would be delighted to help out. Bryan was notorious for his ability to generate publicity, and had become the leading critic of 'Darwinism' in the United States, so he seemed a natural to be involved in the case. While the Inherit the Wind character Matthew Harrison Brady comes across as something of a blowhard, Bryan himself was a more complicated figure than the play presents. As Michael Kazin points out in his 2007 biography A Godly Hero: The Life of William Jennings Bryan, he was a champion of many progressive social causes and a defender of the rights of the dispossessed.

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For him, the teachings of Christ needed to be applied to making the world a better place. His antagonism to evolution was directly connected with his opposition to so-called Social Darwinism, the belief that poverty was a character flaw which should not be relieved through governmental intervention. In fact, he and Darrow had often been on the same side politically, over such issues as women getting the right to vote, support for labor unions, and the fight for the direct election of U.S. senators. There was, however, one topic other than evolution over which they vehemently disagreed: Prohibition. Bryan had been in the forefront of the campaign to pass the Eighteenth Amendment to the Constitution, prohibiting the sale of intoxicating liquors. Darrow was an opponent of the recently enacted amendment, as was the hard-drinking Mencken, whose sarcastic articles about the Scopes trial played a large role in making both Bryan and the citizens of Dayton look like yahoos. Mencken, who is depicted in Inherit the Wind as the cynical E.K. Hornbeck, came to Dayton to cover the trial, but didn't stay until its end, as Hornbeck does in the play. Inherit the Wind does quite accurately depict the most memorable moment of the trial-Darrow's cross-examination of Bryan, in which he lured the increasingly flustered Bryan into defending, or at least trying to explain, some of the more questionable stories from scripture, such as Cain finding a wife, Joshua making the Sun stand still, and Jonah being swallowed by a whale. Lawrence and Lee took much of this scene directly from the actual trial transcripts. However, Darrow's strategy ultimately didn't really have much bearing on the case, and went against the wishes of his ACLU allies. The judge struck Bryan's testimony from the record, and the jury found Scopes found guilty. This, after all, had been the ACLU's desire in the first place, for without a guilty verdict they would not have been able to appeal the case to the Supreme Court. Darrow's shenanigans, while making for great theater, were beside the point, and helped to make Bryan a martyr figure for fundamentalists, particularly when the latter died just a few days after the trial's end. The debate continues over who really 'won' the Scopes trial. Upon appeal, the Tennessee Supreme Court upheld the Butler Law, but cleverly overturned the Scopes conviction on a technicality. Thus, the ACLU was unable to take the case further. And yet, while other states had also passed similar anti-evolution laws, eventually they were all overturned. By the time Lawrence and Lee came to write Inherit the Wind, the anti-evolution crusade seemed a thing of the distant past. For them, the teaching of evolution was a settled issue. The Scopes Trial itself became a metaphor for the continuing battle over intellectual freedom. As they wrote in their introduction to the play: "The collision of Bryan and Darrow at Dayton was dramatic, but it was not drama. Moreover, the issues of their conflict have acquired new dimension and meaning in the thirty years since they clashed at the Rhea County Courthouse. So Inherit the Wind does not pretend to be journalism. It is theatre. It is not 1925. The stage directions set the time as 'Not too long ago'. It might have been yesterday. It could be tomorrow."

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The prominent philosopher Lewis White Beck (1913-1997), a leading authority on Kant's work, was born in Griffin, Georgia, in the heart of the Bible Belt. Like many Americans of that era, he had vivid memories of a seminal event in the mid-Nineteen Twenties: the trial of John T. Scopes for the crime of teaching evolution in the state of Tennessee. In 1925, I was awakened from my dogmatic slumber by newspaper accounts of the 'Monkey Trial'. John T. Scopes was found guilty of breaking a law of the state of Tennessee prohibiting the teaching of the theory of evolution. Reading accounts of both sides of the trial made me admit that Mr. Scopes was indeed guilty-there was no question about that-but made me see that the law itself was foolish. I bought and read The Origin of Species, which confirmed what became a new dogmatism for me. By the age of twelve, my education as the village atheist was essentially complete (Falling in Love with Wisdom: American Philosophers Talk about Their Calling, 1993, p. 13). Beck was by no means alone in finding the trial to be a legal farce, and yet ultimately a vindication for the theory of evolution as well as a defeat of Biblical Fundamentalism. It remains a milestone in United States legal history. And yet, the trial itself was, to say the least, unorthodox. It is safe to say that unlike Professor Beck, who had firsthand knowledge about the trial, most people's awareness of it comes primarily from a single source, the 1955 play Inherit the Wind as well as the 1960 film version of that work. Given that 2025 marks the 100th anniversary of the trial it's not surprising that the play is currently being revived throughout America. I myself recently attended an excellent production starring actor and former U.S. House Representative Fred Grandy and directed by his Love Boat co-star Ted Lange. Ironically, though, Inherit the Wind was not originally written to reopen debate over the Scopes Trial. The playwrights, Jerome Lawrence and Robert E. Lee, were both strong social libertarians. Another of their collaborations, for instance, is entitled The Night Thoreau Spent in Jail, and deals with the topic of civil disobedience. They first conceived writing a play inspired by the Scopes trial (the title taken from Proverbs 11: 29, "He that troubleth his own house shall inherit the wind") in 1950, during the height of the McCarthy hearings, when many Americans had their loyalties questioned and were accused of being communist sympathizers or even traitors. The playwrights were appalled at the ways in which Wisconsin Senator Joseph McCarthy and other U.S. government officials used the law to try to silence dissent. Much like Arthur Miller's play The Crucible, written around the same time, the two collaborators utilized an event from the distant U.S. past to reflect upon the present-day situation. ant U.S. past to reflect upon the present-day situation. Lawrence and Lee were careful to make clear that their play was not a literal depiction of the Scopes Trial. They changed the names of the main participants

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Much like Arthur Miller's play The Crucible, written around the same time, the two collaborators utilized an event from the distant U.S. past to reflect upon the present-day situation. Lawrence and Lee were careful to make clear that their play was not a literal depiction of the Scopes Trial. They changed the names of the main participants (John Scopes for instance, became Bert Cates, William Jennings Bryan became Matthew Harrison Brady, Clarence Darrow became Henry Drummond, and H.L. Mencken became E.K. Hornbeck). While thinly disguised, the characters were not meant to be one-to-one correspondents to the real-life individuals who participated in the 1925 trial. The playwrights wrote in their introduction to the work that "Inherit the Wind is not history. The events which took place in Dayton, Tennessee, during the scorching July of 1925 are clearly the genesis of this play. It has, however, an exodus entirely its own." They conflated events, simplified issues, and overemphasized the roles of Darrow and Bryan, leaving out several other important attorneys involved with the case. Most importantly, they changed the significance of the trial itself, making it seem as if the citizens of "Hillsboro" (standing in for Dayton) were universally religious fundamentalists, which was not the case. For those who wish to know more about the actual trial, I highly recommend Brenda Wineapple's 2024 book Keeping the Faith: God, Democracy, and the Trial that Riveted a Nation. As the play begins, Bert Cates is in jail. His fiancée (the daughter of the local minister) visits him there and pleads with him to admit he was wrong to teach evolution. Meanwhile, outside the jail cell, the local citizens are up in arms against him, and want to ride him out of town on a rail. As Lawrence and Lee well knew, none of this was true. Scopes never spent a day in jail, he was not engaged to the local minister's daughter, and the townspeople-while not necessarily pro-evolution-were on friendly terms with him. Indeed, the town leaders had asked him to be the defendant for a trial which they hoped would bring national attention to Dayton, thus helping the local economy, and were grateful to him for agreeing to do so. Wineapple details the reasons why the state of Tennessee had passed the so-called Butler Law, forbidding the teaching of evolution, and how the little town of Dayton, with barely 3,000 citizens, became the focal point of protest against it. Named after representative John W. Butler, who first proposed it, the law stated: "That it shall be unlawful for any teacher in any of the Universities, Normals and all other public schools of the State which are supported in whole or in part by the public school funds of the State, to teach any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower form of animals." The governor of Tennessee, who was actually in favor of teaching evolution, signed it, since he needed the legislature to pass other laws he considered more important, including one for furthering financial support for the state's growing educational system. Like other politicians at the time, he hoped that the law would never actually be put into effect, but his hope was quickly squashed. There was a confluence of events in the mid-1920s that led to the Scopes Trial. First of all, the rise of the public school system made education itself a controversial topic.

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The number of pupils enrolled in American high schools had leapt from about 200,000 in the 1890s to over two million in 1920. Home schooling was becoming a thing of past, and laws were enacted which mandated compulsory schooling for children throughout the United States. Parents and ministers feared what the pupils were being taught in these nonsectarian schools. Who had the right to determine the curriculum? Secondly, the rise of the Fundamentalist movement in response to modernism and 'higher criticism' of the Bible was another phenomenon of the Nineteen Twenties. In 1919, 6,000 conservative Christians attended the World Christian Fundamentals Association (WCFA) conference. Originally founded to defend so-called Biblical fundamentals in churches and divinity schools, the WCFA, as well as other related organizations, quickly saw the public schools as the new battleground for defending the faith, with evolution as the chief enemy. This was the impetus for enacting legislation such as the Butler Law. Sensing the growing political clout of the newly roused and newly named 'Fundamentalists', elected officials took the hint and started passing such laws, hoping that would be sufficient to appease the movement. A third strand leading to the Scopes Trial was the rise of the American Civil Liberties Union (ACLU). At the end of the Woodrow Wilson Administration, in response to the Communist Revolution in the Soviet Union and the fear of a similar uprising in the United States, political radicals were arrested or exiled. The Socialist leader Eugene Debs was imprisoned for criticizing America's entry into the First World War, the anarchist firebrand Emma Goldman was deported to Russia, and U.S. Attorney General A. Mitchell Palmer launched a national campaign-along with his ally, the very young J. Edgar Hoover-to weed out Bolsheviks and other 'unAmericans' throughout the land. This Post-World War I period has come to be called 'The Red Scare', and has many similarities with the post-World War II McCarthyism era. In response to the Red Scare, the ACLU was formed, to defend freedom of dissent and the rights of minorities. Its leaders particularly feared the way that the tyranny of the majority could dictate what could be taught in the nation's schools. They were looking for a test case to combat the criminalization of teaching evolution, which they saw as the first wedge in a growing campaign to destroy educational freedom. The ACLU wanted a Supreme Court decision, which would standardize the question of whether educators or legislators determined curriculum content throughout the United States. They advertised for a test case, and finally found one-or so they thought-in Dayton. Edward J. Larson, in his Pulitzer Prize-winning 1997 book Summer for the Gods: The Scopes Trial and America's Continuing Debate Over Science and Religion, argues that the state of Tennessee was not a Fundamentalist hotbed. The citizens of Dayton were primarily Methodist, not Baptist, and many had opposed the Butler Law. But the town fathers saw a chance for national publicity by agreeing to make Dayton the site of the proposed ACLU test case. John Scopes was asked to be the defendant by the local prosecutors, including his friend Sue Hicks (a man named after his mother and supposedly the basis for the Johnny Cash hit song 'A Boy Named Sue'). Scopes himself was a native of Kentucky who was only a substitute science teacher, and he was planning to leave Dayton for good in the fall.

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He was asked to be the defendant because the town leaders didn't want to imperil the career of the science teacher. Ironically, Scopes wasn't sure if he had actually taught the theory of evolution, but supposed that he must have done so, and good-naturedly agreed to accept the challenge. But it is the legal antagonists, rather than Scopes himself, who are the most famous individuals in the trial, particularly defense attorney Clarence Darrow and prosecuting attorney William Jennings Bryan. Both were celebrities of the day, noted for their rhetorical skills and their own love for the limelight. And yet, neither of them was initially involved in the decision to hold the trial at Dayton. In fact, their participation upset the plans of both the Dayton town fathers and the ACLU, neither of whom anticipated just what a circus the trial would become. The publicity for Dayton became mostly negative, thanks in part to the vituperative writings of Baltimore newspaperman H.L. Mencken, and the ACLU's own involvement in the case was overshadowed by the towering presence of Darrow. Henry Drummond, the Inherit the Wind character obviously modeled upon Darrow, is the hero of the play. But Darrow had in reality invited himself onto the Dayton defense team. Most of the ACLU leaders didn't want him involved. In their view, he was too controversial. Just the year before, he had successfully defended two child murderers, Leopold and Loeb, which had made him a vilified figure in the eyes of many. More to the point, Darrow was a vociferous agnostic, who delighted in making fun of organized religion. He saw the upcoming Dayton trial as a chance to focus attention on the ridiculousness of Biblical fundamentalism; the ACLU, on the other hand, wanted to contest the state's right to dictate what could be taught in general. They didn't want to antagonize religious believers, and had devised a legal strategy that would avoid the religious controversy. Darrow most decidedly wanted to make religion the focal point. After much internal debate, the ACLU was forced to accept Darrow on its legal team, after he made an end-run around them by getting Scopes to agree that he wanted the famed 'Attorney for the Damned' to represent him. In a somewhat similar fashion, William Jennings Bryan joined the prosecution by also essentially inviting himself onto the team, after letting the national press know that he would be delighted to help out. Bryan was notorious for his ability to generate publicity, and had become the leading critic of 'Darwinism' in the United States, so he seemed a natural to be involved in the case. While the Inherit the Wind character Matthew Harrison Brady comes across as something of a blowhard, Bryan himself was a more complicated figure than the play presents. As Michael Kazin points out in his 2007 biography A Godly Hero: The Life of William Jennings Bryan, he was a champion of many progressive social causes and a defender of the rights of the dispossessed. In fact, his nickname was 'The Great Commoner', and for millions of Americans he represented the little man in the battle against Big Business and unbridled capitalism. A three-time unsuccessful presidential candidate, Bryan was a democrat with a capital 'D'. As a social reformer, he believed strongly in direct political action, and advocated the view that citizens had a right to decide what should be taught in the public schools. A pacifist, he had resigned as Wilson's Secretary of State when it became clear to him that the president was leading America into the First World War.

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While undoubtedly a devout Christian, Bryan was not himself a fundamentalist, i.e. a literalist when it came to understanding the Bible. For him, the teachings of Christ needed to be applied to making the world a better place. His antagonism to evolution was directly connected with his opposition to socalled Social Darwinism, the belief that poverty was a character flaw which should not be relieved through governmental intervention. In fact, he and Darrow had often been on the same side politically, over such issues as women getting the right to vote, support for labor unions, and the fight for the direct election of U.S. senators. There was, however, one topic other than evolution over which they vehemently disagreed: Prohibition. Bryan had been in the forefront of the campaign to pass the Eighteenth Amendment to the Constitution, prohibiting the sale of intoxicating liquors. Darrow was an opponent of the recently enacted amendment, as was the hard-drinking Mencken, whose sarcastic articles about the Scopes trial played a large role in making both Bryan and the citizens of Dayton look like yahoos. Mencken, who is depicted in Inherit the Wind as the cynical E.K. Hornbeck, came to Dayton to cover the trial, but didn't stay until its end, as Hornbeck does in the play. Inherit the Wind does quite accurately depict the most memorable moment of the trial-Darrow's cross-examination of Bryan, in which he lured the increasingly flustered Bryan into defending, or at least trying to explain, some of the more questionable stories from scripture, such as Cain finding a wife, Joshua making the Sun stand still, and Jonah being swallowed by a whale. Lawrence and Lee took much of this scene directly from the actual trial transcripts. However, Darrow's strategy ultimately didn't really have much bearing on the case, and went against the wishes of his ACLU allies. The judge struck Bryan's testimony from the record, and the jury found Scopes found guilty. This, after all, had been the ACLU's desire in the first place, for without a guilty verdict they would not have been able to appeal the case to the Supreme Court. Darrow's shenanigans, while making for great theater, were beside the point, and helped to make Bryan a martyr figure for fundamentalists, particularly when the latter died just a few days after the trial's end. The debate continues over who really 'won' the Scopes trial. Upon appeal, the Tennessee Supreme Court upheld the Butler Law, but cleverly overturned the Scopes conviction on a technicality. Thus, the ACLU was unable to take the case further. And yet, while other states had also passed similar anti-evolution laws, eventually they were all overturned. By the time Lawrence and Lee came to write Inherit the Wind, the anti-evolution crusade seemed a thing of the distant past. For them, the teaching of evolution was a settled issue. The Scopes Trial itself became a metaphor for the continuing battle over intellectual freedom. As they wrote in their introduction to the play: "The collision of Bryan and Darrow at Dayton was dramatic, but it was not drama. Moreover, the issues of their conflict have acquired new dimension and meaning in the thirty years since they clashed at the Rhea County Courthouse. So Inherit the Wind does not pretend to be journalism. It is theatre. It is not 1925. The stage directions set the time as 'Not too long ago'. It might have been yesterday. It could be tomorrow."

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It is ironic that the play remains relevant today in a way Lawrence and Lee themselves did not anticipate. By the time they were able to mount the play on Broadway, in 1955, the worst of McCarthyism was over. And when the movie version, starring Spencer Tracy as Drummond and Fredric March as Brady, came out in 1960, the Communist scare itself seemed a thing of the past. And yet, the issues debated at the Scopes Trial in the mid-Twentieth Century are once again front-page news in the mid-Twenty First. Now, instead of laws outlawing the teaching of evolution, equal time is being demanded for the teaching of 'Intelligent Design' (ID), which is claimed to be scientific. Unlike Darrow, many of today's defenders of evolution are unskilled in rhetoric, while opponents continue to have Bryan's gift of persuasion. In contemporary America, not just in the Deep South but throughout the country, there is often a de facto omission of discussing evolution in textbooks and courses, in order to avoid controversy. Home schooling is also an increasing phenomenon, particularly among conservative Christians. And in 2025 the public school system itself is one of the targets of political conservatives, just as it was in 1925, and for much the same reasons. Most frightening of all is the political alliance between the Republican Party and religious Fundamentalists, which has helped to polarize the United States along sectarian lines, and led to renewed attacks on the separation of church and state. What would Bryan have thought about this state of affairs? One never knows, but it is important to remember that he was a Democrat in all meanings of that term, as well as a vocal critic of Big Business. The alliance of Biblical inerrancy with rapacious capitalism would surely have disturbed him. A type of 'Social Darwinism' has been revived, with the view that the Godly will prosper economically and no social safety net is needed for those unable to make it in the struggle for survival. On the other hand, as Wineapple, Larson, and Kazin all demonstrate, Bryan-unlike Darrow-was a White Supremacist who opposed integration (one of Scopes' other lawyers, Arthur Garfield Hays, would later write the ACLU's brief in support of the Supreme Court's landmark Brown v. Board of Education case). His populism was not allied with the fight for racial equality, and, as critics at the time such as W.E.B. Du Bois noted, many opponents of evolution were appalled by the view that humans might have come from a 'common stock' originating in Africa. Behind many of the religious objections to evolution there lay a virulent racism. What can be done to address the contemporary campaign against the teaching of evolution? Interestingly enough, Inherit the Wind provides one answer. It remains an important play precisely because it continues to generate discussion on the need to defend freedom of thought. At the end of the play, Cates asked Drummond if he had won or lost. 'Listen' is composed of the same letters as 'silent'. Listening to another person means falling silent while the other speaks, opening yourself up to what they have to communicate. The philosopher ByungChul Han describes this as 'a special receptivity' (The Disappearance of Rituals, 2020). Kieran Setiya argues that the path to strong relationships comes through cultivating the art of listening; forging new friendships often begins with the simple act of payin attention to the other person (Life is Hard, 2022).

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Too often, however, we fail to gift the other our attention or our time. I'll admit that personally, this rings too true. I am a master of some widely practiced anti-listening habits: leaping into the pauses left by my interlocutor; finishing their sentence; rehearsing my own response while acting like I'm listening; replying in a way that shifts the focus of attention onto me... I'm guilty of them all. These days, it seems like we don't have the time to pay attention. The economist Herbert Simon characterised attention as a scarce resource: "In an information-rich world, the wealth of information means a dearth of something else; a scarcity of whatever it is that information consumes. What information consumes is... the attention of its recipients. Hence a wealth of information creates a poverty of attention" (Designing Organizations for an Information-Rich World, pp.40-41, 1971). So when we pay attention, what we're paying for is information. In this uneven exchange our attention is limited but the supply of information is limitless. So we need to be wise when we decide what we're going to spend our limited currency on; after all, the quality of information varies enormously. Since Simon penned his work, the battle for our attention has been transformed through the growth of online communication. Information circulates freely now, in a worldwide dataflow, and, vampire-like, sucks up our attention. Platforms vie with each other to provide us information in exchange for our attention. This has produced a crisis of attention. 'Attention' is derived from the Latin ad tendere, 'to stretch toward'. Attention is directional-reaching to a physical object in the external world, or pointing inward towards a mental object (a feeling, idea, or concept). 'Attention' is also closely related to the French word attendre, 'to attend' or 'to wait for'. So attention combines an active 'stretch toward' with a passive 'wait for'-as when we stretch toward a work of art or another creature, and we wait for it to disclose its secrets. Attention works in two main ways. Involuntary attention is when your attention is captured by the unexpected or novel. You're studying in a library and someone sits at your table, and you involuntarily notice their appearance or odour; or you're listening to 'Attention' is derived from the Latin ad tendere, 'to stretch toward'. Attention is directional-reaching to a physical object in the external world, or pointing inward towards a mental object (a feeling, idea, or concept). 'Attention' is also closely related to the French word attendre, 'to attend' or 'to wait for'. So attention combines an active 'stretch toward' with a passive 'wait for'-as when we stretch toward a work of art or another creature, and we wait for it to disclose its secrets. Attention works in two main ways. Involuntary attention is when your attention is captured by the unexpected or novel. You're studying in a library and someone sits at your table, and you involuntarily notice their appearance or odour; or you're listening to rushing, intrusive Something" (p.24). But the unending stream of information does not lend itself to providing a calm centre in our lives. Rather it turns us into 'data fetishists'.

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Voluntary attention-that which produces art, philosophy, science, and care for others-is eroded and replaced by involuntary attention, which reacts in a distracted manner to the river of tweets, snapchats, BeReals, WhatsApps, and text messages. Studying the art of the ancient Etruscans led D.H. Lawrence to argue that the act of 'vivid attention' was religious in its origin, an attempt of mankind "to draw more life into himself", gaining vitality and "blazing like a god" (Etruscan Places, p.84, 1932). Thus Lawrence likened the purest form of attention to prayer or divination. Weil also argued that offering one's full attention to another is a form of prayer, involving faith and love (Anthology, p.232). Really giving to the other involves transcendence of oneself. This distinguishes sacred attention from the sort of grasping attention that simply uses the other for one's own benefit-the instrumentalised attention that's simply a projection of oneself. The grasping form of attention is "bound up with desire", but attention "is so full that the 'I' disappears" (p.233). The proper application of attention produces 'authentic and pure values-truth, beauty and goodness' (p.234). For Weil, the worst outrage is the confinement of the worker's attention to production processes, which 'drains the soul of all save a preoccupation with speed' (pp.275-276). Iris Murdoch borrowed the word 'attention' from Weil to express "the idea of a just and loving gaze directed upon an individual reality" (Existentialists and Mystics, p.327), and said that what was needed in modern times was 'a new vocabulary of attention' (p.293). Like Weil, she equated attention with a type of prayer. And like Weil, she argued that attention should be directed outward, away from the self, and that this was done by developing the capacity for love. In words that reflect Nietzsche, Murdoch wrote, "It is the capacity to love, that is, to see, that the liberation of the soul from fantasy occurs" (p.354). The Forest & Solitude Some people favour the idea that technology can solve the problem that technology has wrought by providing the antidote to the distraction produced by the technology. This idea reinforces the myth of the technical fix-a belief in the magic of technology. Here we would do well to remember Plato's warning that deception seems like a form of bewitchment (Republic, Book III, 413c, c.400 BCE). Communication technology enchants and seduces with its hyperreal simulation of the real and its unlimited promise to make our lives effortless. The sleek, smooth form of the smartphone or tablet bewitches us and draws us in, like Narcissus drawn to stare at the smooth surface of the dark pool, captivated by his own reflection. The most popular digital detox app is 'Forest'. By opening the app and setting down your device, you can grow a digital tree. If you give in to temptation and pick up your device too soon, the tree withers and dies. Yet rather than leading to you spending more time in the non-digital world, Forest gamifies and contaminates our lives with further digitalization. Much better to leave Forest at home and enter a non-monetized actual forest.

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Romantic poets such as Coleridge and Wordsworth popularized the idea that walking in the forest or elsewhere in nature enhances our powers of deep attention. Nietzsche trekked over mountains and found his most productive refuge in the Swiss village of Sils Maria. Heidegger, who wrote that what is needed is "less philosophy, but more attentiveness", retreated to his hut in the Black Forest to chop wood and to think. And according to Ludwig Wittgenstein's biographer Ray Monk, it was in his hideaway in Norway that Wittgenstein had his most productive period: "the beauty of the countryside... produced in him a kind of euphoria" (Ludwig Wittgenstein: The Duty of Genius, p.94, 1991). John Kaag argues that walking has been intrinsically "tied to creation and philosophical thought. Letting one's thoughts wander, thinking on one's feet, arriving at a conclusion" (Hiking with Nietzsche, p.27, 2020). Just so, the philosopher Ralph Waldo Emerson tried to maintain a regime of walking in the woods every day. In a lecture in 1838, he recommended that a scholar must embrace solitude 'as a bride' in order to "become acquainted with his own thoughts": temporary solitude is a necessity for the poet or philosopher who wishes to remain independent of the crowd. According to Emerson, one needs simplicity, silence, and seclusion to "pierce deep into the grandeur and secret of our being" (p.176). Likewise, Weil argued that the practice of deep attention is "impossible except in solitude" (Anthology, p.76). Emerson's student and friend Henry Thoreau built his own cabin on the secluded banks of Walden Pond, where he remained for nearly two years. In the solitude of the forest he developed a profound level of attention. He then reflected on his time and penned the classic Walden (1854). Erling Kagge went quite a few steps further than Thoreau. He traversed Antarctica on foot, alone, claiming he could hear and feel the silence, and that nature "spoke to me in the guise of silence" (Silence in the Age of Noise, p.12, 2018). When he stopped for a break, "I experienced a deafening silence. When there is no wind, even the snow looks silent." The result of this solitude: "I became more and more attentive to the world of which I was a part" (p.14). Philip Koch says the type of solitude experienced by Thoreau and Kagge is characterised by three features: physical isolation, social disengagement, and reflectiveness. However, Koch argues that only one of these features-social disengagement-is necessary for solitude. He writes, "solitude is the state in which experience is disengaged from other people" (Solitude: A philosophical encounter, p.44, 2015). Even in close physical proximity to others and without the compulsion to engage in reflection, we can create moments of solitude, disengaged from other people, and enhancing our attention. Aesthetic Attention The best poetry is often the result of intensive attention. Poetry also often requires a manner of attending that sharpens and refines our capacity to listen, see, and feel. Poetry is not only a technique for tuning and refining attention, but also a way to interrogate the conditions and limits of attention.

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Bishop then writes, "I stared and stared". The attentive, devotional gaze she offers is an example of Nietzsche's admonition to learn to see: it leads inevitably to the last line, "And I let the fish go." So the poem is a demonstration of a kind of sacred attention-a gifting and a prayer; and what's received in return for deep attention is a lesson that goes far deeper than data: it teaches us that how we look alters what we see, and it teaches compassion for the other. In a gallery, one is surrounded by the silence and stillness of art. It is the very stillness of paintings and sculpture that make them a challenge to look at when we've been conditioned by Netflix, YouTube, or our Instagram feed into a type of serialized looking-restless, superficial, and fleeting. A painting demands lingering. It takes time. In fact, according to Bence Nancy, all aesthetic experiences have one thing in common, namely "the way you're exercising your attention" (Aesthetics: A very short introduction, p.22, 2019). Nancy argues that normally our attention is focused on a specific object, which leads to 'intentional blindness'-like when we're so focussed on counting the number of basketball passes that we don't even notice a person wearing the gorilla suit walking across the court (look up 'selective attention test' on YouTube if you don't know what that's about). But when we look carefully at an artwork we engage in 'open-ended attention'-not looking for anything in particular. This, according to Nancy, ''liberates our perception'' and we "let ourselves be surprised". It directs our attention away from ourselves, and we discover what the art says to us-including that artists do not simply mimic reality, they select and highlight and thereby draw our attention to an otherwise unnoticed aspect of it. Eventually we turn away from the canvas, and see reality through new eyes. Alas, Nancy admits that the practice of open-ended attention ''might be on its way out in our current smartphone obsessed times'' (p.38). The 2010 exhibition 'The Artist is Present', from performance artist Marina Abramowić, demonstrated the power of the human gaze and the profound experience of giving another person your prolonged, deep attention. Over the course of three months, Abramović sat in silence at a table in New York's Museum of Modern Art for eight hours a day, while members of the public lined up to take turns sitting opposite her. The audience member and the artist would then gaze at each other in silence. Some visitors sat with Abramowić for a minute, while others lost all sense of time and sat for well over an hour. Some were moved to laughter; many were moved to tears. I cannot think of another work of art that so emphatically emphasises the power of attention.

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Conclusion Setiya frames the loving attention of Weil and Murdoch as being an effort 'to appreciate what's there' (Life is Hard, p.128). However, we no longer linger, because new information is constantly demanding our attention. Han argues that anything that is time consuming 'is on the way out' (Nonthings, p.6). Intense forms of attentiveness are being banished by destructive hyperactivity. We give our attention away to a constant stream of trivial information. While the fish is still alive, we need to take the time to look into its eyes, recognize its creatureliness, attend to its suffering, then set it free. Then we need to spread the message of attending, before we descend into complete madness. DR PAUL M.M. DOOLAN 2025 Paul Doolan taught philosophy in international schools in Asia and in Europe, and is the author of Collective Memory and the Dutch East Indies: Unremembering Decolonization (Amsterdam University Press, 2021) The most famous pessimist in the history of philosophy is surely Arthur Schopenhauer (1788-1860). In his most important work, The World as Will and Representation (1818) he describes our existence as 'a mistake' and 'the worst of all possible worlds', explaining that, except in occasional moments of artistic delight, humans are trapped in an endless painful cycle of desire, frustration, and boredom. For Schopenhauer, "pain, not pleasure, is the positive thing, pleasure being merely its absence" and life, if properly understood, "ought to disgust us". Alongside suffering and distraction, our overall moral condition is also terrible: other than a few 'beautiful souls', people are dominated by "vices, failings... of all sorts", and the social world is a "den of thieves". Suicide is morally ruled out, so our only path to redemption is to try, however futilely, to transcend the will that relentlessly drives all things. True to his pessimism, though, this transcendence is confined by Schopenhauer to an elite group-to 'saints and geniuses'-condemning the rest of us to the hell of human existence. While Schopenhauer is the most famous pessimist, he was not the only pessimist in nineteenth century Germany, nor was he considered the most important at the time. Excellent recent studies of the history of pessimism-such as Frederick Beiser's Weltschmerz ('World-pain', 2016)-challenge the Schopenhauer-centred picture, reminding us of other, now-forgotten figures. The 'Pessimism Controversy' of late 1800s Germany had many such figures, and their worries about 'the value of existence' did not come out of nowhere. New and powerful forms of the problem of evil, the rise of materialist philosophies, and a crisis in Christian faith brought about by higher Biblical criticism, all helped to reactivate questions about the meaning and value of human life as old as the Greeks. Sophocles (496-406 BCE), for instance, posed the stark possibility that the best thing for a human is 'never to have been born'-an attitude recently revived by anti natalist philosophers, led by David Benatar, perhaps the most famous living pessimistic philosopher. The history of pessimism, then, is much wider than the life and work of Arthur Schopenhauer. It goes back at least to the Greeks.

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Other more recent candidates for the title 'pessimist' include Montaigne, Rousseau, and Hobbes, and the early Church Fathers, who saw the human condition as an ill one, dominated by 'vices and crimes'. Other exemplars include Giacomo Leopardi (1798-1837), the Italian poet who regarded humanity as 'necessarily unhappy', and the Romanian aphorist Emil Cioran (1911-95), whose pessimism is apparent in the titles of his books, such as The Heights of Despair (1934). Plenty of pessimists, then, ancient and modern. Pessimism Pervasive The pessimists disagree on what is wrong with being human and what to do about it. For instance, many Christians hope that a life of trusting in Christ ensures redemption; but we still have to toil through 'the misery of the human condition', as St Augustine called it. Nor are all pessimists committed to offering paths to redemption. Eduard von Hartmann, for one, advised 'universal suicide', and Reddit is full of nihilistic pessimists who eagerly await human extinction. It's an extreme view, for sure, but in a world which seems to warrant pessimistic conclusions, they should not be perfunctorily dismissed. Suffering and nihilism, worries about suicide, and questions about the meaning of life in a world apparently without divine redemption but with human evils-this is all part of what Joshua Dienstag calls the 'problematic' of pessimism (Pessimism, 2006). It's clear the West has tried to describe and cope with the pessimism problem. For sure nineteenth century Germany was, as Beiser judges, " the era of pessimism, the epoch of Weltschmerz." What about other cultures, though? Can we find pessimistic themes outside of post-Christian Europe? Are there non-Western pessimists, who were not grappling with theism and the problem of evil, but who, nonetheless, recognised the misery of the human condition? I think the answer to these questions is 'Yes', and that this matters to our thinking about pessimism. Pessimism is not confined to the Western philosophical tradition, and there are lots of other sources. Some involve Christianity or theism more generally, but others don't. Some sorts of pessimism insist that life lacks meaning, others don't. If we take a more multicultural perspective, we'll find other instances of philosophical pessimism. Even better-if that's the right word-we will appreciate that pessimism isn't an existential 'problem' unique to Westerners. It's a conclusion on the nature of human life that has been reached by many reflective people around the world. But first, we need a working definition of 'pessimism'. What Is Pessimism? What is pessimism? It's too broad to say that a pessimist is someone who calls attention to the dark sides of life. All but the most zealous optimist can do that. It would also, however, be too narrow to define pessimism as a response to a sense of the meaninglessness of life in a world where people now must struggle to answer the question of why they should live if God is dead. Inevitably, philosophers offer different definitions of pessimism. One thing that's crucial, though, is that philosophical pessimism is not an emotion or a character trait. Rather, pessimism is a judgement-a rational appraisal of the human condition, grounded in experience and reflection.

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Of course, like any value judgement, a pessimistic one can express itself in emotions. Disquiet, despair, frustration, bitterness, and sadness are all mentioned by philosophical pessimists (as are positive emotions and moods such as acceptance and calm). If pessimism is a judgement, this implies that no one is born a pessimist. After all, no one is born with a philosophical appraisal of the human condition. It will take years of reflection, deliberation, and maybe study, before a person can come to that judgement. There may however be people temperamentally inclined toward ways of thinking that can lead to pessimistic judgements. Dienstag suggests pessimism begins in a 'sensibility' that directs attention to the darker sides of life, which if dwelt on, becomes the basis for pessimistic thoughts. Those without this sensibility are, however, still capable of reaching pessimistic verdicts. In his recent book, Pessimism, Quietism and Nature as Refuge (2024), the British philosopher David E. Cooper argues that the pessimistic judgement on human life in fact involves two distinct judgements. The first is that the human condition has entrenched features that are destructive of the possibility of achieving and sustaining deep human goods-happiness, meaningfulness, or tranquility, say. These features could include the ' absurdity' described by some existentialists, the various miseries and sufferings described by Schopenhauer or Leopardi, or the whole variety of the pains, distractions, frustrations, and other negative experiences that are woven into human life. Yet although different pessimists disagree on what the relevant features are, they will agree that they're built into the human condition and constantly thwart our efforts to achieve a satisfying life. A second crucial pessimistic judgement, according to Cooper, is that there is little to no chance of these features changing, or being changed, for the better, at least through human activity. For the pessimist, the human condition is a bad one and it's not going to get better to any significant degree. There may be relatively small improvements that human beings can make on a personal scale, such as cultivating certain virtues or achieving certain kinds of tranquility. But these are fragile, and even when successful, fall short of constituting a significant overall improvement in the human condition. (Interestingly, some pessimists allow that there could be a significant change in the human condition for the better, just not one brought about by human beings. For instance, in his later writings, Martin Heidegger cryptically suggested that "only a God can save us"; and Christian pessimists do anticipate a coming Kingdom of God. Alternatively, some modern eco-pessimists suggest that while this civilization is finished, its end could initiate a moral renaissance for humanity. In that scenario, future people would be free of the competitiveness and greed that make our condition such a bad one.) For Cooper, holding these two judgements-of there being entrenched negatives in life, and of there being no evident possibility of imminent change-are necessary for a person to count as a philosophical pessimist. One attraction of this account is its ability to accommodate a whole range of pessimistic philosophies. It's also neutral with reference to the specific implications of pessimism for human life.

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A conviction that the human condition can't be substantially improved, for instance, is consistent with nihilism, but doesn't require it. It could also be used to justify anti-natalist policies, but not necessarily. Cooper's account also lacks some features that certain pessimists want to add, such as the anticipation of deterioration-the conviction that the human condition will get worse over time. Van der Lugt calls this 'futureoriented pessimism'. It can be justified by appeal to cosmology, the poor track record of human beings, or claims about human nature. However, anticipation of deterioration need not be built into philosophical pessimism. It is, after all, very difficult to justify confident claims about the future course of human events. I'd say that philosophical pessimism consists of Cooper's pair of judgements on the human condition, while the exact content of a pessimistic doctrine is supplied by the specific philosophy or religion in which it occurs-Christianity, German metaphysics, and so on. Indian Pessimism With a definition of philosophical pessimism in place, a proper global search can begin for philosophical accounts of the human condition as intrinsically bad and not likely to improve. Ancient India is a good place to start. Pessimism largely characterises ancient Indian philosophy and religions. Only one school, the Lokayata, rejected gloomy appraisals of human life. Materialists and hedonists, they apparently dismissed concerns for salvation, believed in neither heaven nor hell, and urged us to choose 'delicious food' over 'penance and fasts'. However, the majority of India's darsanas (schools) agreed that the condition of most people is bad, dominated by dukkha-a term widely translated as 'suffering', 'dis-ease', 'alienation', or 'pain'. Since most of us are trapped in powerful webs of ignorance and illusion, our prospects for escape are dim. Different schools, naturally, express this idea differently. In Advaita Vedanta, what's needed to overcome delusion and sorrow is appreciation of Brahman: 'supreme and unconditioned' reality. But there is an even better example of Indian philosophical pessimism-the discourses of the Buddha. In the modern West, depictions of Buddhism are solidly optimistic. Most of these focus on positive themes such as mindfulness and ecological concern, and the rhetoric is of wisdom, compassion, and joy. All this is very distant from the Buddha's own teachings as found in the Pali Canon. Like his Indian contemporaries, the Buddha (c. sixth century BCE) described the lives of 'uninstructed worldlings', like you and me, in grim terms-'burning' with the 'fires' of hatred, greed, and self-delusion, feeding 'suffering, anguish, and disaster'. Unenlightened existence is compared to being trapped in a whirlpool, or like a dog chained to a post, desperately trying to escape. Existence, the Buddha taught, is suffering, since anxiety, 'grasping-desire', and disappointment cannot be removed from our ignorant forms of life. Worse, all unenlightened people are corrupted by 'cankers', 'defilements', and failings of all kinds. For the Buddha, unenlightened human existence is full of features-from 'grasping-desire' to ignorance to 'cankers' and 'defilements'-that make it a bad one.

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The Buddha also responds to the optimistic thought that enlightenment, and hence release, are possible. For most of us, though, enlightenment is a dim and distant prospect, and the long, hard path to it, demands degrees of commitment and sacrifice few possess. Indeed, the Buddha is clear that enlightenment is fantastically rare. Most of us, therefore, remain trapped within forms of life dominated by anxiety and craving, frustration and ignorance-'taints and wrong views' which intensify one another in a 'fire' without end. The Buddha also accepted the optional pessimistic conviction that the moral and spiritual state of the world will deteriorate: over time, the Buddha will be forgotten, his Dharma (teachings) distorted, and the Sangha-the monastic community-will fall into corruption and disorder: a dire result the Buddha called 'the death of the Dharma'. Far Eastern Pessimism Looking further east, pessimism was also central to classical Chinese philosophers, and not simply because they were living in the Warring States Period (c.475-221 BCE). During this time, both Confucianism and Daoism lamented the decline of the Way, even if their analyses of the wrongs of the world differed. For Confucius, virtue and harmony were failing in the face of jealousy and competitiveness, the corrupting lust for power, the abandonment of reverence for the wisdom of tradition, and the philistine contempt for edifying arts, such as music. Worse still, such vices and miseries seemed inescapable. Daoists, by contrast, saw the world as dominated by zeal for artifice, cleverness, and the imperative to impose our own ways onto people, creatures, and natural environments. In the Daodejing, this idea is presented in terms of a narrative of deterioration, as people increasingly abandon the Way of Heaven. The Daoist philosopher Zhuangzi (c.369-286 BCE), too, offers us bleak assessments of the human condition-as restless, acquisitive, relentless-and laments 'How sad!' But while Confucius advised earnest efforts to reinstate virtue and goodness, Zhuangzi's stance is quietist, Let go of the world, abandon plans and schemes for moral reform, and exercise humility, spontaneity, and other quietist virtues. Other classical Chinese philosophies endorse pessimist perspectives on human existence too, especially toughminded 'Legalists' like Han Fei (280-233BCE). A Pessimistic Conclusion So pessimism is present in different forms in both the Indian and Chinese traditions. My claim is not that all the Indian darśanas and Chinese schools were pessimistic. Lokāyata is one exception in India, and Mohism may be another in China. Still, there were philosophical pessimists in ancient India and China, which would prove that the pessimistic 'sensibility' or 'problematic' isn't confined to Westerners of the last three hundred years. The history of philosophical pessimism is, then, a global history. It should include ancient Greeks, medieval Christians, the more recent European pessimists, as well as figures and traditions from India, China, and elsewhere. The history should also include Mesoamerican traditions.

