

The
CBS
Post

THE VOICE OF CBS



Ripples

Embracing Change

Why this theme?

While on an odyssey to figure out life, we tend to overlook the subtle yet pivotal changes in a multitude of spheres of life and society. This edition is a means to pay homage to such socio-economic and personal changes which are the reason of our being, while continuing to embrace this ever-evolving process of existence.

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WHAT AM I GOOD AT?

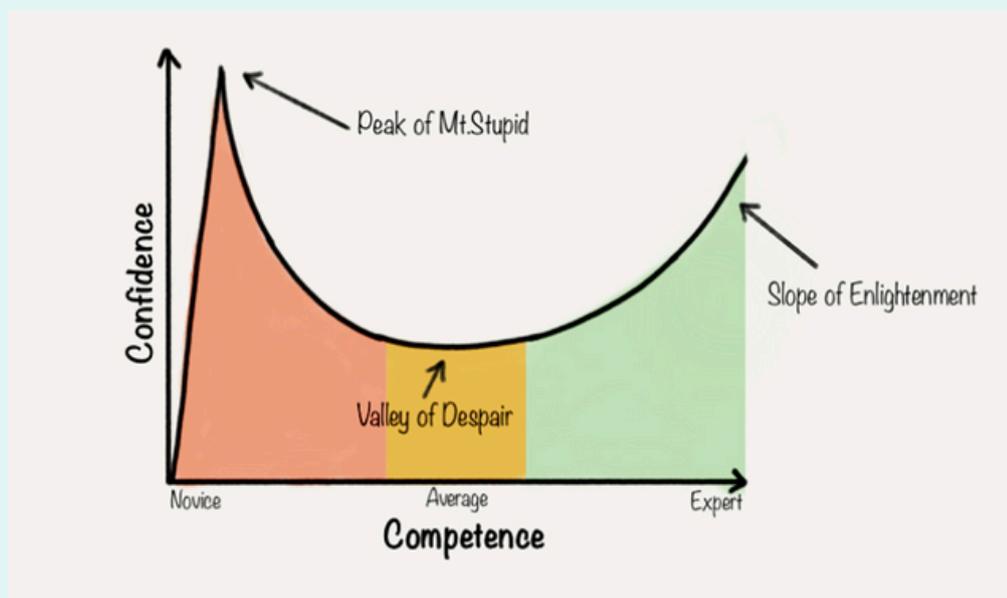


- Aaraadhye K.N.
BFA '26

Back in 5th grade, the answer to this question was music. Singing, in particular. I had learned for a while before my Guru went to his hometown to get married and couldn't find his way back. Wasn't able to free himself from the clutches of marriage maybe? Well, armed with this basic training, I registered for 'Talent's Day' - the annual talent show in our school. After being selected to represent my house, possibly because I was the only one confident enough to apply, I sat down to prepare. Correction, I sat down to procrastinate. Do I really need

preparation? I downloaded a soundtrack and sent it to the organising team. All set to perform. I walked on stage, in beige pants and a white shirt, I peered past the blinding lights and tried to spot the faces of my friends among the five-hundred-strong crowd of noisy boys. The anchor introduced me, a hush fell in the auditorium and a metronome played in my head as the music began in the background. One-Two-Three and Go! I was on the beat, thankfully, I was looking at my biggest worry in the rearview mirror.

"Kehte Hain Khuda Ne Iss Jahaan Mein Sabhi Ke liye Kisi Na Kisi Ko Hai Banaya Har Kisi Ke Liye" (They say the God has made a special someone for each one of us, somewhere on this earth). I sang. The mukhda was perfect. I waited for the antara's soundtrack to begin. (Don't worry, even I had to google these terms before writing them down. At least I should seem learned, isn't it?). One-Two-Three-Silence-Four-Five, the music is still running. I had frozen, I sang late, botched the song. In hindsight, I think I salvaged something (because I still came in second) but I was heartbroken. Did I cry? Maybe.



Did I cry after listening to the gold medal worthy performance of my friend who sang "Bhagwan Hai Kahan Re Tu"? Maybe. Not because of the lyrics, no. Neither was it because of the singing. If I would've cried it would have been out of a broken confidence and a little envy. Forget about the best, was I even good? Until recently, I was underconfident of my singing because of what transpired that day. Some time back I stumbled upon this realisation that - hey, maybe I'm not an expert, but I sing well. Still have a lot of learning to do, but I know where I stand. Right now, I can say that I correctly estimate my abilities of my vocal chords. Why does this happen? Why did I walk on stage without preparation - in overconfidence? Why did I think I was worse than I actually was after the off-beat disaster? How did I gauge my confidence level? How am I fairly confident now?

Two guys - Dunning and Kruger can answer. In 1999, David Dunning and Justin Kruger discovered that people overestimated their own abilities in daily life. Overly confident people suffered from

ignorance. They tested participants on various subjects, including humour, grammar, and logical reasoning. They found that people who ranked in the bottom 25% of any of these test scores tended to predict themselves to be at the top of the pack.

Because of this effect, you may not know what you're good at. You could think you're excelling but find out that you're below average - or vice versa. This effect robs people of the ability to spot and measure their talents, causes the infamous Imposter Syndrome, wherein people think they are undeserving of their successes, holds talented people back and gives low skilled people the confidence they need to pursue leadership roles (Am I talking about certain politicians? Maybe).

The Dunning-Kruger effect is the reason why:

- Some 'toppers' come out of the exam hall saying "Ah my paper didn't go that well".
- The same 'toppers' claim they haven't studied and are worried about failing the exam.

- Novice drivers think that they are fantastic, ask their parents for cars, and then proceed to drive recklessly. The stats on this one, drivers with less than six months of experience are eight times more likely to get into an accident.
- People believe WhatsApp forwarded news (they think they are well informed).
- Politicians are able to screw with the country.

How does one beat the effect? Can we feign confidence, until we've 'arrived'? You must keep competing and learning. You never 'arrive', that's the truth. One day you'll just be great at something if you keep chipping at it today.

When I say compete - I mean challenge yourself and others at the same time. When I say learn - I mean continuously learn. There's a neat system in theatre groups - after every performance, they ask for feedback. No feedback is too small or unworthy, as long as it is decently substantiated. Keep improving yourself. That's when you'll know exactly what you're good at. One more thing. Nobody is ever a hundred percent confident, sometimes you do need to muster up courage and so called 'fake' confidence. This is completely fine. Throughout the process of discovering what you're good at, which could be multiple things, treat yourself like a friend.

You'll need to be aggressive sometimes, maybe even ridicule yourself, sometimes you'll need to lend yourself a shoulder to cry on or go on a relaxing break. But, like a friend does, you'll always back yourself.

This is not a good article to read if you're researching the Dunning-Kruger effect, but I do think it's a good starting point for you to think about where you're being over/under confident in life. I do hope you reach the slope of enlightenment someday. Till then, remember, if you think you are great, think again. If you think you are not, think again.

