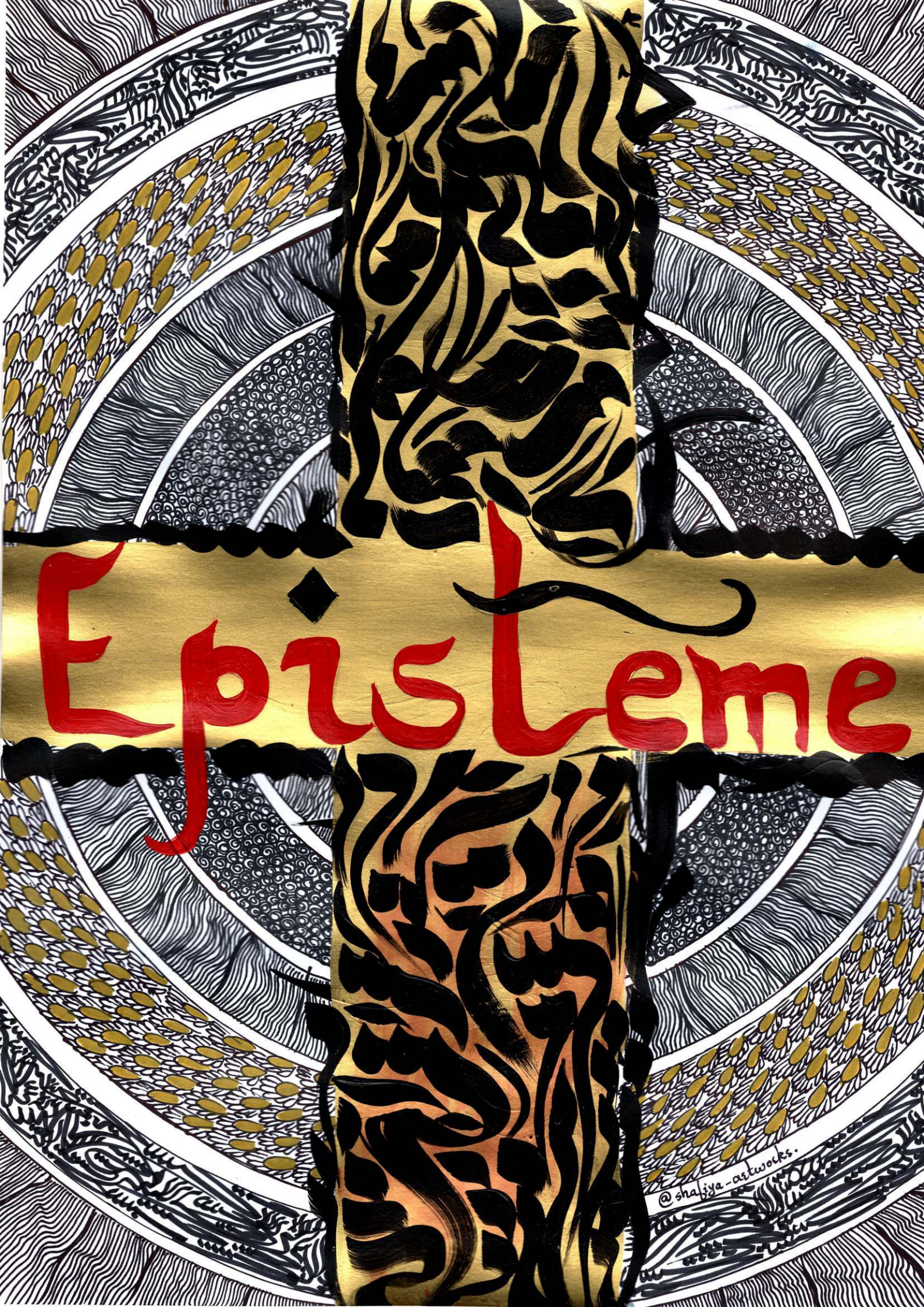
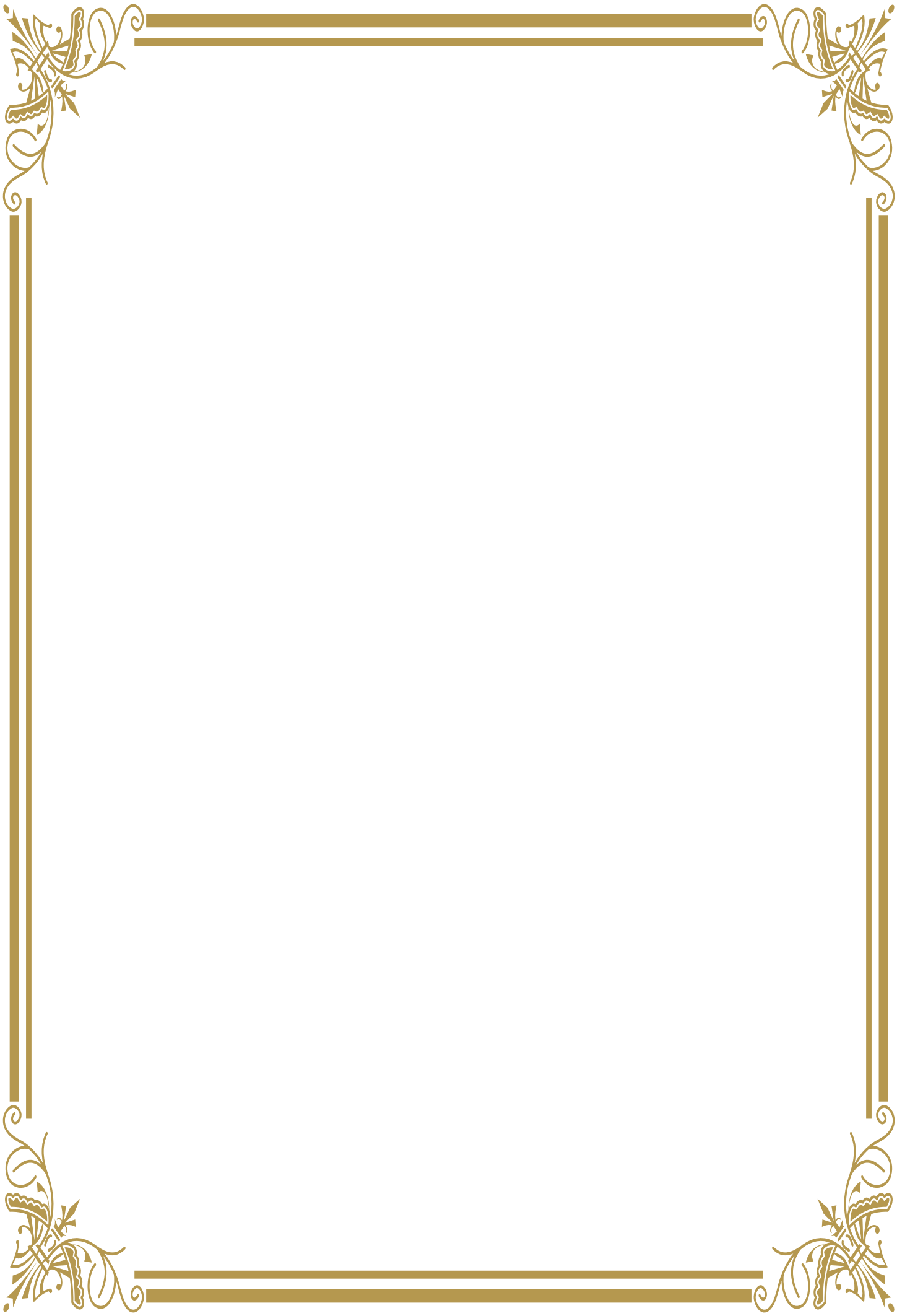

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جامعہ اسلامیہ بہاولپور
اللہ اکبر
علم مالم یعلم الانسان

HOD Address

Nurturing creativity and inspiring critical thinking are two of the key elements of a successful education, and Episteme is the perfect amalgamation of both. It gives me immense pleasure to announce that the Subject Association of the Department of Political Science, Jamia Millia Islamia has decided to publish this magazine. It will encourage both talent and opinion, and will create a vibrant public space for students and faculty alike.

I hereby congratulate the editorial board as well as the Subject Association for this exemplary endeavour, and wish them all the very best.

Prof. Furkan Ahmad
Head of the Department of Political Science
Jamia Millia Islamia

Note from the Editors

Writing is an act of reacting to the environment around you and an expression is a basic instinct of a thoughtful mind. Students are the most enthusiastic budding creative expressionists who just need a platform to throw their ideas and emotions on the paper.Thus with great pleasure we announce the third edition of our yearly departmental magazine, Episteme.

Editorial board like every year went through a stupendous task of selecting and finalizing the best creative material for the magazine. we are overwhelmed with the humongous response by the students with their drafts.

We tried our best to accommodate all the deserving articles and poems into the magazine. We hope this edition of Episteme will set the bar higher with its interesting and novel content.



Dr. Krishnaswamy Dara
Editorial Advisor

Student Editors:



Anupam Tiwari



Ummul Baneen Hyder



Swati Yadav



Zakia Rafiqui



Suhana Ali

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Designed by : Ummul Baneen Hyder
(General Secretary, Subject Association)

Cover Page by : Shafiya Shafi
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Remembering Jamia

Suraj Thube
(Ex Student of MA Political Science)



I distinctly remember my first day in Jamia. I had arrived a week before the start of my course and thought of exploring the campus. Arriving near Gate number 8 on a bright albeit sultry day, I was slightly nonplussed to see a graveyard like silence in the campus. The smiling bust of the poet Ghalib was literally the only 'presence' amidst the immaculately well-maintained lawns. As much as I was astonished to hardly see any student around, the grid like pattern of the lawns and expansive buildings that somewhat resembled the old Delhi forts built of red sandstone made me very happy. As I trudged along with my backpack in unknown spaces, I soon realized after coming across the Jamia mosque that most of the students were there for their afternoon prayers. The initial befuddling and eerie silence was after all a temporary movement of students away from the campus. After seeing fellow Jamia students for the first time in and around the mosque, I quickly strolled around to some other parts. The Jamia library, Central canteen, an all female led canteen by the name Dastarkhwan and a sprawling reading room very close to the main road were some of the first things that caught my attention. I was already looking forward to my time in this new culture even as my landlady had pithily quipped the same morning, " AapPardesaaye ho, sambhalkerehna!"

Coming from a relatively small town like Pune to an unimaginably colossal place like Delhi was indeed overwhelming. I had come to a place that was in every sense of its popular maxim ' a microcosm of India'. This was a place, as seen through my rose tinted glasses and backed up by a family friend's astute observation, for people who could afford a two thousand rupees meal and at the same time make you survive on as low as twenty rupees a day! My general interest in the interface of politics, society and culture got instantly magnified in this microcosm and more within the premises of Jamia. My fascination for Sufi music, Islamic history and Jamia's own story of its famed role in the independence movement acted as primary node points for my liking of the university. I must admit I was completely oblivious of both my department, the standing it has among the larger academic world and also about the professors as I had never heard any of them barring a couple. For me, I had the usual parameters etched out in mind about Jamia - Central University, popular departments like MCRC, Law & Architecture and most importantly, it was in Delhi. A city that breathes such a plural everyday in every sense needed no other charm to help me make my decision.

