

चक्र View ह



DEPARTMENT OF POLITICAL SCIENCE
SHAHEED BHAGAT SINGH COLLEGE
UNIVERSITY OF DELHI



DEPARTMENT OF POLITICAL SCIENCE
SHAHEED BHAGAT SINGH COLLEGE
UNIVERSITY OF DELHI
PRESENTS ITS ANNUAL MAGAZINE



THEME-
Politics that Matters

DESIGNED BY - ANUBHAV SHUKLA
Editor-in-chief (चक्रViewह)

चक्रViewह

E-Magazine By Department of Political Science

As we have seen, the sphere of politics has increased enormously in recent years. It has reached from top to bottom of every country and has been deeply ingrained in day to day life of people. At this point of time people want to know about different steps, actions of the government and how it affects them.

There are several news channels and newspapers to help people understand these things, but nowadays information is telecasted by the media with different agendas. At this point of time our magazine चक्रviewह is trying to bring together all the actions, events and policies of each particular year in a very creative way. With this magazine we are trying to help many youths in presenting their opinions in the society about different activities in the country.

The name of our magazine 'चक्रviewह' in itself speaks much about the politics which is deeply rooted in Indian history and meanwhile it also defines in some way the kind of politics which can be seen nowadays in the world i.e. the politics for power. Also the term 'view' in the name suggests the different perspectives or views which we are going to put in the magazine about the 'चक्र' i.e. politics.

The theme of the first edition of our department magazine 'Politics That Matters' refers to all those events taking place in the country's governmental institutions and among different groups, communities and parties which in some or the other way matters and affects us directly or indirectly.

This is a bilingual magazine where articles are in Hindi and English both. We have tried to gather articles from the various colleges and universities present in the country on topics of national as well as international interests. Our department with its motive of promoting thinking skills in students and giving them a platform to present their opinion has come up with the first edition of its annual department magazine.

Hope the readers will enjoy it.

Content

1. Message From Principal's Desk	5
2. Message From TIC DR. KRISHNA MURARI	6
3. Message FROM TIC MR. NINAD SHANKAR NAG	7
4. Message From Convener DR. SAIMA IQBAL	8
5. Note From Managing Head	9
6. Note From Editor-In-Chief	10
7. Editors	11 - 12
8. Faculty Members	13 - 19
9. EDITORS COLUMN	20 - 33
12.1 Shikha Singh	20
12.2 Pooja Arya	21-22
12.3 Pratishtha	23
12.4 Rituraj Sharma	24-25
13.5 Navin	26-27
13.6 Saya Dogra	28-29
13.7 Nikita Anand	30-31
13.8 Himanshu	32-33
10. Bidding Farewell To DR. A.K. KHARBANDA	34 - 35
11. Political Science Association	36
12. CHANAKYA : Annual Fest	37 - 38
13. GUEST COLUMN	39 - 126
English Articles section	39-91
Hindi Articles Section	92-126
14. End Note	127



Dr. Anil Sardana
Principal
Shaheed Bhagat Singh College

I am very happy to know about another contribution by Department of Political Science in bringing out magazine 'चक्रViewह', an attempt to develop critical thinking and writing skills of the students covering political / social governance by focusing on the "Politics that matters" covering contemporary issues in Politics, like CAA, women in Indian society, federal issues, voting behavior, social justice, globalisation, etc.

I compliment the Department of Political Science and Team enabling the publication and bringing out the magazine and taking this initiative by involving faculty and students from different colleges and universities. I am sure the issues taken up by the editorial team, will invite more intellectuals and writers to contribute further for the benefit of all.

Shaheed Bhagat Singh College is committed to providing platform for thought provoking interactions among young and bright minds to enhance their knowledge, skills and abilities to understand the Politics that matters . My Good wishes for the success of this issue and many more issues to come .

Once again I appreciate the efforts of the Department of Political Science and Editorial Team of teachers and student who have worked hard to bring this issue .

Stay Blessed !



Dr. Krishna Murari
Teacher-in-Charge, 2020-21
Department Of Political Science

I am feeling privileged that the Department of Political Science of our College started its annual department magazine 'चक्रViewह' in the tenure of my Teacher Inchargeship. Teacher Convener of the magazine Dr. Saima Iqbal with her team of students Anubhav, Abhishek and other editors worked hard to make this project a big success.

Publication of a departmental magazine in itself is a very proud achievement for the whole Department. It is a reflection of the work and progress of our Department which is continuously dedicated towards deep nourishment of students knowledge. This magazine provides a platform to the students of not only our department but the students of various colleges and universities to express their views on all the matter and policies which shapes the future of our country and the world. It also inspires them to do better every time.

Political Science, as a subject of preference is getting popularity and attracting large number of students day by day. In time of increased awareness and presence of various viewpoints, this magazine will help people in framing their own views and polishing their knowledge through reading the articles on various important issues which have been published in this magazine. We assure that the department will try its best to make every new edition better than the previous one.

Best wishes



Dr. Saima Iqbal
Teacher Convener, चक्रView
Department Of Political Science

It gives me immense delight to write this prologue as the Teacher Convener for the first edition of our annual magazine of the Department of Political Science 'चक्रView'. The primary objective of the Department magazine is to encourage students to think critically and express their opinions creatively about the relevant issues.

The theme of our first edition 'Politics That Matters' gives students of various universities an opportunity to find answers to several unexplored questions in the field of politics from different viewpoints. The articles in the magazine are an attempt by students from different colleges to present the realities from various perspectives.

This magazine signifies the continuous and determined efforts of the Department in the holistic development and progress of students. It also exemplifies the potential and determination of our students whose dedicated hardworks made this magazine a successful initiative. I congratulate my whole editorial team, faculty members, contributors and students of the Department of Political Science for bringing out the admirable first annual edition of 'चक्रView'

I extend my best wishes to all!



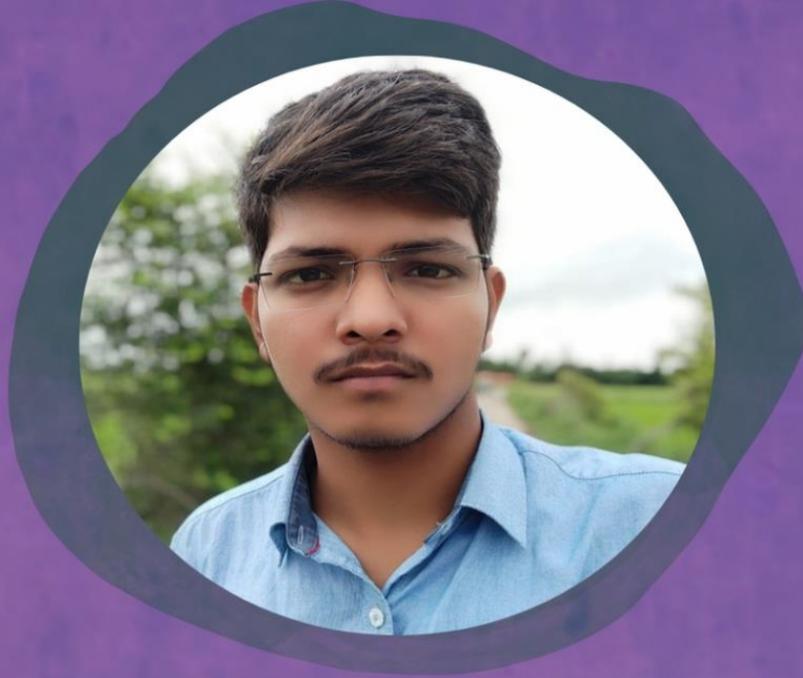
Mr. Ninad Shankar Nag
Teacher-in-Charge
Department of Political Science

I am extremely happy and feeling proud of my students for their matchless creativity and immeasurable academic potential. This E-Magazine is the testimony of their brilliance, innovativeness and illuminating ideas. The title of the Magazine- "चक्रViewह" and the theme of the inaugural edition- "Politics that Matters" are not only catchy but equally relevant too.

Such a giant stride by such young but daring minds is really a befitting tribute to the bravest among the all brave young heroes of Mother India "Shaheed Bhagat Singh" on whose name our college has its name and fame. In the capacity of being the Head of the Department, I feel extremely honoured to congratulate the whole team for their exemplary efforts. This magazine will not only provide a good collection of articles to the readers all across the country but even beyond it. I wish them all the very best for this edition as well as for those that would be launched in the coming years.

Thankyou and Best Wishes

STUDENTS' EDITORIAL TEAM



ABHISHEK MISHRA
MANAGING HEAD, "चक्रVIEWह"

I would like to thank our department for being ready to prepare the first edition of "chakrviewh". As the theme 'Politics that matters' is multidimensional and inclusive , the first edition of our magazine will be best start and will help in spreading the ideas /words of contributors , editors & professors.

From the first day of planning to finally releasing the magazine , our team has worked hard to make the magazine incommensurable and unique in every aspect . We always believed in famous quote of Swami Vivekananda , " उत्तिष्ठत् जाग्रत प्राप्य वरान्निबोधत". This magazine is result of our teammates' committment and passion.

Thanks

STUDENTS' EDITORIAL TEAM



ANUBHAV SHUKLA
EDITOR-IN-CHIEF, "चक्रVIEWह"

"Anyone in this world is not born to be successful but anyone in this world can make himself successful, because success does not come by dates instead by zeal, enthusiasm, hardwork and dedication." Above lines are not the statement of any much successful personality, but I am pretty sure that every successful personality would have known this key to success.

This magazine is result of the zeal, enthusiasm, hardwork, and dedication shown by our teammates and the department. My whole hearted congratulations to my whole team and to each and every person whose eminent contribution made this magazine a successful initiative. I am also thankful to our TIC, Convener and all the professors who always believed in my efforts and gave me a chance to be the part of the first edition of our Political Science Department Magazine "चक्रviewह".

Being the first edition, it was not an easy journey as the first step is always the toughest one to take. But strong zeal and enthusiasm are never afraid of hardwork and hardwork is the ultimate key to success.

We hope the readers will enjoy it. Thankyou.

Students' Editorial Team

EDITORS



SHIKHA SINGH

A keen researcher and enthusiastic soul. Her areas of interest covers Law, Human Rights, International Relations and governance.



POOJA ARYA

A modest person who is always ready to learn new things and grab new opportunities. Sets firm goals for herself and consistently keeps working for it.



NIKITA ANAND

A helping hand fond of painting and listening music. She is always ready to showcase her talent when it comes to Writing and creativity.



RITURAJ SARMA

Believes in Aristotle quote "Man is by nature a political animal". He take interest in political happenings across the globe. A trivia junkie who loves to checkmate.

Students' Editorial Team

EDITORS



SAAYA DOGRA

A modeling enthusiast who believes in Friedrich Nietzsche quote "There are no facts, only interpretations". Takes interest in criminal psychology, creative writing, cooking and basketball.



PRATISHTHA YADAV

A marketing enthusiast with a creative mind. She is a hardworking soul who will never let you down and will always be above your expectations.



HIMANSHU KUMAR

*Sincere buddy who is trying his best not to follow set lanes. Believes in 3 "H" –
Humble
Helpful
Hardworking.*



NAVIN KUMAR

A writer by heart and a observer by brain, who describes himself in one sentence as "Searching my infinity, craving my zero".

FACULTY MEMBERS



1108483544

Dr. Vijayalakshmi Dudeja

An eminent teacher of our Department who is always ready enlighten the students from teachings and experiences of life. She completed her graduation from Lady Shri Ram College of Delhi University and did her masters from IP College. She has completed her PhD from Jamia Millia Islamia University. She has been the part of our college and the department since 1979.



1108483544

Dr. Pravin Kumar Jha

A dedicated teacher and a passionate researcher. He attained his Ph.D. from Delhi University. He has also been visiting faculty at Indira Gandhi National Open University. He is actively involved in research and consultancy in the field of public administration and has contributed numerous articles and research papers in various books, journals and national & international seminars.

FACULTY MEMBERS



Mr. Ninad Shankar Nag

A storehouse of energy who always makes sure that the lectures are delivered in the most innovative way possible. He did his under-graduation from University of Delhi itself and post-graduation from School of International Studies, Jawaharlal Nehru University. He completed his PhD from Centre for the Study of Law and Governance, Jawaharlal Nehru University, New Delhi.



Dr. Saima Iqbal

A teacher who teaches you not just the complex theories but also the lessons of life. One of the warmest teachers of the department. She did her graduation from Delhi University and PG from JNU, Delhi. She has been the part of Miranda House, Atma Ram Sanatan Dharma College and Bharti College as Professor before joining this College.

FACULTY MEMBERS



Mr. Manjesh Kumar

An eminent professor of Department of Political Science of Shaheed Bhagat Singh College with an enlightened personality providing great optimism in his approach. He completed his education from Delhi University and is the part of the Department for 10 years now.



Dr. Simple Mohanty

An enlightening soul with ocean full of knowledge. Graduated from Ravenshaw College, Utkal University and obtained her masters degree from Hindu College, DU. She has also done PG Diploma in Print Journalism. She did her M.Phil & PhD from the University of Delhi and her PhD thesis was on "intersection of Political Theory & Indian Politics"

FACULTY MEMBERS



Ms. Anusha

"Good teachers know how to bring out the best in students". She is a good example of this quote. She completed her graduation from Lady Shri Ram College and did her post-graduate from Hindu College, University of Delhi. Her area of interest covers Political Theory and Comparative Political Analysis.



Dr. Krishna Murari

An amazingly talented professor who makes everyone feel at ease with his great approach to make the theories interesting. He completed his under-graduation from Ranchi University and did his post-graduation from Hindu College, University of Delhi. He has been a part of our college and the department since 2011.

FACULTY MEMBERS



21108403544

Dr. Rityusha Tiwari

An epitome of knowledge. Her lectures bind every student to think about the complex texts closely. She has completed her under-graduation from Isabella Thoburn College, Lucknow University and did her post-graduation from Jawaharlal Nehru University, Delhi. She did her PhD from Centre for East Asian Studies, Chinese Division, Jawaharlal Nehru University.



21108403544

Dr. Rajeev Ranjan Sinha

His endless positivity will makes it a joy for you to go through the complex theories of Polity. An extremely disciplined personality who creates a great environment for students to bloom. He completed under-graduation from Delhi University. He did post-graduation and PhD from Jawaharlal Nehru University, New Delhi.

FACULTY MEMBERS



Ms. Sangeeta Rai

A very knowledgeable professor and a very kind person too. She did her graduation from Gargi College, University of Delhi and her masters from Daulat Ram College, University of Delhi. She completed her M.Phil in Political Science from Department of Political Science, North Campus University of Delhi.



Mr. Anant Prakash

Fits the classroom with youthful enthusiasm. He has a brilliant approach towards making his lectures vibrant. He did his UG and PG from Kirorimal College, University of Delhi. Qualified UGC NET JRF and submitted his M.PHIL dissertation on, 'The transition of Planning Commission to NITI Aayog and its impact on cooperative federalism in India'. He has been associated with ICSSR and Leverhulme International Network as Research Associate.

FACULTY MEMBERS



A young mind with lots of capabilities. He did bachelor's from University of Delhi and masters from Centre for Political Studies, JNU. He has submitted his PhD thesis at Centre for the Study of Law and Governance, JNU and was awarded M.Phil from the same centre. He has also worked with Election Commission of India as a researcher.

EPIPHANY OF CONTEMPT

Shikha Singh Editor, चक्रViewह
Shaheed Bhagat Singh College

We certainly belong to an era, where everyone holds an opinion for everything happening across the globe. In this regard, social media has been a leeway (for people to reach diverse audiences at large) acting instrumentally in attaining the crucial trait of a democratic state i.e. the power of speech and expression. Albeit, this power has been blatantly exploited by many. Ranging from torrential tweets to innuendo posts on Facebook, the content being posted on social media has come under the purview of contention per se. This in turn has opened the door to various controversial theories relating to - what is appropriate to feature on social media platforms and at the same time acting reverently to the existing laws and regulations. Lately, there was a spate of contemptuous issues brought to the notice of the public which either acted detrimentally to the administrative authorities or at prima fact causing harm to the sentiments of any Judiciary.

A few weeks past, there was a great twitter-controversy built up over the tweets made by an avid user of the Twitter platform – Adv. Prashant Bhushan (Senior advocate in Supreme Court of India). His tweets resulted in the great controversy. His first tweet was a riposte about the Chief Justice of India riding a motorbike amidst pandemics when the courts are shut. This became a heated topic of debate. However, the sheer power of social media platforms coupled with mainstream legal reporting has widened the chance of keeping the people in touch with the latest happenings within a fraction of seconds. However, the aforementioned tweet by the senior advocate was seen as not very coherent as, during the national lockdown as well the courts worked relentlessly to deliver justice virtually, so the tweet was seen as a mere personal commentary. This was followed by his second tweet which was considered to be as abhorrent as the tweets were directly accusing the last four CJs responsible for the deterioration of the democracy. As a result, the defense that he had critiqued individual judges and not the administration of justice was dismissed on the basis that the tweets were directed against the institution of the court and the office of the chief justice. Through this, the Apex court claimed that Twitter is used by millions, and Prashant Bhushan being an influential figure with a great number of followers he shall impact many. This action of contempt against the senior lawyer will make people prudent about their deliberations on social media. Another series of contemptuous tweets along with a picture was posted by a comedian Kunal Karma signifying how our judiciary is a puppet to the current ruling party - BJP. This was in response to the interim bail granted to the journalist- Arnab Goswami in a 2018 abetment to suicide case.

The third pillar of democracy has not been accustomed to such criticisms in the traditional media setup, mostly because of the persistence of contempt proceedings by the Apex court and the High court against various editors. Lately, the ‘contempt war’ on social media in the form of commentary has come as a rude surprise for the judiciary. This has resulted in ramifications ranging from launching contempt proceedings against the citizens to issuing gag orders.

BELONGING TO ONE INDIA OR DIFFERENT STATES: INSIDER OUTSIDER POLITICS

Pooja Arya (Editor, चक्रViewह)
Shaheed Bhagat Singh College

"If god had so wished, he would have made all Indians speak one language... the unity of India has been and shall always be a unity in diversity" - Rabindranath Tagore.

India has different states with complex areas and these areas consists of complex ethnicity, language, cultures, region and tribes. This is what makes India more beautiful. But sadly, the most beautiful parts of our country are also the most ridden with conflict and violence. Diversity, which should have been strength of the country has become only an agenda for different leaders to gain their own majority. Few people and there party politics is harming the unity of our nation. Terms like "insiders-outsiders" which is nowadays used by most of the state governments has become a major issue for all of us.

People of majoritarian communities of any particular area are often seen opposing the developments of minorities immigrants in that area. If sometimes happens because of the authoritarian nature of the local residents then at the same time there are also real fears among the local communities of being overwhelmed by migrants. In contemporary India the juxtaposition of insiders and outsiders and the processes of expansionism and exclusivism are widespread. The most important bases of categorising collectivities as insiders/outsideers are religion, caste , tribe , language and region.

During Bengal polls 'Insider-Outsiders' has always been the key theme of TMC (Trinamool Congress's) Campaign for any upcoming Assembly Elections in West Bengal. The Party has always aimed at pushing this idea against the BJP , which is being seen as its primary contender for power in the state for the third time. They have always claimed that it has brought in " people from outside " who do not understand Bengali people, their culture and history. On its social media handles, the Trinamool launched a campaign with the slogan- "Banglar Gorbo Mamata"(Bengal's Pride Mamata) which means that CM Mamata Banerjee is the pride of Bengal. Who does the BJP have to counter her? It is a point the TMC makes. They says to look at the BJP team in Bengal where Amit Shah is leading the charge, the state in-charge are Kailash Vijayvergiya ,Amit Malviya and Arvind Menon who do not understand Bengal and they so do not deserve Bengal."They are only pushing division while we will push development and the Bengali-identity" - one TMC leader said.

In its editorial published in 'saamana' , Shiv Sena has called for the "sons of the soil" to unite amid the ongoing political scenario in Maharashtra. The editorial has attacked Bollywood actress Kangana Ranaut for comparing Mumbai to Pakistan occupied Kashmir (POK). Moreover, Shiv Sena has taken a dig at Maharashtra Navnirman Sena (MNS) chief Raj Thackeray through the editorial. "Mumbai's subjugation, for what? Mumbai belongs to Maharashtra", it said. Shiv Sena has alleged a 'conspiracy' by outsiders to take over Mumbai. Without naming Raj Thackeray, it said that the 'Insiders' are helping them.

Terms like "Insiders -Outsiders" are very frequently used by many political parties and by their leaders. Which of course, undoubtedly not only brings conflict between citizens but also harms the Unity of India. We should ask some questions to ourselves that who we are? An Indians or a Bengali , a Marathi etc..? Our freedom fighters like Sardar Patel , integrated all states and formed a nation. But what we are doing today is we are fighting on basis of those smaller identities of ours on the name of insiders and outsiders etc, which is hampering our larger identity as an Indian. In past we fought a battle together to achieve our dream of one great India. But now after achieving this success, we are again doing the same for us which in history the britishers did.

Once Mahatma Gandhi said, " Our ability to reach unity in diversity will be the beauty and the test of our civilisation". When From Kanyakumari to Kashmir and from Gujarat to Assam, we follow the same constitution, we have only one flag, we sing the same national anthem then why can't we have only one identity and that of being an Indian. All these 'insider-outsider' elements used by parties and leaders are just the part of politics. Only truth is that we all are Indians and we belong to India. Now it's completely on you to decide that whether you belong to one India or to different states.



चक्र Viewह

MILLENNIAL VOTERS – CAN THEY DECIDE THE FUTURE OF INDIA ?

Pratishtha Yadav (Editor, चक्रViewह)

Shaheed Bhagat Singh College

Being a citizen of a country with such diversity and the biggest democracy like India comes with responsibility and the need for constant awareness. Voting is not just a privilege but also a constant reminder for the government in power and other political parties. Millennials who are also known as Generation 'Y' are the people who were born between 1985 to 2000. All of them are eligible to vote and can be given the duty to decide the future of India.

Millennials form the majority of India's population hence the question if they can decide the future of India or not is an important one to ask. This generation is considered more aware, informed, and connected to the world than any other generation. Having exposure to the best technology and being provided with the best resources, the millennials by many are expected to take the right to vote seriously and choose their representative with the utmost sincerity.

The older generations often have doubts considering how the millennials are stuck in their comfort zone and haven't seen the struggle that they have previously been through. Is it possible that their reservations about this matter lie in the simple fact that the millennials didn't have to work for their basic rights which is why they don't know the real importance of them being taken away? The opposite is possible as well, maybe because they have read about their previous generations struggling for every right they have now, they decide not to let their battles go to waste by misusing or not using their right to vote amongst other rights at all.

Millennials have a new and fresh point of view towards everything; they have a bold voice through which they are not afraid to keep their ideas and opinions forward. They have a different take than the conventional one on how and what governance should be like. In India's 2019 elections the voter turnout was the highest and in consequence, the political parties started focusing on generation Y in search of their attention and support. Being tech-savvy, this generation doesn't hold back when it comes to voicing their concerns through different social media platforms. In addition to that, they have found different and creative ways to be heard and keep the government on its toes through its criticism and feedback on every budget, every policy, and every amendment.

CAA — FROM THE BIRD'S EYE VIEW OF ASSAM

Rituraj Sarma (Editor, चक्रViewह)
Shaheed Bhagat Singh College

“This article tries to highlight Assam’s stand on the Act, that the author feels was kept under the shadow, even though the seeds for the protests were sown there.”

The years 2019 and 2020 were earmarked for all the protests that were taking place against the Citizenship Amendment Bill (now Act), most famously a place named after a falcon, i.e., Shaheen Bagh catching the limelight. However, amidst all the hullabaloo, the curious case of Assam along with other North-Eastern states were sidelined with the protest taking a religious angle nationwide and undermining the questions of identity and culture of the latter, as they have historically faced by the influx of migrants. Interestingly, all the North-Eastern states, apart from Assam and Tripura — the states most burdened by the influx — were kept immune to the Act.

As most of the protesters nationwide were busy citing Article 14 of the Indian Constitution as they claim that the Act was discriminatory as it excludes Muslims, Assam had a clear stand-point of no citizenship to any migrants regardless of their socio-religious background whatsoever.

Historical Background

This was not for the first time that Assam was vocal about the intrusion of migrants. The people of Assam have been bluffed since centuries, when it comes to their identity. Migration not only created demographic imbalance but also led to a struggle for land and resource ownership. The struggle started a few years after Assam fell into the hands of British colonial administration with the signing of the Treaty of Yandaboo in 1826. Soon after, Assam was placed under the administration of Bengal and in 1836, Bengali replaced Assamese as the language of administration and medium of instruction. Furthermore, colonial administration encouraged migration of Muslim Bengalis from East Bengal to the unused fertile lands in order to facilitate the cultivation of rice and cash crops like jute. Unchecked migration from East Bengal started to put pressure on the once resource-abundant state and conflict started to simmer. The pressure on the state and the fight for resources became much more prominent and stronger with migration occurring during the partition years of 1947 and Bangladesh Liberation War period ending in 1971. However, all the frustration was to be channelised seven years down the line after the War in 1971, when a by-election was to be held, where there was a sudden upsurge in the electorate population. Investigation revealed that there had been mass inclusion of alleged illegal migrants, to which even the then PM Indira Gandhi didn't object to, leading to a mass protests led by the All Assam Students' Union (AASU) that continued for 6 years that left 855 dead and many injured. This period of turmoil and social awakening later came to be known as the “Assam Movement”. It was in 1985, with the signing of Assam Accord under the leadership of the then Prime Minister, Rajiv Gandhi, which promised to protect the culture of the indigeneous Assamese, which even after 36 years is yet to be fulfilled.

Assam's Standpoint

The people of Assam have been opposing the bill because this act allows more illegal migrants from neighbouring countries such as Bangladesh to settle in Assam which in turn endangers their linguistic and demographic exclusivity. Secondly, the act also invalidates the 34 year old Assam Accord which was the result of a 6-year-long agitation from 1979 to 1985, that left 855 dead and many injured. It was formed to safeguard the cultural, social and linguistic identity of the indigenous people of Assam. This Act is more of gaining an electorate, rather than rehabilitating the migrants. Himanta Biswa Sarma, one of the most powerful ministers of Assam and the leader of the North-East Democratic Alliance, on record commented that this Act will help them to turn the electorates of certain constituencies on their side and in turn prevent any Muslim candidate from winning the elections. Historically, politics on the basis of religion in Assam has seen no beam until recently, which the people of Assam have defended successfully, not allowing a checkmate on the spirit and idea of a culture and common belongingness.

How Far?

One of the primary agenda of the BJP, before coming to power in the state was to identify, trace and send back all the illegal immigrants along with implementation of the Assam Accord. All the election rally speeches by PM Modi in 2016 had this common element, which they now seem to have forgotten and thereby successfully bluffed the masses once again. There hasn't been much talk about the CAA by the confident elected government in 2021, all thanks to the upcoming 2021 State Legislative Assembly elections. So much so that the party in power has been delaying in releasing the guidelines of the application under which citizen government for the upcoming elections doesn't even make a slight noise about the very Act. At the end, India is an Union of states and it becomes a matter of utmost importance to listen to the people of the very states and avoid any historical blunder to be repeated.

HYPOCRISY IN VICTIM CARDS

Navin kumar (Editor, चक्रViewह)
Shaheed Bhagat Singh College

A pleasant morning in the Jungle.

Deer: can't even imagine how animals could survive the jungle. I mean , dude! no internet, no Netflix; how hard it would have been.

Tortoise : there is beauty outside the limitations Deerie. think out of the box.

Deerie: uhm, whatever, slow guy.

(Deerie murmured and uploaded a selfie with seven filters holding caption 'be the real you, flaunt the real you. #animagangsta #deerzindagi #animonster ' and so on.)

Deerie : what the hell is wrong with people ,why #arrest_the_lion is trending. I tell you , these extremist 'lionophobes' are no good for this democratic woke jungle.

Torto : ... but you know, lions got a history of violence and blood..

Deerie (interrupting Tortoise) : shut up, old guy. The world has moved forward and you are trying to impose your old values and prejudices.

Deerie uploads post with stuffed paragraphs carrying the #Jungle_stands_for_lions..

Judge Elle , the elephant : Everybody please take your seats. bring the victim and the accused. Some leopard soldiers bringing lion chained and the victim's father, Mr Bear. witnessing this cruelty on the lion everybody started passing hateful comments.

Elle: Silence , Jungle.

Everybody settled down and took their respective places after basic formalities, the lawyer of the victim started the burn.

Bear's Lawyer : Honourable Judge of the Jungle. Mr Bear is a reputable businessman of woods. Past week his little son was kidnapped by lion. few goats are witnesses. according to little Bearie's friend he was talking about his ancestors' glorious and noble achievements which Mr lion overheard and rest is known.

"what kind of little monster that kid was, he was literally hurting the poor lion."

"ridiculous, how these so called little kids are filled with venom and criticizing lion's emotions without any reason. light murmurings floated in the air."

Lawyer of Lion : Honourable Judge of the Jungle. Is this the democracy we consider to be proud of? where an innocent peaceful lion can't live with dignity. Higher animals have always blamed the poor lion and his ancestors for crimes they never committed.

Lawyer of bear : Mr, what about browny lion who tore apart 17 lambs in front of the whole jungle beneath peepal.

Lawyer of lion : would you look at your misogyny mister, that was just a poor, manipulated and pressurized young lion. Have some sense and please don't judge a whole Anima Breed because of one misguided animal.

Lawyer of Bear : oh! then what about Snowy bear who..

Lawyer of lion : don't you mention that poisonous sick retard in court. he spoke out loud "Wolves are dangerous and can't be trusted." what a sick mentality, how did he ever blame 20 percent wolves according to activities of 80 percent poor wolves. This clearly shows how pretty sick bears are. they just think they are great and above all. Each bear is filled with extremism and can't be trusted with Jungle's Secular democracy. Do they think being one of the majorities gives them power to make poor dignified animals cry about their existence."

Lawyer of Bear : but you just judged bears on the contrary....

Judge : uhm, Silence. Did anyone find kid of the Bear in the residences of Lion?... no?..... well then in absence of *RELIABLE* witnesses and proofs , this court declares Lion a free animal and orders Mr Bear to pay him 10,00,000 j-Rupees as his baseless blames spoiled innocent lion's dignity and mental health.
Court Adjourned.

The case was done and dusted but woke citizens of the Jungle never let the steam go. many Campaigns against Bears were still active with hashtags like #hangthebear #westandwithlion #donateforlion #democracymustwin #hypocrisyshameshame. Accounts of certain Jwitter users were rapidly getting banned for they argued logically with supporters of Lion when they abused bears (misguidance of course). There was a rumour in market that bear has committed suicide for he yelled for justice till his last breath and getting mocked by woke citizens at every social interaction. even if he did, isn't that a good thing? extremist hypocrites don't deserve to live, right?

A pleasant evening outside the lion caves. The lion entered his Den. Removed phone from charge and jweeted back all his loyal supporters across the jungle on Jwitter. A weak growl came from the dark of the corners. "you'll be defeated , you double faced monster" and the unrecognised voice started crying. An evil smile took over the lion's face.
"how they are going to defeat me when they already consider me defeated , little one." he roared.

Next moment his claws were penetrating the little bear's flesh and the whole neighbourhood was stunned by this unnecessary noise. lion's whiskers and claws dipped in warm extremist blood till he finished his vegan dinner

"Why this bloodshed , it disgusts me. Why can't we chew them peacefully? why do they try to protect themselves and in course, force us to be violent...?" misguided lion complained.

Deerie : thank to hell nothing is going to happen good for this jungle.

Torto : what happened kid?

Deerie showed him his screen. there was a picture of Lion with broken nose (perhaps) with caption "guys, today i was helping a rabbit in crossing the road and a young outraged bear came out of nowhere and hit me continuously when i denied to hail *Bearism*. but please guys, no hate for bears, I forgive them as they are our brothers but, i want to ask one small question. Why is this Jungle so intolerant for innocent weak animals like us? 🙄."

Torto : this jungle is going to mayhem and bears are the disease. look at him, so hurt that his whiskers are drenched in his own blood. poor Kitty.

Deerie : yeah poor Kitty. now you see my point old man.

(PS : The Author and fact-checkers confirm that no animal was harmed during writing this story)

RIGHT OR HAND OUT: WOMEN AS SECOND-CLASS CITIZENS

Saaya Dogra (Editor, चक्रViewह)
Shaheed Bhagat Singh College

In a world, split into the binaries of two genders which co-exist. Can equality ever be attained? For eons, women have never been wholly welcomed into society as independent creatures. Every thought, choice and move is rooted in patriarchy, disabling women to live on their own terms. This makes women second-class citizens: a person belonging to a social or political group. Whose rights and opportunities are inferior to those of the dominant group in a society. In the conscious world of today, women are making a living for themselves without relying on precipice of the society. However, this is not recurrent in every part of the globe. Women for centuries have demanded equal rights as the male species and have been successful so far. But the same fire was not beheld everywhere. Due to which, there are still countries wherein women are viewed as second-class citizens. Who are deemed unworthy of basic dignity. Even if this sense of oppression is not visible in the functioning of the state; the phenomenon is still prevalent. Starting from birth to education then career and marriage women have never been in favourable positions. This cycle of inequality, oppression and suppression continues because the society has never accepted females as capable of surviving on their own and adjudged them feeble. The preference of the male species over the female by the society, has created the social order we now abide by. This is where the problem arises. The society has conditioned us into believing that women are incapable of achieving what a man can. This creates a sense of disadvantage, for women who are now chained to the norms of the society. This social conditioning has made men believe that they are superior to women. It is the society which never gave women the pedestal to showcase what they are truly capable of.

