

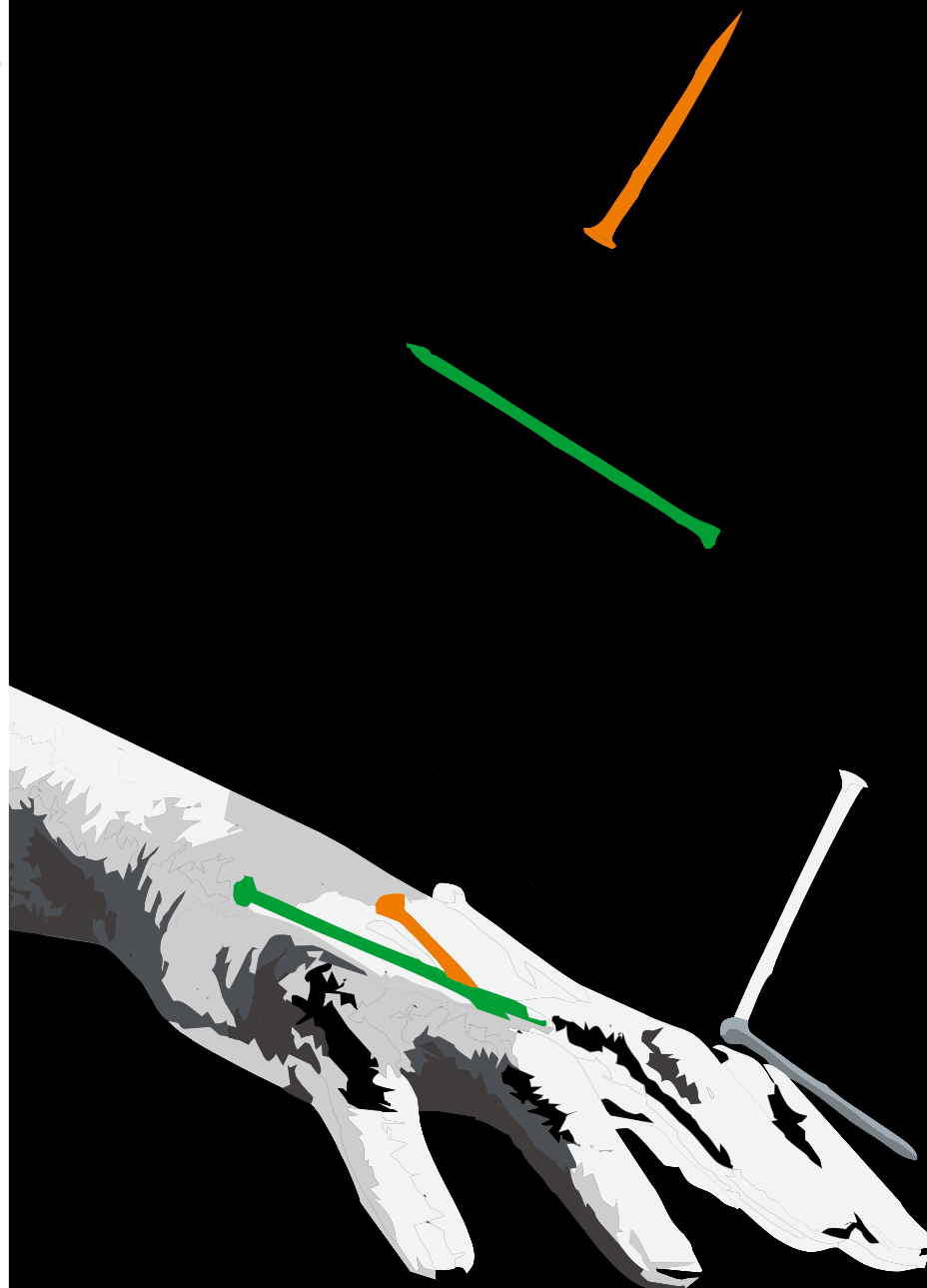


**DPS**  
DEPARTMENT OF POLITICAL SCIENCE

**ST. XAVIER'S COLLEGE, JAIPUR**

# JANMAT

SESSION 2021-22



**ISSUE 02**  
**EDITION 02**



# **JANMAT**

## **EVERY VOICE MATTERS**

**VOLUME 2**  
**2021-2022**



**ST. XAVIER'S COLLEGE**

**NEVTA-MAHAPURA ROAD**  
**Near Nevta Dam**  
**Tehsil Sanganer**  
**Jaipur, Rajasthan - 302001**  
**Phone: 0141-2370296/2371290**



# CONTENTS

1. Message from the Management
2. Message from the Editor-in-Chief
3. Message from the Editor
4. The Editorial Team
5. Introducing the Editorial Team
6. Departmental Activities
7. Pith of the Speech:  
Voice of the Youth
8. Forged:  
Interview: Professor M. Hasan on  
Overseas Learning and other  
Opportunities  
Ex-Interns
9. Guest Article:  
Decoding Dalit Identities with  
Arunesh Babu
10. Shahjahanabad:  
A Relic of Delhi's Culture & Poetry  
-An anecdote
11. Exordium: Departmental Fest
12. Class Photographs
13. Kalakriti

*WHAT ARE YOU  
LOOKING FOR?*



# MESSAGE FROM THE PRINCIPAL



The Department of Political Science, St. Xavier's College, Jaipur has come up with the second edition of their Departmental Magazine, 'Janmat'. It is a testimony to the young and fearless voices, well-versed in their political understanding that bear the key to a brave new future. This edition might have been set in the backdrop of a pandemic, but that never stopped the students from staying active and working hard to achieve a milestone. 'Janmat' stands with the ideals of a true Xaverian who strives to establish the truth with the perfect depiction of character, competence and compassion. St. Xavier's College, Jaipur saw the previous Edition as the onset of a journey that has made its mark in this academic session as well. I am elated to see the Department finding its voice. This Magazine comes as a reminder of the importance of dialogue, politics and their intrinsic relationship with human lives, especially after a pandemic that left us distanced mentally, physically and emotionally.

A handwritten signature in blue ink, likely belonging to Rev. Father Dr. A. Rex Angelo SJ.

**REV. FATHER DR A REX ANGELO SJ**  
The Principal  
St. Xavier's College, Jaipur

# MESSAGE FROM THE MANAGER



I extend a hearty congratulations to the Department of the Political Science for the release of the second edition of their magazine 'Janmat'. It is a matter of much pride for the department, to be able to instill in these young students a sense of responsibility and independence by making them into this endeavor. To see the students direct their efforts towards an initiative that makes for a positive environment. 'Janmat' exemplifies the determination of a group of students wanting to deliver prospects for a new age and a better world.

A handwritten signature in blue ink, likely belonging to Rev. Father Dr. S. Arokya Swam SJ.

**REV. FATHER DR S AROKYA SWAM SJ**  
The Manager  
St. Xavier's College, Jaipur

# MESSAGE FROM THE VICE PRINCIPAL & ADMINISTRATOR



As always, this is indeed a moment of pride because the Department of Political Science, St. Xavier's College, Jaipur has released the second edition of their Departmental Magazine, 'Janmat'. With the blessings of the Almighty, the students have put their best foot forward in making this endeavor a success. The editorial team has showcased astounding abilities, thus proving that good intentions always yield the best results. I wish the team all the very best for their hard-work in putting together 'Janmat'; an honest manifestation of their vision.

A handwritten signature in black ink, reading "Ray C. SJ." with a horizontal line underneath.

**REV. FATHER DR RAYMOND CHERUBIN SJ**  
**The Vice Principal & Administrator**  
**St. Xavier's College, Jaipur**

# MESSAGES FROM THE FACULTY MEMBERS



**DR. MEETA SHARMA**  
**Head of the Department**

It is with great joy and pleasure, that we take this moment to bring forth the second edition of 'Janmat' - an endeavour of the department of political science. The roots that were laid out in the previous academic session have carried on this year as well. The legacy lives in a team of enthusiastic young change-makers who are willing to tirelessly make their vision a reality. I am very proud to witness the work that the editorial team has put together. Janmat is an expression of the student's leadership qualities, their grit and determination. It stands for the spirit of character, competence and compassion that has been depicted by the team in a very adept manner. I wish the team success, and hope to celebrate many more upcoming editions of Janmat.



**DR. PREETI SHARMA**  
**Assistant Professor**

The seed of hard work, perseverance and efforts has given fruition to the second edition of 'Janmat'. We unveil to you the second Edition of the Departmental Magazine, 'Janmat'. I recall the famous quotation "Action is the foundational key to all success" By Pablo Picasso. The amalgamation of various aspects of political science department is here, which is the result of collective efforts of each and every person in the editorial team of the magazine. In such unpredictable times, the will to keep doing better than before is what the team has set the bar high for. I extend my warm wishes to the Editorial team who have outdone themselves through their commendable skills. My heart is filled with utmost gratitude as I watch the Department of Political Science establishing its lasting mark in the College.





**DR.GAURIKA CHUGH**  
**Assistant Professor**

We are pleased to see the students take the leap toward the path of intellect. With the publication of the second edition of 'Janmat' - the departmental magazine of the Political Science department, the students have proved themselves yet again. We believe in combining learning with practice so that the students can achieve holistic growth by combining their leadership skills and academic skills as well. Janmat stands for that holistic growth that we hope to achieve to its fullest extent.

***Therefore, the good of man must be the end of the science of politics.***

***- Aristotle***

# MESSAGE FROM THE EDITOR-IN-CHIEF



I write to you during what has been the most surreal and challenging start to an academic year that any of us have experienced. The Covid-19 global pandemic, and the consequences it will have on our society at large will be far reaching and felt for many years to come. Times, trends, cultures and challenges affect people but through it all what you are holding in your hand is a ray of hope and optimism that burst forth by the tireless efforts of students, faculty and management combined. Janmat stands true to its name - it is the unsuppressable voice of the youth and a profound revolution. It will continue to exult and excel in all ways. I want to congratulate each member of the editorial team for helping the contributors to best express themselves.

The intrinsic idea of this magazine is to encourage students to express themselves in the grand scheme of things ranging from national importance to political or social impotence. I am hopeful that this endeavour will create holistic citizens who would contribute to the growth of their respective societies and the nation as a whole. Dive into sections, read, reflect and resonate upon the ideas inked.

Best wishes!

**DR.DENNY SHAJI**  
**Assistant Professor**



# MESSAGE FROM THE EDITOR



I envisioned Janmat as a manifestation of sincere intellect. Ever since I stepped into the shoes of an Editor, with the grace of the Almighty, I have witnessed that vision come to life day after day. There were times when I simply knew not when my nights had turned into bright days. I only had hope with me during those turbulent times, the support of my beloved team members and the comforting gaze of my faculty members. They have been my backbone through and through. Today, I give you hope doused in a lifetime of intellect with every turn of the page of this magazine. I offer you this revolution, to find your voice and to use it for the betterment of this country and the countrymen.

**Nameera Anjum**  
**BA Honours Part III**



# THE EDITORIAL TEAM



Left to right (Top): Komal Jakhar, Anandita Singh, Abel John, Nameera Anjum, Nabila Abid, Avi Sharma, Keerthi Shawal and Isha Maurya.

Left to right (Middle): Mrs Meghna Pathak, Dr Denny Shaji, Dr Preeti Sharma, Dr Meeta Sharma, Dr Saloni Singhania, Dr Gaurika Chugh, Ms Mrinalini Faujdar.

Left to right (Bottom): Rev Fr Dr Raymond Cherubin SJ, Rev Fr Dr A Rex Angelo SJ.



## INTRODUCING THE EDITORIAL TEAM



I am beyond grateful to have been a part of Janmat. The process of learning with the team as well as from the team has been quite beautiful. Janmat will always be one the best experiences of my college days. May it receive outpouring love and make impact in the minds of the readers.

**Nabila Abid, Associate Editor**

Here we are with the completion of a new edition of Janmat, a year-long voyage of all the hard work, discussions, laughter, and a trunk full of memories. It fills me with joy to be a part of another volume of the magazine.



**Anandita Singh, Technical Head**



My journey with Janmat has been truly incredible. Working for it was a remarkable experience and has helped me in unleashing my true potential. May it instil new perspectives and add value to people's lives.

