


EXPRESSIONS

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**Lights
Camera
Amiphoria**

Unveiling The Face of Expressions

LIGHTS, CAMERA, AMIPHORIA.

SAMBHAVI SINGH

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For three days, the usual rhythm of lectures, assignments, and deadlines faded into the background — and in its place rose music, colour, celebration, and an energy that could be felt in every corner of the campus. That’s the magic of AMIPHORIA, the Annual Fest of Amity University — an experience that transforms ordinary days into unforgettable memories.

Classrooms fell silent, but the corridors came alive with laughter, rehearsals, last-minute preparations, and an excitement that reminded us what it truly means to be an “Amitian.”

Day 1 opened with a beautifully themed parade that turned the campus into a vibrant map of India. Students from different departments marched together, celebrating the country’s diversity through colours, costumes, and cultural pride. As the procession moved forward, it felt as if the entire nation had gathered under one roof. It wasn’t just a parade; it was a

powerful expression of unity, tradition, and shared identity.

If Day 1 celebrated culture, Day 2 was all about glamour, talent, and unstoppable energy. With the theme, ‘Glitz and Glitter,’ the campus sparkled with creativity. From early morning sound-checks to the rhythmic echoes of dance rehearsals, there was nervous excitement in the air. As night fell, competition transformed into celebration. The DJ Night electrified the main ground, turning it into a massive dance floor filled with flashing lights, booming beats, and students dancing their hearts out.

Day 3 brought a soulful and traditional finale. The campus transformed into a gallery of ethnic elegance. From intricately embroidered sherwanis and graceful saris to vibrant anarkalis and classic kurtas, every Amitian looked regal. The evening reached a divine high with the Sufi Night under a starlit sky. As soulful melodies filled the air, the atmosphere became serene yet powerful, leaving everyone mesmerised.

Beyond the main events, the campus felt like a grand street festival for three continuous days. The stalls were crowd favourites, offering everything from desi street food to international flavours. Creative and interactive booths added an extra spark, making sure there was something exciting at every turn.

From the colourful Chromatic Parade on Day 1, to the dazzling Glitz and Glitter of Day 2, and finally the peaceful Rangrez-inspired traditional theme on Day 3, every moment of AMIPHORIA 2026 was unforgettable. Departments like ASCO, ALS, ABS, and ASET didn’t feel separate during those days — there were no divisions, only Amitians cheering for one another like family and proudly showcasing their talents.

The lights may have dimmed, but the memories continue to shine — and we are already counting down the days until we can experience the magic all over again. ■



Pictures: Mr. Suresh Kumar Sahu

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Media Internships: A Narrowing Gateway

Prof (Dr.) Sanjay M Johri

There was a time when media graduates entered newsrooms, production houses, advertising agencies, and PR firms with relative ease. Many aspiring journalists even worked unpaid in the early months to prove their competence, confident that dedication would eventually lead to opportunity. Today, that pathway looks very different.

Internships — once the natural first step into journalism, filmmaking, advertising, or digital content — have become significantly harder to secure. The shift is structural. Each year, thousands of graduates from journalism and mass communication programs enter the market, but structured, mentor-led internships have not expanded at the same pace. Media education has grown rapidly; meaningful training slots have not.

While universities multiply and enrolments rise, industry absorption remains limited. Many courses continue to emphasise theory over applied skills, creating a visible gap between classroom learning and media-house expectations. The result is intense competition for a small pool of quality internships.

The digital boom — from OTT platforms to social media ecosystems — has increased content demand. However, many roles are informal, unpaid, or gig-based. Interns are often assigned production-heavy tasks with minimal mentorship. The line between learning and low-cost labour is frequently blurred, making internships not only competitive but sometimes less meaningful.

Recruiters now prioritise demonstrable work over academic credentials. Portfolios, published articles, reels, podcasts, and multimedia samples matter more than degrees alone. Basic understanding of SEO, analytics, and editing tools is increasingly expected. Students must arrive industry-ready, not merely enthusiastic.

Post-pandemic cost pressures and shifting advertising revenue have made traditional media houses more cautious. Internship rosters are smaller, team's leaner, and remote assignments are more common — often without structured supervision.