There are many who will question; why women are still treated as second class citizens, if they are as capable as men. Or why do women still not achieve as much as men do. Even when they have the rights and opportunities to do so. The first thing that we should be considering are political rights. Women are approximately half the population. While men rejoiced a voice and say, women majority did not get the right to vote until 1893. With New Zealand, becoming the world's first self governing country to grant this right. Majority of the countries gave voting rights to women in the 1920 - 90s period. If we talk about the rights ensuring equal status to women, are they even fully implemented. With more focus on to rural agrarian societies like Panchayats in India. Even if women contest elections and win, it is actually the male counterpart who has the real power. The female is just a mere puppet who was used as a tool. The existence of rights and the implementation, even if it is done properly will be of no value or use. As women in the society do not have enough awareness and the accessibility to them (this is where the role of the government comes in). In 2019, Congress had fielded 47 women out of 344 tickets that it distributed and BJP fielded 45 women out of 374 candidates. In the current 2019 parliament, there are 66 women MPs (11%) out of 543 MPs. This means nine out of every ten parliamentarians are men. The inequality in decision making that women face is very much evident. In the case of India, another important point highlighting this issue is the women reservation bill which was passed in Rajya Sabha but has not been passed in Lok Sabha due to opposition. A similar inequality is seen in the Indian judicial system. Where in March 2021, with Justice Malhotra's retirement, Justice Indira Banerjee is the lone woman judge in the Supreme Court now. Justice Banerjee was appointed as an SC judge in August

2018 and with her elevation. The Supreme Court, for the first time had three women judges. It was not until 1989, that a women judge was appointed in the Supreme Court. That marks 40 years after its establishment. Even the scenario in high courts is not good, with 82 women judges out of 1079 judges. Talking about equality, it won't be wrong to say that in certain areas women do not have equal accessibility to opportunities. While in other areas they might have equal accessibility to opportunities, but will not have resources to back those opportunities.

But women like Jacinda Ardern, who is New Zealand's third female prime minister, has proved that women can have both: a baby and a high powered career. There is also Samia Suluhu who made history by becoming the first female president of Tanzania and Kamla Harris who is USA's first woman of colour to serve as Vice President. This demonstrates that women despite so many hurdles, have made a difference in their situation and continue to do so for other women too. Another major concern with limited participation of women in society is the honour attributed to them. Which also becomes the reason why majority of the cases are not reported. The honour of the family is attached to the women in the family. Therefore, they are not only at a valuable position but are also exploited and made silent. Followed by casual sexism that they face not only at home but also in places of work. Due to attribution of honour, sexism and harassment, a lot of women often willingly and at other times forcefully are made to stay at home or do not speak about their condition. In many cases, women do not even receive education, for example-when families belonging to financially weaker sections of the society have to make a choice as to whether or not they should send their child to school. In most cases, they deem the male child worthy of receiving education. In rural areas, very few women who undertake agricultural work on behalf of their family are considered to be working women. Women earn between 35% and 85% of men's earnings, depending on the type of work and the level of education of the worker. In the organised manufacturing sector, the pay gap has narrowed from 35% in 2000 to 45% in 2013. Even if a female is more talented or educated, she will always be the last one to be considered for a better pay or promotion. The excuses in the garb of explanations will be that 'she might bear a child', 'she can not do overtime' or that 'she can not travel to far off places alone'. When it comes to crimes against women, the scenario is not as good as the world might view it as. The Istanbul Convention was signed in 2011. It seeks to end violence against women. But in recent years it has become increasingly politicised as Turkey has announced it is breaking the treaty and that other countries may follow suit. But the consequences of this step have not been in favour of the female population. In 2019, 474 women were murdered in Turkey by men. But the government is trying to dilute aspects of the convention that protect women in Turkey from domestic violence. This is a clear example of the status and equality enjoyed by women in the 21st century globalised world. Where women have to fight to not just get justice but also to survive.

The female specie for eons has been facing discrimination based on the fact that their physiology is different from the male specie. This is the root cause why women were never considered equal to men. Despite the differences in their physiology, the capability to fend for themselves is the same." It is not the strongest or the most intelligent who will survive but those who can best manage change" — Nlon C. Megginson. Women have broken the chains of patriarchy and misogyny that the society has kept them chained in. Their effort to fight the social order that was set thousands of years ago will not go in vain. The rights and privileges that women enjoy today were not given to them by the society. It is women themselves who have earned and fought for it. Regardless of how slowly this change is brought about, it will be fruitful.

WHERE THE MIND IS WITHOUT FEAR

Himanshu Kumar (Editor, चक्रViewह)
Shaheed Bhagat Singh College

Prime minister of the world's largest democracy calling the protestors and the political parties taking part in public agitations "parasites" may suit him personally but surely doesn't suit the constitutional position he is on. Throughout his campaign during the 2014 general elections, Mr. Modi had frequently repeated that the country can get on the path of progress only by a 'jan andolan'(emphasis added). Now if we should be taking him on face value, his comment in the Parliament can discredit his entire campaign. Protests in a democracy are the symbol of responsible citizens concerned about their rights and betterment of their nation. A silent, subservient and docile attitude may be favourable for the establishment but it's quite antithetical to the very idea of democracy. I think the government wants the whole nation to behave like the current Indian media(read corporate media)- pliable, sycophant and pro-government. But the government should keep this in mind that the citizenry are always the biggest opposition in a nation. Political parties in the Parliament are just small factions representing the masses.

If you look at Prime minister's past as the Chief minister of Gujarat (except the riot and communal parts), after every major incident in the country he tried to rally the entire nation against the central government of that time. That's why it seems a recent phenomenon that the Prime minister has started getting nausea from protests and public agitation (or may be it was always inside him, he's a good actor though). If today you put PM Modi and CM Modi together in a frame that will be an epitome of oxymoron.

It's not like the Prime minister doesn't know anything about what's happening. If there is one person who knows everything that's happening in India and around the world it's the PM- he has all the agencies at his disposal. So all the arrests of activists, academics, writers, journalists, comedians and protesters are happening at his behest. If the PM and his associates in the government choose to seal their lips, that doesn't bar others from speaking out. The cowardice act of muzzling voices is against the basic philosophy of our constitution. People of this country will not be silenced by any authoritarian regime or be lectured by a gang of bigoted patriarchs who don't give a damn about the supreme law of the land. People who are selling national assets, leaving people in lurch to die of starvation and malnutrition have no moral authority to claim themselves nationalists.

"An important chapter of our history is unfolding around. It's necessary to be on the right side of that history. The current situation is of an institutionalized emergency on steroids" said P. Sainath on the union government's crackdown on independent news agencies. The government should never forget that those who are standing against it in today's times already know the risks in their vocations and government's whip cracking will not deter them. I think the people in government, the governing party and their parent organization(RSS) envy the courage and indomitable spirit of the activists, academics, journalists, writers, comedians and students because these are the Indians who have chosen not to kowtow to the government of the day instead fight for the constitutional values. I completely get this why the government is behaving this way, because this kind of defiance of a fascist regime is very unusual for the current dispensation due to the fact that the "ideological forebear of the people in power went to jail, went on his knees and begged for mercy from colonial raj in letter after letter until they released him on the promise of being a good boy."

These are challenging times but this country has seen worse and has come out of deep gloomy chasms of hopelessness each time with inspiration from Gandhi, Bhagat Singh and numerous others who sacrificed their lives for this country. Indian people will not be suppressed by some communal thugs whose inspiration come from those who opted out of freedom struggle and served the British imperialism throwing their love, care and patriotism for their motherland into dustbin of communalism.

Any government will not succeed in its unethical ambitions. We shall establish what Gurudev desired for- "Where the mind is without fear and the head is held high..."



IS GLOBALIZATION SUSTAINABLE IN THE FACE OF RISING POPULISM ?

Nikita Anand (Editor चक्रViewह)
Shaheed Bhagat Singh College

Globalization and populism are terms which have many definitions .Both have its own advantages and disadvantages .Globalization means lowering trade barriers, exchange of culture ,social ways while other sees it as a aggressive foreign policy supporting certain section of the society. Similarly, populism is an essential part of social and political concerns at the beginning of 21st century. It is defined as a political approach that strives to appeal ordinary people who feel that their concerns are disregarded by elite groups.

The rise of populism can be a justified as a response to the discontent present in modern societies which is associated with development in Globalization over the years. Globalization first wave led to reduction in transport cost which led to trade in goods and second wave led to reduction in communication cost which increased trade ideas. Enhanced Labour mobility led to the reduction of poverty but mobility led to the reduction of poverty but at the same time full liberalization of barriers massive in flows of workers aggravated social unrest due to distinct cultural practices.

Globalization And Inequality

Inequality caused due to globalization was seen In western English speaking countries ,china ,India. One way in which globalization increased inequality was because of rise in trade countries imported cheap materials from elsewhere which led to far in domestic supply and employment. Other way was avoidance by tax payers which do not allow government to collect funds for social welfare of people.

Globalization And Cultural Insecurity

When globalization came to light, there was mobility of people from one country to other which led to rise in GDP. When immigrants travelled to other countries to earn better wages and lifestyle there was instability seen in some countries. Different cultural backgrounds , customs, languages was one of the reason of rise in wars and threats.

POPULISM

Populism emerged from the term Populus which means people. So, it is basically for the concern of people. Many people are dissatisfied from politics and other social concerns. They belief that most of the benefits are given to big cooperation or politicians. So populist are those who fight for the concerns of the people who doesn't get benefits are against the elite group. Populist have a strict opinion. They believe what they said is right and they do not care about others opinions which couldn't be normal in democracy.

There is a rise in populism now days when we see that political parties and politicians are becoming unresponsive. The higher the odds, the more support is given to populist. In democracy when people have less control populist gain larger support. They claim that people have been robbed from their rights, freedom.

CONSEQUENCES

When we see consequences of populism , we see that populist forces mainstream political actors to become more responsive which is harmful for democracy. And in some countries when there was rise in populism , there were not able to deal with social and economic issues.

RELATIONS BETWEEN GLOBLIZATION AND POPULISM

Populism is directed to seek people goodwill by allurements even if it hurts long term for a polity. There is no doubt that LPG is treated as a hurdle to poor people and many oppose it. But populism can also create hurdles to serve benefits from globalization and rendering a country to the margin of global political economy.

When economic growth stops, inequality rises. For example- we could see in the period of covid 19. As long as economy is growing everyone gets its distribution whether it is small or big. Globalization is a part of global economy now and very necessary to run the economy.

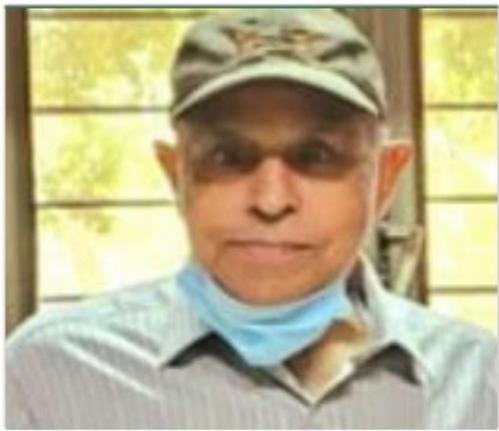
On the other hand, political challenges are global in origin. Rise of technocratic institutions such as bureaucracy , banks, courts favors the interests of some non-elected groups of people, which led to rise in voices/opinions.

CONCLUSION

We can see that rise in populism because of inequality and cultural insecurity, response of elites and living social unrest. The solutions which populist provide are very simple and short sighted which won't benefit in the long run. There are left and right wing parties which provide little man protection from global capitalism . But these programmes provide them help for short run at long run costs.

On the other side we see globalization ,which has benefits has benefits for people for long run. Every person has its distribution and various measures are taken to decrease the rate of inequality. Example- many countries such as India are trying to promote local products and open its own production units which would help to some extent to decrease inequality. Populism parties are important and should play a great role in country so that government , politicians . Elite groups of society remains accountable to people. Populist won't be able to overcome the globalization but would play a greater role in the working of the economy.

BID ADIEU



Dr. A.K. Kharbanda

No words can express what a gem Dr. A.K. Kharabanda as professor has been for the department. He got retired on 30th June 2021, it was his last working day in the college. He has always been an inspiration for everyone in the department. His very kind and calm attitude would always attract everyone towards him. Sir, used to be a go to person for students as well as the professors in case of any query or whenever any suggestion was required. His contribution and dedication for the department is invaluable.

Creative writing has been his field of interest and he has been writing poetries on various issues since very long time. On our request he has also shared two of his poetries with us, which are on the next page of this magazine.

May you enjoy your retirement. We wish you the best of luck in all your future endeavors.



अधिकार एवं कर्तव्य

अधिकार,
हम पर है सारा अधिभार,
अधिक रहे अपने अधिकार।

हो समाप्त हर अत्याचार,
अटल रहें अपने अधिकार।
सबल रहें अपने अधिकार।
जन्मसिद्ध हैं ये अधिकार,
जन्मप्राप्त हैं ये अधिकार।
अविच्छिन्न हैं ये अधिकार,
ऐसे हैं मौलिक अधिकार।

स्वतंत्रता के ये अधिकार,
समानता के ये अधिकार।
संरक्षण, जीवन रक्षा के,
हैं अपने मौलिक अधिकार।

ये अधिकार नहीं है अकेले,
जुड़े हुए इनसे कर्तव्य।
हक्र है जो हर एक जने का,
हर दूजे का वही कर्तव्य।

मुख पर देखी चिंता रेखा,
किसी ने किसी का मन ना देखा।
निज मन मैला निर्मल कर लो,
निज मन हो निर्मल मंतव्य।
ये अधिकार नहीं है अकेले,
जुड़े हुए इनसे कर्तव्य।

उठता तब उत्तम उत्कर्ष,
संघर्षशील जो करे संघर्ष।
यूँही नहीं मिल जाते हक्र,
करना पड़ता है संघर्ष।
यूँही नहीं खिल जाते फूल,
माली श्रम-त्यागी आदर्श।

HUMAN RIGHTS

Liberate for liberty,
leveraging liberty.

Equal equality,
equality equality.

Free dreams in freedom,
free turning fraternity.

The French fries like tasty,
French revolution immortal
immortality.

Liberty, equality and fraternity.
To this trio, and this cherished
trinity,
pay all due reverence and respect.
In each perspective, in every
aspect.

How human and humane is our
humanity,
while living in the world
community.
In our nation, for our nationality,
just like lifelong covid immunity.
In perfect unison and unity.

How human are
our human rights,
as enshrined in the historic UDHR
that is Universal Declaration of
Human Rights.
Just realize and just feel that
how human are human rights,
our very own human rights.

Two beautiful poetic creations of Dr. A.K. Kharbanda in which he has tried to explain the value of rights in human life.

POLITICAL SCIENCE ASSOCIATION

Department Of Political Science

Political Science Association is a part of Department of Political Science that comprises faculty members and students of this department. This association is very dynamic and initiates various academic and cultural activities in every academic year. This association has a Convener and Co-convener who are faculty members and it includes student office bearers. There are various posts for core student members such as President, Vice-President, Secretary, Joint Secretary, Cultural heads, media heads, technical heads and executive members. These posts are filled on the basis of interview based selection. Convener of PSA with the consent of other faculty members in PSA meeting takes decision for smooth conduct of various activities.

Student office bearers and volunteers are backbone of PSA. Purpose of PSA is to develop personality, leadership quality, decision-makings capacity, effective and cooperative coordination, training and learning process among students of Department of Political Science. These qualities help students to shape their better future ahead after graduating from college.

Every year PSA helps in organizing lecture series, national and international seminars/webinars and educational trip. PSA has its cultural platform that is known as CHANAKYA and every year with specific theme it organizes quiz, slam poetry, mock parliament, essay competition, poster making completions and other cultural activities etc. Our PSA members also participate in inter-college and inter-University academic and cultural activities.

Best Wishes

Dr. Rajeev Ranjan Sinha

Convener

Political Science Association



CHANAKYA 2021

Annual Festival Of Department Of Political Science

Chanakya is the Annual Political Science Festival organized every year by the Department of Political Science of Shaheed Bhagat Singh College, University of Delhi. Every year it organised as a two days Festival with lots of competitions held to give a platform to students across the colleges of Delhi to showcase their talent and skills.

As we all know that Corona Virus has led us to experience the paradigm shift of the modern era. The world has changed entirely. This pandemic has restricted us to the home, far from our college life and its crowd. In order to grow 'adaptation to changes' is always necessary. Similarly, in this era of pandemic our department adopted the digital methods to organize all its events, as per the needs of the conditions. Department of Political Science, Shaheed Bhagat Singh College, University of Delhi proudly hosted its first ever Virtual Festival on 8th and 9th April 2021 in the guidance of our Teacher-In-Charge for the session 2020-21 Dr. Krishna Murari, the Convener of the Political Science Association of our department Dr. Rajeev Ranjan Sinha and all the faculty members.

Theme of the festival was "Indian politics- Reel Vs Real". There were several events held in these two days. On first day— Lafze Bayan, AIPPM and Panel Discussion while on second day—Poster Making Competition, Quiz, Photography & Meme Making Competition were organized.

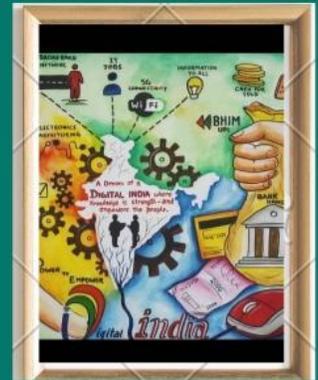
Among these Panel Discussion was one of the most interactive & knowledge full event. It was held on the theme "Role of Media in the Law-making process: Precedents, History and the Contemporary State of Media" under the ambit of its annual festival 'Chanakya' 2021'.

The panel was constituted by Adv. Pallavi Pratap (Advocate-on-Record, Supreme Court of India), Ms. Jyoti Yadav (Multimedia Journalist, The Print) and Dr. Santosh Kumar Upadhyay (Asst. Professor, Law Centre-II, faculty of law, DU).



CHANAKYA 2021

Annual Fest Of Department Of Political Science



HEALTH SYSTEM OF BHARAT

Kanchan Kumar
Shaheed Bhagat Singh College

The Lord sometimes challenges us, and this time as corona pandemic. This pandemic has exposed our broken health system. Bharat healthcare is a illusion, even though we call ourselves as a welfare society but here is only 30% public and 70% private where 80% people do not have any protection for health out of the pocket expense is as high as 62%. Government's must prioritise human care as being as important as all other sectors in order to build more human economies that work for everyone, not just a fortunate few. As of now with public spending at 1.13% of GDP, and huge shortage of healthcare workers particularly nurses and midwives. Policy moves, schemes and plans appear like a sound in emptiness. Day by day the gap between rich and poor are widen and it can't be resolved without deliberate inequality-busting policies. The fact is 85% of the population cannot afford high-cost, corporate private health care. Even with avowedly 12 crore card holders under Ayushman Bharat, only 1.27 crore people have taken advantage of the scheme.

India's nursing workforce is about 2/3 of its health workforce, Its ratio of 1.7 nurses per thousand population is 43% less than the World health organisation norm; it needs 2.4 million nurses to meet the norm. The low number of nurses, the sector is dogged by structural challenges that lead to poor quality of training, inequitable distribution and non-standardised practices. Per se, 91% of the nursing education institutions are private and weakly regulated. Besides, India also has dynamic pharmaceutical and biotechnology industries; world-class scientists, including a burgeoning clinical trials industry and leading hospitals that attract foreign patients and treat its better-off citizens. Yet government of India and health ministry and his officials agree that the country faces persistent and daunting public health challenges, particularly for the poor. According to " GLOBAL HUNGER INDEX" India's position is 94th out of 107 countries. There is a vicious cycle here; not getting adequate amount of food, it leads to malnutrition and several diseases.

We know that our most of the population reside in rural areas and they have limited source of income. so, they have been more susceptible and vulnerable from the ailments. So need of the hour is firstly; public infrastructure(hospitals) must be penetrate at the ground level and reduce rely on private hospitals as much as possible. And we need robust and effective public health act or fragmented health sector(primary, secondary and tertiary)needs to be unite along with the reforms. Secondly, Private sector must be regulated and their profits should capped in the time of emergency. Also needs to be increase insurance coverage with low premium, especially for seniors citizens. Thirdly; increase Mid-day meal scheme at overarching level, with nutritional food. Because Honourable supreme court linked right to food with right to life(Article 21 of the Indian constitution) so, as a welfare state there is a unflinching support for all people. It's became government responsibility to help each and every person at every level.

Last but not the least "one size fits all" approach will not work. Because a huge country with huge population, all people have different-different kind of immune system and have illnesses. So, goverment must increase and propagate "MIXOPATHY" at comprehensive way and primary health care should receive three times more allocation in the budget. Doctor and paramedic strength should be doubled merely on the basis of population increase. Because when the pandemic arrived. National health profile 2019 data showed that there were an estimated 0.55 government hospital beds for 1000 people, which is comparatively low and the situation was even worse in rural areas.

So in summation, I would like to conclude saying that if we want to merge Bharat with India then we have to work on these core issues as soon as possible. India and Bharat could be only referred as one when these problems will be solved. Otherwise it will represent two different societies within a country.

INDIA CLAIM TO SECURITY COUNCIL OF THE UNITED NATION

Arpit Gaur

Shaheed Bhagat Singh College

United Nations Security Council or UNSC is one of the six organs of the United Nations, established under the UN charter. The primary objective of the UNSC is to maintain international peace and security. It looks into matters related to disputes and settlements among the countries. The UNSC has fifteen members all of which there are five permanent and ten non-permanent members. The United States, the United Kingdom, China, Russia, and France are the five permanent members. Of the ten non-permanent members, each year, five are elected for two years. All these years the number of UN member countries has quadrupled from 51 to 193. Post-Cold War, the member countries have been pursuing the expansion of the UN Security Council.

India is one of the founding members of the United Nations but at that time it was under British rule as well as economically backward. With its improving economic conditions, rising GDP, India has been eyeing the permanent membership of the Security Council for a long time. A permanent member is expected to provide its support to the UNSC in all aspects to maintain international law and order. Though this doesn't mean the member has to possess nuclear weapons, it must have a strong military trained at par with the international standards, the reforms in the membership of the UNSC have to be backed by the UN General Assembly.

In a bid to pursue its membership, India allied with Brazil, Japan, and Germany to give momentum to its campaign for a permanent seat in the UN. These countries decided to get a push through a United Nations General Assembly (UNGA) resolution in 2005 which initially gained momentum but backfired later. This move was doomed as a result of many factors. Due to the lack of consensus among the African countries regarding its representative for UNSC, there wasn't a single representation from the African continent, the strained relations between China and Japan is another factor for the backfiring of the resolution. The Indian government has been actively taking forward this matter at the United Nations General Assembly meeting, summit level interactions, and during the visits of top global leaders and diplomats of foreign countries. The efforts bore fruit with almost 200 members of the United Nations agreeing to the negotiations in the wordings of the document that called for reforming the Security Council.

The UNGA has decided to commence negotiations in the 70th UNGA session. The framework document was circulated in 2015 after extensive consultations, to serve as a sound basis for the next stage of consultations. Different countries have submitted written and detailed opinions, as well as suggestions, on issues such as regional representation, veto, categories of memberships, working of the Security Council, and its relationship with the General Assembly. The major setback was from the US, China, and Russia who expressed their opinions out of the framework document. This meant that these countries were not much keen to pace up the discussions.

This was a shock for India, which had always believed that it has support from these countries in one or the other form. Although the US and Russia claimed to stand by their verbal support for India's membership, there was no sound basis of the same, France favored the inclusion of India and the other G4 (Brazil, Germany, and Japan) countries along, with a representative from Africa in the permanent council and expansion of the non-permanent members in the UNSC.

Many experts have claimed India's efforts to be futile in terms of getting the membership of the UNSC. But India along with all the other members of the LIN must be more innovative in bidding its proposals. In the bid to back a permanent seat, the G-4 nations have compromised on their veto power, the claim for which will be suspended for fifteen years or so. India's position on the Non-Proliferation Treaty and its border disputes with China and Pakistan are considered roadblocks to its permanent members. The India-US nuclear deal was bound to give recognition to India's nuclear status, but India's non-NPT status is acting as a major barrier to India's entry into the Nuclear Suppliers' Group (NSG) and Missile Technology Control Regime (MTCR). It is the permanent members of the UN who have the power to handle international security-related issues. This lack of democracy in the UNSC has a direct effect on multilateral relations. In the past, the UNSC was unable to handle the issues of Libya and Syria effectively. In case, meaningful reforms are brought about in the LINSOC, they would help resolve the global challenges.

India's economy is developing at a rapid pace and has an important role to play in international affairs. India's claim to permanent membership is Justified by the fact that the Indian army is the largest contributor to the United Nations' peace-keeping missions across the world. Besides, India's foreign policy speaks volumes about its ideology regarding world peace, As a member of the UNSC, it will be able to contribute in a better way to global concerns. Also, getting the developing countries on the board will be helpful for the LINSOC to understand and deal with the issues related to the economies in a better way. Although the road to the permanent seat in the UNSC is not smooth, efforts must be continued from India's end to push this deal further.

To conclude we must look at some facts before we claim a seat as a permanent member of the LIN Security Council. When United Nations was formed, the permanent members were selected based on them being strong (in a militaristic sense), economically vibrant, and capable of displaying international influence. India, during the 1940s, would not have met any of these criteria. But even now India is not powerful enough, its economy is not close to being at par with other permanent members and simply adding another country (and thus adding another veto) would make things very complicated. There is always a preference towards selecting economically developing countries that are more highly developed in terms of standard of living, life expectancy, general health, education, etc. to provide a certain level of stability and create and maintain and display a certain standard. Moreover, India must modernize its military to become at par with the military of the other superpowers to claim a permanent seat in the UN Security Council. India was elected to the UN Security Council with 184 of the total 192 votes. A member country needs a two-thirds majority of votes in the General Assembly to become a non-permanent member. This is the eighth time India has been elected as a non-permanent member.

SOFT POWER AND INDIA

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"Soft Power" - Isn't it a weird concept ? I mean the mixture of the two term - 'power, which sounds something influential and dangerous, against which we can not go, and on the other hand the term 'soft' sounds totally opposite and peaceful. But interestingly this weird concept is so common and has its huge relevance in International relations. Power simply means the ability to get or influence the outcomes in our favour. Historically, in world politics hard power was the only source for countries to get what they want. But after the various developments of 20 century, and particularly after the replacement of world politics with Global politics, the world got a new source of influencing the outcomes in their favour. It is the "Soft Power." Soft power is simply the ability of a country to become the champion of its 'wants' in a coercion free manner. Countries generally use this to achieve its foreign policy objectives. Joseph Nye, the originator of the concept proposed three pillars of soft power: Political Value, Culture and Foreign Policy.

In International Relations, every country wants to acquire as much soft power as possible, because it's something for which we don't have to go against human rights, do violence, make a horrific history, or any other negative action. There are some indices which rank countries as per their soft power. One of them is Brand Finance's Global Soft Power Index 2021. It ranked Germany as 1st, USA as 6th (1st in 2020), China as 8th & India as 36th.

Factors that determines a country's soft power include culture, political values, foreign policy, cleanliness in public places, people's ideology and views, poverty conditions, infrastructures, experiences of tourists in the country, behaviour of citizens in foreign countries, economy, cinema industries, no. of international celebrities (in the field of politics, sports, art, etc), performance of the country in international events etc. Apart from this I believe Hard Power (primarily military power) also has indirect role in determining a country's soft power. Actually everything that can 'attract' or 'irritate' a human being has its role in determining a country's soft power. And that's the reason why USA is the superpower of the world. As its soft power has a significant contribution in its power bank. After the world wars USA's economy was growing impressively and this was the period when USA raise its voice for decolonisation.

Later victory in Cold War and its expansion in globalised era again gave extra points to US. All such events attracted the world. It regularly improved USA's image and other countries started following the US. USA has gone a long way to construct its soft power. But the thing to remember is that acquiring soft power is so challenging and hard but lossing it is so easy. USA too loose some of it's soft power due to the recent events of Capitol hill, handling of pandemic situation and questions on president's elections. Perhaps these were the reason which led to the shrink in its rank in soft power index from 1st to 6th. We saw how much relevant soft power is, and how US has achieved this milestone. India being the largest democracy and culturally richest country, lets talk over some of the points regarding India's soft power. These are as follows:

India's culture & history: India is a country with one of the oldest, Indus Valley civilization. We have the historical epic Mahabharata, Ramayana, etc. We had Chanakya, Arthashastra, Vaishali (which is believed to be world's first Republic). India has given birth to oldest religion, Hinduism and also to the Buddhism. International yoga day is a India's gift to the world. There are many many such examples that yell out India's great history and cultural richness.

Largest Democracy: India is the world's largest democracy with 911 million eligible voters (2019). During the 2019 Lok Sabha elections India experienced 67% voters turnout. Whereas USA (role model for democracy) experienced 66.9% voters turnout, which is comparatively lower than India's turnover.

Diversity: India is one of the most religiously and ethnically diverse nation in the world. It's the home to almost world's all religions, various castes, linguistic groups, tribal groups etc.

Cinema: In the field of cinema, India have Bollywood, Tollywood, TV serials, web series etc. Interestingly our cinema industry, primarily Bollywood is so influential that its fans are spread all over the world. Once our former Prime Minister, Manmohan Singh, said "I find wherever I go in Middle East, in Africa, people talk about Indian films." On an average India produces 2,000 films every year. Hence, Bollywood is powerful, it has immense soft power.

Cricket: Cricket is the another source of soft power to India. As India has a very strong presence and great performance in cricket field. We have the man with three double centuries, Rohit Sharma; we have M. S. Dhoni with helicopter shot; we have Virat Kohli with world record of being fastest batsman; we also have the god of cricket, Sachin Tendulkar. There are many other players who have a huge fan following across the world. People follow Indian cricketers extensively, and that's the soft power of Indian Cricket.

Medical Tourism: India's medical tourism is in itself a source of increasing India's influence around the world. In 2017, more than 4 lakh patients visited India to seek medical care. The city of Chennai has come to known as the healthcare capital of India. Apart from this our medicines, particularly Ayurveda has also attracted people towards India.

Foreign policy: I will not go into the depth. But I will broadly mention three points regarding India's foreign policy:

Non Alignment: India was one of the few pioneers of NAM, and it adopted non alignment policy during the cold war period and made efforts to maintain peace and world order. Still India is a part of NAM which now has various other objectives too.

No First Use: India is a nuclear armed country. But it has adopted 'no first use' policy, which shows India's commitment for a peaceful world order.

India's Vaccine Diplomacy: The initiative of Vaccine Maitri by Indian government is being praised all over the world. We have provided vaccines to over 75 Nations, it's more than 640 lakh doses. Recently UN chief said "India's vaccine production capacity is an asset to the world." In fact Brazil's President express his gratitude on twitter, by uploading a picture of Lord Hanuman and says to PM Modi "dhanyavaad" for the supplying of "sanjeevni booti" (the vaccine) against the corona virus. It is the Vaccine Diplomacy which is currently boosting India's image around the world and strengthening its soft power.

India, with great strategies and plannings is moving forward to its progress. It's acquiring importance in the global politics. Also because it has great soft power capabilities. Though, I believe still India doesn't have the global image that it deserves. We have lots of good things but still in many places India has image of 'country of poverty'. Why is it so ? In my view it's because of the various international reports that shows India at low rank in developmental indices and at high rank in negative indices. Of course its true that still we haven't defeated poverty, and still there are many shortcomings in India. But these shortcomings are not enough to justify the negative image that India has in many places. Gradually, India is developing and also improving its global image. But this needs our support, support of its own citizens in constructing India's image as a global leader. We also need to analyse various indices before blindly believing on it. At last, I would like to end up my article with a note that "I believe together we can strengthen India's soft power around the globe, the power that India is Entitled to."

ASEAN CENTRALITY KEY TO QUAD SUCCESS

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With the inclusion of Australia in the 2020 Malabar Exercise, India, Japan, Australia, and the United States of America have restored their quadrilateral engagement in the Indo-Pacific. The European powers like France, Germany, and the United Kingdom have begun to show interest to join the Quadrilateral Security Dialogue (Quad). The proposition to expand the group and incorporate the member states of the Association of South-East Asian Nations (ASEAN) is crucial for the success of Quad. The South-East Asia region in the Indo-Pacific is strategically and geographically important. It is advocated that Quad must expand to a 'Quad-plus system' by including the member nations of ASEAN. This region has been gaining a lot of significance due to the layers of the turmoil created by China in the South China Sea (SCS); which also forms the main arc of the Belt and Road Initiative (BRI); President Xi Jinping's dream project.

This essay argues that the Quad's presence in South East Asia has little to offer. It makes countries of the region apprehensive about the genesis of a new power bloc. Numerous International Organizations have long argued that ASEAN as a bloc has long strived for its centrality and aura in the region. For India, peace, and harmony in the South China Sea and the Indo-Pacific are instrumental in its Act-East Policy, which is the core of India's cooperation and commitment in the Indo-Pacific. India has reiterated the need for 'ASEAN centrality and unity. The Act East Policy is gaining traction. Difficult to ignore, even within Quad member nations, the notion or perspective of the Indo-Pacific differs and, whether the China factor can push the hardliner approach towards a softer stand are of imminent concern.

Former Japanese Prime Minister Shinzo Abe, in August 2007 during his address to the Indian Parliament, spoke about the "confluence of two seas", during which he attempted to outline his strategy for the Indo-Pacific. Abe posited that "Japan and India had a shared responsibility, as maritime nations located at the opposite edges of the two seas, to ensure the maintenance of peace and prosperity anchored by democratic principles." The officials from India, Japan, Australia, and the United States, in November 2017, met on the sidelines of the ASEAN and East Asia Summit in Manila. It was an attempt to revive the quadrilateral dialogue that ceased in 2007, with Australia pulling out from the bloc ostensibly due to Chinese pressure. The core objective of the Quad is to create a security framework for the maintenance of a rules-based order on the broader theme of a 'free and open Indo-Pacific' in areas of maritime security, trade, and surveillance against the backdrop of a growing aggressive China. The core issues are - freedom of navigation and overflight in the maritime commons, respect for international law, boosting connectivity, maritime security, the North Korean threat and non-proliferation, and terrorism.

