

Building Safer Digital Future

In today's interconnected world, the internet has become an essential part of our daily lives. From online banking and education to social networking and e-commerce, technology has made life faster and more convenient. However, this growing dependence on digital platforms has also opened new doors for criminals. Cybercrime-ranging from hacking, identity theft, and phishing scams to cyberbullying and ransomware attacks-has become one of the biggest threats of our time. In this digital age, cybercrime awareness is not just important; it is essential for personal and national security.

The rise in cybercrime cases is alarming. Every minute, data breaches and online scams affect thousands of users worldwide. Cybercriminals exploit human error, weak passwords, and lack of awareness to steal sensitive information or manipulate individuals. Even large organizations and government systems have fallen victim to these attacks, proving that no one is completely safe in cyberspace. What makes the situation worse is that many people are unaware of how easily their personal data can be misused online.

Awareness is the first and most effective defense against cybercrime. Educating people about safe online practices-such as using strong passwords, avoiding suspicious links, keeping software updated, and verifying online sources-can significantly reduce the chances of falling victim to digital fraud. Schools, colleges, and workplaces must include cyber safety education as a core part of their programs. Just as we teach road safety or fire safety, digital safety must become a habit for every internet user.

Moreover, governments and organizations must take collective responsibility to strengthen cybersecurity infrastructure. Laws against cybercrime should be strictly enforced, and victims should have accessible platforms to report incidents. Public campaigns, similar to those for health or environmental awareness, can help spread vital information about online threats. Collaboration between law enforcement agencies, cybersecurity experts, and technology companies is also crucial in tracking and preventing cyberattacks.

However, technology alone cannot solve the problem. The human factor remains at the heart of cybersecurity. Many cyberattacks succeed not because of advanced hacking tools but because individuals share too much online, click on unverified links, or neglect security updates. Therefore, developing a culture of digital responsibility is equally important. Each user must take ownership of their online presence and think twice before sharing personal details or trusting unknown sources.

Cybercrime awareness is the cornerstone of a secure digital society. As technology evolves, so do the methods of cybercriminals. Staying informed, alert, and responsible is the best way to stay safe. The internet should be a space for learning, innovation, and connection-not fear and fraud. By spreading awareness and practicing safe online behavior, we can build a future where technology empowers us, not endangers us.

Breaking Boundaries: The Rise of India's Women's Cricket and the Faces Who Changed the Game

■ SWATI SUMAN

On the cool November evening of 2nd November 2025, history was made at Mumbai's D.Y. Patil Stadium. The Indian women's cricket team lifted the ICC Women's ODI World Cup trophy for the very first time, defeating South Africa by 52 runs. Tears of pride glistened in the players' eyes as chants of "Bharat Mata ki Jai!" filled the air.

This was more than a sporting triumph. It was a seal of recognition on a decades-long journey that took Indian women's cricket from being "unnoticed" to "unforgettable."

When Smriti Swung, a Nation Watched

When Smriti Mandhana leans into her signature cover drive or when Harmanpreet Kaur walks in to bat with that unmistakable fire in her eyes, something profound stirs across Indian cricket. For a long time, women's cricket existed in the quiet margins, overshadowed by the men's game, underfunded, and under-watched.

Today, it stands illuminated under stadium lights, commanding the kind of attention once thought impossible.

This transformation- slow, steady, and hard-earned- tells a larger story of how India began to see, support, and celebrate its women in sport.

The Forgotten Beginning

The roots of women's cricket in India trace back to 1973, when the Women's Cricket Association of India (WCAI) was formed in Lucknow. It was a bold initiative at a time when the very idea of women playing competitive cricket was met with disbelief.

India played its first Test match in 1976 and even hosted the Women's World Cup in 1978. Five years before the men's team claimed its first world title in 1983.

Yet, despite these early milestones, progress was painfully slow. Matches were sparsely attended, coverage nearly non-existent, and players often travelled in unreserved train compartments, stitching their own kits. Financial aid was minimal, media recognition negligible.

For decades, women played for passion, not pay. Their victories rarely made headlines, and their struggles remained unseen. But within those silences, a quiet determination grew a belief that their day would come.

A New Dawn

That day began to take shape in the mid-



2010s. When the Board of Control for Cricket in India (BCCI) formally absorbed the WCAI in 2006, the sport finally gained administrative backing. Central contracts were introduced, exposure tours increased, and international fixtures became more regular.

The real turning point, however, came with television and digital streaming. Once the matches were broadcast live, India's women cricketers entered living rooms and hearts. Suddenly, the faces behind the scores had names, and those names had stories.

