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the
POLITICAL SCIENCE
DEPARTMENT
राजनीति विभाग
MIRANDA HOUSE
UNIVERSITY OF DELHI

Department of Political Science
Miranda House

75 years of,
"We, the people
of India.."

Reimagining Indian civic
consciousness



VOX POPULI
2021-22



75 years of, "We, the people of India.."

Reimagining Indian civic
consciousness

As India marches towards the 'Azadi Ka Amrit Mahotsav', an initiative of the Government of India to celebrate and commemorate 75 years of progressive India, the Department of Political Science, Miranda House stands together to assay this journey of dark nights and bright dawns to arrive at a vision for 'India at 2047'.

The semi-sesquicentennial jubilee of the birth of our republic provides us with an opportunity to reflect upon the extent of actualization of the ideals on which the foundations of our constitutional democracy were laid. It was after an inexplicably exigent struggle of more than a century preceding 1947, involving thousands of named and unnamed believers of the pluralistic idea of India, that we built a republic that is not merely democratic and independent but owes its sovereignty to "We, the people of India.."

At this crucial juncture in our history, we are also being appreciated as the next big economic growth story with a 37 years demographic dividend window that we walked into in 2018. As a young rising nation that is recovering from the danse macabre unleashed by the COVID- 19 pandemic, we face tremendous challenges in leveraging this elusive demographic dividend.

Through political didactics, the Department of Political Science, Miranda House encourages the student community and the citizenry at large to reimagine Indian civic consciousness vis-à-vis 75 years of India's independent existence. The department- an amalgamation of students with an eclectic range of identities represents what can arguably be called 'a microcosm of India.' Vox Populi- 2021-22 documents these diverse voices for posterity.



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Department of Political Science Miranda House

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Dr. Jayashree Pillai

Dr. Purnima Roy

Dr. Kusuma Krishna Subha

Dr. Namrata Singh

Dr. Hena Singh

Dr. Pushpa Singh

Dr. Skylab Sahu

Dr. Rajni Kumari

Dr. Sonali Chitalkar

Dr. Rashmi Gopi

Ms. Shruti Sharma Sethi

Dr. Surabhi

Mr. Dushyant Kumar

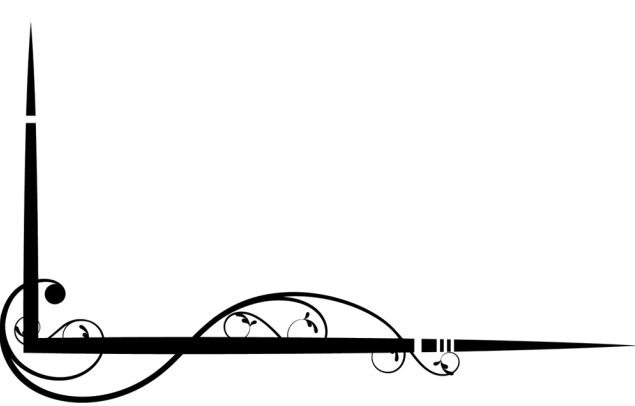
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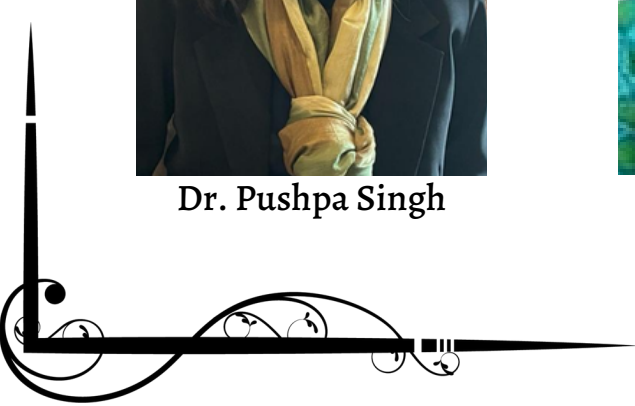
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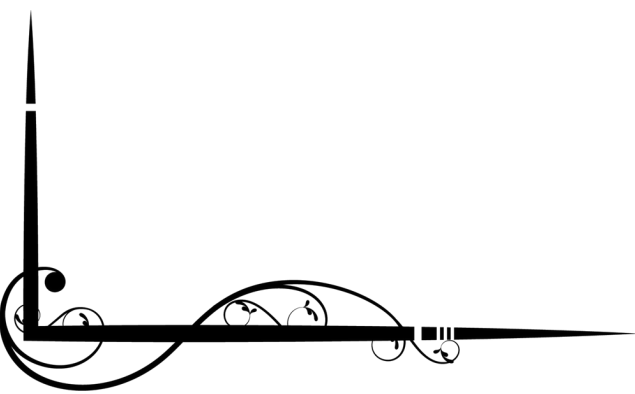
Dr. Umesh Kumar



Dr. Ceejun Chandran



Ms. Meena Kumari



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Miranda House

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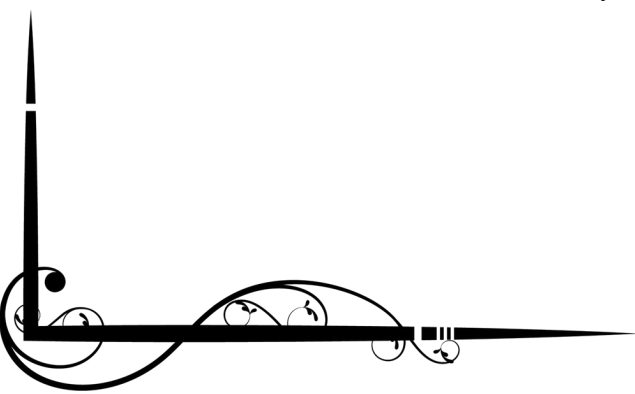
Himani Ahirwar, Pakhee (First year)

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Arshdeep Kaur, Ruheen Khatoon (Third year)

Kamya Rai, Tripti Raj (Third year)





From the Principal's desk

Prof (Dr) Bijayalaxmi Nanda

This issue of Vox Populi, the magazine of the Department of Political Science at Miranda House is particularly special, as it delves into the theme of "75 Years of 'We the People of India: Reimagining the Indian Civic Consciousness.'" Through a series of insightful and thought-provoking articles, the magazine examines the many different aspects and complexities of this important topic.

For Miranda House and the Department of Political Science, this issue of Vox Populi holds significant meaning. It showcases the unique and diverse viewpoints of our students and faculty members, each contributing their own perspectives and insights to the conversation. Despite these differences, what unites our students is their shared identity as Mirandians - a testament to the spirit of community and collaboration that defines our institution.

As we reflect on the theme of civic consciousness and the role of citizens in shaping the future of our country, I hope that the articles in this issue of Vox Populi inspire you to think critically about the world around us. I commend the hard work and dedication of the students and faculty involved in putting this magazine together, and I am confident that it will serve as a valuable resource for all those interested in political science and civic engagement.

I congratulate the Teacher-in-Charge Dr. Namrata Singh and the editorial team of faculty members and students in its stellar efforts to bring out this issue. The sustained and passionate commitment of each and every member of the department to uphold the spirit of striving towards excellence, democratic and decision-making and collective wisdom is the essence of Miranda House. It is through reflection, self-accountability and the ability to think critically, analyze effectively and innovate wisely that enables us to retain the true spirit of the college.





Note of the Teacher-in-Charge

Dr. Namrata Singh

With publication of this edition of Vox Populi, The Department of Political Science, Miranda House celebrates "India @ 75, We the people of India, reimagining Indian civic consciousness."

Azadi Ka Amrit Mahotsav signifies the spirit of freedom; the inspiration of the freedom fighters; the arrival of new ideas and promises; and Aatmanirbartha elixir. Therefore, this Mahotsav is a national awakening celebration; festival to realize the dream of good governance; and a celebration of peace and global development.

As with the history of the freedom movement, the 75-year journey after independence is a testament to the hard work, innovation and enterprise of the common Indian. At home or abroad, Indians have proven themselves through hard work. We are proud of our constitution. We are proud of our democratic tradition. The language of democracy, India continues to advance in strengthening democracy. Rich in education and science, India has left a trail from Mars to the moon.

Department of Political Science celebrates Aazadi ka Amrit Mahotsav with creative and brilliant piece of work of our students and the faculty members. I congratulate the entire Editorial Board of Vox Populi for their astounding efforts that they have put in for this edition of Vox Populi.



Note of the PRESIDENT

Nidhi Kanaujia
(Batch of 2021-22)

The academic community today has realised what the Department of Political Science, Miranda House has been doing since years and that the way to move forward for citizens, nations and globe largely lies in engaging with empathetic dialogues at all levels. Having completed 75 long years of hard-earned independence, India stands at a crucial juncture today. In keeping with the same spirit, the 2021-22 edition of Vox Populi has been aptly titled as 75 years of “We, the people of India...” giving space to opinions and discussion pieces of young students.

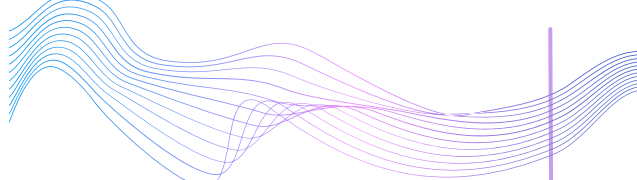
Samvaad i.e meaningful conversation (both internally and externally) constitutes a significant component of the vision of The Department of Political Science, Miranda House.

Having sincerely served the Department throughout 3 years of my under-graduation, first at the Class Representative (2019-20), then as the General Secretary (2020-21) and finally as the President (2021-22), I feel proud and contented to have experienced multi-faceted growth in not only my personality but also in department and its bright students. The current academic year has been a momentous one with several milestones for which all 16 union members, active student volunteers and teachers deserve the credit.

Since its establishment in 1972, the department is relentlessly trying to inculcate skills and capabilities among students through academic and non-academic engagements to effectively contribute meaningfully to the society.



As students of Political Science discipline, we believe in what we stand for, seeking to accommodate wide spectrum of opinions. This spirit shall be upheld in the batches to come to take our department to greater heights.



The session commenced with extending the warmest ever farewell – ‘Safarnama’ to the graduating batch of 2021. The team then took on to strengthen the e-repository for students to facilitate their online learning. Several sessions and events were organised throughout the year. Since the year started in an online mode, Department made continuous efforts to keep everyone connected through inauguration of initiatives such as Agamya – a mentor-mentee program.

In the times of uncertainty, students felt relieved by ‘Margdarshan’ – a career counselling series to guide students about future prospects. To help students to cope up with the pandemic stress, a practicing Psychologist and Counsellor was invited for a talk on mental health. ‘Beyond the classroom’ interactions brought fresh air and helped students interact to forge meaningful relationships. Moreover, the social media engagements continued with the launch of Vritant series along with continuing ‘Samvaad’ and ‘Through Our Lens’ series to give a space to the expressions of department’s students.

This beautiful year-long journey was made possible by the continuous motivation and support extended to us by our principal - Dr. Bijayalaxmi Nanda ma’am and our Teacher-In- Charge Dr. Namrata Singh ma’am. I would like to thank all the faculty members for providing conducive environment for us to grow and all the students of the Department who reposed their trust in me by voting me to this position of responsibility. I am deeply grateful to all.

Department of Political Science is the soul of Miranda House and definitely a force to reckon with. It was indeed my privilege to serve as the President for the academic year 2021-22. As I sign off, I carry forward with me, the legacy of the department to engage in meaningful samvaad at all levels and build relations for a better world. I believe that there is no real ending to a story, it’s just the place where we stop the chapter and I am confident about this story picking up new chapters with newer energies that would join us in years to come. I hope that you all had an enriching experience all throughout this year.

Warm regards.

Note of the VICE- PRESIDENT

Diksha Malviya
(Batch of 2021-22)



Sometimes it's the journey that teaches you a lot about your destination.

-Drake

Stepping into the corridors of Miranda House can be daunting at first, but eventually you find a solace. Going further the Department of Political Science was my branch of comfort under the tree of Miranda House.

The leadership position was taken up by me during the unprecedented times caused by the COVID-19 pandemic. Now given the space in Vox Populi 2021-22 edition which is a culmination of efforts, love and long-standing hope to gather force to do good in this world. I would like take a moment and express my gratitude towards each member of the Department who helped each other to sail through these challenging times.

First in my capacity as the Treasure and later as the Vice President of the department I came across nuances untouched in my life and found myself exploring and growing.



TEven amidst the pandemic when we were at our lowest, the arena of Political Science offered me something larger to believe in. After taking full charge as a Vice President we all 16 Union members have refected our values of inclusion and accountability towards each other. The beautiful experience of these two years is difficult to put up in words here. The ups and down and learning process all the factors became crucial part of this journey.

The Students Union, all 16 members, with their proper accountability and respective capabilities organized several events and were united with a single spirit to take the department to newer heights. The Department has organized number of events this year. The Authors speak series under the guidance of faculty members and with the help of department's students became the highlight of the year. Continuing the Social media engagement of the department initiatives such as 'Samvaad' regularly organized along with the our newly launched initiative 'Vritant' this year to keep our PolSo family together and interactive.

I would like to extend my heartfelt gratitude goes to each and every member of the Department who motived us in this beautiful journey. I would like to extend my special thank to our Principal, Dr. Bijayalaxmi Nanda ma'am, for continuously guiding our department and having faith in students. My gratitude to our Teacher-in-Charge, Dr Namrata Singh Ma'am for constantly guiding and supporting us in all our endeavours.



From the Editor-in-chief

Vanshika Bhagat
(Batch of 2021-22)



If you draw a crescent from the eastern tip of Europe right across South Asia to Japan, India stands out as an oasis of freedom. While other nations have dealt with monarchies, dictatorships, and coups in which individual freedom may have been suspended, India, however messy it may seem at times, has managed to stay true to its democratic principles.

On August 15, 2022, India celebrates 75 eventful years of being the world's largest democracy. There is much to be grateful for. At independence, we were an impoverished, underdeveloped nation, where just over 18 percent of the people could read or write, the average citizen could hope to live up to the age of 32, and everything, from food to healthcare centers, doctors, institutions and industries, was in short supply. This, when our population was 350 million compared to 1.3 billion currently. In 75 years, we have made impressive strides in our journey towards gross national wellbeing. Over three-fourths of our people are now educated. Average life expectancy has more than doubled. We are self-sufficient in food production and have belied the fears of becoming an economic basket case.

However, the COVID- 19 pandemic and the massive economic disruption caused by the lockdown have undoubtedly dealt a setback to our future targets. There is a strong case for using this crisis as an inflection point to usher in dramatic policy and scholarly investigations to take advantage of a recovery that seems to be around the corner.

As I write this note for the 15th edition of Vox-Populi, I am tempted to reflect upon what brought us here. The one resounding lesson from our achievements is that nations have the power to rise above circumstances. Nations, of course, are made up of individuals, from whose ranks rise some exceptional leaders. Nation-building certainly is not just the preserve of the political class. The illustrious history of our land shows how the most 'non-illustrious' people changed our fate for the better. Ours is a country where an individual from one of the most marginalized caste groups could emerge as the father of our Constitution. That is testimony to the integrity of this land.

In three years we will also celebrate the semi-sesquicentennial jubilee of the promulgation of the Constitution of India, which was adopted in the November of 1949. The Constitution of any geography is a codified national behavioural system. It's imposed morality, loftier than what we assume to be practical freedom. It's the edict of lawful destiny. The opening sentences of the Preamble to the Constitution of India indicated the destination for the young republic- the welfare of 'all' its citizens. It resolved to secure for them 'justice' and 'freedom' which seemed like quixotic aspirations for a nation in ruins after a twin centuries-old parasitic alien rule. Freedom is a word not yet banalised by repetition. Freedom retains its freshness in a world where the gladiators of change keep crawling out of the cracks in the establishment.

While we rejoice in our achievements, our failures disproportionately affect the underprivileged masses of the populace to whom freedom from oppression still appears like a distant tomorrow. This crucial juncture in the history of our nation must also be used to not just pause, reflect and strategize, but also restrain. Unfortunately, restraint is often portrayed as pusillanimity. Constitutional restraint is misjudged for lack of courage or indecisiveness.

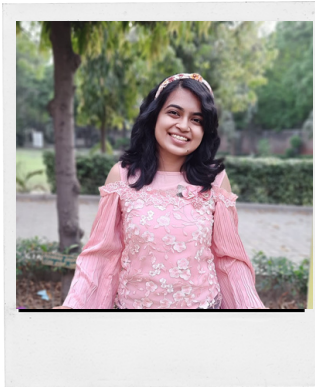
To realize our full potential, the nation-state must shed its colonial attitude. Our colonial masters designed the government to control people. We are now a free nation and don't need to be controlled. Instead, we need enabling conditions that can facilitate and empower us. This demands leadership, accountability, unflinching faith in constitutional democracy, vision, unity, and resolve. On the 75th anniversary of the birth of our Republic, we should be the envy of the world- a nation delivering prosperity to all while still being free and democratic.

As we engage in exchanges around 75 years of, “We, the people of India”, we realize that Indianness is not uniform. It is, in fact, a many- splendoured thing. Much like a rainbow but with many shades of grey. Vox Populi-2021-22 has emerged as a vibrant mélange of these expressions. It is a product of intellectual churning by a team of passionate students and professors, to whom I express my sincere gratitude.

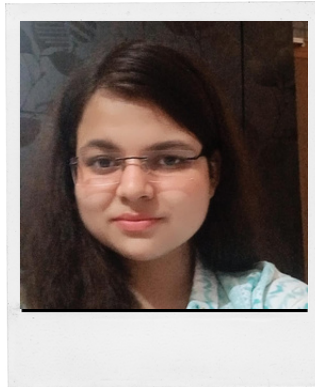
Finally, India as a country where 50 percent of the population is under 25, is bubbling with youthful energy and ideas. We are a country on the move. The centenary of our independence is just 25 years away. I hope our 75th anniversary becomes the stepping stone for this next major milestone. For that, there will be a whole new set of pathbreakers from the sites of romance with resistance- the *nukkads* (streets) to the institutes of eminence like Miranda House. May our breed flourish, and may we keep our tryst with destiny.

Co-Editors

Srishti Sonavane



Vaishnavi Agnihotri



From the editorial board

Faculty Coordinators:

Dr. Pushpa Singh

Mrs. Shruti Sharma Sethi

II year

Shakshi Kundu



Working with the editorial board of Vox Populi for the second time has been an enthralling experience with newer challenges and experiences. Nothing could be more satisfying than the hard work put in bringing this wonderful edition and watching it take shape day by day. Our Editor-in-chief, co-members, and faculty have been the guiding light, without whom, it could not have been possible. The passion, experience and team spirit inculcated throughout this exercise shall stay with me throughout my life. Wishing luck and growth to Vox Populi and Miranda House and expressing my heartiest gratitude.

I year

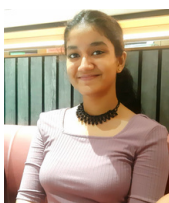
Dimple Kothari



Working in the editorial team has been a great experience. Every entry in the magazine helps one learn and understand something new. Our editor-in-chief, the faculty members associated with the magazine, and team members were the guiding forces behind this. I'm sure that the output and the result of the magazine will be great. Kudos to Miranda House.

I year

Shreshtha Saxena



My experience with the Editorial team of Vox Populi was extremely rewarding. Even though the majority of our work was online, frequent discussions and team tasks helped us draw from each other's experiences, as well as build friendships. I feel very fortunate to be able to work with this outstanding set of people and I hope to work alongside the team again.

II year **Vaishnavi Agnihotri**



Working with the editorial team was a great experience. I got to learn a lot of new things from others and sharpen up my own skills. The hard work of the entire team of Vox Populi- 2021-22 is evident in the magazine itself. I hope the magazine turns out to be a huge success.

II year **Aditi**



Working with the editorial board has been a constant process of learning. I enjoyed working with the team and reading the wonderful articles from the budding authors of our department. I would like to thank the Editor-in-chief for her able guidance throughout the whole process. Working for the Vox Populi has been a wonderful experience and I hope you all love this edition of Vox Populi as much as we do.

II year **Deeksha**



It was an extremely delightful and enriching experience to work with the editorial board for the first time. I am grateful that I got this opportunity to work with our Editor-in-chief and co-editors who were really helpful throughout this process. This journey has taught me to inculcate team spirit, shoulder responsibility, think creatively and learn something new every day as we progressed with our work. From writing to proofreading and editing the articles has helped me improve my skills as an editor and has given me new perspectives on topics that has widened my horizon.



II year

Jaya Narayan



Editorial work is one of the things I am really passionate about. To have been able to put my passion to work for my department has been really meaningful to me. Working with the Vox Populi team has awarded me with the opportunity to know my department's passions and perspectives. I am also utterly grateful for being able to write for Vox Populi and finding a place for my voice in the student body.

II year

Srishti Sonavane



Writing is one thing, but knowing how to improve your writing is another and learning how to work as a team and create something important and beautiful is a whole new amazing feeling!

Vox Populi has given me all these things to add to my work and my personality. Other than boosting my hobby of poetry writing, it has also enabled me to learn some things in the design arena. Thank you Vox Populi!

I year

Shreoshi Tarapdar



It was my first and a great experience working with the editorial team. It gave space to understand perspectives related to various issues and topics around the globe. Moreover, other than reading the team gave me the opportunity to come up with new ideas which in return helped me to broaden my horizon of understanding. I am grateful to work with the team.

I year

Nandini Parashar



The editorial board of Vox Populi taught me a lot in its working. From editing articles to creating content for the magazine, it gave me an opportunity to discover my editorial skills and hone my inner writer. I thank the editorial board for trusting me with this process and building the steps for me to climb on! I look forward to working with the editorial board once again in the next academic session!

2021-22

DEPARTMENT ANNUAL REPORT



DEPARTMENT OF POLITICAL SCIENCE
MIRANDA HOUSE, UNIVERSITY OF DELHI

presents

THE AUTHOR-SPEAKS SERIES

with
Author & Academician
PROF. HIMANSHU ROY

on
**POLITICAL THOUGHT
in INDIC CIVILIZATION**

Department of Political Science,
Miranda House

presents

An Interactive session on
Mental well being

"UNLEASHING MINDFULNESS"

with
Ms. Sweeile Jain Birla
(Psychologist & Counselor)

Date: January 16th, 2022
Time: 5 PM
Platform: Google meet

For more details contact:
Disha: 939991871 Nishi: 7054948916

In Collaboration with
**MIRANDA HOUSE -
UNIVERSITY COLLEGE FOR WOMEN**

presents

A Quiz?