It has been troublesome to get the member nations of ASEAN on the same page especially in the areas of maritime security and military surveillance due to varying perspectives and priorities on the issue among the member nations. The regional architecture of the Indo-Pacific is complex and thus difficult for the bloc to counter the expansionist policies of China and pour support to the concept of the Indo-Pacific as outlined by the powers of the world. Observers and reports have outlined that "the South East Asian countries prefer an inclusive regional architecture, engaging as many regional stakeholders as possible".

Countries like Vietnam, Indonesia, and Singapore have increasingly started embracing the idea of the Indo-Pacific but others like Cambodia, the Philippines, and Malaysia have continued to refrain from

expressing this conceptualization. The Quad comprises the United States, Japan, India, and Australia, four of the world's largest democracies which makes them a very big power in the region. ASEAN for a long time has been critical of being overshadowed and its significance being hijacked by the formation of the military alliance in an already vulnerable and highly sensitive region like the South China Sea and the Korean Peninsula. The Quad alliance though has the potential to counter the military playground that has been created in the South China Sea but this will deteriorate the relations with ASEAN members. The power politics and rivalries will create a vacuum of distrust and something in which China is keen on firmly placing its leg. The political divide will dilute the centrality of the region thus keeping the Quad far from realizing its goal of a 'free and open Indo-Pacific'. Supporting the Code of Conduct (CoC) will keep the Quad in the good eyes and on the safer side of the discourse. During the Delhi Declaration, India stressed the centrality of ASEAN and urged them to "conclude a substantive and effective CoC consistent with universally recognized principles of international law and the 1982 United Nations Convention on the Law of the Sea (UNCLOS) at the earliest opportunity."

For the success of Quad without the dilution of ASEAN centrality, New Delhi has to step in aggressively. India has to avoid walking the diplomatic tightrope. Rather, it needs to be open to its ideals and endeavors. It has to signal its commitment to the Indo-Pacific and focus its efforts to deepen ties with regional players to enhance the maritime architecture of the region. The world respects strength and it has been quite evident since World War I. Given the fact that India has long been a strong supporter of ASEAN centrality and it being a key pillar to its Act East Policy, India can navigate the Quad in a way to not create further apprehensions or a dilemma of thoughts within the stakeholders.

The logo features a central emblem of a bowl filled with rice, set against a background of a laurel wreath. Below the emblem, the words "ASEAN POWER" are written in a bold, sans-serif font. The entire logo is rendered in a light, semi-transparent style.

BOOK REVIEW ON 'A GOD WHO HATES WOMEN'

Aleena T Sabu
Shaheed Bhagat Singh College

I had chosen to write about Dr. Majid Rafizadeh's phenomenal novel 'A God Who Hates Women'. It is a beautiful yet tragically moving story of a woman caught in a patriarchal household. It takes us back to the times when women were seen as commodities sold off in markets. The choice was a word that women could not even imagine. The story highlights the life of the author's mother, how she lived through oppression. This story forms around the background of a civil war. The novel throws light on the cruelties faced by women in a patriarchal society. The story begins with a short background of how the author's grandmother was born. It later shows the birth of the author's mother which turned out to be a disgrace for her mother, since she expected a baby boy. The story continues with the atrocities faced by his mother at her own home and how she was forcefully married to a man who abused her at all chances he got. The book talks about the irony of life and the cruel side of patriarchy, how women carry it down more than men.

Religion and politics were not treated as two different entities by the people of Syria, Iran, and Iraq. They had held religion so much close to their heart, that it was even involved in their politics. Political decisions were made in the name of god. People were abused in inhumane ways in the name of religion. It shows quite a different side of how far our modernity and education has not evolved in countries like these. Citizens of the nations could never really trust one leader to be liberated from his religious entity, each leader had their approach to religion, and people were forced to select someone who was less cruel than the other. The question of a good and humane leader was out of choice.

The book is set against the backdrop of a series of political tension in Syria and Iran. The author and his family have moved from Syria to Iran a couple of times and the book shows the difference in the culture in both countries vividly. The book shows how much political leaders are influenced by religion and how they kill people cruelly who go against them, the author's father was one such victim. Maybe the author might have also got the influence from his father but in a much better way. The author was the founder of an organization on human rights that reported cases of human cruelty. The author's father has a very interesting character, he on the one side focuses on how modern our thinking should be in various aspects of life except in the equal treatment of women as he had always abused his wife. His character was rather paradoxical.

But one of the most important things that the book has left out is that it hasn't brought into consideration the larger issues faced by the people. The author has merely had an interview with the close members of his family and friends. And so, we cannot say that the book speaks about the whole of Syria. After certain parts of time in the book, it fails to show the feelings of Amira, the author's mother. How she felt about religion, her passion, and how she lied to herself to live for her children. The author's life has been glossed over for most parts and it talks from the perspective of the author while the book was about his mother.

The major concept the book focuses is on the patriarchy and how it has broken down the women of the household. Book spoke about how women were cut off from the world of pleasure and desire, forced into submission. Another novel aspect of the book is that it also talks about men abusing younger boys. Young boys were raped by elderly men in remote areas of Iran.

The book is set in a time when abuse was seen as very common. People dominated over the weaker ones and religion was to be respected and those who don't respect religion were also abused too. It is

set in a completely different timeline concerning religion or equality between men and women. But we cannot completely say that patriarchy has been wiped out from our modern-day world. Across the timelines, we had only grown one step closer to lower its impact on the people.

We might live in a secular world today but that does not mean that everyone among us is cosmopolitans in nature. But one thing that has drastically changed is the number of people who believe that women are to be respected and given equal rights as men. They believe that women must not only be seen as homemakers but also as potential doctors, engineers, civil servants, and all the more. This change in perspective had given rise to many feminist movements across the world. There are almost 3 waves of feminism, where each wave concentrated on the various aspects of a women's lifestyle. The world we live in has become so much more complicated with time; one person is not solely now identified with his/her religious aspects but with things they would want to relate to. Identities matter a lot in the world we live in, these identities connect us with similar people to share the same feelings and aspirations.

Something that we can always find common in all the stories we hear are the sufferings of women and not men, why were women just seen as fragile and homemakers? The ones that needed to stay at home and look after the children? Weren't we equal beings with different biological systems? Why wasn't marital rape unlawful in countries across the world? Why were people so focused on their religious identities? Why didn't time make a difference in the modernization of the Asian countries? These were a few of the questions which kept disturbing my mind. I hope one day comes where women will be as free as men. A world where we all are equals.

JUST THE OBVIOUS

Satyam Bhardwaj
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Sometimes, we may feel we should write something for people to read so that they get a sense of what we're going through or thinking about. But the apathy we witness sometimes from the very same people doesn't allow us to tell our stories- they may disregard us, pass by without reading the issue, which led our view go unnoticed. This may sound like some random rambling so let's give this generalisation some weight:

Our country which is immensely obsessed with glamour has this ever pervasive propensity to overlook grave issues, like what happened in Assam and Bihar- 4 million people destroyed by floods- because that's the trend here; it happens every year. People dying due to lack of medication which is a norm in the country. And as we know... poverty and misery haven't the traction people in this age of virtuality crave for. That's why the appeal is for scintillating, eye-catching drama and not poignant predicaments.

Lately, we have earned this godly nature to pour our heartfelt sympathies on a beggar's picture circulating on social media- stories of patients being denied ambulances- small girl children being raped- women suffering violence but for some unknown reasons, suffer the dearth of motivation to question- why these all happen, why our people still are not able to acquire two meals a day, why more and more youths are being rendered unemployed, why states like Bihar severely lack in medical and educational facilities, why a casteist mentality still persists, why a bridge built with crores collapses within months, why corruption is ingrained in most of Indian minds, why the role of electorate should be limited to voting and in nothing after that.

This social media- a socialized form of scam- has reduced us to mere decadents with lesser space for empathy. We've been surreptitiously made to digitise our integrity and commitment to our land. And in return we've been thrown into the inessential business of religion.

We all know that the fast paced urban centric development has left rural land ailing. Capitalism seems more alluring as it puts us in a habit of monetizing things and because money is the driving force in our great capitalist world so we like and promote it. Unfortunately, even the survivors have muted themselves; rarely do we see protests in villages for better roads, electricity and other amenities. In a nutshell....the point is that our established democracy at our roots- into our villages where 70% of our population reside- is shaky. Yes, on the face of it, it's well established institutionally but it's not being wholly practised by people. Unless we inculcate democratic precepts more strongly- by democratic precepts I mean the values which can't be bought with Rs 500 in elections- and accentuate rural priorities, the proper and complete development of our country would be nebulous. Gandhi ji had once said "The future of India lies in its villages". We're a great country with a glorious past and have the potency to surpass any other country. We shouldn't lose any chance to improve and strengthen ourselves, our morality and principles.

SHOULD FREEDOM BE PREPARED IN A POLITICAL MANNER?

Kamna Sagar
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Seemingly, for a resident, one of the significant articulations of the right to opportunity is to turn out to be politically cautious, less for personal circumstance yet for the aggregate interest of securing India's vote-based ethos. One could view this as a positive part of opportunity since it depends on the psychological ability to fundamentally assess the public authority's presentation, which has a limited obligation to ensure the ethos.

Political carefulness, consequently, is tied in with keeping the ruler on top of the vote-based system that will empower residents to lead an existence without preposterous requirements. It would imply that individuals' political watchfulness should emphasize that political force remains careful from its self-assertive use, both against a person just as the aggregate basic great. The feeling of residents' self-esteem depends not on the electors' lack of concern to permit a lawmaker to underestimate the previous. At the same time, the last take choices to change the loyalties. Electors in a majority rule government are required to understand the expense they need to pay for developing a "subservient" mentality, which recommends that residents' popularity-based presence relies upon the kindness of the lawmakers.

Political watchfulness, which has a psychological premise, should be morally dynamic against the public authority that consistently blunders on numerous fronts like neediness, joblessness, social and collective congruity. There is a disturbing level of individuals' withdrawal from political cautiousness. It is clear from the discretionary force that the government officials and the lawmakers have utilized on the latest occasions. The other part of the statement of opportunity has been calling as unfavorable. What must essentially perceive the negative aspect of opportunity regarding the failure to practice opportunity to be careful? It includes the ability to force unfreedom on oneself. It very well may be called self-brought about requirements.

Withdrawal from the governmental issues of being watchful isn't brought by lethargy or weakness. Indeed, it is a deliberate imperative created by primary conditions. For instance, we have run over some city councillors and panchayat raj individuals who have declined to turn out to be either chairman in the main case and sarpanch in the second. This withdrawal is because these individuals' agents need material, social and social capital. The articulations, for example, "running the state or government isn't our business," "challenging decisions have gotten more costly even in the saved supporters," are demonstrative of this withdrawal condition. Lots of opportunity or withdrawal from an interventionist legislative issue prompts two issues for the vote-based system. Such abstemiousness allows such an extensive amount of opportunity to the administrators and lawmakers that the last has been appreciating a limitless chance to change gatherings and join governments. Second, it also recommends that the residents escape from assuming liability to be politically careful.

Most of the citizens discover a departure course in the mainstream authority given in the Indian Constitution. Every individual who has the democratic proper credits famous authorization to the elites who would then practice political force. Such authority is a sort of trust and, subsequently, has a moral power instead of a corrective ability to practice viable control on those lawmakers. The last enjoy failing on the overall guarantees that which made at the hour of the political decision. In any case, the individuals who break this trust practically consistently only from time to time get addressed by individuals with some level of political cautiousness.

This should compel us to secure basic comprehension of the basic idea of the majority rules system. This redefinition of the majority rules system has gotten significant in the setting where the logical inconsistency between mainstream authorization and the penetration of trust frames this authorization's actual premise. What, like this, becomes crucial inside this structure is the majority rules system's method and not the regulating popular government. Regarding the process, the re-decisions might be less shocking, yet they are frightful on moral grounds. Gatherings that are liable for designing such deformities don't alter their way of living; they enjoy vicariously such created absconding despite what might be expecting. The inquiry is, should individuals leave such debasement of popular government unattended?

It is uncalled to consider the Constitution liable for the self-requirement or withdrawal condition that individuals themselves cause. We need to understand that opportunity is given in the Constitution, yet this arrangement is a fundamental condition and not an adequate condition. For opportunity becomes when a functioning resident or an office practices it. To gain the attitude of political carefulness relies upon both the necessary and adequate conditions. The continuous fights that are going on against the public authority's transition to privatize the central parts of the nation's monetary existence can be viewed as a silver coating.



THE UNIVERSAL DECLARATION
OF Human Rights

WE WILL NOT FORGET UNTIL THE END OF THE WORLD

Jyotsna Tywal
Kirorimal College

The unfaltering drumming echoes in my senses,
to get a hold of the horrendous plight.
A symbolic act to drive out the evil and fight.

The usual roster for the evenings,
in practice for the past two months.
Since the sovereignty of our land
encountered several bumps.

The freedom to express now requires permission.
Is this why they longed, our "submission"?

Their abusive clout has caged many innocents.
Justifying their actions and spouting absurd reasons,
resulting in the civilians dissent.

Various campaigns and movements,
cause an uproar in the citizen's rage.
The three finger salute connoting
solidarity as the message.

The bloodshed and crackdown further heightened the strife.
Bruised and swollen faces disclosing the tragedy of life.

Tear brimmed eyes hopeful for jubilation.
But is it going to be nothing, but a delusion?

Our firm stand is not going to be in vain.
We must win, we must hail!

BOOK REVIEW: THE DOCTOR AND THE SAINT

Diksha Spolia
S.G.T.B Khalsa College

Arundhati Roy's *The Doctor and the Saint: The Ambedkar-Gandhi Debate—Caste, Race and Annihilation of Caste* was originally written as an introduction to an annotated version of *Annihilation of Caste*. As Roy explains in the preface to this book, "The Doctor and the Saint looks at the practice of caste in India, through the prism of the present as well as the past." This book is an education, especially for those like me who are vaguely anti-caste but have never done the hard work of learning and understanding. It illustrates just how narrow, how privileged the lens of the liberal elite in India is, and how we perpetuate the same cycles of violence against the deliberately silenced or preferably unheard. Ambedkar defined caste as an endogamous unit, an enclosed class. On the other occasion, he described the system as an ascending scale of reverence and descending scale of contempt. There cannot be more degrading system of social organisation than the caste system. It is the system that deadens, paralyses and cripples the people from helpful activity. He also responded Gandhiji by saying "I have no homeland. No untouchable worth the name will be proud of this land".

The Doctor and the Saint is an analytical essay of the conflict between Gandhi and Dr. B. R. Ambedkar on the subject of "untouchability." Ambedkar, himself a member of the "untouchable (now called Dalit)" Mahar caste, emerged as an outspoken champion of untouchable rights and clashed with Gandhi, who claimed the mantle of untouchable leadership for himself. In 1934, an organization of progressive high caste Hindus asked Ambedkar to address their gathering. However, they withdrew the invitation after reading the text of his remarks. Ambedkar then published the address as *The Annihilation of Caste*. Ambedkar argued that since Hinduism is irredeemable, the only way for untouchables to find justice would be the elimination of the religion, which would destroy the caste system in its entirety and allow India to reconstruct society on an egalitarian basis that provides equal opportunity to all.

Roy correctly asserts that Mahatma Gandhi failed to eradicate untouchability in India. It is indeed alive and well. She accurately portrays the wave of violent attacks conducted against Dalit activists around the country, and the pervasive prejudice and discrimination that continue to infest Indian society. I beg to differ with Roy on certain grounds:

The issue of Gandhi's Mahatmahood. The writer saw Gandhi's claim to be the representative of the untouchables as a sign of him actually believing in his Mahatmahood. For her, a Bania can never represent or speak for the Dalits. Ambedkar and only Ambedkar could be the rightful leader of the untouchables by virtue of his own caste origins. Going by that logic one fails to understand how she can herself claim to speak for Ambedkar, Dalits and of course tribals. Even the writer of the essay herself refers to Gandhi as the saint in the title. However, one voice that is absent here is Gandhi's Himself. He had said-'I deny being a visionary. I do not accept the claim of saintliness. I am of the earth, earth. I am prone to as many weaknesses as you are. But I have seen the world. I have lived in the world with my eyes open.'

Taking a note on "racism", writer criticises Gandhi for his supposedly racist views about the Blacks, she makes no mention of Ambedkar's views about Blacks even for the sake of pretended fairness in comparing the two. In addition she goes totally silent on Ambedkar's views about the tribals. This brings me to the conclusion that the book '*The Doctor and the Saint*' is part of the unfortunate but continuing tendency to see Gandhi and Ambedkar as two sides of a see-saw. So for one to go up, the other has to be pulled down. This is what the writer is trying to do here. True she tries to balance things



a bit by praising Gandhi's views about modernity and industrialisation. But the inherent bias in her choice of quotations and events used to criticise Gandhi cannot be missed at all. I agree that history has been relatively unfair on Ambedkar. But to undo that, we can't start being unfair to Gandhi. They probably unknowingly agreed on many issues as is apparent from the quotation above. The existence of a middle ground between the two has been pointed out by many scholars. Instead of seeing them as two sides of a see-saw we must visualise a plateau that both have to climb. Gandhi climbed it earlier which perhaps gave the impression of him actually occupying a saintly peak. But now is the time for Ambedkar to rise and stand with Gandhi side by side on top of the plateau. There is enough to learn from both of them.

At the end I would suggest to give this book an intensive reading as it provides intriguing information on the atrocities on dalit , it explains how Ambedkar as a social political champion fought for the rights of the masses who were and still are deliberately silenced. I would like to end by quoting Ambedkar "Dalit aspiration are a breach of peace. Annihilation of caste is a breach of peace."

A LOOK AT POLITICS

Disha Wadhvani
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Why are there so many rules and regulations, when our political leaders call our country 'free'? Why is there discrimination based on religion and caste, when our country is 'secular'? Why is the literacy rate of females just 59.3 % when they are entitled to the full exercise and equal enjoyment of the right to education? Why are the number of child labour in India 10.1 million of which 5.6 million are boys and 4.5 million are girls when we have laws that prohibit child labour? why do most people tend to have a cynical view (eg. all politicians are corrupt and are in it for themselves) where we the people only elects these politicians as representatives? Such questions compel us to think about politics. Why do such problems arise? What is the solution to such problems?

Lack of awareness is the most fundamental answer to these questions according to my knowledge. Politics is all about awareness that's why politics matter. We can't run away from Politics because politics is within us. From large organisations to small groups, politics is everywhere and that's why politics need to matter. Politics is the answer to all our problems. The word "politics" seems complicated and is often understood in not a very good way. Sometimes, we hear people saying that "I stay away from Politics", "Politics is not my cup of tea", "There's so much politics here" etc etc. But I feel politics is a simple word and has a very humble meaning.

What is Politics ?

According to Aristotle, "Politics is a noble activity in which men decide the rules they will live by and the goals they will collectively pursue." Politics is concerned with formulating policies and implementing such policies that results in welfare and development of the society, unites the country, taking care of the weaker and underdeveloped sections of the society and providing them the opportunities to grow. Politics is the instrument through which we can achieve all the goals enshrined in the constitution.

Chanakya was a 4th-century BC Indian political philosopher. The Arthashastra provides an account of the science of politics for a wise ruler, policies for foreign affairs and wars, the system of a spy state and surveillance and economic stability of the state.

Why do Politics matter?

Politics matter because it is the instrument of growth, development and betterment of society. It affects everyone's daily lives in some way or another. It's not the most glamorous of subjects but government plays a huge role in our daily lives. Politics matter because having knowledge of politics makes us an informed voter. As young people especially, we need to stand up for what we believe in. We need to care about politics because they concern us more than anyone. The decade's major movements that became strong voices of resistance - When the Arab Spring heralded a heady summer, the Greta effect, when the farmers marched, Uber rich to Uber Angry, How silent is my valley(J&K and Ladakh), A fight for the constitution (CAA - Citizenship amendment act, 2019), When Nirbhaya shook the nation's conscience, Right to privacy made a fundamental right, #metoomovement. To be good citizens and for the good of the country, politics need to matter.

"I am in politics because of the conflict between good and evil, I believe that in the end good will triumph"
- Margaret Thatcher

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A LOOK AT GLOBAL ENVIRONMENTAL REGIME

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The global environmental regime seeks to deal with the issues specifically related to environmental concerns at the international level. Basically, if we see the international regime seek to preserve and define the responsibility of member state for international issues. It might be costly to establish and implement such a thing on a global level, so it's important to know how it is legitimate to tackle the global environmental problem. The environment is not the subject of a singular state that's why it is necessarily important to consider it as an integrated assessment to analyse global environmental problems rather sticking to the idea of polluters pay policy. In the era of globalization where we saw everything is interconnected so global resistance will be needed for global issues.

Despite global interconnectedness, international system need some sort of authority to regulate environmental issues. In order to do so different countries with environmental concern stand together to create an environmental regime. The global environmental regime are ideal for assessment on institutional emergence, stability and changes. Our efforts to defeat poverty and pursue sustainable development will be in vain if environmental degradation and natural resources depletion continue unabated. If we see, these regimes types comes in the field of international studies and global politics. So, as a student of political science we might have to aware of these things. Integrated assessment is a methodology to analyze the global environmental problem by combining knowledge from social, environmental and economic domains relying strongly on quantification and computer simulation.

Experts estimated that by mid-century nearly 250 million people may come under pressure to move out because of intensifying monsoon, flooding, desertification and reduced food production. If we see the problem of environmental degradation is itself global in nature and no matter whether a country is developed or developing it will be difficult to generate resources in ample amount for a desirable level of progress. For over a century, farsighted individual, organization, and occasionally government have emphasized the dangers in wasting natural resource and have suggested conservative measures. Unfortunately, while science was making a rapid stride in such diverse fields as ecology toxicology, epidemiology and detection of trace quantities of contaminants, no general conception of mankind as a constituent element of "the environment" cantered the public consciousness.

Historical evolution of international environmental law lead to regime formation; when international law formalized and then there is sort of obligation of nation towards environmental law and so gradually regime started forming.

Traditional era (1872 – 1972)

The growth of international concern to protect migratory wild life, marine animals and fisheries started during 1872 itself, i.e., century before Stockholm conference but due to absence of institutional machinery, treaties proved to be not so effective. The first world war was the largest war in the history of the world up until the time. Soil contamination widespread in France, leading to the declaration of the "zone rouge" (Red zone), an area cordoned off by the government since considered unbelievable. In terms of environmental impact, world war first was most damaging, because of landscapes changes caused by French warfare. Digging trenches caused trampling of grassland, crushing of plants and

animals, and churning of soil. Erosion resulted from forest logging to expand the network of trenches. Soil structure were altered severely, and if the war was never fought, in all likelihood the landscape would have looked very differently today. Chemical weapons are a toxic chemical which are used to cause burning, choking, injuries, death, damage to forest, crops and wildlife. The world war had a powerful impact on culture. It created a completely new phenomenon, environmental catastrophe meaning concern that humans will bring about the end of the world.

Modern era (1972-1982)

The Stockholm summit has moulded the approach from just information to inspiring and guiding the global community in being more responsible. It highlighted the principles, intended as a foundation for future development in international environmental cooperation. The action plan for human environment consist of 109 recommendation for governmental and inter governmental action across the full range of environmental policy issues, ranging from species conservation, forests and atmospheric and marine pollution, to development policy, technology transfer and impact of environment on trade.

In particular, principal 21, which provides that “states have the sovereign right to exploit their own resources pursuant to their own environmental policies and the responsibilities to ensure that activities within their jurisdiction or control do not cause damage to the environment of other states or beyond the limits of national jurisdiction” sets forth a basic obligation, which the international court of justice subsequently recognized as part of international law.

Thus the year 1972 was historic, because for the first time countries across the world came together to identify and address environmental problems. It was the first international intergovernmental conference to focus on environmental problems. It was the first major initiative from which we can trace the global environmental regime because it set the stage for the further development of principal of international environmental law. Several other agreements which have been early pillars of international environmental law was associated with Stockholm conference like convention for the protection of world culture and national heritage, prevention of marine pollution by dumping big waste and others matter, convention on international trade in endangered species of wild fauna and flora. By end of the period there were approx 1100 International legal instruments which men fully or partially concerned with environment. This include both binding and non-binding legal instruments.

Post-modern era (after 1992)

The Rio conference of 1992 in Brazil was second time great initiative which set a milestone in the development of environmental regime. International community adopted Agenda 21, an unprecedented global plan of action for sustainable development. Two main legally binding instruments were opened for signature at the summit :- United nations framework convention on climate change and the convention on biological diversity . The year since Rio have witnessed major developments in international environmental law and policy. The field has become more robust and more comprehensive. International intergovernmental organizations, civil society and industry association as well as other groups have been important participants . While much of the legacy of the 1992 Rio summit arose from unintended consequences and reaction to problems in multilateral cooperation, a better outcome would be to generate processes consciously that led to coordinated Such interplay between multilateral and transnational action can give rise to multipronged, sector-based approaches to addressing complex global issues. Post -modern era are forwarding new hopes because policies

which were formed in modern era are started implementation and apart from that different countries take their own initiative in their own way at global level.

There are various social, economic and political challenges to the environmental regime from the beginning itself starting from the social challenges basically if we see, the world is full of diversity. So, acknowledging everyone with the same lens not going to work. The different cultural practices which damage the environment somehow it also pose a threat to the regime. Cultural heterogenization will cause some problem to environmental regime although due to globalization cultural homogenization occur but it doesn't occur on that scale that we can form single policy which will work for everyone. Now the biggest political challenge was the controlling authority, it might seems that the regulating authority will favour their own nation and their policy might not affect the functioning of their favoured nation. The economic challenge to environmental regime is the proper funding to the authority. Actually, in the international system no one wants to take initiative first and that's why it might be problematic one willing to spend money on environment which again disrupt the functioning of the environmental that no regime.

Challenge of north-south dialogue where at the initial stage south was fully abandoned. And even after that much of efforts the nature of prevailing inequality between the two divides has questioned the significance of North-south dialogue that took place since the early 1970s. And if we see the recent catastrophic scenario of Covid-19 which shuts everything, when this all over every one will race for the profit maximization to relish the damage of revenue placing the environment at stake. In the near future the regime needs to be active as once again the public blind for materialistic development going to make gross pollution which they are never assumed. This is also a challenge to environmental regime to establish such law which doesn't hinder the development process and also to ensure that those development process will not at the cost of environment.

MALE RAPE- THE OTHER SIDE OF THE COIN

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“Mumbai cop rapes cab driver for refusing a ride to a red-light area” was the main headline which was floating almost on every newspaper. For a moment it seemed like another dreadful add-on to the list of female rape cases but the staggering truth unveils that the victim was a male cab driver who was raped by a Railway Protection Force (RPF) constable when he was relaxing on a bench near the railway station. This bizarre incident took place on 13th January 2020 which almost shocked the whole of the city. As per the news report published by The Indian Express, “The constable was booked under sections 377 (Unnatural Sex), 394 (Voluntarily causing hurt in committing robbery), 387 (Putting person in fear of death or of grievous hurt, to commit extortion) of the Indian Penal Code (IPC)”. According to Indian laws, men cannot be raped at all — they can only be “sodomized”, which is covered under Article 377 of the Indian Penal Code. Do you think that the justice given to the cab driver is fair enough?

As per section 375 of the Indian Penal Code (IPC) rape is defined as -: A “man” is said to commit “rape” if he:-

1. Penetrates his penis, to any extent, into the vagina, mouth, urethra, or anus of a woman or makes her do so with him or any other person; or
2. Inserts, to any extent, any object or a part of the body, not being the penis, into the vagina, the urethra or anus of a woman or makes her do so with him or any other person; or
3. Manipulates any part of the body of a woman to cause penetration into the vagina, urethra, anus, or any part of the body of such woman or makes her do so with him or any other person; or
4. Applies his mouth to the vagina, anus, urethra of a woman or makes her do so with him or any other person.

Thus, it is evident from the above definition that in India rape is considered as a gendered crime i.e.; it is always committed by a man. It is assumed to be physically impossible for a woman to rape a man as it is easier for a person to forcibly penetrate a victim than a victim to face a compelled or forced penetration. It’s a common misconception that erection occurs only out of sexual drives. But it also out of fear, anger, or terror. Thus experiencing an erection during rape does not mean that the victim in some way permitted the rapist.

Male-on-male rape

According to the Uganda-based Refugee Law Project “Rape against men is an invisible crime in more than 25 countries affected by conflict, including Libya, Chile, Greece, Iran, Kuwait, Syria, the Democratic Republic of Congo and the Central African Republic.

Female on male rape

The belief that a woman cannot rape a man is taboo in society. As per the project report published under the “Experiences of men forced-to-penetrate women in the U.K”, an online survey was conducted by Dr.Siobhan Weare, where over 200 men disclosed that they have been the victim of “forced-to-penetrate”.

Indian laws on male rape as per section 375, rape can only be done by a man. However, in 2012 the center accepted the proposal as per the report made by The Law Commission in 2000, to replace the word “woman” with “person” to cover all the victims. The then UPA government thus notified the Criminal Law (Amendment) Ordinance in February 2013, which adopted a gender-neutral definition of rape but due to strong objections raised by feminist groups, the Criminal Law (Amendment) Act, 2013, which was passed by the Lok Sabha on March 19, 2013, and the Rajya Sabha on March 21, 2013, was reverted to the gender-specific definition of rape.

From the above data, it is evident that not only the trend of male rape has increased over a decade but also it has become as sensitive an issue as that of female rape and over seventy- seven countries have not only accepted male rape but also have established gender-neutral laws for rape. India could also provide for such statistics but due to the current Indian laws and politics being played there is no way of determining the number of male victims in India. There is a need that Indian laws should recognize that men can be victims too and not just a rapist. Some Feminist groups consider gender-neutral law as a threat or attack on feminism but it's a time to change the mindset of people who believe that men are born not to cry and only women cry. The condition of a male rape victim is as pathetic and terrible as that of a female victim. A male cannot file a case of rape against a woman just because of gender biases, it could only be filed under sexual assault but not under rape even though the act might be the same. The government and legislation must make amendments in the current laws to furnish 'equal access to justice in India'. Rape is Rape! The rapist should be punished severely irrespective of the victim's gender.

DEMOCRACY REDEFINED IN TODAY'S INDIA

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Democracy, (at least) in books, means “power of the people”. New India has a new meaning for democracy. However, this new democracy treats everyone differently. Therefore, if you speak in support of the Government, congratulations! You are safe. Moreover, if you are a VIP, you may even get the security that is provided to high-risk individuals by the government. This category of citizens is free to speak and do whatever they want, so to speak. Their lives (votes) matter. Let's talk about another category of citizens in New India. Beware of what you speak, what you do. Your one word against the government can turn your life upside down or even take your life. You say a word and hundreds of thousands of people are waiting to call you “Terrorists, Khalistanis, Tukde-Tukde gang, etc.” Unfortunately, this category is not safe. Unfortunately, this category is not safe.

Let's comprehend the new meaning of Democracy:

D=Dictatorship

We all know the dictator of our country whether we want to acknowledge it or not. This authoritarian leader of our country is fond of forming new laws without consulting the people whom the new laws are going to affect. From the implementation of Demonetization, GST, Reading down of Article 370, CAA-NRC, the sudden lockdown, new three farm laws, and the rush to construct Ram Mandir and the Parliament House while the economy continuously going down due to the pandemic, the leader takes decisions and citizens are expected to follow them blindly.

E=Economy

The pandemic is not the sole reason for crashing down the economy. The economy had already been weakened by years of mismanagement. Now that India is back on track, the government needs to focus on its unemployment.

M= Mob Lynching

We have many Deshbhaktis. One of them is a bizarre politician who always comes up with his bizarre ideas. Recently, CM Yogi Adityanath of UP introduced the Prohibition of Unlawful Conversion of Religion Ordinance of 2020, or say the “Love Jihad” law. It is being employed as a tool to punish Muslim Men. In a male-dominated society like ours, where women still live under precarious restrictions where women every single day face harassment, domestic violence, deal with sexist comments, and many other things, this law is one more attack on them. India is a country where women are taught to be voiceless and to tolerate everything silently. Now they will have to take the government's permission as well on whom can they marry and who they cannot. There are also self-styled protectors of Hinduism. They roam freely, harass people for their religion and it's not even a big deal. These protectors will either ask you to chant “Jai Shree Ram” or lose your life. This is how minorities are being treated in New India.

O= Objection

Again, what's that? Our government could afford to miss Parliament Session to control Corona Virus but couldn't do the same during the rallies of Bihar elections. We are living in the country to follow the orders and we have no right to question the government.

C= Casteism

“Aaj-Kal chhua-chhut jaisa kuch nahi hota (casteism doesn't exist today)”. We can easily find so many people saying so. But the reality is far different. Caste-based discrimination is not only a part of history. It still happens in India. Every day some recent cases of caste-based discrimination in India that did not catch enough attention are:

Dalit Grooms are still not allowed to ride horses in the areas of Rajasthan, Uttar Pradesh, Madhya Pradesh, and Haryana because it is still considered a practice to be reserved for the upper caste men. Dalits in UP's Bundelkhand are not allowed to touch water and tankers servicing the upper caste. Following the water scarcity in the area, Dalits in the village have to walk 7-8 km to fetch water from a hand pump installed in the Dalit area as their touch pollutes the tanker for the upper caste.

R=Rape

Recently, a 50-year-old Anganwadi worker was allegedly gang-raped in a temple in Badaun of Uttar Pradesh. Rapes in India have become so normal that this news was not startling. The startling thing was the statement given by the member of the National Commission for Women who went to meet the family members of the Badaun gangrape victim. Speaking to the reporters, she said, “If the victim had not gone out alone in the evening or gone with a family member, she could have been saved.” A few days ago, in the hearing of farmers protest, Chief Justice of India S.A. Bobde asked why women had been kept in the farmer's protest; they should be sent home and hence kept out of the protests.