The above mentioned feeling was also in some way conditioned by my basic feeling of how if you are in Delhi, what university you end up going to hardly matters. This was the bare minimum

which did indeed exceed beyond my imagination after coming to Jamia. I remember making this personal vow of not looking to be spoon fed by any professor and not relying on class lectures completely. At the Master's level, I thought it was more about doing your personal, self study and approaching the teachers only when you have genuine doubts. This more or less remained constant throughout my time in Jamia which actually made me get to know the teachers of my fields of interest more closely. Most of the time right from the beginning was spent in Jamia's excellent library and its reading rooms. The perks of being in a well endowed Central university were beginning to reflect in the long hours I managed to spend in the wondrous world of books.

As the course began, I saw students flocking the departments in huge numbers. Eventually, I came across students coming from diverse backgrounds discussing and debating things from academics to everyday gossips and rumors to which are the nicest Kebab corners and street food joints around the campus. The feeling of students huddling together and making it a point to socialize in a sense, sometimes even at odd hours like 2am at night near the Chai corner outside the reading room was something I desperately missed back home. The joy of loitering around aimlessly on the lawns, more so in winter afternoons, and still coming up with issues to talk about crisscrossing multiple disciplines and genres was a sheer joy. Looking back, I can proudly say I made amazing friends during such 'non - activities'.
As far as teachers are concerned, my expectations were modest to begin with. Coming from a state university and being aware of its qualitative limitations, I was wary of expecting more even from a Central university. In this sense, I was happy to see the minimum expectation being fulfilled - that of lectures happening regularly! After checking this stereotype, I was more or less also right with another one about Assistant professors normally being the one's aware of all the ongoing debates and discussions in their particular academic fields. It was mostly through them that I got interested in even those fields which I had failed to wholeheartedly embrace in the past. Political philosophy, State party politics and the New Rights movement studied in a global, comparative perspective were some of them. For instance, I remember being pleasantly surprised to see the interest in social reformers like Phule and Ambedkar as critical, political thinkers. Unfortunately, even a place like Pune casted a blind eye to the enormity of their socio-political significance in my under graduation days. On the contrary, thinkers like Rashid Jahan and IsmatChughtai were taught with great interest and purpose. Also, getting students engage with niche yet critical cogs of the political governance discourse like the politics of infrastructure or even the complexities of the debates featuring development and Maoism broadened my horizons even further.

My only lament, if it has to be called as one, was that we could have got more weekly readings. The feeling of how the demand from students to read and write more remained somewhat constant. Probably, it was one of those chicken and egg situations wherein the department as a whole has to keep in mind the diversity of the educational backgrounds of the incoming students as well. A computer science under graduate who was now doing his Masters in Political Science would obviously find it incredibly difficult to read a 500 plus page tome by John Rawls! Having said that, it never dampened the spirits of those who were driven by the thought of making the most of this opportunity. This was amply reflected in the sundry 'inside the classroom' memories I have shared with my batchmates. We had active participation after assignment or book review presentations, movie screenings or just extending our stay in the classroom after an intense reading. There were certainly also times where I had differing views and opinions both with my classmates and also with our teachers at times. However, that never acted as a major hindrance in genuinely engaging with the complexities of the issues at hand. Sometime, after the guest lecture, we even managed to have long, meandering discussions on a gamut of interrelated topics

with our main speaker. The one which I do remember distinctly was an informal chat over chai along with a bunch of friends with Professor Dilip Simeon and his then ongoing research on Nihilism. Attending guest lectures, seminars and day long symposiums are some of the most cherished memories I have from my Jamia days. Almost every other day there were interesting talks scheduled by not just our department but other centers and departments of the university as well. I experienced that feeling of being incredibly lucky to get a chance to listen to so many writers and scholars which I had read in my under-graduation days. From Carl Ernst, ChitralekhaZutshi, Barbara HarissWhite , Bina Agarwal , Upendra Bakshi to young, budding scholars like Raisur Rahman, Anup Surendranath and many, many more! Jamia, especially during the first year was the perfect haven for academic talk lovers for topics spanning virtually everything under the sun. My excitement with academic events also rubbed on to cultural events with equal zest.

There are two cultural events in particular which I can never forget in my life. First was this musical concert organized by the North East studies department where they had called the Meghalayan sensation Lou Majaw. His quintessential Bob Dylan tributes were surpassed only by the vivacity of his performances. Second was a complete contrast in terms of sound, passion and the boisterousness of the crowd that one saw for Lou Majaw. This one was a unique all female ensemble performing Dastangoi, the mesmerizing Urdu storytelling art form, crisscrossing across various cultural and religious stories. Helmed by the indomitable Syeda Hameed, the nearly two hour performance was nothing but a transcendental experience. The recurring of Mushairas and Qawalli programs, not to mention all the modest storytelling events organized by students, were like the most constant companions of my Jamia days. Speaking of unique moments, heritage walks was another idea which I had only heard but had very little clue of what all it exactly entailed. Curated by Professor Sohail Hashmi, I managed to take part in two walks - one in the maze like walk in and around Mehrauli and the second one to the mighty Humayun's tomb. Getting intimate with history, anecdotes, architecture and what all of that meant to the politics of time and space for today's times in general was an amazing learning experience. I was fortunate to have a group of friends who never got tired of exploring small lanes and bylanes and basically getting lost in the unknown world. One certainty though amidst our sudden plans of city tours was the time we managed to take out for sports. Football and cricket inside possibly the best sports infrastructure in Delhi for a university was extra special. My bonding with fellow classmates increased manifold over here that got reflected in other aspects of life as well.

After spending two years in Jamia, I remember coming across people back home asking me about bizarre things as to how 'secular' the place is and how was it like to live among 'conservatives'. These abstractterms have never made much sense to me beyond a point. Funnily enough, it tends to distance the 'progressives' back home from all the evils out there with the 'Others'. I was saddened to even know a few students backing out from their college admissions at the last minute because of some misguided apprehensions about the image of the university and the purported blinkered principles it espouses. Even though I am not a practicing Hindu myself, I can safely say that I never came across any untoward happenings veering on religious or communal conflagrations . In fact, more often than not, I have fond memories of being part of civilized discussions on many complex issues within Islam. Jamia will always be an incredibly special place for me. I don't know how much I managed to use my time to good effect but what I can certainly say with confidence and pride is that the university did not disappoint.

Round Tables

Swati Yadav



Sitting around round tables
With tea, coffee, juices
And lots of issues to handle
From mid-semester cruises
To hard thought crushes,
Connecting hearty cables;
Of strangers turning into classmates ,
To friends, to gossip gates
To helpmates, to rebels against states.
Tables witnessing stupid fights
For chilled water and our rights
For all night library, to good sight
Of homemade food for balanced diet
And snatching it to eat the last bite;
Even sharing crumbs of biscuits,
Chips and chocolates with ever hungery friends and ever beautiful squirrels,
Pushing each other and having quarrels
To get the best pose for our photo gallery;
Discussing the perfect view of ideologies
Ranging from politics to religious eulogies,
Citing para from books, to poems,
To movies, to documentaries,
To sayaries, to songs' rhymes,
To teacher's commentaries;
To win the debate and create
Lots of stories and memories
Sitting around round tables
Connecting the hearty cables.....

The Ruins

Swati Yadav

Ruins of great treasures
Are spreading everywhere.
People came in vain,
Found nothing but pain;
Corpses of lost battles,
That eternity can't settle.
Monuments strike wonders,
Eyes forgets to ponder;
Ruins yelled in silence,
The stories of unfought violence.
The buildings' wounds crying
That walls stop trying,
The city has many warriors
Who died as loser, inferiors.
All but one fails to recognise
That there is gate small in size,
Over there written is something
In language of nothing...

Roller Coaster Ride

Swati Yadav

Roller Coaster Ride

It was a roller coaster ride
Spreading the days into night
Making the trolley big and wide
Engulfing the feelings into timeline
Of interviews, visits, reports' deadline.
I learnt to work with team of people
Different like bird and seagull
Finding the mediative ground
By calling, texting, discussing
And keeping egos drowned
While swimming in pool of crowd
Of yellow, blue, green crowned
Metro passing through stations
Of people's heart
Sitting with paper in the cart.

Indian Media in 2019 : The dissident versus the faithful

Sabah Hussain
PhD Political Science



If one is constantly imbued with certain kind of the doctrine and thought processes through reinforcing visuals or ideas, gradually it starts to set its place in their subconscious. That's how ideology works, its 24*7 presence around us through the media, songs, posters, street art or the cinema can internalize or mould the gravest of the wrongs. Freud would call it 'unconsciousness at work, most of what we think takes place at an unconscious level, yet exerts powerful effects on our lives. In the contemporary India, we can find the masses, the intelligentsia and the Indian media comfortably divided into two extremes of 'the dissidents' and 'the faithful'. Media being the fourth pillar of democracy, asserting its right space in India but mostly with the wrong agendas, parleying between the aforesaid two extremes. The year of 2019 has been the year of elections, propagandas, media bargaining and the online wars reducing media to a 'banal agitprop'.

Pulwama and Balakot strikes, General Lok Sabha elections, Assembly elections of Andhra Pradesh, Arunachal Pradesh, Odisha, Sikkim, Haryana and Maharashtra and Mission Chandrayan have kept the Indian media occupied. It has been observed that the testimonies from the other side on the serious issues like Assam NRC, abrogation of article 370 are either missing or misinterpreted. Switching on to our TV sets and news channels have become no less than a trauma. The elite media houses and the social media have become 'the thought police' from George Orwell's 1984 who keep a check on our ideology, orientations and food choices.

Indian media from past few months has constantly been creating war hysteria in the minds of the masses. Along with outrageous animations, imageries, conspiracy theories, they even announce the dates and potential war strategies. War is often ensuing mostly when diplomacy fails and is a serrated step but the constant infiltration of it in our minds is normalizing the whole concept of the 'warfare'. Military might is demonstrated on news channels, show casing newest of the missiles and combat technologies. Similar perceptions are received from the social media posts, and are also alarming; the agenda setting disseminate and most actively transpires through such

mediums. The emerging liberals are being attacked on twitter and hateful hash-tag trends are fabricated en mass by the dubious accounts. This is the woeful reality of the Post-truth world where populism dominates over pluralism. Their specific targets are those who take a stand against the government or the military and are being attacked online and on the ground as well.

Under the Constitution of India, freedom of the media is part of the freedom of speech guaranteed by Article 19 (1) (a). However, no freedom can be absolute, and reasonable restrictions can be placed on it. One of the basic tasks of the media is to provide truthful and objective information to the people that will enable them to form rational opinions, which is a sine qua non in a democracy. The real issues in India are economic, that is, the terrible economic conditions in which eighty per cent of our people are living under the poverty, unemployment, lack of housing and medical care and so on. India ranked 102 out of 117 countries in the Global Hunger Index (GHI) 2019, a rank much below than its South Asian neighbours such as Nepal, Bangladesh, Pakistan. The GHI report, calculated by The International Food Policy Research Institute (IFPRI) pointed out that "India is suffering from a serious hunger problem". Another study 'The world air quality report 2019', by IQAir AirVisual and Greenpeace, 22 of the world's top 30 polluted cities are in India. Instead of addressing these real issues, the media often try to divert the attention of the people to the 'non-issues'.

