

# THE PROBE

## *India's Educational Fortress*

A HELIOGRAPHIC ACCOUNT OF HINDU COLLEGE'S HISTORY



CAUCUS, HINDU COLLEGE, UNIVERSITY OF DELHI



A black and white photograph of a hand holding a fountain pen. The pen is silver with a black grip section. The nib is visible and pointed towards the bottom right. The background is a plain, light-colored surface.

*Write  
for us.*

Send us your entries at  
[theprobenewsletter@gmail.com](mailto:theprobenewsletter@gmail.com)



# contents

17



## Union Budget

A deeper look into the Union Budget 2021-22 which has sparked debates in the society.

20



## State & Technology

Delving into how the growth of big tech companies has led to the governments making amends in its policy to stay at pace with the future.

43



## Myanmar & Democracy

The recent military coup which broke down the government in Myanmar has brought up questions with regard to the country and various responses to the situation.

8

## ON THE COVER



## HINDU COLLEGE: INDIA'S EDUCATIONAL FORTRESS

A look back at the history of one of the premier institutes of higher education in India. Hindu College has for long been the pioneer in grooming the next generation of leaders and having recently celebrated its foundation day, We look back at the key events in the history of our beloved institution.



Join our Reddit Community to discuss article related questions or issues directly with the author!

### 25 THE CASTE CONUNDRUM

Looking into the debate that has raged for decades over the views of Gandhi and Ambedkar on caste.

### 28 THE SPIRITUAL PURSUIT

A look into the philosophy of Buddhism through the lens of the work done by Robin Sharma.

### 34 IS THIS THE ERA OF NEW MAHABHARATA

How the current socio political issues, especially the farm laws can be early signs of something more sinister.

### 37 BROKEN SILENCE AND BREAKING SHACKLES

A refined look at the patriarchal social structure with reference to the movies, The Great Indian Kitchen.

### 40 THE TOOLKIT OF PERILS

The arrest of Disha Ravi has once again stirred up controversy around the dissent debate.

### 47 MODIA MAVERICK

A look into the controversy around Media in the Modi regime and especially the Arnab Goswami TRP case.


### ABOUT CAUCUS

52

 [caucushindu.in](http://caucushindu.in)

 [@caucushindu](https://www.instagram.com/caucushindu)

 [fb.com/caucushindu](https://www.facebook.com/caucushindu)

 [@caucus\\_hindu](https://twitter.com/caucus_hindu)

 [linkedin.com/company/caucus-hindu-college](https://www.linkedin.com/company/caucus-hindu-college)



# Message from the team

Humbled by the overwhelming response to the previous edition of The Probe, we bring to you the third edition of our newsletter. As we take on this mammoth task of establishing this publication, we have before us the challenge of maintaining and enhancing the impact that this 120-year old institution is characterised with. We, at Caucus, have always believed that given the right platform, students can produce powerful and creative pieces with unique voices. Not restricting this platform to students, we endeavour to engage with experts and working professionals to create an unprecedented chain of learning.

Cutting across academic disciplines, this edition of the Probe received entries on topics ranging from the Union Budget 2021 to the Democratic Crisis in Myanmar. We were delighted to see the intellectual diversity of the writers and would love to receive the same enthusiasm from our readers. Readers can share their feedback and critique with the editors at 'theprobenewsletter@gmail.com.'

We want to extend our gratitude to Caucus and our college for providing us with a platform where we can engage in a reading culture. It is with the entries we received from guest writers that our newsletter is studded with a diverse range of articles.

---

## meet the team

---

TANISHQUE GEDAM  
Editor-in-Chief

RIYA JEPH  
Chief Associate Editor

SIDDHARTH KAUSHIK  
Head of Design

EDITORIAL TEAM  
Meghna Rathore  
Nishi Upadhyay  
Shubham Kumar

DESIGN TEAM  
Dhritiman Barman  
Harsh Suri

# Authors

**Dr Anu Singh**

*Article- Union Budget for an Ideal Society*

Dr Anu Singh is an Assistant Professor of Economics at Christ (deemed to be) University at Bangalore

**George Mathews**

*Article- The Spiritual Pursuit: An Exploration of Buddhist Principles through Robin Sharma's Julian Mantle*

George is a Masters student of English Literature at Christ University, Bangalore.

**Sohagni Roy**

*Article- Is this the Era of a new Mahabharata?*

Sohagni devours artistic pleasures in the form of books, music and painting.

**Spriha Mehrotra**

*Article- Toolkit of Perils*

Spriha is first-year student of Economics at Hindu College. She is a multi-talented student who strikes a right balance between academics and co-curricular activities.

**Ruchi Shah**

*Article- The Story of Myanmar's Struggling Democracy*

Ruchi Shah is a first-year student of History at Hindu College.

**Sumit Singh**

*Article- Modia Maverick*

Sumit Singh is pursuing BA Programme from Hindu College. He has a knack for media management and journalism

# Authors

**Bhavya**

***Article- Broken Silence and Breaking Shackles***

Bhavya is a student of Political Science. She is interested in society and culture. She considers herself a growing cinephile and a budding bibliophile.