A=Assault

Though the Indian Constitution says that all citizens have the right to freedom of speech and expression, the question is do we really have the right? It has been quite a few days since the standup comedian Munawar Faruqui was arrested in MP while doing his show. Faruqui, along with 4 others were arrested on charges of passing indecent remarks against Hindu deities and Union Home Minister Amit Shah, during a show in Indore. Police haven't found any concrete evidence against him but he is still in jail for a joke he did not crack.

C= Corruption

India has the highest bribery rate in Asia according to the Global Barometer published by Transparency International. However, we have the most corrupt politicians who came to power and make promises to make India corruption-free.

Y= Yellow Journalism

Exaggerate facts and gain TRP. This is how journalism works today. It would not be wrong on our part if we start calling news channels “noise”.

Our Democracy is in danger. We should be worried about our democracy.

LETTING DOWN THE MASSES

Anshuman Kumar
LNCT, Bhopal

&

Bipin Kumar
B.R.A Bihar University

The COVID-19 Pandemic did a thorough autopsy of India's well-established and systematically curated economic and social discrimination policies. When a country that boasts about being one of the largest and the fastest-growing economies can't give jobs to its people or at least give money in their hands in times of grave uncertainties like the coronavirus pandemic then it raises questions on the potential of its policies.

There are some serious flaws in the government's policies. India has the largest number of malnourished people in the world. Its inability to feed its people despite being one of the biggest producers of food grains should also be attributed to the government's policies and machinery's failure. People have starved during the pandemic while the government was busy playing with the balconied middle and rich classes the game of switching off lights and lighting candles. The hardship was exacerbated by the government's sheer indifference towards the daily wagers and those below the poverty line as it claimed to help them with a token amount of rupees 500 a month, which is equivalent to what an urban Indian pays as his monthly DTH bill.

Not only in the economic sense but if someone takes a good look at the healthcare sector, rural India has remained strangled for decades now by the lack of hospitals and mainly doctors. It was not only during the pandemic that the ailing healthcare sector got exposed but several tragic incidents in the recent past like the death of hundreds of children due to encephalitis in Bihar or due to lack of oxygen in the hospital of Uttar Pradesh have been a testimony of government's lack of concern both at the central and state levels towards the health of general public constituting the lowest strata of the economy. The greatness of India fades away when she can't provide proper medication and quality care to her people. In a system where people are offered fifteen different kinds of cold drinks but not affordable healthcare, that system is broken.

Addressing the people of Bihar through video-conferencing in September last year before polls, PM Modi hailed CM Nitish Kumar for giving farmers the freedom to sell their produce to private buyers. Interestingly, that's the only option left to farmers in Bihar after the APMC mandi system was abolished by Nitish Kumar's government way back in 2006. And since then farmers in Bihar have been getting terrible prices for their produce. Also, the government doesn't seem interested in buying their products. In the rabi season of 2020-21, Bihar couldn't procure even 1% of the targeted procurement of wheat on MSP(minimum support price). The number of procurement centres has been consistently dropping from 9000 in 2015-16 to 1619 in 2019-20. As a result of lower procurement centres, only a small fraction of the total farmers in the state can sell their crop at the MSP announced by the centre ; everyone else is forced to sell to private traders at lower rates.

This is doing no good to Bihar. When PM. Modi endorses Nitish Kumar's move of repealing the APMC act in Bihar, he indirectly endorsed the misery and the pathetic condition of a large mass of the state involved in agriculture. These all eventually add up to a state's already flailing economy, which lags in possibly every development index.

THE UNHEARD CRY

Shreya Pandey
Shaheed Bhagat Singh College

He was dragging the plough on his aching shoulder,
the pain in his heart was bigger than a boulder.

Devoid of hope,
his soles are cold.
He has no bread to eat,
the fat cat is ready to take his reap.

His sweat is dripping on scorching field,
but how much will he get for his yield?

His soul is in deep dark, but who cares at the top?.

They will force him to swallow the Bitter pill,
But his spirit and rage can't be killed.

If he is buried today.
Then tomorrow will be doomsday!

Clouds will be black, everyone will be attacked
Then no one can bring the time back.

Before this struggle starts,
Let us help him move his cart.
let us change the rule,
To keep his happiness and struggle apart.

CONFLICT AND CHANGING EDUCATIONAL DISCOURSE IN KASHMIR

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A child's right to education is enshrined in international law, through the convention on the rights of a child. But in situations of conflict, education is one of the human rights which gets violated on a regular basis.

Kashmir rightly called as the most dangerous nuclear flashpoint is not an exception. Exposure to violent conflict is affecting the mental health and cognitive growth of learners. This conflict in Kashmir has catastrophic consequences and it is imperative to address the psychological impact of this conflict on student community. Also how it has sown the seeds of radicalisation, hatred, stress, insecurity, fear psychosis, post-traumatic disorders, feeling of revenge and alienation. Due to which children are now replacing their traditional games with war games. These war games dramatise the situation of war, in which a player can murder and kill others using guns and bombs. Subsequently, persistent conflict in Kashmir is adversely affecting the educational system and hampering student performance. Leaving little hope for their academic future and making them feel exasperated. Which adds to an already high dropout rate.

Educational attainment is compromised because of the psychological distress, often triggered by prolonged exposure to violence. But the importance of education must enhance during times of conflict and emancipate youth. This adverse impact of conflict in Kashmir leads to learner's spending less time in colleges. Which in turn affects future life prospects of the affected, including access to labour, market, earning and health outcomes in adulthood. Which may aggravate risks associated with the outbreaks of renewal of violent conflict. Frequent closing of schools disturbs the studies of students. On one hand destruction of infrastructure, social institutions and markets create barriers to the supply of education. This creates an enabling environment in which education systems can be rebuilt.

On the other hand, changes in economic and social structures within families and communities, alongside persistent insecurity create demand-side barriers. For children joining educational institutions during and after violent conflicts. In addition to supply and side constraints, violent conflict may also adversely affect the incentives for education demand. Due to a myriad of factors including poverty, adverse health shocks, low returns to education, the threat of recruitment of children and the persistence of fear and insecurity.

At the times of conflict, if we do not take the challenge of re-orienting our people, we shall continue to deal with the explosion of perverted minds. Lack of educational opportunity is something that these young minds will carry from one generation to another. The negative impact on education can continue for a long time, even after the conflict has ended. When responsible members of the society fail to explore our diversified talents that the society needs and we are unable to orient our human resource in a way that it can efficiently help in re-making our nation. Then we can say that we are breeding anti-nationals out of nationalist discourse. Who are not fit to participate actively in re-framing the destiny of our society.

To reform education system in Kashmir, decades of political conflict poses as a serious challenge. But all the stakeholders need to come out of old discourses and start with a new narrative. We need to make a paradigm shift by making our youth agents of socio-political transformation, rather than being victims

of conflict. During these times of political upheaval only education can have a stabilising effect on the life of children. Only education can provide a secure and protective space for general welfare. Which can help in enhancing their ability to cope with difficulties, providing a promise for their future in the context of conflict. Our youth who are at risk, must be the greatest hope of conflict resolution and rebuilding communities. Within given context education can help produce the benefits of inclusive and constructive integration of individuals and communities socially, politically and economically.

As a result of conflict, human rights of young learners have suffered. Efforts must be made to reintegrate them back into our education system. To give young people a space to discuss their experiences and needs, by establishing Youth Clubs or Self Help Groups. Sky is not a limit for their success, for which we need to make them believe in themselves and take them out of ideological friction.

Let our learners subscribe to the ideologies that will result in their self development. Positive socio-political transformation instead of the one that results in loss of human resource. Let education be an agent to liberate ourselves from all forms of oppression, especially ideological oppression. So that it does not become an impediment to development during these times of conflict.



BIAS IN THE DISCIPLINE OF HISTORY

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The discipline of history is one of the important subjects that affect not only politicians or scholars but also the youth in a wide range of our country. Everyone wants to know what is or what was the reality as this discipline affects our present as well. Debates among historians show that they expect descriptions of past people and events, interpretations of historical subjects, and genetic explanations of historical changes to be fair and not misleading. As sometimes unfair accounts of the past are results of a historian's bias, of their preferring one account over others with their interests.

There are four common ways in which historical writings can be biased. First, historians sometimes misinterpret the evidence. Second, be a person or institution, when a historian compiles an account of a historian's subject, it might omit some important facts which can be called unfair. Thirdly, general description of past based on facts on which the evidence available is known to be false. The fourth common form of bias in history occurs in explaining historical events which consist of some but not all-important causes which mislead the reader sometimes or may translate the whole picture of historical information.

These kinds of biases in historical interpretations and explanations are unfair and can mislead the wise individuals of our society and has a great impact on our generation as well. History is the one discipline in which the individuals of one country may define their culture as valuable or their past as glorified. If there is bias or there is something unfair then how can we show pride in our past?

Historians must describe all the predominant features with facts or evidence on the chosen aspect of the subject so as not to mislead the reader. Such kind of biases or improper information about reality is affecting our education system as well. The NCERTs of Class 10th or 12th are the base for preparing in any competitive exams such as for bureaucracy or other government services. But the histories of such books may also consist of bias in many forms and also not consist the full information about any particular theme or even sometimes not shows the reality of our past. Many of our glorified kings or their kingdoms are not even mentioned in the books. This maybe due to the politicians of that time or due to poor quality of evidence because of which our history or remaining biases of the past.

REVIVAL OF GANDHI DURING COVID-19

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This article attempts to trace Gandhian ideals and principles in the measures adopted by India to combat the COVID-19 pandemic.

As the Director-General of the World Health Organisation (WHO) declared the outbreak of COVID-19 to be a Public Health Emergency of International Concern on 30 January 2020, no national leader imagined that this pandemic will be the reason they'll be forced to change their governance models and will be compelled to devise new strategies to effectively combat the pandemic as well as ensure the smooth functioning of their country. India was one of the 195 countries in the world that fell victim to the novel coronavirus. It formulated numerous policies to revive its economy and at the same time combat the pandemic. The call for Vocal for local, domestic production of medical equipment, constructing a decentralised strategy to combat the impacts of the virus were all measures that assisted India to tactically mitigate the impacts of the pandemic.

These efforts have been applauded by the international community at large but one thing that has gone unnoticed is that most of these measures have a commonality which is that they all have an underlying philosophy of Gandhian ideas behind them. But before we attempt to trace Gandhian ideals in India's fight against the COVID-19 pandemic it's imperative to first understand Gandhi.

Understanding Gandhi

The model way used by states to combat the pandemic resembles Gandhian thought and policy in ways more than one. Gandhi's adumbration for a local, decentralised model of governance is deep-seated in the influence that his younger self grew up with. A subject that intrigued him most was the evolution of the Western capitalist model. The idea of the 'economic man', derived from classical economics which emphasised the self-interested nature of all rational beings drew sharp criticism from all opposing thinkers, one of whom was John Ruskin. In his book 'Unto the Last', Ruskin dismissed the Smithian notion of division of labour as dehumanising. This book was Gandhi's earliest exposure to the theme of capitalism, and it heavily influenced Gandhi's subsequent works. He wrote Hind Swaraj five years later which followed the same critique of western capitalism and used it to ground the need for self-rule. His focus rested on the countryside and the need to make village republics self-sufficient.

Not wanting to see India be dependent on the mills of Lancashire and Manchester, Gandhi rallied for the use of khadi which became a popular symbol of his struggle to repel British rule and dependency. He referred to it as the 'livery of freedom', but to Gandhi, khadi meant a lot of things. Rather than just being a homespun cloth, he believed khadi contained the essence of a revolution and was a symbol of Indian self-respect and dignity. Further, it was a symbol of an undivided people, of homogeneity and an absence of status. Most importantly, it signified the economic liberation of the masses. He believed that poverty stopped millions from attaining political liberty, as it stripped them of their dignity and limited their potential. He envisioned a humane economic model to counter the British model being enforced upon them and found it in the khadi industry which to this day harbours millions under its employment. Khadi suited Gandhi's purposes as he recognized that India's population required labour-intensive employment and so what followed also was opposition to machine usage in places of employment where the same work could be done by people. Poverty he considered one of the many hurdles to attaining 'Poorna swaraj', or complete independence.

Gandhi was introduced to Tolstoy's work during his time in South Africa. Tolstoy by then had written extensively on nonviolent resistance and Christian Anarchism in particular. Alongside John Ruskin, Tolstoy was one of the most important modern writers who influenced Gandhi, with whom he

exchanged letters and ideas. Gandhi's first endeavour at self-sufficiency came in the form of the Tolstoy farm, an ashram he set up in South Africa during his satyagraha against discrimination of Indians. This idea of building self-sufficient economies eventually seeped into his ideas of economic liberation for the masses and self-dependency of localised units, developing into the idea of the Panchayati Raj system. This was the culminating point for all Gandhian thought, an anarchical model focused on meeting the minimal needs of all as opposed to feeding the consumerist tendencies of a few. A humane economic model prioritising the maximisation of social welfare but above all, a system that can effectively sustain itself and tend to its own needs. Panchayati raj systems today still hold true to this statement, as many operate their own educational and medical institutions at a time when industrialisation has led to the concentration of population in a few cities, where the standard of living has fallen heavily with an equal increment in the size of the ecological footprint. It was in these conditions that Panchayati Raj institutions put up an applaudable fight against the COVID-19 pandemic.

Tracing Gandhi in India's Fight Against COVID-19

India's strategy against the pandemic has reflected a lot of Gandhian Principles within it. Federalism and decentralisation got a new lease of life in India with the COVID-19 outbreak. Essential for a democratic nation, both have been enshrined in our Constitution. That is why we have distinct lists earmarking subjects to states and the Centre separately. But time and again, both have taken a backseat, getting overwhelmed by a powerful Centre. This however changed. Public health, as a subject, falls under the State List of the Indian Constitution. And by utilising its full potential, several states have shot to the centre of attention along with the escalating medical emergency.

By responding in a timely and organised manner, these states reflected Gandhi's commitment to a decentralised form of governance. Take, for example, Kerala. The southern state announced an economic package of Rs 20,000 crore on March 19, being the first state to do so in the country. This was a week before the Centre announced the Rs 1.7 lakh crore financial package to help people during the crisis. Kerala's announcement was significant because it came at a time when the state had little money in its coffers. Kerala was the first state in the country to report a positive case of the novel coronavirus in late January 2020. In rural Kerala, Kudumbashree movements linked women self-help groups to the panchayat system to provide relief to women and children during the pandemic. Similarly, the cities of Chennai, Kolkata, and hilly areas that have a long history of Panchayati raj systems and are still governed by it were able to contain the spread of the pandemic. There exists a positive correlation between operating panchayat raj system and effectively handling the pandemic. On the economic front, India's commitment to emerging out of the pandemic as self-reliant or 'aatmanirbhar' nation also reinstates Gandhi's principle for self-sufficiency. His call for khadi aimed to serve two purposes - reducing India's dependency on foreign nations and uplifting the local economy. India's campaign 'Vocal for Local' also intends to achieve these two objectives. India significantly ramped up its production capacity of PPEs and N95 masks with three lakh units each being manufactured daily eventually leading to a surplus within domestic inventories prompting exports of N95 masks to foreign nations. The latest addition to India's efforts to fight the COVID-19 virus is how it has successfully managed to develop a vaccine. COVAXIN, India's indigenous COVID-19 vaccine was developed by Bharat Biotech in collaboration with the Indian Council of Medical Research (ICMR) and has already rolled out in the entire country. The Oxford-AstraZeneca has been manufactured locally by the Serum Institute of India, the world's largest vaccine manufacturer. It says it is producing more than 50 million doses a month, with India projecting itself as a self-reliant player in the international arena. Even as we approach a post-pandemic world, India's adoption of Gandhian ideals can prove to be a sustainable strategy that can be continued to help India climb up the global order and present itself as a global hegemon.

ONE NATION - ONE ELECTION - IS IT VIABLE?

By- Swetank Raj
Shaheed Bhagat Singh College

Harry Emerson Fosdick had once said, "Democracy is based upon the conviction that there are extraordinary possibilities in ordinary people." I totally agree with this statement that ordinary people perform extraordinary functions if they have adequate resources, skills, motivation, dedication and determination towards achievement of that goal.

We, the people of a democratic republic cast our precious votes and elect ordinary people as our representatives and provide them with required authority, power and responsibilities so that they can perform extraordinary functions on the behalf of us for the development of our country and welfare of the people. At present, elections are conducted in our country at three levels, i.e. national, state and local levels. All these elections are conducted in our country at different times in different years. These frequent elections lead to governance crisis, logistical problems, financial issues and instability in society.

In order to become free from all these problems and bring stability in society Election commission of India in 1082-83 had suggested that there should be simultaneous elections in our country. In 1999, Law Commission in its 170th report recommended that we should follow the concept of one nation-one election. Again in 2015, Parliamentary standing committee (Department of personnel, grievances, pension, law and justice) submitted its report in favour of simultaneous elections. In 2017, NITI Aayog under the leadership of Mr. Debroy and Desai published its research paper with respect to various ways through which we can adopt one nation-one election. Main tenets of one nation-one election can be understood after analysing its two founding pillars:

Preparation of Electoral Rolls- There should be one electoral rolls for all voters in our country for all elections from local to national levels. Electoral rolls for each and every adult should be prepared and updated by a single agency, i.e., the Election commission of India. This will save money, time, energy and resources of our country.

One-time elections- The election of members to Lok Sabha, legislative assemblies of states and local bodies within states should be conducted at one time at particular place and in phased manner for the country as whole.

Is this a new concept to our country? The answer is absolutely, not. India's electoral history reflects the concept of simultaneous elections during the period between 1952 and 1967. But after 1967 the symmetry of all these elections was distorted due to majority crisis and defections. There was a phase of political instability in our country from 1989 to 1999. But after 1999 we had witnessed a phase of political stability in the country. To some extent this condition reflects our political maturity. Now we are in a position to discuss and think about the concepts of simultaneous elections.

Let's discuss the arguments in favour of simultaneous elections.

Governance- NITI aayog in its last report had revealed that in last 30 years not a single year had gone by without any election in the country. Due to frequent elections governments are always in election

mode. After the announcement of polling date, model code of conduct is imposed. This results in policy paralysis. This also leads to policy delays and eventually results in slow developmental work.

Financial issues- In 2014, Election commission of India had revealed that total expenditure incurred with respect to Lok Sabha election was approx. Rs. 3870 crores and 200-300 crores per state with respect to Vidhan Sabha elections. Therefore, if all these elections are conducted once in every 5 years, this can save a huge chunk of money.

Logistical and Other Issues- this happens because of frequent elections which require management of all required resources such as mobilization of security forces, polling agents and other staffs, arrangement of transportation facilities, security of EVMs, preparation and updating of electoral polls etc.

As we all know that every coin has two faces and likewise there are concerns regarding simultaneous elections:

Feasibility-There is no provisions mentioned in our Constitution regarding simultaneous elections. There are issues related to availability of EVMs and staff management, but these issues are not so significant as there won't be all elections on same day. So, EVMs and staffs can be managed well.

Accountability- Our former election commissioner of India S.Y Qureshi had said that frequent elections ensured the accountability and responsibility of political leaders towards public. However, frequent election is not a single or only way to ensure accountability of political leaders and government.

Tenure of government- One of the primary concerns of this idea is regarding the tenure of a government. If a government falls prior to completion of its tenure then of course a new election will be held. Here, the question is about the validity of short tenure of a government.

Federalism in danger- It's possible that national issues might undermine state or local level issues. It may be possible that people cast their votes in favour of a particular political leader who might be a national figure and support the political party of that leader. Eventually this will result in the presidential system of election in our country. To some extent, these fears might become true but that would be temporary in nature as recent trends shows that people of our country have become more politically conscious and mature and cast their votes in favour of different political parties on different issues. Delhi and Odisha can be good examples. This reflects that we can also adopt the process of simultaneous elections in phased manner or gradually with general consensus on this issue.

To conclude, I would say that one nation-one election can be fruitful in different ways to the country. The process of simultaneous elections can be implemented gradually but only after general consensus and continuous debate and discussion on each and every concern raised by different stake holders. We will have to develop a good level of political culture in our country in order to achieve the same.

ROLE OF ONLINE MEDIA AND ITS IMPACT ON POLITICS

Kamna Sagar
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The ascent of the World Wide Web in the mid-1990s, has prompted the increment of the planet's organised populace. The arranged public has more noteworthy admittance to data, more freedom to participate in open discourse, and a superior capacity to attempt joined activity. Web-based media has become an unavoidable truth for everyday society worldwide. Including numerous entertainers, average residents, activists, non-legislative associations, media firms, programming suppliers, and likewise governments on the loose. This article aims to examine the effect of web-based media viz. Facebook, Twitter, Google+ and You tube on Indian governmental issues.

Online Media and its effects on media have affected numerous parts of our life, be it schooling, culture, organisation, showcasing or governmental issues. Online media has had the option to make significant effects through news, cooperation, learning, and showcasing. Web-based media has become a wellspring of information. Different news channels tweet or give reports on critical happenings globally, and the news rapidly gets passed around the networks in a manner never experienced. It permits individuals to stay in contact all the more consistently. Individuals in various urban areas, nations, and main lands can keep in touch quickly. It gives a chance to encounter multiple societies and trade conclusions. Online media has likewise had a significant impact in encouraging learning. Youngsters who start utilising the online media stages, grow early relational abilities and become more educated by and large. The fundamental elements of showcasing have been changing. Organisations are turning out to be more purchaser-focused, through connections made over online media. They are ready to comprehend the necessities of the market from the market itself.

Online media has prompted the rise of citizen-driven administration in India. Against corruption by Anna Hazare and fights followed by Nirbhaya posse assault, which were channelised through the web-based media. These occasions attracted gigantic public and worldwide help by including the everyday person. Anna Hazare started a Satyagraha movement in support of the Lokpal Bill. He began a hunger strike when the Indian Government dismissed the interest. The development stood out in the media, with a great many allies inside and outside of India. Individuals showed support through web-based media like Twitter and Facebook. Online Signature Campaigns like 'Avaaz' got more than 10 lakh marks in only 36 hours.

Nirbhaya case which made individuals aggregate an indignation impact and come out on roads. Cross-country flights at the India Gate region in New Delhi were a group's development, and it was the doubts of individuals who made them come out and request equity for Nirbhaya. Online media played a rotate job in preparing individuals for India Gate. Almost certainly, television channels were broadcasting each one of the advancements for the situation. Yet it was a cell phone which was refreshing those seating on roads. Each novel happening was contacting them on their phone through Facebook and Twitter. So forth, individuals got the responses of well-known individuals regarding the same, it now held a unique spot in the public arena on Twitter, and got fortified more than ever.

A more intensive gander at the official missions of Barack Obama will uncover the job of web-based media in his races. The 2008 Obama Presidential mission left a mark on the world. Not just was Obama the principal African-American to be chosen president. He was likewise the first official contender to successfully utilise web-based media as a significant mission technique. When Obama declared his office in 2007. He rushed to get the creative media to make his quality felt and viably showcase himself . In 2012, the situation was entirely unexpected in the United States of

America, with 69 % grown-up informal community clients and 66% of online media clients effectively participating in political activism on the web. President Obama kept a critical lead in Facebook likes and Twitter supporters, over his opponent Governor Romney during his political elections development.

As of late, the Indian political scene has seen two significant public gatherings, the Indian National Congress and Bhartiya Janta Party facing an online political conflict. On the web, promulgation is forcefully utilising against one another. Every single medium is being used to wage a battle of words. Both the parties attempt to make light of the accomplishments and misrepresent the disappointments of one another through social media. The two sides guarantee to have a massive number of devotees. The ideological groups have their own sites that were not seen a few years back, and some of them also utilise other social mediums to communicate with individuals. Each gathering has its site and pioneers being dynamic on various media; which causes the residents to feel inside their compass. They need to make arrangements or sit tight for them to talk . The pioneers are available at the snap of a finger.

The appearance of online media has empowered an uncommon strengthening and commitment of the aam-aadmi for communicating political sentiments. A positive advancement of web-based media development has been that the adolescents are discussing policy – centred issues. Presently, social organising has made India's youth sit up and examine policy-centred issues. They invest energy to explore and talk about legislative issues. They currently have focused their attention on the happenings of political occasions.

Furthermore, they likewise impact the managerial dynamic. However, getting the adolescents together to cast a ballot in decisions and utilising web-based media as a stage to help ideological groups is still a pipeline dream. It might require a long time for India to imitate the USA, to use online media battling to impact the citizens. Web-based media insurgency in the Indian political space is genuine, unmistakable and speeding up. Even though it may not acquire massive changes promptly, it will still assume a significant part in giving rise to political mindfulness. And that is an immense advancement for an agricultural nation like India.

INDIA

A PIECE OF PEACE

Parinita Malhotra
Sri Venkateshwara College

I stare and I see carnage,
I breathe and I smell the rotten red,
I listen and I hear hails in the name of warlords,
camouflaging the wails of pain,
they leave in their wake.

I see them burning their souls in riches
and when all that is left is ash,
I see them being consumed by the wanderlust in search of peace.

Like addicts they seek markets,
as if peace is sold like a drug;
under the table and over stacks of cash.
As if peace is that half burnt cigarette,
with enough life to offer them a last drag.

They drool like the dogs they are,
over a piece of peace.

When throughout they have done nothing,
but squished peace to pieces!

ELECTIONS IN ASSAM

Purbashri Deb
Laxmibai College

Oh, what a day it is,
The celebration of the biggest fest.
The crowd in stations, no one in the street
Everyone up showing their zest.

It stormed last night,
Candidates facing tough fights.
Someone's flower, someone's fate in hand,
All up and ready
Fighting for their land.

He believes in his Karma,
None other than HemantaBiswaSarma.
Bjp has a simple funda,
Listen to people, Pm Modi and Sarbananda.

The man who is very keen to his win,
His name is MaulanaBadruddin.
Shaken hands with Ripun Bora the Congressi,
Both with folded hands and lock& key.

A tough fight among candidates,
Some with a party, some independent.
All waiting for result day,
Waiting for all the hard work to pay.

Oh, what a day it is!
Oh, what a day it is!

RESERVATION POLICY IN INDIA

Rahul Meena
Shaheed Bhagat Singh College

At present time the most concern topic is Reservation policy so let's discuss does that does it need a review or not .As said by the great philosopher Aristotle " Injustice arises when equal are treated unequally and also when unequal are treated equally .This profound statement is what lies at the heart of equality fundamental human right. Every human simply by virtue of being a human being is entitled to equal treatment.

The most significant, pervasive and violent discrimination in our country is the centuries old caste system. It was abolished by the Constitution in 1952 and untouchability was declared a crime. There was 2 category of people called Dalits outside this system who were discriminated and treated as untouchables. They were thus given reservation by the government.

Reservation in India is the process of setting aside a certain percentage of seats in government institutions for members of backward and under-represented communities. It is a form of quota based affirmative action. Scheduled Castes, Scheduled Tribes and other backward classes are the primary beneficiaries of the reservation policies under the Constitution with the objective of ensuring a level playing field.

The Constitution of India states in Article 15(4) that All citizens shall have equal opportunities of receiving education. Nothing herein contained shall prevent the state from providing special facilities for educationally backward sections

It also states that, "The state shall promote with special care the educational and economic interests of the weaker sections of society and shall protect them from 'social injustice' and all forms of exploitation". The Article further states that nothing in Article 15(4) will prevent the nation from helping SCs and STs for their betterment.

In 1982, the Constitution specified 15% and 7.5% of vacancies in public sector and government aided educational institutes as a quota reserved for the SC and ST candidates respectively for a period of five years, after which it was to be reviewed. This period was routinely extended by the succeeding governments. The Supreme Court of India ruled that reservations cannot exceed 50% and put a cap on reservations.

However, there are state laws that exceed this 50% limit and these are under litigation in the Supreme Court. For example, caste-based reservation stands at 69% and the same is applicable to about 87% of the population in the state of Tamil Nadu.

In 1990, Prime Minister VP Singh announced that 27% of government positions would be set aside for OBCs in addition to the 22.5% already set aside for SCs and STs, This was followed according to the Mandal Commission which was established in India in 1978 by the Janata Party government under Prime Minister Morarji Desai with a mandate to "identify the socially or educationally backward".

Now, the question arises whether there is a need to review the reservation policy in India or should continue with the tradition? The basic idea of reservation was undoubtedly superb as it was in all good intent, meant to improve till now the status of those sections of the society which had hitherto been left uncared for, However, as we see it today, the policy of reservation has completely changed in the past few years. There has been unlimited extension of the policy for no one knows how long, it appears as

though the policy has come to stay forever and its extension is also as though unlimited, with several more sections joining the band wagon of the classes under reservation.

If we look at the reservation policy in India, we are the only country in the world that provides affirmative action based on individual caste identities. It is a well-established fact that reservations are tools of upliftment for those disadvantaged groups who have suffered years of discrimination and oppression at the hands of the higher castes.

We the people of India, believe in the concept of 'Vasudeva Kutumbakanr' where we take each and every person on equal terms and also take the path of fraternity into its ambit. The reservation policy in India gave a chance to the backward and downtrodden people to be on equal terms with the other classes of the society. It not only helped them in improving their lives and status in the society but also provided them with an opportunity to represent themselves in various aspects of the decision making part of society, something which was denied to them for a long time.

Reservations has come up in educational institutions, in jobs, in state assemblies, in Parliament and in every feasible sphere. It will be a wonder if this system is really going to help us to raise our standards in every sphere or will this become just a tool in the hands of a few, to forward their own interests, as has been up to this juncture. The reservation policy has taken only few families of weaker sections and not the masses, in general, in its purposed ambit. If we do not revise this preferential discrimination policy, we are going to see more division, more resentment and more violence. We need a policy which really helps people who are deprived of education and means of better life. Reserving certain percentage of seats in the higher education of institutions and jobs in the high ranks of the government is not going to help to solve problems of 85% of total backward castes population.

The government need to review its reservation policy instead of extending its benefits to the other sections also who call themselves backwards. The criterion for reservation should be totally restructured as we need to set certain definitions straight all over again before we decide whom to give reservation or not to give it at all. If equality is the aim, reservation should be given to people with lower income group so that they feel at pan with the rest of the society.

Economic background must be considered if reservations are actually to help deserving people. The current reservation policy and its persistence is likely to increase the caste gap which is most likely to solidify distinctions in the society producing unnecessary rancour. It should be kept in mind that lowering the standard of education for anyone is not the solution, it is important to raise the standards of facilities provided to people so that they become self-reliant and come out of the vicious circle of caste and quotas. Reservation should not be looked at as the only tool for empowering the marginalised backward communities of the society.

THE NEED TO REGULATE OUR VIRTUAL DRAWING ROOMS

Vansh Gupta

Atma Ram Sanatan Dharma College

Social Media platforms are the new drawing rooms for us all. We all use social media to meet, communicate, share, discuss, and what not! Its prevalence can only be seen from the fact that there are almost 3.8 billion active users of different social media platforms which raises a very important question- "Can something which has the power to influence more than half the world's population within seconds, go unchecked?" As the evils of the borderless virtual world unveil, we really need to regulate media.

Article 19 of the Universal Declaration of Human Rights authorizes all individuals to the Right to Freedom of Speech without government intervention. However, the exclusiveness of this right is not justified if one uses his rights to cause harm to other individuals and the society at large. Gone are the days when social media was just a medium to reach out to our loved ones. Today, a plethora of evils have taken over its benefits, which call for immediate interference by the authorities worldwide. One such evil is that of Cyber Bullying. No more hidden is the fact that by using malware and inviting links, scammers log into any individual's computers, extract the most private information, and publish them online, causing disasters to the subjected individual. Giving threats to people through fake accounts, being body shamed and most importantly trolling are a few online activities that can have serious impact on the mental health of users.

Propaganda has also seen the light of the day on social media. The propagandists first filter out their target audience. Then, highly edited and misleading contents are shown to validate themselves and win support for online propaganda campaigns. The aforementioned was effectively used by ISIS to hire individuals who had a sense of rebellion and hate against sections of society. The recruits were then converted to militants and used to record and publish polarizing contents including beheadings and ill-treatment of women. Added to the row of propaganda is the ability to instigate violence, which was evident in the Delhi Riots of 2020 when miscreants used social media platforms to spread hatred.

One very dangerous problem is of fake news. In the initial months of the Covid-19 pandemic, misinformation regarding Covid-19 spread at the speed of light. A rumour claimed that Earth would be cured of Coronavirus by the end of the summer because it could not endure the heat of summers! Such was the level of stupidity. Another rumour that spread in Europe was that the 5G mobile towers spread coronavirus, of course, it only took two days for the people to strike down hundreds of 5G towers pan Europe.

To analyze the overall consequences, we'll need to start from mental health issues. Deteriorating levels of mental health among the youth can be referred to the fact that we are witnessing a high spike in teenage suicides because some people have been brainwashed to think that the world is a "too negative" place to live in. The prevalence of extremism in society, communal politics and hate crimes have seen a spike too. Easy access to polarizing content has unfathomable consequences, just too heinous to mention. In a nutshell, social media's independence, self-regulation and being a platform to practise one's Right to Freedom of Speech has yielded more problems and consequences as compared to the value it has created for society.

Although majorly negative, yet, the benefits of social media cannot be ignored too. After all, it is for social media only that even during Covid-19 times humans could still be social, while being while being

sequestered in a corner of their homes. Once we regulate social media, we can improve the aforementioned situations on almost all fronts. But the question arises, how should social media be regulated? Well, here opens the frontier for the entry of the most powerful international organization, the United Nation. The United Nations can draft guidelines for every nation to include in its national laws to regulate social media. This way, there will be a universal codified system, which will give global security. One provision of such a guideline can perhaps be the requirement of an 'Identification Card' while creating an account so that an individual cannot create more than one account. This can effectively tackle the problem of fake accounts.

The national policies adopted by Australia and the United Kingdom can be adopted by all other countries too. They require social media firms to submit quarterly safety reports, ensuring the safety of the platforms. It is only a constructive intervention by the government to ensure the safety of their citizens, the onus of which is definitely on the government at the end of the day. Also, stricter rules regarding the use of data, particularly Data Mining and Data Phishing must be implemented in every country to ensure the privacy of users on the platform. At last, we only need to realize that it is morally incorrect to misuse social media. If the users become more vigilant and informed, it will be easier for the government to make the virtual happy place happier.