The pliant media coverage following post Pulwama to Balakot air strikes to the general elections of Lok Sabha, everything could be understood as the larger project in the 'manufacturing of the consent'. There are certain authorities who are in the position to make decisions to determine the functioning of the society. These decisions about the investment, production and distribution are in the hands of concentrated networks of major corporations and investment firms. These are on the important positions in the government, in the private sector and in media. They are the ones who make the decisions having an overwhelming donor role. Elite media are the agenda setting media. They set the general framework and local media more or less adapt to their structured ways. In the last few days, back home I had read a local Hindi daily in which one could easily notice the bias of the newspaper with the usage of the extreme language. During my course in Journalism back in my graduation days, the first thing we were taught was the 'neutrality' in serving the details, without taking the sides. My professor would always ask us 'to act like a camera', which impartially reflects everything it receives from its lenses, but that is certainly not the case seen around.

The story of misery of Indian media in 2019 is not only limited to the events of the first half of the year, it continues its agenda setting with the prejudiced selection of the topics, distribution of concerns, framing of issues and bounding debate within certain limits. These agencies as Chomsky and Herman put it in their seminal work 'Manufacturing Consent', determine, shape, control, restrict and serve the interests of the dominant groups. This is a big market and they try to sell the ideology with an appealing packaging. What comes out of this is the perception of the world that satisfies the perception of the sellers. The same media, in India has also contributed in constructing a certain kind of images of the Muslims, Dalits and the women which are then constantly reinforced by the other mediums like cinema and television commercials. The article is not an attempt to dismiss all the good ever done by the media but to recognize the broader and contemporary trends endorsed by it. Horrifying revelations about the Indian media, instances of its unscrupulous involvement in the financial, criminal, civil and sexual crimes facts were consolidated by 'The 2017 Edelman Global trust barometer', calling it as one of the most corrupt

media in the world. In 2019, 'Reporters Without Borders' ranks India 140th out of 180 in the World Press Freedom Index. These reports state that the people expect the media to reflect the opinions and voices of the unheard, but people feel that they cannot trust the media content anymore as most of them have found it to be driven by vested interest and aimed to exploit the situation for gaining TRPs. It also states that overall there has been a "global implosion" in a total trust deficit. Although recently in October, 2019 News Broadcasting Standards Authority of India (NBSA), has issued advisory to all the news channels and programmes to avoid 'inflammatory debates' which are likely to create tension in the wake of Ayodhya issue but the outcome of the content analysis of the same of the period October-November 2019 has been very dismaying.

At the same time when the trust in the media, cinema and TV shows is hitting at the all time low; there are tiny isles of valiance in an ocean of conformity. Away from the flag waving cinema of the year like Uri, Batla house, Kesari, Parmaanu and Paltan, there are courageous attempts like Ghoul and Leila in the series of dramas. These have been heavily critiqued as 'anti- establishment' but should rather be treasured as an attempt in creating a space for debate, discourse and the incorporation of the antithesis. Similarly there are very few media houses which essentialise non-conformity, and are important for the reason and dissent. Not being able to register the dissent is not fruitful especially in the age of powerful and charismatic leaders as it deprives the common masses of objective understanding of the status quo.

The Paradox Of Colours

Ummul Baneen Hyder
M.A. Pol. Science



While she was lost in her imagination, her sister patted her on her back,"get up where are you lost" her sister asked ? As usual with an angry tone she replied "what is the matter, you always do this..., I was thinking about my trip which I am going to plan with my price money". "Which trip?", her sister asked, pretending as if she did not hear.

"Nothing," with glowering face she replied and lied down again. "I do not understand how can someone be so optimistic about things without doing anything," her sister murmured and left the room. Preoccupied as she was with her imagination, she left on her trip to Jaisalmer without paying any attention towards her sister.

She continued imagining her trip till her sister again hit her on her back and this time with a voice of concern asked her " what happened?". Her sister sat by her side on bed and asked the same question to which she gave no response. But her sister could see on her face that she was not alright. So her sister again asked and persisted what is the matter? Quiet for ten to twenty seconds and her eyes constantly looking here and there, she finally uttered " di.., I was thinking about my trip to Jaisalmer, but," again she was quiet and looked very quizzical.

Her sister held her face with her hand and asked "kya huva" (what happened)? She murmured, "when I was entering in to Jaisalmer fort, people were celebrating holi, they were throwing colours on each other" again she was quiet.
Both of them were silent for a moment then suddenly and quickly she said " I thought there will be no crowd, but there were so many people I got scared", her sister held her shoulder and said "what are you talking about, are you out of your senses, when did you go there?".

Under her breath, she replied "they were drunk and they were touching every single women who would pass by them, you know" she continued "one man held hand of a foreigner, she managed to free her hand but while trying to get hold of her that man touched her so inappropriately, and almost every women had to face this, I was standing far away".

Then with a firm voice she continued and said "you know what was I thinking at that time" with little interest her sister replied "what"? She continued, "I was deciding should I go ahead or not", then still for a moment, she resumed " I was not able to decide first, because I was terrified with the mere thought that anyone can touch me so inappropriately in the guise of throwing colour on me, so I first decided not to go, but then I thought I have come here without telling my parents and I have spent my money, I will not go back without having a view of such an important monument, but I was still not sure".

Her sister asked why? After a pause of few seconds she replied "can I ask you something"? After nodding her head, her sister said yes. With a baffled face she asked her, what would she do if she was in such a situation. Very firmly her sister said "I will not go ahead", "why?", she replied. "Because for me my honour is more important than the view of Jaisalmer fort", her sister answered.

The younger one responded by saying that she also thought that way first. "just because someone touched me, how can that have any impact on my honour or my self-respect, does not this notion always stop us from moving ahead and achieving our dreams", in a very passionate voice she continued, " I think this notion of honour is one of the other tools which are used to subjugate women, what do you think di ?". Very furiously her sister answered by saying why were they even discussing about things which never happened. "Di you know what, I moved ahead", she replied.

Taken aback, her sister shouted "what, how could you do that? ah! How can I forget that you have a habit of taking everything casually, right?". While keeping her sisters hand in her own hands she started saying " when i moved ahead situation was more worse, there was more crowd and more men were drunk".

Her sister inquired if anyone touched her. She said when her face was clear, when there was no colour on her face they threw colour on her face and they touched where ever it was possible to touch her but the moment her whole face was covered with colours, less men seemed to be interested in throwing colour on her. In a very surprised tone her sister asked "but why? "to which she replied by narrating an incident, "you know when my face was covered with colour and I was walking inside the fort one man came towards me and wished me happy holi, the moment he lifted his hand to throw colour on me I bent down and he said "acha nhi lagata"(ok, I will throw the colour),but when I got up, instantaneously I said please do not do this, after which he came back towards me and tried to hold my face but I pushed him back and ran away. Then I realised what happened.

I have short hair and I was wearing a cap, my face was covered with colours so he thought I am a man, but when I uttered something he realised I am a woman so he came back". Her sister who was both perplexed and angry said, that means they do it only with women to which she replied "no, not necessarily". Her sister inquired " what did you do after that, did you come back?" she replied "no, I sat on a chair near a shop and while I was drinking water I sensed that these drunk men can drag any women inside the fort and do anything, because there was so much of crowd that nobody could even realise or hear the cries of that woman unless she was with someone who would feel her absence. My hands started shivering out of fear, do you know what was I thinking? "No", her sister answered.

With sweat on her forehead streaming down and her voice trembling she replied "what if someone had kidnapped me and …," " and what", her sister asked, to which very quickly she replied "what if someone had kidnapped me and raped me".
"Are you mad, why would this happen to you?" her sister in an angry tone replied.

This time with a firm voice she responded back "this can happen with anyone, you know while I

was sitting on chair" she continued "I was thinking about what would happen if someone raped me, for a moment I thought I will kill myself before he will do anything, but then i decided no, I will not kill myself, I will fight back. But then a moment of hopelessness got hold of me again and then I thought what if there were more than one, I won't be able to stop them, suddenly I realised I have got goose bumps. I was not ready to accept this so I decided to kill myself if any such kind of thing happened, but then I stopped for moment and thought what is my fault, why should I kill myself".

“What choice do you have then" her sister asked. She answered back by asking her sister that would she kill herself if someone raped her. Her sister became furious and started yelling at her by saying "You have gone mad, why would anyone rape me, nobody can rape me". May be this was that feeling of vulnerability which she, her sister and every other women sense. with a very unfamiliar pain in her voice, eldest one asked "If you will not kill yourself, what will you do, because your life will be over after that". With a smile on her face she replied "I do not know, but i certainly will not kill myself". Now more interested in conversation her sister very curiously asked, "when you were sitting on chair and thinking about this, what happened after you decided not to kill yourself". May be she was trying to find an answer for herself now.

Younger one replied "when I decided to live my life, first thing which came to my mind was when mama and daddy will come to know about it, how will they react, I was nervous because I had not informed them about my trip. May be daddy will blame mama for this, because she always supports me in whatever I do. But this time may be even mama will not support me, I think she will kill herself or she will ask me to kill myself".

"what will you do if mama asked you to do so"? her sister asked. with pause for a moment she replied "I will say that I am a human being and I have every right to live, the mere fact that somebody has raped me cannot make me any less of human being and I cannot stop to live". After a deep sigh her sister said "may be mama and daddy will accept you, but what about other people, they will never let you live a dignified and a happy life, what will you do"?

With a firm and confident voice she replied "I will stand tall with my stature as high as sky, I know they will bring tears to my eyes by the sting of their tongue, they will try to cut my soul by the sharp blade of their gaze but I am not going to bow down, I know the day will come when they will succumb to my sky high thoughts. They should know we are not weak willow trees, we are courageous enough to hold our frontiers ,with a sheer disappointment in her voice she asked her sister, do you think this will help?" to which her sister answered yes my dear, you have tested death, they will not dare to question your path, you are fire they better be aware!

Suddenly there was a knock on the door, "kon hai"? (who is there) elder one asked, "main hoon" (it's me), their mother replied after she opened the door. With a plate of snacks in her hand she came inside and sat on the floor. Both the sisters got down from the bed and sat down alongside their mother. "why did you make them"? the elder one asked to her mother. "I thought you would like them, since the weather is cold, didn't you like them?" their mother asked. "Yes mamma", the elder sister replied. Waiting for an answer from the younger daughter, both mother and the elder daughter looked towards her. She was fixedly looking at her mother's face, maybe she was trying to find an answer in her mother's eyes, that will she accept her after that.
(An excerpt)

The resurgence of authoritarian populists and democracy Fatigue

Moin Qureshi



People begin to think only when the fault lines occur and they think deeply when the world order breaks down. The politics of today is changing significantly; the jolts are deep as those from earthquakes. The triumph of Donald Trump, a self-confessed sexual predator and racist or the electorate apotheosis in India and Philippines bear witness to the trend. Ashish Nandy referred Modi as a "textbook case of a fascist and a prospective killer". Mass murder accused Rodrigo Duterte rises the political foray; while there is mass acclaim for pitiless despots and imperialists like Putin and Erdogan in Russia and Turkey respectively. These populist authoritarian leaders and scurrilous demagogues are gaining ground in different countries of the world. Even though the secessions of our time, for instance from ISIS to Brexit have several unique causes. For one, ethical constraints have weakened everywhere, often under the pressure of public opinion. The apparent 'muslim rage' identified with mobs of brown-skinned men with bushy beards has now taken different faces, from saffron- robed Buddhist ethniccleansers in Myanmar to blonde white nationalists in Germany.