**Preet Sharma**

***Article- Big Tech and the Bigger State***

Preet Sharma is a third-year student of Political Science at Hindu College. She is a simple girl who loves engaging with complicated political theories. She loves cooking other than reading and writing.

**Shubham Kumar**

***Cover Story- Hindu College: India's Educational Fortress***

Shubham is a second-year student of Political Science at Hindu College. He is interested in debating and sports, apart from academics

**Abhilasha Rawat**

***Cover Story- Hindu College: India's Educational Fortress***

Abhilasha Rawat is a first-year student from economics department. She's extremely enthusiastic about learning new topics through various exploratory educational fields.

**Shreya Shukla**

***Cover Story- Hindu College: India's Educational Fortress***

Shreya is a student of BA Programme, at Hindu College, University of Delhi. She's interested in debating, quizzing, psychology and politics.

**Kumar Harsh**

***Article- Caste Conundrum: Ambedkar and Gandhi***

Kumar Harsh is first-year Political Science student at Hindu College. Apart from being a Political critic, he is a great admirer of Amrita Pritam.

**Suboor Saifi**

***Cover Story- Hindu College: India's Educational Fortress***

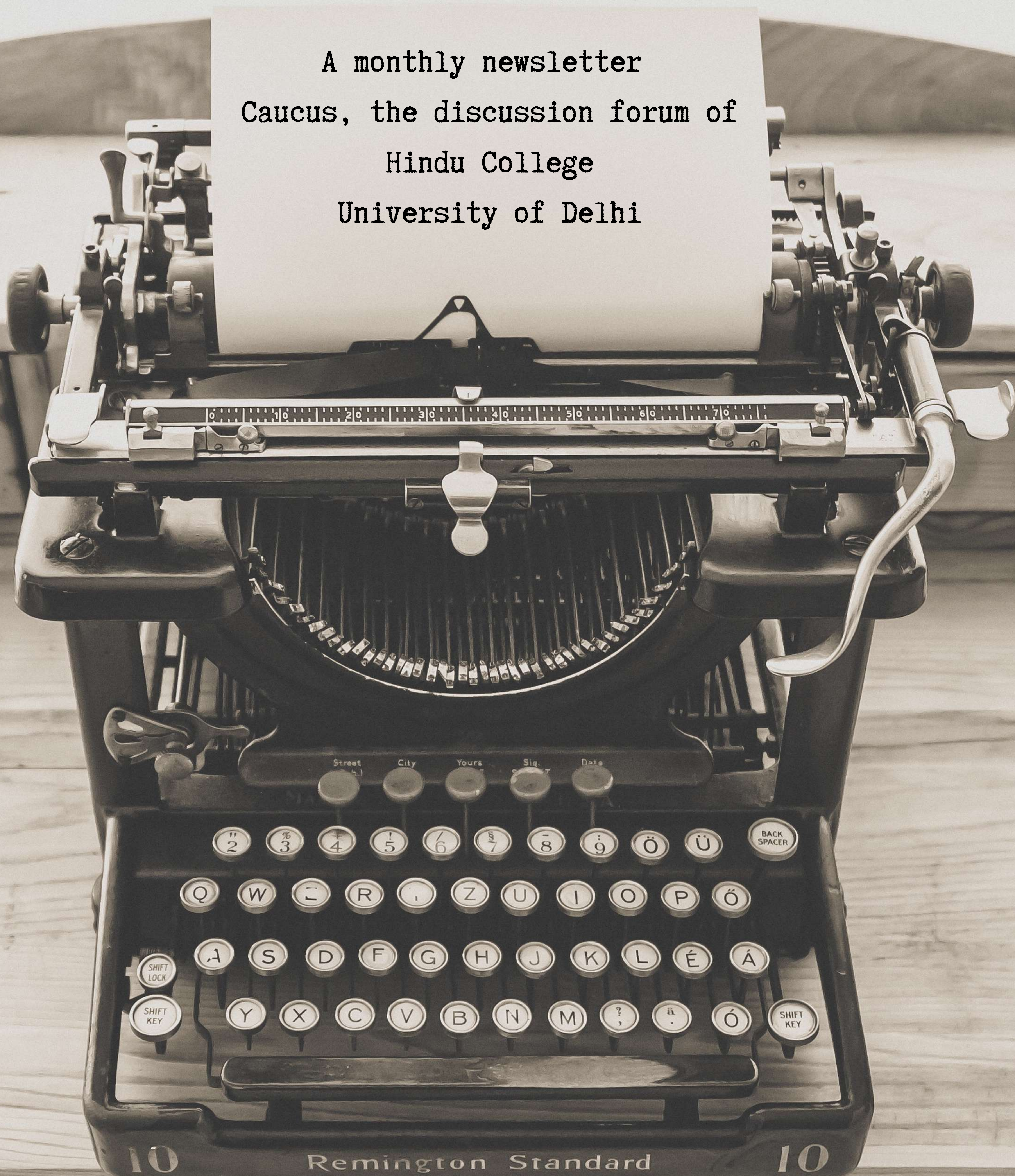
Suboor is a first-year student of Zoology at Hindu College. Other than science, he loves books and bikes



# THE PROBE

Estd 2020

A monthly newsletter  
Caucus, the discussion forum of  
Hindu College  
University of Delhi





*Established 1899*

# HINDU COLLEGE

## *India's Educational Fortress*

A HELIOGRAPHIC ACCOUNT OF HINDU COLLEGE'S HISTORY

BY

**SHUBHAM KUMAR, ABHILASHA RAWAT, SHREYA SHUKLA & SUBOOR SAIFI**





# 1899-1935

## Rooted in the freedom struggle

The Hindu College was founded more than a century ago in 1899 by Late Shri Krishan Das Ji Gurwale.

