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Janki Devi Memorial College

Janki Devi Memorial College was established in 1959 by the famous Gandhian, Shri Brij Krishna Chandiwala, in the memory of his mother Smt. Janki Devi, with the vision to promote women's education. The college offers a wide range of opportunities, which helps us to prepare for the endeavour with an indomitable spirit. Best education is inculcated with the help of Principal ma'am and all the highly qualified teachers, who have been our window to learning and focus on providing a better future for the students.

जो शिक्षा के अस्तित्व को बनाता है, जो शिक्षा को नए तरीकों से निखारता है। जिसे मानते हैं, हम शिक्षा का मंदिर, वही तो हमारा महाविद्यालय कहलाता है।

The Department of Political Science

The Department of Political Science encourages its students to be the leader of tomorrow. The Department believes that trapped energies and suppressed initiatives need to be freed and properly harnessed. One such effort is it's annual fest, Politique, which invites eminent personalities for seminars, and all the students organise and participate in various competitions with great vigour. Our department helps us to rise above norms so that we can shake ourselves out of a mindset of limited achievement.

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A Note from the Principal's desk



John F. Kennedy said that when written in Chinese, the word 'crisis' is composed of two characters, one represents danger and the other represents opportunity.

A tiny virus has invaded our lives and in all kinds of ways be it corporeal, emotional or even spiritual. We live in fear that we might be attacked by the virus and so a sneeze can make us anxious.

We live in fear that we might be attacked by the virus and so a sneeze can make us anxious. We live in fear that we may lose our near and dear ones and so we oscillate between incarcerating them and at times just surrendering to their desire to be free. We fear our aloneness; we fear that we will never ever be able to meet those we wish to spend time with. We fear that perhaps our Karma will overtake us and punish us by inflicting Covid upon us and so out of fear, we pray. We seem to be living literally at the edge of the precipice.

At the same time we have begun to take some care to eat healthy and stay healthy, to adopt practices that help our bodies stay fit which we had put on the back burner. We cherish our loved ones and are able to embrace them for who they are, ignoring their little foibles. We spend time with those whom we ignore because we understand their loneliness better. We recall our blessings and regret the injuries we caused to others. We open our minds and hearts to faith and belief. So we don't teeter and fall down the cliff, we grow roots and become stronger.

Thus the pandemic has made us more resilient and more determined to surge ahead despite the storms that overtake our lives. I am so glad that Speculo has forgrounded the Pandemic in this issue.

As always, I congratulate the Political Science Department in general and the Editorial Team in particular for yet another issue of Speculo which I look forward, like everyone else, to reading. And I wish you all, freedom from the virus that has crept into our bodies, from the virus that infects our online systems making even virtual communication so difficult at times! And I wish you freedom from all the baggage of regressive thought that snatches away our rights and forces inequality upon us!

Meantime Carpe Diem my dear friends! Love and best wishes.

Prof. Swati Pal Principal Janki Devi Memorial College



A Note from the Teacher In - Charge



"All the world is full of suffering. It is also full of overcoming." Helen Keller

Hard times in life, though, are challenging to bear, but they offer us a chance to pause, recollect, reset and resume the routine. In the process, the adversities demonstrate the necessity to understand the emerging scenarios, question the existing practices and evolve new directions.

In times of pandemic, Speculo (Department of Political Science students' magazine) is one such platform that facilitated the students to educate and express themselves. This is done through conducting an interview with eminent women rights activist, commentaries, book reviews, movie reviews, poetry, cartoons and argument segments.

Writing a note as a TIC for such an endeavour is indeed a very special honour and a moment of happiness because the magazine is a labour of love for me personally. Since I have been associated as a mentor for Speculo since its inception in 2018, and been preview to the stimulating ideas of students in raw form and assisted in shaping them. However, publishing the magazine annually would not have been possible without the encouragement and support of many people. I would like to express my unequivocal gratitude to the Principal of the College, Professor Swati Pal, who always passionately supported the student centric initiatives and wrote an encouraging note for all the four issues of Speculo.

I would like to acknowledge the logistical support extended for the magazine by the Association In-Charges, Ms. Khachungla Chalhang, Mr. Raju Keshari and Mr. Pavan Kumar, as well as the office-bearers of the Department of Political Science Students' Union. The Mentors, Mr. Raju Keshari and Mr. Pavan Kumar, actively shaped students' ideas and helped them refining the drafts. The editorial team members deserve appreciation for working collectively to ensure all the work of the magazine is completed methodically. Kudos to the budding writers and thinkers for contributing the write-ups on the issues of utmost importance. Best wishes

Md. Zubeer Ahmed Teacher In-Charge (2019-2021)









Raju Keshari



Pavan Kumar





Nandita Kapoor



Ishika Ohlan





Pooja Naik



Neha Bhati



Sirat Bhalla



Rachita Saha



Aditi Sah







Saima Parveen



Sanya Chander Oberoi



Shreya

Editorial Board

THE TEAM BEHIND THE SCENES

In the time of pandemic, everyone enclosed within a small cavity, this brought us to think about issues, successes persistently. When every thing experienced seemed like an end, people came to express their thoughts, views for bettering the social and political situations. This excited us to bring up the fourth edition of 'SPECULO' (mirror in Latin), the maiden annual magazine of the Department of Political Science, Janki Devi Memorial College. Mirror shows what the reality is through reflection.

SPECULO, the students' magazine, tries to reflect the true image of the society we live in, through the eyes of the students, expanding their horizons. In the course of working for this magazine, the Editorial Board learnt the skills of researching, writing, editing and organising the material in a coherent and a reader friendly way.

The whole journey has been a pleasure and a bag of experiences for the editorial board. This initiative would not have good outcomes without the coordination and cooperation within the team.

Firstly, we would like to express our wholehearted gratitude to our Principal, Prof. Swati Pal, who invigorated us to take SPECULO to the next level and wrote an overwhelming note to continue the prestigious ritual of the magazine.

We would also like to thank the TIC/Head of the Department of Political Science,

Md. Zubeer Ahmed who was considerate to us, patiently heard our ideas and assisted us in our efforts.

We would like to extend our gratitude to Association In-charges, Ms. Khachungla Chalhang, Mr. Pavan Kumar and Mr. Raju Keshari, who generated an opportunity by acknowledging our proposal of the magazine as an Association activity and motivating us throughout the journey.

Our mentors, Md. Zubeer Ahmed, Mr. Pavan Kumar and Mr. Raju Keshari have been the guiding light throughout this journey. We are grateful to all for acting as a foundation and helping by their invaluable suggestions and supervision to make SPECULO a beautiful creation.

SPECULO is a reflection of the voices of the students. It is a route which takes the students towards the journey of truth and reality where they present their ideas, thoughts, and opinions. It showcases the revolutionary and creative thoughts, which motivates us to strike sledgehammer blows in one place, until we have accomplished our purpose. We, therefore, felicitate all the contributors for their precious and well researched contributions on various issues of the society.

Editorial Board 2021

Editorial Board Head - Vishu Rathi

Language Editing Committee - Nandita (Head), Aditi (Co-head), Shreya Prasad, Jyoti Singh, Kirti Goyal

Graphic Designer - Ishika Ohlan

Movie/Web Series Review Section - Pramita (Head), Jyoti Singh (Co-head), Smiti Iyer

Book Review Section - Pooja Naik (Head), Riya (Co-head), Retika, Ishika

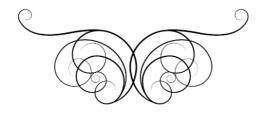
Poetry Section - Neha Bhati (Head), Saima Parveen (Co-head), Batul Asad

Cartoon Making Section - Ishika Ohlan (Head), Sanya Chander Oberoi (Co-head)

Comment Section - Sirat (Head), Shreya Prasad (Co-head), Tashvi, Aarti

Interview Team - Rachita (Head), Pramita (Co-head), Neha Bhati, Disha, Jyoti Chaudhary, Batul Asad

Argumentative India - Nandita (Head), Aditi (Co-head), Shreya Prasad, Jyoti Singh, Kirti Goyal



Students' nion

Someone rightly said, "Alone we can do so little. together we can do so much."



Vishu Rathi



Khyati Anand



Sanya Chander Oberoi



Tanishqa Tilak



Megha



Ishika Ohlan



Jyoti Verma



Yashwani Kularia



Jyoti Khatri



Priminda Mutuva







Tanishka Dhiman



Amisha Gupta



Disha Somvanshi

SPECULO began its journey with just a 5-member editorial team **English** and the only as publication language. With each passing year, we have been witnessing high energy and zeal in students who have poured their hearts out to reach the audience. The students have not only motivated our readers to think and evaluate more, but have also built a platform for our exceptional writers understand and express relevant issues.

As this academic session is coming to an end, our team has once again amassed the various strands that go into weaving the tapestry of our department, and we are filled with happiness and pride as announce the fourth edition of our department magazine 'SPECULO'. Yet again, an excellent job is done by our entire team in unfolding and presenting wide range а like competitions thoughtprovoking articles, self-composed caricatures. etc. opportunities have not only helped in creating a healthy competition amongst the students, but also in making a diligent and generous impact altogether.

We would like to thank our honorable Principal, Prof. Swati Pal for granting us the permission to publish our department magazine. She has been a constant source of encouragement and motivation for the entire department. Her faith and confidence made us explore the talents in and around us.

At the same time, we are equally grateful and thankful to all our Association In-charges, Ms. Khachungla Chalhang, Mr. Pavan Kumar and Mr. Raju Keshari, who believed in us and taught us that with upright amount of focus, hope, belief and determination, nothing is impossible to achieve.

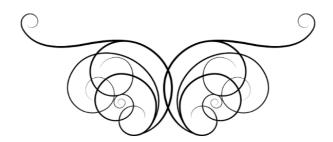
We extend our heartfelt gratitude to the mentors of Team Speculo - Md. Zubeer Ahmed, Mr. Pavan Kumar and Mr. Raju Keshari for leading us in this knowledgeable journey and helping us in implementing our ideas magnificently.

Core Union

Vishu Rathi - President Khyati Anand - Vice President Sanya Chander Oberoi - Treasurer Tanishqa Tilak - General Secretary

Extended Union

Megha Vohra - Cultural Head
Jyoti Khatri - Creative Head
Yashwani Kularia - Technical Head
Jyoti Verma - Media Head
Ishika Ohlan - Sponsorship Head
Anjali Chopra - Cultural Co-head
Daksha Khandelwal - Cultural Co-head
Disha Somvanshi - Cultural Co-head
Priminda Mutuva - Media Co-head
Amisha Gupta - Creative Co-head
Tanishka Dhiman - Technical Co-head







Interview Section

English Transcription of the interview with Kavita Krishnan

Kavita Krishnan

Kavita Krishnan is the Secretary of the All India Progressive Women's Association (AIPWA). She is also a member of the politburo of the Communist Party of India (Marxist-Leninist) (CPI-ML), and the editor of its monthly publication, Liberation. She is a women's rights activist who has publicised the problem of violence against women following the 2012 Delhi gang rape of Nirbhaya. Her views on the death penalty have been influential in shaping the discourse around rape in the aftermath of the post 16th December anti-rape protests.

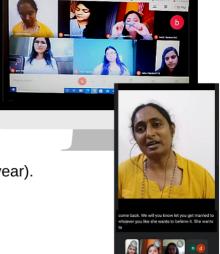
The demand for "Freedom Without Fear" became a rallying point for anti-rape protesters, and her views regarding so were extensively published. In her groundbreaking and radical book, "Fearless Freedom", Kavita Krishnan locates the intersectional issues such as caste and communalism. She argues that depriving women of their autonomy is the root cause of the structural violence against women and the evils of society.



Interview Team

Rachita Saha: Head of the Interview Team (3rd year). Pramita Jasuja: Co-Head of the Interview Team (3rd year).

Members: Disha Somvanshi (2nd year) and Jyoti Chaudhary (2nd year).



The Interview Team of the departmental magazine, SPECULO, conducted an interview on the theme, 'Gender and it's various aspects in the contemporary situation.'

Rachita - Ms. Krishnan, you have been at the forefront of various protests and have written extensively on gender issues. How has been your journey as an woman activist in Indian politics?

Ms. Krishnan: Activism in my life came much later. My mother, by nature, is very progressive and an instinctive feminist herself. But, when I was a child, my mother did express her concern and reluctance. Indeed, these incidents remind me that being a parent to a girl in our society; no matter how progressive you are, you end up imposing restrictions out of fear.

During my college days, in Bombay (1990-1993), that was the time when Babri Masjid was demolished, there was communal violence in Bombay, the rise of Shiv Sena and BJP. It was the time when I witnessed what kind of narrative society has towards Indian women, 'the Bharatiya naari,' and how they should behave in a certain way according to societal norms. When restrictions are social, you can fight with them, you can still negotiate with your parents. But, when they become political, like it was in Nazi Germany, about which I had read a lot, then it's terrifying. Despite this, there was no feeling of being an activist as such. Then, in the early JNU days as well, I was interested in academics. In 1994, a Shiv Sena member (for election campaign) visited there, to whom we questioned, "What will you do with women like us?" About those women who consider "women" as their primary identity rather than being a "Hindu", to which he replied, "Well! We have jails". This answer and this incident compelled me to indulge in activism. We campaigned for AISA (All India student association), probably the only organisation in JNU with a feminist leadership. Gradually, in the process of my feminism, I developed a Marxist way of understanding society and that's how I ended up being a Marxist feminist.

For me, there is no difference between left activism & feminist activism. "If you are a leftist, you have to be a feminist and if you are not a feminist, then to me, you are not a good Marxist".

Jyoti - What has been the inspiration behind your book "Fearless Freedom"?

Ms. Krishnan: It was in 2012, with the onset of the anti-rape movement that the demand for an idea of "Fearless Freedom" emerged. There exists great parity between men and women of the same age. I think that lies at the heart of fearless freedom, an attempt to understand why in our society there is so much hostility towards women's autonomy. Such hostility is presented to us as something that is inevitable, for our own sake in the name of love and protection. The narrative presented is this - for your safety, you must give up your autonomy.

If anything is to be saved, it's our freedom. The violence of depriving us of our own autonomy is the root of all other forms of violence. The need of the hour is to recognise women as people who have the right to take risks and as people with having their own agency.

Rachita- How far have been various mainstream women empowerment schemes been successful? In your book, you have written about how slogans like 'Beti Bachao, Beti padhao,' which itself perpetuates patriarchy. Would you please elaborate on that?

Ms. Krishnan: In the Beti Bachao campaign, there is a phrase popularly used in Haryana, 'Beti nahin bachaoge to bahu kahan se laoge,' the problem lies with this perspective itself. She is not merely born to serve such patriarchal roles in future, for example, being a bahu, cook etc. This patriarchal language and mindset won't materialize the purpose at all. That is why sex-selective abortion campaigns are highly ineffective even after the former is being declared illegal. The point is that sex-selective abortion can't be fought merely by shrivelling pregnant women. The entire industry is involved in the process. To me, even the advertisement campaigns like Swacch Bharat are perpetuating the idea of women not stepping out of the four walls. To save that 'ghunghat', as displayed in the advertisement of Vidya Balan toilets are to be constructed. A toilet is equated with ghunghat (shame/honour) eventually. You can't link this barely to women's honour and safety. A toilet is something that shields people from sickness and is for hygiene purposes.

Disha - Can you elaborate more on, "Marxist should be a feminist," and elucidate the connection between these two?

Ms. Krishnan: Around the 18th century, when liberal feminism was flourishing, Marxist feminist never labelled themselves as feminist as it would have implied endorsing bourgeoisie values. The 1917 overthrow of czarist Russia in a revolution was a shock. Soon after the revolution, abortion and homosexuality were decriminalized in Soviet Russia. Across the world, it became the destination for the LGBTQ+ community even though homosexuality was reversed with extreme bureaucratization there.

Paradoxically, revolutionary China was doing worse with regard to gender relations. But then, there was a time in Chinese history with a huge feminist assertion traced from the writings of Leta Hong Fincher. With the gradual onset of Chinese state capitalism, patriarchy rekindled. Now, the Chinese system is not even leftist, it is scarily authoritarian, racist and most importantly against the workers. Prohibition of independent unions, workers unions etc. is clearly not leftism.

Left feminism recognizes the fact that different women have different struggles. Rather than individualism, it believes in a collective struggle i.e. achieving feminism for 100% not just 1%.

Pramita - Various reports and indexes tell us that the literacy levels of women are higher in the southern states. Considering this fact, do you believe that gender equity levels are disproportionate in India, especially between the southern states and the northern heartland?

Ms. Krishnan: As I was born in South India, but was brought up in the northern landscape, so I'm familiar with both the mentioned regions. Speaking from my experience, none of the regions has been more or less patriarchal in any sense. I agree it works differently due to certain historical reasons. In the north, there exists a much more feudal notion of woman as property; a visible "macho" culture. Whereas, the south has experienced various progressive struggles like the self-respect movement led by Periyar. But, the modern politicians of the south, the flag bearers of Periyar's ideals function in an extremely patriarchal way. For instance, in Kerala, we have many moral policies against couples, partying etc. Where is it coming from? It's all patriarchy. Hence, I don't consider the north-south comparison adequate.

Rachita - In your book, you have stressed upon women having agency of their own. Analysing the cases such as marital rape, abortion rights and recent anti-religious conversion laws. What is the plight of sexual freedom of women in India? How has the mainstream women empowerment narratives tackled these issues hitherto and what should be the way ahead?

Ms. Krishnan: One of the first things to be realised is, where is this violence against women's autonomy, especially against their sexual autonomy, coming from? In India, the primary reason why our society is structured like this is "caste". To keep the caste identities, you have to police women's freedom. It's very simple if women are able to get into relationships and have children transcending the caste boundaries, then the caste boundaries will collapse, and the same goes with interfaith marriages. The government is averse to it, and disseminating the narrative of "love jihad" which has no empirical evidence, they tell us that Hindu girls are being "brainwashed" and how they need to be "protected," whereas the case is precisely the opposite. Women are being deprived of their individuality by family. For instance, in Hadiya's case, the family forcefully took her to the "Rehab centre" so that her "condition could be improved". Women are being deprived of their consent. I think what is happening in the name of Hindu supremacy today, is fascist law-making and fascist control of society. And so, fighting caste and fighting Hindu supremacy are the two things without which you can't be a feminist in India today.

Pramita - In social movements/protests, it's historically seen that women are at the forefront, dismantling the public-private divide and showing women's active engagement in politics, but still, the representation of women in the legislature/executive level remains abysmal. What do you think is the possible reason for the same?

Ms. Krishnan: Representation, and diversity, are very important in politics. There is so much hostility towards caste-based reservation. Reservation is one of the ways to correct these caste-based and gender-based biases.

But, when it comes to political representation, there are other things as well. The political system needs to transcend. Instead of the First Past the Post System, which tends to favour those who are already dominant in that area, there should be a system of Proportional Representation. The idea that parties contest, and whatever proportion of the votes they get, based on that proportion, they are assigned a certain number of representatives and those representatives should be 50 - 50 based on gender. Then, the party would have to provide that many representatives. Then, essentially, the parties would have to compete for showcasing diversity in their panel. The political system needs changes in order to improve political representation. The more politically diverse county is, the more developed it is.

Pramita - What has been the impact of COVID-19 and Lockdowns on the education of women? Can we see a gender bias emerging due to the same?

Ms. Krishnan: Women have to face a lot of tribulations because of online education. The problem is the digital divide of India. Here, access to the internet, access to phones are already very restricted, based on a variety of factors, including poverty, caste and gender. If you're a girl living at home, spending that time in the midst of a pandemic, then, you're expected to bear a greater load of household burdens than your brother. The problem is exacerbated due to the paucity of resources. The families have to prioritize between the boy and the girl child, and they are likely to prioritize a boy over a girl, not just because of their bias, but also because they are operating in a system in which they are're forced to choose. So, the idea that education opens the doors not only of employment and opportunity but also the social doors like that of dignity, you find them closing in on you. It eventually adds to the general mental health crisis during COVID-19.

Interview Team:- Thank you so much, ma'am, all of that was indeed enriching. We got to learn about different dimensions and perspectives of gender issues. We hope our readers find it enlightening as well.





Interview Section

कविता कृष्णन के साथ हुए साक्षात्कार का हिंदी प्रतिलेखन

कविता कृष्णन

कविता कृष्णन जी ऑल इंडिया प्रोग्रेसिव वुमन एसोसिएशन (AIPWA) की सचिव है। तथा कृष्णन जी भारतीय कम्युनिस्ट पार्टी (मार्क्सवादी-लेनिनवादी) (सीपीआई-एमएल) के पोलित ब्यूरो की सदस्य है, साथ ही वे मासिक प्रकाशन 'liberation' की संपादक भी है। कृष्णन एक महिला अधिकार कार्यकर्ता है जिन्होंने 2012 में निर्भया बलात्कार के बाद महिलाओं के खिलाफ हिंसा की समस्या को सार्वजनिक किया।

16 दिसंबर के बाद 'मृत्युदंड' पर उनके विचारों ने बलात्कार विरोधी प्रदर्शन को आकार देने में अहम भूमिका अदा की। "फ्रीडम विदाउट फीयर" की मांग बलात्कार विरोधी प्रदर्शनकारियों के लिए वक्तव्य स्थल बन गया और फ्रीडम पर कविता कृष्णन के विचार बड़े पैमाने पर प्रकाशित हुए। लेकिन क्या स्वतंत्रता सुरक्षा के बिना अपूर्ण है ? जमीनी रूढ़िवादिता और कट्टरपंथी को तोड़ने वाली उनकी किताब "fearless freedom" में उन्होंने सार्वजनिक स्थानों पर महिलाओं को मिटाने वाले व्यक्तिगत और राजनीतिक कारणों का पता लगाया। उनका तर्क है कि महिलाओं की स्वायत्तता के लिए वास्तविक और हिंसक खतरा दृष्टिकोण के पीछे छिपा हुआ है।



तों को स्वायत्तता के लिए वास्तविक और हिसक खतरा दृष्टिकाण छिपा हुआ है।

साक्षात्कार टीम का परिचय

रचिता साहा: साक्षात्कार टीम की प्रमुख (3rd year)

प्रमिता जसूजा: साक्षात्कार टीम की सह-प्रमुख (3rd year)

हिंदी प्रतिलेखन के सदस्य: नेहा भाटी (3rd year), बतुल असद (2nd year)



साक्षात्कार

विभागीय पत्रिका 'SPECULO' की साक्षात्कार टीम द्वारा एक साक्षात्कार आयोजित किया गया, जिसका विषय है, 'लिंग तथा समकालीन परिस्थितियों में उसके विभिन्न पहलू'। हम आशा करते है कि पाठकगण इसे पढ़ने के बाद प्रसन्न चित्त हो।

रचिता- आप विभिन्न विरोध प्रदर्शनों में अग्रिम मोर्चे पर रही है, साथ ही लैंगिक मुद्दों पर सख्ती से लेखन कार्य किया है। एक प्रख्यात महिला कार्यकर्ता के रूप में भारतीय राजनीति में आपका सफर कैसा रहा ?

कविता कृष्णन : मेरे जीवन में, मैं एक कार्यकर्ता के रूप में बहुत देर से सक्रिय हुई। मेरी मां जो कि बहुत प्रगतिशील विचारों वाली एवं स्वाभाविक रूप से एक नारीवादी भी हैं। परंतु एक बेटी के रूप में, मैं जब मुश्किल में होती हूं वो इसके प्रति अपनी चिंता तथा नाखुशी जाहिर करती हैं। वास्तव में ये घटनाएं मुझे ये याद दिलाती हैं कि हमारे समाज में एक बेटी का वालिदेन होना, कोई मायने नहीं रखता कि आप कितने प्रगतिशील है, आपको यह डर हमेशा रहेगा जो कि प्रतिबंधों को लगाकर ही समाप्त होगा।

बोम्बे (1990-1993), मेरे कॉलेज के दिन, यह वो साल थे जब बाबरी मस्जिद का विध्वंस हुआ, बॉम्बे में सांप्रदायिक हिंसा हुई तथा बीजेपी तथा शिवसेना का उदय हुआ। मैं इस समय भारतीय नारी के कथानक की गवाह बनी और इसकी भी कि कैसे उन्हें एक निश्चित तरीके से व्यवहार करना चाहिए। जब सीमाएं सामाजिक होती हैं तो आप उससे लड़ सकते, अपने अभिभावक से बात कर सकते हैं । परंतु जब यह राजनीतिक होती हैं, जैसा कि नाज़ी जर्मनी में था जिसके बारे में मैंने बहुत पढ़ा है, तब यह भयावह होता है। इसके बावजूद भी मुझमें एक कार्यकर्ता बनने की कोई भावना नहीं थी। जेएनयू के प्रारंभिक दिनों में मेरी दिलचस्पी मूल रूप से शैक्षणिक विषयों में थी। 1994 में वहां शिवसेना के एक सदस्य आए (चुनाव प्रचार के लिए) जिनसे हमने पूछा, 'आप हम जैसी महिलाओं के साथ क्या करोगे'? हम जैसी महिलाओं से तात्पर्य वे महिलाएं जो अपनी प्राथमिक पहचान महिला होना मानती है न कि हिंदू होना, जिस पर उनकी प्रतिक्रिया थी-'अच्छा! हमारे पास जेल है।' इस जवाब तथा घटना ने मुझे कार्यकर्ता बनने पर मजबूर किया। हमने AISA (All India Student Association) के लिए अभियान चलाया जो कि शायद नारीवादी नेतृत्व वाला जेएनयू का एकमात्र संगठन था। उत्तरोत्तर नारीवाद की प्रक्रिया में मैंने अपनी सामाजिक समझ को मार्क्सवादी तरीके से विकसित किया। इस प्रकार मैं एक मार्क्सवादी नारीवादी बन गई।

मेरे लिए नारीवादी सक्रियतावाद तथा वामपंथी सक्रियतावाद के बीच कोई विभेद नहीं है। "अगर आप एक वामपंथी हैं तो आपको नारीवादी होना पडेगा" और यदि आप नारीवादी नहीं हैं तो मेरे लिए आप एक अच्छे मार्क्सवादी नहीं हैं।

ज्योति- आपकी किताब 'fearless freedom' के पीछे आपकी प्रेरणा क्या रही?

कविता कृष्णन : यह साल 2012 था, देशभर में 'निर्भीक आजादी' के मुख्य नारे के साथ बलात्कार विरोधी आंदोलन हो रहे थे। वहां से "fearless freedom" का विचार आया। यद्यपि व्यस्क होने के बाद भी युवा महिला के साथ इस तरह का व्यवहार किया जाता है जो समान उम्र के पुरुषों के साथ नहीं किया जाता, मूल रूप से बच्चों जैसा। मुझे लगता है कि fearless freedom मे इसी बात को समझने का प्रयास किया कि हमारे समाज में प्यार और सुरक्षा के नाम पर महिलाओं की स्वायत्तता के लिए इतनी शत्रुता क्यों है ? एक अपिरहार्य वस्तु के रूप में ऐसे प्रतिबंधों को हमारे समक्ष प्रस्तुत किया जाता है। इस कथानक को इस तरह प्रकट किया जाता है "तुम्हारी सुरक्षा के लिए तुम्हें अपनी स्वायत्तता छोड़ देनी चाहिए"। यदि कुछ बचाना है तो वह हमारी आजादी है। हमें हमारी स्वायत्तता से वंचित रखना अन्य सभी प्रकार की हिंसा की जड़ होती है। आवश्यकता है तो महिला को ऐसे व्यक्ति के रूप में देखने कि जिसे जोखिम उठाने का अधिकार हो, एक मानव के नाते उसे स्वतंत्र अभिकरण का अधिकार है।

रचिता – मुख्यधारा की विभिन्न महिला सशक्तिकरण योजनाएं कहाँ तक सफल रही है ? कविता जी आप अपनी किताब में लिखती हैं कि कैसे 'बेटी बचाओ बेटी पढ़ाओ' के नारे स्वयं में पितृसत्ता को निरंतरता प्रदान कर रहे हैं, क्या आप इसको विस्तृत कर सकती हैं ?

कविता कृष्णन जी : बेटी बचाओ अभियान में हरियाणा में एक मुहावरा बहुत प्रचलित था, 'अगर बेटी नहीं बचाओगे तो बहू कहां से लाओगे'। समस्या स्वयं इस नजिरए में ही है। लड़िकयां भिवष्य में ऐसी पितृसत्तात्मक भूमिकाओं जैसे- बहू, रसोइया आदि को निभाने के लिए ही जन्म नहीं लेती। यह पितृसत्तात्मक भाषा हमारे उद्देश्य को पूर्ण नहीं कर पाएगी। इसलिए लैंगिक चयनात्मक गर्भपात को गैरकानूनी घोषित करने के बाद भी इसके विरोध में चलाए जा रहे अभियान अत्यधिक रूप से निष्प्रभावी रहे। महत्वपूर्ण बात यह है कि केवल महिला पर निगरानी रखकर ही लैंगिक चयनात्मक गर्भपात से नहीं लड़ा जा सकता है। अन्य समस्त उद्योग इस प्रक्रिया में शामिल है। मेरे लिए स्वच्छ भारत जैसे अभियान भी इस विचार कि महिलाओं को चारदीवारी से बाहर नहीं जाना चाहिए, को निरंतरता प्रदान करता है। घूंघट को बचाने के लिए जैसा कि विद्या बालन के एक विज्ञापन में दर्शाया गया है शौचालय बनाने चाहिए। फलत: शौचालय की तुलना घूंघट (शर्म/सम्मान) से कर दी गई। इसे आप स्पष्ट रूप से महिला के सम्मान तथा सुरक्षा से नहीं जोड़ सकते। शौचालय एक ऐसी वस्तु है जो लोगों को बीमारियों से बचाता है और स्वच्छता बनाए रखता है।

दिशा : कविता कृष्णन जी, आपने उल्लेख किया कि 'प्रत्येक मार्क्सवादी को नारीवादी होना चाहिए' क्या आप इसे विस्तृत और इन दोनों के संबंधों को स्पष्ट कर सकती है ?

कविता कृष्णन: लगभग 18 वीं शताब्दी, जब उदारवादी नारीवाद समृद्ध हो रहा था, मार्क्सवादी नारीवादियों ने स्वयं को कभी नारीवादी के रूप में प्रदर्शित नहीं किया क्योंकि यह बुर्जुआ मूल्यों का समर्थन करना होता। 1917 में (Czarist) जारवादी रूस का पतन होना एक हैरानी थी। क्रांति के बाद सोवियत रूस ने गर्भपात तथा समलैंगिकता को निरपराध घोषित किया। समस्त विश्व में अब वह LGBTQ समुदाय के लिए गंतव्य स्थान बन गया। यद्यपि सोवियत रूस के अंदर अत्यधिक नौकरशाही ने यह सब उलट दिया।

विडंबना यह है कि क्रांतिकारी चीन लैंगिक संबंधों के मामले में और भी बुरा था। परंतु फिर एक समय था, जब चीनी इतिहास में Leta Hong Fincher के लेखन से विशाल नारीवाद की मुखरता के निशान मिलते है। किंतु पूंजीवादी चीनी राज्य की क्रमिक शुरुआत के साथ पितृसत्ता व्यवस्था फिर से जाग गई। मुझे लगता है चीनी शासन प्रणाली अब न तो साम्यवादी है बल्कि यह घोर सत्तावादी, नस्लवादी सबसे बड़ी बात श्रमिकों की विरोधी है। मजदूरों की स्वतंत्र यूनियन का प्रतिबंधित होना स्पष्ट रूप से वामपंथ तो नहीं है।

वामपंथी नारीवाद एक तथ्य को स्वीकार करता है कि भिन्न-भिन्न महिलाओं की समस्याएं भिन्न-भिन्न होती हैं। यह व्यक्तिवाद के स्थान पर सामूहिक संघर्ष को मान्यता देता है; जैसे नारीवाद को केवल 1% नहीं बल्कि 99 % प्राप्त करना।

रचिता : विभिन्न रिपोर्ट और सूचकांक हमें बताते हैं कि दक्षिणी राज्यों में महिलाओं का साक्षरता स्तर अधिक है, इस तथ्य पर विचार करते हुए क्या आप मानती हैं कि भारत में लैंगिक समानता विशेष रूप से दक्षिणी और उत्तरी राज्यों के बीच अनुपातहीन /असंगत है ?

