

# **Last day for receiving applications for a new Cricket Selection Committee**

**By Sunil Sarpal**

After the ignominious exit from ICC T-20 tournament at the hands of England, Indian Cricket Team's prestige was at stake. In order to save its face, BCCI had no other option but to sack the Selection Committee, led by Chetan Sharma. Even the BCCI President Saurav Ganguly was earlier shown the exit door.

The new BCCI President is Roger Binny, a former cricketer. And the process of forming the new Selection Committee has been under-way. It has become a norm in India that whenever Indian Team is defeated in a big tournament, changes and chopping of heads takes place.

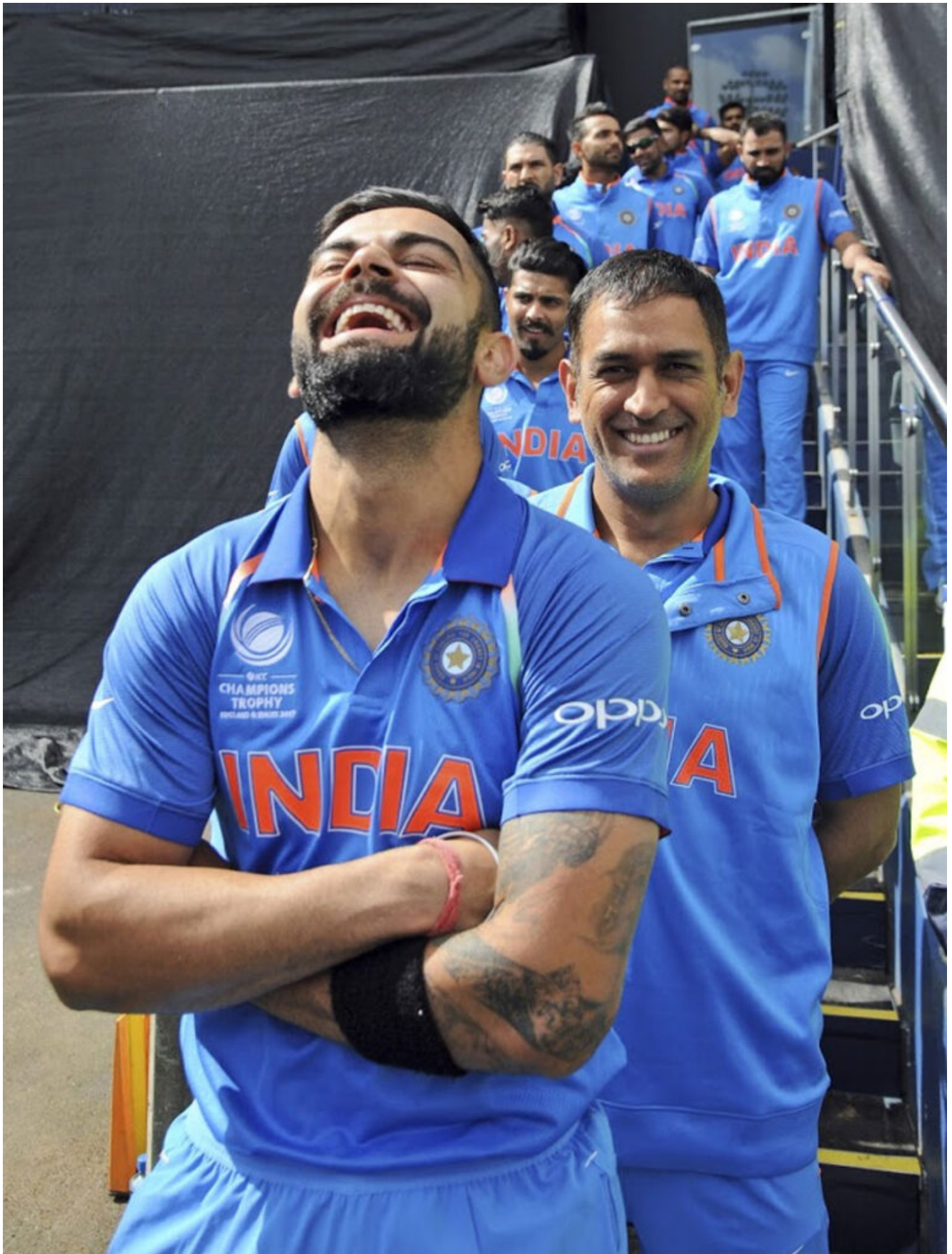
The deadline to submit applications for the post of new selectors ends today, november 28th. According to InsideSports, BCCI is reported to have already received over 80 applications for vacancy of five selectors. The board will scrutinise the applications and will make announcement of the new selection committee in December 2022.