Freud wrote, the 'primitive, savage and evil impulses of mankind have not vanished' but continue to exist in a 'repressed state', waiting for 'opportunities to display their activity.' The liberal world order is crumbling. Slavoz zizek says, "the trump victory is the final blow to Fukuyama dream, and the final defeat of liberal democracy". It would be, however, a mistake to forget that the initial signs of reactionary movements already were visible in Europe 15 years ago, when Jorg Haider's FPO came second place in the 1999 Austrian parliamentary elections, prompting a right-wing coalition government under Chancellor Wolfgang Schussel. In 2002; Jean marine le pen made it to second round of the French presidential elections, where he lost to Jaques Chirac. These leaders who have risen in the new populist movements are typically Xenophobic,
Misogynist and Authoritarian in their functioning. Their followers usually share many of these tendencies but they are also fearful, angry and resentful of what their societies have done for them over the years.

In the Neo-liberal world order, Economic sovereignty, as a basis for national sovereignty was always a dubious principle. Today, it is increasingly irrelevant. In the absence of any national economy that modern states can claim to protect and develop, these nations in many populist

movements perform their national sovereignty by turning towards cultural majoritarianism, ethno-nationalism and stifling intellectual and cultural dissent. In other words, the loss of economic sovereignty everywhere produces a shift towards emphasizing cultural sovereignty.

Vox populi (Thought process of the followers) has been brilliantly showed In the book 'The Great Regression', by Arjun Appadadurai. The author talks about various ways in which today's widespread feeling of being fed up with the democracy itself have a distinctive logic and context. Firstly, the extension of Internet and Social media to growing sectors of population led to web-based mobilisation, easy propaganda, identity building and peer seeking; and these have created the dangerous illusion that we can all find peers, allies, friends, collaborators, coverts and colleagues; whoever we are and
whatever we want. Secondly, the fact that every single nation-state has lost ground in its efforts to maintain any semblance of economic sovereignty. When we add to these factors; the worldwide deepening of economic inequality, the global erosion of social welfare, and the planetary penetration of financial industries that thrive on circulating the idea that we are all at risk of financial disaster, impatience with the slow temporalities of democracy; It is compounded by a constant climate of economic panic. The same populist leaders who promise prosperity for all often deliberately concoct this sort of panic, for instance, the Demonetisation exercise in India to root out black money by illegalising 500 &1000 rupee notes. These currency notes were a vital part of everyday life for poor and middle class workers, consumers,
and petty commercial operators.

The leaders and their follower have bonhomie on some ground like The leaders hate democracy because it is an obstacle to their monomaniacal pursuit of power. The followers are victims of democracy fatigue who see electoral politics as the best way to exit democracy itself. This hatred and this exhaustion find their mutual ground in the space of cultural sovereignty, enacted in scripts of racial victory for resentful majorities, national ethnic purity and global resurgence. This is precisely the fact that Neo-liberal world is the incubator of authoritarianism in today's time. Zizek argues, "In a nice Hegelian move, when capitalism won its external enemy and united the world, the division returned". Pankaj Mishra says, "The liberal world made the human beings subordinate to the market, replacing social-bonds with market relations and santifying greed. It propagated an ethos of individual autonomy and personal responsibility, while the exigencies of the market made it impossible for people to save and plan for future".

Where does the "Left" stand in all this charade?
Right-wing populism thrives because the world of the working classes has been destroyed by corporate capitalism and has been further developed by cultural progressive elites, who from the 1980 onwards, focused their intellectual and political
energy on sexual and cultural minorities, generating fierce cultural wars. The main theoretical proponent of leftist populism is Chantal Mouffe. According to Mouffe the main reason for the failure of the left is its non-combative stance of rational argumentation and lifeless universalism. Since this post-political third way is no match for the agnostic logic of right, they successfully mobilised anti-immigrant populist like Marine le pen, the only way to combat as left think is by recourse to a leftist populism.

The left populism also moves beyond the old working class, anti- capitalists, and bringing together a multiplicity of struggles from ecology to feminism. Zizek says, the rise of new right is second

phenomenon; the crucial thing is the disintegration of state concept of centre-left.

The new organic corporate intellect like Mark Zuckerberg and Bill Gates say that capitalism is in present form will not survive and that the discourse needs to be changed. The left should focus from the Big Bad Wolf of populism to true problems. The left has no choice but to re-emerge with the moral world of lives and those which have been torn asunder brazenly by the rippling effects of capitalism. A revitalized left could lay the foundation for a powerful new coalition committed to fight for justice for all. The left alternatives should be a programme of new and different international agreements- agreements which would establish control of banks, enforce ecological standards, secure workers' rights, healthcare services, the protection of sexual and ethnic minorities etc. The rise of right has created a totally new political situation, leaving opportunities for a more radical political left. Now is the time for the Left to do the hard work; Or to quote Mao: "There is disorder under heaven; the situation is excellent."

1. शहर



Anupam Tiwari
(MA Political Science)

शहर निर्मम, चालबाज़ जालसाज़ होता है;
साम्राज्यवादी की तरह
चारों तरफ की सीमाएं बढ़ाता है;
एक धूर्त ठग की तरह फुसलाता है
उनको,जो सुदूर, चकाचौंध से परे,
एकाकी जीते हैं,बेख़बर चुपचाप,
मरने के लिए
पैदा होकर, अंत में मर जाते हैं।
उनको दिवास्वप्नों के सब्ज़बाग़ दिखाकर
खींचकर इस भूलभुलैया में लाता है
फिर चकमा देकर इस ज़ाल में
अकेला छोड़ जाता है, पीस-पीसकर
हर क्षण मरने के लिए।

शहर अपने फेफड़ों में धूल-गर्द-धुएँ
और पसीने की गन्ध लिए,
शोषण के आलम्ब पर खड़े हैं।
ये लोगों के सपनों की नींव पर इमारतें
खड़ी करते जाते हैं और उन्हीं
इमारतों से, उन्हीं लोगों को फिर
ललचाते हैं, और ये क्रम चलता
रहता है। अनवरत, बिना रुके।
शहर में एकाकीपन ख़त्म होकर
अकेलेपन में तब्दील हो जाता है।
एकाकी होने पर भी इंसान
खुद के साथ होता है।
अकेला करके शहर, इस 'स्व'
को अपहृत करता है,
फिर व्यक्ति अपने स्व को
दुनियादारी के वस्तुगत सत्यों
की मृग-मरीचिका में ढूँढता
रह जाता है, बग़ैर एक क्षण रुके,
बग़ैर कस्तूरी को अपने अंदर
आप्त विषयगत सत्य में ढूँढे।

2. कवि का कौतुक

कविता कैसे लिख लेते हो कवि
प्रेरणा क्या है तुम्हारी?
तीक्ष्ण वेदनाओं का पुनर्पाठ
कैसे कर लेते हो तुम?
उन अंतरंग क्षणों को
कैसे भर लेते हो आंखों में?
और फिर कैसे करते हो
चित्रित बिना कैनवास के?
शांत चित्त को भी कैसे
भर देते हो कोलाहल से?
सूक्ष्म दृष्टिगत घटनाओं का

कैसे कर लेते हो अवलोकन?
एक बीज को पौध और उस
पौध को तरु में कैसे उगाते हो?
पलास के फूल में मधुर सुगंध
कैसे पा लेते हो?
काव्य में इन आमूल तत्वों को
कैसे गहते-गुहते हो?
कैसे गाम्भीर्य-जटिल मन की
गिरहों की गाँठ खोलते हो?
कला-वृत्ति की इस शिखर पर
गर्विष्ठ कैसे न होते हो?
तुम्हारी पुनरूक्ति की व्यथा
क्या है कवि? बतलाओगे?

3. असफल प्रयास

कभी मैं लिख ही न पाया।
शब्दों के वाग्जाल
छोटे पड़ गए,
उपमाओं की सीमा
समाप्त हो गयी उसपर,
अलंकरण पड़ गए कम,
ना उसके उन नीलाभ नेत्रों

को पढ़ पाया,
ना उसकी अनन्त व्योम तक
पसरी दृष्टि को।
उसे देखकर खुद
ही भावशून्य हो गया।
लिखीं तो बहुत सारी पंक्तियाँ,
लेकिन उसे उकेर दूँ
उन पन्नों पर,
ऐसी अंतरदृष्टि न रह गई मुझमें
पृष्ठ दर पृष्ठ बर्बाद करने के
बाद जाना, इससे बेहतर था
हर पन्ने पर रच दूँ
एक सम्पूर्ण, विहंगम
संसार।

4. बोनसाई

बरामदे में रखे हैं
बोनसाई के गमले।
कैसकेड, इकाडा और
सिनुअस,हर तरह के हैं।
देखने में निर्लिप्त, निर्लम्ब
नि:सहाय, निराश, मृत्यु
से हारकर बैठे हैं।
नित मौत जो आती है,
नित मार जाती है।

वेदना की चीत्कार को
कण्ठ में रुँध देती हैं।

घर में मेहमान आ गए हैं,
अब उन गमलों की पेशी है,
प्रदर्शनी है, कभी असहाय
बन्दी को देखो, या उन हाथ

बाँधे यौन दासों को, जो महज़

विलास-क्रीड़ा हेतु, पशुवत

बाँधे गए हैं,जिनके स्वप्न तक में

दया और सहानुभूति नहीं,उनमें

ये बोनसाई ही नज़र आएंगे।

मेहमानों को गर्व से बताएगा

मेज़बान, ये वाला पाम ट्री

प्राग से पिछले साल मंगवाया,

ये हाइब्रिड सपोटा ट्री है,

चिले की प्रजाति और वो सेब की।

वो पौध जिसका पैदा होना

गृह-श्रृंगार में अभीष्ट है।

वो अंकुरण जिसके

प्रस्फुटन से पहले उसके

खाँचे बनाये गए हों,

जिनके पसरने से पहले

जड़ें काट कर छोटी

ही कर दी जाएं,

व्योम की परिधि तक

पहुँचने से पहले, उन्हें

उनकी सीमाएं बता दी जाएं।।

ऐसी अनात्म देह के अनिपात

का प्रयोजन है- शोभा-श्रृंगार।

जिसके आत्म की हत्या,

संवेदनभक्षियों की लौकिक पर

सत्ता स्थापन का षणयंत्र है।

Cover Page Release



Debate Competition
Theme: Metoo And Work Place Ethics





Prof. Mehtab Manzar Presenting Certificates to the Participants



Evaluating Results

Painting Competition
Theme: Corruption

Central vigilance week
People coming with a tweak
To paint it out
To say it aloud
To throw it out
Corruption prevalent in smallest corners
Of homes, offices and university's turners
In names of good work ,
Friendship, nepotism surf
People silenced and tight lipped
Ignoring and getting quipped
With the normality of it
Accepting for the peace of it.
But now no more hiding it
No more abiding by it...
Students cultivating a new culture
To remove corruption
By becoming scavengers
And mighty vultures....






CORRUPTION

Sports Day









Celebration of Freshers Party
Batch -2018

The starting of a new chapter
Of college life to strive
For the peak of the character
Of career, personality drive.
Meeting new people from varied
Places, remembering languages that carried
Cultures, cuisines, nostalgia
Of memories, of parents, friends' hysteria.
Partying for marking the signpost
Of learning and forgetting coast
And swimming wildly in deep sea
To see it's exoticness and mysteries
With the help of realistic theories.