कविता कृष्णन : व्यक्तिगत रूप से मैं दोनों क्षेत्रों से परिचित हूं, मैं दक्षिण भारत में पैदा हुई और इसके बाद उत्तरी भारत आ गई, इसलिए मेरे अनुभव में कोई भी क्षेत्र किसी भी मायने में कम या ज्यादा पितृसत्तात्मक नहीं है, ये कुछ ऐतिहासिक कारणों के कारण अलग-अलग तरह से काम करता है, उत्तर भारत में महिलाओं को संपत्ति के रूप में देखने की अधिक सामंती धारणा है और यह 'macho culture' के रूप में दिखता है, जबिक दक्षिण भारत पेरियार के नेतृत्व में स्वाभिमान आंदोलन जैसे विभिन्न प्रगतिशील संघर्षों से गुजरा है और इसका वहां एक गहरा प्रभाव पड़ा है लेकिन पेरियार के आदर्शों के ध्वजवाहक दक्षिण के आधुनिक राजनेता अत्यंत पितृसत्तात्मक तरीके से कार्य करते हैं।

उदाहरण के लिए केरल में प्यार, पार्टी करने वाले युगलों के खिलाफ कई नैतिक नीतियां हैं। यह नीतियां कहां से आ रही हैं? ये सब पितृसत्ता है, इसलिए मैं उत्तर-दक्षिण की तुलना को नहीं मानती।

रचिता : आपकी पुस्तक में आपने इस बात पर बल दिया है कि महिलाओं की अपनी एक स्वतंत्र एजेंसी है। वैवाहिक बलात्कार, गर्भपात का अधिकार और हाल ही में आए धर्म परिवर्तन विरोधी कानून जैसे मामलों का विश्लेषण करने पर भारत में महिलाओं की यौन स्वतंत्रता की क्या दुर्दशा है ? और मुख्यधारा की महिला सशक्तिकरण की कथाओं ने इन मुद्दों को अब तक कैसे निपटाया है, तथा आगे का रास्ता क्या होना चाहिए ?

किवता कृष्णन : देखिए सबसे महत्वपूर्ण यह महसूस करना है कि महिलाओं की स्वायत्तता के खिलाफ यह हिंसा कहां से आती है, विशेष रूप से उनकी यौन स्वायत्तता के खिलाफ, मुझे लगता है कि हमारे समाज को इस तरह से संचालित करने का प्राथमिक कारण जाति है और इन जातिगत पहचनो को बनाए रखने के लिए महिलाओं की स्वतंत्रता को पुलिस किया जाता है, इसका कारण बहुत सरल है क्योंकि अगर महिलाएं जातिगत सीमाओं के बारे में सोचे बिना प्रेम करने, संबंध बनाने और बच्चे रखने के लिए स्वतंत्र होंगी तो निश्चित रूप से जाति की सीमाएं जो पहले से ही दूर करने योग्य हैं वह ढह जाएगी । सरकार इसका विरोध कर रही है और इसे "लव जिहाद" के रूप में प्रसारित कर रही है, जिसका कोई अनुभवजन्य साक्ष्य नहीं है। वह हमें बताते है कि हिंदू लड़िकयों का "ब्रेनवाश" किया जा रहा है और उन्हें कैसे सुरक्षित करने की आवश्यकता है, जबिक मामला ठीक इसके विपरीत है आज परिवार द्वारा महिलाओं को उनके स्वयं के अस्तित्व से वंचित किया जा रहा है, उदाहरण के लिए हादिया मामले (hadiya case) में परिवार ने जबरदस्ती उसको पुनर्वास केंद्र में डाला तािक उसकी हालत में सुधार हो सके। महिलाओं को उनकी अपनी सहमति से वंचित किया जा रहा है। मुझे लगता है कि आज हिंदू वर्चस्व के नाम पर जो हो रहा है वह समाज पर फासीवादी कानून और फासीवादी नियंत्रण है और इसीलिए हिंदू वर्चस्व और जाित व्यवस्था से लड़े बिना आज आप भारत में नारीवादी नहीं हो सकते।

प्रमिता : ऐतिहासिक रूप से हमेशा देखा गया है कि सामाजिक आंदोलनों में महिलाओं ने सार्वजनिक और निजी क्षेत्र की बंदिशें तोड़कर राजनीति में अहम भूमिका अदा की है, लेकिन फिर भी विधायिका और कार्यकारी स्तर पर महिलाओं का प्रतिनिधित्व कम है, आपको क्या लगता है इसका संभावित कारण क्या है ?

कविता कृष्णन : राजनीति में प्रतिनिधित्व और विविधता बहुत महत्वपूर्ण है। यहां जाति आधारित आरक्षण के प्रति बहुत प्रतिरोध है। लेकिन आरक्षण जाति आधारित और लिंग आधारित पूर्वाग्रहों को दूर करने का एक तरीका है। देखिए जब राजनीतिक प्रतिनिधित्व की बात आती है तो इसमें अन्य चीजें भी जुड़ जाती हैं इसलिए मुझे लगता कि राजनीतिक प्रणाली को बदलने की जरूरत है, 'फर्स्ट पास्ट द पोस्ट सिस्टम' वह चुनाव प्रणाली है जो उनका पक्ष लेती है जो पहले से ही उस क्षेत्र में प्रभावी है इसीलिए फर्स्ट पास्ट द पोस्ट सिस्टम की बजाए प्रोपोर्शनल रिप्रेजेंटेशन की प्रणाली को अपनाना चाहिए। इससे अगर पार्टी चुनाव लड़ती है और इसमें उन्हें जो वोट मिलता है उसके अनुपात के आधार पर महिलाओं को निश्चित संख्या में प्रतिनिधित्व सौंपा जाए और यह प्रतिनिधित्व लिंग के आधार पर 50-50 होना चाहिए। इसके बाद पार्टियों को विभिन्न प्रतिनिधि उपलब्ध कराने होंगे और अनिवार्य रूप से पार्टियों को अपने पैनल में विविधता दिखाने के लिए प्रतियोगिता करनी होगी। अतः मेरे अनुसार राजनीतिक प्रतिनिधित्व में सुधार के लिए राजनीतिक व्यवस्था में बदलाव होना चाहिए।

प्रमिता: Covid-19 और लॉक डाउन का महिलाओं की शिक्षा पर क्या प्रभाव पड़ा है ? क्या इसके कारण हम लिंग पक्षपात को उभरते हुए देख सकते हैं? कविता कृष्णन : ऑनलाइन शिक्षा वास्तव में एक बहुत मुश्किल स्थिति है क्योंकि भारत में पहले से ही एक डिजिटल विभाजन है, यहां पर इंटरनेट और फोन तक पहुंच बहुत सीमित है और यह प्रतिबद्धता गरीबी, जाति, लिंग आदि कारणों पर आधारित है। इससे अगर आप महामारी के दौरान घर पर रह रहे हैं तो निश्चित रूप से आपके भाई की तुलना में आप से घरेलू बोझ को अधिक सहने की उम्मीद की जाएगी। संसाधनों की कमी के कारण परिवार को लड़की और लड़कों के बीच प्राथमिकता तय करनी पड़ती है और यहां पर परिवार में लड़के को प्राथमिकता देने की अधिक संभावना होगी, ऐसा केवल पूर्वाग्रहों के कारण नहीं होता बल्कि इसलिए भी होता है क्योंकि वो ऐसी व्यवस्था में काम कर रहे हैं जहां उन्हें ऐसा करने के लिए मजबूर किया जाता है। इसलिए यह विचार कि शिक्षा न केवल रोजगार और अवसरों का द्वार खोलती है बल्कि गरिमा जैसे सामाजिक दरवाजे भी। आप उन दरवाजों को अपने सामने बंद होते पाते हैं। यह Covid-19 के कारण उत्पन्न हुए मानसिक स्वास्थ्य संकट को ओर बढ़ाता है।

साक्षात्कार टीम :- बहुत-बहुत धन्यवाद मैम, यह साक्षात्कार वास्तव में बहुत शिक्षित करने वाला था। इससे हमें लिंग (Gender) के विभिन्न आयामों और परिप्रेक्ष्यों के बारे में जानने को मिला। हमें आशा है कि पाठकों को यह शिक्षाप्रद लगेगा।



Straticle Section

Different Facets of Caste

Interrogating the Stereotypes

Aarti, 1HA

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Caste, the word was first used by the Portuguese who entered the West Coast of India and described the groups they observed as 'castas' meaning species, breeds, tribes, races, clans or lineages. The word caste covers both varna and jati and there is no word in any of the Indian languages as inclusive as caste. Varna is the hierarchical division of society while jati is the basic unit (endogamous unit) of society showing the working of caste system. Both varna and jati are used for the English word caste.

Caste is a kind of graded inequality with a varied but distinct hierarchy. It is one of the most pervasive and controversial aspects of life in India and surprisingly is found in all religions of India, even those which are not sanctioned by scriptures. Caste is a 2500 years old system still having its roots in Indian society. Caste maybe an ancient system but it still echoes in the modern era and is of a great importance even today as:

It acts as the source of identity and inequality

Social identity claims that people derive an important part of their identity from encouragement of membership with the group they belong to, from their birth to death. It can act as a source of pride and self-esteem and we tend to enhance our self-esteem while promoting the status of the group we belong to by suppressing others. Caste is a powerful identity which can override other identities and as a strong source of identity, it makes us rely on some of the caste norms as these norms will elevate the threat from other castes and protect our identity(for example: endogamy).

Caste as a source of identity also gives birth to inequalities as now the race to climb up in the hierarchical order becomes more competitive due to the more rigid nature of caste given the identity process, making it difficult to maintain social harmony. This caste division is not only limited to social life but also economic. The ancient economic relation based on caste shapes the present society adding to the widening gap between lower and higher castes. Caste, being a source of identity and inequality, is not only harmful to society, as it creates drifts but also for the nation's progress, as it hinders the choice of occupation resulting in reduced mobility of labour that hinders the process of industrialization.

It is a rigid system which also stands in between individuals and nation's unity as higher castes become influential and get hold of power overlooking national interests and serving caste interest thus stopping nations from moving forward on the path of advancement through rational choices. And most importantly it is against the norms of democracy as it works on greater inequality and exploitation of lower castes resulting in suppression of people. Caste identities can further cause religious controversies as religion is identified by the group of people who follow it and groups are identified on the basis of caste so it causes the junction of caste and religion which is really hazardous to harmonious society and nation. Caste is as local as you want, as global as you can get it. Caste keeps on reinventing itself through different means and gets stronger every time it gets reinvented. Now caste is not limited to social life but has also entered politics and has become an important factor.

Caste as a source of vote bank and political influence

In the contemporary era, caste relations have been moving away from traditional relationships of socioeconomic interdependence towards more competitive models of socio-political interactions.

The removal of the boundaries between civil society and political society means that caste now plays a huge role in the political arena and also influences other government-run institutions such as police and judicial systems. Identity politics is based on subjective beliefs, memory and over politicization. Our defining feature of this identity politics is production of shared sense of togetherness which comes from caste.

Caste system has traditionally had significant influence over people's access to power; the privileged upper castes groups benefit more by gaining substantially more economic and political power, while the lower caste groups have limited access to those powers. The upper caste groups can then manipulate the economic and political system to transfer economic strength into political power. The hierarchy of caste and its role in politics and access to power and resources has created a society of patron-clients relationship along caste lines which eventually led to the practice of vote banking.



The vote bank practice is strong as often the results of elections are based upon how a particular caste votes. This is a threat to democracy as the powerful and majority castes can overrule the weak lower castes. It focuses more on serving caste interests rather than national interests while also hindering the choice of choosing a leader on rational basis rather than caste basis. It is correctly said that: "cast your vote don't vote your caste."

CASTE POLITICS

Conclusion

In the beginning, caste was a system of division of labour with social relations between different caste groups being regulated by the jajmani system. With the decline of the jajmani system and increasing livelihood diversification, caste identities became an instrument to mobilize people for economic and political gains as a basic shift took place in caste - from ritual hierarchy to identity politics (Kothari 1994). So, we can see that caste is still a relevant part of social and political life of people in India. Caste sometimes creates a lethal combination by combining itself with religion, class and politics which at the time of conflict can cause hazardous repercussions. Caste is continuously reinventing itself. It is best understood not as an old orientalist code but a new instrumentalist grammar that shifts from context to context. Caste today can be understood in terms of two metaphors- the organism and virus. An organism lives in symbiosis with its host. A virus destroys it.

"Caste is dying but long live casteism"...

In this lies the pity. Caste's hold upon society is still there, even if it is dying and this caste is getting reinvented and has become a contemporary reality which is creating inequalities through new mechanisms with its relations with class, religion, identity, politics and gender.

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Neocolonialism

A South African Study

Muskan Chaudhary, 1HA



"A state in the grip of neocolonialism is not a master of its own destiny. It is this factor which makes neocolonialism such a serious threat to world peace."

-By Kwame Nkrumah

The 1980s and early 1990s witnessed a wave of neocolonialism breaking across the developing world. But, first we need to understand what actually neocolonialism is.

Basically neocolonialism refers to the use of economic, political, cultural, or other pressures to control or influence other countries, especially former dependencies.

If we search about neocolonialism the first thing which pops out is the name Kwame Nkrumah, the former Prime Minister of Ghana. He wrote a book by the name Neocolonialism - The Last Stage of Imperialism. According to him, the new colonialism of today's represents imperialism in its final and perhaps its most dangerous stage. In the past, it was possible to convert a country into colonial territory. Today, this is not feasible. Old-fashioned colonialism has been abolished. It still constitutes an African problem, but is everywhere on retreat. Once a territory has become nominally independent, it is no longer possible. In the place of colonialism as the main instrument of imperialism, we today have neo-colonialism.

As said by Nkrumah, it is the worst form of imperialism and those who practice it acquire power without responsibility and for those who suffer it, it means exploitation without redress. So, the developing nations will be unable to create a large enough market to support industrialisation.

The result of neocolonialism is that foreign capital is used for exploitation rather than the development of state and therefore, development under neocolonialism increases the gap between rich and poor nations of the world.

Let us try to understand it with an example. In 2015, the Obama administration threatened South Africa with sanctions because South Africa continued to impose barriers on its trade and gave South Africa 60 days to remove those barriers. This was serious and in 2016 South Africa struck the deal with the US, despite concerns that chicken could have been contaminated with bird flu or other diseases according to various reports. So, these reports surfaced that South Africa was bullied into accepting its substandard chicken of face losing duty free trade with the US under African Growth and Opportunity Act (AGOA).

Through this example, we can understand how developing countries may be unable to force developed countries to accept the primary products at fair prices; and that's how neocolonialism control is exercised through economic or monitoring means, that is **boat and gun policy**.

Since Africa is a source of important natural resources; so, most of the developed nations get attracted to it to meet their needs and that's how colonialism is invading Africa.

Neocolonialism in Africa - the Era of Globalisation

The heavy dependence on financial aid and the apparent activities of multinational corporations revealed that Africa is still in a new colonial stage of development. The activities from Europe and America reveal nothing short of economic protection and cultural domination. Some scholars such as Ali Mazrui, have opinionated that the new form of neocolonialism is globalisation. It describes how globalisation allows itself to be a handmaiden into ruthless capitalism, increases the danger of warfare by remote control, deepens the divide and accelerates the damage to the environment.

Another scholar Oseni Afisi also condemns it to the corridor of neocolonialism and cultural subjugation. Africa has to be dependent on Europe and America and more recently upon China for development.

The term neocolonialism became widespread in use as a result immediately the process of decolonization began in Africa. It was when Africans realised that even after being independent, their country was still being subjected to a new form of colonialism. The challenges that neocolonialism seems to impose are related to social-economic, cultural and political development of people and states of the continent.

In order to combat neocolonialism, it would require a multi-pronged strategy which continues in the following points:-

- Systems of countries are developing. There is a need for a clear definition on what constitutes neocolonialism. New colonialism is not just any domination, but it is an incubation of economic relationships wherein a country uses natural resources of another and treats it merely as a marketplace for its finished goods. A clear definition will enable mapping and designing appropriate responses.
- The imperative of equal economic outcomes should help any mate. They must not just read discussions but also focus on various conversations in academic as well as other foreign policy platforms. Also, care should be taken to ensure that conversations on new colonialism do not generate anti-free trade.
- New institutional frameworks which can generate and sustain the discussion on neocolonialism should be created or fostered.

To conclude, Africa is a paradox which illustrates and highlights neocolonialism. Earth is rich, yet the products that come from above and below the soil continue to enrich not Africans predominantly but groups and individuals who operate towards Africa's impoverishment.

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Utopian Paradise Needn't Exist For Us To Be Happy

Taniya, 1HB

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"I alone cannot change the world, but I can cast a stone across the waters to create many ripples."

- Mother Teresa

We frequently read and listen to people bemoaning the fact that our world is not like they want it to be. Wars, greed, hardship and the list may go on and on about things we often find difficult to overcome. However, is it really adequate to blame others for everything happening around and expecting the world to change through others actions? Can't we look at ourselves for that change?

"Be the change, you want to see in the world" - Mahatma Gandhi

Corruption, child labour and abuses, acts of violence against girls and women, negligence of girl child education and subsequent forced marriage are things we see in our daily life. Many a times we observe reality, feel sad and forget and then, when we again see those anomalies such sentiments pop up and this cycle goes on, but something which is often missed out is most part and, that is 'to act', feeling sad can be a part of it but it is never enough.

People in this world can be broadly divided into three categories-

- 1. Those who 'make' things happen-
- these are doers, making things happen is about creativity and being proactive, not waiting for the next person to do what you have the capacity to do. If no one wants to get it right, someone has got to take that bold step and make the first move.
- 2. Those who 'watch' things happenwatching things happen is tantamount to standing aloof, wishing to 'see' things change and not to 'make' things change.
- 3. Those who 'wonder' about things that happen-

these are indifferent about the happenings in society. Wondering what happened tends to mediocrity and sheer deprivation.

(Maximum people around the world, can be put to second and third categories out of the three mentioned above).



Stop the Blame Game

From encountering an expired product by mistake to finding garbage on the road, we frequently blame others for it. In case of an expired product, the shopkeeper from whom you bought. In case of garbage, maybe, the municipality or any other respected concerned body, ignoring the fact you are also responsible for it. Since, it is we, who make the roads dirty, and sadly, quite often take public properties for granted. It is somehow our duty to see and check properly about the details of any and every product before buying it and understand our responsibilities.

These are just small things we encounter every day; it can be seen at global context – Take the example of the worldwide viral pandemic: Coronavirus, Egregious mistakes were made and many people are dying needlessly as a result. But who made the mistake is a matter of dispute. The left blames right, right blames China and the World Health Organisation. Governors blame the president and he blames them right back.

Is it not that rather than blaming each other, there is a need to understand one's responsibility for what has happened, what needs to be done, why and how.

From Inspirations to Solutions

- Rosa Parks, on December 1, 1955 became one of the inspirational people who changed the world, she refused to obey the driver's order to give up her seat to a white and moved to the back of the bus. Her act of defiance became one of the pivotal moments of the Civil Rights Movement in America.
- Newly divorced and struggling to make ends meet, single mom Joanne Rowling turned to work on the novel she had been outlining for five years. She never thought she would find herself among other people who changed the world and influenced generations of people.
- Berners-Lee, an average British computer scientist. In the late 1980s, he proposed a project that combined hypertext (the system that allows you to click on links and open other web pages) and the internet. His goal was to allow researchers a place to share information online so that others could see it any time of the day. The end result was the World Wide Web we know and rely on today.
- Mahatma Gandhi proved that ONE MAN can change the world. He managed to take down an empire without using any violence. Gandhiji as a spiritual man, tried to find a harmonious balance between contemplative life and life of action. Gandhiji's wise counsel, courageous guidance, unexcelled foresight, imperturbable patience is universally and the last and life by a same by the beautions to Reality through Action

Despite common barriers, ideas are being created every day and one can turn ideas into reality. It's just that turning innovative ideas requires passion and perseverance. We adore our ideas. We care for them. We dwell on them. We obsess over them. It takes a while to get to the point where you will be even a little satisfied with your work.

Even then, there are iterations — you will spend innumerable hours doing and redoing an idea, wanting it to be "just right." But that's how we make a change. Obviously, all these things may sound easy and attractive, but actually they aren't that easy. One has to be extremely patient and live those ideas with every possible breath, work tirelessly and struggle with every possible obstacle. But, that's how the world will know you for something that has impacted it. Not to confuse it with anything that brings destruction to anything, anyhow.

Conclusion

A ot of things have gone wrong in the world already. Things are going on under our very nose and things will go wrong in the future as well. But, try and think, that you could be the change the world has long anticipated. We have to be a light in this dark world, an eye to the blind, an ear to the deaf, voice of suppressed and a source of strength to those living with disabilities. These errors are corrigible only if we are poised to speak out every given instance. We have the power to change the world.



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Creating an Era of Peace and Humanism through Nuclear Disarmament

Aditi Sharma, 2HA

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"Where life is cherished, there peace is found. Where people are united in the richness of their hearts, there peace exists as a tangible reality"

- Dr.Daisaku Ikeda

In human society, it is the power of humanism that exerts the most profound force over the long term. Original aim of politics is people's happiness and welfare. Over time however, these realms gradually became divorced from the true purpose and estranged from the human being.

History has been stained too much bloodshed in the name of Justice. The French Revolution, for example, is a seminal event in the development of the modern tradition of humanism and yet how many innocents lost their lives to the 'Justice of the Guillotine'?

Likewise, in the grand experiment of socialist humanism, original intent was betrayed and tens of millions of lives were sacrificed. This, again, is one of the irrefutable historical truths of our century. Such suffering must never be repeated. Justice accompanied by violence and killing is empty and false.

But the question arises which definition of humanism we use? The answer is- a humanism based on an expansive cosmology, a worldview that sees the individual as being one with the entire universe, expanding and growing with it.

The 20th Century was a Century of war where humankind gave rise to nuclear weapons, a product of the darkest nature inherent in life. War is nothing but slaughter and destruction. It inflicts misery on people, casting them into a living hell. It is the most barbaric of human activities. Yet, humankind repeated this on an unprecedented scale.

Moreover, the tragedy of Hiroshima and Nagasaki, the first and only cities where nuclear weapons were employed in war. Both cities were destroyed and countless individuals lost their precious lives. To this day, survivors of the bombings continue to suffer from illnesses related to radiation exposure.

So long as nuclear weapons exist, the quest for world peace and human rights for all will remain elusive.

The idea of abolishing weapons of mass destruction was in the United Nation (UN) agenda from the outset, elating back to the very first resolution adopted by the General Assembly in January 1946, the year after the UN's establishment.

The year 2017 proved to be a turning point for peace and disarmament. A series of negotiations at the UN finally led to the adoption of the Treaty on the Prohibition of Nuclear Weapons (TPNW) in July which follows bans on biological and chemical weapons prohibiting all weapons of mass destruction.

Also, it is infused with the spirit of international Human Rights law and its focus on the risk nuclear weapons pose to the "security of all humanity".

It was realized with the strong support of civil society, including the survivors of nuclear weapons use. Their contributions were recognized when the 2017 Nobel Peace Prize was awarded to the International Campaign to Abolish Nuclear Weapons (ICAN), the civil society coalition that has continued to strive for a treaty based on prohibition of nuclear weapons.

In her speech at the Award Ceremony, Setsuko Thurlow, declared, based on her experience as

a survivor of atomic bombings of Hiroshima:

"Humanity and Nuclear Weapons cannot coexist...

These weapons are not a necessary evil;

They are the absolute evil".

Nuclear weapons which deny people their fundamental right to live, are an absolute evil that cannot be tolerated.



There are in fact, examples of countries which have possessed nuclear weapons, then chose the path of denuclearization. South Africa is one such example, it began dismantling its nuclear weapons in 1990, the year after President F.Wds.Klerk made a speech in Parliament to end the aparthied system of white minority rule. This was followed by South Africa's accession to the Treaty on the Non-Proliferation of Nuclear Weapons (NPT) in 1991 and by the signing of the treaty of Pelindaba, which declared the African continent a 'Nuclear Weapons Free Zone' (NWFZ) in 1996.

The treaty for the proliferation of Nuclear Weapons in Latin America and the Caribbean (Treaty of Tlateldeo) established the World's first NWFZ seeking banishment on nuclear war.

The ideals of peace and human rights can't be achieved in a single leap. If nuclear weapons epitomize the force that would divide and destroy the world, they can only be overcome by the solidarity of ordinary citizens, which transforms hope into the energy to create a new era.

It is now up to those of us who live in the 21st century to ensure that the tragic history of the atomic bombings is never forgotten. We must work towards the realisation of the abolition of nuclear weapons by uniting together to protect and preserve our one and only planet through following action points:-

Education

Education is a fine sword and has been touted as one of the most powerful tools we can implement in our global efforts to promote world peace. The purpose of education is to empower the people and think rationally. Especially, role of youth is very important. Youth are the leaders of future generations and their focus should be to raise awareness among people and promote value education. Young people can be the voice of change and peace.

Courage and Compassion

The smallest bit of courage can become the strength to protect a friend. The simplest words of kindness can change a person's life. The important thing is to awaken the innate conscience and courage that exists within each person, and thereby bring together our communities, societies and humanity as a whole. Also, the state should engage in a positive rivalry to contribute to the world through humane action in order to spread the spirit of peaceful coexistence and build a truly global society.

If we are to put the era of nuclear terror behind us, we must struggle against the real "enemy." That enemy is not nuclear weapons per se, nor is it the states that possess or develop them. It is the ways of thinking that justify nuclear weapons; the readiness to annihilate others when they are seen as a threat or as a hindrance to the realization of our objectives. A shared determination to combat this evil could serve as the basis for a transnational solidarity among the world's people.

Action

The power of dialogue is infinite. We must forge connections between people and realize a civilization of creative coexistence that will embrace the whole of humankind. The importance of dialogue across the differences of culture, ethnicity, and religion. For what is common to the ills that afflict us is the rejection of dialogue, more crucial it is that we persist in dialogue because dialogue has the power to break down the walls of mistrust, hatred and division in the hearts of people everywhere.

When we conduct open dialogue with an open heart, people find that their diversity is respected and dialogue among civilizations bears ever richer fruit.

Dialogue

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When we conduct open dialogue with an open heart, people find that their diversity is respected and dialogue among civilizations bears ever richer fruit.

World Peace is not something that can be realized simply by politicians signing treaties, or by business leaders creating economic cooperation. True and lasting peace will be realized only by forging bonds of trust between people at the deepest level, in the depths of their very lives.



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तकनीकी वैश्वीकरण

चुनौतियां तथा अवसर

Batul Asad, 2HB

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तकनीक का अर्थ होता है किसी कार्य को करने की आसान,आधुनिक तथा वैज्ञानिक पद्धति। तकनीकी वैश्वीकरण से तात्पर्य इन तकनीकी पद्धतियों का एक देश से दूसरे तक निर्बाध आवागमन। तकनीकी वैश्वीकरण के कई उदाहरण है। जैसे- सैन्य उपकरण, घरेलू कार्यों से संबंधी उपकरण, व्यावसायिक उपकरण, चिकित्सा उपकरण, मनोरंजन से जुड़े तकनीकी संसाधन, शिक्षा संबंधी साधन, यातायात संबंधी उपकरण और इंटरनेट तथा संचार प्रौद्योगिकी।

इन प्रौद्योगिकी के कई लाभ और हानि है।

तकनीकी वैश्वीकरण के कारण विकसित एवं लोकप्रिय सूचना प्रौद्योगिकी से जुड़ी अनेक कंपनियां जैसे-व्हाट्सएप, इंस्टाग्राम, ट्विटर आदि ने लोगों के विचारों को फैलाने में, लोगों के बीच की दूरी को कम करने, लोगों के मानवाधिकारों और मौलिक अधिकारों की रक्षा करने, आर्थिक विकास को गित प्रदान करने तथा मानव निर्मित या प्राकृतिक विपदा के समय मनुष्य तक आवश्यक सुविधा को पहुंचाने में अपनी अहम भूमिका निभाई है। परंतु इन IT कंपनियों के बढ़ते उपयोग ने आज मनुष्य के समीप अनेक समस्याएं भी खड़ी की है। प्रथम यह उपयोगकर्ता की निजता का हनन कर रही है। इन उद्यम पर सदैव यह आरोप लगते रहे है कि यह उपयोगकर्ता की निजी जानकारी जो कि किसी एक देश के नागरिकों से संबंधित होती है को दूसरे देशों की सरकारों के साथ साझा करती है। दूसरी तरफ वे इस जानकारी को बड़ी दिग्गज कंपनियों को बेचकर आर्थिक लाभ उठाते है। अभी हालिया व्हाट्सएप पर भी यहीं आरोप लगे थे कि उसकी न्यू पॉलिसी यूजर्स के डाटा को उसकी पेरेंटिंग कंपनी फेसबुक से साझा करेगी। बाद में विवाद बढ़ने पर उसने अपनी इस पॉलिसी को थोड़े समय के लिए ठंडे बस्ते में डाल दिया।

दूसरी ओर यह तकनीक लोकतांत्रिक देशों की शासन प्रणाली में भी एक व्यवधान बन रही है। हम यहां दो घटनाओं को मिसाल के तौर पर ले सकते है। साल 2016 में रूस पर यह आरोप लगाए गए थे कि इसने Republican Party को अमेरिकी राष्ट्रपति चुनाव में लाभ पहुंचाने के लिए इन्ही सोशल मीडिया एप्स का सहारा लिया था। परन्तु बाद में यह आरोप सिद्ध नहीं हो सके। दूसरी घटना भी अमेरिका से जुड़ी है।6 जनवरी 2021 को capitol building पर हुआ हमला तत्कालीन राष्ट्रपति डोनाल्ड ट्रंप द्वारा इन्हीं सोशल मीडिया एप्स पर दी गई उनके भड़काऊ भाषण का नतीजा था। जिसमें 4 लोगों की मौत हो गई थी।

परन्तु इन मंचों ने लोकतंत्र के प्रसार में भी अपना योगदान दिया है। इसमें हम 2010 अरब स्प्रिंग की घटना को ले सकते है। जब मोहम्मद बुआजिजी नामक एक ट्यूनीशियाई नागरिक ने सरकारी अत्याचार के विरूद्ध स्वयं को जिंदा जला दिया और इसका वीडियो जब इन मंचों से अपलोड होकर समस्त विश्व ने देखा तो संपूर्ण अरब जगत में लोकतंत्र के लिए आंदोलन की लहर दौड़ गई और सीरिया, मिस्र, लेबनान और कुवैत जैसे देशों में शासन सत्ता में बदलाव आया। इसमें हम हॉन्ग कॉन्ग के लोकतंत्र समर्थक आंदोलन को भी मिसाल के तौर पर ले सकते है।

यदि हम तकनीकी वैश्वीकरण के एक अन्य पहलू सैन्य उपकरण की चर्चा करते है तो हम पाते है कि उसने अनेक देशों को बैलिस्टिक मिसाइल्स, तोप, टैंक, रडार प्रणाली, फाइटर प्लेन तथा कृत्रिम उपग्रह जैसे उपयोगी सैन्य उपकरण मुहैया करवाए हैं। जिससे ये देश अपनी नागरिक एवम् सीमा सुरक्षा को और बेहतर कर सके। पर हमें यह भी याद रखना चाहिए कि विश्व में ईरान, उत्तर कोरिया एवम् चीन जैसे देश भी मौजूद है जो इन हथियारों का प्रयोग अपने बेज़ा राजनीतिक फायदों को प्राप्त करने के लिए करते है जिससे मानवता बारम्बार संकट के बादल में घिर जाती है।

अगर हम इसके तीसरे पहलू OTT (over the top) की बात करे जो कि इंटरनेट द्वारा प्रदान ऐसे मंच है जहाँ आप अपने अनुसार कभी भी कहीं भी अपनी पसंदीदा मनोरंजन सामग्री को कुछ निर्धारित राशि का भुगतान कर देख सकते है। परंतु इसमें समस्या यह है कि भारत समेत दुनिया के अनेक देशों में इन मंचों को विनियमित करने के लिए आवश्यक कानूनी प्रावधान अनुपस्थित है। जिसके कारण इन मंचों का प्रयोग कई बार अनुचित एवम् आपत्तिजनक सामग्री को दिखाने के लिए किया जाता है।

तकनीकी वैश्वीकरण का मानव पर प्रत्यक्ष रूप से पड़ने वाला प्रभाव भी विचित्र है।जितना यह कोमल है उतना ही कुरूप भी। जहां तकनीक ने व्यक्ति के समय को बचाकर उसके आर्थिक, सामाजिक तथा मानसिक विकास में वृद्धि की है वहीं इससे व्यक्ति को आलसी, बीमारी ग्रस्त, निरर्थक तथा असामाजिक बना दिया है। तकनीकी का पर्यावरणीय आयाम भी कुछ ऐसा ही है। तकनीकी विकास ने परम्परागत ऊर्जा के संसाधनों की खपत को बढ़ा कर प्रदूषण को बढ़ाया है। मोबाइल एवं कंप्यूटर जो तकनीकी विकास के अहम पात्र है, जैसे इलेक्ट्रॉनिक गैजेट्स का सही निवारण न होने के कारण यह लंबे समय तक पृथ्वी पर रहकर प्रदूषण फैलाते है। गरीब देश, विकसित देशों के लिए आज डंपिंग ग्राउंड बनते जा रहे है। दूरसंचार टावर से निकलने वाली तरंगे पक्षियों को दिग्भ्रमित कर उनकी जान लेने में सहायक बन रही है। इस तरह तकनीक जीव जंतुओं के लिए भी हानिकारक है।

कोविड विशेष- माना जा रहा है कि सदी की सबसे बड़ी महामारी कोविड-19 का कारक वायरस वुहान इंस्टीट्यूट ऑफ वाइरोलॉज (चाइना)में एक जैविक शस्त्र बनाने की प्रक्रिया के दौरान निर्मित किया गया था जिसका रिसाव बाद में बरती गई लापरवाही के कारण लैब से बाहर हो गया। इस तरह यह तकनीक के दुरुपयोग का उदाहरण है। परन्तु बाद में यह आरोप विश्व स्वास्थ्य संगठन द्वारा खारिज कर दिया गया। परंतु इसी तकनीक ने हमें इन विपरीत परिस्थितियों में जीना सिखाया। इस वायरस की जानकारी, इसके संक्रमण के माध्यम तथा इससे बचाव के लिए लगाए गए लॉकडाउन के समय जरूरतमंद लोगों तक पहुंचने में ,शिक्षा, व्यापार तथा घरेलू उपयोगिता को पूरा करने में इस तकनीक ने बहुत सहायता पहुँचाई। साथ ही रिकॉर्ड समय में वैक्सीन का निर्माण तथा उसका वितरण हमारी चिकित्सकीय तकनीकी विकास का एक ज्वलंत सकारात्मक उदाहरण है। तकनीक का अच्छा और बुरा प्रयोग करना हमारे हाथों में है। यह भी विचित्र बात ही है कि तकनीक पर लिखा यह लेख भी आप तक तकनीक के माध्यम से ही पहुंच सका।



India, a \$5 Trillion Economy:

A fiction or a Conviction

Disha Somvanshi, 2HA

"When my goal is in sight, the winds favour me and I fly" (Jaitley 2017, p.37)

The remarkable mandate of PM Modi gets reflected in the ambitions laid frequently by the government. Scrapping of Article 370, Make in India, Swachh Bharat Abhiyan are few of the milestones achieved. Though the credibility still lies in the arena of debate and discourse.

