

# DEMOS

2022

THE ANNUAL MAGAZINE OF THE DEPARTMENT OF POLITICAL SCIENCE  
GARGI COLLEGE, UNIVERSITY OF DELHI



PEACE AND CONFLICT IN INDIA AND  
THE CONTEMPORARY WORLD

# DEPARTMENT OF POLITICAL SCIENCE GARGI COLLEGE

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- Dr. Puja Rani
- Dr. Sweta Mishra
- Mr. Mukesh Gautam
- Ms. Pemala Bhutia
- Dr. Maneesha Roy
- Mr. Deoraj Singh
- Dr. Anita Bhatt
- Dr. Seema Sharma
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- Dr. Lungthuiyang Riamei
- Dr. Vineeta Bhatt
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- Mr. Deoraj Singh
- Dr. Seema Sharma

## PRESENT ASSOCIATION-IN- CHARGES

- Dr Maneesha Roy
- Dr. Ragini Singh

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- Meherin Singh Kalsey (Vice President)
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- Maitreyi Saharan (Proctor 2nd year)
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- Dr. Maneesha Roy(2021-22)
- Mr. Deoraj Singh (2022-present)

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# From the Principal's Desk

Dear Students/Friends,

I congratulate the team of students and teachers of the Department of Political Science whose relentless efforts has made this edition of DEMOS accessible to us. True to its name, this magazine gives an insight into the range and scope of the imagination and creativity of our students and faculty members collectively. As a Principal of Gargi College, it gives me immense pleasure to experience the warmth of this literary tradition in resonance with the glorious past of the institution.

The theme of the Department's magazine is 'Peace and Conflict in contemporary India and the World'. With the changing Geopolitical situations, Peace has gained utmost importance for the survival of democratic values so that everyone is able to lead a life of dignity with mutual love and respect, which reflects the relevance of this theme in the present world.

A huge thanks to all the faculty members for their dedicated contribution towards the teaching and learning process during this critical phase. I acknowledge the extraordinary work they have done to manage the whole curriculum via online classes. I also appreciate our students for taking part in online learning very enthusiastically and adapting exceptionally to that setup with changing times, and we are thus thrilled to welcome them back to the campus. It is remarkable that we managed to pull that off together, all of us, including parents, staff and students. In the academic year of 2021-22, the Department of Political Science unwaveringly strived towards fostering critical thinking and interactive intellectual engagement through academic talks as well as extra-curricular activities.

I am highly thankful to the Teachers in charge, association in-charges, all faculty members, non teaching staff, and students of my college for their support and guidance in facilitating this Magazine. I wish DEMOS will scale greater heights with active participation of students and staff members of this institution.

I Send my best wishes to the staff and students of the college for a glorious future.

Prof. Promila Kumar



# Message From The Students' Union President

Rebuilding life after a loss is perhaps the most painful and courageous task and the year 2021-22 brought this experience for many of us in ways that no one ever imagined. At the onset, the second wave of Covid-19 pandemic devastated too many families and lives of loved ones and if there's one thing that we all realized was that community and love is all that's keeping hope alive in bleak times. It was also a time of reflection, introspection to shape our views, opinions and hence, the overarching politics.

The Department of Political Science has always encouraged students to think beyond conventional binaries, question the status quo, unlearn biases and create space for voices that often go unheard or are deliberately silenced. Owing to this legacy, online discussions on contemporary world issues including the Taliban Takeover in Afghanistan, role of United Nations in combating gender discrimination and other relevant problems, importance of non-violence in a democratic country, growing islamophobia in India were held. The department was honored to have eminent scholars who were kind enough to share their perspective on fields of their research.

Perhaps the highlight of this academic session was the return of students on campus. The two years of lost college life brought the enthusiasm to make the best out of the little time that we had with each other. The Students' Union organised a women's day event, pre-jitters for the annual fest among other things.

When major countries of the world, especially developing nations were going through severe humanitarian crisis, it was imperative for the department to give students a platform to present their perspectives for they will be the leaders of tomorrow. Keeping this in mind, the theme for annual fest Polpourri 2022 was "श्वेत: Peace and Conflict in India and the World" which was an amalgamation of multiple competitions such as Policy Shark, Poliopsy, Turncoat debate, Remotion photography followed by an interactive session on Ukraine-Russia confrontation.

As a department that has always prioritised learning and unlearning, refining and grounding our feminist politics has provided a community that values solidarity, sisterhood and support that each of us cherish. On behalf of the Students' Union, I would like to extend a heartfelt gratitude to the Teacher In-charge, Dr. Maneesha Roy, and Association-in-Charges Deoraj Singh and Seema Sharma, all the professors who have not only been mentors in classrooms but have also taught us unforgettable life lessons. To the students, "Love is an act of will, both an intention and an action" are words by Bell Hooks that not only give us strength and hope but are also a reminder to not limit our politics to classroom discussions. May we continue to fight injustice, may we stand for each other, may our tribe grow forever!  
In solidarity, rage and love.

Aditi Agrawal  
President  
Students' Union



# Political Science Annual Report

*Teacher-in-Charge: Dr. Maneesha Roy*  
*Association-in-Charge: Deoraj Singh*  
*Seema Sharma*



The academic year gone by very fruitful for the Department of Political Science. Several scholastic activities were carried out with full enthusiasm. The academic calendar of the Department for 2021-22 began with an international webinar on 'The Taliban Takeover: Implications for India and the World' on September 17, 2021. This virtual event was organised in collaboration with The Kootniti. The esteemed speakers for the webinar were Professor Sumit Ganguly, distinguished professor at Indiana University and Ms. Suhasini Haidar, a renowned journalist with The Hindu. The second online Department Student Union Election was held on September 25, 2021 for the posts of President, Vice President, General Secretary, Treasurer and Proctors. The Department organised the screening of a documentary titled, 'Urgent Problems Urgent Solutions' to commemorate the United Nations Day on October 26, 2021. Ms. Katha Ray, an alumna of the Department, was invited as the discussant for the documentary screening. After the screening of the documentary, the students were engaged in an interactive conversation with Ms. Ray. To celebrate the 73rd Republic Day, the Department organized 'Moodboard Making Competition' under the aegis of Azaadi ka Amrit Mahotsav on January 23, 2022. The topic for the competition was 'Republic of Navbharat: Journey to a New Horizon?'

The next major event in the academic calendar of the Department was the Book Discussion to commemorate the Martyr's day under the aegis of Azadi Ka Amrit Mahotsav. The Department collaborated with the Foundation for Creative Social Research to conduct 'Beyond the Book - A Book Discussion' under the aegis of Azadi ka Amrit Mahotsav to observe the Martyrs' Day on January 30, 2022.

Professor Neera Chandhoke, the former head of the Department of Political Science, University of Delhi, was invited to discuss her book 'The Violence in Our Bones'. The eminent speakers of the panel discussion were Dr. Ashutosh Kumar from Panjab University, Chandigarh, Dr. Dhananjay Rai from Central University of Gujarat, Professor Savita Singh from Indira Gandhi National Open University and Professor Arvind Mishra from Jawaharlal Nehru University.

On 12th February 2022, the Department organised a virtual Open House Discussion titled, Roadmap to Tolerance: Building Empathy in a Plural society at 3 PM for the students and the faculty. This was a first of its kind open house discussion forum where the faculty and students interacted freely in order to develop a better, more nuanced understanding of the subject at hand.

In Keeping with the spirit of womanhood, the International Women's Day was celebrated virtually with vigour by the Department on March 8th, 2022. The Department in collaboration with the Department of Political Science, Zakir Husain Delhi College, and Library Committee, Zakir Husain Delhi College organized a national webinar on 'Conceptualizing Citizenship in India: A Gendered Perspective'. The esteemed speakers at this national webinar were Dr. Anupama Roy from Jawaharlal Nehru University and Professor Savita Singh from Indira Gandhi National Open University.

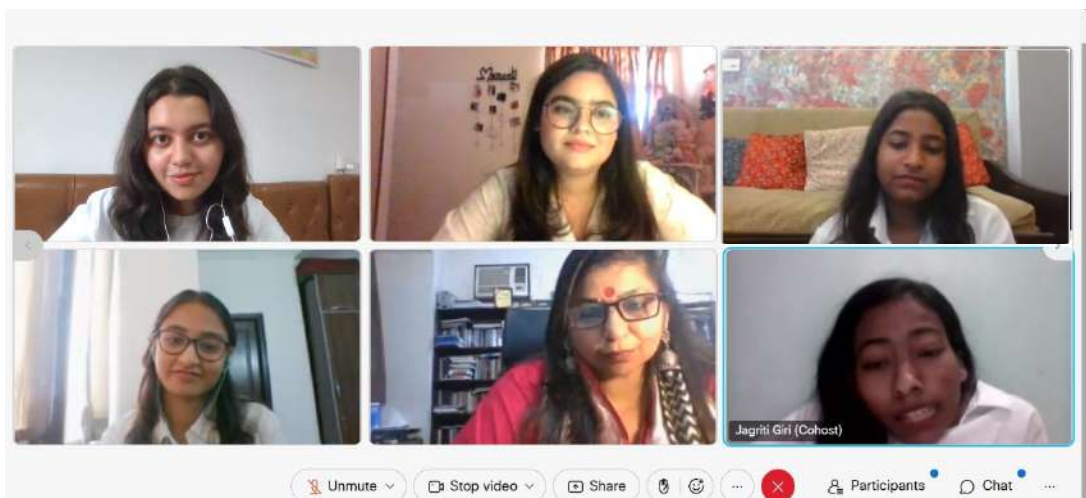
# Pol Pourri 2022

श्वेत: *Peace and Conflict in India and the World*



The fest began with an Inaugural Ceremony which included the Teacher in Charge and the President of the Student's Union, Political Science Department, Gargi college welcoming all the participants to the fest and briefed about the events that were to take place in course of the day. Which was followed by the dance performance of Rajashree Behera a student in 1st year of the political science department. Her performance was based on the concept of Durga Tandav. The ceremony ended with the Proctor of Third Year - Sudeshna Sahu's rendition of 'We are the World' by Michael Jackson as a call for peace and unity.

The audience then dispersed to their respective competitions. In total, we had 4 competitions. The first one was the turncoat debate where the debaters were expected to give arguments both for and against the motion. The motion for this competition was 'THBT US is Crumbling as a Hegemon' and 'THBT China's Rise to Global Power has been De-accelerated by the Covid Crisis'. The winner of the Turncoat Debate (English) was Vishalakshi Sharma, the Second Runner Up was Gairick Chaudhuri with the Best Interjector - Kirti Bhadana and for the Hindi debate, the winner was Aakriti Patoria followed by Saurabh Kumar and the Best Interjector -Aakriti Patoria. The next competition we had was Policy Shark where the participants were given two themes - Female Genital Mutilation and Marital Rape. The participants had to prepare a policy on these themes and pitch it to the policy sharks who were the judges. The winner of this competition was Latika Yadav followed by Nidhi Bhardwaj.



Next up we had Poliopsy where the participants were supposed to analyze any of the three policies - Illegal Migrant Act of 1983, Extradition Act of 1962, and Emigrant Act of 1983. The winners were Anchal Soni followed by Akshat Singh. Lastly, we had an Emotion Photography Competition - Peace Through Aperture on the theme of Social Conflict the winner was Shreya followed by Anjali Meena.

The day ended with an interactive session with our distinguished speakers Mr. Manish Tiwari and Prof Harsh V Pant. They gave their insights over the Russian-Ukrain Confrontation: Implications for India and the Global Order. After their presentations, the students interacted with the Guests through a Question and Answer Session. The Afternoon session culminated with the announcement of the results and the closing ceremony.



# DEPARTMENT OF POLITICAL SCIENCE

## Invited Speakers of Eminence for 2021-22

<b>NAME</b>	<b>DESIGNATION</b>	<b>TITLE</b>
Dr. Savita Singh	Prof. Centre for Gender studies, IGNOU	Conceptualizing Citizenship in India: A gendered perspective
Dr. Anupama Roy	Prof. Centre for Political Studies, Jawaharlal Nehru University	Conceptualizing Citizenship in India: A gendered perspective
Dr. Sumit Ganguly	Prof. well-known author and foreign policy expert, Indiana University Bloomington	Taliban Takeover: Implications for India and the world
Mrs. Suhasini Haidar	Renowned journalist and Diplomatic Affairs editor, The Hindu	Taliban Takeover: Implications for India and the world
Dr. Neera Chandhoke	Prof. Former head Department Of Political Science, University Of Delhi	Beyond the book, a book discussion Under the Aegis of Azadi ka Mahotsav
Prof. Ashutosh kumar	Prof. Panjab University, Chandigarh	Beyond the book, a book discussion Under the Aegis of Azadi ka Mahotsav

## NAME

## DESIGNATION

## TITLE

Dr. Dhananjay  
Rai

Prof. Central university of  
Gujarat,

Beyond the book,  
a book discussion  
Under the Aegis  
of Azadi ka Mahotsav

Prof. Arvind  
Mishra

Prof. Jawaharlal  
Nehru University

Beyond the book,  
a book discussion  
Under the Aegis  
of Azadi ka Mahotsav

Prof Harsh V.  
Pant

Director, Observer  
Research Foundation

श्वेत: Peace and Conflict In  
India and the World

Mr Manish  
Tewari

Eminent Lawyer and  
Member of Parliament

श्वेत: Peace and Conflict In  
India and the World



**THE  
KOOTNEETI**



**GARGI COLLEGE  
University Of Delhi**



The Department of Political Science, Gargi College in collaboration with Kootneeti invite you to an International Webinar on

## ***"Taliban Takeover : Implications for India and the World"***

### **SUMIT GANGULY**

Distinguished Professor, Indiana University, Bloomington, a well-known author and foreign policy expert

### **SUHASINI HAIDAR**

Renowned Journalist and Diplomatic Affairs Editor, The Hindu

**Sep, 17 2021 | 5:30 pm IST**

Registration link: <https://forms.gle/bsBet1k8v9PWP5Hz8>

<https://www.youtube.com/watch?v=IJA YEISpnQw>

Meeting Link:- <https://gargi-college.webex.com/gargi-college/j.php?MTID=m2cdd525cadb7c60dd19a4c18a85eaf57>

Professor Promila Kumar  
PRINCIPAL  
GARGI COLLEGE

Amrita Dhillon  
FOUNDING EDITOR  
THE KOOTNEETI

Dr. Maneesha Roy  
TEACHER INCHARGE &  
WEBINAR CONVENER

TO COMMEMORATE 73RD REPUBLIC DAY OF INDIA

DEPARTMENT OF POLITICAL SCIENCE, GARGI COLLEGE

PRESENTS

## **MOODBOARD**

MAKING COMPETITION

UNDER THE AEGIS OF AZAADI KA AMRIT MAHOTSAV

**CHIEF PATRON:**



PROF. PROMILA KUMAR (PRINCIPAL)

TOPIC: REPUBLIC OF NAVBHARAT- JOURNEY TO A NEW HORIZON?

SUBMISSION DEADLINE: 23RD JANUARY 2022

ATTRACTIVE CASH PRIZES FOR THE WINNERS AND  
CERTIFICATES FOR PARTICIPANTS!

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Email Id: [polsciencegargicollege@gmail.com](mailto:polsciencegargicollege@gmail.com)

Association In-Charges

Dr. Deoraj Singh

Dr. Seema Sharma

TO COMMEMORATE 74TH MARTYRS DAY OF MAHATMA GANDHI

DEPARTMENT OF POLITICAL SCIENCE, GARGI COLLEGE

IN COLLABORATION WITH

THE FOUNDATION FOR CREATIVE SOCIAL RESEARCH

INVITE YOU TO

## **"BEYOND THE BOOK"**

A BOOK DISCUSSION UNDER THE AEGIS OF AZADI KA AMRIT MAHOTSAV

MEET THE AUTHOR:

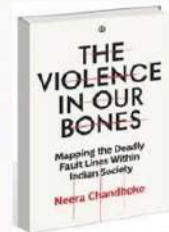
PANELISTS:

PROF. ASHUTOSH KUMAR  
(PU, CHANDIGARH)

DR. DHANANJAY RAI  
(CU, GUJARAT)



PROF. NEERA CHANDHOKE  
FORMER HEAD, DEPARTMENT OF POLITICAL SCIENCE,  
UNIVERSITY OF DELHI



PANELISTS:

PROF. SAVITA SINCH  
(IGNOU)

PROF. ARVIND MISHRA  
(JNU)

MEETING LINK:

<https://gargi-college.webex.com/gargi-college/j.php?MTID=m8e73f1ad363e660d048059cc858ff616>

DATE: 31ST JANUARY 2022

TIME: 11 AM ONWARDS

CHIEF PATRON:

PROF. PROMILA KUMAR  
PRINCIPAL, GARGI COLLEGE

CHAIRPERSON

PROF. MANINDRA NATH  
THAKUR ( FCSR)

TEACHER IN-CHARGE:

DR. MANEESHA ROY

ASSOCIATION IN-CHARGES:

DR. DEORAJ SINGH  
DR. SEEMA SHARMA



Teacher In-Charge  
Dr. Maneesha Roy  
DEMOS 2022



DEPARTMENT OF POLITICAL SCIENCE, ZAKIR HUSAIN DELHI COLLEGE AND LIBRARY COMMITTEE, ZHDC



IN COLLABORATION WITH

DEPARTMENT OF POLITICAL SCIENCE, GARGI COLLEGE

INVITE YOU TO

INTERNATIONAL WOMEN'S DAY WEBINAR ON

## Conceptualizing Citizenship in India: A Gendered Perspective



**IN CHAIR:**  
PROF. SAVITA SINGH,  
CENTRE FOR GENDER STUDIES,  
IGNOU



**KEYNOTE SPEAKER:**  
PROF. ANUPAMA ROY,  
CPS, JNU



8TH MARCH 2022



5PM ONWARDS

CHIEF PATRONS:

PROF. PROMILA KUMAR  
PRINCIPAL, GARGI COLLEGE

PROF. SANGEETA PANDITA  
PRINCIPAL, ZHDC, DU

CONVENERS:

DR. BIDHAN S LAISHRAM  
TIC, ZHDC

DR. MANEESHA ROY  
TIC, GARGI COLLEGE

DR. RAVI RANJAN  
CONVENER, LIBRARY COMMITTEE, ZHDC

DR. DEORAJ SINGH  
GARGI COLLEGE

DR. SEEMA SHARMA  
GARGI COLLEGE

ASSOCIATION IN CHARGES:



## URGENT PROBLEMS URGENT SOLUTIONS

**Chief Patron:**

Prof. Promila Kumar  
Principal, Gargi College

**Teacher In-charge:**

Dr. Maneesha Roy

**Association In-charges:**

Dr. Deoraj Singh

Dr. Seema Sharma

**For further info. contact:**

President: Aditi Agrawal

Vice President: Meherin Kalsey  
(polsciencegargicollege@gmail.com)



TO COMMEMORATE UNITED NATIONS DAY 2021  
**POLITICAL SCIENCE DEPARTMENT**  
**GARGI COLLEGE**

CORDIALLY INVITES YOU TO A

**DOCUMENTARY SCREENING**  
**FOLLOWED BY A DISCUSSION**

TIME: 2:00PM

DATE: 26TH OCTOBER

PLATFORM: ZOOM MEETING



**Discussant: Katha Ray**

A Gargi College Alumnus, currently Young India Fellow at Ashoka University and a recipient of European Union's Alley Fellowship for Peacebuilding.