By the time the 2017 Women's World Cup arrived, Indian fans witnessed something unforgettable. Harmanpreet Kaur's unbeaten 171 against Australia in the semifinal. It was more than a knock; it was a declaration that Indian women could dominate with the same power and flair as any men's team.

That innings marked the moment India's women's cricket truly arrived.

The Icons of a New Era

At the heart of this transformation stand two icons: Smriti Mandhana and Harmanpreet Kaur.

Mandhana, elegant and composed, represents the refined face of the new India confident, articulate, and grounded in excellence. Her cover drive has become a national metaphor for grace under pressure. Beyond her centuries and rankings lies her true contribution: she made young girls

believe cricket could be their dream too.

Harmanpreet, by contrast, embodies sheer power and purpose. As captain, her leadership blends aggression with empathy, her celebrations are fierce yet authentic. She commands respect through action, not authority. From steering ODIs to shaping T20 cricket, she has personified resilience and reinvention.

Together, they form the two halves of Indian cricket's new heartbeat. Mandhana's grace and Harmanpreet's grit. **From Stadiums to Screens- The Game Changes Forever**

The launch of the Women's Premier League (WPL) in 2023 was nothing short of revolutionary. With franchises bidding crores, international players participating, and matches telecast in prime time, women's cricket was no longer an afterthought, it was a phenomenon.

The 2025 ICC Women's World Cup, co-hosted by India and Sri Lanka, only amplified this momentum. Record-breaking digital viewership and packed stadiums reflected a new cultural shift. The India-Pakistan encounter drew some of the highest global streaming numbers, underscoring that the world was finally watching.

What was once a footnote in sports bulletins is now front-page news. The women's game is not just watched, it's awaited. **Beyond the Numbers: A Social Movement in Motion**

Cricket in India has never been just a sport, it's been an identity, a shared language.

When women stepped onto that same turf, they weren't only competing for runs and wickets; they were reclaiming space, rewriting tradition.

Every boundary hit by Smriti Mandhana, every wicket taken by Deepti Sharma, every innings anchored by Harmanpreet Kaur carries echoes of countless girls who once heard, "Cricket isn't for you."

From Ranchi to Rajouri, local academies now advertise girls' coaching camps. Families proudly discuss women's matches over dinner. In small-town living rooms, fathers debate Smriti's strike rate with the same enthusiasm they once reserved for Virat Kohli or MS Dhoni.

This subtle, yet powerful shift in mindset is perhaps the biggest victory of all.

The Road Ahead

Despite the triumphs, challenges persist, infrastructure gaps, pay disparities, and limited visibility for domestic players continue to exist.

The future of women's cricket depends not just on winning tournaments but on building an ecosystem, from school-level scouting to professional mentoring that ensures longevity.

But one thing is certain: the momentum is irreversible. The dream that once belonged to a few now belongs to millions.

The Final Word

When the national anthem echoes before a women's match today, the players standing shoulder to shoulder under the tricolour carry more than their bats.

They carry a history of persistence.

From those who once travelled without sponsors or security to today's stars under WPL lights, the journey of Indian women's cricket is not one of privilege, it is one of perseverance. And as Smriti Mandhana's bat finds the middle again, or Harmanpreet Kaur raises her arms in victory, they are not just winning matches, they are redefining what Indian cricket means. For every young girl watching from a small town, holding a plastic bat, the message is clear:

"This is your game. Your time. Your turn."

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Guru Nanak Dev Ji, the Messiah of humanity

■ SURJIT SINGH FLORA

Satguru Nanak pargateya, mitti dhund jag chanan hoye. Guru Nanak Dev Ji, often regarded as the first Guru of the Sikhs, is actually the Lord of the Universe, not just of the Sikhs. Guru Nanak Dev Ji never spoke about any one person but sought the welfare of all humanity. Guru Sahib was a revolutionary nature as well as a high-ranking social reformer. While he challenged the ruler of that time against oppression, calling him an oppressor, he also blasphemed God for the oppression being inflicted on the poor and oppressed.

Sri Guru Nanak Dev Ji, the founder of Sikhism, was born on 15 April 1469 in the village of Rai Bhoi di Talwandi, which was in the district of Sheikhupura and is now known as Nankana Sahib, in modern-day Pakistan. Guru Nanak Dev Ji's birthday is celebrated every year on the full moon day of Katak. Many scholars say that Guru Nanak Dev Ji was born on 20 October 1469 to his father, Mehta Kalyan Ji, who was known as Mehta Kalu, from the womb of Mata Tripta Ji.