It is speculated that, some of the new faces such as, Shubham Gill, Prithvi Shah, Sanju Samson and Hooda may get the nod. In the bowling department too the return of Jasprit Bumrah will boost the already formidable bowling attack.



### Ravi Shastri down the memory lane

If we talk about going down the memory lane, when Ravi Shastri was removed from the position of a Director, Team India, after his 2- term tenure, the team was performing very well except for out of form Virat Kohli. Ravi possesses the right ingredients and knowledge, about how to deal with the boys, which is a rare quality to lift the spirit of the game. Therefore, there are voices demanding for his return as Director, Team India. Whereas, Rahul Dravid's tenure as Coach has not brought the positive results because coaching Team India is a different ball game. Whereas, Ravi's invaluable inputs to India captain, time to time intervention in matter of significance and foresight were some of the qualities rarely found in a person.



Rahul Dravid and MS Dhoni

With the induction of Roger Binny as new BCCI President, it is reported that his first call was to include MS Dhoni as Head Coach or Director, Team India T20. MS Dhoni is immensely

talented, cool as a cucumber and his skills for man-management are extra-ordinary. It is hoped that MS Dhoni, if appointed, as Director, in coordination with Rahul Dravid as coach will do the best for the team, which takes Team India forward.

Time is ripe to include new legs because the demand of the game is to be fast and ferocious. Surya Kumar Yadav has proved time and again that the shorter version of the game's demand is 360 degree. It is therefore absolutely necessary on the part of New Selection Committee to re-build the side and to not go by past reputation of the players.

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# T20 TEAM INDIA MIGHT GET A SEPARATE DIRECTOR – Any Guesses?

By **Sunil Sarpal**

According to a report in The Telegraph, BCCI feels that the load to manage multiple formats is too overwhelming for a single Coach like Rahul Dravid. There is a speculation that BCCI might split the coaching roles three ways and the issue could come up for discussion during the apex council meeting later this month. Biggest curiosity is ofcourse about the T20

## FORMAT coach

Rumours are strong about one possibility. Guess who? Perhaps every child in India knows his name – MS Dhoni. Such is his charisma in Indian Cricket. He is tagged as the coolest captain to ever grace Team India.



## Captain Cool

For this prestigious assignment to captain Team India, the script was written by none other than Sachin Tendulkar when he recommended Dhoni's name to the then BCCI President Sharad Pawar for captain material.

His attributes include his unique ability to read the game-situation, pitch-behaviour and team combinations which always bring laurels to the nation.

His timely guidance behind the stumps to bowlers was a treat to watch, so was his uncanny ability to go for DRS. These are some of the talents developed by him to turn him into an iconic figure. His timely bowling changes and field placements made him a street-smart thinker of the game. Dhoni was such a talent that he could enter Team India single-handedly on the

basis of being a wicket keeper, or a batsman or just as a captain.

Dhoni was so agile and fitness personified that he used to run between the wickets as fast as anybody. Dhoni's body was so strong that he could hit a six at will. He was recognised for his 'helicopter shot'. Dhoni often lifted the morale of the team when the game-situation was slipping away from its grasp. Dhoni was so cool and calculating, that he could change the nature of the game with his determination and could 'weather the storm'. He was truly a game-changer, and takes the game away from the jaws of defeat.

After suddenly retiring from the game and handing over the reign to Kohli, he was just cooling his heels and playing only IPL, representing CSK.