VIGILANCE AWARENESS WEEK

OPEN FOR EVERYONE!!

WIN EXCITING PRIZES!!!

TOPIC: STORY OF INDIA'S ELECTION

talk by
PROFESSOR SANJAY KUMAR

Co-Director of Lokniti
Research Programme at the Centre for the Study of
Developing Societies

**11 AUGUST 2021
11.00 AM**

Join us:
Zoom ID: 769 984 3572 Passcode: Mh1948

DEPARTMENT OF POLITICAL SCIENCE
MIRANDA HOUSE
celebrates

75 YEARS OF INDEPENDENCE

**AZADI KA
AMRUT MAHOTSAV**

Stay tuned!

Department of Political Science
Miranda House
&
TULA- MHCC
presents

Vigilance Awareness Week-2021

Independent India @ 75:

SELF RELIANCE WITH INTEGRITY

CHIEF GUEST-
Mr. ASIM ARUN, IPS
COMMISSIONER OF POLICE
KANPUR, UTTAR PRADESH

Events for the day-
Integrity Pledge
Flash Mob

DEPARTMENT OF POLITICAL SCIENCE,
MIRANDA HOUSE

presents to you

वृत्तांत

Describing and providing information about
an event, subject, object, condition and so on.

Instagram: emb.polso

DEPARTMENT OF POLITICAL SCIENCE
MIRANDA HOUSE

THE AUTHOR-SPEAKS SERIES

presents a webinar on
LIFE IN THE UNIFORM
BIHAR DIARIES

a book by
MR. AMIT LODHA (IPS)
AUTHOR

24 September, 2021 3 PM IST ZOOM

DEPARTMENT OF POLITICAL SCIENCE
MIRANDA HOUSE

under

THE AUTHOR-SPEAKS SERIES

presents an international webinar on
**CAPITALISM'S SEXUAL
HISTORY**

a book by
DR. NICOLA SMITH (AUTHOR)
UNIVERSITY OF BIRMINGHAM, UK

13 September, 2021 1 PM IST ZOOM

LAKSHYA
The Civil Services Club

AYUSSH SANGHI

Top Educator | Chartered
Accountant
Educational Qualifications:
B.Com (H), Chartered
Accountant, BA (LLB)
Public Speaker | Motivator

Youtube following of
>260K >50M views on
India's leading education
platform, Unacademy.

Taught > 100K students in
Vojiram and Ravi

TOPIC OF DISCUSSION
**SAYS AND NAYS
OF UPSC**

DATE: 8TH AUGUST, 2021
TIME: 6 PM

REGISTER NOW!!

YEAR OVERVIEW

2021-22

Department of Political Science
Miranda House

The Department of Political Science, Miranda House was established in 1972. The department has a diverse faculty whose specialization spreads across various fields of Political Science and caters to a large number of students across disciplines. The core emphasis of the department is on familiarizing students with the conceptual and applied essence of the discipline. The department has established several collaborations with both national and international organizations in order to provide hands-on experience to students.

Academic Events

Webinar by Lakshya, Civil Services Club, DRC (8th August 2021)

The first webinar for the session 2021-22 was organized by Lakshya - The Civil Services Club, in collaboration with the Political Science Department of Miranda House on 8th August 2021. The session revolved around the theme 'Says and nays of UPSC exam'. It was conducted by the top educator for UPSC CSE, Chartered Accountant, public speaker, and motivator - Mr. Ayussh Sanghi. Mr. Sanghi discussed how fresh graduates and people with jobs should start preparing for the coveted Civil Services Examination.

Talk on 'The story of India's elections' by Prof. Sanjay Kumar (11 August 2021)

A talk by Professor Sanjay Kumar, Co-director of Lokniti - Research program at the Centre for the Study of Developing Societies on the theme- 'The story of India's elections' was organized as a part of the celebration of the 74th Independence Day of India on 11 August 2021.

The talk was followed by an enriching question-answer session that touched on the aspects of victory margin and electoral bonds.

Author speak series: International Webinar (13 September 2021)

Interaction with Dr. Nicola Smith, Senior Lecturer of Political Science and International Relations at the prestigious University of Birmingham, United Kingdom was organized as a part of the Author- Speak series.

The speaker stated how sexuality is often assumed to be special and private. She further highlighted the relationship between capitalism and sexuality which can often be controversial. She explained how queer theory and sexuality have been overlooked by economics and politics. The speaker emphasized that there is no segregation between sexuality, history, economy, and capitalism.

Author speak series: Bihar Diaries and life in the uniform (24 September 2021)

A talk by Mr. Amit Lodha, Indian Police Service (IPS) officer, Inspector General (IG) of police was organised on 24 September 2021. The speaker elucidated his life's story about how despite the challenges he faced, his optimism kept him going. The resounding message to the attendees of the webinar was "*Enjoy the process of life; believe in yourself and let the magic happen because the sky is the limit.*"

Vigilance Awareness Week (21-28 October 2021)

On the occasion of Vigilance awareness week as a part of the 'Azadi ka Amrit Mahotsav', Mr. Asim Arun, IPS (Commissioner of Police, Kanpur, Uttar Pradesh) was invited by the department. The event commenced with Dr. Jayashree Pillai welcoming the speaker and stating her discerning views. This was followed by a pledge-taking ceremony wherein Dr. Bijayalaxmi Nanda led the integrity pledge in English and Dr. Namrata Singh led the Hindi pledge. Further, a virtual Flash Mob was presented by the students.

The speaker threw light on the practice of corruption in today's society and explained its causes and effects. He enlightened the gathering by elaborating on the various mechanisms to reduce the practice of corruption such as the usage of cameras, a more transparent system, usage of technology, etc. He juxtaposed India's condition with countries like Ghana that have efficiently managed the menace of corruption.

The talk was followed by an Elocution wherein students recited poems on topics such as corruption, vigilance, self – reliant India.

MH Vatavaran took the program forward by throwing light on the importance of protecting the natural biodiversity and made the students aware of international organizations set up to combat biodiversity loss. They presented videos on the urgent importance of stopping the illegal wildlife trade, and steps being taken by India to curb the Illegal wildlife trade. MH Vatavaran also released a blog on vigilance for a safe environment.

Vigilance awareness quiz (27 October 2021)

A quiz was also organized during the vigilance awareness week on 27 October 2021. The quiz was conducted by the Department of Political Science in collaboration with Oil and Natural Gas Corporation Limited. The quiz was highly engaging with a participation of over 952 students.

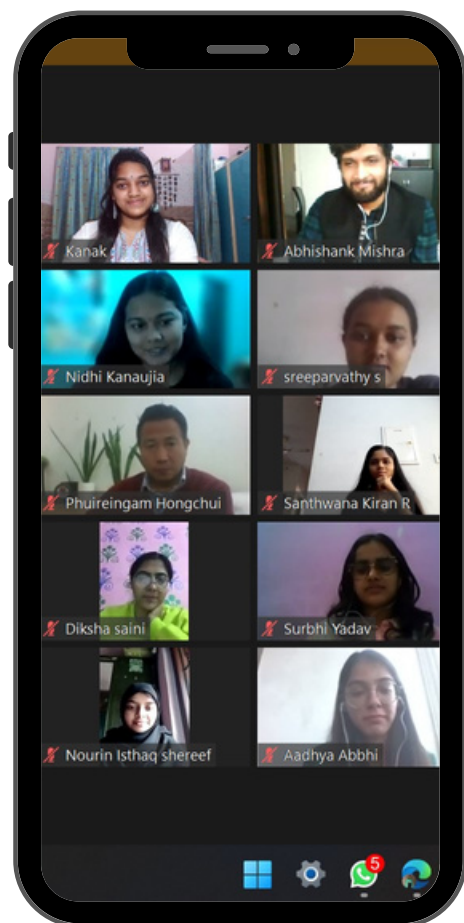
Virtual PTM (16 November 2021)

A virtual parents-teacher meeting was organized for the Parents and Professors of the Department of Political Science on 16th November 2021. The goal of the meeting was to interact and discuss issues in order to help students become informed and aware.

After a formal introduction of the department and professors, the floor was opened for parents' feedback. Parents put forward their concerns and also appreciated the efforts of the faculty members towards the students. Parents raised their concerns regarding the re-opening of colleges and reduced peer-to-peer interaction due to the online mode of education because of the nationwide promulgation of lockdown.

Add-on course on Legal Literacy (17 January 2021- 3 February 2021)

A 15-day add-on course on Legal literacy course was organized by the Central District Legal Services Authority in collaboration with the Department of Political Science, Miranda House.



The course commenced on 17th January with an Inauguration ceremony wherein Shri Girish Kathpalia (Ld. Principal District And session judge, Tiz Hazari court, Delhi) and Shri Kawaljeet Arora (Ld. Member secretary, DSLA) introduced the concept of free legal aid and the functioning of NALSA, DSLA, and DLSAs. The session was moderated by Ms. Neeti Suri Mishra (Ld. Secretary, Central District Legal services authority).

The **second session** was held on 18th January wherein Ms. Neeti Suri Mishra gave a virtual tour of central DLSA and District court along with explaining the functioning of DLSA. The students got an insight into how the legal offices work, the distribution of tasks between all departments, etc. The speaker led an enriching discussion on the Protection of Children from Sexual Offences Act, 2012.

The **third session** was held on 19th January wherein Mr. Sumeet Anand, Full Time Secretary of District Legal Services Authority, New Delhi District, at Patiala House Courts threw light on fundamental rights and duties. He started his lecture by explaining the main features of the Preamble. He introduced fundamental rights and mentioned various case points to explain them. The speaker emphasized the freedom of speech and expression, and laws penalizing sedition in reference to the case Kedarnath Singh vs State of Bihar case of 1962.

The **fourth session** led brilliantly by Ms. Namrita Agarwal, revolved around the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013. She explained the act, its objective, and various associated legal terms. She gave an in-depth explanation of how to file a complaint under the aforementioned act.



The **fifth session** was conducted on 21st January 2022 wherein Mr. Gautam Manan, Special secretary, DSLSA elaborated on the various aspects of special protection of children and the concept of mandatory reporting under the Protection of Children from Sexual Offences Act, 2012.

The **sixth session** was conducted by Mr. Sunil Gupta, Secretary, West DLSA who introduced the various aspects of the Right to Information Act, 2005.

The **seventh session** was conducted on 24th January 2022 wherein Ms. Neeti Suri Mishra, Secretary of District Legal Services Authority (Central District) gave an overview of the matrimonial laws in India. She explained the Hindu Marriage Act, of 1955 at length. This was followed by a discussion on the Protection of Women from Domestic Violence Act, 2005 which was complemented with various case laws for a holistic discussion.

Mr. Shiv Sood presided over the **eighth session** and emphasized personality development and soft skills development. An interactive session with students sharing their experiences followed the discussion.

The **ninth session** was conducted on 27th January wherein Ms. Nabeela Wali talked about the various rights and remedies available to the victim of an offence with special emphasis on the Delhi Victims Compensation Scheme, 2018.

The **tenth session** conducted on 28th January 2022 was led by Mr. T D Dhariyal. The speaker explained the various intricacies of the Rights of Persons with Disabilities Act, 2016. The session encompassed a nuanced discussion around the day-to-day lives of persons with benchmark disabilities and how we ought to be empathetic to their struggles.

The **eleventh** session began with Sh. Harjeet Singh Jaspal's overview of the Criminal Justice system in India. The students got an opportunity to learn about cognizable and non-cognizable offenses, defamation, etc.

The **twelfth session** was presided over by ACP Jaipal Singh Bhamboria and Inspector Jogender Singh SGO. The speakers gave a virtual tour of the Police station along with explaining the functioning of the same.

The **thirteenth session** involved an overview of property laws in India by Mr. Anubhav Jain.

The **fourteenth session** was conducted on 3rd February 2022 wherein Ms. Neeti Suri Mishra explained the Maintenance and Welfare of Parents and Senior Citizens Act, 2007: An Act to provide for more effective provisions for the maintenance and welfare of parents and senior citizens guaranteed and recognized under the Constitution and for matters connected therewith or incidental thereto.

The Valedictory Ceremony which for the course took place on 8th February. Ms. Namrita Agarwal and Ms. Neeti Suri Mishra conducted this session. The course ended with a formal vote of thanks by the Teacher-in-Charge, Dr. Namrata Singh.

Agamya Launch (26 January 2022)

The Department of Political Science, Miranda House launched its initiative AGAMYA – the mentor-mentee club of Miranda house on the occasion of 73rd Republic day.

Agamya, literally the zeal to learn and gain knowledge, is an endeavour to connect with students studying in Government schools located in remote areas of India. Its aim is to conduct online mentoring sessions by engaging children in various activities which will help sharpen their competency and aptitude along with imparting life skills.

Their motto 'Samagra Shiksha' represents the importance of encompassing the academic curriculum as well as soft skills.

The attempt is to hold the hands of the underprivileged students in our society and go beyond the syllabus to provide them with an opportunity for all-around development.

Dr. Jayashree Pillai, convener of Agamya welcomed and addressed the gathering. The speaker of the day Mr. Randhir Sahay congratulated the department on this initiative.

Margdarshan: Career Counselling Series (2 February 2022)

The **first session** of the Margdarshan series was conducted to explore Master's programs.

Miss. Suhasini Das Gooptu, Miranda House Alumni (2018- 21) was the speaker of the session. She is pursuing M.A in Political Science, at Jawaharlal Nehru University. Miss. Suhasini helped the students comprehend the entrance exam pattern and provided answers to their queries.

The **second session** was organized on 30th March 2022 to explore postgraduation choices and seek guidance from Ms. Bala Panchanathan, Miranda House Alumni (2017-20). She laid importance on Public Policy as a master's program choice in the current circumstances.

Author speak series: Prof. Himanshu Roy (5 April 2022)

The department organized another session of the Author- Speak series with Prof. Himanshu Roy, Academician, and author. The session opened with a welcome note by Ms. Shruti Sharma Sethi. Prof. Himanshu Roy gave a brief insight into his book "Political Thought In Indic Civilization" and the process of writing the same.



Department Activities and Events

Samvaad

Samvaad is a monthly initiative introduced by the Students Union (2020-21), Department of Political Science. It is an open platform, giving an opportunity to the students across multifarious backgrounds and possessing an eclectic range of political opinions to express their ideas and words before a larger audience.

The Samvaad edition of each month comes up with a new theme addressing current social and political events. Entries are accepted in the form of write-ups, monologue videos, and poetry videos.

Opinions of the authors are put forward to the public through the official social media page of the Department of Political Science, Miranda house.

Azaadi Ka Amrit Mahotsav-Essay competition

The department conducted an essay competition to celebrate the Government of India's initiative called 'Azaadi Ka Amrit Mahotsav' that seeks to celebrate our 75th year of independence.

The theme for this competition was '75 years of India's Independence: Challenges, Achievements and the Way Forward.'



Vritant

A social media initiative named 'Vritant' was launched by the Students union 2021-22 in the month of October. It is a reel-making initiative that involves making reels/ videos on various topics related to Political Science and raising awareness regarding the same. The department has raised awareness on topics like Sextortion, sexual harassment, etc. This initiative had a very wide reach with around 19 thousand people engaging with complex political issues through these videos.

Ms. Sweetie Jain, who is a practicing Psychologist and a Counsellor based in Mumbai was invited for a talk on mental health. The speaker elaborated on how mental health conditions are considered taboo in our society. She did an ice-breaking session with the screening of the short film- Pipar Pixar. The session allowed the students to engage more confidently in conversations around mental health issues.

Mental Health Awareness Session (16 January 2022)

POLICY CENTER AND GENDER LAB



ANNUAL REPORT- 2021-22

Started on 4th February 2020, Policy Centre and Gender Lab works as a great platform for each and every learner of social sciences as here we can apply the practicality of our knowledge and create something original- of our own. This importance of PCGL, helping one to know more, can be depicted through the saying of the great physicist Richard Feynman "I'm not afraid of not knowing things. It is always more interesting." But we, as learners of social sciences, need a safe space- a safe space for exploring new arenas of our knowledge and PCGL works for that being the combustion engine with curiosity being our driving fuel.

Young researchers equipped with a multitude of perspectives and acute analytical abilities; are honed under the guidance of proficient faculty at Miranda House through the platform of PCGL.

During the period of lockdown, Policy Centre and Gender Lab initiated the process of research paper writing on the theme of "Impact of lockdown on women." Starting a preliminary finding on this theme, a detailed analysis was done around this context on various fronts.

PCGL has also collaborated with other organisations, societies and hosted a number of online seminars centred around various issues of importance. Some significant ones are a webinar on "Gender in Times of Covid 19 and Impact of Covid 19 on Global Consumerism", "Gendered Spaces in Lockdown", "Youth and India's Future: COVID 19" with G Ramesh (Joint Secretary) being the main speaker. During the times of crisis, the members of PCGL tried to spread awareness by publishing blog articles on a plethora of themes and launched a series of articles. Policy Centre and Gender Lab also conducted two online surveys- one on challenges of online education and another on women's equality day awareness. Moreover, PCGL has also conducted some major and successful events like online debate competition, caption writing competition, workshops on Research Paper writing, more than 100 webinars in partnership with Her World and so on. Along with this, PCGL has been posting informative content around gender in PCGL YouTube Channel which has been a great source of knowledge for the young researchers.

Adding onto all this, recently in the Job Mela organised by Central Placement Cell under the backing of the office of Dean Students Welfare, University of Delhi, Policy Centre and Gender Lab collaborated with Her World as a potential job provider for the students. PCGL, as a platform for those who have a thirst for knowledge has been and will continue to extend its hand and will try to extend its base across Miranda House.



Annual Report

2021-22


TULA, Consumer Club Miranda House, was established in February 2007 with the aim to enlighten the young scholars about their consumer rights by Dr. Jayashree Pillai of the Department of Political Science. Over the years TULA has established itself as one of the most active consumer clubs of the University of Delhi.

The primary objective of TULA is to play a pioneering role in developing consumer awareness and underlining consumer rights and activities through talks by distinguished speakers from various backgrounds, workshops, awareness weeks, plays, and many more.

All through the year, TULA organises various activities for the advancement of the young scholars towards more informed citizens. The most important and a must every year is the Vigilance Awareness Week and the Three Day Annual Workshop on Consumer Awareness in which eminent speakers from various fields are called upon to enlighten the youth with the various aspects of Consumerism. Apart from that, TULA conducts activities like Nukkad Nataks, National Level Competitions, Mock Consumer Court and much more.

The Club also releases an Annual Journal every year called SANTULAN which attempts to educate consumers about their rights and also aware them about the present-day challenges as a consumer.

The Covid-19 Pandemic didn't dampen the spirit of TULA MHCC. All the events competitions, awareness programmes were shifted online during this phase. SANTULAN was released as an e-journal last year after the collaborative effort of the student members of TULA and our highly supportive professors. Innumerable online meetings, emails, phone calls brainstorming sessions and year's worth of work went into creating this amazing piece of writing. The club will be coming soon with this year's edition as well. Despite the uncertain times, TULA had an amazing 2021-22 session.





Analysing Representative Politics: Reflections from Post-Colonial Societies

- Dr. Pushpa Singh, Associate Professor

As this issue of Vox Populi is dedicated to the celebration of 'Azadi ka Amrit Mahotsav' an initiative of Government of India to commemorate 75 years of progressive India, it is pertinent to reflect upon the various parameters that constitute the foundation of our republic. Democratic representative politics is one of the defining features of our country. This article will analyse the nature and dimensions of representative politics in a comparative perspective, with special emphasis on India.

Being engaged in the teaching and learning of the discipline of Comparative Politics, we realise that it is the comparative perspective that enables us to get a complete and critical perspective. It is this very process of comparison that enables us to grasp a fuller understanding of any idea, concept or phenomenon. Though, the discipline for a long time has been caught up with a predominant engagement with the studies of advanced industrial societies, making it very Eurocentric. Fortunately, numerous developments in the post-Second World War period in the form of discourse of postmodernism, postcolonialism, communitarianism and multiculturalism and feminism continuously highlighted the discipline's overtly Eurocentric character. Important mention is that of the feminist discourse that has been trying to draw attention to the very unequal and gendered ways in which the discipline is constituted in terms of its approach, content and scope. As result of this, there is emergence of a distinct feminist thought from 1990s demanding gendering of Comparative Politics (Lovenduski 2005; Baldez, 2010; Beckwith, 2010; Chappell 2010; Tripp 2010). All these discourses dovetailed into emergence of a new consciousness within the frontiers of Comparative Politics, ushering in a newly found urge to engage with the 'lesser known' parts of the world employing the identity markers like race, ethnicity, gender, cultural, social and economic differences and so on.





With this backdrop, scholars began to look for those models and case studies that appeared more like deviations rather than archetypes symbolizing the universal models. One of such comparative studies is on the varying nature of democracy and representative politics in non-Western parts of the world.

It is quite fascinating to analyze the ways in which representative politics have unfolded in the post-colonial societies of Asia, Africa and Latin America. These societies have been under colonial subjection for prolonged time, and the impacts are still visible on their institutional and political processes. Unfortunately, most of these countries appear to be extensions of colonial state apparatus in terms of their institutional functioning, with an oversized state under a small ruling elite. Though these countries started their journey with representative democracy, the political leadership has been largely confined to handful leaders who command their allegiance to the system due to their forefather's link to the country's independence movement. Also, the nature of representation in these countries has been formal, focusing more on the procedural aspects of democracy. With the subsequent phases of democratization, all groups in such societies, who have been denied access to the mainstream, started asserting their rightful claims on public opportunities and institutions. Since these societies are ethnically and culturally divided and prone to violence, the majoritarian forms of democracy accentuate such problems by structurally excluding the minorities (Linder, Bachtiger, 2005). In many developing societies, electoral competition is a bid for ownership of the state and minority groups, losing an election does not account to simply losing office, but to having no access to the resources of the state and thus losing the means for protecting the survival of the group (Makinda, 1996).