FLUTTERING AROUND

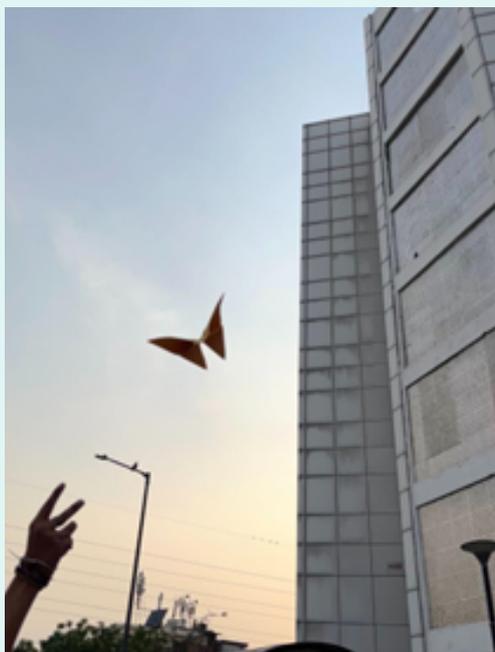


- *Suhani Agarwal*
BMS '26

In 1905, a young man applied to the Academy of Fine Arts in Vienna. Unfortunately for him and for us, he was rejected - twice. This man was none other than Adolf Hitler, who was then forced to live in the slums and proceeded to join the German army. The shattered dreams of one man eventually shattered the lives of many.

With dreams bigger than his bank account, Satyajit Ray craved to capture Bengal's essence on film. Undaunted, he borrowed from family, transforming everyday objects into cinematic props. His actors, faces untouched by Hollywood polish, mirrored the land's soul. Pather Panchali, his shoestring masterpiece, fluttered out of India, captivating the world.

Ray's audacious dream, taking flight as Pather Panchali, forever changed the course of cinema.



It whispered a profound truth: revolutions can blossom from the most ordinary seeds.

These are just two examples of how a seemingly insignificant event can eventually lead to drastic repercussions that can alter the course of history; how baby steps that seem to be going nowhere, are, in fact, more often than not, leading up to some place you probably didn't even know exists. This is the essence of the Butterfly Effect, a term coined by Edward Lorenz to explain how small changes in a system - like the weather - can lead to vastly different outcomes down the line. A butterfly flapping its wings in one hemisphere could, in theory, influence a hurricane in another. The butterfly effect reminds us that the most profound tremors can originate from the gentlest of flutters.

Even though this term is widely used in popular culture to refer to the far reaching

consequences of seemingly trivial instances, Lorenz's purpose was to illustrate the unpredictability of the future. While it may seem daunting how every choice you make can have a monumental impact on your life, I, for one, find solace in the butterfly effect to feel less overwhelmed by the uncertainties of life.

If my grandfather hadn't decided to leave the temple early on the day of the Jaipur Bombings back in 2008, I would've known him less. If I hadn't withdrawn from another college, you wouldn't be reading this. If two girls hadn't given in to their impulsive temptations during a late night study session, a 5 minute break would not have turned into a 5 day escape from the confusing maze that is CBS, mid-exams, in peak winters and peak chaos. If I hadn't listened to my parents and shifted to hostel, this study session would never have happened.

It's daunting, this world of resumes and internships and placements and packages;

of societies and PORs and volunteering and events; of competitions and prizes and praise and attention. This world that on some days makes me feel like a train that runs between 3 stations alone - Nescafe to Amul to canteen. On other days a train that's not sure it's on the right track. Some days I feel like there's a chain in there that someone pulled and no one ever bothered to push it back up again. Will my choice of food today decide the company's choice of recruiting me? Will my choice of outfit today decide which masters college considers me fit for them? While some choices in this world may have a direct impact on your remaining time here, like the people you decide to form whatsapp groups with and not to discuss a society task, there are other decisions that are as trivial as the concept of taking a weekend off in CBS, that may end up impacting your life more than you think.

Different choices don't necessarily lead to better or worse outcomes, they just lead to different outcomes. And that's the beauty of the butterfly effect.

I didn't choose who to sit with on my first day of school. My teacher did. I didn't choose my teacher. The school did. I didn't choose my school. My parents did. I didn't choose my parents. The universe did. Or god. Or both. Yet everytime I say hello to someone I've never met before, it feels less like my own voice and more like that of the friend I sat with, the friend who chose to say hello to this shy stranger. We're all just a mosaic of everyone we've ever known, every choice we've ever made, every choice that has been made for us.

Everything I've ever said yes to and everything I've ever said no to has led to this moment. No one knows what's really coming. But every choice you make possibly contributes to it, in ways big or small. Nobody knows what storms lie ahead. Dory does not know if she's going to find Nemo, but she keeps swimming. The butterfly does not know about the tornado, but it keeps flapping. Just keep swimming. Just keep flapping, for in the dance of chaos and order lies the beauty of the human experience.

CANCEL CULTURE



- Akmal Zia
BMS '26

In the echo chambers of judgment, whispers of cancellation reverberate, wielding shadows that obscure truth and fracture unity. Let's dive into the evolution of cancel culture, a modern phenomenon propelled by the dynamics of social media. Initially conceived as a tool for accountability, it has morphed into a controversial force, shaping the very fabric of our social landscape, often

resulting in controversies. This public shaming of people, institutions, and communities further give rise to a ripple effect that is far-reaching and has multifaceted effects on society.

At its very core, cancel culture operates through the mechanisms of public shaming and boycotting. Social media platforms provide a great channel for

people to shame and boycott people or actions that they perceive as wrong while staying anonymous. Their wrong can include anything and everything which they find unethical, offensive or even old fashioned by current standards. Social media soon turns these personal opinions into public narrative which then give rise to public outrage. The public outrage then leads to severe consequences such as

public humiliation, loss of employment and even social boycott.

The targets of cancel culture spans across a wide range of spectrum, from celebrities,



companies, politicians, social groups and even common people; nobody is immune from it. Even a small mistake or misstep can hurt someone's opinion and that can soon turn into a public outrage. While only a small chunk of these public opinions are justified but majority of these are a result of misconceptions, misunderstandings and myths.

The impact of cancel culture extends beyond an individual. It directly affects the family, friends and even professional circle of the individual.

The stigma of being cancelled further can have a long-lasting consequence on one's reputation, trust and livelihood, making it difficult to rebuild trust and move forward.

While for a company or a social group, public defamation can lead to loss of hard-earned trust and reputation among the society. Moreover, the fear of being targeted can crumble the free speech and creativity of the individual and send them in a state of self-censorship. On a broader discourse, cancel culture has led to a shift in social dynamics and public discourse. On one side it has led an emphasis on promoting accountability and ethics while on the other side it has fostered a climate

of fear and divisiveness. Due to these prompting conversations of privilege, power dynamics and social justice have also become loud in recent times.

Reducing the negative effects of cancel culture has become necessary for the coexistence of different Individuals and ideologies in the society. To mitigate these negative effects, it is essential to promote empathy, nuance, and critical thinking. Rather than involving in mob mentality, we must strive to engage in constructive dialogue and seek understanding.

This can also be done by verifying the facts before forming an opinion or judging and shaming someone. Furthermost, there is a need for greater transparency and due process in addressing allegations. Social media platforms must balance between accountability with individual right to privacy ensuring that accusation is thoroughly verified before any judgement is passed and public opinion is formed. Also, fostering a culture of forgiveness and redemption can provide a path forward for those who have been cancelled by the society, allowing them to learn from their mistakes and contribute positively to the society.