Quality internships remain concentrated in cities such as Mumbai, Delhi, Bengaluru, and Hyderabad. Students from smaller towns face relocation costs and heightened competition, particularly where unpaid work is common.

Today's intern must multitask — write, edit, understand digital metrics, and adapt across platforms. Yet many institutions still lag in integrating these hybrid skills into their curriculum.

Internships remain gateways, but the gate has narrowed. An overcrowded applicant pool, limited structured roles, and higher skill expectations define the current landscape. The trend signals not just competition, but professionalisation — and underscores the urgent need for stronger alignment between academic training and industry readiness.

Chased, Beaten, Poisoned

A 'Dog'matic Approach in India

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Across Indian streets, a quiet but troubling shift is unfolding. Stray dogs, once tolerated as a familiar part of our neighbourhoods, are increasingly being cast as villains. These animals are chased, beaten, and sometimes poisoned, not necessarily for what they have done, but for what they represent in our anxious and rapidly modernising society.

Stray dogs have grown up alongside us for generations. They are the silent residents of the same lanes they have known their entire lives.

Yet today, their presence is treated as an intrusion. A dog quietly sitting near an apartment building is no longer

seen as harmless; it's seen as a threat. A hungry dog rummaging through garbage is viewed not as desperate, but as dirty and dangerous.

Himanshu, an animal shelter worker, sees the change as alarming. "We receive more injured dogs from residential areas than highways now," he says. "The injuries aren't accidental; they're intentional. Stones, sticks, boiling water. People are angrier, and somehow, dogs become easy targets."

At the level of policy and law, the conversation around stray dogs remains largely administrative. Recent interventions by the Hon'ble Supreme Court of India have focused

on regulation, relocation and control. While such measures are framed around safety and order, they leave little room for understanding the lived realities of these animals, shaped by hunger, abandonment and repeated violence. As courts and civic bodies debate management, the cruelty faced by stray dogs on the streets continues largely unchecked.



Pictures: Mahvish Siddiqui

Dr Shahnawaz Khan, a veterinarian, says, "Most stray dogs aren't aggressive by nature. They are underfed, dehydrated and injured. Hunger alone changes behaviour, both in humans and animals. Now add abandonment, repeated abuse and lack of medical care, and fear becomes their default state." Raj Gupta, a stationery shop owner who feeds dogs outside his store every evening, says, "People tell me I'm wasting my time. But for me, watching them eat peacefully matters

more than anything."

What's most unsettling is how normalised this lack of empathy has become. Cruelty is dismissed as practicality, indifference is framed as maturity and kindness is mocked as foolishness. Somewhere along the way, comfort began to matter more than compassion and convenience more than life itself. The real question is not whether stray dogs belong on our streets. The deeper question is how we became a society so willing to harden

itself against the most vulnerable. Stray dogs occupy the lowest rung of our social hierarchy. They have no voice, no choice, no protection, only our mercy or neglect.

Empathy rarely disappears overnight; it erodes gradually. And when we stop caring for those who cannot defend themselves, we risk losing a part of ourselves. Perhaps the problem was never the dogs on our streets but the compassion that we have allowed to fade. ■

One Lakh and Counting:

Uttar Pradesh's E-rickshaw Shocker!

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Uttar Pradesh has registered nearly one lakh e-rickshaws, and their rising numbers are increasingly affecting traffic management in a city like Lucknow. While these battery-operated vehicles have improved last-mile connectivity and created employment for many, concerns about regulation and road safety continue to grow.

A significant number of e-rickshaw drivers are migrants from rural areas who come to urban centres in search of work. Many begin driving without adequate experience, and instances of unlicensed or even underage drivers have raised serious safety questions.

Though the expansion of e-rickshaws reflects economic opportunity and the growth of environmentally friendly transport, it also demands stricter oversight. Their frequent congestion of narrow roads and sudden halts in busy areas often contributes to traffic chaos and, in numerous cases, accidents. Eliminating e-rickshaws is neither practical nor desirable. However, stronger monitoring mechanisms and stricter enforcement of rules appear essential to balance accessibility with safety.