From the time of their independence in the early nineteenth century, most of the Latin American countries made their attempts to establish electoral processes and democratic regimes. These efforts failed unfortunately, and dictatorial and oligarchic groups took power. Only three major electoral democracies could sustain themselves between 1900 to 1930, Argentina (1916-1929), Mexico 1911-1913) and Uruguay (1919-1933). Surprisingly, some of the most affluent nations witnessed the subversion and breakdown of democracies in Latin America: Brazil in 1954, Argentina in 1955, and in 1964, Chile in 1973, Uruguay in 1963.





However, by 1980 global political changes started catalyzing the process of democratization in Latin America. The internalisation of the finance market, receding impact of revolutionary threat, constraints of domestic policy choice and political learnings have converged at reduction in incentives and opportunities for authoritarian reversals (Remmer, 1993). Mid 1980s saw the shift of Brazil and Argentina to civilian regime, and in 1989 the dictatorial regime of Pinochet in Chile buckled under public pressure. This process of transition has been intermittent and incomplete as pointed by Jennifer L. McCoy. She captures the failure of the Latin American state in making democracy inclusive by granting citizenship rights and other entitlements to people. Latin American citizens are beginning to express their growing frustration with the system after two and a half decades of democracy and market reform that promised an improvement in living standards, (McCoy, 2008). The challenge lies in sustaining these efforts. It is only upon the foundations of strong representative and accountable institutions that new forms of political participation would be instituted (Penizza, 2005).

Interestingly, in Asia, different countries have showcased different trajectories of their engagement with democracy and electoral process. Countries like Kazakhstan, Uzbekistan, North Korea, Myanmar continue to reel under authoritarian regimes with little presence of representative politics. On the other hand, India presents a case of deeper anchoring of democracy with huge celebratory ritualism around elections while many other societies have faltered on this aspect in Asia. Scholars assign the reason to the vibrant electoral politics and accommodative framework of the country. Mass political participation of marginalised sections in electoral politics has expanded the democratic discourse of the country. However, delivering social justice and ensuring equity to all remains a challenge and India must constantly work on it.

Till date, India is nothing less than an enigma for the western scholars, especially for the likes of Seymour Martin Lipset and others who perceived prosperity and education as the preconditions of democracy. This inclination is typically reflected by most of the scholars having allegiance to the school of political modernisation and development who construed industrialisation as the sine-qua-non of democracies. However, Indian democracy offers a different and unique political experience.





Most 'perquisites' of electoral democracy perceived as mandatory by the Western world have been absent here. Yet the system has not only survived but stands out as a successful polity due to its political institutions that have sustained its democracy.

In Africa, the promises of newly achieved independence vanished away in thin air as charismatic leaders started playing larger than life figures after amassing powers and resources. The subversion of democratic politics began by withholding elections and other institutions of representation. If at all elections were held, it was for the face value only and were regularly manipulated. Leaders continued to rule their countries as their feudal fiefdoms. Any kind of criticism or opposition was treated as treason in many of such regimes. The dictatorial lineage and wanton brutality of colonizers were replicated in actions of post independent leaders such as Kwame Nkrumah of Ghana, Sekou Toure of Guinea Kenneth Kaunda of Zambia, and Arap Moi of Kenya (Nwauwa, 1992, p.378)). For example, President Honsi Mubarak continued to play with the system in Egypt. He was later overthrown after the Arab uprising. The changed scenario increased domestic pressures for change for better governance, and to end corruption. Greater democratization required protection and promotion of civic and human rights and making the entire system conducive for a free economy (Delaco, 1992, p. 15). Now that many African states have started afresh, electoral democracy must not remain administrative formalities. It is in this context, that prospects of democracy are reshaping in the African continent as the ripple effect of democracy has led to greater stress on encompassing all ethnic groups and tribes in the development process in contemporary times.

At the same, there is a need for being cautious of the discernible politics behind the overenthusiastic push for democratization from the western hemisphere. The implicit agenda of the advanced industrial societies is to manage global capitalism. However, the capitalist forces understand well that in order to make the globe more conducive to their interests, it is utmost necessary to forge democracy in the third world. This will immediately draw developing countries into the vortex of international capital, and at the same time will allow the west to maneuver such engagements to their own benefit.



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The urge for greater democratisation should arise from within rather than being imposed from external forces. Many post-colonial societies have historical traditions and practices of local governance for example, for management of local resources. Many of these systems are based on democratic principles that need to be revived, expanded and creatively used for deepening of democracy and other political ideals in the society. However, historical traditions may also perpetuate hierarchy and other social inequalities, therefore, must be scrutinized on these axes and reformed to be just and relevant for contemporary times.

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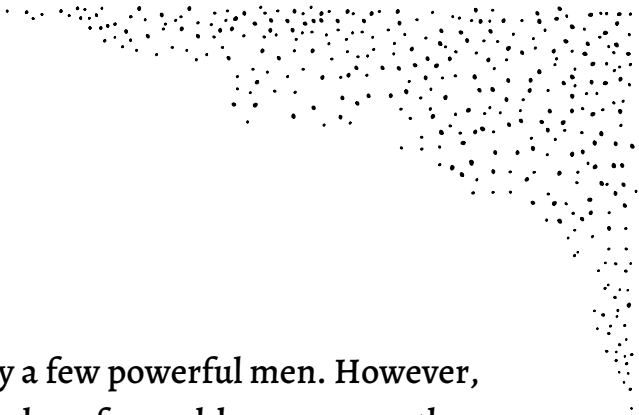


Feminist Engagements: From Private to the Public

- Dr. Rashmi Gopi, Assistant Professor



While surfing various OTT platforms I chanced upon this movie called 'The Great Indian Kitchen'. Being a non-resident Keralite, I have the benefit of both insider and outsider perspectives. Seeing this movie is an insight into both the private sphere and the world at large. It is about revisiting one's lived experiences and connecting with other middle-class women with multiple social markers. The family is projected as one of the most important and intimate spheres of one's life. The foundation of this supposed 'paradise' is arranged heterosexual monogamous marriage. Yes, it has to be arranged marriage to maintain the status quo of caste, class, gender, religion, region, and race. Sharmila Rege cites Bhim Rao Ambedkar's 'Castes in India' where he argues that one of the tools to sustain hierarchy, exclusion, and honour based on caste and gender in Indian families and society at large is endogamy.

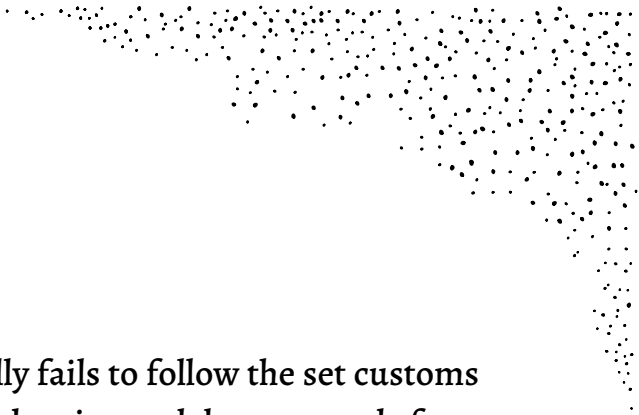


The script for the ideal patriarchal family is written by a few powerful men. However, this script is most often successfully internalized and performed by women, other men, and even persons who identify themselves as the Third Gender.

Through this movie, Director Joe Baby reflects the realities of an 'ordinary' and supposed 'normal' family in contemporary Kerala. Here the text and context are equally valuable. The text is the kitchen of an upper caste, middle-class Hindu family and the context is Kerala in the post-Sabarimala verdict. There is a continuum of toxic masculinity and its take on menstruation from the kitchen of an upper caste family to temple issues.

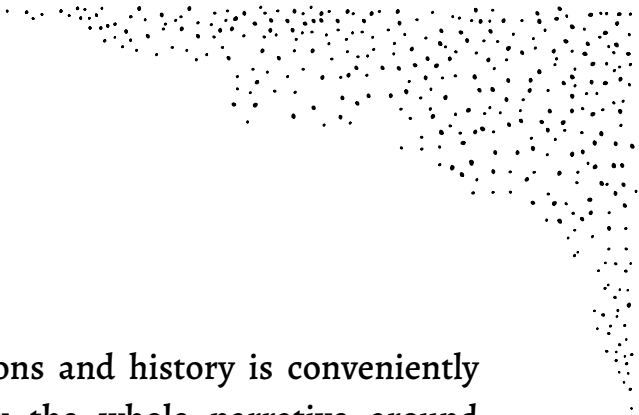
In a very strategic style, the director has not named any character. This reflects the fact that it can be any one of us. Here the name of the character is not important but the experience of that character in a patriarchal society is based on the foundations of caste and class. The film starts with the dancing scene by the female lead. Then follows her quick arranged marriage. The reference point for the roles played by the couple is not each other but the patriarchal narrative infused into their minds by family, friends, and the larger society. The clear demarcation between home and the world is played out. The husband belongs to the world and the wife belongs to the home, particularly to the kitchen and bedroom. The husband plays the perfect role of provider and protector. The wife lives to satisfy the appetite (stomach and sexual) of the husband. These are the things we all see around us, in our circle of friends and families. The work done at home is endless and invisible and least respected and most expected from a woman.

In this film, the first cracks in the relationship come when the wife expresses the hypocrisy of the husband for the first time. The very act unsettles the husband as he realizes that the wife has her own opinion and that too critical of him.



The relationship sours further when the wife gradually fails to follow the set customs and traditions of the family in terms of cooking, and cleaning and dares to apply for a job outside. The ultimate nail that rocks the marriage is when the wife expresses her sexual dissatisfaction. Here the husband gets offended for a respectable (good) wife is not expected to speak on these tabooed matters. Suddenly, for the husband, the wife becomes a questionable character. Later menstruation of the wife is used as a tool by the husband's family- mainly by the father-in-law, father-in-law's sister, and husband- to ridicule her for being impure with failings to understand the traditions of a respectable Hindu family and for being a daughter of a Gulf settled father. The absence of the father in the growing up years of the girl child is seen as a negative factor in shaping the true character of a chaste woman in the future. This is also a reality most of the girls growing up in the 1990s in Kerala must have experienced due to high male migration to West Asia. There was no open discussion in family or school regarding menstruation or sexual practices. These were given down to young daughters as things not to be discussed or questioned.

The personal merges with the public when the wife shares a video on her Facebook page concerning the Sabarimala temple verdict. For the upper caste Hindu men, a feminist challenging the tradition of excluding menstruating women from entering the Sabarimala temple was an assault both on religion and patriarchy. The Mandala Masam (the period dedicated to the Sabarimala shrine that lasts for 41 days, that usually starts on the 15 or 16 of November) is a period of male bonding and masculine performances. The fasting, austerity, and purity maintained by men are used as a tool to privilege men. The facilitators of this pilgrimage are women of the family but menstruating age women cannot partake in the pilgrimage. In this act of defending religion and patriarchy, at home and in the public domain, not only men but also women are active.



In the whole process, the erasure of plural traditions and history is conveniently done. O.B. Roopesh in his work highlights how the whole narrative around Sabarimala has been high jacked by Brahmanical notions of purity and rituals. The fact that Sabarimala was a small worship place of Malayaraya, a tribal community has been erased from the memory of the people. Similarly, Buddhist influence and strong connection with Christian and Muslim communities have been conveniently forgotten. On the one hand, the plurality of Sabarimala history and Hindu religion is erased and on the other hand, menstruation as a biological process has been monolithically presented. The notion of seeing monthly bleeding by women as polluting is a selective narrative. The menstrual process is seen differently by different regions, religions, castes, and classes. In the Kerala context itself, if we do a quick rewind of memories, we can locate the celebration of menarche — the first instance of menstruation — by the Nair community. Some of the Malayalam words used for menstruation like *aarthavam* (means seasons), *prayamavuka* (means to come of age) and *theranduka* (means a form of increase or growth) — all are positive connotations. Similarly, Catholic Christians and Muslims in North Kerala do not follow taboos attached to menstruation. Likewise, the practice of isolating impure and weak women during menstruation is an upper-caste practice. Predominantly, the women belonging to a lower caste and lower class communities never get different treatment during menstruation.

This film sends a strong message. It is the time to reclaim the self. The wife in this film has some advantages. She belongs to an upper caste, upper-class Hindu family with a skill set of dance to earn the living. She is childless, therefore she is freed from the concerns of parenting. However, the call to walk out of marriage is equally difficult for a woman with all these particular backgrounds.

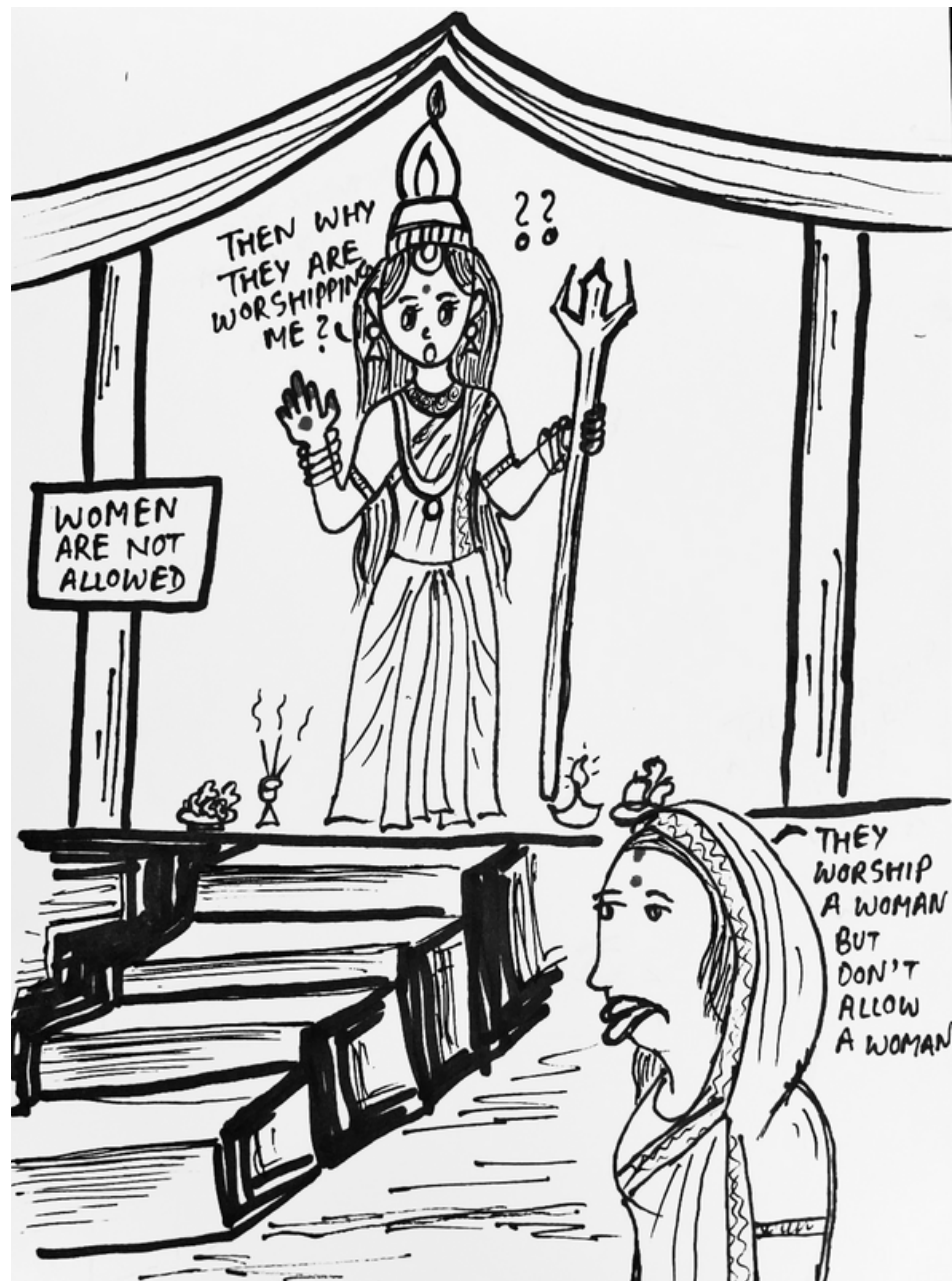
The process to challenge the power structures of patriarchy, religion and traditions are always ridden with pain and problems. However, the pleasure of living life with dignity is a completely different experience. This film shows that possibility. The fact that the film is made by a man also matters. It is symbolising the fact that some men too are changing. The degree of change might be minute but still, that matters. Until and unless men give up the privileges of patriarchy, change in society is difficult. I am waiting to watch the time when all kitchens in India will be democratic. Then it will be in a true and more worthy sense, the great Indian kitchen.

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- 3 .The Malayalam film 'The Great Indian Kitchen' (2021) was directed by Joe Baby.

Image

Women not allowed- Shreoshi Tarapdar, First Year



एक नई सुबह

- Dr. Surabhi, Assistant Professor

वैसे तो रात से दिन होना दिन से रात एक सिलसिला सा है
फिर भी इस सुबह में कुछ नया सा है
अब तक जो हुआ सो इतिहास हो गया
फिर आज इस सुबह ने नए इतिहास का मौका दे दिया
कब तक आखिर हम सिर्फ औरों से उम्मीद रखें
इस सुबह से ही क्यों न हम खुद को तल्लीन करें
जिस बात की आस लिए अब तक सिकुड़े रहे
क्यों न आज खुद को बुलंद कर कदम यह आगे बढ़े
बहुत हुई सिर्फ अधिकारों को ले के जंग कई बार हम हुए त्रिभंग
पर आज समय की यह ललकार है अंतर्मन भर रहा हुंकार है
अब हमारी बारी है कुछ कर दिखाने की इतिहास बनाने की
हमने जो सपनों का भारत देखा नई सुबह का भारत देखा
पूरब पश्चिम उत्तर दक्षिण हर कोना है उस भारत का
गांधी सुभाष बाबा का के संग ही बा सरोजिनी फूले सबका है यह भारत
जन गण मन में है जिसका परिवर्तन जन गण मन से है जिसका परिवर्तन
नीति राजनीति संस्कृति सभ्यता या फिर तकनीक का आगाज हो
भारत की अखंड एकता का विरासत का गुणगान हो
मिले सुर संगम का एक विहार हो
नए सुबह की छटा बिखेरते विश्व जगत का नायक हो भारत
सर्व धर्म समभाव वसुधैव कुटुंबकम् को चरितार्थ करे नए सुबह का भारत
बीते ७५ वर्षों की नाम गाथा कुछ सीखता सिखाता नए सपनों का भारत
हां यही है नई सुबह का वो भारत।।

In times of a Global Pandemic, you generally get up to the mundane, existential dread of emotionally making it through another day in a confined space, trying not to get depressed by the prospect of an extended stay in these conditions, hoping and failing to dodge any sort of contemplation on the magnanimity of what we are experiencing at the moment. However, I woke up on the 5th of May, feeling all of those things but with news that there had been an incident wherein a group of more than a hundred boys was found discussing the topic of objectifying, abusing, potentially attacking, and gangraping women on a social media chat room. It appalled me, outraged me, and sent me into existential angst. Of course, people told me this was 'normal'. 'Normal' not for me to feel this way but for men to do something like this. Sure, we've (men), done plenty to deserve this culpability. Was I surprised that boys did it? No. Was there even an ounce of understanding as sympathy for them? No. Was I appalled by the situation? Yes. Did it make me question my past? Yes. Did it send me into introspection about if I'd ever been a part of such a group of people? Yes. This incident made me introspect the layers of my past to dig out instances, where I had experienced remotely similar language being used for women. On introspection, I realized, for sure, I had come across multiple instances of dirty words being used against women but the suggestion of non-consensual sexual assault was new to me. We have perpetuated a culture in India, wherein it is okay for men to use crass language against a woman, for men to slut shame a woman on her character, for men to exercise dominance over a woman through control.

There is definitely an undervaluing of women's labor in workspaces, there is definitely an uncondusive travel and work environment we provide for women, there

BOIS LOCKER ROOM: AN OPEN LETTER TO ALL WOMEN



*- Mr. Abhishank Mishra,
Guest Faculty*

are definitely multiple gazes of male objectification through which women have to go through every day and navigate public spaces with caution, police their conduct, police their language, police their tone, police their laughter, limit their exposure, live up to beauty standards, police how much space they are taking. If you come to realize as a man that all women, effortlessly do this and navigate every day, while you're allowed to be unapologetically you, take all the space you want, look the way you look, be accepted for being ungroomed, unwieldy, loud, crass, highly opinionated and indecent, then you come to realize the magnanimity of your privilege. Sure, there is performativity to gender but isn't one gender making a bigger effort to play their gender role, as compared to you. Are you not asking more of women than men in this performance? If your answer is yes, then you should ask yourself are you giving them enough credit for that performance? Are you valuing them more for that performance? Are you giving women who resist this performance the space to be totally accepted in society? The answer to all these questions is a resounding No. In comparison to women, the beauty standards, norms of conduct and rules of acceptable behavior to which men have to live up to in the everyday is laughable, the standards for this performance are so low that even a mediocre performance on these standards, makes those men seem like Gods. Sure, things are changing;

men have an increasing onus on themselves to be mindful of their conduct around women, is that really that bad? Shouldn't that have been the natural impulse, or were we too blind in our own privilege to expect to be accepted for the lowest standards of behavior that we can mete out. A good thought experiment for all men, to understand what women go through does not exist. There is no equivalence. Even if you get close to imagining their plight you wouldn't be able to accurately assess the physical and emotional baggage that they are made to carry every day.

They are not even appreciated for being able to navigate this painful environment. To top it all up, they are blamed for being too emotional, sensitive and Whiny about it when they talk about it. Men have problems too you know they say.

Are those problems to do with how your privilege and power over the other sex is slipping away, or is it to do with how you could control the narrative earlier and now you can't? or is it that Women have too much power over men through sexual assault allegations ? Is that power being wielded unfairly? or is it just the fact that the inherent power structure that mediates the dynamic between men and women is being shaken. These are all rhetorical questions, you already know the answers.