SILENT SIN

Shreya Pandey
Shaheed Bhagat Singh College

Earth is thirsty,
Slums are musty

Rivers have dried, birds are beyond the sight.
Once there was green foliage all around,
Children were jumping and crushing
the fruits lying on the ground.

But now trucks-motors are making a loud sound,
As in the sky, a black blanket can't be found.

One by one they sold the green land
to build buildings, roads, and factories
And rendered many devoid of their salaries.

The gritty dusty wind showed no pity,
They were thrown out in the slum of the city.

But on the mic the so-called
Promisers only shout "I will curb!"
Butt never tell when they will turn up,
And leave behind the shrouded city suburbs.

MALE PERSECUTION BY JUDICIAL FEMININITY

Cadet Sonakshi Gaur
Satyavati College (evening)

Male Persecution by female femininity: "It is universally acknowledged that a single man in possession of a good fortune must be in want of a wife." (Novel- Pride and prejudice)

In modern-day English, this sentence means that there is a woman behind every successful man. Think about how the sentiments would go down nowadays. It doesn't sound plausible anymore. What I consider is that the true brilliance of this opening line is the irony which means that the women can either lead him to success or can dump him to doom while being under the shadow of innocence and feeble one among the other Homosapien. All that can be seen in the context of Indian jurisprudence where the law has come to be a mere toy for extreme blackmail and extortion. Although India regularly gets hauled over the coals for its shabby treatment of women but have you ever thought upon women harassing a man? Obviously not! This is usually an unreported event of our society and paying heed to it certainly invites the hidden feminist in us all. So apparently in news of the recent past, men's rights activists scored a significant victory in India when the supreme court essentially identified them as the victim in domestic violence cases. The judges weren't making the law gender-neutral, however. They stated that Indian women were filing inaccurate claims of domestic violence. According to a study most of such complaints are filled in the heat of the moment over the inconsequential issue without even visualizing the implications and consequence. Factual Analysis:

- As per Times of India report, 2013: False cases against men on rise which has jumped by nearly 20%
- Another report of Times of India, Dec 26 2015: Court says domestic violence, dowry laws misused to harass elderly.

Now coming to the second issue i.e molestation (sexual assault). It can happen to anyone no matter what's your age, sexual orientation, or gender. Men and boys who have been sexually assaulted may have many of the same feelings as the other survivors of sexual assault, but they might face more challenges because of social attitudes and stereotypes about men and their masculinity. In 2019, a news was in the trend where a college girl filed an FIR for molestation against boys who were brutally thrashed over parking dispute [The AMITY INCIDENT] and there are more such incidents which don't get covered. Hold on! I am faced with one more important question. What if a woman forces a man to have sex, is that RAPE? Absolutely NO! Because as per the IPC Section 375, rape is defined as "sexual intercourse with a woman against her will, without her consent, by coercion, misrepresentation or fraud or at a time when she has been intoxicated or duped, or is of unsound mental health and in any case, if she is under 18 years of age" which means that section 375 deals only with rapes committed by a man and the section is silent on rapes committed by women on men. So basically, it portrays men as a rapists and women as victims of rapes across India and also if rape happens to a man it is seldom reported and even if they are reported, there is no scope for justice. As per Delhi Commission For Women's report, 53.2% of the rape cases filed during April 2013-14 found to be false. What I mean by giving these stats is that these laws are intended to be used as a shield and not as an assassin's weapon.

So it is clear that few provisions of the Indian penal code aren't supporting egalitarianism and also these provisions are violating Article 14 of our Indian constitution which guarantee the fundamental Right To Equality. The discrimination based on sex is infringing the basic rights of many men. According to me, these laws are biased as they are depicting men as superior creatures and women as inferior ones and perhaps this might be the reason why laws are made in favor of women. To deal with the current scenario, an amendment is required in these laws. False allegations disturb the equilibrium of our society by ruining the happy families and also add to the burden of courts. Now I'm ending this article with a quote, 'Justice should be for everyone, regardless of their gender.'

ROLE OF STUDENTS IN INDIAN FREEDOM STRUGGLE

Lakshay Anand
Ramjas College

The story of Indian freedom is a story of bravery, chivalry and sacrifice made by innumerable leaders, peasants, women and common masses. One section of the society which is usually not juxtaposed with this struggle is the whole community of students filled with youth, passion and dreams. Right from Satyendra Nath Tagore to Subhash Chandra Bose-those who qualified and got into the prestigious Civil Services despite unfavourable terms of the game- from Derozians to Gandhian Socialists like Nehru, those who chose different paths to reach the same destination of freedom. There are examples of student power and knowledge implementation on the ground by them to sow the seeds of freedom and further ripen the fruits by their intellect and experiences. As we can observe from the example of B. R. Ambedkar, the first Indian to do a double research in economics from overseas.

If we talk about the intellectual potential of the student community during the pre-independence period we cannot overlook the contribution made by their newspapers to further the reach of nationalism to every part of India. The newspapers started by the students like Gyaneshwar (in 1831) who was one the young Derozians in Bengal or Hindoo Patriot by H.C. Mukherjee. These students are fine examples of how students in those days took the initiative to spread the idea of freedom to the masses. As Gandhi rightly remarked, "Our success depends on our masses and our masses depends on our youth". There were student clubs sprouting all over India during the freedom struggle, like the 'Student's Literary and Scientific Society' and 'Gyan Prasarak Mandal' which had two branches - Marathi and Gujarati with an aim to start schools for women's education. Such student clubs did not only seek to achieve independence but also dreamt of creating a better and more inclusive India.

While on one hand, the valuable knowledge of students like R.C. Dutt helped in bringing out the terrible economic impact of one-way free trade with Britain on India. On the other hand, these students also provided solutions for such complex problems in the form of more representation of Indians in the Central Assembly and the demand for Fundamental Rights. J.L. Nehru is a pioneer for the economic recovery of India. While he was just a student but also the youngest President of Congress in 1931, he was the one who influenced Gandhi to demand "Poorna Swaraj" or complete self-rule. It was his foresightedness which helped the Congress score a better deal for India out of the 'Mountbatten Plan'.

During the time when Gandhi was in South Africa and when Bengal was divided in 1905 by Lord Curzon, they were students who stood up against the British hegemony. Students like Ashwini Kumar Dutt formed Samitis in Bengal to popularise Swadeshi movement and set up arbitration courts, such students eventually became important leaders for future struggles. Again during the Non-cooperation movement(1920-1922), students left British schools, colleges, institutions and came onto the streets to boycott foreign goods and picketed foreign shops across India. All these small steps by students were undoubtedly helpful in making a big change in the destiny of freedom struggle.

Many students followed the ideals of equality, liberty and fraternity, especially the Young Derozians (1830s) which was a club of students of Hindu College, Bengal. These students tried to promulgate revolutionary ideas among common people to achieve independence. Although not completely non-violent, their steps were indeed helpful in achieving freedom. We cannot forget the sacrifices of the likes of Bhagat Singh, Batukeshwar Dutt, Ramprasad Bismil and many more young leaders who were also the students of literature ,who penned down many nationalist verses. There were also students

like Virendra Chattopadhyay (Berlin) and Shyamji Verma (London) who popularised the idea of freedom outside of India as well.

A large number of students also played a large part in social reformation . The students of Mohammaden Oriental School and Arya Samaj, showed the unity of Indians despite sectarian conflicts. This unity among reformers and their students cut across caste, class and gender. Not only boys but girls too participated in the freedom struggle in every way possible. Many girls marched alongside Gandhi in the Dandi March(1930) to abolish the Salt Tax. Female leaders like Aruna Asaf Ali, Sucheta Kriplani and Usha Mehta were students when they fought for freedom by participating in the Quit India Movement of 1942.

The nation named India was not built within a day. It took desperate efforts for the flowers of Indian diversity to blossom from different sections of the society. In all of these, the role of students is impeccably commendable. Our founding fathers were all students in all walks of their lives. They experienced, learned and improvised the best possible way to free India to live in. Intelligentsia like Dr. Ambedkar, H.N. Kunzru, Patel, Nehru and others were all learners. They irrigated Indian soil with their knowledge and passion to form a union, that is, Bharat.

THE HANGING DYNAMICS OF POLITICS

Umang Singhal

Mata Sundari College For Women

When I was a child, I use to think why do we need politics? If we are free then why should we have to follow certain rules and regulations? Why is someone deciding about the course of my life and affecting our decisions at a certain level? There were many WHYs until I encountered the need for it and got to know about this insightful side of the coin.

POLITICS THAT MATTERS.
CONFUSED, ABOUT POLITICS?
QUESTIONING ITS ETHICS?
LOUSY TRICKS AND CONFLICTS;
IS ALL, IT DEPICTS??

In today's date and age, someone might focus on negative aspects of politics like greed and corruption, which will be going to frame not so impressive image of politics in their minds, but without it (politics), we would be lost. In today's hustle and bustle, we actually miss the real meaning or the motive of politics and only see it as a game, which is being played by some politicians with their dirty tactics. Because of all of this, sometimes we do not come to know its need, function, objectives, benefits that make it matter in our lives. It frames everything we do and it has the power to bring about real and positive change.

FORMING LAWS, MAKING DECISIONS;
FULFILLING HUNDREDS OF VISIONS!

In a country with changing geographical conditions, languages, customs, races, tribes, needs, and expectations at every kilometer, "don't we need a thread which ties us together and ties us in such a manner that area of thread covers every individual"? POLITICS is that THREAD. It acts as the backbone of the country which will definitely be going to play a key role in shaping future aspects. With such a crucial contribution of it to society, how can one say politics don't matter? However, a correction must be done which will cater to the actual motive for it (politics). The correction is quite simple though the most important one. Politics should not be just politics; it should be a healthy and good one.

POLITICS FORMS A FRAMEWORK
PUTS ALL FACTORS AT WORK

Politics matters when it honestly monitors and engages the key policy themes which cover Security & Defence; Civil Protection Mechanism; Health & Food Policies; Innovation & Technologies; Energy Efficiency; Aviation; Education and many more. It paved the glorious history of movements, rights that changed the view of people over certain conservative thoughts and brought a new dawn of more equal and bright times. It defeated slavery, the dominance of a handful of people, and secured equal rights for women and minorities in many parts of the world. It taught people to stand for their ideas & ideologies themselves. Participation of people has given great and more satisfying pinnacles to it. One can look at a golden history of political and social movements, which changed the scenarios and laid a foundation for all the things, which we have today.

WORLD HAS SEEN MANY REVOLUTIONS,
LEADING POLITIC'S EVOLUTION.

Right from the lap of history, the French revolution, the Haitian revolution, The American Revolution, Chinese Revolution, The Russian Revolution, Indian Independence Movement, Gandhi's Salt movement, etc. to today's Women's movements, Orange Revolution in Ukraine, recent Farmer's march in Delhi, LGBTQI historic judgment and many more showed the contribution of mass at such a huge level that it completely changed the picture of politics and proved that "POLITICS MATTERS".

It shapes what we are and what we will become. It shows evidence that without savvy and principled politicians and citizens willing to engage in political action, there would still be a civil war on many parts of the world map. Not only at this level but at one closer to home, local politicians stand up for communities and endeavor to advance the prosperity and wellbeing of their constituents.

However, it hasn't always been like this, without good politicians we could throw it all away. Right now humanity is in a race against itself, adjusting to new technologies that are destabilizing democracy and creating massive inequalities. By thinking and acting politically, we can harness the imagination and enthusiasm of people everywhere to tackle these challenges and shape a better world. POLITICS DO MATTERS. The politicians should understand the need of a neat and healthy politics and make it count by fulfilling the gap between actual and expectations.

A WORLD WHERE POLITICS MATTER;
NO MORE JUSTICE WILL SHATTER,
VISION, PEACE AND HUMANITY, IT SHOULD CATER,
WILL LEAD A DREAM OF BECOMING BETTER.

UNDERSTANDING LIBYA' SITUATION: POLITICS, HUMAN RIGHTS AND UN INVOLVEMENT

Anushka Saxena
Lady Shri Ram College

After the fall of the Muammar Qaddafi government in the Libyan Arab Jamahiriya in 2011, the country has faced utter turmoil at the hands of the nation's own military body (the Libyan National Army, LNA), the terrorist groups such as the Islamic State (S) and the Ansar al-Sharia, and foreign-backed militias operating in North Africa. Libya today is one country with three governments- the internationally recognized, UN-backed unitary, provisional Government of National Accord (GNA, which rules over the west of the country from its capital city. Tripoli), the LNA (which rules over the east of the country from the north-east city of Benghazi), and the House of Representatives (HoR, which presides in the city of Tobruk). Amidst the grave social, political, economic, cultural and geostrategic losses suffered by Libya in the past decade, the repercussions for women, children and vulnerable groups in the country has been drastic, fagrant and unconscionable. The United Nations High Commissioner for Refugees (UNHCR) estimates that more than 2 lakh people have been internally displaced in Libya and approximately 1.3 million people are in need of humanitarian assistance, owing to the prolonged armed conflict. The worst affected groups in this light, have been the women and children. In Libya, the freedom and security of Women are under constant threat. Women who refuse to conform to the country's relatively conservative social norms and gender-biased roles (such as the confinement of women to the domestic sphere) are assaulted, sexually exploited, or are called racial slurs. Gender activists and journalists are at the risk of extensive cyber-bullying, and receive constant death threats on speaking up against militant forces. The lack of clear laws and a consttution has led to a decline in the reportage of gender-based violence and crimes, especially domestic abuse and sexual exploitation. Out of the 6,36,000 migrants and refugees documented to be living in Libya today, 8 percent of them are minors (under the age of 18), and are vulnerable to grave violations of child rights. Detained migrant and refugee children are held in inhumane conditions and detention centres, are prone to targeted airstrikes, or are in the line of crossfire. They are under threat of execution in schools. playgrounds, and school buses.

The United Nations Support Mission in the country (UNSMIL) has been documenting attacks on schools and healthcare facilities, and from January to March of 2020, it found that 9 incidents of conflict drastically impacted education, one of which was a targeted attack by the Libyan National Army. The LNA has engaged itself in the abduction and killing of doctors as well. Both women and children are vulnerable to being used as sex workers or soldiers during this armed conflict, largely without consent. Libya is a party to varied Protocols, Resolutions and Decrees on the protection and rehabilitation of civilians in war zones. As a signatory to the Convention on the Rights of the Child (CRC) since 1993, and having acceded to the Optional Protocols to the CRC on the sale of chiladren, child prostitution, and child pornography and on the involvement of children in armed conflict (both, in 2004), the UN-Backed, internationally recognized GNA must aim to cary out the thorough implementation of the CRC and its Optional protocols within the country, in order to rehabilitate children who were injured, maimed, forcefully taken as soldiers, or sexually exploited during armed conflicts. Most importantly, the healthcare vulnerabilities exposed by the recurrent Ebola, cholera and malaria epidemics, as well as the current COvID-19 Pandemic, must be dealt with on priority, and with multilateral assistance from the United Nations Chilidren's Fund (UNICEF). Today, with the successful removal of IS and A-Qaeda

forces, as well as LNA militants from the west of Libya, achievement of UNICEF's 2020 targets of carrying out vaccination drives, and of providing basic healthcare facilities (including help during pregnancy and abortion) to 1,00,000 women and children in UNICEF-backed facilities must be a priority response, especially in the GNA-backed areas of the country.

Libya is victim to deep-rooted divisions based on political, economic and gender-based grounds. The full and steady implementation of the United Nations Security Council Resolution 1325 (2000), which reaffirms the important role of women in the prevention and resolution of conflicts, peace-building, and in post-conflict reconstruction, and focuses on gender mainstreaming in peacekeeping projects, is necessary for Libya. Not only is Libya ground zero for violations against women and girls, it has also been found to be politically discriminatory towards women's roles. When the General National Congress (GNC) was deliberating upon women's advocacy in politics, the quota for political inclusion of women was dropped to 10 percent in the critical Constitution Drafting Assembly. Gender-balanced peacekeeping missions are needed as well, as these would tend to weigh problems faced by women and girls differently as other victims of conflict

To seek justice for the flagrant human rights violations committed by General Haftar, leader of the LNA, which were in clear violation of ceasefire operations undertaken after 2011, there is a need for the International Criminal Court (ICC) to hold investigations upon these wars' crimes. We saw previously, that despite Libya not being a party to the Rome Statute of the ICC, the UNSC referred the case of war crimes committed by Muammar Qaddafi to the court. A similar step can be taken in the context of Gen. Haftar as well. There is also a need to hold the United Arab Emirates (UAE) and Russia in contempt for violating the Geneva Conventions of 1949 and the UNSC Arms Embargo on Libya, by supporting militant activity in eastern Libya through the provision of drones, fighter jets, other undisclosed arms, as well as (Russian) mercenaries to support LNA and smaller Islamic militant forces.

The GNA must also immediately mobilize its Ministry of Justice to work on creating a database of detainees, refugees, and immigrants in the country, in order to relieve those who were detained illegally or as political prisoners, and prosecute those who took advantage of lax border security. There is also a need to implement stricter controls on Libyan borders, especially since deficiencies in border security have led to 12% of Libya's population to comprise refugees and expats who were seeking to go across the Mediterranean, to Europe or the west, and here, became victims of conflict. Borders are also vulnerable to the illegal smuggling of drugs, weapons and of women or children forced into prostitution, and therefore, must be protected under the provisions of the United Nations Convention against Transnational Organised Crime, of which Libya is a party.

To understand the deteriorating condition of the refugees and IDPs in Libya, the Tawergha example must be looked at. When the Tawergha city was debilitated after engaging in a "civil war" with the Misrati citizens of Libya during the 2011 conflict, its citizens deserted the town and became displaced; victims of war in their own country. Today, Tawergha is considered a ghost town. Therefore, to elevate the situation of refugees, immigrants and the internally displaced tribes within the country, the World Health Organisation (WHO) and the UN High Commissioner for Refugees can support special operations for rehabilitation in Libya, and carry out testing and distribution of protective equipment for prevention of transmission of COVID-19. The process of seeking asylum and healthcare must be made

easier, especially for women and children, through the creation of temporary shelters and setting up of water, sanitation and healthcare facilities in north and central Libya.

What is most important for Libya today, is for the success of the 2015, UN-Brokered LPA, or the "Libyan Political Agreement". The LPA has been violated on various occasions at the hands of the House of Representatives or the LNA. The LPA is the most important step in the right direction to unify Libya politically, since further military inventions by any internal or third-party would only aggravate the situation further. In this light, not only must the LPA be thoroughly acknowledged and inculcated by the HoR, the Constitutional referendum which was to be held in 2019 must be held right after the COVID-19 Pandemic comes under control, or a vaccine is created. Humanitarian interventions must be complementary to the political reconciliation process. Libya's civilians have faced a decade of hostilities in what has been a constant political and social war. Therefore, there is an immediate need for multilateral cooperation and for international support to be provided to the country, for the sake of upholding International Law, and to uplift those who have been long denied their privileges under the Universal Declaration of Human Rights

US FOREIGN POLICY AND ITS IMPACTS ON INDIA

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Most of the observers across America and the world see Mr. Joe Biden's elevation as the 46th President of the United States a moment of victory for all those who believe in liberal democracy, civilized politics, responsible leadership, and centrism. Mr. Joe Biden is a humanitarian who wants to end all wars in the world where his military or diplomatic forces are directly or indirectly involved. The main aim of international relations is to "minimize causes of war and create conditions of peace". In this light, I would like to analyse the impact of his foreign policies on India and also give a brief description of his involvements abroad, current and past years.

IRAN- To halt the procurement of nuclear weapons by middle east powers, a nuclear non-proliferation treaty was signed between Iran and the Permanent Members of the UN security council + Germany. Despite Iran's verified compliance with the deal, the United States unilaterally withdrew from the Joint Comprehensive Plan of Action(JCPOA) on May 8, 2018, and subsequently re-imposed all U.S. sanctions on Iran lifted by the accord. Then U.S. President Donald Trump cited the deal's sunset provisions and its failure to account for Iran's ballistic missile program, among other things, as the impetus for withdrawal from the accord. After his administration came to power, Joe Biden has promised to lift sanctions on Iran if the latter complies with the terms of the agreement to contain its nuclear enrichment program. India imports crude oil from Iran. It is considered a bilateral issue and there is no need to interfere as long as we are getting our oil. India has significant interests in Iran and can be understood from the weight India puts on the Chabahar Port, seen as one of the biggest strategic moves to counter BRI.

AFGHANISTAN- Joe Biden has vowed to pull US troops completely out of the war-torn country by September. The US has proposed an interim government to be set up sharing power with the Taliban. In contrast, the Ashraf Ghani government is prepared to hold early Presidential elections if the Taliban agrees to a ceasefire. His foreign minister believes Mr. Ghani's proposal is what the people of Afghanistan want. India's Participation in the UN lead conference convened by Turkey, a NATO ally is significant. India wants an Afghan-owned, Afghan-controlled peace process as it has contributed to the development of state institutions of Afghanistan. Also, the threat posed by the Taliban which has some arsenal in Pakistan can be used to carry out terrorist strikes against India.

MYANMAR- In an anti-democratic move that shocked the world, Myanmar's military seized power in a coup on 1st February first time since 1988- detaining the country's democratically elected leader Ms. Aung San Suu Kyi, and other members of her National League of Democracy. The US administration has condemned the coup. It has imposed a weapons embargo on Myanmar's military which bans any country to trade military equipment and seize bank accounts for military personnel opened in the US. Some 500 refugees have crossed the border into India which the Indian government refuses to deport them back as there is a threat to their lives. India is aiming for the permanent seat in the UN security council that's why we have to take a balanced approach towards the issue.

RUSSIA- Relations between Russia(previously known as USSR during the cold war) and the USA can be traced back to the Cold War Era(1945-91). Both sides understood the limitations of each other. In time, the US and USSR decided to collaborate in limiting or eliminating certain kinds of nuclear and non-nuclear weapons. Strategic Arms Reduction Treaty-1 was a bilateral treaty between the United

States and USSR on the reduction and limitations of strategic offensive arms. Recently, both sides decided to extend the New START nuclear treaty for five years. It is the only remaining nuclear arms control deal between the two countries. As such, the US is not focussing on Russia since the Trump administration. The Indian purchase of the S-400 missile defense system from Russia may invite sanctions from the US under the CAATSA agreement. But it is unlikely that the US will act on it since the agreement is not meant to hurt allies and friends given the Chinese threat to India and its borders. However, China and Russia hold common Anti- American policies.

CHINA- China has been blamed for hiding the origins of Coronavirus and postponing the release of crucial information about its spread and lethality. China has claimed the South China Sea as it is own based on historical records. The sea section is of immense value from the Chinese viewpoint as crude oil and natural gas is found there which will make China self-reliant for the next 50 years. The smaller nations surrounding the sea will have to bear the brunt of Chinese incursions disrupting trade, natural resource explorations, and navigational access. The US has been sharp on it. The Quadrilateral security dialogue group headed by the US, Japan, Australia, and India has been initiated to cover Chinese maritime forces. The world has to persecute a full-fledged global ideological battle in defense of political, economic, and social freedom against China's authoritarian state-capitalist model. India for its part has launched the nationwide program of "Aatmanirbhar Bharat"(self-dependent India). It has revoked several Chinese investments in its national developmental projects. However, for being economically self-sufficient, much remains to be seen and act as the world is heavily dependent on China from durable plastics to mega metal things. Militarily, India has cleared to export its indigenously developed missile systems to island nations around the SCS. India is the only QUAD member to share the border with China and the only QUAD member, not a part of the military alliance that binds the others.

India prepares to head the United Nations General Assembly and subsequently make a bid to become a permanent member of the UN security council. The issues raised by India are terrorism, climate change, nuclear weapons, etc. India is one of the fastest-growing economies. It is one of the prominent leaders of sustainable development. The UNSC needs to be more geographically balanced. The current P5 members will need to look beyond their narrow national interests and make the UN more relevant and strong for global peace and stability, democratization and development in the decades ahead.

AIR POLLUTION: POLITICAL VIEW VS REALITY

Vivek Singh

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For a very long period, pollution has always remained on the top list of everyone's debate but rarely anyone cares about it and now it has become a serious issue and a matter of politics to gather votes! The realization has come at a time when air quality is at its worst and tries to optimize the situation by their relevant justification. For example; While Delhi chokes, politicians squabble in an annual phenomenon that lasts for an intense few weeks at the start of winter, then dies down as pollution levels fall. What they haven't done is come together to find sustainable solutions to one of the world's worst air pollution problems that by World Bank's calculation costs the country as much as 8.5 % of its GDP.

Now not just it affects living beings, it also makes our environment less sustainable and the growth rate falls rapidly and more specifically it puts children's lives in darkness and thus their childhood gets abraded. According to the recent report by Child Welfare Department, the Nexus between the child and its destiny is like a labyrinth with no access to necessities, and the situation gets aggravated due to the terrible noxious environmental pollution.

Even the ministers of their respective States describe their city as a "gas chamber" and start their blame game policy. One key reason for the air pollution governance following short is the absence of commitment and initiative by the political executive. "They are negligent in taking on issues of air pollution as a sense of urgency" and thus they are not doing as much as they can do with their capabilities.

Thus we need to adopt certain developmental steps to clean our environment particularly air to give our future generations a better era free of pollutants, where they access their mind, body, and growth completely and happily.

Thereby we should take an oath altogether that we would do everything to clean our environment, plant more and more trees and generate awareness among others as true initiative starts from within us only.

ये शहर, भी क्या शहर है...

हवाओं में धुआं है....

फिजाओं में जहर है.....

Thus we need to change this quote from the ground level.

RELEVANCE AND IMPORTANCE OF GANDHIAN IDEOLOGY IN TODAY'S WORLD

Dhananjay Yadav
Delhi college of arts and commerce

Even as years roll by, Gandhian values remain evergreen and hold power to enlighten the entire world. Gandhian values in terms of non – violence, truth, sustainable development, simple living and communal harmony give solutions to different social, political and economic and diplomatic problems.

Gandhi ji propounded peace, tolerance, self-control and communal harmony. His satya, ahimsa and satyagraha paved the way to people's hearts. In his essay I'll show how Gandhian values are as relevant today as they were decades ago when Gandhi ji enumerated them.

Gandhi ji said "an eye for an eye makes the whole world blind". This is based on the assumption of basic goodness of humanity. This shows how he propounded non-violence as a tool to make humanity respect everyone's importance. Recent India-China border issue is a good example of how Gandhian ideas are respected in terms of continuous talk between both the countries to solve the border disputes.

His values are also seen in his idea of sustainable development. For sustainable development he quoted – "Earth has enough for human needs, but not for their greed". In today's world we need to adopt his ideas for simple living in harmony with nature.

Gandhi ji advocated the basic philosophy 'be the change that you want to see'. Gandhi was adamant that people could not be forced but could be persuaded, by extremely strong emotional blackmail if necessary. He did exactly that once when Kasturba fell sick. He told her to stop eating pulses and salt. She asked him sarcastically if he was capable of doing that. He replied that he would do just that for a year, at which Kasturba pretty much had to acquiesce. If we really want to see change in society then we have to change ourselves first.

Atrocities in society are increasing day by day. The recent Hathras rape case of Uttar Pradesh shocked the whole nation. But what's the guarantee that women will be safe? We have to teach our boy first to respect women. We have to start from the basic social units of society i.e. family. So if we want to see the change in society then we have to change our own perception first towards women. Gandhi ji's thoughts are more relevant today as they were when he enumerated it.

So Gandhian value is timelessly relevant. His idea of 'be the change, you want to see' is very much parenthetical today. Gandhi ji's views on sanitation, decentralisation of power or women empowerment or need for basic education for all, every view holds the greater good and is followed presently.

The recent 'Make in India' initiative by the government is nothing but self-sufficiency as emphasized by Gandhi ji. Sanitation, security, literacy, or infrastructural development – all demand utilization of indigenous wisdom and traditional homegrown solutions. Gandhi ji is alive and active in the modern world. His values are reflected in many ways. Gandhi ji is even more relevant today when the problems in the society have assumed larger dimensions.

समालोचना

श्याम मिश्रा

श्री अरविन्द महाविद्यालय सांध्य

" शिक्षा नीति की मोहताज नहीं बल्कि उसे जरूरत है तो केवल अच्छे नियति की " शिक्षा यह एकमात्र कोई साधारण शब्द नहीं। शिक्षा जो मानव जीवन का बुनियादी हिस्सा है। यदि शिक्षा ना हो, तो जीवन शून्य के जैसा प्रतीत होता है। शिक्षा जिससे हमें जीवन जीने में आने वाली परेशानियों से लड़ने का हौसला और प्रेरणा मिलती है। यही हैं जो हमें मनुष्यता के जीवन को जीने का पाठ पढ़ाती है। आज के दौर में वह शिक्षा कही न कही से धूमिल होती नजर आ रही है, आज उसे भी सुचारू रूप से चलाने के लिए नई नीति की जरूरत पड़ने लगी है, एक सफल और समृद्ध शिक्षा कभी नई नीति की मांग नहीं करती वह अपेक्षा करती है, तो केवल एक साफ - सुथरे नियति की जो उसे शिखर पर ले जा सके। लेकिन अगर शिक्षा व्यवस्था में कहीं से कोई दोष पनप रहा हैं तो कही न कही से उसके प्रबंधन कारी की नियति में दोष आना आरंभ हो रहा है। नई शिक्षा नीति के बजाय इसके प्रबंधन पर ज्यादा ध्यान देने की आवश्यकता है। आज के दौर में यदि देखा जाय तो उत्तर प्रदेश में जिस तरह से 10वीं, 12वीं के परीक्षार्थियों की परीक्षा को पंचायती चुनाव की वजह से कई बार टालता गया। इससे यह साफ तौर पर स्पष्ट हो जाता है। यदि आज के दौर में शिक्षा और चुनाव की तुलना एक साथ की जाए तो शिक्षा का स्थान चुनाव से कही नीचे हैं, और क्यों न हों?, शिक्षा ग्रहण करके क्या कर लेंगे? अगर भगवान भरोसे एक बार यदि चुनाव हाथ लग गया तो खुद ही शिक्षा में नई नीति लाने लगेंगे।

यदि एक बार शिक्षा के क्षेत्र में नई नीति का हवाला देते हुए कुछ बदलाव कर दिए तो क्या पूछना। शायद यही वजह है, जो आज कल देखने को मिल रहा हैं, बच्चों को परीक्षा की तैयारी के लिए कोचिंग, स्कूल एवं सभी शिक्षण संस्थान बंद करवा के परीक्षा की तैयारी के लिए पर्याप्त समय दिया जा रहा है, क्योंकि कोरोना मात्र शिक्षक, और विद्यार्थियों को ही पहचानता है, चुनावी प्रत्याशी तो कोरोना के रिश्तेदार है शायद, या यह भी कहा जा सकता है की कोरोना अभी नाबालिक हैं तभी तो बूथ तक नहीं पहुँचेगा। कोरोना संक्रमण के दौरान जहाँ चार से पांच व्यक्ति की एक साथ, एक जगह उपस्थिति मनाही हैं। इसी वजह से स्कूल कॉलेज भी बंद किये गए हैं। उसे अत्यंत विषैले महामारी के दौरान, क्या चुनाव इतना जरूरी था? हजारों की संख्या में जनसभाएं हो रही है, सभी पार्टी के दिग्गज राजनेता जो 50 साल से ऊपर के हैं। वही इन सभी जनसभाएं, एवं रैलियों को सम्बोधित भी कर रहे हैं। वो भी बिना मास्क लगाये खुले मैदान में।

यही राजनेता एक तरफ कहते हैं यह कोरोना संक्रमण 50 साल से अधिक उम्र वालो के लिए सबसे अधिक घातक है। यानी अगर देखा जाय तो इनके कहने और करने में जमीन आसमान का फासला दिखाई देता है। ये चुनाव करवाएंगे, जनसभाएं करवायेंगे, चिड़िया घर का उद्घाटन करवाएंगे, इसी कोरोना काल में ऐसे - ऐसे बिल भी पास करवाएंगे जिससे लाखों की संख्या में आंदोलन हो लेकिन यह किसी भी शिक्षण संस्थान को नहीं खुलने देंगे। इसी समय के लिए शायद किसी समाज सुधारक ने कहा भी है। यदि किसी देश को गर्त में ले जाना है, तो केवल उस देश की शिक्षा व्यवस्था को भ्रष्ट कर दीजिए, उसे गर्त में जाने से कोई रोक नहीं सकता, धीरे - धीरे वह देश वहां का समाज एक खोखले पाइप की भाँति नजर आने लगेगा। " आज के दौर में डिग्री जो यह प्रदर्शित करती है। आप कितने शिक्षित हैं। वह डिग्रियां भी बाजार की अन्य सामग्रियों की भाँति बिकती नजर आ रही है, जिसके पास जितना पैसा है। वह उतना ही शिक्षित है। लेकिन वही डिग्री धारक व्यक्ति, बेरोजगार हूँ, बेरोजगार हूँ, कहते फिरते हैं और बेरोजगारी भत्ता पाने की माँग सबसे पहले करते हैं, माँग भी क्यों ना करे?