**Komal Jakhar, Photography Head**

A unique magazine with a quirky team and a distinctive working style. I enjoyed every hour spent on the magazine. Be it decoding Prolonged interviews or last- minute articles. First-hand experience counts for something.



**Keerthi Shawal, Associate Editor**



From being the photography head to continuously reminding people to send things, converting and preparing documents, long hours of hard work and dedication, it was an unforgettable ride; with this brand new edition of Janmat, everything was worth it.

**Umair Haaris, Photography Head**

Long days of toil have finally come to fruition in the form of - Janmat! This edition of the magazine contains within its covers tons of giggles and laughter, dedication, sleeplessness and friendship. Janmat is the most unique editorial project I've worked on. Never underestimate 'Janmat' because it can speak for itself.



**Abel John, Assistant Editor**



Many unforgettable memories been through working as a team member of Janmat, it was quite fun learning experience for me, may every page of this project sing the poetry of our college days.

**Jatin Kumawat, Technical Head**

**DEPARTMENTAL  
ACTIVITIES  
2021-22**

The collage features several photographs of students and faculty engaged in various activities. Top left shows a classroom with students at computers. Top right shows a group of students sitting around a table. Middle left shows a group of students in a meeting. Middle right shows a group of students in a classroom. Bottom left shows a group of students in a meeting. Bottom right shows a group of students in a classroom. The central text 'DEPARTMENTAL ACTIVITIES 2021-22' is prominently displayed in a stylized font.



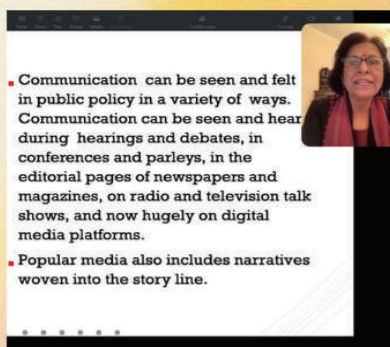
## REVISITING QUIT INDIA MOVEMENT: A GROUP DISCUSSION

The Department of Political Science, St Xavier's College, Jaipur, organised Azadi ka Amrit Mahotsav (India@75) a Group Discussion "Revisiting Quit India Movement" on 11 August 2021. The GD not just adhered to the technicalities of expressing views but also urged the participants to share their thoughts and understanding along with their feelings relating to national level events and freedom fighters. The competition commenced with the introductory remarks of student coordinator Kushagra Kulshrestha who introduced the theme and the portfolio of participants accordingly. Students presented themselves according to their portfolio and expressed their thoughts discussing the Quit India Movement assuming the day before 9 August 1942 at the Bombay session of the All India Congress Committee by Mahatma Gandhi on 8 August 1942. Finally, after a rigorous discussion and ratification motion the 'Quit India' resolution was passed. Gandhi called for 'Do or Die.' It was followed by an artistic and energetic GD competition in which participants from different departments of the college contributed with their best performances and was judged by Vice-Principal Rev Fr Dr Raymond Cherubin SJ and Rev Fr Dr Sherry George SJ.



## CERTIFICATE COURSE: FUNDAMENTALS OF PUBLIC POLICY

The Department of Political Science, St. Xavier's College, Jaipur, in collaboration with the Network of Asia Pacific Schools and Institutes of Public Administration and Governance Disaster Research Group (NDRG), an Asia-Pacific academic, research, and networking organisation that works in the area of governance and policy analysis, organised a Certificate Course on the 'Fundamentals of Public Policy.' The course was held online from October 18, 2021 to 25 November, 2021. The lectures included 30 hours of designated teaching and were open to undergraduate students. It was joined by over 51 students from prestigious institutions across the country, including the Central University of Kerala, Central University of Gujarat, Kamala Nehru College for Women, Jawaharlal Nehru University, Miranda House, and Rayburn college. The key objective of this certificate



course was to deepen students' understanding of how public policy is made. It attempted to develop a deep understanding of all stages of policy formulation, evaluation, and execution of public policy so that students can develop the skills to communicate policy advice both verbally and in writing. The Certificate Course was brought to a conclusion with a valedictory session on 25 November where various challenges to public policy in contemporary times were discussed by Professor Amita Singh.



## GUEST LECTURE: LEADERSHIP 2.0 - SELF AWARENESS

Department of Political Science, St Xavier's College, Jaipur, organised a guest lecture titled 'Leadership 2.0: Self Awareness'. The session commenced with the welcome address by Dr. Denny Shaji, followed by formal greetings from Rev Fr Dr. A Rex Angelo, SJ, Principal, St. Xavier's College, Jaipur. The guest speaker for the session was Dr. Thomas Zachariah, an adjunct faculty at SMC University, Switzerland. He talked about the concept of self-awareness and emphasised its importance in the field of political science. He discussed how essential it is for a leader to develop his self-awareness by interacting and taking constructive criticism from his followers and talked about how emotional intelligence has become important for the concept of adaptive leadership. Dr. Zachariah emphasised the fact that Leadership and self-awareness are positively related in the sense of work performance, managerial excellence, decision quality, team coordination, and conflict management. He concluded his lecture with the quote that self-awareness is a journey and not a destination. The event was concluded by a vote of thanks by Dr. Meeta Sharma, HoD, Department of Political Science.



## VIRTUAL EDUCATIONAL TRIP: AASHRAYA WELFARE SOCIETY

The Department of Political Science, St. Xavier's College, Jaipur, in collaboration with Aashraya Welfare Society, organised a Virtual Visit of their NGO via Zoom. The program aimed at instilling a deeper understanding of the functioning of NGOs and sensitising students toward the underprivileged. The resource persons for the day were Ms Anna Wogg, President and founder of Aashraya Welfare Society, and Ms Annika Anna, Treasurer, and member of the Executive Committee of Aashraya Welfare Society. The event commenced with a few enlightened words of wisdom and blessings from Rev Fr Dr. Raymond Cherubin SJ, Vice-Principal and Administrator of St. Xavier's college, Jaipur. The event proceeded with Ms Anna Wogg sharing her journey and motivation for starting her own NGO; some brief events in her journey that inspired her to keep going with the incredible work she does for the people. Further, Ms Anna Wogg elaborated on how young students can do their part in making a difference.





## GROUP DISCUSSION: A RENDEZVOUS WITH THE FUNDAMENTAL DUTIES

Department of Political Science and BA Pass Course of St. Xavier's College, Jaipur, organised a group discussion titled "A Rendezvous with Fundamental Duties of India" on the 27 November 2021, in the view of 71st Constitution Day of India. The students participated with great enthusiasm and energy. The college auditorium was spectacular as the students arrayed themselves and were involved in the scholarly discussion. The chief guests were Mr Shivendra Kumar Sharma, Superintendent District Prison, Jaipur, and Miss Shashi Panwar, Joint Commissioner, Anti Evasion, CGST, Jaipur. The event began with the watering of plants by the chief guests as a gesture to make the earth greener and healthier. The event continued with the address by the Rev Fr Dr Raymond Cherubin SJ, Vice-Principal and the Rector and Manager, Rev Fr Dr Arokya Swamy SJ. The participating students discussed the Fundamental Duties with much zealousness and genuinely sought answers to important questions. The discussion took an interesting turn as everyone tabled the topic of being an "ideal nationalist" regarding the realisation that Fundamental Duties are skeletonized at one nook of the Indian Constitution. Mr Shivendra Kumar Sharma and Miss Shashi Panwar spoke encouraging words to the participants. The event witnessed a closure with the national anthem.



## FATHER STAN SWAMY MEMORIAL LECTURE: HUMAN RIGHTS VIOLATION

The department of Political Science of St. Xavier's College, Jaipur, on 10 December 2021, organised a guest lecture in the memory of Fr. Stan Swamy on the occasion of World Human Rights day. The guest lecturer was Mr Saurabh Saraswat, a human rights activist. The lecture was attended by various students and teachers, and Rev Fr Dr Raymond Cherubin SJ, Vice-Principal. There was a short documentary presentation on Fr. Stan Swamy on his journey of fighting for the rights of the tribals. It was an interactive and interesting



session where Mr Saraswat talked about the need and importance of human rights in various parts of the globe. He talked about his 10 years of experience working for the Human rights abuses in Tibet. Mr Saraswat was presented with a token of gratitude by Vice-Principal. Dr Denny Shaji, the program coordinator ended the event with her conclusive note.



## KNOW YOUR RIGHTS: AWARENESS DRIVE ON GENDER DISCRIMINATION

The Department of Political Science, St. Xavier's College, Jaipur, under the aegis of Unnat Bharat Abhiyan (UBA) Cell, organised an extension activity named Know Your Rights on 22nd October 2021, in Chatarpura at Layla ka Bas (village adopted under Unnat Bharat Scheme). Dr Ranjit Kaur supervised the overall coordination of the activity, Unnat Bharat Abhiyan Cell, and Dr Saloni Singhania, Assistant Professor of Sociology, Department of Political Science, St. Xavier's College, Jaipur. The invited speaker was Adv. Hemant Sant, Founder NHSC, India. He and his team made women and children aware of their educational rights. The program was concerned with creating awareness about gender discrimination and the importance of education among women and children. The students of the college actively participated in this interactive session. The key highlights towards the end were the importance of education and the need to change the stereotypical thoughts towards gender. And that they should strive to promote education among all children irrespective of gender.



## GUEST LECTURE: CONSTITUTIONAL EVOLUTION - CHALLENGES AND THE WAY AHEAD

The Department of Political science, St. Xavier's College, Jaipur, organized a Guest lecture on "Constitutional evolution: Challenges and the way ahead". The Guest Speaker was Dr Manoj Awasthi, Associate Professor, Govt. College, Ajmer. The event started with a showering of blessings and a welcome address by Rev Fr Dr A Rex Angelo SJ, Principal, St. Xavier's College, Jaipur. Thereafter Dr Manoj Awasthi in his talk emphasized the importance of constitutional evolution, starting with the World War and formation of Constituent assembly. The Constituent Assembly became a sovereign body after Indian Independence Act, 1947 was enacted. The search for providing a legal frame and incorporating important systems relevant to India began. What the framers drew from the UK was the Westminster model of cabinet Government as the system to govern India. This model increasingly demands a high standard of character and conduct from members of Legislative, Judiciary and higher Civil Service. Dr. Awasthi discussed how various Acts were added in India's Constitution and how the Government can take action and make add-ons in the constitution as per the social needs.





## ANVESHAN: A VISIT TO DISTRICT JAIL, JAIPUR

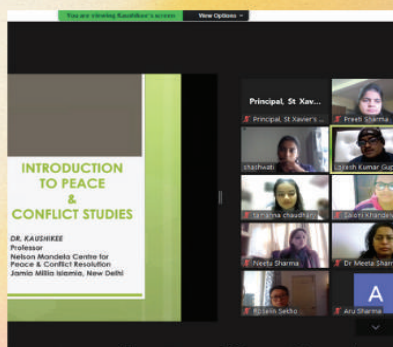
On 14 December 2021, students of B.A. Pass Course of St. Xavier's College, Jaipur, visited the facility of Central Prison of Jaipur. This event was motivated by social causes to make the students aware of the individuals imprisoned in the correctional centre. The students and the staff were welcomed by Mr Shivendra Kumar Sharma, Superintendent of District Prison – Jaipur.

Followed by a quick brief about the facilities, he took the lead to take the students around every ward. The students were told how the correctional facility functions, beginning from the entry of an individual to his exit. The student's hoped to meet a few inmates and interview them based on the questionnaire they had prepared, however, permission for the same wasn't granted. During the visit, they also came to know that the Central Prison facility of Jaipur is ranked among the best in Rajasthan. The students were also taken for a quick visit through the kitchen and the clinic of the prison where the students were told about how the nutrition and health of each inmate are taken care of. After having visited the wards of the prison facility we were served tea prepared by the inmates.