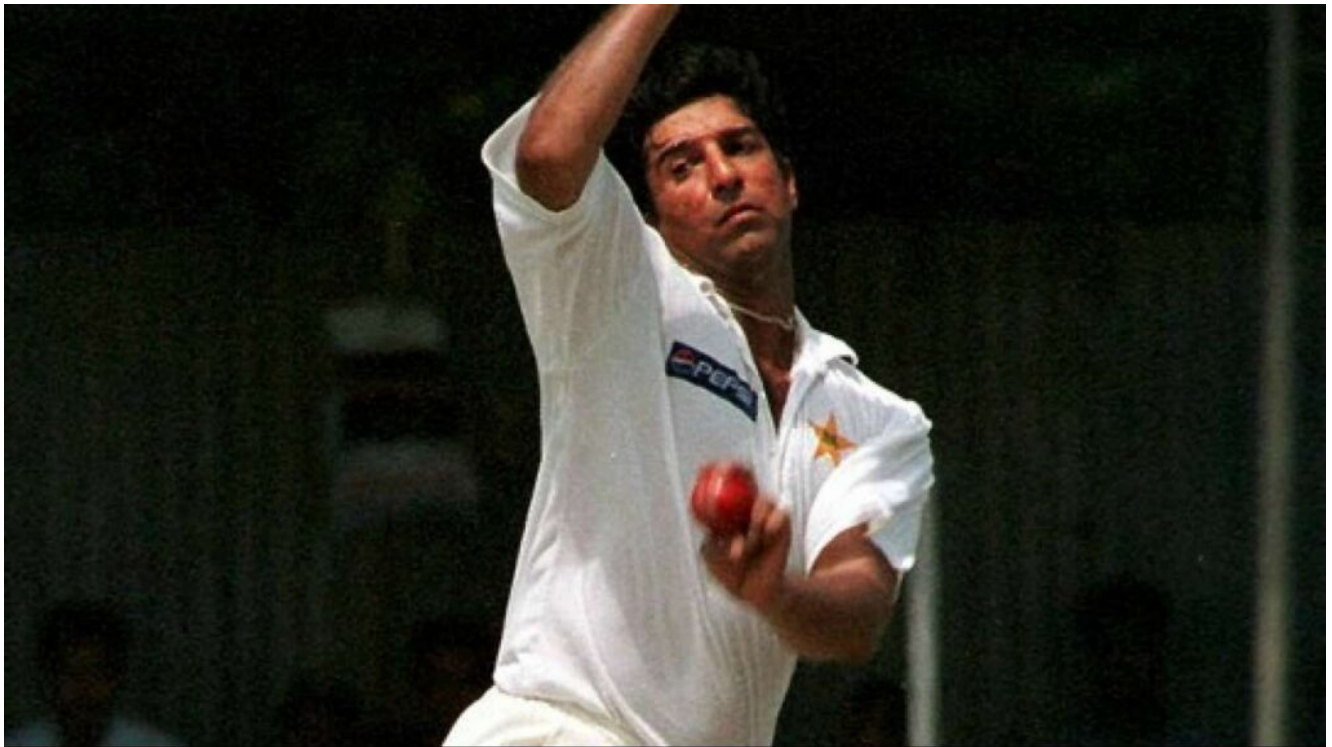
In the just concluded ICC T-20 World Cup at Australia where India's ignominious defeat in semis, BCCI new President Roger Binny is reported to have decided that Dhoni should be made Team India Director. Along with the Coach Rahul Dravid, India needs to re-build the team with young legs.

Dhoni's possible appointment as Director, Team India T20, could lift the morale of the team. Dhoni will build a team on the lines – horses for courses. His uncanny ability to yield the best from a player will take Team India shining once again on the world stage.

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## **What is reverse swing in fast**

# bowling and ... what is...?



## **What is reverse swing in fast bowling by Sunil Sarpal**

Ans. When there is dew in the air, because of which, the outfield becomes wet and the ball tends to get wet too. The seam in the middle of the ball separates the ball on two sides. One side of the ball is kept shiny by rubbing and the other side kept wet or as it is. When delivered, the ball tends to drift towards the wet side even though the seam movement is kept in the opposite direction. Thus the movement of the ball becomes the undoing for the batters.