Guru Nanak Dev Ji's father, Mehta Kalu, was the chief scribe of Rai Bular, and Mata Tripta was a simple and obedient person with religious views. Bibi Nanaki, Guru Ji's sister, loved and respected him very much. Guru Ji was a unique child. God made him a person of religious views and a brilliant thinker. At the age of only seven, he learned Hindi and Sanskrit.

His unique and clear awareness of God amazed his teachers. At the age of 13, he learned Farsi, and at the age of 16, he was the most knowledgeable person in his area. Guru Ji was married to Mata Sulakhani Ji. She gave birth to two children, Sri Chand and Lakshmi Das Ji. In 1504, Guru Ji's elder sister Bibi Nanaki took him to Sultan Puri, where her husband, Jai Ram Ji, got Guru Ji a job in the Modi Khana of the Nawab of the area, Daulat Khan Lodhi.

At the age of 38 (1504), when Guru Ji heard a divine command (Akash bani) to bathe in the Van River, which is near Sultan Puri Lodhi, the initial words spoken by Guru Nanak following his enlightenment were, "Neither Hindu nor Muslim." This occurred subsequent to his disappearance in the Bein River for a duration of three days.

Guru Ji undertook many Udasis (spiritual journeys) to propagate a different religion (called Sikhism). After visiting many places in Punjab, Guru Ji undertook four long journeys in different directions, countries, and foreign lands as pilgrimages.

During this time, he also visited many religious places and propagated Sikhism. Guru Ji named these pilgrimages as the Four Udasis. During these four Udasis, the places he visited were Kurukshetra, Haridwar, Joshi Math, Rara Sahib, Gorakh Math (Nanak Math), Ayodhya, Prayag, Varanasi, Gaya, Patna, Dugri, Guwahati (Assam), Dhaka, Puri, Cuttack, Rameswaram, Shillong, Bidar, Broach, Somnath, Dwarka, Ujjain, Ajmer, Mathura, Talwandi, Lahore, Sultanpur, Bilaspur, Rewalsar, Jawaharlal Nehru, Tibet, Ladakh, Kargil, Amarnath, Srinagar, and Barmulla.

Apart from these, he also visited the religious places of Muslims, among which Mecca, Medina, Baghdad, Multan, Peshawar, Sakhar, Son Miani, Hinglaj, etc., are prominent. Some say that Guru Ji went to Mecca by sea route. Guru Ji also went to Siyar, Turkey, and Tehran (the capital of Iran). After Tehran, Guru Ji also went to Kabul, Kandahar, and Jalalabad by buggy route.

The main message of Guru Ji's Udasis was to make people aware of the Eternal God (God) and to establish Sikhism. To spread Sikhism, many Madrasas (schools) were opened, which were known by the name of Manji. For these, Guru Ji appointed Yog Sharda as the main preach-

er. He effectively introduced the principles of Sikhism in India and its surrounding territories.

Guru Ji inspired people to remain detached from Maya while living a household life. Serving humanity, the Sangha, and trusting in the one Eternal God were the basic principles of Sikhism. Thus, he laid the foundation of Sikhism. Guru Ji spoke about the Eternal God in very beautiful words-that He is the greatest, the most powerful, the most universal, and the true-and he glorified the Supreme Being in the Mool Mantra as follows:

Ek Onkar, Sat nam, Kartaa purkh, Nirbhao nirvair, Akaal moorat, Ajoonee, Saibhang, Gur prasaad-Jaap: Aad sech, Jugaad sach, Hai bhee sach, Naanak hose bhee sach.

This Mool Mantra was later included in the Guru Granth Sahib by the fifth Guru of the Sikhs, Sri Guru Arjan Dev Ji. Guru Ji was also a great musician. He recited many ragas with Bhai Mardana Ji. Which also fascinated people like Babur, thieves, robbers, and thugs. Guru Ji was also a social reformer and revolutionary. Guru Arjan Dev Ji called Guru Nanak Dev Ji the visible form of God.

Social Equality and Universal Solidarity

Guru Nanak Dev Ji taught us to believe in one God (Ek Onkar), whose light is burning in the heart of every living being. After knowing that there is one light within everyone, we do not do evil to anyone. A feeling of compassion towards all human beings and animals begins to arise within us. Guru Ji explained that hating someone on the basis of religion or caste distances us from God. To practically promote these values and unite the entire humanity in one sutra, the traditions of Sangat and Pangat are interconnected principles within Sikhism that emphasize the values of equality and communal harmony. Sangat denotes the sacred assembly or community of individuals who convene for worship and spiritual education, whereas Pangat signifies the act of sitting in a line to partake in the communal meal, or langar.