Seniors giving welcome,
Decorating with red balloons;
Signifying blood, brotherhood
And solidarity that we are one,
Despite our uniqueness and knighthood;
Of philosophers, administrators and simpletons.
Beginning with romance of songs,
To catwalk of Freshers, to Afghani songs;
From speeches of CRs, to pictures of DLSR;
From traditional attires, to Western saphires;
From funky talent hunt, to spunky hairdos;
From corn pizzas, to cokeness of dudes.

Strangers turning into friends,
As dry afternoon turning to
colourful sunsets;
As musical evenings turning to
calm nights,
As chaotic months of newness and cluelessness
Turning into the quietness of familiarity;
Binding everyone with the thread of solidarity....






RESHERS
2018



Poem

Idris Naik

آزاد غزل



محمد ادریس

میں کتنا اچھا لڑکا ہوں
خود سے لڑتا رہتا ہوں

تمہیں دور ہی اگر ہونا ہے
تم بیٹھو میں چلتا ہوں

ماں سے بات کرتے وقت
کھانسی روک کے رکھتا ہوں

نیا کہنے کی زد میں
تمام راز اگلتا ہوں

خود کو تیرا کہتے کہتے
رات کو خود سے لیٹا ہوں

اس کارخانہء دنیا میں
میں کوئی خراب پرزا ہوں

زمین پر رکھ کر دیکھو مجھے
میں آسماں کا نتقہ ہوں

اتنی سی روح اور اتنا جسم
ہیرا چھوڑ کے سب ملبا ہوں

دیر و حرم نہیں جاتا
تجھ میں چلتا رہتا ہوں

پہاڑ اور صاف رکھتا ہے
میں نیچے جتنا گرتا ہوں

If the sky could speak.
Title: AZURE (sky)

Shivani Sinha
B.A (Hons) Political Science



You love my colours, eh!
Why?
They are ever perplexed,
Forever at war,
Never steady,
Like a crusade for the dominant tinge.
But you just can't stop crushing over me.
You love all my hues ,
In your sadness and blues,
In your merriment and bliss,
In your anger or even your first kiss.
I seem like a vent for all your emotions.
You know why?
Because I'm ONE.
A possession of none.
But still of everyone.
I center all my diversities in me.
Life's not life sans adrenaline and difference.
It's of you , your kin's , a stranger's.
It's of the formless , the incarnated and of the one in the manger.
But now, you're broken except you're STILL COLOURS.
So , try to paint a rainbow , if you can.
All hues so different but such a pretty sight , isn't it ?.
A spectacle,
nature would love to see,
Because nature is you , nature is me,
A portrait worth the drudgery.

What makes a person of substance?

Rafia Reshi
BA (H) Political Science [2nd year]



Permanence, perseverance and persistence in spite of all obstacles, discouragements, and impossibilities coupled with disposition to make an impact is what in all things distinguish the strong from the weak. I firmly believe vision and clarity are the prerequisites that are fundamental for achieving success in any facet of life. Having an idea about what a person wants and how he/she works towards achieving it, determines his/her fortitude. Following ones heart, never giving up, or getting swayed by peoples' opinions is what makes a person of substance.

Even though there may be times when no ray of hope is discernible, but how we buckle up and strive to create avenues for success is what describes us and differentiates mediocrity from excellence.

My understanding of life from my limited experiences has been that there are four mantras to excel in life - having a great aim, acquiring knowledge, hard work, and perseverance on the path that leads to our destination.

A capacity for hard work and the willingness to undertake it at the cost of more trivial or superficial attractions is what sets style apart from substance. Being different and imperfect according to set of conforming norms is far more motivating than being a perfect person.

A person of substance doesn't let anything get him/her down, especially on feeling trampled down by the societal pressure rather he/she strives to build a solid record of achievement and keep building on it... One should have a clarity as to what she wants to pursue and why? As Shashi Tharoor puts it "If you don't know where you come from, how you will know where you are going?"

We need to explore and embrace our own selves and become more open to different views. We must read, inquire, and exert the utmost power of our mind to explore and absorb new ideas and ideologies. If one way does not lead to the desired meaning, we should take another and if obstacles arise, then still look for the other; until, our strength holds out, we will find that clear which at first looked dark. As Franklin D. Roosevelt has rightly said, "When you reach the end of your rope, tie a knot in it and hang on" To become 'unique,' the challenge is to fight the hardest battle which anyone can imagine until you reach your destination.

We need to stay determined, and empathetic to our vision and goals. Having a straightforward

attitude with less attention-seeking motives and more inclination towards ones work is something that would deliver a sense of purpose in one's life.

Besides, being positive in nature will enhance our capacity and growth. We actually need to reflect as to what purpose we have to fill in our lives. A man of substance is more action oriented and hence is better able to deliver a change in society at large. It's indeed a lack of clarity that creates chaos and frustration. Those emotions are poison to any living goal.

As a person of substance, we must embrace our individuality. At the same time we must allow valid criticism thereby being a person who has convictions and acceptability to other viewpoint.

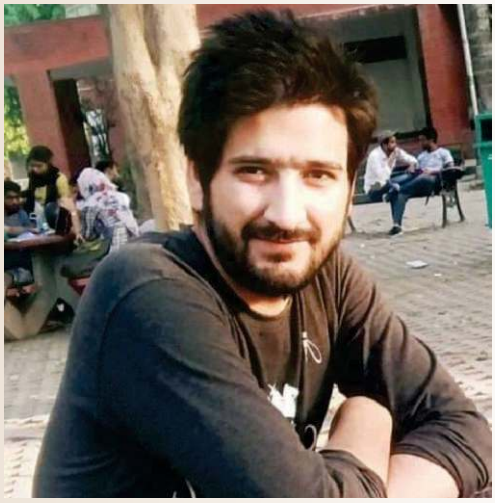
Staying away from a habit of fault finding and focusing more on one's aims and aspirations would make more sense. One needs to explore every avenue and possibility of each situation at high speed with total clarity. One should use common words to say uncommon things. As Barack Obama has said, "We are the ones we've been waiting for. We are the change that we seek”

Thank you!



The Importance of Critical Thinking

Abrar ul Hassan
MA Political Science



Truth be Told, History is witness to the fact that societies which are curious about discussing the different ideas even if those ideas are not conformative, have the power to revolutionize people's minds. Civilizations have risen with the battle of ideas. And now those Battles are mostly played in Universities.

Jamia Millia Islamia is one of the top Universities among many in India and to make it further Best University is to understand what makes a University Great? As a Student of Department of Political Science (DPS), I can only speak about this Department. The DPS has got some of the best Professors in India and they can further play very important role in making it very Competitive and built its identity on its own. It is because this Department is going to produce future Political Scientists, Political Philosophers, Political Economists and many more. This can be done by having Vibrant Environment for Debate and Discussion.

By having stern debates between different ideas is what we stand for and those ideas must be so influential that they must change and solve the problems of the society. Today's Indian Society is Suffering from Multiple Political, Economic and Social Problems, Serious among them are like governing of educated society by Weak and Uneducated Politicians, the increasing gap between rich(have) and poor(have not) in a resourceful Country and list goes on. This is the duty of Social Scientists to Present Innovative and Creative Ideas to solve those Problems.

Those Ideas must be so Revolutionary and Reformist that Governments and policy Makers in the Future will look upon this University in Whole and Department of Political Science in Particular for Solutions and I hope in the Near Future DPS will be Acronym for Department Of Problem Solver.