What are Locker rooms anyway, are they just another expression of toxic masculinity. Do men really need a communal outlet for their sexual desires, frustrations, and deepest darkest fantasies? In psychology, repression is considered an unhealthy practice that can be harmful to mental health. Does this mean that a communal virtual space will be sought as group therapy? We as a culture are not sex-positive. We live in a country that has a culture of repression, where talking about sex is taboo, sex education has been hugely

missing from our pre-teen and adolescent lives, coupled with that we as a generation don't feel comfortable enough with confiding in our parents about it. This creates a delimitation that pushes preteens, teens, and adolescent men towards not just their peers, who are figuring out these things themselves but also towards being heavily informed by pop culture portrayals of men in mainstream cinema and sexual scripts¹ in pornographic content online.

At a young age, on the interpersonal level; all you want to do is be included in the conversation, and be part of a group. The urge to be included sometimes systematically lowers your ethical or moral standards and the ways in which we appraise other people's behaviors within that group. You stoop down to the level of the conversation, to just feel included, just to feel like 'one of the guys.' This can end up in a silent acceptance of the views being expressed in that group. Sure, silent acceptance shouldn't be seen as bad as being at the Centre of insinuating such deviant sexual acts? The answer is no, from a young age you get conditioned into stifling what you truly think women should be treated like, just to be accepted.

You could possibly be holding a strong dissenting voice, but by remaining a silent spectator, you not only end up validating the person who is at the Centre of this conversation but you also end up inherently internalizing that deviant pattern of thinking in your head. Subconsciously, the deepest darkest side of you is agreeing with that voice. Of course, all of us are individuals, who despite being impressionable have our own opinions, to suggest all our views are mere influences would be wrong, but if you treat a millennial preteen or adolescent in tabula rasa conditions, then these influences seem to play an important role in conditioning not just ways of thinking but modes of behavior.

The Locker room incident that happened in the virtual space shows the amalgamation of two psychological needs being met. First, that of creating the communality of a group experience

1. An important role is played by how individuals are socialized to sex. There are generally three levels of scripting that play out at the cultural, inter personal and intrapsychic levels that collectively inform individuals understanding about sex as a physical act (Simon and Gagnon, 1999)

and secondly, getting the euphoria of being validated for your views. Locker room conversations are all about showmanship and amplification of masculine prowess. The comfortable thing for the men who engaged in actual locker room chats was that it had culturally been a space without oversight and a site for expression of politically incorrect views, misogynistic and sexually aggressive language. Locker room groups online are as dangerous as actual locker room spaces because of the passivity of audience and the resigned nature of the audience to that conversation online. It is easier to be a mute spectator to content of the group without being seen online (through direct and indirect engagement with the trace of the chat). In this virtual environment, where you are complicit just by virtue of being on the platform and on the group is dangerous. The number of passive views might not be an actual indication of the people who subscribe to the view, but rather an indication of the number of passive participants that the group can house. This has an interesting effect on the nature of validation and culpability. In an actual locker room conversation you are complicit by your active presence and engagement with the content. However, on the online group, you already have a community of participants, but the size of latently held passive audience engaging with the content increases.

The numbers of views on your comments are mistaken in the virtual space as acquiescence whereas it should rather be looked on as passive engagement by participants by virtue of being on the group. They are not actively choosing to be part of the conversation every time. It is like social media feed to them rather than a conversation.

The person engaging in such acts will treat that passive view count as an indication of support but it is rather just an indication of

passive engagement. In the virtual space, the volition or choice to leave or remain in that conversation is predicated on whether the person is willing to leave the group (which should be seen as the highest form of dissent). The virtual space, through these conditions of membership amplifies that in and out group dynamic, it also makes defection from a conversation or a group more public as compared to an actual conversation, as you have to end up leaving the group to actually mark your dissent to the conversation (which being gregarious, insecure and a person with low self-worth is not so easy to do). Therein, lies the danger in a virtual locker room, membership to and views on the comments are not an actual indication of how many people subscribe to it but nonetheless it feeds into the ego of the commenter, as a measure of support to his views, a critical form of validation.

However, what deceptively got overlooked by the protagonists of the virtual locker room incident was the oversight that the platform and law enforcement agencies have over what is being commented. The protagonists also overlooked the righteous nature of its participants to say the least (this statement could only be held true for the whistleblower). The fact that in the virtual world you end up leaving an actual digital trace of your views is comforting, it perpetuates a culture of accountability, it makes you mindful of what you are expressing and how you are expressing it. What is worrying is that this virtual Bois locker room is just a manifestation of the multiple locker room conversations that happen in real life, that go unchecked due to lack of a trace being left and effective oversight. Oversight and surveillance, however over these actual conversations isn't the answer.

It is about trying to change this culture through slow, gradual but incremental steps. The disturbing thing is that Locker rooms are generally projected to be a state of exception, where anything men say is 'men just being men' and that all men are part of this culture of talking about

omen in a certain way in these locker room conversations. As I mentioned before, the practice of slut shaming women, abusing and cursing women in confined spaces is nothing new (which should be appalling in itself) but the fact that these spaces are now being used to plan nonconsensual sexual attacks on women is totally unacceptable. This is just the logical progression of an untapped tendency among men to speak about women a certain way in confined places, in spaces, where in and among men it is okay to do so. It is important for conscientious men to break their silence like the whistleblower in this case, to break the cycle of silent acceptance of this obscene commentary on women.

We go through enough bad experiences in our life to kill the naïve idealist in all of us. It makes us cynical about our career choices, relationships and life in general. Sure bad experiences change us, and these teenage kids are also channelizing their sexual frustration, aggression and rejection through these outlets but does it have to be at the expense of making the other sex insecure. This unhinged banter just shows us that men are still seeking to have control over women through fear. I hope conscientious men and fearless women continue to resist the materialization of this deviant scheme of men trying to gain control through threat and fear of sexual violence.

However, I 'still' do not believe that men and women have irreconcilable differences. I feel that both the sexes can reconcile their differences through inculcation of active empathy, open and vulnerable dialogue. The most important in this reconciliation is the shedding of their gender roles, and being bare in front of each other.

From a Man's perspective, in many cases, a lot of this misogynistic culture of engaging in banter about non-consensual sexual assault stems from the rejection men face at the

hands of women and bruises they take on their male egos. Men can have bad experiences within a relationship and be rejected but there needs to be a line drawn as to what is acceptable (in terms of both physical as well as verbal conduct) within the ambit of basic norms of civility. Where we can surely change is in defining the limits of what is accepted and unacceptable conduct vis-à-vis the other gender. This would require emotional and psychological growth, literally meaning being the 'bigger man.' It would also require concerted activism by both genders to outlaw these unacceptable problems. Resistance starts at home, I am not suggesting a popular uprising against these practices (that wouldn't hurt too much as well) but I am talking about self-restraint on the part of men in how they engage with the other gender and gentleness on the part of women on they treat men.

Moreover, the limits of what is accepted within this realm will also be set by conscientious and sensitive men breaking out from their silences, retracting their validation to these cultures of verbal and physical abuse. It is also important to publicize the practices of tacit and explicit consent and how the consent of women needs to be respected and their agency to resist protected.

For men, they take their gender roles extremely seriously. You cannot always be held responsible for your own kind but you can always be responsible for your own actions. All women want is for men to take cognizance of the injustice against women and be a proactive interjector in checking casual sexism, slut shaming and character assassination of women, so that these practices are not tacitly accepted and unchecked. It is this unchecked amplification that has got us here. I think an acceptance of wrong doings by our kind is an important step towards individuality as well. Disassociating yourself from what other men do, owing up to what you could be doing wrong is extremely important. Our male ego's definitely come in the way, and men are blessed with huge ego's that hurt easily.

Despite not having done anything remotely connected to wronging the women kind, it doesn't hurt to acknowledge that there is something wrong that other men folk are doing. It doesn't make us any less of a man. When women ask us questions about being accomplice or being part of similar groups, it's not an attack on who you are as a man or your character, but just to check if they can continue to trust you. Vindictive argumentation and looking to outmaneuver the other side is mutually hurting and counterproductive. The point is to have uncomfortable conversations, letting it destabilize you, and being open to change. Both the sexes need to be able to do that and move past their victimhood to engage in a constructive conversation.

I believe the conduct and practices of men are a function of the culture they come from and that seriously puts into question the Indian culture of repression. It does not however, take away the responsibility of and the agency of atomistic, independent action in these circumstances. The culpability still lies on men; the culture based argument still would be a scapegoat to fall back on and to blame a much more systemic factor that would take years to change. It is not to say that there are no female enablers to these behaviors, we've got similar predatory and deviant practices present in women communal behavior as well. Definitely, some of the current events, such as the Snapchat story undercut the culpability that needs to be put on men in this instance but does that in any way redeem the culture of violence that is inherent in Indian society? No. Instances such as the Bois Locker room should be treated as revealing an underlying condition. We are terminal. I hope this is not forgotten as just another episode, but showing a larger pathology that is more structural.

This conversation or open letter is still

tokenism, a privileged academic exercise to feel that you're reaching out to people, making a difference but Am I ? am I really making the change that is required or would that happen through my conduct, through breaking my complacent silences, through my actual dissent to these practices, through being an active interjector and a man of action. There is some idealism left in me to feel that things can change and I hope you can share that idealism with me. There is a greater responsibility that falls on men who have till now been silent accomplices to this culture that has gone unchecked. Sure, we can't topple the structures of patriarchy and misogyny overnight but through small incremental acts such as becoming self-aware of our own actions and the role we play in enabling these tendencies that we can build a culture of intolerance towards these horrifying acts.

Some men can't take responsibility of what all men do, but what all men can do is acknowledge their privilege and the prevalence of injustice, and how the structures of patriarchy operate in society. I hope this conversation is not seen appropriating a larger conversation that women are having about this issue. This is just another voice, in those many voices that get lost in the conversation. I still hope that this resonates to you. If my apology on behalf of my kind could change the world we live in, I would apologize on behalf of all men but I think we are way past apologies. We have to be men of action. All there is to ask for men is to be a conscientious audience, being an active interjector is the next step. People do not have to accept an unthinkable idea but they just have to get used to it. I hope we continue to feel deeply anguished and outraged by events such as this in the everyday and that in talking about it and having dialogues can we gradually make these practices unacceptable. I hope you can share my naïve idealism. I am counting on you. Let's hope we can move towards a new normal from this malignant normality that we live in.



75 years of India's Independence- Challenges, Achievements, and the Way Forward

- Gargi Singh, Third year

The year 2022 marks the 75th year of India's independence. As Indians, we are all fortunate to be born in a nation that is free and liberated and often tend to not realize how our country has preserved its hard-earned freedom. Despite being a heterogeneous society, we still hold ourselves together in the spirit of law and nationalism. At the time of independence, many Western nations were skeptical about whether we would be able to sustain the spirit of freedom and democracy. However, here we stand, united and stronger, celebrating the 'Azaadi Ka Amrit Mahotsav' 75 years after the day we got freedom from our colonizers.

The circumstances under which India achieved its Independence were very tumultuous. We had survived a 200-years-long exploitative colonial rule and now had to shape the future of our nation. The freedom fighters and other leaders who represented the people faced a lot of challenges in terms of ensuring development, law and order, and stability in the country. The horror of partition added to the people's misery and is a constant reminder of the millions of lives that were sacrificed to achieve freedom. Moreover, the long-drawn exploitation by the Britishers had drained India of its strength and spirit, resources, and the will to again stand up.

Despite all obstacles, our leaders focused the development of the country on building infrastructure such as building dams, developing agriculture, and setting up industries. Reviving our nation post-colonization meant that we had to build our political institutions from scratch. Like other post-colonial nations, one of the most important challenges for us was developing to compensate for the damages done in the past.

We are one of the largest thriving democracies in the world- an achievement that every Indian takes immense pride in. Having accomplished various eminent space missions such as Mars Orbiter Mission, Chandrayan, and many others, India has proved that it can achieve the best of accomplishments with hard work. The International Monetary Fund has even estimated that India will be the seventh-largest economy in 2021-22.

The Covid 19 pandemic is another example of how India handled the situation of extreme crisis and ensured vaccination for all. Despite being one of the worst-hit countries during the second wave, we did not fall apart and learned from our mistakes that were committed earlier. With 75 crore people vaccinated in the country, India is actively looking forward to fighting the disease and getting back to normal life.

India has a lot of potentials as it is a country with a high youth population. This is a progressive symptom for any nation as it opens up opportunities for actualizing the overall development of the country. The need of the hour requires focusing on building strength by promoting small or local businesses, and making individuals self-sufficient; this, in turn, leads to the development of all.

Given the geographical location of India, it has the potential to represent the voices and aspirations of South Asia and also put the Asian way of accomplishing various goals forward. Also, India is a growing developing country and it is working on expanding its realm of development so that it can look forward to becoming a developed nation hopefully someday.



However, like any coin that has two sides, there are some aspects we do need to be concerned about. Firstly, India ranks 139 out of 149 countries all over the globe in the World Happiness Report 2021 and this is alarming.

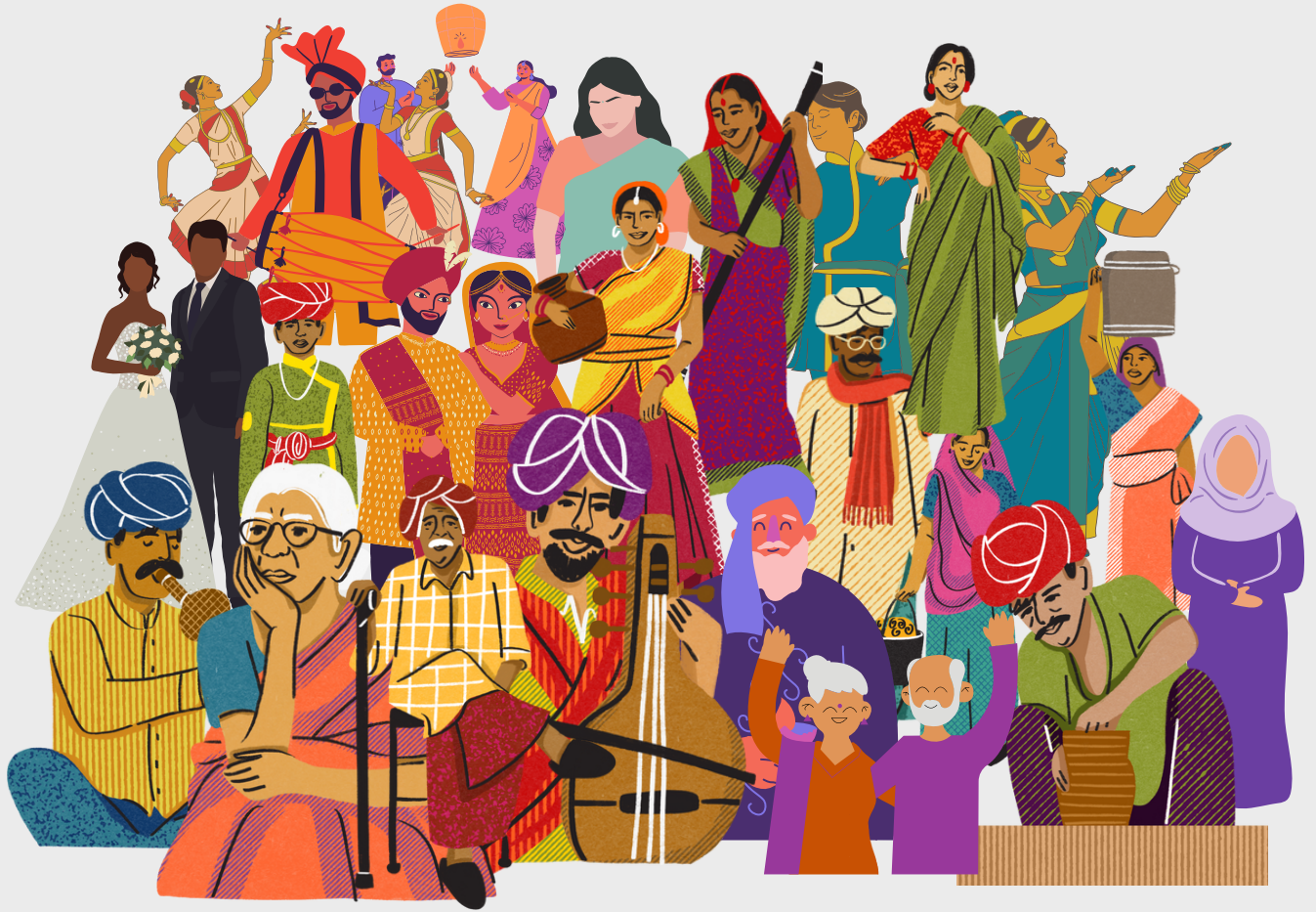
We are moving towards a more advanced world where we have managed to ensure the material well-being of an individual but somehow the emotional and spiritual well-being of a person is still not acknowledged. Happiness might have different connotations for different people but we can at least aim for ensuring that everyone must get a conducive environment to develop their capabilities to achieve happiness.

Conclusively, one can derive the point that India must be appreciated and acknowledged for sustaining and maintaining democracy and freedom despite being a highly diverse country. There are some areas where we need to work upon on an immediate basis but that would only be possible when the people of the country would actively want to participate in decision making via voting, creating awareness, exercising their rights, and adhering to the fundamental duties.

Image-

Unlocking freedom, locking virus cover picture - Srishti Sonavane, Second year





THE IMPORTANCE OF 'REPRESENTATION'

- NANDINI PARASHAR, SECOND YEAR

Representation, like other concepts in political science, is an essentially contested term. While the word in itself originates from the Latin word '*repraesentare*', which merely refers to 'bring before' or 'exhibit', it is the nuanced implementation of such actions that have made political scientists put on their thinking caps for a long time.

I believe that the idea of representation of various groups has a two-fold effect and subsequently holds two-fold importance. Keeping in mind a larger perspective, when one 'represents' a section of society, one is 'presenting' their needs and wants to the whole world. The need for such a presentation forms the foundations of our country's democracy.

We vote to elect those candidates to positions of power who, we believe, shall successfully voice our needs in the largest temple of policymaking in our country, the parliament. When laws are made, it is requisite that representatives of every stakeholder group are present in the room. If not, then there is a high tendency for such groups to be 'overlooked' in the decision-making process. The consequences of such happenings can be extremely detrimental, if not disastrous. Due to the vast diversity present in our country, policies, and laws, more often than not, benefit some and harm others. Thus, it is important to speak up whenever a policy decision is inherently harmful to our development, a job whose responsibility lies on the representative. This principle stays true at all times: from parliaments to panchayats, from global summits to our households, etc.

On a more individual level, representation also resonates with an individual's comfort of finding a character or person he/she relates to. Seeing our beliefs, culture, and traditions being embraced on platforms of importance develops a sense of pride in our own identities. Whether it is the big screen or a parliamentary session, such feelings work a great deal in building community bonding and unity.

Any discourse on the importance of representation is incomplete without the notion of 'effective' representation cropping up. It is only 'effective' representation that holds immanent importance, while any other form can often end up causing more harm than good. At the risk of treading into the contested territory of what constitutes 'effective' representation, a question that has troubled many scholars through the ages, I believe that 'effective' representation has two parts to it.

One is that the representative possesses the skills to successfully put forth the opinions of his/her constituent. These skills can take the form of oratory, level of comfort with the medium of communication, and so on. Two, the representative needs to be given an actual say in the matter being discussed. This principle emerges from the belief that merely pulling up a chair at the table is not enough. Here, the term 'actual' refers to the representative's voice having the power to influence the decisions being taken.

It also translates to all representatives and their constituents having equality in status to avoid the dominance of any one group over others. While this requirement might seem obvious, it has been a bone of contention between conflicting groups for ages.

Even in the era of the French Revolution, the third estate was allowed to be present in the court, however, due to the biased voting system, their vote did not hold as much importance as those of the first and second estate. Hence, the court ended up making laws that put the third estate at a higher disadvantage than the upper classes of society. Even in the 21st century, feminists around the world have been rallying against mere tokenistic representation, for that is what a lack of actual say in the matter leads to. They believe that women are often made a part of committees and groups for the sake of presenting an image of inclusivity while being denied a real say in the matter. A representation that is not able to successfully present its constituents' beliefs and opinions is of little good.

Thus, for the benefit of our democracy, it is necessary that all communities and sections of society are well represented. A lack of representation, as explained above, can lead to the upper echelons of the legislature overlooking certain groups. This sows the seeds of dissatisfaction against the state in the overlooked group as they begin to question the state's ability to provide for them. Representation, especially effective representation, is a prerequisite for peaceful living, and by no means should its importance be undermined.

The Dalit Feminist standpoint

- Vanshika Bhagat, Third year



The status of women in a complex society like ours is not uniform. Dalit women who constitute a sizeable population of India are subjected not merely to gender bias, but also indignities arising out of the antiquated traditions of untouchability, marginalization, and exploitation that emanate from the caste-based Brahmanical patriarchal order. Caste hierarchy and gender hierarchy are the organizing principles of the Brahmanical social order and are closely interconnected (Chakravarti, 1993). The deep-rooted social discrimination has compelled this section of the population to lead a life at a bare subsistence level, both in terms of economic conditions and human dignity.

Although the subordination of women is a common feature of almost all stages of history and is prevalent in large parts of the world, the extent and form of that subordination have been conditioned by the social and cultural environment in which women have been placed. A marked feature of Hindu society is its legal sanction for an extreme expression of social stratification in which women and the purported 'lower' castes have been relegated to humiliating conditions on the margins. The purity of women has a centrality in Brahmanical patriarchy because the purity of caste is contingent upon it.

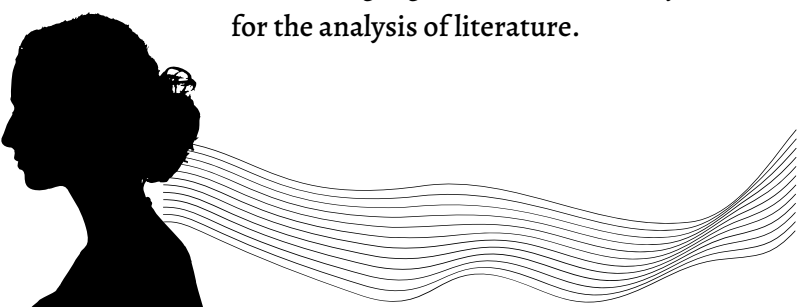


Ambedkar's analysis in 'Riddles of Hinduism' points out the cardinal principles of Brahmanism that encompass an irrefutable belief in the Chaturvarna system; the sanctity, and infallibility of the Vedas, and the consideration of sacrifices to Gods as the only means to achieve salvation. This Brahmanical caste technology complemented with the apparatus of endogamy becomes the means for the perpetuation of caste purity through the organization and regulation of women's sexuality. Further, caste determines the division of labour, both 'sexual division of labour' and 'division of sexual labour' (Rege, 2018).