Addressing these concerns, Additional Commissioner, Road Transport, Lucknow, Mr Radhe Shyam, clarified that the number of e-rickshaws is not fixed. "Their number fluctuates daily. If a vehicle goes out of operation, the number reduces, and when new registrations happen, the number increases," he said. He explained that earlier, e-rickshaws were treated like cycle rickshaws and registered by the Municipal Corporation (Nagar Nigam). Now, they fall under the Transport Department and are categorised as commercial vehicles, similar to auto-rickshaws. "Earlier, they were registered by the Nagar Nigam, but now the Transport Department handles their registration.

They are treated as commercial vehicles," he stated. On tax and permit regulations, he added that since e-rickshaws are battery-operated, they are currently

exempt from tax and permit requirements. However, fitness certification and registration fees remain mandatory. Responding to concerns about driver training, he said, "We have issued an order that no e-rickshaw should be handed over without completing a 10-day training." Regarding minors operating these vehicles, he was clear: "Anyone below 18 years of age cannot drive an e-rickshaw." He also highlighted route restrictions, noting that e-rickshaws are not permitted on main roads.

"They are meant for branch routes

and side lanes, where they can drop passengers to the main road," he explained. As Uttar Pradesh continues to expand its electric mobility footprint, the challenge lies not in reducing numbers but in ensuring accountability. Growth without regulation risks turning a sustainable transport solution into a traffic concern. Authorities say that regulation and control measures are now being implemented gradually. E-rickshaws represent both opportunity and challenge; they provide employment and eco-friendly connectivity, yet demand stronger monitoring and discipline. ■



Pictures: Kavya Sharma

Blood, Sweat & Tears: The Mortar for High-rises

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The city skyline of rising glass towers dominates the horizon, each new high-rise more magnificent than the last. Yet at the foot of these buildings, one sees figures moving like quiet silhouettes against concrete and dust.

Men haul heavy loads against the heat & dust, with quiet endurance, and women move with steady strength, balancing the weight of the future on their shoulders. Nearby, their children play in the very earth their parents are transforming, finding joy in dirt while living in makeshift huts that

stand in stark contrast to the marble halls rising above them.

Under the harsh sun and sometimes beneath dim work lights at night, their hands shape someone else's dream home. Their clothes carry cement stains; their faces carry exhaustion.

There is a quiet, heavy irony in watching these labourers spend their lives constructing sprawling balconies they will never stand on and the luxurious halls stacked floor above floor they will never walk through.



Pictures: Mahvish Siddiqui



Dream Jobs Or Peaceful Jobs?

My 6, Your 9!

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We grew up being repetitively asked a simple question: What is your ideal job? Doctor. IAS officer. Engineer, CEO before thirty, etc. The answers were ambitious and respectable. But somewhere between competitive exams, internships, layoffs, and late-night anxiety, the definition of a “dream job” quietly changed. Now the real question is: Can I just have a job that doesn’t emotionally exhaust me? And honestly, that might be the real dream.

Gen Z entered adulthood during a pandemic, economic uncertainty, and a workplace culture that often rewarded burnout. Social media glorified 5 a.m. routines and 16-hour workdays, presenting exhaustion as ambition. Yet workplace studies consistently show that young professionals experience some of the highest levels of stress and anxiety.

“Success began to feel less inspiring and more overwhelming. I don’t dream of labour,” says Areeba, a 22-year-old marketing student.

“I just want a job that doesn’t make me panic every Sunday evening,” she added. Her thoughts capture what many of us feel but rarely admit. We were raised to believe that passion is everything. Do what you love, and you’ll never work a day in your life. It sounds beautiful — until rent is due! Passion doesn’t guarantee stability.

Turning hobbies into careers can sometimes drain the joy out of them. “I turned my hobby into my career,” says Kabir, a 24-year-old freelance photographer. “Now it feels like I’ve monetised the only thing that made me happy.” The dream-job narrative rarely acknowledges unpaid internships, toxic workplaces, unstable pay, or constant performance pressure. Maybe Gen Z isn’t lazy. Maybe we’re realistic.

Ironically, in a culture obsessed with startups and side hustles, stability has become the ultimate flex: a fixed salary, paid leave, health insurance, clear



boundaries, and respect for weekends.

Not glamorous — but revolutionary. “I quit a well-paid internship because I couldn’t breathe,” says Armaan, 23. “Peace is a bigger flex than salary.”