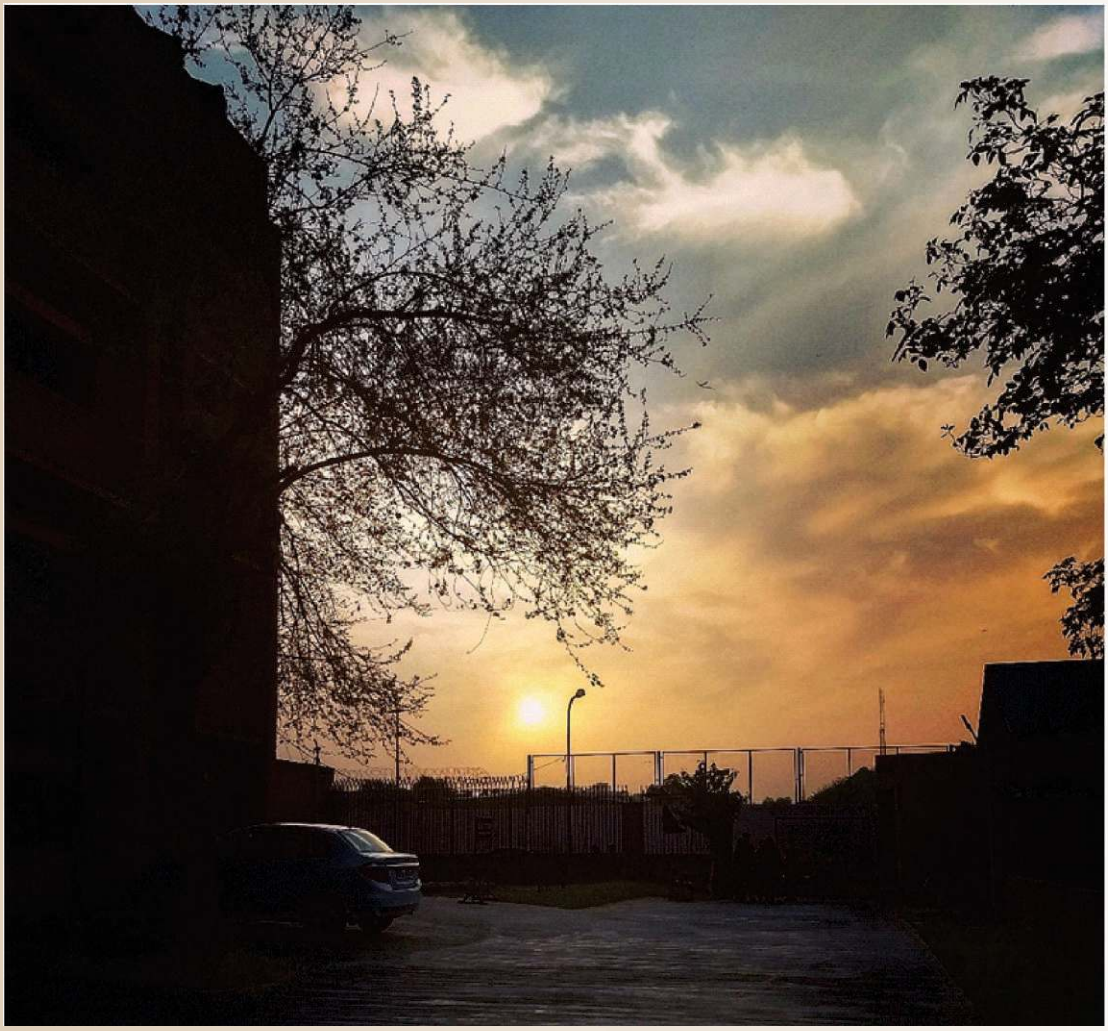
Thanks

Jamia Through Lens

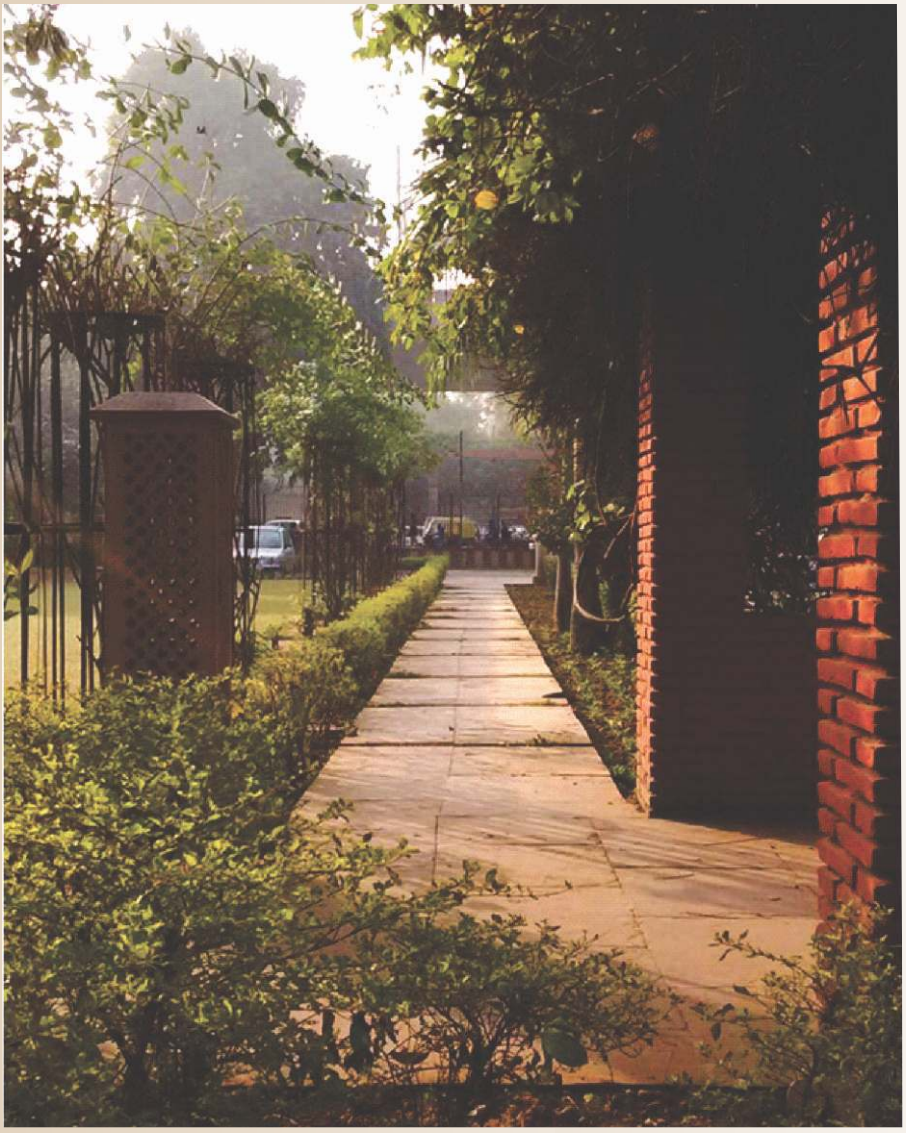
Mustabhera Huzaif
B.A. (Hons) Pol. Science











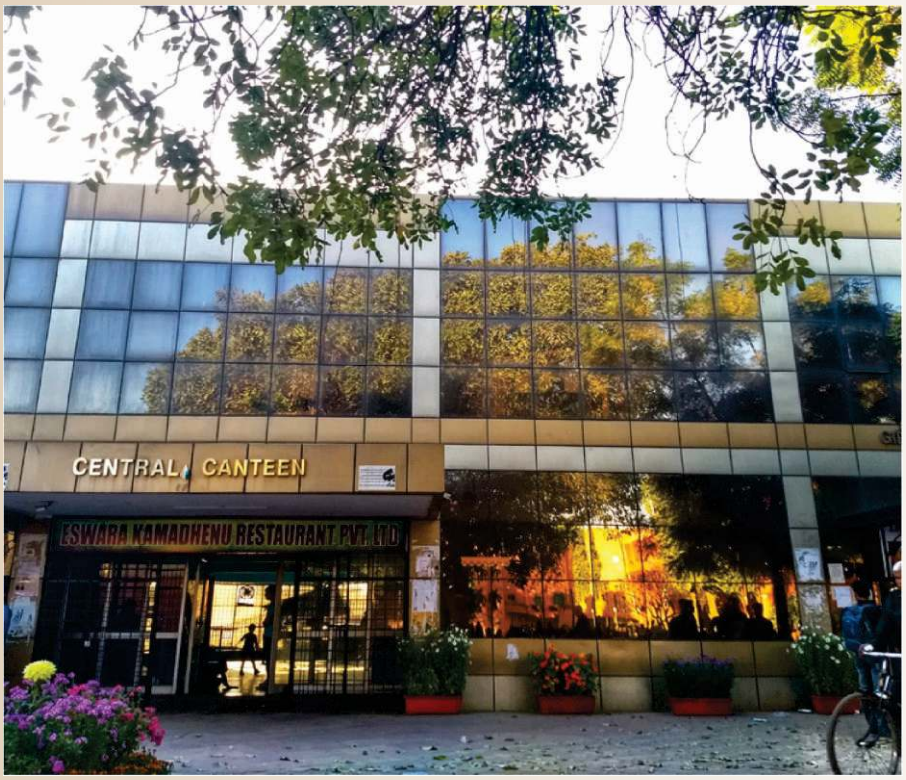

CENTRAL CANTEEN
ESWARA KAMADHENU RESTAURANT PVT. LTD.

Photo Essay:
Jamia Through The Lense

Rohan Rai
M.A. Pol. Science





Cineraria



Cineraria



Cineraria



Calendula



Calendula



Calendula



Tagetes



Calendula



Euphorbia Milii



Phlox



Salvia



Aster



Osteospermum



Dianthus



Aster



Dahlia



Pansy



Dahlia



Calendula



Alyssum



Catharanthus Roseus



Alyssum



Dianthus



Solanum Laxum

सर्दियों का मौसम जब भी आता है जामिया फूलों के गुलदस्ते सा खिल जाता है। गेट नंबर 7 से प्रवेश करते ही इन्द्रधनुष रूपी फूलों की महक आप का स्वागत करती है और आप को एक पल के लिए इस शहरी जीवन से कहीं दूर ले जाती है।

Jamia blossoms like a bouquet whenever winter comes. The scent of rainbow-like flowers welcomes you as soon as you enter from gate number 7 and takes you away from this urban life for a moment.

Sapida



I don't want to attach with simple and honest people
I will not run away from violent and selfish people
Because, sometimes the light is so bright that it blinds the eyes
And sometimes the dark is so calmn that it destroys all the fatigue
It is good to concentrate a little, maybe under the good mask are bad
people and under the bad mask are good people
when they return to their own as they are in the real, we will be ashamed
to see the mirror ...

Future of the Human Race

Tanzeel Ahmad Ansari
BA (Hons) Political Science Sem-III



In the present day, human activity has had a significant impact on the surface of the planet. More than a third of the land surface has been modified by human actions, and humans use about 20% of global primary production. The concentration of carbon dioxide in the atmosphere has increased by close to 30% since the start of the Industrial Revolution.

Unless the human species lasts literally forever, which is pretty much impossible, it will some time cease to exist. In that case, the long-term future of humanity is easy to describe: extinction. An estimated 99.9% of all species that ever existed on Earth are already extinct. The greatest extinction risks (and existential risks more generally) arise from human activity. Our species has survived volcanic eruptions, meteoric impacts, and other natural hazards for tens of thousands of years. It seems unlikely that any of these old risks should exterminate us in the near future. By contrast, human civilization is introducing many novel phenomena into the world, ranging from artificial intelligence to nuclear weapons to designer pathogens to high-energy particle colliders. The most severe existential risks of this century derive from expected technological developments. Advances in biotechnology might make it possible to design new viruses that combine the easy contagion and mutability of the influenza virus with the lethality of HIV. Molecular nanotechnology might make it possible to create weapons systems with a destructive power dwarfing that of both thermonuclear bombs and biowarfare agents. Stephen Hawking, one of the greatest scientists of our time, had told BBC in an interview: "Once humans develop artificial intelligence, it will take over and design itself at an ever-increasing rate. Humans, who are limited by slow biological evolution, could not compete and will be superseded."

The world we live in today is vastly different from a few decades ago; it is virtually impossible to even think about achieving world peace in the current global scenario. The possibility of a nuclear holocaust, nuclear apocalypse or atomic holocaust is the most plausible theory. It would cause widespread destruction and radioactive fallout causing the collapse of civilization, through the use of nuclear weapons. Under such a scenario, some or all of the Earth is made uninhabitable by nuclear warfare in future world wars. With all the differences and enmity that exist in our world today, World War 3 is extremely likely.

Should the human race become extinct, then the various features assembled by humanity will

begin to decay. The largest structures have an estimated decay half-life of about 1,000 years. The last surviving structures would most likely be open pit mines, large landfills, major highways, wide canal cuts, and earth-fill flank dams. A few massive stone monuments like the pyramids at the Giza Necropolis or the sculptures at Mount Rushmore may still survive in some form after a million years.

If, however, we try to dispel the dystopian theories and move towards utopia, the Homo Futuris theory seems most likely. Homo Futuris is the scientific term for the humans of the future, that have evolved from Homo Sapiens, due to natural selection or effects of nuclear radiation and various other factors. If the human race survives long enough and doesn't destroy itself, then the possibility of the Homo Futuris evolution is most probable. Though at the end of the day these are all just theories and speculation; the real answer to our question ultimately lies with God.



The Road Less Travelled

Ilika Trivedi



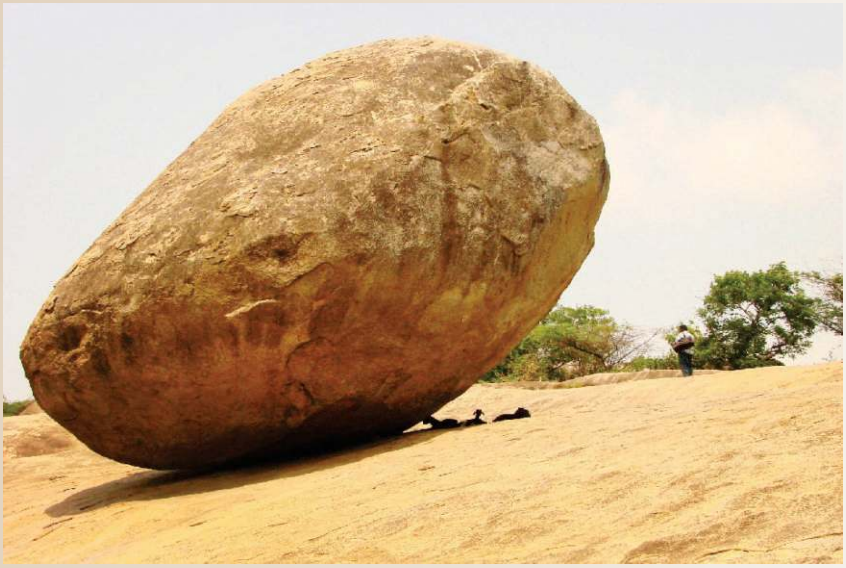
India is a vast nation which is usually described with the adage “unity in diversity” but in the daily humdrum of our hectic lives, travelling is never a priority and most of us never get the opportunity to discover the beautiful marvels of Indian history first hand. Visiting these places can be an exercise in time travel where you’re transported back to moments unexperienced and eras unseen. Here are some truly iconic and underappreciated places that should be a must visit on everyone's bucket list.