लाखों की डिग्रियां जो है उनके पास। " उपरोक्त पंक्तियों के आधार पर मौजूदा सरकार की, मंशा क्या हैं ? शायद आप समझ रहे होंगे। निष्कर्षतः अगर देखे तो , जो जल्द ही नई शिक्षा नीति सरकार के द्वारा लागू किया गया है ।

निः संदेह यह नई शिक्षा नीति स्वागत करने योग्य हैं। लेकिन इसकी सफलता की एक बड़ी तैयारी की भी जरूरत होगी । इसमें योग्य शिक्षकों के साथ - साथ और भी संसाधनों का भी होना जरूरी है। सरकार को शहर से लेकर गांव तक नई जनरेशन के हिसाब से ट्रेड टीचर तैयार करने होंगे । नई शिक्षा व्यवस्था जिसमें सबसे अधिक महत्व प्राइमरी तक की शिक्षा पर दी गयी हैं। यह सराहनीय है , ऐसी ही शिक्षा की जरूरत भी थी हमारे देश को , क्योंकि इन्ही कक्षाओं में बच्चों का आधार तैयार होता हैं । लेकिन आकड़ा बताता हैं की सरकारी स्कुलो में शिक्षकों के 85 हजार से अधिक पद खाली हैं । ऐसे में सरकारों को नई शिक्षा नीति के साथ -साथ ऐसी स्थिति पर भी ध्यान देने की जरूरत हैं।

अक्सर

लक्ष्य आनंद
रामजस कॉलेज

गांव था हमारा भी,
अगर आज कोई पूछे
उसके अस्तित्व के न होने का कारण,
तो जूबों पर गरीबी का नाम रखना था ।
माँ अक्सर कहती थी,
हम अक्सर भूल जाते हैं ।

लेकिन उन कारणों की फेहरिस्त में,
कुछ फफोलों का नाम भी शुमार हो
जो चमड़ी से लिपटकर ही
दम तोड़ गए
और ये सब लिखा जाना चाहिए
उन चिताओं में लगी दहकती आग से
जो अपने हाथ उठाकर,
लहरा रही थी
पूरी जिंदगी जीने के लिए ।
उन ज़ख्मों पर मरहम नहीं,
उन्हीं फफोलों का अवसाद रखना था ।
माँ अक्सर कहती थी,
हम अक्सर भूल जाते हैं ।

चलिये मान लें
कि वह गाँव बच भी जाता
फिर भी सूर्य तो वैसा ही चमकता न
मानो कोई एटमबम फटा हो
और यकीन मानिये,
वो रोशनी भी हुनर रखती है
अँधेरा फैलाने का।
और तब किसान झुलसते नहीं जनाब,
उड़ जाते भाप बनकर।
सुना है, आज भी उन खेतों में,
जमीन की पपड़ी के नीचे,
धड़क रहे हैं दिल
और माँग रहे हैं जल

इस बार खेतों के लिए नहीं,
आँखों से आँसू लाने के लिए।
खैर छोड़िये, ये तो एक किस्सा है
जो उस पीढ़ी को अपने बाद रखना था
माँ अक्सर कहती थी,
हम अक्सर भूल जाते हैं।

अरे! आपके पाँव तो आज की जमीन पर हैं।
हम इतिहास पर जिल्द चढ़ाने बैठ गए
चलिये बात करते हैं,
गाँव की एक अल्हड़-सी लड़की की
सब उसी बेचारी का रस्ता रोकते थे
आज अगर वो होती भी,
तो उसके शरीर की दीवार
रंगीन हो चुकी होती
शहरों की चकाचौंध से नहीं,
बल्कि, पीक के उन छरों से
जो आदतन थूक देते हैं,
दीवारें पोतने के लिए।
उन्हीं दीवारों की दरों से,
और पीक के छरों से,
झाँक रही होती दो आँखें।
क्योंकि, प्यार का वासना से अंतर समझने के लिए
आत्मा का देह से संवाद रखना था
माँ अक्सर कहती थी,
हम अक्सर भूल जाते हैं ।

आप शायद थक भी गए हो
मेरी बातें सुन-सुनकर,
मगर मैं अक्सर भूल जाता हूँ
कि दो मुसाफिर,
ट्रेन के एक बर्थ की सीट तो बाँट सकते हैं
मगर यादें नहीं ।
जिनको यादें मयस्सर हों,
वो अक्सर भूल जाते हैं ।
जिंदगी का ये लहजा भी याद रखना था
माँ अक्सर कहती थी,
हम अक्सर भूल जाते हैं ।

अहिंसा:21वीं सदी

अविनाश कुमार
राजधानी कॉलेज

अहिंसा परमो धर्मः।

महात्मा गांधी को ही ले लीजिए उनके द्वारा उपनिषद दर्शन पर आधारित "ईशावास्यमिदं सर्वं" जिसका अर्थ है कि जगत के कण-कण में ईश्वर की उपस्थिति है ईश्वर ही अलग अलग तरीके से विभिन्न मनुष्यों, अन्य प्राणियों, पेड़ पौधे तथा भौतिक वस्तुओं में व्यक्त होता है। इन सभी अभिव्यक्तियों में स्वस्थ संबंधों का होना नैतिक समाज की शर्तें हैं। संबंधों को उचित रखने की मूल युक्ति है अहिंसा। अहिंसा का अर्थ नकारात्मक भी है और सकारात्मक भी। मन वचन कर्म से किसी भी प्राणी को कष्ट न पहुँचाने और कष्ट ना पहुँचाने का विचार भी ना लाना इसका नकारात्मक अर्थ है जबकि सकारात्मक अर्थ में सभी प्राणियों के प्रति प्रेम, दया, सहानुभूति एवं सेवाभाव शामिल है।

वर्तमान समय में गांधी के अहिंसा के सिद्धांत होने के बावजूद हमें हिंसा के कई रूप देखने को मिल रहे हैं, अब भीड़ द्वारा की जाने वाली हिंसा को ही ले लिया जाए तो इसमें देखने को मिलता है कि कभी-कभी अनियंत्रित भीड़ द्वारा किसी दूसरी को उसके अपराध के लिए या कभी-कभी अफवाहों के आधार पर भी बिना अपराध किए भी उसी समय सजा दी जाती है अथवा पीट कर मार डाला जाता है। इस घटना के होने का क्या कारण है? कुछ और कारण नहीं जनाब बहुसंख्यक एवं अल्पसंख्यक समुदाय के बीच अविश्वास की एक गहरी खाई होती है, कभी-कभी तो वोट बैंक के लिए प्रायोजित हिंसा या कभी-कभी धर्म के नाम पर करवाई गई हिंसा भी काफी हद तक इसके लिए जिम्मेदार है। चलिए छोड़िए कोई एक कारण हो तब ना अब सोशल मीडिया को ही ले लीजिए यह भी कोई कम जिम्मेदार नहीं है।

खैर छोड़िए समस्या है, यह कोई बड़ी बात नहीं यह तो होता ही है लेकिन आवश्यकता है इसके रोकथाम पर ध्यान देने की ऐसा नहीं है कि इसका रोकथाम नहीं किया जा सकता इसका रोकथाम करने के लिए सबसे जरूरी है कि बहुसंख्यकों एवं अल्पसंख्यक समुदाय के बीच की खाई को कम करने के साथ-साथ सोशल मीडिया पर भी लगाम लगाया जाए।

"केवल एक थप्पड़ लेकिन नहीं मार सकता" यह वाक्य किसी फिल्म का मात्र एक डायलॉग ही नहीं बल्कि विभिन्न समाजों की बदरंग हकीकत को भी उजागर करती हैं। आज के वर्तमान समय में घरेलू हिंसा दुनिया के हर समाज में देखने को मिल रही है चाहे वह हिंसा पति या पत्नी, बच्चों या बुजुर्ग या ट्रांसजेंडरों के खिलाफ ही हिंसा क्यों ना हो। अब कुछ उदाहरण को देखते हैं, महिलाओं के विरुद्ध घरेलू हिंसा को लीजिए उनके संबंध में एक पंक्ति है:- अबला जीवन हाथ तुम्हारी यही कहानी आँचल में है दूध और आंखों में पानी। अब बात यह है कि महिलाओं से किया जाने वाला हिंसा आखिर किस प्रकार की हिंसा है इसका उत्तर यह है जनाब किसी शारीरिक पीड़ा देना जैसे मारपीट करना, धकेलना, ठोकर मारना किसी वस्तु से मारना, महिला पर अश्लील साहित्य अश्लील तस्वीरों को देखने के लिए विवश करना, बलात्कार करना, महिला को पारिवारिक और सामाजिक प्रतिष्ठा को आहत करना आदि ही तो महिला हिंसा में शामिल है। वर्तमान समय के यूनाइटेड नेशंस पापुलेशन फंड रिपोर्ट के मुताबिक लगभग 2/3 विवाहित भारतीय महिला घरेलू हिंसा के शिकार हैं और भारत की 15-49 आयु वर्ग के 70% विवाहित महिलाएं पिटाई, बलात्कार या जबरन यौन शोषण का शिकार है। यह रिपोर्ट भारत में महिलाओं की स्थिति का काला चिट्ठा सामने खोलकर रख देती है।

अब आवश्यकता है कि इसमें सुधार करने की जहां तक बात है तो इसमें सुधार लाया जा सकता है। पर यह तभी लाया जा सकता है जब पुरुषों को महिलाओं के खिलाफ रखने के स्थान पर पुरुषों को इसके समाधान का भाग बनाया जाए। महिलाओं की स्थिति में सुधार लाने के लिए ऐसा भी नहीं है कि सरकार के द्वारा कोई कदम नहीं उठाया गया है, कदम

उठाया गया है। सरकार के द्वारा उठाए गए कदमों में घरेलू हिंसा अधिनियम 2005, वन स्टॉप सेंटर के साथ-साथ कुछ निजी प्रयास भी किए गए जैसे "लड़के रुलाते नहीं", "बेल बजाओ" आदि। ऐसा भी नहीं है कि वर्तमान समय में घरेलू हिंसा की शिकार केवल महिला ही हो रही है पुरुषों के खिलाफ भी घरेलू हिंसा धीरे-धीरे बढ़ रही है। इसका जीता जागता प्रमाण हाल ही में चंडीगढ़ एवं शिमला में सैकड़ों पुरुष इकट्ठा हुए, जिन्होंने अपनी पत्नियों एवं परिवार के अन्य सदस्यों द्वारा उनके खिलाफ की जाने वाली घरेलू हिंसा से बचाव एवं सुरक्षा की गुहार लगाई है। हमारे समाज में बच्चे एवं बुजुर्ग भी घरेलू हिंसा के शिकार हैं। एक रिपोर्ट के अनुसार भारत में महिला हिंसा के बाद बच्चों के हिंसा के आंकड़े का स्थान दूसरा है। वैसे तो हर हिंसा, हिंसा ही है किंतु भारत जैसे पितृसत्तात्मक समाज में हिंसा के स्वरूप में थोड़ी भिन्नता देखने को मिलती है, जैसे-कन्या भ्रूण हत्या, बालिका यौन शोषण, बेटा बेटा में दोगम व्यवहार, दहेज उत्पीड़न, ब्लैकमेल, एसिड अटैक (हाल ही में बनी 'छपाक' मूवी इसका प्रमाण है) आदि।

केवल भारत ही नहीं वरन विश्व में ऐसे कई देश हैं जहां हिंसा के कई रूप देखने को मिलता है। अगर चीन को ही देखा जाए तो संस्कृति के नाम पर पाँव बंध्याकरण तो वही अफ्रीका में महिला जननांग छिद्दीकरण (खतना) एवं ब्रेस्ट आयरनिंग जैसी भयावह प्रथा प्रचलित है। लैंगिक हिंसा को ले लीजिए यह तो और भी भयावह है कुछ पीछे जाने की आवश्यकता नहीं है। हाल ही में 31 दिसंबर 2019 की रात जब संपूर्ण भारत नव वर्ष के शुभ आगमन पर जश्न में डूबा था, तब आईटी सिटी बेंगलुरु में घटी छेड़छाड़ की शर्मनाक घटना सुर्खियों में आई।

चलिए छोड़िए इन सब बातों को, कहने को तो हम 21वीं सदी में जी रहे हैं लेकिन बौद्धिक क्रूरता एवं "वसुधैव कुटुंबकम" वाली बात अब कहीं और कहा देखने को मिलता है, अब सांप्रदायिकता को ही ले लीजिए 1949 में भारत के विभाजन ने बड़े पैमाने पर रक्तपात और हिंसा देखी गई। खैर कोई बात नहीं! उस समय तो हम हाल ही में आजाद हुए थे, लेकिन वर्ष 2015 से देश में माँब लिंगिंग की घटनाएं काफी तेजी से बढ़ी हैं एवं आंकड़ों के अनुसार इसके कारण अब तक 90 से अधिक लोगों की मौत हो चुकी है। चलिए इसे भी छोड़ देते हैं हाल ही में दिल्ली में हुए सांप्रदायिक दंगों ने पुनः देश में विभिन्न धर्मों के बीच गहराती जा रहे खाई को उजागर किया है इस संबंध में एक पंक्ति है:-

“ हिंदू या मुस्लिम के अहसासात को मत छेड़िये,
अपनी कुर्सी के लिए जज्बात को मत छेड़िए,
गलतियां बाबर की थीं जुम्मन का घर फिर क्यों जले,
ऐसे नाजुक वक्त में हालात को मत छेड़िए।”

- अदम गोंडवी।

उपरोक्त पंक्ति को केवल पढ़ लेना ही पर्याप्त नहीं है, इसको स्मरण में लाना जरूरी है। ऐसा भी नहीं है, कि सरकार के द्वारा कोई कदम नहीं उठाया गया है। "सांप्रदायिक हिंसा (रोकथाम नियंत्रण एवं पीड़ितों का पुनर्वास) विधेयक, 2005 लेकिन आवश्यकता है इसको मजबूती से लागू करने की। ऐसे तो भारत में शुरू से हैं "वसुधैव कुटुंबकम" अर्थात् संपूर्ण जगत एक परिवार है, के सिद्धांत का प्रतिपादन करता हुआ विश्व को प्रेम और शांति का संदेश देता रहा है, बावजूद इसके विश्व के अन्य देशों की तरह आज यहां भी सांप्रदायिकता घर कर गई है, जो देश की शांति और एकता को भंग करने का प्रयास कर रही है। हिंदू-मुस्लिम दंगे में जब बशीर बद्र का घर जला दिया गया था तब उन्होंने कहा था लोग टूट जाते हैं इक घर बनाने में, तुम तरस भी नहीं खाते बस्तियाँ जलाने में।। ऐसा नहीं है कि केवल हर जगह हिंसा का ही प्रयोग हुआ है, कुछ जगहों पर अहिंसात्मक आंदोलन भी देखने को मिलता है जैसे किसान संशोधन बिल पर चल रहा किसान आंदोलन, ऐसा भी नहीं है की अहिंसात्मक आंदोलन नहीं चलता" चलता तो है परंतु आगे चलकर हिंसात्मक में परिवर्तित हो जाता है। पता नहीं ऐसा क्यों होता है? कहीं ना कहीं इसके लिए धैर्य जिम्मेवार है जो कि वर्तमान पीढ़ी में देखने को नहीं मिलता। कहने को तो जनाब हम 21वीं सदी में जी रहे हैं लेकिन 21वीं सदी में जीना ही महत्वपूर्ण नहीं है। महत्वपूर्ण यह है कि हम अतीत की घटनाओं से क्या सीखे एवं सीखे हुए चीजों का प्रयोग कैसे कर रहे हैं। ऐसा भी नहीं है की महात्मा बुद्ध

महावीर, या महात्मा गांधी के द्वारा अहिंसा का प्रयोग से मिली सफलता लोगों को पता नहीं है। उन्हें पता है पर ना जाने लोग हिंसा की तरफ क्यों कदम बढ़ा लेते हैं। महात्मा गांधी का कथन है: "मेरे पास विश्व को देने के लिए कोई नई बात नहीं है, सत्य एवं अहिंसा आदि काल से ही शाश्वत मूल्य हैं।" महात्मा गांधी का ही कहना था:-"अहिंसा कायरो का काम नहीं इसके लिए तीव्र मानसिक ऊर्जा की आवश्यकता होती है।" गांधी के द्वारा दिया गया उपरोक्त प्रसंग केवल उनके समकालीन ही प्रासंगिक नहीं था अपितु वर्तमान समय में भी प्रासंगिक है। आवश्यकता है उनके द्वारा दिए गए केवल एक ही सिद्धांत नहीं अपितु सारे सिद्धांतों का जीवन में पालन करने की, अब उनके द्वारा दिया गया अहिंसा के सिद्धांत को ही ले लीजिए जो अपने आप में व्यापक अर्थ समेटे हुए हैं ।

गांधी के जानकार मानते हैं कि ऐसे समय में गांधी के विचार और अधिक प्रासंगिक है जब लोग लालच, व्यापक हिंसा, भागदौड़ की जिंदगी, के समाधान खोजने की कोशिश कर रहे हो। गांधी जी के द्वारा दिया गया सत्य एवं अहिंसा का सिद्धांत आज और अधिक प्रासंगिक हो गया है जब लोग मात्र प्रतिशोध के नाम पर दूसरे की हत्या कर देते हैं और अपने आलोचकों को दुश्मन से अधिक है कुछ नहीं समझते। संयुक्त राज्य अमेरिका में मार्टिन लूथर किंग, दक्षिण अफ्रीका में नेल्सन मंडेला, बर्मा देश में 'आंग सान सू' जैसे लोगों के नेतृत्व में दुनिया में कई उत्पीड़ित समाजों द्वारा लोगों को जुटाने की गांधीवादी तकनीकों के द्वारा सफलतापूर्वक एकजुट कराया गया जो इस बात की गवाही देता है कि गांधी एवं उनके विचार आज भी प्रासंगिक है ।

यदि देखा जाए तो 21वीं सदी को परिभाषित करने में वैश्वीकरण, मुक्त बाजारों, उदारीकरण, जैसे शब्दों का प्रयोग करना आवश्यक है तो यह भी अनिवार्य है कि हिंसा, उग्रवाद, असमानता, गरीबी, विषमता जैसे शब्दों को भी अनदेखा न किया जाए । हिंसा उग्रवाद असमानता गरीबी और विषमता आदि की उपस्थिति में भी कोई गांधी एवं उनके विचारों की प्रासंगिकता पर प्रश्न करता है तो शायद गांधी के विचारों को लेकर उस व्यक्ति के समझ में कोई अस्पष्टता है। लोकतंत्र में आलोचना करना सभी का अधिकार है, परंतु आलोचना करने से पूर्व यह भी आवश्यक है कि उस व्यक्ति के बारे में अच्छे से पढ़े और तर्क के आधार पर आलोचना करें।

' किंतु ऐ निर्माण के प्रतिनिधि, तुझे होगा बताना।
जो बसे हैं वे उजड़ते हैं, प्रकृति के जड़ नियम से।
पर किसी उजड़े हुए को फिर बसाना कब मना है।
है अँधेरी रात पर दिया जलाना कब मना है।'

-हरिवंश राय बच्चन

मैं जयप्रकाश हूँ

क्षितिज भट्ट

मोतीलाल नेहरू कॉलेज

सत्ता की आँधी के लिए मैं इंकलाब हूँ
मठाधीशों , मैं लोकनायक, मैं तो जयप्रकाश हूँ

जब-जब तूती बोली है शासन में फासीवाद की,
जब-जब उठी आवाज हिन्द में नक्सलवाद की।
जब-जब आई है आवाज परि वर्तन की हुँकार की,
कभी भूदान, कभी सम्पूर्ण क्रान्ति के राग की।
तब-तब उठा सामने आया प्रकाश का मैं राग हूँ।
गाँधी पर वि श्वास हूँ रखता, मैं तो जयप्रकाश हूँ।

जब दमक रहा था आभामंडल नेहरू के प्रकाश से ,
लोहिया उन्हें दे रहे थे चुनौती, लोकतंत्र के विश्वास से ।
मैं भटक रहा था कहीं दारु दस्युओं के आवासों में,
लगा हुआ था आत्मसमर्पण करवाने में प्रयासों से।
वही दौर था, वही वक्त था, 'विनोबा' का प्रभाव भी था,
भूदान से जुड़ना ही था, वो मेरा स्वभाव ही था।
मैं निरंतर मदमस्त हो समाजवाद को बुन रहा था,
सक्रिय राजनीति से ही दूरी पर ही चल रहा था।

तब भी थी लोगों की इच्छा, मैं नेहरू का उत्तराधिकार लूँ,
चाचा जैसे ही गद्दी छोड़ें, मैंसिंहासन स्वीकार लूँ।
पर मेरी आस्था गाँधी में अब भी उतनी ही बाकी थी,
सिंहासन की धूमिल आभा, मेरे लिए नाकाफी थी।
मैं लगा रहा कार्यो में अपने पर नेताओं का दौर गया,
नेहरू गए, शास्त्री गए, युद्धों का भी एक दौर गया।
नेहरू न की बिटिया अब हिन्दुस्तान की रानी थी,
लोकतंत्र से उसकी ठन गई, कर रही मनमानी थी।
भ्रष्टाचार चरम पर था, व्यक्तिवाद प्रभावी था,
इंदिरा-संजय का नाम ही बस लोकतंत्र का स्वामी था।
चिमन भाई गुजरात में खुद को राजा ही समझते थे,
जनता की उठती आवाजों का मतलब नहीं समझते थे।
लेकिन छात्र शक्ति , जन शक्ति बनकर सड़कों पर आने वाली थी,
अबकी बार जनता फिर से सिंहासन हिलाने वाली थी।
तो नतृत्व का अभाव वक्त को अब बिल्कुल स्वीकार ना था,
और देश में कहीं कोई दूसरा 'जयप्रकाश' ना था।

मैंने थामी बागडोर अब आंदोलन को बढना था,
'सम्पूर्ण क्रांति का बिगुल मुल्क में अब तो पक्का बजना था।
चि मन भाई की गद्दी गई, गुजरात में आवाज उठी,
पटना से बढती हई, अब दि ल्ली तक आवाज उठी।
पूरा देश उठ रहा था, मन सबका आक्रोश में था,
सत्ता का मातहत तक अब साथ हमारे होश में था।
आवाजें बढने में थी, कुर्सियाँ हिलने में थी,
लोकतंत्र की ताकत मुल्क को, अब बस दिखने ही को थी।

लेकिन बदला वक्त तभी, जम्हूरियत शहीद हई,
भारत की संपूर्ण प्रतिष्ठा आपातकाल से ढेर हई।
उसूलों को फाँसी दे दी तानाशाही शासन ने
मुल्क की बिगड़ी तकदीर 'संजय' के प्रशासन में।
संवि धान को मिली तिलांजलि, कानून का बंटधार हुआ,
जो भी माँ-बेटे ने चाहा, उस पर उनका अधिकार हुआ।
सारे नेता जेलों में थे, आवाज फिर से गायब थी,
संसरशि प लग गई थी, सरकार प्रेस तक की साहिब थी।

वक्त बीता तो इंदिरा को थोड़ी सदबुद्धि आई,
लोकतंत्र की हवा एक बार फिर देश में आई।
चुनाव हुए, और इन्दिरा जर्मीदोज, अब जनता की बारी थी,
जनता पार्टी की सरकार ये बताने को काफी थी।
प्रधानमंत्री का पद एक बार फिर मैंने ठुकराया था,
अबकी बार मोरारजी को अपना ताज पहनाया था।
पर मेरी उम्मीदें उनसे बाकी ही रह गई,
मोरारजी, चरण सिंह संग जनता की सरकार गई।
उम्मीदें टूटी जनता की तो इंदिरा ही वापस आई,
मेरे राजनीति क निर्वासन का संदेश साथ में लाई।

मैं अब फिर सक्रिय राजनीति से थोड़ा दूरी पर था,
दिल में कुछ कसक बाकी थी, घुटता मजबूरी में था।
इसी तरह से मेरी इस कहानी का अंत हुआ,
जनता अब तक कहती है एक जयप्रकाश सा संत हुआ।
अब चाहता हूँ कोई फिर मेरी विरासत को बढाए,
उठे, और सत्ता को जनता की आवाज सुनाए।
यकीनन एक दिन ये स्वप्न साकार होगा,
और वही हिन्दुस्तान का वास्तविक आकार होगा।।

गवर्नमेंट ऑफ नेशनल कैपिटल टेरिटरी ऑफ दिल्ली संशोधन विधेयक, 2021

जतिन

शहीद भगत सिंह कॉलेज

लोकतंत्र , यानी लोगों द्वारा चलाया जाने वाला शासन लोकतंत्र कहलाता है, वैसे यह कि तना सुंदर शब्द लगता है ना सुनने में पर , क्या हो जब इसी लोकतंत्र की धज्जियां भारत के वे लोग उड़ाते हैं जिनको जनता अपना मत देती है, जिन्हें लाखों-करोड़ों लोग अपना भरोसा देते हैं की यह अच्छे नेता है यह हमारे देश के विकास में लोगों के जन कल्याण में महत्वपूर्ण योगदान देंगे। पर जनता को हमेशा निराशा का सामना करना पड़ता है, और जो लोग लोगों के हित मानव समाज के कल्याण में अपना योगदान देते हैं उन्हें कुछ उनका काम ठीक से नहीं करने देते हैं। भारत की राजधानी दिल्ली की विधानसभा के पास पहले ही सीमित शक्तियां है क्योंकि दिल्ली पहले तो केन्द्रशासित प्रदेश है और दूसरी कि भारत के संविधान बनाने वालों ने दिल्ली को संविधान के अनुच्छेद :- 239AAमें रखा था, वैसे तो सभी केंद्रशासित प्रदेश अनुच्छेद :- 239 A में आते हैं लेकिन न दिल्ली को संविधान के अनुच्छेद :- 239AA में रखा गया जो उसकी शक्तियों को और भी सीमित कर देता है क्योंकि दिल्ली केंद्रशासित प्रदेश तो है पर साथ ही यहाँ विधानसभा भी होती है।

जैसे और केंद्रशासित प्रदेशों के विधानसभा के पास 15 प्रतिशत तक अपने मंत्रिमंडल को बनाने का अधिकार है जो कि संसद के पास भी है परंतु दिल्ली के पास यह अधिकार घट कर के मात्र 10 प्रतिशत ही रह जाता है। इसलिए दिल्ली में कुल मुख्यमंत्री सहित सात से अधिक मंत्री नहीं हो सकते हैं। इसलिए दिल्ली में मुख्यमंत्री सहित सिर्फ 7 मंत्री होते हैं । वैसे, अब दिल्ली की विधानसभा के पास जो शक्तियां थी उसमें मात्र शिक्षा, स्वास्थ्य, पानी, बिजली और सड़क जैसे ही शक्तियां थी, दिल्ली का प्रशासन और बड़ी एजेंसी सीधे राज्य के एल.जी. यानी कि उपराज्यपाल या सीधे शब्दों में कहें तो केंद्र सरकार के आदेश को मानती है।

बीते दिनों संसद ने जीएनसीटीडी यानी गवर्नमेंट ऑफ नेशनल कैपिटल टेरिटरी ऑफ दिल्ली संशोधन विधेयक पास किया था। लोक सभा ने यह विधेयक 15 मार्च, 2021 को पास किया था। यह बिल दिल्ली संशोधन विधेयक 1991 वाला 69वा संविधान संशोधन बिल है जो दिल्ली की शक्ति को परिभाषित करता है , और बल्कि इसी संशोधन ने दिल्ली को बनाया था नेशनल कैपिटल ऑफ टेरिटरी। जिसे दोबारा संशोधित करके लाया गया है। उसके बाद यह विधेयक दूसरे सदन में गया जिस पर भारी बहस और विपक्ष के वॉक-आउट के बावजूद भी 24मार्च, 2021 को राज्य सभा ने इसे पारित कर दिया है, अब राष्ट्रपति की सहमति के बाद ये बिल कानून बन जाएगा। यह कानून बनने के बाद केंद्र को दिल्ली सरकार के कामकाज को लेकर एक तरह से वीटो पावर मिल जाएगा क्योंकि बिना एल.जी. की राय लिए दिल्ली सरकार कोई फैसला नहीं कर पाएगी। जब मामला सुप्रीम कोर्ट में पहुँचा। यहां तक की 2018 और 2019 सुप्रीम कोर्ट ने अपने फैसलों के जरिए एलजी और दिल्ली सरकार की भूमिकाओं और अधिकार क्षेत्र को स्पष्ट किया। केंद्र सरकार की दलील है कि सुप्रीम कोर्ट के आदेश में जो भावना है, उसे लागू करने के लिए ही वह गवर्नमेंट ऑफ नेशनल कैपिटल टेरिटरी ऑफ दिल्ली एक्ट में संशोधन लाई है।

संसद के दोनों सदनों से पास हो चुके इस बिल के तहत एल.जी. का अधिकार क्षेत्र काफी विस्तृत हो गया है। बिल में प्रावधान है कि राज्य कैबिनेट या सरकार किसी भी फैसले को लागू करने से पहले लेफ्टिनेंट गवर्नर की 'राय' लेगी। बिल के मुताबिक दिल्ली विधानसभा के बनाए किसी भी कानून में सरकार से मतलब एलजी से होगा। एलजी को सभी निर्णयों, प्रस्तावों और एजेंडा की जानकारी देनी होगी। यदि एलजी और मंत्री परिषद् के बीच कि सी मामले पर मतभेद है तो एलजी उस मामले को राष्ट्रपति के पास भेज सकते हैं। इतना ही नहीं, एल.जी. विधानसभा से पारित किसी ऐसे बिल को मंजूरी नहीं देंगे जो विधायिका के शक्ति-क्षेत्र से बाहर हैं। वह इसे राष्ट्रपति के विचार करने के लिए रिजर्व रख सकते हैं। बि शल के तहत दिल्ली में चुनी हुई सरकार के अधिकार सीमित किए गए हैं।

बिल के मुताबिक, दिल्ली विधानसभा खुद या उसकी कोई कमेटी ऐसा नियम नहीं बनाएगी जो उसे दैनिक प्रशासन की गतिविधियों पर विचार करने या किसी प्रशासनिक फैसले की जांच करने का अधिकार देता है। यह उन अधिकारियों की ढाल बनेगा जिन्हें अक्सर विधानसभा या उसकी समितियों की तरफ से तलब किए जाने का डर होता है।

वैसे सुप्रीम कोर्ट ने 2018 के अपने फैसले में भी साफ कि या था कि दिल्ली सरकार जो भी फैसला लेगी, इसके बारे में वह एलजी को जानकारी देना अनिवार्य नहीं है। लेकिन न एलजी की सहमति जरूरी नहीं है। पांच जजों की बेंच ने यह फैसला लिखा था कि एल.जी. से हर कानून पर राय देना जरूरी नहीं है अगर वो बिल भूमि, लोक प्रशासन/ सार्वजनिक व्यवस्था, और पुलिस जुड़ा हुआ ना हो। पर आप पूर्ण राज्य नहीं होने के चलते आपको एल.जी. से हर कानून पर बातचीत करनी होगी। क्योंकि संविधान के अनुच्छेद 239(4) में यह साफ लिखा है कि अगर एलजी को किसी भी विधेयक को लागू होने से पहले लगता है कि यह विधेयक ठीक नहीं है तो एल.जी. उस बिल या कानून को सीधे राष्ट्रपति के पास भेज सकते हैं। हालांकि, अब इस बिल के तहत एलजी को यह अधिकार मिल गया है कि अगर वह मंत्री परिषद के किसी फैसले से सहमत नहीं हैं तो मामले को राष्ट्रपति के पास भेज सकते हैं। वैसे अब एल.जी. की शक्तियां काफी बढ़ जाएंगी, और दिल्ली सरकार और भी ज्यादा एल.जी. के प्रति जवाबदेही बन जाएगी।

अब फिर से यह मामला सुप्रीम कोर्ट जाएगा जिसमें यह देखा जा सकता है कि सुप्रीम कोर्ट एक बार फिर दोनो यानी एल.जी. और दिल्ली सरकार के बीच सामंजस्य स्थापित कर पाएगी या जो यह कानून है आगे भी चलता रहेगा। ऐसे में दिल्ली के मुख्यमंत्री अरविंद केजरीवाल ने कहा कि " जो काम हम करते रहें हैं आगे भी करते रहेंगे राज्यसभा ने जी.एन.सी.टी.डी. एमेंडमेंट बिल को पास कर दिया। भारतीय लोकतंत्र के लिए यह दुःखद दिन है। लोगों के अधिकारों को बहाल करने के लिए हम अपना संघर्ष जारी रखेंगे। चाहे कितनी भी बाधाएँ हम अपने अच्छे कामों को जारी रखेंगे। काम न रुकेंगे और नाही धीमे होंगे।"

इंकलाब

अभिषेक उपाध्याय
शहीद भगत सिंह कॉलेज

आ सौ जगं तेरे संग लड़े,
आ रक्त से इनकलाब लिखें।
आ कारगिल की याद में,
आँखें एक बार नम करें॥

आ सात जन्म का वरदान ले,
आ ममता से इनकलाब लिखें।
आ नारी के सम्मान में,
सहर्ष जीवन समर्पित करें॥

आ फकीर को चादर दे,
आ उदारता से इनकलाब लिखें।
आ भूखे का पेट भर,
किसान के कृतज्ञ बने॥

आ देश का विकास करें,
आ एकता से इनकलाब लिखें।
आ समृद्ध-भारत के लिए,
सामाजिक कुरीतियों को साफ करें॥

आ हर मुश्किल में साथ दें,
आ भाईचारे से इनकलाब लिखें।
आ तिरंगे की शान में।
हिंदुस्तान को सर्वोच्च स्थान दें॥

चाहे अंबर ही ये टूट जाये,
पर सिर न हमारा कभी झुकें।
जब-जब भारत की बात हो,
तब-तब हम इनकलाब लिखें॥
तब - तब हम इनकलाब लिखें ...

रमावती का किस्सा

सूरज कुमार

रामजस कॉलेज

भौर हो चुकी थी कल रात जो हुआ शायद ही कोई भुला पाए, किंतु अदितेश को चिंता हो रही थी कि फैसला हमारे हाथ से न निकला जाए। चिंता हो भी क्यों न हो भला, जब आदमी औरत को अपने पाँव की जूती समझेगा, तो क्या वह चुप रहेगी?

दुआरे से रामगोपाल आवाज़ लगाता है - "अदितेशवा चल भई तुहिका पंचायत बुलावा है "

अदितेश किवाड़ पर खड़े होकर चिल्लाया - "काहे मारे भई "

रामगोपाल - "कल जोन कांड कीन रहाओ वहिकैँ मारे"

अदितेश पूछता है - "रमबतिया का वाहै हए?"