That shift speaks volumes. Success is no longer just about titles; it’s about sustainability — building a life where work supports you instead of consuming you. Social media complicates it further. After a few minutes of scrolling, it seems like everyone your age is launching startups or announcing promotions. Comparison makes ordinary stability feel like failure. “Online, everyone wins,” says Sana, 21. “Offline, most of us are just tired.” Highlight reels hide burnout and self-doubt, making hustle

heroic and rest weak. But perhaps a quiet life isn’t boring. Perhaps it’s powerful. For many young people today, a dream job means fair pay, growth, and time for family, faith, and friendships. It means logging out without guilt.

We are not anti-work — we are anti-exhaustion. Hiba, a 20-year-old journalism student, describes her dream job as “not something that impresses people — something that lets me sleep peacefully.” Perhaps that is the most honest definition of ambition yet.

The dream isn’t prestige. It’s peace. Because if your so-called dream job drains your joy, health, and time, was it ever truly a dream — or just a job we were taught to want? ■

Savings, Alright,

But Know the Finances, Sis!



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When 42-year-old Sunita, a homemaker in Lucknow, manages her household, she tracks every rupee — school fees, EMIs, groceries, and electricity bills. Yet, when her husband was hospitalised last year, she realised something unsettling. “I knew where the money was spent, but I didn’t know where the money was kept!” Sunita represents millions of Indian women who are financially active but not financially empowered.

“Financial literacy goes beyond saving, empowering women to achieve their goals and their bright future.”

Financial literacy in India is often limited to Jan Dhan accounts, UPI transactions, or saving habits. But the Union Budget 2026–27 signals a shift — from financial inclusion to financial ownership. The expansion of the Lakhpati Didi initiative and the introduction of SHE-Marts in Budget 2026 aim to help rural women move beyond micro-credit towards sustainable enterprise ownership. The idea is not just to give loans but to help women build scalable income models. Urban women, meanwhile, often mistake digital familiarity for financial knowledge. Using UPI daily does not mean understanding compound interest, credit scores, or inflation.

Financial literacy is not about language. It is about control.

Neha, a 23-year-old college graduate, admits, “I use three payment apps and even Buy Now, Pay Later (BNPL). But I didn’t know that late payments affect my credit score.” Budget conversations around expanding women-focused credit access highlight an important truth: access without awareness can increase vulnerability.

A less discussed reality: many married women do not maintain personal emergency funds. Cultural conditioning often assumes that “family money is enough.” But financial literacy is also about autonomy. “I never thought I needed money in my own name until I needed it urgently,” says a working professional who requested anonymity. Financial independence isn’t about distrust; it’s about preparedness. Widowhood and

divorce often become harsh financial classrooms. Many women sign documents for years without understanding insurance policies, loans, or liabilities. “I signed wherever he told me. After he passed away, I realised I didn’t know anything about our finances,” said one such woman. This highlights why financial literacy must include document awareness too. The 2026 Budget increased gender-focused expenditure, but policy alone cannot replace personal awareness. Financial literacy is not about language. It is about control. India is expanding credit lines, creating enterprise platforms, and strengthening gender budgeting. But unless women move from managing expenses to owning assets, from accessing credit to understanding liability, the gap will persist. ■

Perfume, Poetry and Pehle Aap

Life in Nawabi Lucknow

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At the zenith of their power, Lucknow, the capital of Awadh under the nawabs, was the epitome of wealth and cultural splendour, the envy of the British, who would look for any pretext to gobble it up. The historian, Abdul Halim Sharar, who lived through the twilight of this era, wrote that Lucknow's court was "the finest example of oriental refinement and culture in India." A civilisation that had, in his words, "made astonishing advances" before being snuffed out in a very short time. Long before the Revolt of 1857 looted its luxury, have you ever wondered what daily life was like in Nawabi Lucknow?

As dawn unfurled over the magnificent domes of Bara Imambara, built under the patronage of Nawab Asaf-ud-Daula, the city stirred gently. The first sounds of the morning were sparrows fluttering along carved balconies and white pigeons circling gracefully above rooftops. Soon after, the azaan could be heard from the minarets of nearby mosques, like a firm reminder that even in a city devoted to

earthly pleasures, the divine had its claim.