The iconographies of such suffering, sentimentality, and subservience, crafted over Dalit women's bodies have been elucidated in the autobiographies of Baby Kamble, Urmila Pawar, and Yashica Dutt. These works make interesting cases for Dalit gynocritics!¹ Sharmila Rege has pointed out that the Dalit women's 'testimonies' are also their protest against 'a communitarian control on the self' (Rege, 2008). A juxtaposition of these subaltern narratives with the Indian feminist meta-narrative reveals the latter's disdain for the idea of 'woman' as a polyolithic identity conceptualized at intersections with caste, religion, and sexuality.

The inexcusable erasure of Dalit feminism both as theory and praxis from mainstream Indian feminism ceded space for scholars to proselytize the flawed idea of Indian women as a homogeneous identity. Dalit feminism's critique of the mainstream Indian feminist movement is based on the latter's denial of the role of patriarchal social structures in the maintenance of the caste system.

1. Gynocriticism is a concept introduced by Elaine Showalter in 'Towards a Feminist Politics'. It refers to a kind of criticism with woman as writer/producer of textual meaning, as against woman as reader (feminist critique). Being concerned with the specificity of women's writings (gynotexts) and women's experiences, it focuses on female subjectivity, female language and female literary career, and attempts to construct a female framework for the analysis of literature.

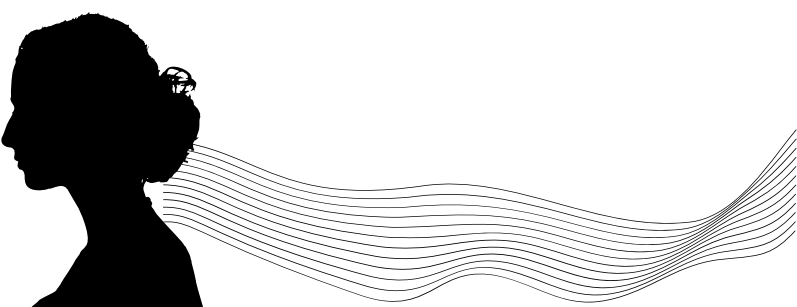


Dalit feminism developed as a theoretical perspective that addresses the epistemological limitations of those operating from a 'privileged' location. It lays primacy on the idiosyncratic experiences of Dalit women as a vantage point to understand patriarchy and caste as intersecting social structures, perpetuating as a result of this interconnectedness.

Dalit feminism argues that notwithstanding the integrity of 'intentions', the knowledge produced from locations of power may inadvertently support oppressive mechanisms. Therefore, certain locations are more likely to produce emancipatory knowledge. This assertion, however, does not imply that one gets trapped within the 'experiential' to disallow the enrichment of Dalit feminist scholarship by those who operate from locations of power. Instead, it seeks to move towards a wider acknowledgment of the simultaneity of multifarious processes of oppression.

Brahmanism has operated as a twin-pronged process of acculturation and assimilation. There has been a historical Brahmanical refusal to universalize a single patriarchal mode, to the detriment of oppressed castes. This co-existence of multiple patriarchies is a consequence of a deliberate Brahmanical conspiracy as well as the system of ownership of means of production. The result of these diverse overlapping patriarchal arrangements creates conditions where Dalit women are oppressed by both- oppressor castes and Dalit cisgender men.

Due to the turmoil in the Indian political scenario of the early 1990s and the consequent assertion of caste identity and consciousness, social movements and transformative politics around caste gained momentum. Yet the scholarly investigations around such politics concentrated almost exclusively on the cisgender male Dalit population. Dalits are dominated and dominating at the same time (Paik, 2018). Dalit women are "doubly Dalit" (Jogdand, 1995) because they bear the burden of gender and caste oppression.

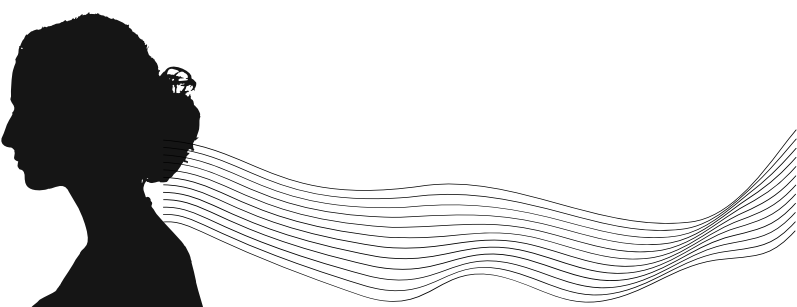


Dalit feminism takes into account all these complexities that being a Dalit woman entails. It argues that the conditions of Dalit women are comparable to African- American women who are “doubly bound” (Crenshaw, 1989) by race and gender.

Altogether, Dalit feminism should endeavour to indulge in comparative transnational exercises by drawing upon the works of Black feminists and critical race theorists, thus enriching Dalit feminist theory and praxis to work towards the liberation of this section of women who haven’t been given adequate space in the bandwagon of equality.

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India and its women- Past, Present, and Future



Santhwana Kiran R.

First year



The year 2022 marks India's golden journey of 75 years towards a dream cherished by its 1.3 billion citizens, a difficult journey to build a nation that will shine brightly, embrace diversity, and uplift the underprivileged. This is a crucial time to pause and reflect. The one issue that stands out in the background is the 'women's question'. Did independence from colonial subjugation mean 'liberation' for women? How far have we come? What did we change and what remains?

The past

Women's lives had been difficult in the past, both before and during British colonial rule because of discriminatory practices like Sati, child marriage, and domestic violence. Their right to education was denied.

Widow remarriage was forbidden and widows were considered a curse to the family for which they were forced to throw themselves into their husband's funeral fire.



Female infanticide, female genital mutilation, and dowry harassment were at their peak. These inhumane practices were challenged by the social reform movements and feminist movements during the British colonial rule. They were influenced by the western ideals of liberty and equality. The colonial government in India also had a drastic influence on the process of social reform in the pre-independence era.

Jyotirao Phule, Savitribai Phule, Mira Bai, Akkamahadevi, Sarojini Naidu, Rani Lakshmibai, Pritilata Waddadar, and many others fought for the cause of women's rights. For example, Savitribai Phule became the first female teacher in India and a pioneer of the feminist movement in India. Along with her husband, Jyotiba Phule, she started the first school for girls in India.

The present

Sati, female infanticide, genital mutilation, and child marriage are almost rooted out, if not completely eradicated, due to the efforts of feminists and social reformers.

GIRLS JUST
WANNA HAVE
FUNDAMENTAL
HUMAN RIGHTS

The female literacy rate in India stands at 74.04% today, which is to be considered a significant milestone considering the widespread illiteracy among the female population before independence. There have been several laws that aim at the emancipation of women. The significant ones are :

1. The Hindu Succession Act, 1956 seeks to uphold women's right to inherit property.
2. The Dowry Prohibition Act, 1961 made giving and receiving dowry punishable.
3. The Maternity Benefit Act, 1961 authorized paid maternity leave of 12 weeks for women employees. It was increased to 26 weeks by The Maternity Benefit (Amendment) Act, 2017.
4. The Equal Remuneration Act, 1976 created a level playing field for women in the employment sector by making it mandatory for the employer to give equal pay for both men and women for the same work.



5. The Sexual Harassment of Women at Workplace Act, 2013 recognized sexual harassment of women in the workplace as a violation of their fundamental rights.

The judiciary has played an unparalleled role in promoting gender equality. Some of the significant judgments are :

1. Vishakha v. State of Rajasthan – In this case, the Supreme Court laid down the landmark Vishakha Guidelines which led to the enactment of the historic act – The Sexual Harassment of Women at Workplace, 2013.

2. B. Muthamma v. Union of India. - In this historic judgement, the court reversed the earlier rule that made it mandatory for female officers in the Indian Foreign Service to resign after marriage.

3. State v. Ram Singh and Ors. - The Supreme Court upheld the death penalty for all accused in the Nirbhaya rape and murder case.

4. Shayara Bano v. Union of India – In this landmark judgement, the Supreme Court banned the Islamic practice of talaq-e-biddat, thus upholding the dignity and equality of Muslim women.

5. Indian Young Lawyers Association v. the State of Kerala – The landmark Sabarimala Verdict prohibited the age-old denial of entry of women of menstruating age into the Sabarimala temple.

6. The Secretary, Ministry of Defence v. Babita Punia and Ors – In this Judgement, the Supreme Court directed the government to grant permanent commission to female army officers, including command posts.

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The future- What lies ahead

Looking down the lane, India's achievements in gender equality are impressive. But a long road awaits humanity to reach a society free of all biases and gender discrimination.



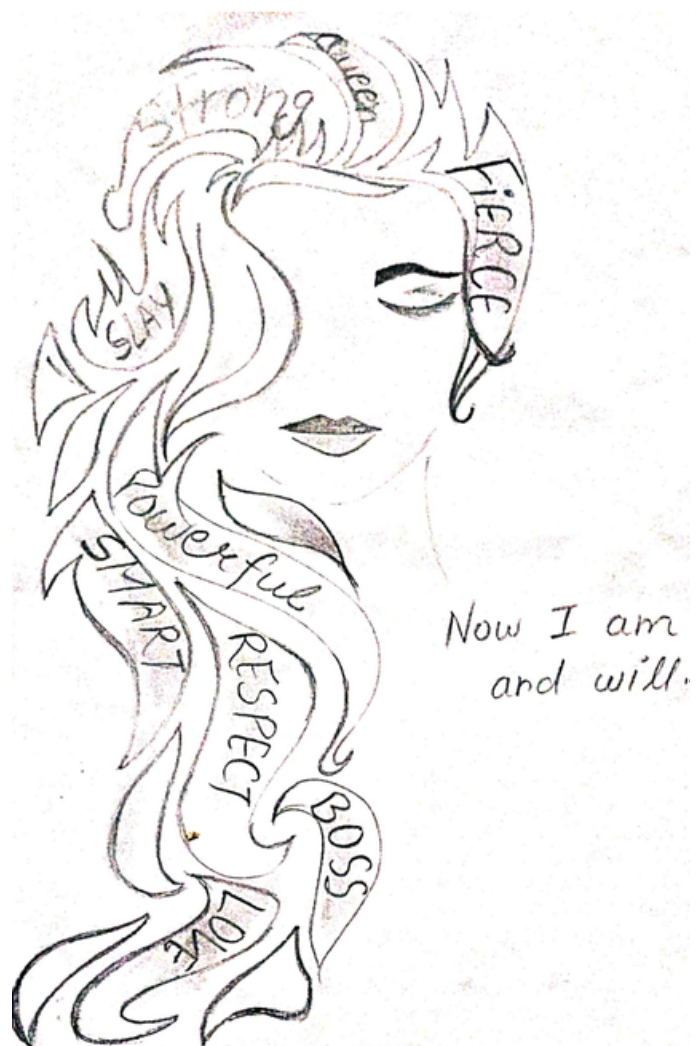
The radical feminists are indeed right in their argument that "the personal is the political", for home is the biggest battleground for equality for women. India's journey since independence saw major milestones. The 75th year of Independence has allowed us to reflect, interpret, dream, and get going in our pursuit of an equal society.

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Woman being held, Now I am and I will- Varsha, Second year



The sham called MERIT

-Shikha Gautam, Third year

India is witnessing the narratives of its 75 years-long journey of ups and downs. The Government of India has commemorated 75 years of independence through the initiative Azadi ka Amrut Mahotsav glorifying the history of its people, culture, and achievements. Indeed, it is a moment of pride and pomp as the country has walked long and emerged as a strong developing nation that has gained and lost many things during its journey from 1947 to 2022. 73 years before 'we' the people gave to ourselves the Constitution which has its root and sovereignty from the 'people'.

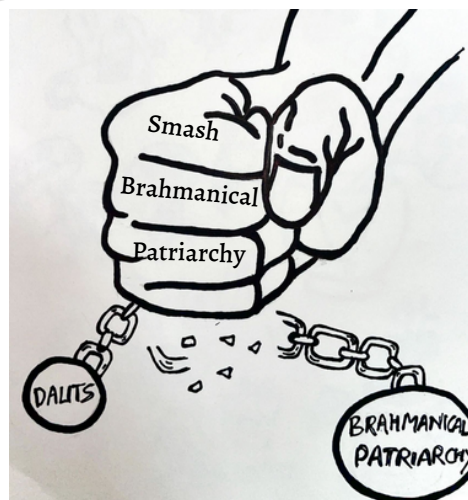


The Mahotsav celebrates that the people of India have played a key role in India's evolutionary journey and have threshold potential for its road map of social, political, and economic development.

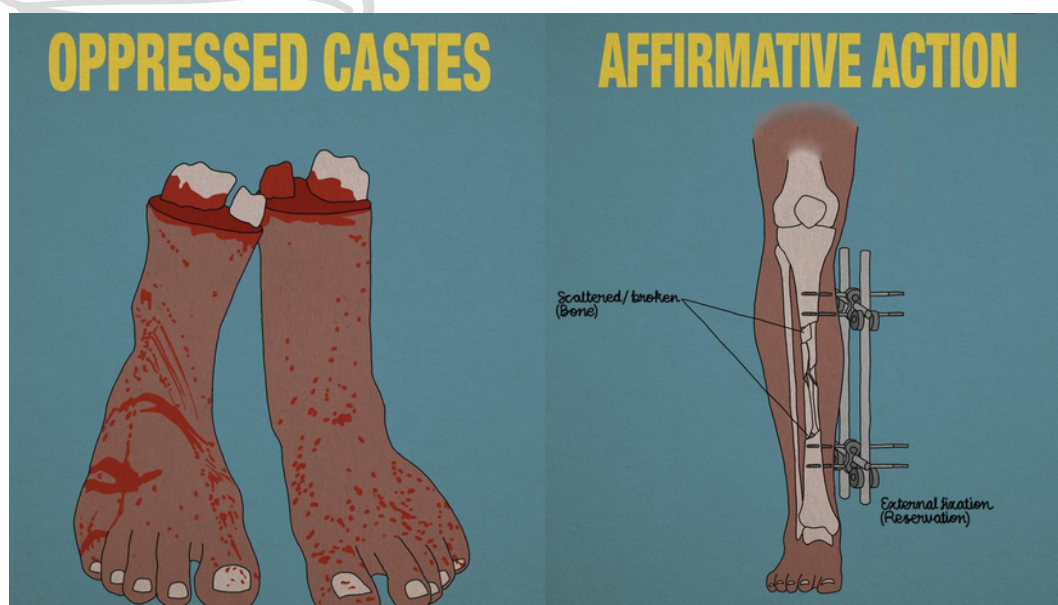
‘Azadi ka Amrut Mahotsav’ creates the image of India as a nation that has marvelously included and incorporated diverse views of each individual and community striving and thriving in it.

India has been a land where discrimination and oppression are sanctioned by religion and society- those, like me, who stand at the bottom of India's caste pyramid - the Dalits. Everything changes from people's behavior to their perceptions of my intellect once my identity is revealed. Dalit activist and writer, Baby Kamble's statement - *"When our bodies are considered worthless, who is going to spare a thought about our minds?"* (The Prisons We Broke) highlights the plight of Dalit's merit where Dalit intellect is questioned all the time by the so-called ‘inclusive’ society.

In a recent Supreme Court (SC) landmark judgment on the constitutional validity of OBC reservation in all- India quota medical and dental UG and PG seats, SC reset the ‘merit’ parameters. It made a remarkable statement that in Indian society, the ‘meritocracy’ claims have been used as a model of ‘reaffirming social hierarchies’ and ‘are nothing but tools of obscuring inheritances that underlie achievements’. Affirmative action - reservation ensures opportunities, and inclusion and acts as a deterrent to the hegemony of dominant ‘upper castes’.



According to Dr. B. R. Ambedkar reservations are “*checks and balances which every constitution must-have if democracy is not to be overwhelmed by the enemies of democracy*”. Reservation has invoked much criticism as a notion inconsistent with ‘efficiency’ and ‘merit’ by the dominant castes who can't digest Dalits and other backward classes' progress. ‘Efficiency of administration’ is often employed to cast hatred against the reservation. The phrase ‘efficiency of administration’ was used as an exclusionary construct in the pre-colonial and colonial eras. The so-called upper castes who got the privilege from the opening of the services of British administration used this colonial notion of ‘efficiency of administration’ against the inclusion of the lower castes within the services. They heavily relied on ‘educational merit’ and ‘competitive exams’ as soul tests to guarantee efficiency. Dr. Ambedkar destroyed this myth with his apt arguments. He reminded the upper castes that they gained privilege and opportunity not because of any merit but by their sheer communalism (disguised reservation where administrative and ministerial positions were reserved for Savarnas) because of which education was made a privilege to only upper castes. Therefore, the concept of ‘efficiency’ is in itself a farce concept aggrandized by the upper caste to favour their structural privilege and interests.



Reproduced with the consent of the artist.

Economists Ashwini Deshpande and Thomas E. Weisskopf in their case study highlighted the fact that reservations don't dilute efficiency or productivity growth, in fact, these lead to greater efficiency due to diversity in talents. The same is confirmed by Rikhil R. Bhavnani and Alexander Lee who demonstrated via their data that disadvantaged group members recruited through affirmative actions perform no worse than others. This proves that the 'efficiency' narrative was created and propagated against Dalits and Adivasis to make them more inferior in education and services and maintain the status quo. Furthermore, the concept of 'meritocracy' or 'individual merit' can't be restricted based on rank attained in a standardized examination. A good administration ensures a diverse and representative administration.

Additionally, the economic improvement of lower castes due to results of reservation and other affirmative actions has faced the consequence of the rise of atrocities and abuses against Dalits. Every method and argument is put forward to discredit reservation as it is galvanizing lower castes to assert their rights and upward social mobility. Even within the academic space, there is the issue of untouchability since the Indian academia maintains a form of untouchability on issues of caste discrimination and the Dalit rights, they are strategically sidelined from the main academic discourse. This plight of Dalits and other lower castes should be highlighted and debated while imagining what kind of inclusion and sense of belongingness is brooding in the minds and hearts of "We, the people of India.." Marginalized people can only feel belonging to the nation and participate in citizen activism when the society is ready to accept them with dignity.



Today's Indian civic consciousness needs consciousness among the people to cooperate and make a holistic space for marginalized communities like Dalits and Adivasis in educational, judicial, administrative, and ministerial high positions. Indian civic consciousness needs to be beyond binary; more inclusive and in solidarity with the plights of marginalized classes and condemn social bigotry which shackles our society. India's true civic consciousness can only be awakened when casteism will be swept off from all minds and conversations right from or drawing rooms to the Parliament of this country.

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<https://www.instagram.com/p/CR9H4WLpcUu/?igshid=YmMyMTA2M2Y=>



COMMUNALISM IN INDIAN POLITICS

Rasheeka Shana
First Year



India rose to freedom at the midnight of 14-15 August 1947, by marking the end of the centuries-old British rule, with the establishment of a free and independent democratic nation. When the nation was celebrating its first independence day, Mahatma Gandhi, the father of the nation was fasting in Bengal to put a stop to the Hindu- Muslim violence. He stated, "To me, peace between Hindus and Muslims is more essential than the proclamation of independence".

75 years later, when we look forward to celebrating the diamond jubilee of the independence of India on August 15, 2022, communalism stands as a significant social issue in India. In the year 2021 alone, there were 20 communal riots in India, that claimed the life of one person, and 16 scenarios of communally motivated mob lynching, according to the data monitored by the Centre for Study of Society and Secularism [CSSS].

There has always been violence between communities throughout the history of India. However, what we see as communalism today is a new phenomenon, mainly incited by the British divide and rule policy since the 18th century. The Hindu right responds, citing its favourite "Two nation theory", that communalism has always been a feature of Indian history.



They strive to make India a Hindu Rashtra, which shall either have no place for Muslims or treats them either as foreigners or converted Hindus led astray from their original destiny. It is therefore not surprising but still disconcerting that on the 8th day of August 2021, a mob of Hindutva supporters shouted slogans demanding that all the religious minorities who reside in India should unfailingly chant the name of the Hindu deity, Lord Rama. The mute spectator- Delhi Police made a few arrests only after huge public outrage. Not surprisingly, the alleged organizer, a former spokesperson of Bharatiya Janata Party, and advocate, was granted bail within hours of his arrest. There has been a 28% rise in communal riots in India between 2014 and 2017 and this has become an accepted norm in new India.

India seems to have developed from being a country that sought to uphold the tenets of secularism by also inserting the term in the preamble of her constitution, to a country debating irrelevant and inconsequential questions like, was Godse's assassination of Gandhi justified.

As a country, we have witnessed hate rallies that have openly called for the killing of Muslims. Purported godmen have called for rape against women and murders in supposed Dharam Sansads.

In 2015, Muhammed Akhlaq was killed over rumours that his family had been storing and consuming beef at home. Just over some rumours a man lost his life while religion asserted its supremacy over humanity in India, a country where every religion has the right to practice its customs according to Articles 25, 26, 27, and 28 of the constitution, and freedom of choice according to Article 21.

All of this has been complemented by the brazen institutional normalization of hate against minority groups in India.

After the Narendra Modi - led NDA swept the polls in 2014, militant Hindu nationalism has been seen frequently in its most grotesque manifestations and has become more recurrent since the 2019 electoral victory. In the absence of a strong opposition that could demand accountability from the government, communal politics have blossomed in India with the benign support of those in power.

What was regarded as a 'fringe element' until not very long ago, is now becoming unabashedly mainstream. Hindutva groups and affiliates, such as the Hindu Raksha Dal, openly call for the genocide of Muslims in the heart of the National Capital Territory of Delhi, with no condemnation from the BJP - led central government or the AAP - led local Delhi government.