Here are a few more questions answered with what is a...

## **YORKER**

Yorker is a very difficult delivery to pick. It is bowled by fast bowler with such precision that it lands under the toe of the batsman's bat. Those fast bowlers they swing the ball in the air, bowl swinging Yorkers. Waqar Yunis of Pakistan was one such player who exhibits this art to perfection. He was called toe crusher. Because of providing late in-swing in

the air, the batsman is bamboozled and in the process lose direction of the ball. Instead of hitting the bat, the ball hits the toe of the foot and inflicts damage.

## BEAMER

Beamer is an illegal delivery. When a fast-bowler bowls a delivery which lands above waist height of the batsman, it is called Beamer. Firstly, umpire rules out such a ball as no-ball. Since such delivery can inflict damage to the batsman, the umpire warns the bowler for repeating such a delivery. If the bowler still persist with such a delivery, then he can be banned from playing and penalised with a fine too.

## BOUNCER

To bowl a bouncer, the fast-bowler keeps the length of the delivery short, using his shoulder strength and digs the ball hard on the pitch. Generally, bouncer after pitching jumps above shoulder height and becomes unplayable unless the batsman is equipped to hook or pull the ball. Bouncers is also delivered with varying speed of the ball to dodge the batsman so that he mis-times the shot.

## OFF-SPIN AND LEG-SPIN

Both off-spin and leg-spin can be bowled with the help of either fingers or wrist. When the slow-bowler gives more air to the ball, it automatically spins more. And if the trajectory of the delivery is kept low, the ball spins less.

Now-a-days, the slow bowlers have learned the art of spinning wrong ones. The off-spinner can bowl leg-spin by the magic of his fingers and vice-versa.

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# Why India lost the World Cup semi-final to England

**Sunil Sarpal** analyses the 2022 ICC T20 World Cup – semi-final between England and India



Jos Buttler leads England to victory

England beat India comprehensively in the semis. England won the toss and decided to make first use of the ball.

After the match, Kapil Dev very rightly pointed out that Indians are chokers. (Although this tag was originally awarded to the South African team in 1991)

Before the start of the match, Sunil Gavaskar made a valid point – that Indians chase better than setting a target.

I personally attributed India's defeat to 'Law of Averages' over any other pointer. One bad day in office and India is out of the ICC World Cup.

There are some valid questions on the selection of the side.

1) What is the utility of Axar Patel in the side? Does he fit into T-20 side, if yes, then on what basis – batting or bowling or in the category of being a bits and pieces player? He is neither a free flowing batsman, nor does he spin the ball judiciously.

2) What is Ashwin's contribution in the side? Batsmen hit him

for sixers at will. He is effective only on turning tracks.

3) Rohit Sharma being the captain of the side, performed little in terms of batting. How can a non-performing captain lead from the front?

4) In this match, both Bhuvni and Arshdeep were not disciplined in line and length and gave room invariably to batsmen to play freely.

England Captain Buttler, once settled, scored heaps of runs and India did not have the arsenal to get his scalp.

Indians batted poorly during first 6 overs and scored only 36 runs for the loss of KL Rahul. Another noticeable fact is, that Kohli does not score as quickly as Hardik or Surya K Yadav.

Making a mockery of Kartik vs Pant selection does not leave a good taste and is not a healthy sign for their confidence. As if this is a musical chairs game for them.

One more selection error, if not made, could have strengthened Indian batting. It was the non-inclusion of specialist batsman Hooda in place of bits and pieces Axar Patel.

In a nut-shell, India lost the match because of its own selection errors.

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राजा राजेश राजा, Delhi Police. (Studied in MSJ College, Bharatpur)

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## **Torii Gateway and Enclosure – Dark Secrets /Archana Hebbar Colquhoun**

An important lesson I learnt from doing this show was that when an idea starts to take the shape of an object a dynamic external entity may completely hijack your carefully planned art work.