PEACE AND CONFLICT IN INDIA AND THE WORLD



### POL POURRI' 22

THE ANNUAL FEST OF

DEPARTMENT OF POLITICAL SCIENCE, GARGI COLLEGE

Presents an interactive session on

## THE RUSSIA- UKRAINE CONFRONTATION:

IMPLICATIONS FOR INDIA AND THE GLOBAL ORDER

18TH APRIL, 2022 2:30 PM ONWARDS | CISCO WEBEX

DISTINGUISHED SPEAKERS:



**PROF. HARSH V. PANT**  
DIRECTOR, STUDIES & HEAD STRATEGIC STUDIES PROGRAMME AT OBSERVER RESEARCH FOUNDATION, NEW DELHI AND PROF. OF IR AT KING'S COLLEGE, LONDON



**MR. MANISH TEWARI**  
FORMER I & B MINISTER, EMINENT LAWYER, AUTHOR AND MEMBER OF PARLIAMENT

CHIEF PATRON:



**PROF. PROMILA KUMAR**  
PRINCIPAL, GARGI COLLEGE

TEACHER IN-CHARGE:  
DEORAJ SINGH

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MEHERIN KALSEY 72288 88337  
VICE PRESIDENT

ASSOCIATION IN-CHARGES:

DR. MANEESHA ROY  
DR. RAGINI SINGH

# DEPARTMENT OF POLITICAL SCIENCE

## Conducted

# AN INTERVIEW

*It was our pleasure to interview Saumya Aggarwal, a social entrepreneur and a peacebuilder. She's the CEO and co founder of Youth For Peace International: a youth led organisation working towards creating a peaceful world of empowered individuals and sustainable societies.*

**Interviewer:** How did you get the idea to start YFPI and what was the initial journey like?

**Saumya:** The most exciting question and a long one. At age 13, I had my first start-up which was an art and dancing school. During that time I got a chance to perform in the commonwealth games opening ceremony and to learn from Dr. Sonal Mansingh who is extremely revered in her field and learning from her is a dream for many. She didn't just teach us dance but lessons I was determined to carry forward with myself. After this experience, the dance and arts school picked up and I realised that I have entrepreneurship and leadership skills in me. Even if I didn't know the fanciest words, my purpose and passion were very clear.

Cut to life after school, I got an admission in Ramjas College through ECA. During my initial time in college, I was quite confused about which "box" I fit into. Then I saw a wave of entrepreneurship start. We were having TED talks where founders would come and share their journeys. Being a successful entrepreneur seemed quite challenging as not many people could make it and that's when I decided that we should try this. That is when I started my second start-up in which we sold handmade items. I gradually realized that I wanted to link my work with a social cause and was passionate about giving back to society. I then asked myself how I could use my skill sets to make an impact in society? I started doing live paintings in open spaces. When I was using painting as a medium and involving people in it, the conversation became very organic and there was trust and harmony among the people who were there, which I believe to be the most important aspect of dialogue. Through these events, I met Omang and other co-founders of mine, all with a common goal to start an organization to give back to society. Fortunately on the 9th of December 2015, United Nations Security Council Resolution 2250 was passed which talked about meaningful youth engagement, especially giving recognition to young peacebuilders. So when we learned about this we decided to start working around it and that is

how my journey began.

**Interviewer:** What is your larger mission with the organization?

**Saumya:** We work mainly in three domains which are capacity building, ground action, and advocacy and we realized that working in all three areas is very important. The capacity building helped us in learning by doing. As none of us had any previous, professional experience, while we were organizing training programs on conflict transformation and peace education, we were also learning a lot at the same time.

Ground action was chosen because communities help you to be grounded and also is a space where your vision is focused and does not shift often. We have worked with Rohingya refugees where we started a school for them which was a safe space where they were getting an education, getting a space for social and emotional learning and also the school acted as a space for conflict resolution between three Rohingya communities through children. We also organized a lot of community-based dialogue through the camps. Another project that we started during the Covid period was the free national mental health helpline which was started because of our personal experiences and also by realizing that no space was youth-led and youth-focused. While some government helplines were simply unresponsive, the others who worked made people skeptical regarding data privacy. Our helpline went viral and organic reach crossed 4 Lakh people and a lot of celebrities endorsed it, we got almost 100 calls in a day. We provided 750 therapy sessions which were led by experts and were funded by YfPI. In advocacy we work in two ways: campaigns and policy international engagement. In 2017 there was a situation of war between India and Pakistan and that's when we mobilized our international network and started a hashtag #saynotowar which began trending. We organized these kinds of

# DEPARTMENT OF POLITICAL SCIENCE

## Conducted

# AN INTERVIEW

campaigns and advocacy missions gave our recommendations in policy papers and we visited and spoke at international organizations so our voices could be heard. Lastly, we created a national coalition on youth peace and security to implement the YPS agenda in India and this coalition has young people from all across India.

**Interviewer:** As the name suggests, why did you decide to make your organization more youth-centric?

**Saumya:** As mentioned earlier, resolution 2250 that was passed was focused on young people and that's how our focus came on the youth. Something we also realized is that India is one of the youngest nations and according to the global peace index India comes in the bottom 25 countries. India needs to address the fact that there are conflicts and we are not as peaceful as one might consider. The youth have shown their spirit to work towards bringing change for example during covid, the youth was helping in providing aid and covid resources and reaching out to those in need and THAT is the power of the young people. In India, we couldn't find a single organization that was focused on the youth and that is why we realized that is what we wanted to focus on. I cannot imagine this not being a youth-led organization as it was started by us, the youth, and also being the largest demography, we wanted to focus on young people.

**Interviewer:** How do you wish to advocate these ideas to cater to the larger masses?

**Saumya:** Every program was built with a different vision. When we talk about our capacity-building program on conflict transformation and peace education they are very in-person and do not focus on technicalities only. For example, when we talk about empathy, I need to have a safe space to learn those values. The beauty of peacebuilding is that it is

very humanistic and very personal and we cannot move away from that just by creating videos for a few clicks. Everyone has certain biases and prejudices and unless they are not provided a safe space to express their views openly and be heard and don't find the right approach through the facilitators, we may carry these same biases throughout our life. Through our workshops, we aim to break these biases. We do not currently have the capacity to reach millions of people but what we do hope to achieve is creating a multiplier effect. How did we do this? Youth-led organizations are on a resource crunch the first three years we worked as volunteers and we have implemented international programs with zero budget. We had 20-25 young people coming to India for their residential program. A lot of young people want to do something but unfortunately do not have the resources to do so. So during the Covid times, we mobilized mini-grants for 250 young people within the age group of 13-25 in India for \$250 each so they had access to that grant and we urged them to start their projects and support their projects and that is how we are creating a multiplier effect.

**Interviewer:** That was very insightful about the working of the organization. Now talking about its mission, I would like to ask, in what context do you view conflict in contemporary times?

**Saumya:** I would like to begin with what conflict is. People have very different notions of conflict. It is a disagreement between two people and this disagreement is very neutral in nature. It is one's reaction towards it that makes it positive or negative. However generally people feel like avoiding conflict as they are scared of it, but the reality is that conflict is a part of life and we can't escape it. The important thing, I believe, is to know how to resolve/address/transform conflict, and the knowledge of this is lacking by many. Usually, conflict is transformed

# DEPARTMENT OF POLITICAL SCIENCE

## Conducted

# AN INTERVIEW

using power, pressure, or even force. An elder sibling might use force to quiet the younger one during a conflict between them. But these ways rather than resolving conflict even further escalate it. Most cultural or structural violence has risen through the improper address of a simple disagreement. Thus I believe that it's very important to understand what conflict is and how to address it. One way of doing so correctly is through communication and one should not pose an ignorant eye to it, but rather see it as a technique to nip the conflict in the bud.

**Interviewer:** With the dimensions of peace and conflict gradually blurring, how can one aspire to achieve peace and avoid conflict?

**Saumya:** I believe that an understanding of how conflict is not simply a fight or war but a disagreement and how peace is not merely an absence of conflict is something that is missing. Also, there seems to be a lack of acceptance and negligence towards certain issues preventing us from resolving them. For instance, our government doesn't accept the fact that we are not so peaceful country. This can be seen through the Corporate Social Responsibility (CSR) Act. India has spent over \$3 million in the last three years on CSR over different thematic issues where peacebuilding is not one of them. This means that even if a country is willing to invest in a project around peacebuilding, it can't as it'll not be counted under CSR. Thus right from the government to other important stakeholders a sense of negligence and lack of acceptance is visible.

**Interviewer:** At the global level, with the dominance of developed countries still being prevalent, do you think that eternal peace can ever be the aim?

**Saumya:** I would say that it's not that other countries are not

affected by armed conflict or violence. It is prevailing in their societies as well. To explain it better, I would again talk about the resolution 2250 where not just India but all other member states found a way to showcase that they are also aiming towards creating a peaceful world where there are empowered individuals and sustainable societies. They plan on doing so by successfully engaging youth in different spheres, unlike looking at them as volunteers or resources that need to be leveraged. Thus this milestone resolution is a way to showcase that all member states agree to work towards this need of the hour.

**Interviewer:** With approaching the end of the interview, is there any advice you'd like to give to the young audience so that they can also contribute towards a better, peaceful world?

**Saumya:** One of my pieces of advice to my young fellow mates would be that no one would take us out of our comforting lifestyle and alarm us about the decisions being made on our behalf. It is time for us to wake up and realize and think about what these policymakers are doing is ultimately designing our future. Thus it's time we think wisely and collaboratively, and take charge of how we want to envision our future. We might become ignorant thinking that it's not our responsibility yet, but enough damage has already been made and hence the most concerning thing for me is that a third party is making decisions based on their interests without consulting those who will have to pay for it in the future.

# SOUTH SUDAN: JOURNEY FROM CONFLICT TO PEACE?

Dr. Jayshree Tandekar

Peace and conflict are inseparable aspects of not only an individual's life but also the life of a state. The history of mankind has witnessed innumerable conflicts and an equal number of peace efforts to address these conflictual situations. Today, there is no region in the world which has not undergone turmoil and chaos – whether it is America, Europe, Africa or Asia. However, one region which has always been a cause of significant concern in international affairs is Africa. Africa is the second largest continent spread over one-fifth of the total area of the world. Though Africa boasts of rich natural and cultural diversity, it is also true that instances of unprecedented violence have taken place in this region. One of the primary reasons for this has been the historical impact of imperialism and colonialism. The borders of most of the 54 African states (except for Liberia and Ethiopia) were drawn on paper in pursuit of colonial expansion behind the closed doors of the foreign offices located in the European countries. The race for colonial conquest hardly paid any attention to the existent geographical, historical, ethnic or political boundaries established by the African themselves. The colonial disregard for these boundaries generated intense conflicts in Africa over the years in several states such as Angola, Burundi, Chad, Central African Republic, Côte d'Ivoire, Democratic Republic of Congo, Ethiopia, Liberia, Mali, Mozambique, Namibia, Rwanda, Sierra Leone, Somalia, Sudan and South Sudan. Among all the conflicts mentioned above, the one in South Sudan deserves a special mention. This is because South Sudan was born out of a conflict with the objective of resolving it. But rather than offering a solution, the birth of South Sudan not only aggravated the conflict but gave birth to a new conflict. The present article provides a brief understanding of the contemporary conflict in South Sudan by tracing its roots to conflict in Sudan, and the steps taken by the international community to address this conflict.

## **The Authoritarian Sudan**

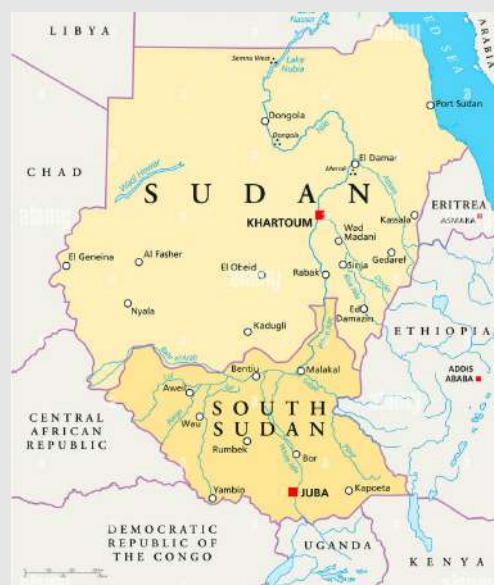
Since the ancient times, Sudan, located in north-eastern Africa, has borne testimony to the rich interaction between the cultural traditions of Africa and those of the Mediterranean world. Islam and the Arabic language achieved ascendancy in many northern parts of the region while older African languages and cultures were dominant in the south. Such state of affairs was exploited by the British to



their advantage when they gained colonial possession over Sudan. Through their 'Southern Policy' of 1930, the British divided the northern and southern regions of Sudan into two separate administrative regions on the basis of their cultural and religious differences. Though the policy was discontinued in 1946 when northern and southern regions were merged into one administrative unit, the seeds for the future conflict in Sudan were already sown. This was because Arabic was made the language of administration in the non-Islamic southern region and northerners were prioritised over the southerners in the recruitment to public offices. In a way, the northern region began to dominate the southern one. Sudan gained independence in January 1956 but the discrimination and exploitation of the south by the north continued well after independence.<sup>1</sup>

The first civil war broke out immediately after the independence due to the attempt on the part of the northern leaders to unify the entire state by imposing Islamic law and culture, and the resistance of this attempt by the southerners who supported secularism. The resistance took form of a large secessionist movement in the south known as Anyanya. The civil war largely occurred in the south with occasional violent incidents in the north. The seventeen-year first civil war came to an end with the signing of the Addis Ababa Agreement between the Sudanese Government and the Southern Sudan Liberation Movement (SSLM) in 1972. The Agreement granted considerable autonomy and share of natural resources to the south. However, this period of peace was short-lived. The decade of 1970s was marked by increasing arms supply to the Sudanese Government by the western countries, notably the United States of America which wanted to counter the Soviet support to Ethiopia and Libya in Africa. At the same time, the discovery of oil in the south prompted the Sudanese Government to redraw the borders of

southern Sudan, transferring oil fields to the north. When this was resisted by the southern rebels, the Government used force to occupy the territory in the south. The frequent violations of the Addis Ababa Agreement - imposition of Sharia Law across the state and abolition of autonomy of south - further heightened the crisis. All these factors culminated in the beginning of the second civil war in 1983.<sup>2</sup>



1. Ryle, John, Justin Willis, Suliman Baldo and Jok Madut Jok (2012), *The Sudan Handbook*, Rift Valley Institute (RVI): London.

2. Kebede, Girma (1997), "Sudan: The North-South Conflict in Historical Perspective", *Contributions in Black Studies*, 15: 15-45.

The second civil war was a conflict between the Sudanese Government and the Southern Peoples Liberation Army (SPLA), the rebel faction of southern Sudan. It is estimated that about two million people died during this conflict. But the coup of 1985 changed the course of civil war as the new Sudanese Government expressed its willingness to negotiate the differences between the northern and southern regions. Simultaneously, the SPLA also called for the abolition of the Islamic law and convening of a constitutional conference for the entire state. In 1988, the SPLA and the Democratic Unionist Party (DUP), a political party in Sudan, consented to a peace proposal which called for a ceasefire and the termination of military pacts with Egypt and Libya which had supplied weapons to the Sudanese Government. This peace plan was approved by the Government in 1989 but the fighting continued in the 1990s with atrocities and human rights violations committed by both sides. In July 2002, the Sudanese Government and the SPLA signed an agreement known as the Machakos Protocol. The talks continued thereafter and concluded on January 9, 2005 with the signing of the Comprehensive Peace Agreement which ended the twenty-two-year long second civil war. The Agreement granted autonomy to the south for a six-year trial period, after which the south had the opportunity to vote to secede. It also called for a permanent ceasefire and sharing of oil revenues. The referendum was held in January 2011 wherein the southern region voted for separation from Sudan and consequently the Republic of South Sudan was born in July 2011 as a new state after a six-month period of transition.<sup>3</sup>

## **Birth of South Sudan and Birth of a New Conflict**

Though Sudan appeared to accept the results of referendum and the consequent loss of one-third of its territory and three-fourth of its oil, in reality it did not. On the other hand, South Sudan was internally fragmented, insecure and weak to engage in successful negotiation of outstanding issues with Sudan. It would not be wrong to say that the separation took place without the resolution of significant differences between Sudan and South Sudan. Hence, the conflict began again immediately after the birth of South Sudan. Initially, the conflict took place between the northern Sudanese Armed Forces (SAF) and liberation movements in border regions that favoured integration into South Sudan. A year later, the conflict turned into war between Sudan and South Sudan with the SPLA forcefully moving into Sudan and the SAF bombing villages across the border in South Sudan. Since then, the relations between Sudan and South Sudan have been violent and conflictual.