In the backdrop of the nationalist struggle against British rule, some prominent citizens, including Rai Bahadur Amba Prasad, Gurwale Ji, decided to start a college that would provide nationalist education to the youth while being non-elitist and non-sectarian. Initially, the college was housed in a modest building in Kinari Bazar, Chandni Chowk, and it was affiliated with the Punjab University.

As the college grew, it faced a major crisis in 1902 due to inadequate infrastructure but was saved by Rai Bahadur Sultan Singh's generous donation, a part of his historic property which originally belonged to Colonel Skinner, at Kashmere Gate, to the college.

When the University of Delhi was established in 1922, Hindu College, Ramjas College and St. Stephen's College were subsequently affiliated to the University of Delhi, making them the first three institutions affiliated with the university. The college also got sanctioned to teach Masters' classes in the same year.

Board member Master Ameer Chand, associated with Lala Hardyal and Ras Behari Bose, was hanged by the colonial government in 1915. Since its inception, the college is deeply involved with the nationalist movement, like the Swadeshi movement. Hindu College was central to the students' movement and was seen as a natural leader in Delhi. The college hostel gave refuge to revolutionaries like Chandrashekhar Azad. Students, both boys and girls, joined Non-cooperation Movement and "Simon Go Back" processions in the Chandni Chowk area. During the freedom struggle, it was not surprising for principalship to last a year or two. In such a time came Shri N. V. Thadani, a young lecturer from Dayal Singh College, Lahore, who would be the principal for thirty years. His contribution is immeasurable, simply by the sheer time period, he was in office.

Around the 1920s, College Parliament was instituted with a PM and LOP. Some of the College Parliament's Honorary Members were Annie Besant, M.A. Jinnah, Babu Rajendra Prasad, Shaukat Ali and Mohammad Ali. It is the only college in Delhi to have a students' parliament, making our college's parliament older than the nation's.





On 25th January 1930, Mahatma Gandhi visited the college. Gandhi spoke highly of the need to wear khadi and buy swadeshi. He said, “You daily spend a great deal of money on unnecessary things. If a fraction of the same is saved for the service of your country, it will do tremendous good to you and the motherland. The teeming millions of India can best be bound together in ties of love by the thread of the charkha, which will knit them together. The unity born of the charkha brings the prince and the poor, the lord and the labour on a par. It is true that khadi is costlier than foreign cloth, but would not one prefer the healthy and wholesome bread made by our mother to the biscuits manufactured by the Delhi Biscuit Co. I am happy to see that Hindu college has students of all castes and creeds. Men outside who break one another’s head have gone mad. Students should never be the same.