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## **Surrealism as the means of escape in Girish Karnad's Hayavadana and Naga-Mandala**

It is very easy to remain in the pragmatic world of apparent realities. Seeing is believing but if this were the ultimate truth, people would never have felt the need to escape the bondage of the so called empirical reality and plunge into a land of possibilities which does not comply with the parameters of tangible realism and yet has immense possibilities of excavating the depths of inner human psyche within which lies the unadulterated truth of their lives. What is the reason for the real world often becoming fake when it comes to projecting human conscience? It is because reality

occludes people from presenting themselves as they are with their personal beliefs founded on unconventional notions that more often than not disregard the fundamental principles of propriety or righteous behaviour assigned to them. Girish Karnad's plays *Hayavadana* and *Naga-Mandala* explore deep recesses of human conscience that often remained unexplored by practical human efforts.

In *Hayavadana*, Padmini's secret desire is that she wants a man with a sound brain and a good physique instead of a weakly built Devadatta, her husband. In *Naga-Mandala*, Rani's secret desire is that she desires a loving man in her life instead of the tyrant husband she has in reality. Both these heroines are essentially tabooed by the society from expressing their wants openly and they are intelligent enough to comprehend the fact that crossing the boundaries of morality for them both would typify them as adulteresses. It is therefore that another world altogether different from the real one is recreated by both these women in which their desires are met, rather subtly but conspicuously. Moreover, despite the fact that they manage to fulfil their wants, they aren't stereotyped as illicit or wrong in their conduct. This is the speciality of their created worlds that are far removed from the realistic life.

Padmini's world includes Kali, the goddess who wakes up suddenly from her sleep and grants her the incredible boon of a man with brain and brawn. This is actually impossible in reality. Nonetheless, when we read the play or watch it, we accept this improbability whole heartedly as we are somewhere aware that the deliberate use of surrealistic setting acts as an apt device to counter our expectations of a 'good Indian woman' who is known for her strong ethical values. When Kali makes an impossible phenomenon a reality with her trick Padmini does not have two men but has only one man with two distinct qualities of two men. This apparently magical reality is accepted readily by the us because we are indoctrinated so strongly to accept anomaly in imagination but not in our

reality. It is therefore that educated readers and audiences of the play do not dismiss the story as absurd or unreal because there is no need for providing any official approval to the heroine for her conduct of desiring intelligent Devadattta and the able bodied Kapila as she has them both in one man because of a divine intervention. We are practically saved, I would say, from the onus of giving our opinions on the legitimacy of the choice. Similarly, when Rani makes love to a serpent disguised as her own husband in *Naga-Mandala*, we are absolutely free from being judgmental about her in any sense of the word. Rani is shown as an innocent village girl who hardly has the calibre to deduce the reality of the man who appears to her every night in the guise of her husband. It is so comfortable for the proponents of morality to convince themselves that Rani is to be acquitted from the blame of fornication. Thus, surreal acts as the device of escaping reality that is stringent and demands an absolute insistence on ethical conduct. While we know that Rani has a tyrant husband who does not love her and the serpent has brought a lot of love to her, we cannot apparently approve this extra-marital relationship of her. Nevertheless, it becomes a lot easier to bypass the illicit element in the relation of the two if we accept the imaginary folk tale of the serpent lover as true.

The point here is, not only does surreal drama acquits the protagonists from the blame of disloyalty; it relaxes the recipients from the cumbersome task of giving an honest verdict for the two. As soon as the readers/audiences are released from this requirement, there germinates a whole range of viewpoints in relation to both these characters that are far removed from the idea of stringent categorization of good or bad. This is what the playwright Girish Karnad intends to execute in both these plays. He seems to provide us the luxury of freely interpreting Padmini and Rani as victims of patriarchy or shrewd creators of their own desired reality. Ultimately, this dual interpretation dismantles conventional