Muslim women standing at the intersections of twin marginalization on account of their religious and gender identities have been the victims of incessant hate in the form of trolling online. In a startling occurrence, more than 80 prominent Indian Muslim women woke up to the horrific news of them being auctioned through a website called 'Sulli Deals', on the first morning of the new year 2021.

Hana Mohsin Khan, a victim, filed a police report. "The only reason I was targeted was that I was a Muslim woman with a voice that was heard when I spoke", Khan explained.

After the BJP gained power in Karnataka, we witnessed several attacks against the Christian church and community in the southern state. This has been rising since the introduction of the anti-conversion law proposal in the state legislature. Karnataka is set to be the 10th state in India to enact the so-called 'freedom of religion' law.

The Citizenship (Amendment) Act, 2019, the recent Karnataka Hijab row and the 'Love Jihad' matters have all been mechanisms to further the Machiavellian ploy of 'othering' Muslims.

It is convenient to conclude that the 'hijab' is against uniformity among students and therefore it should be banned. However, the political agenda behind this needs to be understood. It is dangerous to assume that physical uniformity is a desideratum in a class of students where we can have tolerance and diversity to create a composite and harmonious environment that cedes a space for everyone to feel a 'sense of belonging.'

The perpetuation of communal politics in India by the current dispensation is surely driven by the agenda to consolidate power and is an imitation of the 'divide and rule' policy of our former colonial masters.

It is abundantly apparent that India is becoming an increasingly Islamophobic country where the violation of human and constitutional rights seems to be the norm. It is India's compunctious state of affairs that has let down the idea of India that Gandhi envisaged to build. That dream, that idea of India has deviated from its path to a maze of hatred, distrust, and insecurity. What we still have is the 'new' India, an India of riots, violence, intolerance, and *acche din*.

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Image

1. Recipe for disaster- Varsha, Second year.
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THE VOICES, THAT ECHO..



- SHAKSHI KUNDU, SECOND YEAR

75 years have passed since the parliament of India, a microcosm of India, began its first inning on the pitch of democracy. It has stood the vagaries of politics, tests of delivering the much-acclaimed promises. Many leaders came and went but few made their mark in the history of the Indian parliament and even fewer represented the voice of diverse groups within India. These are the long-lasting voices that continue to echo the concerns of those groups in the corridors of power and politics.

Dr. Bhimrao Ambedkar was one such voice in the initial days of parliament. Coming from a Dalit background, he ensured that Dalits and downtrodden sections of India find their voice in the parliament. One of his most important contributions had been the Hindu Code Bills among others. He worked tirelessly to abolish the caste system in India. He pioneered the reforms that are taken for granted today like the Right to Divorce, equal rights for women, and abolishing polygamy, despite huge resistance by Hindu Right in the parliament.



Another leader from the lowest rungs of the society was Babu Jagjivan Ram. While being in the constituent assembly, he ensured that social justice was enshrined in the constitution. After being elected to the first Lok Sabha of the country, he took charge of the labour ministry in the cabinet.¹ He is credited for several labour welfare policies in India. Under Indira Gandhi's government, he helped successfully lead the Green Revolution. He, along with Morarji Desai, was also among the leaders who led the front against Indira Gandhi after the emergency. He had uninterrupted representation in the parliament from 1946 to 1986. He continues to be seen as a Messiah of the poor in India.

Yet another example is of P A Sangma², from the hills of North East. He was a nine-time member of the Lok Sabha and the Speaker in the 11th Lok Sabha. He also held some important portfolios in the Union government. He was a prominent voice from North East, particularly conflict-ridden Meghalaya. Sangma was the first person from Meghalaya to be felicitated with Padma Vibhushan. He waged an untiring battle on the forgotten and neglected issues of the region. At the same time, he stood above those issues, this helped him consistently win in Lok Sabha elections. The Tyagi Bill (which aimed to prohibit conversions to Christianity), in particular, was important to his growth as a politician at an all-India level. for he took right-wing Hindu groups head-on, challenging the assertions against the right to convert.



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Another example is Arif Mohammed Khan, a reformist voice in the parliament. He is an advocate of Islamic reforms and showed support for the Supreme Court judgement in the Shah Bano case. He quit the Indian National Congress, disappointed by the Muslim Personal Law Bill brought by Rajiv Gandhi in the Lok Sabha. He continues to raise a voice for the rights of minorities, and women and is in favour of religious reforms.

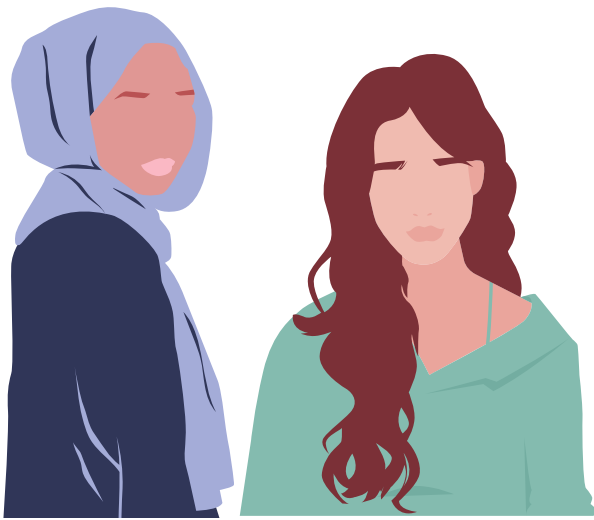
All these voices are just a constituent of a bigger chorus, a chorus for equality, inclusion, and justice. But to the dismay of every Indian, these voices haven't invited requisite actions. The caste system persists, the labourers, farmers, and the poor are still exploited, North East still remains in seclusion, and minorities still struggle for their rights and equality. Had these voices been accompanied by adequate action, this representation, this parliament, which stood up straight to the astonishment of the foreign spectators for 75 years, could have been even more evocative. We, the citizens of the country have high stakes and equally high responsibility to make this happen by being vigilant, by pushing through our issues as well as the issues of the deprived and underprivileged in an inclusive manner, by calling for action, by electing worthy representatives and holding these representatives accountable and conserve this microcosm, if we want to have a robust democracy in the coming decades. I believe we want to.



Triple Talaq

A success story?

-Deeksha, Second year




The Muslim Women (Protection of Rights on Marriage) Act, 2019 is the Indian Parliamentary Act that criminalizes 'triple talaq'. The Supreme Court of India in August 2017 declared triple talaq, which enables Muslim men to divorce their wives instantly, unconstitutional.

'Talaq-e-Biddat' or 'Triple Talaq' is a form of divorce that was practiced in Islam, whereby a Muslim man could divorce his wife by enunciating 'talaq' three times. The man need not specify any reason for the divorce and the wife need not be there at the time of pronouncement of talaq. There has been a demand for the banning of the evil practice of 'triple talaq' by Muslim women for a very long time. Women are undoubtedly the historically oppressed section of society. The obnoxious practice of 'Triple Talaq' is also a form of oppression that reflects not only an unjust violation of the principle of natural justice but also symbolizes the subordination, subjugation, and suppression of human rights of women.

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The Muslim Women (Protection of Rights on Marriage) Act, 2019 was the outcome of the Muslim Women (Protection of Rights on Marriage) Bill, 2017, popularly known as the 'Triple Talaq' Bill of 2019. This bill was the aftermath of the landmark judicial pronouncement of the Shayara Bano v. Union of India (2017) delivered by the five-judge constitutional bench of the Supreme Court of India which declared the observance of the 'Triple Talaq' illegal.

The Muslim Women (Protection of Rights on Marriage) Bill, 2017, proposed to make 'triple talaq' in any form—spoken, in writing, or by electronic means—illegal and void and proposed three years imprisonment for the husband pronouncing 'triple talaq' on breach of law. Muslim women, upon whom 'Talaq', was pronounced were also accorded custody of children and subsistence allowance to be paid by the husband. The Act also works as deterrence for husbands who intend to divorce their wives in this manner.


The bill was passed by the Lok Sabha but was stalled due to opposition in the Rajya Sabha. The acts became effective on 19 September 2018.

Though the purpose which it is intended to serve is noble and genuine, the way it was drafted left many questions unanswered. The government in the name of women's empowerment reflected that women are very weak and are solely dependent on men. In this, it was being reflected that divorce means the end of the world for the divorcee and they cannot lead a good and dignified life after being divorced. The argument appears to be highly orthodox and continues with the legacy of women's oppression across the country.

The Supreme Court has declared triple talaq unconstitutional but it has nowhere in the judgment made that it has to be made a criminal offense whereas in the case of the tabled bill it is mentioned that if a husband resorts to triple talaq, he can be jailed for three years.

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Secondly, as per criminal jurisprudence, the onus of proof is on the petitioner and the respondent is to be presumed innocent until proven otherwise. Similarly, in this case, the burden of proof falls on the wife to show that the husband has said triple talaq to her.

Next, In the case of instant triple talaq, putting the husband behind bars might aggravate the marital discord and thus disincentivize the wife from reporting the incident. And if it goes unreported, there would barely be any deterrent effect. The question also arises whether it is needless, which means that the problem can be addressed through other means.

The Act, with all its pros and cons, is still a bundle of contradictions and procedurally inconsistent. The crux of the whole debate has been lost in the clamour of right-wing and left-wing politics. It is unsubstantiated and myopic, but at least a small step forward in the direction of women's emancipation.

In the end, the law is only as good as the institutions that implement it, and for now, we are witnessing more violations than compliance with its provisions. Unfortunately, what continues to be the predominant factor in the background of all our women-centered legislations is the overwhelming majority of male legislators who are barely able to even scratch the surface of the lived realities of women in a male-dominated society, much less make room for their voices to be heard. The fact of the matter is that we cannot build a gender-just system without dismantling the patriarchy entrenched within our society. What is of utmost importance for society is the strengthening and prioritizing of social reform movements that challenge orthodoxy and patriarchy.

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UPA vs NDA: A comparison

-Pavani Bansal, First year

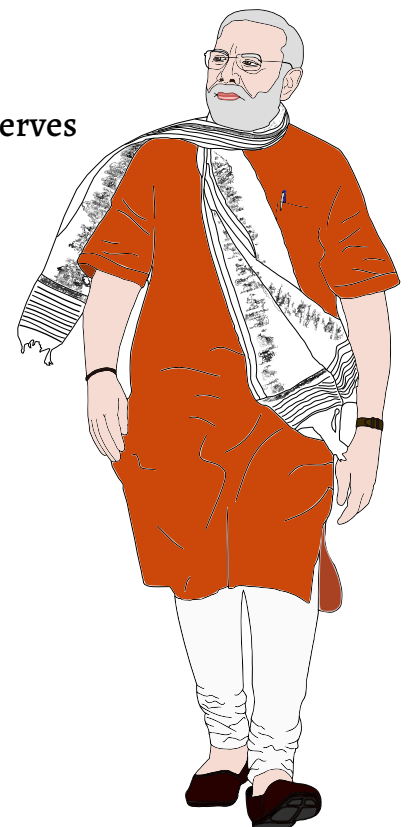
It is the favourite pastime of old men to analyze which government has done better, especially on the economic front, during the election season. However, this pastime is now becoming an interest of even the youngsters in the Modi era, as everyone is becoming more 'politically aware' (emphasis added because people are aware of the events based on distorted and incomplete facts). The performance of any government on the economic front is considered to be of utmost importance and is often used as a major criterion to analyze a government's performance. This article will mainly compare the economic performance of the UPA II government with the NDA government, which is like comparing the worst of UPA with the better of NDA. UPA stands for United Progressive Alliance which is a grouping of the centre-left political groups, founded in 2004. It was helmed by the grand old party Indian National Congress which ruled from 2004 to 2014. The grouping has experienced everything from a surprising win in 2009 to a huge 2014 loss. On the other hand, NDA stands for National Democratic Alliance which was created in 1998. Headed by the BJP, it first came into power in 1998 under the leadership of Atal Bihari Vajpayee. The current NDA government, headed by Narendra Modi, aims for a \$ 5 trillion economy by 2025. Before discussing some economic policies one must understand the basic structural differences between these parties. In the UPA government, the major decisions were taken collectively by the ministries and the PMO whereas the NDA government forms a strong PMO. Only under the UPA II, did the Prime Minister start playing his role in the decision-making process, as in the first tenure this was mainly done by the 'empowered' ministers. Under the BJP rule, the PM played a central role since 2014.

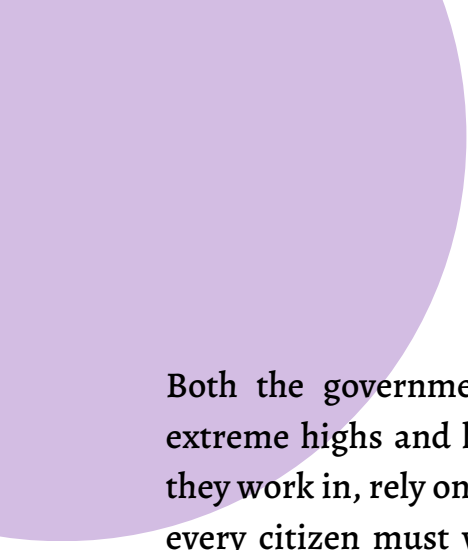


The UPA II struggled in the Lok Sabha because of the opposition and thus stumbled in the lower house. The NDA had a clear majority in the Lok Sabha. This means that in case of a clear majority the bills are debated less, the parliament is more productive, and thus more bills are passed. This political structure and position directly affect the economic performance of a government, thus the NDA government was able to introduce stronger policies like the demonetization of Rs. 500 and Rs.1000 currency notes. The economic growth during the Manmohan Singh government was 6.7% and during 2016-17 fiscal year it was 8.2%. But it is worth noting that a new method of calculating economic growth was introduced in January 2015.

The question that arises is - Is the new test equally reliable and does it take all the important indicators of economic growth into account? Now one must compare the two governments based on some basic factors like inflation rate and forex reserves. Inflation is the rate of increase in prices over a given period of time. If we combine the rural and urban inflation rates, the NDA outperformed the UPA, with inflation rising at 4.8% per annum which is well below the limit set by the Reserve Bank of India. During the UPA government, the inflation rate was 7.8%.

Foreign exchange reserves are assets held on reserve by a central bank in foreign currencies. The reserves help the country to better absorb and react to shocks in the international market. Under the National Democratic Alliance government, the forex reserves grew from \$313 billion in 2014 to \$593 in 2021. Under the Modi-led NDA and the labour laws were streamlined, several PSUs were privatized. The NDA government signed agreements like the Regional Comprehensive Economic Partnership while under the Manmohan Singh-led UPA government the Free Trade Agreements were signed.





Both the governments faced crises in their respective terms thus witnessing extreme highs and lows. The citizens are differently affected based on the sector they work in, rely on, or are related to. All the facts are available to the citizens, thus every citizen must vote in the coming election based on the performance of the government rather than on the basis of caste, class, or religion.

Reference

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India's stand on the Russia-Ukraine conflict-

A case of India's strategic equations

- Santhwana Kiran R.

”

The foreign policy of India has always been consistent with the underlying principles of peaceful co-existence that it upholds. On top of this list is its policy of non-alignment, underpinned by its assertion of its strategic autonomy. Its neutral yet cautious stand on the Ukraine issue is a perfect demonstration of the same. The world is witnessing a cold war-like situation characterized by strategic divisions. Those nations that abstain from taking sides are under immense pressure to choose one. While India's neutrality is being heavily criticized by the West, India has chosen a cautious position.

The two camps

Some observers believe that a new cold war is on the horizon. On the one hand, there is the anti-Russia camp led by the United States of America, allied by the collective might of the North Atlantic Treaty Organisation (NATO), and backed by several European countries

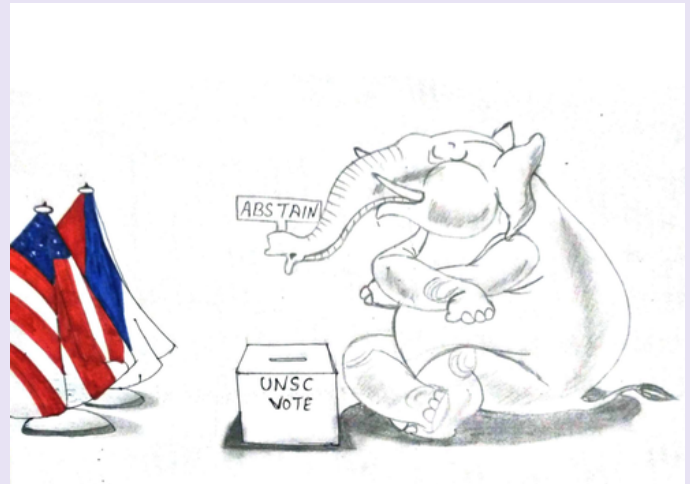
They accuse Russia of exercising autocracy and illegitimate sovereignty over Ukraine. On the other hand, there is the pro-Russia camp that includes Belarus, the Central Asian Republics, Syria, Armenia, and North Korea. They claim that US Hegemony and NATO's military expansion are the causes that led Russia to invade Ukraine.

India's stand

While there is immense pressure on India to join the US camp and openly condemn Russia's actions, it has refused to do so and instead remained non-aligned. Non-alignment in global politics does not imply non-interference or isolation. It rather shows India's commitment to the values that define its foreign policy of non-alignment, peaceful coexistence, and strategic autonomy. It refused to openly condemn Russia's actions in Ukraine. It also abstained from voting in the United Nations Security Council, the UN General Assembly, and even the UN Human Rights Council. Instead, it called for an "immediate ceasefire," diplomatic talks, and "peaceful coexistence."

Reasons for India's Neutral Stand

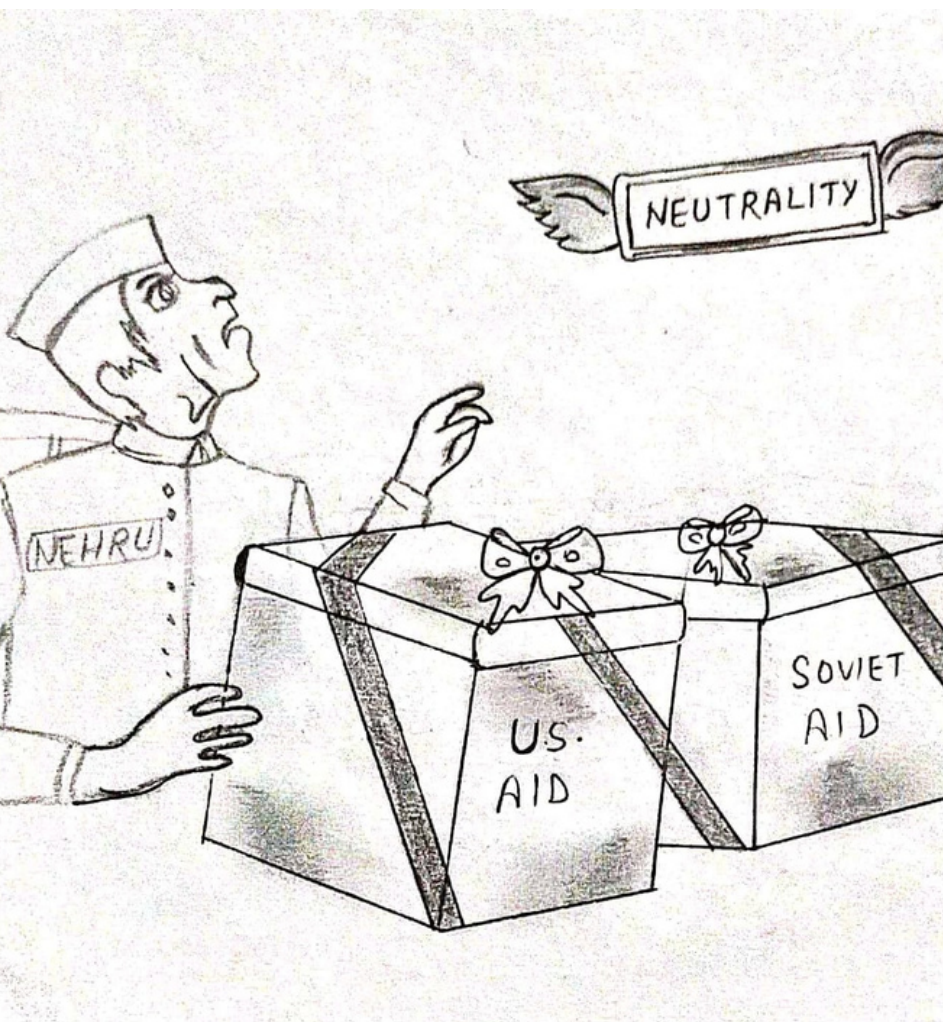
India has chosen a cautious strategic position on the Ukraine issue, keeping its national interest as its top priority. The major reasons range from evacuating its citizens to maintaining close ties with both the United States and Russia. The US is an important trading partner for India.



It is an inevitable Quad ally and essential for countering China's threats as much as the US needs India for the same. At the same time, it cannot abandon its long-standing ally, Russia.

To begin with, the evacuation of its 20 thousand nationals had been a huge challenge considering the unprecedented evolution of the crisis. India claimed that its friendly attitude towards Russia has facilitated the successful evacuation of its citizens, mostly students.

Secondly, India has to secure its defense and security interests. Russia accounts for 60% of India's defense requirements. Bilateral trade is as high as \$8.1 billion. Russia is also a key partner of India in various groupings like the G-20, BRICS, and the Shanghai Cooperation Organisation.