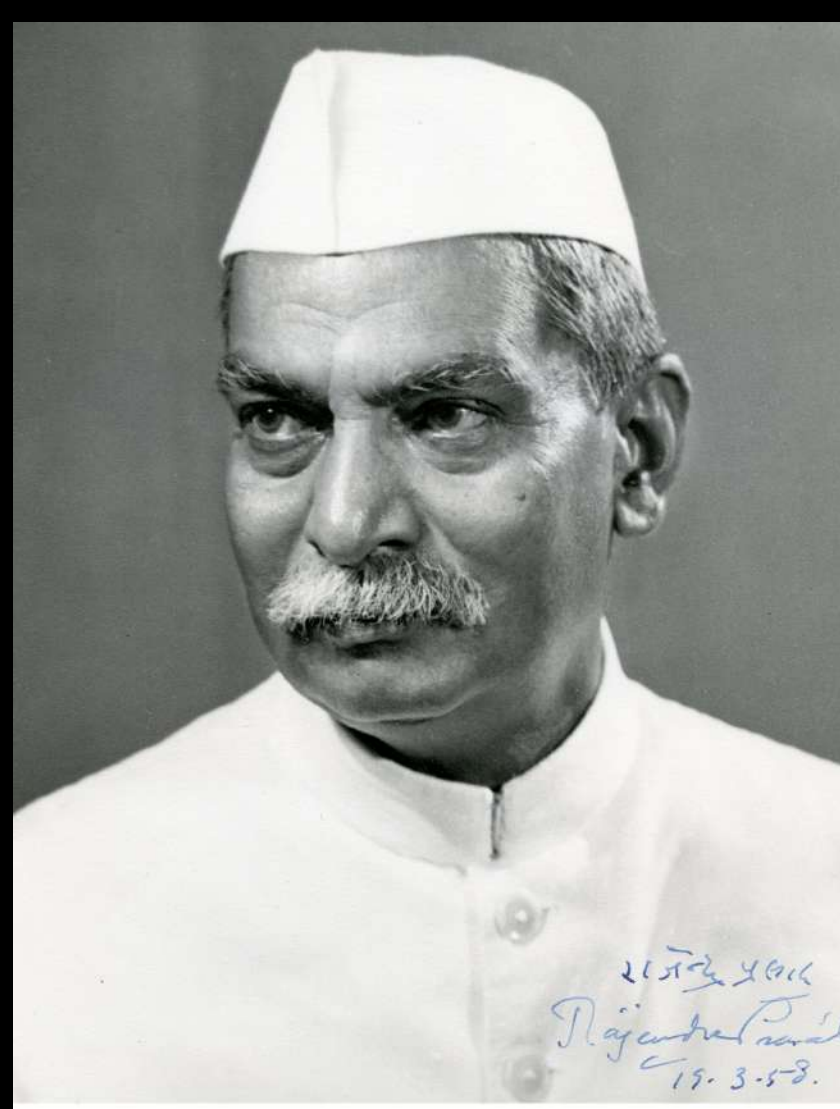
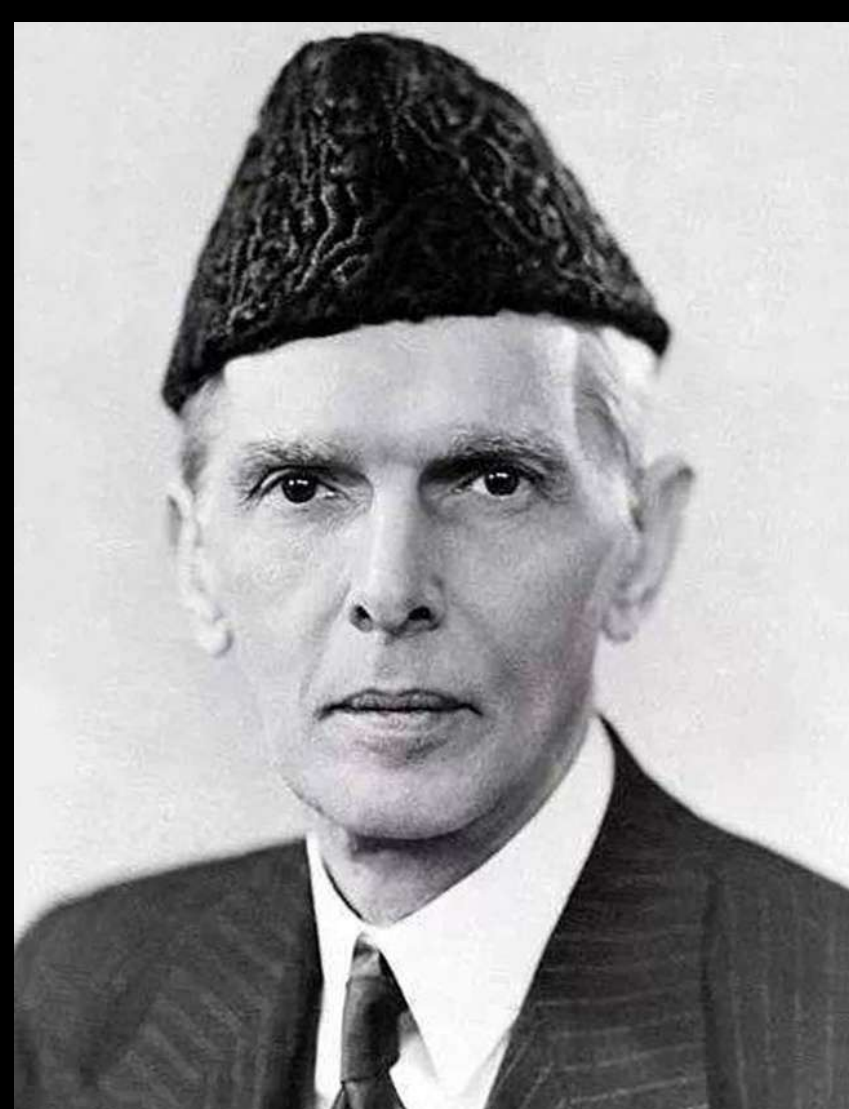
They should set an example for other leaders who keep the communal fire alive. I earnestly pray for the almighty to bless you.” Aided by G.D. Birla and under Gandhi’s Harijan movement, the students started the Harijan Service League in 1932. They worked towards mass education, looking into the condition of slums and fighting against commonplace caste prejudices.

In the 1930s, Surya Sen and Anant of the famous Chittagong Armoury Raid visited the Hostel. The Hindi Sahitya Sabha hosted Munshi Premchand. Two college students excelled in the Indian Civil Services Examinations, K.K. Birla received his Intermediate Science degree from the college in 1937. The Hostel Warden N.K. Nigam was tried for supporting “terrorist” activities. As national resistance grew, College Parliament continued to host addresses by national leaders—Pt. Nehru, Maulana Abul Kalam Azad, C.F. Andrews, Motilal Nehru.