Rise of BJP (Bharatiya Janata Party) in the Indian Republic is often attributed to the sluggish growth and the trembling economy under UPA- II (United Progressive Alliance), headed itself by a phenomenal economist; the prime architect of 1991 economic reforms. Honestly, Indian voters can be tolerant to corruption but not forgiving for rising prices. The saga of corruption UPA ended could've been negated but the inflation it came with concluded with the worst nightmare for subcontinent's oldest party. INC (Indian National Congress) being barely at 44 seats. (2014 general elections)

The citizenry gambled on the so-called 'Acche din to come'. It was on January 23rd 2018, Prime Minister while addressing the World Economic Forum in Davos, Switzerland first expressed his ambition to make India a 5 trillion economy till 2025. The aim was reiterated at NITI (National Institute for transforming India) Aayog's governing council. Since then it has been in public domain. At present, India stands as the world's 6th largest economy with \$2.8 trillion (Exchange rates) equal to mere Chinese exports. This issue is really to be concerned about.

With LPG (Liberalisation, Privatisation, Globalisation) reforms of 1990s, abandoning the shackles of License – Permit Quota Raj, Indian economy was unlocked for foreign encroachments. A well conceived step with an average growth rate of 6.5%. Since then we never turned back until a global crisis crept in.

Pre Covid Era: The role play of the Modi cabinet in the economic realm has been consistently controversial. Introduction of welfare shocks like demonetization and GST, back to back resignation of two RBI governors are few. The two hegemonic currencies terminated overnight. GST with the creation of an integrated tax structure 'One Nation One Tax' though appealing ended with certain administrative loopholes. Amalgamating all, the growth rates contracted from 8.2% in FY16 - 17 to 4.2 % in FY 2019-20, losing the tag of Asia's fastest growing economy to Bangladesh.

Though demonetisation suspended the monetary hold of people temporarily but still didn't curb the demand for long whereas in Covid, as in lack of credit & prohibitions over transportation apparatus. Neither was there any demand nor any supply.

Unemployment 45 years high (National Sample Survey Office). Data of CMIE (Centre for monitoring Indian Economy) exemplifying the demotion in consumption expenditure. Indian economy, already in crisis, substantially stroked harder with the crisis.

Covid & the turbulent days:

Covid & the turbulent days: Pandemic attacked a specific sort of employment. With the huge disparity of the labour forces in the Indian market, the bottom level has been the most touched. Indian Informal Sector is the biggest in the world employing 85 % of its total work force and contributing 45 % of total GDP. Estimates suggest job losses to be around 122 million, most of the losses in unorganised sector i.e. small traders, hawkers and daily wage earners. The manufacturing and service sectors even after the Unlock not able to get on to the previous targets.

- In the midst of staggering contraction of 23.9% in Q1, the agricultural sector was the only sector to record A+ growth. The turmoil was less in rural areas as there was some sort of certainty in employment through MGNREGA (Mahatma Gandhi national rural employment guarantee Act), assured employment for 100 days.
- Agricultural production during the kharif season making the contribution. Though it was also disrupted due to the closure of APMC's (Agricultural Produce Market committee) and other markets. Government measures were asked for initiating wholesale and retail marketing.
- Poultry farming was at the verge of shut as a rumour was prevalent during the spread of virus that consumption of meat might enhance the chance of getting affected. Hence, an end over consumption of meat and related goods.

Financial Sector competence is extremely vital in the pandemic. Persistent credit flow was the need of the hour initially to get over the crisis. Public sector banks in India are witnessing huge losses, causes being huge SCAMS and increase in NPA's (Non Performing Assets). Indian Banking system in a mess.



Relegation in the profitability and proliferation in the default payments. Few of the reforms made to cure the crisis encircles-

- IBC (Insolvency & Bankruptcy code)
- Privatisation of Public sector Banks laid in the budget of 2021.

Time to rebound: We can or We can't:

Prior Covid the growth of 9% in real terms was targeted to accomplish the mark till 2025. Currently with 2.8 trillion; statistics argue the economy to grow around 12 % annually. Lockdown restrictions are already lifted with the commencement of vaccination in the landscape. Though we may still be obscure to put in the faith on the 'miracle rebound'.



Government seems to be optimistic on its goal, emphasising infrastructure and monetization of assets like measures taken in the budget 2021 -22. Amid the reopening of the global economy, International Monetary Fund projected Indian growth at 11.5 % in FY 22 reclaiming the status of world's fastest growing economy. A spontaneous V-shaped recovery predicted.

In1980s, we were asked to follow Thatcherism or Reaganism and to this, former Finance Minister Shri Pranab Mukherjee answered – 'Yes, lets see how we can fit it in the Indian dynamics'. Hence, each country has its own way of moving forward so do we have!! Apparently, the shock might put the burden on the years ahead or delay the goals a few years forward but hasn't obstructed it completely. "India is wide & awake . We shall prevail. We shall overcome". (Singh1991, p.31)

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– << मीडिया बढ़ते अपराध का कारण

Kirti Goyal, 2HB

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मीडिया है एक ऐसा हथियार, जो बढा रहा है कई अपराध?

आज का युग आधुनिक युग है जिसमें मीडिया जानकारी का एक सर्वश्रेष्ठ साधन है । परंतु,यही माध्यम हमारे लिए कब अभिशाप बन गया, यह हम नहीं जानते। मीडिया पहले हमें छोटी से छोटी , बड़ी से बड़ी सभी जानकारियाँ देती थी। वहीं अब छोटे से छोटे व बड़े से बड़े अपराध का कारण बन गई है।

मीडिया आखिर है क्या? हम मीडिया किसे कहते हैं? इसे जानना जरूरी है। जब तक हम मीडिया को नहीं समझेंगे तब तक इसके अपराध के कारण नहीं समझ पाएंगे।भारत के संचार माध्यम (मीडिया) के अन्तर्गत टेलीविजन, रेडियो, सिनेमा, समाचार पत्र, पत्रिकाएँ, तथा अन्तरजातीय पृष्ठ आदि हैं। अधिकांश मीडिया निजी हाथों में है और बड़ी-बड़ी कंपनियों द्वारा नियंत्रित है। इसके अलावा मीडिया के कई प्रकार है जैसे सोशल मीडिया, प्रसारण, मीडिया, न्यूज़, मीडिया आदि। यही कारण है कि कहीं ना कहीं यह हमारे लिए अपराध को बढ़ावा देती है।

आज के समय सभी लोगों का यही मत हैं कि हम जो कुछ भी मीडिया के माध्यम से देखते हैं वही, अपने जीवन में अपनाने की कोशिश करते हैं। हम यह नहीं सोचते कि हम जो कुछ भी देख रहे हैं, वह हमारे लिए कितना सही है। यह कितना गलत जो कहीं ना कहीं हमारे जीवन को हद से ज्यादा प्रभावित करता है।आज के समय में हर कोई चारों तरफ मीडिया से घिरा हुआ है जो कहीं ना कहीं उसके लिए एक खतरा बन गई है जिसमें सबसे बड़ा खतरा हमारे सामने साइबर क्राइम का आता है क्योंकि साइबर अपराध एक ऐसा अपराध है जिस में कंप्यूटर और नेटवर्क शामिल है। किसी भी कंप्यूटर का आपराधिक स्थान पर मिलना या कंप्यूटर से कोई अपराध करना कंप्यूटर अपराध कहलाता है। कंप्यूटर अपराध में नेटवर्क शामिल नहीं होता है। किसी की निजी जानकारी को प्राप्त करना और उसका गलत इस्तेमाल करना। किसी की भी निजी जानकारी कंप्यूटर से निकाल लेना या चोरी कर लेना भी साइबर अपराध है।

कुछ समय पहले पुणे में एक दर्दनाक घटना में तीन कच्ची उम्र के युवकों ने अपने ही एक दोस्त का अपहरण किया और उसकी हत्या कर दी। बाद में पूछताछ से यह पता चला कि उसका यह अपराध टीवी के एक सीरियल से प्रभावित था, जिसे वे बड़े ध्यान से देखता था।

प्राइवेसी एक बहुत बड़ा मुद्दा है सामाजिक संचार माध्यम का। यहाँ कोई अनजान और खतरनाक व्यक्ति आपके सारे व्यक्तिगत जानकारी की पहुंच प्राप्त कर सकता है और जिसका वो बाद में गलत इस्तेमाल भी कर सकता है। इसके इस्तेमाल से आप अपने को अपने परिवार और दोस्तों से अलग करने लगते हो क्योंकि आप अपना बहुत सारा समय ऑनलाइन में व्यक्त करते हो। सामाजिक मीडिया में प्रवेश करने के लिए आप अपने आयु को गलत भी बता सकते हो जिससे आपके अनजाने में ही सही आप खुद को ऑनलाइन मो-लेस्टर के करीब ले जाते हो. क्योंकि आपको इस छोटी उम्र में उतनी समझ नहीं होती है और जिनका गलत इस्तेमाल वो लोग उठा सकते हैं. । नकली खाता

बनाने की संभावना ज्यादा बढ़ जाती है। ये आपके अनजाने में सही आपको अपने तरफ खींचती रहती है और बाद में आप इसके ग़ुलाम बन जाते हो। संगणक और यंत्र के ज्यादा इस्तेमाल से आपके स्वास्थ्य पर भी ख़राब असर पड़ता है। मीडिया का प्रभाव पूरे देश पर हो रहा है। ऐसा कोई नहीं जो मीडिया की चपेट से बचा हो।चाहे बच्चा हो, चाहे बूढ़ा ,चाहे शिक्षक हो या विद्यार्थी मीडिया ने सभी के जीवन पर नियंत्रण कर लिया है। आजकल व्यक्ति बिना कुछ देखें, सोचे ,समझे सब कुछ अपने जीवन में अपना लेते हैं जो वह इस मीडिया के माध्यम पर देखते हैं जो उनके लिए अपराध को बढ़ाता है। चेन्नई के प्रतिष्ठित स्कूल में एक विद्यार्थी द्वारा अपने अध्यापक की हत्या की गई जो ऐसा माना जाता है कि एक फिल्म से प्रभावित थी अमेरिका के कुख्यात हाई स्कूल हत्याकांड में जिन 2 छात्रों ने 12 अन्य छात्रों व एक अध्यापक की हत्या की, उसके बारे में बाद में बताया गया कि उन्हें हिंसक वीडियो गेम की लत थी।

अब सवाल यह उठता है कि जब इस तरह के महत्वपूर्ण अध्ययन हमारे सामने हैं तो हम मीडिया यानी टीवी सिनेमा वरुण वीडियो पर दर्शाई गई हिंसा और अपराध के समाज पर संभावित दुष्परिणामों के बारे में अधिक सचेत क्यों नहीं किया हैं। हम ऐसा नहीं कह रही हैं कि टीवी कार्यक्रम में पर आधारित बड़े अपराध कभी भी चर्चा का विषय नहीं बने है। परंतु दैनिक जीवन में इसका तो और कुछ परिणाम नजर आ रहा है जिससे आप नकार नहीं सकते।

आजकल हर वह चीज अपराध को बढ़ावा दे रही है जो मीडिया के माध्यम से हमें दर्शाई जाती है जैसे सीरियल, फिल्म, न्यूज़ आदि, इसीलिए हमें इस पर दिखाई जाने वाली हर चीज पर नियंत्रण रखना चाहिए और यह समझना चाहिए कि क्या सही दिखाया जा रहा है और क्या गलत, जो बढ़ते अपराध को रोकने में सार्थक भूमिका निभाई।

कर मीडिया पर नियंत्रण, अपराध रोक सकते हैं। हो रहे हैं जो बलात्कार उन पर प्रश्न चिन्ह कसते हैं।



आज की शिक्षा व्यवस्था में चरित्र निर्माण आवश्यक है...

Kirti Goyal, 2HB

आज की शिक्षा व्यवस्था है बड़ी महान, होता है व्यक्ति का विकास और चरित्र निर्माण का सम्मान। शिक्षा ही तो भारत की आन बान शान है, हर दिन कुछ नया सिखाने वाली यह शिक्षा व्यवस्था मातृ सम्मान है। दानव को मानव बनाने वाली जीवन जीना सिखाने वाली, जहां मस्तिष्क उन्नति करता है, आज की शिक्षा व्यवस्था है।

आज का युग आधुनिक युग है जिसमें शिक्षा की जरूरत है जिससे मनुष्य का चिरत्र निर्माण होता है। हर मनुष्य का अपना-अपना व्यक्तित्व है | वही मनुष्य की पहचान है। कोटि-कोटि मनुष्य की भीड़ में भी वह अपने निराले व्यक्तित्व के कारण पहचान लिया जाता है। यही उसकी विशेषता है। प्रकृति का यह नियम है कि एक मनुष्य की आकृति दूसरे से भिन्न है।

किसी भी देश का विकास उस देश की शिक्षा प्रणाली पर निर्भर होता है क्योंकि देश की उन्नति के लिए हर व्यक्ति जिम्मेदार है और वहीं देश को अपने ज्ञान, संस्कार और अच्छे आचरण के जिरए देश को बुलंदियों पर पहुंचा सकता है। आज का शिक्षित वर्ग ही देश अर्थव्यवस्था को सुचारु रुप से चला सकता है। इसलिए, आज जरूरत है एक अच्छी शिक्षा प्रणाली की जिससे ज्ञानवान और अच्छे आचरण वाला व्यक्ति बन सके।

इसलिए, शिक्षा का मुख्य लक्ष्य युवा पीढ़ी का शारीरिक, मानसिक व बौद्धिक विकास करना है। शिक्षा का मुख्य उद्देश्य व्यक्ति के भीतर विद्यमान गुणों को विकसित कर उसे पूर्णता प्रदान करना होता है। शिक्षा के माध्यम से भौतिक जीवन के बीच अंतर को स्पष्ट करने का प्रयास किया जाता है। इसके माध्यम से किस तरह युवा पीढ़ी को आध्यात्मिक नैतिक मूल्यों एवं आत्म ज्ञान से जुड़ा जाए, इस प्रकार के प्रयास किए जा रहे हैं ताकि युवा पीढ़ी का चरित्र निर्माण हो सके।

शिक्षा व्यवस्था तीन भागों में विभाजित है, जिससे व्यक्ति का चरित्र निर्माण भी तीन प्रकार से होता है: पहला, प्राथमिक शिक्षा में व्यक्ति के चरित्र निर्माण को आधार प्रदान होता है। दूसरा, माध्यमिक शिक्षा आगे पढ़ाई के साथ चरित्र निर्माण को कैसे निखारें यह सिखाती है और तीसरा, उच्च शिक्षा जीवन में भविष्य को ध्यान में रखकर आगे बढ़ने का रास्ता है।

वर्तमान में ग्रामीण क्षेत्र में शिक्षा के महत्व को बढ़ावा देने के लिए सरकार द्वारा बहुत से जागरूकता अभियान चलाए जा रहे हैं। यह समाज में सभी व्यक्तियों में चिरत्र निर्माण की भावना पैदा करती है और देश के विकास और वृद्धि को भी बढ़ाती है। वर्तमान में देखें तो अब शिक्षा ग्रहण करना बहुत महंगा नहीं है। कोई भी व्यक्ति अब कम धन होने के कारण शिक्षा से वंचित नहीं रह सकता। शिक्षा व्यवस्था व्यक्तिगत रूप से भी काफी लाभदायक है क्योंकि इसके माध्यम से हर व्यक्ति अपनी बड़ी से बड़ी समस्याओं को हल करने की क्षमता रखता है, जो एक व्यक्ति के व्यक्तित्व को निखारती है।

भारत की प्राचीन शिक्षा का उद्देश्य था बालक के नैतिक चरित्र का निर्माण करना। उस युग में भारतीय दार्शनिकों का अटल विश्वास था कि केवल लिखना-पढ़ना ही शिक्षा नहीं है वरन नैतिक भावनाओं को विकसित करके चरित्र का निर्माण करना परम आवश्यक है। मनुस्मृति में लिखा है कि ऐसा व्यक्ति जो सच्चरित्र हो चाहे उसे वेदों का ज्ञान भले ही कम हो, उस व्यक्ति से कहीं अच्छा है जो वेदों का पंडित होते हुए भी शुद्ध जीवन व्यतीत न करता हो। अत: प्रत्येक बालक के चरित्र का निर्माण करना उस युग में आचार्य का मुख्य कर्तव्य समझा जाता था। इस सम्बन्ध में प्रत्येक पुस्तक के पन्नों पर सूत्र रूप में चरित्र संबंधी आदेश लिखे रहते थे तथा समय –समय पर आचार्य के द्वारा नैतिकता के आदेश भी दिए जाते थे एवं बालकों के समक्ष राम, लक्ष्मण, सीता तथा हनुमान आदि महापुरुषों के उदाहरण प्रस्तुत किये जाते थे। कहने का तात्पर्य यह है कि प्राचीन भारत की शिक्षा का वातावरण चरित्र-निर्माण में सहयोग प्रदान करता था।

आज ना केवल शिक्षा ही हमारे नैतिक विकास के लिए आवश्यक है बल्कि अन्य प्रक्रियाएं जैसे योगा, खेल और प्रतियोगिताएं भी हमारे चिरत्र निर्माण में आवश्यक भूमिका निभाती है। यही कारण है कि कोरोना के संकट काल में भी केवल शिक्षा के माध्यम से ही हम ऑनलाइन शिक्षा ग्रहण करने की तकनीक को समझ पाए हैं। एक तरीके से देखा जाए तो यह व्यक्ति के चिरत्र निर्माण को ही दर्शाता है।आजकल हर जगह शिक्षा प्रसार की नई - नई योजनाएं बन रही हैं। हमारी राष्ट्रीय सरकार इस बात की घोषणा कर चुकी है कि वह शीघ्र ही देश से निरक्षरता को मिटा देगी। शिक्षा व्यवस्था प्रत्येक व्यक्ति को अपने जीवन के प्रति आत्मनिर्भर बनाती है। यह व्यक्ति के जीवन में बेहतर संभावनाओं को प्राप्त करने के अवसरों के लिए विभिन्न दरवाजे खोल देती है जिससे व्यक्ति के चिरत्र निर्माण में मदद मिलती है व आत्मनिर्भर और सशक्त बनता है।

आदर्शों की नींव पर, संस्कारों का महल बनता है। चरित्र का निर्माण करती , ये आज की शिक्षा व्यवस्था है। गुरु की छत्रछाया के नीचे, विद्यार्थी का व्यक्तित्व निखरता है। बचाए हमें दुनिया की कुसंगति से, यह आज की शिक्षा व्यवस्था है।



महिला सशक्तिकरण

आर्थिक स्वतंत्रता

Neha Bhati, 3HB

विश्व में लगभग 7.8 बिलियन जनसंख्या है और इस जनसंख्या का आधा भाग महिलाओं का है | लेकिन, अर्थव्यवस्था में महिलाओं की भागीदारी कितनी है? क्या आपने यह सोचा है भारत की अर्थव्यवस्था में महिलाओं की कितनी भागीदारी है? इस प्रश्न का उत्तर जानना इसीलिए आवश्यक है क्योंकि जनसंख्या का एक बड़ा हिस्सा होने के बावजूद महिलाओं की अर्थव्यवस्था में भागीदारी बेहद कम है और इसी से महिलाएं आर्थिक रूप से आत्म सक्षम हो सकती हैं। आर्थिक सशक्तिकरण का अर्थ है ,आर्थिक रूप से आत्मिनर्भरता। catalyst.org के अनुसार भारत में कुल श्रम शक्ति क्षेत्र में महिलाओं का हिस्सा केवल 19.9 प्रतिशत ही है आखिर ऐसा क्यों? अगर हम इसका उत्तर जानने की कोशिश करते हैं तो इसका उत्तर हमें बहुत आसानी से मिल जाता है और वह उत्तर है, पितृसत्तात्मक समाज | पितृसत्तात्मक समाज में महिलाओं और पुरुष के कार्य लिंग के आधार पर निर्धारित कर दिए जाते हैं और यही कारण है कि आज भी महिलाओं की सार्वजनिक क्षेत्र में भागीदारी बहुत कम है। यहां पर एक ऐसी व्यवस्था का निर्माण किया जाता है जिसमें महिलाओं को घर की चारदीवारी के अंदर सीमित कर दिया जाता है और सार्वजनिक क्षेत्र पर केवल पुरुषों का आधिपत्य रहता यह स्थिति हजारों वर्षों से चली आ रही है | लेकिन वर्तमान आधुनिक युग में इसमें थोड़ा बदलाव आया है लेकिन इस स्थिति को अभी भी पूर्ण रूप से समान बनाने में बेहद संघर्ष की आवश्यकता है | यह समस्या केवल भारत में ही विद्यमान नहीं है, संपूर्ण विश्व समाज इसका शिकार है।

महिलाओं की आर्थिक स्वतंत्रता क्यों आवश्यक है

एक स्वतंत्र और आत्म शासित जीवन जीने के लिए आर्थिक स्वतंत्रता बेहद आवश्यक है | जब तक महिलाएं आर्थिक रूप से आत्मनिर्भर नहीं हो जाती वो एक तरह की अधीनता का जीवन यापन करती रहेंगी । आर्थिक रूप से आत्मनिर्भरता महिलाओं में नई शक्ति का संचार करती है जो कि उन्हें समाज में समानता का अनुभव कराती है। यह मानव गरिमा के लिए बेहद आवश्यक है और आर्थिक स्वतंत्रता के फलस्वरूप वे अपने निर्णय स्वयं लेने में सक्षम हो जाती हैं | आर्थिक स्वतंत्रता के फलस्वरूप महिलाएं पितृसत्तात्मक समाज की रूढ़ियों को तोड़कर बाहर आ जाती हैं। आधुनिक समय में इन रूढ़ियों को तोड़ना बेहद जरूरी है। महिलाओं की आर्थिक स्वतंत्रता केवल महिलाओं के लिए ही लाभदायक नहीं है इसका सीधा लाभ देश की अर्थव्यवस्था को मिलता है| जब देश की जनसंख्या का एक बड़ा भाग आर्थिक क्रियाओं में शामिल होता है तो यह लाजमी है कि इसका सकारात्मक प्रभाव देश की अर्थव्यवस्था पर मिलेगा।

आर्थिक क्षेत्र में महिलाओं की कम भागीदारी के कारण

<u>पितृसत्तात्मक समाजः</u>

आर्थिक क्षेत्र में महिलाओं की कम भागीदारी का सबसे बड़ा कारण पितृसत्तात्मक समाज रहा है | भारत के संगठित क्षेत्र में महिलाओं की भागीदारी केवल 4% है। ऐतिहासिक रूप से महिलाओं को केवल निजी क्षेत्र का भाग माना गया और पुरुषों को सार्वजनिक क्षेत्र में प्रधानता दी गई | लेकिन, वर्तमान समय में इस गलत अवधारणा को नहीं माना जा सकता क्योंकि यह

पूरी तरह मिथ्याओं से परिपूर्ण है | रूढ़िवादी लोग आज भी इस अवधारणा को सच्चाई माने बैठे हैं कि महिला को सार्वजनिक क्षेत्र का भाग नहीं होना चाहिए और, इसी के कारण, आर्थिक क्षेत्र में महिलाओं की कम भागीदारी है। और, आर्थिक रूप से आत्म साक्षात न हो पाने के कारण महिलाओं का जीवन दूसरों पर आश्रित रहता है।

शिक्षा व ज्ञान का अभाव :

शिक्षा आर्थिक क्षेत्र में भाग लेने के लिए एक अहम कारक है। ऐसा नहीं है कि केवल शिक्षित लोग ही आर्थिक क्षेत्र का भाग हो सकते हैं लेकिन शिक्षा आर्थिक क्रियाओं में भाग लेने के लिए महत्वपूर्ण है। महिलाओं की शिक्षा की स्थिति बेहद खराब है। इसका अनुमान केवल इसी बात से लगाया जा सकता है कि जहां भारत 2011 में पुरुष साक्षरता दर 82.14 प्रतिशत थी, वही महिला साक्षरता दर केवल 65.46 प्रतिशत ही थी। तथा 2017 के आंकड़ों को देखा जाए तो यह आंकड़ा पुरुषों में 81.5 प्रतिशत और महिलाओं में 64.6 प्रतिशत रहा। यह तुलनात्मक आंकड़े स्थिति का साफ चित्र प्रस्तुत करते हैं। शिक्षा का कम स्तर महिलाओं की आर्थिक भागीदारी पर बुरा प्रभाव डालता है की इस बात का अनुमान लगाना बेहद आसान है कि अगर किसी देश की 48% जनसंख्या में से केवल 4% भाग ही संगठित कार्यक्षेत्र में सिक्रय रूप से भाग ले रहा है, तो उसका कितना बड़ा दुष्प्रभाव उस देश की अर्थव्यवस्था पर देखने को मिलेगा।

<u>मातृत्व को एक समस्या समझना :</u>

अर्थव्यवस्था के एक बड़े क्षेत्र में महिलाओं को केवल इसलिए समान प्रतिनिधित्व का मौका नहीं दिया जाता क्योंकि वह एक महिला है। महिलाओं को हमेशा परिवार की देखभाल करना, घरेलू कार्य करना, बच्चों की परविश करना आदि कार्यों से ही जोड़कर देखा जाता है और यह समझा जाता है कि महिलाएं मानसिक रूप से इतनी सशक्त नहीं होती जितना कि पुरुष | लेकिन, यह मानना पूरी तरह से गलत है, क्योंकि महिलाओं ने हमेशा अपने आप को हर क्षेत्र में साबित किया है।दूसरी तरफ महिलाएं परिवार और बच्चों की देखभाल के लिए बड़ी तादाद में अपनी नौकरियां छोड़ देती है जिसका करियर पर बुरा प्रभाव पड़ता है।

आर्थिक अधीनता के नकारात्मक प्रभाव :

आर्थिक रूप से आत्मनिर्भर ना हो पाने के कारण महिलाओं को बहुत सी परेशानियां का सामना करना पड़ता है | वे अपने जीवन यापन के लिए दूसरों पर आश्रित रहती हैं और यह आर्थिक अधीनता ही कई बार महिलाओं को घरेलू हिंसा को सहने के लिए मजबूर करती है | अगर महिलाएं आर्थिक रूप से सशक्त हो तो वो शोषणकारी संबंध से बाहर आ सकती हैं , लेकिन, आर्थिक अधीनता यह नहीं करने देती क्योंकि यह उनके जीवन यापन के लिए जरूरी हो जाता है।

निष्कर्ष

एक स्वतंत्र और समान अवसरों भरे जीवन के लिए महिलाओं को आर्थिक रूप से आत्मिनर्भर होना होगा और यह तभी संभव है जब इसके लिए प्रयास किए जाए चाहे वह प्रयास व्यक्तिगत स्तर पर हो या फिर सरकार द्वारा शुरू की गई पहलों पर | महिलाओं की श्रम क्षेत्र में सहभागिता पर विश्व बैंक की एक रिपोर्ट के अनुसार 131 देशों की सूची में से भारत 120 वे स्थान पर है , महिला कर्मचारियों की संख्या में यह आंकड़े काफी डराने वाले हैं क्योंकि यह हमारे देश की आर्थिक स्थिति को भी निर्धारित करती है।



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Women as Harbinger of Change

Pragya Pathak, 3HA

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India is a unique socio-political milieu. It is a multicultural and multi- ethnic society. It is divided by caste, class and gender orientation. Women are a disadvantaged, marginalized and excluded category in the true sense. Women have distinctive requirements and perspectives on social and political issues. This becomes vital for the government to include women. Their perspective is societal in approach. Women are associated with the family unit and network. This gives them an edge in knowing the main concern. Their inclusion makes the nation progressive. Women inclusion, thus is the need of the hour. Women's participation in politics and the policy making sphere has increased over the years and not just in India but all over the world. Women who were oppressed and subdued for centuries, started stepping out of domestic confinement. They started venturing into the traditionally male dominated realm of politics. Women participation and representation are different. Around the 19th century, women in large numbers started recognising the need for their participation and representation in politics. Women from all over the world have participated widely in political movements in times of crisis. However, once the crisis is over, they are relegated again to the domestic arena. There is a visible gap between women and men in administration. In the last decade, women's political participation emerged as a marker of democracy. Women's political participation came to be considered a human right and developmental goal. The Beijing Platform for Action (PFA), United Nations (UN) Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and the UN Development Program, all recommend gender quotas to ensure a critical number of women in decision-making at all levels of governance. In this scenario, the 73rd Constitutional Amendment in India was landmark as it reserved 1/3rd seats for women in rural local bodies. This brought in a new era of decentralised governance in decision-making.