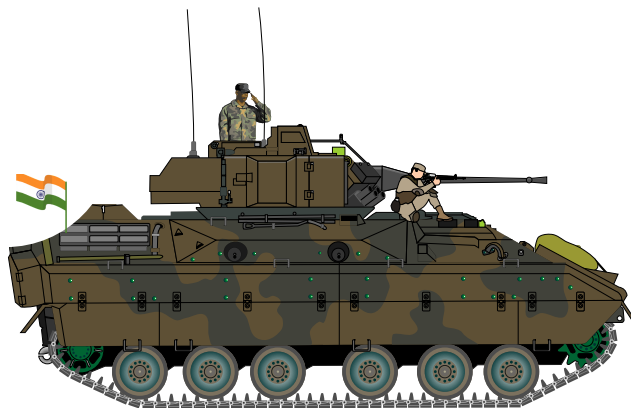
India's foreign policy through the decades

- Yamini Singhvi, Third year

India will be completing 75 years of independence this 15th of August. The largest democracy in the world is ready to celebrate its 75 years of success and prosperity. New policies, infrastructure, welfare schemes, and relations are being built up for a zestful start towards a better future for India. In these 75 years, India has seen its share of highs and lows, from losing a war to the food crisis, USA sanctions, introducing the Liberalisation, Privatization, and Globalization (LPG) policy, and becoming a Nuclear power. We have achieved a lot in the domestic sphere in 75 years. However, can we say the same for global affairs? To understand the ideology behind Indian foreign policies in the last 75 years we need to divide it into three parts beginning with 'Nehruvian Idealism', then 'Strategic Realism', and at present, we follow 'Economic Pragmatism.'

Indian foreign policies started with 'Nehruvian Idealism' in 1947 and lasted somewhere till 1959. In this era, Prime Minister Nehru laid the foundation stone of Indian foreign policy on grounds of ethics, morals, and principles. In the early stage of independence, India had confidence in international law, non-violence, and liberal ideas and tried to find good in every nation. With the idealist notion in mind, Pt. Nehru took the Kashmir Issue to the United Nations with a rational argument that backfired and made Nehru take a step back and think about the complexity of global affairs. Again we misinterpreted Chinese intentions and recognized it as an independent nation too early, accepted his Tibet annexation, and even signed the Panchsheel agreement that came back in the shape of war later.

During this period, to promote anti-colonialism, and non-violence, and to maintain a distance from the superpowers India joined the Non-Alignment Movement (NAM). Paradoxically, NAM didn't turn out to be a success and in later times India shifted towards the USA during the Indo-China War in 1962. And this is how we transferred our ideologies from an idealist nation to a realist nation by learning from our previous mistakes.



International Realism theory states that there are no permanent friends and no permanent enemy. The sole permanent thing is the national interest in global politics. The realist ideology of India started somewhere near 1960 and prevailed till 1991. In this time when our leaders worked for national interests setting aside ethics and morals.

Nehru's ideology showed a swift change from idealism to realism where he gave refuge to the Dalai Lama after the Chinese annexation of Tibet before his death. We even established Indian rule in Goa by force in 1961 liberating it from Portugal's control. Nehru started the wave of realist ideology, Lal Bahadur Shastri played a crucial role in developing the idea by making a stronghold on Prime Ministers' Office and taking a clear stand against USA's foreign policies for Vietnam that eventually led to a food crisis in India. Becoming part of the liberation war of Bangladesh Prime Minister Indira Gandhi took realist ideology to new heights. She also didn't shy away from signing a Peace and Friendship Treaty with Russia, erstwhile USSR. Because of this historical friendship with Russia, India abstained from voting on the Ukraine crisis lately.



Indira Gandhi also held a Nuclear test under the name 'Smiling Buddha' in 1974. Realist ideology grew for the best, whether it be building our relations with China or sending a Peacekeeping force to Sri Lanka.

After the disintegration of the USSR brought changes in trade and economy, Indian foreign policy also moved towards economic development and growth of the GDP. The era we are part of is an era of 'Economic Pragmatism' which is almost the last stage of strategic realism but differs as it concentrates more on import, export, development, forex reserves, etc. In this era, India adopted the LPG policy and opened its market to the world. A considerable example of economic pragmatism is ongoing trade with China and Pakistan even after so many wars and border disputes. Economic influence is increasing even more during Modi's tenure through trade deals in Central Asia, a hike in trade with the USA and ongoing negotiation with the UK over free trade, and campaigns like 'Make in India' and many more policies.

To conclude, Indian foreign policy has adapted itself from time to time and never hesitated to take risks and experiment with our strategies and policies. India has grown a lot from where it has started up to now, there is a long way to go and solve many international issues (like border disputes, trade imbalance, environmental issues) concerning India.

Image

Nehru and non- alignment- Varsha, Second year

India's balancing act on Ukraine crisis- Shreoshi Tarapdar, First year

Civic consciousness in the realm of FOREIGN AFFAIRS

- Shakshi Kundu, Second year

John F. Kennedy had once rightly remarked, *“Domestic policy can only defeat us; foreign policy can kill us.”* Despite the importance of foreign policy, we seldom talk about civic consciousness’ role in shaping the international relations and foreign affairs of India in these 75 years and the prospects for the future. Therefore, here is an attempt to map the civic consciousness in India concerning foreign affairs. By civic consciousness, I mean the consciousness of the general public, the citizens of India, and do not necessarily refer to the intellectuals and think tanks only.

When India got independence from colonial rule or foreign rule it was the mark of civic consciousness and a long-drawn struggle led by that consciousness.



Hardly the country had overcome the trauma of partition when Pakistan launched an offensive in Kashmir. Moreover, the process of accession was hindered in Hyderabad, and Junagarh as well.

It was the civic consciousness of the people of Kashmir that saved them from falling into the hands of Pakistan. The people of Hyderabad conflicting with the rulers, forced the accession with India. In the initial years, the shaping of foreign affairs was limited to a handful of bureaucrats and Prime Minister Nehru who had kept the foreign ministry to himself. In those times, civil society had a very minimalistic role to play. Nevertheless, there were occasional appearances, in terms of pressure built by the opposition, especially the left, to conduct foreign relations in consonance with their ideologies and occasional criticisms of Nehru's Non-Alignment agenda.

The Goa Nationalist Movement also presented an instance where the consciousness of the Goan people forced Jawaharlal Nehru to send the army to get the people of Goa free from reminiscences of colonial rule, despite the Prime Minister's initial reluctance to do so.

There were also brief periods of war in 1962 and 1965 which brought foreign affairs to the talks of common people but it could never gain the required attention or one can say it was neglected for long by the civil society. One reason can be that the focus was on the needs of the newly born country which was economically and socially handicapped after the centuries of exploitation by the colonizers.

New issues emerged in the later decades. In the '70s, during the Bangladesh war, the influx of refugees waged the debate of competition for resources between the natives and immigrants in the border states. This led to protest movements, that at times turned violent. In the 80s and 90s, there were also instances of secessionist movements and insurgencies being used by international forces against India.

Terrorism is incarnated as the biggest weapon at the hands of enemies of the nation and has been constantly used after the 90s to inflict harm upon the country.

In more recent decades, after liberalization and globalization, civic consciousness played an active role in India's conduct in the global world. The coming of MNCs, foreign investment through them, and multilateral organizations like the World Bank and IMF brought many global issues to domestic politics whether it be oil prices and the global market, the value of the rupee, or the global War on Terror, international media or global social movements. All the issues were discussed actively. Many services were outsourced to India and skilled labour from India migrated in search of better opportunities in other countries.



This has ultimately led to the creation of a considerably large diaspora abroad that exercises influence in the decision-making process in the home country as well as abroad. The competition and crisis which came with globalization have further unleashed civic forces as the vulnerable groups like farmers, small industries, and financial sectors started pressuring the government for protection and a level playing field.

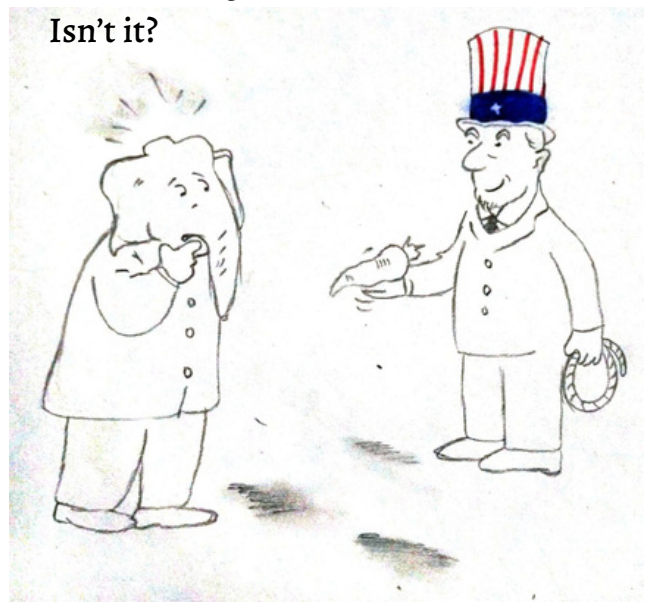
This is also reflected in India's constant demand that the WTO relaxes trade policies for developing countries at a global level. However, at the same time, there is also a counterpressure to further liberalize the market. The way India has emerged as an economic power with a big market, labour force, English-speaking youth, IT hub, and strategic location in the Indo-Pacific has brought it to the forefront of global politics. Indians are also well aware of this fact.

Throughout this period the media has played a great role in generating awareness. Presently mass media, the Internet, and information and communication technology have become very important in shaping the views and opinions of people about any issue, domestic or global. One can also say that in some cases it has obfuscated issues. This has given rise to a new form of warfare - the information warfare which can be fought only with the help of civic consciousness. Only a conscious civil society can differentiate between true or false, propaganda or reality. In addition to that, cyberattacks pose a new threat that can be dealt with only by a prudent society.

The test for India ahead is very tough in these grey areas. We don't have a very conscious civil society when it comes to foreign affairs given the limited interest, knowledge of people as well as initial elitism in foreign policymaking.

The test becomes more difficult now with all sorts of narratives being present in the realm of foreign affairs, thanks to global communication technologies and corporations. Only conscious citizens can effectively identify truth and help in shaping sound Foreign Relations and persuade the government to take care of the national interest at the same time. I believe Ukraine is a lesson that we are learning and can't be lost on.

Isn't it?



Images

1. Breaking the shackles- Varsha, Second year
2. Carrot and stick policy- Varsha, Second year



Reforms in the criminal law

- Vaishnavi Agnihotri, Second year



The government of India has initiated the process of amending criminal laws like the Indian Penal Code, the Code of Criminal Procedure, and the Indian Evidence Act. In this endeavor, the Ministry of Home Affairs has sought suggestions from various stakeholders such as Governors, Chief Ministers, Chief Justice of India, Chief Justices of various High Courts, etc.

Earlier, the reports of the 111th, 128th, and 146th Parliamentary Standing Committees had recommended that there is a need for a comprehensive review of the criminal justice system of the country.

The criminal laws in India were codified during British rule, which remains more or less the same in the 21st century. Lord Thomas Babington Macaulay is said to be the chief architect of the Codes of Criminal Law in India.

Criminal law in India is governed by the Indian Penal Code, 1860, the Code of Criminal Procedure, 1973, and the Indian Evidence Act, 1872, etc. Criminal law is considered the most obvious manifestation of relations between a state and its citizens.





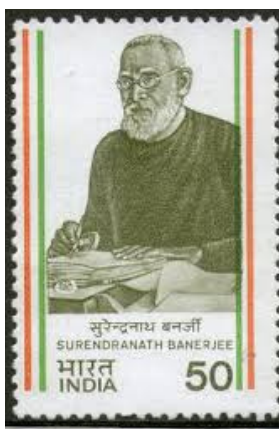
The criminal justice system is a replica of British colonial jurisprudence, which was designed with the aim of ruling the nation and not serving the citizens. The purpose of the criminal justice system was to protect the rights of the innocent and punish the guilty, but nowadays the system has become a tool of oppression of the common people.

According to the Economic Survey 2018-19 published by the Department of Economic Affairs, Ministry of Finance, there are about 3.5 crore cases pending in the judicial system, especially in the District and Subordinate Courts, which leads to the actualization of the adage that "*Justice delayed is justice denied.*"

India also has the largest number of undertrials in the world. According to the National Crime Records Bureau (NCRB) - Prison Statistics India (2015), 67.2% of our total prison population comprises undertrials. Corruption, heavy workload, and accountability of police are the major impediments to swift action.

The Madhav Menon Committee submitted its report in 2007, suggesting various recommendations for reforms in the Criminal Justice System of India (CJSI). The Malimath Committee submitted its report to CJSI in 2003. The report accepted that the current system "*weighs in favor of the accused and does not adequately focus on justice to the victims of the crime.*" It also provided various recommendations to be made in CJSI, which were not implemented.

The reform framework for the criminal laws should recognize the importance of victim protection. For example, the launch of victim and witness protection schemes, the use of victims' impact statements, increased victim participation in criminal trials, and increase victims' access to compensation and restitution.





Codifying new offenses can be another effective way through which reforms can be realized. The creation of new offenses and the reworking of existing classifications of crimes should be guided by the principles of criminal jurisprudence. Much has changed in the last four decades. For example, criminal liability may be better classified in order to allocate the degree of punishment. New types of punishment such as community service orders, reinstatement orders, and other aspects of restorative and corrective justice may also be introduced.

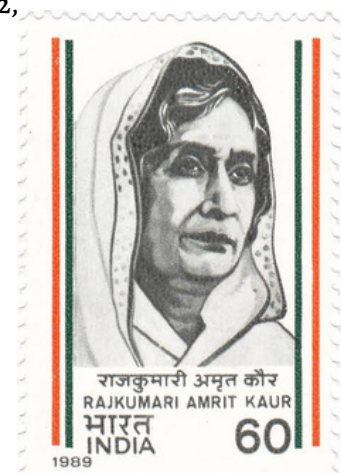
The Indian criminal justice system also calls for a comprehensive streamlining of the IPC and CrPC. The classification of offenses should be done in such a way that they are conducive to the management of crimes. Many chapters of IPC are overloaded in many places. The chapters on offenses against public servants, contempt of authority, public peace, and trespass can be redefined and narrowed down.

Focus also needs to be laid upon preventing non-principal criminalization. The guiding principles need to be developed after substantial debate before committing an act as a crime. Non-principle criminalization leads not only to the creation of new crimes on unscientific grounds but also to arbitrariness in the criminal justice system.

Altogether, at this crucial juncture in the post-independence history of India, the body politic must look at preventing unfair incarceration, upholding the rights of the undertrials and victims of crimes to as great a degree as possible.

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<https://www.mha.gov.in/sites/default/files/DraftPolicyPaperAug.pdf>.
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Analyzing the Protection of Women from Domestic Violence Act, 2005

- Deeksha, Second year

Domestic violence against women is understood as a situation where the home and its support structures perpetuate violence of different kinds like physical, psychological, and emotional, thereby taking away their dignified lives. In fact, in some cases, this violence becomes so harsh that it can lead to the deaths of the victims. This is the result of gendered norms and values that place women in a subordinate position in relation to men. Seeing a rising trend of violence against women and an effective women's movement at the ground level made the Government of India enact special legislation that we know as the Protection of Women from Domestic Violence Act, (2005) to counter this menace. It is not that there were no laws earlier that could combat this problem. Article 498 A of IPC specifically deals with offenses committed against the wife by her husband and relatives that could lead to punishment. However, PDVA encompasses several different kinds of violence that women face in the domestic sphere.

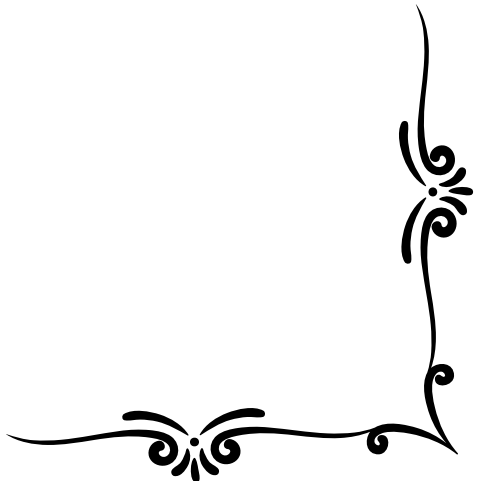
The Protection of Women from Domestic Violence Act grants Indian women more rights and protections than have ever before in the past. Unlike previous domestic violence laws, which provided protection only in cases of dowry deaths and extreme cruelty, the Act defines domestic violence broadly to include everything from physical violence to emotional injuries to economic threats.



The Act also prescribes civil alternative pathways to fill the gap between the restrictive criminal laws and the societally-regarded 'extreme' civil remedy of divorce. Most importantly, for the purposes of the women's rights movement in India, the Act grants a specific right to women, the right to reside in a shared household. The Act is revolutionary in its phrasing, and its proper utilization can make a great difference in the lives of women victimized by domestic violence. However, various characteristics of Indian culture threaten the Act's effectiveness.

Despite the act being holistic and trying to cater to this problem in institutional and structural manner research and studies, show that the act has not been fully utilized to achieve its ends. It has been throttled by institutional machinery like police and society behaviour that has left the guilty unpunished. This can be seen from the data of the National Crime Records Bureau where the number of cases registered under section 498 A of IPC that deals with cruelty perpetrated by husbands or relatives has seen an increase of 21.3% in 2019 compared with 2018. On the other hand, the number of cases registered under the Protection of Women from Domestic Violence Act, 2005 saw a decline of 4.5% in 2019 over 2018. The main barrier to successful implementation is the deeply ingrained patriarchal mindset of Indian society. Among all classes and levels of society, women are viewed as subordinate to men. The patriarchal mindset does not affect just the general public but it also affects the very people who are supposed to protect women from domestic violence.

Therefore, many steps must be taken to promote the effective implementation of the Act. The Act will not be effective in reducing overall levels of violence unless the patriarchal mindset of Indian society is dismantled. Indian women are empowered to recognize that violence is unacceptable.

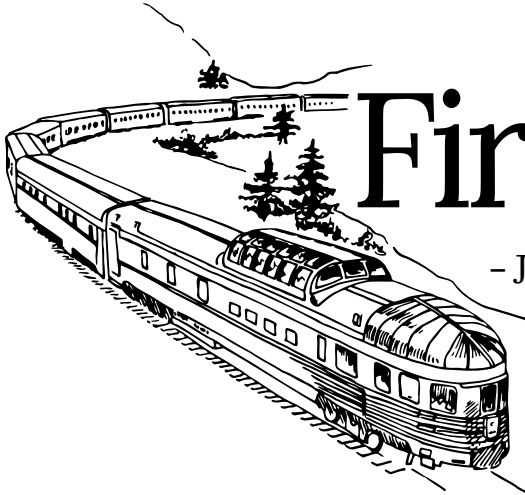


Although the act is a great achievement for Indian women, NGOs and the government must carefully monitor the enforcement of the Act and work together to dismantle the patriarchal mindset that threatens to make the Act ineffective. It is the fundamental right of all Indian citizens to enjoy life and liberty and it is the duty of the state to ensure that they can do so within the framework provided by the Constitution of India and international obligations such as (the Committee on the elimination of Discrimination Against Women) CEDAW, which India has accepted. A multi-pronged approach to violence against women will result in far-reaching changes, transforming attitudes and practices so that women and men can live a life of equality and dignity. Most importantly, women have to take steps firstly to protect themselves from this kind of evil.

Reference

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First Coach

- Jaya Narayan, Second year



I am not a true queer.
I picked my name from a black mirror
of passionate screamers
and opinionated dreamers.

Kid in a candy store,
I danced my dainty fingers
precious and tender over my choices-
Let us pick me a name from other's published voices.

“Who is it for?” Not me,
I'm too unexisting for revelations,
Too conformist and only for entertainment.
Despite all my tags,
I only ever travel in the women's compartment.



Image- Smash the 'cis-tem'- (cisgenders)
Srishti Sonavane, Second year





The skin of brown and black

- Srishti Sonavane, Second year

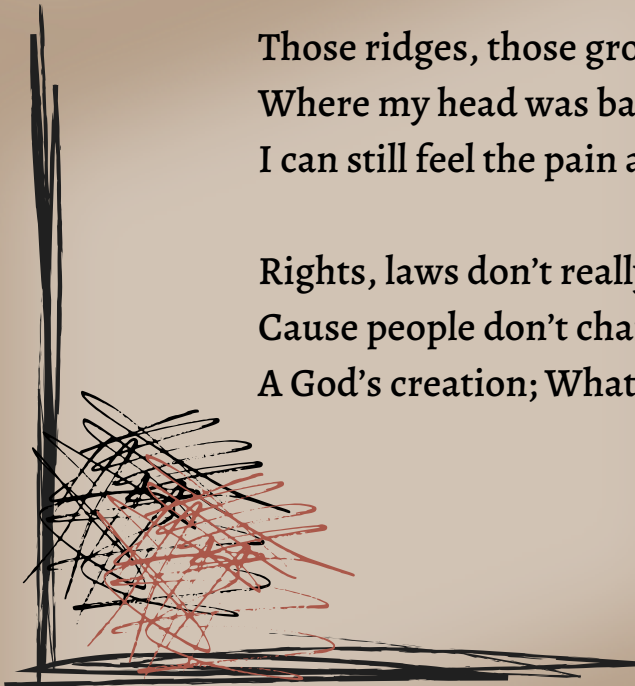
Walking down the corridor of my old school
Passing my fingers over the ridges in the walls
I felt, I remembered how I was treated like a fool


Then I would and now I ask
What wrong had I done to deserve such a past?
Where I was forced to roam with my face in a mask

What was wrong to be just me?
Why was I treated so differently?
My colour was hated and so was I

Those ridges, those grooves, that big hole in the wall
Where my head was banged against
I can still feel the pain as I pass down the same hall

Rights, laws don't really matter to me
Cause people don't change, the rule book does, it seems
A God's creation; What was wrong to look like me?





I know my race has been hated for long
But we are so much alike in every way
Environment shapes a person and not prejudices

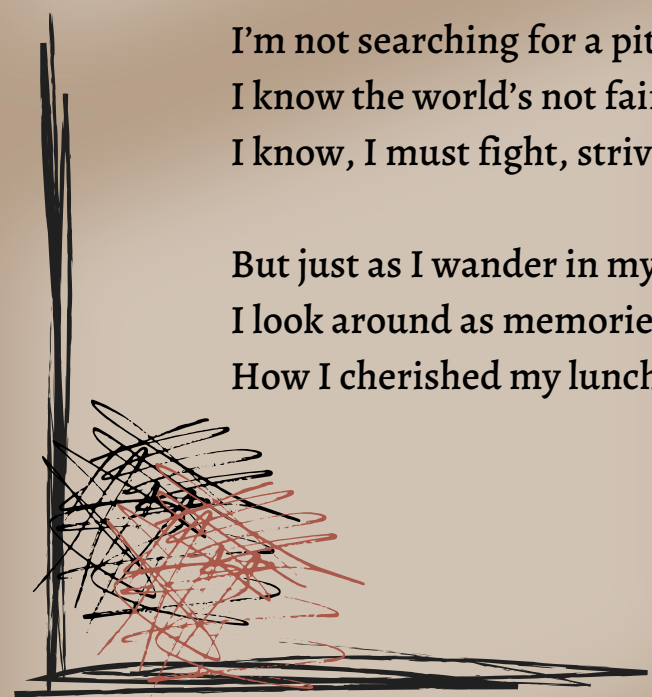
My family was hurt
Every opportunity seemed like a bane
No one even remembered my name!