रामगोपाल - "हाँ, तुमहु फटाफट पहुँच ले ओ"

अदितेश - "चले! चलो! अच्छा। "

दोनों खण्डहर वाले स्कूल पहुँच गए। स्कूल के सामने सड़क थी और उसके पार नाममात्र अस्पताल में दो पुराने कमरे थे। स्कूल भी अकेली ब्लिडिंग मात्र है, जिसके चारो ओर कोई दीवार का घेरा भी न है। यहाँ बच्चे पढ़ने कम और मौज मारने ज्यादा आते हैं। बाकी, पंचायत इसके सामने ही बैठाई जाती है। यहाँ रमावती और पण्डिताइन पहले से बैठी थी। पंचायतके सरपंच और प्रधान वगैरह भी मौजूद थे।

प्रधान जी अपने रजिस्टर के पन्ने पलटते हुए बोले :- "तो अब बताइए क्या हुआ कल रात को?" सब चुप बैठे। कोई बोलन को राजी नहीं।

दम भर के आखिर पण्डिताइन बोलीं - "यह मामला हमारा नहीं है फिर भी हम बोल रहे हैं, क्योंकि यह बात महिलाओं के आत्मसम्मान की है। अच्छा होता अगर रमावती अपनी परेशानी खुद बताती, लेकिन अब हम ही बताते हैं। कल रात इसका पति खूब नशे में धुत होकर घर लौटा था। इसकी दो बेटा हैं, वह पढ रही थीं। रमावती का आदमी उनकी किताबो को लात मारा होगा। इस पर रमावती तिलमिला पड़ी। इसने बरबराना शुरू कर दिया होगा। फिर, आदमी ने बेल्ट निकाल कर रमावती पर बरसा दिए। दोनों बेटियों अपनी पर माँ से लिपट गईं। कमबख्त पीटते- पीटते गली तक उनको ले आया। वहीं हमने देखा तो रोकना चाहा। नहीं रुका। उसके बाद हमारे पति देव ने सारी झड़प को शांत किया। रात भर रमावती हमारे घर रही है और सुबह पंचायत आ गई। यही है पूरी कहानी।

दूसरे प्रधान अदितेश की तरफ देखते हैं। उन्होंने अदितेश से पूछा - "क्यों? पंडिताइन सही कह रही हैं! अजितेश सिर लटकाए खड़ा रहा। मुंह से शब्द क्या निकलते, चूँ की आवाज तक नहीं निकल रही थी। प्रधान समझ गए। उनको पुष्टि करनी थी तो वह रामावती से पूछते हैं।

तो प्रश्न करते हैं - "रमावती जी पंडिताइन सच बोल रही है या झूठ आप बताएंगे?"

रामावती बोली - "हां प्रधान जी दीदी का एक-एक शब्द सच है यह तो रोज का ही डिरामा है मां-बाप अहिके के पल्लू बांधे दीन हैन कट रहै जिंदगी हमार।"

सरपंच जी, बोले! - "देखो भाई, विषय घरेलू हिंसा का है। घरेलू हिंसा कानून की नज़रो में दण्डनीय अपराध है जो कि महिलाओं के लिए उनकी रक्षा के लिए बनाया गया है। इसमें अपराधी को ३ साल की जेल और जुर्माना भी हो सकता है। अदितेश और बाकी सभी सिर हिला हामी भर देते हैं। पण्टाडिइन जी बोल पड़ती हैं - "और क्या! ऐसे कानून होने चाहिए वरना कुछ मर्द तो हद से रहना ही भूल

जाते हैं उनकी हद तो बतानी पड़ेगी । फिर सरपंच अपनी बात पूरी करते हुए कहते हैं -"अगर यह मामला कोर्ट कचहरी में जाता है तो तुम को जेल होने से कोई नहीं बचा सकता है तुम्हारी दो बेटियां हैं उनकी पढ़ाई लिखाई घर संभालना रामावति जी को अकेले सब करना बड़ा कठिन हो जाएगा हम सलाह देते हैं कि आपसी सुलह कर लो"

पंडिताइन बोल पड़ती हैं -" अरे सरपंच जी सुलाह कर ले लेकिन फिर यह शराब में धुत होकर आएगा वही सब बार-बार होगा आखिर कब तक नारी सहन करे।"

अदितेश के भीतर पश्चाताप की चिंगारी आवाज लेने लगी चेहरे से तो यही प्रतीत होता है। किसी के मन की कौन जानता है? वह बोल पड़ा -"नहीं! नहीं! अब के बाद ऐसा ना होइ शराब के हम हाथ ना लगाई ।" फिर क्या पंचायत यही बर्खास्त होती है स्कूल की घंटी बज जाती है रामावती की बेटियों सभी बच्चों के बीच जाकर अपनी मां के पास खड़ी हो जाती है।

आरक्षित चुनाव क्षेत्रों में सुधार: एक आवश्यकता

पूजा यादव

मोतीलाल नेहरू कॉलेज

वर्षों से एक मुद्दा भारतीय राजनीति के केंद्र में रहा है कि आरक्षण जारी रहना चाहिए अथवा उसे समाप्त कर देना चाहिए। इस संदर्भ में भिन्न-भिन्न राजनीतिक दलों के भिन्न-भिन्न विचार हैं और यही जाति आधारित राजनीति को बल भी प्रदान करते हैं। आरक्षण संबंधी इन दो मार्गों के अतिरिक्त कुछ मध्यमार्गी तीसरा विकल्प भी सुझाते हैं कि आरक्षण जारी तो रहना चाहिए पर वर्तमान रूप में नहीं, अर्थात् वर्तमान आरक्षण व्यवस्था में सुधार की आवश्यकता है और इसे जाति के बजाए आर्थिक आधार पर कर दिया जाना चाहिए।

इन सभी के अतिरिक्त आरक्षण का एक ऐसा पहलू भी है जिस पर या तो आज तक किसी का ध्यान नहीं गया या फिर हर कोई जानबूझकर उसे नजरअंदाज करता आया है और वह पहलू है - पृथक् आरक्षित निर्वाचित क्षेत्र। चुनाव आयोग प्रत्येक मर्तबा चुनाव से पूर्व कुछ निर्वाचन क्षेत्रों को आरक्षित जातियों हेतु सुरक्षित घोषित करता है अर्थात् इन क्षेत्रों से मात्र आरक्षित जातियों के नेता ही चुनाव लड़ सकते हैं पर मतदान का अधिकार प्रत्येक मतदाता को होता है। ये आरक्षित सीटें कुछ-एक चुनावों के बाद बदलती भी रहती हैं।

इस उपरोक्त नियम से देश की सामाजिक एवं ऐतिहासिक रूप से दलित एवं शोषित आबादी को अत्यधिक लाभ पहुँचा है और इन समुदायों के कई नुमाइंदा संसद में पहुंचे हैं पर क्या सब कुछ उतना ही सही है, जितना दिख रहा है या फिर तस्वीर का कोई दूसरा पहलू भी है। वास्तव में, पृथक् निर्वाचन क्षेत्र की व्यवस्था से लाभ अवश्य पहुँचा है पर धरातल पर देखने पर यह लाभ मात्र कुछ व्यक्तियों या परिवारों तक सीमित नजर आता है। अधिकांश यह देखने में आया है कि कुछ राजनेता सामाजिक रूप से स्वीकृत एवं आर्थिक रूप से सफल हो जाने पर भी आज तक आरक्षित निर्वाचन क्षेत्रों का मोह नहीं छोड़ पाए हैं क्योंकि उन क्षेत्रों से जीतने के अवसर अधिक होते हैं और आज उनकी इस प्रवृत्ति के कारण ही कई अन्य समता के अवसर से वंचित हो गए हैं।

तो अब प्रश्न उठता है कि क्या पृथक् निर्वाचन क्षेत्रों को समाप्त कर दिया जाए, उत्तर है - नहीं, अपितु हमें इस व्यवस्था में कुछ सुधार करना होगा, जिसके लिए कुछ उपाय इस प्रकार हैं -:

क. एक बार आरक्षित निर्वाचन क्षेत्र से जीते जनप्रतिनिधि को अगली बार से सामान्य निर्वाचित क्षेत्र से चुनाव लड़ने को बाध्य किया जाए। यदि उन्होंने अपने कार्यकाल के दौरान कार्य किए होंगे तो वे सामान्य निर्वाचन क्षेत्र से भी जीत जाएंगे।

ख. उपरोक्त बिन्दु के पश्चात् प्रश्न है कि उन्होंने कार्य तो क्षेत्र विशेष की जनता के लिए किए थे और निर्वाचन क्षेत्र कुछ-एक चुनावों के लिए आरक्षित रहता है तो वे कहीं अन्य से चुनाव कैसे जीतेंगे? इस स्थिति से बचने के लिए आरक्षित निर्वाचन क्षेत्र को प्रत्येक चुनाव में परिवर्तित करने की व्यवस्था की जानी चाहिए।

यदि इन दोनों उपायों को उचित रूप से लागू किया गया तो ये वर्तमान परिदृश्य में समता लाने का माध्यम सिद्ध हो सकते हैं पर आवश्यकता है इन्हें धरातल में उतारने की।

पहचान

चेतना अयर
देशबंधु कॉलेज

तू औरत है, तू औरत से जलती है।
तू औरत है, तू आदमी के पीछे क्यों चलती है?
तुझे बस खुद की ताकत को पहचानने की जरूरत है।
सती भी तू, काली भी तू, शक्ति का स्वरूप है।
बादल में छुपा अंधेरा नहीं, तू खिलखिलाती धूप है।
गया वो ज़माना, जब पड़ता था दबकर रहना।
है एहसान उन लोगो का, जिन्होंने सिखाया अधिकारों के लिए लड़ना।
तेरे ही अधिकारों के लिए, ताराबाई ने लिखी थी पहली किताब।
कितनों ने खूब लड़ कर, तुझे दिया वोट का अधिकार।
तुझे ही पढ़ाने के लिए, उठाया था पहला कदम सावित्रीबाई ने।
पढ़ने के इसी अधिकार के लिए, खाई गोली मलाला ने।

और तुझेतुझ खुद पर ही नहीं है विश्वास।
मत कर इन लोगों के संघर्ष को बर्बाद।
तू खुद की ताकत को पहचान।

अरे!, तू आन है, तू शान है,
है मां का स्वाभिमान तू,
फिर क्यों किसी के टुकड़ों पर पलती है।
वात्सल्य से भरपूर है, जैसे आंख का तू नूर है,
न बेहया है, ना ही तू मजबूर है,
तेरे बिना आदमी बस बेबस और चूर है।
पर तुझे खुद की ताकत पहचानना जरूर है।
दुनिया तुझे तभी झुकाएगी,
जब तू झुकना चाहेगी।
अरे!, इस दुनिया ने तो इंदिरा गांधी तक को ना छोड़ा,
औरत घर को ही संभाले, देश संभालने लायक नहीं है बोला।
फिर भी उसने कर के दिखाया,
पिता के बाद सबसे लंबे समय तक देश चला इतिहास रचाया।
इज्जत कर तू खुद की,
दुनिया अपने आप करेगी।

सुन कहानी १६ साल की ग्रेटा थनबर्ग की,
धरती बचाने के लिए अकेली सांसद के बाहर थी खड़ी।
ले प्रेरणा इन सबसे, तोड़ बेड़ियां जो तुझे है रोके ।
तुझे दबाने वाला आदमी,
तुझे नीचा दिखाने वाला आदमी,
खुद एक औरत की गोद में पला है,
जितना खून उसके अंदर है,
उतना खून तू हर महीने बहा देती है।
फिर भी तू क्यों खुद को कम समझती है?

तू औरत है, तू औरत से क्यों जलती है?
तू औरत है, तू आदमी के पीछे क्यों चलती है?
पर तुझे खुद की ताकत को पहचानना जरूर है।
आग की चिंगारी सी, तू लोहे सी मज़बूत है,
सर कर ऊंचा, लड़कर तू दिखा,
दिखा तू वो कर के , जो आदमी भी ना कर सका।

नोटा को सशक्त बनाना

क्षितिज भट्ट

मोतीलाल नेहरू कॉलेज

हिन्दुस्तान दुनिया का सबसे बड़ा लोकतंत्र है जहाँ हम सब वोट देने जाते हैं, तो हम वोट देते कि से हैं? किसी उम्मीदवार को? किसी पार्टी को? या किसी चेहरे को? इन्हीं सब में से कोई ना? पर क्या आपने कभी सोचा है कि आपने वोट तो दिया पर वो किसी भी कैंडिडेट को नहीं गया। अजीब लग रही है ना ये बात? पर इतनी अजीब है नहीं क्योंकि इसका प्रावधान है पर लोग इसके बारे में जानते नहीं है। नहीं जानने का तकाजा भी कुछ ऐसा है कि लोग इस प्रावधान को जानकर वोट की बर्बादी समझते हैं।

'इस प्रावधान' बहुत हो गया ना? तो चलिए अब इस प्रावधान के नाम पर आ जाते हैं। इसका नाम है-नोटा (NOTA), और पूरा नाम है- NONE OF THE ABOVE, यानी कि उपरोक्त में से कोई नहीं। दरअसल, नोटा ईवीएम मशीन के आखिरी में दिया गया गुलाबी रंग का एक बटन है और अगर आपको अपने इलाके का कोई भी कैंडिडेट पसंद नहीं है तो आप वोटिंग के वक्त नोटा का बटन दबा सकते हैं इससे आप अपने वोट का उपयोग तो करते हैं पर वो वोट किसी को भी नहीं जाता है। थोड़ा अलग है ना ये? इसलिये इस पर थोड़ा बाद में ज्यादा बात करेंगे। तब तक पहले ये बताते हैं कि ये नोटा आया कहाँ से? साल 2009 में चुनाव आयोग ने सुप्रीम कोर्ट के सामने नोटा का विकल्प उपलब्ध कराने संबंधी अपने विचार रखे थे। बाद में नागरिक अधिकार संगठन 'पीपल्स यूनियन फॉर सिविल लिबर्टीज' ने भी नोटा के समर्थन में एक जनहित याचिका दायर की, जिस पर 2013 में सुप्रीम कोर्ट ने मतदाताओं को नोटा का विकल्प देने का निर्णय लिया और दिसंबर 2013 में हुए विधानसभा चुनाव में ही पहली बार नोटा ईवीएम मशीन में दिखाई दिया। पर क्या नोटा का इतिहास इतना ही है? या 2013 से पहले भी नोटा मौजूद था? चलिए इतिहास में पीछे चलते हैं। थोड़ा बहुत पीछे नहीं, बहुत पीछे, तब जब वोटिंग बैलेट पेपर से होती थी।

बैलेट पेपर के दौर में अगर कोई वोटर किसी भी कैंडिडेट को पसंद नहीं करता था तो बैलेट पेपर को खाली ही डाल आता था जो कि एक रूप का नोटा ही था। ये तो हुई व्यावहारिक बात, अब अगर कानूनी रूप से देखें तो मतदान कानून 96 का नियम 49.0 कहता है, "अगर कोई मतदाता वोट डालने पहुंचे ता है और फॉर्म 17A में एंट्री के बाद नियम 49L के उप नियम (1) के तहत रजिस्टर पर अपने हस्ताक्षर या अंगूठे का निशान लगा देता है और उसके बाद वोट दर्ज नहीं करने का फैसला लेता है तो रजिस्टर में उसका रिकॉर्ड दर्ज होता है।" साथ ही फॉर्म 17A में इस बारे में जिक्र किया जाता है और मतदान अधिकारी को इस बारे में कमेंट लिखना पड़ता है। थोड़ा कठिन हो गया ना, आसान शब्द में समझाता हूँ। नोटा आने से पहले अगर आप किसी को वोट नहीं देना चाहते थे तो आपको पोलिंग बूथ में जाकर पोलिंग ऑफिसर से एक फॉर्म माँगना पड़ता था, वही फॉर्म जिसे ऊपर फॉर्म 17A कहा गया है और फिर आप इस फॉर्म को भरकर जब वापस कर देते थे तो इससे तय हो जाता था कि आपने अपना वोट तो दे दिया है पर वो गया किसी को भी नहीं है और इस बारे में पोलिंग ऑफिसर यहाँ रजिस्टर में लिख देता था कि इस इस न ने फॉर्म 17A का उपयोग किया। वैसे लोग अक्सर इसका इस्तेमाल नहीं करते थे क्योंकि एक तो जानकारी कम थी और दूसरा फॉर्म माँगने पर सबको पता चल जाता था कि इस इसान ने किसी को वोट नहीं दिया है, जिससे पार्टी और कैंडिडेट के समर्थक उसे परेशान करते थे। अब समझ में आई बात?

इतना पढ़कर आपको अब ये तो समझ में आ गया होगा कि नोटा एक पुराना ही प्रावधान है बस थोड़ा-सा नाम बदला है और दूसरा अब किसी को पता नहीं चलता है कि आपने नोटा का उपयोग किया है। पर एक परेशानी अब भी है। वह परेशानी जो ऊपर लोग कह रहे थे कि नोटा वोट की बर्बादी है, पर आखिर ऐसा क्यों कहा जा रहा है? दरअसल, चुनाव आयोग ने नोटा का विकल्प तो लोगअ को दे दिया है पर साथ में ये भी स्पष्ट किया है कि नोटा के मत गिने तो जाएंगे पर इसे रद्द मत की श्रेणी में रखा जाएगा जिसका सीधा-सा मतलब बर्बादी से लगा लिया जाता है पर ऐसा भी नहीं है कि नोटा सच में बस बर्बादी है और कोई असर नहीं मिलता है।

मान लीजिए 10 वोटर हैं और तीन उम्मीदवार हैं। जिनमें से उम्मीदवार A को 1 लोग, B को 3 लोग और C को 4 लोग पसंद करते हैं। दो लोग ऐसे हैं जो पसंद तो किसी को नहीं करता पर अगर एक को वोट देना ही हो तो वो B को वोट देंगे। ऐसे में अगर नोटा ना हो तो वो B को वोट देंगे और B जीत जाएगा पर नोटा को वोट देने पर जीत C की होगी। अब समझ में आई नोटा की अहमियत? खैर, अगर अब नोटा के बारे में सोचें तो ये समझ आता है कि ये हमें मिला एक बेहतरीन अधिकार है। हाँ, इसमें कुछ कमियां जरूर हैं जिसे सुधार के नोटा को और ताकतवर बनाया जा सकता है। सबसे बड़ा सुधार तो नोटा को ज्यादा प्रभावशाली बनाना होगा। जिसके लिये आवश्यक है कि अगर कि सी सीट से नोटा को उम्मीदवार से ज्यादा वोट मिलें तो वहाँ दोबारा इलेक्शन करवाएँ जाएँ जिसमें पिछले चुनाव लड़े उम्मीदवारअ को भाग लेने की अनुमति न दी जाए पर हमारे नाते इसके लिए माने थोड़ा मुश्किल है। बाकी उम्मीद तो है कि हमारी ये आवाज चुनाव आयोग और हकु मरानअ तक जरूर पहुंचेगी। साथ ही आप तक भी पहुंचेगी हमारी अपील कि नोटा और अपने वोट दोनअ की महत्ता को पहचानिए। हमेशा घर से निकालिए और वोट दीजिए।

राजनीति

हिमांशी बाजपेयी

शहीद भगत सिंह कॉलेज

राजनीति देश की राजनीति से हमें फर्क पड़ता है।

सरकार बनाने गिराने में हमारा तर्क चलता है।

भविष्य हमारे कर्म के साथ हमारे वोट से भी तय होता है।

लेकिन हमारे देश में मतदाता का मत नोट से तय होता है।

परिवारवाद सिर्फ फिल्मों में नहीं राजनीति में भी खूब चलता है।

विधायक का बेटा भावी विधायक की तरह पलता है।

कभी देखा है आपने मंत्री का बेटा सरहद पर जाता है।

वहाँ से तिरंगे में लिपटकर कर सिर्फ किसान का लाल आता है।

यहाँ पहचान की सियासत गर्म है।

चुनाव में चलता सिर्फ जाति और धर्म है।

कानून अंधा कई मर्तबा अंधा होता है।

शपथ लेने वाला अधिकतर नामचीन गुंडा होता है।

मुकदमे सालों साल चलते हैं।

माननीय लोग रिश्वत लेकर माला माल रहते हैं।

हमारे लिए परीक्षा हर मोड़ पर।

ये कुर्सी पे चढ़ते हैं सिर्फ हाथ जोड़ कर ।

हमारे देश में अच्छाई भी है ये मैं जानती हूँ।

पर सुधार की जरूरत है ये भी मैं मानती हूँ।

देश की राजनीति से हमें फर्क पड़ता है।

इनमें सुधार हमारा फर्ज बनता है।

अपनी आवाज़ से हमें आगाज करना है।

इस युवा पीढ़ी को हि भारत का सरताज बनना है।

दृश्य चुनाव का

श्री निधि

रामलाल आनंद कॉलेज

अंधेर नगरी के झांसा चौक पर नेता जी भाषण दे रहे थे। जन समूह अपार, वादों का बौछार और पोस्टर का भरमार था। पोस्टर में वंशी नगर और हरी नगर को सबक सिखाने की सख्त हिदायत दी गई थी। दोनों पड़ोसी नगर थे। नेता जी के भाषण के अंश कुछ इस प्रकार थे - "भाइयों-बहनों, पांच साल हमें और मौका दें। अंधेर नगरी में उजाला होने ही वाला है। नगर को राष्ट्रवादी सरकार की आवश्यकता है जो वंशी नगर और हरी नगर को मुंहतोड़ जवाब दे सके। ये चुनाव नगर को बचाने का चुनाव है। मतदान करते वक़्त मां अंधेर नगरी को स्मरण कर अपना मत हमें दे.."

भाषण चल ही रहा था की चौक के सामने चाय की दुकान पर बहस छिड़ गई। श्याम प्रकाश विचलित हो उठे और कहते हैं - "ये राजनीति मुद्दे पर क्यों नहीं होती?" बस इतना सुनना था की रामलाल लाल हो गए। रामलाल नेता जी के भक्त श्रेणी के समर्थक थे। चिढ़ते हुए बोलें - "क्या मतलब है आपका? ये मुद्दा नहीं है? क्या नगर की सुरक्षा, वंशी नगर को औरधे मुंह गिराना, हरी नगर को लाल आंख दिखाना चुनाव में मुद्दे नहीं हो सकते? "बातों से रामलाल राष्ट्रवादी थे। श्याम प्रकाश थोड़ी देर चुप रहने के बाद बोलते हैं - "पांच साल हो गए, इतने दिनों का हिसाब कौन देगा? वंशी नगर की सरकार या हरी नगर की? सुरक्षाबलों की शहादत बढ़ गई है, बेरोजगारी चरम सीमा पर है, महंगाई आसमान छू रही है, किसान आत्महत्या कर रहे हैं, शिक्षा-स्वास्थ्य की वही बदतर स्थिति। बस विकास हो रहा है तो चंद पूंजीपतियों का, हम गरीबों का क्या!" पास में बैठे लोग स्तब्ध हो गए। इतने में रामलाल नकारते हुए बोले - "नहीं-नहीं आप झूठ ना फैलाएं। महंगाई कहां बढ़ी है! कहिए तो मैं आपको अपने व्हाट्सएप पर दिखा दूं।" चायवाला मग्न हो कर इन लोगो की बातें सुन रहा था। रामलाल के इस बेढंग कुतर्क से चुप ना रह सका। चौंकते हुए बोला - "साहब! चीनी, दुग्ध, गैस सब महंगा हो गया। व्हाट्सएप से निकल कर देखिए।" दरअसल रामलाल की दुनिया व्हाट्सएप में ही बसती थी, उनकी सुख, समृद्धि और संतुष्टि का एकमात्र मार्ग वही था। इसलिए वे उठ कर वहां से फौरन चल दिए।

तभी एक बुजुर्ग हंसते हुए बोले - "बेटा, अभी तुम लोग बच्चे हो। राजनीति मुद्दे पर भी हो, तो बस चुनाव तक ही सिमट कर रह जाती है।" बुजुर्ग के बात में आश्वासन और तजुर्बा दोनों था। इतने में श्याम प्रकाश कहते हैं - "चाचा, कम से कम समाज में नफरत, उन्माद और जहर घोलने वाली राजनीति से तो वही बढ़िया हैं।" बहस चल ही रहा था तभी नेता जी मंच से पूछते हैं - "अच्छे दिन?" जनता भक्तिमय विलास युक्त स्वर में एक साथ चीखती है - "आएंगे।" पिछले चुनाव में भी नेता जी का यही प्रश्न था और जनता का यही जवाब। भाषण खत्म होने के बाद मीडिया नेता जी से सवाल पूछता है - "आप में इतनी शक्ति आती कहां से है? कोई टॉनिक लेते हैं क्या?" जनता के जवाब और मीडिया के सवाल से श्याम प्रकाश को आखिर उत्तर मिल ही गया। वह मन ही मन समझ गए की "राजनीति मुद्दे की" क्यों नहीं होती। अपने व्याकुल मन को शांत कर वहां से घर की ओर चल दिए।

राजनीति : कहानी कुर्सी कि

लक्ष्मी

शहीद भगत सिंह कॉलेज

राजनीति का इस कदर छाया है सुरू,
बात बात पर हर जज्बात पर,
नेता हो जाते हैं शुरू।
बस वोट लेने आते हैं, ये मतदाताओं की छाव में।
सदन पहुंचते ही वो, बात करते हैं ताव में।।

देश के भविष्य मरते रहे, उचित इलाज के अभाव में।
इंसानियत हैं कहाँ भला, नेताओं के स्वभाव में।।
देश के सपूतों की, लाशों पर लाशें गिरती रही।
मगर देश के प्रधान व्यस्त थे, अपने राजनीतिक दबाव में।।

सावधान रखते देश को, बढ़ाते हैं मान भी,
राजदूत हैं आंख देश की, और राज्य के कान भी।।
राजनीतिज लगा रहा, अगले चुनाव पर घात।
राजपुरुष सोचते किंतु, अगली पीढ़ी की बात।।

राजनीति की रोटी सेंकने को, कहीं लगा देते चौपाल है।
जनता तब थी हैरान, पर अब परेशान है।
ना जाने किसके हाथ में, देश की हाई कमान है।।

शासन के यंत्रों रख आंख कड़ी, छिपे दोष को खोलते चलो।
प्रजातंत्र की छीर प्रजा की वाणी, जो सत्य हों वो बोलते चलो।।

प्रजातंत्र का वह जन, है असली मीत,
सदा टोको शासन को, यही सत्ता संगीत।
किसान खुद ही अपनी, जिंदगी की ज्योत बुझा रहे हैं।
राजनेता फिर भी उनकी चिता पर, राजनीति चला रहा हैं।।

लोगों को लगता है, कुर्सी सारी समस्याएं का हल है।
जिसने पा ली हो कुर्सी, वो ही सफल है।।
पर कुर्सी ही तो, सारी समस्याओं का जड़ है।
जिसकी पैदावार खोखली, ये वैसी फसल है।।

किस गली की मुलाज़िम है तू, हाय! राजनीति तेरी कैसी माया।
जिसने इन्सान के सीने से, इंसान के प्रति प्रेम मिटाया।
कुर्सी ने कुछ को हंसाया, पर कितनों को रुलाया ।
किसी को अमृत, तो किसी को जहर पिलाया ॥

सैकड़ों घरों में मातम से, आज भी चूल्हे नहीं जल पा रहे,
सरकारी कुर्सी पर बैठे वो, स्वादिष्ट भोजन खा रहे ॥

आज के इस दौर में, कहीं भूखमरी कहीं महामारी है।
कुर्सी से चिपके उनको, क्या फिक्र पड़ी हमारी है॥
देश के रक्षक शहीद होते जा रहे, पर राजनेता एसी में सोते जा रहे।
नौकरी और सहायता के नाम पर, बस रिश्वत खाते जा रहें ॥

राजनीति झूठ है, छल है, दगा है,
राजनीति में कौन किसका सगा है।
राजनीति थप्पी है, पेटी है, खोखा है,
राजनीति में कदम कदम पर धोखा है॥

जहां ईमानदार खून के आंसू रोता है,
वहां राजनीति में बेईमान धांसू होता है।
चिलम भरने की कलाकारी है,
राजनीति में चप्पे चप्पे पर मक्कारी है॥
कोई नहीं सोचता हमे करनी सेवा है,
राजनीति में सबकी चाहत मेवा ही मेवा है।
कितने ही कितनो को बनाते अपना बाप है,
राजनीति में सबके हिस्से में बस पाप है।

दिल्ली प्रदेश

रंजीत कुमार

शहीद भगत सिंह कॉलेज

क्या वाकई में दिल्ली सरकार अब दिल्ली सरकार रह पाएगी ?

हाल ही में केंद्रीय सरकार ने लोकसभा और राज्यसभा में दिल्ली सरकार यानी 'गवर्नर की सरकार' बिल 2021 [राष्ट्रीय राजधानी क्षेत्र दिल्ली सरकार (संशोधन) अधिनियम 2021] पारित किया और संसद में पास होने के बाद राष्ट्रपति रामनाथ कोविंद ने भी अपने हस्ताक्षर के द्वारा इसे अब कानून के रूप में लागू कर दिया है। जैसे ही केंद्र सरकार के द्वारा लोकसभा में यह प्रस्ताव पेश किया गया, उसी समय से दिल्ली क्षेत्र और बाकी देशों में यह चर्चा शुरू हो गयी कि अब राज्यपाल दिल्ली की चुनी हुई सरकार पर हावी हो जाएंगे। राजनीतिक चर्चाओं में यह आरोप केंद्र सरकार पर लगाए जा रहे हैं कि वह देश में शक्तियों को एक केंद्र में रखने की कोशिश करते हुए एकात्मक संघ व्यवस्था को हावी करना चाह रही है। ऐसे में क्या यह समझ लिया जाए कि लोकतंत्र का दमन हो रहा है? दिल्ली की राजनीति में इस प्रकार की घटना से बहुबली फिल्म का डायलॉग "मेरा वचन ही है मेरा शासन" याद आता है।

भारतीय संविधान के 69वें संशोधन-1991 के तहत विशेष रूप से दिल्ली के लिए अनुच्छेद 239AA और 239B जोड़ा गया था। इसी के साथ दिल्ली जो कि पहले सिर्फ एक केंद्र प्रशासित राज्य हुआ करती थी उसे अब अपनी विधानसभा और मुख्यमंत्री प्राप्त हुआ। साथ में केंद्र सरकार और दिल्ली सरकार के बीच कड़ी के रूप में उपराज्यपाल का पद सृजित किया गया। फिर 1991 से लेकर 2021 के बीच में ऐसा क्या कुछ हुआ कि इसमें संशोधन लाने की आवश्यकता आन पड़ी?