## WORKSHOP: CONFLICT RESOLUTION AND PEACE BUILDING

Department of Political Science, St Xavier's College, Jaipur in collaboration with Mata Sundari College for Women conducted a two day online workshop on 'Conflict Resolution and Peace Building' on 29th and 31st January 2022. The speakers of the workshop for two days were Dr Kaushikee, Centre for Peace and Conflict Resolution and Dr Swati S. Nanda, DAV Post Graduate College, Varanasi. Dr Kaushikee expressed her ideas on peace and Conflict studies in a very organised manner that advanced the knowledge of participants on the basics of the topic. She encouraged the participants through her speech to explore the measures of conflict resolution as the young stakeholders of society. Dr Swati Nanda elaborated the Gandhian way of Peace by



expressing the role and relevance of Gandhian ideas in the present world. Conflict management is only possible when the world accepts Gandhian values universally. The workshop was followed by a panel discussion among the students everyday on the topics 'Education and Diplomacy: Critical appraisal of education in promoting Peace' and 'Peace and Sustainable development' respectively. Both the speakers expressed their views on peace and conflict resolution substantially and quenched the queries of students on the theme.



## SURVEY AND TALK SHOW: NATIONAL VOTERS DAY

India celebrated its 12th National Voters' Day on 25th January, 2022. To commemorate the occasion, the Department of Political Science and B.A. Pass Course of St. Xavier's College, Jaipur, also hosted a talk show. Ms Shikha Soni, Rajasthan State Consultant, Election Department, Secretariat graced the occasion and spoke to the audience gathered online. The show began with a welcome address by Rev Fr Dr A Rex

Angelo SJ, Principal, followed by the commencement of the talk between the host and Miss Shikha. The discussion was spun to make the young voters aware of their voting rights. The discussion was well received by the audience as it dispelled a lot of myths about casting votes. It also highlighted existential challenges faced in the process of elections, such that of accessibility and inclusivity of all citizens including the women and the physically challenged. The event wrapped up with the encouragement from the host to motivate the young voters to participate in the voting process with full awareness so as to make the nation a strong democracy.



## TRIBAL RIGHTS: CREATING A ROADMAP FOR THE FUTURE

The Department of Political Science, St. Xavier's College, Jaipur, had organised a group discussion on the topic 'Tribal Rights: Creating a Roadmap for the Future'. It was followed by a documentary-screening on Tribal issues. The online event was graced by the presence of Reverend Fr Dr A Rex Angelo SJ, Principal, St. Xavier's College, Jaipur, who gave an address on the topic of discussion. The guest speaker for the discussion, Mr Arunesh Babu, an academican, a Dalit activist and a scholar also opened the floor for the discussion by giving the participants many insights into the nitty-gritties and the problems they face. All in all it was a very engaging discourse.

that invited many unique suggestions and ideas from the students who participated. The three best speakers were awarded e-certificates for their outstanding performance.





## INSTITUTIONAL VISIT: PRESIDENT'S HOUSE

Department of Political Science, St. Xavier's College, Jaipur, organised an institutional visit to Rashtrapati Bhavan, New Delhi. The students, with three Department teachers, visited Rashtrapati Bhawan. The group was taken on the round of the building and made aware of various halls, gardens, and museums. Rashtrapati Bhawan, the home of the President of the largest democracy, epitomises Indian strength, democratic traditions, and secular character.

The building has many halls used for state functions and other purposes. Two of them, Durbar Hall and Ashoka Hall, are the most prominent. Durbar Hall is situated directly under the double dome of the main building. Durbar Hall has a capacity of 500 people, and it is here in this building that Jawaharlal Nehru took the oath of office as Prime Minister of Independent India. Ashoka Hall is a rectangular room. Originally it was built as a state ballroom with wooden flooring. The Persian painting on its ceiling depicts a royal hunting expedition led by King Fateh Ali Shah of Persia.

The two-state drawing rooms, the state supper room, and the state library are each on the four corners of Durbar Hall. The dome, in the middle, reflects both Indian and British styles. The Mughal Gardens situated at the back of the Rashtrapati Bhavan, incorporate both Mughal and English landscaping styles and feature a great variety of flowers. The Rashtrapati Bhavan gardens are open to the public in February every year. The Mughal Gardens opens for general public viewing in February–March every year during Udyanotsav. In July 2014, a museum inside Rashtrapati Bhavan was inaugurated by then President of India Pranab Mukherjee.

The museum helps visitors to get an inside view of the Rashtrapati Bhavan, its art, and architecture and educates them about the lives of past presidents.

4 Dec, 2021



A stylized map of the United States is shown in the background. The map is divided into several colored regions: a purple region in the top left, a brown region in the top right, a grey region in the center, a dark grey region in the bottom left, and a green region in the bottom right. The title "PITH OF THE SPEECH" is written in red, underlined capital letters across the middle of the map.

# PITH OF THE SPEECH

A red circle with a black outline is positioned in the center of the image. Inside the circle, the words "I Voted" are written in white, serif capital letters. The circle is partially overlapping the dark grey region of the map.

I  
Voted



## **75 Years of Indian Democracy**

Keerthi Shawal

## **Devil's Democracy: The Dwindling Freedom of Press and Media**

Abel John

## **The Emergence of Intolerance in Politics**

Nabila Abid

## **Russia vs. Ukraine: A Contemporary Proxy War**

Anandita Singh

## **The Breakthrough: Stories Around Us**

Nameera Anjum



---

# 75 YEARS OF INDIAN DEMOCRACY

*'A Tryst with Destiny.'*

That is how it all began, as India tasted freedom after long, relentless years of British colonialism. The first and foremost choice for the Indian leaders at that time was democracy which was based on mutual consensus. When it came to the first general elections, no one believed that India would be able to conduct free and fair elections in such a diverse country. There were 17 crore eligible voters and only 15% of them were literate. India's experiment with Universal Adult Franchise at such a large scale was severely criticized. An Indian editor called it "the biggest gamble in history". 'Organiser': a magazine, wrote that Jawaharlal Nehru "would live to confess the failure of Universal Adult Franchise in India". Despite the challenges, this experiment with democracy disproved the critics. It was the beginning of real democracy in India which the Indians have been exemplifying since. It comes as no surprise that the Indian National Congress, inheriting the legacy of the National Movement, won the elections making Jawaharlal Nehru the first Prime Minister of independent India. For the first three decades, the Congress party was in majority and maintained its dominance. The party controlled almost all the national and state governments but only under democratic conditions. Free and fair elections were held regularly yet no other party could defeat the Congress party.

A form of government can't be democratic if there is only a single party. An opposition is as important for a successful democracy as any other element. They provide constructive and principled criticism to the policies of the government. They keep a check on the working of the government towards the welfare of the state. Since the beginning, free India has had numerous political parties. They play a very crucial role in providing an alternative government to the ruling one. There is always a risk of the ruling party becoming autocratic if there is no opposition to its rule. We can take numerous examples like, the Emergency imposition (1975-77), Rafale controversy, Framers' bill, Pegasus case, Demonetization, etc.,. We can see from these few instances that whenever the ruling party took a decision which dissatisfied the people, the opposition played an important role as a critic; thus becoming the voice of the people as well in the democratic set-up. Our country provides a constitution which divides the powers at all three levels, that is, Executive, Legislature and Judiciary. This setup creates a system of checks and balances among all tiers and ensures that democracy does not give way to individual or group dictatorship. However, is that enough in a country as diverse as India? If we look back, there have been cases like the Shah Bano Case 1985, SC-ST law of 1989, where the government nullified or reversed the decisions of the courts.

On the other hand the supreme court is the sole guardian of the constitution and protects the rights of people against the government. As in the Kesavananda Bharti V. State of Kerala, the Supreme Court held that the Parliament has the right to amend any provision of the Constitution, given that it doesn't harm the basic structure of the Constitution. The Judiciary takes an active role in maintaining the democratic character of our country. With its independent nature and powers like Judicial review, it has played an important role over the years in strengthening Indian democracy.

In recent years, we have seen new developments in the political arena with new Political Parties emerging to power. Moreover, people have taken an active role in the Politics of the country with the help of education, Civil Societies, NGO's, etc. Whenever the citizens feel that the government is doing something wrong or is not up to the mark, they take to the streets for protests and opposition. We can see that in recent events like the Farmers' Bills, Pegasus Snooping case, Anti-CAA protests, etc.,. They act as pressure groups to compel the government to acknowledge their demands.

As Aung San Suu Kyi said, "Democracy is when the people keep a government in check." After all democracy is a government of the people, by the people, for the people. This is what has kept the true spirit of democracy alive in our country and still continues to do so. The more recent concern is the growing regionalism and the violence that it brings. The questions we need to ask here are: is it appropriate for a government to promote or support a particular section? Isn't India a secular nation? Can democracy exist in such situations?

We, as concerned citizens of our country, need to keep in mind that it's not about political parties' struggle for power. It's about the people, their rights and their development. That's what makes a country democratic. All these things said, India has fared well as a successful democratic country for 75 years given where it started from. As Charles Dickens puts, "it was the best of times, it was the worst of times". Thanks to the forefathers of our nation that they provided us with a constitution that was not only fit for their time but is also valid in contemporary times. It was also made flexible keeping in mind the need of the future. To keep this democratic spirit alive people need to change their perspective and widen their horizon. We need to familiarise ourselves with the essence of 'we the people' rather than 'me and my community'.



**KEERTHI SHAWAL**  
**BA Hons Part II**

---

# DEVIL'S DEMOCRACY: THE DWINDLING FREEDOM OF PRESS & MEDIA

I remember visiting the famous Jaigarh Fort, as a kid, in the Pink City and watching the traditional puppet show. There sat a man on the floor inside the small theatre. As soon as he started singing and his finger hit the 'dholak' the tourists flocked right in front of him to see the puppets dance to the dhup-dhinakdhin-dhin of the musician. Surprisingly the musician was the only man visible and the puppeteer was nowhere to be seen. He was hidden right above our sight, behind a well-decorated curtain. The media is dancing, someone else is singing, and the puppeteer is invisible. Unfortunately, the public stands hypnotised, caring nothing about the invisible force which is influencing the entire show. The music stops, puppets settle down as if they no longer wish to dance, and the audience claps and leaves entertained.

Freedom! Freedom! Freedom! It is what we are chasing, be it speech, expression, belief, or faith. Not so surprisingly the Hindustan Times headline read – “India falls 8 positions to 150th rank in RSF 2022 World Press Freedom Index.” Does this not bother you? Who cares, right? India has become one of the most dangerous places for journalists who try to perform their duties well. Danger includes harassment by police, getting lynched, being labelled as 'Anti-national', being ambushed by politicians, and yes, death! We are not unaware of the name, GauriLankesh, and her brutal murder but some journalists have paid dearly with their lives and yet their names do not surface. Does no one even bother to speak about it? Is the purpose of journalism only to entertain people into slumber? Who is the enchanter? Where is the devil? Are you asleep? Answers to these questions might be revolting to the thought but liberating to the soul of journalism. Painful yet is the fact that pseudo-journalism is stepping into the arena and replacing the authentic. “Shut up!”, “Sit down!”, “Dare not!” are the voices that eat the soul of spokespersons of truth to death.

India cannot remain a democracy until the rights of the media are restored. Some 75 years ago the people of India built a roof named 'Democracy' over their heads under which they resolved to live in unity and peace. They held the roof in place with four pillars named – Legislature, Executive, Judiciary, and Media. Now our leaders have decided to remove the pillars by dismantling them. Do they not know that the roof will come crashing on the people killing them? Or are they doing it deliberately? Democracy is being taken down at the cost of the citizens. Wake up!

Despite freedom being promised to the media by the Indian Constitution, it is still restrained, and the government discourages any speech that questions it or the ruling party. In a democracy, the government is accountable and answerable to the people, but if it hates being faced with questions from people it becomes 'Devil's Democracy'. If the people who ask questions are booked under criminal charges and are heavily discouraged, watch out – you are in the devil's democracy! In the grand scheme of the 'devil', the spectrum ranges from being called 'anti-social' to 'anti-national' when you ask questions to the government, which every one of you must. Are you allowing the devil to control what you hear, see, speak and think? This is an impending danger of which we are unaware and busy spewing hatred between communities.

The 'Vishwaguru' is falling in the ranks of press freedom and the 'Shishya's' are doing better. It will not be a surprise to me if it continues to fall under the current regime. Why do our television channels fail to raise a questionable finger? If BBC does it – 'Angrezhain!' and if national channels raise a valid one – 'Anti-national hain!' Where have we drawn our lines to differentiate between truth and falsehood? Press and media are being used as tools to stroke the ego of the national leaders.