Shri Kishan Dass Ji Gurwale  
Founder, Hindu College

*Some of the honorary members of Hindu College Parliament*





## 1935-1947

# Carrying forward the legacy of truth & Justice

When the necessity to dodge the bullets of oppression and subservience of Indians by the British was recognised, the leaders of the nationalist struggle consequently agreed to use the medium of the varsity to push forward a more liberal and profound change. Hindu college became a premise for several revolutionaries to breed, fabricating a legacy for the progeny to follow. The former visits of many nationalist leaders instilled a patriotic and natural feeling of participating in the freedom struggle among students and teachers. The college parliament and the Literary Union organised Pan-India debates, mobilising students from colleges and universities across the country. These debates examined socio-political issues, often considered anti-national by the British. The chronicle of the college magazine, *The Indraprastha*, a part of the Literary Union, can be traced back to February 1935, commenced to train public speakers and debaters. The rising political tensions in the country were evidently reflected within the realms of college discussions. In 1937, a common room was formulated to discuss the budget allocation to various societies and other college issues. Principal N.V. Thadani played a significant role in inculcating democratic and patriotic strives among the students.

During his tenure, the college parliament gained popularity, and political discourses were encouraged. Another luminary was the Philosophy professor Premchand, who inspired students to engage in a nationalist dialogue and trained them in public speaking and parliamentary systems.

The flagship event of the English Debating Society, the Premchand Memorial Debate, is named after him. In one exemplary parliamentary session in 1938, he moved a resolution, “the opinion of the house is that all the communal organisations of the country should be dissolved forthwith to join hands with the Congress in the interest of a united Nationalist Programme,” where he emphasised on the essentiality of self-governance, in the backdrop of a slave nation like India.

Further, motions like the educational reconstruction in India by the Speaker of the Orissa Assembly, Mukunda Prasad Das, were also deliberated. The unconventional and extraordinary debate forum of the college parliament in the 1930s and 40s, even before the Quit India Movement, empowered our country’s leaders to extend and legitimise a complete independence struggle against the colonialists.





The college nurtured notable personalities as faculty members and students like Dr Inder Sen, Professor of Philosophy, who later joined the Aurobindo Ashram in Pondicherry, Dr S.K. Saxena, Daya Krishna, Raj Krishna, Giri Lal Jain and L.C. Jain. In contrast to the general disregard to the government in practice, a few joined the civil services by the college students, for example, Khub Chand. Students explored different professional avenues like K.K. Birla, a business tycoon, took an Immediate Science degree from Hindu College in 1937. Other remarkable alumni of that period include vice-chancellor and governor Sarup Singh and educationist B.M. Birla. The college's participation was not limited to academia; the students had a full-fledged involvement in the anti-colonial agitations. In the early 1930s, the students marched in Chandni Chowk against the Simon Commission, illuminating the streets with the slogan, 'Simon, go back!' On the Quit India Movement's call in 1942, students and teachers went beyond the college campus's fringes to fight for our independence. The dictatorial authorities did not easily tolerate their contribution through 'unlawful' picketing and civil resistance. The Delhi Archives of the era narrates the conversations of the Senior Superintendent of Police (SSP) of Delhi in response to the protesting students. Referring to the reports, the college students had staged "minor demonstrations" at Kashmere Gate, and thus, the SSP suggested that the college principal should be given a formal warning.

Referring to the reports, the college students had staged "minor demonstrations" at Kashmere Gate, and thus, the SSP suggested that the college principal should be given a formal warning.

As a punitive action, the institution's governing bodies were asked to 'control' their students and 'rectify their state of affairs.' According to the Chief Commissioner's letter to the Education Secretary, J.D. Tyson, around 16 students from Hindu College alone were convicted for their role in the Quit India Movement. Preet Chablani, a student of the college and the daughter of Principal N.V. Thadani, recalled how despite the hostile suppression by the Union, the students continued hoisting the national flag and retaining an unflinching commitment towards the idea of a 'free' India.

In the wake of the anti-British events, the college continued to receive aid and recognition from the Indian masses. Ghanshyam Das Birla, a pioneering industrialist, joined the College Board in 1941.

The same year marked another noteworthy event, the visit paid to the college by Rabindranath Tagore. Even after the midnight stroke of independence, the efforts of the college for social welfare didn't reach a halt. More than just being an intellectual cradle, the college bestowed power and platforms in revolutionary hands.





# 1947-1963

## Post the partition

Soon after the partition, amid all the riots, thousands of refugees from Pakistan were homeless; it was Hindu college that came to their rescue and provided a shelter. To accommodate a large number of people, the college had to run in double shifts to cater to the needs of hundreds of people. Now a part of newly independent India, Hindu abided by the progressive ethos of the newly formed Democracy and appointed its first lady lecturer Ms Satya M. Rai. To cater to the growing number of students and ensure quality education, in 1953, the college shifted from the Kashmiri Gate to its present E-shaped building in the North Campus. The college was now on a 25 acre land with amenities such as auditorium, library and various laboratories accessible to students of different backgrounds. Over these years, Hindu College continued to show its exemplary performance in various fields and still holds the record of winning DU Water polo six times in a row. Hindu, being a hub of extensive political activities before the independence, continued to be a hub of heated

political discussions with the active participation of youth from various parts of the country.

The college parliament continued to be relevant and produced debaters such as Inder Sharma and Lalit Bhasin, who were highly acclaimed in the debate circuit back then. College being in the heart of Delhi was timely featured in national and international media, British broadcasters BBC recorded the parliamentary proceedings for their documentary "Grassroots Democracy".