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3. Bello-Schünemann, Julia (2019), "Sudan and South Sudan: Violence trajectories after peace agreements", *East Africa Report 22*, Institute for Security Studies.

In contemporary times, three different types of conflicts have affected South Sudan in particular. The first type of conflict relates to the sharing of oil revenues with Sudan. Though the oil is pumped in South Sudan, it is transported through Sudan's pipeline and exported through Sudan's infrastructure. The Sudanese Government has sought transit fees for the usage of its infrastructure but it has been denied by South Sudan. The second kind of conflict involves efforts of Sudan and South Sudan to control territories along the border. The conflict is complicated by the presence of various armed rebel groups which frequently indulge in insurgency and mobilisation of local population.<sup>4</sup>

The third form of conflict is internal to South Sudan and which has resulted in civil war situation there. To begin with, the newly established state comprises of ineffective leadership and inexperienced government officials who have failed to stabilise the law-and-order situation in South Sudan. There is hardly any presence of a political opposition with political leaders breaking away from the ruling political party and forming armed militias rather than political parties. The dominance of tribal authorities in many regions of South Sudan has contributed to the deterioration of governance structure. At the same time, the loyalty of diverse local people towards the Government is divided as there is no common identity which binds them together. Moreover, since independence, South Sudan has inherited dismal economic growth, poor infrastructure, and rudimentary health and education institutions. Apart from this, a number of rebel groups and militias still operate in South Sudan such as South Sudan Defense Forces, South Sudan Democratic Movement, National Democratic Front and South Sudan People's Liberation Movement which contribute to instability and disorder. Also, the easy availability of small arms through the country has further complicated the conflict. Beyond politics, at the local level, the tribal conflict is still based on age-old problems that have historically led to clashes such as access to land, water, and pasture - in other words, to the means of livelihood for rural populations.<sup>5</sup>

## **Role of International Community in Effecting Peace in South Sudan**

South Sudan has been affected by a civil war that started in 2013, when President Salva Kiir accused the former Vice-President, Riek Machar, of a coup attempt. This rapidly transformed beyond a power struggle into an ethnic conflict that has impacted the entire state. The current insecurity and instability have resulted in a number of challenges for South Sudan such as civilian death, famine, food insecurity and internal displacement. . It is clear that South Sudan does not have the capacity to deal with the impacts of this conflict on its own. Therefore, the

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4. Ottaway, Maria and Mai El Sadany (2012), "Sudan: From Conflict to Conflict", *The Carnegie Papers*, Carnegie Endowment for International Peace: Washington D.C.

5. Afriyie, Frederick Appiah, Jian Jisong and Kenneth Yaw Appiah (2020), "Comprehensive Analysis of South Sudan Conflict: Determinants and Repercussions", *Journal of Liberty and International Affairs*, 6(1): 33-47.

international community has taken upon itself to intervene constructively in South Sudan.

Several international actors have been involved in carrying out efforts related to peace, security, and humanitarian assistance for famine, displacement and humanitarian aid in South Sudan. The most prominent international actor has been the Intergovernmental Authority on Development (IGAD), which operates under the auspices of the African Union (AU). IGAD assumed the peacemaker role from the beginning of the conflict by establishing envoys to mediate talks. The United Nations is another international actor which has undertaken several efforts at peacekeeping, peacebuilding, monitoring human rights abuses and violations, and building a conducive environment for humanitarian work. The Troika Group of countries - consisting of Norway, the United States, and the United Kingdom - have complemented the UN efforts by holding a variety of peace talks in South Sudan. The United Nations and United States of America have also employed targeted sanctions in dealing with war perpetrators in South Sudan. Other international actors such as Ethiopia and Kenya have played important roles and demonstrated their commitment to peacebuilding in the region by hosting refugees from South Sudan. Also, China and the European Union have been instrumental in sending delegates to and providing funding for the peace process in South Sudan.<sup>6</sup>

## **Conclusion**

The birth of South Sudan tells the story of a journey from conflict to peace. But this peace has been transitory in nature. Various new types of conflicts have come to plague the political, economic and cultural growth of South Sudan. The inability of South Sudan to address these conflicts on its own has resulted in the intervention of international community on humanitarian grounds. The different international actors have played their respective roles in providing assistance to South Sudan. But the need of the hour is that the international community has to move beyond its regular state building and humanitarian assistance programmes to addressing local issues. Moreover, local involvement in peace efforts is required due to the shortage of funding and donor fatigue. Unless and until, the bottom-up approach is not adopted, the conflict in South Sudan cannot be resolved effectively on a long-term basis.

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6. Nyadera, Israel Nyaburi (2018), "South Sudan Conflict between 2013 and 2018: Rethinking the causes, situation and solutions", *African Journal on Conflict Resolution*, 18(2): 59-86.

# THE ROLE OF WOMEN IN PEACEBUILDING AND PREVENTION OF GENDER-BASED ONLINE VIOLENCE

Dr. Vineeta Bhatt

**“Peace does not mean just to stop wars, but also to stop oppression and injustice.”**

**-Tawakkol Karman, Nobel Peace Prize Laureate in 2011**

## **Introduction**

Peace is the greatest and highest goal or a hope that everyone wishes to achieve personally and expects to be created in. For some people, peace could be a situation of “freedom from fear” and to others’ peace is when one’s needs are met and satisfied. Peace is not just the absence of war or violent conflict but peace is also about harmonious coexistence without rancor. The absence of conflict is inevitable but peace is actually the absence of any form of violence. Moreover, sustainable peace is about resolving conflicts through dialogue and collaborations. Gender-based online violence is a global phenomenon and is a violation of the human rights of women, girls, racial and ethnic minorities, the LGBTQ+ community people negatively targeted because of their gender identity or gender expression.

In these days, social media platforms have become crime scenes as well as the most marginalised have had their images abused and have been subjected to insults, and to demeaning non-consensual sexual acts. Apart from online abuse on social media there are the other kinds of violence continues that are identity theft or impersonation, stalking, doxxing, where someone can put anyone’s private contact details online without consent, bullying, trolling, blackmailing or threatening etc. A recent case of a 43 year old British woman claiming she was “gang raped” by a group of male avatars after entering Facebook’s Metaverse has shown the need for laws in 3D virtual worlds. Not only this, the ‘Bulli Bai’ app controversy in India is the latest in a series of such attempts over the last few months at shaming and objectifying outspoken Muslim women in the public sphere. It has brought to the fore again the need for reform in the legal mechanism to deal

with the harassment of women online through foreign-based platforms.

Digital dignity too should be structured around human dignity. Online violence causes real physical and psychological harms yet digital companies and policy makers appear to look other way placing greater value and protections on “copyright” than they do on human beings. The reality is that you do not own your body online.

The present article explains how online gender-based violence has been minimized and ignored because of the mistaken belief that online abuse is not as harmful as abuse that happens in the physical world. An attempt has been made to discuss the challenges which the Indian state would have to tackle with it in near future. The objective of the article is to seek answer on how can women can combat online violence. The purpose is to create awareness to promote women’s equal and meaningful participation in local, national and international level peacebuilding processes and cyber security.

## **Impact of Gender-Based Online Violence: India and the Contemporary World**

Gender-based online violence creates barriers to true forms of self-expression, and affects the professional lives and livelihoods of individuals who rely on online and social media. A latest global survey carried out by UK-based humanitarian organisation ‘Plan International’ across 22 countries has revealed that girls and young women are one of the biggest targets of online violence and abuse. The survey, titled “State of the World’s Girls Report”, involved 14,000 women aged 15-25 from various countries including India, Brazil, Nigeria, Spain, Australia, Japan, Thailand and the United States etc. Ahead of the International Day of Girl Child 2020 on October 11, the survey highlighted that 58% of the respondents in the Asia-Pacific region accepted having faced online harassment or abuse on different social media platforms such as Facebook, Instagram, Twitter, Skype, YouTube, WhatsApp, and TikTok. While in Europe the percentage has increased to 63% followed by 60% in Latin America, 54% in Africa, and 52% in North America respectively.

In India, as elsewhere in the world, online violence against women and gender minorities is rampant, in contrast to internet’s initial premise of equal opportunity and neutrality. Now a day’s political memes have become the recent movement on social media. One can easily trace the development of the tagline memes, TV commercial and teasing memes etc. as semiotic tool in India digital scenario. Some of the evidences we have seen in CAA and NRC protests, Hijab Controversy and how Rana Ayyub had received rape and death threats on Twitter etc. Student

activists like Shehla Rashid and Bollywood celebrities like Swara Bhaskar have also faced an increased wave of abusive tweets and online abuse because they are vocal about issues they feel strongly about.

While recognizing that online gender-based violence is a part of the continuum of gender-based violence, there are some factors that make this form of violence especially challenging to address. *First*, since it occurs digitally, online gender-based violence can happen across geographic locations, with abusers being able to access their targets even when they're not physically close to the "targeted person". *Second*, because our lives are so digitally integrated, it can be nearly impossible for those targeted by this abuse to escape online gender-based violence. Additionally, many forms of online gender-based violence are not well understood either by the wider public or the justice system.

Common apps like 'Find My iPhone' can be used to track their partner's location or more complex tracking technology such as 'Stalkerware app' can be used to monitor all aspects of their partner's phones. This information can be used to stalk them, invade their privacy and makes them feel as though they are always being watched. Other people face online gender-based harassment in the forms of sexist and threatening attacks by other internet users. One of the most disturbing forms of this harassment is what is known as 'networked harassment'. Online messaging boards and social media sites have created 'new spaces' for people to gather and to organize harassment campaigns against individuals or specific groups of people. For example, sexist and misogynistic messaging boards have led to large-scale harassment campaigns against female gamers, transgender people and feminists advocates.

Additionally, women and girls in leadership positions, such as politicians, human rights defenders and journalists, are specifically targeted online due to their leadership positions. A recent UNESCO-ICFJ survey showed that 73% of the women journalists' surveyed (900 respondents from 125 countries) reported having faced online violence while doing their job. The impacts and harms of online gender-based violence are felt both on the individual and systemic level. Individually, people who encounter this kind of online abuse experience psychological harms, fears for their physical safety, worry about getting attacked online for expressing themselves freely, and face reputational, professional and economic consequences. On a broader and systemic level, this violence reinforces inequality and maintains discriminatory norms that limit women, transgender and non-binary people from realizing their potential and their human rights.

Internet Day this year is 'Together for a better internet'. On this context, it is important to create awareness about safe usage of an internet. Women can play an important role in combating online violence and keeping themselves safe and secure. Online abuse and harassment can be extremely daunting and it can have an adverse effect on someone's mental health. Apart from taking care of own mental health it is important to remember to take care of our devices also. For instance, strong passwords can be the first line of defence. Our passwords must include upper and lower case letters, numbers and special characters and they must not include any words that could be identified back to you like the name of your pet, family, friends, lovers etc. Secondly, two factor authentications is another way out. Enabling 2FA on phones, email and all social media accounts can be useful.

Recently, the governments of countries have also passed and proposed laws making 'Online Safety Bill' and 'Online Trolling Bill' as necessary like United Kingdom and Australia. India also with its Information and Communication Act, 2000 has discovered ways to identify and prevent offensive messages through communication services.

In addition to it, turning off of own location, Bluetooth and wi-fi can be useful especially when one is not using them at all because it is an easy way to track somebody and it makes the device more susceptible to viruses and one could also be hacked. Check your digital shadow and do a reverse Google search on your personal information. A good strategy tip would be to put Google alerts for your name and contact information. Reviewing social media accounts' privacy policies and make sure that everything that you're sharing is only to those you want to. Apps like Signal, Confide and Telegram have encrypted chats so one can use them. Keep your devices updated and make sure one should have the latest antivirus installed.

## **Conclusion**

There is a critical need for more representation of women groups in the cyber security industry. Numerous issues that are important to them in politics, journalism and other positions of power need to be discussed in online or offline platforms. But women voices are stifled when they experience harassment online. Either individually or systemically, one of the most harmful effects of online gender-based violence is its "silencing effect". As the rates of online gender-based violence continue to grow, there is a need to invest both time and resources into finding solutions to ending this violence. This requires a multi-faceted approach with governments, civil society organisations, women groups, pressure or interest



groups, advocacy, and judicial activism to address these issues.

Social media and technology companies need to be more responsive to the needs of people experiencing violence and they need to provide meaningful support for those abused on their platforms. Front-line anti-violence organisations require increased resources and supports so that they can provide adequate intervention strategies. Government should ensure there are practical and accessible avenues for those targeted by online gender-based violence to get the supports they need and to hold perpetrators accountable for their actions. Ultimately, all people globally have a responsible role to play!

Thank you for reading!

# DISSECTING THE NARRATIVE OF ACHHE DIN—NEW INDIA

Dr. Lungthuiyang Riamei

**Never underestimate the power of stupid people in large groups  
— George Carlin**

Post Independent India has witnessed a variety of political slogans from 'Garibi Hatao' to 'India Shining' campaign and now the rhetoric of 'Achhe Din'—New India, under the current ruling government. Each of these slogans has its own different narrative, perspective and its impact on the populace. The ruling party was voted into power in 2014 with a promise on the priority that revolved around reviving the economy, tackling corruption and promising employment for the youths. But during the past years' growth has been uneven and subject multiple failures to meet the needs of the people. Former President APJ Abdul Kalam's vision to make India economically developed by 2020, if it maintains a GDP of 10-11 percent is nowhere to be seen.

## **The governance under Acche din**

India has obtained the highest GDP 9 percent in 2006, since then we haven't seen any move-forward in the GDP including per capita income. The demonetisation policy in 2016 has wiped roughly 2 percent from the GDP and has cost approximately 1.5 million jobs. While the informal sectors including small business, traders and the poor have suffered enormously. Meanwhile several corporates close to the ruling party have multiplied their wealth. Now we are witnessing the largest unemployment rate and lowest GDP since the liberalisation of our economy. Covid is not solely responsible but there is mismanagement of the economy. India's GDP—at a high of 7-8% when Modi took office in 2014, had fallen to its lowest in a decade—3.1% by the fourth quarter of 2019-20. The government avowed GDP target—a \$5 trillion economy by 2025, or roughly \$3 trillion after adjusting for inflation is a pipe dream now. Rising inflation, mismanagement of the economy and driven by global oil prices due to ongoing Russia-Ukraine conflict is a big concern.

In the 'Achhe din' two-thirds of people live in poverty: 68.8% of the Indian population lives on less than \$2 a day. Over 30% even have less than \$1.25 per day available and they are considered extremely poor. According to world inequality data, the share of wealth owned by the top 1 percent of the Indian population is 42.5 percent and the bottom 50 percent owns a mere 2.8 percent of national wealth. This makes India one of the poorest countries in the world; women and children, the weakest members of Indian society suffer most. The lack of employment which provides a liveable wage in rural areas is driving many people into rapidly growing metropolitan and most of them ends up in despair mega-slums. Make in India was supposed to turn India into a global manufacturing powerhouse by cutting red tape and drawing investment for export. But India is not making or exporting enough. India is steadily lost market share to rivals such as Bangladesh, whose remarkably growth has hinged on exports, largely fuelled by the labour-intensive industry. 'Make in India' doesn't seem attracted investment which is criterion for generating employment. According to Centre for monitoring Indian Economy (CMIE), Indian unemployment rate witnessed a sharp decline to 6.57 percent in early part of this year. According to Pew research, more than 25 million people have lost their jobs since the starts of 2021. And more than 75 million Indians have plunged back into poverty, including a third of India's 100 million strong middle class. Recent study shows India rank at 136 in the world happiness index. The happiness score takes such as personal sense of well-being, social support, personal freedom, levels of GDP, tackling corruption and life expectancy. The happiness is going away from the daily lives of Indians, and hatred is easily taking place. Like the previous UPA governments, the present government has continued to neglect healthcare and education sector. India has among the lowest levels of public spending on healthcare in the world. The economically development under globalization should have bridge the gaps between the rural and urban areas has widen.

Under the draconian Unlawful Activities Prevention Act and Anti-Sedition Law many social activists were falsely charged and are in jailed. Many of them are lingering in the custody without proper trial. Octogenarian Father Stan Swamy, Tamil Jesuit priest, the tribal rights activist and oldest political prisoners was amongst the victim who lost his life during covid second wave while in the judicial custody. Many of social activists have been fighting for the rights of the Adivasi, indigenous communities are still under-trial prisoners. By dubbing them as Maoists or Naxalites, the government manages to undermined, exploits and insult the rights of the forest dwellers and indigenous people. Interestingly, the bow of minerals is located in the heartland of indigenous people— Naxals belt. Rather than utilizing the 'hard power' against the Naxals the government must engaged them and should call for peaceful dialogue.