Asaf-ud-Daula was so beloved for his open-handed generosity that the people of Lucknow coined a saying that echoes even now: "Jisko na de Maula, usko de Asaf-ud-Daula." And Lucknow, in turn, gave the world its most refined code of human courtesy, "pehle aap", "adaab", "janaab" a culture that held, as its deepest conviction, that one could go without food before going without grace.

Inside the great havelis, silk angarkhas rustled softly as noblemen dressed for the day. Daasis brought warm water scented with rose petals for washing. Beards were carefully groomed, and turbans tied. Before stepping into the world, the nawab's attendant would open the ittar daan and dab precious ittar-of raat ki rani-behind the ears and on the wrists.

Breakfast was served with fresh sheermal bread warm from the tandoor, bowls of creamy kheer, and tea sipped slowly without urgency.

As the sun climbed higher, the nawab's court became a theatre of eloquence. Poets recited ghazals and musicians rehearsed ragas.

Beyond poetry and music, the court of Lucknow was also a lively centre of learning and conversation. Scholars of Persian and Arabic debated theology and philosophy, while calligraphers patiently traced elegant verses across fine paper. Storytellers entertained gatherings with tales from the Dastan-e-Amir Hamza, their voices rising and falling dramatically as listeners leaned closer in delight. Even the etiquette of speech became an art form; compliments were delivered like poetry and disagreements wrapped carefully in courtesy. In this atmosphere, wit was as admired as bravery, and a well-turned phrase could earn as much admiration

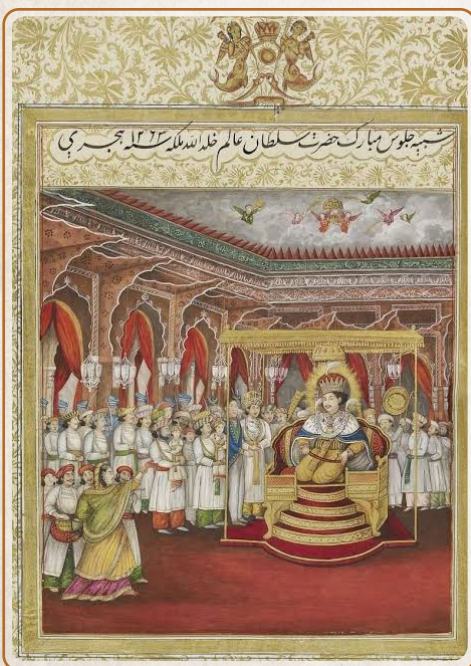


as a well-fought battle.

The afternoons belonged to practising hobbies; the nawabs and their courtiers often climbed to the rooftop of the Gol Darwaza, indulging in the city's most passionate pastime: kite flying. Such was the bond between the nawabs and their city.

As dusk settled in, the havelis came alive in a different way. Mehfilis gathered in, where courtesans performed Kathak with a grace that left the audience breathless.

Dinner tables were laden with kebabs that dissolved upon the tongue. Legend has it that when the ageing Wajid Ali Shah lost his teeth, his devoted royal cooks invented the Galawati kebab, so tender that it required no chewing at all! Conversations lingered deep, punctuated by the gentle bubbling of hookahs. This was daily life in Nawabi Lucknow, perfumed, refined, and steeped in beauty at every hour. A world that believed, sincerely and without apology, that to live gracefully was the highest of callings. ■





An Inhospitable World Outside Lucknow's Hospitals

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Long after the city drifts into sleep, the grounds of Lucknow's government hospitals remain awake. Outside the main buildings of KGMU and Balrampur Hospital, families lay out thin sheets on pavements and corridors, turning open spaces into temporary bedrooms. For them, night does not bring rest; it brings another round of waiting.

Hridya Sharma, a 56-year-old resident of Bihar, arrived at KGMU, seeking treatment for his wife, whose body is not producing blood properly. Speaking about his situation, he said, "Bhaiya, khaana peena bahar se laate hain, latrine ke liye bahar jana padta hai." (We have to arrange food from outside and use the toilets outside.) The total cost of treatment has already reached nearly 40-50k. Despite possessing an Ayushman card, he claims he has not received any benefits under the scheme.