Historical Context

The status of women in India has seen many peaks and valleys since ancient times. Social evils sustained from ancient times and some found their way back to the patriarchal society and hence continue to exist. In a patriarchal society, one says, 'Women's place is in the kitchen' and such perceptions are stronger at lower levels. Activities of women's participation in the public sphere increased which gave them an entry into the National Movement for Independence.

During the 1930s ,women participated in the civil disobedience movement. There was also the formation of the All India Women's Conference in 1926. In the early 1970s, there was a reemergence of the women's movement. The sense of achievement that was so palpable in the 1930s and 1940s, when the leaps in empowerment and consciousness were huge, was missing as one looked at the women's movement since the 1970s. It was in the year 1974 that the official Status of Women Commission published their report, Towards Equality, on women's low and ever decreasing status in Indian society. State introduced the National Perspective Plan for Women in 1988, which detailed plans for women's health, education and political participation.

Reservation Bill

In 1989, the Government of India introduced the Panchayati Raj Bill which instituted one- third of the seats to be reserved for women in rural and urban bodies. The bill was passed in 1993. The 73rd and 74th constitutional amendment acts was a landmark step taken towards the empowerment of women. Articles 243D and 243T of the 73rd Constitutional (Amendment) Act, 1992 gave mandatory reservation of seats for women (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes), not only in membership at Panchayati Raj Institutions at all levels but also in respect of office of chairpersons by rotation.

Obstacles

■ Cultural, Structural and Attitudinal Behaviour towards Women:

In a patriarchal society, women are restricted from the public sphere. They are perceived to have the primary responsibility of their families. For society they are just wives, mothers and sisters. Such perception is stronger at lower levels.

■ Political factors:

Women usually enter politics as wives or mothers. Male domination in politics and the culture of politics leads to ignorance of women politicians' perspectives. Political parties are biased towards male politicians.

■ Media:

Lack of access to communication and information portraying women as leaders and in powerful positions.

■ Economic Factor:

Women lack financial independence and usually depend on men for money.

Strategies

■ Reservation:

This is considered as the fastest strategy to redress historic exclusion of women globally. But why? Reservation benefits to the minority community maximizes their representation in more influential positions at higher levels of governance or by large scale representation at lower levels.

■ Family Support:

In a patriarchal society, women receive minimal support from families. It is tough to even step into politics. Family support, including that of the partner as well as the in- laws is important for women to play a smooth and efficient role as a politician.

■ Educational Empowerment:

Girls from early childhood should be encouraged to complete education which will further help them to socialize. Confidence and skills to function effectively at a position will develop further.

■Training and Skill Development:

In order to make reservation effective, training and skill development is important. Women have little experience in the public arena. Training programmes will develop and fine tune political skills.

Impact Of Women Reservation

Women have been marginalised from schooling which has added limitations to their education and training. Culture restricts women from sharing views and when they do, they are ignored. Their self-confidence and self-esteem gets affected. Males view them as weak and ineffective. Gender quotas are one policy tool to increase women representation. It influenced women's political participation and policy outcomes. Women participation in politics increased the provision of public goods aligned with female voters' preferences. Village development is at its faster pace by these women sarpanchs. Over years, elected women are more articulate and conscious of their power. They are also known to bring in greater transparency and efficiency to daily administration and implementation of duties.

- A) Women leaders have different preferences of public goods from men leaders. Women-controlled local councils invested more on drinking water facilities, biogas projects and labour-intensive public work projects which further employed women.
- b) Women leaders' investment led to improved human development outcomes and entrepreneurship.
- c) Female leaders meant that more women participated in community governance.
- d) Exposure to female politicians changed some attitudes about women as leaders.

Conclusion And Scope Of Further Work

India has a rich history of measuring political participation of women since independence. Decentralization and the 73rd amendment pushed women to enter the public sphere and increased their role in decision-making. Women's reservation gave a kickstart to women empowerment. It has motivated women to come forward in the political field but there are still gaps to be bridged. Obstacles such as, culture, structural and attitudinal behaviour towards women are present. The gap cannot be bridged only by women reservation, several other strategies will further enhance women participation. Reservation is important which motivates women to come forward.

Women are motivated by internal factors, such as, motivation by family members, community and others. Women reservations have changed our society but there is a long way to go. There is a need to relook at training courses and curriculum for not just women but men as well in local government. Men and women should be involved in gender sensitisation exercises. This will lead to understanding among the community on both genders. This will make a better future and transform the overall environment. Strong elected women should share their experience and solve problems collectively at the panchayat level. This will improve women networking. Most importantly, media, print and electronic should be used to create awareness in rural society.

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A Journey of Necessity:

Covid-19 and Reverse Migration

Priya Rao, 3HA

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"In the cities they treat us like stray dogs,"

Mohan said "why would they treat us any better now?"

Mohan is one of the 40 million migrants who was severely impacted by COVID-19 pandemic and subsequent lockdown. Lacking jobs, money and food, and with public transportation shut down, hundreds of migrants were forced to walk back to their home villages.



According to World Health Organisation(WHO), Migration is "the movement of a person or a group of persons, either across an international border, or within a state, it is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes; it includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunification."

When the migration of people is within the country, it's called internal migration. Among various streams of internal migration, it is rural to urban migration which is the most significant. The rural to urban migration contributes to the transfer of the labor force from the traditional agricultural sector to the urbanized industrial sector, and is directly linked to the urbanization.

Rural to urban migration is driven by various pull factors that attract people to urban areas and push factors that drive people away from the countryside.

Employment opportunities in cities is one of the crucial pull factors. People are also attracted to high urban wages, more education institutions and to the bright lights of city life. On the other hand, poor living conditions and lack of opportunities for paid employment in rural areas are push factors. People are moving away from rural areas because of lack of infrastructure in health and education as well as droughts, lack of productive land, among other pressures on rural livelihood.

But then, what made them so desperate to move back on foot to the places they left in the first place? Why did so many internal migrant workers in India decide to leave to return home as COVID-19 pandemic emerged? What forced them to leave?

The three most important reasons for taking this desperate action were: lack of work, lack of access to amenities and forced eviction. With the imposition of lockdown, the work came to a standstill which mostly affected the lowest paying jobs in sectors such as construction, hospitality, textile and domestic workers. And since 90% of the workforce includes migrant workers, they faced the major burnt of the situation. They not only were in the void of having lost jobs and housing, but also did not have access to key elements of social security including basic amenities such as food security and healthcare. And benefits like unemployment insurance or financial security remains a far fetched dream.



Besides the above-mentioned factors, there was another factor – fear, fear of dying alone. Majority of migrant workers didn't fear contracting COVID-19 but what they were more scared of was dying alone. For them, if they have to die, they would rather die close to their loved ones than to die alone among strangers in the big city.

So, they were left with no alternative but to return to their home villages. And since transport was cancelled, they covered their journey of necessity, often on foot, exposed to hunger, risks of infection and harassment. they also had to face poor conditions of forced quarantine.

The plight of migrant workers did not originate from the pandemic, it was exacerbated by the pandemic. Migrant workers face various challenges and pandemic just made those visible. They often lack formal contracts, defined working hours, benefits and paid leaves. As part of the informal sector, they aren't represented by trade unions which in turn limits their opportunity for collective bargaining. Migrating from one place to another has made them statistically invisible and therefore they don't have voting rights and lack political voice. That makes them vulnerable.

The Supreme Court and various high courts reviewed the situation of migrant workers and took cognizance of the humanitarian crisis caused by the sudden lockdown. Various high courts directed central and state governments to take measures for alleviating the pain and miseries suffered by them and to provide for free accommodation, free ration and health facilities. The supreme court took up the issue of migrant workers and directed the government to take strong remedial measures regarding the transportation of the stranded workers to their native places. On 26 May,2020, a three- judge bench of the Supreme Court, led by justice Ashok Bhushan asked the central and state governments to send these workers to their respective homes within 15 days either by bus or train. Moreover, the court asked the state to do skill mapping to provide fitting jobs to workers. In addition, it directed the state to drop all the criminal charges against the workers for flouting lockdown regulations. That's how the judiciary of our country attempted to protect human rights as well as Fundamental Rights mentioned in the Article 21 of Indian constitution.

The announcement of lockdown by Indian government failed to consider any transport, financial or safety measures for the vulnerable. Although, after a delay of a month and a half, various measures were taken up by the government. To tackle the issue of stranded workers, buses and shramanic special trains were permitted. Other aids such as relief camps with food, sanitation and medical services were undertaken. Various schemes were also launched in respect to free food grains, housing and credit linked subsidies under Atma Nirbhar Bharat Abhiyan. In response to the migrant crisis, the government increased daily wages under Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA). Public Distribution System (PDS) for food distribution also helped in providing some relief.

However, these measures were a little help because of the problems attached with them. MGNREGA, for instance, does guarantee 100-day work in rural areas but since work under MGNREGA mostly peaks during May- June (crop plantation). Therefore, the timing of lockdown couldn't be worse. On similar lines, about a million people who lack food won't get from PDS as they lack correct documentation to procure a ration card as its neighborhood specific and the fact that they don't belong to any specific one. The Direct cash transfers and other stimulus packages will only reduce immediate distress on workers but the impacts are going to be long lasting - lack of work will subject workers into a debt trap, poor nutrition, abruption in educational opportunities and overall decline in well-being of workers, their families and children for years to come. A pandemic such as COVID-19 is an extraordinary situation where migrant laborers suffered because of failure to account for them in the policy making. Society as a whole has failed when it comes to migrant workers. Therefore, it calls for a collective solution to mitigate the harm of the past and to prevent any harm in future. It calls for access to robust social safety nets and addressing problems of rural distress and casual labor. The introduction of special welfare measures and better implementation of the existing laws should also be made a priority.

And the least the big cities could do is treat the migrant workers with dignity and respect.

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The 'One Nation, One Policy' Paradigm

One Nation, One Policy, One Vision Fallacy in the contemporary India

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Since the early years of Independence, India has seen an emphasis on nation building, following a top-down paradigm flowing from the centre to the states. This Idea was appropriate at that time and helped to establish the 'Idea of India', which was a unified and stable politicaturion.



There is now a new 'Idea of India'. An India that is marked by comprehensive and advancing divergence amongst major States, in terms of income per person as well as in social indicators. India has been growing further apart economically, socially and demographically.

Research establishes that the divergence among India's large States skyrocketed after the 90s, due to liberal economic reforms initiated during that time.

I believe that the nature of contemporary economic development has changed, which is driven by agglomeration benefits, which explains India's divergence better than governance and political leadership. Policymakers must strike a balance between the efficiency of governance and the growing disparities among India's large states through a "one nation" policy framework.

These policies include elements that alter the nature of India's federal framework as envisioned by its founders. The 'new' India necessitates a significant shift toward maximum regional autonomy. Policies like the Goods and Services Tax (GST), which further integrate the market while removing policy levers from states, can only worsen regional disparities.

A 'one nation, one policy' paradigm can fan up divisive tendencies in a diverse polity and create sub-nationalism fault lines. This is directional in nature: The Union government should avoid unitarism and adopt "region-based" policies, which maximise policy and fiscal autonomy for the States. India can adapt to this brave new world of widening disparities by reorienting its policy paradigm. Most importantly, the top-down, centrally-driven policy making model must be abandoned in favor of a bottom-up model that empowers States and gives them the greatest possible latitude in determining their own policies (and, taking it a further level down, States, in turn, must empower municipalities and rural panchayats).

The one-size-fits-all model of "one nation, one policy" simply does not make sense at this point in our economic development, and if it is continued without serious modification, it will only lead to economic and social disaster. This expanding divergence would, in my view, produce risky, fissiparous tendencies that, in the long run, may pose a significant threat to the legitimacy and integrity of the union as the maoists or any other separatist



We have seen that even the well-intentioned central government policy initiatives, such as the GST, only reduce the space for policymaking by States. It is known that given the different levels of income and life prospects across the States, priorities and needs will differ. Thus, while Bihar rightly concerns itself with solving the problem of high infant mortality, Tamil

Nadu will need to begin looking at pension policy as its population ages. Likewise, in the context of taxation, what is considered a "luxury" in Bihar may be considered a "necessity" in Tamil Nadu, and so forth.

The mindset of "one country, one strategy" must give way to the idea of "cooperative federalism," which Prime Minister Narendra Modi lauds but continues to obfuscate in favor of unitarianism. The new central government has a perplexing proclivity, if it exists at all. For a "one country, one policy" system, as exemplified by slogans like "one nation, one policy"

by phrases such as "one country one language", "one nation one religion", "one country one election", "one country one curriculum", "one land one tax" and so on.

Autonomy and consensus are fundamentally at odds of 'Oneness', which imposes homogeneity.

A top-down, centralizing approach resembling north Indian chauvinism, such as enforcing Hindi as a "national" language in non-Hindi-speaking States, is almost likely to backfire, resulting in a chauvinistic reaction in non-Hindi-speaking states especially those of the south and east whose languages are not cognate.

Of all major federal nations in the world, India is a shining illustration of plurality.

India is a nation of immense richness. It expresses itself on a number of levels, including cultural, linguistic, economic, demographic, social, and political. The proverbial cherry on the cake is the Political Multiplicity.

The phenomena of regional political parties appealing to voters in particular States is a natural manifestation of India's increasing inequality among its states. Only in a temporal context is an election "global" – in fact, an election is a collection of State elections held at the same time. With such levels of political diversity, a "one nation" imposition will prove to be fiercely counter-productive and even fan secessionist predilections.

The lessons for India are clear: We, the Indians should take down a note of mature and effective federations and establish a policy model that does not try to pulverize regions and their aspirations into a consolidated mode, but rather enables them to breathe and grow inside the federation as overcentralization is a serious concern. This might be a pattern in both immature democracy and non-democratic nations. India being the largest democracy in the world should try to give more autonomy to delegate to the States from the centre, whether on economic or social and cultural policies, which will prove helpful in reducing the secessionist feelings among them. In today's expectations, a "one country, one _______" (this blank can be filled with any choice of policy realm) policy is anachronistic in contemporary India's multifaceted reality.



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Modern India's International Relations through Kautilya's Lens

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India is one of the major powers in the international arena and it's attributed to its bolstering international political posturing, dynamic economy, strong cultural influence and a mighty military machine. Consequently, India posits itself as a natural global leader which is driven on carefully cultivated strategic vision of expansionist posture. The Rajamandala theory by Kautilya lays the path of India's contemporary strategic vision.

The Rajamandala Theory and Modern India's Strategic Vision

The theory was given by Kautilya who perfected the ancient Indian instrument of statecraft. The Arthashastra, the treatise, was one of the earliest manuals devoted to the strategy of power. His interpretation of the nature and character of the international arena is timeless. The Rajamandala theory is the manifestation of state's sovereignty – internal and external; though the former is easy to pin down, the latter remains largely out of control. The word 'Mandala' literally means the circles of state. According to the theory, the state is truly sovereign, if it can exercise its internal authority uninterrupted by and independently of other states. Kautilya states that every state is surrounded by many similar sovereign states and in this galaxy of states, a natural adversary would always be present. He highlights that in this galaxy of states many allies, neutrals and enemies would exist; however, a state must concentrate on its natural enemy and try to defeat it. Here, only the aspect of preservation seems to be clear, but we must not forget that in Arthashastra, expansionism also makes home and this can become instrumental by the conquest of other sovereign states. However, I will discuss this in the next subheading. The very essence of this theory was world conquest to become the world leader.

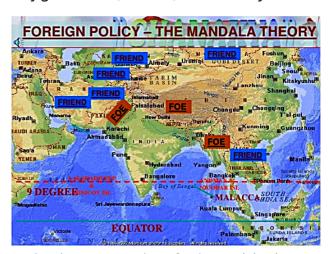
From the given visual representation, it's decidedly discernible that from the perspective of a sovereign state, the inter-state relation depends on the series of circles decided by geographical locations of respective other sovereign states. So, the enemy state is the one that is close to the borders of a sovereign state making the first circle and the state that surrounds this enemy state make



Source:https://blog.iasbyheart.com/what-is-mandalatheory-and-is-it-relevant-in-present-times/

up the ally of the sovereign state, represented by the second circle. The foes of ally states are foes of the sovereign state and the friends of the ally states are the friends of the sovereign state; this means that an enemy of the sovereign state's enemy is a friend. All the states act in self-interested fashion in international relations which is why a state must be wary of their neighbouring enemy and proceed cautiously with their international relations. There are two more entities: Madhyam and Udasin. Madhyam or Moderator State is the middle state, it's situated in the middle of the aspiring immediate enemy states. Next, the Udasin or Neutral State remains completely neutral or udasin during wartime. He must remain more powerful than the Vijigishu, Ari (the foe) and Madhyam.

India largely manifests this offensive defence position against the neighbouring enemy, it's obvious because since its independence, it has failed to foster good relations with neighbours like Pakistan and China, and is not as friendly with Bangladesh and Sri Lanka. Nepal is the Madhyam - the moderator state, whereas the U.S. acts as the Udasin. Even though New Delhi has on multiple occasions tried to build cordial ties with the enemies, it has not been able to bust the mutual mistrust. tensions, interference and occasional hostility.



Visual Representation of Rajamandala Theory from India's Perspective

The big brother theory too heralds the same slogan that the sovereign state that's very powerful is bound to witness other smaller states' apprehension; they perceive India to be domineering; this will is extensively discussed under the ensuing subheading. Now, shifting our focus towards the enemies of enemies, Pakistan and Afghanistan share borders, and according to the Rajamandala theory, enemies of enemies are friends, Afghanistan is an ally of India. Similarly, India has great relations with Mongolia and Russia.

India as a Vijigishu (The Ideal Ruler) – Expansion

According to the Rajamandala theory, the sovereign state who acts like a leader and is firmly established at the centre of the constellation of other states is called Vijigishu (the ideal ruler). To maintain and expand its radiation of power, the Vijigishu must push an expansionist agenda. However, Kautilya clearly mentioned under what circumstances the Vijigishu can embark on this journey. These are: if the Vijigishu is in a state of decline, if the sovereignty is under threat, if there are serious questions regarding its future stability and if it is on a downward slide. In such situations, Kautilya recommended that it must make every possible effort to defend its sovereignty by forging alliances, resolving internal matters, etc. Contrary to this, if the state is steadying on the trajectory of economic growth, with satisfied citizens, with no severe threat to its territory and is being led by an able and visionary leader, then it will naturally be in a position of conquest.

It's important to note that the theory went beyond the physical expansion; to become a true conqueror of the world, the Vijigishu must carry out its duties diligently, rule on the dictates of law, use only just punishments, apply the law equally to his son and his enemy and protect his citizens. Thus, there are three sets of expansion - conquest for the sake of glory, overthrow the enemy for economic gains and the base expansion which results in annihilation of the enemy and appropriation of their women. According to Kautilya, expansion for glory is ideal.



India's Burgeoning Soft Power

Contemporary India has never been an expansionist state when we talk about expansion of territory, but it has been striving to expand its area of influence. India was the natural leader of the nonmovement, alignment through position it has tried to attain the central focal position. In recent years, India seems to be attaining global leadership in the

PM Narendra Modi has trumpeted on various cost provinces contact and ination in a natural global leader in the economic, environment and human resource domains. India has established allies in such fields to widen its horizon of soft power. It has time and again translated Indian cultural practices into universal global ones, one example is of Yoga.

Conclusion

There's one criticism to this theory - Kautilya believed that the mutual relations of neighbouring states are hostile, but this is not entirely true or correct. Today each state strives to establish friendly relations with its neighbouring states; for example, Bhutan and India's relations are very cordial. To deduce, Kautilya's Rajamandala theory was not specific to a particular state but included state as a concept and it has remained so relevant even now. It is very secular and non-biased in its orientation which has allowed India to entail them as part of its strategic vision in today's times. Thus, Arthashastra, the treatise, is a realist description of statecraft that is highly applicable in all times.

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Should Household Women be Paid?

Poornima Sharma, 3HA

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Since the childhood, children have been taught to learn some basic etiquettes, which also hide the deep gender discrimination. As a result, when they grow up, the physical work is simply given to the males, while the household chores including cleaning, washing of clothes, cooking, fetching water, caring for the family members and so on, to women. But, in the process of becoming rational, this established norm also came under attack, as slowly women started to challenge the public-private divide.



(Source: https://mienyeuthuong.wordpress.com/tag/kienthuc-pho-thong/)

Women entered into the public sphere and started performing well. It helped some women to become financially independent by employing themselves in the public sphere. But what about those, who are still fulfilling their household chores without any payment? Can we leave the household labour of women by terming it as love towards her family? Isn't it significantly contributing to the development of the state? Why do the household chores in other houses generate informal employment but not in their own home? Why is this issue at central focus and when did this demand start? So, let's find out the answers of these questions.

Brief History

The crucial issue of wages for household chores arose in the context of rising consciousness and struggle during the second wave of women's movement in Europe and North America, in the 1970s. In 1972, the International Wages For Housework Campaign started in Italy under Selma James. This movement was started as a campaign, based on the premise that the housework was the basis for industrial work, so it should be duly paid for. Gradually, this movement spread to America and Britain. It demanded just conditions in public and domestic realm both, this campaign observed the participation of activists and students with direct action days, workshops and protests. Since then, this movement has spread to other parts of the world.

One of the founder of this movement, Silvia Federici in 1974 published her book 'Wages Against Housework' in which she wrote that, "To ask for wages for housework will by itself undermine the expectations society has of us, since these expectations- the essence of our socialization – are all functional to our wageless condition in the home." (Silvia Federici; 1974). In 1975, women went on strike from their domestic responsibility in Iceland and 1975 was then declared as the International Women's Year by the United Nations.

Other autonomous organizations which were interested in compensation for household work were formed in 1975: Black Women for Wages for Housework, the English Collective of Prostitutes (ECP) and some years later WinVisible (women with visible and invisible disabilities) and so on. The Wages for Housework Campaign called for a Global Women's Strike (GWS) on March 8, 2000, demanding among other things, "Payment for all caring work- in wages, pensions, land and other resources." This saw the participation of women from over 60 nations around the world. The GWS has continued this demand since 2000 with other campaigns which focused on violence against women, pay equity and so on. (Feminism in India; 2020)

Gender Imparity

The basic etiquettes of a child are rooted in patriarchal norms. Society has been ingraining the public- private dichotomy in the minds of children since their childhood. From choosing toys to choosing their profession, the persons are always reminded about their gender first. Men supposed to be physically strong and breadwinners, while the women are supposed to be masters in all household work. Many of the religious texts also legitimize this dichotomy. At the time of marriage also, these qualities are put on priority.



(Source: http://www.nursenews.eu/2019/05/05/maternita-e-lavoro-la-vignetta-diventa-virale/)

The one who suffers the most is the woman as she has to face patriarchy at every stage of her life and as a result, she has to compromise more with her dreams. Sometimes, their dreams are also being shaped by the patriarchal society. And, contrary to the defined roles which are framed by society, if she wants to pursue any paid job then the burden on her gets doubled because now, she has to manage her unpaid household work with a paid job. But, when it comes to men, the household work simply does not come under his arena. According to The Hindu, it is estimated that the women perform 75% of the world's unpaid care work. In India, the women perform 10 to 12 times the unpaid care work for men (The Hindu; 2017).

We can observe that unpaid household work by women is taken for granted by society. It impacts the daily lives of women. As they are not financially independent, they always have to ask their father or brother before marriage and their husband or son after marriage to fulfill their basic needs, or for taking any decision and sometimes, their take on any issue is just simply ignored. Their unpaid labour can make them an ideal wife, ideal mother, ideal daughter-in-law, but not an ideal autonomous human being.

Why this issue is important

To redefine labour and the role of women, it is important to raise this issue and take positive steps in this direction. We must recognize its importance in different arenas. First, this unpaid household work significantly contributes to nations' economy. As per the United Nations report, unpaid domestic work accounts for 13 percent of the global GDP (India Today; 2018). So, unrecognizing this labour means underestimating its contribution in the GDP of the country. Second, recognition of household work by women means making them independent and enabling their self- growth. According to India census 2011, 159.9 million women mentioned "household work" as their main occupation. Giving women their rights and recognition of those rights by the society, certainly ensures the basic principle of liberty and equality, which they are deprived of, indirectly.

It is important to challenge the patriarchal norms and ensure gender justice in the society. It will help women to get away from domestic violence. As, in 2014, an Italian lawyer and exparliamentarian, Giulia Bongiorno, proposed that homemakers should be duly paid as a way of addressing the debate on domestic violence. She further argued that most women continue in an abusive relationship, because they don't have a way out, as they are financially dependent on their partner.

Way Ahead

On The Way Ahead, there are some arguments against it, like it would confine women to households and increase their social isolation. The other argument is that, feminist movement has forgotten its goal which is to free women from their grudgingly household chores and encourage them to participate in the public sphere. Another argument is related to its implementation policy, that who would pay this labour, and if this task is to be assigned to the state, then the financial burden on the state will increase. But, at the same time, keeping in mind these arguments, some countries are taking steps to recognize this labour by women. Like Venezuela pays 80 percent of the minimum wage to its homemaker since 2006 and it has been helping women. However, it failed to make much news of it. Surveys are being done by the NSSO and reports are being published by the government agencies in this direction. The Supreme Court of India, recently in Motor Accident Claim case, 2021, said that, "the issue of fixing national income for a homemaker, therefore, serves extremely important functions...there can be no exact calculation or formula that can magically ascertain the true value provided by an individual gratuitously for those that they are near or dear to. The attempt of court in such matters should therefore be towards determining, in the best manner possible the truest approximation of the value added by a homemaker for the purpose of granting monetary compensation" (The Indian Express; 2021). Initiatives are also taken up by the global regimes like UNICEF also come out with Gender Action Plan (GAP) 2018-21 and the Strategic Plan (SP) 2018-21, which gives attention to women's paid and unpaid work.

It is needless to say that women constitute almost half the population and their desires and issues have to be addressed. Women are already contributing to the nations' economy without any favour.

Salary for her labour at home would become a tool of empowerment and dignity. It is the time that the state must recognize their labour and take positive initiatives for their valuable contribution in the development of the state and society.

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Section Section



अंबर से मेघ नहीं बरसे, अब आंखों से ही बरसेंगे।।

शोक है, मनी नहीं खुशियां गांव में इस बार दशहरा पर असमय हो गया गर्भपात.. धान्य का धरा पर.. कृषक के समक्ष संकट विशाल है, पड़ा इस बार फिर से अकाल है.. खाने के एक-एक निवाले को किसान के बच्चे तरसेंगे।

व्यवस्था बहुत बीमार है अकाल तो सरकारी त्यौहार है कमाने का है यह अवसर.. बंटेगी राहत की रेवड़ी खा जाएंगे नेता, अफसर!! बीमार, बेहाल और लाचार गांव के किसान सरकारी राहत को तरसेंगे।

कूंच करेगा युवा गांव का, दिल्ली, गुड़गांव, सूरत की ओर जिल्लत भरा जीवन जीएगा बीवी, बच्चे, घर-बार छोड़ मनीआर्डर से चूल्हा जलेगा कमीशन लेगा पोस्टमैन!! बच्चे बाप के साथ को तरसेंगे।

अंबर से मेघ नहीं बरसे, अब आंखों से ही बरसेंगे।।



आज फिर एक सपना टूट गया,
आज फिर किसी का अपना छूट गया,
आज फिर वो मातम छाया है,
आज फिर ज़माना सड़क पे आया है,
आज फिर वही उठती आवाज़ है,
आज फिर एक परिवार माँगता इंसाफ है,
आज फिर राजनेताओं का मेला है,
और फिर उनके झूठे दिलासो का रेला है,
आज फिर जलती मशालें है,
आज फिर लोगो के दिल मे जलते गुस्से के ज्वाले है,
आज फिर हर लड़की के दिल में सवाल है,
क्या सम्मान की जिंदगी जीना उसके लिए बेहाल है?

मेहनत से सींचे सपनों की Anshul, 1HA

मेहनत से सींचे सपनों की उड़ान जो उसने भरनी थी, कामयाबी के पर वो लेकर पार हर मुश्किल करनी थी।

पर अनजान थी वो उन शिकारियों के जाल से, इंसानी मुखौटे के पीछे छिपे उन हैवानों की चाल से।

तोड़ दिया सपनों को उसके परों को भी काट दिया, मानवता पर भरोसे की उस डोर को भी काट दिया।।

उसकी पीड़ा से कराहती आवाज कब हम सुन पाएंगे, कब समझेंगे स्थिति को कब न्याय कर पाएंगे।

क्या गलती उस बेटी की जिसने यहां पर जन्म लिया, विश्वास किया जिन लोगों पर उन्होंने ही दंश दिया।

न्याय के लिए लड़ती आवाज़ को ना तुम अब रुकने दो, हौसले से भरती हुंकार को ना तुम अब झुकने दो।

सांस लेती लाशें

~ Chetna, 3HB

मेरे आस-पास के घरों में लाशें सड रही है साँस लेती लाशें! जिन्हें कुचला जा रहा है परुष-प्रधान सत्ता के भारी-भरकम पाँव तले शायद यें कविता जो आप पढ़ रहे है, वह भी किसी इंसान द्वारा नहीं लिखी गयी उन चलती फिरती लाशों को अपने अधिकारों का कोई मनन नहीं और किसी को हैरत भी नहीं क्योंकि मौलिक अधिकार दिए जाने से वह सबकी मौलिक सोच में प्रवेश नहीं कर जाते उसके लिए जरूरी होती है शिक्षा! चाहे औपचारिक हो या अनौपचारिक लेकिन वह इन लाशों को कभी न दी गयी, न ही इन्होंने प्राप्ति की कोई चेष्टा की क्योंकि इनमें आत्मसात था पुरुष का हुकुम मानना जब भी इस विश्व में कोई घटना हुई तो सबसे आगे आई औरतें पहरा दिया, सरक्षा के लिए इन्होंने भेंट चढाई अपनी बलि आतंकवादी,उग्रवादी,नक्सलवादी सबने खून-खराबा जरूर किया पर इन सुरक्षा में ख़डी औरतों का रक्त पी गए किसी नरभक्षी की भांति औरत के सीने पर गोलियां नहीं चली लेकिन किया गया उसे छलनी लिंग द्वारा हर उस अंग पर जहाँ औरत की बहादुरी के, किस्से गढ़ने चाहिए थे, जहाँ उनका स्वयं का नक्शा व झंडा फहराना चाहिए था वहाँ इन आतंकवादी, उग्र व नक्सलवादियों द्वारा लिंग गढाया गया उसके दांतों की काट से औरत के सीने पर बना नक्शा उसके नाख़ूनों के प्रहार द्वारा खींची गयी सीमाएं कपडो को लाल रंग में तार-तार कर उडाया गया हवा में

फहराया गया रक्त का परचम मानव अधिकारों की बात करने वाले विश्व ने ताक पर रखा इन लाशों के अधिकारों को इनके गनहगार को रखा गया बचा कर गलत दलील,झुठे दावों का नमूना बना कर न्यायलयों में नहीं सुनाई गयी कोई कडी सजा समाज ने भी सुनाया,तो केवल इन लाशों का गुनाह क्रीतियां, कुप्रथा,कुजनित सबके अविष्कारता हम चौखट पे लागी जो कालिख उसके कर्ता-धर्ता भी हम हम निकले बाहर तो गलती सब हमारी है सलाखों में तब्दील करो गलियाँ अब यही जेल हमारी है कौनसी आज़ाद हवा कौनसी आज़ाद हमारी साँसे हैं पुरुष-प्रधान सत्ता का दब-दबा कैद हमारी आवाज़े है सत्ताधारी के पक्ष में सब अभिवक्ता ही अधिकारी हैं न्याय की बात करे जो कोई वही अपराधी हैं खौफनाक है माहौल सबके सब जल्लादी हैं नारियों की जो आवाज़ उठी तो कहा. न्याय की दरबार मे इसके लिए कोई जगह न खाली हैं अब इन सभी लाशों में, जान फूंकने की बारी है मुझ में,तुझ में अभी जलती मशालें बाकी हैं।



~ Kirti, 2HB

हे भगवान! ये तुने क्या कर डाला, क्यूं हैवानों को इंसान बना डाला।

जिस नारी को तूने इतने शान से बनाया, इन हैवानों ने उसे अपना भोजन है, बनाया।

अब क्यों है इंसान इस दुनिया में, जब इंसानियत ना रही अब क्यों बचाना चाहते हो बेटियां, जब हैवानियत है हर गली।

नोंच कर खा जाते हैं ये जिस्म बच्चियों का आखिर कैसी है ये हैवानियत, ना छोड़ पाते हैं खुद की बच्चियाँ ।

आखिर जो जन्म देता, जो बचाता है सबकी जान क्यूं होता हैं उनके साथ ही ये गलत काम। कहाँ बेच डाली है सबने अपनी शर्म, जो बचाना ना पाए एक बेटी को मार के अपना मन।

क्यों दिखाते हो इतना सम्मान उन बेटियों के लिए जो अब नहीं है इस दुनिया में हमारी वजह से। क्यूं जलाते हैं हम मोमबत्तियां, क्यूं करते है हम रैलियां जब थी वो हमारे साथ तो उठती थी, उन पर उंगलियां।

> मत करो इन चीखों को अनदेखा अनसुना, बचाकर हर बेटी ,दो पापियों को सजा । साथ दो सब अपनी बेटियों का ताकि वो इन हैवानों से लड़ सकें, पा सके अपना सम्मान वापिस बिना कोई भूल करे।



Under the glistening moonlight
Her body sparkles, her eyes twinkle
As she sits beneath the pearly waterfall
Droplets slide down from her chest to her hands
She unfurls as if it is now her euphoric haven
She flicks her hair which makes a statement
She spreads out her spacious wings
She feels the breeze and takes a deep breath
She smells the earthy scent and kisses the soil intensely
She locks her eyes with the moon and a deep conversation starts

Meanwhile the stars are startled and ask who is she and how dare she glare at the moon?