With the advent of popular media and arts, Hindu evolved to provide a stage to the artists by building a state of the art auditorium that was constructed under renowned theatre director Padma Vibhushan Ebrahim Alkazi.

The college library grew more immense than ever and had an extensive collection of 29,000 books and was now maintained for the first time by a qualified librarian Mr C.P. Vashishtha.





# 1947-1963

## Moving beyond conventions

Dedication to the nation was built into the very foundation of Hindu College and remained the core of its ethos; in view of the Indo-Pak war of 1965 and the economic crisis of 1974, Hindu college contributed generously towards it. A total sum of rupees 5000 was contributed to the National Defence Fund during the Indo Pak war. Similarly, the economic crisis of 1974 was the year that marked the crossing of a big milestone of 75 years by Hindu. The 75th founder's day was celebrated in the simplest possible manner. In his speech, principal Dr B. M Bhatia explained that since "the country is facing an economic crisis, it becomes our duty to help it and bring it out of the crisis that is why we decided not to waste any money and contribute what so ever we can in the service of the country". While Hindu college was flowing through life, 1966 brought a bitter memory with it; a fire by a short circuit made a mess of the Assembly hall. In order to get a grant revealed for the construction expenses, a half-day strike accompanied by a demonstration was organised in front of the Vice chancellor's office. The demonstration was led by the then principal, Dr B. M Bhatia himself. Considering the demonstrations and the strike, the UGC agreed to release an amount of 50 per cent covering the construction expenses. The rest part of the expense was managed by faculty members and the principal. A door to door collection of funds was also done to meet the expense. The enthusiastic zeal of Hindu led to the inauguration of a new auditorium by 15th February 1970.

We believe this must be the reason why our first lady principal Dr Kavita A. Sharma, calls Hindu college- A people's movement, as also is evident from the heading of her book written on Hindu college.

"We were always short on funds, and a time came when we were threatened with disaffiliation because we had no building and no money, and then some teachers of the college went from door to door asking for money. Also, at its inception 'bhikshuk-mandali' was formed to go and collect money from the ordinary people, not from influential people. And right up to 1952, an amount worth one bale of cotton used to still come to the college accounts from many of the Chandni chowk cloth merchants. So it was a people's movement."

The idea of the grand canteen that remains the centre of attraction of the college came in the 1970s. There lies an interesting story behind the process of an invitation of dignitaries for laying the foundation stone of the canteen. Initially, the then vice president of India was requested for the honour of laying the foundation stone of the canteen; however, he declined the proposal saying that since he was the chancellor of the Delhi University, he could not possibly come to such a small function. The foundation stone was laid by the then president and the visitor of Delhi University, Giani Zail Singh, on 20th March 1986.





While the prospect of women getting an education with men seemed far fetched in the subcontinent, Hindu college was actually at the forefront in welcoming modern liberal values. Beginning from the pre-independence era when no other college was comfortable enough in admitting women candidates to their classrooms, Hindu was the pioneer of equality in the subcontinent. At a time when students of the college across the road were concerned about the looming decision to turn the college co-ed, with Shashi Tharoor leading the protest as the president of the Union, Hindu already had a fully developed co-educational space. For a long time, Hindu's co-educational status was not very high in numbers. In the 1940s, there were only a dozen female students to a thousand male students. But, from appointing her first lady lecturer Satya M. Rai in 1950 to the appointment of first lady principal, Dr Kavita Sharma, in January 1998, Hindu now has 3,000 women students and near about 80 lady professors.

.The college began its annual fest, Mecca from the year 1978. The fest has been one of the biggest college festivals in Delhi University in terms of popularity, scale and sponsorship. From time and again, phenomenally talented and extremely well-known personalities have been invited to the fest. Euphoria, Javed Ali, Rekha Bhardwaj, Vishal Shekhar, Ghulam Ali, Jagjit-Chitra Singh, Daler Mehandi, Sabri Brothers Qawwals, Saleem Suleiman, Mohit Chauhan, DJ Nucleya are a few among the many leading lights that have performed in the college. The majestic event inculcates from fashion shows to brainstorming quizzes, from cultural nights to numerous competitions. Much-admired as a grandiose musical affair, it has featured rock bands, chart-busting Bollywood singers, Sufi vocalists and even acapella competitions. The execution of such a massive project comes to be possible only by a large team of student volunteers.

### *Mecca- College Fest, 2017*



*Postal Stamp issued by the government to commemorate 100 years of the college in 1999*





# Post 2000 New Heights

Founder's day of Hindu College is celebrated on 15th February and has been attended by dignitaries of various fields, in the centenary celebration of 1999, the then PM late Shri Atal Bihari Vajpayee was the chief guest, where he made the crowd laugh when he said while referring to the PM of the student's council as "Is manch par do pradhan mantri hain," (there are two Prime Ministers on this stage). In 2011 on 112th Founder's day, the chief guest was former President Bharat Ratna Late Dr APJ Abdul Kalam where he addressed the students and staff and appreciated the unique system of students' parliament in the college and made the students take a 10-point oath for integrity, hard work and commitment. He also talked about international social responsibility, a partnership of nations to maximise business and minimise cost and time and sustaining rural and suburban prosperity of the world.