Equal Status for Women

During the time of Guru Nanak Dev Ji, the condition of women was very pitiful. No one spoke in their favour. Guru Ji raised his voice for the respect of women and gave them an equal place in religious works. He questioned how a woman who gives birth to kings can be bad.

Selfless Service

Guru Nanak Dev Ji preached selfless service for spiritual development and social welfare. Service done without the desire for personal gain or appreciation is called selfless service. This service is filled with love, good intentions, good feelings, and humility. Service removes pride and selfishness and develops the ability to understand others. By serving someone, we are actually serving the God who resides within every living being. Guru Sahib taught us to have compassion even for those who have wronged us. By doing so, we can eradicate the evil within them.

Labour and sharing

Guru Ji emphasized earning honestly, which is called the labour of ten nails-literally referring to earning a living with one's own hands.

He said that the right of others is like eating a cow for a Hindu and a pig for a Muslim, meaning that dishonesty is a grave sin. Guru Ji's teaching of sharing, where one donates 10 percent of one's good earnings to the needy, initiated the practice of Daswandhi. If everyone started paying the Daswandhi, then no one would remain hungry in the world.

Sweetness and Humility

According to Guru Ji, sweetness and humility are the essence of all virtues and goodness, provided that instead of talking sweetly from above, a person's mind is clean. Just as milk cannot be stored in a dirty vessel, similarly, the name of the Lord cannot be stored in it without clean-

ing the dirt of jealousy, hatred, slander, and gossip from the mind. Wealth, power, status, and youth are all perishable, while the qualities of humility, service, and charity give eternal happiness. Arrogance distances a person from society and relationships. According to Guru Ji, when it is understood that everything happens according to God's command, then arrogance ceases. Guru Ji never claimed to be the best but rather called himself lower than the lowest.

Contentment and Bhana (acceptance of God's will)

Contentment means being grateful for what one has, avoiding unhappiness or greed caused by wanting what one lacks. Accepting the will of God happily is called accepting as much as God has given to us. By reading the meaning of Gurbani, we learn the trick to remain in the forefront even in sorrow. In this way, we can avoid mental illnesses like stress, disappointment, depression, and suicide and live a balanced life.

Attainment of Spiritual Bliss

Guru Ji taught to sing the beautiful praises of the Lord to be absorbed in the eternal light and blessed a spiritual lifestyle adorned with joyful kirtan. Instead of resorting to harmful drugs for the pleasure of the mind, he encouraged attaining supreme happiness by immersing oneself in the Name of the Lord. The meaning of chanting the Name is not only to repeat the Name of God repeatedly but also to completely mould one's thoughts and actions according to the teachings of Gurbani and dedicate oneself to the eternal light.

Simple Life

The teachings of Guru Ji guide not only the Sikhs but also the entire humanity. Bhai Gurdas Ji has rightly said that with the appearance of Guru Nanak Sahib, the fog of ignorance was dispelled and the light of knowledge spread in the world. Our celebration of Guru Purab is successful only if we follow the teachings of Guru Ji and strive for the welfare of all.

To spread the message of unity among all, Guru Nanak Dev Ji went on four Udasis with his friend Bhai Mardana. Guru Ji travelled more than 28000 miles on foot.

Guru Nanak Sahib started his first Udasi (journey) from Sultanpur Lodhi in 1507. The first Udasi was very long. According to Prof. Sahib Singh Gurmat Parkash, during the journey from 1507 to 1515 AD, Guru Ji covered six to seven thousand miles.

After completing his journey to Lanka, Guru Ji went to Cochin, from where he entered Andhra Pradesh. Then Sri Guru Nanak Dev Ji visited Nanak Jhira, Maltekri, Nanded, the cities of Namdev, Narsi Bamini, Bhagat Tirlochan, and Deya Anukshwar, and from there he reached Gwari Ghat in Jabalpur city by walking along the Narmada river from Indore and Khandwa.

Guru Nanak Sahib stayed here to break such illusions and show the straight path to the beings trapped in rituals. The memorial of Sri Guru Nanak Dev Ji is built on the left bank of the Narmada River.