At the same time, the silent talkers smile at each other which looks so guile

The fluorescent light of the moon falls on her

She gleams as an old friend has welcomed her with a warm embrace

Even when the clouds hide her dear ally she keeps on illuminating

The sounds of the universe chime in and reveal to the stars

"She is no dancing angel

She is the angel of vengeance

Devil disguised as an angel

She was born in a flame

She might be late but she'll be the latest

She doesn't stand anywhere because she doesn't live in the world in which you do

She lives in a world where there is whole lot of fantasy with a pinch of reality

For her, if ignorance is bliss then knowledge is a weapon

If ignorance isn't an excuse then knowledge is poison

Her silence isn't a portrayal of peace

She is bruised ,she is wounded ,she has scars

And if you don't then what story do you tell?

An angel arrived and a devil survived".

यही तो चाह है मेरी

~ Neha Bhati, 3HB

कभी टूट कर बिखर जाती है, तो कभी सहम कर सिकुड़ जाती है। उसकी मुस्कान ही तो है, जो मुझे हर रोज़ वहां ले जाती है। न जाने कहां से आती है, और कहां चली जाती है मोटी मोटी गोरी आंखों से इस तरह देखती है, मानो संसार को संभालने की ठानी है।

उसे डर नहीं है किसी का, तेज धूप भरी दोपहरी में भी नंगे पांव उछलते कूदते इधर उधर घूमती जाती है। हर रोज़ एक नई चीज़ लेकर आती है, कल ही की तो बात है रंग-बिरंगे पेन के साथ मुझे खिलौना भी बेचना चाहती थी उसका बेबाक पीछे पड़ जाना ही तो, जो मुझे बहुत खटकता है, पर दूसरे ही पल उसकी कोरी आंखों की चमक मुझे हर पल, उसके और करीब ले जाती हैं।

वो भोली नहीं है, और ना ही चालाक है, मुझे समझ नहीं आता कि वह किन विचारों को सींच कर आई है! मेरी यही तो चाह, कि एक दिन उसी की तरह बेबाक हो जाओ, यही तो चाह है मेरी।।

~ Vishu Rathi, 3HA

होते हैं, हर सिक्के के पहलू दो । फिर क्यों देखो तुम सिर्फ उसे, जो दिखे दुनिया को ॥

आम आदमी माने वो पहलू ,जिसे पहचाने वो। और दूसरी ओर, सरकार देखे उसे, जिसे माने वो॥

क्यों, शांति से जो कहे वह सुना नहीं जाता? अरे! हड़कंप ही है क्यों सबको भाता?

क्या

व्यक्ति में सही गलत पहचानने का भाव,खत्म हो गया है? या उसे समझ कर न समझने का, एक नया भाव उत्पन्न हो गया है?

शायद नहीं..., समझ वो भी सकते हैं,समझ आप भी सकते हो? सोच वो भी सकते हैं, सोच आप भी सकते हो। पर बात कुछ इस कदर है कि समझने और सोचने की उम्मीद किस पर रखें,और विश्वास किस पर जताएं? क्योंकि भूल दोनों ने की है और ये कौन किसे समझाएं?

बात वो भी मनवा सकते हैं, बात आप भी मनवा सकते हो मनवा कर खुश, और समझने में आप संतुष्ट हो। पर बात कुछ इस कदर है कि खुशी से ज्यादा संतुष्टि महत्वपूर्ण हैं, यह समझने की उम्मीद किस पर रखें, और विश्वास किस पर जताएं? क्योंकि भूल दोनों ने की है और ये कौन किसे समझाए।

> राजनीति एक कला है, राजनीति एक कला है। कृपया इसे कलंक ना बनाएं।

और किसने कहा, कि होते हैं हर सिक्के के पहलू दो? आओ, मिलकर सिक्के को बीच में अटकाए । दोनों की बात सुनें, और दोनों को समझाएं। और भारत को फिर से एक खुशहाल और महान देश बनाएं।

ामाजिक व्यथा

~ Nomita, 3HB

सामाजिक व्यथा सभ्यताएं उजड रही हैं, मिट रही लोकतंत्रीय पगडंडियाँ, विश्वास की घात लगा. आम आदमी सो रहा, कैसी अनबोली प्रथा? खत्म क्यों होती नहीं? हाय! ये सामाजिक व्यथा।

लड़ रहे एक – दूजे से, बांध बिस्तर बोरियाँ, मुर्दा हो रहा समाज, दिखती नहीं अब गोलियाँ, युवाओं की गुमनामी में, खो गया हर एक जत्था, खत्म क्यों होती नहीं? हाय! ये सामाजिक व्यथा।

एक दौर मज़दूरी का, यों ही अचानक उठ खडा, गाँवों से बढी जब दूरियाँ, मज़दूर पागल चल पड़ा, आह! चल बसी जानें कितनी, उथल - पुथल मची, चर्राई कीर्तिमान व्यवस्था, खत्म क्यों होती नहीं? हाय! ये सामाजिक व्यथा।

लूटती रहीं, पिटती रहीं, तल गहरे में दबती रहीं, हो क्रांतियाँ, या भ्रान्तियाँ, हो धर्म या हो जातियां, ये औरतें या चिमनियां, कोई सुन ना पाए, ऐसी कथा खत्म क्यों होती नहीं? हाय! ये सामाजिक व्यथा।

धर्म में कर्म अब बचा नहीं. चलती सांप्रदायिक आंधियाँ, गुर्राये मिलते अब गले, अब धर्म होते मनचले, हँसी से होता ह्रदयघात, क्या! बिक रही है आस्था, खत्म क्यों होती नहीं? हाय! ये सामाजिक व्यथा।

सत्ता नदारद हो रही, है संग सबका खो रही, हम भक्त हैं, एक साये के, निचाट खाली हो गए, लड़ रहे अब हम गाय से, मुद्दे सभी हैं खो गए, फैली उजियारे में दुर्व्यवस्था, खत्म क्यों होती नहीं? हाय! ये सामाजिक व्यथा।

है राज्य भी, अराजकता भी, है समाज भी और भत्ता भी, कोई है खडा एक झुठ पर, कोई नाचता है फूट पर, हम आँखें बंद कर भी लें, कोई भौंकता अब श्रवण कर, फिर भी है? लोकतंत्र की अवस्था. खत्म क्यों होती नहीं? हाय! ये सामाजिक व्यथा।

खबरों का बाज़ार रहता गरम, चैनलों में पकोड़े कौन तल रहा? चाटुकारिता की बात है, पत्रकारिता की कृतज्ञता से, देश सारा झूमता, अब मांगता है ये कंधा, कीमतों का है ये धंधा, खत्म क्यों होती नहीं? हाय! ये सामाजिक व्यथा।

बैठे हुए है किसान, छोड़ खेत अपने की माटियाँ, क्यों कान में पडती नहीं, कुछ लाल - लाल चींटीयाँ, क्यों सिंचते नहीं, पेट अपने को ये जीविका, क्या पगला गए है, सब के सब, तो किसने जीवन जी लिया, चल रही कैसी ये प्रथा? खत्म क्यों होती नहीं? हाय! ये सामाजिक व्यथा।



छोटा सा रैन बसेरा, चिड़ियों का यह डेरा । किस्मत की ही तो बात है ना पक्का किसी का यहां आना जाना ।। कोई जाएगा तो रोक ना पाओगे, फुर से ही सब उड़ जाएंगे बस समय की ही तो बात है, वरना कौन किसी का खास है।। पैसा ना दौलत सब यहीं रह जाएगा, कुछ नहीं ए बंदे, बस ; तेरा परिवार रोता रह जाएगा ।। ना कोई कुछ कर पाया है, ना कभी कर पाएगा, जीना मरना दुनिया की रीत है पता नहीं क्यों, यही सोचता इंसान रह जाएगा ।। रिश्ते बनाना, निभाना या अनबन हो; सब इस जीवन का ही भाग है सुख-दुख भी शामिल करूंगी मैं, इससे ही कौन जीत पाया ।। क्यों परेशान होता है; क्या तेरा, क्या मेरा यह ऐसा ही संसार है, यहां ना कुछ तेरा, ना मेरा ।। तू भी यूं ही चले जाएगा एक दिन, झोली में भर ले जितनी हो पाए खुशियां चिड़ियों का यह डेरा, एक छोटा सा रैन बसेरा ।।

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Azadi: Freedom. Fascism. Fiction.

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Author: Arundhati Roy

Publisher: Penguin Hamish Hamilton (September 5, 2020), P. 256, INR

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Review by: Ishika, BA I Year, Political Science (Hons.)

Arundhati Roy's *Azadi: Freedom. Fascism. Fiction.* is a collection of enlightening essays, wherein she tries to make the readers acknowledge the true meaning of freedom, fascism and fiction in this world.

Arundhati Roy is an Indian author, actress and political activist, best known for her award-winning novel *The God of Small Things* and her involvement in environmental and human rights causes. Roy's literature largely consists of political non-fiction. Some of her other works are *Power Politics* (2001), *The Ministry of Utmost Happiness* (2017) and *My Seditious Heart* (2019). She has faced many legal battles due to her involvement in environmental and human rights causes and also due to the content of her books.

'Azadi', the very name of the book suggests 'freedom', the chant of Kashmiris against Indian occupation. The essays mainly relate to the abolition of Article 370, Citizenship Amendment Act (CAA) - National Register of Citizens (NRC), the events that led to them and the events that followed. The author severely criticizes the Modi government and the works of the Rashtriya Swayamsevak Sangh (RSS). The book is divided into nine essays, each critically evaluating various steps taken by the present government. Each essay depicts the sufferings of the people of India, the minorities in particular. The book gives us an insight into things we never knew happened, were hidden from us, or whose concocted versions were widely served and forcibly believed in. Roy also gives us glimpses of her other books, particularly, *The Ministry of Utmost Happiness* and *The God of Small Things*, giving us examples from them to support the content of *Azadi*.

In this book, she talks about languages, wherein she tries to convey to us the pleasures and difficulties faced by authors while writing. She talks about the effects of translations of the work into different languages and tries to convey how writers write in a particular language but imagine writing in several languages.

She also succeeds in depicting these ideas by narrating parts of her own life.

Further, Roy brings the reader's attention to the violence caused during elections; the violence of all kinds, but mostly divide and rule, or more precisely 'divert and rule'. Here, she gives the reader a flashback to all those times when severe violence took place in India. She also directs our attention towards how journalists, activists, authors and whosoever dares to speak or write against the government policy or actions are either being arrested or outrightly labelled as anti-nationals. Coming to think of it, it is ironic how the Indian Constitution gives us the freedom of speech and expression, but, when one comes to exercise it, they are considered as anti-nationals or even terrorists.

The author also reflects upon the ill-effects of the 'surgical strikes' on Pakistan, something overlooked by most of us in the wake of emotions. She further reflects on the actions of the RSS, which she believes is an organization dedicated to turning India into a pure Hindu state and working with the idea of 'one nation, one religion, one language'; an idea also being pushed by the government in power.

In the context of India being constitutionally secular, the author brings to our attention the minority massacres in India through the story of Anjum (a character from her book, The Ministry of Utmost Happiness). Anjum's story has been divided among each of her essays. To brief the story, Anjum was a transgender who had gone to Gujarat with her uncle Zakir to visit the poet Wali Dakhani's shrine. During this time, mass killings of Muslims in Gujarat were taking place. Eventually, Zakir was killed but Anjum was spared, going by the Hindu belief that killing the third gender brings bad luck. She went back to her hometown with the help of Zakir's son. There she could not pull herself together from the trauma and decided to live in a graveyard. She then built Jannat- a guest house in the graveyard and lived there for the rest of her life.

The author subtly links the graveyard in Anjum's story to Kashmir which she considers as a living graveyard. She considers Kashmir's story as a story of everything - of war and torture, of rigged elections, of human rights violations, of love and of poetry. Thus, according to her, it can be best described in fiction. She reflects on how the abolition of Article 370 fell upon Kashmir and how our Prime Minister flaunted over it. She says that the Prime Minister wishing Kashmiris 'Eid Mubarak' was almost as if he was mocking them as he very well knew that they could not even watch the news due to the internet cut-off and the lockdown.

Apart from the main themes of the book - the Kashmir issue and the CAA-NRC - the author also highlights other turbulences in India, namely, mob lynching, Assam agitations, minority massacres and the COVID-19 situation.

Roy's *Azadi* shows us the cruel reality of India and its bearers, though it could have been done in a more systematic manner. As in, between her chapters, she jumps on various subjects such as her own life, facts, fiction and glimpses from her other books. Due to this, the reader gets puzzled between the chapters. It sometimes becomes difficult to keep a track of what happened in just the previous page leading to a disconnect from readers.

Despite the shortcoming, the book is a must-read as it is a package of knowledge and facts. The book is the result of a very well-researched work done by the author on a variety of subjects. The three subjects in question - freedom, fascism and fiction are beautifully knit together to land upon the creation of an incredible book, Azadi: Freedom, Fascism, Fiction.

The India Way Strategies for an Uncertain World

Author: Dr. S. Jaishankar

Publisher: HarperCollins India, (September 4, 2020), P.240, INR 699

Review by: Retika Sharma, BA I Year, Political Science (Hons.)

Between the soundless battles going on at the international platform, Dr. S. Jaishankar in his book, *The India Way: Strategies for an Uncertain World* has sarcastically remarked on India's stake using Satyajit Ray's film. In the film, two nawabs lose their wealthy empire of Awadh to the British East India Company while they were busy playing chess. By this, he highlights the importance of learning from history in order to build a strong stage for today's India. It drives India to be equally conscious of the emerging neighbour China and of the tremors in the subway thereof.

Dr. Subrahmanyam Jaishankar, the External Affairs Minister of India, has had a remarkable experience in foreign diplomacy. Before stepping up as the External Affairs Minister, he handled the portfolios of the US and China; one of the reasons why the book attracts so much curiosity. In the context of the current unprecedented changes in the global order where cats are fighting under the nose and even above, this book serves as a wake-up call to India's headway.

The eight chapters of the book contain a collection of speeches that the author has given in the past two years. In the book, he highlights the major changes taking place on the international platform: the emergence of a multi-polar world, from Germany to Japan to Brazil, breaking the earlier uni-polar world order; China's rise as a global power with the second largest economy; the changing Sino-US relations; USA's priorities; Russia's balancing between India and China; Indo-Pacific policies; Australia stepping out of its comfortable couch, and not to forget the no fruit-bearing efforts of Europe. Dr. Jaishankar firmly believes that India will have to leave behind false assumptions and approaches in order to tackle the new and changing international situation. He neither supports India being a part of any alliance nor the age-old non-alignment. He says that we will have to face the consequences even if we do not participate. To explain this point, he gives the example of Balaram and Rukmi from the Mahabharata.

He further states, 'This is a time to engage America, manage China, cultivate Europe, re-assure Russia, bring Japan into play' (p. 19). He calls for action towards a 'multiple engagement' strategy - something which is definitely more engaging and enthusiastic than the old-school non-alignment. Realism, as he says, can play a significant role in India's uprising on the strategic front. He talks about engaging with the multiple dimensions of the world, cooperating with the multi-polar world, and taking forward the view of a 'rising India' realistically.

Moreover, he describes how India has evolved its strategies and policy-making and how it is handling the changing dynamics in diplomacy along with the flights and plights of the future. He gives the example of the Uri and Balakot strikes mentioning how they have given a strong message about the change in India's policies, not only on the military front but within diplomacy as well.

The book is comprehensible for a keen foreign policy enthusiast or someone who keeps a track of changes occurring in international politics. But, it may pose a challenge to a layman in decoding the current scenario and assuming the possible course of action in the future. Further, the book is more of a compilation of personal views and experiences. It does not involve a greater look at the dynamics we see in reality. The practicality of the solutions leaves the reader hanging in the air. While thinking of 'multiple engagements', we also need to give a thought about 'balancing the powers' which is a real challenge to the diplomats and analysts. So, how do we exactly follow that and what to do if the same backfires upon us, as in the case with China? The book, hence, leaves the reader with these questions nagging at its mind.

However, the overall range of views described in the book gives a dive into the real diplomatic world. In the current scenario as well, it becomes important for Indians to realize that it is high time we change our strategies. The book is engaging from the very first page as it enables the reader to widen horizons at the international level. It also gives us an overview of the diplomat's world. Today, we see that hard power is present but soft power is gaining popularity- from the time when India was nudged about being poor and sluggish, to the point when India is emerging as a middle power. Definitely, hard power has done its own work but soft power creates a space for discussion and upholds India globally. The need of the hour is to go beyond traditional assumptions, leave false equilibrium behind and seek for a strong and stable equilibrium while objectively assessing the gaps. What the future holds is undoubtedly the question at stake, but the baseline that this book lays is commendable.

The Malevolent Republic

The Short History of the New India

Author: K.S. Komireddi

Publisher: Thomson Press India (2019), P. 228, INR 599

Review by: Disha Somvanshi, BA II Year, Political Science (Hons.)

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'India is the world's largest democracy with extreme poverty, cleavages & corruption'. *The Malevolent Republic* or the so-called wicked republic as asserted by the author K.S. Komireddi is a critical in-depth account of the 70 years of the Indian Republic, the rise of an improbable nation. Kapil Satish Komireddi is a big name in journalism, an author, a journalist and a phenomenal critic. *The Malevolent Republic: A Short History of the New India* is his first creation.

The account is majorly segregated into two parts:- one, covering the past and the other, introspecting the present. The giant bells on the cover of the book instantly catch your sight and question the relevance of their appearance. With the upheavals from the 1970's majorly under Mrs. Gandhi to the present Modi era, they seem like symbolic temple bells implying the secular Indian republic to be under the shade of saffron chauvinism.

Commencing with the turmoil of the Emergency of 1975, the book silently addresses many of the mistakes committed previously. None of the vital figures were successful in escaping from the author's arena. Pandit Nehru, the leader leading India for almost four decades, has been alleged of injecting nepotism in politics which eventually paved way for the worst nightmare of Indian democracy. The vision of a democratic republic was dispersed with nepotism as its driving force. Sanjay Gandhi being a de- facto PM in those two years of Internal Emergency (1975-1977).

"When a big tree falls, the earth shakes a little"(p. 32). The turbulent succession evaded Congress's claim to be the guardian of Indian secularism. Further, opening up of the Ayodhya disputed structure and Muslim appearement in Shah Bano Case was the revisit of Congress's version of secularism. The government with the biggest mandate in the history of the Indian republic was thrown out of power then.

The 1990's coalition leaders are not under the scrutiny of the author. 1991, the year of decaying non-alignment, religious intricacies and financial crisis all at the front, was the very year when the Indian government was at the verge of bankruptcy and so it decided to liberalise the economy. The book further points out that Prime Minister Narsimha Rao, the prime suspect of destructing Nehruvian India even convicted by

his own party, is the only departed Prime Minister to be denied a memorial in the country's capital. "He left behind an India that was wealthier, but more unequal" (p. 54).

The author then talks about Congress's another tenure under the command of Manmohan Singh, an economist by passion and a politician by destiny. The 26/11 incident, the siege of Mumbai for almost four days by the Pakistani terrorists. Singh was left barely with two choices, either do self-immolation in-action or wage a nuclear war. For the author, "History is what gave Hindu nationalism its visceral appeal" (p. 44). The soft stand of Mr. Singh visualised secularists to be weak on national security. And, with this, the voluminous portion of the book, Part two: India under Modi gets a kickstart.

For the author, Modi's Gujarat is like Putin's Russia, wherein opposition is murdered and minorities are humiliated. With the general polls in 2014, the shade of 2002 was argued to be absent as quoted by the author, but he seems to be in complete denial about the disappearance of authoritarianism. Though not complicit, incompetence in a communal killing needs to be penalised. But again that's India. Mr. Komireddi comes up with innumerous statistics projecting billions of dollars spent over PM's publicity; calling him a 'demagogue'. The demagogue appeased by the West now which at once sanctioned the same individual.

The book even touches upon the chaos of 2016, when the currencies accounting for 86 percent of the market, ceased to be legal. All in the name of black money with the addition of national security connotation. The billionaires in India rarely transact in cash. Hence, it was a struggle applied only to the poor. Few of the life-taking instances are mentioned in the book like the Pink revolution; to prohibit the consumption of beef. It provided a free hand to Hindu supremacists to lynch the minority. Getting a bit wavered from the bunch of prime ministers, the author provides a glimpse of UP's Chief Minister Yogi Adityanath. To him, "Humans are important but cows are also important" (p. 112).

PM Modi is often applauded for his personal touch diplomacy but what has it gained for India. The author argues giving an example of Nepal's universal hatred for India, detailed reasons intact with the book. The sudden breakfast with Nawaz Sharif, Pakistani Prime Minister concluding with a major terrorist attack in Uri. In return, a surgical strike launched, publicised relentlessly in the campaigns. Those who questioned were termed as "anti-nationals". The trend continued in 2019 with a prepoll air-strike. The Indian military has been a civic institution of the landscape, out of the political realm. The book highlights the politicisation of the military at its hey-day now and also how the media endorses erroneous fiction. India ranked 142nd in the 2020 'Global Press Freedom Index'.

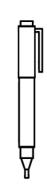
Suppression of student politics, back-to-back resignation of two RBI Governors, the Supreme Court judges holding a press conference cautioning over the threat to democracy have been discussed at length in the book. These instances were the first of their kind in Indian democracy. For the author, under PM Modi there has been an overall threat to Indian unity. The turbulent days of Kashmir, with the repeal of article 370 has also been mentioned in the last chapter.

Chronologically arranged, Mr. Komireddi encompasses many of the black spots on Indian democracy.

The relevance of the account enhances with the bigger mandate of PM Modi in the 2019 general polls. The criticisms, if accompanied by a few of the achievements, could have sounded better. Few instances mentioned in the book ask for better factualsource credibility. For an instance, "cash is more popular now than it was in the predemonetisation era" as manifested in the account. Ironically, the era of demonitisation paved way for a cashless economy in the Indian landscape. Overall, for some, the account might be disheartening, for those having a deep belief in the ideals of Indian democracy but for the rest, it can be an eye-opener. The book is a timely caution and it is worth giving it a read once.

Born a Crime

Stories from a South-African Childhood



Author: Trevor Noah

Publisher: Spiegel & Grau (2016), P. (e-copy) 205, INR 289 **Review by:** Sumaiya Kalim, BA III Year, Political Science (Hons.)

Trevor Noah is a South-African stand-up comedian and also the host of the American television show "The Daily Show" or in the wake of the pandemic as "The Daily Social Distancing Show". It focuses on American-centric and international politics, and issues with meaningful observation and hilarious satire.

The observational comedian has made a fair share of his life between the carrefour of parody, tragedy and comedy which exudes through his autobiography. He surefootedly pens down him being a mixed-race child, born in the age of apartheid, son of a Swiss father and a black Xhoso mother. His book is a lens through which he sees apartheid, ambiguous concept of identity, adolescence, faith, relationships, hood life, patriarchal cad, abuse, globalization and various other aspects of life.

The book opens up with a piece of legislation as a prologue, ironically written by the state itself way back in 1927. It sets the premise and later justifies the title of the book, the author's identity and the life of a countless number of people in colligation to that.

The aspect of religion and faith to some extent also plays a significant role. The author is in a constant tussle with a family full of religious people. His first-hand experience with superstition and myth formation makes it even more funny. The reader would find the elements of fun, logic and faith in the book. The author also points out how deeply colonization and crossing of culture have affected name, religion and other social spheres. As a South-Asian reader, you would find the similarity between racism and casteism and caustically enough "nobody gets involved in other people's business —unless it's mob justice" (p. 13) has its way in other continents as well.

His experience being a mixed-race child was not limited to shades, but also identities, gawky eyes and institutionalized racism; allegedly being illegal almost till 1993. The conflating idea of race has made him navigate in situations of punishment from his grandmother, shoplifting and seldom white type treatment from other relatives.

His childhood remained in a constant struggle to save himself from the evil eye of the system and incidents of getting disowned in public by his own mother and experiencing how parental tough love works.

The witty anecdotes shared by him actually throw light on multifaceted perspectives at the same time, where one would definitely crack. His frequent hustle between logic and loop-holes and his way out from catholic school is one such exemplum. Constantly questioning authority is something to be learned from his book and is a major takeaway. No doubt there are lots of takeaways, the therapeutic one which needs a mention is that he says, "I was blessed with another trait I inherited from my mother: her ability to forget the pain in life. I remember the thing that caused the trauma, but I don't hold on to the trauma. I never let the memory of something painful prevent me from trying something new. You'll have a few bruises and they'll remind you of what happened and that's okay." (p. 67)

Apart from human relations and their significance in life, the author has devoted one of the important segments of his life sharing with his pets and growing up with Fufi- the love of his life. For most of her life, Noah never realized that she was deaf, it came out only after she broke her spine and the vet diagnosed her that she never fully developed some of her senses. One of the strangest things was that she never cried whenever got kicked by her stepfather out of anger. She had conditions where she never developed her sense of touch and didn't feel the pain. Noah too relates himself to Fufi. He used to forget about the kicking and pain and continued to do what he wanted rather than holding himself. Doing and regretting is his élan rather than not doing it and regretting why he didn't.

Born a Crime: Stories from a South-African Childhood is an engaging, fast-paced and vivid read. The book is much more than a personal story; it's about survival and feminism in the world of patriarchy. It does more to expose the apartheid: its bequest of hatred and the damage it has caused to humanity in the name of the colour. The racism that has been internalized, more appropriately has colonized our minds to believe that a few shades lighter, is better and brighter.

Trevor's mother turns out to be the actual hero and him as a side-kick unwittingly. An obvious musing of his love, constant admiration, her independence and defiance is cogent evidence. Things changed after his mother's second marriage and later turned into an excessively controlling, violent and abusive one. These were the most vulnerable moments of his life where his mom got shot in the head by the same man. How she survived is still a mystery to him. The book closes with visuals of a hysterically funny conversation between a son and mother even while bawling.

Born a Crime has the quality of being present for rationale and emotional arousal at the same time, which makes it worthwhile. No doubt that one could find it relatable. Anecdotes full of laughter, pain and all sought of feeling make it emotionally available to the reader. This book has no age bar. It gives us learning lessons and reminds us of that on-close examination that life is actually satirical, full of surprises and no doubt has love, joy and pain in every corner.

The Loss Of Hindustan



The Invention of India

Author: Manan Ahmed Asif

Publisher: Harvard University Press (2020), P. 336, INR 599 **Review by:** Pooja Naik, B.A. III year, Political Science (Hons.)

India and Hindustan, the two terms which we often find onerous to understand. Are they different or the same? Is Hindustan the Hindi translation of India? Such questions which we often confront regarding our nation's name, have been dealt with extensively in the book *The Loss of Hindustan: The Invention of India* by Manan Ahmed Asif, a historian, an author and an associate professor of History at Columbia University. He also is the founder of the blog "Chapati Mystery" and the co-founder of Columbia's Group for Experimental Methods in Humanistic Research.

The book unfolds with an intimidating question, "What happened to Hindustan?" The author goes on to explain the gradual loss of the idea of Hindustan - historically, politically and geographically, due to colonization and political forgetting. He sets forth historically supported evaluations for the same. As underlined by using a verse of poet Mirza Ghalib, "Hindustan was the shadow of a rose at the foot of the throne / the grandeur, the splendor of that age of union with the gods, don't ask!" (p. 2). He also elaborates the process of invention of India by the colonizers and by the Indian public itself.

Asif investigates the works of various historians and philosophers roughly from the tenth to twentieth-century such as Kant, Hegel, Md. Iqbal, Michael Jones, and various others. The book largely scrutinizes the work of Firishta, a Deccan historian, "Tarikh-i Firishta" and its interpretations by various European writers of the 18th and 19th centuries.

Asif's book is a very comprehensive document dealing with questions like, what was the idea of Hindustan after colonialism, how the history of Hindustan has been written, where was Hindustan, who lived in Hindustan, and what was the afterlife of Firishta's work. Each of the six chapters deals with one of these questions. It tries to answer the questions by analyzing both Hindustan and India. The author gives both Indian as well as European perspectives.

In the succeeding chapter seventh; he gives a quick glance at the theme of the book and also a way forward. He highlights the need to re-examine our understanding of the pre-colonial era. He establishes the stark difference between Firishta's work and that of the colonial writers. He explains how Firishta's work has been reordered into completely different narratives by European historians. He also points out the fact that being postcolonial writers, how has it shaped the writings of scholars, authors and

He argues that it is very important for them to recognize the colonial hangover on their knowledge and the way of writing. He evokes them to look before the colonial era, to the Indian writers and revise their knowledge.

Asif not just focuses on the question of our nation's identity and history but also spotlights some of the larger questions of history. "How does one, then, write the history of something that is not even realizable as missing or cannot even be fully articulated?" (p. 4). A guestion that provokes you to think rationally- "What is the past that remains visible after the annihilation of one's present?" (p. 204). This question also briefs the entire history of the loss of Hindustan and the rise of India.