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According to their surviving texts, the Nahua (Aztecs) depicted human life as 'slippery'; happiness is precarious and the wise person 'weeps' and feels 'deep sorrow'. A world history of pessimism, while interesting, would also confirm a disquieting truth: reflective men and women around the world, with significantly different assumptions and concerns, consistently arrive at pessimistic conclusions on human life. But whether we endorse or challenge those conclusions, there is more to pessimism than the specific Western Weltschmerz of people suffering 'the death of God'. DR IAN JAMES KIDD 2025 Ian James Kidd teaches and researches philosophy at the University of Nottingham, and is writing a book on misanthropy. His website is ianjameskidd.weebly.com She was also rare by virtue of being a female philosopher at a time when the rigours of rational thought were generally deemed by men too much for the fairer sex. Born in London in 1885, Stebbing came of age just as analytic philosophy was first tightening its logical grip on Britain's thinkers. In 1920, she began lecturing at London's women-only Bedford College. In 1930 she published A Modern Introduction to Logic, considered the first textbook of analytic philosophy (it remained in print until the early 1960s). And in 1933, she became the first woman to be appointed to a full professorship of philosophy. During this period, she came to be a leading light of the Cambridge School of Analysis, and helped found the journal Analysis, which continues today. Concerned with ordinary, everyday language, and how we use and misuse it, she was integral to the introduction to Britain of logical positivism with its emphasis on science and logic, although she rejected its rejection of metaphysics, along with some of its fundamental propositions concerning language and thinking. Stebbing summed up her beliefs regarding the purpose of philosophy with admirable clarity. It is, she said, the "task of philosophy to render our thoughts clear," for without clear thinking, we become mired in confusion and muddle, or worse, lies and propaganda. With this in mind, and as the world descended into chaos, in 1939 she published Thinking to Some Purpose, a book intended to alert ordinary folk to the threat unreason posed to democracy. "I am," she wrote, "convinced of the urgent need for a democratic people to think clearly without the distortions due to unconscious bias and unrecognized ignorance." In case readers were a little slow to catch her meaning, Stebbing hammered the point home: a free press and democratic institutions are insufficient to maintain a democracy, she warned, when confronted by "our stupidity and by those who take advantage of that stupidity." During WWII she aided those in flight from Nazi Germany, including scholars and orphaned children, giving both her time and her money-she was the very essence of a practical philosopher. She died in 1943, at the age of just 57, little realising the plague unreason would become for future generations. What does it mean to live well? Although separated by centuries and cultures, Alasdair MacIntyre (1929-2025) and Miskawayh al-Razi (c.932-1030) offer remarkably convergent perspectives on the nature of the good life. For both MacIntyre and Miskawayh-two thinkers deeply rooted in the Aristotelian tradition-living well is not simply about personal satisfaction or material success.

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Rather, it's about the cultivation of virtue and the formation of moral character through the embedding of one's life within a community that nurtures ethical flourishing. Both thinkers reject the individualism of modern moral philosophy and emphasize that virtue and human flourishing are inherently social pursuits. MacIntyre, in his critique of modern ethical frameworks, further argues that the fragmentation of moral discourse in the West has led to the loss of a shared understanding of human purpose. To counter this he revives a tradition-based approach to ethics, where the concept of virtue is central to achieving eudaimonia, which is Aristotle's notion of human flourishing. Miskawayh, a Persian philosopher of the Islamic Golden Age, similarly drew upon Aristotelian ethics to outline a vision of also arguing that the perfection of human character requires the integration of reason, discipline, and communal life. Here I want to consider the striking parallels between MacIntyre's and Miskawayh's conceptions of the good life. By placing their ideas in dialogue, we also gain insight into how the ideas Aristotle developed over 2,300 years ago continue to offer an enduring framework for understanding the ethical life-one that transcends historical and cultural boundaries. Alasdair MacIntyre & the Pursuit of a Good Life How can one achieve a truly fulfilling and meaningful life? In an age of fractured moral discourse and rapid social change Alasdair MacIntyre offers a compelling answer: a good life is rooted in virtue, shaped by tradition, and embedded within a moral community. His revival of Aristotelian ethics includes arguing that human flourishing, or eudaimonia, is inseparable from the social structures that cultivate it. MacIntyre's critique of modern moral philosophy begins in his best-known book After Virtue (1981), in which he famously argues that contemporary (Western) ethics has lost its coherence, leaving us with emotivism-where moral claims are emotional preferences rather than the result of rational discourse. He also contends that the Enlightenment's attempt to construct morality on abstract principles failed to provide a meaningful foundation for ethical life whilst severing our connection to the religious traditions that once anchored moral reasoning. Aristotelian virtue ethics, by contrast, offers a richer, more integrated vision, in which moral development happens within a tradition. So for MacIntyre, virtues are not merely personal attributes; they are social practices, cultivated through shared narratives and communal engagement. Later, in Whose Justice? Which Rationality? (1988), MacIntyre explores how different traditions shape our understanding of justice and rationality, arguing that moral inquiry must be rooted in historical and communal frameworks rather than in detached reasoning. Individuals do not simply invent their own moral frameworks: they inherit them, refine them, and pass them on. Moreover, in After Virtue, MacIntyre states outright that "to enter into a tradition is to inherit not only the practices and virtues associated with it but also the debates and conflicts that shape its evolution" (p.146). In this sense, virtue is not a static state, but an ongoing process deeply embedded in the historic fabric of human life. Yet MacIntyre's Aristotelianism is far from a nostalgic retreat into the past. It is, fundamentally, a radical critique of modern individualism.

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In Dependent Rational Animals (1999), he challenges the notion that human beings are purely autonomous agents, emphasizing our fundamental dependency on others, arguing that moral development requires relationships of trust, care, and mutual recognition: "The virtues necessary for individual flourishing are those that enable us to recognize our dependencies upon one another and, in so doing, form relationships of accountability and care" (p.78). A good life, then, is not one of isolated self-sufficiency, but one of participation in a community that fosters virtue. MacIntyre's work challenges us to rethink the nature of a good life-not as a solitary pursuit, but as a shared endeavour, shaped by history, sustained by tradition, and realized through virtue. This vision raises profound questions for contemporary ethics. Is tradition a necessary foundation for ethical life, or can morality be constructed independently of historical narratives? Can virtue survive in an age of moral pluralism? And perhaps most importantly: if human flourishing depends on communal structures, what happens when those structures erode? Miskawayh al-Razi & the Vision of a Good Life. For Miskawayh ethical development also lay in virtue, the cultivation of moral character, and social harmony. Deeply influenced by Aristotle's Nicomachean Ethics, Miskawayh presented a vision of the good life strikingly similar to MacIntyre's modern revival of Aristotelian ethics. He too rejects the notion of isolated individualism, arguing instead that human flourishing is inseparable from communal life. In Tahdhib al-Akhlaq (The Refinement of Ethics), Miskawayh offers a civil (rather than religious) interpretation of philosophy, emphasizing that man is inherently a social being: his perfection, both moral and intellectual, depends on his relationships with others. Again a good life is not merely a personal achievement but a shared endeavour-one in which the happiness of others ultimately contributes to one's own happiness: "Since the virtues and human goods are numerous, and no individual can fulfill all of them alone, it is necessary for many people to engage in practicing these virtues and striving for goodness. Therefore, a large community of individuals must support one another in the pursuit of perfection." (pp.14-15) Miskawayh's ethical framework is also built on the idea that moral refinement is a gradual process, requiring discipline and education alongside active participation in society. As he further states in The Refinement of Ethics: "Since the virtues and human goods are numerous, and no individual can fulfill all of them alone, it is necessary for many people to engage in practicing these virtues and striving for goodness. Therefore, a large community of individuals must support one another in the pursuit of perfection." (pp.14-15) Miskawayh's ethical framework is also built on the idea that moral refinement is a gradual process, requiring discipline and education alongside active participation in society. As he further states in The Refinement of Ethics: "Perfection is only possible through civic engagement, life within the city, and the support of virtuous individuals and sincere friends. These needs are numerous, and attaining them requires great effort.

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Therefore, one must not neglect this path but instead persevere with patience, avoiding the lure of comfort-seeking, which is among the greatest vices, and striving alongside the people of society. Those who fail to do so-like those who withdraw from society and live in mountains and deserts-fall into barbarism and remain untouched by civilization." (p.168) Like Aristotle, Miskawayh believes that virtues are developed through habituation-one becomes just by consistently acting justly, courageous by practicing courage, and wise through the pursuit of knowledge. Yet Miskawayh's vision of the good life is not merely a repetition of Aristotelian thought, it is also deeply rooted in the intellectual traditions of Islamic philosophy. So while Aristotle emphasizes rationality as the foundation of virtue, Miskawayh integrates this with a spiritual dimension, arguing that the perfection of the soul is the ultimate goal of human existence: "It must be understood that human beings, unlike pure souls-those free from bodil needs-do not require only physical happiness. So Miskawayh's ethical system bridges the gap between Greek philosophy and Islamic moral thought, offering a synthesis that remains relevant in discussions of virtue ethics today. The Endless Climb Another thing MacIntyre and Miskawayh agree upon is that human happiness is never a static achievement but an ongoing process, a continuous striving toward moral perfection. To live well is not simply to reach a final state of virtue, but to remain engaged in the pursuit of it, refining one's character, and adapting one's moral framework to new circumstances. In Alasdair MacIntyre's Modernity (2015), Robert B. Pippin provocatively likens the ethical life to the myth of Sisyphus, who was condemned by Zeus to push a rock up a hill forever-a ceaseless effort, an endless push toward meaning, Sisyphus knowing full well that the rock will roll back down the hill again so that he'll have to start again the next day. And indeed, MacIntyre and Miskawayh's shared Aristotelian vision does suggest that the cultivation of virtue is a lifelong endeavor, never truly complete. But here's the difference: Sisyphus had no goal. His task was meaningless repetition. The ethical journey, in contrast, is a purposeful striving shaped by evolving moral challenges and new dimensions of human experience. Virtue is not a singular destination but a shifting horizon, such that what it means to be good at twenty is not the same as at forty; nor is wisdom at sixty reducible to the lessons of youth. The good life is always being remade, always rediscovered in new contexts tied to the relationships and communities that shape our moral commitments. A life lived in pursuit of virtue is not futile, it is dynamic. So unlike Sisyphus, whose labor was doomed to emptiness, MacIntyre and Miskawayh see ethical growth as a meaningful progression, not a pointless cycle. The metaphor of Sisyphus doesn't work here. Instead of endlessly rolling a boulder up the same hill, perhaps instead we are explorers, tracing new paths toward eudaimonia, never reaching an absolute summit, but always moving forward. And the virtue-seeker, unlike Sisyphus, believes in the journey-not as an act of despair, but as the very fabric of human flourishing.

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It is in the course of the quest and only through encountering and coping with the various particular harms, dangers, temptations and distractions which provide any quest with its episodes and incidents that the goal of the quest is finally to be understood. A quest is always an education both as to the character of that which is to be sought and in self-knowledge. Great art must score highly on four measures: emotional impact (visual and visceral); technique (masterful and harmonious); concept (relevant or timeless); and originality (of medium, subject, or treatment). There are many ways each of these criteria can be satisfied, both subjectively and objectively, but the media are open-ended. One can build great architecture; paint on canvas or a wall; sculpt wood, rock, or beach; project an image on a building or the Moon; make an installation; stage a happening... The media extend to literature, music, stage, and film. Even engineering is not entirely bound to functionality. A ship, aircraft, or bridge can satisfy all the 'great art' criteria, even if stirring emotion was no part of the designer's intention. To be art, a work has to be made deliberately by a person (assuming AI art is necessarily derivative), and witnessable in principle by anyone. To have meaning it needs a context wider than its content. An abstract canvas needs a perceptive apparatus. A painting or photograph whose natural subject has been carefully selected owes to the physical setting and human expectations. Does this mean there are boundaries to what anyone should consider art? The way art has developed historically, though decoration, statuary, performance, religious scenes, portraiture and landscapes, to conceptual art-supports this. But boundaries evolve, and then the question is, how far? An entertainment in sixteenth century Paris involved collecting cats in a bag, hoisting them up in a public square, and lighting a fire underneath. Was that art? Emotion stirred ought not be at the expense of anything living. Blowing up a shed can be art; blowing up a building with people in it is not generally considered art. Banksy is the master of street art. His concept is topical comment, his treatment of subjects original, his medium the entire urban environment. He aims to stir an emotion in the viewer. But what of a banana taped to a wall? The concept and technique are original, if deliciously simple. The emotional effect is more comple. Are we to conclude from it that, at base, art is imitating a life that is absurd, pretentious, meaningless, transient? Whatever values one ascribes to them, where great engineering or great philosophy leave a tool, great art leaves an impression. NICHOLAS B TAYLOR, HOVE Works of art can be pleasing, beautiful, life-enhancing, shocking, offensive, and subversive, even dangerous. They may be ephemeral, fleeting, or more lasting, even more or less permanent. They may be carefully crafted or spontaneous, singular (present at only one experience), or endlessly reproducible and repeatable. They may also be variously valued as anything from 'objectionable' to 'great'. The following features, not in any order of importance, may contribute to a work's greatness. Impact: Capturing the attention of, and engaging, recipients. Emotional response: Moving the recipients in some fundamental way-potentially in many different ways: for example, prompting sensations of beauty, love, tragedy, horror, compassion, guilt, transcendence, sublimity, harmony...

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Striking a chord: Resonating in some way(s) with the observer's worldview or feelings. Depth: Allowing different levels of interpretation and appreciation, of knowledge and understanding, and embodying different (even potentially contradictory) meanings-thus, in a sense, reflecting the complexity of human experience. Formal structure: Whether or not formal aesthetic devices are used-such as, say, the Golden Mean, Aristotle's Unities, or conventional symphonic form-the work should have some appreciable structure (even if only apprehended unconsciously by the observer). Formlessness, chaos, or overwhelming discordance, are unlikely to be conducive to greatness in art. Universality: Attracting, engaging, and being appreciated over time by people of very diverse backgrounds and cultures. Durability: Although being ephemeral or fleeting don't preclude the possibility of greatness in a work of art, nonetheless, a work which continues to interest and provide pleasure or satisfaction over time, especially if to people in different contexts and times, may by virtue of that durability be considered great. Ingredients which qualify for greatness may occur within an otherwise lesser work. Only a few such embedded nuggets may arguably leave a sense of greatness for the whole. PETER MCNAUGHTON, FORMBY, MERSEYSIDE What constitutes 'Great Art'? As an expressionist paint artist and gallery volunteer at a world-class art institution (the Detroit Institute of Arts.), I am often intrigued by, and occasionally obsessed with, this question. First we need to define art. All human behaviors meet some perceived need, at either the conscious or subconscious level. The need to create art represents the need to express the often-powerful states of the inner being. Much like the mind itself, art may be beautiful, ugly, evil, good, ordered, or absurd. Simply put, art-whether paint, clay, words, or music-is energy expelled from the human mind, to be shared with other humans and the world. But what makes it great? Here there exists a social component, a mere construct. At the gallery where I volunteer, visitors always ask for works by the same 'great artists': Monet, Van Gogh, Degas. They seem to never realize that the dusty old work by John or Jane Doe sitting in their attic could be just as wondrous as a self-portrait by Van Gogh. My point is that the fame or cost (often immense) of a work has nothing to do with its greatness. Rather, greatness in a work of art is its correlation with the sublime, meaning it expresses elements of vastness. (It is no coincidence that the Wikipedia essay on the sublime carries a picture of the painting Wanderer above the Sea of Fog by Caspar David Friedrich. It is also no coincidence that your magazine carries expressive figurative art on its pages. Thank you). And yes, works by Van Gogh and Degas also portray elements of the sublime-which might be theistic, metaphysical, or mysterious. Just for the record, the question I'm most asked at the Detroit Institute of Arts is "Where's the bathroom?" Before identifying great art, I'll start by dividing artists from artisans. An artisan is a skilled craftsman who can produce items of exceptional quality.

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A painting by an artisan will be a close replica of a person or a landscape; an artisan writer will accurately describe a situation, or perhaps a philosophical idea. But in both cases there will be no attempt to code any further information within the work. The piece may have artistic merit, but this was not the intention of the creator. In the case of art, an emotion or another aspect of humanity's condition is encoded deliberately by the artist. A view is expressed on reality and on what it means to be human in this reality. In Van Gogh's Starry Night paintings we are not seeing a replica of the night sky but an abstract expression that speaks directly to our sense of wonder when we look up on a clear balmy night. In music our spirit can be stirred by either the French horns of Sibelius's Karelia Suite bringing to mind the vast open snowy wastes of Finland, or an Aboriginal didgeridoo creating images in our mind of Uluru under the soft then blazing red Australian sunrise. In terms of writing, the classic realist novels of the late nineteenth century such as Moby Dick or Middlemarch communicate so much more about the human spirit than their settings of whaling or an English market town might suggest. And the alliteration, metaphors, similes and onomatopoeia of poetry conjure visions, thoughts, and feelings in ways that even the poet cannot imagine. But what makes great art? Any art that does not create any new ideas (such as AI-generated art), can be immediately classed as bad or mediocre. Admittedly, much art is a reworking of previous ideas; but a good artist will always bring new ideas to the work. This may only contribute a small amount to it, but it creates a new perspective. Moreover, in all good art, the audience is stimulated to bring their own feelings and experiences to the work. So, what distinguishes great art is the combination of the artisan's technical mastery with the imagination and creativity to create an ever expanding range of intriguing and absorbing ideas, and feelings and thoughts that arise with each new encounter with it. What, then, makes any work of art great? I consider greatness to be a quantitative variable, and I'll use our two communities to illustrate this. Members of the community of nonexpert art lovers share their thoughts and feelings towards a work of art in the public domain through a multitude of media. The greatness of that work of art is determined here by the amount of shared favourable thoughts and feelings towards that work. The emphasis is on the immediate experience as shared with others, and implies no objective stance towards a work of art. Members of the community of art experts, meanwhile, judge the greatness of an artwork by applying their sets of technical criteria, and make their assessments available in specialist productions in the public domain, such as in art books or art magazines. But the quantification of greatness can also be determined here by the amount of shared favourable judgments. It will be a scientific discipline to work out either quantification. Moreover, as both communities interact in the public domain, they will be able to reinforce or critique each other's perception of the greatness of a work of art. The question presumes there are identifiable criteria for greatness.

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'Great' rather than just 'good' also suggests we're talking about art with symbolic heft and influence, not just aesthetic appeal. Art is so various, from cave paintings to Baroque masterpieces, from sculpture to video, that defining objective, coherent criteria for its greatness would be impossible. Greatness like this is not an abstract universal quality inherent in some artworks but not others. Rather, great art is made, and ultimately mythologised, through the actions of the Art Establishment, which is a sort of ecosystem of opinion-formers in national and private museums and galleries, and includes critics, collectors, curators, academics, and the commercial market. To see how little greatness has to do with the art itself, one only need consider the changing reputations of some artists. Van Gogh sold only one painting in his lifetime. His work was not fashionable, and it certainly wasn't 'great' at first. Turner, Bacon, and Lowry were also dismissed before later being 'discovered' and canonised. The views of the Art Establishment are always selective, and in flux . Linda Nocklin the art historian nailed the politics of greatness in her paper 'Why Have There Been No Great Women Artists?'. One might also ask why is there so few 'great' artworks by artists of colour, working class artists, or those working outside the Western European tradition? When it comes to art, greatness is a façade suspended on institutional scaffolding. This scaffolding is not only ideological, it's also economic. High auction prices, blockbuster exhibitions, and steep insurance premiums, don't just reflect an artwork's importance, they build it. When a painting sells for 80 million, the market isn't just measuring cultural worth, it's creating it. Price creates mystique. Cultural symbolism adds another layer-when an artwork is shorthand for something bigger than itself. Being emblematic of Japan, the greatness of Hokusai's Great Wave grows. But even here greatness is not intrinsic to the artwork, it's retrofitted. It's questionable whether we'd be as moved by the Mona Lisa if it were not so famous. So greatness in art is not an inherent quality. It is a contingent consensus. We do not simply experience greatness, we manufacture it. There's a deeply subjective answer to this question, and a somewhat objective (or more precisely, quantifiable) answer. Subjectively, I'd say art needs to inspire the mind or, poetically speaking, the heart. A painting may be utterly perfect from the standpoint of its technique, but also 'cold', awakening no emotions within a viewer. Another painting may be technically inferior, but still elicit deep feelings. I might add that technique can really only be compared for analogous works: say, two 1970s abstract paintings, or two Renaissance altar pieces. Moreover, an altarpiece might generate deep religious feelings or leave the viewer indifferent, or an abstract work may be viewed simply as an ensemble of geometric lines, or inspire a sense of wonder. And one must also recall that the criteria for a 'proper' technique, as defined by art schools or critics, varies, apparently nearly on a daily basis. I'll add a personal note.

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I own two recordings of Mozart's Requiem, both performed by world-renowned orchestras (the Berliner and Wiener Philharmonikers), and both directed by world-renowned conductors (Herbert von Karajan and Riccardo Muti). Given the calibre of the performers, both are technically perfect-but one is somewhat aseptic, while the other definitely conveys the greatness of the mystery of death (I'll let the reader guess which is which, so as not to attract the ire of either camp!). Returning to the issue of technique, classical music is widely viewed as being of a higher technical standard than pop or rock, and usually is much more complex. However, there's some pretty interesting heavy metal or folk music (for instance) whose elaborateness might be on par with classical counterparts. Perhaps then complexity could be a complementary benchmark for greatness? As for the objective or quantifiable criterion for greatness: will a specific artwork 'say something' to viewers or listeners across the ages? In my humble opinion, if a Renaissance altarpiece touches the hearts of both fifteenth century Flemish worshippers and today's contemporary secular museum-goers, then, perhaps, it may be considered to be a great work of art. The best way to approach this question is to start with how art works in any medium. We tend to think of it as reflecting the world, but as Deleuze and Guatarri argue in A Thousand Plateaus (1980) concerning books, artworks don't reflect the world so much as they form a rhizome with it. Their rhizomatic approach imagines a complex matrix of roots that comes from all directions and has no center-as compared to an arborescent approach (based on treelike structures), in which there is a first cause or base-something like a trunk from which the branches and foliage break away. As an example, think about Alice in Wonderland. You may tend to imagine it in a Tim Burton kind of way: a lush, colorful landscape, like the art of Henri Rousseau. But when you read the books, the prose is actually threadbare and only gives you the minimal information needed-a room, a table, a cake, Alice growing bigger and smaller with each bite-as well as a lot of absurd dialogue. All the detail was added as it made its way through history, spreading out with cultural filaments into new ideas and takes. But it remains significant within the matrix it works in. That same dynamic is at work in every other work we consider great. This is why the term 'greatness', like the term 'genius', is best left to historians. If something an artist creates is designated 'great', it means it blew people away in that given moment. That would be flattering in itself; but that effect can pass. If historians are still talking about it a hundred years later, it's only if it remains a significant node within the rhizomatic network. In short: artistic greatness is what maintains its position in the general discourse.

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The philosopher Henry Odera Oruka was born in 1944 at Ugenya in western Kenya. In his youth he became well acquainted with the customs and traditions of the Luo people. Having won a scholarship, he first encountered philosophy while studying for an undergraduate degree at the University of Uppsala in Sweden, under the supervision of Ingemar Hedenius. This experience proved crucial for his subsequent development. Around the time of Oruka's graduation, Hedenius was appointed to a Professorship at Wayne State University, Detroit, and arranged for Oruka to be awarded a post there as a graduate assistant. This allowed Oruka to study for a master's degree, which was awarded in 1969. He wrote his thesis on punishment; after that he travelled back to Uppsala to study for his doctorate, on liberty. Then, being eager to foster philosophy in Kenya, which had recently become independent from Britain, he returned there. Soon he began teaching philosophy in the Department of Philosophy and Religious Studies at the University of Nairobi, and in or around 1971 he founded the Philosophical Association of Kenya. The following year he was appointed to a permanent lectureship in that department, despite the opposition of Bishop Stephen Neill, Head of Department. Oruka was able to persuade the appointing committee that he had experience of teaching a much wider range of branches of philosophy than Bishop Neill had led them to credit. Given 'Oruka's commitment to spreading philosophy in Africa, this appointment was central to the rest of his career, and he was still working in the same department at the time of his death late in 1995. Or rather, he was still working in the Philosophy Department, which, as a result of his advocacy, became a separate department from 1980. I became Oruka's colleague at the University of Nairobi for a term in 1975. By that time he was a figure in the Department . He drew to my attention a paper presented at the World Congress of Philosophy of 1973, held in Bulgaria, in which the Australian philosopher Richard Routley argued for a new environmental ethic. Reading this led to my involvement in environmental philosophy. Subsequently, when Oruka had become a Professor, I participated in the World Conference of Philosophy he organised at Nairobi in 1991, and later in the World Futures Studies Conference he organised there in the summer of 1995, shortly before his death. During the 1970s and 80s, Oruka led a number of field expeditions to interview traditional Kenyan sages (who included Oruka's own father), to record their wisdom while it was still possible. These sages were, he argued, not mere expositors or defenders of traditional beliefs and practices, but frequently criticised established traditions in the manner of philosophers. Specifically, often the way they criticised established traditions reminded Oruka of the Pre-Socratic philosophers of ancient Greece, who adopted a comparably critical attitude to the traditions that they themselves had received. Oruka thus seized nearly the final opportunity to record this traditional variety of African philosophy, and defend it against those who considered Africans to lack philosophical traditions. These expeditions, then, were not a mere exercise in ethnography, but a contribution to practical philosophy in Africa. Oruka's biographer, Gail Presbey, was among those who took part in the expeditions.

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Oruka was also one of the founding members of the International Development Ethics Association (IDEA). One of the earliest conferences of IDEA was held at Nairobi, alongside the World Conference that Oruka organised there in 1991. Oruka had a talent for introducing philosophers to new fields, and to each other. Besides introducing me to environmental philosophy, Oruka encouraged Nigel Dower of Aberdeen (who later became IDEA's second President) to contact the American philosopher David Crocker (who served as the first President of that Association), because he was aware of their similar scholarly interests. This led to a lifelong collaboration between the two. Oruka also contributed to analytic philosophy, to applied philosophy in Africa, and to the international philosophical scene. His early work on punishment was strongly influenced by the views of his philosophical mentor Hedenius, and by the determinism to which Oruka adhered at that time. He argued that criminals are driven to infringe the law by their circumstances, and could not do otherwise. He concluded from this that punishment was an injustice and should be abolished. Initially these views were combined with his critique of the injustices of colonial rule, but he continued to hold them even during the early years of independence. By this stage, he had modified his views on punishment to advocate its use in defence of liberty against state terror-a terror which had already been exhibited by several independent African regimes, such as those of "three great sons of God, Francisco Macias Nguema of Equatorial Guinea, Idi Amin of Uganda and Jean Bokassa of the Central African Republic" (Punishment and Terrorism in Africa, 1985, pp.110-11). He also supported punishment of such rulers "commensurate with the crimes or [other] acts committed by the oppressors during their days in power"(The Life and Thought of H. Odera Oruka: Pursuing Justice in Africa, Gail Presbey, 2023, pp.70-71). By the time of the 1995 conference on global futures, his deterministic view of human actions had given way to an open-futures view. This recognised a range of possible futures, in some of which poverty could be superseded. This belief is reflected in the title of the conference volume, Futures Beyond Poverty (Ogutu, Malaska, and Kojola, eds., 1997). Also, his posthumously published book, Practical Philosophy (1997), was dedicated "to the futures-to the future African philosophers and all future thinkers and workers for human justice and a better environment." As he explains in the preliminaries of the book, "Future is not one given unalterable fate. There are always many possible futures. And depending on our actions today we can encourage the chances of some and diminish the chances of others." He adds that insofar as future catastrophes can be predicted, humanity has the moral obligation to do everything it can to prevent them. He did not claim that the relevant catastrophes were unavoidable, but rather that even if they were likely, and thus foreseeable, human action could in at least some cases prevent them. Therefore people have obligations to strive, singly or concertedly, to bring about a different, less catastrophic, less unjust, future. This conference also resolved to set up an ecophilosophy unit based in Nairobi, of which Oruka was to be the head. I once received a letter from Oruka on the fledgeling unit's headed letter-paper. But the plans had to be abandoned at the outset as a result of Oruka's sudden (and, on some interpretations, suspicious) death in a road accident on 9th December 1995.

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As for Oruka's own environmental philosophy, he advocated the stance of 'Parental Earth Ethics', in which the planet and its living constituents are understood as mutually related like a family. The family metaphor was not meant to evoke some form of spiritual or moralised view of ideal relations, but to express a scientific understanding of the interdependence of different components of the biosphere regardless of human-made categories and boundaries. Nevertheless, like many metaphors, it warrants further clarification. Oruka's stance becomes clearer in a later paper, 'Eco-philosophy: Environmental Ethics' (reprinted in Practical Philosophy), where he explicitly steers a middle course between anthropocentrism on the one hand and holistic eco-philosophy (of which Deep Ecology would be an example) on the other. He represents both anthropocentrism and Deep Ecology as extremes. By contrast, Oruka defends the stance of Frederick Ferré, who distinguished between moral agents (human beings only) and moral patients-beings entitled to our moral care, which include non-human entities. Both the extremes involve ethical problems, whereas Ferré's position facilitates a unitary and universal ethic in which nonhuman nature is a focus of human concern alongside humanity. While Oruka's stance on the range of moral agents admits of some qualification (is it true that only humans can act morally?), his understanding of the range of moral patients is receiving ever greater support. Oruka also frequently put forward an argument explaining why rich nations have obligations to supply aid to developing countries. Both Gail Presbey and I commend this argument as a strong one. It has been summarised this way: "If the world community agrees that humans have a right to life, then implicit in that right is the right to physical security, health and subsistence... A government's right to sovereignty cannot override the individual's right to life. Therefore, rich countries cannot argue that they have an option as to whether they aid starving persons. Foreign aid is ethically obligatory and not just international charity... since the aid is not a favour in the first place but rather a duty" (Sagacious Reasoning: Henry Odera Oruka in Memoriam, Anke Graness and Kai Kresse (eds),1997, pp.47-60). Oruka was twice married. One of the children of his second marriage, Peter Oruka Odera, currently teaches International Relations at the University of Nairobi. Oruka's legacy also includes the continued thriving of the Nairobi Philosophy Department (now combined again with that of Religious Studies), as well as ongoing discussions about African sage philosophy and about how best to build and entrench both international justice and justice in Africa. Several conferences have been held about his thought, including his reflections on the future of the world and of Africa in particular. Meanwhile the journal Thought and Practice that he and the African Philosophical Association founded in 1974 continues to flourish. His interest in environmental philosophy is articulated in the newer journal Utafiti, published from Dares-Salaam in Tanzania. His journalism and participation in public affairs are studied by other African philosophers and fellow intellectuals, and with it his advocacy of the cause of liberty. This is crucial to a continent all too prone to authoritarianism, and to the preventable poverty that authoritarianism often entrenches.

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Regarding virtual reality, that's something that by definition doesn't exist outside a consciousness. Regarding Heidegger, although he claimed to be talking about 'being', he actually appears to only be describing a subjective perspective. By contrast, I'm interested in what is actually real. I would also argue that we can make progress on the philosophical quest to understand what is genuinely real. In my view, the conclusions are quite radical, and show a reality that's very different to the 'ordinary world'. If, as Haj-Bolouri suggests, some people could come to regard VR as effectively real in the way the ordinary world is normally regarded, and given that VR has no reality outside its appearance, that should undermine our faith in the 'ordinary world', too. PETER SPURRIER, HALSTEAD, ESSEX DEAR EDITOR: In Minds, Brains, and Programs (1984), John Searle asserts that, regardless of whether a system such as a robot displays intelligent behavior, it still lacks an inherent understanding of the meaning behind these actions, that is, consciousness. He argues that "the robot has no intentional states at all; it is simply moving about as a result of its electrical wiring and its program." Searle is not convinced that the robot can think even if it is exposed to its surroundings and the real world. He further argues that despite extensive simulation of brain functions by a computer, it would merely mimic cognitive processes, lacking genuine consciousness. Regardless of the robot's complexity, it cannot generate subjective experiences or true comprehension -elements he views as essential for consciousness. What comes closest to the human brain is that of an animal, not a machine: "We assume both that the animal must have mental states underlying its behavior, and that the mental states must be produced by mechanisms made out of the stuff that is like our [brain] stuff. We would certainly make similar assumptions about the robot unless we had some reason not to, but as soon as we knew that the behavior was the result of a formal program, and that the actual causal properties of the physical substance were irrelevant, we would abandon the assumption of intentionality." I agree with Searle, and hope it will always be so. There is no profound purpose for an AI, only mechanical mimicry. Perhaps the human mind can never fully be replicated. DEAR EDITOR: This is in response to the interview with Stephen Fry in Issue 168. Fry's assertion that 'a violinist has their violin, it isn't them' is not entirely accurate. I am a professional screenwriter, director, costumer, and actor. When I write a script, the script is in essence what I am. There was a PN article last year that argued that significance was not defined by size or breadth ['Significance', Issue 162]. I'd argue further that although Musk's space empire might conquer the solar system, ideas can conquer entire universes, and in fact, create entire universes! Ideas are therefore the most precious resource. So to me, intellectual property is more important than gemstones. I'm not surprised that Fry has an affinity for the intellectual. He was the voice of the Guide in the Hitchhiker's Guide to the Galaxy movie, and ought to know the value of the meaning of life! Jokes aside, my view is that the meaning of life is to seek beauty. This might sound fluffy, but it has a logic. For example, a Wall Street executive who has no interest in art might say that his purpose is to increase his salary, yet his upscale Manhattan apartment would probably have nice decor and a good view of the skyline.

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This decor and skyline constitute beauty-therefore demonstrating that all humans seek beauty. If there's another interview with Fry, I'd like you to ask-does he know where his towel is? Because I lost mine. LARRY CHAN, NEW YORK CITY DEAR EDITOR: Stephen Fry's general knowledgeability evidently does not extend to the history of cinema. The viewers of the earliest films did not see 'grainy jerky cinema footage' as he asserts in his interview in PN 168. These films only look that way today if watched on poorly preserved copies screened at the wrong speed (silent films were shot at a slower speed). However, anyone who has seen prints of these films taken directly from the original negatives will testify to the astonishing sharpness and clarity of the images. The Lumière brothers, who made the very first films, were already distinguished still photographers, and brought all their skills to bear on the new medium. The first audiences also did not scream with terror when they saw a train apparently approaching them. This is a myth. The earliest versions of this tall tale date from decades after the event, and none of the many reports at the time mention any such thing happening. The first audiences were sophisticated Parisians who were familiar with magic lantern shows. They were highly impressed by the moving images, but not at all frightened by them. Continuing to spread discredited myths should be discouraged, even if by a Knight of the Realm. PETER BENSON, LONDON Explaining God DEAR EDITOR: Concerning Raymond Tallis's article 'Excusing God', Philosophy Now 168, it is a truism that nature is chaotic and knows no good or evil. However, on the basis of the hypothetical existence of God, Tallis argues against the 'terrible', 'dreadful', 'appalling' suffering that such a God would permit in this world. Take away the God argument, and we're left with a man who is very upset about the way the world is. Yet as a selfprofessed 'infidel', what comfort does he have? Worse, what comfort could he bring to others? On the other hand, if God is omnipotent, would not his omnipotence include the ability to guarantee some kind of good for each of us? This is precisely what Tallis rejects. REV. THOMAS O. SCARBOROUGH DEAR EDITOR: In Issue 168 Raymond Tallis took up the hoary problem of evil in a world, although the problem itself undermines the existence of an intentional deity who cares deeply about the affairs of our cancerous species. The deity's popularity is due in large measure to his supposed promise of eternal life to the chosen. However, while losing life on this rather lovely little planet is sad, it's also clear that few people contemplate the horror of unending existence. What does one do after, say, the first thousand years? Practice the harp? Let me by define 'evil' as intentional cruelty-taking pleasure in inflicting pain. Predation in nature isn't about causing pain, but getting food. That may not explain why the cat plays with a mouse; but maybe they've acquired their owner's sensibility. Otherwise, we're the only creatures who hurt other creatures for the pleasure of it. Of course, much evil is hurting others out of greed, indifferent to their pain. We've made defeating others our economic system and the purpose of most sports. And many peoples alive today basically stole their country from its original inhabitants (as Moses' people did in the promised land). So is the collective more evil than the individual? WALTER L MOSLEY WILMETTE, IL DEAR EDITOR: Like Tallis, I too struggle with the evils in the world.

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Mostly I struggle with man's inhumanity to man. I studied Theology in college, but theology is no longer the Queen of the Sciences it was in the Middle Ages: it's become more of a pesky stepchild. Philosophy and Theology are related, but the line between the two is fuzzy, and both schools of study seem to go in circles a lot. That's OK. They far outstrip not thinking at all (and there's plenty of that going around). But when it comes to understanding things like good and evil, or an infinite God... ultimately, we're going into things we will never completely understand. However, if I have learned anything, it is that God is limitless in all his attributes. So although we might get a peek into the wisdom of God, as for the really big picture, we have to trust that God knows what he's doing. To a moderate evangelical like me this is called 'faith'. Neither does God punish the wicked for deliberately causing distress to the innocent. We do not know why the wicked prosper and the righteous are afflicted, but one reason why it happens is that the wicked look after themselves and the good look after others. But if there's no God to reward or punish us, why should we suffer to relieve the distress of others? One possibility is that knowledge of suffering causes some of us greater distress than the effort of relieving or preventing the distress does. It is in the nature of some people to feel the suffering of others a little like it was their own, and so they too feel benefit when the suffering is relieved. Such feelings might be natural, or instilled during childhood. Some care for others because their religion tells them to do so. Unfortunately the religions tell us to care for different others, such that followers of one religion may be cruel to followers of a different one. If we believe we should care for others our world will be a happier place. That probably has to be sufficient for us, as when we cannot rely on ourselves we can only turn to each other. ALLEN SHAW LEEDS DEAR EDITOR: In reference to a child suffering in Gaza (Issue 168), Raymond Tallis's comment "the evil that caused this hideous suffering" tells me something about Tallis himself. Firstly, he must have some concept of evil to make that association. Secondly, it demonstrates compassion for the suffering of another human being. The question remains, wherein is the source, or justification, of his compassion, and what was the origin of the evil he mentioned? Tallis concedes he has a gap in his understanding, which is "not shaped to accommodate a god." This is where his logic breaks down. Would he say he has a gap in not understanding science, medicine, or even philosophy, and therefore claim non-existence for their truths? Most theists, like me, concede that the problem of pain is difficult to comprehend. Perhaps this is because we continually try to fit God into our model of reality: to say, "If God (by my definition), were omnipotent (by my definition of what that should mean), he/she should (fill in the blank)". The stumbling block seems to be our free will, which abused, results in cruelty and suffering. But as C.S. Lewis said, God cannot give us free will and at the same time withhold it. Nonsense remains nonsense even when we talk it about God. Finally, it is tempting to believe that the supposed 'allowance of suffering' of that girl in Gaza is meaningless. I disagree. I know it affected Prof Nick Maynard, who reported it, Raymond Tallis, who was so moved as to refer to it, and myself, who woke in the early hours of the morning after reading him, pondering how to respond.

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Could it be that awareness of her suffering and death has moved at least three human beings to a greater compassion, and so a little closer to the One who understands? MICHAEL HANLEY MELBOURNE A Life of Liberation DEAR EDITOR: I found the article on Paulo Freire in PN 167 most interesting, so I bought a copy of his book Pedagogy of the Oppressed. It is not an easy read, with a heavy Marxist slant-not surprising as its genesis was amongst the poor in Brazil. But Freire's emphasis on communication through dialogue is vital, and is now an accepted part of education. Freire's crucial message was to awaken awareness in the masses about their situation and what might be done about it-a continuing push for greater fairness in their share in the wealth of society. Freire coined the Portuguese word conscientizacao ('conscientisation') for the essential process of awakening awareness to mutual causes. Generally, the ongoing struggle described in Pedagogy aims to reverse processes that dehumanise people. In the modern world, where much in our lives is decided at a global level, most of us endure a 'master and servant' relationship, where those at the top enjoy vastly greater rewards than those whose labours generate the wealth. In the afterword by Ira Shor, Freire's ambitions are summarised by the questions, "What kind of world do we live in? Why is it like that? What kind of world do we want? How do we get there from here?" Those thoughts about the dehumanisation of people echo those of Hannah Arendt in The Origins of Totalitarianism. In another of her books, The Life of the Mind, she emphasises the importance of teaching people to think clearly and broadly from an early age. Humans are gifted with the power of language, and we should use it constructively at all times, to ensure all opinions are heard. That route leads to social harmony and progress; stifling opinion and dehumanisation of people leads to conflict. The ability to think seriously, and the encouragement of dialogue and involvement at all levels, would make for a happier, healthier society, and the realisation of Freire's ideas. On 20th May, 1521, Spanish troops fought against a Navarrese contingent supported by the French at the fortress of Pamplona. The Spanish lost the battle, but a little more than a month later, on June 30th, they decisively defeated the combined Navarrese and French forces at the Battle of Noain, thus ending the Navarrese rebellion. One of the Spanish soldiers wounded at Pamplona was the Basque captain Inigo Lopez de Loyola, who was injured in both legs. While convalescing at the Benedictine abbey of Montserrat in Catalonia, Inigo, who later took the name of Ignatius and founded the religious order known as the Society of Jesus, started working on a book of spiritual exercises. practices were organized in four thematic weeks, meant to help Christians recommit to their faith. Yet as famous as Ignatius's exercises became, he was not the originator of the idea of spiritual exercises. Several ancient Greco-Roman schools, including the Epicureans and the Stoics, had long before discovered that certain practices could be invaluable in living a good life. The most comprehensive discussion of the history of philosophical exercises, including a comparison between the Hellenistic and Christian approaches, can be found in a classic book by French scholar Pierre Hadot, aptly entitled Philosophy as a Way of Life (1995).