HAMPI, KARNATAKA



The ruins of Vijaynagara Empire at Hampi in Karnataka instill wonder in an instant. Whole cities, markets, homes, temples, complexes are still standing after centuries. Founded in 14th century, it was one of the largest medieval cities of the world and its grandeur is still incomparable. This image shows a Pushkarini or a water tank located in the middle of the city, one of the many tanks spread across the whole area for the people of Hampi.

KRISHNA'S BUTTERBALL, TAMIL NADU



This is an enormous granite boulder weighing 250 tons, 6m in height, 5m in breadth and is steady on a massive slope with just a meter wide base. It looks like a gravity defying monolith that could roll over any second but is said to be static, in a balanced position since more than a 1000 years. Despite many attempts by local rulers and Britishers to move it using elephants, this structure remains immutable.

MURUD-JANJIRA FORT, MAHARASHTRA



Located off the coast of Arabian Sea, this marine fort was established by the Abyssinian Siddis of Janjira and remained unconquered till Indian independence. Though it is uninhabited today, descendants of the people who lived in the city within the fort still reside in villages on the mainland. It was a full fledged living fort with palaces, mosques, two freshwater lakes, quarters and offices. Its walls were secured by more than 500 canons and is today famous for three gigantic cannons including the biggest Kalal Bangdi.

MAITREYA BUDDHA, LADAKH, JAMMU & KASHMIR



The Thiksey Monastery is a gompa of Tibetan Buddhism located in Ladakh. This large and ancient monastery houses a 49ft high statue of Maitreya Buddha, covering two stories of the building. According to Buddhism, Maitreya Buddha is a bodhisattva who will appear on earth in the future to teach dharma to mankind who would've forgotten all sense of right or wrong by then. This beautiful statue is spellbinding in its beauty and aura and remarkable in its serenity.

GWALIOR FORT, MADHYA PRADESH



The exact time period of the establishment of Gwalior fort is still unknown but some inscriptions within it can be dated back to as early as the beginning of 6th century. The fort has been under the control of multiple powers like the Pals, Chandelas, rulers of the Delhi Sultanate, Tomars, Mughals, Sher Shah Suri, the British and Scindias. The massive sandstone structure with bright blue accents is a wonderful sight to behold.

DESCRIPTIONS

1. Pushkarini (water tank), Hampi, Karnataka
2. Krishna's Butterball, Tamil Nadu
3. Murud-Janjira Fort, Maharashtra
4. Maitreya Buddha, Thiksey Monastery, Ladakh, Jammu & Kashmir
5. Gwalior Fort, Madhya Pradesh
6. Graffiti of Lord Ganesh, Delhi

How Gandhism can solve todays problem

Mohiudin Choudhry
BA Honors



Being a student of Jamia Millia Islamia, its glorious History always attract us and the relation of Gandhi to Jamia is well know to everybody, today we are in 2019 and next year will be 150th birth anniversary of Mahatma Gandhi and 100th foundation day of Jamia Millia Isalmia.

Gandhi gave the lesson of non violence (ahimsa) and truth to the world, but present world is not what Gandhi dreamt, in the turbulent decades of uncertainty and mediocrity, at a time when we celebrate our rapidly changing world without understanding it, prejudice, hatred, ignorance and strife continue to be our daily cups of tea. In the era of populism and nationalism, is Gandhi still relevant today? Can the ideas and teachings of Gandhi solve the problem of today's world?

Philosophical ideas-

The core of Gandhism is the truth and non-violence , Gandhi be of the opinion that only truth and non-violence can re solve all our problems , Gandhi cannot be agree with the principle of end justifying the means of any act, Gandhi saw man as an end in itself, At a time when extremism is on the rise and so are the number of hate crimes against India's minorities and depressed classes, Gandhi's ideas are more relevant than ever. Hindu-Muslim friendship was Gandhi's lifelong passion in real world, Gandhi was a politician, a shrewd politician, who was trying to bring peace and harmony to India on one hand while trying to bring her independence at the same time. For Gandhi, the process of change was very important which must be ethical, nonviolent and democratic giving rights to all minorities.

For Dalits -

Gandhiji attribute Dalits and 'untouchables' a "harjans" which means "children of GOD", but today 'untouchables' oppose the word harjian, they argues that this word has pushed them beyond the sphere of social interaction ."Harijan" the term, which mediating between 'touchable' and ' untouchable' leads 'untouchable' to not resort to radical change in this social evil. In the untouchables' critical thinking, making god the parent of untouchables or

making untouchables the children of god is morally objectionable. This is because such parentage makes them completely dependent on the love, affection, and care of god.

But the Gandhi's Idea of untouchable is different from what the people practice today, Gandhi prescribed the term Harijan to those who are in possession of the negative power of untouchability and use it to dehumanise other human being, for Gandhi the God is truth and going away from truth is untouchability and if you are practicing untouchability it is going away from the God.

For economy-

The one of the most famous economic idea of Gandhi is the theory of "Sarvodaya" means "universal upliftment", Gandhiji supported rural-centric development with agriculture and small-scale industries getting pride of place as this is the only way the unemployment problem can be solved in a labour abundant country like India. If we properly understand the Gandhi's philosophy, we can still find its relevance today, when the world is facing the crisis of unemployment and poverty, Gandhi economic idea was of swadeshi and self-reliance of village. We should try to improve villager's workmanship and buy their products in spite of imported products or even articles produced in big cities, big factories.

Indeed, it is truth that today's politician and leader only use Gandhi for selfish reason, everyone claim to follow Gandhi and everyone want to appear himself true follower for Gandhi but actually everyone has neglected the philosophy of Gandhi, today it is necessary to understand Gandhi to solve the current problem.

Prostitution Legalization

Ritika Gupta
MA Political Science



'Prostitution forms an age-worn but interesting chapter in the history of civilisation and presents an important problem for modern society. All civilised countries have offered solutions, none of which are satisfactory, and only few of them have even modified it's baneful influence'

---Arnold Clarkson

'Prostitution means the business or practice of engaging in sexual activity in exchange for payment, either as money, goods, services or some other agreed benefit upon by the transacting parties. It is sometimes referred to as 'commercial sex'

Prostitution is considered to be one of the oldest profession in India. The Vedas, the earliest known Indian literature, abound in references as an organised and established institution. In Indian mythology there are many references of high class prostitution

The practice began perpetuating the Indian society and the trade of sex became largely recognizable after the downfall of Michal empire-conditions of women began to deteriorate during British empire and in absence of state control and regulation, prostitution thrives in large commercial scale.

The victims of the trap are poor, illiterate and ignorant sections of the society and are the target group in flesh trade. Going by the statistics, 3 million women are engaged in commercial sex activity(CSA), a 50% rise from 1997. Over 60% those who are trafficked into sex work are adolescent girls in the age group of 12-16 years. More than 35% girls in India enter CSA before the age of 18 years age

LEGAL STATUS OF PROSTITUTION IN INDIA

The laws governing sex work in India are entailed in the Constitution of India, 1950,the Indian penal code 1860, and the immoral traffic (prevention) act,1986

ITPA makes pimping and other activities punishable i.e likely to exploit the person of the prostitute. The act does not prohibit prostitution per se but it does prohibit commercial activities of flesh trade. At the same time sex workers do not get any specific legal recognition like other profession under the labour laws

According to the act, sex workers can practice their trade privately but cannot legally solicit customers in public. As long as it is done voluntarily a sex worker can use her body's attributes in exchange for material benefit.

It is clearly visible that prostitutions is neither completely illegal nor it is legally defined profession which takes us to the question-- should prostitution be legalised in India?

PRO-LEGALIZATION

Pro-legalization advocates argue that legalization of prostitution will reduce trafficking, bring the sex industry under control, remove prostitution from streets etc.

Prevention of spread of STDs

More than 1.5 lakh women are sex workers in India were living with HIV emerges as a huge cause of convenience. Legalization would promote regular check ups and would prevent the spread of STDs with clients being asked to use protection.

Preventing trafficking and exploitation

Regulated prostitution shall put a check on brutal trafficking of girls where they are even deprived of basic rights and forced to serve the clients. Legalization promote access to the basic liberties.

Also, legalization would ensure that sex workers are not exploited as they are highly dependent in police for uninterrupted continuance of their activities. Policemen extort money from brothels and prostitutes to let them work in place and those who refuses to bribe are put behind the bars and they face economic exploitation in such way.

Minimum income

Legalising prostitution in India would mean that every worker would have the right to demand proper salary for their work. Generally, brothels collect the money from the clients but the workers are not paid or given a meagre income. legalization reduce exploitation by brothel-keeper.

Prostitution is approx 8.4$ billion industry in India and legalizing it and taxing it like any other business would lead to increase in the economy and would facilitate government to provide better living conditions to the workers and their families.

Preventing rape and enhancing women's choices

This argument takes references from the study conducted at UCLA and Baylor university which stated that: when the Rhode Island decriminalized indoor prostitution, that state saw 31% decline in reported rapes and similar decline in cases of gonorrhea. A similar result was seen according to the research conducted in Netherlands.

It is also argued that legalization would enhance women's choices because now women would be free to choose whether they want to be a part of sex industry and offers them the opportunity to be independent.

In India, organisations such as DMSC and VAMPS have played an important role in organising sex workers and believe that like any other occupation, sex work too is an occupation and not a moral

condition.

ANTI-LEGALISATION

Janice G.Raymond in her work-'ten reasons for not, legalising prostitution and a legal response to the demand for prostitution' provides us with 10 reasons on why prostitution should not be legalised such as-legalization is a gift to pimps, leading to expansion of industry etc.

Taking cues from Raymond's study and applying in to the case of India, seems indisputable because in a country like India with growing population and unemployment prostitution seems tempting, an unchallenging money making business. With legalization people would easily resort to prostitution.

Morally and ethically incorrect

ANTI-LEGALISATION advocates argue that prostitution is morally wrong at all levels. Members of many religions and cultured consider prostitution to be hideous and a solid majority also believe that prostitution promotes objectification of women.

Deterioration of women's health and dignity

Legalization of prostitution does not surely promote good health of sex workers. Workers generally offered more money for sex without protection. The safety policies in many legal brothels do not simply protect women from harm.

Legalization would bring respect to sex workers easily refutable because sex workers are seen down upon and various derogatory terms are used to describe them and even legalization cannot bring respect and life of dignity to them.

Increasing hidden prostitution

Legalization schemes increase hidden prostitution as women who don't want to get registered and lose their anonymity, it drives them into street prostitution.

The growth of prostitution in Australia since legalization has largely been in the illegal sector.

Feminists position

(No enhancement of choice)

Though feminists hold diverse views on the legalization of prostitution, radical femiNism draws a connection between pornography and prostitution.

'paying the women to appear to resist and then surrender does not make it consensual, it makes pornography an arm for prostitution. The sex is not chosen for sex. Money is the medium of force and provides the cover for consent'.

Other feminists have argued that not only is there violence within prostitution, but that prostitution itself constitutes violence against women.

CONCLUSION

It seems to me that LEGALIZATION is the answer.