The centre for interdisciplinary research is all set to be launched in the college. This will be a dedicated, one-of-a-kind undergraduate research centre in the college after its launch.

This will be the first research centre open for undergraduate students at DU. A striking four-storey building in front of the girl's hostel will house the research centre. Research work carried out by students at the centre will not be mandatory, and therefore it will be a totally voluntary activity.

The total cost for the development of the research centre has been raised through philanthropic donations, and this is the manifestation of Hindu being a people's movement.



*India Today* ranked Hindu College as the Number 1 Arts & Science college in India.

(In picture, current principal, Prof Anju Srivastava)



Delhi LG Anil Bajjal Address 118th Founders Day Function Of Hindu College.





# UNION BUDGET

for an

## IDEAL SOCIETY

**Dr Anu Singh**

Assistant Professor

Economics, Christ (Deemed to be University) Bangalore

The Finance Minister of India has to formulate a budget every year primarily based on the business cycle phase the economy is going through. For instance, this financial year central budget is heavily dominated towards reviving the pandemic affected economy. The annual budget is the government's disposal mechanism to use for its fiscal policy measures in dealing with the business cycle of the economy. The business cycle is divided broadly into two broad phases: 1) Expansionary phase, which consists of recovery and boom and 2) Contractionary phase or recessionary phase, which consists of recession and trough. Budget 21 proposed by Ms

Sitharaman can be seen as dealing with the recessionary phase because India was among the few nations which were worst hit due to lockdown. The negative growth reached a record low of minus 23%. India was technically in the recessionary phase when it had harmful growths consecutively for two quarters in the year 2020. While handling these affairs economy has also to face some consequences, the consequence of improving economy are increasing fiscal deficit (government spending greater than government revenue, public debt (borrowings from the public via government bonds and securities), high foreign debt (borrowing from



from foreigners on the high-interest rate, the burden of taxation (direct and indirect) on people of India and thereby affecting the economic performance in turn, etc. Covid19 also exposed the quality and quantity of health facilities in India. Late Dr APJ Kalam, in his book "Vision 2020" mentioned the importance of quality and robust health infrastructure to be achieved by 2020. The loopholes in the system, the ignorance towards health amenities have caused the economy to stand still during the pandemic. The budget also has to look into the environmental aspects of the economy. Any government that is genuinely worried about its future generation will focus on policies that would improve the ecosystem. Therefore India has to change its approach from a linear economic system to a circular economy. A circular economy is a systemic approach to sustainable economic development designed to benefit businesses, society, and the environment. Its regenerative mechanism aims to promote growth from the consumption of finite resources gradually. This requires some expenditure, investments, and taxing those industries following the linear design of 'take-make-waste'.



**"the government has three goals to achieve, and the finance minister, should focus on these goals to formulate an effective budget for coming years"**

In support of the State government, the government of India also has to curtail rising anti-social activities, which manifest the lack of education, poverty, unemployment, and weak institutions that are either not properly implemented or not very effective. The

examples may belong to pending court cases, not wearing a public mask even if it is a legal offence and corruption. Therefore it can be understood in particular that the government has three goals to achieve, and the finance minister, therefore, should focus on these goals to formulate an effective budget for coming years, namely: 1) The long-term goal of sustainable development and adoption of a circular economy 2) Medium-term goal of improving the quality of life by providing better health and educational facilities with strong law and order. And, 3) Short-term goal of reviving the economy from the clutches of recession. To achieve the short-term goal of reviving the economy budget, 2021 has proposed increased government spending to provide a much-needed stimulus to personal consumption (one of the biggest components of GDP), which is the primary cause in plunging the GDP into negative growth as per sources. An increase in government spending can be spending on building physical infrastructure (roads, railways, electric plants of renewable nature, etc.). It can be providing monetary and non-monetary help to those who have lost their jobs, mostly unskilled workers. It also invited private players to support a much-needed push to revive the economy.

examples may belong to pending court cases, not wearing a public mask even if it is a legal offence and corruption. Therefore it can be understood in particular that the government has three goals to achieve, and the finance minister, therefore, should focus on these goals to formulate an effective budget for coming years, namely: 1) The long-term goal of sustainable development and adoption of a circular economy 2) Medium-term goal of improving the quality of life by providing better health and





educational facilities with strong law and order. And, 3) Short-term goal of reviving the economy from the clutches of recession.

To achieve the short-term goal of reviving the economy budget, 2021 has proposed increased government spending to provide a much-needed stimulus to personal consumption (one of the biggest components of GDP), which is the primary cause in plunging the GDP into negative growth as per sources.

An increase in government spending can be spent on building physical infrastructure (roads, railways, electric plants of renewable nature, etc.). It can be providing monetary and non-monetary help to those who have lost their jobs, mostly unskilled workers.