Born in another time you might not know of me
I was a black, apartheid discriminated
I was never allowed to actually be me

Trapping my talent for years so long
A scared, cornered victim
This walk down the hall makes me break into a song

I'm not searching for a pity or false sympathy
I know the world's not fair
I know, I must fight, strive to be free

But just as I wander in my old school classrooms
I look around as memories fire back
How I cherished my lunch in the walls of the washroom

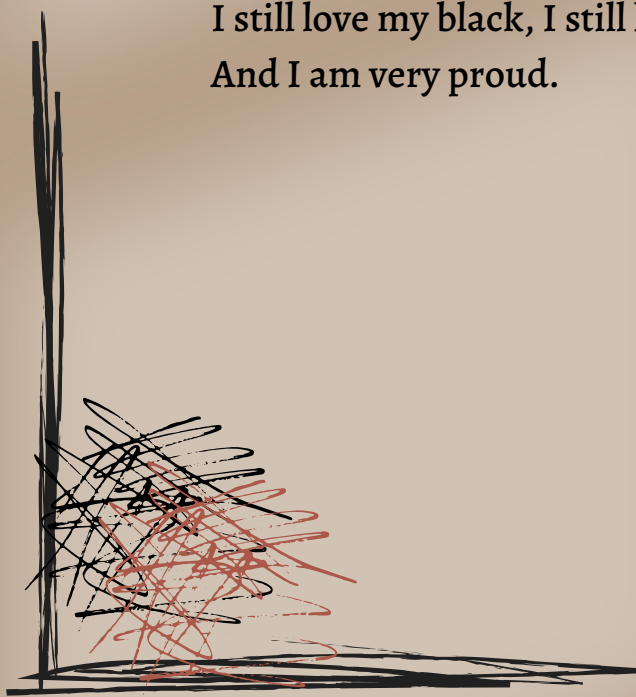




They might have teased me, torn me down
But now, I've built myself tall and strong
Doesn't matter to me, my colour, my town
Even though I was always showed a frown

Often I thought
What is wrong with me?
What can I change about me?
But then I realized that
I didn't need to change anything about myself
To get the world to notice me
And that made me a success story

I loved my black and I loved my brown
I still love my black, I still love my brown
And I am very proud.





She/Her

- Bhumika, First year

She! She is a woman,
Not more or less than man;
Just seeking for partnership,
Bounded by her own relationship;
Relation of being a mother, daughter, sister, and wife,
Her life being slowly cut by the societal knife;
She! She is a woman,
Not more or less than man;
With her clothes, makeup, attitude, and behaviour she isn't asking for it!
Noone can't and shouldn't touch her without her permit ;
What she is asking for is equality!
Abide by this at least for the sake of humanity ;
She's a bundle of love, care, and affection!
Society questions her for her every action ;
With eyes full of dreams she is ready to fly,
There is no limit in her blue sky!
She...she is a woman,
Not more or less than man!



Femininity

- Srishti Sonavane, Second year

An eyeliner is judged by how long it takes to dry
A man is judged by does he not or does he cry
A lipstick is judged by how long it lasts
A race car is judged by how long it runs fast
A cloth is judged by how long it lasts before it tears
A park is judged by its quality of air
Then why is a girl, a lady, a woman judged by her colour
Her figure, her heels, her makeup, her behavior,
Her tongue, her Femininity, her sexuality, her sleeveless
tops,
Her hair, her smile, her teeth, her flip flops
Everything has one set criterion; Set by the society
Then why do women have not one, not two, but countless
Is she just a materialistic object!
To judge her, despise her, criticize her, a discussing
subject
Is she just a model to society and the world!
Is it more important to look at whether her hair is
straight or curled!
She is more than a toy or a picture
A woman is a dignified human being, a similar creature
She is a mother, a daughter, a sister, an aunt
She's not a perfect top that you can flaunt
You can't use her, her imperfections are also perfect
She is strong, she handles responsibilities and regrets
She upholds the weak masculine world on her shoulders
strong
If you don't respect her, you just don't belong
She is the reason for your existence, For your happiness
A woman is more significant than a Goddess
She doesn't hope to be a pretty princess
But the world must regard and respect her even more
than a deity or Goddess
For where God seems to fail
The world lives under a woman's sail.

Unfolding of the 'We'

- Srishti Sonavane, Second year

We began with wisps of wheat
And now we sway in dragon fruits.
We started with Jowar rotis and roasted baingans,
Now we eat eggplants, mushrooms and zucchini.
We started from our ancestors
and now we are millennials.
We started with confused emotions,
But at least now we can tell one from the other.

We freed ourselves from the chains,
But found ourselves losing a PA(K)rt of us
We created our Bharat, and yet we fight upon its title.

And now we try to build a new era
Of social, economic and political equality
But what about our age-old history?

While walking up to the end of the path,
We lose our values
With development, we lose our Indianness.



Yet why do we still love 'we'?
Why do we still love US?
Yet we unite with colours.

And hoist flags of every nation
Why do we accept every ideal and tolerate every motion?
Why do we choose to understand our fellow mates?
Why do we still fight, why do we still strive?

We work to recognize our beauty
We work to understand the smells in the Bazaars of Hyderabad
And search for those unspoken Sheroes
We choose to let our Charkhas spin
And sometimes we choose white
We choose to deliberate, to talk about and express
And then choose the colour which is right!

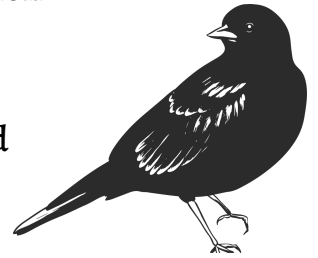
We choose to believe
We lay our trust in the nakedness of our truths
We stand strong for our families
We stand in faith of our brothers and sisters
Even after these 75 years of struggle,
We choose to celebrate.

It is 'we', that make a difference, when we come together
It is We who decide which emotions matter
And which little smiles are the most important
We build our own future.



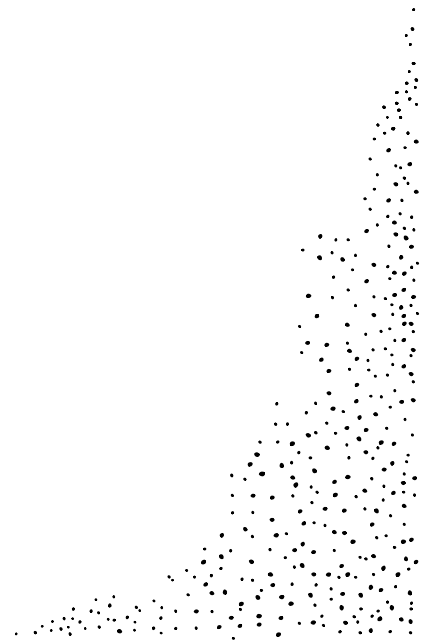
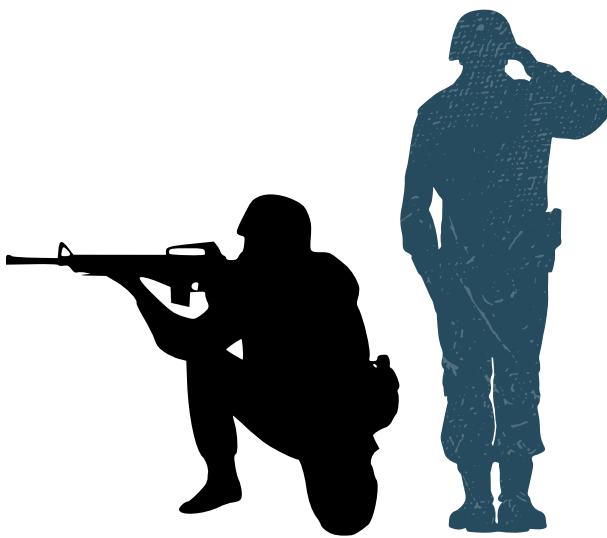
We build our own future
We build it to our liking
We build it for that smile
Smile on every soldier's face that returns.

We fight for every leader that chose to stand for the nation
To the martyrs that chose home
The sacrifices our people make
The loss of our Nightingale who left her legacy behind
We sing in her voice to rejoice our achievements
For when we had nothing, we built our dreams.



When we had no means, we created sources
When we were shown down, we always got up
And when all was lost, we found each other
When I choose, I choose for me
But when We choose, We choose for us
Well, this time I choose you...

The people of my golden country,
Shalt thou Judge me softly.
For 'me' is a part of your 'we',
"Our we"
We, the people of India....



वयं भारतस्य जना : आज़ादी के ७५ वर्ष

-Swapnil Dwivedi, First year



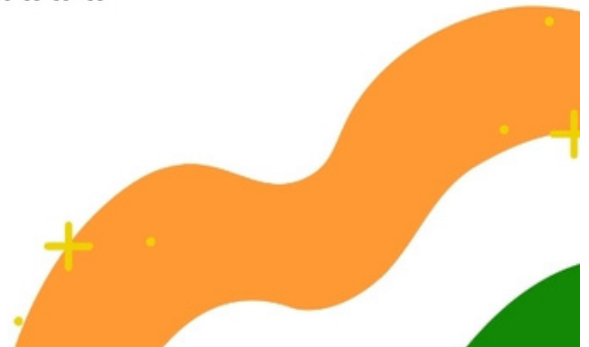
हम हिंदुस्तानी, हाँ हम हिंदुस्तानी
ये भारत की मिट्टी- मिट्टी
रंगी हुई शौर्य गाथाओं की कहानी
जी हाँ, हम हिंदुस्तानी ।

मुठ्ठी हमारी ललकार है
शब्दों में बल, सिंह की दहाड़ है
'वयं भारतस्य जनाः' पहचान है
हाँ, हम हिंदुस्तान हैं।

मौर्या वंश से आज़ादी तक
एक ही मंथन आम है
जन कल्याण, देश सर्वमान
यही शब्द अभिमान है

हर होंठ पर विराजमान है
हम हिन्द है, हिंदुस्तान है

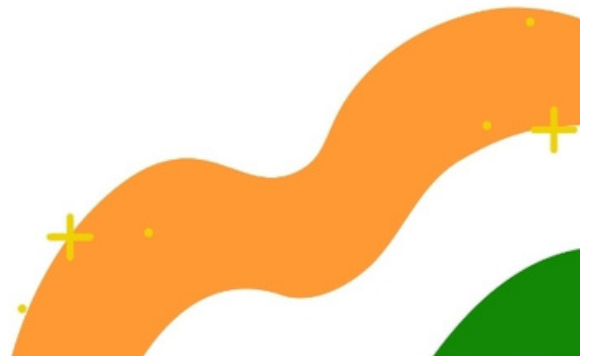
यूँ ही नहीं '७५' साल
गुज़र गए आज़ादी को
कतरा कतरा खून दिया
जो लड़ लिए स्वतंत्र सेनानी वो



कथा जो कण- कण में है
हर एक के जीवन में है
लक्ष्मी बाई से भगत सिंह हो
या हो गाँधी और बोस
अंग्रेज़ों को तो भागना ही था
इस ओर, उस ओर !

१५ अगस्त १९४७ को आज़ादी का दिन था
हाँ बहे खून, बिछड़े जन- मन
वो विभाजन का दौर था

अखंड सशक्त भारत का निर्माण हुआ
मुश्किलें तो बहुत थी
पर संभालने वाला वल्लभ का हाथ था
प्रसाद, नेहरू, अबुल का साथ था
२६ जनवरी १९५० को
संविधान का हो रहा निर्माण था।



Art booth

કેમ દે INDIA ?
MODI - SHAH કો ચારો COALITION
પર ભારી !



BJP system?

Since 2014, BJP has been the single largest party in the centre and it seems that Indian Politics is shifting from Coalition Government to Single party dominance. Thus, it is said that today, the BJP Party system is leading the Politics of India, and many times, the Modi-Shah duo, is credited for it.

By- Shreoshi Tarapdar, First year

Art booth

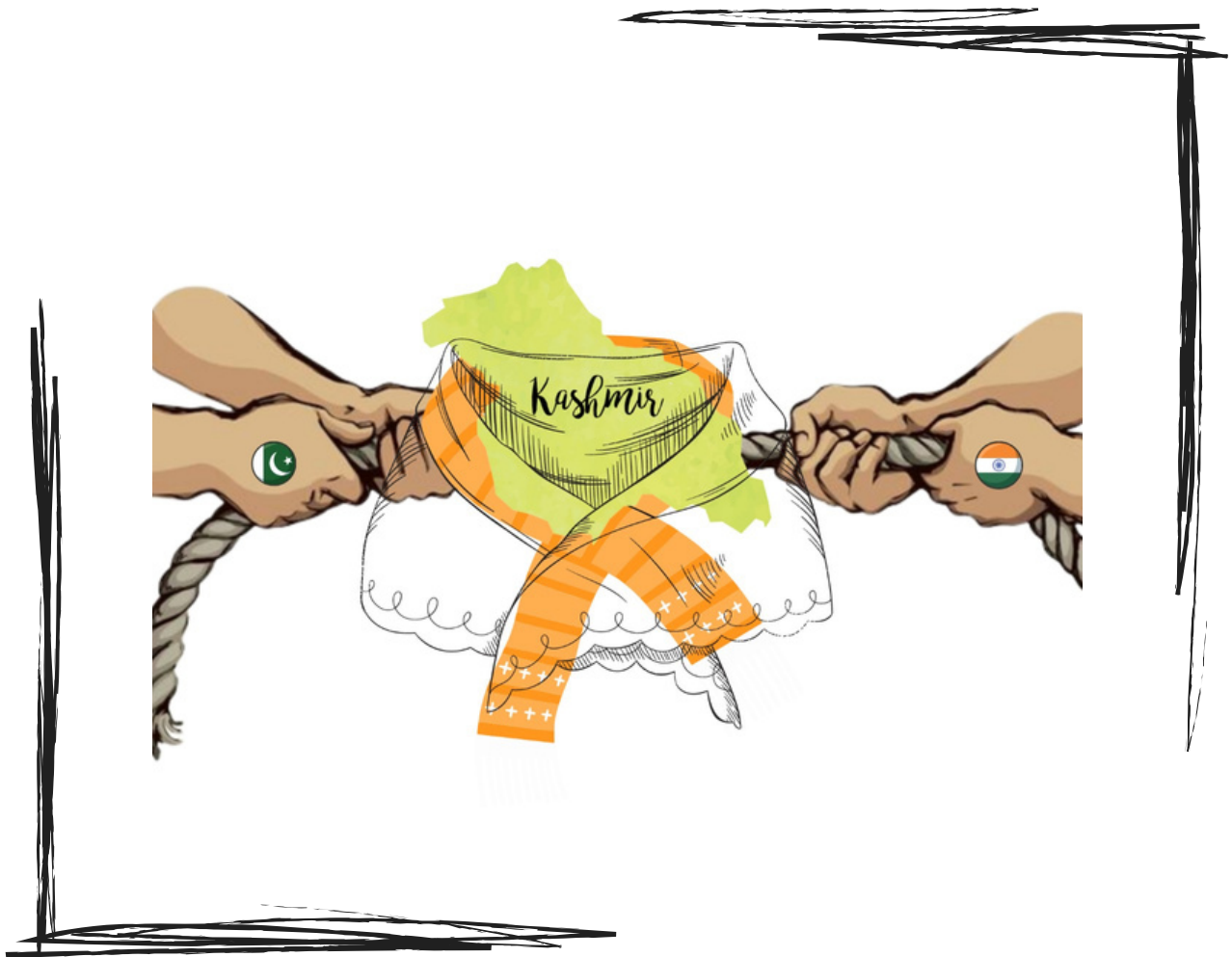


Seven sisters' struggle against the AFSPA

Irom Chanu Sharmila, also known as the 'Iron Lady of Manipur' fasted for 16 years from 2000 against the Armed Forces (Special Powers) Act, 1958, which not only violates the human and fundamental rights of the citizen but also, makes the future of Northeast uncertain by militarising the region.

By- Shreoshi Tarapdar, First year

Art booth



A tug at Kashmir, a victor for India?

India and Pakistan have been fighting over Kashmir for decades. Finally, after so many years, India tugged harder and has now 'claimed' Kashmir 'entirely'. But will this 'peace' last?

By- Srishti Sonavane, Second year

Art booth



Nangeli

Nangeli was a 19th-century Ezhava woman, in Travancore, who cut off her breasts, in protest against the caste-based 'breast tax', also known as 'Mullakaram'. The women of lower castes were not allowed to cover their chest and if they did they were charged with high taxes.

By- Shreoshi Tarapdar, First year

Art booth



Smash Brahmanical Patriarchy

Our society may have progressed but it is still bound by Brahmanical patriarchal dominance. We are still thinking within the narrow constraints of caste, class and gender. It is time to smash these norms and tear down these barriers.

By- Srishti Sonavane, Second year

Art booth

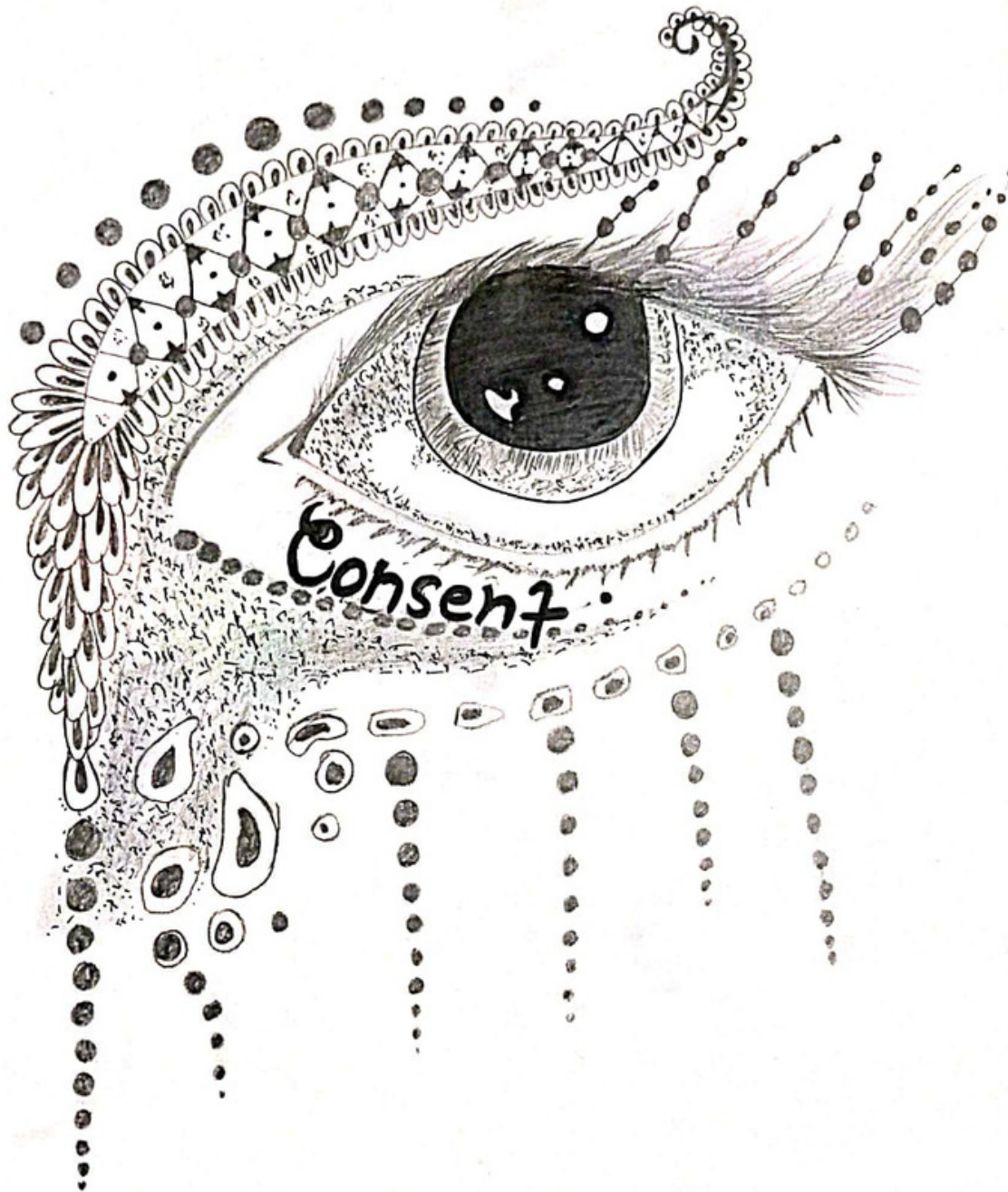


A rose between two thorns

Amidst the offensive by Russia on Ukraine, India has come under a lot of pressure. It is friends with Russia but that doesn't mean it will let its opinions be clouded. India stands strong by its decisions and is currently abstaining from siding with either party in the war.

By- Srishti Sonavane, Second year

Art booth



By- Varsha, Second year

Art booth



Environment and politics

Environment politics as an evolving field of study within the discipline of Political Science is increasingly discussing the importance of public policymaking and implementation affecting the environment, at multiple geo-political levels.

By- Srishti Sonavane, Second year

Third year



Second year



First year

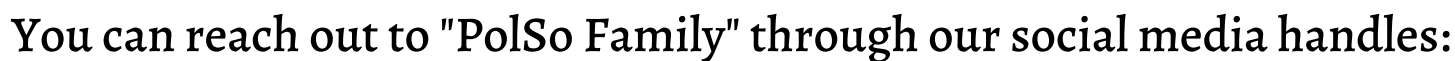


Section A



Section B





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