## **The ideological hegemony**

Polarisation and divisive politics have reached its zenith since Independence. For instance, wearing of Hijab isn't new in India, it has been a norm for over many centuries. But now it has become an issue and a tool for political rhetoric. The Karnataka high court verdict on hijab ban has nailed the coffin on Indian Muslims, deterrent judgement by directing the Muslims that you have no right to practise your faith. On the contrary Gujarat and Karnataka states are planning to introduce Bhagavad Gita in the school curriculum. Zakia Sonam, women rights activists expressed that the educational institutions are entitled to frame their own rules but cannot infringe the fundamental rights granted by the constitution. School uniforms cannot be more important than education itself. Institutions in other western countries didn't give emphasize and give importance to uniform. The girls in hijab pleaded to protect their rights to religious freedom, education and freedom of choice. They were treated by the state government like the untouchable and the media trolling them like an alien. Recently the Taliban regime withdrew girls' education, whereas in democratic India girls weren't allow to attend schools just because of wearing hijab. The program of 'beti bachao beti padhao' is just on paper where the government spend more on advertisement in the media advocacy. In secular India can accept a chief minister wearing a bhagwa (saffron) coloured clothes in his official government office, then why can it not accept young Muslim girls wearing hijab in schools? The hijab controversy has led many students who were friends earlier wind up on the opposite ends. The anti-Hijab campaign can be seen as a form of cultural cleansing against Muslims. Dozens of Muslims were publicly lynched by the Hindu extremists claiming to protect cows—vigilantes. Not only targeting Muslims the intensity of violence and persecution against Christian community has also increase in India. For Hindu extremists, Christianity is a threat to their dream of turning India into a pure Hindu nation or Hindu rashtra. Anti-Christian vigilantes are sweeping through villages, vandalise churches, burning Christian literature, attacking Christian schools and assaulting the worshipers. There very act of worship has become dangerous despite constitutional protections guarantee for freedom of religion. Their agenda is to remove the Christianity from the Indian society. Christianity preaches for equality in the society and encourages to question the caste system. This has infuriated the dominant castes and landlords who presided over a feudal hierarchical society that relied on exploitation lower-caste labour. The rising attacks on Christians who make about 2 percent of the population are part of broader shift to make India a complete Hindu Nation. Hinduism and Hindutva ideology is totally different narrative and the people should understand the danger of the latter.

In the land of Bapuji, hatred is spreading like a new virus. Hatred leads to violence in a country, for that we also need to think of Hindus who are earning livelihood in

Muslim and Christian countries. Some political party's main objective is to bake political bread by spreading hatred in the country. Many hates and propaganda speech by political leaders begets violence, for instance the 2020 Delhi riots was such a classic example. Hate breeds violence and creates unrest in the country. Many has alleged that the government was seeking to spread hatred in society through one sided movie "Kashmir Files". Instead of promoting such kind of propaganda movies the previous government has provided rehabilitation, built houses for the displaced Kashmiri pandits. The Deccan Herald on its front page has published— "The Kashmir Files: using art for the cause of hate" analysing how under the pretext of righting historical wrong, it further divides the communities in India. Even the director Vivek Agnihotri in interview opined that he is not just a director but work for an agenda. Such kind of propaganda movies against the Jews were successfully framed during Nazi days. And many chief ministers who are promoting a propaganda film by waiving tax in their states but had never bothered about tax free on covid essentials, lifesaving medicines when the people are dying and during the second wave. Communal violence in any form should be condemned by citizens of the country. In this beautiful country of great ancient civilisation with a lovely pluralistic culture, where people have lived together for centuries, Hindu nationalist narrative is gaining its momentum that transcends regional or caste affiliation and even religious polarisation.

According to the wisdom of former Prime Minister Manmohan Singh, if we continue to mismanaged our economy and society divided on basis of religion, caste or race, there will be danger to our nationalism itself, we'll be the next Soviet Union collapsing. India is facing with a divisive and religious nationalism which is a threat to the existing of concept of secular republic India. And the Centre slogan for one-nation-one-state is nothing but an attempt to turn the country into a unitary state or homogenous entity that cuts against the fundamental vision of the India constitution. We need state autonomy in order to flourish and strengthen federalism at the centre—asymmetrical state. Politics need to be a vehicle of purposeful and inclusive change.

The electoral resurgence has brought an alternative nationalism based not on secular principles but rather on the premise that Indian culture is coterminous with Hindu culture. Ashutosh Varshney argues that secular nationalism combines a commitment to territorial integrity with the cultural notion of political pluralism while Hindu nationalism blends territorial unity with Hindutva, or the belief that India is fundamentally a polity by, for, and of the majority Hindu community. The Hindu nationalism challenges the very 'idea of India' which is defined by the values of tolerance, secularism, pluralism, multiculturalism and syncretism. On the other side, secular nationalism does not seek to banish, dismantle, or privatise religion. Given

India's stunning religious and cultural diversity, granting preferential treatment to Hinduism would have come at the cost of ensuring India's syncretic traditions. Therefore, Hinduism is and will never be an endangered religion in India as claimed by Hindu nationalist.

The dangers of majoritarian politics were best explained in the words of Nehru, "communalism of the majority is far more dangerous than of the minority... the communalism of a majority community is apt to be taken for nationalism". Mahatma Gandhi also reminded us that "India does not belong to Hindus alone". The diversity of India can be seen as a major force—'soft power' and that we can utilize as a tool for the maximum benefits of our great nation. If the politicians practice a divisive politics for their own narrow sectarian reasons and interest, then it can be a disaster for the country.

### **The increasing power of social media**

And under the new IT rules from 2014-2021, the government has blocked over 25,000 web pages, sites, social media pages. And Under Information & Broadcasting directions 56 YouTube-based news channels and their social media accounts were blocked from public access. In open democracy curtailing the freedom of expression and information is violations of individuals fundamental rights. There should be space for criticising the ruling dispensation. Meanwhile, as a part of weapon deal the government bought Israeli made spyware—Pegasus to spy on democratic institutions, political opponents, government functionaries, armed forces rights activist and journalist in India. Use of spyware against its own citizen is a criminal activity undertaken by government which shows their insecure and scared of their own people. By collaboration with giant social media the ruling government has explicitly used the platform to spread their political agenda. The politics of hate through the powerful social media has outrage easily on populace. Facebook faces a monumental challenge policing hate speech across the enormous volume of contend posted to its platform world-wide. In India, the ruling party appears to be reaping the benefits of the system. The Wall Street journal had reported on instances of individuals within Facebook's management favouring the ruling party in India. The way how FB has applied its hate-speech rules to prominent Hindu nationalist and hate mongers in India. The social media platform has allowed a large number of ruling party's ghost and surrogate advertisers to campaign for the party, bypassing India's election rules and Facebook's own guidelines. Psephologist Prashant Kishore argument seems to be correct that beyond the vote, they want complete dominance on psychological mind-space of the people through various dimensions which is dangerous and infringes on personal freedom.

## **Exodus of professionals**

In last five years more than six lakh Indians have left India and renounced their citizenship. Currently India stands at the top of Morgan Stanley's exodus in the world list. Majority of Indians renounced their citizenship because of the better opportunities and privileges they get under citizenship of other countries. Perhaps 'Make in India' and 'Skills India' program initiated by the government didn't find suitable space for them. This isn't good signal resulting a brain drain from the country since majority of them are skilled people and highly trained professionals. Despite mishandling of the covid, rising inflation, soaring price and massive poverty and unemployment people are muted but pre-occupied their mindset with the debate of Hindu nationalism and divisive politics.

In 'New India, the opposition were christened with all kinds of names, from 'tukde tukde gang' to "Khan Market gang"—mocking political adversaries and India's English-speaking elite. The ruling government speaks of even 'Opposition mukt Bharat' an attempt to delegitimise the opposition which is a disaster for participative democracy. It is irony that the largest democracy is led by leader who doesn't like to be questioned and has never held a press conference. The people of India must be reminded by the words of former Prime Minister Atal Bihari Vajpayee, "The political game would always continue. Political parties will come and go. Parties would form and break. But the country must remain. The country's democracy must remain eternal". In the land of extreme poverty and inequality, the soul objective of government policy must be for the welfare of the poorest, deprived and marginalized of our people. The essentials of constitution—secularism, social justice, economic and political freedom, federalism must not be compromised and diluted in any form.

*Jai hind!*

*Views expressed are of the author and do not represent any institution.*

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# AN ENLIGHTENING BOOK REVIEW SESSION

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A book review event was organized by the Ramashray Foundation, New Delhi in collaboration with the Library Committee of Zakir Husain Delhi College, University of Delhi to review the book "Decoding Democracy and Violence in Contemporary India" by Prof. Neera Chandhoke, Former Head, Department of Political Science, University of Delhi, Dr. Tanvir Aeijaz, Ramjas College, DU; Dr. Kamal Nayan, Dyal Singh College, DU; Dr. Ravi Ranjan, ZHDC, DU; Smt. Indira Roy, RRF; Dr. Imran Khan, ZHDC; on Thursday, January 20, 2022, at 11 a.m.

The event commenced with Prof. Ravi Ranjan extending warm felicitations to the chief guest. It was followed by the author, who gave a summarized version of her book. She explained that the main purpose of the book was to talk about violence and what it meant for India. She further continued that any answer to the question of whether violence is in our bones or not, is bound to be ambiguous, as any question relating to human beings, their desires, their proclivities, their moral judgements, and their tendency to violence will be ambivalent, because human beings are complex, contradictory, and can be entirely unpredictable at times. She further said that there is a malevolent character in a human being that convinces him to kill another person and can act as a trigger, thus making it something unknown or unforeseeable to human beings in their conscience. She also emphasized the notion that violence is always a weapon of last resort, the weapon of the weak, the dispossessed, and the weapon of those who have been subjected to overlapping injustices, thus taking the form of resistance against the same in such situations. She further explained her point by citing the example of the violence during partition, and how for some people, August 15, 1947, was the day of independence, while others still remember it as the day of separation from their loved ones and unimaginable violence, when numerous people were mutilated and maimed by their brothers in the name of religion, women were forcibly abducted and converted, and the minorities in both countries became specific targets of violence. She also gave examples from various other literary sources, such as Barney White Spunner's Partition:

The Story of Indian Independence and the Creation of Pakistan in 1947, William Shakespeare's *Macbeth*, Saghar Siddiqui's *Kuliyaat e Saghar*, and from many other epics and stories of history as well, such as Mahabharata and the story of Ashoka, and his conversation with a Bhikshu after it is within you." Learn to solve it. " The Gandhian Principle of Ahimsa also stresses that gaining independence through violence is futile, as even after being independent, you tend to remain violent. She further explained that Gandhi's rejection of violence moves from a negation of violence to its transcendence and finally to the embrace of non-violence. Gandhi negated violence because he saw it as an incapable tool for bringing about substantive freedom, because it presupposes a flawed conception of truth, and because it ultimately harms the perpetrator. The alternative to violence is, therefore, non-violence, which is a companion concept to Gandhi's theory of truth and Swaraj. Finally, she concluded by saying that empathy is at the core of humanity, and that this is the only way of controlling violence and keeping its trigger at bay.

Following this, the panelists discussed the book and opined it as "a fusion of not only literature and social science, but also a fusion of her personal as well as collective conscience" and lauded the presence of literature in her work as it "has the ability to capture many more dimensions of human behavior in comparison to other social sciences". They also propounded the notion of the book's being "timely as well as lucid" in its approach.

The session was also very interactive, and the students were allowed to express their views as well as raise questions to the author about certain portions of the book. The intriguing and enlightening plenary session came to an end with a vote of thanks by Smt. Indira Roy to the chief guest, the chair, and the panelists. E-Participation Certificates were provided to all the attendees. The meeting ended on a positive note, and there was an atmosphere of learning and growing together. And lastly, the immense enthusiasm and zeal of the people to learn and discover was the main driving factor behind its success.

# THE CARNATIONS OF CARNAGE

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Through the kaleidoscope  
of carnations

Carnations as crimson as your carnage  
Carnage that envelopes your entire visage  
Visage with unbound hatred and rage

Rage that spills blood

Blood like a torrential flood  
Flood encompassing lands and seas  
Seas with rolling tides and putrid breeze

Breeze that kisses your face  
Face long lost against time's race

Through the caricature of carnations  
Carnations as sweet as your smile

Smile pooling into dimples on either side

'Side the river banks you ran

Ran past the setting sun, amok the fields

Fields With lingering aroma of paddy yields

On this stage of carnations

Carnations as full as your life

You come across that happy child

A spirit so free and wild

Yet you are shackled by this earthly vile

The vagabond strides a thousand mile

Through the trumpets of carnations

Carnations as torn as your heart

The winter elegy reigns

Across the dismal sheen

The fields once with crops laden

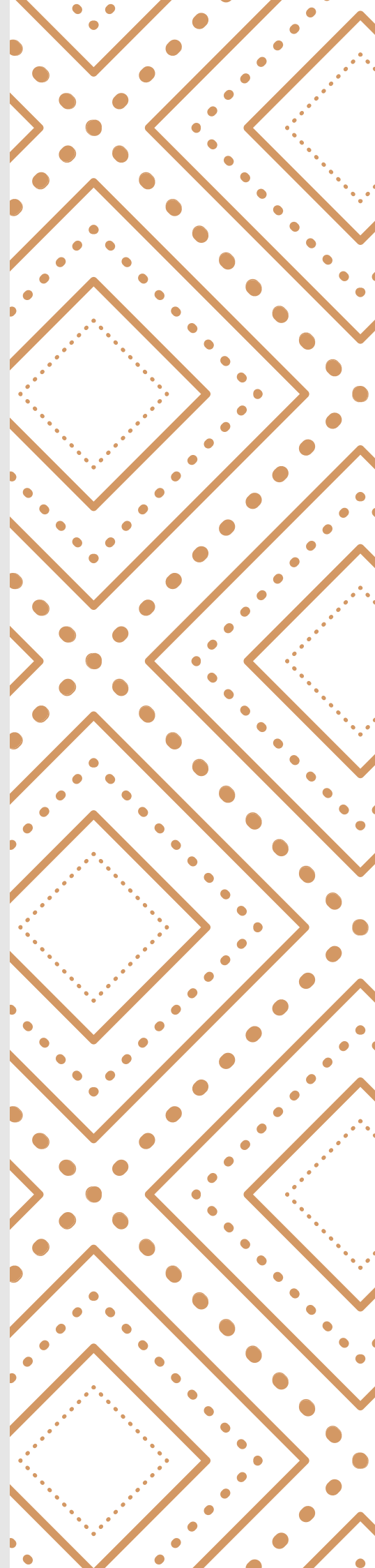
Now lament desolate and barren

The rivers and streams all red

People die with neither tea nor bread

A million lives; you're guilty

Yet why not shed this obscure enmity?!



# PEACE AND CONFLICT IN CONTEMPORARY INDIA AND THE WORLD

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*Mahatma Gandhi once said "A man is just a product of his thoughts. What he thinks, he becomes."*

I shall attempt to make this article as though it is a conversation of my brain and any person who is reading it. My main aim is to focus on the various veiled utterances of peace and conflict in the world, after which I shall put forward my philosophical thoughts about how such utterances could be dealt with, through peace.

Oxford dictionary describes conflict as "a serious disagreement or argument, typically a protracted one". Disagreements occur in all aspects of our daily lives, with your friend, with your colleague, with your teachers or mentors, etc. The form and degree might again vary through the range of slight disagreement to "I can't co-exist with such a person". This article would grab much attention of the readers if I were to decipher the cause or propose a resolution to the current Ukrainian and Russian war threatening global peace, but like India in the U.N., I shall 'abstain' from doing so. Because the war in the world order is not something I want to pay heed to here. It is rather the missing mental and social peace that I would be pleased to highlight.

Conflict is not restricted to armed war that takes place between two nations or groups, it includes the struggle an individual has with his/her mind and the society. In the contemporary world, war is not something desired by people, rather, it is mostly started by a tiny proportion of people or even one politically powerful person who dares to emotionally instigate a large number of people or maybe whole nations. Sociology says that peoples' choices and minds are affected by a latent influence of society. But we make society what it is and to blame it would be an irrational conflict in itself. You may not agree with the aforementioned statement but my observation till now has proven that just like peace and conflict move in circles, so do personal choices and socially influenced decisions.

Partly why certain entities might inflict conflict is wither their personal history or their social environment.

In my opinion, rather than being aware of their surroundings, a person should be more aware of what influences their mind. While dialogues, sanctions, legislation, treaties are a great formal way to impress relations (and sometimes to suppress dissent), what we all need is a greater awareness of our own body and mind. I would request the reader to think of others not as part of a divided social group or a separate nation, but simply as another human being who has the same conflicts in everyday life and the mind that you might have as a person, or maybe even worse ones. We need to try and understand others, get to the roots of what they think and why they act in the way they do. But before that, we should understand ourselves. What we want is to find harmony in the world order, what we need is a balance in our mind and body.

Nobody in this world could ever be perfect in their thinking, but maybe one day we will be united in our attempt to understand each other's needs and problems, and maybe one day we shall be united in peace against the conflict that is not only present outside but inside our minds. Internal peace can be found in things as small as the music of the rain, the warmth of the sunlight, the chirping of birds, the realization of love, the power of meditation, or even the hug of a friend. I remain optimistic that we have in ourselves what we need, we need only find it and bring it out for the world to see.



# PEACE AND CONFLICT



Kirti Bhadana  
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Recently in The Hindu newspaper, one of the headlines caught my attention. It may have seemed futile to some but was very concern able at the same time. It said, "schoolmates knife boy to death, accused held". A small fight broken out on a trifle issue among some teens led to a disastrous situation of death.

Since the time we have landed into this ever-functional world, a lot many things have accompanied us. These things can range from stress, tension, anger/rage, violence to conflicts etc. sometimes we reduce our existence to that of a muted spectator and even many times get rebellious. If understanding why rebellious, then maybe because of differences, divisions, diversities existing in our society. We pick up quarrels on petty issues out of personal grudges, revenge, insecurities etc. Recently even at the global level, world got awestruck when Russia had waged an unprovoked nail-biting war on Ukraine just on some unproved evidence. It seems that we individuals sometimes without any reason get left with weaponry and antagonism as an option to deal on such matters. once professor Neera Chandhoke also pointed out while discussing her book "violence in our bone" that we individuals have become so habituated to violence that the option of discussions and deliberations seem a distant dream to us. Wonder if a complete peace like situation could ever occur.

In today's world, there is so much of diversity existing around us. These differences emerge in form of different ideologies, views, perspective. However, quite often it takes the form of clash or collision of ideas. That is your exercising of freedom can become a threat to freedom of other person i.e., instances of hate speeches etc. similarly some practices which are renounced in one religion can be endorsed in other religions. People of different ethnic and linguistic nature may view things from different angles.



And thus, the more we become intolerant the more we become prone to aggravating conflicts. It is very easy to give lectures, suggestions, advice on such paradoxical factors but when it comes to their actual practice, we put these things on back burner. A person can still be prejudiced and stereotypical in views in spite being educated. Problems are not with formation of laws but their acceptance and implementation on grassroot level.