bigotry in a very intelligent way without dismissing the ethical notions value education we study in our lives. Karnad does not undermine ethics and morals; he dislodges the fetish for these that often we have in our lives. In addition to this, he gives those the emancipation to liberate themselves from these notions completely who feel that they do not require them at all and their life is a personal matter in all its entirety. Thus, both these characters expose our expectations for an orderly social living as well as our keen desire to break the set concepts of 'morally correct'. There is a Padmini and a Rani in all our lives who don't want to comply with the rules but our reluctance to accept them in public is also a matter of perception in these plays. If we secretly support extra marital alliance, why don't we have the courage to voice our feelings out in the open? Why do we have to have double standards in our lives promulgating loyalty in marriage on the one hand and carrying on a tacit affair on the other? Our perspectives of modernity are also challenged in the plays through the use of the surreal. We want the surreal as a means to escape reality of our misbalanced living that is both conventional and anomalous at the same time. Only surreal can divulge these inner secrets and can be digested by the people today who superficially cling either to their culture or to unconventional ways of living. If Padmini and Rani were vocal enough to claim their likings, am sure people would have then(when these plays were published) and even today would have comfortably judged them as wrong. At the same time, it would have been done by the same people whose notions of ethics and propriety are very vague and far from being culturally sound. Unlike these people, those that cling to ethics strongly would have completely dismissed both these characters as inappropriate in their desires. Surreal prevents both these extremes and gives us thankfully some space to think and decide which school of thought would we like to belong to – the ethical or the modern and how.

For any comments please send in the box given below

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# Is Ethical teaching to students possible in the modern pragmatic times?

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Teaching is not just a method. It is a principle forming ethical code of conduct that students and teachers are inevitably required to retain in order that education becomes something more than just a curriculum driven enterprise. Today, times have changed and so has the value system being reformed which makes it quite interesting and challenging to balance the rightful morals and the modern alternatives on the part of both students and teachers. To adequately select the kind of valuable precepts to be followed and those to be accurately negated for the higher good of futuristic learning which is far from being simply a matter of 'obeying the fixed norms set by authorities is indeed an intricate choice to make.

The present day has shown us the theory of relativism which operates on the notions that 'good' and 'bad' are mere perspectives and there isn't a hard and fast rule behind following or rejecting certain behavioural codes; the academic sector also not being excluded from the same. We know we have many who seem to be confused whether rules are meant to be followed or broken. That's the tragedy of the modern times that we aren't able to draw a visible and clear line between the dos and the don'ts in our lives. Consequently, we all try ways and means to adjust ourselves the way we can without being bothered about being essentially – 'ethically' correct. There isn't anyone who could be straightaway blamed for the circumstances that have resulted on account of the modern

man's own lethargy of finding out the adequate distinctions between morally correct and incorrect. All we can do is simply state that the times have changed and so we need to accommodate ourselves with the altering times wherein teachers and students may take certain deviations from the stringent norms of maintaining a conventional –Guru-Shishya, Teacher-disciple relationship. It can be based on camaraderie rather than a pedagogic alliance between the two and the one who teaches and the one who learns both can be on the same platform; each learning from the other. There isn't any harm of course in accepting this fact for this is the truth of today's era that encourages equitable learning which rests on the principle of non-discriminatory teaching enterprise wherein the teachers act as mentors and facilitators providing the best of their knowledge and at the same time remain receptive towards accepting the points of view of their mentees.

Apparently, this is healthy and seems oriented towards eradicating orthopraxy wherein the teachers dwell on the notions of stringent dominion and the students hardly get a chance to ask questions or engage in any healthy discussion that could enliven the concept of education as a holistic learning approach. In such an overtly adequate environment, it seems rather inconsequential to demarcate the teachers and the students as seniors and juniors or experienced and novice etc. These terms that are viewed as derogatory by those that regularly endorse teaching as the means of effacing teacher student difference and making the teacher an approachable entity rather than a formidable personality. Nonetheless, as the thin line of difference has been blurred, it now becomes very difficult to justifiably present the requisite of the need to treat teaching as a respectable profession and teacher as the one that deservedly ought to be revered for the contribution that one makes in the field of imparting education. The repercussions of this phenomenon are such that neither the teacher nor the student and not even the parents

of the respective students are able to offer an appropriate wisdom on how teachers and students should be when they are in an academic setting. In addition to this there seems absentia of guidelines in the matter of interactions between teacher and student in the external environment outside the school.