The struggle continues for Abdullah, a resident of Jalalabad, whose two-year-old son, Arhaan, is undergoing treatment. The child initially suffered from jaundice and later developed complications as his hands and legs stopped functioning properly. Doctors informed the father that there is an issue in one of the veins. Abdullah has already visited KGMU three times before. While he appreciates the hospital facilities and the doctors' behaviour, he says the burden of expenses remains heavy. Medicines cost around 4-5k, and food must be purchased from outside. The real hardship begins at night, when the cold intensifies, and families adjust together on the cold hospital floor.

At Balrampur Hospital, a rain basera (night shelter) has been arranged for patients' attendants. Prema Devi from Sitapur, whose family member is undergoing treatment for kidney stones, said the shelter has brought relief during harsh winter nights. Coffee is provided twice a day, and medicines are comparatively cheaper than those purchased outside. Their total expenditure so far stood at around 15k, and she spoke positively about the doctors' behaviour.

However, relief remains limited. Ram Das from Farrukhabad, accompanied by his wife, also waited two days as no doctor was available. His wife explained that he

suffers from a condition that causes his hands to shake and occasionally leads to fainting at night. They had visited the hospital last year as well. With their son no longer alive, she now shoulders both caregiving and financial responsibilities alone, though she expressed gratitude for the rain basera facility.

Rama Tandon, who manages the shelter between evening and morning hours, stated that beds are arranged to provide some comfort to attendants forced to stay outside the hospital premises.

The struggles here take many forms. Medical treatment is only one part of the battle; arranging food, warmth, and sleep become equally demanding challenges. As the rest of the city rests, hospital corridors and pavements remain occupied, carrying silent stories of endurance, helplessness, and hope for a better morning. ■



Pictures: Ramzi Hasan

Different Yet Equals.

An Interactive Session on Gender and Sexuality

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On February 10, Amity School of Communication organised an interactive session on ‘Gender and Sexuality’ aimed at fostering informed, sensitive, and inclusive perspectives among students. The discussion focused on understanding gender, sexuality, and representation, particularly within media, storytelling, and public discourse.

The session was conducted in collaboration with Mr Yadavendra Singh, Chairman of Pahal Foundation, along with Mr Sandeep, Project Head, and Harshi, Program Assistant, who is herself a transwoman. Pahal Foundation works with the mission, ‘Empowering communities, transforming lives,’ and has consistently advocated for inclusivity and social awareness. The programme commenced with a welcome address by Dr Sanjay Mohan Johri, Professor Emeritus at the Amity School of Communication. He introduced the speakers and highlighted the importance of dialogue around gender sensitivity in media spaces.

Mr Yadavendra Singh began by taking students on a reflective journey through history, examining the portrayal of gender and sexual minorities in Indian cinema and media. The session traced the struggles faced by the LGBTQ+ community and emphasised the crucial role communication plays in transforming societal mindsets.

The discussion then moved to the legal dimension, including the journey of Section 377 and its implications. A particularly engaging segment focused on one-on-one discussions about the Hijra community, where students openly

shared personal experiences. While many described their encounters as “sweet and respectful,” others referred to experiences they perceived as “aggressive.” The speakers addressed both perspectives, explaining the social, economic, and historical contexts that shape such interactions. The session also highlighted how Hijra cultures vary across regions and religions. Cultural references such as ‘Araavan - A Thousand Weddings and a Funeral’ and ‘Uagam,’ an 18-day cultural celebration, were discussed to illustrate the diversity within these communities. To deepen emotional understanding, a short film titled ‘Aaina To Sirf Sach Hi Dikhata Hai, Ek Hum Hi Hain Jo Baar Baar Iss Aaine Se Jhooth Bolte Hain’ was screened. The film depicted the struggles of a transwoman navigating identity and societal expectations. Following the screening, Harshi courageously shared her own life experiences, speaking about societal perceptions, prejudice, and resilience.

The session concluded with an interactive question-and-answer round. Students raised thoughtful concerns, including the challenge of advocating for third-gender rights in societies where gender conflicts between men and women already persist. The dialogue remained respectful, discursive, and intellectually engaging. The event ended with a vote of thanks and a token of appreciation presented to Mr Yadavendra Singh by Dr Areena Mirza, Head of the Department, Amity School of Communication. Students left the session with greater awareness, deeper sensitivity, and a renewed perspective on gender and representation in society. ■



Pictures: Mr. Suresh Kumar Sahu