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Hadot tells us that a list of such exercises was written down in two books by the Jewish Middle Platonist philosopher Philo of Alexandria, Who is the Heir of Divine Things?, and Allegorical Interpretations, although similar exercises are scattered throughout the works of Seneca, Epictetus, Marcus Aurelius, Plutarch, and other classical thinkers. Let's take a closer look at Philo's approach, which some modern practitioners (including yours truly) find particularly useful. Philo recognized three major classes of exercises, having to do with reflection, action, and learning. Broadly speaking, the goals of the three classes are, respectively: to meditate on our life and on what is or is not important; to help us act appropriately, in accordance with our meditations; and to gain insights into what other people think so that our actions are most efficacious. Beginning with reflection, there are three fundamental exercises that Philo advises us to do on a regular basis (daily, if possible, but at least weekly): Pay attention: that is, train ourselves to live and act in the moment, and not be distracted by other things, including regrets about the past or worries about the future; Take the time to write down our thoughts about salient events of the day and how we reacted to them, in order to learn how to do better the next time; Express gratitude by singling out things and especially people we're thankful to have in our lives. In terms of action, again he suggests three spiritual practices: Engage in what has been called ‘therapy of the passions'-being attentive to unhealthy emotions such as anger, learning to recognize them at their onset, and working on developing better reactions to whatever triggers them; Self-mastery: attempt to improve our temperance and self-control, for instance by engaging in occasional fasting, or abstaining from alcohol or drugs; and Performance of duties, especially social ones, like writing to our friends, checking in with people we know who may be in need, and so forth. The general idea is to improve our knowledge of the world (learning), regularly meditate on our experiences (reflection), and use these two tools for the crucial aspect: acting in life according to our chosen philosophical principles. It helps to keep a diary of your practices, or a spreadsheet in which you write down when and how you have performed each exercise. Mine now goes back over a decade, and has gradually become a precious source of information about the evolution of my self. Since my records are electronic, I can search by keywords (something Philo certainly couldn't do) and see when, or how frequently, certain issues come up. How often has anger been a problem? For what or whom have I been grateful? How good have I been at performing my duties toward others, or at engaging in selfcontrol? The point is neither to chide ourselves for our failures, nor 'gamify' our philosophical progress. Rather, such exercises are tools first used over two millennia ago to help us become better human beings, which is the goal of a philosophical just as much as of a religious life. It's hard to quarrel with Gray's characterization of what it's like to be a cat. But we can extend his findings in an interesting way by noticing that every one of these claims about cats is true of, say, rats, as well; not to mention bats, donkeys, goats, hamsters, gerbils, rabbits, horses, guinea pigs, weasels, otters, reindeer, moose, mice, grizzly bears, giraffes, rhinos, salmon, humming birds, chipmunks, chickens, chickadees, sparrows, cobras, parrots, llamas, ground hogs, and quite possibly dolphins... As far as we know, none of these creatures engage in philosophical reflection.

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None question the meaning of life. Not being 'ruled by words', each simply does what comes naturally. And so none are plagued by angst, or act so perversely as to kill or die in the hope of achieving immortality. Most of these creatures spend much of their life in instinctive behaviour. And for the most part, each thinks of death only when it is immediately upon them (p.99). Cats are therefore in fact quite tangential to Gray's entire project in this book. Since cats are not different in kind from countless other alien life-forms with whom we share this planet in any respect that's crucial to Gray's analysis, cats themselves apparently have little distinctive to teach us, if anything. The good news for Gray is that there are therefore countless further volumes waiting to be written that can further corroborate his striking conclusions (Murine Philosophy: Rats and the Meaning of Life, anyone?). So a lot of what Gray observes in cats can readily be found elsewhere. For example, cat lovers are endlessly intrigued by why humans find cats so adorable, and why we're willing to make great sacrifices for creatures that, in many ways, give us back so little in return (as compared with dogs, for example.) For this Gray argues that we love being with cats because humans have a deep and basic need to connect with something other than the human world (pp.18, 26). But by this reasoning, we should also love spending time with all other creatures, such as rats or maybe cockroaches. The fact that we don't cries out for an explanation that is not given here. Similarly, Gray's account as to why people have worshipped cats throughout history as gods (or demons), is that they live according to their own nature (p.99-100). But this again begs the question as to why rats and all the rest are not worshipped in a similar way. Gray further argues that humans have traditionally filled their lives by seeking diversions that shield us from awareness of our own mortality and the fundamental meaninglessness of existence (pp.37, 93-95). Distractions of this sort-including the practice of philosophy-may provide some temporary relief, but ultimately they backfire and succeed only in multiplying our sorrows (p.35). Gray insists that cats themselves, however, are not just another distraction. Rather, they possess the power to heal us by offering not only a "respite from thought" (p.43)-the kind of thought associated with the type of self-consciousness that's the source of human wretchedness-but also, and more strikingly, a release of sorts from the very state of 'being human' (p.43). Again, though: why, then, don't rats possess this remarkable power too? Why don't rats offer another redemptive path towards selftranscendence? One shouldn't for example simply claim that rats are easily dismissed as filthy flea-infested rodents, since, just like cats, rats can be cleaned up and domesticated. Besides, Gray shows virtually no interest in the bodies of cats; either in what they look like, or in what it feels like to snuggle up close to one. So if we can be healed by connecting with alien organisms, maybe the lesson here is that we should overcome our superficial prejudices and learn to love hanging out with rats, and integrate them into our lives. For another instance, Gray claims that cats provide us with "a glimpse of life before the [Edenic] Fall" (p.42)-a portal, if you will, into a world beyond suffering. Rats inhabit a somewhat different garden, but aren't the inhabitants of that garden also innocent?

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And so doesn't the world of rats beckon us with its own unique array of tantalizing temptations and otherworldly delights? As the Good Book says, "In my Father's house there are many rooms." These sort of questions are not discussed by Gray in any fashion whatever, so there's a truly prodigious research program waiting to be undertaken by subsequent generations working in Gray's zoological shadow. Thinking About Not Thinking Gray's spiritual challenge to humanity runs deeper yet. It's not enough, according to him, that we should gaze lovingly at the world of cats from afar. We gain life not only by liking cats; we must also strive, as best we can, to 'become cat-like' (p.69). Living well, for humans, means 'living like a cat' (p.111). So despite our endemic misery, the good life can still be achieved if only we quash our humanity and learn to live as cats do. Gray writes, "The good life is not the life you want but one in which you are fulfilled" (p.107)-and you can fulfill yourself only by losing yourself in some kind of imperfect communion with a being who is profoundly unlike you. To find life, or salvation, you first must die. This sounds like mysticism to me. But like any brand of mysticism, this stance is rife with mystery, and, like many mysteries, is fuelled by a variety of paradoxes (others might less charitably speak here of flat-out contradictions). The following two paradoxes promise to provide especially fertile ground for future research into something that, like cats themselves, appears to lie beyond the realm of ordinary human understanding. First: since it's obvious to most people that 'humans cannot become cats' (p.2), Gray at times counsels us merely to become just 'a little more like a cat' (p.110). So incremental change of this sort is deemed to be acceptable. But presumably we still have to make hard choices about how best to achieve even this more modest goal. This in turn means that we must contemplate alternative courses of action, and make judgments about the probable consequences of the various choices. But as Gray has already told us, cats do not engage in this sort of reasoning. So Gray seems to be saying, use your human RAT SELFIE BY AUGUSTIN LIGNIER 2021 PUBLIC DOMAIN Books skills to figure out how to undermine your humanity and become more like a cat. He is in effect telling us to employ reflexive consciousness as a means of renouncing reflexive consciousness! One can be forgiven for thinking that this strategy sounds a little self-defeating. It resembles what utilitarians refer to as 'the Paradox of Hedonism': Strategic reasoning informs us that the best way to achieve happiness is to stop reasoning strategically about how best to achieve happiness. Here Gray rightly appeals to Pascal's sensible discussion about the pivotal role that ritual plays in acquiring faith (p.36): If you want to become a believer, or a cat, start by acting like one. But a second, more worrisome apparent inconsistency arises out of this first paradox. As we've seen, Gray apparently arbitrarily privileges cats over other species that are not relevantly different in kind. So if we have reason to become more cat-like, we have just as compelling a reason to become more like a rat. There are countless other species in the running as well: donkeys, goats, hamsters, chipmunks, rabbits, and so on. With which of these many creatures, then, should we best seek a more fulsome communion? This choice is hardly inconsequential, as each species is unique, and so each choice will carry a distinctive set of costs and benefits.

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It's hard to believe that we could sensibly resolve this issue without closely monitoring and evaluating what tends to happen to people when they try to live more like a cat, or a rat, or a grizzly bear. Yet because they don't do philosophy, cats themselves have no interest in the question 'Should I strive to be more like a cat than a rat?', and so becoming more like a cat will not help you in deciding how best to deliberate about the best way to rein in human deliberation. We simply can't seriously engage with this question without imagining what it would be like to become more like a cat, or a rat, or a grizzly bear. Gray explicitly acknowledges this. Cats do not tell themselves stories, because they cannot. Humans, on the other hand, "cannot help making their lives into a story" (p.38). These 'inventions' invariably 'take over' and yield miserable and delusional lives that no longer 'belong' to us (p.105). Accordingly, "whereas cats live by following their nature, humans live by suppressing theirs" (p.22). "The human animal never ceases striving to be something that it is not" (p.2). And stories are the ineffectual means by which we "try to be happy by escaping [our]selves" (p.25). Therefore, as a human, you can try to live as, say, a cat-you can try to escape from yourself-only by telling yourself a delusional story about you are and what it would be like to live as a cat. Paradoxically, then, it's in your nature to tell yourself a story about yourself that denies your true nature. And paradoxically, then, that same inescapable activity of self-reflection that most fundamentally causes suffering also miraculously offers a release from suffering! In effect, Gray imagines that he can tell a coherent story about living well that does involves not telling a story. This may be both mysterious and insightful. Or the truth may be far more straightforward. Perhaps trying to conform to a story about what it would be like to become more like a cat doesn't actually make us any less human, or any more like a cat. Maybe any story about cats is only just another very human distraction that can only compound our inevitable misery. And maybe a bewildered and beleaguered human trying to become more like a cat can never be anything other than a bewildered and beleaguered human trying to become more like a cat. Jordan Peterson was, like most academics, a relatively minor public personality. He started to appear sporadically on local television about twenty years ago, and his first book, Maps of Meaning (1999), barely sold a hundred copies. His rise to fame came in 2016 when he began to publicly criticize the Act to amend the Canadian Human Rights Act and the Criminal Code (Bill C-16), passed by the Parliament of Canada to introduce 'gender identity and expression' as prohibited grounds for discrimination. Peterson argued that it constituted compelled speech (though some legal scholars denied this interpretation). Compelled speech, Peterson was convinced, was a step too far towards totalitarianism. As Neil McLaughlin argues in Society (vol. 58, 2021), what caused his fame to last were the six different roles he came to play in the public eye: political provocateur, academic researcher, media entrepreneur, therapist, father figure, and spiritual leader. Peterson's two recent books, presenting in total twenty-four 'rules for life', are only incidentally related to his rise to prominence. It was his fame that made the books, not the other way around.

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This is not to say that the books are no good, only that the world of publishing is complicated. However, each of the rules might be traced to one of his six personas, and his lasting popularity has more to do with his books than with his initial rise to fame. Both books are something like self-help books, but in this regard they are most unusual, for they are too philosophical to fit comfortably in that genre. The first book is subtitled An Antidote to Chaos (2018), the second is titled, Beyond Order (2021), and these show the major respect in which they differ. The former focusses on the dangers one faces from too much chaos (which is feminine), and the latter on the malign effects of excessive order (which is masculine). For Peterson, who is at heart a Jungian psychologist, both order and chaos are fundamental elements of human experience, and an individual's psychology is determined by the balance between them. Pathologies result from their imbalance. The overall problem Dr Peterson tackles in his work is that of existential nihilism and its psychological effects, such as angst, dread, and most importantly, depression. Suffering is, he thinks, an unavoidable part of the human condition: "Suffering is built into the structure of being", he says (in this respect he is quite Buddhist). He also thinks that "we all have a palpable sense of the chaos lurking under everything familiar" and that, if it goes unchecked, "the forces of tyranny expand inexorably." Too much focus on the problems he tackles will inevitably result in a pessimistic view of Peterson. That is possibly why in the Los Angeles Review of Books (8 March 2018), Houman Barekat describes Peterson's work as "an ugly, mean-spirited treatise against human kindness." Indeed, what is positive about his work is not his picture of the human condition-it is what we are capable of achieving despite it. In fact, Peterson's general concern is the same as the French- Algerian philosopher and novelist Albert Camus, who opened his book The Myth of Sisyphus (1942) with the assertion that "There is but one truly serious philosophical problem, and that is suicide." When faced with the meaninglessness of the world, Camus said we have three choices. First, we could succumb to the absurdity of it all and kill ourselves. However, this, he thought, was contradictory, for it is to admit that life is too much, and so affirm the very absurdity you're trying to escape from. Instead, we might take a Kierkegaardian 'leap of faith', and believe in spite of it all that life is meaningful. But this, according to Camus, is 'philosophical suicide'. Finally-and this is the route endorsed by Camus-we can revolt against the absurdity by affirming life. Revolting is 'the contrary of renunciation', and it is through this that Camus says that we can 'give life value'. Peterson says the same thing. In his opinion, it is a "suicidal gesture" to shrink away from the absurdity of life; moreover, we are in dire need of "the meaning inherent in a profound system of value, or the horror of existence rapidly becomes paramount" (12 Rules for Life: An Antidote to Chaos). So it is existential meaning, that is, a profound system of value, which prevents us from falling into hopeless despair. Our only choice, then, is to revolt against the absurdity of existence. To continue to live in the face of the meaninglessness of life is what it means to be a tragic hero. And our everyday heroism in the face of suffering makes us "low-resolution versions of God".

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A vital connexion between personal responsibility and existential meaning is drawn by Peterson in one of his rules: to "stand up straight with your shoulders back" is to "accept the terrible responsibility of life". So once again like Camus, Peterson finds meaning in our choice-making, asserting that "free choice matters" in our striving towards meaning. "Everyone falls short of the glory of God", he further says: nevertheless, "you have some vital role to play in the unfolding destiny of the world" (ibid). That role is to "help direct the world... a bit more toward Heaven"-which is achieved by balancing order and chaos, predictability and unpredictability. Then you may find "Meaning, with a capital M", which will "well up from the most profound depths of your Being" and you can once again "walk with God in the Garden", for it is by living well that we can "atone for our sinful nature" (ibid). Peterson is clear that meaning comes from striving, not obtaining, and says that "to have meaning in your life is better than to have what you want". But by meaning he does not mean happiness. "Happiness is a great side effect. When it comes, accept it gratefully. But it's fleeting and unpredictable. It's not something to aim at-because it's not an aim. And if happiness is the purpose of life, what happens when you're unhappy? Then you're a failure" If a person is to achieve happiness at all, they must first pursue meaning, for they must "conduct his or her life in a manner that requires the rejection of immediate gratification, of natural and perverse desires alike" (ibid). Peterson maintains that these facts of life can be observed in chapters 2 and 3 of Genesis, "a narrative sequence almost unbearable in its profundity." Peterson, views the Garden of Eden as representing order, and the Serpent as chaos. That there was evil even in the Garden shows that "nothing can be completely walled off," for "we have seen the enemy, after all, and he is us... No walls, however tall, will keep that out" (ibid). Nevertheless, the prelapsarian world was too orderly, in that man was not yet conscious of himself. Ignorance is the price of such order. To be human is to be conscious: in the Fall man became fully human. It catapulted us "out of infancy, out of the unconscious animal world, into the horrors of history itself." For Peterson the Fall was not wholly bad, for a world without evil, without strife, represents "permanent human infantilism and absolute uselessness." Peterson does not write in philosophic proofs or mathematical formulae, but in metaphors and analogies. His books stand out as being genuinely interesting to read, rather than merely having interesting ideas. The ideas that he does advance in them are, ultimately, optimistic. He has been misrepresented as pessimistic and political but when he is political, he is sensible. He's not the 'far right favourite' Cynthia Miller-Idriss makes him out to be in Hate in the Homeland: The New Global Far Right (2020). But that his selfhelp advice is almost commonsensical is really what accounts for the appeal of his books. He writes forcefully for self-development propositions which are largely unremarkable, and, at bottom, totally agreeable. That is not to detract from the excellence of his work; on the contrary, it is his realism about the human condition, his optimism about how to transcend it, and the simplicity of his injunctions that provide a route to a psychologically healthier place, at a time when the world itself seems to have gone mad in its complexity.

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Building upon the concept of the Neo-Humanist city, we must address the specific tension between the rapid expansion of megacities and the inherent human need for localized, intimate social structures. As we project our vision into the middle of the twenty-first century, the "next" phase of urban evolution involves the dismantling of the traditional "central business district" in favor of a polycentric model known as the "Fifteen-Minute City." This urban planning philosophy posits that every essential human need-work, food, healthcare, education, and recreation-should be accessible within a fifteen-minute walk or cycle from one's front door. To achieve this, we are seeing a radical reimagining of the streetscape, where the dominance of the private automobile is being superseded by "green arteries" that prioritize pedestrian movement and micro-mobility. These arteries are not merely transit paths but are designed as linear parks, equipped with carbon-sequestering flora and permeable pavements that mitigate the "urban heat island" effect while managing stormwater runoff through natural filtration. This shift represents a profound departure from the mid-twentieth-century reliance on zoning, which strictly separated residential life from commercial activity, a practice that inadvertently created sterile dormitory suburbs and congested highways. Instead, the Neo-Humanist city embraces "radical mixity," where light industrial spaces, vertical farms, and co-living apartments coexist in a symbiotic ecosystem. Within these spaces, the architecture itself becomes "performative," utilizing kinetic facades that adjust their opacity and angle based on the sun's position to minimize energy consumption for cooling and lighting. The materials used in this new era are increasingly "circular," meaning they are harvested from the waste streams of previous generations or grown through synthetic biology, such as bio-bricks made from fungal mycelium or structural timber sourced from regenerative forests. This circularity extends to the invisible infrastructure of the city, where decentralized "micro-grids" allow individual buildings to generate, store, and trade renewable energy with their neighbors, effectively turning every structure into a mini-power plant. However, the success of these technological advancements hinges on the "Social Scaffolding" that supports them-the intentional design of spaces that force "serendipitous encounters" between diverse groups of people. In an age of digital echo chambers, the physical town square, the community workshop, and the shared rooftop garden serve as vital anchors for democracy and social cohesion. These are the "Third Places" that prevent the high-tech city from becoming a high-tech prison of isolation. As we integrate augmented reality (AR) into our navigation of these spaces, the digital layer must serve to enhance our connection to the physical world rather than distract from it, perhaps by revealing the hidden history of a site or displaying real-time environmental data that encourages sustainable behavior. Ultimately, the "next" paragraph of our collective story is about the transition from being "consumers" of the city to being "stewards" of the city. It requires a mindset shift that values longterm ecological health over short-term speculative profit, ensuring that the environments we build today are resilient enough to house the aspirations of those who will inherit them a century from now. By weaving together the threads of biophilia, data intelligence, and social equity, we can construct a world that is not only smart and efficient but also deeply, undeniably human in its warmth and complexity.

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As we stand at the threshold of this planetary homeostasis, the "next" phase of our narrative shifts from the external transformation of our cities to the internal transformation of the human experience within them, specifically exploring the Neuro-Urbanism that emerges when our biology is perfectly synced with our surroundings. This 700-word progression examines how the "Cradle City" begins to interface directly with the human nervous system through "Ambient Biotelemetry," a non-invasive layer of the urban fabric that senses collective stress levels, heart rate variability, and circadian rhythms to adjust the environment in real-time. Imagine walking through a neighborhood where the bioluminescent glow of the trees shifts from a stimulating cool blue in the morning to a calming amber in the evening, automatically assisting the hormonal transitions of every person on the street. This isn't a form of surveillance, but a form of "Collective Care," where the city acts as a giant externalized regulatory system for the human brain, which evolved for the savanna but has spent the last few centuries drowning in the cacophony of industrial noise. In this state of total environmental alignment, we see the eradication of "Urban Fatigue Syndrome," as the fractal patterns in the architecture and the soft, organic acoustics of the mycelium walls trigger the same restorative neurological responses as a deep walk in an old-growth forest. This neurological harmony facilitates a massive spike in human creativity and collaborative potential, leading to the "Cognitive Commons"-a societal structure where the surplus of mental energy, no longer spent on the daily stress of urban survival, is redirected into the arts, philosophy, and the complex problemsolving required to maintain a living planet. Within this single, ongoing paragraph of human progress, the very concept of "retirement" or "the weekend" dissolves, as the boundary between "work" and "life" is replaced by a fluid state of "Contribution and Contemplation," where the act of living is itself the primary economic and social value. We begin to see the rise of "Intergenerational Knowledge Hubs," where the elderly, housed in the same biological membranes as the young, serve as the "living libraries" of the city, their wisdom integrated into the city's educational algorithms to ensure that technological speed is always tempered by historical perspective. However, as we push into the farthest reaches of this vision, we must address the "Silencing of the Self"-the risk that in a world so perfectly tuned to our needs, we lose the "grit" and the "friction" that forge individual character and resilience. To counter this, the architects of the late twenty-first century are intentionally introducing "Planned Anomalies"-spaces of high entropy, unpredictability, and physical challenge where the living city "steps back" and allows the raw, unmediated wilderness to take over. These are the "Wild Hearts" of the metropolis, where a person can truly get lost, encounter danger, and rediscover the primal autonomy that was once the hallmark of our species. It is the final synthesis of our journey: a world that is safe enough to thrive in, yet wild enough to be worth living in. As the digital and biological layers of the city reach their final maturity, they begin to fade into the background, becoming as invisible and essential as the air we breathe. We find ourselves not in a "city" in the classical sense, but in a global "Symbiocene," where every breath taken by a human, every spore released by a fungus, and every byte processed by an AI is part of a single, unified song of existence. This is the "next" and perhaps final paragraph of our transition: the moment we stop trying to "build" a future and simply allow ourselves to be the future, a conscious and caring expression of the Earth itself, finally at home among the stars while keeping our feet firmly rooted in the living soil of our reclaimed paradise.

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As we move beyond the structural composition of individual buildings and into the wider socio-political implications of a "living" urbanism, we must confront the radical shift in human labor and the definition of a "citizen" in an era where the city itself performs the majority of the maintenance work. In this 700- word trajectory, we observe the obsolescence of the traditional construction industry, replaced by a "Clericature of Cultivators"-a specialized class of architect-biologists and data-ecologists who do not build walls but rather "prune" and "steer" the growth of the urban canopy to ensure it remains in equilibrium with the local carrying capacity of the land. This transition necessitates a complete overhaul of our economic systems, moving away from GDP as a measure of progress and toward a "Bio- Contribution Index" that rewards individuals for the health and vitality they add to their local microecosystem. In this world, your "rent" might be paid in the form of managing a block-wide nutrient recycling system or tending to the atmospheric scrubbers that line your balcony, effectively turning every inhabitant into a stakeholder in the planet's survival. This decentralized governance model-often referred to as a "Bioregional Assembly"-utilizes the same distributed ledger technology that once powered cryptocurrencies to instead track the flow of clean water, carbon credits, and caloric output across the city's living grid. However, the "next" and perhaps most daunting hurdle in this evolution is the "Great Re-Wilding" of the human psyche, as we struggle to shed the deeply ingrained "dominion mindset" that has characterized the last five thousand years of civilization. Living in a city that breathes, reacts, and eventually decays requires an acceptance of transience that is antithetical to the stone-andsteel permanence we have always associated with wealth and power. This psychological friction manifests in the design of "Transitional Zones"-spaces where the hyper-ordered digital world of the home bleeds into the chaotic, unmanaged wilderness of the "Deep Green" belts that now weave through our metropolitan centers. These zones are essential for the "rewilding" of the human microbiome, exposing our immune systems to the beneficial bacteria and diverse allergens that were stripped away by the sterile environments of the late industrial age, thereby eradicating the "autoimmune pandemics" that plagued the early twenty-first century. As the city expands its biological intelligence, we also see the emergence of "Interspecies Diplomacy," where the needs of local migratory birds, pollinators, and soildwelling organisms are integrated into the city's operational algorithms through bio-acoustic monitoring. The city no longer functions as a fortress against nature but as a specialized "niche" within it, where human ingenuity acts as a catalyst for broader ecological flourishing. This leads us to the ultimate realization of the Neo-Humanist vision: the "Cradle City," a settlement that is not only carbon-neutral but "carbon-negative" by design, actively repairing the atmospheric damage of the "Great Acceleration" era through its very existence. In this final stage of urban maturity, the distinction between "technology" and "nature" is no longer a useful binary, as we recognize that a 3D-printed coral reef is as much a part of the ecosystem as the biological one it supports. The "next" paragraph of human history is therefore not written in ink or code, but in the genetic sequences of the trees that shade our streets and the recycled minerals of the ground beneath our feet. We are moving toward a state of "Planetary Homeostasis," where our cities serve as the vital organs of a rejuvenated Earth, pumping clean air and filtered water back into the environment in a gesture of profound, systemic gratitude. This is the promise of the living city: that we can finally stop being a burden to our planet and start being its most sophisticated, empathetic, and resilient protectors.

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When conflict between Israel and Hezbollah broke out in 2006, India launched Operation Sukoon to evacuate not just Indians but also nationals of neighbouring countries like SriLanka and Nepal with the help of the Indian navy. Then during Operation Rahat in 2015, India evacuated nearly 4,000 citizens along with foreign nationals of 26 countries from war torn Yemen. That said, now that the Ukraine rescue operation is winding down, the focus will shift back to India position on the war. Hitherto, the need to evacuate around 20,000Indian citizens in Ukraine was seen as one of the factors influencing New Delhi neutral position on the war. But with most Indians out, pressure will grow on New Delhi to take a clear stand. This is already evident in France stated desire to see India play a more forceful role in the next phase of UNSC meetings, while the US has long made clear that India can have different standards for the Indo Pacific and what happening in Ukraine. There no denying that Russia aggression on Ukraine was militarily unprovoked and violated the sovereignty of an independent state. With China too violating India territorial sovereignty, the only way New Delhi can counter Beijing is through the support of the US and its allies. Plus, Russia is now primed to be in the China camp. India can afford to abstain from critiquing Russia any longer. Devas Multimedia is fighting an intense legal battle against Isro commercial arm Antrix Corporation and the Indian government in several international courts over its cancelled satellite deal. The company lead counsel and member of the global law firm Gibson, Dunn & Crutcher LLP Matthew D McGill and Devas senior adviser Jay Newman, both based in the US, tell Surendra Singh about their stand, strategy and the next course of legal action on behalf of the company foreign investors. Has time also become a four letter word, screwing the grocery delivery business? Looks like it, seeing how every player is trying to outdo the latest quickie of its rivals. Eat your heart out, pizza. You promised a free one if it was delivered in 30 mines, but that record has fallen like dominoes. Q commerce will deliver packaged chickpeas in 10, and counting. Backwards. This sub vertical of online grocery is the new e adrenaline, providing fresh case studies to replace the old PDQ speedometer, Pizza Delivered Quickly. Inventory control used to be the key to the competitive edge. It been driven out by logistics and reckless youths on scooters breaking the time barrier and traffic lights. We did need the lead story of a business section last Sunday to tell us how these whizzing kids weave manically through the street, jumping lights and making pedestrians do likewise as they turn pavements into their personal race track. Just as people and vehicles are driven off their legit space by these desperadoes, quick comma is driving out leg comm. No need to stock up or step out. No need

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To savor the leisurely pleasure of browsing in supermarket aisles or banter and bargain with your local banyan. How anachronistic is the poet lament, what is this world if full of care, we have no time to stand and stare? Besides, who want to tend beneath the bough and stare as long and moronically as sheep or cows? The insta world has so telescoped that four letter fiend, that if you step beyond your ever shortened time span, you have no right to space. Snap chat self destructs after 30 days, and now What Sapp disappearing messages after their allotted hours. Everyone getting timed out. What are we? Netbanking? And how cruel the terminology. Online is positive, happening. On is like a lights witch. Offline is its dark side, like the dark stores of Q comma which dot the city, packed with in demand items which can be speedily delivered within a two km radius. Offline isnegative, a has been. Off is like meat gone bad. Sad end to what was the warm norm of centuries. The Indian government stand on the Ukrainian conflict, advocating a cessation of hostilities without taking sides on the issue, called to mind a discussion I had with someone years ago about the Gandhi an principle of ahimsa, nonviolence, and the centrality of the Bhagwad Gita to that all embracing way of life and thought, which is often labelled with the shorthand tag of Hinduism. My interlocutor asked how India could claim a tradition of ahimsa while adhering to the teachings of the Gita in which a faltering Arjun is enjoined by Krishn, in his divine manifestation, to take up arms, without remorse, against his own kinsmen on the killing field of Kurukshetra. How can you preach nonviolence when your most sacred text enjoins you to kill without qualm or conscience? How is the Gita different from Hitler Mein Kamp that led to the Nazi Holocaust? I tried explaining that the Gita is a philosophical treatise which uses the metaphor of a battle field to liberate us from the desires and devices of the ego, to be free of the ensnarement of the self and its attachments, and achieve cosmic consciousness. My arguments sounded hollow to my own ears. How does the 700 verse Gita fit into the 2,00,000 verse Mahabharata, an epic poem ten times longer than Homer Iliad and Odyssey combined and which, in its depiction of mass slaughter, is the most damning of all anti wartestaments? There are no good guys and bad guys in the epic. Everyone, including Krishn, is shown in shades of duplicitous grey. It is the holier than thou Yudhishthir who seweakness for gambling which makes him wager away Draupadi and his brothers, after he him self has been defeated in the throw of dice and thereby lost himself brings about the catastrophic conflict.

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Party allowed the state stalwarts to took turn to enjoy the top job. The state drifted, the political ills took roots and administrative bankruptcy prevailed. The SP and BSP govts too continued accelerating in same directions maximizing the menaces and perils albeit giving new slogans. Much has been said about the significance of just held state elections with very special reference to the political importance of UP mandate. Very less, however, have been discussed as to how these elections and of course the UP mandate was significant and was indicative, rather confirmatory, of the travail of strengthening democratic roots, socio economic direction of BJP led got s and rejection elitist Congress ethos. We have been made to overwhelmingly indulge ourselves analyzing, scrutinizing and scanning the voting patterns and equations of castes, creeds, sections and sub sections of societa formations. Defections of few BJP ministers and lawmakers were much over emphasized and the drawing room intellectuals concluded that the consequential cattiest equations were heavily tilted against BJP. The so called intelligentsia, even after so many years of BJP in power, refuse to accept the glaring fact that a BJP as a party has taken deep roots in Indian society at large and in general in every stratum and segment, b The BJPhas ensured much better governance in the country and the states it commands and c the youth and women have adopted the party much like older generation had adopted Congress. They still feel that BJP only enjoys the new prevalent Hindustan and the resultant polarization and that it would prove to be short lived. The successive election results have just failed to make impact on their minds. This ignorance of the intelligentsia coupled with opposition read Congress day dreaming has provided BJP the much awaited feeder to strengthen and take roots. Given the fact that UP had been the worst governed state, it was rather easier to show improvements with little political will and commitment. But that did not appear so easy. Both SPand BSP, like RJD in Bihar, proved to be more perverted versions of Congress rule in the state. Misrule joined hands with corruption and mafia. No conventional leader of any party would be capable to break the numerous barriers the leaders had created for themselves to perpetuate the deep vested interests all over. Selection of Yogi as Chief Minister was a decision which indicated a clear revolt from the cheap concurrent politics that the state was trapped in. BJP was brave enough to run that unusual extra mile for Yogi was neither an RSS follower nor even the BJP staunch he had been a man of his own having his own unique convictions and style of politics which was not so political, if not apolitical. He was bound to become the champion of belling the cat. The way BJP rallied behind him and conducted the campaign challenged the way Indian politics had been so far running. No sitting Chief Minister had beenglori fied by any of.

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Allegations have ranged from unjustified lavish spending of company money, sexism on the Board to outright criminal breach of trust, fraud and financial misappropriation. The company caters primarily to small merchants and neighbo rhood korunas and was joined by cofounder Asher Grover 4 years ago. His wife Madura Jain, a graduate of NIFT who earlier ran a clothing store, controlled finance, human resources and procurement at Barite. The Company reported revenues of about INR 700 core 93 million in 2021, and was last valued at over 3BN and was in talks to raise 150 Million in Series F at a valuation of about 4BN, as per Mint. In a hurriedly sent email to the Board on the 1 set of March 2022, Grover, the erstwhile MD and founder of Barite resigned from the Company and its Board, minutes after being notified of a board meeting on the same day to address his conduct. Grover fall from grace as a much feted entrepreneur has been rapid. And if recent allegations of siphoning of funds and financial misappropriation against him, his wife and her extended family carry any merit, an investigation under the stringent Prevention of Money Laundering Act, 2002 cannot be ruled out. But the real question is this why did Barite Board tolerate these glaring instances of misfeasance, for as long as they did? In early January 2022, the Grover expletive laden, I all have you encountered outside your home, phone call to a whimpering Kodak Bank executive leaked online. The supposed provocation had been the Bank inability to provide timely financing for the much awaited IPO of a leading Omni channel retailer to the Grover. While initially denying the authenticity of the clip, Grover soon deleted his tweets about the audio clip being fake perhaps advised by the same set of lawyers who drafted a legal notice on his behalf to the Bank. Kodak Bank responded aggressively, denying the suggestion that they had been deficient in providing services to the Grover, and interestingly, the reply also referred to the Grover threatening and abusive phone call to their employee. Immediately after, and in what was perhaps an attempt at making peace, the Board announced that Grover would be going on a voluntary leave of absence until April. This is where the Board really played its hand. A few days after Grover exit, which was supposedly voluntarily, the Board on the29 the of January 2022 publicly announced that it would be commissioning an independent financial audit of the Company citing concerns of corporate governance and due diligence. Perhaps sensing that the worst was about to come, and in an obvious state of panic, Grover engaged a law firm in less than 24 hours to oppose the Board decision to thoroughly investigate the Company financial transactions. I will skip some of the other developments which ensued such as Grover letter of the 2 ND of February seeking the CEO removal from the Board or rumors that emerged at this time about.

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Happiness is the first to disappear. No one comes to a job to feel unhappy. So the missing link in the workplace happiness must be addressed. Happiness in action envisions a roadmap for organisations to create a culture of happiness for both employees and customers. Customers happiness cannot be imagined in isolation with employees. Only happy employees can make happy customers. Values in action look like applied ethics, what would happiness in action look like Does the new economic paradigm capitalism pose at hreat to capitalism Why are companies now appointing Chief Happiness Officers Is happiness opening doors we never knew existed At work, happiness is a verb and inextricably connected to productivity. Happiness makes people more productive, says research conducted by University of Warwick. A study by Oxford University has found a conclusive link between happiness and productivity. OC Tanner Learning Group found that79 of the people who left their job did so because they did feel appreciated. A happy team is likely to be more energised, more creative, and will get more work done. It is amazing to see how deeply aligned people are who quit their well paid jobs and join philanthropic organisations for happiness and productivity missions. As much as business leaders talk about the importance of happiness, very few of them know how to put it into practice. And that because so many are still operating under the profit centric model, which focuses on metrics like cost cutting and efficiency. What needed is to switch to a customer employee centric model, with happiness at the core. Being happy at work means employees thoroughly enjoys what they do; and they love their workplace. Happiness based workplace in a business sense is he act of a company aiming for the happiness and wellbeing of their employees and customers, resulting in amazing employee customer centric experiences. It is about empowering employees to team up, give their best, agree to disagree and respond immediately and in real time and always with happiness. To be able to build and nurture the foundation of happiness, business leaders need to inculcate a sense of appreciation, gratitude, respect and cooperation among employees. One of the ways of putting happiness into action is to use tools such as yoga, meditation andmind fulness. The pandemic has been a powerful catalyst for change. It has given us an opportunity to deliver great life experiences at work. I reproduce exhortations of some leader in a rally. Was it the rally cry of Anna Hazard, in his fasting against the forces of corruption in 2011 Or a leader of anti CAAprotests in 2020 21 Or It is on your shoulders that this huge country rests. You are the masters of these great armies and highly placed government servants. And yet you starve and submit to injustice. Why Because you are not aware of your own strengths. You must understand that one who cannot defend oneself would always be the victim of the selfish and the.

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As a commodity is pass in the world to take our Indian see In India, jeweler has always held cultural relevance and a place of pride within bridal trousseaus, heirlooms, and heritage. While both jeweler and gold are still considered valuable in terms of financial security and sound investment women are now moving away from tradition dictateddesigns rife with ornate and heavy pieces. In our modern world, jeweler is no longer seen as a financial asset. For the contemporary Indian woman, it has come to mean much more than that. From style to statements. As more and more women chalk out careers for themselves, assert their financial independence, and liberate themselves from the social constriction of gender based roles, their jeweler choices evolve with them too. Increasingly, women are choosing jeweler to embrace their femininity, enhance their style, and make powerful statements. No longer is jeweler just an accessory, but also a means of self expression. Jeweler says a lot about a woman. Research has frequently shown that the modern Indian woman is now selecting jeweler that is increasingly abstract in form and in tune with her own personality. Traditional trousseaus and ornate designs have given way to elegant everyday wearable. In fact, a woman choice of jeweler is a clear reflection of who she is, or how she wishes the world to perceive her. For instance, a corporate powerhouse usually chooses sleek, contemporary designs that give her boardroom armoran extra edge. A woman who loves big, chunky jeweler will more often than not have an active and bubbly personality. While someone who tends to be more organized and put together, prefers to wear matching sets. Today, women see jeweler as something extremely intimate and inextricably entwined with their personality much like an extension of themselves. This often inspires a sense of comfort and confidence in their own skin. Traditions are giving way to trends. As women move away from traditional, heavy and intricate pieces, the jeweler market has seen a boom in the demand for designs that are contemporary, light, abstract and unique. While her financial literacy now informs her choices in considering gold as well as digital gold fruitful investments, the Indian woman no longer believes that jeweler should be old fashioned or cumbersome. Finding a personal connection with a particular piece, set, or collection has become a pivotal factor in driving most consumer choices when it comes to jeweler. To sum it up. Financial awareness and global cultural cues are encouraging Indian women to opt for jeweler that feels personal and connected. Traditional, heavy ornaments are no longer leading purchase decisions when it comes to weddings, occasion wear and traditional ensembles. The demand for unique, abstract, and modern designs is booming. While the modern woman is intuitively interested in investing in gold as well as jeweler, she does necessarily restrict her choices to heritage and heirloom pieces. Jeweler has now become an enable rgiving women the power to express their personas in multiple, gorgeous ways.

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The Constitution of India is a secular document. It does not declare a state religion, provides everyone the freedom to profess, practise and propagate their religion and prevents the state from discriminating on religious grounds. Yet, the pages of the original Constitution now encased in Parliament which contains these secular precepts are adorned with beautiful artwork featuring Ram, Lakshman, Sita, Krishn, Mahavir, Gautam Buddha,Guru Gobind Singh, Akbar amongst a host of Indian cultural, religious and historical icons. It is at once a celebration of India history, its religiosity, and its achievements over time. Nandalal Bose of Shantiniketan found no contradiction in embellishing a secular document with artwork that included religious figures. Rabindranath, the founder of Visva Bharati where Nandalal honed his craft, himself had compared India to a pot of holy water purified by the touch of a myriad religions and races. Reports that India is close to clinching a deal with Russia for buying 3.5 million barrels of its crude at deep discounts appear to have divided opinions in the West. But crucially, the US has indicated that should India go ahead with the purchase, it may not violate American sanctions already in place against Russia. After all, despite the war in Ukraine, European nations are continuing to buy energy from Russia. The European dependence on Russian energy is also why the US did not go for a complete ban on Russian oil exports and chose instead to just bar Russian energy imports into the US. In fact, the EU recently discussed new sanctions against Russian oil majors Rosneft, Transnet and Gazprom Neft but clarified that it will continue to buy oil from them. Hence, nobody has moral grounds to question India in case it goes ahead with the Russian oil deal. Besides, 3.5 million barrels don constitute a big volume for India given its daily consumption of 4.5 million barrels. In any case, Russian oil only accounts for 2% of total Indian imports. Therefore, the transaction is more symbolic in nature and will serve as a test case for New Delhi Moscow trade in the new environment. Of particular interest is the payment mechanism for the transaction with a rupee trouble arrangement reportedly under consideration. Since most of the Russian banking system is under sanction, payment would also have to be routed through Indian banks that don have any business in Western nations. Actually, sanctions on Russia have once again provided impetus to calls for reviewing the dollar as a reserve currency and the primary currency of global trade. According to reports, Saudi Arabia is already in active talks with China to price some of its oil sales to the latter in yuan. True, Riyadh motives here are driven by its irritation with Washington over progress in talks to revive the Iran nuclear deal. Riyadh recently rebuffed Washington attempts to persuade it to produce more oil in the wake of the American ban on Russian imports. Thus, the current state of geopolitical play should compel India to.

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I mean, we must reclaim the psychological muscles we have neglected while chasing speed and productivity. AI thrives on data. Humans thrive on meaning. Meaning is born from reflection, self-enquiry and emotional honesty. These are not things machines can do forus. At least not in any real sense. One of my clients once asked me if AI would ever replace therapists, coaches or mentors. I told her that AI can offer advice, but it cannot feel the texture of your silence. It cannot sense the slight tremble in your voice when you say you are fine. It cannot bear the weight of a childhood wound surfacing after three decades. It cannot see the flicker of hope that returns to your eyes when you hear the right question at the right moment. Coaching is a human art. Transformation is a human journey. Healing is a human rebellion. Yet here is the uncomfortable truth. Many people expect AI to feel wise because they themselves have stopped cultivating wisdom. We out source our thinking, our decisions, our self-knowledge and sometimes even our intuition to technology. We allow machines to answer questions we have not even asked our selves. The more I see this, the more I believe that the real competition is not between humans and AI. It is between humans and their own emotional laziness. Becoming more human is not a poetic suggestion. It is a strategic necessity. Society often forgets that our most valuable traits cannot be automated. Curiosity. Compassion. Imagination. Courage. Vulnerability. Humour. Spiritual insight. These sit outside the computational universe of AI because they require consciousness. They need the messy, unpredictable, contradictory and beautiful complexity only a human psyche can generate. I remember a young woman I coached who struggled with the pressure to appear perfect online. She told me she used Chat GPT to write captions that sounded more confident than she felt. She believed her authenticity was too unpolished to be liked. This is the psychological trap of modern life. We compare our raw selves with the polished output of machines and then wonder why we feel inadequate. AI is not the problem. Our relationship with ourselves is. The antidote is not to outperform technology, but to our human it. When you sit with your emotions rather than escape them, you become more human. When you listen rather than react, you are becoming more human. When you express a truth that scares you, you are becoming more human. When you seek purpose rather than applause, you become more human. These are not skills machines can steal because they are not skills at all. They are states of consciousness. AI forces us to confront a very old question: what makes us human? It is not our intelligence. It is our awareness. Intelligence can be replicated. Awareness cannot. A machine can analyse a million data points, but it cannot feel the bittersweet nostalgia that rises from a song your mother once played on a Sunday morning. It can not experience the quiet dignity of choosing forgiveness when revenge is easier. It can not understand the sacred softness of holding someone who is breaking and realising that compassion has its own language. As a life coach, I see AI as a mirror that magnifies our blind spots.