We can be a change by engaging in speaking, writing, and dialoguing about topics that otherwise are shunned by the government. Citizen journalism is the key to the freedom which we are looking for. They can lock up a few, and shoot another handful, but not all! The 'devil' cannot stand against the united voice of the people.

The devil's democracy must come to an end, and it can only be achieved by your voice and mine.



**ABEL JOHN**  
**BA Part I**



---

# THE EMERGENCE OF INTOLERANCE IN POLITICS

*"If a profound gulf separates my neighbor's belief from mine, there is always the golden bridge of tolerance."*

— Anon

Indian democracy is known for its tolerance and coexistence since we trace it back to the days of Independence of Hindustan, it showed its strength of unity in diversity and secular nature with the virtues of Ahimsa and Swadeshi Movement, among many others.

According to the Director-General of UNESCO Audrey Azoulay, "Tolerance is an act of humanity, which we must nurture and enact in our own lives every day, to rejoice in the diversity that makes us strong and the values that bring us together." One of the salient features of Indian society is said to be Tolerance. But are we heading towards intolerance lately? Or have we become more tolerant? In recent times, there has been a lot of news related to intolerance in Indian politics where the disagreement to one's opinion is taking the road of sheer brutality and inhumanity in the political scenario. Indian democracy has hit a spot of intolerance with the recent instances that have led to the death of people with the on-going hate for each other in communities poured by the parties for their political propaganda. India is home to most of the world's Hindus, Sikhs, Jains but it is also home to one of the world's largest Muslim populations and to millions of Buddhists and Christians. The latest edition of 'Democracy Report 2022' ranked India 93rd in The Liberal Democratic Index and it has slipped further down in the Electoral Democracy Index, to 100, and even lower in the Deliberative Component Index, at 102.

Furthermore, Indian police have "committed serious human rights violations" during deadly religious riots in Delhi in 2020, Amnesty International alleged. One of the key features of increasing intolerance includes the police brutality in India, endemic in its nature than ever before and no more a rarity. It has been noted that 8,742 encounters have taken place ever since the current government came to power in the state of Uttar Pradesh since 2017.

Indian politics is facing the worst backlash not only from its own people but from renowned and prestigious international organisations as well. In such terribly difficult times, hope feels away from home. National Identity doesn't go hand in hand with politics but with pluralistic, multilingual and multi-ethnic society; India stands tall to its seventy five years of a democratic parliamentary system. A Nation requires inclusiveness back in its hands with the right to expression and freedom to every citizen regardless of the race, religion, gender or background as per the rights given in the Indian constitution with the importance of "Preamble". The road to unity in diversity can be measured with tolerance and logical reason to love and co-exist; to bring back the spirit of our freedom fighters and the virtues learned in a holistic approach. Our take away from the Partition should be tolerance and if we repeat the same narratives of past and don't get away from evil practices of propaganda, identity politics and indifference then we should mull over the fact, "Was it worth it all?"



---

---

Peace enlarges the gates of democracy while war and dirty politics give birth to war and war always kills. Why do we not learn from our history? Why do we choose to give in to hate?

The need of the hour is not to sit back but to stop pin-pointing all the evils in the world on particular communities, religion or an emotion as intense and troublesome as hate. A secular and democratic India incorporates the efforts to reside in an equal and tolerant India for its citizens. The narrative of India was never us and them rather Us in unison.

Moreover, to put forward the positive outlook and attitude towards all groups will make not only politics but a country stronger altogether. It is a central tenet in a liberal democracy which grants basic rights and civil liberties to people and groups whose viewpoints differ from one's own.

The collective effort to derive the real essence of the people, by the people and to the people comes with not feeding on the negative emotions and focus on facts along with a more balanced perspective.



---

# THE PRESENT ERA OF PROXY WAR

**T**he ongoing conflict between Russia and Ukraine has been internationally recognized as the war of aggression. This has not only created an environment of panic and chaos but yet again proved the dominance of one superpower on a weaker nation to attain resources for its personal benefits.

It began in the year 2014, when the Russian President Vladimir Putin signed a treaty stating a self-declared status of Crimea which is a peninsula along the northern coast of Black Sea in Ukraine and is considered as an important crossroad for the neighboring states for the transition of import and export of goods and energy

This combat is known as the largest military assault on the European State ever since the second world war, killing more than 20,000 people and forcing millions of Ukrainians to leave the country and displace the population. The invasion began on 24th of February 2022. The unprecedented times called the other countries to urge its citizens staying in Ukraine to flee to a safer place, as all of them knew that the Russians were there for a military operation. Many left the country and the ones who couldn't, took shelter in underground stations. Much later, martial law was imposed in Ukraine.

Despite the ungrateful circumstances, India was able to evacuate all the Indian students, stranded in Russia, through Operation Ganga safely back to the motherland. The operation was carried out smoothly and appreciated for rescuing the nationals of other nations too. Internationally, several sanctions have been imposed on Russia but the countries that have initiated these sanctions are directly or indirectly dependent on Russia for their economic boost.

Russia has not only been suspended from the UN human rights council but some of the Russian banks have been discontinued from the Society for Worldwide Interbank Financial Telecommunications also known as SWIFT. Approximately 40 global territories have imposed sanctions on Russia and 36 countries have banned Russian airplanes from their airspace. Russia is one of the biggest energy producer/suppliers in the world with 41% of the European countries depending on it for their gas consumption. This ongoing wave of conflict has also affected India as even our country has faced a fair share of problems. The primary being the rise in edible oil prices. Diesel and petrol rates have shown a steady increase following the LPG costs. Russia also suffered a major setback by losing its powerful warship 'Moskva'

Russia has been supporting India and their friendship can be traced far down in history. India also abstained itself from voting against Russia at the UN general assembly, several times, by following the policy of Non Alignment Movement. T.S Tirumurti, the spokesperson of India has explained that, if India has chosen any side, it is the side of peace and it is for the immediate end to violence. India also believes that the only way to end hostilities is through the path of diplomacy and dialogue. Despite this, India has been a strong supporter and has been supplying medicines and other essentials to Ukraine on humanitarian grounds. Not to forget even the Prime Minister of Pakistan, despite the substandard relations, has also praised and appreciated the Indian Foreign Policy.

Even if this cross-border issue is not making its way to the headlines of your newspapers or even if the media is choosing not to broadcast it on their channels, it doesn't change the fact the war is still afoot, the destruction, killings, hostilities and demolition continues; but is it the right path chosen by Russia to accomplish its interest? 'The might is right' clearly proves it.

Several other powerful nations like China and America, have also been following a similar course of action to exhibit their dominance over second and third worlds countries. This worldly conflict has proved to be yet another failure of the UN as a peace organization.

Even though the two countries met at the Belarus border to strike a solution but it reaped no results. As per Russia, 'Finlandisation' of Ukraine is a condition acceptable to Russia but Ukraine refuses to give in. Thus, the interplay between the strong and the weak, the right and the wrong continues; all that remains constant is the death of innocent civilians, as has been the norm in all the past war.

This should raise a very important question in the minds of the readers, have we, as a human race evolved this far only to go back to square one?



**ANANDITA SINGH**  
**BA Hons Part III**

---

# THE BREAKTHROUGH: STORIES AROUND US

Nameera Anjum

BA Honours Part III

Let us take a minute to speak about the world we live in. Our homes may be a primary source of upbringing but the most important evolution of an individual takes place through the peer groups that they become a part of at their college. Freshly graduated students consider college a breakthrough towards a new start, which gives them hope to revamp their personalities. But it's also very easy to get lost in the crowd. Now, the 'crowd' is what should concern us the most, as students, faculty members and administrators. What is the crowd that fashions itself out of the current circumstances? How are they affected by their peers and the faculty members? What shape does their growth take place in? Over my three years at St. Xavier's College, Jaipur, I interacted with a majority of this crowd; so much so that, a while later I succumbed to total isolation. This change was a monumental one in my life because it taught me to choose my people, my crowd with great scrutiny and care since it is bound to have long-term effects on my mental health. I see my juniors loiter around, changing themselves for friendships that demand so much of them.

As individuals, we must also keep our own interests in mind. If peer pressure makes you mean, disrespectful and a bully; then ask yourself, is this the person you wanted to grow into after starting college? Life is all fun and games until reality settles in. That's when it becomes unsettling. I personally feel that as a college student, my academics should always outlast any kind of extracurricular that I'm involved with. There must be a system to help students manage their time between the myriad of activities so that they don't fall out on either of them. Yes, both these aspects of college life need to be hand in hand.

Academics must not take a backseat in college, as is the case most of the time.

Conclusively, I would like to add on to the fact that as students of political science, we study to become politically smart, not dumb. When something wrong happens around you or with you, find your own voice and raise it. We represent this dynamic domain of social sciences, we must live up to its legacy by being politically educated and inclusive; instead of being correct all the time. We may please everyone today by saying what they want to hear but tomorrow, we will only end up with a pile of regret. St. Xavier's College, Jaipur stands for many beautiful things.







# **FORGED**

*Career Advice Section*

**Interview with Professor M.  
Hasan on Overseas learning and  
more**



*The editorial team of Janmat conducted this interview keeping in mind the needs of the students with regards to higher education and studying overseas. It was taken by Nabila Abid, Associate Editor. Professor M. Hasan is a fulbright scholar from Jodhpur, who has much to share about his academic journey and personal pursuits.*

**You've been a part of a prestigious fellowship, been to acclaimed International universities and have been a true achiever academically and otherwise. What is the one success mantra that kept you going?**

Well, I always believe that if you are in a profession of your own choice, which in my case is academics, then I must go for the highest degrees in the best departments in the world. I was successful in getting the Fulbright scholarship in Syracuse university to do my research and earlier in the first semester in Institute of New York at Buffalo. I have been lucky in this aspect. I got awards and rewards to do whatever I wanted to do. If the mission is excellence and you work hard gratefully, you're likely to achieve as much as one can possibly achieve.

**Could you share a few findings on your research 'Social Geography of South Asians in the USA'?**

I finished this study; my doctorate in 1978. When I interacted with the South Asian community in Syracuse, Buffalo and one or two cities in Canada like Ottawa; I saw Indian communities cohering together on various social

occasions like celebrating Diwali and Christmas. My conclusion was as follows: It was a quantitative study. They were very inclined to their own nationality and some language groups like Tamil, Malayalam, and Bengali were more inclined toward their own groups. Whereas, my assumption was that Gujaratis and Hindi speaking people mix up more with their own people than the other communities but then my assumptions' major finding came out the opposite.

**Speaking of research, what advice would you impart to students who wish to take-up research as a future career prospect?**

Research is required in all fields, whether it's political science, liberal arts or medical sciences etc. If you want to do research then you must have some questions in your mind and once you know that this is the question I must pursue; then you must also ask yourself why YOU want to do it. How you can see differently and how everyone's perspective is so different, this is the approach we can go forward with. I was told by my professors, once I completed my research; nobody from South Asia or America has done any ethnic study.



Now, there are so many books but in geography I think I can claim that many people study caste in India but I studied how do they assimilate in America or they do not assimilate in America with the assumptions mentioned earlier.

**Most youngsters believe the education sector to be mostly a draining job where one is confined in classrooms or sitting behind a pile of papers in a staff room. However, contrary to popular beliefs, you've traveled extensively to deliver lectures across continents. How has that experience been and how hard did you have to work to attain such a position?**

I personally don't believe that Education is a draining experience. I believe that if you do not enjoy your education then you get into Agriculture, although that also needs good education or you get into tailoring/trade. Although, they also require education but you still can be a businessman or your mother is a cook so you can get into it and do well but once you want to do education then there's a process, you do elementary-BA-MA and after that you choose whether you want to go for higher education and then you decide which discipline you have to work in. I have personally felt you do good work in a subject that you enjoy. If you enjoy it then you don't feel it's tiring or draining. Moving on to the second part of the question, it was tough to attain such a position.