In conclusion, the ripple effects of cancel culture are complex and far reaching, shaping our social landscape in profound ways. While it has the potential to hold individuals and institutions accountable for their actions, on other side it also has a high damage potential for the society. It carries the risks of abuse and unintended consequences. By promoting empathy, nuance and accountability we can navigate the challenges posed by cancel culture and foster a more inclusive and equitable society.

HISTORY OF HATE



- Amrit
BFIA '26

Hate, an emotion characterized by intense animosity or hostility toward individuals, groups, or ideologies, has been a recurring theme throughout human history. Every person in his or her lifetime has faced the emotion of hate at least once. Hatred is a real and powerful emotion that can cause serious damage to the person who feels it, as well as to [whatever](#)

whatever or whomever the hate is targeted on. It's complicated and often deep-rooted, which can make it difficult to heal from. Hate can be tenacious, and often has roots in mistrust, fear, or lack of individual power, and vulnerability. From ancient epics to modern conflicts, hate has left incurable scars on the history of mankind. If we go back in time during the genesis,

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

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

Coming back to the real world from that of fiction, we have, and continue to see a number of massacres, genocides, racism, and discrimination throughout history due to various reasons but hate remains an instrumental and common characteristic.

The 20th century witnessed some of the most extreme manifestations of hate in modern history, culminating in the horror of World War II. Fuelled by fascist ideologies, racial superiority, and discrimination, the conflict engulfed most of the world in a destructive war. At the center of the world was Nazi Germany led by Adolf Hitler. Filled with his hate towards the Jews he laid the foundation for some of the cruelest campaigns in history. The holocaust stands as one of the darkest chapters in human history, where over 6 million Jews, along with millions of others deemed undesirable, were exterminated in concentration camps. Simultaneously, in the East a grueling war was being fought between the Republic of China and the Empire of



Japan due to the Marco Polo Bridge incident. The war made up the Chinese theater of the wider Pacific theater of the world. On the night of 7th December 1941, the controversial decision of bombing Pearl Harbor by the Japanese Army marked the official entry of the United States of America into the full-fledged world war. The day after the bombing of Pearl Harbor, the Japanese started the invasion of the Philippines. For the next three months, as the United States began its entry into World War II, the combined U.S.- Filipino army held out despite a lack of naval and air support. Finally, on 9th April, 1942, with his forces crippled by starvation and disease, the American

Major General Edward King Jr. surrendered some 75,000 American troops at Bataan to the Japanese. Thousands of troops died because of the brutality of their captors, who starved and beat the marchers, and bayoneted those too weak to walk. Survivors were taken by rail from San Fernando to POW camps, where thousands more died from disease, murder and starvation. The final act of bombing of Hiroshima and Nagasaki claimed many more lives. All the lives lost, all the houses burnt, all the future shattered due to one political party's propaganda of hate towards an entire race, who lived in harmony for centuries. The ripples of war and hate are still dominant in the form of

international conflicts and nuclear threats. Despite so many lessons from history, hatred has not left our life. Modern hate fuelled by a number of factors like political agendas to social media polarization, has taken new forms and consequences. From religious intolerance, discrimination, xenophobia to homophobia, The tendrils of hate interweave our society. The omnipresent nature of social media has given a new dimension to hate culture.

"On 16th November 2023, Priyanshu a 16 year old teen from Ujjain Madhya Pradesh took the tragic decision to end his life due to multiple occasions of cyber bullying, homophobia and unreasonable hate." Algorithms created to maximize user engagement often turn out into

breeding grounds for fostering hate, leading into things like cyber bullying, body shaming, homophobia, etc. Furthermore, political polarization has also created a barrier between individuals and communities. Opportunistic leaders exploit resentment, and hate of people toward a certain race, caste, religion to rally their base. The Hindu-Muslim conflicts from past few years is a result of the hate teachings and political polarization by political parties. Throughout the annals of human history, hate has stood as a towering figure of the darker side. It is a destructive force that has torn apart families, ignited war and distorted social justice. In confronting the corrosive nature of hate, it is our duty to work for a more inclusive and compassionate world. This

necessitates the need of fostering empathy, understanding and reconciliation. Good education plays a crucial role in combating hate by promoting stereotypes and prejudices. Moreover, cultivating a culture of respect and acceptance is essential in countering the effect of hate and discrimination. In conclusion, while hate remains a formidable challenge, it is not surmountable. By confronting it with courage and compassion, we can chart a path towards a future defined by unity, understanding, and mutual respect. In the face of adversity, let us stand together as agents of change, dedicated to building a world where hate holds no sway, and where the inherent dignity and worth of every individual are upheld and celebrated.

AI(and)REVOLUTION



- *Rachit Agrawal*
BMS '26

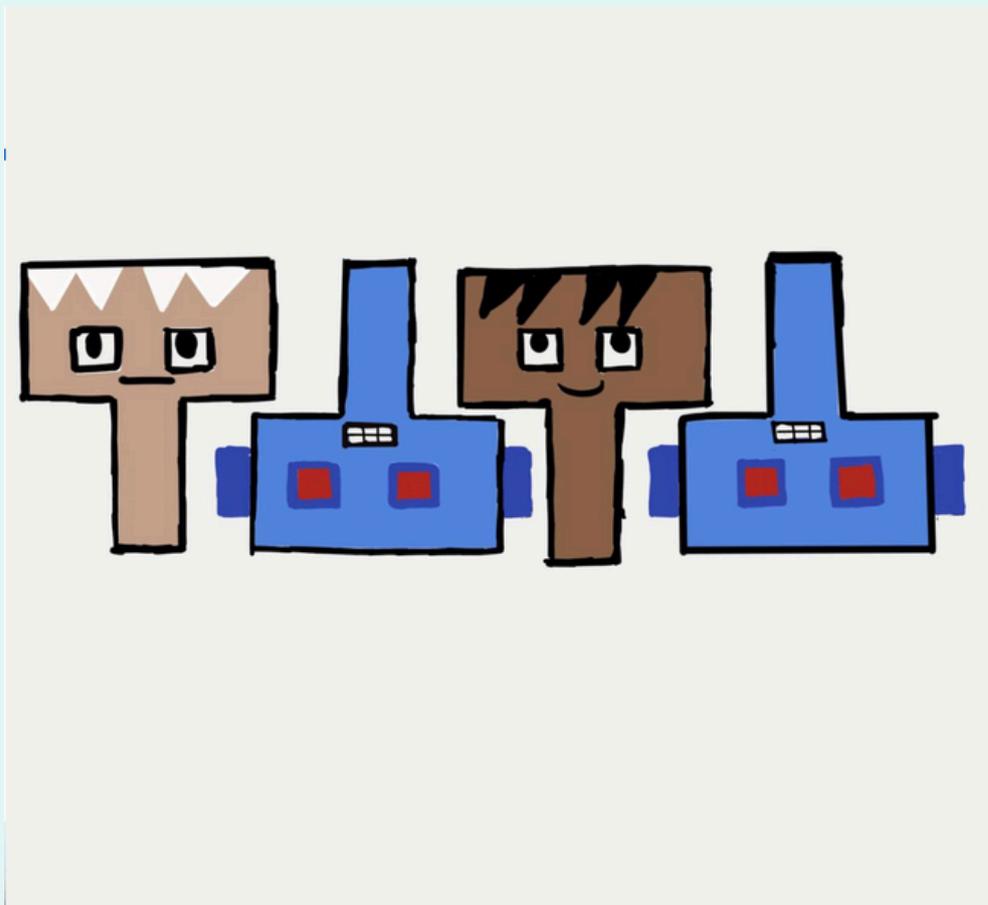
The last few years have been rather major in terms of the development of Artificial Intelligence. From shock piece articles claiming that a CEO sacked over 90 percent of the employees of a major department because AI had allegedly outperformed them, to the advent of ChatGPT, an AI interface capable of performing rudimentary tasks with ease, fears of AI taking over the job market don't seem as far fetched after all. While the ideas of AI taking over the human race are clearly too fantastical and vague in nature, this idea of massive parts of the populace being completely deprived of jobs and a living wage is entertainable but uncertain. Some reports suggest that AI will drive some sort of innovative revolution in the future which will create