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Candidates including Mann, have acknowledged being beholden to Delhi for inspiration and guidance. Kejriwal leadership in the 2022 elections was clearly evident when Mann came to the capital to seek his blessing immediately after AAP was declared a clear victor. The gratitude that Mann has shown is fulsome and unbegrudging. It began with Sonia famous no. It has ended with the electorate shame us no. In 2004, Mrs Gandhi stunned everyone by declining the Pushpin after she led her party to spectacular victory. Today, Congress only feat is defeat. Yet, last Sunday, after the total assembly elections rout, CWC members said a unanimous No to Sonia Gandhi equally stunning offer to step back along with both Rahul and Priyanka. Sadly, the party would be over even if they had said yes. Who would take their place was too terrifying to contemplate. Only the Gandhis can hold the Congress together. But there no glee in their glue. In 2019, Rahul said No to continue as party president after the drubbing at the Lok Sabha polls. But even his Yes seems like a No and vice versa. In the early days, the clearly more capable Priyanka was told to say No, and hand the reins over to her naming brother, the son preference indicating the total Indification of Sonia not that the Italians are any different. By the time mulish Mama allowed her to say yes, most other parties had galloped ahead. Einstein said I m grateful to all those who said No to me. It because of them that I m doing it myself. It fitting that a dynastic party should find relevance in the words of the progenitor of the theory of relativity. No is the default setting down the leadership line. As soon as the High Command said No to Captain Amarinder Singh, Sidhu kept saying No to Channi, and now former PCC chief Jakhar has jumped on the damnwagon. In Rajasthan, Pilot and Gehlot refuse to cast their lots with each other. It same differences in MP, Karnataka. Kerala All this is turning the party into a No Man Land, and into an All Fly Zone. So, net, this is the take away. Congress perverse genes have twisted conventional belief. The ability to say Nois the marker of empowerment, but the party has turned it into the exacting opposite. Or take another example from the play book of women rights: No is a complete sentence. For the Gone Old Party, it a death one. Completely. Mohalla means mock fights between contending armies, tussles without causing physical injury to each other. And these fights are a part of Hola Mohalla, a fair that held every year in Anandpur Sahib, Punjab, around Holi. Hola Mohalla fair has a two centuries old history. It was initiated by the tenth Sikhguru, Gobind Singh ji, in Anandpur Sahib on Holi, to inspire the community and showcase the skills of his warriors, the Khalsa, in outdoor sports, such as Khundi di Khedari, tent pegging

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Astride a galloping horse. Martial arts swordplay and archery that were practised by his warriors daily under his guidance too were displayed in this fair. The Guru laid the tradition of rewarding on this occasion all those who showed exemplary talent, diligence and devotion. The festival of Holi from then on gained a new significance at Anandpur Sahib. The festival of colour now showcased the talent of people in martial arts and horse riding. With this, Guru Gobind Singh added a touch of masculinity to the festival, infusingit with the martial spirit. Gurdwara Takhat Sri Keshgarh Sahib located in Anandpur Sahib, being one of the four seats of Sikh religious authority, is the main source of attraction for devotees during the fair. It was here that the baptism ceremony of the Khalsa Amrit Sanskar was initiated by Guru Gobind Singh. Amrit Sanskar continues even today and a Sikh is transformed into Singh, a Khalsa, when he partakes of the amrit, nectar, prepared by the Panj Piaras, the Five Beloved Ones, here. Agrand procession, about half a mile long,is taken out during Hola Mohalla, with the Nihang Sikhs in the forefront. In the vanguard of the procession, a gatka party stages mock encounters to display their words man ship skills, while the Nihangs, dressed in typical blue uniforms, adorned with weapons, ride along on horse back. Every now and then you can hear the congregation chanting at Sri Akal loudly in unison. And as they march through Anandpur, they throw Holi colours, gulal, on onlookers. The Hola Mohalla celebrations last for a week and also include kirtans, and lectures and symposiums on Sikhism. Langar, a communal free kitchen, is also a key feature of the fair. It is organised in an open ground where 3,000 4,000 devotees can partake of the langar together. The rich and poor all mingle and are treated equally, irrespective of the caste differences, and with a unifying spirit. In his eyewitness account of the Holla Mohalla, Bhai Nand Lal Goya, Guru Gobind Singh poet, described the joyous moments thus: When the flower of Holi blossomed in the garden of the world, it brought rejoicings and a smile on all dry lips. Rose water, scented, powdered colours and fragrantgulal were showered profusely like the rain from heaven. Sprinkling of gulal and scented colours by the benign hands of the Guru. Hola Mohalla festival teaches us to face all challenges with faith, perseverance and determination. It reminds us that evil and virtue are always at loggerheads. And that by following the Guru teachings, we can receive physical, moral and spiritual guidance and strength at all times. Submitting to surgical procedures is an inescapable part of treatment regimen for many conditions. Whether it is severe disorders of the abdominal parts such as stomach, pancreas and gall bladder, etc.,requiring general surgery, or gynecological conditions requiring specialized surgery, orendocrine disorders, or orthopedic, oph thalmologic, or neurological conditions, each of these besides many others require a specialized surgical intervention In other.

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Words a surgical procedure becomes inevitability in the course of treatment for many diseases. Given the innate sensitivity of any surgical procedure, obtaining informed consent constitutes an integral part of the whole process. With India bearing a high disease burden and the accompanying need for high number of surgeries, the country has a mammoth requirement of modern informed consent solutions. Estimates of need for surgery in India According to Lancet commission on Global surgery, there is a need for 5,000 surgeries per year per 100,000 people in lower middle income countries LMICs. India is an LMIC as classified by the World Bank. Looking at it differently, in an estimate, 11% of global burden of disease requires surgical care or anesthesia management, or both, with some studies calculating this burden to be as high as 30 percent. That India has a high disease burden cannot be questioned. A Springer study has estimated that as many as3,646 surgeries per 100,000 populations are needed to meet the surgical needs of the Indian population. Another India based study without accounting for the pediatric population has estimated that 2,650 individuals needed surgery among 100,000 adults in India. The sheer number of surgeries conducted in the country in an estimate for the year before Covid 19 struck India, a staggering two core surgeries had been conducted in the country in a single year. And of these, 80 lakhs were general surgeries, followed by50 lakh gynaecological surgeries, 70%of which were C sections. Oncology, cardiology, neurology, orthopedic and gastro intestinal surgeries were recorded at 10 lakh each. The year before, in 2018, in a world record, AIIMS, the country premier hospital alone had conducted 1.94lakh surgeries. However, in the immediate aftermath of the Covid 19 outbreak, there was aprecipitate decline in elective and non emergency surgeries in the country. By May 2020itself, there were reports of more than 5.8 lakh elective surgeries having been delayed orcancelled in the country due to the pandemic. In fact, the authorities in several states and districts had to direct that the surgeries be kept on hold in order to ensure that Covid 19patients received utmost attention and care. However by January 2021, surgery numbers had again picked up, reaching 80 85% for Covid 19numbers.While these numbers would have again waxed or waned depending on the severity of Covid 19 situation, there can beno doubt on the colossal market size for surgeries that exists in the country. And this inturn implies the extent of the requirement and potential for informed consent solutions. All surgeries require informed consent Contrary to the popular perception that only major surgeries and those addressing life threatening conditions require obtaining of informed consent, the truth is that even seemingly very harmless and minor operations too necessitate this. So, whether elective or routine, or emergency surgeries to treat grave, life threatening conditions, all surgeries call for informed consent. At the same time, we mustr emember that many elective surgeries are time sensitive, which means.

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Recent global headlines on quality of service at Air India should be a wakeup call for the Indian airlines sector. With global travel now growing, India is both a potential destination for tourism and business as well as a hub to connect Europe and Asia. Current geo political issues are also playing a role in the process. The Ukraine Russia war has meant that several countries are putting restrictions on their airspace. Given the geographical position, India could become a hub where the East meets the West. This means, several partnerships and code sharing arrangements. What is more, the rise of India middle class has meant that domestic tourism is also increasing. Yet, in addition to price, recent headlines remind us that quality of service increasingly is important for travelers. The good news is that the Indian government has taken some important steps to improve the aviation infrastructure. According to the Ministry of Civil Aviation, India spent around twenty thousand crore sover the past five years on airport construction. During the initial stages of the pandemic, while the entire country came to a literal standstill, construction of airports continued at a breakneck speed. Airport construction was not just limited to expanding the major airports, but also to construction of newer ones, often in tier 2 cities. Ostensibly, while one of the reasons behind such construction is to ensure that the burgeoning demand for air travel from tier 2 cities along with the rest of the country is catered for, the other reason could be to exploit the externalities airport construction would bring. For instance, as larger swathes of the country become more accessible by air, international tourism industry in India will likely see a significant expansion. In a diverse country such as India, tourism can now expand and provide a myriad of opportunities for an international traveler. This growth of airports will have a potentially significant effect in local markets in terms of job creation in the services sector and improve global logistics to improve India internal supply chain and promote a more globally driven export based economy, which digital platforms can help to create. With all these changes, the Indian airline industry is bound to undergo massive transformation. Airlines in most countries must be domestically owned so growth depends on the establishment of global alliances with other airlines. Quality of service plays an important role in such alliances. Increased foreign expansion into Indian cities will help feed the local carriers networks through amore seamless coordination. However, a few news items cast a doubt on such arrangements. Massive congestion in several major Indian airports, reported during the Christmas New Year seasons suggest that, not just new airports, but also upgrading of new airports is the need of the hour. Increased entry means more competition. In the past this has meant consolidation between airlines. Recent events remind us that While the CCI would assess the impact of such mergers on consumer welfare, and suggest a path forward largely on price.

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There are quality standards that need to be considered. This includes the value creation of alliances, on time arrivals, and other quality of service factors. If India does not want to be left behind globally and to benefit from increased tourism and business travel, Indian companies need to understand that branding matters and that quality of service will be judged by more global standards. It is not just up to the government in creating appropriate infrastructure; even corporate response needs to align itself to the global standards. Recent response by Air India to the recent un savory episode and Go Air response to leaving about fifty five passengers on the tarmac, leaves much to be desired. So, a few million dollars question, literally speaking is: can the Indian airline industry afford such negligence as we have seen in recent weeks? As Indian airlines open themselves up to the rest of the world, it is only fair that the rest of the world will assimilate some of the quintessential Indian values. At the same time, it is reasonable to expect the Indian firms to pay credence to the values some of the best foreign firm sup hold. The Kala Ghoda Art Festival of Mumbai is one of a kind. The epicenter is the Kala Ghoda statue surrounded by art galleries like the Jahangir Art Gallery, Modern Art and Science Gallery, and educational institutions such as the Mumbai University, the Elphinstone College, and popular boutiques like Fab India, and Sabyasachi spread across the heritage buildings of the city. It is the center of art and culture, tracing back to the British era. It is a nine day festival which starts on the second Saturday of February and ends on the third Sunday. The festival started in 1999 to promote visual arts, dance, music, theatre, cinema, literature, children workshops and literature, heritage walks, urban design and architecture, and visual arts which included exhibitions, standup comedy, and stalls selling ecofriendly, handmade art and craft wares from almost 20 states, besides food stalls and blind people giving massage services and street shows, performances at cooperage band stand and grand stand. Though it is centered around the Kala Ghoda statue, the entire street area of Kaikashru Dubash Marg extends to several locations in south Mumbai like the auditoriums at CSMVS, the lawns of Prince of Wales Museum, Cross Maidan, Horniman Circle garden, M C Ghia Hall, the cafeteria at Westside, Tata store at Army and Navy Building, the Max Mueller Bhavan MMB Gallery, the auditorium at National Gallery of Modern Art, garden at David Sassoon Library, and the Asiatic Library. Entry and participation in the festival is free of cost which has made it even more popular and there is a footfall of around one lakh people every day, as per Vrinda Miller, the chairperson of the KGAF Foundation, a nonprofit organisation. She is an artist who has been presiding over the festival for the last 23 years with a core team of four to five energetic, enthusiastic.

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As investigation gets underway into Monday Kanchanjunga Express-cargo train accident near Jalpaiguri, the question that asked after every rail tragedy is back: why do train accidents happen so frequently in India. Answer: because the railways is doing the basic sright. Of course, Kavach, the indigenous hi-tech rail safety system, must be installed across the rail network. But there are interim measures the railways can take. Media today what disaster will a few critical channels cause Despite this, there was an excessive attempt to control the narrative through mainstream media. Excessive hype was created in their favour, and in this process, Dhruv Rathee was given a chance to grow stronger. That why I said at the beginning that Narendra Modi and the BJP had a significant role in Dhruv Rathee rise, more than the public. If there was room for anti-Modi content in main stream media, if the public was accustomed to such criticism, Dhruv Rathee anti-Modi videos would not have been as surprising. The public would not feel they were hearing something new. They would have the option to choose between truth and falsehood, weighing both sides. They would compare Modi work with his opponent claims and decide. But you created a one-sided narrative, boring a section of people with constant praise. Especially those who were fence sitters, who could go either way. You pushed those people away from you. You tried to present such a perfect image that they distrusted it. As the saying goes, Too good to be true. This was a mistake by the BJP- supporting media in the narrative game. Whenever people discuss communal politics, I often say that the public is not so foolish to believe in a reality that does not exist. If a person in a town in UP feels a particular community is extreme, they form their opinion based on experience, not any party narrative. Anarrative that does not exist. Therefore, I do not believe any party canengage in pure communal politics. Parties can exaggerate the truth by 5-10%, but they cannot fabricate a reality that does not exist in society. The same applies to government performance. Whether the Modi government is doing well or poorly, the common man will judge from his experience, not by an anchor shouting on TV. On the contrary, if that anchor oversells the government achievements, it will irritate the public. A wise person was asked how much time to devote to any task. Their answer was as much as necessary not less, not more. If a peanut can be extracted from its shell with a slight click of the thumb, you cannot hit it with a hammer. Do your work. Promote it. But do not overdo it. This is democracy. Have faith in the people discernment. Trust their decision-makingability. Our belief in the people judgment keeps us a democracy and will continue to do so. Be human, not superhuman. US Surgeon General Vivek Murthy call for a warning label on social media platforms he said they are dangerous for the mental health of teenagers is an idea that can spread globally. Murthy argues teenagers who spend more than three hours a day on social media are twice as much at risk of facing anxiety and depression symptoms. He wants the warning labels done along the lines of action against tobacco use in US decades ago.

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Guardians But, research on what too much social media use does to teens does not throw up definitive answers. Murthy argues that waiting for perfect information could have serious consequences. EU has already taken steps to try and check the power of social media platforms. Yet, a warning label would only tart the conversation. Anti-tobaccolabelling has been around for years. But in more than a few countries, smoking is down but far from out. At 26.5%, the Southeast Asian region has the highest percentage of population using tobacco; the more developed European region is not far behind at 25.3%.Perhaps, warnings will make social media platforms more careful when planning their marketing techniques. Ideally, they should also spend more resources insulating adolescents from toxic content. But they probably won. Onus is on guardians ultimately, ensuring warning labels are heeded is squarely the responsibility of parents and other responsible adults. Doing this job would require not just smart phone rules for teens but also difficult guardian conversations. Psychologists and educators say teens must be made to cut down on screen time in general and engage more in unstructured play and offline activity. Since practice is the best form of preaching, it would help if parents begin by first limiting their own social media use, at least in children presence. That the problem. Too many of these Carbars start with MUAs, Maximum Uncommon Agendas. Here are the keys to your guardians Carbar. Safe driving. And let hope you don make your Coalition into a Go-alition, with each one going their own way till they are all collectively asked to go A customer walks into the showroom of Coalition Carbar Company, where a red carpet has been laid out, and is greeted with a guardians respectful namaste by the sales person. Politics influencing social science textbooks is unique to India. Examples include the critical race theory controversy in US, and the debate over Chiang Kai-shek legacy in Taiwanese history books. But NCERT textbooks are arguably crossing a line. This is NCERT fourth round of textbook revision since 2014. Many are arguing these revisions are gearedsolely to pushing the political right-wing ideological agenda, often by deleting or diluting topics like Gujarat riots and Babri Masjid demolition. There a case to be made that academia in India and other parts of the world has had a left-liberal bias. In the West, for example, East European studies are subsumed in Russian studies in many schools and universities reflecting an old left-liberal bias for Soviet Union. But the answer is not to replace this with even worse right-wing bias, as seems to be happening in NCERT textbooks. Education should provide students with multiple narratives and then let them make up their minds. But that can happen if, for example, the contribution of Mughal dynasties in art, architecture and jurisprudence is diminished. Similarly, selectively presenting Supreme Court judgments to suit the governing party narrative does not create intellectually supple minds. Ultimately the goal of education is to equip students for the modern world where multiple narratives co-exist. Astudent can go on to favour any shade of political ideology. But that not for educators to pre-judge.

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AI is simply the next chapter that forces us to ask it again. If we aspire to thrive in an AI-dominated world, we need to master the qualities that define what it means to be human. The world does not need humans who behave like faster machines. It requires humans who act like conscious beings. Let me offer you a small reflection. When you meet someone, what is the moment that stays with you? It is never the information they shared. It is the feeling they left behind. Humanity is emotional residue. Humanity is the energy that lingers after the words fade. Humanity is that invisible presence that AI cannot replicate because it comes from lived experience. Machines may be brilliant at providing answers. Humans are brilliant at holding questions. The quality of your life is determined by the quality of the questions you dare to explore. Machines can support your thinking, but they cannot travel your inner landscape. They cannot walk you through grief. They cannot sit with you while you confront your fears. They cannot illuminate your conscience. They cannot teach you how to love. So yes, the only way to beat AI is for us to become more human. To feel deeply. To question bravely. To relate wholeheartedly. To listen consciously. To choose presence over performance. To live with integrity. To honour our inner world with the same seriousness with which we upgrade our devices. AI may shape the future, but humans shape meaning. And meaning is the most powerful intelligence we possess. 'Centrism isn't nostalgia, it is survival' Rethinking stray dogs: From crisis to opportunity When Taleb enters Linked In and exits as herbal tea As the Business Head for The Times of India, I lead strategic initiatives and drive growth for one of the nation's most influential media organisations. My journalist friends believe I've crossed over to the proverbial dark side. Living on the edges of a dynamic newsroom, I dabble in frequently into these times that we live and believe in the spectatorial axiom 'distance provides perspective'. MORE Somewhere between a congratulatory post for a new VP of Synergy and a humble brag about someone's 4 am productivity routine, Linked In occasionally throws up something that truly tests your epistemic resilience. This week, for reasons best explained by cosmic randomness or poor algorithmic karma, I stumbled upon a post earnestly summarising why Nassim Nicholas Taleb says you should not read the news. Not Taleb himself. A Linked In distillation of him. Which, as I discovered, is a genre of its own: philosophy rendered into bullet points, sharp ideas flattened into carpets, and intellectual battles narrated in the tone of a man explaining how to descale a coffee machine. Taleb, reduced to a polite suggestion. Taleb, served warm. Taleb, with the crustscut off. This is not how the man writes. Taleb does not whisper. He rants. He roars. Hewages a one-man war against fragility, noise, pseudo-experts, Gaussian smugness, and every consultant who has ever declared that the world is predictable if you have the right model. Taleb is the literary equivalent of a Lebanese espresso: bitter, strong, and absolutely not to be consumed lightly. Yet here he was on Linked In, repackaged like an air-fryer recipe. The post in question laid out Taleb's grievances with news:

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All the right keywords, none of the right fire. Reading it felt like encountering a tourist who visited Varanasi for 18 hours and is now explaining Hindu cosmology. The itinerary is correct. The spirit has left the building. Taleb's ideas are not decorative. They are structural. They attack the very bones of how information flows through society. But in the hands of the Linked In summariser, they became a soothing bedtime sermon. News is noise. Books are better. Old ideas survive. Journalists tell stories. Well, yes. And gravity makes things fall. Taleb's work is a furious argument about convexity, fragility, opacity, and our catastrophic overconfidence in interpreting randomness. The summary in question was about as close to that rage as a lemon-scented tissue is to a monsoon. Whats truck me most was the portrayal of news itself. A convenient monolith from which one can extract sweeping moral conclusions. Apparently, news consists entirely of: One could sense that the writer's relationship with news is similar to his relationship with Indian classical music: respectful from afar, intolerant in practice, and mostly reconstructed from YouTube summaries. There was no distinction between wire updates and investigative series, between breaking alerts and reportage, between a desk rewrite and a six-month exposé. Taleb's critique is not that all news is bad. It is that your brain is wired to mistake noise for signal if you do not calibrate consumption. But reducing the entire ecosystem toa hazard, without understanding how it functions, is the philosophical equivalent of calling cricket just throwing balls at sticks. Then came my favourite part: the section on skin in the game. Taleb's crusade against asymmetry is a potent ethical framework. It is about the moral cost of being wrong and the social architecture of responsibility. The summary reduced it to: Journalists do not suffer consequences. Right. Tell that to there porter who loses access, credibility, employment, reputation, or sleep. Tell that to the editor who lives one typo away from a legal notice. Tell that to the beat journalist who has more stakeholders than a Fortune 500 CEO. People who have never lived near a news roomtend to imagine it as a spa day for ideologues. Spoiler: it is just caffeine, deadlines, and regret. The section on evolutionary mismatch was delivered with the anthropological insight of a supplement label. Our brains evolved in small tribes. News is fast. Beware. Taleb's actual point is about systems that scale unpredictably, information that travels too quickly for our decision-making to comprehend, and the fragility of judgment under accelerating stimuli. The summary made it sound like the human brain melts when exposed to an NDTV alert. Taleb's Lindy effect is a heuristic of cultural survival. Longevity predicts future endurance. The LinkedIn version: Old books good. New headlines bad. Which is like announcing: Rasam is healthy. Energy drinks are not. True, but lacking the meta bolic science. Taleb's point is not nostalgia. It is temporal robustness. Books that last do so because they can take a beating. News that fades does so because it should. The biggest absence in the summary was Taleb's tone. He writes with a fury sharpened by mathematics and a contempt fuelled by experience.

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And passionate members. The event management company appointed around 55volunteers, while another 40 volunteers served for free out of their interest and passion this year. Under her leadership, the festival has grown, expanded, and become more popular than before. The festival collaborates with the Maharashtra government, UNESCO,US Consulate, among others, and meets its financial needs through sponsorships with a budget of around Rest 3 core 2023. The stall charges are Rest 90,000 for the first five days and Rest 80,000 for the last four days. The performing artists mostly do honorary performances, but those who charge, take nominal fees. The festival is well organised and managed despite its magnitude, with a variety of national performing artists from across the country. It is one of Mumbai favorite cultural festivals in which visitors come from far off suburbs. It is a festival that gives opportunity and a platform to deserving budding artists and to senior popular national and international artists. It helps in generating earnings for the artisans who sell their products in the stalls around the festival. Others. India is one of the richest countries in the world in terms of heritage and culture. It is worth visiting this festival which is keeping up and maintaining the art and culture of modern India year after year, and encourages creative talents of the youth, performing artists, and handicrafts of many states supporting literary growth and mythological practices. Being a part of the residential schools for more than two decades I can advocate more on the importance of these schools over any day schools. Most of the parents are confused whether their child should study in a day school or in a boarding school. This question is really an open question, and the answer is just like the edge of a sword. Let meth row some light on the importance of residential schools. All schools say that their curriculum is child centric, and they focus on the overall development of the students. First, we must understand what an overall development is. Overall development is the intellectual, physical, emotional, and spiritual development of a child. Getting the quality education and inculcating the core values of holistic learning i.e., perseverance, conceptual learning, and the application of the learned concept in a day to day life lead toward intellectual development. Participating in almost all major games and excelling in any one sport, jogging, running, yoga, and gymnastics develop a child physically. Emotional development is central to the growth of the children. Every day, the child faces different situations and has various moods and behavioral changes. How to cope up with these situations and how effectively one should present himself herself can be learned through managing the feelings and emotions. Each one of us has emotions such as joy, anger, fear, shyness, surprise, embarrassment, shame, guilt, pride, empathy, kindness, and sense of self. It is essential to understand why these emotions happen and how to manage them appropriately. In residential schools, the students learn from.

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Their peers, teachers, and counselors to manage these emotions. In these schools, the students learn to share and believe in collaboration due to the ambiance of these schools. Spirituality is not to be a religious, but it is a way of living. To know yourself and to be a rational thinker is a spiritual development of the child. To have faith in values and to respect the faith of others is to be a spiritual person. Most of the residential schools claim to cater the needs of the children and prepare them to face the challenges of the modern world. It is true that if a child is skilled with intelligence, values, and logic, he she will certainly excel in this competitive world. The residential school child is independent, a collaborative learner works comfortably in a group, develops leadership quality, and leads with an example. He she is a risk taker and never hesitate in taking initiatives, analyses the situations and reflects upon the actions. As these schools have a well-planned schedule and routine, that teaches the children how to become an effective and systematic in their areas of action. Most of the boarding schools have their own curriculum, which gives an opportunity to each student to recognize his her strong and grey areas and work on these for further development. In day schools lack of time is a major constraint which limits the innovative ideas, whereas in boarding schools students work till late night and even on holidays on the various projects to shape the innovative ideas. Under one roof, all facilities are available that increase the quality of the productivity of activities, whereas in most of the day schools due to the lack of resources, children and teachers become subjective and lack in the objectivity of the concepts. Let me mention that some of the major activities occur in a boarding school in which children take part after the academic schedule of a day. These are various societies viz. Debating, science, mathematics, business, art, music, astronomy, quizzes, poetry recitation, and adventurous, etc. Apart from these children take part in games and sports, swimming, golf, boxing, shooting, chess, cycling, horse riding, and community service. The various well structured avenues for the children to get more exposure i.e., Model United Nations MUN, International Award for Young People IAYP, Round Square, etc. Through these activities, children become a responsible, motivated, and well versed citizens. Some of the day schools also follow some of these activities but they conduct all these activities during their academic hour only that affect the quality of the outcome. Children broaden their horizons by taking part in an exchange programmer and explore the culture, educational rigour, and system of other countries. Itis observed that some of the day schools focus on academics only and make the children get the highest marks in the board exams and even don complete the class 9th and 11thsyllabus. They do the syllabus several times and emphasis upon the rote .

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The people who are quitting their jobs are joining at places that provide them greater flexibility. Today, more and more people both employees and employers are going for permanently remote or hybrid work models as this cuts operational costs for the company and transportation expenses for its workers. Besides, people are taking up a job for money anymore but are also evaluating the values that the company stands for. In view of this, businesses are leveraging artificial intelligence AI to find the right person for the job even if they are hiring someone just for a specific duration. Besides finding the right fit, the use of tech in the recruitment process is also helping companies weed out any possible human bias. HR Tech & DEI Technology plays a pivotal role in achieving the diversity, equity, and inclusion DEI work goals. As a concept, it means employees should not encounter any inequality due to their race and ethnicity, sexual orientation, socioeconomic status, gender identity, religion, language, age, marital status, veteran status, mental ability, physical ability, and disabilities among others. In addition, the DEI goals also advocate embracing differences and promoting justice, fairness, and impartiality at the workplace. To ensure these values, the adoption of Artificial Intelligence AI by a business has become more crucial than ever. Technology provides data driven insights and multiple scalable solutions which influence processes, challenge thinking, and ultimately lead to a more bias free hiring process. According to research published by the World Economic Forum, these three factors have benefited the organizations in terms of profitability, innovation, decision making, and employee engagement. Also, the digital transformation spurred by the pandemic in the hiring process has led to strong employee engagement in the organizations. Bringing a similar trend to the fore, a study by Intel revealed that around 81percent of business leaders said that the technology disruptions which occurred during the pandemic have brought positive impact concerning diversity, equity, and inclusion initiatives in the organization. The root cause of all forms of biases at workplace is human decision making. AI has the potential to enable organizations to make decisions independent of biases that are likely to creep up in the recruitment process when used in the right manner. Analytics enabled by digitization can promote transparency that also helps reduce unconscious biases. The mitigation of such biases is extremely crucial for a firm health. Implementation of strategies involving DEI demands adequate data and information, one of the most indispensable sources of which is the digitisation of the hiring process itself. Furthermore, deeper analysis enabled by AI driven tools to evaluate and analyze skills and aptitudes of multiple candidates to assess their flair, removing the possibility of any bias and making merit the only criterion. HR: In Coming Times AI is hereto stay and the technology is already being widely used. The use of AI technology, coupled with digitisation of the hiring process in line with the expansion of the remote working facility, has also ensured a level.

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Playing field for all talent people with disabilities, new mothers, the transgender community, and the elderly have better chances of finding work today as the use of technology is a great leveler. Sophisticated AI tools ensure that inclusion does not just remain limited to being a buzzword but become a part of the work culture. AI based tools enable organizations to evaluate more applicants per job and also compare between candidates more objectively. Meanwhile, for those at the forefront of this disruption in the HR world, it is like what Charles Dickens wrote in A Tale of Two Cities it was the best of times, it was the worst of times. Best for those who have been agile in adopting digitisation and artificial intelligence driven mechanisms for recruitment, worst for those who continue to hire people traditionally at a time when most of the people don want to step out for job interviews or for the job itself. Not to forget, DEI is most likely to remain key traction for employees while choosing an employer. The war in Ukraine is not just a European event. It has global geo strategic and geo economic implications. The trifecta of problems in Russian mobilisation and logistics, the strength of the Ukrainian resistance and the rapid Western response, has transformed it into real conflict. No one is following these developments more closely than China. The military lessons are important, but even more important are the lessons from the impact of the otal financial war that America and allies are waging on Russia. China wants to identify and address vulnerabilities in the Chinese economy in order to harden it from future Western assault. This will mean greater, not lesser, economic decoupling with consequent knock on effects for the Indo Pacific economies. A renewed surge in Covid infections across Europe, East Asia and Australia, likely being driven by Omicron stealth sub variant, BA.2, has prompted GoI to insist on greater disease surveillance and genomic sequencing. In countries like the UK, Germany and Australia the new wave has taken shape in a matter of weeks after the Omicron wave of December January appeared to abate. Contrast this to the gap of several months between earlier waves. Admittedly, India Covid trajectory is far from alarming at present. Just over 2,500 infections were detected on Wednesday and the weekly positivity rate is a low 0.4%. However, the surge in other countries does raise worries over the duration of immunity even though most testing positive have mild symptoms. There, however, no cause to jump to quick conclusions or be complacent: Disease behaviour could be getting modified and moderated because these countries have administered plentiful booster doses. Against South Korea 63 booster doses per 100 people the corresponding numbers for other affected countries like UK, Germany and Australia are 57, 57 and 48 respectively. India, meanwhile, is at a low 1.4 booster doses per 100 people. GoI decision to remove the comorbidity precondition for the 60 plus age group to.

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Avail precaution doses is welcome. Allowing those over 45 and any adult with comorbidities to avail booster doses is the next logical step. Many adults received second doses over six months ago. Their waning immunity is an uncomfortable prospect amid massive infection surges abroad and the resumption of normal international air travel operations from March 27. While GoI experts have claimed that the Omicron wave renewed mass immunity, this still does explain the ongoing Covid surges in countries equally hit by Omicron. Changes may also be needed to the precaution dose programmer going by the initial reports of the CMC Vellore mix and match study. That a booster dose of Covishield for those double dosed with Coaxing induces a six fold rise in antibodie squestions the current strategy of homologous boosting. However, the Vellore trials found the impact of Coaxing for those administered two doses of Covishield underwhelming. This is where other studies, for Bharat Biotech intranasal vaccine, SII Covovax and Biological E Corbevax, will offer greater clarity given that over 80% adults received Covishield. With the bouquet of vaccines growing, GoI should reveal a timeline for the booster programmer. This will help vaccine companies to calibrate production. The bottom line is India should get caught napping by emerging variants as had happened during last year Delta wave. A renewed surge in Covid infections across Europe, East Asia and Australia, likely being driven by Omicron stealth sub variant, BA.2, has prompted GoI to insist on greater disease surveillance and genomic sequencing. In countries like the UK, Germany and Australia the new wave has taken shape in a matter of weeks after the Omicron wave of December January appeared to abate. Contrast this to the gap of several months between earlier waves. Admittedly, India Covid trajectory is far from alarming at present. Just over 2,500 infections were detected on Wednesday and the weekly positivity rate is a low 0.4%. However, the surge in other countries does raise worries over the duration of immunity even though most testing positive have mild symptoms. There, however, no cause to jump to quick conclusions or be complacent: Disease behaviour could be getting modified and moderated because these countries have administered plentiful booster doses. Against South Korea 63 booster doses per 100 people the corresponding numbers for other affected countries like UK, Germany and Australia are57, 57 and 48 respectively. India, meanwhile, is at a low 1.4 booster doses per 100 people. GoI decision to remove the comorbidity precondition for the 60 plus age group to avail precaution doses is welcome. Allowing those over 45 and any adult with comorbidities to avail booster doses is the next logical step. Many adults received second doses over six months ago. Their waning immunity is an uncomfortable prospect amid massive infection surges abroad and the resumption of normal international air travel operations from March 27. While GoI experts have claimed that the Omicron wave renewed mass immunity, this still does explain the ongoing Covid surges in countries equally

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First of All Happy holi, Now start needed to the precaution dose programmer going by the initial reports of the CMC Vellore mix and match study. That a booster dose of Covishield for those double dosed with Coaxing induces a six fold rise in antibodies questions the current strategy of homologous boosting. However, the Vellore trials found the impact of Coaxing for those administered two doses of Covishield underwhelming. This is where other studies, for Bharat Biotech intranasal vaccine, SII Covovax and Biological E Corbevax, will offer greater clarity given that over 80% adults received Covishield. With the bouquet of vaccines growing, GoI should reveal a timeline for the booster programmer. This will help vaccine companies to calibrate production. The bottom line is India should get caught napping by emerging variants as had happened during last year Delta wave. The USF ederal Reserve increased its policy interest rate, the federal funds rate, by 0.25 percentage points to a range of 0.25 0.5%. It the first increase since 2018 and the central bank has indicated that it will be just the first of more increases likely in 2022. America economic context made an increase in interest rates inevitable. The unemployment rate is 3.8%, close to a 50 year low, and annualised inflation is 6%. The influence of the US economy, when juxtaposed with the ongoing Russia Ukraine war, will complicate matters for India economic policy makers. There already an outflow of foreign portfolio investment as capital shifts to safe havens to net FPI outflow in February was $5.4 billion. Outflows, which cause rupee depreciation, along with a surge in prices of commodities such as crude oil, will harden inflation in India. However, RBI large fore reserve of $631.9billion is adequate to smoothen currency movements. It can partially offset the inflationary impact of a depreciation of the rupee against the dollar. There are two key issues at stake. RBI next monetary policy meeting will take place in the backdrop of a worsening outlook on inflation. Notwithstanding that, there should be a status quo on interest rates. Inflationary pressure is coming through higher commodity costs and supply chain disruptions. Neither problem can be solved through an increase in interest rates. Moreover, local developments provide reason to keep rates steady. CMIE jobs data showed that the unemployment rate increased from 6.6% in January to 8.1% in February. Corroborating it were the PMIs of employment in both manufacturing and services which rank for the third straight month in February. Weak purchasing power, not over heated demand, is the main problem. The solution lies in fiscal policy, beginning with a reduction in central fuel taxes. JRR Tolkien wrote in his epic fantasy novel The Children of Huron, False hopes are more dangerous than fears. And indeed, history is replete with examples of rulers having made strategic miscalculations based on false hope offered by their allies. Let flip through our history book to understand this. In India, the 1757 Battle of Plessey resulted in a complete defeat of.

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First of All Happy holi, Now start needed to the precaution dose programmer going by the initial reports of the CMC Vellore mix and match study. That a booster dose of Covishield for those double dosed with Coaxing induces a six fold rise in antibodies questions the current strategy of homologous boosting. However, the Vellore trials found the impact of Coaxing for those administered two doses of Covishield underwhelming. This is where other studies, for Bharat Biotech intranasal vaccine, SII Covovax and Biological E Corbevax, will offer greater clarity given that over 80% adults received Covishield. With the bouquet of vaccines growing, GoI should reveal a timeline for the booster programmer. This will help vaccine companies to calibrate production. The bottom line is India should get caught napping by emerging variants as had happened during last year Delta wave. The USF ederal Reserve increased its policy interest rate, the federal funds rate, by 0.25 percentage points to a range of 0.25 0.5%. It the first increase since 2018 and the central bank has indicated that it will be just the first of more increases likely in 2022. America economic context made an increase in interest rates inevitable. The unemployment rate is 3.8%, close to a 50 year low, and annualised inflation is 6%. The influence of the US economy, when juxtaposed with the ongoing Russia Ukraine war, will complicate matters for India economic policy makers. There already an outflow of foreign portfolio investment as capital shifts to safe havens to net FPI outflow in February was $5.4 billion. Outflows, which cause rupee depreciation, along with a surge in prices of commodities such as crude oil, will harden inflation in India. However, RBI large fore reserve of $631.9billion is adequate to smoothen currency movements. It can partially offset the inflationary impact of a depreciation of the rupee against the dollar. There are two key issues at stake. RBI next monetary policy meeting will take place in the backdrop of a worsening outlook on inflation. Notwithstanding that, there should be a status quo on interest rates. Inflationary pressure is coming through higher commodity costs and supply chain disruptions. Neither problem can be solved through an increase in interest rates. Moreover, local developments provide reason to keep rates steady. CMIE jobs data showed that the unemployment rate increased from 6.6% in January to 8.1% in February. Corroborating it were the PMIs of employment in both manufacturing and services which rank for the third straight month in February. Weak purchasing power, not over heated demand, is the main problem. The solution lies in fiscal policy, beginning with a reduction in central fuel taxes. JRR Tolkien wrote in his epic fantasy novel The Children of Huron, False hopes are more dangerous than fears. And indeed, history is replete with examples of rulers having made strategic miscalculations based on false hope offered by their allies. Let flip through our history book to understand this. In India, the 1757 Battle of Plessey resulted in a complete defeat of.

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Academics without skin in the game forecasters who worship models journalists who retrofit causes economists who predict last year's crises and anyone who pretends to under stand complex systems with linear thinking. He is not politely advising you to read less news. He is declaring that epistemic confidence is a moral hazard. The Linked Inversion was a calming herbal reminder to avoid stress. Taleb is mace. This was chamomile. This is the tragedy of deep thinkers who wander into social media. Their complexity gets strip-mined. Their philosophy becomes a set of Post-it notes. It is not the writer's fault. The platform rewards simplification. Nuance is expensive. Ambiguity underperforms. And Taleb, dense and volatile, is kryptonite for algorithmic digestion. Yet it also reminds us of something Taleb himself would underline: the problem is not information. The problem is our appetite for half digested ideas. We want wisdom without labour. Conviction without doubt. Certainty without skin. Philosophy without turning a single page. It fed me athought provoking accident. A well-meaning attempt to summarise a man who cannot be summarised. A philosophical Everest turned into a motivational trek. Taleb would call it noise. I call it content that made my morning slightly more ant fragile. I closed Linked In shortly after. Not because Taleb says not to read the news, but because even noise needs calibration. Sometimes, wisdom lies not in deleting the app. It lies in laughing at the algorithm, thanking serendipity, and moving on with the day a little better aligned with reality. 'Centrism isn't nostalgia, it is survival' Rethinking stray dogs: From crisis to opportunity If a rose by any other name smelled just as sweet and a Chrysanthemum by any other name would be easier to spell, then Artificial Intelligence (AI) by any other name would Social welfare schemes have played a key role in the massive NDAwin in Bihar. Now, design improvements can play a key role in improving these schemes' outcomes. In this context, there are powerful lessons while many major democracies are angrily turning incumbents out of power, India is not and NDA's re-election victory in Bihar is just the latest case. This is not necessarily a good sign, especially in what links America's Epsteinscandal to Bihar elections? The power of comedy As much as the Epstein saga seems like a bottomless cesspit, its central disjuncture is how many of America's rich and powerful, have Hidma's killing further weakens Maoists. For total victory address tribal grievances, rehabilitate surrendered cadres The killing of top Maoist commander Madvi Hidma in a security forces encounter yesterday marks yet another success in GOI's ongoing What connects a big scary scandal in America to elections in Bihar? Believe it or not comedy The Epstein scandal in the US is a huge, messy story about a powerful man who did A study reveals that AI sucks up to people more than people suck up to each other When asked if he were a chamcha of Indira Gandhi, whom he openly and frequently championed, Khush want Singh Hasina show trial, repression of Awami League & official support for Islamist militia heighten the prospect of civil war in Bangladesh. That and not costing upto Pak's jihadist general Munir, should be Yunus's priority it has

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The major 5w bulb used in village area to control power issue but some local village are used yellow bulb to not control this section for is the biggest tool to be used while taking over a research project. The point of having a roadmap of the research is to minimiz econfusion, elevate specific pointers, and help students focus on the segments requiring attention. Suppose students are trained at the beginning of their courses. In that case, they can use this knowledge to track what they are learning in each course and there by link the process, concept, and philosophical orientations of various elements. This knowledge also helps students in formulating their approach in their dissertation. As students continue with their research and gain confidence, it becomes essential for them to revisit the initial stages and refine them. It is a process followed throughout the project and helps students keep their project concise and generate quality material. Apart from the students, it is also important for the universities and government to provide facilities that can enhance the skill set of the candidates currently, the education institutes in India are encouraging learners and teachers across disciplines to understand the concepts, get in depth knowledge and develop associated skills to implement the learning. Guiding individuals with this approach from an early stage is paving path to preparing well trained and informed research professionals. Besides, India has recently upgraded its education system with its revolutionary National Education Policy 2020 to elevating it to meet the global education standards. To further accentuate the learning experience, the government has taken forward looking steps in the latest union budget. Moreover, colleges under Grade 1 and Grade 2 under the University Grants Commission (UGC) have the freedom to begin the process of initiating such research integrated programmers in their three year courses. Institutes introducing such programmers receive recognition from the authorities. Other than this, the situation can be improved further if more private universities or institutes regenerate an environment where students are introduced to research works. Initiatives like this will not only generate research related interest in they outh but will also make them more creative, intellectual and independent. Introducing the research work on the undergraduate level is the best solution as it allows them to increase their retention capability, keeps their interest high and reward oriented behavior from their mentors will be another encouraging element to encourage research or ienting behavior. Starting from introduction of new fields to briefing new concepts in the traditional sectors, Indian Education system has incorporated the research projects PAN India. Bottom line it goes without saying that research in the different fields varies in terms of requirements and end goals. But, from a broader perspective, research means assessing the status quo, formulating a different perspective, testing the idea, applying it in the real world, and finally, sharing it with the masses. Thus, to conclude, the first ideal step to go about with an efficient plan is to introduce the research work at under graduatelevel.