I was an average student in high school and I wasn't very sure. In fact, one of my teachers in school didn't include me among the students who would pass the exam but my classmates smiled at the teacher's estimation of me. Other teachers were hopeful about me though. My headmaster was quite happy that I did well, who was a Christian from Ajmer. Moreover, with regards to college my mother told me that wherever I want to go for studies I could go forward. Hence, I got into Lohia College, Churu. I got to know there was no mathematics, I tell you this, it felt as if I crossed a sea; but I was poor in Math so I felt I got an extra kick that I can do much better now and I did well which means I got positions and then I topped the university at Masters level. I used to take pills to not sleep which was the level of anxiety I had and to have a good position for Masters. It did affect my health but I was determined about my goal. I come from a very modest family and I had to prove something. Fortunately or because of my hard work, I bagged a gold medal and I got a job immediately after my result which was a permanent job at Jodhpur University so that gave me a lot of confidence. Then I decided that since I am now an assistant professor in a university, I should do a PhD. My teachers were keen on doing PhD along with me but I was adamant in doing research at some western university.

I worked hard and got a Fulbright Fellowship in 1973, we were just three people. Other two were senior to me and went to the US but one came after doing a Masters and another person came without doing anything after one semester. I was the person who did PhD there in 1978. When I returned back to Jodhpur University, I always had a desire to study South Asians in the US & I read a lot of literature about South Asians in Africa, Malaysia, Singapore and Europe. Then I wanted to go to Africa when it was called a dark continent. Fortunately through some friend my bio data was sent to the University of Nairobi and I got a telegram of a job offer there. Within two months, I left for the University of Nairobi where I taught for four years. Speaking to students and faculty has always been a learning experience. Because being a university teacher, you do get invited if they know that you specialise in one area. When I visited Nairobi University, I delivered a couple of lectures to some special group and when I visited the US (1992 on Senior Fulbright Fellowship) I was invited to deliver a lecture in the University of California at Davis and Berkeley University (International Rivers Network Campus) and I delivered lectures in my own University as well.

Then, I had done a study on the Bisalpur Dam Project, Rajasthan and I had a lot of data on it so I was asked to speak on it. I have been delivering lectures in IIPA, AMU, Kashmir, INPA, Institute of Administration and Management, Kerala as well as Disaster Management Institute in Bhopal.

**You have bagged quite a few international scholarships such as the Junior and senior Fulbright Hays scholarships for higher education; so how did it work out for you? There are many Indian students who have a sense of hesitation when it comes to applying to institutions abroad, mainly due to financial issues or the lack of guidance.**

My entire education from first year to PhD was only through Scholarship. In my career of education I might have spent about 1000 rs altogether from first grade in school to PhD. Yes, honestly speaking because my mother was a seamstress and I didn't have a father as he died when I was a three month old toddler so I never saw him. We were okay but there was not enough pocket money and all but then I have always been a frugal man who knows that money is not for throwing.



For the Fulbright scholarship, I wasn't sure if I would get it but a close family friend in Jodhpur University got his scholarship and we were very happy about it. When he left, his wife said to me, why don't I apply for it, but I said I don't think I can be successful in it. Then I thought, what is the harm in applying? So, I agreed to give it a try. I tried but I couldn't succeed on the first attempt. Then I re-applied next year and I cleared it. We had a vice-chancellor Mr. VV John, I once went to him when he was no longer the vice-chancellor, a man of high reputation, a well-known educationist of India and he was very fond of me and I said, Sir "I want to go abroad". He looked at me and said " Well, work hard". Then I said, I will but I am telling you I want to go. He was instrumental in the sense that he gave me a good reference letter. For Fulbright, once you have completed the GRE after securing good marks in it. I was supposed to identify universities where I could be enrolled and those universities required three good reference letters. These things worked for me to go abroad and study. My mother wasn't sure about it and my brother was hesitant as my sister died recently. My mother only knew the word 'Bilayat', she wouldn't have allowed me to go to bilayat or to go to Pakistan. She had never heard the word 'America' where I was going. She decided to see me off in a very jolly mood afterwards.

**Whenever we speak to prominent personalities such as yourself, we can't pin down the urge to inquire into their routines and daily habits that keep them aligned toward their goals. Could you please share a little something on time management and self-motivation?**

I am just reverse. I have been a man of free will from childhood. My wife, daughters and some friends keep telling me that I should have a routine, get up early-sleep early and I sleep rather late but now the doctor has also advised that I must sleep early. It becomes difficult as I am a night person. Although, my body doesn't allow it anymore, I try to sleep till 1-2 am. Since, I am a free man and chose the profession of teaching I can sleep as much as I want to however if I have to take a class at 9, I will request the university or guest/host to shift the timing a bit and I normally get consent. I always use techniques to be on time. I am normally known as dis-organised or a man of free will. I don't work under constraints. I would advise the younger generation to be punctual, to sleep and work on time. With regards to motivation, the desire to achieve excellence is a personal trait, by seeing for instance the successful businessmen of Jaipur or seeing a good scholar in certain subjects.

***If the mission is excellence & you work hard gratefully, you're likely to achieve as much as one can possibly achieve.***

**Your photographs have been published in various compilations, such as the 'Shadows of Silence: Unhinged life in Kashmir' and in 'A History of Rajasthan' by Rima Hoopa, e.t.c. How did your affiliation with photography begin and what does photography mean to you?**

I started doing photography from 1974 but not as a professional, just for socialising purposes like taking photos of friends and landscapes. I have tons of slides and Rima Hooja used these three slides when in 1977, when I was holidaying in India I went to my town and took photos of havelis, forts etc. I gave many of them to friends who became professors at that time and they used it. Rima invited me to give a lecture to foreign students wherein she saw and liked three slides which were on 'Culture and Rajasthan' which she borrowed and asked to publish in the book. In Kashmir, I went for relief distribution in 2014 and I had a Motorola mobile so wherever we went to see flood sites, people who were victims of flood, damaged houses of which I took photographs casually. My purpose was to distribute relief material, I had two more friends who were accompanying me. I was managing the whole thing, getting contacts with people, and getting to know local people very well who helped us too but my team was assisting.

I had a team in Kashmir too, so they took us to different places in Kashmir for relief distribution and I went on taking photos. After many years, I thought that I should use these photos as I used to come to JKK and there were exhibitions of photographs and paintings. When I saw the photograph I instantly thought of trying to show mine. I went to a friend who was a photographer and journalist and asked if we could showcase my photos too of Kashmir and the flood. I wanted to show as I wanted people to know the damage and problems Kashmiris had to go through in the flood. So, I gave it to Tabeenah Anjum Qureshi, a journalist and photographer from Kashmir, Himanshu Vyas and Vice-Chancellor of Hardev Josh University, Mr Om Thanvi. They selected 55-65 photos out of 80 photos Himanshu & Tabeenah took charge of those photos and got them curated and printed the way they wanted and then we talked about exhibition and almost 1000 people came to see for four days. It was a great honor for me personally as Aruna Roy inaugurated the exhibition and many prominent people came like Himmat Shah. I felt really encouraged and many poets and writers also came. Lastly, to answer your last part of the question, photography is an expression of myself, the way I look at the world and the way I would like to capture the world. It's a pleasure exercise. It's a record also, it revives your memory of a place.

**Lastly, we have seen the Pandemic uproot lives, especially those of students. There are so many of us who have either lost inspiration or the will to stay on track. But difficulties come and they go. How do you deal with the negatives in life?**

I felt really concerned and still feel very deeply disturbed about the loss of precious years in everyone's life, particularly students and labour. Many lives have been dismantled, people have committed suicide, there have been divorces. Seeing the faces of teachers and friends, seeing your own institute frees you from so many things as opposed to staying within the house, you just see walls which is a traumatic experience.

As per my age I observed the protocol for seven days but I said this cannot go on. I took my bicycle late at night and used to spend an hour or so cycling. As per Covid, your ability to survive depends on your good physical health. If you go out, you breathe fresh air, see trees, people and you are away from the monotony of your house. A lot of people were productive too. My second book is published now and within seven days it will be with me. During the pandemic, I worked on this volume. The cover is already there on Facebook. The third volume is more or less 80% ready. If you are creatively busy, fond of reading, you are away from pandemic and negatives of life. I dealt in a creative way. I think students should have done and many did and continue to do so.



“  
*If you are creatively busy & fond of reading, you are away from the negativities of life.*  
”



# EX-INTERNS

Why internships matter







**I'm glad to share my experience of working alongside college. There are quite a lot of benefits of working and supporting your own education. I will share a few of my own observations. The first and foremost being you start valuing your education. Often the question I am faced with is – How do you manage your studies, work, and the other events and responsibilities at college? Well, I learnt to prioritize things and pre-plan my days accordingly. College equips you academically, while working prepares you by exposing you to the professional environment which is vital to sharpen oneself. As for me, it feels great to allay some responsibilities off my parents' shoulders and develop myself holistically as a competent individual, of character moved by compassion.**

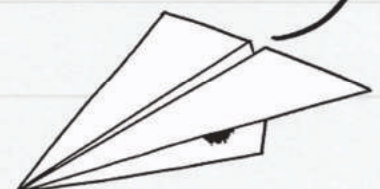
**-Abel John**

**BA Part I**

**I have completed internships at IMUN, MyCaptain, Internshala etc, and according to me there are many advantages of doing an internship. Gaining work experience is key for boosting your employability, especially as a student. So my advice is go for it because it will help you to gain experience and enhance your skills, you'll get to know about your talents and make it a plus point for your CV. Doing an internship as a student by managing your time is a herculean task because I did mine during the period of lock down. So, I suggest in the starting phase everyone should go for online or work from home internships and should opt for an internship where there will be interaction involved like internships in marketing, social media marketing, PR etc because it will help in making an individual all-rounder.**

**-Neha Pascal**

**BA Honours Part III**







**I would like to highlight my experience as a Paid-Intern as a Brand Communication Manager. The three months of sheer hard work, teamwork and learning gave me a better insight to working in an environment wherein I learned to multitask and up my skills on Excel, research-related work as well as schedule my work accordingly. It taught me the importance of punctuality and communication related skills with the introduction to the world of branding.**

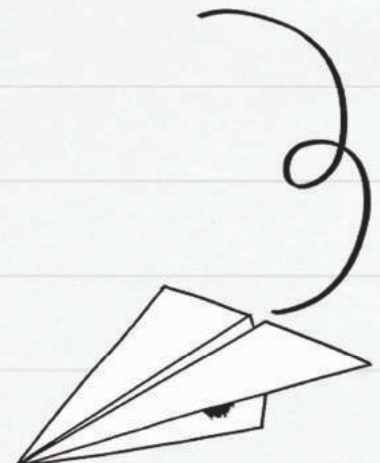
**Nabila Abid**

**BA Honours Part III**

**I had always looked for growth opportunities beyond the academic and extracurricular activities at college. Hence, it led me to explore the Internship options that could benefit me immensely. My flair for writing and social work helped me work as a content writer, social media manager and a program director for a Pune-based NGO. It wasn't merely about achieving a certain role but the kind of exposure and connections the internship brought with it. I'm currently working as a columnist with a Delhi-based publication and it not only keeps my writing skills in check but also fosters a deeper understanding of the nation and international affairs in a plethora of fields. My advice to the reader would be to explore themselves beyond the college campus as well.**

**-Nameera Anjum**

**BA Honours Part III**



---

# DECODING DALIT IDENTITIES WITH ARUNESH BABU:



## ***"We are Indians firstly and lastly" - Dr B.R. Ambedkar***

Indians fought under a single banner against the British because they felt the British treated them like subhumans and inferior is what we have been taught as well. But we fail to understand what history books in school education failed to teach us. Indians felt under-represented in all aspects fostered by the British which is why many commissions sent to India were boycotted like the Simon commission. There was no representation of mainstream India. Even if we look at the Simon commission, the ideas that it gave

were somewhat egalitarian which promised access for the Bahujans in educational and political spaces but was boycotted. Indians primarily fought against the British because they were politically and socially under-represented. Hence, keeping that in parallel, why are Dalits fighting this so-called notion that we are Indians? That we are equals because even after decades of declared independence, Dalits are still under-represented. Over 18

percent of the Indian population even if we have STs; over 20 percent are still under-represented so it is very hard to identify one as an Indian especially when India does not look at dalits as one among them. Only when it comes to crisis, only when dalits become victorious, they want to claim them as Indians. When it comes to equality, equity like walking in the streets or wearing sandals in the upper caste streets or having the same kind of tumbler to drink tea or riding a horse in marriage ceremony; in many things India does not consider them as equals.