The book even throws light on the gender and religious perspective of the idea of Hindustan and India. It highlights how they have been differentiated based on the condition of the women and on the basis of religion by various European historians. According to Jones, "The first primary distinction between the two worlds—the Hindu India and the Muslim Hindustan—was the confinement of women" (p. 37). Several customary practices such as 'sati' have been described in the words of colonial writers. However, the book being an extensive work, at times becomes a difficult read. Too many notes and excerpts from the works of various historians make it a little tedious for the reader. It makes the reader lose interest. The book is loaded with historical facts and instances which make it difficult to grasp for the general readers. The term 'Hindustan' has been used so often at times, that one loses track and has to read again.

Nonetheless, The Loss of Hindustan offers an insight into the transition of Hindustana place for all faiths into India- a religiously divided place. Chronically arranged, it is a work aimed both at academics and the general audiences. All the knowledge has been weaved beautifully. The questions posed by the author intrigue the reader to ponder over them. In the process, the reader develops his or her thinking and understanding capacity and becomes a better scholar and a better human being. Has Hindustan been made to disappear intentionally, or we lost it in a gradual process of evolution? It is a question which the readers need to unfold themselves.





Review by Priminda Abe Mutuwa

B.A. (Hons.) Political Science, 2HA



Title Peepli Live

Directed by Anusha Rizvi, Mahmood Farooqui

Starring Omkar Das Manikpuri, Raghuvir Yadav, Shalina Vatsa, Farrukh Jaffar,

Malaika Shenoy, Nawazuddin Siddiqui

Genre Comedy, Drama
Duration 1 hour 44 minutes

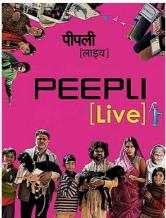
Language Hindi

Release 13 August 2010

Peepli Live is a 2010 Indian satirical comedy film, directed and written by Anusha Rizvi, who was earlier a NDTV journalist. It is her debut movie. The movie takes up the serious social problem of farmer suicides and the following media response. Peepli is the village that the film is set in, and the live here is meant to indicate the happenings in Peepli which the filmmaker is bringing to us.

Poverty-struck farmers, Budhia (Raghuveer Yadav) and his younger brother, Natha (Omkar Das Manikpuri), have lost their piece of land to the bank since they failed to repay the loan. And then, Budhia gets to know about a government scheme that provides monetary aid to the family of a farmer who commits suicide. Later, he convinces Natha to commit suicide. But a reporter (Nawazuddin Siddiqui) happens to overhear their conversation and turns it into a news story, and soon the whole country is caught up in the saga of the farmer who vows to kill himself.

The line, 'Zindagi ban gayi hai bell-bottom aur khudkhushi ban gayi hai jeans pant', in the movie, clearly indicates contemporary concerns. The line implies that the hardships or challenges in the farmers' lives have become outdated, while the rising rate of farmer-suicides has become a current custom. The movie aptly captures the condition of the Indian media who exaggerate issues and sensationalise them for the sake of Television Rating Points (TRPs). Under media pressure and with elections in the state, politicians also get drawn into the matter - the centre blaming the state government and vice-versa. Their response to all policy questions is just that,we must wait for High Court orders. In such a context of election, this news story ultimately threatens the ruling party's leaders in the polls. Unexpectedly, Natha becomes a puppet for the media and politicians, all of whom exploit him for their benefit without any concern about his problem.



The local and state politicians as well as bureaucrats try to lure Natha through gifts meaningless to him, such as a sanctioned handpump and a television. The film clearly shows the poor mentality of the media market and their emotional indifference towards issues they cover. The film also shows the nexus between the media and politics - how the government controls the media and vice-versa. The parody on news channels is hilarious. Every media house is trying to focus on Natha and for new and different angles. One of them goes on to blame Natha's predicament on Muslim terrorists! Vishal O Sharma as a news reporter also covers the act of prediction from Mata Rani.

In the movie, there is a heated conversation between Nawazuddin Siddiqui and Malaika Shenoy, which clearly reflects how the media is crazy to cover Natha, and clearly indicates that the media does not broadcast all the facts. They are not even trying to cover other issues in the village, such as the death of the farmer Hori Mehtoo due to starvation. Nawazuddin Siddiqui furiously asks her, "Is this issue not important?" The media broadcast only those issues which have 'market value' and which can grab more and more eyeballs.

Peepli Live has the same satirical shade like in Mahesh Manjrekar produced Pran Jaye Par Shaan Na Jaye (2003), where suicide is used as a tool or instrument for survival. The entire circus of media that almost set up mela in Peepli is also common here. The farmers suicide issue in Peepli is also common in A.R. Murugadoss's South Indian movie Kaththi (2014) where the media, earlier not interested in this issue, focuses on it only after occurrence of suicide.

The story doesn't demand any star power; this kind of movie largely depends upon the casting and their flawless performance. The cast is largely drawn from rural folk actors and most of them are stage actors rather than film actors, thus, their dialogues and attitudes appear true to the audiences. The movie perfectly captures the paradoxical situation of Indian farmers and the Indian media. How the media take interest only in an issue if it is heated enough to gain TRPs and later on completely ignore the issue, never to discuss it again. And how the governmental policies and planning focus on economic growth, neglecting the socioeconomic growth of the marginalised section of Indian farmers. Here, it becomes important to note that on an average, every single day more than 10 farmers commit suicide.

Peepli Live was also India's official entry for the 83rd Academy Awards, Best Foreign Film category, although it was not nominated.





THE SCANDALOUS REJECTION OF MY HASIDIC ROOTS

Review by Pramita

B.A. (Hons.) Political Science, 3HA

Title Unorthodox
Directed by Maria Schrader

Starring Shira Haas, Amit Rahav, Jeff Wilbusch, Alex Reid, Ronit Asheri

Genre Drama

Duration 52–54 minutes/episode, 4 episodes

Language Yiddish, German, English

Release 26 March 2020

How far would you go to find out who you really are? *Unorthodox*: *The Scandalous Rejection of My Hasidic Roots* is a Netflix original limited series based on Deborah Feldman's memoir, directed by Maria Schrader who won 72nd Emmy for Outstanding Directing for a Limited Series for the same. The series has 4 episodes, 50mins(approx.), both in Yiddish and English language.

This story is about Esty (played beautifully by Shira Hass), a 19 year old girl of Satmar community of the Hasidic Jews, who not being able to comply with the norms and traditions of her community, rejects the unquestioned compliance and fleas from Williamsburg to Berlin with a little money and resources.

The series is the lived experience of Trauma, guilt, shame, pain and courage. This is not the usual expected story of a woman mustering courage to reject the orthodoxy of the community, it trenches into the complexities of the beliefs of the community, given the Satmar community's ideological roots itself are based on immense trauma and suffering. It depicts the struggle that Esty faces after fleeing and her own moral interpretation of religion which coerced her to flee. Given the extensive research done, from what's called Yop kippur(meaning marriage) to the Strimols, every attire, custom and celebration is pedantically depicted . Given the way music is synchronized with Visuals of traditions to the depiction of western world and ideals, one is engaged all throughout the episodes and not a moment goes where one loses the attention.

Satmar community: the origins, PTSD and customs

Hasidic Jews are the descendants of the holocaust survivors, with the onset of the Hasidic movement, each group fleeing had its own leader or the Rabbi, the name of the community "Satmar" is therefore named after Rabbi who named himself after the place,



he'd come from called Satu mar (a place on Austrian Hungarian border). This community is settled in Williamsburg, New York, and carries Post traumatic stress disorder of the especially in 1st and 2nd generations.

In the words of Deborah Feldman herself, the actions of the community are driven by "fear", In one of the episodes, Rabbi on a gathering says "When we delineated from our customs, trusted the neighbors, we invited god's wrath......we must remain who we are", they believe the reason why Holocaust happened was because of the sins that the they'd committed by adopting other customs and values ,So the holocaust was nothing but a warning in the form of punishment . Now their primary aim is to repent the sins, and compensate for the loss of decline in the population by reproducing as much as they can.

Matriarchy within the family to enforce patriarchy

To be a useful part of the community, like every women, the protagonist Esty is expected to get married and impregnate ,Except the fact that she could not.So,she is continually reminded by her mother in law that she is worthless .She, subconsciously considers herself "abnormal" because she (even though just 19 years old) has difficulties in bearing a child.

Yanky, her husband himself is driven by the impulses of his mother and his mother in turn by Rabbi, showing how deeply community and personal life is interconnected. Yanky asks for divorce when he could not bear the pressure from her mother about having kids.

Having said that he does love Esty, it's evident from one of the beautiful scenes ,where before their marriage, Evident in the episode where Yanky and his cousin go to chase her after her escaping Williamsburg. There he realizes that he did not really want a wife producing babies, but a lover to come back, the pain in his eyes begrudging Esty's new lover in Berlin, his anxious search to purchase a ring to gift Esty and in the end where he finally gets to meet Esty in Berlin, chops off his hair on the sides, (a symbol central to the community) to convince his lover to return Home. This makes us wonder how the cultural ideologies and family expectations plummet into the personal sphere and how you deny your own free will at the behest of community's norms. This all is taciturnly expressed in the series thanks to the role played by Amit Rhav whose expressions were worth a hundred dialogues.

Berlin: A city of hope and shared trauma

Berlin is depicted as colorful, as dull as Williamsburg. Berlin wears Trauma on its sleeves and is carefully chosen, to display the religion outside the cultural context. Here Esty meets a group of musicians who are as diverse as the instruments they play be it culture, sexual affiliation gender.

Berlin's deliberately shown diverse to show how historical fascist ideas are dismantled in the new progressive era.

Esty here, even though faces thorns, is independent to make her own choice.

A thing to be noted here is that all throughout her Berlin journey, She has given her identity an all together different meaning. She exercises her sovereign will by pursuing Music, wearing what she wanted, roaming where she wanted etc.

Overall, the best aspect of Unorthodox is that it blends beautifully the story of courage to find one's own meaning to life, feminist discourse, alongside the depiction of a culture in a manner that's not antagonistic(unlike other popular shows). The nuances of the traditions, pain of the members and their reasoning of why they wanted to relegate to their "orignal selves". The visuals were definitely the game changer, carefully choosing lightning and camera angles alongside the brilliance of makeup artists made us all attached to each and every scene, place, city and character.







B.A. (Hons.) Political Science, 1HA



Title Bridgerton

Directed by Julie Anne Robinson

Starring Adjoa Andoh, Julie Andrews, Lorraine Ashbourne, Jonathan Bailey

Genre Historical drama, Romance, Regency romance

Duration 60 minutes/episode, 8 episodes

Language English

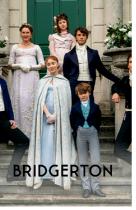
Release 25 December 2020

"Today is the most important day, and for some the most terrifying one, today is the day London's marriage minded misses are presented to her majesty the Queen. May god have mercy on their poor souls."

-LADY WHISTLEDOWN

Netflix biggest breakthrough of the year, with all the saucy details that hypes for the show, hinges on the chemistry of Daphne and the Duke. The show is based on Bridgerton family, basically Daphne's debut on London's marriage market as a new gossip sheet sets high society atwitter, and Simon, the eligible Duke of Hastings returns to town and the palpable chemistry comes to lead. Bridgerton rides high on regency romance, companionship, passion and is reverting with poetic grandeur. Set in the year 1813, Bridgerton tells the tale of the key players in London's high society who are all too busy navigating the social season that is dramatic yet extravagant, the opening of "marriage market". To inject some era specific detailing to the show, the creators tapped into historical consultant, Hannah Greig, to make the Bridgerton universe as historically accurate as possible. Bridgerton premiered on Netflix on December 25, 2020. The first 8 episodes of season 1, met with a bounty of pragmatic reviews with a viewership of 82 million households. The entire series was filmed in London, Bath and various estates and parks throughout England. Bridgerton is an adaptation of mostly the first book in a successful series of eight Regency romance novels by Julia Quinn. Taking place in the early part of the 19th century, the books follow the eight siblings in the Bridgerton family, four boys and four girls, as they seek the love of their lives.

Quinn's real name is Julie Pottinger who predominantly grew up in New England and studied art history at Harvard, a lover of historical romances set in Regency London, tried writing one



of her own, she was gobsmacked, sipping coffee in her local shop when she received a call from her agent regarding the adaptation of her novel to Hollywood. She just followed her heart and worked with Chris and made the series Netflix biggest hit ever. During the entire series, Quinn acted as a consultant on the show and facilitated with the director in the most fanciful, fictive and pulchritudinous way.

It's tempting to review Bridgerton ergo: "this Shondaland series, surely reminded the viewers a dash of Jane Austen with a hint of Scandal and declines to seek out the precise definition of a debauch". The eight-episode drama, which premiered on Netflix on Christmas Day, was created by Chris Van Dusen, who previously wrote for the Shonda Rhimes shows, Scandal and Grey's Anatomy. It's also the first scripted product of Rhimes's deal with Netflix from her production company, Shondaland.

Season 1 of Bridgerton basically revolves around the protagonist Daphne (Phoebe Dynevor), the eldest Bridgerton daughter along with Simon Basset (Rege Page), the Duke of Hastings, who plays the part of a perennial bachelor. This involves a series of dances, balls where young women are introduced to young men, who later call on their favorites at home to be scrutinized by their families for suitability. Daphne's debut season gets off to a rip-roaring start after she catches the eyes of eager beaver Queen Charlotte (Golda Rosheuvel), which makes her diamond of the season. Anthony Bridgerton, Daphne's eldest brother, also titled the head of family as Lord Bridgerton is deeply protective of his little sisters' fate and there isn't a man within 500 miles radius that seems to please Anthony, he faults every bachelor in the Danbury Ball. He doesn't find a single soul worthy of his sisters' affection and placing her in the most leading light lifestyle, but as a wiry head of the Bridgerton family, he struggles setting Daphne with the perfect match of bodies well enough for the entire family's reputation. But, Daphne soon realizes that the impending hang fire of her brother made the suitors fly the coop that makes her undesirable and unwanted and find herself in a strange position where nobody is willing to court her. There is nothing the queen despises more than anything is being wrong about something, she is petrified to life what this would do to her image if she fails her very first debutante. Daphne plans a ruse with the Duke of Hastings, Simon, (Regé-Jean Page) who is in no dire mood to be married and wishes to fend off the families, especially the ambitious mamas to claim him as their prize, as a way to seek to foist their women on him. The series has taken a pivotal turn when Anthony promises Daphne's hand to Lord Berbroke who basically dishonors her and imposes himself to her. The second plot, where a political tension arises there, creating an intense triangle between Daphne, Simon and Prince Friedrich of Russia.

To try to explain what's happening with all the Bridgertons would take eons to describe because although Daphne and Simone are the focus, several other siblings have B plots going on; Anthony (Jonathan Bailey), who is dating an opera singer from the wrong side of the carriage tracks; Eloise (Claudia Jessie), who could not be least interested in following into Daphne steps to marriage next year and desires to quest her educational qualification; and Benedict (Luke Thompson), who rather is drawn by the aura of art as well as drawn to a different sets of odds and hints towards something shady to be revealed later in the series.

Only the Bridgerton family does not purview across the streets of London, there is an entire other family called the Featherington and their daughter Penelope (Nicola Coughlan) is best pal to Colin Bridgerton (Luke Newton). She loves him from afar; he is a barely sentient lamppost about it, to the point where he has no idea how she feels, even when it's very, very obvious. Yet, another scandal is brewing in the Featherington family, when they take in a young maiden for shepherding to the social season introduced as a distant cousin of theirs, named Marina (Ruby Barker) who has a rather dark past of her own that is following her and that is not all. OF COURSE NOT. All this is breathlessly reported to the entire town in an anonymous scandalous sheet published by a writer with the pen name of "Lady Whistledown" who acts as a gossip girl reporting all the chilling and saucy gossips.

Whistledown's publications (gossip newsletters for the empires-waisted set) are an ingenious invention because they allow the plot to accelerate. What might take a long time to uncover in this world can be served up tout de suite when Whistledown, who somehow knows everything, drops all the hot gossip to everybody at the same time. She provides voice-overs too and in whose melodious, majestic tones do we get to hear her dispatches? Julie Andrews, that is all.

Are parts of this show silly? Of course. Do some of these brothers act dull? So far, yes. But, let us not linger on nickel and dime stuff. Let's not fuss over where, exactly, the orgy question arises. Let's genuinely celebrate good artisanship that made it to our screens, made by a shop run by a woman who loves good television and written by people who are experienced in television.

Here, we need to step briefly into some mechanics-of-television talk. Sometimes, this is just general bloat that comes from a lack of motivation to cut anything. But, there are a couple of other possible culprits. The series is both satisfying and tantalizing — you should exhale and say, "That was fun," and you may also want the next one. Binge-watching really came naturally watching this, the scintillating moments progressing to a sensual and passionate which compels one bodily to shove from one episode to the next episode.

It's undeniable that Bridgerton is massively entertaining: the romances, the bright, enthusiastic settings, the family drama. But, amidst the dazzling glamour and gossip, some substantial flaws of the show wedge a crack in its foundation, causing the viewer to get a little lost about what, exactly, the show is trying to say. The exquisite ball, namely the Danbury Ball where Simon first met Daphne, itself raises the question that Anthony and Simon were friends for long since their days of Oxford, yet, Daphne was a complete stranger to the Duke; and they melee and misinterpret each other's intentions.

Secondly, the series is notable for seemingly leveling the playing field when it comes to race, that is, until about halfway through the series when Lady Danbury randomly slips in a quick summary of why race relations are the way they are. Lady Danbury asserts, Black people had only begun to be accepted in society as recently as her own generation, they would not be living in the colorblind world that Bridgerton parades. Rather than having meaningful conversations about the process of moving away from racism, or actively choosing to ignore it, the show chooses to sweep the issue under the rug, and thereby, moving away from a very crucial and noteworthy topic that needs awareness by the society to normalize its existence.

It's difficult to work out exactly what Bridgerton aims as a show. In the start, it feels like satire, or purely a bit of absurdist fun. But, then it becomes clear the show also takes itself seriously and aims to assert political interests, and in the way things get messy.

The end of the season concludes several stories, teases several more and has a couple of delicious mic-drop moments. It's made with wit, with flair and with an earthy kind of abandon. Bridgerton is rife with material that engages the viewer and keeps them clicking that "next episode" button, but that doesn't mean it's doing everything that's original. The main plot of the two people who form a feigned romantic attachment out of convenience and "surprise end up falling in love", is a commonly used device. Luckily, the show has enough going on that viewers can distract from the obviousness.

Some sharp-witted viewers already had a hunch on who Lady Whistledown really was within a few episodes of the show, and others might not be enlightened until it is revealed at the end. Either way, once it becomes apparent that 'spoiler' - Penelope Featherington is Lady Whistledown, the viewer can compare the character to the words they have been hearing narrating the show all along, and they might realize that the two don't quite go along quite literally. Penelope is a young girl who is shown to be rather naive and innocent, as made apparent at the moment, Marina is forced to tell her off for her immaturity. Such a character writing the clever, all-knowing social observations of Lady Whistledown might not add up for some viewers. The whole salacious connotations of Bridgerton depict that absolutely everyone has either a scandal behind them or some sort of secret they do not wish others to know. For some, it is a personal trauma; as with Simon's history or the Queen's tragic marriage. However, for others, it's right away criminal or illegitimate in the eyes of society.

Everywhere in the series, characters have a fraudulence about them, whether out of necessity or design. Simon hides his insecurity behind stoniness and strength; the Queen hides her pain behind a front; Lady Whistledown's real identity is massively different as compared to her assumed one; Anthony is a lord seeking order for his family but battling with his own desire to be exempted from his duty. To complicate matters even more, there is the concept of the second community below the surface; where Benedict and Henry Granville can be real and embrace their true nature, namely the faux of their sexuality and counterculture. A place where Madame Lacroix doesn't have to wear a false accent. And unfortunately, where Lord Featherington destroys his life and family. Although, even as the show gives a more progressive view of life – where there is less racial discrimination (than the real historical period) and woman have far more agency (and are in fact the major power players), it's something as simple as the message that love wins over all that shines through loudest. There is, however, a sting in the tale of Bridgerton season one – so the bee is even more relevant because it ends up instilling some of the most conventional tropes of acceptable society. The series is basically a reimagined world modelled with the expectations of the writer who seems to marry history and fantasy in the most surreal and eccentric manner. Above all, the most captivating and enthralling series that compelled the viewers to binge watch the series and left the viewers starving for more.





PARASITE



Review by Smiti Iyer

B.A. (Hons.) Political Science, 1HB



Title Parasite

Directed by Bong Joon Ho

Starring Cho Yeo Jeong, Park So Dam, Woo Sik Choi, Jeong Ji So

Genre Comedy, Drama, Thriller

Duration 2 hours 12 minutes Language Korean, English Release 30 May 2019

The movie *Parasite* is a Korean movie directed by Mr. Bong Joon Ho. It's story began at the slum area, where there is a small house below the building. In that house lived the Kim Family, whose members are Ki Woo (Choi Woo Shik), Ki Jung (Yang So Dam), Ki Taek (Kang Ho Song) and Choong Sook (Jang Hye Jin). Ki Woo, a young boy, meets his friend outside his house who tells him about the rich Park family who is willing to hire a tutor for their daughter, Da Hye. He tells his friend that he hasn't gained any learning experience and education for the same, but his friend helps him in faking his education to the Park family, and in this way, he gets hired as the tutor. Later on, the daughter's mother, Mrs. Park also wanted an art therapist for her son. So she asked Ki Woo for the same and then, Ki Woo called his sister Ki Jung to become the personal art therapist 'Jessica' for her son. After she is done with her work, their driver dropped her to her house. When the driver returned back to the rich family, the man, Mr. Park who is the owner of the rich house, had found lingerie in his car when he was going to the office, which was dropped by Ki Jung purposefully. Then Mr. Park had fired him from his job and appointed Ki Taek, father of Ki Woo as their new driver. Ki Woo got to know from Da Hye that their maid is allergic to peach. So he poured peach essence on her whenever he passed by. After seeing her health worsen by the family, they have told her to take rest and hence, appointed Ki Woo's mother Choong Sook for the same. Then comes a day when the Park family plans to go camping, therefore they have told Choong Sook to take care of the house. In turn, Choong Sook calls her entire family to their house to spend some luxurious and leisure time. They even went to a spare room below one of the shelves where they saw the previous maid crying while looking at her husband who was dying without any food and water. After they approach him, the conflict takes place between them, leading to the death of the previous maid by pouring excessive peach essence on her, which was followed by the return of the family from the camping.

Immediately the rest of the Kim Family, except Choong Sook, escaped out of the house without getting caught and ran to their own house. The Park family suspected someone's presence in the house by smelling a foul smell of a poor person, whereas Choong Sook covered it up by saying it was a mess created by their pets. It was raining heavily when the Kim Family had reached their house. They struggled a lot in taking the water out which had flooded their entire house. Then comes a series of situations which was dramatic and drastic. During the birthday of the rich family's son, which was being celebrated happily and joyfully, the husband of the previous maid had hit Ki Woo with a hard rock, invaded the party and stabbed Ki Jung. In this way, he has created havoc which was being controlled by Ki Taek and Mr. Park. In the end, Ki Taek himself kills Mr. Park and then he escapes from the city. The story had a sad and a happy ending as well. After a few years, Ki Woo recovers from his injury but he is unable to remember or recollect the things which have happened in the past. Ki Jung dies. The Park family moves to another country to live. Ki Woo writes a letter to his father as a request to him to return back to the city. And then, the house where the Park family used to live, was now owned by the Kim Family.

After watching the movie, we came to know that Parasite is one of the eye opening and captivating movies. It brings us down to the real world and shows how reality actually is rather than showing us the world filled with fantasies. After watching this movie, it makes people feel to take action or to do something in order to improve the situation of poverty and reduce the gap between the rich and the poor. Based on Marxist ideology, we can see that the Kim Family got exploited in many ways. They are not given a day or a week holiday in order to spend some time with their family and if any member of the Kim family or the previous workers of Park family, did a mistake, then they immediately expel them from work. Due to this, we can see at the end that a series of mass killings happens among the workers with each other and towards the Park family as well.

This movie bagged a lot of popular awards such as four Oscar Awards (first non English film for best picture, best international film, best screenplay and best director), three Golden globe awards (best director, screenplay and best foreign film) and four BAFTAs (best film, best director, best movie not in English and best screenplay). Hence, making this non – English movie, after India's Slumdog Millionaire, famous worldwide.





डॉ बाबासाहेब आंबेडकर

Review by Akansha Sharma

B.A. (Hons.) Political Science, 1HA



शीर्षक डॉ. बाबासाहेब आम्बेडकर

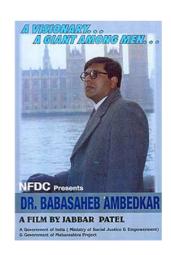
निर्देशन जब्बार पटेल

अभिनेता/अभिनेत्री मामूट्टी, सोनाली कुलकर्णी, मोहन गोखले, मृणाल कुलकर्णी

शैली इतिहास, जीवनी अवधि ३ घंटे 17 मिनट

भाषा अंग्रेजी

प्रदर्शन १५ दिसंबर २०००



हमारे भारतीय संविधान के विभिन्न निर्माताओं में से एक डॉक्टर भीमराव अंबेडकर के ऊपर बनी यह फिल्म हमें सोच व क्रांति से परिपूर्ण करने वाली है। फिल्म में दुर्व्यवहार, जो समाज का एक तबका दूसरे के साथ कर रहा है, वह भली-भांति प्रदर्शित हो रहा है। बात यह नहीं है कि आप छुआछुत या ऐसी किसी अन्य प्रथा को जानते नहीं है, बात यह है कि आप उससे जान कर भी अंजान बने हुए हैं। यह फिल्म हमारी सोच में परिवर्तन लाने का एक तरीका है। तो आइए पढते हैं उस फिल्म के मूल उद्देश्य को जो एक ऐसे महापुरुष के ऊपर बनाई गई है जिसने केवल एक नीची जाति का होने के कारण अपने जीवन में असंख्य दुखों को झेला परंतु उन से लड़कर वह समाज के पिछड़े तबके के मार्गदर्शक के रूप में उभर कर सामने आए। फिल्म के पहले सीन में यह बताया गया है कि कैसे एक भारतीय मूल का निवासी अपनी शिक्षा बंगाल के महाराज की सहायता को प्राप्त करके विदेश में जाकर अपनी वकालत को पूरा करना चाहता है। इस उच्च शिक्षा को प्राप्त करने का कारण यह नहीं कि वह एक अच्छा जीवन जिए , परंतु वह विचार यह है कि न जाने अपने जैसे कितने ही लोगों को नीची जाति में पैदा होने के श्राप से मुक्त कराए। उस समय भीमराव अंबेडकर के एक मित्र जो की एक नीग्रो अमेरिकी नागरिक थे उनके साथ ऐसा व्यवहार किया गया, जो शायद हमें निम्न वर्ग के साथ भारत में देखने को मिलता है। हम देखते हैं कि कैसे जब भारत में वे अपनी पढ़ाई को अधूरा छोड़ कर लौट कर वापस आते हैं, तो यहां वर्ण संघर्ष की जडों को व्याप्त देखते हैं। बाद में वे अपनी नौकरी के लिए एक दफ्तर में जाते हैं तो वहां उनके साथ अमानवीय व्यवहार किया जाता है, पीने के लिए पानी तक उनको नहीं दिया जाता तथा उनके साथ जीव-जंतुओं जैसा व्यवहार किया जाता है। गहराई से सोचने की बात यह है कि अगर कोई अछूत किसी उच्च पद पर नियुक्त भी हो जाता है तो उसके साथ अछूतों जैसा व्यवहार ही किया जाता है, समाज में कोई भी उनको सम्मान की दृष्टि से नहीं देखता। जब वे रहने के लिए होटल ढूंढते हैं तो वहां भी उन्हें अपनी पहचान छुपानी पड़ती है। मन में सोच कर देखिए वह मनुष्य कितना मजबूर रहा होगा जो अपने एकमात्र निम्न जाति में पैदा होने के कारण इस व्यवहार से गुजरा होगा। बाद में जब वह पूनः अपनी पढाई करने के लिए विदेश लौटते हैं तो वहां से बैरिस्टर की डिग्री को लेकर ही भारत आते हैं। साथ ही उनके मन में एक जोश है,एक सोच है,उन लोगों के लिए जो वर्ण व्यवस्था, मनुस्मृति के लेखों और ऐसे न जाने कितने ही धर्म ग्रंथों में दबकर ही रह गए हैं। कहा जाता है कि किताबें मनुष्य के लिए होती है न कि वह उनके लिए। जो ग्रंथ हमें ऐसे आचरण करने पर मजबूर कर दे जो बद से बदतर हैं, उन ग्रंथों को समय के साथ सूली पर चढ़ा देना हीं सर्वथा उचित रहेगा।

जिस प्रकार कोई हवन करने वाला हवन करने की सामग्री को उस में डालकर उसको पूर्ण बनाता है उसी प्रकार बाबासाहेब ने अपनी इस यात्रा की पूर्ति के लिए अपनी पत्नी रमाबाई और अपने न जाने कितने ही चाहने वालों को इस क्रांति रूपी हवन में खो दिया। उन्होंने अपनी क्रांति के लिए सत्याग्रह का मार्ग अपनाया। उनका कहना था कि अहिंसा के बिना सत्याग्रह निर्मुक है। उन्होंने नीची जातियों को उनका हक दिलाने के लिए बहिष्कृत हितकारिणी सभा का निर्माण किया। अपने मन की बातों को लोगों के सामने प्रकट करने के लिए मूकनायक नामक पत्रिका भी छापी। अछूतों को तालाब में से पानी पिलाने का प्रयास किया, मंदिर में उन्हें प्रवेश दिलाने का प्रयास किया, परंतु उनके साथ हुई उस हिंसा को उन्होंने अपनी आंखों से देखा और फिर भी वह हारे नहीं। कहां जाता है कि क्रांति की जो रोशनी उस महापुरुष के मन में जल चुकी थी, अब उसे आसानी से बुझा देना संभव. नहीं था। समस्या उन्हें समाज में हिंदुओं से नहीं बल्कि उनके हिंदुत्व से थी।। उनके अनुसार समाज का हर हिंदू भाई ऐसा नहीं होता। परंतु अपनी जाति के जिन अन्य कट्टर हिंदुओं के साथ वे रहते हैं, उनका प्रभाव कभी ना कभी उन पर पड़ेगा ही। कहा जाता है ना कि मनुष्य जैसी संगति में रहता है उसके ऊपर असर भी वैसा ही पड़ता है। बाबासाहेब के उस महान आंदोलन से विभिन्न जातियों के लोग जुड़े और अपने-अपने स्तर पर उन्होंने कार्य किया। फिल्म का दूसरा सीन बाबासाहेब और हमारे राष्ट्रपिता महात्मा गांधी के विचारों को प्रदर्शित करता है। अंबेडकर चाहते थे कि अछूतों को हिंदुओं से अलग रखा जाए तथा उनके अधिकार उनको दिए जाए। वहीं दूसरी ओर गांधी जी का कहना था कि वर्ण व्यवस्था तो हमारे भारतीय समाज की नींव है तथा अछूत भी हिंदुओं का ही एक हिस्सा है। अंबेडकर को उनके विचार कभी-कभी गलत लगते थे परंतु ध्यान पूर्वक देखा जाए तो गांधीजी भी उन्हें अछूत न समझ कर हिंदुओं का एक हिस्सा ही समझते थे। उन्होंने कभी भी अछूतों को समाज में अलग रूप से नहीं देखा। एक महात्मा के विचारों मे छिपे मूल तत्व को जानना तो मानो पत्थर पर लकीर खींचने जैसा है। अंबेडकर ने अमेरिका में होने वाले गोलमेज सम्मेलन से जुड़कर , नीची जातियों के अधिकारों की मांग संपूर्ण विश्व के सामने रखी। वे उन्हें राजनीति में प्रतिनिधित्व व वयस्क मताधिकार दिलाना चाहते थे ताकि वे अपने विकास के पथ पर आगे बढ सके। जब नेहरू जी गांधी जी से पूछते हैं कि आप हमें संविधान निर्माण के संबंध में कोई सलाह दीजिए तो गांधी जी कहते हैं कि भारत के संविधान का निर्माता उस व्यक्ति को होना चाहिए जिससे सालों साल उत्पीड़न को सहन किया है, वह भारत की पीडित जनसंख्या के दुखों को समझ सकता है। जब संविधान सभा ने एक अच्छे संविधान का निर्माण भारत की जनसंख्या के लिए कर लिया तब बाबा साहब ने संविधान सभा में कहा कि एक संविधान चाहे कितना भी अच्छा क्यों ना हो परंतु जब तक अमल में लाने वाले लोग सही नहीं होंगे तब तक वह निरर्थक ही रह जाएगा। बाद में कांग्रेस की सरकार आने पर हिंदू कोड बिल को जोड़ने की वजह से वे कानून मंत्री बने परंतु जब यह नहीं जुड़ पाया तो उन्होंने अपने पद से भी इस्तीफा दे दिया । बाद में उन्होंने डॉ शारदा कबीर नाम की एक महिला से दूसरी शादी कर ली थी और बौद्ध धर्म को अपना लिया । उनका कहना था कि मनुष्य को अपनी आजादी की रक्षा करने के लिए अपने खून की आखिरी बूंद को भी बहाना पड़ सकता है। निष्कर्ष के रूप में मैं बस इतना ही कहना चाहती हूं कि यदि हमारे समाज में उच्च जाति के लोग अपने आपको उन अछतों के स्थान पर रख कर देखें तो शायद वह उनके जीवन के संघर्ष को समझ पाए। इस फिल्म को नेशनल फिल्म अवार्ड फॉर बेस्ट फिल्म इन इंग्लिश के पुरस्कार से नवाजा गया है, मैं चाहूंगी कि आप इस फिल्म को जरूर देखें और बाबा साहेब के जीवन के लक्ष्य को अपने जीवन में धारण करें।

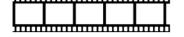




TANDAV

Review by Uroosa

B.A. (Hons.) Political Science, 1HB





Directed by Ali Abbas Zafar

Starring Saif Ali Khan, Dimple Kapadia, Sunil Grover, Mohd Zeeshan Ayyub,

Tigmanshu Dhulia, Gauhar Khan, Kritika Kamra, Annup Soni

Genre Thriller, Drama

Duration 27-39 minutes/episode, 9 episodes

Language Hindi

Release 15 January 2021

The web series *Tandav* is all about inner party politics. It also includes the role of college students or the youth. This series shows how powerful the position of the Prime Minister is, compelling people to do anything or everything in the quest for this chair. It reveals how politicians use youth, media, police and other institutions of our country, to accomplish their own interests. It gives us a glimpse of the politics that takes place in universities, especially at the time of elections and how politicians use that for their own benefits. It also depicts corruption in India.