more jobs than it will displace. These reports suggest that up-to 50 million new jobs can be created by 2030, and will directly impact the GDP growth rate in a positive manner. It is a little hard to imagine what that will actually look like. If AI is actively displacing jobs that are repetitive and rudimentary in nature, it seems more likely that any job opportunities it will create might involve a certain raise in the complexity and difficulty in comparison to these jobs. This is problematic because it does not factor in the talent spectrum of people. People who are perfectly suited for these repetitive and rudimentary jobs are the ones who not only struggle with more abstract and complex jobs but also are perfectly satisfied with continuing this

line of work, something that people with a talent for complexity may not be.

Not to mention, with the rise of reliance on platforms like Google and ChatGPT, the new generation of students are not being inculcated with the skills of critical thinking and self-thought, which would be crucial for jobs created by this AI revolution.

For a moment, let's imagine that we are in a future world, where AI has caused massive job displacements of unprecedented levels and extreme wealth inequality. This massive inequality will look like a place where roughly the top 35 percent of the population will occupy the positions of work and power within the society and will be the only ones in



possession of decent wealth. The other 65 percent will be subject to the chains of perpetual poverty.

Now, the top 35% control the physical power (arms, military, weapons, etc.) and rule over the other 65 percent. This is a likely dystopia we are going to end up in if this massive shift in the job market comes into effect. The question now is, that is this state even sustainable at all, or is it just going to fall apart? A communist revolution is something that has happened in these situations of high inequality and poverty. But it is extremely difficult for people to materialise this revolution in the first place when the top hierarchy possesses incredibly powerful weapon systems and likely have the army under control. In the past, this problem has been mitigated to an extent by workers completely refusing to work in order to disrupt production definitively, to assert dominance over the owners of capital. The problem in a world of AI is that

these jobs will simply be performed by AI technologies to a large extent, so the impact won't be nearly as powerful. These people have in a true sense of the word, become replaceable. The army is also not likely to budge, as they can be bought out with the lure of secure futures for them and their families. People from the USA can't organise a mass revolution with their arsenal of guns either, because in the face of modern technology, they simply won't be very effective.

Now it is safe to assume that in a scenario like this, this regime is likely to stand. But the good thing about this situation is that it is unlikely to come into effect, in my opinion. Any such fantastical scenarios completely fail to consider the gradual steps leading up-to it. A myriad of factors plays a part, broadly, politics, economics and social factors. The rising concerns of people losing their jobs because of AI will audibly manifest in politics. Simply because of its huge scale of impact on the general public, the response from the Government

and politicians will be extremely strong. Public pressure, and pressure from opposition, will force the Government to enact laws that would limit the use of AI. This limitation will be difficult to enforce though, as it will be difficult to draw the lines where AI is clearly beneficial to the whole of humanity and where it is a threat to the livelihood of vast amounts of people, like in the case of the medical industry. We may also see a situation where there is widespread mistrust and dislike for AI. As a greater number of people start losing livelihoods to AI, there will be an association of disruptiveness with AI. This mistrust could manifest in forms of people refusing to take help of AI in important fields like medical checkups and procedures. Also, people, through their legal and social autonomy, will mobilise in masses to stop this rise before it gets out of control.

Despite AI's massive impacts so far, it is still quite difficult to predict how the future will look like. It is still in its early stages, and could take any turn in the near future. But it is important to realise that AI is still grounded in the realities of the world. Any fantastical notions need to be given careful thought, and the needs and behaviours of human societies need to be taken into account. Hence, AI is something that needs to be constantly tracked, because it is difficult to predict. What is somewhat easier to predict is people. Hence our best shot at figuring out how AI will develop is through observing people.

THE HOUSE NO ONE COULD AFFORD

- Rohan Vashisht
BFIA '26



Imagine yourself as a child, the country is America, you're playing on the bank of a river, throwing pebbles, and forming ripples in the river. In a trice, you hear a thundering sound and see a man thrashed in the river, his shouts swallowed by the flow of water, the officers nearby rushed to save him. After rescuing him, the officers asked him why he jumped off the bridge and the man answered that he could no longer pay the mortgage of his house and had gone bankrupt.. You, being a child, have no idea what he was talking about and went home very confused. You tell your father about what you witnessed today, and your father starts to tell you more about it. He starts by telling you how banks understood consumer psychology and what people aspire to in America. Banks in the 1980s, introduced a safe investment instrument named Mortgage Backed Security (MBS). These were made up of thousands of mortgages bundled up together because they were highly profitable and the risk was still low because they were mortgages. And what about those who couldn't pay their mortgage at that time? In the early 2000s, the federal government in America decreased the interest rate in order to increase the amount of loans taken by the public and the bankers were earning a lot of money all at once. But, in order to continue to do so, the scale of operations had to be increased, and the banks decided to grant loans to lower income groups as well, to the people who couldn't afford to buy a house on their own.



The scenario now was that every individual was living the American Dream of owning their own house without doing any work at all. Every next person used to have 3-4 houses and a boat and whatnot with no work at all. The procedure of loans was made so simple that one can get a loan with no income, job, verification or anything. The banks started getting insurance against the Mortgage-Backed Securities (MBS) from companies like AIG in order to remove the risk of default from their books. The insurers thought the failure of these bonds was unlikely because the housing sector was rock solid, and was going to go up forever. In late 2007, A lot of these loans started defaulting because people were no longer able to afford the payments. Mortgage delinquencies hit new highs. People started to take their money because they no longer trusted the banks, and eventually banks started to run out of money to cover their expenses. Due to the defaults in payment being so high, the burden of these started

to shift to companies like AIG which had an obligation to pay every bank that had purchased CDs from them, all at the same time. If they don't comply, every bank they insure will have massive losses and will go down, and the whole economy would collapse. So, the Federal Reserve had to step in, and spend money totaling around \$750 billion in bailouts using taxpayers' money. Stock markets across the world collapsed. After this, many devastating changes happened: 5 trillion dollars in pension, real estate value, 401k, etc. were wiped off of the system. 8.8 million people lost their jobs and 6 million people lost their homes.