When I propose poems which are filled with different realism, love or romance, it is conceived as a mainstream work. When I ask what do you expect from a Dalit writer they say that he/she should be raw and specific. They expect some kind of trauma pun or poverty pun which would appeal to the senses of the savarnas and the non Dalits but not assert one's identity. In recent times that paradigm has slightly changed, assertion has also come into place. But the problem is nobody wants to look at a Dalit happy in literature, that is



the problem. There is a film titled 'The Discreet Charm of the Savarnas', by Rajesh Rajamani. If you look at it, the film revolves around three to four savarna film makers who are in search of a Dalit artist, a Dalit character. They finally come across a Dalit person who does not fit into their criteria of a Dalit because the person they met was fair, well-raised and they were able to

communicate in English, leaving them shocked. Even today savarnas make period dramas in order to escape this past. For instance, in self-representation, if we look at filmmakers like Tara Ranjit we see how dalits are shown with dignity but if we look at movies like Article 15 we find that dalits are presented as helpless, waiting for some savarnas to come save them. My piece The Dalit Happy revolves around the savarnas imagination of how a Dalit should be. They are never expected to be happy. They want them to be poor, hungry, oppressed by the police and by the society; they want them to suffer.



They can't see them happy because it is un-sellable for them. When they see a Dalit is happy, loved, wants to get married and have children then there is no difference between them and the savarnas and their idea is that a Dalit is a sufferer. When a Dalit speaks good English they cannot accept that, they are in a state of shock; are you really a Dalit? Oh, you speak English so well!

I feel that reservation is more like a vaccine for a disease which has been there for a very long time. Only if caste is completely annihilated reservation shall cease to exist. Until caste exists reservation has to be there because caste is the driving factor for everything. Hence, until caste exists there will be inequality in India. It is a regulatory process which has to exist to ensure proper representation. Statistically speaking there is only a slight increase in the percentage of bahun in socio-political representation in decades and that is primarily due to reservation. If we imagine a world without reservation, without affirmative action then even this slight improvement is completely impossible. We need to understand that inter-generational wealth is not about property or assets but networking. Reservation made sure that at least one person has access to education. This whole idea is conceived by the majority of the population. We can check the statistics and find that there is a slight improvement in the presentation of the backward classes and how merely 5-10 percent of upper caste are able to dominate almost 80-90 per cent of all power holding. On top of that we have the EWS reservation chair and we should understand that people have no problem with respect to economically weaker sections reservation but only for the socio-political improvement of the backward classes.

It is actually a process, we are in the first stage of the successful trial. It's successful on a very minute scale because there are many other factors which are a hindrance to the successful implementation of reservation policies. The vaccination or reservation is actually successful in the south, particularly in Tamil Nadu where I'm from. Here OBC dominates more work and social spaces than brahmins. To avail reservation one needs to have a sense of awareness, a sense of idea.

Humans are social beings and we can't live in a very isolated or suspended world. Can you say suicide only happens when people are alone? It is true. Someone can't commit suicide when there is more than one person in a room. So we can't live in an isolated or suspended society. People associate themselves with ones who can give them a sense of security and safety. It can be emotional safety or physical safety, anything. So, in the beginning, we were all communal beings working for everyone's mutual benefit. For Example, We had community kitchens and community wells dug by the whole village. And everyone benefitted from it. At least, that was what was prevalent in Tamil society. So, it was only after Brahmanisation that Dalits were banned from using them. We need to understand there are different types of identity. At least according to me, there are two types of identities. One is Cultural, which is mainstream – it's inflicted and created by the oppressors. The Second one is Counter-cultural, which is for the marginalised. It is a punch-up banner, created by the oppressed for themselves. It is self-representative. Dalit identity is the latter.

And the internalisation of caste was carried out by the Savarnas. Anyone who is not a Brahmin was merely compradors, who came to a settlement or negotiation, where they were ok with being oppressed as long as they can be oppressors to others. The idea of the Brahmanical system or Brahmanical Patriarchy is to give the Brahmins the top position. The power holding position. At least that is what we read in Manusmriti and everything. So, to me, taking pride is different from identity or individuality as a question. Taking pride is something that is very arbitrary. I did not ask to be born as a Dalit nobody is asked to be born as a Brahmin nobody asked to be born as a white man or a Jew. It's an accident any birth is an accident. It is an arbitrary relationship. in a hypothetical scenario a Dalit as an infant and a Brahmin as an infant are switched and they were brought up by a Brahmin and a Dalit respectively. It is merely a cultural practice, it is not based on birth. A child gets certain privileges based on who it is brought up by and where it is born and what society teaches. If you are not a Dalit, would you still fight against caste? Indirectly your caste made you an activist. There are some things called micro aggression and macro aggression. Macro aggression is what we see in the social space. It could be lynching it could be blatant discrimination. But, micro aggression is something like turning your face or calling someone dirty for eating specific meat, for eating beef calling someone to have a lack of empathy. Dalits are looked at as inferiors for eating beef and pork. So, there is Micro aggression, and there is Macro aggression. A Dalit is a self-representative person. Anyone can fight against caste. But the Dalits expect their leaders to belong to an Ambedkarite Dalit space,

who is able to understand their pain because only a Dalit person belonging to that particular identity or community can fully understand the Micro aggressions involved in it. Anybody else may be able to empathise but, they can't understand the Micro aggressions. There is a blatant outcry on the reservation in India. We need to understand that reservation exists throughout the world. In India, it was not just a post-Ambedkarite phenomenon. Reservation even existed in the period of Shahu Maharaj. So we need to understand that the argument put forth by the Savarnas is that the reservation system can exist. But, only on an economic scale.

I hope people might have watched the movie by the name of 'Geeli Pucchi.' In the movie, we see a character named 'Bharti' who was not given a particular opportunity because she was a Dalit. We need to understand that there is something called economic discrimination on the bases of caste in India. There are two arguments put forth by the Savarnas. One, that caste does not exist anymore. And money can change everything, and nobody looks at caste anymore. It is the first argument. The second argument is that I accept discrimination exists but, a lot of changes have occurred over time. The forward community is affected. There is a reverse caste system. So, now we need a new reservation policy. And when the Savarnas say a new reservation policy, they are talking about something which is not pro-backward classes or SCs. They bring forth the idea of the pseudo-equality argument, which, according to them is an economic-based reservation. In terms of politics too, reservation or reserved constituency came into effect because of the Poona Pact, Gandhi's blackmail.

By compiling separate electorates, Savarnas made sure that they have to or must control the vote bank of the Dalits too. So in every way possible, the outcry against reservation is anti-science because they don't want to believe in the scientific data. They are against quantitative or qualitative research. Because if they take time to actually study something which is 100 or 200 pages and has quantitative or qualitative data, they can understand reservation is an action and anti-reservation, not just springs from lack of empathy or lack of knowledge or in terms of socio-political history. It is merely a refusal to learn about it or maybe because their privilege depends upon it. If they understand reservation, if they understand caste, then they might turn against caste. When I handled classes for children, I do it in my spare time, I kind of talk to children. So, one of the kids actually observed me talking about Ambedkar and ordered books by himself. When the books arrived at the house, the parents merely threw the books away. They were not even ready to let the kid read about Ambedkar. So, the problem is if kids are woken up to talk against racism or discrimination (like Black Lives Matter). If they are taught well they might talk against caste too. We must also understand that caste is deeply rooted in religion. There are so many Savarnas today who are fighting alongside the Dalit movement as allies. They are making good representation and good content. Who want to educate people in their own time, who are very careful about the narrative they are taking up. And it is possible only because they are able to understand caste. So, the very reason for the blatant outcry against the reservation is because of a lack of understanding of caste in India.

The majority of Indians are not aware of such a national fellowship offered by the ministry of social justice. And, if we look it's given to Dalits and OBCs who missed their UGCs JRF by 1% or 2%. It is given to very limited candidates just to give an advantage, a level playing field, and an additional fellowship. Because, there is a very sad set of affairs where Dalits are so much underrepresented, the ministry of social justice offers this fellowship. So, when I got this fellowship and I wanted to apply to my university, the Central University, they said you can't apply because the national fellowship is not meritorious enough. It is a decision taken by the doctoral committee. And that is where the question pops up how 1% of marks determine someone's merit here. It is not even a different examination or taken out of random or arbitrary. Everybody takes up an exam and everybody qualifies. And they are given a fellowship by the ministry of social justice. So, their idea of merit comes from a very different idea from the Savarnas case there. So, I filed a case in Madras High Court that, if this scholarship is not meritorious enough because according to the circular any UGC recognised university should recognise NFS, then why does the ministry of social justice offer this in the first place. The case went on and on and it came to a point where people said that there are many affiliated colleges why can't you apply there? It was a long battle and it cost me so much to win. It was almost Rs. 50,000 the legal fees and everything and the case went on. The problem here is how it's systematically kept away. Because the central university must follow something called the roaster system.



A roaster system is something where when a department has core vacancies, two vacancies should be given to a General candidate, one to SCs/STs and one to OBCs. So, this is the roaster system but my university did not update the vacancies for the past 3 years, in my particular department. Because by not updating their vacancies they made sure that the roaster system is not followed. But even though they showed nil vacancies for 2-3 years, they have taken more than five Ph.D. candidates in the same department. Because of this violation, they gave even all the seats to the General candidates. And this is a problem here and this is happening in a very broad daylight thing. And this is how primarily all seats are given to the General candidates and the reservations are not followed in Central Universities. You know if we look at the statistics of the IITs we will see that how there are no OBCs or SCs/STs. And we always wonder despite having reservations how this is possible? So this is how it is made possible, by hiding the vacancies. And how are these vacancies updated? It only happens if you have networking in the university space.

Only recently they have updated and conducted the interviews. This also shows how Central University considers itself superior to the courts of India. So, that was very shocking to me because when I got the judgment I thought this will be resolved. But the result and the lesson I learned were entirely different. That the Central Universities consider themselves to be superior to the legal system of India.

In my opinion, I am a Dalit because the idea of India is very different today. The idea of Hindus is very different today. And to give me a cultural identity I would call myself a Dalit first. It is a very difficult question to answer. So, to look at me, although I am a poet, activist, filmmaker, or musician, so many things. When it comes down to the cultural identity, the immediate identity, I am a Dalit. And that is the only thing I can answer. I can't identify myself as a Tamil person because I am not someone who gets benefitted by calling himself a Tamil. A Tamil identity hides the caste disparities in India. And Dalit is the closest cultural identity that I can associate myself with. This was the only identity proclaimed by the Dalits themselves. It is a self-representative identity. But aside from that, I am a teacher, an activist. I am working because a person should work for the benefit of the most politically and socially disadvantaged. And if a person does that he/she is close to humanity. Humanity is not in missionaries of charity or feeding the poor. Humanity is in taking a stand against injustice. Humanity is taking a stand for social justice. So I call myself a humanitarian because I am taking a stand.