It is under the pretext of being 'modern' educationists that teachers today at times dismiss the mandate of being 'obeyed' irrespective of the child becoming assertive or demanding or even at times irreverent in one's demeanour. Ignoring under the guise of being receptive towards informal approach of the students in order to make them feel comfortable in one's presence seems simply an excuse. It is universally acknowledged that a teacher ought to let one's students understand that a certain code of conduct is supposed to be followed when one chooses to interact with an elderly and experienced mentor. A student often escapes the guilt of being impertinent with the teacher on account of one's tender age wherein immature language lapse and unregulated mannerisms are labelled as juvenile misdemeanours. A teacher on the other hand is responsible for the mistake a student makes while taking the self-respect of the mentor for granted.

Teaching is just not disseminating the information contained in the books. It is the onus on the teacher of 'shaping characters'. This process is not only serious but also challenging. Not all the students are open-minded towards the process of 'ethical guidance'. It therefore becomes inevitable for a teacher to identify the mental readiness of each student towards adopting what we term as 'good manners'. Moreover, the difficulty is also on account of the fact that the contemporary society is heavily oriented towards promulgating the notions of pragmatism which unfortunately dispense with the requirement of including ethical values and principles of life. It is erroneously proclaimed by many so called modernists that being sensitized towards cultivating humanitarian virtues founded on the principle of emotions is a



sign of weakness. Those people that get influenced by such misconceptions become hard hearted and focus only on attaining material success. That pragmatism is the only need of the present day and emotional thinking is a waste of time and energy is the most convenient theory adopted today. This is generally the belief of those that perhaps do not comprehend the rationality of being modest and courteous without which apparently there is no chance of establishing a healthy human society. Since the minds of the children are so impressionistic, they are the ones that get misguided by such wrong concepts and because they do not know the difference between being practical and being insensitive, these two concepts overlap and shape the deformed personality of many as we see them today.

Teachers have an integral role to play in this regard and even parents need to extend their support in the establishment of value education as a priority. Opted by many academic institutions these days, it is indeed beneficial to have a course on righteous conduct that may enable the children understand the worthiness of being ethical in their attitude. Together with the students, today's teachers also need to undergo a vigorous training on retention of ethical virtues. Ensuring equity in their approach towards students that effaces distinctions of any kind based on either their academic progress report or their social stature is fundamental. Practicing the principles endorsed to the students in one's own life is another mandate that the teachers indispensably need to follow in order that the students develop respect for them; respect cannot be demanded, it is to be commanded is a well-known adage. Thus, value education is not to be myopically understood as another subject to be taught to the students. It is something that is ought to become a regular habit inculcated in the lives of the teachers first and then through them in the lives of the students in order to have clarity that we all strive hard today to achieve about the goal of the teaching profession.

It is very easy to state that the child is beyond control or discipline is not possible to be imposed as a rule in today's high-tech secular environment wherein students are smarter and more informed than the teachers as they are exposed to the techno-savvy world. The fact is that corrective measures are the right granted to every teacher and they need to be adopted as the means to bring about the change in the misinformed students that have been wrongly manipulated towards the ideas of liberty and secularism. The goal is achievable and is not something that is too far-fetched or larger than life to be experienced as a reality in our lives. Let us as teachers try our level best to strike a balance between ethical values and modern pragmatic concerns that demand constructive alternatives in the existing traditional systems of education. This balance is the adequate mode of making teaching something more than just a mundane exercise carried out as a professional endeavour offering lucrative benefits. The day when teacher learns to make learning a holistic experience for a student and selflessly impart education retaining ethical values, this world will certainly have better citizens committed towards living a virtuous life. The teacher student relationship will definitely be exemplary of an amicable affinity between a true mentor and a responsible mentee.

For comments if any please send in the box below.