Suddenly, the doorbell rang and when you opened the door there were officials who had come to disrupt you from your house. When you turn around you see your father hanging off a fan and you got to know that your father has also taken out a loan and was not able to repay it.

ENVIRONMENTAL IMPACT OF CRYPTO MINING



- Harshit
BMS '26

In 2019, when events related to Web3, cryptocurrency, blockchain, and NFTs were on the rise, I read an article that stated, "Cryptocurrency will do the same to banks as mobile phones did to postcards."

Now that I think of it, this statement is true in more aspects than one. Mobile phones and other electronic devices that use the internet have without a doubt improved communication, enhanced convenience and productivity, made data transfer easier and faster, and above all else, helped in the overall development of the world by boosting creativity and innovation. But all this success has come at a price. E-devices, though helpful in economic development, have also led to the generation of e-waste, there's increased resource extraction and energy consumption required to make these devices.

So, is this the case with cryptocurrency? In 2009, Satoshi Nakamoto minted the world's first cryptocurrency (Bitcoin) with the goal of creating a decentralized payment platform that would revolutionize how we buy and sell everything.

What makes cryptocurrency astonishing is that, unlike online payment systems, which most of us know, payments have to go through a bank or credit card company that takes a cut from the transaction. This whole process relies on our trust that they'll do everything right. This is a form of digital money that can be sent directly from one person to

another without the interference of any bank or government entity, and the best part is that cryptocurrencies are challenging to make. Unlike normal currency, where central banks and the government can endlessly print money, More of each new coin (cryptocurrency) gets added to the supply only after a computer works rigorously to solve a math problem where there's no shortcut, and solving it costs a lot of energy and time.

Now the question arises: If it's on a computer, can't an individual just copy and paste? Well, not with cryptocurrency. You have a public record of every cryptocurrency ever created; it's called the blockchain. It's like a puzzle, and each cryptocurrency has its unique shape. Because everyone has a copy of the public record, if someone tries to fake a cryptocurrency, it won't fit the puzzle and will be rejected by the network before anyone can use it. That's why cryptocurrency is so safe from criminals and the government. Unlike paper currency, which can be printed endlessly, there is a limited amount of cryptocurrency. It's almost impossible to inflate; the only way to get it is to earn it or buy it from someone who already owns it.

It sounds like a brilliant idea. What seems to be the problem? Before we understand what, the problem actually is, let's first try and answer, "Where does cryptocurrency come from?" Cryptocurrency isn't printed out like traditional money; it is mined out of a system. A Miner is just a person with a computer that runs a mining program on it. The reason it's called mining is because, just like any other natural resource, there is a

finite number of cryptocurrencies. Just like real-world mining, you need to invest energy to extract these cryptocurrencies. These miners' computers need to solve complex mathematical problems, and once they do, new cryptocurrencies are generated and awarded to them. Sounds profitable? Well, let's not jump to a conclusion right away. For example, Satoshi, the guy who invented Bitcoin, wanted the number of Bitcoins that were mined each time to remain constant, no matter how many miners came aboard.

That's why the difficulty of mining increases as more miners join the network. In 2009, you could mine 200 bitcoins with your personal computer at home. In 2014, it would have taken you approximately 98 years to mine just one Bitcoin, while in 2019, it would take you 119,000 years. You get the idea, that it's not possible for a person to sit at home and mine cryptocurrency such as Bitcoin with a normal PC. That's why ASIC miners were invented. These are super-powerful computers designed just to mine bitcoins. But since so many miners have joined in the past few years, it's still almost impossible to mine alone, now to solve this problem, mining pools were invented. Groups of miners come together to deal with the growing difficulty of Bitcoin mining. Each miner gets paid for his relative share of the work. So that's how Bitcoins are born through miners.

Crypto transactions require massive amounts of energy because of the high-end computers required to sell, trade, and



store cryptocurrency. It's been reported that all these transactions can consume as much energy as a small country. For example, the research done by the University of Cambridge in the UK estimated that as of November 2018, the top six cryptocurrencies consumed between 52 and 111 terawatt-hours of energy every year; that's about the same amount of energy as the entire country of Belgium used in 2016. In 2020, the Central Bank of the Netherlands estimated that a single Bitcoin transaction produced around 402 kilograms of carbon emissions. That equates to about two-thirds of the monthly emissions of an average Dutch household. Ethereum's annual energy consumption used to process its cryptotransactions is roughly equivalent to that of Nigeria. Then you have bitcoin trading, which consumes more electricity annually than the whole of Argentina. To put things into perspective, Argentina is the eighth-largest country by land area in the world.

So, where can we find so much energy at a feasible rate? Because, of course, the miners are looking for the cheapest

option available. Answer: China; in fact, 65% of global bitcoin production in 2020 was based in China. (estimated by the University of Cambridge).

The reason is that China holds one of the cheapest forms of energy: coal, and it's as cheap as 3 cents per kWh. Unfortunately, coal is one of the most egregious environmental contaminants. So maybe now the problem seems like a bigger one. Imagine how it's going to evolve in the future if we assume the same rate of expansion for cryptocurrency growth. According to scientists, we could reach 2 degrees of global warming as fast as 2033, and that would lead to huge environmental catastrophes. The considerable energy demands driven by the Bitcoin revolution necessitate a strategic shift towards renewable energy sources like wind, solar, or hydroelectric power. However, transitioning Bitcoin operations to rely predominantly on renewables poses challenges beyond mere geographical proximity. It raises critical questions about scalability and the availability of abundant, cost-effective renewable energy, particularly when compared to coal, which is notably abundant in China.

So, the question arises: Are there any other options? Or are we doomed? Luckily, just because blockchains have been this way, that doesn't mean they have to be this way. We can change the way blocks are added to the blockchain. The method that was described earlier, is called proof of work. The literal fact that proof of work requires so much energy is a part of what makes it so secure. You have to prove that you did a lot of work to add a transaction block to the chain. If you didn't have to do all that work, anyone could add blocks to the chain easily, and lots of people would do it, and hackers could mess things up. But there is another way to add and verify, i.e., Instead of proving that you did work, you prove that you have some of the currency. You put in some collateral and prove that you have a stake in the project.

So, instead of proof of work (PoW), this is proof of stake (PoS). Proof of stake is very different. PoS selects users from a pool with existing cryptocurrency stakes, eliminating the need for competitive computational power and the immense energy consumption associated with PoW. Here, the user is chosen out of a pool, and their behaviour can be enforced through penalties if it goes against the laws of the system. So, transitioning to PoS not only benefits the environment but also miners, offering cost efficiency and reduced energy consumption.

Encouragingly, prominent cryptocurrencies such as Ethereum have embraced PoS, and experts are estimating that this shift could cut Ethereum's energy use by 99.95%, signalling a promising shift towards environmentally sustainable mining practices.