***An academician, a poet, a Dalit activist and a film-maker; our guest writer for Janmat is an all-rounder in the truest sense of the word.***

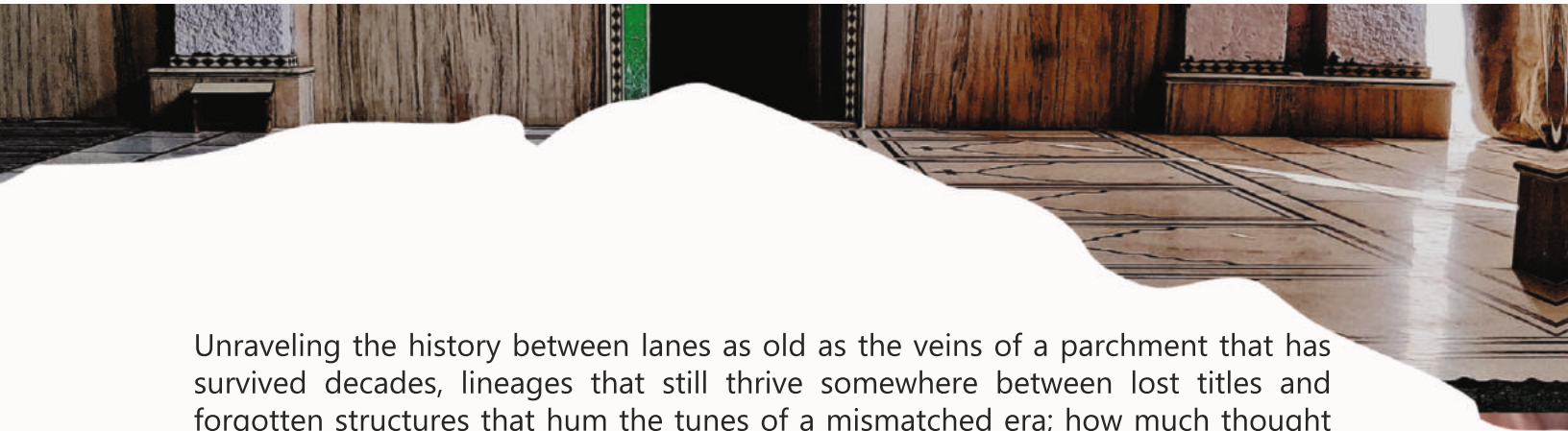
***Mr. Arunesh Babu has been a part of the 'Junior Research Fellowship' under NFSC - Ministry of Social Justice and Empowerment, 2020.***



## Shahjahanabad: A Relic of Delhi's Culture & Poetry

*-An anecdote*

Nameera Anjum  
BA Honours part III



Unraveling the history between lanes as old as the veins of a parchment that has survived decades, lineages that still thrive somewhere between lost titles and forgotten structures that hum the tunes of a mismatched era; how much thought do we spare to a pillar that has seen bloody conquests and fallen heroes?

It is astonishing how humbly this brick and mortar stand, where men and women pass by the grave of an empress who lived beyond her time. The moment we were at Sultan Raziya's mazaar, I was wondering if this remembrance made any difference to the dead. I looked at the stones that formed the grave of a legend and I was reminded of the humanity in death - how human it is to die, how natural it is to be buried yet to be unearthed in stories - an unnatural phenomenon.

Swirls of Persian and Urdu, languages that I have always felt but never fully understood; I saw how the hands that carved beauty withered away in flesh but the ink flowed like an endless fountain of creation.

Imagine living in a house that is a living, breathing remnant of a glorious past. Sir Sikandar Mirza Changezi, a descendant of Genghis Khan and his late Father; Sir Naseem Mirza Changezi was a freedom fighter and harboured the Indian revolutionary - Bhagat Singh. His stories, anecdotes, artefacts and the conclusive note at a Dastar Khan where people from all corners of the country sat down to chat over sheermal and phirni filled with the taste of belongingness in diversity; made home and history a poem without a dividing line.

Every twist and turn of Purani Dilli melts into a cramped space - each vein leading to a chamber of its big, big heart. There is a place for you too, in this heart.

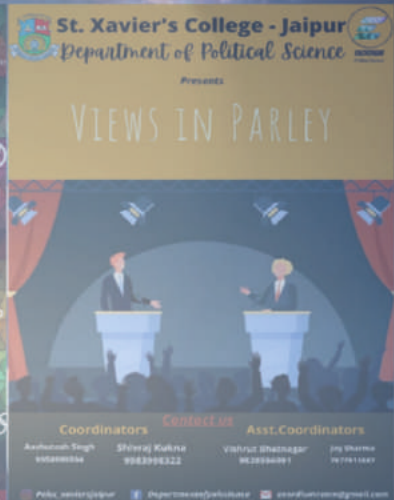
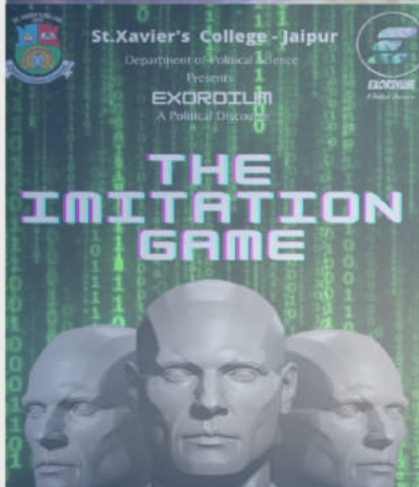




# St. Xavier's College- Jaipur

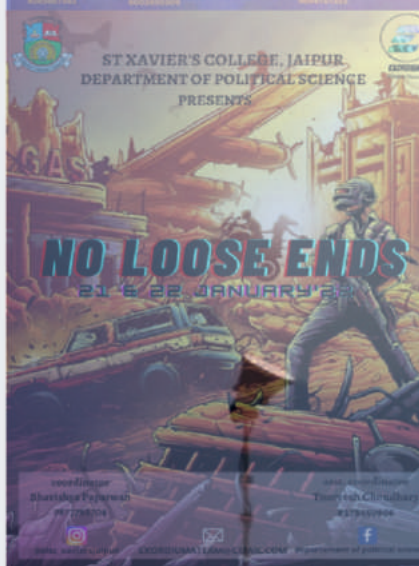
## Department of Political Science

### PRESENTS



## EXORDIUM 2021-22

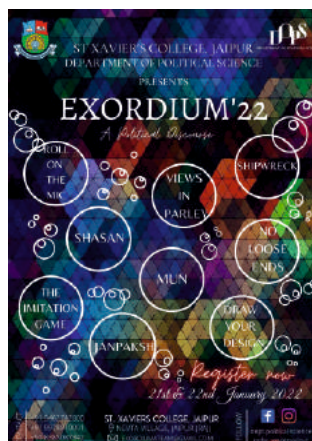
A POLITICAL DISCOURSE





## ABOUT THE FEST

The Departmental annual festival Exordium: A Political Discourse was organized by the Department of Political Science, St. Xavier's College, Jaipur on 21st and 22nd January 2022 with Sovereign Spectrum as the underlying motif. The celebration started with the national theme of the Azadi ka Amrit Mahotsav on 21 January with a panel discussion, in which 'India@75: Re-interpreting Democratic fundamentals' were discussed and on the occasion of 75 years of Independence, the status of democracy in the country and its development was explored. While congratulating the students for organising the event, Principal Rev Father Dr A Rex Angelo, SJ, encouraged the youth to fulfil their responsibility towards democracy on the occasion of 75 years of independence. The panelists for the discussion were Dr. Nemi Chand Golia from Panjab University and Dr. Punita Pathak from Banaras Hindu University who expressed their views in the course of the talk and resolved the queries of the students. After the panel discussion, several important events were organized under Exordium, whose nature reflect the ins and outs of political science and active political systems,

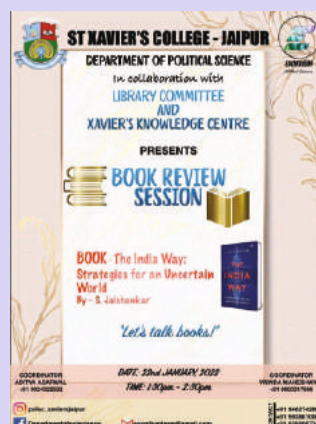


## EXORDIUM: *A POLITICAL DISCOURSE*

including the flagship events namely Views in Parley, Shipwreck, Draw Your Design, Janapaksha, Imitation Game, No Loose Ends etc. All in all, Exordium stands for the true essence of politics as a whole domain in itself. The students of the department, along with the faculty members made it a real success.

## BOOK REVIEW SESSION

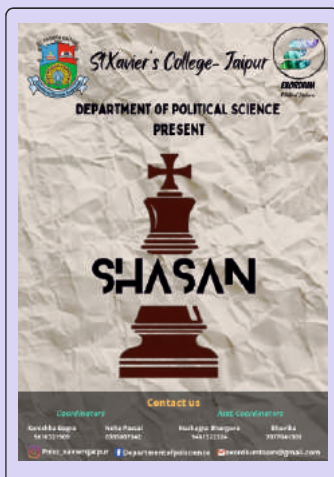
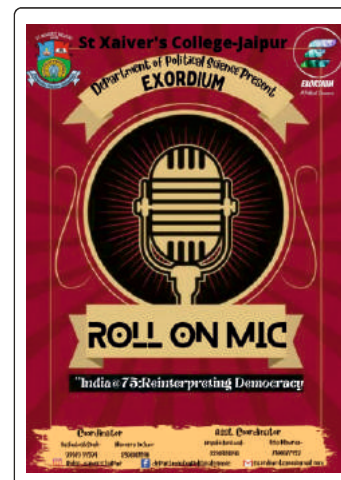
This was also held as a part of Exordium wherein the book 'The India Way' by MEA, S. Jaishankar was discussed. It was in collaboration with the library committee.



The event was an amalgamation of many book lovers and enthusiasts. It saw an energetic participation from various students.

## ROLL ON THE MIC

'Roll on the mic', a panel discussion was held on 21 January 2022. The panelists for the event were Dr. Punita Pathak and Dr. Nemi Chand Goliaya Ji. The sole purpose of the event was to engage different mindsets and let everyone encounter the thoughts and ideas of the panel. A total of eight questions were asked which were to the point and very well framed. The issues that were brought up were certainly the ones that surface in the minds of all citizens. Through this particular event, we came across new perspectives and a wider view of the situation itself. Both the panellists gave commendable answers along with a realistic view of the ongoing situations in politics as well as the country. The discussion has surely left an imprint in the minds of the spectators. It was a very successful and thought provoking inaugural event of the eminent fest Exordium '22.

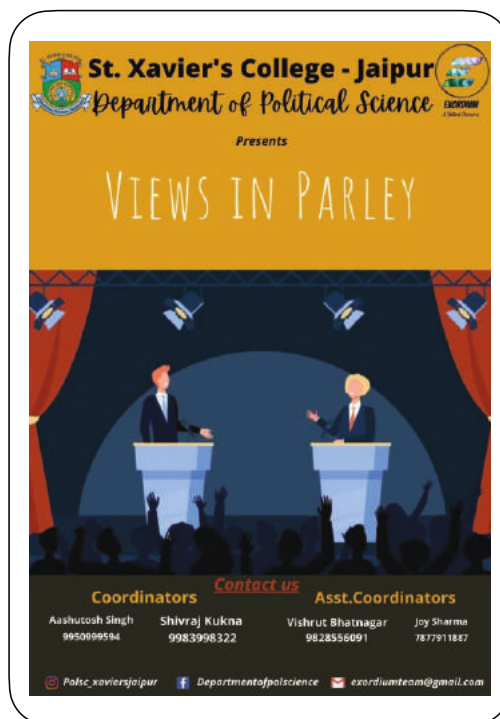


## SHASAN

Shasan was organized by the department of Political Science, under the department fest Exordium. Due to Covid restrictions the event was conducted online. The participants stood as candidates for a Modal Elections, in which they had to prepare a Manifesto, name of the party, aims and objectives. They were supposed to canvas online and try to convince people for votes. The winner of the event was declared on the basis of maximum vote secured by the individual participant.

## VIEWS IN PARLEY

On 21 January 2022 the Department of Political Science, St. Xavier's College, Jaipur, as part of their departmental fest, Exordium 2022, organised 'Views in parley' online via a google meet. The event was a simulation of a news panel discussion moderated by Shivraj Kukna as a news anchor. During the event, participants discussed varied issues of national concern, by representing their views as eminent political personalities both in the ruling party and in the opposition, including Amit Shah, Rahul Gandhi, Arvind Kejriwal, Nitin Gadkari, Kanhaiya Kumar, Smriti Irani, and Sharad Pawar among others. The event included two sessions, both of which were utilised in discussion of the much-debated issues of the recent PM security breach in Punjab and incidents concerning the AFSPA Act. Mr. Subhash Chandra, Assistant Professor at SK Govt. Girls College, Sikar, graced the event as the judge and took keen note of the entire discussion. Throughout the event, the deliberations remained constructive and were full of clever arguments and remarks. This enabled the event to attract loads of participation and a good audience.