The series starts with a farmers' protest and in the coming episodes, it shows how politicians target the protest by using police who further target minorities. In this series, the Prime Minister (Devkinandan) dies and his son (Samar) wants to be the new Prime Minister. But there are other senior party leaders aiming at the office as well, leaders who are much more senior than Samar who had just entered the world of politics. This follows a suspense - whether Samar becomes the Prime Minister or not. But there are things that could have been better in the storyline, like for example, in the end, it is portrayed that lower caste men marry upper caste women only to avenge the injustice that the society hurls at them. It further shows the university professors in a negative light, one of them being a friend of Samar Pratap and also being in a relationship with one of her students.

However, the dialogue writing was quite good, like the one delivered by Gurpal Singh, 'Sahi or galat ke beech jo cheez aakar khadi ho jaati hai use rajneeti kehte hai'. The costume designing was incredible, especially that of Samar Pratap (Saif Ali Khan), Anuradha Kishore (Dimple Kapadia), and Maithili Saharan (Gauhar Khan).



The topic that the series revolves around is a very critical topic in a country like India, where it even resulted in many allegations like promoting enmity amongst different religious groups etc. However, series or movies on topics like these are important as they make the citizens aware about the techniques and tactics employed by politicians to win power and to make people know how power-hungry politicians are and how their aim is just to make themselves satisfied without any concern for others.

Those interested in politics should watch this series as it is somewhat inspired by the recent happenings like the protest that happened last year against the Citizenship Amendment Act - National Register of Citizenship (CAA-NRC). These protests saw large participation of university students. However, not only those interested in politics, but each and every individual is recommended to watch this series because politics affect all of the citizens in some or the other way.





SAIRAT

Review by Muskan, Aarti, Ishika

B.A. (Hons.) Political Science, 1HA





निर्देशन नागराज मंजुले

अभिनेता/अभिनेत्री रिंकू राजगुरू, आकाश ठोसर, नागराज मंजुले, तानाजी गलगुंडे, अर्बाज़ शेख

शैली रोमांस, ड्रामा अवधि २ घंटे ५४ मिनट

भाषा मराठी

प्रदर्शन २९ अप्रैल २०१६

सैराट एक फिल्म है जो शायद आपको दिल तक छू जाए यह शायद आपको अंदर तक तोड़ दे। नागराज मंजुले द्वारा बनाई गई यह फिल्म जो 2016 में पर्दे पर आई थी जो समाज की सच्चाई को पूरी तरह बिना किसी फिल्टर के दिखाती है। ऐसी प्रेम कहानी है जिसे देखकर शायद आपको भी प्यार हो जाए पर जिसकी सच्चाई देखकर शायद आपको समाज से नफरत हो जाए।

सच माने तो जब मैंने यह फिल्म पहले देखनी शुरू की थी तो लगा कि शायद यह फिल्म मैं पूरी ही नहीं देख पाऊंगी क्योंकि मैं पहले ही धड़क जोकि सैराट की रीमेक है देख चुकी थी तो काफी हद तक मुझे कहानी का अंदाजा था तो इसलिए शायद इस फिल्म को देखने में मेरी कुछ खास रुचि नहीं थी। एक और बार जो मेरे मन में आए यह थी की सैराट ने अपनी सादगी को बरकरार रखा और ऐसी फिल्में देखना पसंद नहीं करते तो शायद इसलिए हमारी रुचि नहीं बन पाती।

सैराट की कहानी की बात करो तो यह कहानी ही थी जिसने मुझे सैराट को पूरा देखने पर मजबूर किया। मंजुले ने जिस तरह से दिखाया है वह देखने वालों के दिमाग पर छाप छोड़ जाती है।अक्सर जब हम कोई फिल्म देखते हैं तो उसका प्रभाव हम पर कुछ वक्त तक ही होता है क्योंकि शायद दिन के चंद व्यस्त घंटों में ताकत है कि वह हमें यह सोचने का मौका ही नहीं देते लेकिन सैराट देखने के बाद मैं कुछ दिनों तक उसके बारे में ही सोचती रही क्या ऐसा भी होता है ? क्या समाज इतना निर्दई भी हो सकता है?

सैराट को लेकर मेरे दो नजरिए हैं। पहला वह जो शायद एक सपने जैसा है , प्यार भरा है। जिसमें थोड़ी उम्मीद है, एक दूसरे के लिए कुछ कर गुजरने का जुनून है।। और दूसरा है सच्चाई, संघर्ष का जो आपको अंदर तक हिला दे।

परिसया और अर्चना दोनों एक दूसरे से बहुत प्यार करते थे और उनके प्यार का एहसास ही था जो आपको भी उनसे प्यार करा दें। यह प्यार और उम्मीद ही है जो हमें अंदर से मजबूत करती है और इस कहानी को आगे बढ़ाया। दोनों का छुप-छुपकर मिलना, एक दूसरे से बात करना, एक दूसरे को बचाना और एक दूसरे की झलक पाने के लिए पागल हो जाना दर्शक को बहुत खुशिमजाज बनाता है, उसे अंदर ही अंदर एक गदगद एहसास देता है क्योंकि अर्चना एक ऊपरी जाति की लड़की है जिसके पिता एक पॉलिटिशियन है और पर्शिया एक नीची जाति का लड़का है जिसकी पिता मछिलयां पकड़ते हैं। तो समाज को यह कैसे मंजूर होता कि यह दोनों कोई संबंध रखें। समाज की नजर में प्यार करना एक गुनाह है और वह दोनों यह गुनाह कर चुके थे जिसकी वजह से वह मुश्किल में पड़ गए और नतीजेगण उन्हें वहां से भागना पड़ा। एक और पहलू जिसने मेरे दिल को छुआ वह दोस्ती का की कैसे परिसया के दोस्तों ने उसे वहां से भागने में मदद की जबिक वह जानते थे कि गांव के लोग उनका जीना हराम कर देंगे पर फिर भी उन्होंने अपने दोस्त का साथ नहीं छोडा।



एक और दृश्य जो मेरी आंखों में खटका वह था जब परिसया और अर्चना समय पर पानी पी रहे थे पर जाित का फर्क । जो मंजिलें ने दिखाया कि अर्चना बोतल से पानी पी रही थी और परिसया जग से। अगर हमें लगता है कि भागने के बाद जिंदगी बहुत आसान हो जाती है या जादुई हो जाती है तो ऐसा नहीं है। इन दोनों ने जो कदम उठाया था उससे यह किस मुश्किल में फंस गए हैं निर्देशक ने हमें अच्छे से दिखाया उन्होंने एक छोटी सी जगह से अपनी जिंदगी की शुरुआत की। अर्चना ऊपरी जाित की लड़की जिसने पहले ऐसा सब कुछ नहीं देखा था उसे एडजस्ट करने में थोड़ी दिक्कत हुई और वह धीरे-धीरे सीख गई। एक दृश्य जिस पर मुझे गुस्सा आया वह था जब पर्शिया ने अर्चना को थप्पड़ मारा अर्चना ने वापस नहीं मारा। ऐसा अक्सर हमारे समाज में होता है जिसे हम पितृसत्ता कहते हैं हम इसे स्वीकार कर लेते हैं क्योंकि यह सब कुछ हमारे साथ नहीं होता। और जब वह दोनों फिर से एक साथ हो गए, खुश रहने लगे, अच्छा कमाने लगे, उनकी गृहस्ती बस गई, शादी हो गई एक बच्चा हो गया। धीरे-धीरे सब अच्छा हो गया पर आता है एक अंदर तक हिला देने वाली सच्चाई।

जब अर्चना का भाई उससे मिलने आया। सच माने तो धड़क देख कर भी मुझे ऐसा ही लगा था कि शायद सब ठीक हो गया है। जिस तरह से वह उपहार लाए, उनकी तस्वीरें देखी। मुझे लगा शायद उनके परिवार वालों ने उन्हें अपना लिया है। और फिर हुआ कुछ ऐसा जिसने मुझे अंदर तक तोड़ दिया। मैं बिल्कुल सुन्न हो गई, कुछ समझ नहीं पाई, कुछ महसूस नहीं कर पाई, यहां तक कि रो भी नहीं पाई। उस समय एक मुद्रा में बैठकर सिर्फ देखती रही, ऐसा लगा जैसे सब कुछ खत्म हो गया। एक पल को सोचा ऐसा की क्यों, क्यों हुआ ऐसा। क्यों नागराज मंजुले ने हंसती खेलती परिवार का इतना बुरा अंत किया। बाद में सोचा यही तो समाज की सच्चाई है। नागराज मंजुले ने नहीं किया; यह समाज ने हर एक खुशमिजाज परिवार का किया जिसने समाज के उसने के दायरे को लांघ कर अपनी दुनिया बसाई। ऐसे ऑनर किलिंग के किस्से अगर अखबार में पड़े तो शायद इतना फर्क ना पड़े जितना फिल्म ने किया है।

और यही है जो इस फिल्म को ब्लॉकबस्टर बनाता है। आखिर कब तक हम किसी फिल्म का खुशी भरा अंत देख कर खुश होंगे। कुछ तो ऐसा हो जो हमें सोचने पर मजबूर करें कि ऐसा क्यों हुआ। मंजुले की एक कोशिश और किरदार में कुछ ऐसे नए कलाकारों को लेना एक बहुत बड़ा रिस्क था। लेकिन जिस तरह से रिंकू और आकाश ने अर्चना और पर्शिया का किरदार निभाया वह वाकई काबिले तारीफ है।आखिरी दृश्य जब उनका बेटा रोता हुआ बाहर जाता है। खून से सने पैरों के निशान अपने आप में ही एक कहानी कहते हैं जो शायद अर्चना के पिता की जीत दर्शाते हैं जो नहीं चाहते थे कि उनकी बेटी कुछ ऐसा कदम उठाएं या शायद यह कि कोई फर्क नहीं पड़ता कि कौन किस से कितना प्यार करता है लेकिन जो समाज की नजर में गलत है वह समाज के उसूलों अनुसार ही खत्म होगा। समाज के द्वारा बनाए गए यह जाति के नियम इतने अहम हो गए कि उनके आगे उनका अपना परिवार कुछ नहीं।

लोगों को कुछ ऐसी फिल्में देखने की जरूरत है जो उनके विश्वास को मजबूत करें ताकि समाज में ऐसी सोच को खत्म किया जा सके।

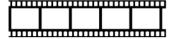




SAIRAT

Review by Muskan, Aarti, Ishika

B.A. (Hons.) Political Science, 1HA



Title Sairat

Directed by Nagraj Manjule

Starring Rinku Rajguru, Akash Thosar, Nagraj Manjule, Tanaji Galgunde, Arbaz Shaikh

Genre Romance, Drama
Duration 2 hours 54 minutes

Language Marathi

Release 29 April 2016

'Sairat' is a 2016, Marathi language film with the theme of a tragic love story. It is directed by Nagraj Manjule and produced by Manjule himself, under his banner Aatpat productions along with Nittin Keni and Nikhil sane under Essel vision productions and zee studios. Starring Rinku Rajguru as Archana Patil and Akash Thosar as Parshya kale, the story revolves around how they fall in love, enjoy being in love, their struggle to be together opposing their unaccepting families, settling down with a new beginning and their tragic end. The central theme of the movie is a heartwarming love story of the two protagonists Archi and Parshya, both belonging to different castes. The director of the movie, Nagraj Manjule, who also belonged to the so-called lower caste was inspired by the caste discrimination faced by him.







Here, he tries to portray the central issue as caste. It's not about upper caste or lower caste. It's about caste as a whole. The director also tries to dismantle the life long patriarchal belief. Well, he tries to do so by empowering our female lead 'Archi'. Here, Archi is depicted in such a manner, as if trying to smash the society's rule of patriarchy. The story depicts the idea of love being free from all constraints of being in a caste, class, gender, etc. Archi and Parshya went to the same and studied in the same class and thus fell in love, the fact depicts purity. It's natural and pure, people falling in love with each other's soul, it's natural not to see the social background because souls do not have one, the society does.

Sairat, unlike other movies of the same genre, captivates the viewer. The viewer intentionally or unintentionally starts living in the characters. It's the art of the movie and the essence of purity in the acting of the characters, that makes the viewer live in the movie, to feel just as the characters are feeling. A viewer while watching the movie changes expressions several times, making them find themselves in various situations. Every person at some point or the other goes through the feeling of longing for someone, longing for a future they sometimes fear to fulfill, longing for acceptance, longing for love and affection. In the movie, Parshya is shown secretly loving Archi and how he runs through the whole village just to catch a glimpse of her. The very first scene when they had their first eye-contact, it was so intense that it not only captivates them but also us, i.e., the viewers.

From the very first scene the viewers are captivated and are made to feel longingness, the ticklish feeling when Archi moves forward, the happiness they got together, the strength to leave everything. The movie goes slow and savors every feeling that it portrays. It is often said that, 'eyes are windows to the soul'. Here, in the movie, when we see how Parshya looked at sleeping Archi in the railway station, his eyes spoke everything he had unspoken, deep in his heart he felt helpless and feared everything around.

Another thing that the movie depicts is that love isn't a single entity, this small word encloses the whole bunch of feelings. The protagonist couple here, Archi and Parshya, are in love but in that they also show courage, bravery, craziness and also at a point of annoyance towards each other. They started doubting each other baselessly. But we don't blame them for it because it's natural. Isn't it? They fight but come back together. As correctly said by Robert frost in his poem 'birches'—

'earth's right place for love.'

And what's earth without the person you love so dearly for whom you left every luxury, parents, family and everything which once meant enough. After creating that patience amongst each other, they created a sense of responsibility as this is the essence of life and growth. Just as they were settling in their life the so-called ego and anger of the society destroys them, leaving the viewers in grave sadness. It's the feeling when one builds a house for several years, collecting each brick to stand its walls, collecting every piece of love to create it a home from a house, but then someone comes and breaks it in a span of a few seconds. To our grave sadness it's not the only couple that suffers such a fate, it's many more who dare to love in this cruel society, where caste, class, color, gender matters more

than one's happiness.

A very beautiful theme that we didn't talk about yet is friendship. The movie portrays the beautiful feeling of friendship. Here, Parshya's two friends Pradeep and Salim help Parshya and Archi elope from the village. They risk their own lives to help their dear friend Parshya. It makes us remember how our friends will always be there no matter what situation. They also encourage Parshya to not leave hope with Archi and keep trying. We were also amused at how they kept trying to indicate Archi towards the letter Parshya had written to her. Correctly as it is said,

'A friend in need is a friend indeed.'

The movie ends with bloody footprints of Tatya, Archi and Parshya's son. It symbolized not the end but the beginning of such tragic ends. It pushes us to think, 'कसूर क्या था अनका?' and makes us question, 'WHY?'. The answer to which is never justifiable.



The movie ends with bloody footprints of Tatya, Archi and Parshya's sone movie overall takes us on a beautiful journey of feelings. Leaves us feeling everything, i.e., love, happiness, sadness, anger, belongingness, abruptness.





BOLE

Review by Priya

B.A. (Hons.) Political Science, 1HB





Title Bumm Bumm Bole

Directed by Priyadarshan

Starring Darsheel Safary, Ziyah Vastani, Atul, Rituparna Sengupta, Archana

Susheelan

Genre Drama, Family and Thriller

Duration 2h 5m Language Hindi

Release Date 14 May 2010

Childhood, after all, is the first precious coin that poverty steals from a child."

'BUMM BUMM BOLE' is a Hindi family movie, based on a 1997 Iranian family drama film 'Children of Heaven'. It deals with the social issues and evils like poverty, unemployment, terrorism and spoliation of debtee in the rural areas in contrast with the beautiful scenario of hilly areas. It is a watchable film for both kids and adults.

When Meghalaya based Gogai attempts to molest and sexually abuse his female employee Kalyani, her husband, Khogiram Maheshwar Gwala, also an employee intervenes and intimidates him to shoot. Khogiram loses his job and is unable to find another one. Kalyani does not make enough money weaving baskets, while their two children, Pinaki and Rimzhim have to deal with their schools and also assist their parents.

Pinu loses his sister Rimzhin's shoes, so they both decide to share a pair of shoes until their parents have saved enough money to buy a new one. Pinu participates in a marathon and aims to get third position only to get the fixed prize of a pair of shoes but he could not.

Things get even worse after Gogai gets killed, and Inspector Vishwajeet Khatonyar detains and interrogates Khogiram suspecting him of not only killing Gogai, but also having relations with Terrorists.

Darsheel Safari as Pinaki, the main character of the story, has a great presence on the screen and he keeps you engaged throughout the movie. He is a very hardworking, studious and responsible boy as well as an affectionate and a caring brother, who tries to please her sister in every possible way, and also protects and assists their parents who are struggling to meet their needs.

Ziya Vastani as Rimjhim steals the heart with her innocence and sweetness. She is a domineering sister who constantly threatens his brother for losing her only pair of shoes. She is adorable in the role and seized the whole scene.

The whole story revolves around two main characters, Pinaki and Rimzhim. Kids have played their role beautifully and perfectly and have acted very naturally. It feels like being a part of their life. Whenever there comes an emotional moment, the viewers may end up with tears in their eyes.

The film projects that the people who are struggling to meet even their basic needs, don't leave their honesty. But, on the other side, the character of Khogi's brother-in-law leaves a message for the society and the government that how poverty and unemployment drag the common and helpless people to get engaged in wrong deeds like, terrorism in the movie. It projects the lack of faith of poor people in higher authorities when Khogi says 'Ek duniya upar wale ne banayi hai aur ek in vardi walon ne' and even in God sometimes.

It projects the dreams and aspirations of common man who want to give better education and life to their children but they can't due to financial problems and instability they face. It motivates the parents and the teachers to understand child psychology and cater to their mental and emotional needs as well. The kids in the movie want to play, but their family conditions and responsibilities don't let them enjoy their childhood. In spite of limitations, Pinu holds first position in the class. In one of the scenes, children are playing with bubbles, which gives a feeling that children want to freely fly in the sky like the bubbles and we should let them fly. This is an irony in the story of the movie.

The background of the whole movie projects that the society, now-a-days, is very busy with their own business and how the poor families like that of Khogiram deals with these kinds of issues. There is also one poor boy in Pinu's class. He comes late to school daily and always had a reason behind that, but the teachers neither pay attention to them nor try to resolve the issues so that they could concentrate on their studies.

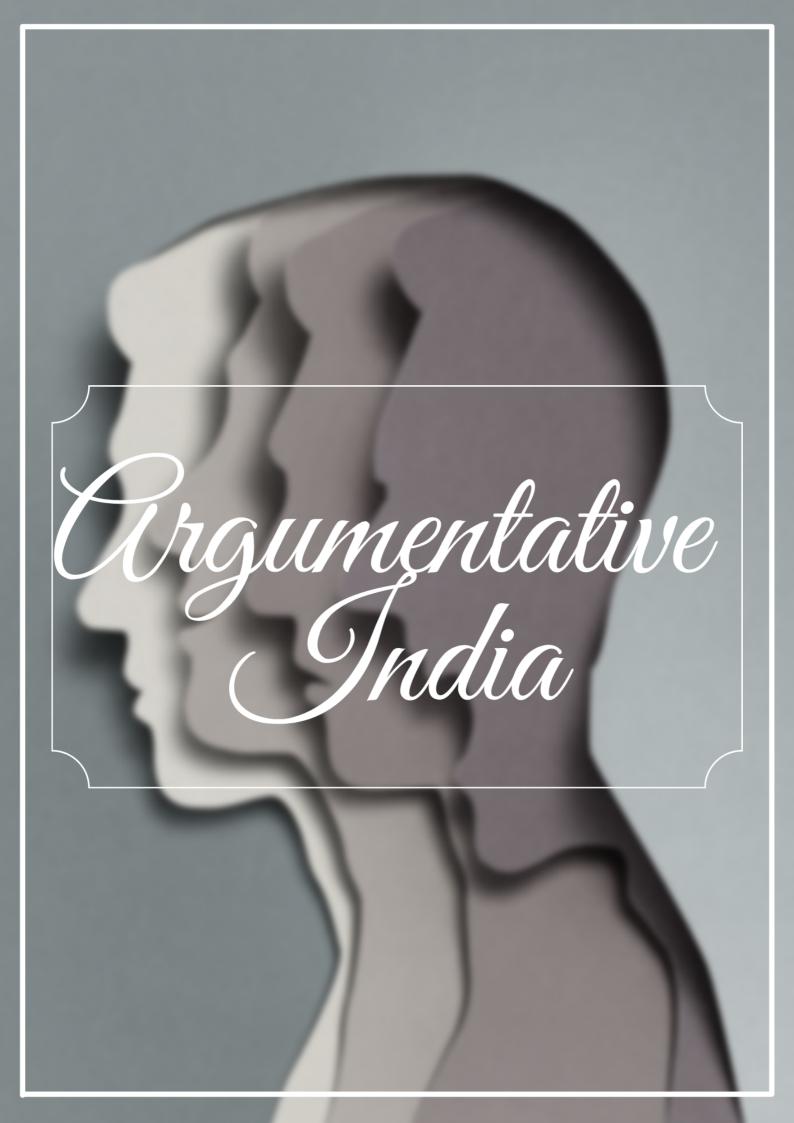
The songs and the music of the movie are also good and they add to the sensitivity of the issues. They project the mental status of Kalyani And Khogi when he was arrested, with the lyrics 'Jo hain aaj adhure... honge vo sapne poore..., chaye laakh nirasha... toote na mann ki aasha...'

The movie lacks somewhere in the depiction of the ending of the story. The ending of the story could have been better. The dramatization is excellent but the comedy scenes do not match with the issues raised in the film. The advertisements of Horlicks and Adidas are totally unwanted. There is nothing specific like climax which binds the viewers to watch the whole movie with the same enthusiasm even though it is a thriller movie. There are some loopholes in the movie like, the children chit-chat in their parent's presence, a teacher of a convent school scolding children with abusive words, etc.

The movie gives a lesson to viewers to be happy in every situation and not to lose hope.

Overall, the movie is good and one must watch it to understand the social realities and challenges faced by the people living in remote areas.







Argumentative India

'This pandemic is a vivid manifestation of deeply trenched gender inequality existing in our society.' Are women getting hit the hardest by the socioeconomic impacts of virus?

यह महामारी हमारे समाज में विद्यमान लैंगिक असमानता की गहरी खाई का एक ज्वलंत प्रकटीकरण है। क्या वायरस के सामाजिक आर्थिक प्रभाव से महिलाएं सबसे ज्यादा प्रभावित हो रही है?

2020 में आए कोविड-19 का सबसे ज्यादा प्रभाव महिलाओं पर पड़ रहा है। महिलाओं पर कई तरह का दुष्प्रभाव पड़ रहा है और आगे भी पड़ने वाला हैं क्योंकि महिलाएं हमारे समाज में कई तरह के शोषण का शिकार हैं और इस महामारी के कारण इस शोषण में वृद्धि देखी जाएगी।

खानपान की तंगी:

पितृसत्तात्मक समाज में जहां औरतों को पुरुषों से कम आंका जाता है वही परिवार में सब के लिए भोजन जुटाने से लेकर भोजन बनाने तक का सारा जिम्मा महिलाओं के ऊपर होता हैं। ऐसे में गरीब परिवार की महिलाओं के सामने पूरे परिवार के लिए भोजन जुटाने और खुद के पोषण का बड़ा सवाल पैदा हो गया है। वे महिलाएं जो घरेलू क्षेत्र में मजदूरी करके अपना और अपने परिवार का पेट भरती थीं, आज उनके सामने भूखे मरने के अलावा और कोई रास्ता नहीं बचा है।

काम का तिहरा बोझ:

ऐसा कहा जाता है कि महिलाओं के लिए कोई भी दिन रविवार का दिन नहीं होता क्योंकि रविवार के दिन सारा परिवार घर में होता हैं और महिलाओं का ज्यादातर समय उनकी फरमाइशें पूरी करने में ही चला जाता है। ऐसे में जब परिवार के सभी सदस्य लगातार घर में ही हैं तो उन पर रसोई का और अपने काम का बोझ बढ़ गया है। इसके अलावा हर समय उन्हें घर की साफ सफाई और साथ ही साथ कामकाजी महिलाओं के लिए वर्क फ्रॉम होम की चुनौती बढ़ गई है। बच्चों की पढ़ाई, स्वयं का निजी काम और घर का सारा काम सब औरतों के सर पर आ गया है और इस कारण वह अपने मानसिक व शारीरिक स्वास्थ्य और विकास पर भी ध्यान नहीं दे पा रही हैं। घरेलू हिंसा:

हमारे समाज में हर पांचवीं महिला आमतौर पर किसी न किसी तरह की हिंसा का शिकार होती हैं। ऐसे में जब सभी घरों में बंद हैं उनमें कई औरतें और बच्चे ऐसे हैं जो अपने ही परिवार के हिंसक सदस्यों के साथ बंद है। कई पुरुष लॉकडाउन का गुस्सा बच्चों और महिलाओं पर निकालते हैं क्योंकि पितृसत्ता के चलते वह बच्चों और महिलाओं को अपनी जागीर समझते हैं और उन पर किसी भी तरह की हिंसा करने का अपना हक समझते हैं। ऐसे में उन्हें किसी तरह की बाहरी सहायता मिलना अत्यधिक कठिन हो गया है । इसके कारण महिलाओं को पित द्वारा जबरन और असुरक्षित यौन संबंध बनाने के लिए विवश हैं और इस तरह के अपराध में भी बढ़ोतरी आई है।

अतः कोविड-19 महामारी हमारी स्वास्थ्य व्यवस्था के लिए ही एक चुनौती नहीं है बल्कि यह समानता के प्रति हमारी प्रतिबद्धता और मानव गरिमा की भी परीक्षा है। इस महामारी ने ना सिर्फ महिलाओं को हिंसा और तनाव के गड्ढे में धकेल दिया है बल्कि उनकी आर्थिक निर्भरता और मानसिक व शारीरिक उत्पीड़न को भी बढ़ावा दिया है।

Aditi, 3HB

Yes, certainly women have been the worst sufferers in this pandemic. Given the financial setback due to the nation-wide lockdown, women were at the receiving end of violence and abuse. This is reflected in escalating cases of domestic violence, suicide and comparatively more cases of anxiety and depression amongst women. Thus, they are getting hit the hardest by the adverse effects of the pandemic.

Taniya, 1HB

It's obviously a yes. COVID-19 has been a pandemic first of its kind. It has resulted in millions of job losses, deaths, accompanied by a shaking economy. Medically, women were less affected in comparison to males. This seems to reverse in case of socioeconomic impacts of the virus. Unpaid care is enhanced with children and older people locked within the four walls. There is an increase in gender-based violence, which has often compelled women to live with the abusers, even disconnecting them from their support networks. In relation to men, women earn less, save less and eventually are employed stable jobs. less in proportion has been high in the informal sectors which have witnessed the hardest hit. Situation being worse for the developing economies, where around 70% women are employed in the informal sectors with no social security and protection. Hence, the economic shock seems tougher along with social trauma for women.

Disha Somvanshi, 2HA

ऑक्सफोर्ड यूनिवर्सिटी के प्रोफेसर फिलिप गोल्डर के अनुसार महिलाओं में रोग प्रतिरोधक क्षमता पुरुषों की तुलना में अधिक होती हैं और इसका कारण है दुगुने एक्स क्रोमोजोम का होना । किंतु उसका यह तात्पर्य नहीं कि महिलाओं की स्थिति में सुधार अनावश्यक है । इस महामारी ने हमें एक बार फिर इस दुविधा में खड़ा कर दिया है कि क्या महिलाएं सुरक्षित है? हालांकि महामारी के दौरान घरों में कैद होकर लोगों में महिलाओं के प्रति संवेदनशीलता,सहानुभूति का प्रकटीकरण देखने को मिला, किंतु दूसरी ओर महिलाओं के प्रति हिंसा के भयावह मामले भी सामने आए । महिलाओं की सामाजिक और आर्थिक स्थिति फिर से एक बार सोचनीय है। लॉकडाउन के दौरान रोज़गार में कमी होने के कारण घरों में कलह बढने के मामले सामने आए।बलात्कार,घरेलु हिंसा,सम्मान रक्षा के लिए हत्या, क्रमिक हत्याएं, आदि के मामले सामान्य दिनों से अधिक रहे। महिलाओं की जिम्मेदारी में और भी बढ़ोतरी हुई, परिवार के हितों की रक्षा करना, अपने साथी की यौन इच्छाओं का पोषण करना, ऐसा ना करने पर हिंसा का शिकार होना, मानसिक तनाव,शारीरिक घाव,कई प्रवासी महिलाओं को दूर-दूर तक अपने गांव पहुंचने के लिए पैदल चलते हुए देखा गया, कई गर्भवती महिलाएं भी बिना साधन के जाती हुई दिखाई दी। आर्थिक स्वतंत्रता में कटौती देखी गई जिसके कारण महिलाओं की स्थिति एक बार फिर दयनीय हैं. अधिकतर मामलों में आज भी महिलाओं को पुरुष से कमतर समझा जाता है। मीडिया ने ऐसे मुद्दों को ना दिखा कर भटकाने का प्रयास बखूबी निभाया। घर से कक्षाएं करती हुई लड़िकयों को भी घर के कामों में लिप्त किया गया,पढाई में विघ्न, शोर आदि का सामना करना पड रहा है। इस महामारी ने एक बार हमें फिर यह महसूस कराया है कि पितृसत्ता अभी भी किस प्रकार अपनी जड़े गहरी किए हुए हैं कि पूरे विश्व के लिए और मानव जाति के लिए चिंता का विषय है कि विश्व में लगभग आधी आबादी महिलाओं की है किंतु उनकी स्थिति उनकी प्रगति अभी कितने पीछे हैं। जैसा कि 'मैरी वोलस्टोनक्राफ्ट' कहती हैं:" यही समय है, जब क्रांति को महिलाओं के तौर तरीकों से प्रभावित किया जाए तथा उनकी खोई हुई गरिमा को उन्हें वापस लौटाया जाए। यही समय है, जब समाज की अपरिवर्तनीय नैतिकताओं को स्थानीय तरीकों से पृथक किया जाए । "

Nomita, 3HB

COVID-19 pandemic has made the situation of existing gender inequalities worse. With everyone staying home, the burden falls on the head of the women to perform the household chores which go unnoticed and unacknowledged. Such domestic work is exhausting and time consuming, thus women do not get time for doing things which they would like to do. It is considered to be the duty of the women to look after their families. Even for the working women, the lockdown has made them compromise between their professional works and household works. While everyone is facing various challenges, women are the one who bear the brunt of social and economic fallouts of COVID-19.