THE HERITAGE OF FOLKTALES



- Sumit Dagar
BFA '26

'Folktales', all of us are pretty familiar with this word. Sitting in cozy areas with our grandparents and listening to the old stories that have passed down from generations to generations, carrying the essence of the past. But what is so special about these tales that we often listen to while growing up?

I still remember the bed time stories my Nani used to tell me and my sister. Growing up in a village, we were often told some humorous or horror stories that were usually meant to provide some moral values to growing kids. But looking back, I realized they were not only providing ethical values but also carried cultural implications that prevailed during the times they were framed.

Like the story of 'Mor and Gidad' (Peacock and Jackal) in which they both bet upon growing a tree. Peacock grew the seeds of berries he had stored earlier and Jackal buried a piece of Bone hoping that it would grow into a tree of humans. The berries grew but the bone did not. (How could it grow)? The peacock mocked the Jackal. He ate berries and enjoyed it but the Jackal grew furious. In his rage, the Jackal ate all the berries and the peacock too. (Nice idea, we really laughed at this). Even after having this meal, he was still hungry. So he went out of the forest to the areas of human settlement. There he saw an old woman coming on the way. He sang a song, "I ate the Peacock and the berries too, how can I leave you?" And he ate the old woman too. He again came to

the same place the next day and this time, he saw a boy on the way. He again sang his ballad, "I ate the peacock and the berries too, I ate that old lady, how can I leave you?" The boy too became part of his song now. The next day, the Jackal saw a hale and hearty young farmer going by the same way.

He said "I ate the peacock and the berries too, I ate that old lady and the boy too, how can I leave you?" To this, the farmer replied, "the old lady was feeble and the boy too, they were killed because they didn't kill you." And the farmer struck the jackal with a stick, and the Jackal died.

This story may contain some moral values to learn, much like the Panchatantra ones. But, one thing worth noticing about this story is that in older times, when there used to be dense forests around villages, wild animals were always a danger lurking around. So people who were considered feeble (like the boy and the old lady) were advised not to travel alone around forests. And the farmer killing the Jackal was not a new thing for us. Growing up in a farmer's family, my grandfather used to tell us the stories of how they encountered deadly snakes, jackals and many other wild animals.



What's truly remarkable about these folktales is their ability to bridge the gap between generations. Listening to these stories from my grandparents, we always forge a connection to our roots. The traditions, lifestyle, and life values of our ancestors are always ingrained in these stories. Maybe our ancestors knew that the upcoming generations will be completely unaware of the cultural roots they have, so they came up with these folktales as a means to pass down this heritage to us. I remember my grandparents telling me how our traditional houses used to be, how simple yet memorable the marriages and other celebrations were at that time, the kind of festivals and games they had, about which we do not know much, as of today.

Listening to these tales, I developed a

liking for them, so I started exploring more of them as I grew up. I have explored many folktales like those of Punjab, Uttarakhand, Himachal, Nepal, Karnataka, Indonesia, and many more.

But the stories which have fascinated me the most are the Himalayan folktales. And especially horror stories can give you chills, no matter what your age is. There are many such folktales popular in the Himalayan region which were meant to make children behave the right way and go to bed early. Like the story of 'Gurumpa' in Nepal, a demon who is said to take away disobedient children, and so was banished to a field in Kathmandu. It is said that he still lives in the woods of Kathmandu valley and haunts children at night. There is a similar story of "Khyak", little hairy creatures who are said to be afraid of artificial lights. A friendly Khyak fills the home with goodness while a bad one brings trouble. They are said to occupy dark alleys and desolated corners of houses. There is a related pet phrase very famous among

Nepalese children, "Kune su wala?" translating to, "Who's there downstairs?" Convincing enough to scare away children to their beds early, right?

But, these horror stories at times, are meant to make children more kind and compassionate to their surroundings and the people who have been discarded by society. For example, the stories of 'Kichkandi' are very famous in Uttarakhand and Nepal. Kichkandis are said to be such tortured souls of women who wander the site of their untimely death. These women, while alive, were treated unfairly in some manner. They haunt the mountains after their death and punish those who harm nature in their vicinity. Children are often told not to treat women and nature badly to save themselves from the wrath of Kichkandi. I was also told a similar tale by my Nani, of a "Chudail" who she said was killed by a few people in the nearby Chaupal and was said to reside on the Banyan tree of that Chaupal. She was said to knock at the doors three times and if you open the door... She will kill you.

Sounds similar to 'Stree', right? But very few people know that 'Stree' is also inspired from a local legend of Karnataka by the name of "Naale Baa" meaning "Come tomorrow".

These folktales aren't just stories from the past, but a way of passing down to us the invaluable wisdom that our elders possessed. You can, at times, find the solutions to some very complex problems in these seemingly simple tales. They remind us that no matter where we come from or where we're headed, we're all part of the same story, bound together by the threads of love, laughter, and shared experiences. As long as we continue to cherish these stories, we are connected to the heritage of past generations that still survives in the ripples of time. And as I'll pass these stories to people, I hope that they'll find comfort and inspiration in these as I did when my grandparents told me these.

RIPPLE OF WESTERNIZATION



- Preeti

BMS '26

India was a sovereign state, its regality was visible not only in ornaments but in everything. The land had the largest economy of any region and was also famous for its hospitality, traditions, and favourable weather conditions. But what they lacked was smartness; Indians were not cunning enough, their innocence shone differently on their faces. Still, despite having so much, the people of the land remained very down to earth.

This rich fame & simplicity of the residents attracted the cognitive people of countries like Britain. Britain, the country that was becoming the world's dominant colonial power over France and Spain, while also losing its territories in North America and was running towards the GOLDEN BIRD.

Accustomed to their rational mindset, Britishers arrived India for the purpose of trade, as India was abundant in resources,

textiles, and other goods, especially its spices, silk, indigo, dye, tea & opium were thriving. Everything was going fine, and the traders were making profits. But the ripple started when Britishers expected to rule over all of India. When they fought at Plassey and Buxar, it gave India a big blow and they proved their dominance. After defeating Indians, the British government took over to establish the British Raj.



westernisation. The extensive transport network and improved education brought people and ideas closer, made technologies updated, brought more knowledge in institutions, values & temper of British people which transformed the Indian society and culture a lot. They also passed laws to stop the practice of sati and to encourage remarriage of widows. India became more progressive in outlook and attitude, they persuaded people to give up old practices and adopt a new way of life. The contribution of Raja Ram Mohan Roy can't be forgotten and the administration establishment was also one of the handy sediments of ripple.

This incident brought a ripple of westernisation.

The wavelet came with both the handy and the ruinous sediments. Before colonisation, India was a market leader in the world. Under the British Raj, Britishers used several strategies to destroy India's manufacturing sector, instead of paying for Indian goods out of their own pocket, British traders acquired them for free. They destroyed Indian culture through textiles. They made a law that it could be sold only to East India company. Indian exports came down, the Indian population fell back on agriculture for subsistence.