## SHIPWRECK

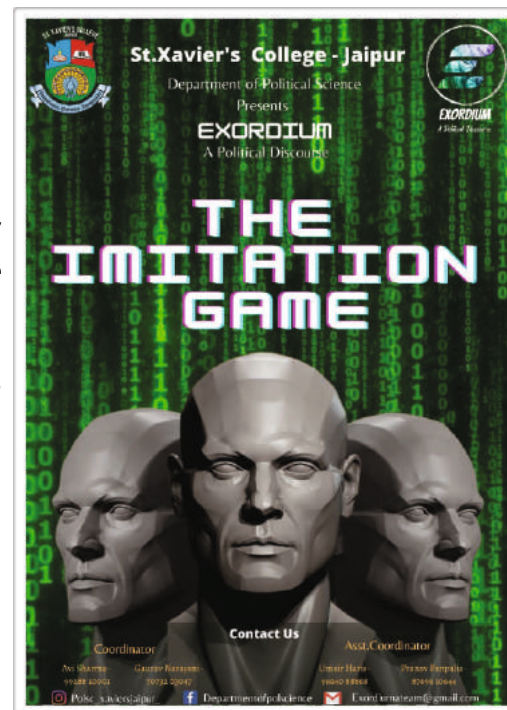
Shipwreck was conducted on 21 January 2022 by the department of Political Science, St Xavier's College, Jaipur. It re-imagined the world post World war-III and tried to decipher which country among UAE, Korea, Japan, Germany, Italy, Israel, South Africa, Switzerland, and Turkey would emerge as a superpower in its aftermath. There were two rounds. In round I, all the delegates gave an overview of their country's strengths and strategies to become the superpower. Round II was the question round where all the participants answered as best as they could, justifying the position they advocated for their country. The event was honoured by the presence of Dr. Devbahuti Brahmachari, Assistant professor at JMC - DU, the judge of the event praised the participants for their commendable answers. It was a successful event as we witnessed various new perspectives and strategies of different countries that could emerge as superpowers if world war III emerges.



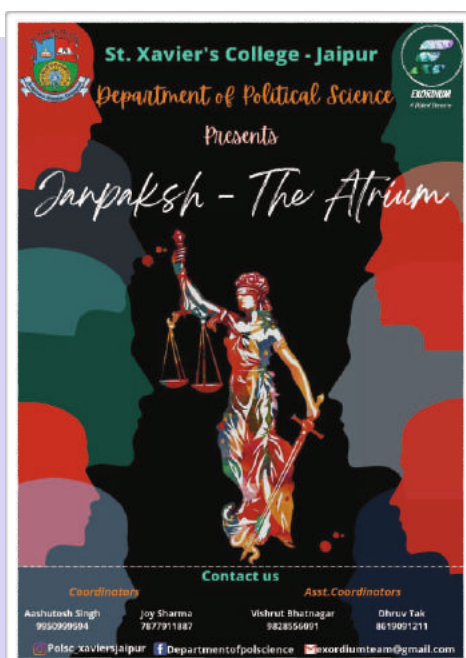


## THE IMITATION GAME

The Imitation Game is an event organized by the Department of political science, St Xavier's College, Jaipur, as part of the Exordium '22, the annual departmental fest. As the name itself suggests, every participant was required to imitate a known personality from the given list. The event began with an address by the Judge, Mr. Hitesh Keswani. One by one, all the participants were called forward to imitate their chosen personality. All the participants were full of energy and enthusiasm. After all the performances, the Judge gave his concluding remarks. Mr. Keswani motivated all the participants and wished them for their future endeavours. In the end, Ms. Meghna Sharma, the Teacher Coordinator, gave the vote of thanks and the event turned out to be a success.



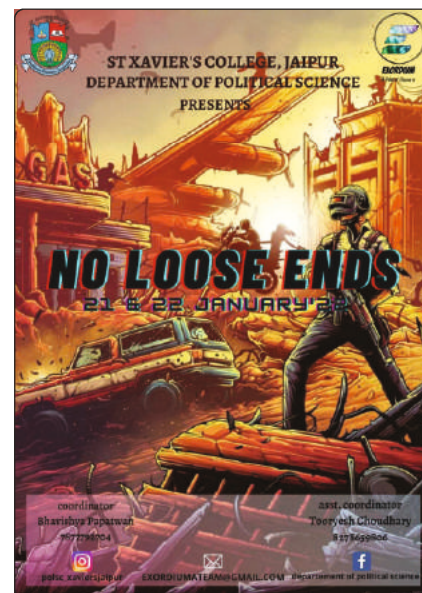
## JANPAKSH



'Janpaksh- The atrium' was organized on the second day of Exordium - A Political discourse, that is, on 22 January 2022. It was based on mock court proceedings, wherein participants were allotted different portfolios and the arguments were based on different motions respectively - Bilateral interview, Man v/s state, Politician v/s politician (past/present personalities) and the time allotted was one hour per session. Candidates were selected on the basis of personal interview (PI round) Ashutosh Singh, Vishrut Bhatnagar, Joy Sharma and Dhruv Tak were the student coordinators of the event. Dr Preeti Sharma, Assistant Professor English, Kanoria College was invited as the judge of the event. Manu Garg of Hindu College Delhi University and Tarun Trilokchand of Amity University were the winners of the first and second round respectively.

## NO LOOSE ENDS

It is a virtual gaming event organised by the department, as part of the Exordium, the annual fest. This year also it garnered a plethora of expert gamers from in-house as well other colleges in Jaipur. The individuals could either play in a team of 5 or as a single player.



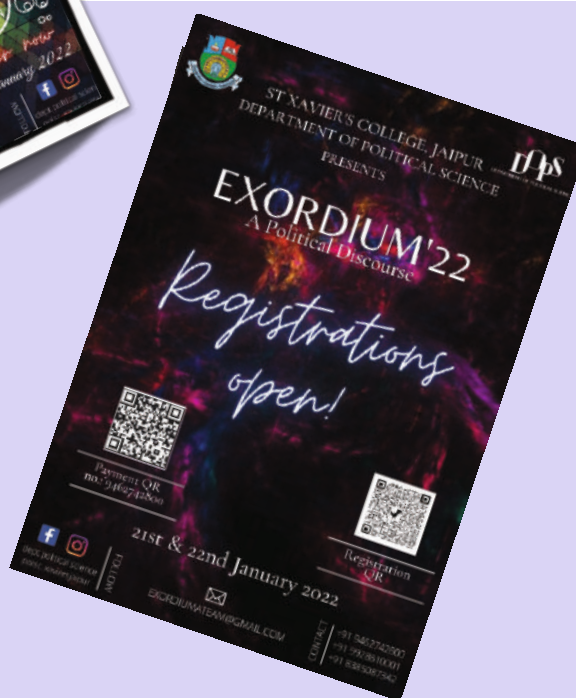
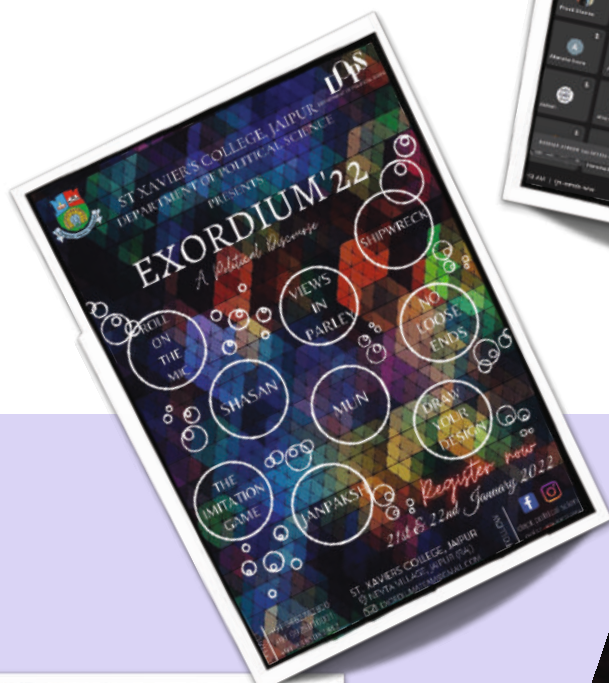
## DRAW YOUR DESIGN

Department of Political science, St Xaviers College, Jaipur as part of their departmental fest, Exordium 2022, organized Draw your Design. It was an entry based event where students sent their artworks and creative writings on or before 19 March 2022. More than 50 registrations were received in the event. Manu Garg and Jayshee Sharma were declared winners of the events, in the categories of creative writing and art respectively.



## VALEDICTORY CEREMONY

The 2-day fiesta came to an end with a virtual celebration. The chief guest for the ceremony was Dr. Priyanka Raghuvanshi, additional superintendent of police. She congratulated the students for their commendable efforts that they put in to make their departmental fest a success. She also shared her story which was very inspiring to the young minds. She talked about her personal and academic journey which was quite enlightening for the audience. The event proceeded with a mesmerizing music performance by a band, which the onlookers enjoyed a lot. All in all, the 3 day fiesta, Exordium: A Political Discourse, ended on a very cheerful note.





## CLASS PHOTOGRAPHS



**BA HONOURS PART I**



**BA HONOURS PART II**





### **BA HONOURS PART III**



### **BA PASS COURSE PART I**





**BA PASS COURSE PART II**



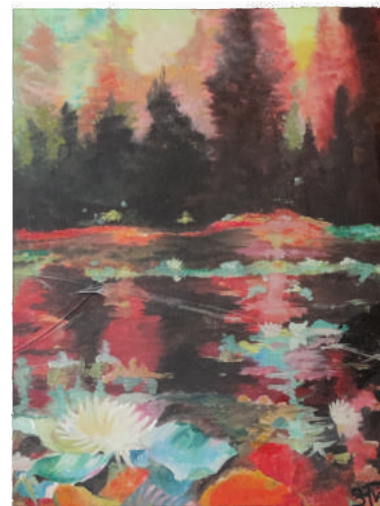
**BA PASS COURSE PART III**



# KALAKRITI



*RIYA KHANDELWAL  
BA Hons. Political  
Science Part-2*



*AVI SHARMA  
BA Hons. Political  
Science Part-3*



*NAMEERA ANJUM  
BA Hons. Political  
Science Part-2*





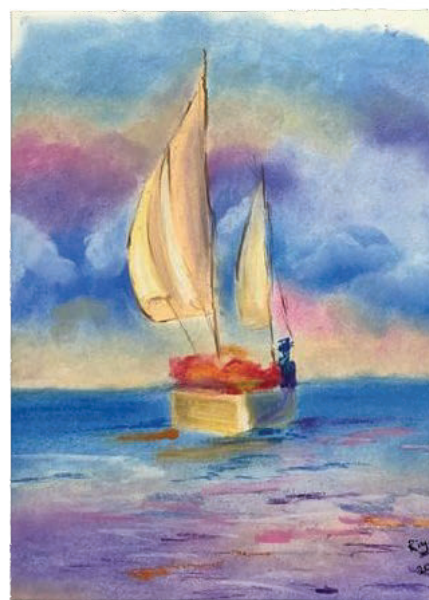
**AVI SHARMA**  
BA Hons. Political  
Science Part-3



**NAMEERA ANJUM**  
BA Hons. Political  
Science Part-2

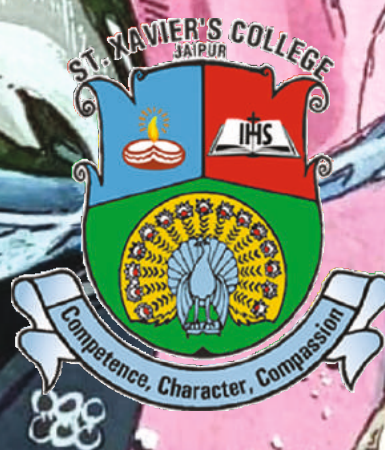


**NAMEERA ANJUM**  
BA Hons. Political  
Science Part-2



**RIYA KHANDELWAL**  
BA Hons. Political  
Science Part-2





# ST. XAVIER'S COLLEGE

NEVTA-MAHAPURA ROAD  
Near Nevta Dam  
Tehsil Sanganer  
Jaipur, Rajasthan - 302001  
Phone: 0141-2370296/2371290