Though for every argument in favour of legalization comes an indisputable counterargument, which proves that legalization of prostitution would not be a simple law making process.

Legalization has to come with certain restrictions such as laws which prevent children slipping into prostitution. Provisions such as licensing, registration with local police and municipal body.

A pragmatic approach is required to legalize prostitution because simply legalizing it, can lead to expansion in the industry and worsen the problems of sex workers.

The best way to begin would be to criminalise brothel owners along with penalising demand in the form of the consumer of sexual services.



Black Years Of Afghanistan

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Afghanistan has been in one war or another for the past 40 years, the decades long-conflict is fueled by an ever increasing cast of local and global characters. The Soviet Union, United states, Pakistan, iran, and saudi arabia have all left their mark on Afghanistan.

So how did it all begin? During the cold war in 1978 the communist party led a bloody coup against the nation's first president in the saur revolution(Black coup).

Once in power, the people's Democratic Party of Afghanistan (pdpa) ran the country with an iron fist, there were curfews, travel bans, mass incarceration and repression of dissent. nearly all the levels of society, from academics and politicians to doctors and to farmers joined the resistance against the successive communist governments, by 1979 the Soviet Union stepped into support the communist government which was also struggling with internal rifts.

This caught the attention of the west the United States with the help of Pakistan and several arab states began a covert operation to train and armed the resistance forces (mujahiddeen) Many of these mujahideen were ordinary afghan men defending their nation from a Foreign invasion foreign fighters also came to take up arms against the Soviet, they wanted to end the occupation and bring down the brutal communist government, some of these mujahideen would go on to become the country's most notorious warlords, by 1988 the war started to turn in the mujahideen's favor, due in large part to the arms and training provided by the US and it's allies, the Soviet forces began their withdrawal in May that year, the withdrawal was completed in 1989, shortly after the Soviet withdrawal, the US abandoned Afghanistan and left the men who would become warlords to their own devices, the final communist president of Afghanistan Dr. Najibullah Ahmadzai tried to make peace with the mujahideen, But failed, He wanted the people that without a peace and an Afghanled consensus Afghanistan would become a pawn in global power games, In a letter to a mujahideen leader, Ahmadzai predicted a grim future for the country " what would (you) do if the Russians Would be replaced by others like the American troops or if the Wahabi Arabs came or if the pakistani majors or generals came ?" (Dr. Najibullah Ahmadzai.) By then it was too late, His reputation had been damaged by his time as the head of communist intelligence, He was accused of overseeing torture and abuse, the warlord commanders lounged hundreds of thousands of rockets and divided the city along geographic and ethnic lines, the

forces under the control of these warlord commanders were accused of land grabbing and brutal crimes, Rape, Torture, Massacre.

In 1996 the Taliban Arrived in Kabul to liberate the people from the warlords the same warlords who had been funded by the U.S, they hanged DR. Najibullah and his brother in a Kabul square, During the five-year rule of the oppressive Taliban regime, the west continued to largely ignore Afghanistan, until Osama bin Ladin and Al Qaeda carried out the 9/11 attacks and George W Bush invaded Afghanistan to destroy Al Qaeda, the US and It's allies enlisted the help of the very warlords who wrought Havoc over Kabul during the civil war, those warlords now holds some of the most powerful positions in the country, so where does all these leave Afghanistan now?

Political Marginalization of Muslims in the age of Majoritarian Nationalism.

Amir Raza
&
Chanda Rani



Indian Electoral politics seems to be confronted with new sets of challenges posed by the rising of Majoritarian Nationalism. With its exponential rise in 2014, It has change the trajectory for Muslims and made them electorally Vulnerable. JS Mill define Democracy as " Tyranny of Majority" which clearly symbolizes the fact that Majorities always flourish over the Fortune of Minorities. Majority Nationalism and culture constitute as a sole nationalism and national culture. In Indian context the political dominance of the BJP's brand of Hindu Nationalism has called into question the future stability of Indian plurality and Viable presence of Muslins in Electoral politics. Hindu Nationalism undoubtedly represent one of the major challenges Indian democracy has faced in its 74th years of existence.



Structure of the Exclusion of Muslims from Electoral politics .

The 17th Lok Sabha forms in 2019 has 25 Muslims Member of parliament, only three more than the previous legislature of 2014. In 1980 forty nine Muslim MPs were elected in lok Sabha which is highest in number till date. Thepopulation of Muslim in India is 14.5% of the total population of country ,but their representation in the new lok Sabha constitutes is 4.42% .

The average Muslim representation in Lok Sabha, at 5 percent, has been significantly less than their population share. There have been only two parliamentary elections - in 1980 and 1984 -where the community representation has been closest to its population share .State like Punjab and Lakshadweep have significant representation of Muslim in lok Sabha in comparison to J&K , Uttar Pradesh, west Bengal and Kerala which have less representation of Muslims in proportion to their population.

A majority of Muslim representatives in the Lok Sabha since 1952 have come from just four states -UP, WB, Bihar, and Kerala -and the Union Territory of Jammu and Kashmir This is not surprising because as per the 2011 census, 46 percent of Muslims in India reside in just three states -UP, WB,

and Bihar. Though both J&K and Kerala account for just 5 percent of the Muslim population in the country, they are heavily concentrated in these regions.

According to Political scientist Gillies Vernier the propagation of Anti- Muslim sentiment stoked by BJP has led to the deprivation of tickets for Muslims candidate outside the BJP. Fearing being tagged "anti - Hindu' the congress and other parties are refraining from promoting Muslim candidate.

Between 1980 and 2014, the number of Muslims MP's in the lower house of Indian parliament and their percentage witness a gradual decline by more than half. At the same time the share of Indian Muslims in the Indian population has rise. As a result of this change the gap between their proportion of population (which rise from 11.1 to 14.2%) and that of their elected representative in the Lok Sabha (which dropped from 9 to 3.7%) increases rapidly. Responsibility for this trend lies primarily with BJP which has only ever endorsed few Muslims Candidate and it is amplifying this trend more than any other parties because it conquered more political space than other parties.

Political scientist Christophe jaffrelot in 'Majoritarian state: How Hindu Nationalism is changing India' writes that " the formation of a Hindu vote bank by the BJP, which in particular aimed to sideline minorities in the political arena, prompted other parties as well no longer to nominate Indian Muslim candidate, except in areas with high Muslim Majority".

In January 2018 out of 1418 BJP MLA's elected in northern and western India ,only Four MLA were Muslims .However BJP lost some crucial state of this region by the end of 2018. Muslim representation within the BJP is anecdotal for ideological reason. Its aims to liberate the party entirely from "Muslim vote" that other parties it accused of wooing for electoral gain at the expanse of Hindu- Majority especially to Congress party. However if one go by the number of Muslims MP's and Impoverishment of Muslim under the UPA then this accusations is false claim. In 2009 the Congress, unwilling to embrace its traditional secularism, only endorsed 31 Muslims Candidate among which only 11 managed to win the seats. In 2014 lok Sabha election the congress fielded 27 Muslim candidate out of 462 less than 6% of the total population.

Its important to note that the overall drop of Muslim representation come from the regional parties in the election held between year 2014- 2020 Regional parties are also refraining to give tickets to Muslims in the wake of strong Majoritarian politics. Regional parties such as SP(samajwadi party) and state party like BSP(Bahujan Samaj party) has significantly looses their grips over Yadav & Dalit vote bank respectively after 2014.Many states parties which are not ruled by BJP has also excluded the Muslims representation such as Maharashtra, Telangana and Tamil Nadu.Since Independence, Indian Muslims have largely backed secular formations like the Congress, SP, BSP, Trinamool and RJD. But while these parties have talked about protecting Muslim interests, they have been less forthcoming in giving them proportional representation.There is no doubt that this indifference towards Muslims has been caused by the triumph of Hindu right-wing populism. The so-called minority-friendly parties have reoriented themselves, sidelining potential Muslim candidates in the name of 'winnability', given the compulsions of 'polarization'.

Failure of secular parties in securing the representation of Muslims in the age of Hindutva politics

clearly stated the fact that profound political change which took place in India after 1989 as a part of process of democratization has not been managed politically and Institutionally. It has created severe breach in the secularizing process of Democracy. The process of political secularizationis now being overtaken by a new process of all around communalisation of Indian politics.

FPTP - Devaluing Minority Representation

A debate has been on forefront for some time regarding the FPPS. The argument revolves around two major points. First, the FPPT has been failing to provide a 'popular' government. This is because governments at the Centre are being formed with less than 50 per cent of the vote share. BJP which managed toform the Government at the centre in 2019 lok Sabha Election has won the 37% of votes all around the India which is even less than half of the vote casted in polls. Second, such alternatives as the proportional representation system or the preferential voting system/ranked choice voting system have the potential to force the political parties to be more inclusive and it will ensure the representation of Muslims according to the proportion of their population.

The First- Past- the post system has drastic impact upon the representation of Indian Muslims. According to the Census 2011 estimates there are more than 17 crore Muslims in India, accounting for over 14% of the country's total population. A proportionate representation of the community in the Lok Sabha, at present would amount at least 77 parliamentarians. In the lok Sabha, their representation ,since Independence, has always been below their demographic share .

Adnan Farooqui in his paper'Political Representation of Minority in India ' Writes that under the circumstances where the political system veers toward ethnic majoritarianism, the FPTP system is often detrimental toward minority interests, as ethnic consolidation would prevent political parties from nominating candidates from an ethnic minority group due to the fear of alienating majority community voters. Hence, the ethnic minority candidates are more likely to be elected from constituencies with a large concentration of the said group.

A legitimate democratic decision must ensure the inclusion of all stakeholders in the decision making process. Forget the presence in decision making the FTTP system in practice has led to deprivation of Muslim in securing the Representation.. An Electoral system skewed in favour of a majority is not conducive to a heterogeneous India. Particularly when the Indian constitution also does not have political safeguard for Religious Minorities.

Road Ahead for Muslims:

The question of how to resolved the political Marginalisation of Muslims in Electoral politics is complex one. It is constitutionally Infeasible to excise the First- past the Post system despite recurring debate regarding the merits of a proportional Representative system. In an era of declining Muslim Representation in legislatures, and demoralization in the Face of a hegemonic Hindu Right party BJP, Muslims in India should rally behind the parties like AMIM and any other new parties which could be able in negotiating the Multiple challenges for Minority Representation. Cross ethnic alliance's(Muslims/Dalit/backward caste) propagated by Parties like AMIM's can make electoral sense of seeking to muster a plurality of Votes. It will work because territorial dispersal Of Muslims as well as the geographical proximity of Muslims and Dalit's at pan India level will ensue the formation of such alliances.

Ethnic parties when comprised several other group in its as their electoral base then it can be both moderate in term of seeking cross ethnic co operation as well as extremist in the sense of being strong advocates for the particular ethnic group at the same time. Those who question the parties like AMIM's for the exclusionary approach needs to understand that an identity based ethnic demands on behalf of a group could be integrationist rather than separatist. What one actually needs to interrogate is the role of leaders in redefining the terms of political engagement and keep analysing the social and institutional identities and its configuration in the process of Representation.

Along with Identity politics, Muslims of India should also focus on the quality leadership which can bargain with party bosses within their respective parties over the issue and representation related to Muslims. In the age of Majoritarian Nationalism Muslims of India should be willing to forged a social alliances and Political alternative which emphasizes on the concern of Community.

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