Unemployment, famine, poor sanitary conditions, lack of access to education and health care, caste based oppression, religious violence and gender based violence arose. The introduction of English as a commonly spoken language took a toll on India's linguistic diversity. The Indian handicrafts lost both their domestic and foreign market due to which the legacy of artisans almost got destroyed. The market was now monopolised by Britain. From the Jallianwala Bagh Massacre to the partitioning of India, between 60 million to 165 million natives lost their lives. Also on the other hand, India took the idea of liberty, equality, human rights science and technology from the West, which accelerated the process of

The western culture started dominating, and Indians got influenced with the concept of western culture. Ploddingly, the English culture became a part in their daily life.

The Indian value system was pulled down, eroding the local culture and tradition as people started to adopt western ways of thinking. This also led to a decline in social cohesion & community values, leading to rise in social problems such as drug addiction, alcoholism & crime. However, it also gifted us with railways, and prohibited irrational social norms like child marriages, infanticides and so on.

RIPPLES OF LIFE



- Lakshi
BMS '26

"The only way to make sense out of change is to plunge into it, move with it, and join the dance." — Alan Watts

Life is like a feral river, full of twists and turns that keep us on our toes. Splashing here, and then splashing there. It's a wild ride, kind of like a big complex melody, where every note, even the ones that are the most random and out of rhythm, adds to the story in the end. But, you know what? Change is the secret ingredient that makes it all electrifying. We humans, we're creatures seeking comfort indefinitely, right? We are apprehensive about changes, but imagine if everything stayed the same forever - BOO! Boring! Where's my thrill? Where's the kick? Where's the motivation to wake up every day? Changes seem scary, but trust me they pave your life.

Life throws a lot of choices your way when you're a teen. Some choices lead to awesome smiles, while others might make you wish you could slap your "few minutes old" self right on the face with a chair. But hey, every choice teaches you something new, so it's all good in the end. Hopefully... It's scary how people expect a "barely an adult" to make life decisions. Boy, I can't even decide what I want to eat for lunch! What do you mean "select a career and path FOR LIFE"!? But we are impulsive. As a Homosapien with raging hormones, we think what we do is the absolute right and final. But that's exactly the time when god laughs and throws how "final" something can be back to your smug face. She'll show you how everchanging things can be. But you know what? It's okay to feel all those feelings. It's part of growing up, of figuring out who you are. And guess what? You're not alone. Every teenager out there is going through the same thing, trying to make sense of the world and their place in it.

When you're a teenager, life is like a big, colorful painting. There are greys, there are blacks and whites but there are pinks and blues and oranges too. It's a time for trying new things, making new friends, and figuring out who you are. You're like a newly made dish, trying to find which cuisine you belong to, like a gift waiting to be unwrapped, a mystery waiting to be solved, or an adventure waiting to happen. When things feel uncertain, that's when you discover how strong you are.

And let's not forget about friendships - they're like the cherry on top of the teenage sundae. Making friends can be super exciting, like finding your tribe, your people who just get you. But it can also be a bit scary, putting yourself out there and hoping someone likes you for who you are. Of course, friendships aren't just colors and rainbows, they can also be messy sometimes. There are fights and misunderstandings, moments when you wonder why and how it all started. What made you choose that person? Why did your brain, actually mostly heart, made you connect to that person? And here's the fun part, there's no right or wrong, so as you navigate the crazy adventure of teenage life, remember this - change is your friend, emotions are your compass, friendships are your lifeline, and identity is your masterpiece in the making. Embrace the ups and downs, the twists and turns, for they are what make your journey uniquely yours. Because Life likes to play...



FROM UPARBEDA TO THE RASHTRAPATI BHAWAN

- Aashi Bansal

BSc. '26



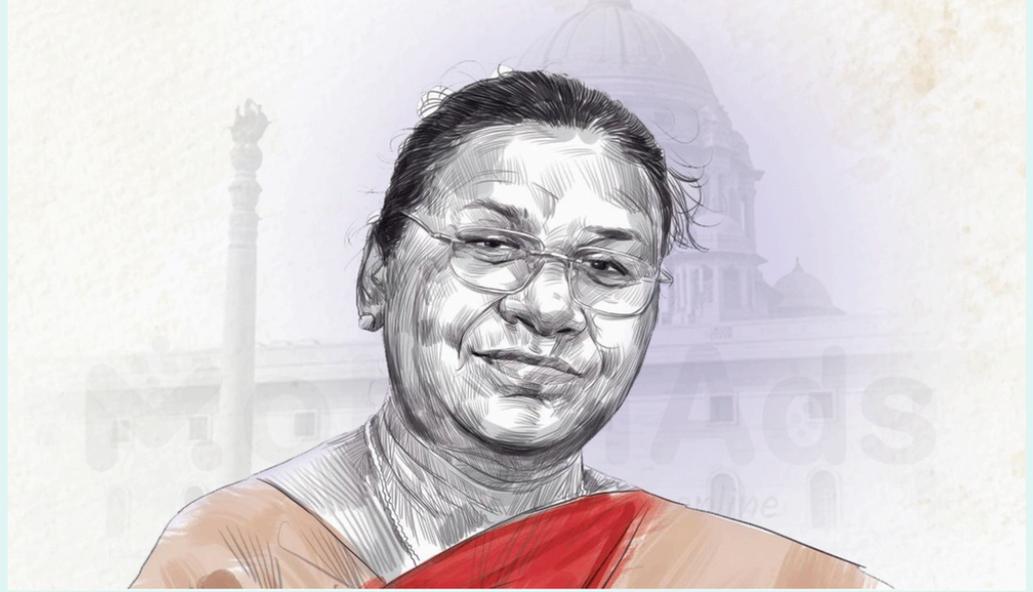
"लहरों से डर कर नौका पार नहीं होती,
कोशिश करने वालों की कभी हार नहीं
होती।"

Written by Harivansh Rai Bachchan, the famous writer. There are various examples in history like Dr. A.P.J. Abdul Kalam, Nirmla Sita Raman, Narendra Modi, Kalpana Chawla, Mary Kom, etc. who are a testament to these lines. All of them, despite adversities fought back and excelled in their fields. They are a source of inspiration to all the youngsters. But, in today's patriarchal society, when a woman achieves something it is far more significant, due to the lack of opportunities as compared to their male counterparts. They are seldom accepted by family, let alone by society. An eagerness to get her married, not letting her study and restricting her to achieve her dreams are still prevalent even after years of women's quest for equality.

Now, from an underprivileged family which lived in a remote area of India, the rising of a young girl to the Presidential status in India after fighting the stereotypes and prejudices, Draupadi Murmu has set an example for all. This is really worth calling her achievement as Azaadi Ka Amrit Mahotsav.

"कोमल है कमज़ोर नहीं तू
शक्ति का नाम ही नारी है"

Mayurbhanj district, over 300 Kilometers from Odisha's capital, Bhubaneswar, contains a tribal zone. Nowadays, all the primary resources (like schools, hospitals,



lights, roads) are available there, but imagine the situation 6 decades ago. It was a herculean task for this region to get connected with the mainstream cities. No one could have imagined that a girl from a place like this can become the First Citizen of India. With her farsightedness, courage and personality she became the President of India in 2022. She proved that no matter how difficult the situations are, women can never be bound by the four walls of the house. If they want they can achieve their dreams and lead the world. She is the first President to be born in Independent India. Draupadi Murmu's life narrative, from a low-income family to the Rashtrapati Bhawan, is a good example of the ripple effect that occurs all around us.