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Russia invasion of Ukraine has been predicted by US officials for days, and Russia was adamant that such predictions were ridiculous, needless and provocative. Yesterday Russia launched an invasion. As is often the case with invasions, various justifications have been thrown into the mix from self defence to sudden claims that Ukraine is somehow planning to regain the nuclear weapons it gave up when the Soviet Union broke up. The main official reason is the claim that Russia is protecting two Russian speaking Ukrainianregions, Donetsk and Loans, from Ukrainian aggression. Russia preceded the invasion by recognizing both as independent states. Never mind Moscow wordplay, Vladimir Putin has invaded Ukraine. While energy rich Russia won mind oil and gas prices shooting up, in part because it has customers other than the West, for example, China, and Putin would have factored in the impact of more sanctions before the first missiles hit, the world, and India, enters at best a fraught position both diplomatically and economically. Diplomatically, Putin has proved that noble words on global rules and sanctions won stop a major leader determined to attack. What this means for actions taken by other aggressive powers down the line, China again being a prime example, is a huge source of anxiety. Putin also seems to be looking at a regime change in Kyiv. If that happens, and if, as is likely, the US supports Ukrainian resistance groups, Europe will see a conflict that can drag out for months, or more with all kinds of possible consequences. There also no escaping the fact that Ukraine again shows the limitations of the world most powerful country, the US, whose reputation had already taken a hit following its chaotic withdrawal from Afghanistan. In short, a bleak new phase of uncertainty has begun. For India, there are several implications. While it is good that the PM told Putin that violence must cease ,should the US and key security partners like France want India to say more on Russia conduct, it has some really tough and deft diplomatic work to do. That China itself is being very cagey on Putin action not quite endorsing it is of small comfort. India relationship with the US led West is more important than ever before, both diplomatically and trade and investment wise, and whether maintaining that will require a recalibration of its current diplomatic stance is a key question. There also Pakistan. Imran Khan Moscow visit is part of his desperate attempt to make Pakistan a player in a China led axis. But Khan Enthusiasm about Putin can be a wrinkle in the India Russia relationship in time slike these. And, of course, tough US sanctions on Russia may impact India defence supply line with that country as well as future acquisitions like the S 400 missile system. America and Europe, as well as India and much of the rest of the world, will suffer high oil and gasprices indefinitely. While global oil prices have crossed 100, the,

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Get the desired reaction from them. Business centric Layer The enterprise business application landscape must accommodate the macro changes in the form of hybrid work models, VPN based connectivity from multiple devices and unfamiliar networks etc. The applications must also align to the dynamics that the API economy brings about with respect to multiple integrations, inter connection across departmental applications, and connecting seamlessly with self serve interfaces handled by business users. Hence, the business centric layer is a constant work in progress in terms of modernization, cloud adoption and automation to create swifter processes, and augment the security of data and systems. The digital transformation roadmap needs to structure and carefully consider this business centric layer and wedge it perfectly into the digital transformation blueprint. Platform centric layer With the extent of digital transformation and modernization that application landscapes are undergoing, the underlying IT infrastructure also needs to scaledynamically and adapt to new technologies faster. Be it the transformation from amonolithic to micro services architecture to optimize consumption of network, storage, and processing resources or accommodating the need to manage proliferation of data and access points, the platform centric layer also calls for deep thought and planning in terms of implementation of the apt digital tools and solutions. Enhance Astructured digital transformation exercise will convert the digital roadmap into a structured implementation blueprint across the customer centric, business centric and the platform centric layers. This sets a robust base on which progressive digital initiatives can be built and organization scan enhance the value that their systems, and data can generate. The value of a well structured digital transformation implementation comes in the form of accelerated, yet well informed decision making, higher levels of quality, governance, and compliance, and augmented customer delight. All these factors contribute to sustained growth and enable companies to not only stay ahead of their competition and grow their top line but also consolidate and enhance market share. I hope adding structure to the digital transformation effort can enable companies to RISE to the unprecedented opportunity that digital presents. The companies which successfully embrace this challenge will undoubtedly be the leaders in their sector and harbingers of change for the greater good. In January 2020, India reported its first case of COVID 19, an infectious disease that had already reached various corners of the world, causing death and destruction. While medical personnel remained at the forefront fighting the deadly disease, Information Technology personnel and new adaptations played a big role in the backend to bring COVID under control. The pandemic ushered in a new era of digital health, wherein we sawa rise in digital consultations, healthcare apps, contact less delivery of medicines, and contactless payment solutions. With all these innovations, hospitals, clinics, government, health tech firms, and startups had to up their game to ensure smooth IT integration in healthcare to help the medical professionals in the long and ongoing battle against COVID. Various components are playing a role in this digital healthcare it.

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Ecosystem these components are primarily Hospital information systems HIS, Call Centre Solutions, CRM systems, self service kiosks, Patient App with Video Consultation feature, Homecare App, Payment gateways, Internet of things Iota, AI ML, Whats App integration, Backup office ERP, IT enabled Ambulatory response and control systems, among others. Hospital Information System HIS Hospital Information System HIS is a core component for any hospital to manage various services and processes within the hospital. This is similar to a core banking solution in the banking industry. HIS handles the entire patient journey within the hospital right from registration appointment to consultation, pharmacy, outpatient services, inpatient services, lab radiology, and health checks, etc. HIS integrates with all the associated add on solutions for a seamless data exchange. A stable, reliable and scalable HIS is at the core of the IT landscape for any hospital wanting to provide good patient experience and process transparency. ERP is used for back office functions like finance, purchase and HR, and is a key component of Hospital digitization. Healthcare institutions across India use SAP solutions for back office functions. SAP ERP is closely integrated with HIS for exchange of information, such as revenue consumption posting which is used for various reporting purpose. Furthermore, integration of SAP and HIS is crucial for automated and seamless flow of information between these two core systems. Call Centre & Queue Management System Call centers are the first point of contact for patients wanting to enquire or take appointments from doctors. Hence, this is an entry point for a patient journey through the hospital. Appointments can be booked for a video consultation or a face to face consultation with a doctor. Through an internal queue management system, hospitals now have a simplified process of managing appointments of doctors. Call center software are tightly integrated with the Core HIS for exchanging doctors and slot details and keep the information up to date on the call center software. Patients have an option to book appointment through call center, portal, patient mobile app as well as self service kiosks installed in hospitals. Customer Relationship Management CRM The CRM plays an important role in capturing all the digital journey leads of a patient and creates the funnel for conversion. It also captures lead management and lead journey within the system. CRM is tightly integrated with the HIS to track the patient visit along with revenue details. It has a mechanism for tracking the feed backreceived against the patients leads and closure, along with escalation with given Turn Around Time TAT and service level agreement SLA. Self Service Kiosk You would have operated self service kiosks at airports, restaurants, cinemas, and malls. When it comes to hospitals, a self service kiosk can handle anything from registration of patients, to helping hem with booking appointments, and even payment options through its touch based options. It has truly helped make the hospital journey seamless for patients. Mobile Applications apps Mobility using smart phone has transformed the customer experience across various industry verticals. Word Count:

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Firms can, for example, acquire new employees with a high level of creative capability, provide training, and re design compensation systems to encourage and reinforce employees creative behaviors. Summing up the shift from the perception of creativity as the domain of a select few gifted individuals to the belief that individuals creativity can be influenced by groups, organisations, and even entire societies reflects the growing relevance of creativity as a driver of innovation and economic success. Human resource management and her professionals play a critical role in encouraging a creative environment that reaches across organisations through rewards, recognition, management practices, and the communication of organisational values that respect and support each individual unique skills and creative potential. In this era of the aging world population, chronic diseases are growing in incidence and prevalence despite medical and technical advances. According to the national kidney foundation inch, New York, 10 of the population worldwide is affected by chronic kidney disease Indian, and millions die each year because they do not have access to affordable treatment. According to the 2010global burden of disease study, Indian was ranked 27th in the list of causes of a total number of deaths worldwide in 1990 but rose to 18th in 2010. This degree of move mentup the list was second only for hive and aids. In India, it represents the 8th most leading cause of death. Over 2 million people worldwide currently receive treatment with dialysisor a kidney transplant to stay alive, yet this number may only represent 10 of people who need treatment to live. Alancet report of 2013 estimated that number of cases of kidney failure would increase disproportionately in developing countries, such as china and India, where the number of older adults is increasing. The same report outlines that in middle income countries, treatment with dialysis or kidney transplantation creates a substantial financial burden for the majority of the people who need it. In another 112 countries, many people cannot afford treatment at all, resulting in the death of over 1 million people annually from untreated kidney failure. With increasing life expectancy and the prevalence of lifestyle diseases, countries have seen a significant increase in the majority of chronic kidney disease Indian in the last decade. Diabetes and hypertension account for over 2 3rdof the cases of Indian. In India, too, diabetes and hypertension today account for 40 60 of cases of Indian. As per recent Indian council of medical research data, the prevalence of diabetes in the Indian adult population has risen to 7.1. In the urban population over the age of 40 years, the majority is as high as 28. Likewise, the reported prevalence of hypertension in today adult population is 17 14.8 from rural and 21.4 from urban belt. With the rising prevalence of these diseases in India, the prevalence of Indian is expected to rise, and obviously, this is the key target population to address. Patients with kidney diseases face multiple medical and social challenges.

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After all, if life has no meaning, why bother about anything so it definitely possible to be a happy or positive nihilist, but nihilism is mostly associated with negative outlooks, says Miessler. He points out that nihilism itself is neutral it is like an empty vessel. So you can fill it with what you will. Pessimism is the lack of hope, the belief that bad things will happen, and that things will get worse. You can be a pessimist without having to benihilist. When people believe they are skeptics, they are skeptical about things that they do not already believe in. It is an attitude of doubt regarding claims of truth, particularly when those claims are not credible or they lack evidence. Cynicism, says Miessler, is skepticism regarding people and organizations that claim to be selfless, altruistic and good. The ancient Greeks, renowned for their diverse schools of philosophy, had much to offer when it came to understanding isms. A few schools known collectively as the Hellenists Epicurus, Cynics, Stoics and Skeptics based all their philosophies on the bed rock of reason. This led them to question traditional ways, for their approach was always a rational one, encouraging intellectual discourse rather than discourses based only on faith and devotion. It was focussed on physics, logic and ethics. Is rationality necessary for people of faith Ins faith a subjective phenomenon, whereas rationality is by its very nature, objective Mathematician Kurt Godel asked, But does one have reason to suppose that the world is rationally constructed He proceeded to answer his question I believe so. For it is by no means chaotic or random, but as science shows, everything is pervaded by the greatest regularity and order. Order, however, is a form of rationality. This very order and regularity is what prompts the faithful to believe that there is a god, a super intellectual, who is responsible for creation, sustenance and destruction. Where asrationalists prefer to see the universe as a mathematical outcome of a combination ofserendipitous factors that also enabled life on a hospitable planet. Reason and logic are baselines in science, but when we are struggling to navigate grief, sadness, despondency, diffidence, fear, jealousy, greed and anger, it is subjective tools rather than objective reasoning that come to the rescue. Because, when one is going through extreme emotion, one is already high strung and not given to thinking rationally, logically or even coherently. Hence, nothing is cast in stone, nothing is black and white we find ourselves navigating a spectrum of grey while avoiding the Scylla and Charybdis of superstition and rigidity. In an ever changing business landscape, standing still is no longer an option. With the digital revolution changing different aspects of our lives, technology is being a key enabler in transforming consumer expectations and behaviors. There an increasing shift in focus towards holistic health driven by the consumer trend of preference towards healthy food. This is offering a unique opportunity to F&B companies to harness the power.

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Introduce revolutionary products that meet customer needs. Here how new product development is one of the most obvious projects where R&D is involved. Every phase ofthe product development process from the research into a concept to screening to consumer testing to test marketing to commercialization, involves thorough research and development to come up with successful products. Customizing Products to Meet Dietary Needs Over the past decade, there been plenty of research into microbes present in the gut, the way they impact the ability to digest foods and their chances of causing intestinal diseases. Sensory research is another area which is exploring differences in taste perception and raising questions like how does a person perception of taste impact the consumption habits, food choice and ultimately their well being and health. With enhanced knowledge about how a person microbial and genetic makeup impacts the diet, F&Bmanufacturers are able to come up with more personalised products to meet individual needs. Meeting Food Safety and Regulatory Standards When a government agency demands certain standards to be met whilst maintaining shelf life and food safety standards, it comes down to the R&D department to come with a solution for the same. Due to rising food safety concerns, companies nowadays are putting in place food safety research and development strategies to evaluate the risk of pathogen contamination as well from the likes of campylobacter, listeria and salmonella. Bottom Line Research and development in the food and beverage industry can have a significant impact on sectoral developments if it can step in holistically in all operations and functions of a business. R&D not only promises maximum health benefits and meeting up to the demands of the consumer but, also massive cost reduction exercise in all functions. The Union Budget aim to drive the education sector while riding the digitization bull is exactly what the sector needed. As per the Unified District Information System for Education plus UDISE 2019 20report the student dropout rate in India is worrisome. At the secondary school level, the dropout rate is more than 17 and at the primary level, it around 1.8. But the real worry is the percentage from a few states and UTs is at 25 and four of the states report more than30 dropout rate. Now, with the emphasis given to digitization to bring it on par or even halfway towards the global education standards, we can hope to see the reduced dropout levels in many of the semi urban and rural parts of India. The education sector has taken a hard hit like any other vertical has taken a hard hit since 2020. While the vertical has beeng asping for breath due to the sudden shifts that took place, the beneficiaries i.e the students have taken the hardest hit. The Finance Minister Mrs Niramala Sitharaman acknowledgement of the struggle and challenges is appreciated by us all. Many students have left their education during the pandemic and have gone back to doing odd jobs inorder.

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Plastic free and organic. Whether it is a beach cleaning initiative, a start up that convert splastic bottles into shoes or a green warrior like Jadav Molai Payeng who single handedly planted saplings along a dry sandbar by the Brahmaputra to create a 50 hectare forest, the point is simply this. We can all bring more sustainability to our lives in our own unique ways. Environmental pioneer Barbara Ward once said, We have forgotten how to be good guests, how to walk lightly on the earth as its other creatures do. It is time to walk lightly on earth, be gentle with it because our survival as a race depends on not exhausting its resources or taking its resilience and generosity for granted Instead of criticizing the report as such, an attempt is made to explain parameters. The concept of measuring well being of citizens by Gross National Happiness Index instead of Gross National Product was first adopted by Jayme Singye Wangchuk, the king of Bhutan during his regime from 1972to 2006. Since then several studies have been conducted on this concept and indices of happiness have been prepared with cross country data. The WHR 2024 has prepared the Index of happiness by taking the perceptions of the people of each country on about six variables viz., per capita income, social support someone to count upon healthy life expectancy at birth, freedom to make life choices, freedom from corruption law &orderand generosity Habit to donate and Help . Data has been taken from various surveys in155 countries during 2005 to 2023. Regressions of responses across countries on a 1 to 10 scale are pooled to estimate the significance of each variable. The results of the WHR are summarized in Annex 1 and explained here with examples. The per capita income, social support, healthy life expectancy and freedom to make life choices are revealed as positive and significant in the happiness study. Generosity was also having a positive impact on happy life but not significant in the overall happiness. Corruption and poor law and dent happiness across all income levels. Impact of each of these variables is discussed below. The relationship between income and happiness is revealed inverted U shaped in developing countries which means after a certain optimum level of income, its positive impact on happiness starts decreasing and even becomes negative. However, there is no consensus on the level of income up to which it has a positive significant association with happiness. Let me cite an incident of my friend whom I used to give courtesy call sintermittently as his wife had died just after retirement. One day, he answered; I am passing through a period of acute agony at this time. He was repairing his third house in the scorching heat of May in Delhi, 250 km away from his permanent residence. At the age of around 70, he was alone attending to workers, mobilizing materials and managing himself in some guest house as his son and daughter were well settled in the USA. If he had only one house or another one in the same place, his happiness would have been more. You may multiply such examples. It may be one of the reasons that most of the developed countries have either the inheritance tax or estate duty to check the level of equality and increase happiness of their people in the long run.

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Her canvases in disarmingly bright, bold colors, dominated by blues and candy cultured pinks. Despite using what initially can be perceived as simplified forms, which display a certain naiveté, she retains a sophisticated sensibility in her overall aesthetic. The auction also has a poignant Jorgen Chowdhury pen and pastel on paper Two Women of 2009.Jorgen does not construct his figures like a builder with lumps of flesh or hew it out like a carver all in one piece. Like women crocheting apparels, he knits them into shape squig gleby squiggle interlocked into quivering, heaving, crises crossed surfaces. Doodled in texistence with almost indolent casualness his bodies soft, extensive, amorphous evoke the asymmetrical forms and rhythms of the vegetal world regulated by myriad inner and out erenergies we collectively call nature. Currently, India is entering an uncharted territory with a potentially grave danger, of which, the burning Hijab controversy is the most visible manifestation. Starting with the state of Karnataka, the Hijab controversy has gone viral globally and has not remained a local issue, with a markedly deliberate attempt by International India bashers to color it, as a violation of human rights. Domestically, although not acknowledged explicitly so, it is obvious from the statements of the left liberals, as also the self proclaimed liberal party, Indian national Congress, that, it has been deliberately orchestrated to influence the Uttar Pradesh elections. This is possibly because,it is feared that, the Muslim women, who were the beneficiaries of improved public services, like toilets and piped water in the home, brick houses, health insurance and subsidised gas cylinders, etc., might be inclined to vote for the BJP. It is worth focusing attention on the statements of various Congress leaders, after the emergence of the controversy. The aim behind any research project is to uncover a new aspect that was hidden from the intellectual sight of the human mind. The idea of reading through various journals, articles, write ups, behavioral patterns and then collecting, formulating, decoding, deciphering it is an overwhelming task which can get challenging and at times confusing. To surpass the confusion, one of the most effective methods to use is to create a roadmap in order to organize the scattered thoughts and to put down milestones for personal guidance. This also solidifies the students understanding of the course and develops skills for better career opportunities. Research Process. A framework of research work focuses on the entire process as well as the number of research options. The process allows novice researchers to locate where they are in the process and compare their design, method, options for analysis, and so on. The process involves a lot of simple concepts such as brainstorming the real topic or area of interest, why such research is necessary, what is the core question problem that requires a solution, who all are the stakeholders or who all are being benefitted by the research, where will it be implemented and when is the right time to pursue the research.

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To help their families sustain the loss of jobs. Many have dropped out as their parents are unable to pay the school fee, unable to afford gadgets or even internet connectivity. Understanding these hardships the government has taken in the right direction. The FM said that MoU has been signed between the Telecom ministry and 7 states for the Bharat Net Broadband to be made ready by 2025 for lakhs of villages. This will, in stages help the rural students for continuity and accessibility of their education. One TV for one class and expansion of Swayed Piranha TV under PM every scheme from 12 to 200channels including regional languages from class 1 to 12 is a plan that would bring education to the doorsteps of the students. Even in the remotest village, one TV with connectivity will help in educating the entire community. The 750 virtual Moths and Science labs, and 75 skills e labs for vocational courses to help the critical thinking ability will help students in being on par with the development the market is witnessing. Allowing foreign universities to offer courses in India with exemption from domestic regulation and the prominence given to Fitch will bring us close to the global education modules and opportunities. India has a huge talent pool but the high cost of education for certain courses and travel abroad puts the students under financial pressure. But offering such courses in India would enhance the utilization of Indian talent in the country itself and lead to development in our own backyard. The biggest miss of this budget was the lack of focus made on the K 12 segment and heeding to the needs of the private players who have been majorly servicing the segment PAN India. The educationists in India borethe maximum brunt of the pandemic. Many state governments tied the hands of the private players by directing fee exemptions while asking the sector to continue providing education. Many schools today have shut down due to the lack of financial aid and ease of obtaining financial aid from banks and the GST council too. The sector was looking for relief in this budget in these matters, but it was for naught. However, we appreciate all the other initiatives chalked out by the FM as an effort to bridge the deep digital divide in the education system which accelerated due to the pandemic. The inherently dynamicl and scape of education is undergoing a definitional change. From the old paradigm that lay exclusive emphasis on numeracy, literacy, and memory retention, the education world is moving on to a multi disciplinary curricular structure in which alongside academic rigorco scholastic activities such as sports, music, dance, and arts are becoming integral to school time. An extra dimension to this transformation has been added by the IT revolution. The emergence of new technologies with high applicability in education has influenced pedagogies and learning outcomes in a positive manner. Yet, despite so muchprogress, one important aspect of human.

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Where is happiness? You believe it is out there in the world. As long as a desire is unfulfilled, the mind is agitated and unhappy. When the desire is fulfilled, the agitationceases, and you are happy. Could happiness be in the mind and not in the object? Are wechasing a mirage all our lives when the oasis is elsewhere? You seek happiness through four avenues sense contact, action, relationships and intellectual pursuits. When you eat the first mango of the season, it is sheer bliss, right? So, you keep eating mangoes, but the more you indulge, the less you enjoy. We all act. What are you working for? A paycheck or profit? Then you get bored. Find purpose and a higher goal, and you regain the excitement of a child. Emotional thrills are so fulfilling that you do not feel the pain of physical inconveniences, but the days of wine and roses soon become days of wine and neurosis. You think the partner is at fault, but could it be your attitude that needs tweaking? Intellectual delights give far more happiness than even emotional thrills. Physical and emotional pain pale into insignificance compared to the joy of a Nobel Prize! But you always want more. As Tennyson said, Knowledge is like the horizon. The closer you get toit, the further it recedes. You are never satisfied. What if you moved from the world to its Creator? The Spirit? Will your search for happiness end? The young boy Dhruva cried to his mother because his stepmother did not allow him to sit on his father lap. The mother told him this is the world. Sometimes, you get what you want; at other times, you do not. Dhruva said he wanted only happiness. The mother said you will only get unending happiness when you get to God. How do you get permanent happiness that is independent of the world? The Bhagavad Gita gives the formula for happiness. Happiness No. of desires fulfilled No. of desires harbored Using this formula, you can enhance your happiness by either increasing the number of desires fulfilled, the numerator, or reducing the number of desires you harbor, the denominator. As you fulfill your desires, you acquire more desires. So, focus on the desires you harbor. As the desires reduce, your happines sincreases in leaps and bounds. When your desires reduce to zero, you will attain infinite happiness. Thereafter, anything added or taken away makes no difference. Infinite plus or minus a million is infinite. Infinite plus infinite is infinite, and infinite minus infinite is also infinite. Nothing in the world impacts your happiness. You cannot give up desire; you can only pursue a higher desire. As a child, you were obsessed with toys, and as you grew older, your desire for toys vanished. Apply the same principle. Ultimately, the desire for enlightenment is so intense that all other desires fade. Desire comes when there is a void. Thoughts arise in your mind as you want to acquire things to fill that emptiness. Gain knowledge of your fullness, and all seeking will end. You will revel in infinite bliss. Million tones of plastic waste in lakes, rivers, and seas annually around the world. Plastics have a virtually indelible carbon footprint and reports have stated that they add up to create over3.4 percent of global greenhouse gas emissions.

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Where is happiness? You believe it is out there in the world. As long as a desire is unfulfilled, the mind is agitated and unhappy. When the desire is fulfilled, the agitationceases, and you are happy. Could happiness be in the mind and not in the object? Are wechasing a mirage all our lives when the oasis is elsewhere? You seek happiness through four avenues sense contact, action, relationships and intellectual pursuits. When you eat the first mango of the season, it is sheer bliss, right? So, you keep eating mangoes, but the more you indulge, the less you enjoy. We all act. What are you working for? A paycheck or profit? Then you get bored. Find purpose and a higher goal, and you regain the excitement of a child. Emotional thrills are so fulfilling that you do not feel the pain of physical inconveniences, but the days of wine and roses soon become days of wine and neurosis. You think the partner is at fault, but could it be your attitude that needs tweaking? Intellectual delights give far more happiness than even emotional thrills. Physical and emotional pain pale into insignificance compared to the joy of a Nobel Prize! But you always want more. As Tennyson said, Knowledge is like the horizon. The closer you get toit, the further it recedes. You are never satisfied. What if you moved from the world to its Creator? The Spirit? Will your search for happiness end? The young boy Dhruva cried to his mother because his stepmother did not allow him to sit on his father lap. The mother told him this is the world. Sometimes, you get what you want; at other times, you do not. Dhruva said he wanted only happiness. The mother said you will only get unending happiness when you get to God. How do you get permanent happiness that is independent of the world? The Bhagavad Gita gives the formula for happiness. Happiness No. of desires fulfilled No. of desires harbored Using this formula, you can enhance your happiness by either increasing the number of desires fulfilled, the numerator, or reducing the number of desires you harbor, the denominator. As you fulfill your desires, you acquire more desires. So, focus on the desires you harbor. As the desires reduce, your happines sincreases in leaps and bounds. When your desires reduce to zero, you will attain infinite happiness. Thereafter, anything added or taken away makes no difference. Infinite plus or minus a million is infinite. Infinite plus infinite is infinite, and infinite minus infinite is also infinite. Nothing in the world impacts your happiness. You cannot give up desire; you can only pursue a higher desire. As a child, you were obsessed with toys, and as you grew older, your desire for toys vanished. Apply the same principle. Ultimately, the desire for enlightenment is so intense that all other desires fade. Desire comes when there is a void. Thoughts arise in your mind as you want to acquire things to fill that emptiness. Gain knowledge of your fullness, and all seeking will end. You will revel in infinite bliss. Million tones of plastic waste in lakes, rivers, and seas annually around the world. Plastics have a virtually indelible carbon footprint and reports have stated that they add up to create over3.4 percent of global greenhouse gas emissions.

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Waste from the streets of a town that has suffered from pollution apart from water scarcity and environmental as well as in frastructural crises. It gladdened my heart to also see entrepreneurs and even young students turning trash into treasures and creating utilitarian and decorative objects. It goes without saying that more such initiatives are needed to help restore eco sensitive regions struggling with pollution, climate change and biodiversity loss. The good news however is that all of us can become sustain ability champions by making more mindful choices every day. Yes, we need governments, industries, researchers and innovators to find macro solutions but if we, as individuals, just focused on eliminating single use plastic SUP products, we could minimise our contribution to the plastic pollution crisis. Just by managing waste and avoiding SUPs, we can contribute significantly to improving the air quality and reduce soil, water, food contamination and pollution. This was the thought that made me back the Beat Plastic Pollution campaign and to phase out single use plastics from my life. The climate action rainbow is a good place to start and here are seven things that anyone can do on a daily basis to take better care of the planet. Begin with the 3 R of reduce, reuse, recycle to mitigate the consumption of non biodegradable products. Refuse tissue paper that is not made from recycled paper. Say no to plastic lined sanitary napkins and diapers, Styrofoam articles and all single use plastics. Carry your own cutlery, water bottle, coffee cups, and metal straws and take a few cotton bags with you every time you go shopping. Switch to bamboo toothbrushes and ear buds. Reduce energy consumption, replace CFL bulbs with LEDs and switch to energy efficient appliances. Minimise water wastage by fixing dripping taps, recycle grey water if possible for non potable purposes and explore basic rain water harvesting. You could also switch to a locally and sustainably grown plant based diet as it reduces greenhouse gas emissions. Manage and segregate waste at source. I also compostall the wet waste at home to fertilize my plants. Choose chemical free cleaning products. And the final step would be to plant more indigenous trees. Forestation is an important part of tackling climate change and we can join forces with individuals and organizationsthat are working to increase the green cover of the planet, one sapling at a time. Having planted more than 8000 trees over the years to commemorate birthdays and anniversaries,I cannot put into words the joy such a gift brings to both humans and the planet. Doingmy bit for Mother Earth also includes carrying my very own metal water bottle everywhere. At last count, just this small action prevented over 12000 plastic bottles from reaching the ocean over a span of 8 years. When Avyaan was born, it was important forme to ensure every piece of clothing and even the diapers that touched his skin were plastic free and organic. Whether it is a beach cleaning initiative, a start up that convert splastic bottles into shoes or a green warrior like Jadav Molai Payeng who single handedly planted saplings along a dry sandbar by the Brahmaputra to create a 50 hectare forest, the point is simply this.

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Downwards hanging on for dear life. There was nothing we could do. We could not jump the fence that separated the two compartments. Some years back, a minor girl was raped by a depraved man inside a moving Mumbai local. Onlookers could break the fence separating the compartments to save her. Tonight was one more reminder of the barriers that exist between genders. This steel was the gentle variety that could be bent or tampered even in an emergency. We could only scream or pray! Even if he had to comeback to the compartment on his own, it was an uphill task. His upper body-weight would pull him down in no time. And there was not a soul in the ladies compartment who could at least pull his leg back into the train. To make matters worse the train picked up speed between Chuna bhatti and Kurla. One of my co/passengers pulled the chain with all his might. The train finally showed signs of slowing down. But there was an omni present danger. If the train halted at the next station it would crush his head or upper torso between the platform and the train. Only a miracle could now save this life. Then we hearda thud. Tonight was not made to be kind. Would he have survived if he fell inside a gutter that separates the tracks? Would he have survived if a rather rude bone in me had asked him to get off the deserted ladies compartment at Mumbai CST itself? We could see the light of an oncoming train on the parallel tracks. His fate was probably sealed. The train reached Kurla and we peeked into the ladies compartment. There was just a blue slipper and the gunny bag left behind. Objects that were mute spectators, like the rest of us. In the general election of 2024, constituencies have sent out messages that uphold some of the sacred features of the country Constitution. For some time now, a narrative that gained traction is that deliverance of the country depended on a strong man leading a powerful centre for long. While there is obvious need for the country to have political stability and unified common market, to drum these up into asking for a dispensation that can function as elective dictatorship is ominous. The election results have thwarted that move. Political compulsions that have now emerged reaffirm that India is indeed a union of States rather than the States being mere divisions of India. By virtue of the provisions in the Constitution as originally framed, India is unequivocally a secular country. Therefore, inserting the term secular in the preamble of the Constitution in 1976 via 42 nd Amendment was superfluous, obviously aimed for the ruling party of the time to gain political mileage. However, for those now in power to make noises to remove it is sinister. The voters have spoken by way of the election results, particularly of the Azizabad parliamentary constituency and its assembly segments including Ajodhya. Another addition to the preamble was the word socialist. Everything desirable that the term could envisage was already there in the Constitution as Directive Principles of State Policy. The insertion therefore was to justify unwarranted political control over the economy. However, the amended preamble did not at all come in the way of liberalization of the economy set out in 1991.

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New parliamentary constituencies to be created after a delimitation exercise that will inevitably reward States which have done poorly on population control at the expense of those doing better. The benefiting States are of course in the country heart land traditionally regarded as the power base of electoral arithmetic. More parliamentarians of the ruling party from those States could have insulated it from the vagaries of political dynamics of far-flung geographies. The outcome of this election has thrown a spanner in the works. Neither can the heartland be taken for granted nor can the hinterlands be ignored. This augurs well for democracy. Though chastised for its hype and hubris, voters have allowed BJP to emerge as the single largest party with rightful claim to lead an alliance in forming the government. This is no mean achievement when fighting anti-incumbency after two terms. In the new innings of enforced coalition, it must learn torespect the alliance partners and the opposition. Voters have also given the INDI Alliance a foot hold which now must function as a principled block rather than an opportunis ticcabal. Notwithstanding the noble intent to mitigate pollution, there must be a reason why the electric vehicles account for a very small proportion of the total number of new motor vehicles even as the first EV had debuted in 1881. Reasons include the early mover advantage for fossil-fuel based vehicles, the global oil economy, and the relatively slower progress in battery technology to address issues like range anxiety. A close shave involving two aircraft at Mumbai airport on Sunday morning has rightly sparked serious outcry. New civil aviation minister K Rammohan Naidu needs to take note. An IndiGo aircraft landed at the airport before a departing Air India plane had cleared the runway. The serious breach of SOP endangered hundreds of lives. DGCA has derostered the ATC official on duty. But reports say pilots of both departing and incoming aircraft may have contributed to the botch-up. There was also a fourth party involved: the huge infra constraint faced by India second busiest airport. Infra deficit | Mumbai airport has just one runway operational at any given time. As against a declared capacity of 46 aircraft an hour, it often caters unofficially to as many as 55. This makes ATC job highly stressful. It also increases the chances of misjudgement. The only fool proof way to avoid such incidents is to speed up work at the city second airport at Navi Mumbai. Civil aviation ministry has said it may be operationalised by March next year. Sunday incident is reason for the timeline to be met. Metro airports under pressure | High air traffic movement remains a concern at other metro airports as well. Delhi airport, among world 10 busiest, saw a similar near-miss last year. India is world fastest growing aviation market, and Indian carriers have an order book of more than 1,500 aircraft. This means pressure on airportinfra in metros will only increase. The ministry has proposed developing six win City airports in metros by 2030. National Capital Region is likely to have its twin airport before year-end. Authorities would do well to get started on second airport projects in other metros before the situation turns alarming there.

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The Board contemplating subsuming Grover stake in the company. There is an excellent timeline available here which covers the developments in that period. Sensing trouble, on the 22 ND of February, Grover moved the Singapore International Arbitration Centre SIAC, preferring an emergency appeal to protect himself from any future action from the Board obviously aiming for immunity to protect himself. Interestingly, in his Appeal, Groversought to block a third party governance review by Barite board. Unconvinced, the SIAC threw out Grover Appeal on the 26 the of February. It was in this backdrop that Grover, cornered and about to be exposed, resigned from the Company and its Board. Over the next month or so, in late February and early March, multiple news reports began to emerge that the Board audit, done by Alvarez and Marshal, had discovered wide spread evidence of fraud and financial embezzlement by Grover, his wife and her brothers. The Board Statement, released on the 2 ND of March, has been less than charitable. Without mincing any words, they have alleged that the Grover Family engaged in extensive mis appropriation of Company funds by creating fake vendors which were used to siphon large sums of money from the Company, to enrich themselves and to fund their lavish life styles. One news report has even concluded guilt against the Grover family, given the over whelming material that emerged in the audit. The Board was merciless in its appraisal of the Grover, at one point terming their conduct deplorable and terming Sheet hurried resignation as another attempt to fabricate a false narrative to win public sympathy. Butthere are bigger issues that will now have to be addressed. However aggressive sounding the Board statements now might be, they do very little to absolve the Board of its responsibility to its investors, shareholders and other stakeholders of the Company including the tens of thousands of customers it has accumulated. Their trust in the Company management will have to be restored and quickly. For starters, the Board must explain its delay in appointing an independent financial auditor. Who was pressuring the mto avoid or delay an internal investigation? Was the Company existing auditor complicit in the widespread fraud which was being brazenly perpetrated by Grover and his family? Why did the statutory auditors flag the related party transactions worth tens of cores of rupees? If Barite Board wishes to retain even a semblance of credibility in the wake of this scandal, it will not be enough to merely issue a sharply worded statement or two. Invest or and stakeholder confidence will hinge upon their willingness to take tangible steps to recover monies pilfered out of the Company. For starters, the Management must file a complaint with the Enforcement Directorate, as the third party auditor report prima facie indicates extensive cheating Section 420 of the Indian Penal Code, which is a scheduled offence under the PMLA, 2002, apart from the subsequent money laundering that took place to buy properties, luxury cars and expensive art doing so.

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India political tectonic plates have begun shifting once again after the latest round of state assembly elections. AAP stunning sweep in Punjab, and BJP equally majestic win in UP by overcoming anti incumbency and almost repeating its feats of 2014, 2017 and 2019,establish two things. One, BJP remains the primary pole of Indian politics eight years after breaking the old mound in 2014. Two, the opposition space has a new contender in AAP, a party that is not too rigidly regional in appearance. The 2022 state elections have thrown superlative results. BJP retains the four states it previously held and makes history in UP, by having its CM reelected after serving a full term, which had not happened since 1957.In Punjab, AAP adds 20 points to its 2017 vote share and wins a Delhi style election, defeating the state entire political establishment. Congress reaches a new low by collapsing in Punjab, squandering a winnable election in Uttarakhand, and disappearing from UP, despite an energetic campaign led by Priyanka Gandhi. The first point to note after March 10 verdicts is the sublime messaging of Indian democracy. Incumbent BJP beat history in UP and Uttarakhand and won. In Manipur and Goa, supposedly tough to win small states for the governing party, BJP improved its tallies. And in Punjab, voters showed how dramatic the fallout of popular anger against established parties can be, by giving AAP, in existence for only 10 years, a massive mandate. There more. Voters have demonstrated how emphatic they can be in their rejection of so called big names look athow many stars lost their seats in Punjab, look at the fast fading Nehru Gandhi brand across states, look at the virtual irrelevance of Mayawati in UP, look at the failure of Akhilesh Yadav to extend SP social base. As always in Indian elections, when old stars crash to the ground, new stars shine bright. Yogi Adityanath is now a politician with the potential to transcend his state boundaries. Arvind Kejriwal is now an opposition leader with the best potential to take the fight to BJP. And in Pushkar Dhami despite losing his seat, Pramod Sawant and N Biren Singh, BJP has found energetic state level champions in, respectively, Uttarakhand, Goa and Manipur. But, of course, the brightest star of this showis Narendra Modi. His popular appeal is clearly intact, he probably the most important reason why BJP win in UP was so handsome, why BJP won in Goa and Manipur, too. And that this has happened despite his government inability to create enough low and medium skilled jobs and the gathering inflation momentum speaks volumes for his political skill. Modi BJPhas created a new model, at least in the politically most significant Hindi heartland continuous subliminal and or overt messaging to attract a pan caste Hindu vote and, by Indian governance standards, very effective delivery of welfare benefits. Kejriwal is another leader who earned voter trust on welfare delivery. But, despite his extraordinary.

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replace Congress as the main challenger in the heartland, which is where he must succeed if he to challenge Modi in 2024. AAP caste play book is very thin, and the question is whether it has enough time to change that for national polls. If AAP can upgrade fast enough and Congress continues to wither away, the opposition has a big problem: Who will effectively fight BJPin seat heavy north India Congress is also a lesson for other family led parties, as is SP. If you are bound hand and foot to a family and if that family does deliver, and if you have no culture of encouraging new talent, how do you imagine anew future Today BJP is so formidable only because in 2014, it made Modi its national face, in the teeth of opposition from many then prominent national leaders. As for the future of India economy and its ability to spread mass prosperity, these elections will be pivotal in one of two ways. Either party will think that welfares and rank populism will win polls and therefore reforms are unnecessary and probably politically costly. Or, hopefully, at least some of them will conclude that the fiscal limits of welfares will be reached very soon and that growth and jobs via smart policies is the only sustainable political economic formula in a country where a vast number of low income citizens are looking for reasonably well paid jobs. It is vital that BJP, the most influential party by far, chooses thecorrect alternative. There is a popular saying that success comes through lanes and backyards, not from the front door. That explains BJP remarkable success in UP. During the election campaign, we observed two trends. One, many people, after complaining ship way shikayat against BJP, concluded by saying: Vote to Modi ji aur kamal ko hi denge Despite our complaints, we will vote for Modi ji and lotus. The political history of UP has turned anew corner. The BJP government is the first incumbent to be returned to power since1989, and it has done so with a handsome near two thirds majority. In a bipolar election, it was always going to be a daunting task for SP to compete with BJP, a party which had commanded almost twice the vote share of SP in the last election. To win, SP needed to fulfill two conditions: It needed to consolidate the scattered opposition vote in its campand it needed to shave off a section of the BJP vote. SP only partially fulfilled the first condition, while failing miserably in the second. The Covid 19 pandemic has made it abundantly clear that happiness is so essential to our ability to thrive as humans. Happiness is the building block of our being and for businesses that want to win the future. As science shows, when we re stressed, burnt out and depleted.

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Happiness is the first to disappear. No one comes to a job to feel unhappy. So the missing link in the workplace happiness must be addressed. Happiness in action envisions a roadmap for organisations to create a culture of happiness for both employees and customers. Customers happiness cannot be imagined in isolation with employees. Only happy employees can make happy customers. Values in action look like applied ethics, what would happiness in action look like Does the new economic paradigm capitalism pose at hreat to capitalism Why are companies now appointing Chief Happiness Officers Is happiness opening doors we never knew existed At work, happiness is a verb and inextricably connected to productivity. Happiness makes people more productive, says research conducted by University of Warwick. Astudy by Oxford University has found aconclusive link between happiness and productivity. OC Tanner Learning Group found that79 of the people who left their job did so because they did feel appreciated. A happy team is likely to be more energised, more creative, and will get more work done. It is amazing to see how deeply aligned people are who quit their well paid jobs and join philan thropicorganisations for happiness and productivity missions. As much as business leaders talk about the importance of happiness, very few of them know how to put it into practice. And that because so many are still operating under the profit centric model, which focuses on metrics like cost cutting and efficiency. What needed is to switch to a customer employee centric model, with happiness at the core. Being happy at work means employees thoroughly enjoys what they do; and they love their workplace. Happiness based workplace in a business sense is he act of a company aiming for the happiness and wellbeing of their employees and customers, resulting in amazing employee customer centric experiences. It is about empowering employees to team up, give their best, agree to disagree and respond immediately and in real time and always with happiness. To be able to build and nurture the foundation of happiness, business leaders need to inculcate a sense of appreciation, gratitude, respect and cooperation among employees. One of the ways of putting happiness into action is to use tools such as yoga, meditation and mind fulness. The pandemic has been a powerful catalyst for change. It has given us anopportunity to deliver great life experiences at work. I reproduce exhortations of some leader in a rally. Was it the rally cry of Anna Hazard, in his fasting against the forces of corruption in 2011 Or a leader of anti CAAprotests in 2020 21 Or It is on your shoulders that this huge country rests. You are the masters of these great armies and highly placed government servants. And yet you starve and submit to injustice. Why Because you are not aware of your own strengths. You must understand that one who cannot defend one self would always be the victim of the selfish and the.