During this Udasi, only Satguru Ji gave the form of his spiritual experiences as a philosophy of life. After returning from this Udasi, Guru Ji, with the help of many of his prominent devotees, established a new village, Kartarpur, on the banks of the Ravi in the Gurdaspur district and also brought his parents here. Bhai Mardana Ji's family also came to stay here. Satguru Ji stayed here for some time and then left for the second Udasi.

Second Udasi

According to Prof. Sahib Singh, this Udasi was from 1517 to 1518. About two years after the first Udasi, the second Udasi started from Sri Kartarpur Sahib towards the south. During this Udasi, Bhai Saido Gheho and Bhai Seeha Chiba, two of Sri Guru Nanak Dev Ji's beloved

Gursikhs, accompanied him. It is noteworthy that Sri Guru Nanak Dev Ji used to recite Bani to teach the people wherever he went during Udasi. He used to write these Bani himself along with them. During the second Udasi, he commissioned Bhai Saido Gheho and Bhai Seeha Chiba to write the Seva Bani so that they could keep transcribing the Bani along with them. During this Udasi, Sri Guru Nanak Dev Ji visited the places of Jains, Buddhists, yogis, and Muslim fakirs. The main stages of this Udasi were Dharamkot, Bhatner, Bathinda, Sirsa, Bikaner, Indore, Sangladeep, Hyderabad, Golconda, Madras, Pondicherry, Kajli Ban, etc. During this Udasi, Gurudev travelled to Jammu and Kashmir. Guru Ji travelled from Gyan Kot and Jammu to Amarnath in Matan, and beyond that to the snow-laden mountain Mala, where he had a conversation with some Siddhas.

Third Udasi

Sri Guru Nanak Dev Ji started his third Udasi from Sri Kartarpur Sahib a few months after the second Udasi. According to the statement of Bhai Gurdas Ji: Baba Firimakka Gaya Neel Bastra Dhara Banwari. (Var 1;32)

Sri Guru Nanak Ji was accompanied in this Udasi by Bhai Saido Gheho and Bhai Seeha Chhibha, as well as Bhai Hasu Lohar. During this Udasi, Sri Guru Nanak Dev Ji visited places like Matan, Badrinath, Kailash, Mansarovar, Nepal, Sikkim, Bhutan, China, Tibet, Ladakh, Srinagar, Jammu, Sialkot, Pathankot, etc.

Fourth Udasi

Sri Guru Nanak Dev Ji made his fourth Udasi towards the west. During this Udasi, Guru Sahib visited places like Rultas, Dera Ghazi Khan, Dera Ismail Khan, Mithankot, Rori Sadh Bela, Amarkot, Hyderabad, Karachi, Sindh, Mecca, Medina, Baghdad, Bukhara, Kabul, Peshawar, Hassan Abdal, Egypt, Sudan, Turkey, etc.

He joined the caravan of Muslim pilgrims and reached the area of Makran. Then he went to Mecca. Guru Ji had discussions with the Meccan pilgrims. He was debating with Ruknuddin. Guru Ji gave Ruknuddin his mark of residence. Then he went to Medina, then to Basra, and from Basra to Karbala, then to Baghdad. This episode has been described by Bhai Gurdas Ji:

Then Baba went to Baghdad, and from there he went to his abode.

One Baba was an immortal form, the other a man playing the rababi. (Verse 1:35)

In a city where the raga was considered haram, he described those who believed in kirtan, sat, land, and sky as 'Patala Patala, Lakh Aghasa Aghasa'. From Baghdad, he travelled to Isfahan, Tehran, Mastak, Bukhara, and Samarkand, eventually arriving at Hasan Abdal near Rawalpindi via Kabul and Jalalabad. Then from Aina Bad to Kartarpur. During this Udasi, Sri Guru Nanak Dev Ji made a deep study of Muslim beliefs, customs, and religious scriptures. Aina Bad was attacked by Babur, which Guru Ji described in his Bani. Seeing the end of time, Guru Ji, after testing his two sons, handed over the Guruship to Bhai Lehna Ji (Guru Angad Dev) in 1539. A few days later, on 22 September 1539, the Guru passed away. Thus, the worldly journey of the incarnation of the Eternal God was completed. The fundamental teachings of Guru Nanak Dev Ji centre on the concepts of the oneness of God (Ek Onkar) and the inherent equality of all people. He emphasized the importance of engaging in honest labour, sharing with others, and maintaining a deep devotion to God. He dismissed the caste system and the necessity of priests, advocating that all individuals can establish a direct connection with the formless divine by embodying a life of virtue and compassion.

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