Rupali Joshi, 3HA

Women have always been on the frontline to own the major share of deleterious blow of every poor situation whether it is social, political or economical. There is no doubt in the fact that COVID-19 is a manifestation of deeply trenched gender inequality in our society. Women are engaged in the most vulnerable jobs, and so they were the first to jobs. lose their Sexual and verbal harassments also increased in lockdown behind the doors. Women don't have as good access to technology as men have. They don't have access to adequate health services. These predicaments add more to their misery. Gender inequality is persistent issue in India which was there even before the pandemic.

This increased marginalisation of women due to the inhumane pandemic, which has flipped the progress made by women in the preceding times.

Hence, there is a need to address the problems of women which can only be done providing direct employment programmes, making women employment a priority in recovery programmes providing support to women who faced domestic violence or harassment.

Preeti, 1HB

Indeed, pandemic has affected everyone in one or the other way. However, women are the most adversely affected during this unprecedented time. Although benefited from the pandemic, their number remains extremely scant. At this time, in several regions women became the victims of domestic violence, rape and assaults. Due to complete lockdown, they became more helpless, unable to share their feelings. The National Commission for Women recorded cases of domestic violence twice than earlier. At economic level also, women faced gender inequality since their proportion in businesses, jobs and other economic works is already less. Many women lost their job because of their sex since it's assumed that men are there to feed them. At grassroot level, women didn't get any support from the male members, and thus, burdened them largely in each and every aspect of life.

Jyoti Singh, 2HA

यूएन वुमन के नए वैश्विक डेटा के मुताबिक कोरोना वायरस महामारी के कारण लैंगिक समानता में हुई बढ़ोतरी के मामले 25 साल पुराने स्तर तक पिछड़ सकते हैं। महामारी के प्रभाव के कारण महिलाएं पहले के मुकाबले घरेलू काम और परिवार की देखभाल ज़्यादा कर रही हैं। यूएन वुमन में डिप्टी एक्ज़िक्यूटिव अनीता भाटिया कहती हैं, "हमने पिछले 25 वर्षों में जो भी काम किया है, वो एक साल में खो सकता है."। रोज़गार और शिक्षा के मौके खत्म हो सकते हैं। महिलाएं खराब मानसिक और शारीरिक स्वास्थ्य की शिकार हो सकती हैं। अनीता भाटिया के "मृताबिक़ इस समय महिलाओं पर देखभाल का जो भार बढ़ गया है, उससे 1950 के समय की लैंगिक रूढियों के फिर से कायम होने का खतरा पैदा हो गया है।अगर महामारी से पहले महिलाओं का अवैतनिक काम पुरुषों से तीन तीन गुना था तो मुझे यक़ीन है कि महिलाओं के अवैतनिक काम के घंटे अब दोगुने हो गए होंगे।अधिकतर महिलाएं अब काम पर वापस ही नहीं लौट रही हैं। सितंबर के ही महीने में अमेरिका में दो लाख पुरुषों के मुक़ाबले आठ लाख 65 हज़ार महिलाओं ने नौकरी छोड दी. इससे समझा जा सकता है कि उनके ऊपर देखभाल की ज़्यादा ज़िम्मेदारी थी और उसके लिए कोई नहीं था."। Kirti, 2HB

It is always the vulnerable section that is hit the hardest in times of crisis and also, it is this vulnerable section whose condition is often 'not considered to be a priority'. that brunt Reports suggest the of inadequate infrastructure leading to illequipped healthcare employees, is faced by women who are nurses and primary care providers in hospitals; thus likely to catch covid-19.

With women and especially men at home, there is a downfall in cases of rape but a 100% increase in the bar of domestic violence is visible as women are struck with their perpetrators in the lockdown. As in those homes where everyday, non-physical exists. chances that friction the of converting into emotional and physical abuse is high.

Now, with lots of people at risk of losing their jobs and with an already existing unequal status at the workplace, women employees are more concerned as they know they will be the first who will let go off. Ishita Goyal, 3HA

It is detrimental to see the ongoing crisis through the lens of gender. The virus, once again overlaid on our existing hierarchies, and returning us to traditional power imbalances. The pandemic has created such circumstances for women, which in turn is reversing the limited progress that has been made. Women are bearing the brunt of the economic fallout and taking on a greater share of domestic work and childcare. Not only this, but also the pandemic triggered a rise in cases of domestic violence. The Rescue Committee called International gender-based violence the "shadow pandemic" and said that the global response to Covid-19 had largely failed to protect women and girls. Since the majority of women are still not independent, and there is a lack of access to resources and technology for them, their tribulations become even more. Thus, it is vital that policy response must be structured around rebuilding economies and societies in ways that empower women to lead safe. productive and fulfilling lives.

Nandita, 3HA

यकीनन, इस महामारी ने समाज में जो लैंगिक असमानता की गहरी खाई है उसे और भी गहरा कर दिया है।इन बीते 7-8 महीने की रिपोर्टें, हमें बताती हैं कि लॉकडाउन में किस तरह लडकियों की पढाई पर सबसे ज्यादा असर पडा है। ग्रामीण क्षेत्रों में 41% के करीब लड़कियों को दिन में केवल 1 घंटे तक फोन चलाने की अनुमति है। हरियाणा की एक लड़की बताती है कि उसे फोन इसलिए नहीं मिला क्योंकि गाँव वालों का मानना है कि फोन से लडकियां बिगड जाती हैं।

आर्थिक हालात देखें तो दुनिया में 17 मिलियन औरतें मिलों से हाथ धो बैठी है। Jyoti Raghav, 1HA

Yes, indeed. Women already had tons of responsibilities. But after this pandemic, responsibilities have multiplied. Further, cases of domestic violence and sexual abuse increased multiple times during the pandemic. This virus outbreak has adversely affected the mental as well as reproductive health of women. Due to the lockdown and constraints from abusers, several women could not even file their complaints and remain unheard. LOCKDOWN **BECAME** LOCKUP FOR THEM!

Vasundhra Vishwakarma, 1HB

COVID-19 has affected both men and women. We can say that it has affected women more than men as during the lockdown women faced increased domestic violence In lower socio-economic households where women are not welleducated and independent, the burden of taking care of the family increased. With no time for themselves. thev were overburdened physically as well as mentally. In economic terms, we can say that it has affected both men and women in almost the same manner.

Uroosa, 1HB

Gender inequality in our society is a verity and the pandemic has accentuated the senesces problem. Inequality is itself a virus, which spreads from one sphere to another sphere of society, mutates and produces a domino effect; similarly, women and their empowerment getting affected by the pandemic is one such manifestation. Young women involved in academics are vastly affected by the pandemic leading lockdown, where classes moved to digital platforms. Demography shows households which are poor or can't afford more than one device, give preference to the studies of male child, and female students on an average are engaged in household work in peak hours of study. Women who are part of the workforce continue to suffer to a greater extent than men. As per the analysis of Mckinsey global report, women are more vulnerable to Covid -19 economic effects, and thus leading to disparities. Study estimates that female job loss rates owing to pandemic are about 1.8 times higher than male job loss rates globally. Women make global employment upto 39% of the global employment, but account for 54% of overall job losses. There is no exact data for women involved in the unorganized sector, indicating skewed gender scenarios. Another problem of double burden has always been a double edged sword for women in patriarchal society. This lockdown has affected their performance, and the boundary between personal and professional life has gone as blurry as boundaries can get which has affected women personally, academically and professionally.

Sumaiya, 3HA

It's not unknown that women throughout the world, in most of the societies, are not treated well. The pandemic has snatched away freedom, especially of those women who are indulged in domestic work. Men, who now work from home or have become unemployed, have started interfering adversely in their domestic lives. There has rampant increase in domestic violence. Thus, women are indeed getting hit the hardest.

Sirat Bhalla, 3HA

One of the vulnerable sections of the society in terms of facing exploitation is women. They have been victims of heinous acts in the name of cultural traditions, family reputation etc. In this pandemic, we again observed deeply trenched gender inequality , which we are continuously trying to hide in the name of modernity. As The Hindu;2020 ,stated that ," In 2020 between March 25 and May 31, 1,477 complaints of domestic violence were made by women. This 68-day period recorded more complaints than those received between March and May in the previous 10 years". Women must be trained mentally and physically to revert back to the prevailing conservative notion since their childhood.

Poornima Sharma, 3HA

The onset of Covid-19 pandemic has worsened inequality between men and women in terms of income and time, especially in India given their roles in society "breadwinner men" and "caregiver women." Women already do more unpaid care work than men. Cultural traditions dictate that women are the first to experience hunger when resources are in short supply - even in normal times, Indian women consume nutrient-rich foods less frequently than men. Women and girls have unique health needs, but they are less likely to have access to quality health services, essential medicines and vaccines, maternal and reproductive health care, or insurance coverage for routine and catastrophic health costs, especially in rural and marginalized communities. Thus, COVID-19 pandemic poses devastating risks for women and girls in fragile and conflict-affected contexts. Simran, 3HA

Argumentative India

Is it justified for nation states to secure doses of vaccines for their own citizens and prioritise the local market before making them available to the global market?

क्या यह राष्ट्र राज्य द्वारा अपने नागरिकों के लिए टीकों की खुराक को सुरक्षित करने और वैश्विक बाजार को वैक्सीन उपलब्ध कराने से पहले स्थानीय बाजार को प्राथमिकता देने के लिए उचित है?

No, it is certainly not, as we live in a highly globalized world where emphasis is on multilateralism and one should not think of securing one's own motives, without caring about others. It isn't justified not just out of moral obligation, but also to ensure that eradication of the disease is not unequal throughout the world. If the information about the virus and the process of finding its cure wouldn't have been done through global cooperation, then maybe the results would not have been as effective as they are now. Problems need to be faced together and challenges need to be encountered together. National boundaries should not become the basis for vaccine distribution. rather it should be on the basis of groups under high risk of getting infected, like frontline workers, elderly population and other vulnerable groups. Teamwork leads to winning championships, and this is also a championship for which the world should come together as one and fight.

Taniya, 1HB

Whether it is justified or not, depends on a particular country. We can say that it is not justified for India, as being one of the largest producers of pharmaceuticals, our country bears the responsibility to fulfill

the requirements of the world while taking care of our own needs. We can provide vaccines in our country first - to front line workers and people who are at high risk of getting severely affected by the virus. Then, we can provide vaccines to other countries who cannot afford it for free or at a subsidized rate as it is our social responsibility.

Uroosa, 1HB

जी, बिल्क़ुल यह उचित है कि भारत पहले अपने देश के नागरिकों की तरफ देखें, फिर वह दूसरों की मदद करने के बारे में सोचें। भारतीय लोग भले ही "वसुधैव कुटुम्बकं" की नीति में भरोसा रखते हैं लेकिन भारतीय सरकार का प्रथम और सबसे महत्वपूर्ण कार्य भारतीयों के लिए वैक्सीन उपलब्ध कराना है। जिसे भारतीय सरकार बखूबी निभा भी रही है। साथ ही साथ अगर हम पिछले दिनों के आंकड़ों को देखें तो इंडिया में करीब 9 दिन के अंदर 20 लाख लोगों को वैक्सीन अभी तक लग चुकी है और वैक्सीनेशन का काम अभी भी जारी है।

जिस तरह आप जब हवाई जहाज में यात्रा कर रहे होते हैं तो आपको यह सिखाया जाता है कि पहले अपनी बेल्ट की पेटी बांधे फिर दूसरों की सहायता करें। वही कार्य इस समय भारत कर रहा है। वह पहले अपने लोगों की सुरक्षा कर रहा है। तब वह जरूरत पड़ने पर अन्य राष्ट्रों को भी वैक्सीन उपलब्ध कराने की नीति बना रहा है। जैसा कि हम सभी जानते हैं, इस महामारी के काल में भारत एक वैश्विक गुरु के रूप में उभरा है। भारत ने इस महामारी के बीच भी अमेरिका की मदद की थी। उसे हाइड्रोक्सीक्लोरोक्वीन टैबलेटस देकर।

साथ ही हाल ही में हमारे पडोसी देश श्रीलंका ने भी भारत का धन्यवाद किया है क्योंकि भारत ने उसे 5 लाख वैक्सीन के डोजेस दिए हैं। ऐसा बिल्कुल नहीं है कि भारत ने वैक्सीन अभी तक केवल श्रीलंका को उपलब्ध कराई है। श्रीलंका भारत से वैक्सीन प्राप्त करने वाला आठवां देश बना है।

Jyoti Raghav, 1HA

Seems like a war in the international domain of idealism vs. realism. Making the vaccine easily available at the global market seems ethical, whereas prioritising it for the local market is definitely practical. But for me, vaccine nationalism undermines the firm principles of global village which has been in prevalence from around a century ago. ahead in Western nations. innovation sciences, have an edge, whereas many Asian and African nations are deprived of even basic medicinal equipment. India has been a major critic of vaccine stockpiling in the UN. Europe again seems to be in dispute, with **Brexit** and Britain's AstraZeneca,thus curtailing more than half of the EU vaccine doses. America is more divisive than ever before. Hence, this pandemic might turn the global leadership upside down with a new rise for the Orients in the time.

Disha Somvanshi, 2HA

Coming up with an effective vaccine against Sars-Cov-2, the virus causing Covid-19 is a big challenge, taken on by many agencies around the world. "Vaccine nationalism" by no means is justified on the grounds that nations should prioritize their own people in these perilous times. Viruses know no boundaries, and prioritizing own citizens does not immune them from the problem, but viruses actually mutate and can affect vaccinated people also.

Chief Scientist World at the Health Organization (WHO), Soumya Swaminathan raised the need to have a multilateral or global approach to vaccine deployment and distribution, rather than a more nationalistic approach. She has said, Noting that the term "vaccine nationalism" was being used to describe the fact that many countries are only thinking about their own population, "The argument we are making is that the virus is everywhere in the world and it would be impossible for the world to go back to normal, and for the economy to recover if only pockets of people are protected..."

Countries scrambling to be the first to inoculate their populations will achieve little if others go unvaccinated. If we were to vaccinate only those countries that bought up the majority of the supplies of the vaccine, it would mean the virus would continue to rage in other non-vaccinated countries. We have already seen just how quickly and efficiently this virus can mutate when allowed to ravage unchecked through populations anywhere.

Sumaiya, 3HA

Securing vaccines for self and localisation of the vaccine is not justiciable. A pandemic, this worst has never been witnessed before. We are well aware of the fact, at what level this pandemic has caused destruction when it comes to the life of an individual. Coming up with the vaccine has been such a long process. So, this time, all the countries should come together. And, if a country has come up with it, it should manufacture it on a full scale, keep it for its own people and simultaneously transfer it to the other countries. Well, this is what India is also doing right now. I think both the things can be done simultaneously. It's just that production should be done on a really large scale. This pandemic has been hitting human beings hard. It has shown how furious the environment around us can be. It is the time of showing humanity. So, if any country is finally able to come up with the vaccine, it should secure it for itself and simultaneously transfer it to the developed countries and poor countries as well. Rupali Joshi, 3HA

पिछले वर्ष से सभी राष्ट्र-राज्य कोविड-19 जैसी महामारी से जूझ रहे हैं। जिसके कारण करोड़ों लोग इस महामारी से संक्रमित हुए हैं तथा कई लाख लोगों की मृत्यु जैसी दुखद घटना का सामना पूरे विश्व को करना पड़ रहा है। यह किसी प्रलय से कम नहीं है। यह विश्व आपातकाल की स्थिति है, जिसमें बड़ी महाशिक्त भी अपने नागरिकों को सही स्वास्थ्य सेवाएं प्रदान करने में असफल साबित हुई है, ऐसे में पूरे विश्व में कई ऐसे भी देश सिम्मिलत हैं जिनकी स्वास्थ्य सेवाएं अत्यधिक कमजोर है। इस महामारी ने सभी को घरों में कैद कर दिया है। ऐसे में सरकारें वैक्सीन निर्माण कार्य में तेजी से लगी हुई हैं और सफलतापूर्वक कई वैक्सीनों को आपातकालीन स्थिति के लिए मंजूर कर दिया गया है।

हालांकि राष्ट्रीय राज्य का अपने नागरिकों के लिए टीकों की खुराक को सुरक्षित करना स्थानीय बाजारों को प्राथमिकता देना उचित है, अपने नागरिकों की रक्षा करना राज्य का धर्म है, किंतु वैश्वीकरण के इस युग में जहां पूरा विश्व एक वैश्विक गांव के रूप में इस परिस्थिति में साथ है, वहाँ सरकारों का यह कर्तव्य भी बनता है जिन राज्यों में महामारी के संक्रमण की दर अधिक हो, मृत्यु दर अधिक हो, स्वास्थ्य सुविधाएं कमजोर हो,आर्थिक रूप से कमज़ोर हो ऐसे राष्ट्र राज्यों में भी सहायता व सहयोग प्रदान करें,हालांकि इस महामारी से पूरा विश्व जूझ रहा है किंतु इस तथ्य को भी नकारा नहीं जा सकता कि कई ऐसी राष्ट्र राज्य भी हैं जिनमें संक्रमण अधिक घातक है और जैसा की हिंदी में एक कहावत है "वसुधैव कुटुंबकम्"

Nomita, 3HB

No to vaccine nationalism, yes to global cooperation. In my opinion, it is not justified for a nation to secure vaccines only for its citizens while leaving the global population behind. Health is intrinsic to humans. Securing vaccines for just citizens will not only project an increased selfish nationalist tendencies of the democratic world, but also spell blot humanity. Vaccine on distribution at global level will inculcate the spirit of global development, global growth and global cooperation. Injecting the jabs in the world market is also necessary as it will help the least developed and poor countries to have access to vaccines. Hence, there is a need for coordinated global efforts in under control. bringing Covid-19 combined key of unity, cooperation and coordination can unlock the gates of a healthy tomorrow. It will be a wellappreciated move for any nation. No nation should be left behind because we are living in a global village. Vaccination should not be perceived as a battle, but should be visualized as a fight against the virus at the global level.

Preeti, 1HB

Covid- 19 crisis is no longer a domestic problem. With increasing connectivity and global connection, the solution to come out of these unprecedented times, has to be resolved at global level. Vaccine а nationalism doesn't seem to be a long term solution in this inter-connected world, where the health of every citizen depends on the health of every other citizen in the world. The emergence and rapid spread of new variants have demonstrated what global health experts warned all along: 'that none of us is safe until everyone is safe.' By following the policy of vaccine nationalism, it is assumed that each country is responsible for the safety and well being only of those living within its territory, not abroad. However, their own citizens are unsafe unless citizens outside aren't safe. Thus, good international cooperation on vaccine policy is what is needed amongst the countries.

Nandita, 3HA

In the current circumstances, it is justified for a country to save and secure vaccine doses for its citizens as circumstances are parlous. Being a realist here is better because citizens are the first priority of any nation-state. As citizens are the national assets, it is the duty of the nation to protect them. A nation-state must help others in such an awful condition, but not at the stake of their own citizens. Supplying vaccines in local markets before the global market is not an offense. Although, countries are continuously making vaccines available both at local and global markets, which is a great approach to be taken by the countries producing vaccines, and India can be seen as a good example of it.

Jyoti Singh, 2HA

राज्य का प्रथम उद्देश्य अपने नागरिकों के अधिकारों व जीवन की सुरक्षा करना है। परंतु आज विश्व के सभी देशों के सामने नैतिकता का एक बडा प्रश्न खडा हो गया है। जहां एक तरफ सभी देशों को इस महामारी के विरुद्ध अपने नागरिकों के प्राणों की रक्षा करना है, वहीं दूसरी तरफ वैश्विक स्तर पर मानवता की भलाई हेत सभी व्यक्तियों का हित भी सभी देशों की जिम्मेदारी हैं। ऐसे में जब आज कई देशों ने इस महामारी के खिलाफ वैक्सीनेशन में सफलता हासिल की है तो एक बडा सवाल यह है कि क्या इन दवाइयों को वैश्विक बाजारों में भेज देना चाहिए या पहले अपने स्थानीय बाजारों में इसे वितरित कर अपनी जनता की सुरक्षा सुनिश्चित करनी चाहिए। चुंकि इन दवाइयों का उत्पादन इतना अधिक नहीं है कि

इसे स्थानीय व वैश्विक दोनों बाजारों में उपलब्ध कराया जा सके इसलिए ज़रूरी यह है कि प्रत्येक देश यह सुनिश्चित करें कि इन दवाइयों का उचित और सामान्य वितरण हो सके। यदि कोई देश इसे स्थानीय बाजारों तक सीमित कर देगा तो इससे विश्व की एक बडी आबादी इस स्विधा से वंचित रह जाएगी, जिसका परिणाम भयावह होगा। इसलिए सरकार को यह सुनिश्चित करना होगा कि वह अपने देश के जरूरतमंदों, वृद्धों और बच्चों का टीकाकरण सुनिश्चित करें और साथ ही वैश्विक बाजारों में भी इसी तरह का वितरण सुचारू रूप से हो ताकि ना तो कोई भी देश इन दवाइयों से वंचित रहें और ना ही इसे वैश्विक तौर पर उपलब्ध कराए जाने से देश के आंतरिक स्वास्थ्य स्विधाओं में कमी आए।

Aditi, 3HB

Yes, first state should serve the people of the country. It is justified to give priority to own citizens as it is the duty of the government of the country to serve the nation and provide security and protection to the people as mentioned in Directive **Principles** State Policy. State of accountable to its citizens and thus, we hold a sense of trust in the state to protect us. Siddhi, 3HA

The first priority of the state is their own citizens, their needs, safety and lives. Likewise, every state should prioritize their own citizens over anything. Once they have met their internal needs, then they can think of helping other nation states. So, it is totally justified for nation states to prioritize their own citizens over world citizens.

Jyoti, 3HA

जिस हिसाब से पूरा विश्व वैश्विक स्तर पर इतनी बड़ी महामारी की चपेट में आया हुआ है तो भारत जैसे देश को सर्वप्रथम अपने स्थानीय नागरिकों के बारे में सोचना चाहिए. फिर वैश्विक स्तर पर। क्योंकि जब अपने देश की नींव मजबूत होगी ,तभी हम दूसरे देशों की सहायता कर पाएंगे।हमेशा की तरह भारत सर्वप्रथम अपने बारे में ना सोच कर पूरे विश्व के बारे में सोचता है ,जो कहीं ना कहीं उसके स्थानीय लोगों के लिए यह खतरा बन सकता है। वैश्विक स्तर पर जिस तरीके से सभी देश अपने स्थानीय नागरिकों की रक्षा के लिए वैक्सीन बनाने की होड़ में लगे हुए हैं तो यह उनका कर्तव्य बनता है कि वह अपने स्थानीय नागरिकों की सुरक्षा के बारे में सर्वप्रथम सोचे। फिर उसका वैश्विक स्तर पर प्रसारण करें। यह बात तो सत्य है कि हमें सभी की सहायता करनी चाहिए। परंतु जब हम अपने आप को इस महामारी से बचा पाएंगे तभी तो हम लोगों की सहायता कर पाएंगे ,इसीलिए सभी राष्ट्र राज्यों का यह कर्तव्य बनता है कि वह सर्वप्रथम अपने स्थानीय नागरिकों के बारे में सोचें और उनके जीवन को सुरक्षित करे। इसके साथ ही हमें स्थानीय लोगों की रक्षा तो करनी ही हैं परंतु वैश्विक स्तर पर अन्य देशों की सहायता करना भी ज़रूरी है क्योंकि व्यक्तिगत रूप से आखिर हम एक नागरिक होने का कर्तव्य नहीं भूल सकते। चाहे भले ही वह अन्य देश के नागरिक क्यों ना हो परंतु जीवन जीने और उसे सुरक्षित करने का अधिकार सबका है।

Kirti, 2 HB

हम सब जैसा जानते ही हैं कि जो 2020 हमारे लिए बहुत ही दुविधाजनक साल रहा है। पूरे साल ही कोरोना बिमारी या कहे महामारी ने वैश्विक स्तर पर कोहराम मचा रखा है। कोविड-19 एक खतरनाक बीमारी है जो कई व्यक्तियों की जाने ले चुकी हैं। इसलिए सभी देश मिलकर इस बीमारी के तोड़ में लगे हुए हैं। कई देशों को कोविड-19 का टीका बनाने में सफलता प्राप्त हुई ,कई देशों की मेहनत रंग न ला पाई। कोविड-19 की जो वैक्सीन बनाने में जिन्होंने सफलता प्राप्त की है उन्हें इसको वितरीत करने की चुनौती का सामना करना पड़ रहा है। आज जो भी वैक्सीन बतायी जा रही है, उसे भी लोग शक की निगाह से देख रहे हैं। मैं उन लोगों से गुजारिश करूंगी कि वह इससे ना डरे, व सरकार द्वारा जो टीका पहुंचाया जा रहा है वह उनकी सुरक्षा के लिए है ना कि उनके खतरे के लिए।

कोविड-19 के टीके को वैश्विक स्तर पर पहुंचाया जाना चाहिए ताकि सभी देशों को इसका लाभ प्राप्त हो। यह बीमारी किसी एक देश में नहीं है कि बस अपना बचाव कर लो सब ठीक हो जाएगा। बल्कि यह ऐसी बीमारी है जो सभी देशों में फैली है, जो सभी के लिए खतरा बन सकती है। कोविड-19 की वैक्सीन पर सभी का बराबर हक है, पर जो स्थानीय बाज़ार हैं अगर उन्हें यह वैक्सीन दे दी जाए तो यह वैक्सीन सभी तक पहुंचना मुश्किल होगा। स्थानीय बाज़ार तक इस वैक्सीन को लाने का फैसला सरकार को नहीं करना चाहिए:-

० स्थानीय बाजारों का सबसे ज्यादा मतलब लाभ से होता है। वह अपने लाभ के लिए इसका ऊंचे से ऊंचा दाम लगाएंगे।

 स्थानीय बाजारों में कोई भी चीज आती है तो वह नकली भी बनने लगती है। अगर वैक्सीन स्थानीय बाजारों में आई तो इसकी नकल भी आ जाएगी। जिससे जनता की स्वास्थ्य के साथ खिलवाड होगा।

• स्थानीय बाजारों में भ्रष्टाचार शुरू हो जाएगा। लोग इसे पाने के लिए गलत तरीके इस्तेमाल करेंगे। वह इसके लिए रिश्वतखोरी भी देंगे। जो स्थानीय बाजारों में कार्य करने वाले कर्मचारी हैं, वह लालच में आकर इसे बिचौलियों के हाथों में देंगे और वह हमें आम लोगों तक अधिक रेट पर उपलब्ध कराएंगे।

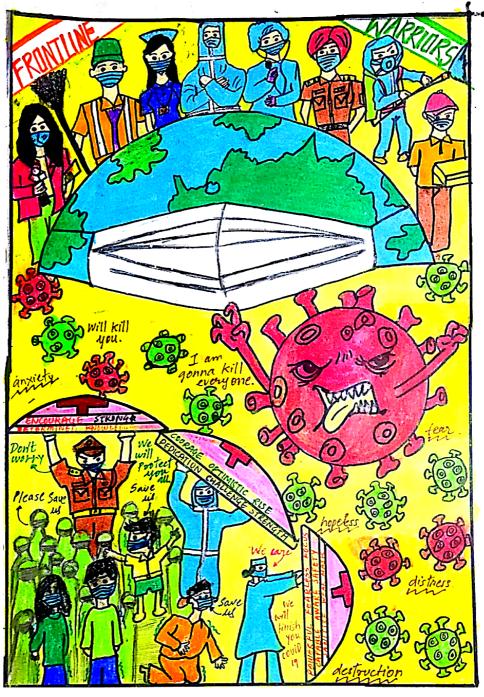
वैक्सीन वैश्विक स्तर पर ही आनी चाहिए जिससे सभी व्यक्ति को यह सुचारू रूप से उपलब्ध हो। सरकार इसे जनता को उचित कीमत पर उपलब्ध कराएगी, जिससे निर्धन या कहें जो लोग इसे नहीं खरीद सकते उन्हें उचित कीमत पर उपलब्ध होगा। सरकार वैक्सीन के साथ या जनता की सुरक्षा के साथ कोई खिलवाड़ नहीं करेगी और जनता को सरकार पर पूरा विश्वास भी है।

Mansi, 3HB

Sattaan

ection

Cartoons

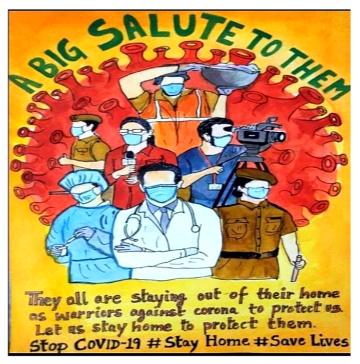


Priminda Abe Mutuva, 2HA

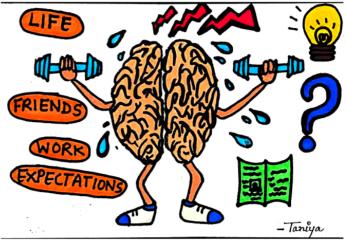
Cartoons



Priya Rao, 3HA



Aditi Sharma, 2HA



Taniya, 1HB



ARTICLE SECTION COMPETITION

1st- Poornima Sharma & Sirat Bhalla 2nd- Disha Somvanshi Spl. mention- Neha Bhati & Taniya

MOVIE REVIEW COMPETITION

1st- Aarti, Muskan, Ishika 2nd- Priminda

CARTOON SECTION COMPETITION

1st- Priminda 2nd- Priya and Taniya Spl. mention-Aditi Sharma

POETRY SECTION COMPETITION

1st- Neha Bhati, kabhi toot kar bikhar 2nd- Anshul, mehnat se seenche sapno ki

BOOK REVIEW COMPETITION

1st- Sumaiya 2nd- Ishika 1st yr

BIGG BOSS COMPETITION

Ishika Ohlan (Captain) Samridhi Hooda, Nandita, Vandana, Lakshi (Members)



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You may shoot me with your words, you may cut me with your eyes, you may kill me with your hatefulness, but still, like air, **I'll rise**...

- Maya Angelou



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