Need of the hour-

Self-discipline one of the ways to mitigate such volatile situations. A self-disciplined person tries to check and monitors its actions and thus prevent escalating such situations. Moreover, as pointed by a renowned political scientist "Hannah Ardent" we should resort to 'words to persuasion' to handle conflict posing circumstances. Local bathaks or jansunwai (public meetings) should not be seen as a contingency plan rather a necessity to resolve impasses. Similarly, though the world must be questioning the moves of successor of League of Nations i.e., United Nation after the deadly Russian encroachment in Ukraine today, yet its significance can't be totally negated specially went through talks resolutions, sanctions are being imposed on the former. Because what is needed in today's time is social consciousness with social conscience.

# RATIONAL CONFLICTUAL BEINGS

Right and wrong is everywhere

Might I say, peace may be  
somewhere,

Hidden between the conflicts

Thoughts exist that do care,

When wants succumb the needs we  
have

Conflicts turn red and reason dies,

But if it is the conflict that dies

Where will the nation go with no  
sunrise?

Absolute peace was never an option

For nation to grow we have to be  
rational,

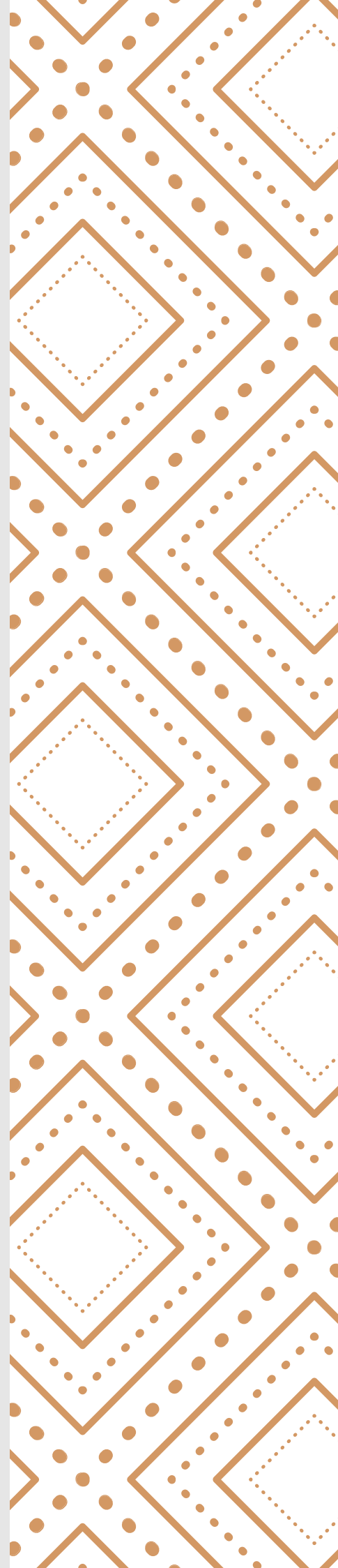
Assembly of lawmakers had  
intellectual factions,

Hardiki Rode

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It is their deeds which  
give me strength  
To say that conflicts  
are not in vain,  
They may give birth to  
chaos and war  
Or form laws of that stand above all,  
Disputes are blessing or a curse  
It's we who decide how  
the events turn.



# THE NEO-WORLD ORDER

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Neo-colonialism. It's a fancy-sounding word, isn't it? But it's not just a word but a reality for quite a few nations. Many perceive it to be simply a myth or a "misunderstanding". Let's unpack what it comprises and why it is a reality that we must accept before proceeding with "developing" global relations.

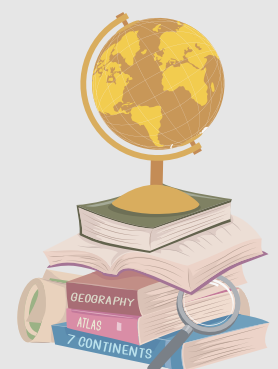
Neo-colonialism refers to the domination or control of one country, quite often a developed former colonizer, using economic, political, cultural, and social influence and means. This is quite often visible in the form of inequality between "rich developed" nations and "poor developing/ undeveloped" nations, an inequality that disappears as soon as taking accountability for past wrongdoings (example: climate change) arises.

Take, for example, the recent case of the COVID-19 pandemic. Many of the world's "developed" countries have brought and hoarded a large percentage of the global vaccine manufacturing, enough to vaccinate their populations multiple times over, whilst many African nations were struggling to get adequate numbers of doses to inject all of their populations at least once. The so-called charitability of the "developed" nations only came into play when health experts around the globe suggested that vaccination for ALL can only prevent further strains and outbreaks. But this warning was understood too late and by then the Omicron variant had already arisen in South Africa. And for those of us who believed that COVAX by the World Health Organization helped in the "equitable" distribution of vaccines, let me remind you that they couldn't do so before approval from certain members of the international community.

Another case quite often referred to when studying neo-colonialism is the McDonaldisation of the world. How often do you enjoy a burger or move around in jeans? When was the last time you enjoyed authentic Indian cuisine or wore authentic Indian wear? I'm sure we've all worn jeans with kurtas, right? That is

neo-colonialism. Surprising, isn't it? How subtle and unnoticed neo-colonialism can be? In the current global politics, the United States of America has portrayed itself as an "ideal" country that all countries aspire to be like. They try to emulate it, copy its culture, its food. But what they do not understand is that they are destroying their own culture and adopting something alien, something that gives another country a way to influence and dominate it or manipulate the sovereignty of a country by simply changing the way its people think. Just making them believe that they aren't good enough, repeating this over and over and over, ensures that they'll never be good enough. Today, the USA believes itself to be the patron and guardian of all countries in the world, whilst manipulating to benefit its selfish motives. It acts like a bully hiding behind the mask of a good father figure to solve disputes between immature children. Take for example our current conflict in Europe.

I would like to summarize by quoting the words of Kwame Nkrumah, the first President of Ghana who led the fight for freedom and a prominent leader of the Non-Alignment Movement, for the very aptly summarises all I've tried to convey here, his words as relevant today as it was decades ago. "A State in the grip of neo-colonialism is not master of its destiny. It is this factor which makes neo-colonialism such a serious threat to world peace."



# PEACE BETWEEN RULERS AND SUBJECTS AND CONFLICT WITH INTERPRETATIONS

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We cannot understand the New World Order without accounting for the role of religion, which should be a private matter but has become public over the years, especially in countries like India. In this context, it is necessary to understand our past. Can we find such instances at that time which can teach the value of toleration? In this article, I will shed light on the mediaeval period, when the Muslim rulers controlled the subcontinent with a Hindu majority and how different historians have interpreted their actions and practices.

The period of Akbar's rule has been regarded as one of the most significant and incomparable periods in Indian history, involving very precious achievements on all political and socio-cultural grounds, including unity of the adherents of different religions, particularly Muslims and Hindus.

Akbar's success stemmed from his religious policy, which was based on Sulh-i Kul (universal peace and harmony) between all his subjects, regardless of their social, ethical, or religious identities. His religious policy was not a sudden event, but emerged over the course of time depending on different internal and external factors. The final stage of Akbar's religious policy, the Din-i-Ilahi (Religion of God), was a syncretic religious movement propounded by him in 1582 A.D. He also built Ibadat khana, wherein, he invited selected mystics, intellectuals and theologians, and held discussions on religious and spiritual themes.

Another instance that shows tolerance and peace with Hinduism can be seen in the plan of Shahjahanabad. The Vastu sastras (rules of architecture) were part of a larger body of Sanskrit texts called the Silpa sastras (rules for the manual arts) that established rules for the practise of many mechanical and fine arts. The Manasara, a vastu sastra dating to c. A.D. 400-600, listed a semi-elliptical design called karmuka (bow) as one of the shapes a settlement might take.

Such a plan was especially appropriate for a site fronting a river or sea shore, and this was adopted by Shahjahan for the structure of his city. As we have seen, the rulers were considerate of their Hindu population and adopted several measures to interact with them and establish a relationship with them. But still, within such a paradigm, historians have constantly appropriated the actions of Muslim rulers guided by sectarian interests. The iron pillar in Delhi (which was bought in Delhi by Iltutmish) is often referred to as the "Hindu" iron pillar, an object in direct opposition to the adjacent "Islamic" minaret, ignoring the fact that the terms stambha (pillar) and minar (minaret) were used interchangeably to refer to the same objects by mediaeval Indians, Hindus, and Muslims. Within such a narrative, the presence of "Hindu" materials in a "Muslim" context is necessarily ascribed to the propagation of sectarian victory rhetoric.

It is time that Indian Muslim architecture was also seen from different perspectives, as was done by William McKibben and Catherine Asher. This does not deny the fact that there were religious conflicts and people suffered, but this also does not give us permission to appropriate the relationship between the ruler and subject based on religious interests. As we have seen above, they did not impose laws on their subjects but followed a policy of persuasion.

The Bhakti movement also created a new atmosphere in India. As a result of this movement, a great number of rulers in various parts of India adopted a more liberal policy of religious tolerance.

So it is important to analyse the relationship between subjects and rulers, other than from a religious perspective, mainly in the context of the Sultanate and Mughal rulers in Medieval India, as they showed the power of tolerance, which we should apply in our present contexts.

# IS THERE SOMETHING CALLED COMPLETE PEACE? IS IT IDEAL?

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Although various definitions of peace appear in the literature, there is no consensus on a conceptually clear definition of peace. The English word "peace" derives from the Latin word "pace," which has a somewhat more legalistic meaning. The Oxford Latin Dictionary gives the first definition of pax as "a pact (to end or avert hostilities), settlement, peace". It also points out that it "applies to relations between individuals."

Peace is seen as a relationship among people based on a common agreement or understanding that flows from a civil or divine source that keeps the peace through contractual relations. For Thomas Hobbes, peace can be achieved when people enter into a social contract and come out of the state of nature.

The Hebrew and Arabic words for peace, shalom and salaam, respectively, derive from the root shalev, meaning "whole" or "undivided." This is also the root of the word Islam. Hindi and Sanskrit have several words for peace. Avirodha stems from the word "virodha," which means "war," and is consistent with Western definitions of peace as the absence of war. But the definition of peace should be more holistic, because if peace is just the absence of war and violence and does not include living with dignity and similar concepts, then even complete peace cannot be ideal.

One of the important things to note is that most Western definitions of peace tend to emphasise the absence of violence, while Eastern definitions tend to be positive in the sense that peace means the presence of certain characteristics rather than the absence of negative characteristics. This can be explained by the economic and political conditions prevalent in the east. That is why the absence of war is not sufficient for eastern countries.



According to Marx, history is dialectical, which means it has contradictions, and these will end when communism is established. According to this theory, eastern Europeans and Russians should have been left in peace as they also tick the criteria of equality because communist society is a classless society. But that is not the case in the real world. Due to bad implementation and other factors, the communist regime became authoritative.

The point I am trying to make here is that peace as a state or condition does matter, but not more than the process used to achieve it. Whether peace is ideal or not depends on the process used to achieve it. This is totally different from the teleological concept, where the end matters and not the means.

All in all, the question of whether there is something called "complete peace" and whether it is ideal depends on a lot of factors. For liberals, peace can be achieved when in a society the focus is on the individual. For anarchists, a society with no authority and no hierarchy is ideal and in a state of peace. In this article, I have tried to follow a post-modernist approach, basically denying any mega or grand theory about peace, at the same time being aware that there are a lot of critiques of the post-modernist approach too.

# PERFECT IMPERFECTIONS

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*"What lies behind us and what lies before us are tiny matters as compared to what lies within us"- Ralph Waldo Emerson.*


On the lines of Ralph Waldo Emerson, let me take the honor to gently remind each one of you that our presence is worthy enough to be celebrated in the cosmos.

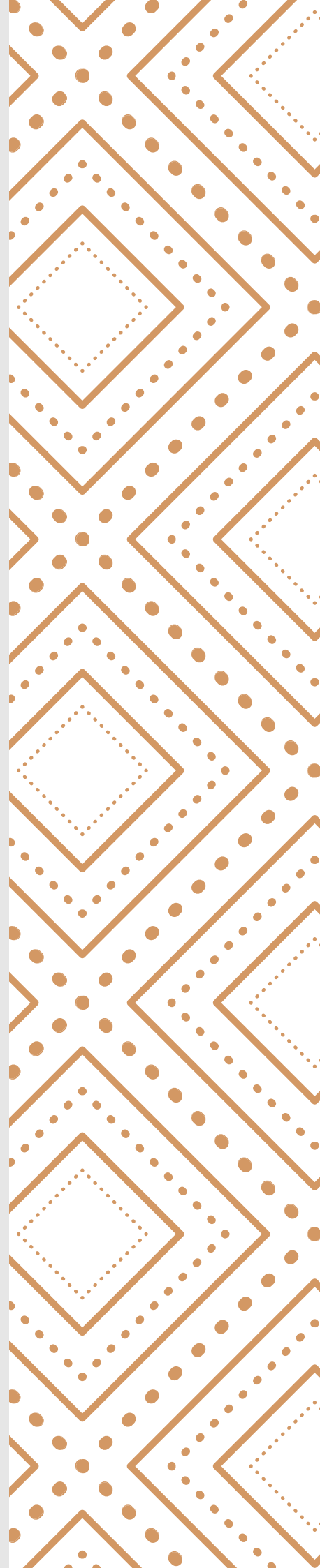
Hand on my heart, there isn't anything as picture perfect as such and no denial, there's more to social media than what meets the eyes.

That being so, we do need to go easy on ourselves and embrace every inch of our imperfections and at the same time be addicted to bettering ourselves with each passing day.

So, here is me sharing my piece of poetry on the topic, "PERFECT IMPERFECTIONS" Under the subtheme 'PEACE AND CONFLICT WITHIN ONESELF'.

With eyes wide open,  
Don't You stare at the ceiling trying hard to conceal all  
your feelings?  
Don't you fight back your tears just to make sure that  
nobody hears?  
Well, I guess, it's the monsters in your mind eating you up  
all alive.  
For it constantly interrogates your identity and seeks  
assurance for your appearance  
Visualizes you're not so superb sights and frivolous fights  
with else's edited highlights  
Oh, dear think no more and just consoles your sobbing  
soul subdued with endless emotions  
For the real beauty resides inside akin to the priceless  
pearl buried at the bottom of the ocean.

Remember, the moon dares to sit in the dark sky all  
alone on its own  
No denial, it's far from full & full of dusty craters yet has  
got no haters  
For it sidelines its scars & chooses to shine bright thru  
the dark night.  
So, my dear dove,  
Embrace your imperfections and fly but not in the  
pursuit of perfection.  
For every inch of your perfection is breathtakingly  
beautiful.  
Beautiful enough for the eyes that crave to peep in your  
soul.   
Beautiful enough for the heart that craves for you to be  
his / her home.



# Мир, UKRAINE, and इंडिया

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The world watched with shock as the events in Eastern Europe developed quickly, prompting an attack by the Russian military in Ukraine on February

24, 2022. The cities of Kharkiv and Dnipro were hit by missiles, and Chuhuyiv was bombed. Numerous residents escaped the capital, Kyiv, to look for cover in the western area of the country. The crisis follows the underlying foundations of Ukraine's choice to forge closer with the European Union (EU) and North Atlantic Treaty Organization (NATO), making a plan away from Russia, with which it shares strong social and cultural ties extending back to the Middle Ages. In a speech days before executing the attack, Russian President Vladimir Putin clarified that he considers Ukraine's place to be in Russia's overlap—a position it has held from the times of the Russian Empire under Catherine the Great in the eighteenth century through the nations' shared history in the Soviet Union. Now, this recent incident has become one of Europe's gravest security emergencies since World War II.

In January last year, Ukrainian President Volodymyr Zelenskyy requested US President Joe Biden to allow Ukraine to join NATO. This enraged Russia, which began sending troops close to its Ukraine line for "training exercises" in spring last year and expanded it during autumn. By december, the US started advertising the deployment of the Russian soldiers, and President Biden cautioned about serious sanctions if Russia attacked Ukraine. This is not the first time tensions between Russia and Ukraine have reached a boiling point. Russia had attacked Ukraine in 2014 when rebels claimed to be backed by President Putin annexed Crimea. Later, Russia and Ukraine signed the Minsk Peace Accord to end the armed clashes in east Ukraine, including the Donbas district.

Relations between NATO and Ukraine date back to the mid-1990s and have since formed into one of the most significant of NATO's associations. Beginning around 2014, right after the Russia-Ukraine conflict, collaboration has been increased in

basic regions. Thus Ukraine had rightly applied for a NATO Membership Action Plan (MAP) in 2008. Next, the European Union's approach towards Ukraine and Russia stayed unaltered, regardless of critical voices arguing for changing the EU's strategy towards Russia, particularly in Germany. Next up, the EU underlines European peace, keeping up with the approval system against Russia by maintaining political channels simultaneously and supporting the Ukrainian policy of territorial integrity, and its far-reaching affiliation agreement with Ukraine has become employable.

According to the EU, Putin's Russia alone plays the blameworthy party in this conflict. From this position, it can be contended that, according to a strategic perspective, the EU's strategy towards Ukraine had three blemishes: firstly, it is both disturbing and potentially revealing that the EU ignored the alerts of a perhaps brutal response by Russia, assuming Ukraine had turned toward the west and become important for the EU's range of prominence. Furthermore, it is likewise very apparent that the EU had a heartfelt understanding of Ukraine's domestic circumstances. Finally, the EU was and is somewhat inconsiderate towards the subject of what negative results the association agreement could have on the EU.

For India, Russia is a vital and favored accomplice, one that stands by New Delhi against any antagonistic move at the United Nations as a veto-wielding country. It is also India's significant military and protection partner. Nevertheless, hints of disappointment over India's stand are developing. Like America, Ukraine too expressed disappointment over India's reasonable methodology when the world was about to start a major conflict. This comes when India at the UN Security Council meeting called for immediate de-escalation with practically no judgment on military activity by Russia against Ukraine. India's Permanent Representative to the UN, Ambassador TS Tirumurti, approached all sides to work out their "utmost limitation" and keep peace. He repeated the requirement for a serene settlement of the deadlock and approached every interested individual to use more noteworthy endeavors to agree to diplomacy.