वर्तमान भारत में कुल 8 केंद्रशासित प्रदेश हैं और उन केंद्रशासित प्रदेशों में केंद्र की सलाह पर राष्ट्रपति द्वारा नियुक्त व्यक्तियों को अलग-अलग नाम से जाना जाता है जैसे एडमिनिस्ट्रेटर, राज्यपाल या उपराज्यपाल। अनुच्छेद 239B में चर्चा की गई कि यदि दिल्ली में विधानसभा व्यवस्था विफल हो जाए तो राज्यपाल को अधिकार है कि वह दिल्ली में राष्ट्रपति शासन लगाने के लिए सीधे राष्ट्रपति को रिपोर्ट कर सकता है इसके अतिरिक्त भी यदि राष्ट्रपति को स्वयं भी ऐसा भाव आए कि दिल्ली में राष्ट्रपति शासन लगाना जरूरी है तो वह सीधे अनुच्छेद 356 का प्रयोग करते हुए राष्ट्रपति शासन लागू कर सकते हैं। NCT एक्ट 1991 में संशोधन करने की जरूरत क्यों पड़ी आइए देखते हैं। इसके पीछे 1991 के अधिनियम में ही वर्णित सेक्शन 44 का यह जिक्र है कि दिल्ली में किसी भी प्रकार के प्रशासनिक नियमों को लागू करने या उससे संबंधित निर्णय को प्रायः उप राज्यपाल के नाम से ही जारी किया जाएगा जिसकी सहायता के लिए मंत्रिपरिषद होगा। केंद्र ने इसी सेक्शन की पुनर्व्यख्या करते हुए एनसीटी एक्ट 1991 का संशोधन किया है और इसमें निम्नलिखित प्रावधान जोड़े गए हैं जिससे स्पष्ट हो जाता है कि दिल्ली की सरकार उपराज्यपाल की सरकार होगी दिल्ली सरकार अपने प्रशासनिक दिन-प्रतिदिन के कार्यों को लेकर राज्यपाल को हमेशा जानकारी उपलब्ध कराती रहेगी।

यह बात क्यों निकल कर आई, इसके पीछे दिल्ली की राजनीति में आम आदमी पार्टी की सरकार का आगमन मुख्य है। यानी अरविंद केजरीवाल की सरकार जब आई, उस समय उपराज्यपाल नजीब जंग ने अकारण इस्तीफा दिया और उनके स्थान पर अनिल बैजल ने उपराज्यपाल का पद संभाला। सत्ता पर सबसे ज्यादा नियंत्रण कौन करेगा? मुख्यमंत्री और उपराज्यपाल के बीच इसकी लड़ाई और तेज हो गई। दिल्ली सरकार हमेशा यह कोशिश करती कि वह स्वतंत्र रूप से अपने प्रशासनिक कार्यों को बिना पूछताछ और निगरानी के करती रहे। केजरीवाल भी लंबे समय से दिल्ली को पूर्ण राज्य बनाने की मांग कर ही रहे हैं क्योंकि दिल्ली के पास लोक कानून व्यवस्था, पुलिस और भूमि जैसे विषयों पर निर्णय लेने का अधिकार नहीं है और यह केंद्र के पास सुरक्षित हैं।

उपराज्यपाल और मुख्यमंत्री इस संघर्ष को लेकर दोनों 2018 में सुप्रीम कोर्ट पहुंचे और सुप्रीम कोर्ट ने अपने निर्णय में स्पष्ट किया कि उपराज्यपाल को लोक कानून व्यवस्था, पुलिस और भूमि जैसे विषयों पर केंद्र के हस्तक्षेप से निर्णय लेने का तो अधिकार है और यह जरूरी है कि मंत्री परिषद लेफ्टिनेंट गवर्नर को जानकारीयां उपलब्ध कराए लेकिन उपराज्यपाल भी मंत्री परिषद के निर्देशों और सलाहों के आधार पर काम करने के लिए बाध्य है। एक और बात सुप्रीम कोर्ट ने स्पष्ट किया कि दिल्ली का उपराज्यपाल अन्य राज्यों के राज्यपाल की तरह नहीं है। साथ में दिल्ली की निर्वाचित सरकार भी यह सोच कर चले कि वह अन्य राज्यों की तरह नहीं है। इस व्यवस्था के बाद दिल्ली सरकार तीन विषयों को छोड़कर सभी क्षेत्रों में स्वतंत्र रूप से कार्य कर सकेगी जिसके लिए उपराज्यपाल मात्र सलाह और मशवरे के लिए उपस्थित रहेगा। यहीं से मामला और बिगड़ा और दिल्ली सरकार अपने आप को अन्य राज्यों की तरह व्यवहार करने लगी तथा सरकार पहले काम कर लिया करती और फिर बाद में उपराज्यपाल को जानकारी दे दी जाती (उदाहरणार्थ :- डोर स्टेप राशन योजना)।

अब दिल्ली सरकार पर यह पाबंदी लग गई कि वह दिन के छोटे से छोटे कार्यों को भी उप राज्यपाल की निगरानी में या फिर उपराज्यपाल के ऑफिस की सलाह और मशवरे के बाद ही कर पाएगी और जितने भी प्रशासनिक निर्णय होंगे वह उपराज्यपाल के नाम पर ही जारी होंगे जैसा कि अन्य राज्यों में भी होता है। दिल्ली सरकार द्वारा लिया गए कोई भी प्रशासनिक निर्णय यदि उप राज्यपाल को पसंद नहीं आए तो वह उसे नष्ट या अस्वीकार कर सकता है। नए प्रावधानों से समझ में आता है कि दिल्ली सरकार काम तो करेगी लेकिन वह उपराज्यपाल की निगरानी में या उसके सलाह पर ही काम कर पाएगी। यह बिल्कुल उल्टा है, राज्यों में गवर्नर मंत्रिपरिषद की सलाह पर काम करता है वहीं दिल्ली में मुख्यमंत्री लेफ्टिनेंट गवर्नर की सलाह पर काम करेगा। अर्थात् दिल्ली में विधानसभा का महत्व खत्म हो जाएगी।

लोगों के द्वारा चुने गए विधायक अपने क्षेत्र विशेष के अनुसार काम करना चाहें तो तो भी उनके ऊपर उपराज्यपाल की पाबंदी होगी। यह एक विचारणीय प्रश्न है एक निर्वाचित पद पर किसी नियुक्त व्यक्ति की प्रधानता होना अपने आप में लोकतंत्र के लिए गंभीर चिंता का विषय है। लोगों के आपसी मत हैं कि संसद चाहे तो संशोधन करके दिल्ली को पूर्ण राज्य का दर्जा दे दे या फिर इसे पहले की तरह यूं ही चलने दिया जाए। विधानसभा अपने कार्यों को पूर्ण रूप से करते रहे या फिर तीसरा विकल्प यह हो सकता है कि दिल्ली को पूरी तरह एक केन्द्रशासित प्रदेश बना दिया जाए। आगे की राह दिल्ली सरकार के लिए खुली है कि वह इस संशोधन अधिनियम को लेकर सीधा सुप्रीम कोर्ट जाए और पूर्व स्थिति की मांग करते हुए अपने लोकतांत्रिक अधिकारों और काम करने की स्वतंत्रता को सुनिश्चित करवाए और सुप्रीम कोर्ट सेक्शन 44 की स्पष्ट और निष्पक्ष व्याख्या करके सुनिश्चित करें कि सरकार का मतलब क्या है?

बाबासाहेब की कलम से

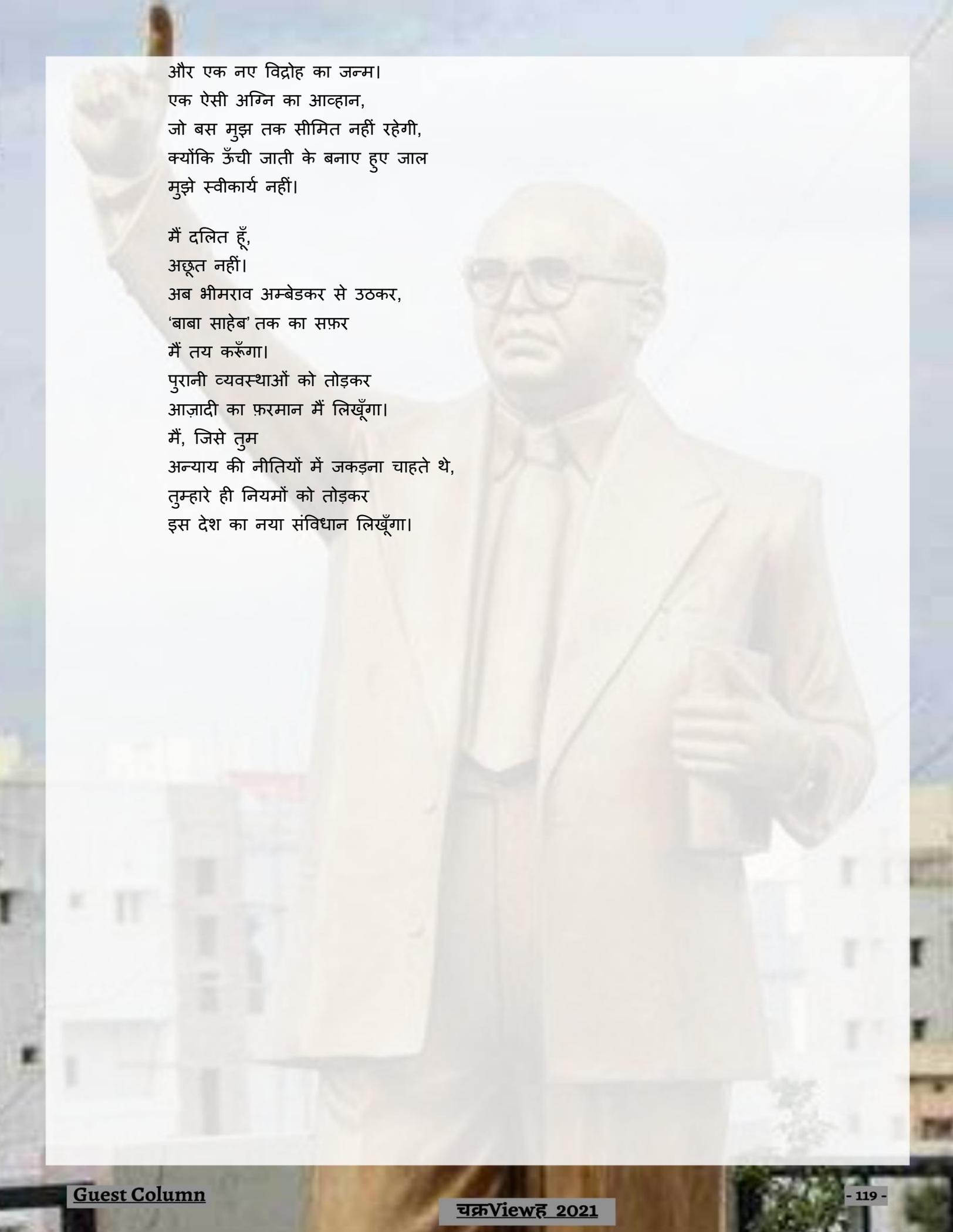
समृद्धि गोयल

मोतीलाल नेहरू कॉलेज

हर दिन एक नई है उलझन,
जन्म से ही हूँ मैं बेबस
और ज़िंदगी एक बन्धन।
क्या ये अलग उसूल भगवान ने बनाए हैं?
आखिर क्यों मेरी जाति के लोग अंत्यज कहलाए हैं?
क्यों मेरे छूने से जल बनता विष है?
क्यों मेरे प्रवेश से मंदिर की पवित्रता होती खण्डित है?
पवित्र को मैं कैसे अपवित्र कर सकता हूँ?
अगर हूँ इतना शक्तिशाली, तो कैसे शक्तिहीन हो सकता हूँ?
मुझे ऊँची जात वालों के साथ बैठने का अधिकार नहीं,
उनके समाज से मेरा बहिष्कार है क्यों सही?

विद्या की प्राप्ति हेतु मैं अनेक जतन करता हूँ,
ढूँढता हूँ वो पहचान, जिसकी कामना करता हूँ।
वो पहचान जो मुझे सम्मान दे,
अछूत होने का दर्जा नहीं,
पर ये खोज अनंत सी लगती है।
मैं वो सज़ा काट रहा हूँ,
जिसकी सुनवाई भी नहीं हुई कभी,
जिसे मेरे जैसों ने
बिन सवाल ही अपना लिया
और फलस्वरूप
महर जाती का हर एक वारिस
अछूत कहलाया।

क्या ये ज़रूरी है
कि जो कल तक होता आया है,
वह आज भी हो;
जो जुल्म कल था,
वो आने वाले कल को भी रंगे?
दबने वाले भी तो उठ सकते हैं।
हमारी कीमत कचरे के ढेर से लगाते हैं ये लोग,
हीरे की कीमत पत्थर से लगाते हैं ये लोग।
आज मेरे पुराने जीवन का अंत है



और एक नए विद्रोह का जन्म।
एक ऐसी अग्नि का आव्हान,
जो बस मुझ तक सीमित नहीं रहेगी,
क्योंकि ऊँची जाती के बनाए हुए जाल
मुझे स्वीकार्य नहीं।

मैं दलित हूँ,
अछूत नहीं।
अब भीमराव अम्बेडकर से उठकर,
'बाबा साहेब' तक का सफ़र
मैं तय करूँगा।
पुरानी व्यवस्थाओं को तोड़कर
आज़ादी का फ़रमान मैं लिखूँगा।
मैं, जिसे तुम
अन्याय की नीतियों में जकड़ना चाहते थे,
तुम्हारे ही नियमों को तोड़कर
इस देश का नया संविधान लिखूँगा।

2030 की दुनिया

रंजीत कुमार

शहीद भगत सिंह कॉलेज

यूनेस्को द्वारा "World in 2030: Public Survey Report" प्रकाशित की गई है। यूनेस्को द्वारा मई 2020 और सितंबर 2020 के बीच किए गए सर्वेक्षण के आधार पर यह रिपोर्ट प्रकाशित की गई है। इस सर्वेक्षण में दुनिया भर के 15,038 से अधिक लोगों से प्रतिक्रियाएं एकत्रित की गई हैं। जिसमें 63% महिलाएं और 36% पुरुष तथा 1% अन्य लोग शामिल थे। इस सर्वे रिपोर्ट में बताया गया है कि साल 2030 में कौन-कौन सी सबसे बड़ी समस्याएं दुनिया के समक्ष होंगी। इस सर्वे में जो परिणाम आए हैं वो दर्शाते हैं कि सबसे बड़ी समस्या जलवायु परिवर्तन और जैव विविधता का हास है (67%) होने वाली है। वहीं दूसरे स्थान पर है हिंसा और संघर्ष (44%), तीसरी सबसे बड़ी समस्या भेदभाव और असमानता (43%) वहीं चौथी समस्या भोजन, पानी और आवास का अभाव होनी वाली है (42%)। इस रिपोर्ट के अनुसार 2030 में आने वाली अन्य चुनौतियां इस प्रकार हैं: गलत सूचना और अभिव्यक्ति की स्वतंत्रता पर खतरा, स्वास्थ्य और रोग, कार्य और अवसरों का अभाव, राजनीतिक भागीदार और लोकतांत्रिक सिद्धांत, आर्टिफिशियल इंटेलिजेंस और नए तकनीक और परंपरा आदि।

यूनेस्को ने इन सभी समस्याओं के समाधान के लिए शिक्षा को सबसे उत्तम माध्यम माना है। शिक्षा से लोगों को हिंसा और संघर्ष को शांत करने का रास्ता मिलेगा और भेदभाव एवं असमानता को दूर करने हेतु तार्किक कारण ज्ञात होंगे। वही जब उन्हें शिक्षा ग्रहण करने के बाद कई प्रकार के काम करने के अवसर प्राप्त होंगे तब वे अपनी स्वतंत्रता का उचित अनुभव प्राप्त कर पाएंगे, शिक्षा हमें राजनीतिक भागीदारी और लोकतांत्रिक सिद्धांतों से अवगत कराती है। शिक्षा के नए आयामों में आर्टिफिशियल इंटेलिजेंस और तकनीकी ज्ञान आज की जरूरतों में सबसे प्राथमिक है और यह ज्ञान, उसके बारे में समाज केवल और केवल शिक्षा से ही संभव है। शिक्षा लोगों को अपनी संस्कृति समझने में तथा उसके प्रति एक संवेदनात्मक जागृति सृजित करने में सहायक साबित होगी। यूनेस्को ने अन्य समाधान में यह भी बताया है कि अंतर्राष्ट्रीय सहयोग और विश्व के देशों में आपसी विश्वास की रणनीति से आने वाली समस्याओं को रोका जा सकता है लेकिन इसके भी कुछ अपने उलझने हैं। इस रिपोर्ट में बताया गया है कि विश्व के 95% देश सहयोग में विश्वास तो करते हैं लेकिन 5% देश अभी भी इस सहयोग की रणनीति से पूरी तरह हटे रहते हैं। वही समस्याओं और चुनौतियों से लड़ने में केवल विश्व के 25% देश ही अपने आप को आत्मविश्वासी समझते हैं और 75% देशों में अभी भी आत्मविश्वास की कमी है।

कभी-कभी यह आरोप भी लगते हैं कि शिक्षा और आधुनिकता ने ही कई समस्याओं को जन्म दिया है। देखा जाए तो बम और परमाणु हथियारों की उपज शिक्षा और तकनीकों के विकास का ही परिणाम है और यदि इतिहास की चर्चा करते हैं तो पाया जाता है कि पहले जितने भी युद्ध हुआ करते थे वह छोटे और जल्दी समाप्त होते थे लेकिन आधुनिक समय में जितने भी युद्ध हुए हैं वो अति घातक और जानलेवा रहे हैं। यह हाल शिक्षा या आधुनिकता के आने के बाद है। क्या यह जरूरी नहीं है कि हमें शिक्षा में नैतिक मूल्यों और मानवता के पक्षों पर ज्यादा ध्यान देना चाहिए? सिवाय इसके कि अंतरराष्ट्रीय सहयोग में कितनी वस्तुनिष्ठता और देश के अपने राष्ट्रीय हित शामिल हैं? जलवायु और जैव विविधता को सबसे ज्यादा नुकसान पहुंचाने वाले देश वही हैं जो सबसे ज्यादा पढ़े-लिखे और विकसित हैं। पढ़े लिखे लोगों ने ही दुनिया को गुलाम बनाया और विश्व में असमानता की सबसे बड़ी खाई पैदा की। कई मामलों में इस रिपोर्ट की आलोचना भी हो रही है कि यूनेस्को जैसे बड़े अंतरराष्ट्रीय संगठन ने इतने छोटे सैंपल सेट पर ही सर्वेक्षण क्यों किया? क्या इस सर्वेक्षण के परिणाम विश्व के सभी क्षेत्रों और लोगों के सन्दर्भ में समान रूप से प्रसंगिक हैं?

सिंहासन पूछ रहा है

आदित्य भारद्वाज

शहीद भगत सिंह कॉलेज

सिंहासन जिसपर कभी हक जनता का होता था

वह जनता खड़ी सदन के बाहर चिल्लाती है,

आ- आकर इस सिंहासन के धारक बदल गए हैं

सिंहासन पूछ रहा है मेरी जनता कब आती है।

जनता चुने जिनको वे उसको ही भूल जाते हैं

कीमत जनता की नहीं बस वोट की सरकार में,

न फिक्र गद्दी को किसी की, न किसी से प्रेम है

ईमान बिकता कौड़ियों में जनतंत्र के बाज़ार में ।

झूठे वादों और जुमलों पर सरकारें दौड़ रही हैं

दो चार खिलौने दे हाथों में जनता को बेहलाती हैं,

ना मुद्दों की बात करें खुद ना लोगों को करने दे

सिंहासन पूछ रहा है मेरी जनता कब आती है।

मुद्दों से भटकाने को ठेकेदार बिठा कर रखे हैं

ना रोजगार, ना भ्रष्टाचार इन मुद्दों पर तो बात नहीं,

हिंसा है, अन्याय भी है, जुर्म भी, गरीब असहाय भी है

जिस विकास को होना था, उसका गद्दी को ज्ञात नहीं।

सिंहासन पाना आसान नहीं, ये नहीं मिला खैरातों में
ये मिट्टी उन वीरों की खातिर रोज़ आंसू बहाती है,
जनता की सेवा अब लगता जनता को ही करनी होगी
सिंहासन पूछ रहा है मेरी जनता कब आती है।

जिन वादों को ये भूल गए वो अब इनको याद कराओ
तुम सिर्फ अब ना बात करो, खुद भी ज़िम्मेदार बनो,
राष्ट्र को बहकाने वालों को चेतावनी दो देश की
सवाल करो, ना शांत रहो अबकी तुम हुंकार भरो।

यहाँ नहीं फहरने दो तुम जुमलेबाज़ी के परचम को
याद करो वह जनता है जो तकदीर देश की बनाती है ,
उठो समय भारी है वीरों पर यह कर्तव्य तुम्हारा है
सिंहासन पूछ रहा है मेरी जनता कब आती है ।

जब भी देश में अगर कभी अन्याय चरम पर होता था
ज़ोर सामना करती जनता जब मुश्किल कोई आई है,
सदियों से रीत यही है इस भारत की मिट्टी की
सिंहासन खाली हुए है जब जब भी जनता आई है।

क्या कांग्रेस राम मंदिर बनाना चाहती थी?

पूजा यादव

मोतीलाल नेहरू कॉलेज

राम मंदिर-हिन्दुस्तान की सियासत का ऐसा मुद्दा जिसके नाम पर सरकारें आई और गई हैं। आज-कल ये मुद्दा नेपाली प्रधानमंत्री के. पी. शर्मा ओली के बयान और उसके बाद राम मंदिर के शिलान्यास पर मीडिया की कवरेज के कारण चर्चा में है, पर जब भी ये मुद्दा चर्चा में आता है, तो एक अर्धसत्य भी इसके साथ बाहर आता है। अर्धसत्य की भाजपा, शिवसेना जैसी हिन्दूवादी पार्टियां ही राम मंदिर बनाना चाहती थी, पर आज मैं क्षितिज न्यूज नीति के माध्यम से आपको बताऊंगा कि कांग्रेस पार्टी भी राम मंदिर बनाना चाहती थी। बात को समझने के लिए इतिहास में जाते हैं। कुछ एक साल पीछे नहीं, कई साल पीछे, साल 1948 में जाते हैं। उस साल प्रदेश में चल रही अंतरिम विधानसभा के लिए अयोध्या सीट पर उपचुनाव था। समाजवादियों की तरफ से आचार्य नरेंद्र देव ताल ठोक रहे थे, जिनसे मुख्यमंत्री पंडित बल्लभ पंत खार खाए हुए थे और वे नहीं चाहते थे कि नरेंद्र देव किसी भी कीमत पर चुनाव जीतें पर आचार्य नरेंद्र देव को फैजाबाद और अयोध्या के मुसलमानों का समर्थन हासिल था, तो वोटों का पोलराइजेशन होना तय था। ऐसे में कांग्रेस ने एंटी-पोलराइजेशन की रणनीति अपनाई। बाबा राघवदास को उम्मीदवार बनाया, जो कि एक तरह से कांग्रेस के राजनीतिक साधू ही थे। उनके पक्ष में एक बहुत बड़ी बात थी कि उन्होंने अयोध्या में राम जन्म स्थान की मुक्ति का सवाल पहले से उठा रखा था। ऊपर से कांग्रेस तब तक गुजरात के जूनागढ़ में सोमनाथ मंदिर का निर्माण करा चुकी थी तो हिंदू राष्ट्रवाद से कांग्रेस की नजदीकी दिख ही रही थी। ऐसे में कांग्रेस ने प्रचार किया कि नरेंद्र देव मंदिर विरोधी हैं। इस प्रचार ने काम भी किया। आचार्य नरेंद्र देव बाबा राघवदास से चुनाव हार गए। यह भारतीय लोकतंत्र में 'राम जन्मभूमि' मुद्दे का पहला टेस्ट साबित हुए जिसे भाजपा के गठन से काफी पहले कांग्रेस ने अंजाम दिया।

अब इससे लगभग एक साल आगे चलते हैं। वो तारीख थी-23 दिसंबर 1949। इस तारीख को अयोध्या में बाबरी मस्जिद के अंदर भगवान राम की मूर्ति पाई गई थी। राम भक्त जो सालों से इस स्थान को राम जन्मभूमि बता रहे थे उन्होंने तर्क दिया कि अपना दावा मजबूत करने के लिए भगवान राम खुद प्रकट हुए हैं। पर ऐसे तर्कों को विज्ञान और कानून नहीं मानता तो तहकीकात हुई। सच सामने आया कि कुछ मंदिर समर्थकों ने मूर्ति को मंदिर में रखवाया है और जिला कलेक्टर भी उनका साथ दे रहे हैं। हर तरफ तहलका मच गया। मुसलमान सड़कों पर आ गए। उनका सवाल था कि क्या विभाजन के बाद इस देश में मुसलमानों के साथ ऐसा सलूक किया जाएगा। उन्होंने अपनी निगाहें नेहरू पर डाली। नेहरू भी फौरन एक्शन में आए और मूर्ति हटाने का आदेश दिया पर फैजाबाद डीएम केके नायर ने कानून स्थिति बिगड़ने का हवाला दे आदेश मानने से इंकार कर दिया। उनके समर्थन में उत्तर प्रदेश के मुख्यमंत्री गोविंद बल्लभ पंत आए। हालात देखते हुए नेहरू को भी झुकना पड़ा। केंद्र और राज्य दोनों जगह कांग्रेस की सरकार के रहते हुए मूर्ति की पूजा-अर्चना शुरू हुई।

इसके बाद अगला बड़ा राजनीतिक हस्तक्षेप 1986 में हुआ। 1 फरवरी, 1986 को फैजाबाद के जिला एवं सत्र न्यायाधीश कृष्ण मोहन पांडेय ने मंदिर का ताला खोलने की अपील पर सुनवाई के दौरान फैजाबाद के जिलाधिकारी इंदु कुमार पांडेय और एसएसपी कर्मवीर सिंह को कोर्ट में तलब किया। कोर्ट ने कर्मवीर सिंह से पूछा था कि क्या ताला खोलने से कानून व्यवस्था बिगड़ सकती है? इस पर कर्मवीर सिंह ने अदालत को बताया कि ताला खोलने से कानून व्यवस्था के बिगड़ने की कोई आशंका नहीं है। ताला खुला तो उन्हें कोई एतराज नहीं होगा। न्यायाधीश कृष्ण मोहन पांडेय ने उसी शाम 4 बजकर 40 मिनट पर ताला खोलने का आदेश दे दिया। न्यायाधीश के आदेश देने के बमुश्किल 40 मिनट बाद 5 बजकर 20 मिनट ही जिलाधिकारी इंदु कुमार पांडेय और एसएसपी कर्मवीर सिंह राम जन्मभूमि मंदिर पहुंचे और उन्होंने गेट पर लगे

ताले खोल दिए। हिंदुस्तान में ऐसा पहली बार हुआ था, जब अदालत के आदेश के 40 मिनट के भीतर ही उसकी तामील हुई हो और ऐसा बिना सरकार की सहमति के हुआ हो; ये सोचना भी बेईमानी होगी।

इस दौर में सिर्फ ताला खोलना ही ऐसी घटना नहीं थी जिससे राजीव सरकार के दिल की बात सामने आती हो और भी बहुत कुछ हुआ था। राजीव ने अपने चुनाव प्रचार की शुरुआत अयोध्या से की। 1989 में राजीव सरकार के गृहमंत्री बूटा सिंह और मुख्यमंत्री नारायण दत्त तिवारी के सक्रिय सहयोग से मंदिर का शिलान्यास हुआ। चुनाव को देखते हुए शिलान्यास विवादित जगह पर कराया गया। साथ ही दूरदर्शन में रामायण आने लगा और जनता हर रविवार उसे देखने टीवी सेट से चिपक जाया करती थी। सिग्नल ना आने पर छत पर एंटीना हिलाया जाता था और ये सब भगवान राम पर श्रद्धा रख किया जा रहा था। पर ये श्रद्धा सिर्फ तब कि कांग्रेस सरकार के ही पक्ष में नहीं थी। इसने विहिप के पहले से चले आ रहे राम जन्मभूमि मुक्ति आंदोलन को भी बल दिया था। अशोक सिंघल जैसे नेता बिना घूमे घर-घर पहुँच रहे थे और माहौल राममय होता जा रहा था। इसी दौर में बीजेपी का नेतृत्व भी बदला था। अटल नेपथ्य में चले गए थे और आडवाणी राष्ट्रीय अध्यक्ष बन चुके थे। उन्होंने शाहबानो मामले पर पहले से राजीव सरकार को घेरा हुआ था। ऊपर से राम मंदिर के लिए बनते माहौल से उन्हें हिन्दू वोटों की महक और ज्यादा आने लगी। अब बीजेपी राम मंदिर आंदोलन में कूद गई। रथ दौड़ाया गया और हर तरफ नारा गूँजने लगा- "सौगंध राम की खाते हैं, मंदिर वहीं बनाएंगे।"

मंदिर तो तब नहीं बना पर बीजेपी के लिए रास्ता बन गया। सीटें 85 और फिर 100 के पर तक चली गई। कांग्रेस को पहली बार दमदार विपक्ष मिला तो उसने बीजेपी को कट्टर हिंदूवादी कहना शुरू किया। अब कांग्रेस का हिंदुत्व सॉफ्ट हिंदुत्व बन गया था और राम मंदिर उसके लिए महत्वहीन हो गया था पर वो किसी और को भी विवाद सुलझाने नहीं देना चाहती थी क्योंकि ये उसकी राजनीति की मिट्टी पलट कर देता और इसकी एक बानगी प्रधानमंत्री चंद्रशेखर के कार्यकाल में देखने को मिली। दरअसल, चन्द्रशेखर ने सिर्फ एक सवाल पर उन्होंने दोनों पक्षों को आमने-सामने बिठा दिया था कि क्या उस जगह पर मस्जिद से पहले कोई हिंदू ढांचा था? इस प्रश्न पर उस द्विपक्षीय वार्ता के छह दौर हुए। शरद पवार, भैरोंसिंह शेखावत और मुलायम सिंह यादव इन बैठकों में पर्यवेक्षक के तौर पर आते थे। छठे दौर में जब मुस्लिम पक्ष को मंदिर के प्रमाण के खंडन में अपना प्रमाण देना था, तब वे लोग नहीं आए। इसके बाद प्रधानमंत्री चंद्रशेखर ने अध्यादेश लाने का फैसला किया।

चंद्रशेखर सरकार के रहते दोनों तरफ के विशेषज्ञों ने कुल छह बैठकें की। कोई सात हजार पन्नों के दस्तावेज की अदला-बदली हुई। 6 फरवरी, 1991 की पांचवीं बैठक में सरकार ने तय किया कि दोनों पक्षों के दिए गए कागजों की मूल अभिलेखों के साथ जांच होगी। पर तभी चंद्रशेखर सरकार असमय गिर गई और समझौता होते-होते रह गया। वैसे तो सरकार गिरने का कारण राजीव गाँधी की जासूसी बताया गया पर हेमंत सिंह जैसे पत्रकार इसे अयोध्या मामले से जोड़कर देखते हैं।

बहरहाल, चन्द्रशेखर के बाद नरसिम्हा राव सत्ता पर आए। इस वक़्त तक मंडल और कमंडल की सियासत असर डालने लगी थी। भाजपा में उमा भारती, साध्वी ऋतंभरा जैसे नेता लाइम-लाइट पर आने लगे थे। जमीन समतल करने की बात हो रही थी। यूपी में कल्याण सिंह का राज था तो चिंता की कोई बात नहीं नहीं थी। इसलिए मंच से नारा भी लगता था- "एक धक्का और दो, बाबरी मस्जिद तोड़ दो।" और आखिरकार ये नारा सच भी हो गया। 6 दिसंबर 1992 को कारसेवकों ने बाबरी मस्जिद गिरा दी। लेकिन इस दौरान केंद्र की कांग्रेस सरकार क्या कर रही थी? इसका वर्णन कांग्रेस के खानदानी निष्ठावान माखनलाल फोतेदार ने अपनी आत्मकथा 'चिनार लीव्स' में किया है। उनके अनुसार, "मैंने प्रधानमंत्री से फोन पर अनुरोध किया कि वे सुरक्षाबलों से कहें कि फैजाबाद में तैनात वायुसेना के हेलीकॉप्टरों से आँसू गैस के गोले चला कारसेवकों को खदेड़ें। राव साहब ने कहा, यह मैं कैसे कर सकता हूँ। यह राज्य सरकार का काम है। मैंने उनसे फिर कहा, कम-से-कम

एक गुंबद तो बचा लीजिए, ताकि बाद में हम उसे शीशे में रख लोगों को दिखा सकें कि बाबरी मस्जिद बचाने की हमने पूरी कोशिश की। प्रधानमंत्री चुप रहे और थोड़ी देर बाद बोले, फोतेदार जी! मैं आपको दोबारा फोन करता हूँ।”

अगर फोतेदार की बात को गाँधी परिवार का नरसिम्हा राव के खिलाफ चला पैतरा भी माने तब भी नरसिम्हा राव को बरी नहीं किया जा सकता है क्योंकि कई मीडिया रिपोर्ट बताती है कि 6 दिसंबर को वो पूरा दिन अपने घर में पूजा करते रहे और उन्होंने पूजा तभी बंद की जब बाबरी मस्जिद गिर गई। कुछ लोग कहते हैं कि उन्होंने राजधर्म पर व्यक्तिगत धर्म को तवज्जो दी, तो कुछ कहते हैं कि वे मस्जिद को इसलिए गिरने देना चाहते थे ताकि भाजपा का एक मुद्दा समाप्त हो जाए। बहरहाल, इनमें से सच चाहे कुछ भी हो पर मस्जिद गिरने के बाद केंद्र सरकार ने राज्य की कल्याण सिंह सरकार को बर्खास्त कर दिया। हालांकि कल्याण सिंह पहले हुई इस्तीफा दे चुके थे। खैर, इसके बाद प्रदेश में राष्ट्रपति शासन लागू कर दिया गया पर राष्ट्रपति शासन लगने के 36 घंटे बाद तक नरसिंह राव सरकार चुपचाप हाथ पर हाथ धरे बैठी थी। सुरक्षाबलों की कार्रवाई को रोके रखा गया। राष्ट्रपति शासन के दौरान ही विवादित भूमि पर अस्थायी मंदिर बना पर कांग्रेस मूक बैठी रही और सारा आरोप भाजपा पर लगाती रही।

कांग्रेस की तरह ही इतिहासकार भी मौन रहे और ये इतिहास हमें कभी बताया ही नहीं गया कि कांग्रेस राम मंदिर बनाना चाहती थी। वो तो भाजपा की आक्रामक नीतियाँ थी जिसने उसे पीछे हटने को मजबूर कर दिया बाकी दोनों पार्टियों में से किसकी नीति सही है ये समझना आपका काम है। आप सोचिए और जानिए कि वोटों का धुवीकरण कैसे-कैसे होता है। क्योंकि यही राजनीति है और हर पार्टी राज करने के लिए यही नीति अपनाती है।

एक दिन ऐसा आएगा !

चित्रांक कौशल

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अजी हमने कहा एक दिन ऐसा आएगा,
टोपी वाला लाला तुमसे पुनः वोट ले जाएगा,
नल से जल तो नहीं निकलेगा किंतु,
चुनाव में छल अधिक हो जाएगा,
लाला पुनः वोट ले जाएगा ।

तुस्टीकरण की ऐसी माया कि
कभी "जय परशुराम" कभी "जय भीम" चिल्लाएगा,
बिजली चौबीस घंटे तो न आएगी
पर तुम्हें नाच अधिक नचवाएगा,
मेरी मानिये तो लाला... पुनः वोट ले जाएगा ।

हिन्दुस्तान मोटरज़ से रेंज रोवर तक उत्पादन हो जाएगा,
गाड़ी एक ड्राइवर का बेटा ही चलाएगा।
कभी तो फ्री बिजली, फ्री वाई-फ़ाई, फ्री पानी हो जाएगा,
एक रिंकु और अपना बलिदान दे, इस "फ्री" की कीमत चुकाएगा,
लाला... पुनः वोट ले जाएगा ।

हर द्वार हाथ जोड़ "वोट हमें दीजिए" दुहराएगा,
"द कॉमन मैन" फिर वोट दे जाएगा।
और पेट्रोल पंप पे खड़ा पछताएगा,
पर हाँ, लाला तो वोट ले के जाएगा ।

सड़कें व जंता का मनोबल टूटेगा बनेगा,
लाला फिर जीतेगा फिर लड़ेगा।
कभी पानी आएगा, कभी नहीं,
कभी चूल्हा होगा तो गैस नहीं ।
कभी सरकारी परिवहन निशुल्क होगा
तो कभी हँसी पे टैक्स लग जाएगा,
सरकारें आएँगी... जाएँगी,
एक नया लाला फिर खड़ा हो जाएगा ।

One of the penalties for refusing to participate in politics is that you end up being governed by your inferiors.

- Plato

Politics is too serious a matter to be left to the politicians.

- Charles de Gaulle

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