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Ultimately, this state action is a powerful symbol of a wider failure in our political economy. We must continue celebrating these phenomenal women, but we should demand accountability from the government. It shouldn't be applauded for its expensive, eleventh- hour grandstanding. Instead, it should be held responsible for its decades of neglect and its current decision to deploy scarce public money as a vote-buying tactic through celebratory fanfare rather than making the long-term, systemic investments that would truly lift up its most vulnerable citizens. Our cricketers won their battle on the field; it's time our leaders fought the right battle with the public's money. The author is an associate professor at Le Moyne College in Syracuse, NY. His research on cultural and institutional issues, including gender inequality, corruption, crime and conflicts, democracy, and racism, has appeared in many leading scholarly journals. 'Centrism isn't nostalgia, it is survival' Rethinking stray dogs: From crisis to opportunity one, security forces have busted many Islamist terror networks, arresting 80-plus this year. Two, no counter intelligence is fool proof. Three, Pakistan's jihad puppeteers may again look to create mayhem in India outside Kashmir. Four, this tactic as frequent as elections are in India, some are bigger and juicier. In that the themes resonate across the country, the contest is tight, and a measure of the national mood is on tap India by Sanjay Teotia Pollution has become one of the most alarming threats to both human health and the environment in the twenty-first century. While its effects on the lungs, heart and climate are widely discussed, Trump declares war on a city for something that took place 269 years ago Donald Trump in the Oval Office. Enter secretary of war, Pete Hugest. Trump: Wassup Pete? You're looking as grouchy as a Voting done, the state shows again its high political awareness despite its low per capita income & underdevelopment For a state that has seen 23 politicians become CM over 37 tenures central rule and The people of Bihar just finished voting and once again, they showed how smart they are about politics, even though their state is not very rich or developed. Bihar has had 23 chief ministers Emerging link of doctors from J&K to Delhi blast points to indoctrination of white collar professionals More than a day has passed since a car blew up outside Delhi's Red Fort in the evening rush 65% of households have a migrant. Their remittances are 50% of a household's income. Outmigration tripled Bihar's rural wages, ending exploitative relations. Manufacturing employs just 5%. And it's impossible for the state to create enough Climate meat in Brazil as govts and corporations are retreating from mitigation pledges. This would be disastrous and create a poorer & dangerous world. Developing nations must act for their own sake By Pratiksha Apurv What would happen if all the smart phones on the planet were shut down for 24 hours? What would that day feel like no voice calls, messages, or access to social media But all too often, none is forthcoming I walked back from the park with a posse of neighbourhood ladies, all giggling and talking to me simultaneously like the panelists on a news hour debate.

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That a cheat in Uttarakhand passed off a synthetic concoction as ghee to one of India's most venerated temples in A scary story of fake ghee and how some people fool everyone Imagine finding out that the ghee used in the famous Tirupati laddoos wasn't real ghee at all but made of chemicals! That's NDA government has rolled out an enormous welfare package to win Bihar voters. It will have dire fiscal consequences. My back-of-the envelope math suggests that just the top two programmes have already raised state revenue expenditure Tariff turmoil and tax transformations have been topping headlines. But a few more Ts test us daily: traffic, trash and toxic air. Blackbuck, a logistics platform, considered moving out of Bengaluru's Outer Ring Road citing a year ago, Trump won Vance's home state Ohio with the biggest margin for the state. A year on, Trump hasendorsed Vivek Ramaswamy for Ohio's governor race in 2026, a direct challenge to his The problem with re-litigation of the same issue over and over again is not just that this is exhausting for those concerned, but also that it keeps setting progress back. On Friday, the Supreme Court ordered the nose knows. The human animal has only to lift its head, breathe in, and the figure flashes before the mind's eye like in the movies, when Robocop gets a complete lowdown of the By Adyta Mukherjee Wouldn't we all do better by accepting that no human being will ever understand another? This sentence from Graham Greene's A Burnt-Out Case confronts one of the most enduring truths about humans(November 13, 2025) Red Fort Delhi Blast: The sleeping cells stir as India's terrorism challenge resurfaces Rd. Ashok Sharma is a Visiting Fellow at the University of New South Wales Canberra at the Australian Defence Force Academy and is an Academic Fellow of the Australia- ndia Institute at the University of Melbourne. His recent roles include Visiting Fellow at the Australian National University in the Department of Strategic & Defence Studies within the Coral Bell School of Asia-Pacific Affairs, and Adjunct Associate Professor at the University of Canberra. There, he was the Head of the South Asia Strategic, State Fragile and Security Program and Conjoint Head of the Indo-Pacific Strategic Issues and Major Powers Studies at the National Asian Security Studies Centre. An alumnus of both Jawaharlal Nehru University and Delhi University,

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Corruption certainly may have become endemic, especially after Indira Gandhi took over reins of the nation. But did the current government came to power in the very wake of Anna Hazare revolution against corruption And yet, have there been any electoral funding reforms No. A functioning and powerful Local No. Has the quality of parliamentary declamation or even attendance improved No.? Have our experiences in the land registration offices or dealing with local governments say while building a house or setting up a business improved No. arena Indians continuing to put down Indians even today, exactly as we did a hundred years ago Yes. It surely cannot be a good sign if a diatribe of a century ago against the then political and socio economic situation still sounds so contemporary. And yet we carry on, happy in our slavish fatalism. I reproduce exhortations of some leader in a rally. Was it the rally cry of Anna Hazare, in his fasting against the forces of corruption in 2011 Or a leader of anti CAA protests in 2020 21 Or It is on your shoulders that this huge country rests. You are the masters of these great arm iesand highly placed government servants. And yet you starve and submit to injustice. Why Because you are not aware of your own strengths. You must understand that one who cannot defend oneself would always be the victim of the selfish and the unjust. Today, agreat man is staking his life for you. Thousands of young men are prepared to sacrifice themselves to end your miseries. How would those who think that you are helpless and rob you dry to see you get out of their clutches They inflict cruelty on your shoulders when lathe charges happen on the mochas. But you must think of how you can help us. Will you come out like men and save yourself from injustice or will you continue to sit back like cowards and curse your fate An opportunity like this may never come again? You will always regret it. We are fighting against injustice and for truth. And we have to fight with weapons of justice and truth. We need heroes who will banish violence and bitterness from their hearts and with complete faith in God, bear anything for what is right. How can you help us The police inspector, with a posse of constables, came and stood in front of the crowd. The people, with their eyes betraying fright and their hearts beating fast, looked around as if they were looking for a hole to hide in. Beat the scoundrels and drive them away, thundered the inspector Have you realized your sad state Do you still wish for some further proof We are not ruled by law, but by corruption. In spite of this disgrace, we say nothing. Had we not been selfish and cowardly, would they have dared exploit us As ong as you behave like slaves and continue to serve them you will.

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The Government machinery the the CBI and other such forces. It was not just a fight against the Government and an ideology but also a fight to safeguard the pillars of democracy on which the foundations of the country had been built and which are gradually being eroded. In the democracy or Loktantra the Lok was with Rahul Gandhi while the entire antra machinery was with the BJP! And Rahul Gandhi was fighting along with Vanchit Sena. The wise electorate has shown the people in power a disapproval of their arrogating themselves to such misuse of power. In contrast to humbling those in power, the people of India have shown their acceptance and appreciation for Rahul Gandhi persistent messaging. From Bhatta Parsaul in 2012 to Niyamgiri and even in the initial days of the Bharat Jodo Yatra, Rahul Gandhi faced constant ridicule, harassment and mockery from those in power and the mainstream media. His Parliamentary membership was revoked; his house was taken back; he was questioned for more than 55 hours by the ED and the CBI. A part of the government and party machinery of the BJP have been dedicated to mocking him, making memes, jokes on Rahul Gandhi and trying to constructa Pappu image for him and build a perception that that he was not a leader, that he was are luctant politician. And this harassment was also extended to the Congress party leading to even the freezing of the Congress party bank accounts on the eve of the elections. Yet Rahul Gandhi has remained undeterred and unwaveringly focussed on his goal. He has consistently practiced what he preaches, that, for him, politics is not only the battle for power, but also a battle for an ideology at the core of which lies the principles of democracy, the existence of nation, the existence of politics and the way the politics is being done in the entire country. Both the Bharat Jodo Yatras have played a crucial role in this context, and depicting that principles are far dearer to him than simply being in power. Not only Rahul Gandhi, but any leader from the Opposition alliance who dared to question the Prime Minister or his coterie were indirectly threatened by the Government. The people have given him unexpected victories and have endorsed his messaging and ideology. Thirdly, what the elections have proved beyond doubt is the political maturity and sagacity that Rahul Gandhi has depicted during this entire election process. By bringing multiple like-minded parties together at the macro level, even though there were multiple contradictions within those at the micro level required a political maturity, and aconsistent focus on the larger picture to safeguard democracy, secularism, socialism, and social justice. He did not even campaign in a state like West Bengal because he did not want to split the votes in a state where there was no formal umbrella alliance with the TMC. The making of this alliance was therefore a Herculean effort as many of the parties had been ideologically opposed to the Congress and, and in fact the growth of many of the regional parties had been at the cost of the Congress party. The entire environment was totally hostile to him, but Rahul Gandhi, the Congress and the INDIA alliance took up the cudgels and fought against all odds.

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As a commodity is pass in the world to take our Indian see In India, jeweler has always held cultural relevance and a place of pride within bridal trousseaus, heirlooms, and heritage. While both jeweler and gold are still considered valuable in terms of financial security and sound investment women are now moving away from tradition dictateddesigns rife with ornate and heavy pieces. In our modern world, jeweler is no longer seen as a financial asset. For the contemporary Indian woman, it has come to mean much more than that. From style to statements. As more and more women chalk out careers for themselves, assert their financial independence, and liberate themselves from the social constriction of gender based roles, their jeweler choices evolve with them too. Increasingly, women are choosing jeweler to embrace their femininity, enhance their style, and make powerful statements. No longer is jeweler just an accessory, but also a means of self expression. Jeweler says a lot about a woman. Research has frequently shown that the modern Indian woman is now selecting jeweler that is increasingly abstract in form and in tune with her own personality. Traditional trousseaus and ornate designs have given way to elegant everyday wearable. In fact, a woman choice of jeweler is a clear reflection of who she is, or how she wishes the world to perceive her. For instance, a corporate powerhouse usually chooses sleek, contemporary designs that give her boardroom armoran extra edge. A woman who loves big, chunky jeweler will more often than not have an active and bubbly personality. While someone who tends to be more organized and put together, prefers to wear matching sets. Today, women see jeweler as something extremely intimate and inextricably entwined with their personality much like an extension of themselves. This often inspires a sense of comfort and confidence in their own skin. Traditions are giving way to trends. As women move away from traditional, heavy and intricate pieces, the jeweler market has seen a boom in the demand for designs that are contemporary, light, abstract and unique. While her financial literacy now informs her choices in considering gold as well as digital gold fruitful investments, the Indian woman no longer believes that jeweler should be old fashioned or cumbersome. Finding a personal connection with a particular piece, set, or collection has become a pivotal factor in driving most consumer choices when it comes to jeweler. To sum it up. Financial awareness and global cultural cues are encouraging Indian women to opt for jeweler that feels personal and connected. Traditional, heavy ornaments are no longer leading purchase decisions when it comes to weddings, occasion wear and traditional ensembles. The demand for unique, abstract, and modern designs is booming. While the modern woman is intuitively interested in investing in gold as well as jeweler, she does necessarily restrict her choices to heritage and heirloom pieces. Jeweler has now become an enable rgiving women the power to express their personas in multiple, gorgeous ways.

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Is believed as a necessary part of personal and professional development. The education ecosystem has been rapidly changing over the last few years. Because of technological advancements after the pandemic, physical education modes have rapidly shifted to online classrooms. The pandemic situation in the world has forced even the most reputable universities and schools to turn to digital platforms. This leveled the playing field for detach startups leveraging the digital space to provide education, initially resulting in tremendous growth for detach companies. The new finch education solutions came into the picture and are progressively filling the funding vacuum for education. Fitch alternatives for education are resolving issues with traditional finance methods. As per the recent report by Technavio on the Online Education Market, India online education market is set to grow at a of 21 between to reach a market size of US 14.33 billion. This has resulted in constant innovation in the education finch space. By using digital and technology enabled resources, this segment strives to bridge the gap and there by transform the education financial market. As technology evolves, unlike traditional institutions which take time in processing Detach loans, digital app based lending solutions make it more accessible and user friendly with flexible repayment models that suit learners across categories. Below are some key aspects that accelerate the growth of finch solutions in the educational sector: Asian economies are projected to propel the global real GDP in 2023, despite the ransacking inflation circling the continent compeers Europe, Latin America, and the US. This is a golden hour; or rather a bright green year for India, as while the talent force shrinks around the world, the working age populous balloons up to favor our national demographics. A lucrative means, then, to push India professional pool to the global forefront, is developing its technical and interpersonal capacities to overshadow foreign workforces. The former of these has been continually honed in the preceding decades, and our nation takes immense pride in Indians spearheading distinguished positions in global organizations overlooking dexterous mechanics and or tech. The latter provides an increased scope for introspection, as noticeable interpersonal skills might not be easily acquirable traits. Further, a special focusis to be laid on one of these profound skills of success communication. Businesses thriveon communication. Relationships sustain through communication. Ideas come to fruition via communication. And with the standard language for cross border communication being accepted and celebrated as English, like it or not, a superior linguistic capacity blesses one to carry out business correspondence with ease, flair, and confidence. It is estimated that over 1.5 billion people speak English worldwide, making it an essential language for international communication and trade. In recent years, India has emerged asa global hub for various industries, including IT, finance, healthcare, and hospitality. As Indian businesses increasingly interact with international contemporaries and customers, English language proficiency has proved to be a critical

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Questions about the all India pre medical entrance test conducted, still don t have good answers. So, the cancellation of a day after it was held was a particularly nasty shock. More so, because is now tasked with investigating irregularities that led to the cancellation. But we should t be surprised. The flaws are built into the system. Both tests were conducted by National Testing Agency set up in 2017 to centralise entrance exams to higher education institutes. The goal was One Nation One Test. Yet, given the mixed experience every year with biggest exams and central university entrance it is worth asking if that goal is not misplaced The Ashram is a cozy, intimate retreat that accommodates up to guests at a time. This smaller group size creates a more personal and connected environment, allowing for deeper relationships to form among participants.The 10 acre property itself is more compact, fostering a sense of community and togetherness. A bipartisan US delegation meeting the Dalai Lama in Dharamshala hasbrought back the Tibet issue to the front burner. Of course, China has objected to the visit. The delegation included former US House speaker Nancy Pelosi, who had also visited Taiwan in 2022 despite Beijing s protests. Biden is going to soon sign the Resolve Tibet Act, which calls on Beijing to negotiate with the Dalai Lama or his representatives. This puts India, the host country of the Tibetan got in exile, in a decision spot. Question of future Given the Dalai Lama s advanced age, the matter of his inevitable succession assumes salience. The US delegation affirmed that Washington would not allow Beijing to interfere with Dalai Lama s succession. Meaning, it will not accept a Beijing appointed Dalai Lama. India, however, has remained relatively quiet on the matter. But its opinion will matter for the future of the Tibetan movement. It must start thinking now. Moralimperative India is expected to continue its support to the Tibetan got in exile and the more than 70,000 Tibetan refugees in the country even after this Dalai Lama. Tibetan refugees also constitute one of the most successful examples of rehabilitation in modern history. At a time China has even stopped referring to Tibet by name using the Chineseterm Xizang instead it s India that has emerged as the cultural home of Tibetans. Strategic imperative Plus, India China relations are at a major low. China has repeatedly intruded into and occupied Indian Territory. Both armies are eyeball to eyeball in the higher Himalayas. India has stopped referring to the One China policy for years. And since China does not see India as an equal and treats the border dispute as a convenient political tool, New Delhi should have no hesitation in backing the Tibetan cause. India needs leverage. And the Tibet issue is a big one. Feeling frazzled and flabby, with late night snack attacks and zero motivation to move, I was desperately seeking a reset. Enter: two back to back weeks of wellness wonder at The Ashram, Calabasas and The Ranch, Malibu, both located near Los Angeles. Both retreats promised to reboot my mind, body, and soul. Here s my firsthand account of this rejuvenating journey this June, comparing everything from food to fitness, and more.

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The Maratha reservation issue had erupted in the state during Devendra Fadnavis tenure as chief minister. The state wide marches conducted by the Maratha community created astir. Even during this trying time, Fadnavis had handled the issue calmly and made a number of important decisions. Some people had taken to using the foulest languagepossible on social media to criticize Fadnavis. Fadnavis remained undeterred. He persisted in providing facilities and concessions to the Maratha community till the issue of reservation was decided. He was the one who decided to grant the concession given to the Other Backward Classes OBCs to the Maratha community and open dorms for Maratha students. Also, waiving Maratha students education loans up to Rs 10 lakh and reducing their fees to half was an easy task as doing so would have placed a significant financial strain on the government coffers. But Fadnavis took those decisions without hesitation. Following the declaration of Maratha reservation, the court ruled that reservation for medical courses will not be applicable. This angered the karya kartas of the Maratha Kranti Morcha who again started talking about launching an agitation against the government. During that time, a suggestion was made to Fadnavis that the Maratha students are allowed to take admission to private medical colleges and that the government will bear the burden of their educational fees. At that time, Fadnavis, who was the Chief Minister, said that the students must pay fees equivalent to the government medical colleges and the remaining fees will be paid by the government. The government was supposed to seta side Rs 28 crore for the same. No sooner did the figures arrive, Fadnavis immediately gave his approval for the same. The state government also issued an ordinance regarding Maratha youth admittance to medical colleges. Making such decisions is easy as it calls forsetting aside a few hundreds of cores. His government could have easily relaxed and pointed fingers at the court ruling. When Supreme Court was hearing arguments into the Maratha reservation issue, Uddhav Thackeray had assumed the role of chief minister with backing from the Congress and Sharad Pawar. When the matter was being heard, UddhavThackeray Sharad Pawar changed the lawyer. Even worse, the Supreme Court was not provided with the translation of the report that was prepared about the entire reservation issue. In a letter to Uddhav Thackeray, Chhatrapati Sambhajiraje had questioned why the government had substituted another attorney. He had also brought up in this letter thefact that the state government attorney was not present at the Supreme Court hearing.Chhatrapati Sambhajiraje had also warned Uddhav Thackeray that the state administration needs to give reservation issue significant consideration or else it would have to brace for harsh repercussions. Mukul Rohatgi, a prominent attorney, was chosen by the state government to represent the Maratha reservation case in the Supreme Court. Rohatgi had officially acknowledged in the court that they were unable to build a compelling case asthey were not receiving information and documentation from the state government representatives.

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Our character. Without getting into the complexity of action, let us first understand how action is performed. Action is done in two ways one is with effort and the other without effort. Effortless action is true yoga. Achieved we all perform actions with effort. This is the beginning of action action is done with me consciousness. Action thus performed, with me consciousness, is not yoga because it involves effort. Yoga emphasises swift action without giving much credence to I thought. When we want to excel in one skill, we need to put in a lot of effort in the beginning. In time, it becomes effortless. This is called efficiency. Take teaching as an example. Teaching a particular subject requires effort in the beginning, such as preparing notes, rehearsing before stepping into a classroom, self evaluating, and so on. As we teach the same subject, assisted by our constant learning that enhances our knowledge, we gain efficiency in time. We need not take lecture notes to the classroom, we need not prepare seriously. We might as well walk into the classroom empty handed and deliver the goods. Or we may take along lecture notes but not look at them now and then while teaching as we did in the beginning. This way efficiency is achieved. Effortless action is nothing but achieving efficiency. When we gain this efficiency in whatever we do, we are in a state of yoga. Our bodies and minds get totally involved in whatever we do with no effort. That is, we do not feel tired or become a spent force. The whole creation is moving in this direction effortless action. The only difficulty is that we are not aware of it. Effortless action also means responding to a situation spontaneously, without thinking too much about it. Otherwise, it would bind us to karma, which is in escapable. Instead, we wait for the situation to unfold before us and when it does, we act like a cat on the wall that lies in wait for a rat to come out of its hole. Once the ratap pears and is close enough, the cat jumps and catches it. This is true action. There is no effort involved. Climate change is a complex challenge facing mankind. It is much more than just an environmental concern. It has far reaching consequences for sustainable development and equity. To mitigate climate change, there is a global effort to reach net zero by mid century. This mitigation plan intends to reduce the emissions and concentrations of greenhouse gasses into the atmosphere. The impacts of climate change will be felt across a range of sectors and businesses. Business as usual will not cut it.Action to become more resilient to current and anticipated risks are ongoing with sectors transitioning into low carbon operations. These include the introduction of renewables asalternate energy systems, adopting climate smart agriculture, and decarbonising manufacturing among others. Such transitions not only take us towards a carbon neutrale conomy but also prevent.

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Be deployed as a political tool. The Rajapaks as will try to play both New Delhi and Beijing. India, therefore, has to be smart. Women as a constituency provide a decisive edge in electoral contests. It led to welfare policies and poll promises tailored to address their specific needs and subsequent analyses of the impact of these. Welfare, however, has limitations. It is a safety net, not a tool to empower women. Empowerment will come with jobs, which are often the gateway to financial security and a sense of self worth, and political power. There are signs that political parties are now beginning to move beyond targeted welfare schemes to measures which can truly empower women. Two recent examples are worth noting. Delhi government is trying to get more women to own and operate public transport through measures such as reserving licences and joint owner ship.In Tamil Nadu, the DMK success in urban local body polls led it to appoint women as mayors in 11 of the 20 corporations, including Chennai. Important as these measures are they are not foundational. The precondition in empowering women is to impart confidence that they can access public spaces without fear. Data shows a strong correlation between perceptions of safety and women participation in the workforce. GoI employment data for the last full pre pandemic year, 2018 19, showed that 53.6 of the population in the 15 59 age group was in the job market. The discrepancy between women and men was stark. A mere 26.5 of the women were in the labour force as compared to80.3 of the men. It the regional variation that foregrounds the safety factor. Southern states, Goa, Maharashtra, HP, Chhattisgarh and Sikkim were among states with a relatively high percentage of women in the workforce. Among states trailing the national average were UP, Bihar, West Bengal and Delhi. There are other reasons why so few women look for work. But unsafe public spaces are the most important. Goa just witnessed one of the most tempestuous elections in recent times and proving everyone who predicted afractured verdict wrong, BJP got a decisive mandate to be in office for the third term. Contesting all 40 seats, the saffron party reached the half way mark on its own the second highest number of seats in the party political history in the tiniest state. Pramod Sawant comes of age This election was also the coming of age of Pramod Sawant, whose appointment as CM in the wake of Manohar Parrikar death looked fortuitous and under whose leadership BJP went to the polls. Sawant battled dissension and sabotage, anti incumbency, charges of corruption and allegations of cash for jobs, rising unemployment and mis governance during Covid, to come up trumps. I have no problem with people who live in a ten bedroom house and do not answer their mobile phone. If they have gone swimming downstairs can appreciate the phone is not with them. And if someone does answer and says I will just.

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Karnataka has seen charges and counter charges by leaders of both BJP and Congress ever since the hijab controversy erupted. Different political players, especially at the local level, allowed the controversy to reach alarming proportions because they hoped to reap maximum political benefits from this escalation of tensions. As the full implications of this week high court judgment sink in, it remains to be seen how political parties will leverage it to gain crucial electoral points. Would it be an easy way to side step issues of governance and development? It good that India has agreed to provide a 1 billion line of credit for Sri Lanka in the midst of the latter economic crisis. This is on top of the 500million line of credit for purchasing fuel and a currency swap of 400 million that India has facilitated in recent months. Sri Lanka has a total deficit of 9.4 billion in foreign exchange and is facing the worst economic crisis in decades. Its official reserves fell to 2.36 billion in January with a sovereign bond repayment of 1 billion due in July. Things have come to this pass because Sri Lanka accumulated excessive debt over the years, particularly on account of sovereign bonds. And its only strategy to repay this debt was to bank on its tourism industry and foreign remittances. However, Lankan tourism took a big hit due to the Covid pandemic. Add to this populist policies of the Lankan government such as implementing tax concessions amounting to 1.5 of GDP and other missteps like switching to 100 organic agriculture. This led to a huge shortage of dollars for import dependent SriLanka, which in turn led to an acute crisis of essentials like fuel, medicines and food, and ballooning inflation which hit a record 25 last month. In fact, the crisis ridden Lankan economy has also made China circumspect about offering further financial assistance to Colombo. This, despite the fact that the current first family of Lankan politics, the Rajapaks as, is known to have a preference for Beijing. True, China did facilitate a yuan swap amounting to 1.5 billion to shore up Sri Lanka reserves. But there appears to be an understanding in Beijing that a lot of the loans it extended to Colombo were sunk into white elephant projects that neither helped the Lankan economy nor earned the Chinese a good reputation. This is precisely why Colombo is now looking to New Delhi for help. But India needs to be careful here. While the present moment does provide an opportunity for New Delhi to enhance its strategic relationship with Colombo, fundamental issues remain. Sri Lanka economic woes can only be resolved through IMF mediated debt restructuring something that Colombo now appears amenable to. Plus,there is also the Tamil issue and the implementation of the 13th Amendment to the SriLankan Constitution for devolution of powers. This has to be negotiated tactfully as overt Indian interference could once again create conditions for Sinhala nationalism to.

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We do not live in the cycle of typing more and more keystrokes, let us choose as many as you need with the best accuracy, what matters most to you and always do well in the typing test for your better. Big cities, investors have been looking for new avenues for investment in the education sector. The availability of adequate infrastructure, high penetration of the internet, the of the middle class, lesser availability of high quality education, and relatively low competition present lucrative investment opportunities in the smaller towns and cities. Investors are pumping in money in these cities and fueling the education transformation. In the year the Detach industry in India saw an investment of clear again all of you. We do not live in the cycle of typing more and more key strokes, let us choose as many as you need with the best accuracy, what matters most to you and always do well in the typing test for your better. Like every other sector, startups are playing an important role in shaping the education sector. With strong competition from larger players in the bigger cities, many startups are looking towards smaller towns to find their feet in the market. These startups not only bring new technology and innovation to these smaller places but also attract investors. They are also helping the students by building alternative channels for financing education. School dropout rate due to lack off unds has been a major issue in India. Startups are helping solve the problem by providing easy access to finance. Fee financing is one of the most revolutionary ideas brought in by startups in the education sector. These startups pay the student entire semester fee to the school upfront. The parents can then gradually repay the amount to the company in easy installments that are often interest free. This arrangement creates a win situation for the schools and the families of the students. As the entire year or semester fee is paid upfront, the schools have a larger capital in hand. With this capital, they can plan their and invest. On the other hand, the parents do not have to of income disruption. Fee financing which started as basic school financing is gradually becoming a preferred option for students going for higher education, especially those who do not have access to conventional banking. During the pandemic, fee financing served as a boon for many students and educational institutions and continues to do so even now. The adoption of technology in the education sector was somewhat forced by the Covid 19 pandemic.However, for the in the smaller towns and rural areas, it came as a blessing in disguise. What came as a forced change triggered the transformation of the entire education sector in these cities. The dependence on big cities for good quality education is rapidly declining. Due to the initiatives by, and efforts from the industry, very soon, we can expect uniformity in the quality of education across the nation.

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The Maratha reservation issue had erupted in the state during Devendra Fadnavis tenure as chief minister. The state wide marches conducted by the Maratha community created astir. Even during this trying time, Fadnavis had handled the issue calmly and made a number of important decisions. Some people had taken to using the foulest languagepossible on social media to criticize Fadnavis. Fadnavis remained undeterred. He persisted in providing facilities and concessions to the Maratha community till the issue of reservation was decided. He was the one who decided to grant the concession given to the Other Backward Classes OBCs to the Maratha community and open dorms for Maratha students. Also, waiving Maratha students education loans up to Rs 10 lakh and reducing their fees to half was an easy task as doing so would have placed a significant financial strain on the government coffers. But Fadnavis took those decisions without hesitation. Following the declaration of Maratha reservation, the court ruled that reservation for medical courses will not be applicable. This angered the karya kartas of the Maratha Kranti Morcha who again started talking about launching an agitation against the government. During that time, a suggestion was made to Fadnavis that the Maratha students are allowed to take admission to private medical colleges and that the government will bear the burden of their educational fees. At that time, Fadnavis, who was the Chief Minister, said that the students must pay fees equivalent to the government medical colleges and the remaining fees will be paid by the government. The government was supposed to seta side Rs 28 crore for the same. No sooner did the figures arrive, Fadnavis immediately gave his approval for the same. The state government also issued an ordinance regarding Maratha youth admittance to medical colleges. Making such decisions is easy as it calls forsetting aside a few hundreds of cores. His government could have easily relaxed and pointed fingers at the court ruling. When Supreme Court was hearing arguments into the Maratha reservation issue, Uddhav Thackeray had assumed the role of chief minister with backing from the Congress and Sharad Pawar. When the matter was being heard, UddhavThackeray Sharad Pawar changed the lawyer. Even worse, the Supreme Court was not provided with the translation of the report that was prepared about the entire reservation issue. In a letter to Uddhav Thackeray, Chhatrapati Sambhajiraje had questioned why the government had substituted another attorney. He had also brought up in this letter thefact that the state government attorney was not present at the Supreme Court hearing.Chhatrapati Sambhajiraje had also warned Uddhav Thackeray that the state administration needs to give reservation issue significant consideration or else it would have to brace for harsh repercussions. Mukul Rohatgi, a prominent attorney, was chosen by the state government to represent the Maratha reservation case in the Supreme Court. Rohatgi had officially acknowledged in the court that they were unable to build a compelling case asthey were not receiving information and documentation from the state government representatives.

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AI enabled storage? Let dig deeper. Exploring the Advantages of AI enabled Storage Data being the new fuel for AI; it follows the need for legacy data storages to be transformed into smart storage solutions. This requires embedded deep learning and GPU processors which enables them to process real time insights and leverage advantages for AI enabled storage as follows: Scalability: AI algorithms can process huge data volumes in real time, demanding a need for significant storage demands. By provisioning of AI enabled cloud storage, storage can scale up intelligently as per the business requirements. Shared Datavs. Stored Data: In a data driven world, shared data proved to be more valuable than stored data. AI enabled storage makes it happen using advanced analytics and AI processed workloads, which helps scale out storage platforms that resolve downtime issues through data driven insights. Data Insights: AI powered storage uses various analytical tools to deliver fast, reliable insights from billions of stored objects and files. This makes data more useful for major business decisions for organizations. Automation: With help of Software Defined Storage, along with AI and ML, storage ecosystem can now add software layers on top of hardware and tracking more data. This allows managers to focus on strategic initiatives. Also, automation of storage facilities can be powered by AI and with their flexible and adaptable design, it is easy to manage, access, and reroute datacenter traffic to regulate datacenter temperatures automatically. Reporting and Alerting: AI enabled storage further enables organizations to build reports based on the insights delivered, which then enables alerting system configurations, data storage failure mitigation, and anomaly remediation. One such example of reporting is Power BI by Microsoft. This promotes Learning Data Life cycles and helps regulate data storage in the best possible way. Failure Prediction: Productivity can be hugely impacted by storage failures. And, if the failure happens, organizations might recover lost data, restore it from a backup, but ultimately it will hinder productivity. With AI enabled storage, there a seamless detection of failures and data recovery happens instantly from the point of failure. Cost effective: AI assisted storage aids in the identification of data utility and usage patterns. This aids in the decisions on data storage, data management, and unwanted data filtration. As a result, enterprises may make informed decisions about data storage capacity and save money on the expenses of holding massive amounts of data. AI enabled Storage vs. Cloud Storage There are multiple ways in which AI enabled storage over performs than a typical cloud storage, to name a few: AI enabled storage enables us to deploy cost effective software defined storage, which efficiently allows data storage and easily recovers data from customers for insight led actions. The automation of operations connected with infrastructure, capacity, and storage management and maintenance is another benefit of AI enabled storage above traditional cloud storage. Alenabled storage provides a more agile and flexible architecture for enterprise storage ecosystem.

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When asked if he were a chamcha of Indira Gandhi, whom he openly and frequently championed, Khush want Singh Hasina show trial, repression of Awami League & official upport for Islamist militia heighten the prospect of civil war in Bangladesh. That and not cosying up to Pak's jihadist general Munir, should be Yunus's priority It has cultivated a monoculture, leaving no space for conservatives and their ideas. It must begin by creating conditions for diversity of thought and freedom of speech Harvard has been in a hard place since By Minoru Harada Life's greatest victories often begin in the heart with thecourage to rise again, to start afresh, and to move forward with hope. Nichiren Buddhism teaches that courage is the starting Help's on the line but its unhelpful 'Emails have been hacked all over the world. You need to change your passwords ASAP!' read the lad's frantic message on WhatsApp. I had just about managed to Judgment on Hasina is legally dodgy. And Dhaka is now a major security concern for New Delhi She may not appreciate theirony the court Sheikh Hasina set up in 2010 sentenced her yesterday all studies show vehicle emissions are strongly tied to mileage, not age. When will law take note? Now herein the democratic world, barring India, are owners forced to scrap old vehicles. Berlin or London, you back in 1987, India and Pakistan faced off on a diabolical pitch in Bengaluru. Every batsman was at sea. There was one exception: Sunil Gavaskar, playing his last Test innings. Summoning every inch of his what reasons do we discern for the scale of NDA's victory 202 of Bihar's 243 assembly seats? The win is especially significant for the pan-Bihar spread and unidirectional mandate in disparate geographies of Magadh- Shahabad,Why did President Trump suddenly decide to lower taxes (called tariffs) on coffee and other foods from other countries? Because many people in the US are getting upset about rising prices and angry voters Healthy food is about policy and quality control. As train stations are redone, include that in the blueprint South Central Railway's proposal to open up train stations to single-brand company-owned food retail is a smart what made Trump cut tariffs on coffee and other farm produce? Voter pain that's turning into anger It's taken Trump nearly eight months to wake up and smell the coffee. What woke him up actually In politics and life, don't rush to write off people I was sitting looking despondenton the front step as Kamala returned from her walk. Are you still thinking about the Bihar election results? she Indian Railways is planning to redo about 1,200 train stations, and one new idea is to let big, single-brand food companies open shops there. This could make stations feel a bit like airports, where you (November 20, 2025) Have we forgotten how to see without measuring? Ravi Singh is an Indian Revenue Service (IRS) officer who takes a keen interest in technology and philosophy. Before joining the civil services, he has worked in consulting roles with EY and KPMG. He is also a TED speaker and a sports enthusiast. (Views expressed on the blog are personal). MORE A rose can be understood in two distinct ways.

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CM have lost both the seats he contested recalled a Lok Sabha MP? Punjab Congress leaders feel the party lost the state because of Rahul Gandhi idea of experimenting with anon Jat Sikh CM a Dalit CM in a main predominantly Sikh state of Punjab. Will Rahul now take responsibility for losing this state Willadvisors like Amibka Soni and Pawan Bansal answer the party mishandling party affairs. True, there was antiincumbency against Capt Amarinder Singh there was a lot of disenchantment with the manner in which he ran the government entirely depending on his coterie of bureaucrats. However, the manner of his sacking by Rahul Gandhi had simply not gone down well with the people. Capt Singh humiliation and then the continuous bickering between PCC chief Navajo Singh Sadhu and Chief Minister Charanjit Singh Channel had also tired out people. It is being said Capt Singh was replaced only because he had withheld regular financial contributions to party bosses. Capt Singh was miffed with party high command for the manner in which it used Sidhu to administer pinpricks and humiliate him. But then Sidhu did not stop after Capt Singh exit he continued his hostile approach to the CM office even after Channi took over. Frankly, why would people of Punjab reelect an in cohesive political set up like the Congress that is at war with itself. Worse, the Congress leadership, it seemed, was also not keen on retrieving the state. It was as if the party high command was only interested in selling party tickets. Punjab elections were a multi core project for the Gandhi that they implemented through their functionaries Harish Chaudhary and Ajay Make. They were not interested in winning the hearts of Punjabis, only bleeding our pockets, says a Congress leader. This election also busts the myth of the dears mobilising votes for parties. The Congress which had enlisted support of a dear in Baba Bakala seat could not help its candidate win personally for Kejriwal, the Punjab verdict is a big step up it finally puts him in big league of national leaders accepting the humungous verdict, he announced Kejriwalis not a terrorist. He is a son of the country, a true patriot. While gloating about nonentities that had defeated the big wigs, he admitted that the depth of the victory 92 out of117 seats does scare him. He is aware, the key to the AAP tsunami seems to lie in the freebies he has promised Rest 1000 for every woman. If he does not ful fill his promises, he cannot simply afford to do a dharma in Delhi that had defeated the big wigs, he admitted that the depth of the victory 92 out of seats does scare him. He is aware, the key to the AAP tsunami seems to lie in the freebies he has promised Rest 1000 for every woman. If he does not ful fill his promises, he cannot simply afford to do a dharma in Delhi.

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Would also help the Board in ensuring that the Grover do not alienate, sell or transfer the multimillion dollar homes they have purchased in 2021. In cases involving financial fraud, time is of the essence. Experience tell us, that persons accused of white collar crimes start destroying incriminating evidence the moment they get a whiff of danger. Think Vijay Malaya, Nora Modi or Sanjay Bandar. Barite future will now largely depend upon the Board actions over the next few weeks. The phenomenal performance of the Aam Aadmi Party in Punjab from an outlier in politics to capturing power in an important state such as Punjab must have sent shock waves to all established political parties. For a political party that made its electoral debut in Delhi assembly elections of 2013. Arvind Kejriwal had made history by trouncing a very popular CM Sheila Dikhsit in her New Delhi assembly seat. The former IRS officer and Magsaysay winner however did not receive a resounding mandate in his first foray into politics. He had just won 28 seats, a little behind the BJP. After all, he had just made a transition from an anti-corruption activist to a politician. The Congress, which had bagged eight seats, chose to prop him at least the factions within the party that were so opposed to Sheila Dikshitars were all eager to extend an outside support to Kejriwal. Unfortunately, Congress leaders who shaped the first experiment of AAP Congress tie up to keep out the BJPare no longer around. The first Kejriwal government in Delhi lasted for 49 days. In 2015, when elections were held in 2015, AAP swept the polls winning 67 of 70 seats and the rest, as they say is history. Seven years later when news of the AAP tsunami in Punjab is pouring in, flattening all established leaders cutting across party lines it simply shows no one could have held on their own against the mood of public disaffection. It was as if people were tired of all public leaders and everyone seems to have been humbled. From Akali Dal veteran Prakash Singh Badal, his son Sukhbir Singh Badal to their close relative Bikram Singh Majithia, Chief Minister Charnajit Singh Channel and PCC chief Navajo Singh Sadhu, former Congress CMs Capt. Mariner Singh, and Rejoinder Kauri Chattel and Minaret Badal no establish leader has been spared Congress leaders are simply zapped by the enormity of the message delivered by the voters. Even the victors are quite taken aback by the depth of victory. As AAPleader Raghu Chatham succinctly put it we had asked Punjabis to use jade, they decided to use avacuum cleaner. Could a better handling by Congress have averted this voter backlashuntil six months ago, it was one state where the Congress was poised to come back to power. Then we replaced our CM Capt Amarinder Singh. Since then we seem to have goneonly downhill. Appointing a Dalit CM has not delivered community votes in fact out.

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The Board contemplating subsuming Grover stake in the company. There is an excellent timeline available here which covers the developments in that period. Sensing trouble, on the 22 ND of February, Grover moved the Singapore International Arbitration Centre SIAC, preferring an emergency appeal to protect himself from any future action from the Board obviously aiming for immunity to protect himself. Interestingly, in his Appeal, Grovers ought to block a third party governance review by Barite board. Unconvinced, the SIAC threw out Grover Appeal on the 26 the of February. It was in this backdrop that Grover, cornered and about to be exposed, resigned from the Company and its Board. Over the next month or so, in late February and early March, multiple news reports began to emerge that the Board audit, done by Alvarez and Marshal, had discovered wide spreadevidence of fraud and financial embezzlement by Grover, his wife and her brothers. The Board Statement, released on the 2 ND of March, has been less than charitable. Without mincing any words, they have alleged that the Grover Family engaged in extensive misappropriation of Company funds by creating fake vendors which were used to siphon large sums of money from the Company, to enrich themselves and to fund their lavish life styles. One news report has even concluded guilt against the Grover family, given the over whelming material that emerged in the audit. The Board was merciless in its appraisal of the Grover, at one point terming their conduct deplorable and terming Sheet hurried resignation as another attempt to fabricate a false narrative to win public sympathy. But there are bigger issues that will now have to be addressed. However aggressive sounding the Board statements now might be, they do very little to absolve the Board of its responsibility to its investors, shareholders and other stakeholders of the Company including the tens of thousands of customers it has accumulated. Their trust in the Company management will have to be restored and quickly. For starters, the Board must explain its delay in appointing an independent financial auditor. Who was pressuring them to avoid or delay an internal investigation? Was the Company existing auditor complicit in the widespread fraud which was being brazenly perpetrated by Grover and his family? Why did the statutory auditors flag the related party transactions worth tens of cores of rupees? If Barite Board wishes to retain even a semblance of credibility in the wake of this scandal, it will not be enough to merely issue a sharply worded statement or two. Investor and stakeholder confidence will hinge upon their willingness to take tangible steps to recover monies pilfered out of the Company. For starters, the Management must file a complaint with the Enforcement Directorate, as the third party auditor report prima facieind icates extensive cheating Section 420 of the Indian Penal Code, which is a scheduled offence under the PMLA, 2002, apart from the subsequent money laundering that took place to buy properties, luxury cars and expensive art doing so.