Nonetheless, the Ukraine war might bring about an inadvertent blowback for India, as New Delhi cautiously moves its situation inside the Quadrilateral Security Dialog, known as the Quad. The three other Quad nations—the US, Australia, and Japan—have spoken as one while getting down on Russia and its President Vladimir Putin's "special military operation" in Ukraine, which has forced severe authorizations against Moscow. While New Delhi has its reasons for not reprimanding Moscow freely, the aggregate analysis of Putin's activities is probably going to push Russia nearer to China, which could actuate the Quad to likewise take a firm position on Moscow. Nevertheless, New Delhi's 'no stance' over the issue might end up being a make-up of sorts for the gathering.

The current clash has seriously stressed U.S.-Russian relations and expanded the gamble of a wider European conflict. Because of alliance security committees, strains are probably going to increase among Russia and adjoining NATO nations, which would almost certainly include the United States. Furthermore, the contention in Ukraine will have more extensive implications for future participation on basic issues like arms control, cyber protection, atomic limitation, energy security, counter-illegal intimidation, and political solutions in Syria, Libya, and somewhere in the current world situation, George Orwell's "War is peace. Freedom is slavery. Ignorance is strength." suits appropriately.

<sup>1</sup>(The heading clarified: Мир is the Russian transliteration of "The World". Consequently, the article circles around Russia, Ukraine, their long shared history and culture, involvement of the west (chiefly NATO AND EU), and the stance of India).

# WHEN PEACE SEEMS BLURRY AND THE DESIRE FOR POWER BECOMES NEVER-ENDING

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Since the year 2020, the global order has been revamped. We are living in unprecedented and

unpredictable times where the world is being confronted by mammoth challenges. Morgenthau's theory of realism has started to make more sense in the context of the increasing tussle between China and Taiwan and the threat of eventual capturing of the latter to fulfill the long impending "Chinese dream", as Xi Jinping calls it. This emerges as a significant global problem. Xi's ambition is to be the sole world emperor and to carve out such a mesmerizing and strong legacy of himself, making him stay forever in the minds and hearts of today's and future generations. This frenzy has led him to choose a path of destruction; engulfing and affecting the whole world.

China finds it easy to seize Taiwan because it's an isolated country, hardly recognized by 14 states (now that Nicaragua has broken ties with it) and its existence in multi-lateral forums is minimal, making it as good as a "non-functional" state. Furthermore, China's actions are criticized but no state dares to counter them because as S. Jaishankar says—"China has been able to get itself recognized as a leading power, and even if no country likes to have relations with it, they have no choice but to respect it."

Therefore, while the US has pledged to support and protect Taiwan, it's not enough. It's also necessary to note that if the US comes into the picture, a "World War III" may become inevitable even if the prospects of war seem heavy; evident from the already volatile relations between China and the US. Furthermore, the expanding aggression of China to strip Taiwan's autonomy and disrupt the status quo will create havoc in the South Asian and Southeast Asian regions. Rather than emerging as a site of prosperity, the region will be colored in ruins and even the slightest bit of stability that has been achieved will cease to exist, with China bringing back the era of colonization to the "level of normalcy"; as already evident with Russia successfully invading Ukraine to resurrect the lost Soviet glory.

It's too soon to say anything with a definitive stand but what I can say with determination is that China has gone astray and the leader that it was supposed to be; that is of making the Asian brand popular and working in tandem with the international community has become non-existent. Moreover, China has started preparing for war be it in any form; evidenced by its massive military spending and economic boom. Therefore, the threat of an actual invasion of Taiwan has come much closer than before and this time China will not back down.

In this case, what Taiwan has to most importantly do is to acquire legitimacy of the international community by slowly but steadily refashioning its ties with the "democracies of the world" and focusing on enhancing its military capabilities. Right now its situation is similar to that of the Taliban, wherein they have managed to capture Afghanistan but because they aren't officially recognized by any other state (although China has increased diplomatic efforts with the new regime), they are excluded from real-world politics. So, if Taiwan wants to maintain its independent worth, this is the least it has to do because remaining in isolation for too long will only make China more irresistible towards its lurking dream; lessening the time frame that Taiwan has left with itself to protect its 23.6 million population. Otherwise, in no time the world will be in the midst of another real catastrophe, much bigger than what is simply being imagined.



# आईना

वसै तो रोज ही  
आइनेको नि हारा  
करती हूँपर अपनेअतं  
र मेंही झाँक नहींपाती  
हूँ  
खदु सेमैंऔर दनुिनिया  
सेक्या चाहती हूँ  
इसी कशमकश  
मेंहरपल डूबी जाती हूँ  
कभी चाहती हूँकोई  
मझु सेबात करें  
पर दसू रेही पल  
अपनेखयालों को  
साझा नहींकर पाती हूँ।  
एक पल मेंआकाश  
मेंतरै रही होती हूँ; पर  
अगलेही पल पाताल  
की गहराईयों मेंडुब  
जाती हूँ।  
लोगों के तंज पर भी  
मसुकुरा जाती हूँ  
कैसेकहूँउन्हेंइन्हींलोगों  
सेही तो घबराती हूँ  
वसै तो रोज ही आईना  
नि हारा करती हूँ;  
पर इन पहेलि यों को  
ही तो मैंसलु झा ना  
पाती हूँ

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# DOMINANCE OF THE DEVELOPED COUNTRIES

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In *On the Origin of Species*, Charles Darwin has expounded his theory of “survival of the fittest” by claiming and subsequently, proving that the species that can stand the test of time and carry out successful procreation stand a stronger chance

of surviving than species with a less adaptive and reproductive nature. While Darwin wrote purely in an evolutionary context, I would like to go a step further and extrapolate his conclusion on a broader, political level.

History stands testimony to the fact that nations that hold the status of being “developed” are usually the victors, rarely the vanquished. It is no secret that they play either a sly and indirect role in suppressing the still-developing countries and extorting resources out of the latter, both human and human-made, or sometimes even a blatantly direct role in effecting subjugation. In my opinion, any development that comes at the cost of another player’s growth is merely dominance and not ‘development’ in an ethical sense. However, acknowledging the sharp gulf between theory and practice, let us choose to gloss over this glaringly bitter truth.

To take an example, I would like to talk about the land of the free and the home of the brave. The very fact that the United States of America (USA) first comes to mind is a testimony of its growing soft power as a hegemon and establishing psychological dominance in its subtle ways. American exceptionalism is evident when one takes a look at how most, if not all, international decisions and treaties, which may or may not even involve the USA at all, face vacillation much like a ball in a game of catch being played between school kids. As far as the hard power of the USA is concerned, American exceptionalism can be corroborated by many examples.

For the reader's precious time and an abundance of instances in general, I shall talk about the ongoing Russia-Ukraine conflict. While it is understandable and even appreciable, to some people, that the USA is extending military support to Ukraine to, ostensibly, combat the Russian troops, I believe it is necessary to read between the lines and arrive at a conclusion only after analyzing the ulterior motivations of the USA. Is this fight just about standing in support of a weakly defended state? Or is it about trying to emerge victorious in a grander ideological war (once again) even if that means the loss of millions of lives? Or is it about ending the conflict as quickly as possible so that energy prices can be controlled; the USA being the second-largest energy consumer after China? How can the limited military interventionism of the Biden government be explained? Why is the US only sending military aid to Ukraine and not any troops? Why should economic deals between India and Russia be subject to the assent of the US? If one tries to answer these questions, one is bound to arrive, by and large, at one answer only: The USA assumes importance and participates in global issues because of its status as a "developed" country; because of what the white Americans think about the problems of the world is, apparently, of paramount importance.

It would be incorrect to assume that the United States of America is the only country in the world that exercises its "developed" privilege. Countries like Great Britain, China, and, needless to say, Russia also use their economic, political, military, and technological greatness to their advantage, sometimes without caring about the extent of casualties for the rest of the world. British colonialism constitutes a very dark chapter written by the whites for all of humanity as does American slavery. More recent examples include the capitalization of covid vaccines by the developed nations and hoarding them while the poorer countries from the Third World were coughing their lungs out and dying. Annexing other countries, torturing their citizens, carrying out ethnic warfare, and setting up concentration camps for genocide are only a handful of disturbing activities that form a part of the developed nations' agenda to maintain their status quo. Even in the United Nations Security Council, the bench of the permanent members constitutes the five most developed countries of the world who brazenly misuse their power of veto, rendering the importance of the UN negligible to the remaining countries of the world.

The influence of the developed nations can be very clearly seen in contemporary media and culture also. Globalization and liberal economic policies have opened the gates of the countries for one another but they have also resulted in the market being heavily influenced by the "Western way" of living and have started a culture of consumerism in the African and Asian countries. The target audience for any commodity, service, or even a psychological test is, more often than not, the white man.

However, it is heartening to note that a changing scenario can be identified and will hopefully flourish in the coming future. The developed countries are trying to be more inclusive and less aggressive in their policies because it does not escape their notice that to live in a closely-connected world is to live with harmonious cooperation with other nations. If God forbid, that does not happen, it won't be surprising to see the developing nations of the Third World rise in agitation against the dominant forces. As Nelson Mandela said, "*when those in power deny you of freedom, the only path to freedom is Power*".

# THE FAULT IN OUR LAW

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If you google how to evade accountability, some of the "tips" suggested by psychologists would be "act with the highest standards without having any, highlight positive aspects of your past track record, and state that you are under attack". Indian government's handling of refugee issues has not been

Very different. Boasting magnanimity and genuine consideration of human rights, India has managed to maintain an image of a "savior sibling" but its treatment of refugees is a matter of grave concern in contemporary times. According to a report by UNHCR, around 40,000 Rohingya refugees are living in India who fled persecution in Myanmar out of which at least 240 are currently detained on charges of illegal entry. Additionally, 39 are being detained in a shelter in Delhi while 235 others are detained in a holding center in Jammu. Strict surveillance, attacks from ultranationalist groups, micro-aggressions, arbitrary detentions, and summons by security agencies have become too normalized for this predominantly Muslim group ever since the ruling party, Bhartiya Janata Party (BJP) came to power in 2014. Although India is not a signatory to the UN convention Relating to the Status of Refugees, 1951 and its 1967 protocol but it is still bound to adhere to the principle of non-refoulment which states that no country can expel, return or expedite a person to their home country where there are substantial grounds to believe that their life would be in danger. At a time when the International Court of Justice unanimously ordered Myanmar to protect the Rohingyas from genocide, the deportation of these refugees without any consultation with the UNHCR does not only undermine the principle but forcibly puts the lives of vulnerable people at stake.

## DETERIORATING RELATIONSHIP

Historically though, India's relationship with the refugees has not always been contentious. In 1959, around 80,000 Tibetan refugees fled to India and continue to run an exile government today in Dharamsala. The handling of one of the largest and most expeditious migrations in human history post-Partition was appreciated wide and far. India received

Kenyan and Ugandan refugees of Indian origin who had British passports between 1968– and 71. It also absorbed the Tamil refugees from Sri Lanka and the Bangladesh refugees post-1971 without discrimination. Nepalese and Bhutanese are allowed to enter India. It has also admitted the persecuted from Somalia, Sudan, Afghanistan, and elsewhere. The disposition to host refugees must come with a realization that the maintenance of the livelihood of these people is also a responsibility of the government.

The regulation of the entry of foreigners into India is done through the Passports Acts of 1920 and 1967 and the Foreigners Act, of 1946 of the Indian law. India does not have a specialized domestic law for refugees and the law requires every person entering the country to have proper documentation. Usually, refugees cross the border in extraordinary circumstances without valid passports or visas which makes them “illegal immigrants”. These refugees are not able to enjoy privileges accorded by the Geneva Convention because the terms “refugee” and “foreigner” are used interchangeably. The discriminatory citizenship Amendment Act, 2019 sought to expedite the pathway to citizenship for non-muslim refugees from Afghanistan, Pakistan, and Bangladesh. The absence of consideration of Muslim minorities from Pakistan like Shias, Ahmadiyyas, Baloch, etc, Tamil Hindus from Sri Lanka were some of the important fault lines highlighted by experts in the refugee laws of India.

## **A LIFE OF MISERY AND DEPRIVATION**

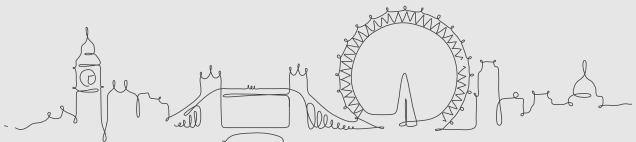
Those who have not been deported yet or are saved from the trepidation of persecution by their home country have to live a life fraught with destitution, lack of education, identity loss, and psychological trauma. They find work in the informal sector as construction workers, domestic workers, rag-pickers, etc. in New Delhi, Uttar Pradesh, Jammu and Kashmir, and Bihar. The growing religious intolerance and labeling of refugees as “dangerous” or even “terrorists” who are a threat to the social fabric of India have all exacerbated the already existing problems of settlement in a foreign land.

There is no doubt that India has had a noteworthy record of refugees in the past. With South Asia becoming more volatile as a region after the Taliban takeover, it is imperative for India to have a robust refugee law because the absorption of persecuted people should also come with the provision of basic human rights and privileges. At a point when the socio-political climate of India has made life difficult for minorities who are “legal citizens” of the country, refugees are in an endangered position today more than ever before which can hurt the all-encompassing global aspiration of India.

# THE SIMPLE PARADOX

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*The comfort of this nothingness is a dream of many, but in this waking-dream wish fulfillment, many of us tend to confound this utopian vision of ours with mere existence and simply ignore the thrills of living life fruitfully with a purpose. In this poem of mine, I have tried to establish the distinction between mere existence and post-oblivion nothingness and have also tried to explain the key of life, that is, to entangle oneself in its vivid hues and embrace all the changes that its experiences offer, to enjoy its every moment to the fullest.*



Sitting by my window one day,  
Working meticulously on my piece of poetry,  
I started thinking thoughts of reverie.  
To drift me away.

Thoughts such as these,  
Crossed my mental horizon.  
Whatever happens when,  
One crosses the oblivion?

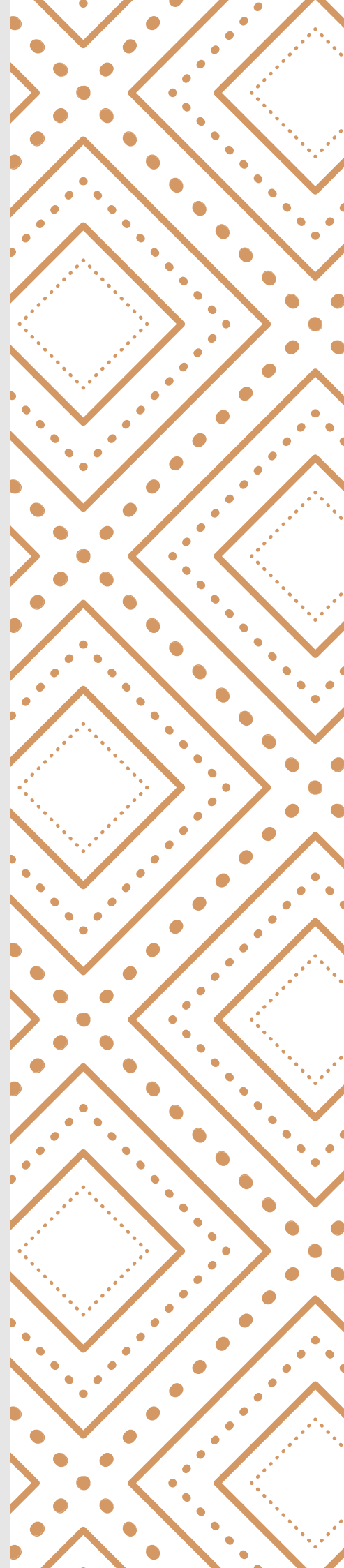
Do they feel their surroundings?  
Or do they float towards an endless void?  
Do they feel the nothingness,  
Which being inevitable, they cannot avoid?

Do they feel the comfort,  
What does this nothingness offer?  
Which can't be replaced by anything,  
Not even by the treasures of coffers.

Do they feel the effortless floating,  
Into the arms of this eternal abyss?  
Or do they get snippets or glimpses,  
(Just like a film replaying again and again  
in a vague sequence!)  
From their past reminisce?

The solace of nothingness,  
Is profound in its very essence.  
But is it the same as the objective obliviousness,  
Of a trivial, uncomplicated existence?

I don't know about them,  
But here I drown.  
It feels like being pulled into a nightmarish existence,  
Down and down and down.





The depth of the darkness and coldness,  
Washes like a humungous tide over me.  
It seems like waking is dreaming,  
And the Styx, itself, is on a killing spree.

It feels like visiting,  
The very House of Hades.  
And familiarizing oneself,  
With the torturous, punishment gates.

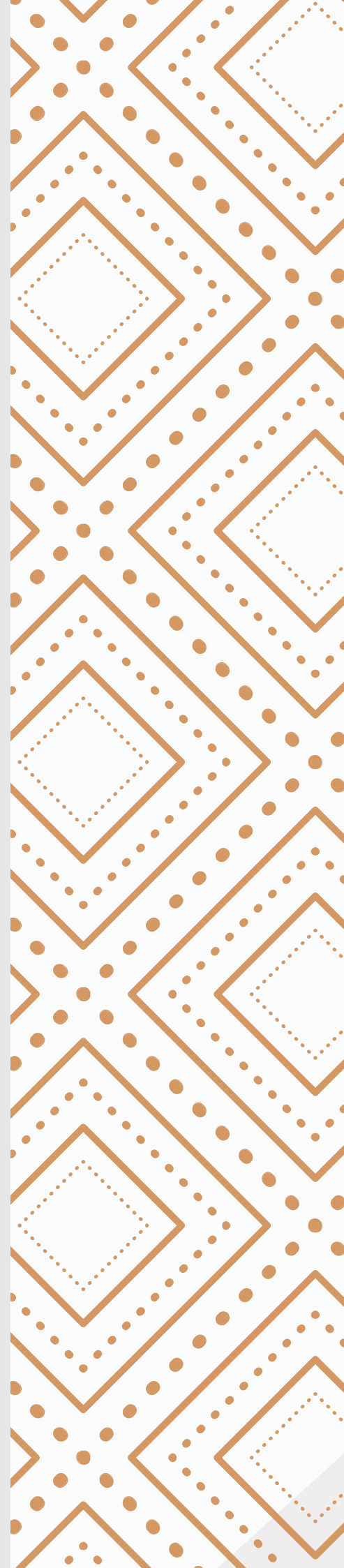
Suddenly a gust of wind,  
Blows over me,  
I wake up startled,  
Beads of sweat forming on my forehead,  
Seeing the White Paper staring blankly back at me.