Draupadi Murmu, who was born in a Santali family. Girls from her tribe were not permitted to speak with her since she was interested in education. But, she made the clear determination that she needed to go from the darkness of illiteracy to the light of knowledge as said in our vedas.

"ॐ असतो मा सद्गमय । तमसो मा
ज्योतिर्गमय ।"

Once some ministers visited her village, Murmu, without being scared, asked them from where she should study since the village did not have any school which could provide higher education. The ministers realized the potential in her and got her admitted into a school of Bhubaneswar. After completing her education, she started working for the irrigation ministry. Then she married Ram Charan Murmu who was employed in a bank. She had two sons and a daughter. Due to her marital obligations, she had to quit her job. Murmu always strived for societal changes, and her undying spirit for reforming the landscape around her led her to teach at Aurobindo School for free. This is where she began her political career because she learned that entering politics would allow her to make changes in the system. She was given charge of the fishery and animal resources development ministry. In 2007 for her excellent work she was awarded

with the Neelkanth Award. She was constantly eager to promote the SC and ST communities.

She lost both of her boys to tragic events. Her husband was unable to take the torture and died shortly thereafter. After a series of personal losses, she was grappling with depression. She decided to trod the path of spirituality. She never refrained from helping others. She accepted the truth, made a firm decision and decided to move ahead. Some lines of a poem written by Dwarka Prasad Maheshwari depict her strong aura.

"प्रात हो कि रात हो संग हो न साथ हो
सूर्य से बढ़े चलो चन्द्र से बढ़े चलो"

In 2015, she was appointed as the Governor of Odisha. Indian culture and heritage are very close to her heart. During her work as governor, she was able to win the hearts of the whole state. In our country, the Spinning Wheel symbolizes economic independence. This sign depicts Draupadi Murmu's ideas, since she commanded that it be kept at Orissa's Rajya Bhawan. The symbol gives

the message of self-independence to the youth. She typically attended numerous school meetings where she could address and support the female pupils.

She demonstrates that with sheer dedication, you can achieve anything, regardless of your background, resources, or lack thereof. Her life will always motivate women who are frightened, and afraid to go out of their own houses. She is an inspiration to multitudes of women who believe they, too, can achieve their goals and become the people they aspire to be.

MENTAL HEALTH AMONG INDIANS



- *Nandani Maskara*
BMS '26

Since independence, people have been freed from dictators, but who's going to tell them that they are still slaves to their mindset?

Talking about mental health was a sin, so much so that people were absolutely repulsed by the idea of it and refused to entertain any conversations regarding it. Who would have told them that the scope of mental health is not only confined to the person who requires the assistance of mental health caregivers, but rather extends to a whole range of health issues? Mental health is our ability to deal with our thoughts and emotions, and hence its state determines how we handle things which are instrumental for development. Henceforth, its absence can impact and bring a great burden to the mundane activities of life.

As one can witness, Indian culture has always been concerned regarding mental

health, which, unfortunately, is swept under the rug by older generations in today's times. A lot of Vedic manuscripts have also mentioned mental illnesses like schizophrenia and bipolar disorder. The Bhagavad Gita is itself a classic example of crisis intervention psychotherapy. It depicts the helpless state of Arjuna and how Lord Krishna helps him. Similarly, the power of the mind in healing has also been described in the Rigveda and the Yajurveda. In the 1500s, the great sage Agastya described 18 psychiatric disorders and their treatments. Ancient Indian textbooks emphasized the unity of the body and soul, and how to deal with mental health problems in a psychosomatic way. But then again during the 16th and 17th centuries, people had a lot of changes in their opinions regarding mental health and viewed it as a supernatural event, and people dealing with mental illnesses were thought to be possessed by the Devil. And since then

there hasn't been any significant shift in society's perspective. They started stigmatizing people who sought help. For them, if one dealt with their problems on their own then only were they worthy of being called a man. This makes me think about whether people read ancient textbooks just for the sake of it or whether their masculinity was greater than the knowledge they had.

During the 1700s, the need to establish mental health hospitals became more prominent to treat and manage Englishmen and the Indian army who worked under the East India Company. During British colonialism, India was introduced to Western psychiatric care. Well, the Britishers didn't leave any stone unturned to lead India to turmoil. Sometimes it makes me think that the solicitude regarding mental health in societies is fractured due to Britishers maybe? Now, let's not dive too much into the British

period. Let's talk about after independence. After independence, the Government focused more on the GHPU's (general hospital psychiatric units), a committee was also formed for mental health, but people failed to understand the whole concept of mental health (or chose to overlook it), and the potential recipients of mental health care were not willing to seek help because society had made them think it was wrong. I think during those times people used to listen so much to others' opinions and thought that their opinions regarding their health didn't matter to them. This still happens now, every time.

From a bird's-eye view of today's dwellings around mental health, we can see the advent of facades like spring-loaded fans being installed in hostels and PGs in Kota. Nets were used to make the hostel 'suicide free'. I can't say how this helped them in controlling suicides but it definitely is helping them advertise their hostels and PGs as 'suicide-free' accommodations. But, how is this tackling the actual problem? Every year the number of suicide cases keeps increasing, and oh, a student hangs himself because he can't handle the pressure.

Over time, the Government initiated various programs like the National Mental Health Programme in 1982, and in 1996, the district mental health program was added. Recently, the government has launched the NTMHP, which aims to improve access to quality mental health counseling and care services in the country. You know what, it is so not funny that there are people in India who will not trust a doctor but wholeheartedly will accept any advice from a tantrik. I always recommended that they see an

ophthalmologist (eye doctor).

Currently, when I look around myself, I see people talking about mental issues through assignments, meets, projects, and hectic schedules. Also, joke's on me when I joke about my mental health. But here we are. You know what, in a family, we will find people like Aniruddh, Farah's father, and Kaira's family but all it does is a need to make an effort to meet your Dr. Jehangir. That person can be your best friend, your pet, your parents, or your psychiatrist.

You know you might think it's only you but believe me you are not alone. There are a lot of people around you who might be suffering. You can't directly go and suggest that they see a therapist, but what we all can do is be nice and kind.

I am really saying when you are kind to even strangers, it makes both your and that stranger's day and you don't know how your kindness can help them in ways unidentified.

Personally speaking, I have a friend who was struggling with mental health and I

continuously used to ask her every day whether everything was fine and if she needed to see a therapist. She was in really bad shape but after this Holi break when I met her again, her whole aura changed. She looks more happy and the reason behind it- she talked about her health with her family. Look what all I am saying is having depression, trauma, panic attacks, and anxiety attacks is very common in this generation, but acknowledging and seeking help for it makes it better for yourself and the upcoming generation. Concluding with a positive note, in India, 53% are aware of mental health. In 2021, 65.4% of adults with serious mental health issues received mental health treatment. One in eight adults receives treatment for mental health. India has a long journey with mental health. All we should do is sit tight and buckle up for all the challenging paths. Also, CBSites, do you know that we have counseling in our college?

And well if you need to talk about anything, I am here.

India Suicide Helpline No.:- 9152987821