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Allegations have ranged from unjustified lavish spending of company money, sexism on the Board to outright criminal breach of trust, fraud and financial misappropriation. The company caters primarily to small merchants and neighbo rhood korunas and was joined by cofounder Asher Grover 4 years ago. His wife Madura Jain, a graduate of NIFT who earlier ran a clothing store, controlled finance, human resources and procurement at Barite. The Company reported revenues of about INR 700 core 93 million in 2021, and was last valued at over 3BN and was in talks to raise 150 Million in Series F at a valuation of about 4BN, as per Mint. In a hurriedly sent email to the Board on the 1 set of March 2022, Grover, the erstwhile MD and founder of Barite resigned from the Company and its Board, minutes after being notified of a board meeting on the same day to address his conduct. Grover fall from grace as a much feted entrepreneur has been rapid. And if recent allegations of siphoning of funds and financial misappropriation against him, his wife and her extended family carry any merit, an investigation under the stringent Prevention of Money Laundering Act, 2002 cannot be ruled out. But the real question is this why did Barite Board tolerate these glaring instances of misfeasance, for as long as they did? In early January 2022, the Grover expletive laden, I all have you encountered outside your home, phone call to a whimpering Kodak Bank executive leaked online. The supposed provocation had been the Bank inability to provide timely financing for the much awaited IPO of a leading Omni channel retailer to the Grover. While initially denying the authenticity of the clip, Grover soon deleted his tweets about the audio clip being fake perhaps advised by the same set of lawyers who drafted a legal notice on his behalf to the Bank. Kodak Bank responded aggressively, denying the suggestion that they had been deficient in providing services to the Grover, and interestingly, the reply also referred to the Grover threatening and abusive phone call to their employee. Immediately after, and in what was perhaps an attempt at making peace, the Board announced that Grover would be going on a voluntary leave of absence until April. This is where the Board really played its hand. A few days after Grover exit, which was supposedly voluntarily, the Board on the29 the of January 2022 publicly announced that it would be commissioning an independent financial audit of the Company citing concerns of corporate governance and due diligence. Perhaps sensing that the worst was about to come, and in an obvious state of panic, Grover engaged a law firm in less than 24 hours to oppose the Board decision to thoroughly investigate the Company financial transactions. I will skip some of the other developments which ensued such as Grover letter of the 2 ND of February seeking the CEO removal from the Board or rumors that emerged at this time about.

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Under the Startup India initiative. In conclusion, India startup ecosystem is thriving, driven by a large market potential, fast growing economy, government support, and a diverse and innovative startup culture. The success of Indian startups has attracted the attention of international investors who see immense potential in the country startup ecosystem. With continued support from the government and private investors, India startup ecosystem is poised for significant growth and innovation in the coming years, especially in the healthcare and education sectors, which the pandemic has highlighted. Have you ever wondered how quickly sun sets? For the whole day, it was right out there. And now, I looked away just for a moment and it was gone… Leaving the dull looking sky behind. The sky at this moment, looks just like my face when I see it in the mirror these days. It looks faded. People in our life are no different. They come and acts to be permanent and then leave. Sometimes without even bidding a proper goodbye. But then, how would it have changed anything if they had announced it in advance. Nothing in this world can prepare you to witness the departure of your loved ones. Every morning when I wake up, I don want to open my eyes knowing, you would be a part of this new day anymore. Everyevening when I am alone at terrace, I walk. I walk a lot. And I walk so fast that I won have to struggle falling asleep when I go to bed at night. Brisk walking is the only thing that keeps me sane these days. All day and night, I see your memories dancing In front of me. So I walk. I all keep walking. Till the time I leave your memories far behind so that they all never come back to haunt me again. Sometimes I feel okay too. This morning when I cooked breakfast at home, you were in my mind at that also. But I was missing you that much. And it felt good. In that moment, I felt I could survive. But then how long can I use these new hobbies as an escape from your thoughts? In the evening when I was on terrace,I saw few boys, there. I had never seen them before. It was hard to ignore them or to stay there while they were there too. I walked toward them. I wanted to ask what they were doing but then backed away. If I could lose a place in your heart that was once mine, how would keeping a terrace to myself make me any better? My heart ached. Ye Bhi le lo. I am mostly fine around people but the moment I am left alone, I sit and cry. And now it happens naturally, like that lady who knits sweater anytime she alone and has nothing else to do. The only difference is that she can estimate the time it will take to complete her sweater but I can. Customers today have a heightened awareness of the importance of quality sleep and the role of the right mattress in achieving it. The middle aged demographic, in particular, is increasingly health conscious, leading to a surge in demand for orthopedic mattresses. Unlike in the past, customers now conduct thorough research online before deciding on a purchase, comparing prices and reviews. While a mattress is typically replaced every seven years, many customers return to purchase pillows and accessories within a year and a half. However, the industry faces several challenges, including a lack of standardization.

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Control and a challenge for organized players. Although many customers now purchase mattresses online, some still prefer to test the product before buying. To accommodate this, companies are expanding their brand stores. The well ness sector is one of the fastest growing D2C segments, with the potential to surpass the more narrowly focused health segment. Despite the challenges, the mattress industry is seeing rapid growth due to the increasing awareness of the importance of sleep and the health benefits associated with quality rest. According to industry reports, the global mattress market is projected to reach 43.43 billion by 2024, driven by factors such as urbanization, rising disposable income, and changing lifestyles. To keep up with the changing market demands, mattress companies are investing in research and development to create new and innovative products that cater to specific customer needs. For instance, some companies are developing mattresses with advanced cooling technologies to combat overheating during sleep, while others are introducing eco-friendly and sustainable options to meet the growing demand for environmentally conscious products. Additionally, there is a growing trend towards customization, with companies offering personalized mattresses tailored to individual preferences and body types. Such products are gaining popularity, as customers are willing to pay a premium for a comfortable and personalized sleep experience. Overall, the mattress industry is evolving rapidly, with new players entering the market and existing companies adapting to meet changing customer demands. As customers become more health conscious and prioritize quality sleep, the industry is likely to see continued growth and innovation in the years to come. Mental health and well being are becoming as important as physiological wellness. The D2C wellness market can broadly be classified under three major umbrellas nutrition, fitness, and sleep which has in the past been the most neglected. Wellness is a relatively price elastic segment in an otherwise sensitive D2Cecosystem. Certifications are critical to establish credibility of a product and command a premium price. Recently, our Honorable Finance Minister Nirmala Sitharaman commenced her budget speech by calling it the first budget of Amrit Kaal. What was particularly interesting is how the Hon blew FM noted that the seven key priorities including infrastructure investment, reaching the last mile and inclusive development are set to complement one another and act as the apt rishi to guide us towards the Amrit Kaal. The Budget 2023 accurately captures the hope filled sentiment of the common Indian who is content with the status quo, but also, firmly believes that our country has much more potential. Despite several global headwinds throughout the recent few years including the Covid 19 pandemic, Russia Ukraine war, and India own concerns with maintaining economic stability in the South Asia region, India has continued to prove itself as an economic bright spot for growth and investments. However, that is not the peak of what India can achieve. It is no doubt that India is still within its PPF Production

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Growth targets, for economic industrial complex to continually contribute to it, enhancing productivity seems to be the need of the hour. It the Ashtha eighth rishi for the Amrit Kaal. Therefore, it critical to analyse the current state and trends of the productivity of our economic complex, and accordingly develop implementable interventions. Available literature on economic development such as the Three Sector or Fisher Clark Kuznets Hypothesis suggests that production in a country shifts from agriculture to manufacturing sector first, and then to services sector. This could be an underlying reason for why India has seen lower levels of overall productivity perhaps due to the lower exposure to a highly productive industrial set up. Of course, other factors play a major role as well, especially when we consider the presence of a large number of fragmented small and micro manufacturing companies. This was largely a consequence of certain pre liberalization era Industrial Policy 1956 policies whose effects can be seen to this day. For example India toy industry wood or plastics was reserved for small scale sector; as were some textile processes like hosiery, knitting & weaving. This undoubtedly limited efficiency levels of the Indian economy as preexisting larger players, who had the capital, were able to adopt practices that improved efficiency across its verticals in order to deliver competitive products. However, owing to most new entrants being smaller players who lacked capital we saw not only a lack of ability in these companies to compete with bigger firms through improving efficiency but also posed a limited threat to large firms. As a result, a paradox emerges wherein efficiency does remain a consistent priority for larger firms who have already established themselves, while smaller firms deal with a similar prioritization, and aunique affordability challenge. Indian industries and services sectors thus require efficiency and productivity as a priority to not just improve their competitiveness in the global marketplace, and profitability, but also align their trajectories to the economic ambitions of the country. In this regard, Government can also undertake a comprehensive role in enhancing the focus for prioritizing productivity and efficiency. A systematic two pronged approach can be deployed for this, with one prong focusing on the large enterprises to enhance their awareness, incentives and responsibility towards making their enterprises more efficient and productive, and the second focusing towards MSMEs, with measures enhancing awareness and affordability for MSMEs for undertaking measures to improve efficiency and productivity. The recently announced revamped version of MSME LEAN Manufacturing scheme is a step in the right direction by the Government to enhance MSMEs affordability of external interventions for enhancing efficiency and productivity. Large scale and efficient implementation of the scheme, however, will be the key factor which results in value realization. Similarly, the Government should also adopt productivity as the Ashtha Rishi for the Amrit Kaal and strategize a manner to gauge, prioritize and support productivity enhancement measures by large enterprises in the country.

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Academics without skin in the game forecasters who worship models journalists who retrofit causes economists who predict last year's crises and anyone who pretends to under stand complex systems with linear thinking. He is not politely advising you to read less news. He is declaring that epistemic confidence is a moral hazard. The Linked Inversion was a calming herbal reminder to avoid stress. Taleb is mace. This was chamomile. This is the tragedy of deep thinkers who wander into social media. Their complexity gets strip-mined. Their philosophy becomes a set of Post-it notes. It is not the writer's fault. The platform rewards simplification. Nuance is expensive. Ambiguity underperforms. And Taleb, dense and volatile, is kryptonite for algorithmic digestion. Yet it also reminds us of something Taleb himself would underline: the problem is not information. The problem is our appetite for half digested ideas. We want wisdom without labour. Conviction without doubt. Certainty without skin. Philosophy without turning a single page. It fed me athought provoking accident. A well-meaning attempt to summarise a man who cannot be summarised. A philosophical Everest turned into a motivational trek. Taleb would call it noise. I call it content that made my morning slightly more ant fragile. I closed Linked In shortly after. Not because Taleb says not to read the news, but because even noise needs calibration. Sometimes, wisdom lies not in deleting the app. It lies in laughing at the algorithm, thanking serendipity, and moving on with the day a little better aligned with reality. 'Centrism isn't nostalgia, it is survival' Rethinking stray dogs: From crisis to opportunity If a rose by any other name smelled just as sweet and a Chrysanthemum by any other name would be easier to spell, then Artificial Intelligence (AI) by any other name would Social welfare schemes have played a key role in the massive NDAwin in Bihar. Now, design improvements can play a key role in improving these schemes' outcomes. In this context, there are powerful lessons while many major democracies are angrily turning incumbents out of power, India is not and NDA's re-election victory in Bihar is just the latest case. This is not necessarily a good sign, especially in what links America's Epsteinscandal to Bihar elections? The power of comedy As much as the Epstein saga seems like a bottomless cesspit, its central disjuncture is how many of America's rich and powerful, have Hidma's killing further weakens Maoists. For total victory address tribal grievances, rehabilitate surrendered cadres The killing of top Maoist commander Madvi Hidma in a security forces encounter yesterday marks yet another success in GOI's ongoing What connects a big scary scandal in America to elections in Bihar? Believe it or not comedy The Epstein scandal in the US is a huge, messy story about a powerful man who did A study reveals that AI sucks up to people more than people suck up to each other When asked if he were a chamcha of Indira Gandhi, whom he openly and frequently championed, Khush want Singh Hasina show trial, repression of Awami League & official support for Islamist militia heighten the prospect of civil war in Bangladesh. That and not costing upto Pak's jihadist general Munir, should be Yunus's priority it has

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By Minoru "Harada" Life's greatest "victories" often begin in the heart with the courage to rise again, to start afresh, and to move forward with hope. Nichiren Buddhism teaches that courage is the starting Help's on the line but its unhelpful 'Emails have been hacked all over the world. You need to change your passwords ASAP!' read the lad's frantic message on WhatsApp. I had just about managed to Judgment on Hasina is legally dodgy. And Dhaka is now a major security concern for New Delhi She may not appreciate the irony the court Sheikh Hasina set up in 2010 sentenced her yesterday all studies show vehicle emissions are strongly tied to mileage, not age. When will law take note? Now herein the democratic world, barring India, are owners forced to scrap old vehicles. Berlin or London, you back in 1987, India and Pakistan faced off on a diabolical pitch in Bengaluru. Every batsman was at sea. There was one exception: Sunil Gavaskar, playing his last Test innings. Summoning every inch of his what reasons do we discern for the scale of NDA's victory 202 of Bihar's 243 assembly seats? The win is especially significant for the pan-Bihar spread and unidirectional mandate in disparate geographies of Magadh-Shahabad, Why did President Trump suddenly decide to lower taxes (called tariffs) on coffee and other foods from other countries? Because many people in the US are getting upset about rising prices and angry voters Healthy food is about policy and quality control. As train stations are redone, include that in the blueprint South Central Railway's proposal to openup train stations to single-brand company-owned food retail is a smart what made Trump cut tariffs on coffee and other farm produce? Voter pain that's turning into anger It's taken Trump nearly eight months to wake up and smell the coffee. What woke him up actually In politics and life, don't rush to write off people I was sitting looking despondenton the front step as Kamala returned from her walk. Are you still thinking about the Bihar election results? she Indian Railways is planning to redo about 1,200 train stations, and one new idea is to let big, single-brand food companies open shops there. This could make stations feel a bit like airports, where you By Christopher Mendonca If a rose by any other name smelled just as sweet and a Chrysanthemum by any other name would be easier to spell, then Artificial Intelligence (AI) by any other name would Social welfare schemes have played a key role in the massive NDA win in Bihar. Now, design improvements can play a key role in improving these schemes' outcomes. In this context, there are powerful lessons While many major democracies are angrily turning incumbents out of power, India is not and NDA's re-election victory in Bihar is just the latest case. This is not necessarily a good sign, especially in What links America's Epstein scandal to Bihar elections? The power of comedy As much as the Epstein saga seems like a bottomless cesspit, its central disjuncture is how many of America's rich and powerful, have Hidma's killing further weakens Maoists. For total victory address tribal grievances, rehabilitate surrendered cadres The killing of top Maoist commander Madvi Hidma in a security forces encounter yesterday

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Given to the Other Backward Classes OBCs to the Maratha community and open dorms for Maratha students. Also, waiving Maratha students education loans up to Rs 10 lakh and reducing their fees to half was an easy task as doing so would have placed a significant financial strain on the government coffers. But Fadnavis took those decisions without hesitation. Following the declaration of Maratha reservation, the court ruled that reservation for medical courses will not be applicable. This angered the karyakartas of the Maratha Kranti Morcha who again started talking about launching an agitation against the government. During that time, a suggestion was made to Fadnavis that the Maratha students are allowed to take admission to private medical colleges and that the government will bear the burden of their educational fees. At that time, Fadnavis, who wasthe Chief Minister, said that the students must pay fees equivalent to the government medical colleges and the remaining fees will be paid by the government. The government was supposed to set aside Rs 28 crore for the same. No sooner did the figures arrive, Fadnavis immediately gave his approval for the same. The state government also issued an ordinance regarding Maratha youth admittance to medical colleges. Making such decisions is easy as it calls for setting aside a few hundreds of cores. His government could have easily relaxed and pointed fingers at the court ruling. When Supreme Court was hearing arguments into the Maratha reservation issue, Uddhav Thackeray had assumed the role of chief minister with backing from the Congress and Sharad Pawar. When the matter was being heard, Uddhav Thackeray Sharad Pawar changed the lawyer. Even worse, the Supreme Court was not provided with the translation of the report that was prepare dabout the entire reservation issue. In a letter to Uddhav Thackeray, Chhatrapati Sambhajiraje had questioned why the government had substituted another attorney. He had also brought up in this letter the fact that the state government attorney was not present at the Supreme Court hearing. Chhatrapati Sambhajiraje had also warned Uddhav Thackeray that the state administration needs to give reservation issue significant consideration or else it would have to brace for harsh repercussions. Mukul Rohatgi, aprominent attorney, was chosen by the state government to represent the Maratha reservation case in the Supreme Court. Rohatgi had officially acknowledged in the court that they were unable to build a compelling case as they were not receiving information and documentation from the state government representatives. Mukul Rohatgi statement made it to the news. Fadnavis had also publicly advised the state government to take cognizance and precautions in this regard. But Rohatgi was not given serious consideration by the Congress NCP Shiv Sena government. Sharad Pawar and Uddhav Thackeray also failed to identify who was responsible for not providing the desired information and documents to the lawyers. Today, both Pawar and UBT have managed to get out of this issue whereas Fadnavis is being singled out and accused for no reason. Inpolitics, disagreement, criticism, accusations and recriminations are

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Goodness is eulogised in all cultures because it yields success and happiness and enables spiritual growth. Not only did Prahlad become the king of demons after Hiranyakashyapu was killed, but the entire clan of demons stopped being evil. When we entertain noblethoughts, we are joyous and when we have selfish thoughts, we experience stress. As we cultivate higher desires, lower, selfish desires drop and we evolve into purer individuals. We all are a mix of divine and demonic traits. It is important to invest in the good, court the divine, encourage and nurture finer qualities. Holi reminds us that selfishness is not an option. We can use the gift of choice to sculpt a brilliant future for ourselves. Thought is the building block of life. In the armoury of thoughts, we can fashion weapons of destruction or design our own excellence. We can create a powerful, positive environment in the mind, in which good tendencies flourish and evil propensities perish. This can bed one through satsang, drawing inspiration from past luminaries who have forged ahead with goodness, and reading scriptures and imbibing their knowledge. Sita made the right choice after she was abducted and held captive by Ravan. She refused to indulge in the enjoyments that Ravan offered and chose to live in Ashok Vanam, garden of no sorrow. When you choose the higher over lower, you are in a zone of no sorrow. Eventually, Sitare united with Ram. So will us, if we resist the lure of instant joy and opt for deferred gratification and use intellect and follow our conscience to choose the right path. It is widely known that private schools PSs are mushrooming all over the country. The enrolment in private schools may be about 60 percent in India whereas as per a survey in2019, it was 60 percent in Haryana, 55 percent in Punjab, and 44 percent in Delhi. There were newspaper reports that some parents had shifted their wards to government schools GSs during covid 19 to save the fees. But, it may be a short term phenomenon I decided to test checks the quality of government and private schools by holding a mathematical competition in my native area, the Bashar sub division in Charkha Dari district of Haryana. The participants were 75 students of 10th class and17 of 12th class from seven schools Table 1. Besides, the purpose of the test was to motivate students for studies especially in math by giving them; a certificate, memento, and cash prize. We categorized the sample schools in GSs and PSs for comparison. It enabled students of the GSs to win prizes who were likely to be excluded if clubbed with the PSs. The Table shows that the average score in the test was 24 percent of the sample 10th class students of the GSs as compared to 33percent of the students from the PSs. The students who got 30 percent or more marks were 22 % in the GSs and 59 percent.

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Guardians But, research on what too much social media use does to teens does not throw up definitive answers. Murthy argues that waiting for perfect information could have serious consequences. EU has already taken steps to try and check the power of social media platforms. Yet, a warning label would only tart the conversation. Anti-tobaccolabelling has been around for years. But in more than a few countries, smoking is down but far from out. At 26.5%, the Southeast Asian region has the highest percentage of population using tobacco; the more developed European region is not far behind at 25.3%.Perhaps, warnings will make social media platforms more careful when planning their marketing techniques. Ideally, they should also spend more resources insulating adolescents from toxic content. But they probably won. Onus is on guardians ultimately, ensuring warning labels are heeded is squarely the responsibility of parents and other responsible adults. Doing this job would require not just smart phone rules for teens but also difficult guardian conversations. Psychologists and educators say teens must be made to cut down on screen time in general and engage more in unstructured play and offline activity. Since practice is the best form of preaching, it would help if parents begin by first limiting their own social media use, at least in children presence. That the problem. Too many of these Carbars start with MUAs, Maximum Uncommon Agendas. Here are the keys to your guardians Carbar. Safe driving. And let hope you don make your Coalition into a Go-alition, with each one going their own way till they are all collectively asked to go Acustomer walks into the showroom of Coalition Carbar Company, where a red carpet has been laid out, and is greeted with a guardians respectful namaste by the sales person. Politics influencing social science textbooks is unique to India. Examples include the critical race theory controversy in US, and the debate over Chiang Kai-shek legacy in Taiwanese history books. But NCERT textbooks are arguably crossing a line. This is NCERT fourth round of textbook revision since 2014. Many are arguing these revisions are gearedsolely to pushing the political right-wing ideological agenda, often by deleting or diluting topics like Gujarat riots and Babri Masjid demolition. There a case to be made that academia in India and other parts of the world has had a left-liberal bias. In the West, for example, East European studies are subsumed in Russian studies in many schools and universities reflecting an old left-liberal bias for Soviet Union. But the answer is not to replace this with even worse right-wing bias, as seems to be happening in NCERT textbooks. Education should provide students with multiple narratives and then let them make up their minds. But that can happen if, for example, the contribution of Mughal dynasties in art, architecture and jurisprudence is diminished. Similarly, selectively presenting Supreme Court judgments to suit the governing party narrative does not create intellectually supple minds. Ultimately the goal of education is to equip students for the modern world where multiple narratives co-exist. Astudent can go on to favour any shade of political ideology. But that not for educators to pre-judge.

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some skin prep. The tanning caused by the harsh sun and the colours may damage your skin, but there a routine you can follow to ensure your skin stays hydrated and cool all through the festival. Ahead are some tips that you should keep in mind before you step out for a Holi celebration. The co living sector in the country has the ability to completely disrupt the commercial realty sector in the coming year. Although the sector experienced significant decline in occupancy due to the pandemic, it is set for a strong recovery in 2022, mainly driven by the rising vaccination rates and resumption of offices and colleges. The co living sector is likely to grow rapidly in the next few years, with bed occupancy numbers predicted to rise from. With a population of over 440 million, India is the world largest millennial market. As a result, the demand for the co living sector is set to rise rapidly in the next year due to the rapid growth in urban city migration. There is a rising awareness of the co living concept, and more millennials are moving towards this concept as it provides a low entry cost with an access to social and physical infrastructure, in desirable housing markets at affordable costs. Given the current market volatility, millennials are recognizing the value in renting a space, and having ample mobility for the future. Additionally, since the pandemic, young people are demanding better living conditions that fulfils their needs without burning a hole in their pockets. Interestingly, even landlords are now keener than ever to rent out their space to co living operators resulting in a rise of supply as well. In a bid to leverage the growth in demand, the coliving sector is set to witness more flexible options and innovations in the coming year. Operators are mapping out all the requirements and upgrading facilities to a standard that appeals to the current generation. These spaces are adopting more technology, creating productive work spaces and making the space more contemporary and suitable for millennials. Now more than ever, people understand the importance of community living. A key proposition of co living operators in the next year would be their ability to offer a fulfilling community experience. While companies are ensuring the highest level of standards in their workplace, they are falling behind in delivering optimum living standards outside the workplace. In the coming year, more institutions will collaborate with co living operators to provide a safe and fulfilling living experience post work hours. Moving forward, as work becomes more remote and agile, the convenience of co living will make it an even more preferred housing solution. Post the second wave, parents are mindful about sending their kids to a safe and hygienic place that meet the highest standards. As a result, colleges which were earlier averse to give away departments within the.

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Their peers, teachers, and counselors to manage these emotions. In these schools, the students learn to share and believe in collaboration due to the ambiance of these schools. Spirituality is not to be a religious, but it is a way of living. To know yourself and to be a rational thinker is a spiritual development of the child. To have faith in values and to respect the faith of others is to be a spiritual person. Most of the residential schools claim to cater the needs of the children and prepare them to face the challenges of the modern world. It is true that if a child is skilled with intelligence, values, and logic, he she will certainly excel in this competitive world. The residential school child is independent, a collaborative learner works comfortably in a group, develops leadership quality, and leads with an example. He she is a risk taker and never hesitate in taking initiatives, analyses the situations and reflects upon the actions. As these schools have a well-planned schedule and routine, that teaches the children how to become an effective and systematic in their areas of action. Most of the boarding schools have their own curriculum, which gives an opportunity to each student to recognize his her strong and grey areas and work on these for further development. In day schools lack of time is a major constraint which limits the innovative ideas, whereas in boarding schools students work till late night and even on holidays on the various projects to shape the innovative ideas. Under one roof, all facilities are available that increase the quality of the productivity of activities, whereas in most of the day schools due to the lack of resources, children and teachers become subjective and lack in the objectivity of the concepts. Let me mention that some of the major activities occur in a boarding school in which children take part after the academic schedule of a day. These are various societies viz. Debating, science, mathematics, business, art, music, astronomy, quizzes, poetry recitation, and adventurous, etc. Apart from these children take part in games and sports, swimming, golf, boxing, shooting, chess, cycling, horse riding, and community service. The various well structured avenues for the children to get more exposure i.e., Model United Nations MUN, International Award for Young People IAYP, Round Square, etc. Through these activities, children become a responsible, motivated, and well versed citizens. Some of the day schools also follow some of these activities but they conduct all these activities during their academic hour only that affect the quality of the outcome. Children broaden their horizons by taking part in an exchange programmer and explore the culture, educational rigour, and system of other countries. Itis observed that some of the day schools focus on academics only and make the children get the highest marks in the board exams and even don complete the class 9th and 11thsyllabus. They do the syllabus several times and emphasis upon the rote .

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And passionate members. The event management company appointed around 55volunteers, while another 40 volunteers served for free out of their interest and passion this year. Under her leadership, the festival has grown, expanded, and become more popular than before. The festival collaborates with the Maharashtra government, UNESCO,US Consulate, among others, and meets its financial needs through sponsorships with a budget of around Rest 3 core 2023. The stall charges are Rest 90,000 for the first five days and Rest 80,000 for the last four days. The performing artists mostly do honorary performances, but those who charge, take nominal fees. The festival is well organised and managed despite its magnitude, with a variety of national performing artists from across the country. It is one of Mumbai favorite cultural festivals in which visitors come from far off suburbs. It is a festival that gives opportunity and a platform to deserving budding artists and to senior popular national and international artists. It helps in generating earnings for the artisans who sell their products in the stalls around the festival. Others. India is one of the richest countries in the world in terms of heritage and culture. It is worth visiting this festival which is keeping up and maintaining the art and culture of modern India year after year, and encourages creative talents of the youth, performing artists, and handicrafts of many states supporting literary growth and mythological practices. Being a part of the residential schools for more than two decades I can advocate more on the importance of these schools over any day schools. Most of the parents are confused whether their child should study in a day school or in a boarding school. This question is really an open question, and the answer is just like the edge of a sword. Let meth row some light on the importance of residential schools. All schools say that their curriculum is child centric, and they focus on the overall development of the students. First, we must understand what an overall development is. Overall development is the intellectual, physical, emotional, and spiritual development of a child. Getting the quality education and inculcating the core values of holistic learning i.e., perseverance, conceptual learning, and the application of the learned concept in a day to day life lead toward intellectual development. Participating in almost all major games and excelling in any one sport, jogging, running, yoga, and gymnastics develop a child physically. Emotional development is central to the growth of the children. Every day, the child faces different situations and has various moods and behavioral changes. How to cope up with these situations and how effectively one should present himself herself can be learned through managing the feelings and emotions. Each one of us has emotions such as joy, anger, fear, shyness, surprise, embarrassment, shame, guilt, pride, empathy, kindness, and sense of self. It is essential to understand why these emotions happen and how to manage them appropriately. In residential schools, the students learn from.

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All the right keywords, none of the right fire. Reading it felt like encountering a tourist who visited Varanasi for 18 hours and is now explaining Hindu cosmology. The itinerary is correct. The spirit has left the building. Taleb's ideas are not decorative. They are structural. They attack the very bones of how information flows through society. But in the hands of the Linked In summariser, they became a soothing bedtime sermon. News is noise. Books are better. Old ideas survive. Journalists tell stories. Well, yes. And gravity makes things fall. Taleb's work is a furious argument about convexity, fragility, opacity, and our catastrophic overconfidence in interpreting randomness. The summary in question was about as close to that rage as a lemon-scented tissue is to a monsoon. Whats truck me most was the portrayal of news itself. A convenient monolith from which one can extract sweeping moral conclusions. Apparently, news consists entirely of: One could sense that the writer's relationship with news is similar to his relationship with Indian classical music: respectful from afar, intolerant in practice, and mostly reconstructed from YouTube summaries. There was no distinction between wire updates and investigative series, between breaking alerts and reportage, between a desk rewrite and a six-month exposé. Taleb's critique is not that all news is bad. It is that your brain is wired to mistake noise for signal if you do not calibrate consumption. But reducing the entire ecosystem toa hazard, without understanding how it functions, is the philosophical equivalent of calling cricket just throwing balls at sticks. Then came my favourite part: the section on skin in the game. Taleb's crusade against asymmetry is a potent ethical framework. It is about the moral cost of being wrong and the social architecture of responsibility. The summary reduced it to: Journalists do not suffer consequences. Right. Tell that to there porter who loses access, credibility, employment, reputation, or sleep. Tell that to the editor who lives one typo away from a legal notice. Tell that to the beat journalist who has more stakeholders than a Fortune 500 CEO. People who have never lived near a news roomtend to imagine it as a spa day for ideologues. Spoiler: it is just caffeine, deadlines, and regret. The section on evolutionary mismatch was delivered with the anthropological insight of a supplement label. Our brains evolved in small tribes. News is fast. Beware. Taleb's actual point is about systems that scale unpredictably, information that travels too quickly for our decision-making to comprehend, and the fragility of judgment under accelerating stimuli. The summary made it sound like the human brain melts when exposed to an NDTV alert. Taleb's Lindy effect is a heuristic of cultural survival. Longevity predicts future endurance. The LinkedIn version: Old books good. New headlines bad. Which is like announcing: Rasam is healthy. Energy drinks are not. True, but lacking the meta bolic science. Taleb's point is not nostalgia. It is temporal robustness. Books that last do so because they can take a beating. News that fades does so because it should. The biggest absence in the summary was Taleb's tone. He writes with a fury sharpened by mathematics and a contempt fuelled by experience.

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Look at internationalising the rupee to firewall future strategic trade from Western sanctions. Both Trump with Iran sanctions and Biden administrations have now forced India to rejig its trading patterns. And while Russia has not made things easy with its unjustifiable Ukraine invasion, India should be compromising its strategic autonomy intrade. The latter is a matter of how India should view the Ukraine war. It is a geo economic strategy commensurate with India position in the global order today. Bihar chief minister Nitish Kumar outburst against assembly speaker Vijay Kumar Sinha is a dramatic demonstration of increasing problems in the BJP JD U coalition. The proximate cause complaints about policing in the speaker constituency of Nitish ire against Sinha is less important than the root causes. Nitish frustration at being the junior partner in the governing alliance is not a secret, and neither is bigger partner BJP problems about what it sees as the CM stranglehold over the police and bureaucracy. Bihar is the one heart land state BJP has won on its own as yet. And given the party fierce ambitions, it stands toreason that a solo Bihar victory is somewhere in BJP to do list. Nitish, on the other hand,as a canny politician may know his future will be about maintaining political relevance. Ofcourse, neither partner can afford a divorce right now. For Nitish, with just 45 legislators against BJP 74 and RJD 75, the RJD Congress Left alliance, which is only marginally behind NDAin numbers, is hardly a better choice than BJP. More so since BJP governs at the Centre and is better positioned to bring more projects and funds into the state. BJP is grooming caste leaders and wooing women in Bihar. But it will remember that breaking the JD U RJD mahagathbandhan in 2017 paid rich rewards for it in 2019, with NDA bagging 39 of Bihar 40 Lok Sabha seats. JD U EBC Mahadalit axis against Yadav dominated RJD and Paswan dominated LJP is a valuable addition to BJP base. With 2024 in sight, BJPcentral leadership may want to keep Nitish in good humor, despite grievances of local leaders miffed over not being consulted even on key policy issues like reviewing the liquorban. Given the iron hand of BJP central leadership, the party Bihar unit can grumble but, unlike in Congress, will not be allowed to spoil a larger game plan. The triumph of Aam Aadmi Party in Punjab could well be a real life replay of Shola, Seven Samurai, and dozens of other movie blockbusters. Just as in those hits, Arvin Kejriwal, and his band of outsiders ride in to save hapless insiders from other insiders . His outsider status was his winning charm, his USP, and all routine state level caste, class and religion based calculations were blown off the door once election winds picked up. Of course it is Bhagwant Singh Mann who has taken oath as the new chief minister of Punjab. But all AAP.

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Introduce revolutionary products that meet customer needs. Here how new product development is one of the most obvious projects where R&D is involved. Every phase ofthe product development process from the research into a concept to screening to consumer testing to test marketing to commercialization, involves thorough research and development to come up with successful products. Customizing Products to Meet Dietary Needs Over the past decade, there been plenty of research into microbes present in the gut, the way they impact the ability to digest foods and their chances of causing intestinal diseases. Sensory research is another area which is exploring differences in taste perception and raising questions like how does a person perception of taste impact the consumption habits, food choice and ultimately their well being and health. With enhanced knowledge about how a person microbial and genetic makeup impacts the diet, F&Bmanufacturers are able to come up with more personalised products to meet individual needs. Meeting Food Safety and Regulatory Standards When a government agency demands certain standards to be met whilst maintaining shelf life and food safety standards, it comes down to the R&D department to come with a solution for the same. Due to rising food safety concerns, companies nowadays are putting in place food safety research and development strategies to evaluate the risk of pathogen contamination as well from the likes of campylobacter, listeria and salmonella. Bottom Line Research and development in the food and beverage industry can have a significant impact on sectoral developments if it can step in holistically in all operations and functions of a business. R&D not only promises maximum health benefits and meeting up to the demands of the consumer but, also massive cost reduction exercise in all functions. The Union Budget aim to drive the education sector while riding the digitization bull is exactly what the sector needed. As per the Unified District Information System for Education plus UDISE 2019 20report the student dropout rate in India is worrisome. At the secondary school level, the dropout rate is more than 17 and at the primary level, it around 1.8. But the real worry is the percentage from a few states and UTs is at 25 and four of the states report more than30 dropout rate. Now, with the emphasis given to digitization to bring it on par or even halfway towards the global education standards, we can hope to see the reduced dropout levels in many of the semi urban and rural parts of India. The education sector has taken a hard hit like any other vertical has taken a hard hit since 2020. While the vertical has beeng asping for breath due to the sudden shifts that took place, the beneficiaries i.e the students have taken the hardest hit. The Finance Minister Mrs Niramala Sitharaman acknowledgement of the struggle and challenges is appreciated by us all. Many students have left their education during the pandemic and have gone back to doing odd jobs inorder.

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Gita, some commentators have argued that the latter is a later interpolation, an add on or postscript, as it were, which sacralised the epic and turned what is a thundering good yarn, full of twists and turns of treachery and all kinds of skulduggery, into a religious text, highlighted and further hallowed by the endorsement of 19th century Indologists like Max Muller and, later, by Mohandas Gandhi who made it the cornerstone of his philosophy of asceticism and the sublimation of the self. While orthodoxy might deplore what it sees as heresy, the contextualising of the Gita as an interpolation is not only plausible but alsohelps to bypass the seeming contradictions between its Vedantic teachings and the main body of the epic. Composed in bits and pieces, rather like an extended television series, supposedly between the third and second centuries BCE, the Mahabharata has the fluidity of addition and omission, depending on who is doing the narration, when, and where. Vyas, the original narrator of the epic, who is also a participant in it, is said to have recited the entire story, without pause, to Ganesh who acted as his stenographer. Woven and rewoven on the loom of millennia, the Mahabharata is a multi hued tapestry in which theGita is a unique thread of dazzling singularity, beyond the war zone of Kurukshetra, beyond the boundaries of time and space, cause and effect, the karmic cycle of birth andrebirth. Strange are the ways of political destiny of a leader and the territory he leads. Years back Gujarat Chief Minister was about to be dismissed and replaced, just then some savior in the party prevailed and gone the time, the Chief Minister proceeded on adding feather after feather in his cap refabricating, redefining and establishing ever new milestones of political achievements and glory unparallel in the country and unique in world political history. Merely few months back the UP Chief Minister too faced in surmountable pressures, dissidence and wrath of his party top bosses and eminent risk of being replaced before the entire party rallied behind him putting universal combined strength and might making him slated for creating his own unique destiny ahead. People must not have forgotten that five years ago the Gorakhnath monk was brought from nowhere to lead and head the most sensitive, volatile and fragile state when none expected so much like the very way Narendra Modi was asked to proceed to Ahmedabad to take charge of a deeply politically divided and direction less state at the time. And much like Narendra Modi, the Chief Minister, people who mattered in politics envied, feared and funked Yogi too but public at large progressively indulged in euphoric love and respect while those standing at margins hated and hurled poison bombs. UP has never been a politically stable state. Even at the peak of post independence Congress days when the party won election after election, the Chief Minister was hardly ever allowed to complete his tenure and the.

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In 2022, Dr. "Gurumukhi launched" one of the most ambitious educational "development programs" aimed at transforming the way rural and semi-urban "communities accessed"digital knowledge. Recognizing the widening gap between technologically advanced cities and resource-limited villages, he designed a "comprehensive" model that blended digital tools, offline support, and community participation. Under his guidance, a series of Digital Learning Resource Centers were established, each equipped with computers, tablets, projectors, and reliable internet connectivity. These centers became hubs where students, teachers, and even elderly residents could explore new skills at their own pace. As part of this initiative, Dr. Gurumukhi developed specialized training modules tailored to different age groups. School children were introduced to interactive learning apps, while college-going youth were offered career-oriented courses such as computer programming, financial literacy, and communication skills. Farmers received digital training to help them access crop advisories, market prices, and government schemes more efficiently. Women from self-help groups were also encouraged to participate, gaining exposure to online entrepreneurship and digital banking. What would that day feel like no voice calls, messages, or access to social media But all too often, none is forthcoming I walked back from the park with a posse of neighbourhood ladies, all giggling and talking to me simultaneously like the panelists on a news hour debate. Kamala After the Delhi car blast, govt's priority should be to make people feel safe If the deadly blast outside Red Fort yesterday evening turns out to have a terrorist's hand behind it, it will be The Tirupati fake ghee case is a scary tale of how 'milk' suppliers cream public That a cheat in Uttarakhand passed off a synthetic concoction as ghee to one of India's most venerated temples in Ascary story of fake ghee and how some people fool everyone Imagine finding out that the ghee used in the famous Tirupati laddoos wasn't real ghee at all but made of chemicals! The NDA government has rolled out an enormous welfare package to win Bihar voters. It will have dire fiscal consequences. My back-of-the envelope math suggests that just the top two programmes have already raised state revenue expenditure Tariff turmoil and tax transformations have been topping headlines. But a few more Ts test us daily: traffic, trash and toxic air. Blackbuck, a logistics platform, considered moving out of Bengaluru's Outer Ring Road citing a year ago, Trump won Vance's home state Ohio with the biggest margin for the state. A year on, Trump has endorsed Vivek Ramaswamy for Ohio's governor race in 2026, a direct challenge to his The problem with re-litigation of the same issue over and over again is not just that this is exhausting for those concerned, but also that it keeps setting progress back. On Friday, the Supreme Court ordered the nose knows. The human animal has only to lift its head, breathe in, and the figure flashes before the mind's eye like in the movies, when Robo cop gets a complete lowdown of the By Aditya Mukherjee

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Its GDP by 2030 by improving the quality of education. Moreover, the COVID-19 pandemic has further highlighted the existing inequalities in India education system. According to are port by Oxfam India, the pandemic has widened the education gap between children inrural and urban areas, with only 24% of rural households having a computer for online learning. Urban Planning and Education Urban planning plays a critical role in supporting education and improving the quality of life for students and teachers. Well-planned and designed schools can have a positive impact on student achievement, while access to quality education can also drive economic growth and development. Many countries have successfully used urban planning to improve education outcomes. For example, in Singapore, the government has invested in high-quality school infrastructure andim plemented strict planning regulations to ensure that schools are built in areas with easy access to public transportation and other amenities. This has helped to improve educational outcomes and ensure equal access to education for all students, regardless of their socio-economic background. In the United States, school districts have used urban planning to address issues of overcrowding and inequality. For example, in San Francisco, the city has worked with school districts to create a Public Education Enrichment Fund that funds school infrastructure improvements and creates partnerships between schools and community organizations. India needs to prioritize urban planning for education to address the challenges facing its education system. With a growing population and increasing urbanization, there is a need to build more schools and ensure that they are located in areas with adequate infrastructure and transportation. Additionally, the government needs to invest in high-quality school infrastructure and work with local communities to ensure that schools are designed to meet the needs of students and teachers. Furthermore, urban planning can help address the digital divide by ensuring that schools have access to high-speed internet and other digital technologies. This can help top romote remote learning and ensure that all students have equal access to education, regardless of their location. Establishing a Dedicated Urban Planning Department for Education Establishing a dedicated urban planning department for education can bring numerous benefits to India education system. Such a department would focus specifically on addressing the challenges facing the education sector, including lack of access, poor infrastructure, and low quality education. One of the primary benefits of having a dedicated department for urban planning for education is that it can ensure that schools are built in areas with easy access to public transportation and other amenities. This can help to ensure that students from all backgrounds have equal access to education, regardless of their location. Additionally, such a department can ensure that schools are designed to meet the needs of students and teachers, with adequate facilities and resources. Countries such as Japan, South Korea, and Singapore have established dedicated departments for urban planning for education, and have seen significant success in improving their education systems.