A sudden realization hits me,  
Solving the nearly impossible strife!  
That a trivial existence,  
Veils the infinite possibilities of human life.

The nature and truth of Human Life are simple,  
It's never short of barricades and hurdles.  
But merely existing won't solve this problem,  
The real solution is in enjoying its trifles

This experience, however weird, taught me,  
That life is about living, not existence.  
Hence Live It Wholeheartedly,  
Without any form of resistance.

As living a satisfactory life is a blessing,  
bestowed to few,  
Is it very difficult to Achieve?  
What does it take?  
It's just about entangling oneself, completely, in its hue.  
It's the direct path to the abode of Eirene,  
A tranquil abode, peaceful and serene.



# РОССИЯ-УКРАЇНА: A HISTORICAL VIEWPOINT

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Russia-Ukraine conflict- A hotly debated topic whose headlines dominate the top columns of every newspaper in today's world. But to better understand it in present, let's delve into the chain of events that escalated into it. There are two present reasons which can be identified for the Russia-Ukraine conflict. The first reason is geopolitical as Ukraine is a

matter of strategic importance to Russia because of its huge landmass and its crucial location between the European Union and Russia. Secondly, there is also a territorial conflict between Russia and Ukraine, as currently, Russia is in control of Crimea and the two regions of Eastern Ukraine, namely, Luhansk and Donetsk (Donbas Region of Eastern Ukraine). Ukraine was once part of The Soviet Union but after its disintegration, it became a separate country on 24th August 1991.

After establishing a political background, for looking into the chasm of history, the events during the reign of 3 presidents are crucial, that is Viktor Yanukovich (2010-2014), Petro Poroshenko (2014-2019), and Volodymyr Zelensky (2019-Present) respectively. President Victor Yanukovich won the election on 25th February 2010, but as soon as he became President in March 2010, A sequence of events started that changed the history of Ukraine forever. After the end of the Soviet Union in 1991, the newly independent Ukraine had many naval issues with Russia which resulted in the signing of a landmark agreement with the Russian government in the city of Kharkiv, under Russian President Dmitry Medvedev and Prime Minister Vladimir Putin, but this agreement was heavily criticized by both USA and the Ukrainian public, who wanted to move away from the old Soviet, Russian culture and traditions. Further, in October 2010, Yanukovich amended the Ukrainian constitution and changed article 111 of the Ukrainian constitution which was regarding the president's removal.

This move, again, created a negative perception among the public who started disliking him. Then, in the years following 2010, he was also facing a lot of corruption charges and because of all the aforementioned reasons, by the end of 2012, his popularity and approval ratings fell like anything. To rectify his image, in the early years of 2013, he and his ministers declared that they were in favor of signing the European Association Agreement and created a massive hype out of it and the people were also in full support of this decision. But on 21st November 2013, his government suspended the signing of this agreement and Yanukovych went back on his promise. This created civil unrest in Ukraine which further escalated into riots, then civil disobedience, and finally into a movement called the Euromaidan Movement whose purpose was to remove Viktor Yanukovych from office. The protest especially intensified in the capital city of Kyiv, and while the protests were going on in the city, Russia strategically planned and invaded the Crimean Peninsula, eventually taking it away from Ukraine and appointing a Pro-Russian Sergey Aksyonov as the head of the state. Russia later even conducted a referendum, and since a majority of the people in Crimea and the Eastern part of Ukraine were Russian speaking, therefore they voted in favor of the Russian Federation, legitimizing their invasion by the principle of Self-Determination) and 16th March 2014 was declared as Crimean Independence Day. Now, returning to the story of the Euromaidan Movement, in January, the Parliament passed some anti-protest laws that made the public even angrier, and they continued to protest. As a result, the Agreement on Settlement of the Political crisis in Ukraine was signed on 21st February 2014 by Yanukovych, under the mediation of the European Union and the Russian Federation. But soon after signing the treaty he, along with other high-ranking officials, fled the country, and later the parliament removed him from office.

Soon after his removal, there were fresh protests in the Donbas and Crimean regions, resulting in the appointment of a temporary government under Oleksandr Turchynov, after which Petro Poroshenko was elected as president in 2014. In 2014 Vladimir Putin, after coming to power, in one of his speeches, publicly spoke about protecting the rights of Russian citizens and Russian speakers in Crimea and southeast Ukraine. This statement came in between the ongoing crisis in Eastern Ukraine, and therefore the Pro-Russian and Eurosceptic people felt instantly connected, and this created an ethnic divide in the Eastern part of Ukraine, known as Luhansk and Donetsk. Now, after the July 2014 Malaysian Airline incident in Ukraine, Ukraine became a Battleground between European Union and the USA on one side, and the Russian Federation on the other. Then, on 5th September 2014, France, Germany, Russia, and Ukraine, came up with a ceasefire agreement through the Minsk Agreement, which aimed at ending the war in the Donbas region of Ukraine, but it failed because of multiple ceasefire violations. Again a fresh agreement was set up, and it was called Minsk 2, which was signed on 12th February

2015, but this also failed because of Russia fearing the ukrainian stability as a country and because of Donbas being a prosperous industrial area. Now, after the failed 2015 Minsk agreement, nothing much changed in their conflictual relations.

Then in 2019 president, Volodymyr Zelensky was elected as the new President of Ukraine. But after the ten-mile formula between these 2 nations failed, where Ukraine wanted a full ceasefire and complete control of Donbas to conduct elections, to create an autonomous government, and Russia disagreed with this proposal, asking for autonomy and elections first, and a ceasefire afterward. Russia invaded Ukraine yet again, and thus continues the story of this war, with its heartbreaking details of mortalities of innocent civilians. Even NATO and other European Countries are unable to do anything because firstly, Russia enjoys leverage over Europe and secondly, if North Atlantic Treaty Organization (NATO) gives Ukraine its membership and that too during war like situations, then under Article 5 of Collective Defense enshrined in the Washington Treaty, all the NATO countries will be obliged, or rather bound to deploy their forces in Ukraine which could escalate into a full scale world war. Moreover, India's position becomes even more precarious due to its strategic relations with both USA and Russia.

The probable solutions for this conflict seems to be that either this Russian Leverage over Europe has to be neutralized by looking for alternative markets, or, one of the two sides has to bend on its demands.,or, finally,, negotiations have to be carried out, between Russia and the world leaders. But until any of these happens, the country will remain engulfed in the fury of this war, and this would continue to threaten the notion of world peace and security.

# CLOSED CHAMBER

You can say, I'm sleep walking in another  
cosmos,  
But something known from the unknown calls  
upon me at midnight,  
Achelous, it is!  
Guided to the river, I walk,  
Walk to myself, to my existence-purely  
unknown.

The bewitching songs of the waves make  
way to my heart & sink in as it says "Your  
Angels are protecting and assisting you on  
your journey. Do make full of it."

It is no place to be,  
It has no rooms,  
Yet has keys and doors to chambers.  
I move to my right, maybe, it made me,  
I see a huge, monumental, octopus oval mirror,  
That's what there is.  
I look into it-or look into myself.

I'm only in my bare skin, right there I shed  
most of it,  
come out as a Serpent pure with  
poison, like my words, hitting like venom,  
realistic with each anxious shedding,  
be it water or scorching sun,  
I'm the one they might call a Coat with turned  
horns, simply unaware of the change and  
chance that prevails within me, I may  
compete with four forms of river-god, and  
that too on his calling.

K.Ruha

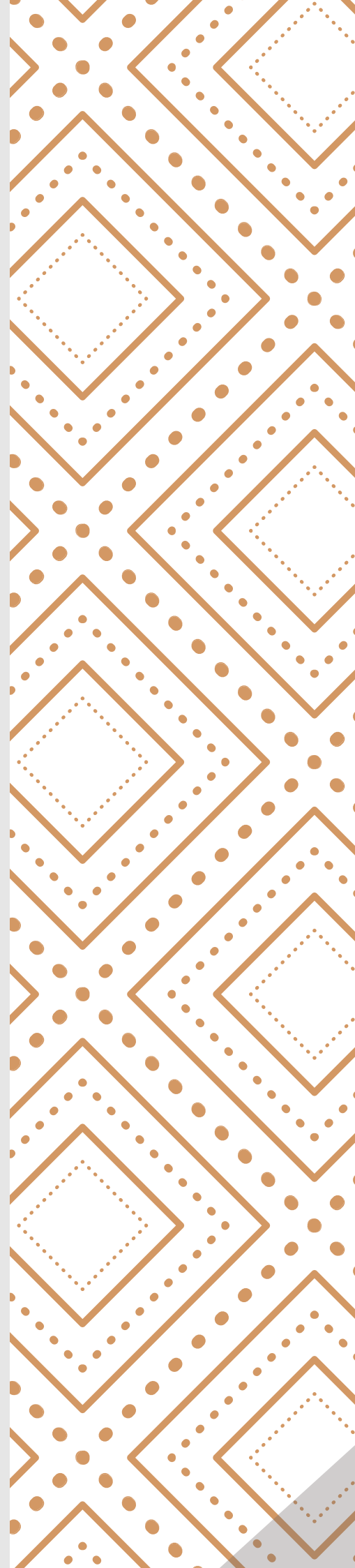
English Hons.  
1st year, Lady Shri  
Ram college

I go in, making into my world-yet to be  
explored,  
It is nothing like the place of upright  
bodies, Slithering into a castle, with  
bookshelves all over, adjoining veins  
running through books-of all colours,  
happy or sad & some are locked, sandy  
floors that smell like Meadows.

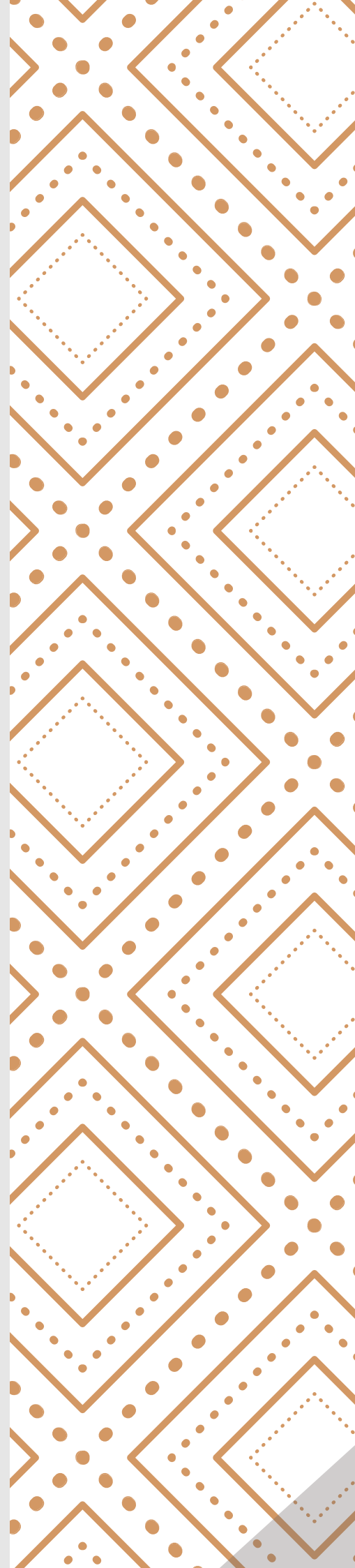
Some wiggling, jiggling books-full of me,  
giving away fireflies, multiple twigs,  
blossoms, thorns with black roses, wolf  
demon with horns & armoured body -  
chasing me to the end of this space till I  
slip out to where the castle is built-Adam's  
Peak, with heaven's Zephyr playing  
around.

Facing me, there is a rock stoned mirror  
which I choose to ignore-feels like in there  
will be Me chasing the universe & not the  
otherwise.

Right there,  
I melt down evolving into molten fire,  
becoming something I always wanted-  
unstoppably fierce, debonair with wide  
wing web, long neck chesed with horns  
that give milk, and honey, nymphs coming  
out from ears -bringing news of tides, my  
fire is sage light,  
I slither with flight,  
I'm the colour of sky,



We blend in so fine,  
I'm overwhelming to the eye,  
My insatiable growl breaths through out,  
My worlds turn into the Land of red sand,  
Which demands first-hand,  
With wings,  
I need winds,  
Misty fog will clear the doubts,  
High up in droughts,  
Fairies sing pretty,  
Come out,  
Before you drown in sleeping chambers  
of your psyche.



# BECAUSE WE ALL ARE 'HUMANS'

Kirti Bhadana

BA Political Science (H)

1st year, Gargi College



Have you seen paradoxes in life? If not then let's see. Do you know some people are not allowed to progress in the future just because of their caste? Similarly, people with skills and talents are left

unaddressed and unattended because of their poor financial conditions. Political power sometimes makes honesty bite the dust. Isn't a world following a materialistic approach endorsing a particular type of standardized beauty where discriminatory practices have gained ground against those who fail to meet the set standards. Moreover, Individuals aren't allowed to love just because of their gender or caste. Some also feel threatened because of the ethnic/linguistic community to which they belong.

What was common in all the given instances we discussed above? There were differences. These differences, if left unmonitored, can in extreme conditions cause harm to other individuals. In today's time, we get to see hate speeches (speeches inciting hatred, violence against other groups/individuals) flourishing in our environment. Besides, some particular individuals aren't allowed to attend school/colleges because of their religious attire. People are lynched, killed, raped, oppressed, marginalized, and traumatized just because of one or the other inherent differences they are associated with, especially in current times when the international communities have themselves failed to curb these disturbances.

Means of word and persuasion are suppressed and antagonism is used as a tool to deal with distress. It seems as if peace as an essence has ceased to exist and weaponry and wars are left to be used as the only option. With each day passing the world is becoming more and more intolerant. A simple answer to why is it all happening would be the same as we saw above - differences. People are different in every aspect of their life. They are poor or rich, white or black, Hindus or Muslims, educated or illiterate,



comes from upper caste or lower caste, Indians or Africans, etc .But the one thing that binds all together is that we all are humans. However, there is a 'difference' between a human being and being human.

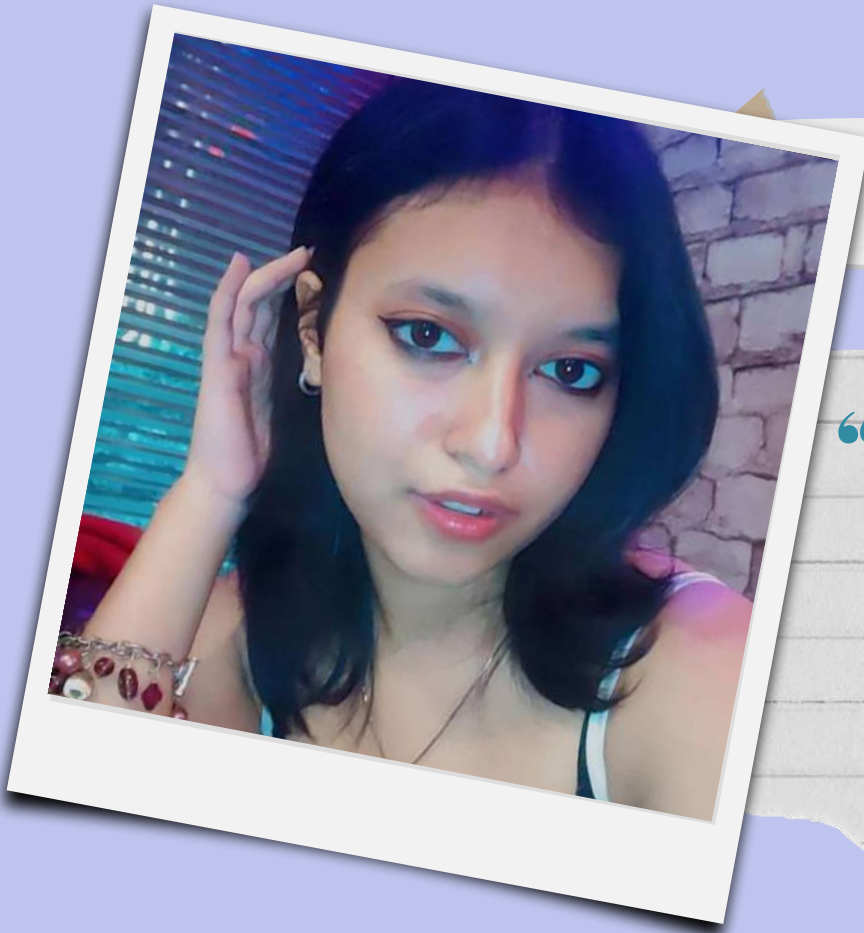
"Human beings" are selfish, self-centered self-concerned but "being human" reflects selfless, kind compassionate, and generous attitude towards every creature, regardless of its caste, creed, gender, religion, sex, etc. For once we all should shed off all variations, discrepancies, and divisions which we all have created among ourselves, if we quest for tranquility. By ending these self-created boundaries and transcending beyond them, we would breed values of brotherhood, belongingness, and oneness among all the organisms living on this earth. It may sound very utopian and thus unachievable, but what if we try to strive for it if not achieve it completely, thus bringing change by creating a ripple effect, as rightly told by the father of our nation, Mahatma Gandhi, "Be the change, you wish to see."



YEAR

*BOOK*

2020



*Bipasha Debnath*

“ THE LENGTH OF MY HAIR IS THE ONLY CHANGE I HAVE SEEN IN ME FROM LAST COUPLE OF YEARS. ”

*Anushka Arora*

“ I HAD TO PUT MY GRADES UP FOR ADOPTION BECAUSE I COULDN'T RAISE THEM. ”





*Srishti Saxena*

“ KEEP YOUR FACE  
ALWAYS TOWARDS  
SUNSHINE, AND  
SHADOWS WILL FALL  
BEHIND YOU! ”

*Srishti Roy*

“ IT WERE THE MOST  
BEAUTIFUL YEARS  
OF MY LIFE, GARGI, U  
WERE A CUTE LOVE ”





*Nilanjana Chauhan*

“ 3 YEARS OF HAKUNA  
MATATA BUT IT MEANS  
ALL WORRIES, AT  
LEAST I CAN SAY I’M  
POLITICALLY WOKE  
NOW BUT KINDA ALSO  
BROKE NOW ”

*Kirti*

“ FEAR NEVER LETS  
YOU GROW BE  
BRAVE 😊 ”





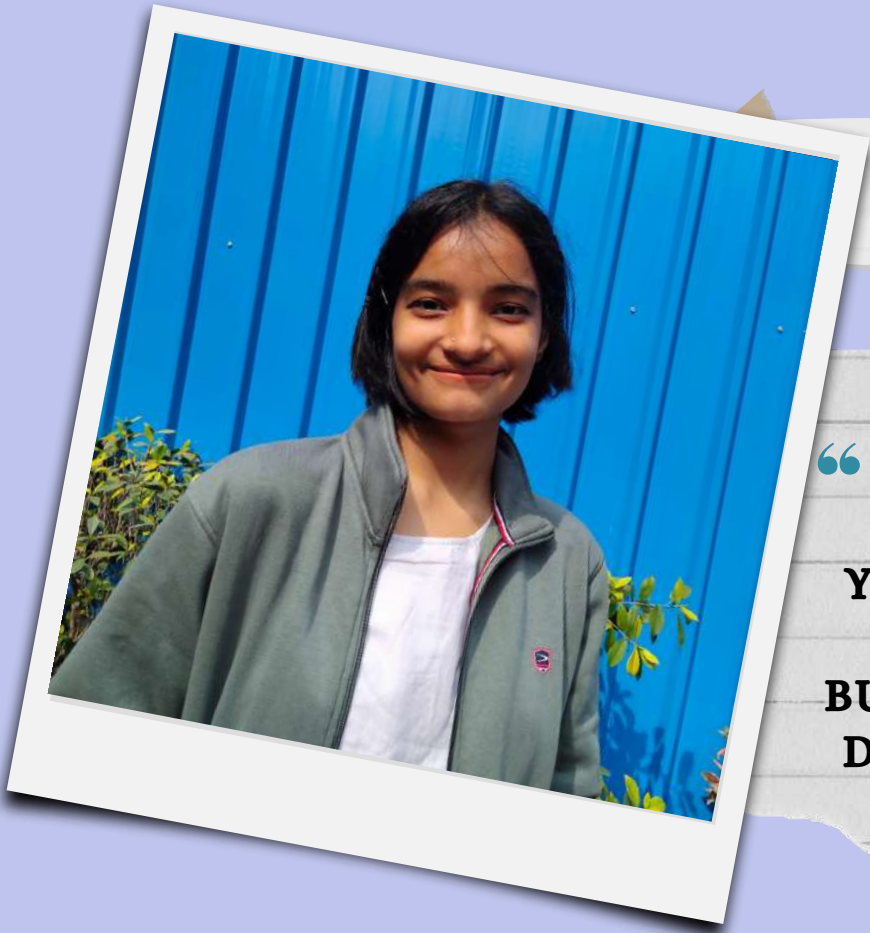
*Sudeshna Sahu*

“ IN THE CORRIDORS OF THESE COLLEGE, OFTEN HAVE WE HAVE INHALED THE SMELL OF SHELTER. ”

*Annanya Yadav*

“ BE IT FASHION OR ACADEMICS, YOU CAN ASK ME HOW TO ACE IT. ”





*Ayusshi*

“ IF YOU MAKE THE BRAVE CHOICE OF OPENING UP YOUR HEART TO PEOPLE, IT MIGHT HURT SOMETIMES BUT YOU WILL GROW A LOT. I DID AND I AM SO GRATEFUL FOR IT. <3 ”

*Anushka Singh*

“ AND I EXPECT YOU TO UNLEASH HOLY HELL ON ANYONE WHO TRIES TO HOLD YOU BACK! ”





*Simran sedhwa*

“ CHALLENGES ARE WHAT MAKES LIFE INTERESTING AND OVERCOMING THEM IS WHAT MAKES YOU INTERESTING. ”

*Anisha*

“ SHOOT FOR THE MOON, EVEN IF YOU MISS YOU WILL LAND AMONG THE STARS ”







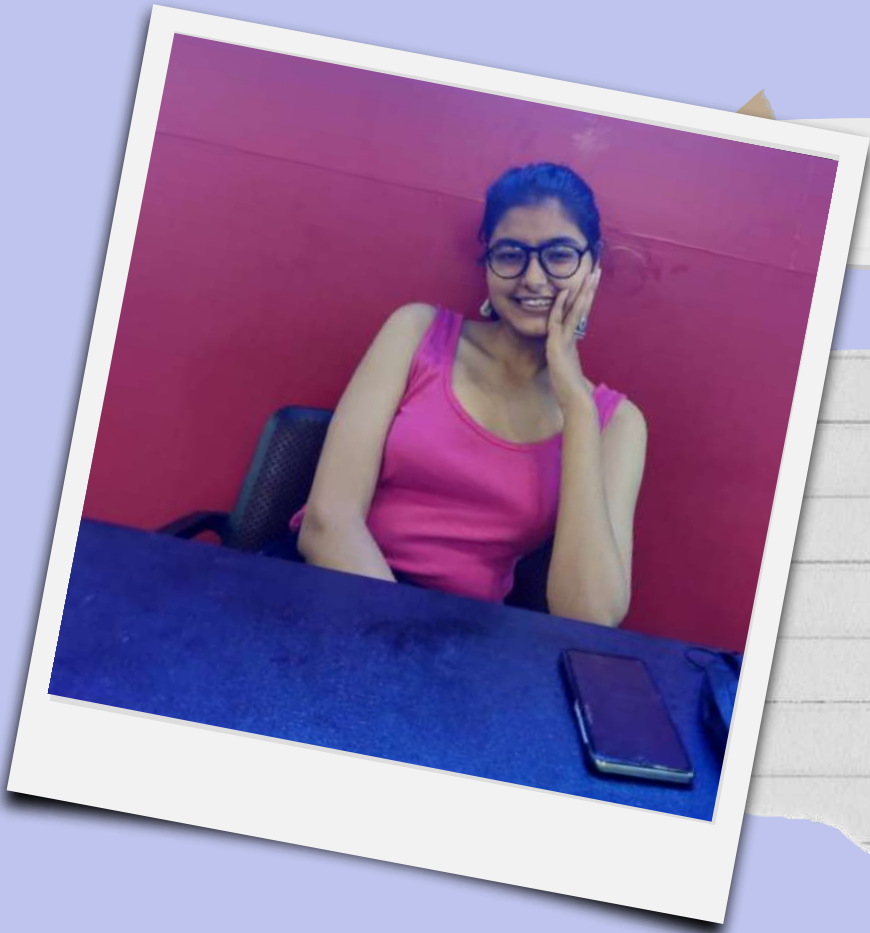
*Meherin*

“ SURVIVING IN  
DU IS HARDER  
THAN GETTING  
INTO DU ”

*Sonali paliwal*

“ CHIN-UP  
PRINCESS  
OTHERWISE YOUR  
CROWN WILL FALL  
DOWN. ”





*Drishiti Choudhary*

“ I STOPPED  
CARING A LONG  
TIME AGO-  
CREED BRATTON ”

*Aarunya Jayani*

“ THE PURPOSE OF  
OUR LIVES IS TO BE  
HAPPY. 😊 ”





## *Mandini Rai*

“ STILL FEELING IN 1ST SEMESTER...  
(FINDING HARD TO STUDY  
POLITICAL THEORY, ) , I ONLY WISH  
TO RELIVE THOSE TWO YEARS  
OFFLINE. CHERISHING SOME  
FONDEST MEMORIES MADE ,  
DARLING FRIENDS, SUPPORTIVE  
TEACHERS, AND STRONG  
FOUNDATIONS OF FEMINISM BUILD  
IN ME. ”

## *Manjula Mishra*

“ WELL..QUOTING BUKOWSKI  
HERE, BECAUSE THAT  
PROBLEMATIC SPECIMEN OF A  
POET OWNS A BIG CHUNK OF  
MY HEART & BECAUSE WE'RE  
ALL GONNA NEED THIS IN  
LIFE, "DRINK FROM THE WELL  
OF YOU, AND BEGIN AGAIN!".  
ARRIVEDERCI! ”





*Prachi Bhati*

“ TRUE KNOWLEDGE EXISTS  
IN KNOWING THAT YOU  
KNOW NOTHING AS  
EDUCATION ISN'T  
SOMETHING THAT ONE  
CAN FINISH, SO KEEP  
LEARNING!! ”

*Anupama Shashni*

“ YEH TEEN SAAL  
BOHOT DIKKAT HUI  
BHAISAAB, MAI  
LADIES HOON AB  
MUJE MAAF CROW ”





*Shalu yadav*

“ IF YOU DON'T  
SACRIFICE FOR WHAT  
YOU WANT, WHAT  
YOU WANT BECOMES  
THE SACRIFICE ”

*Kumari Anshika*

“ UNI ED WAS  
MEET-ED AND I  
ZOOMED AWAY  
MY COLLEGE  
LIFE~ ”





*Chetna*

“

**THE MOST PRECIOUS  
THREE YEARS OF LIFE.  
GARGI GIVES YOU ALL  
YOU NEED TO BE YOUR  
BEST VERSION. LIVE IT  
TO THE FULLEST!**

”

*Neelam Kumari*

“ **IT'S ALWAYS BETTER  
TO HAVE A  
MEMORIES EITHER  
IT IS BAD OR GOOD  
BUT IT TEACHES US  
TO LIVE OUR LIFE .** ”





*Rashika Lepcha*

“ SHE’S THE TYPE OF FLOWER THAT STILL GROWS AFTER A FOREST FIRE. THE ONE WHO WEARS STRENGTH AND DARKNESS EQUALLY WELL. ”

*Tara Singh Bhakar*

“ I ATTRIBUTE GARGI AND THE FIERCE WOMEN HERE TO CHISEL IN ME THE FORTE TO FIGHT, TO LOVE AND TO RAISE HELL. ”





*Nitya Maniktala*

**“ I RE-INVENTED  
GOOGLE  
CALENDAR ”**

*Garima Dass*

**“ I'LL GIVE CREDIT TO  
GARGI FOR EMPOWERING  
ME AND MY FASHION  
SENSE. MY BOND WITH  
THIS PLACE WILL  
ALWAYS REMAIN  
STRONG, UNLIKE ITS  
NETWORK. ”**







*Ambika Mathur*

**“ I’M NOT GREAT AT  
YEARBOOK QUOTES.  
CAN I INTEREST YOU  
IN A SARCASTIC  
COMMENT? ”**

*Reshu Raj*

**“ RED WALLS DO  
GIVE YOU  
WINGS ”**





*Krishangi Kathotia*

“ AND EVENTUALLY,  
EVERYTHING FALLS  
BACK INTO PLACE. ”

*Samiksha Gautam*

“ IT'S OKAY TO LET  
YOURSELF FEEL  
EVERYTHING YOU'RE  
FEELING! ”





*Muskan Gautam*

“**CAMPUS STUDENTS IN AN 8:40 AM CLASS ARE PROBABLY THE CLOSEST THING TO ZOMBIES THAN THE WORLD WILL EVER HAVE.**”

*Niyati Gakhar*

“**HERE I GO INTO THE REAL WORLD, STILL LOOKING LIKE I'M 16!**”





*Tanya Mittal*

“

**ALL IN ALL U  
ARE JUST  
ANOTHER  
BRICK IN THE  
WALL**

”

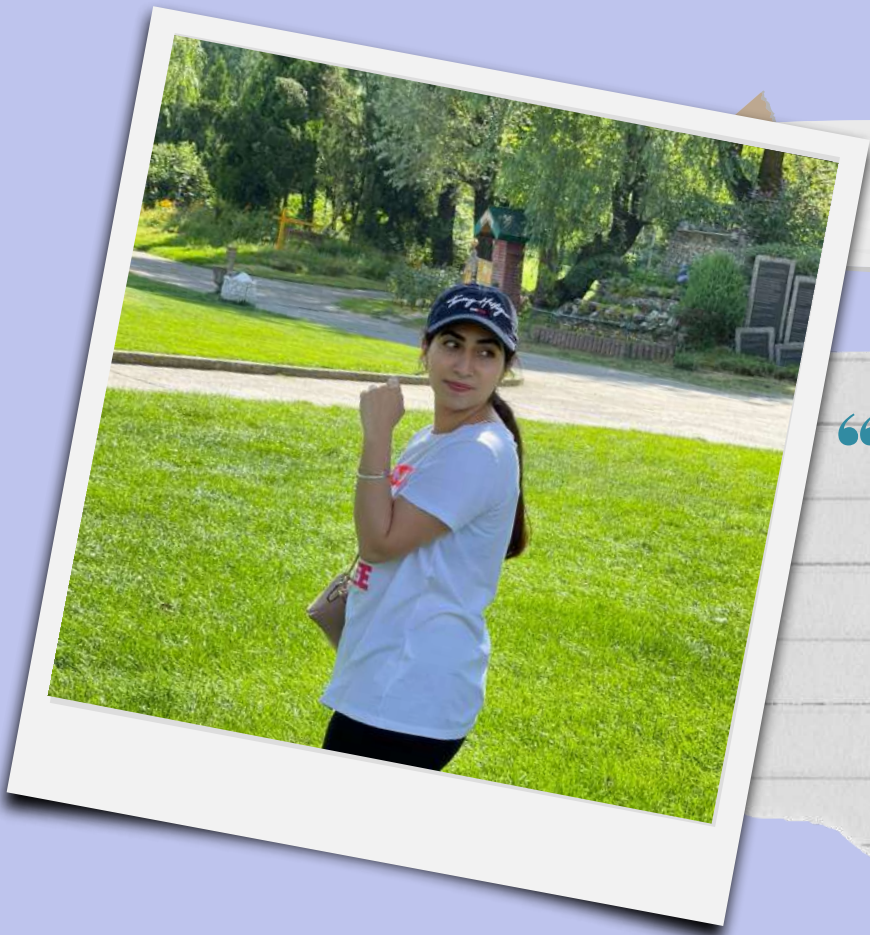
*Aditi Agrawal*

“

**IF I CAN DO IT,  
THAT DOESN'T  
MEAN YOU  
SHOULD TOO**

”





## Dania Sheikh

“ THESE PAST THREE YEARS IN GARGI HAVE GIVEN ME AN EXPERIENCE OF A LIFETIME, GARGI GAVE ME A SPACE TO EXPLORE ALL THE FACETS OF MY PERSONALITY, MY INTERACTIONS HERE WITH THE PROFESSORS AND STUDENTS HAVE BROADENED MY HORIZON AND BRACED ME UP FOR MY FUTURE ENDEAVOURS. MY TIME HERE HAS GIVEN A TASTE OF HOW THE ACTUAL WORLD OPERATES AND I'M INDEBTED TO GARGI FOR SUCH A WONDERFUL AND INTELLECTUALLY STIMULATING EXPERIENCE. ”

## Aishwarya Prakash


“ KINDA GLAD ALL OF THIS IS GETTING OVER, I WAS HONESTLY EXHAUSTED. LEARNED AND UNLEARNED BUT THINGS COULD'VE BEEN BETTER. HOPE YOU FARE WELL. ”





*Shaily*

**“ YOU ARE CAPABLE OF  
DOING EVERYTHING  
YOU HAVE EVER  
THOUGHT ”**



As the sun sets on the present academic year, it's time for us to contemplate the bygone year. It started with people already being comfortable with online education and now is terminating with people still adjusting to the offline mode. This year definitely fits into the metaphor of a roller coaster ride in its true sense. Just like every roller coaster ride, this year too was a journey, the fruits of which are worth to be experienced and to be manifested into your Pandora's box called life. All the challenges that the students faced came with a thousand emotions. For the freshers and the second year students, this was the year they finally experienced Gargi, they walked into the campus and are learning what it is to be a Gargi girl, for the third years students it was a bittersweet moment where they reunited with the place they have been calling a home away from home for the past two years only to realize that this reunion is to be short lived.

The two years of online education kept us away from the true essence of the Political Science Department. This department has always stood for the strength of voice backed by complete knowledge and has always upheld the solidarity of the department where everybody walks hand in hand. And now, the department is finally reclaiming the same solidarity and feeling of community that we all felt two years back. The community of the department is rebuilding, true knowledge is being imparted and students are gaining momentum in starting necessary conversations. Thus all is well when it ends well.

The student body of the Political Science department is extremely vibrant. It's a safe space not only for people with different identities but also accommodative of vastly diverse opinions and ideologies. And the core essence of this space is integrity and acceptance to uphold the unity in diversity. While we are coming towards the termination of our service as the Student Union 2021-22, all we wish is to preserve the individuality with an enhanced feeling of oneness and the harmony that this community holds.

As I sign off on behalf of the Union of Political Science Department 2021-22, I wish that all the future unions successfully fulfill all their endeavors to take the department to higher levels.. Remember the epitome of this department is Knowledge and I hope the student body together can keep this paragon intact in the times to come and propel this department to greater laurels.

Signing off!

-Meherin Singh Kalsey  
Vice President 2021-22



**CLASS OF 2022**