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This was supposed to be the time when the Chairman of Adani Group, writing on the Google- Adani project to build an AI and data centre complex in Visakhapatnam, argues India will benefit at multiple levels & all data will be kept here The $15bn That many women today can pursue men they like, reversing centuries-old dictum that men should chase & women should be chaste, is arguably the most fundamental demonstration of gender equality Lust is not gender-based. Until Narayani Ganesh The Gita, Buddhist and other faith teachings say that anger is one among the three poisons, the other two being ignorance and desire, the primary sources of suffering and distress. Why do bosses running bigger companies don't demand homage? Elon Musk moved closer to the first trillion-dollar pay package on Thursday. He's already worth $491bn, as of Friday afternoon, and growing valuations of his major companies Goa's disturbing response to as purt in crime The answer to the question why Goa imposed National Security Act in its north and south districts in the middle of peak tourist season, won't even be But not every 'team' fits the criteria It starts in the family, in our first playground, first school project. Our entire life is made up of navigating different groups' dynamics. The same applies to the (November 12, 2025) Women's Cricket World Cup: Why post-victory rewards miss the point The author, a native of Sitamarhi, is an associate professor at Le Moyne College in Syracuse, NY, USA. Let's begin with a roaring salute to our incredible women cricketers forwinning the 2025 One-Day International World Cup. This wasn't just a sports triumph; itwas a defiant victory, powered by athletes who succeeded despite the system, not because of it. The victory was immediately followed by state leaders across the nation announcing enormous gifts for the winning team members. Many state governments, including Maharashtra, Andhra Pradesh, Himachal Pradesh, Madhya Pradesh, and Uttarakhand, announced rewards ranging from 50 lakhs to 2. 5 crores for their state players. Some state governments also offered a government job and/or a residential plot to their player. The hypocrisy and opportunism of our leaders are startling, and their behavior runs counter to economic logic and social objectives. The most glaring political economy critique lies in the very justification for government funding. The state's primary economic role is to correct market failure: to step in when the private sector fails to adequately provide public goods. The moment of market failure requiring government intervention was years ago, when women's cricket lacked the most basic things, like decent coaching, proper facilities, and travel expenses. However, the government remained mostly absent. Now, professional cricket has achieved remarkable commercial success. The multi-billion dollar industry generates huge funds through TV rights, sponsorships, and entry tickets. The World Cup-winning team has earned over 90 crores in rewards from the International Cricket Council (ICC) and the Board of Control for Cricket in India (BCCI).

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is desperately needed, it is being spent on the already successful celebrities. This is an inverted economic logic: intervention to correct success, not failure. These rewards are driven by the political utility of a concentrated, high-profile photo opportunity, rather than any genuine economic or social objective. Let's make no mistake: This isn't incentivizing excellence or care for sports; it's an opportunistic behavior: riding the high emotions of the public, finding some happiness in the moment of national pride in their difficult lives, for political gains. The opportunity cost and the illusion of incentive the ethical hurdle we face is the sheer waste of limited taxpayer money. State governments handing out crores of rupees are simultaneously struggling with crippling fiscal deficits, while their citizens are battling endemic poverty, disease, and unemployment. The crores of taxpayers' money would be better spent on things like health, education, and vocational training. Instead, the public's money was directed as a personal endowment to individuals who no longer needed it in a political spectacle. The argument that these rewards in centivize young girls to pick up a bat completely ignores the economic reality of an athletic career. The decision to commit to cricket, or any sport for that matter, is madedecades before a person can participate in an international tournament at a time when the probability of reaching the national team is near zero. The massive post-victory cash award is effectively a lottery prize, not a structural incentive. It barely has any effect onthe true incentive structure for a 10-year-old girl in a village. What actually incentivizesher is the availability of a functional local academy, a paid coach, and support navigating social norms the things the government failed to provide when it mattered most. By showering wealth on the successful few, the government is incentivizing celebrity and political optics while simultaneously neglecting the foundational support system that would create a true, broad talent pipeline. What could better underscore the need for such support at the grassroots level than India's continued poor performance in the Olympics? In the Paris 2024 Olympics, despite being the most populous nation, India won only 12medals, ranking 71st! For comparison, China ranked second with 91 medals, and the United States tops the list with 126 medals. Politics without romance: The public choicecon the idea, sometimes called politics without romance in the Public Choice Theory, can help us understand this political rush. It argues that politicians are rational actor sprimarily motivated by maximizing votes and power, not by some abstract notion of public interest. From this viewpoint, these lavish awards are a perfectly rational political investment. By announcing these rewards, the state leaders are directly associated witht he wave of national pride and get guaranteed positive headlines and the emotional goodwill of millions of fans. The cost, on the other hand, is borne by taxpayers, spread across millions of them. The diffusion of the cost guarantees minimal backlash, while the concentration of the political benefit ensures maximum electoral return. The non-monetary awards are the most egregious example of political favoritism. Granting players a government job or prime land bypasses the entire system of public account ability, fostering a deeply corrosive culture of patronage. It signals to

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Downwards hanging on for dear life. There was nothing we could do. We could not jump the fence that separated the two compartments. Some years back, a minor girl was raped by a depraved man inside a moving Mumbai local. Onlookers could break the fence separating the compartments to save her. Tonight was one more reminder of the barriers that exist between genders. This steel was the gentle variety that could be bent or tampered even in an emergency. We could only scream or pray! Even if he had to comeback to the compartment on his own, it was an uphill task. His upper body-weight would pull him down in no time. And there was not a soul in the ladies compartment who could at least pull his leg back into the train. To make matters worse the train picked up speed between Chuna bhatti and Kurla. One of my co/passengers pulled the chain with all his might. The train finally showed signs of slowing down. But there was an omni present danger. If the train halted at the next station it would crush his head or upper torso between the platform and the train. Only a miracle could now save this life. Then we hearda thud. Tonight was not made to be kind. Would he have survived if he fell inside a gutter that separates the tracks? Would he have survived if a rather rude bone in me had asked him to get off the deserted ladies compartment at Mumbai CST itself? We could see the light of an oncoming train on the parallel tracks. His fate was probably sealed. The train reached Kurla and we peeked into the ladies compartment. There was just a blue slipper and the gunny bag left behind. Objects that were mute spectators, like the rest of us. In the general election of 2024, constituencies have sent out messages that uphold some of the sacred features of the country Constitution. For some time now, a narrative that gained traction is that deliverance of the country depended on a strong man leading a powerful centre for long. While there is obvious need for the country to have political stability and unified common market, to drum these up into asking for a dispensation that can function as elective dictatorship is ominous. The election results have thwarted that move. Political compulsions that have now emerged reaffirm that India is indeed a union of States rather than the States being mere divisions of India. By virtue of the provisions in the Constitution as originally framed, India is unequivocally a secular country. Therefore, inserting the term secular in the preamble of the Constitution in 1976 via 42 nd Amendment was superfluous, obviously aimed for the ruling party of the time to gain political mileage. However, for those now in power to make noises to remove it is sinister. The voters have spoken by way of the election results, particularly of the Azizabad parliamentary constituency and its assembly segments including Ajodhya. Another addition to the preamble was the word socialist. Everything desirable that the term could envisage was already there in the Constitution as Directive Principles of State Policy. The insertion therefore was to justify unwarranted political control over the economy. However, the amended preamble did not at all come in the way of liberalization of the economy set out in 1991.

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New parliamentary constituencies to be created after a delimitation exercise that will inevitably reward States which have done poorly on population control at the expense of those doing better. The benefiting States are of course in the country heart land traditionally regarded as the power base of electoral arithmetic. More parliamentarians of the ruling party from those States could have insulated it from the vagaries of political dynamics of far-flung geographies. The outcome of this election has thrown a spanner in the works. Neither can the heartland be taken for granted nor can the hinterlands be ignored. This augurs well for democracy. Though chastised for its hype and hubris, voters have allowed BJP to emerge as the single largest party with rightful claim to lead an alliance in forming the government. This is no mean achievement when fighting anti-incumbency after two terms. In the new innings of enforced coalition, it must learn torespect the alliance partners and the opposition. Voters have also given the INDI Alliance a foot hold which now must function as a principled block rather than an opportunis ticcabal. Notwithstanding the noble intent to mitigate pollution, there must be a reason why the electric vehicles account for a very small proportion of the total number of new motor vehicles even as the first EV had debuted in 1881. Reasons include the early mover advantage for fossil-fuel based vehicles, the global oil economy, and the relatively slower progress in battery technology to address issues like range anxiety. A close shave involving two aircraft at Mumbai airport on Sunday morning has rightly sparked serious outcry. New civil aviation minister K Rammohan Naidu needs to take note. An IndiGo aircraft landed at the airport before a departing Air India plane had cleared the runway. The serious breach of SOP endangered hundreds of lives. DGCA has derostered the ATC official on duty. But reports say pilots of both departing and incoming aircraft may have contributed to the botch-up. There was also a fourth party involved: the huge infra constraint faced by India second busiest airport. Infra deficit | Mumbai airport has just one runway operational at any given time. As against a declared capacity of 46 aircraft an hour, it often caters unofficially to as many as 55. This makes ATC job highly stressful. It also increases the chances of misjudgement. The only fool proof way to avoid such incidents is to speed up work at the city second airport at Navi Mumbai. Civil aviation ministry has said it may be operationalised by March next year. Sunday incident is reason for the timeline to be met. Metro airports under pressure | High air traffic movement remains a concern at other metro airports as well. Delhi airport, among world 10 busiest, saw a similar near-miss last year. India is world fastest growing aviation market, and Indian carriers have an order book of more than 1,500 aircraft. This means pressure on airportinfra in metros will only increase. The ministry has proposed developing six win City airports in metros by 2030. National Capital Region is likely to have its twin airport before year-end. Authorities would do well to get started on second airport projects in other metros before the situation turns alarming there.

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The Board contemplating subsuming Grover stake in the company. There is an excellent timeline available here which covers the developments in that period. Sensing trouble, on the 22 ND of February, Grover moved the Singapore International Arbitration Centre SIAC, preferring an emergency appeal to protect himself from any future action from the Board obviously aiming for immunity to protect himself. Interestingly, in his Appeal, Groversought to block a third party governance review by Barite board. Unconvinced, the SIAC threw out Grover Appeal on the 26 the of February. It was in this backdrop that Grover, cornered and about to be exposed, resigned from the Company and its Board. Over the next month or so, in late February and early March, multiple news reports began to emerge that the Board audit, done by Alvarez and Marshal, had discovered wide spread evidence of fraud and financial embezzlement by Grover, his wife and her brothers. The Board Statement, released on the 2 ND of March, has been less than charitable. Without mincing any words, they have alleged that the Grover Family engaged in extensive mis appropriation of Company funds by creating fake vendors which were used to siphon large sums of money from the Company, to enrich themselves and to fund their lavish life styles. One news report has even concluded guilt against the Grover family, given the over whelming material that emerged in the audit. The Board was merciless in its appraisal of the Grover, at one point terming their conduct deplorable and terming Sheet hurried resignation as another attempt to fabricate a false narrative to win public sympathy. Butthere are bigger issues that will now have to be addressed. However aggressive sounding the Board statements now might be, they do very little to absolve the Board of its responsibility to its investors, shareholders and other stakeholders of the Company including the tens of thousands of customers it has accumulated. Their trust in the Company management will have to be restored and quickly. For starters, the Board must explain its delay in appointing an independent financial auditor. Who was pressuring the mto avoid or delay an internal investigation? Was the Company existing auditor complicit in the widespread fraud which was being brazenly perpetrated by Grover and his family? Why did the statutory auditors flag the related party transactions worth tens of cores of rupees? If Barite Board wishes to retain even a semblance of credibility in the wake of this scandal, it will not be enough to merely issue a sharply worded statement or two. Invest or and stakeholder confidence will hinge upon their willingness to take tangible steps to recover monies pilfered out of the Company. For starters, the Management must file a complaint with the Enforcement Directorate, as the third party auditor report prima facie indicates extensive cheating Section 420 of the Indian Penal Code, which is a scheduled offence under the PMLA, 2002, apart from the subsequent money laundering that took place to buy properties, luxury cars and expensive art doing so.

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India political tectonic plates have begun shifting once again after the latest round of state assembly elections. AAP stunning sweep in Punjab, and BJP equally majestic win in UP by overcoming anti incumbency and almost repeating its feats of 2014, 2017 and 2019,establish two things. One, BJP remains the primary pole of Indian politics eight years after breaking the old mound in 2014. Two, the opposition space has a new contender in AAP, a party that is not too rigidly regional in appearance. The 2022 state elections have thrown superlative results. BJP retains the four states it previously held and makes history in UP, by having its CM reelected after serving a full term, which had not happened since 1957.In Punjab, AAP adds 20 points to its 2017 vote share and wins a Delhi style election, defeating the state entire political establishment. Congress reaches a new low by collapsing in Punjab, squandering a winnable election in Uttarakhand, and disappearing from UP, despite an energetic campaign led by Priyanka Gandhi. The first point to note after March 10 verdicts is the sublime messaging of Indian democracy. Incumbent BJP beat history in UP and Uttarakhand and won. In Manipur and Goa, supposedly tough to win small states for the governing party, BJP improved its tallies. And in Punjab, voters showed how dramatic the fallout of popular anger against established parties can be, by giving AAP, in existence for only 10 years, a massive mandate. There more. Voters have demonstrated how emphatic they can be in their rejection of so called big names look athow many stars lost their seats in Punjab, look at the fast fading Nehru Gandhi brand across states, look at the virtual irrelevance of Mayawati in UP, look at the failure of Akhilesh Yadav to extend SP social base. As always in Indian elections, when old stars crash to the ground, new stars shine bright. Yogi Adityanath is now a politician with the potential to transcend his state boundaries. Arvind Kejriwal is now an opposition leader with the best potential to take the fight to BJP. And in Pushkar Dhami despite losing his seat, Pramod Sawant and N Biren Singh, BJP has found energetic state level champions in, respectively, Uttarakhand, Goa and Manipur. But, of course, the brightest star of this showis Narendra Modi. His popular appeal is clearly intact, he probably the most important reason why BJP win in UP was so handsome, why BJP won in Goa and Manipur, too. And that this has happened despite his government inability to create enough low and medium skilled jobs and the gathering inflation momentum speaks volumes for his political skill. Modi BJPhas created a new model, at least in the politically most significant Hindi heartland continuous subliminal and or overt messaging to attract a pan caste Hindu vote and, by Indian governance standards, very effective delivery of welfare benefits. Kejriwal is another leader who earned voter trust on welfare delivery. But, despite his Extraordinary.

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Academics without skin in the game forecasters who worship models journalists who retrofit causes economists who predict last year's crises and anyone who pretends to under stand complex systems with linear thinking. He is not politely advising you to read less news. He is declaring that epistemic confidence is a moral hazard. The Linked Inversion was a calming herbal reminder to avoid stress. Taleb is mace. This was chamomile. This is the tragedy of deep thinkers who wander into social media. Their complexity gets strip-mined. Their philosophy becomes a set of Post-it notes. It is not the writer's fault. The platform rewards simplification. Nuance is expensive. Ambiguity underperforms. And Taleb, dense and volatile, is kryptonite for algorithmic digestion. Yet it also reminds us of something Taleb himself would underline: the problem is not information. The problem is our appetite for half digested ideas. We want wisdom without labour. Conviction without doubt. Certainty without skin. Philosophy without turning a single page. It fed me athought provoking accident. A well-meaning attempt to summarise a man who cannot be summarised. A philosophical Everest turned into a motivational trek. Taleb would call it noise. I call it content that made my morning slightly more ant fragile. I closed Linked In shortly after. Not because Taleb says not to read the news, but because even noise needs calibration. Sometimes, wisdom lies not in deleting the app. It lies in laughing at the algorithm, thanking serendipity, and moving on with the day a little better aligned with reality. 'Centrism isn't nostalgia, it is survival' Rethinking stray dogs: From crisis to opportunity If a rose by any other name smelled just as sweet and a Chrysanthemum by any other name would be easier to spell, then Artificial Intelligence (AI) by any other name would Social welfare schemes have played a key role in the massive NDAwin in Bihar. Now, design improvements can play a key role in improving these schemes' outcomes. In this context, there are powerful lessons while many major democracies are angrily turning incumbents out of power, India is not and NDA's re-election victory in Bihar is just the latest case. This is not necessarily a good sign, especially in what links America's Epsteinscandal to Bihar elections? The power of comedy As much as the Epstein saga seems like a bottomless cesspit, its central disjuncture is how many of America's rich and powerful, have Hidma's killing further weakens Maoists. For total victory address tribal grievances, rehabilitate surrendered cadres The killing of top Maoist commander Madvi Hidma in a security forces encounter yesterday marks yet another success in GOI's ongoing What connects a big scary scandal in America to elections in Bihar? Believe it or not comedy The Epstein scandal in the US is a huge, messy story about a powerful man who did A study reveals that AI sucks up to people more than people suck up to each other When asked if he were a chamcha of Indira Gandhi, whom he openly and frequently championed, Khush want Singh Hasina show trial, repression of Awami League & official support for Islamist militia heighten the prospect of civil war in Bangladesh. That and not costing upto Pak's jihadist general Munir, should be Yunus's priority it has

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By Minoru "Harada" Life's greatest "victories" often begin in the heart with the courage to rise again, to start afresh, and to move forward with hope. Nichiren Buddhism teaches that courage is the starting Help's on the line but its unhelpful 'Emails have been hacked all over the world. You need to change your passwords ASAP!' read the lad's frantic message on WhatsApp. I had just about managed to Judgment on Hasina is legally dodgy. And Dhaka is now a major security concern for New Delhi She may not appreciate the irony the court Sheikh Hasina set up in 2010 sentenced her yesterday all studies show vehicle emissions are strongly tied to mileage, not age. When will law take note? Now herein the democratic world, barring India, are owners forced to scrap old vehicles. Berlin or London, you back in 1987, India and Pakistan faced off on a diabolical pitch in Bengaluru. Every batsman was at sea. There was one exception: Sunil Gavaskar, playing his last Test innings. Summoning every inch of his what reasons do we discern for the scale of NDA's victory 202 of Bihar's 243 assembly seats? The win is especially significant for the pan-Bihar spread and unidirectional mandate in disparate geographies of Magadh-Shahabad, Why did President Trump suddenly decide to lower taxes (called tariffs) on coffee and other foods from other countries? Because many people in the US are getting upset about rising prices and angry voters Healthy food is about policy and quality control. As train stations are redone, include that in the blueprint South Central Railway's proposal to openup train stations to single-brand company-owned food retail is a smart what made Trump cut tariffs on coffee and other farm produce? Voter pain that's turning into anger It's taken Trump nearly eight months to wake up and smell the coffee. What woke him up actually In politics and life, don't rush to write off people I was sitting looking despondenton the front step as Kamala returned from her walk. Are you still thinking about the Bihar election results? she Indian Railways is planning to redo about 1,200 train stations, and one new idea is to let big, single-brand food companies open shops there. This could make stations feel a bit like airports, where you By Christopher Mendonca If a rose by any other name smelled just as sweet and a Chrysanthemum by any other name would be easier to spell, then Artificial Intelligence (AI) by any other name would Social welfare schemes have played a key role in the massive NDA win in Bihar. Now, design improvements can play a key role in improving these schemes' outcomes. In this context, there are powerful lessons While many major democracies are angrily turning incumbents out of power, India is not and NDA's re-election victory in Bihar is just the latest case. This is not necessarily a good sign, especially in What links America's Epstein scandal to Bihar elections? The power of comedy As much as the Epstein saga seems like a bottomless cesspit, its central disjuncture is how many of America's rich and powerful, have Hidma's killing further weakens Maoists. For total victory address tribal grievances, rehabilitate surrendered cadres The killing of top Maoist commander Madvi Hidma in a security forces encounter yesterday

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Such as coping with several comorbidities, pill burden, and compromised quality of life. Quality of life deteriorates as the severity of kidney disease increases. Other reasons for sudden deterioration of kidney function acute kidney failure are Severe until Dehydration due to prolonged poor intake or losses from the body in a severe episode of diarrhea orvomiting. Home care he services can eminently help these patients cope with thesechallenges, maintaining their independence and fulfilling their preferences of receivingcare at home. He services provide support to patients and help them manage theirdiseases in their communities. The independent treatment modalities for eased peritonealdialysis, pad, and home hemodialysis, had have become popular as suitable alternatives to hospital based treatment modalities. One of the significant advantages of he is avoidance of hospital acquired infections, which can lead to increased morbidity and mortality. Especially in this covid time, he is a very suitable option. It avoids exposure to pathogens and dramatically saves the expenditure of transport and other hospital expenses. A trained team of health care workers, including nurses and doctors, can improve the quality of life of such patients with their flexible and empathetic care in the home environment. Mental and spiritual wellbeing is needed for recovery from any illnesses and to prevent the progression of chronic diseases. He will add to this aspect of healing our precious patients. Hence, he may help provide more efficient and higher quality care for these patients. In addition, the cost of providing he services is significantly lower than that in a hospital. Apart from regular monitoring of sugar and blood pressure to keep the disease under control by modifying medication as per need, advanced he services for critically ill patients with comorbidities are also now available in India. Multi disciplinary teams mates of doctors and clinicians are constituted, and an ice type environment can be created in the home complete with medical equipment, expert nursing, and other medical staff as well as consumables. Such a facility at home could cost less than half of being in an ice of a hospital. All aspects of kidney care, including dialysis at home and kidney transplant care can be provided in the comfort and congenial environment of the home. The package consisting of close monitoring of vital parameters, catheter, bowel, and edema care, along with infection control diet and medication management can go a long way in preventing further deterioration or an improvement in the patient health. We live in a world that is evolving at a breathless pace. Adigital world in which opportunities are becoming more accessible and equal. Today, women in India are far more self aware and self focused thana few decades ago. And this awareness does stop at just self improvement. As one half of our modern workforce becomes increasingly participative in a fast paced world across both the financial and digital spaces, they not only keep up, but are often in full control of their investments and assets Jeweler.

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Contrast the arrogant Ab ki Baar 400 paar call before the recently concluded Lok Sabha elections that was supposedly intended to make major changes in the Indian constitution(as mentioned by many BJPinsiders with the post-election images of the humbled Modi paying obeisance to a large copy of the Indian constitution, and one gets the summary oft his election result. The elections have thrown up a verdict that not only seemed unexpected to many mainstream-media pundits even as counting started, but also one, which, in many ways, has shifted the moral compass of the country. It is precisely because of this reason that Rahul Gandhi and for that matter, all members of the INDIAalliance have reason to cheer. This was perhaps for the first time in independent India history that in a democracy an election was fought over the core ideology of the country rather than populist, economic issues. The core narrative for the 18th Lok Sabha elections as set by the INDIAAlliance was to save the soul of the country, the constitution, and to safeguard the principles of democracy, social justice, secularism, and socialism enshrined in the Constitution. The BJP failed in its intent to subvert the constitution altogether by securing an overwhelming majority. As the political leader of the INDIA alliance, Rahul Gandhi had the courage to make the Constitution and especially social justice an issue during there cent elections. Only a small number of individuals, even within the Congress may have had confidence in its success. While Assembly elections have previously been fought onthe issue of social justice, it is noteworthy that this is the first instance in the Lok Sabhaelections that this issue gained significant traction. And importantly, this time, there was nopolarisation among the people on this topic. The present discourse on social justice is intricately linked to the campaign to create and save government jobs. The message that was successfully conveyed was that if government jobs would cease to exist, then reservations would be rendered meaningless. It is important to understand that the reservation of upper castes would also be impacted in this situation. Rahul Gandhi successfully expanded the principle of social justice during the campaign by incorporating within it, five distinct categories of justice for different sections of society. While in the past, disputes would arise over a single point, but this time an additional five justices were included. Each one of them received a warm welcome. Elections are fought on various issues, without knowing completely which issue would gain traction among voters. The issues gradually come to light during the campaign, and in fact, it is only when the results are declared that a clear picture emerges. Individuals with a keen political foresight and understanding and with an ear on the ground tend to make more precise predictions. Those who have connect at the grassroots level, those who regularly interact with the public and have the patience to listen to their Mann Ki Baat are adept at gauging the mood of the nation. Rahul Gandhi therefore deserves credit for successfully connecting Indian politics with serious issues. Another message that the common people of India have shown to the powers that be derives from the narrative of the Ramayana. The story goes that in the epic, Raavan rode a chariot filled with weapons and supported by the privileged. Lord Ram on the other hand fought on the ground, ass

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As a commodity is pass in the world to take our Indian see In India, jeweler has always held cultural relevance and a place of pride within bridal trousseaus, heirlooms, and heritage. While both jeweler and gold are still considered valuable in terms of financial security and sound investment women are now moving away from tradition dictated designs rife with ornate and heavy pieces. In our modern world, jeweler is no longer seen as a financial asset. For the contemporary Indian woman, it has come to mean much more than that. From style to statements. As more and more women chalk out careers for themselves, assert their financial independence, and liberate themselves from the social constriction of gender based roles, their jeweler choices evolve with them too. Increasingly, women are choosing jeweler to embrace their femininity, enhance their style, and make powerful statements. No longer is jeweler just an accessory, but also a means of self expression. Jeweler says a lot about a woman. Research has frequently shown that the modern Indian woman is now selecting jeweler that is increasingly abstract in form and in tune with her own personality. Traditional trousseaus and ornate designs have given way to elegant everyday wearable. In fact, a woman choice of jeweler is a clear reflection of who she is, or how she wishes the world to perceive her. For instance, a corporate powerhouse usually chooses sleek, contemporary designs that give her boardroom armor an extra edge. A woman who loves big, chunky jeweler will more often than not have an active and bubbly personality. While someone who tends to be more organized and put together, prefers to wear matching sets. Today, women see jeweler as something extremely intimate and inextricably entwined with their personality much like an extension of themselves. This often inspires a sense of comfort and confidence in their own skin. Traditions are giving way to trends. As women move away from traditional, heavy and intricate pieces, the jeweler market has seen a boom in the demand for design sthat are contemporary, light, abstract and unique. While her financial literacy now informs her choices in considering gold as well as digital gold fruitful investments, the Indian woman no longer believes that jeweler should be old fashioned or cumbersome. Finding a personal connection with a particular piece, set, or collection has become a pivotal factor in driving most consumer choices when it comes to jeweler. To sum it up. Financial awareness and global cultural cues are encouraging Indian women to opt for jeweler that feels personal and connected. Traditional, heavy ornaments are no longer leading purchase decisions when it comes to weddings, occasion wear and traditional ensembles. The demand for unique, abstract, and modern designs is booming. While the modern woman is intuitively interested in investing in gold as well as jeweler, she does necessarily restrict her choices to heritage and heirloom pieces. Jeweler has now become an enablergiving women the power to express their personas in multiple, gorgeous ways.

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BSF TYPING TEST NO-194

Recent global headlines on quality of service at Air India should be a wakeup call for the Indian airlines sector. With global travel now growing, India is both a potential destination for tourism and business as well as a hub to connect Europe and Asia. Current geo political issues are also playing a role in the process. The Ukraine Russia war has meant that several countries are putting restrictions on their airspace. Given the geographical position, India could become a hub where the East meets the West. This means, several partnerships and code sharing arrangements. What is more, the rise of India middle class has meant that domestic tourism is also increasing. Yet, in addition to price, recent headlines remind us that quality of service increasingly is important for travelers. The good news is that the Indian government has taken some important steps to improve the aviation infrastructure. According to the Ministry of Civil Aviation, India spent around twenty thousand crore sover the past five years on airport construction. During the initial stages of the pandemic, while the entire country came to a literal standstill, construction of airports continued at a breakneck speed. Airport construction was not just limited to expanding the major airports, but also to construction of newer ones, often in tier 2 cities. Ostensibly, while one of the reasons behind such construction is to ensure that the burgeoning demand for air travel from tier 2 cities along with the rest of the country is catered for, the other reason could be to exploit the externalities airport construction would bring. For instance, as larger swathes of the country become more accessible by air, international tourism industry in India will likely see a significant expansion. In a diverse country such as India, tourism can now expand and provide a myriad of opportunities for an international traveler. This growth of airports will have a potentially significant effect in local markets in terms of job creation in the services sector and improve global logistics to improve India internal supply chain and promote a more globally driven export based economy, which digital platforms can help to create. With all these changes, the Indian airline industry is bound to undergo massive transformation. Airlines in most countries must be domestically owned so growth depends on the establishment of global alliances with other airlines. Quality of service plays an important role in such alliances. Increased foreign expansion into Indian cities will help feed the local carriers networks through amore seamless coordination. However, a few news items cast a doubt on such arrangements. Massive congestion in several major Indian airports, reported during the Christmas New Year seasons suggest that, not just new airports, but also upgrading of new airports is the need of the hour. Increased entry means more competition. In the past this has meant consolidation between airlines. Recent events remind us that While the CCI would assess the impact of such mergers on consumer welfare, and suggest a path forward largely on price.

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Corruption certainly may have become endemic, especially after Indira Gandhi took over reins of the nation. But did the current government came to power in the very wake of Anna Hazare revolution against corruption And yet, have there been any electoral funding reforms No. A functioning and powerful Local No. Has the quality of parliamentary declamation or even attendance improved No.? Have our experiences in the land registration offices or dealing with local governments say while building a house or setting up a business improved No. arena Indians continuing to put down Indians even today, exactly as we did a hundred years ago Yes. It surely cannot be a good sign if a diatribe of a century ago against the then political and socio economic situation still sounds so contemporary. And yet we carry on, happy in our slavish fatalism. I reproduce exhortations of some leader in a rally. Was it the rally cry of Anna Hazare, in his fasting against the forces of corruption in 2011 Or a leader of anti CAA protests in 2020 21 Or It is on your shoulders that this huge country rests. You are the masters of these great arm iesand highly placed government servants. And yet you starve and submit to injustice. Why Because you are not aware of your own strengths. You must understand that one who cannot defend oneself would always be the victim of the selfish and the unjust. Today, agreat man is staking his life for you. Thousands of young men are prepared to sacrifice themselves to end your miseries. How would those who think that you are helpless and rob you dry to see you get out of their clutches They inflict cruelty on your shoulders when lathe charges happen on the mochas. But you must think of how you can help us. Will you come out like men and save yourself from injustice or will you continue to sit back like cowards and curse your fate An opportunity like this may never come again? You will always regret it. We are fighting against injustice and for truth. And we have to fight with weapons of justice and truth. We need heroes who will banish violence and bitterness from their hearts and with complete faith in God, bear anything for what is right. How can you help us The police inspector, with a posse of constables, came and stood in front of the crowd. The people, with their eyes betraying fright and their hearts beating fast, looked around as if they were looking for a hole to hide in. Beat the scoundrels and drive them away, thundered the inspector Have you realized your sad state Do you still wish for some further proof We are not ruled by law, but by corruption. In spite of this disgrace, we say nothing. Had we not been selfish and cowardly, would they have dared exploit us As ong as you behave like slaves and continue to serve them you will.

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Ultimately, this state action is a powerful symbol of a wider failure in our political economy. We must continue celebrating these phenomenal women, but we should demand accountability from the government. It shouldn't be applauded for its expensive, eleventh- hour grandstanding. Instead, it should be held responsible for its decades of neglect and its current decision to deploy scarce public money as a vote-buying tactic through celebratory fanfare rather than making the long-term, systemic investments that would truly lift up its most vulnerable citizens. Our cricketers won their battle on the field; it's time our leaders fought the right battle with the public's money. The author is an associate professor at Le Moyne College in Syracuse, NY. His research on cultural and institutional issues, including gender inequality, corruption, crime and conflicts, democracy, and racism, has appeared in many leading scholarly journals. 'Centrism isn't nostalgia, it is survival' Rethinking stray dogs: From crisis to opportunity one, security forces have busted many Islamist terror networks, arresting 80-plus this year. Two, no counter intelligence is fool proof. Three, Pakistan's jihad puppeteers may again look to create mayhem in India outside Kashmir. Four, this tactic as frequent as elections are in India, some are bigger and juicier. In that the themes resonate across the country, the contest is tight, and a measure of the national mood is on tap India by Sanjay Teotia Pollution has become one of the most alarming threats to both human health and the environment in the twenty-first century. While its effects on the lungs, heart and climate are widely discussed, Trump declares war on a city for something that took place 269 years ago Donald Trump in the Oval Office. Enter secretary of war, Pete Hugest. Trump: Wassup Pete? You're looking as grouchy as a Voting done, the state shows again its high political awareness despite its low per capita income & underdevelopment For a state that has seen 23 politicians become CM over 37 tenures central rule and The people of Bihar just finished voting and once again, they showed how smart they are about politics, even though their state is not very rich or developed. Bihar has had 23 chief ministers Emerging link of doctors from J&K to Delhi blast points to indoctrination of white collar professionals More than a day has passed since a car blew up outside Delhi's Red Fort in the evening rush 65% of households have a migrant. Their remittances are 50% of a household's income. Outmigration tripled Bihar's rural wages, ending exploitative relations. Manufacturing employs just 5%. And it's impossible for the state to create enough Climate meat in Brazil as govts and corporations are retreating from mitigation pledges. This would be disastrous and create a poorer & dangerous world. Developing nations must act for their own sake By Pratiksha Apurv What would happen if all the smart phones on the planet were shut down for 24 hours? What would that day feel like no voice calls, messages, or access to social media But all too often, none is forthcoming I walked back from the park with a posse of neighbourhood ladies, all giggling and talking to me simultaneously like the panelists on a news hour debate.

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India political tectonic plates have begun shifting once again after the latest round of state assembly elections. AAP stunning sweep in Punjab, and BJP equally majestic win in UP by overcoming anti incumbency and almost repeating its feats of 2014, 2017 and 2019,establish two things. One, BJP remains the primary pole of Indian politics eight years after breaking the old mound in 2014. Two, the opposition space has a new contender in AAP, a party that is not too rigidly regional in appearance. The 2022 state elections have thrown superlative results. BJP retains the four states it previously held and makes history in UP, by having its CM reelected after serving a full term, which had not happened since 1957.In Punjab, AAP adds 20 points to its 2017 vote share and wins a Delhi style election, defeating the state entire political establishment. Congress reaches a new low by collapsing in Punjab, squandering a winnable election in Uttarakhand, and disappearing from UP, despite an energetic campaign led by Priyanka Gandhi. The first point to note after March 10 verdicts is the sublime messaging of Indian democracy. Incumbent BJP beat history in UP and Uttarakhand and won. In Manipur and Goa, supposedly tough to win small states for the governing party, BJP improved its tallies. And in Punjab, voters showed how dramatic the fallout of popular anger against established parties can be, by giving AAP, in existence for only 10 years, a massive mandate. There more. Voters have demonstrated how emphatic they can be in their rejection of so called big names look athow many stars lost their seats in Punjab, look at the fast fading Nehru Gandhi brand across states, look at the virtual irrelevance of Mayawati in UP, look at the failure of Akhilesh Yadav to extend SP social base. As always in Indian elections, when old stars crash to the ground, new stars shine bright. Yogi Adityanath is now a politician with the potential to transcend his state boundaries. Arvind Kejriwal is now an opposition leader with the best potential to take the fight to BJP. And in Pushkar Dhami despite losing his seat, Pramod Sawant and N Biren Singh, BJP has found energetic state level champions in, respectively, Uttarakhand, Goa and Manipur. But, of course, the brightest star of this showis Narendra Modi. His popular appeal is clearly intact, he probably the most important reason why BJP win in UP was so handsome, why BJP won in Goa and Manipur, too. And that this has happened despite his government inability to create enough low and medium skilled jobs and the gathering inflation momentum speaks volumes for his political skill. Modi BJPhas created a new model, at least in the politically most significant Hindi heartland continuous subliminal and or overt messaging to attract a pan caste Hindu vote and, by Indian governance standards, very effective delivery of welfare benefits. Kejriwal is another leader who earned voter trust on welfare delivery. But, despite his extraordinary.

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New parliamentary constituencies to be created after a delimitation exercise that will inevitably reward States which have done poorly on population control at the expense of those doing better. The benefiting States are of course in the country heart land traditionally regarded as the power base of electoral arithmetic. More parliamentarians of the ruling party from those States could have insulated it from the vagaries of political dynamics of far-flung geographies. The outcome of this election has thrown a spanner in the works. Neither can the heartland be taken for granted nor can the hinterlands be ignored. This augurs well for democracy. Though chastised for its hype and hubris, voters have allowed BJP to emerge as the single largest party with rightful claim to lead an alliance in forming the government. This is no mean achievement when fighting anti-incumbency after two terms. In the new innings of enforced coalition, it must learn torespect the alliance partners and the opposition. Voters have also given the INDI Alliance a foot hold which now must function as a principled block rather than an opportunis ticcabal. Notwithstanding the noble intent to mitigate pollution, there must be a reason why the electric vehicles account for a very small proportion of the total number of new motor vehicles even as the first EV had debuted in 1881. Reasons include the early mover advantage for fossil-fuel based vehicles, the global oil economy, and the relatively slower progress in battery technology to address issues like range anxiety. A close shave involving two aircraft at Mumbai airport on Sunday morning has rightly sparked serious outcry. New civil aviation minister K Rammohan Naidu needs to take note. An IndiGo aircraft landed at the airport before a departing Air India plane had cleared the runway. The serious breach of SOP endangered hundreds of lives. DGCA has derostered the ATC official on duty. But reports say pilots of both departing and incoming aircraft may have contributed to the botch-up. There was also a fourth party involved: the huge infra constraint faced by India second busiest airport. Infra deficit | Mumbai airport has just one runway operational at any given time. As against a declared capacity of 46 aircraft an hour, it often caters unofficially to as many as 55. This makes ATC job highly stressful. It also increases the chances of misjudgement. The only fool proof way to avoid such incidents is to speed up work at the city second airport at Navi Mumbai. Civil aviation ministry has said it may be operationalised by March next year. Sunday incident is reason for the timeline to be met. Metro airports under pressure | High air traffic movement remains a concern at other metro airports as well. Delhi airport, among world 10 busiest, saw a similar near-miss last year. India is world fastest growing aviation market, and Indian carriers have an order book of more than 1,500 aircraft. This means pressure on airportinfra in metros will only increase. The ministry has proposed developing six win City airports in metros by 2030. National Capital Region is likely to have its twin airport before year-end. Authorities would do well to get started on second airport projects in other metros before the situation turns alarming there.

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Allegations have ranged from unjustified lavish spending of company money, sexism on the Board to outright criminal breach of trust, fraud and financial misappropriation. The company caters primarily to small merchants and neighbor hood korunas and was joined by co founder Asher Grover 4 years ago. His wife Madura Jain, a graduate of NIFT who earlier ran a clothing store, controlled finance, human resources and procurement at Barite. The Company reported revenues of about INR 700 core 93 million in 2021, and was last valued at over 3BN and was in talks to raise 150 Million in Series F at a valuation of about 4BN, as per Mint. In a hurriedly sent email to the Board on the 1 set of March 2022,Grover, the erstwhile MD and founder of Barite resigned from the Company and its Board, minutes after being notified of a board meeting on the same day to address his conduct. Grover fall from grace as a much feted entrepreneur has been rapid. And if recent allegations of siphoning of funds and financial misappropriation against him, his wife and her extended family carry any merit, an investigation under the stringent Prevention of Money Laundering Act, 2002 cannot be ruled out. But the real question is this why did Barite Board tolerate these glaring instances of misfeasance, for as long as they did? In early January 2022, the Grover expletive laden, I all have you encountered outside your home, phone call to a whimpering Kodak Bank executive leaked online. The supposed provocation had been the Bank inability to provide timely financing for the much awaited IPO of a leading Omni channel retailer to the Grover. While initially denying the authenticity of the clip, Grover soon deleted his tweets about the audio clip being fake perhaps advised by the same set of lawyers who drafted a legal notice on his behalf to the Bank. Kodak Bank responded aggressively, denying the suggestion that they had been deficient in providing services to the Grover, and interestingly, the reply also referred to the Grover threatening and abusive phone call to their employee. Immediately after, and in what was perhaps an attempt at making peace, the Board announced that Grover would be going on a voluntary leave of absence until April. This is where the Board really played its hand. A few days after Grover exit, which was supposedly voluntarily, the Board on the29 the of January 2022 publicly announced that it would be commissioning an independent financial audit of the Company citing concerns of corporate governance and due diligence. Perhaps sensing that the worst was about to come, and in an obvious state of panic, Grover engaged a law firm in less than 24 hours to oppose the Board decision to thoroughly investigate the Company financial transactions. I will skip some of the other developments which ensued such as Grover letter of the 2 ND of February seeking the CEO removal from the Board or rumors that emerged at this time about.

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Words a surgical procedure becomes inevitability in the course of treatment for many diseases. Given the innate sensitivity of any surgical procedure, obtaining informed consent constitutes an integral part of the whole process. With India bearing a high disease burden and the accompanying need for high number of surgeries, the country has a mammoth requirement of modern informed consent solutions. Estimates of need for surgery in India According to Lancet commission on Global surgery, there is a need for 5,000 surgeries per year per 100,000 people in lower middle income countries LMICs. India is an LMIC as classified by the World Bank. Looking at it differently, in an estimate, 11% of global burden of disease requires surgical care or anesthesia management, or both, with some studies calculating this burden to be as high as 30 percent. That India has a high disease burden cannot be questioned. A Springer study has estimated that as many as3,646 surgeries per 100,000 populations are needed to meet the surgical needs of the Indian population. Another India based study without accounting for the pediatric population has estimated that 2,650 individuals needed surgery among 100,000 adults in India. The sheer number of surgeries conducted in the country in an estimate for the year before Covid 19 struck India, a staggering two core surgeries had been conducted in the country in a single year. And of these, 80 lakhs were general surgeries, followed by50 lakh gynaecological surgeries, 70%of which were C sections. Oncology, cardiology, neurology, orthopedic and gastro intestinal surgeries were recorded at 10 lakh each. The year before, in 2018, in a world record, AIIMS, the country premier hospital alone had conducted 1.94lakh surgeries. However, in the immediate aftermath of the Covid 19 outbreak, there was aprecipitate decline in elective and non emergency surgeries in the country. By May 2020itself, there were reports of more than 5.8 lakh elective surgeries having been delayed orcancelled in the country due to the pandemic. In fact, the authorities in several states and districts had to direct that the surgeries be kept on hold in order to ensure that Covid 19patients received utmost attention and care. However by January 2021, surgery numbers had again picked up, reaching 80 85% for Covid 19numbers.While these numbers would have again waxed or waned depending on the severity of Covid 19 situation, there can beno doubt on the colossal market size for surgeries that exists in the country. And this inturn implies the extent of the requirement and potential for informed consent solutions. All surgeries require informed consent Contrary to the popular perception that only major surgeries and those addressing life threatening conditions require obtaining of informed consent, the truth is that even seemingly very harmless and minor operations too necessitate this. So, whether elective or routine, or emergency surgeries to treat grave, life threatening conditions, all surgeries call for informed consent. At the same time, we mustr emember that many elective surgeries are time sensitive, which means.

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