It also invited private players to support a much-needed push to revive the economy. The mid-term goal of improving the quality of life needs the government to invest in building health infrastructure, which includes hospitals, medical colleges, producing or importing health

related machines and technologies in every corner of the country. Private players can also be asked or lured to provide better health facilities

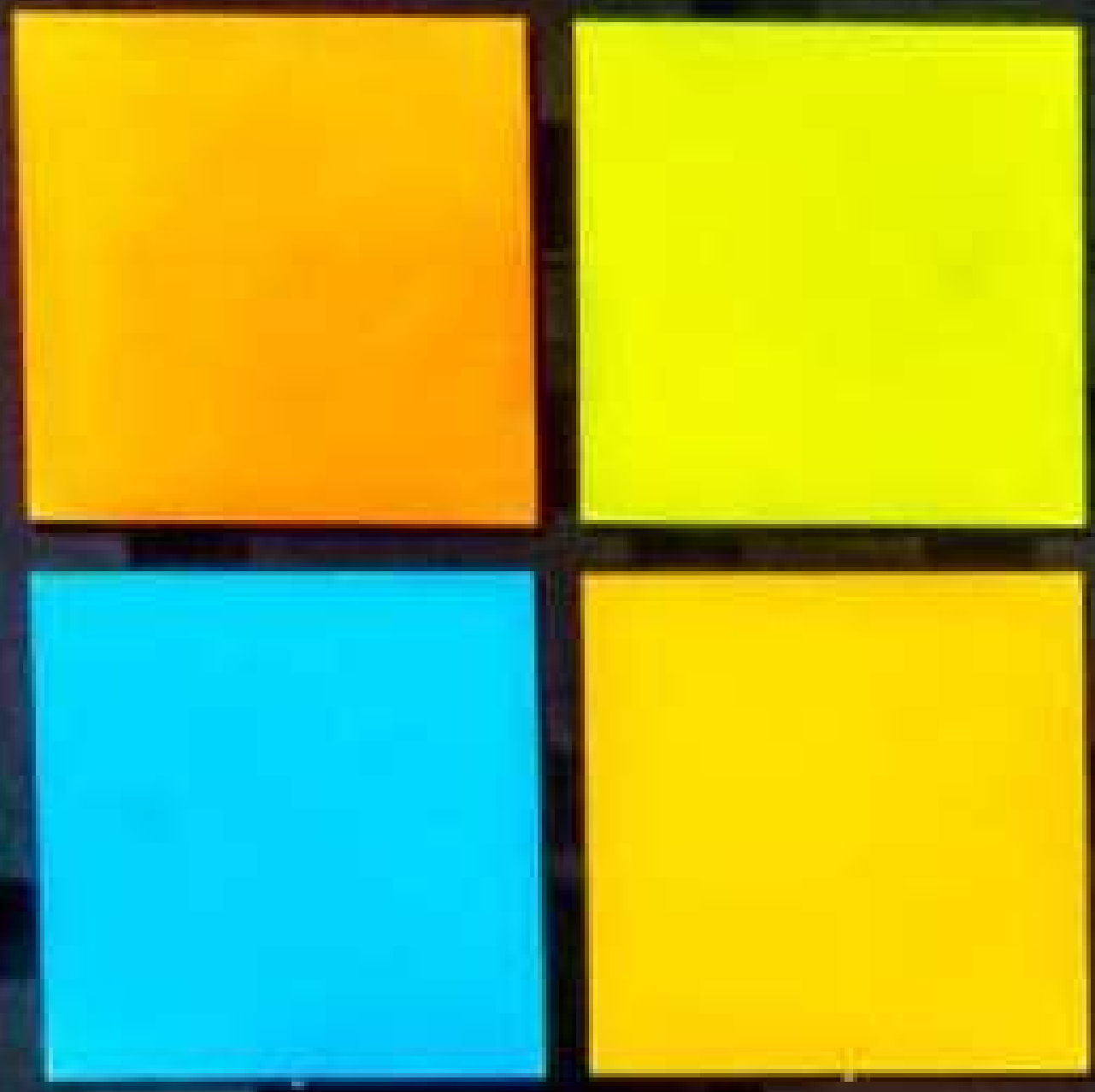
**"It also invited private players to support a much needed push to revive the economy. "**

to the people by offering tax benefits and or providing subsidies to the economically backward class. Education is the best tool to develop the economy and society, to provide the quality of life cannot be taken lightly. Strong institutions that inform effective laws and order are a must for faster economic growth and development. Although it's a state's subject, a national budget can be the model budget for the states to

follow when it comes to implementing formal institutions in reducing transaction costs of running the business. With the introduction of new educational policy and the advent of online education, the government must plan some expenditure for providing better technologies to poor States and students. GST on such items, which are considered as the requirement for attending classes, should be reduced. The most hit of these students are those who belong to small towns and villages. The use of the internet is now the basic requirement and no more a luxury; therefore, this facility now either should be provided by the state, or the taxes on such services must be reduced to the minimum. This proposal again brings a burden on the government by increasing government expenditure. To fulfil the long term goal of sustainable development and to function as a circular economy, the present government must look into removing the entities which are being the major cause in increasing pollution, be it the old factory, technology, machines, or vehicle, and replacing it with electric vehicles, by providing a good number of fueling/charging stations, import subsidies, tax benefits and tax holidays for firms adopting green technology, etc. Taxing the consumption and production of goods/machinery and production technologies that contribute to increasing the environmental conditions' vulnerability is a good move by the government. This would help the government to fetch some revenue while attaining the goals prescribed by the United Nations.







Microso



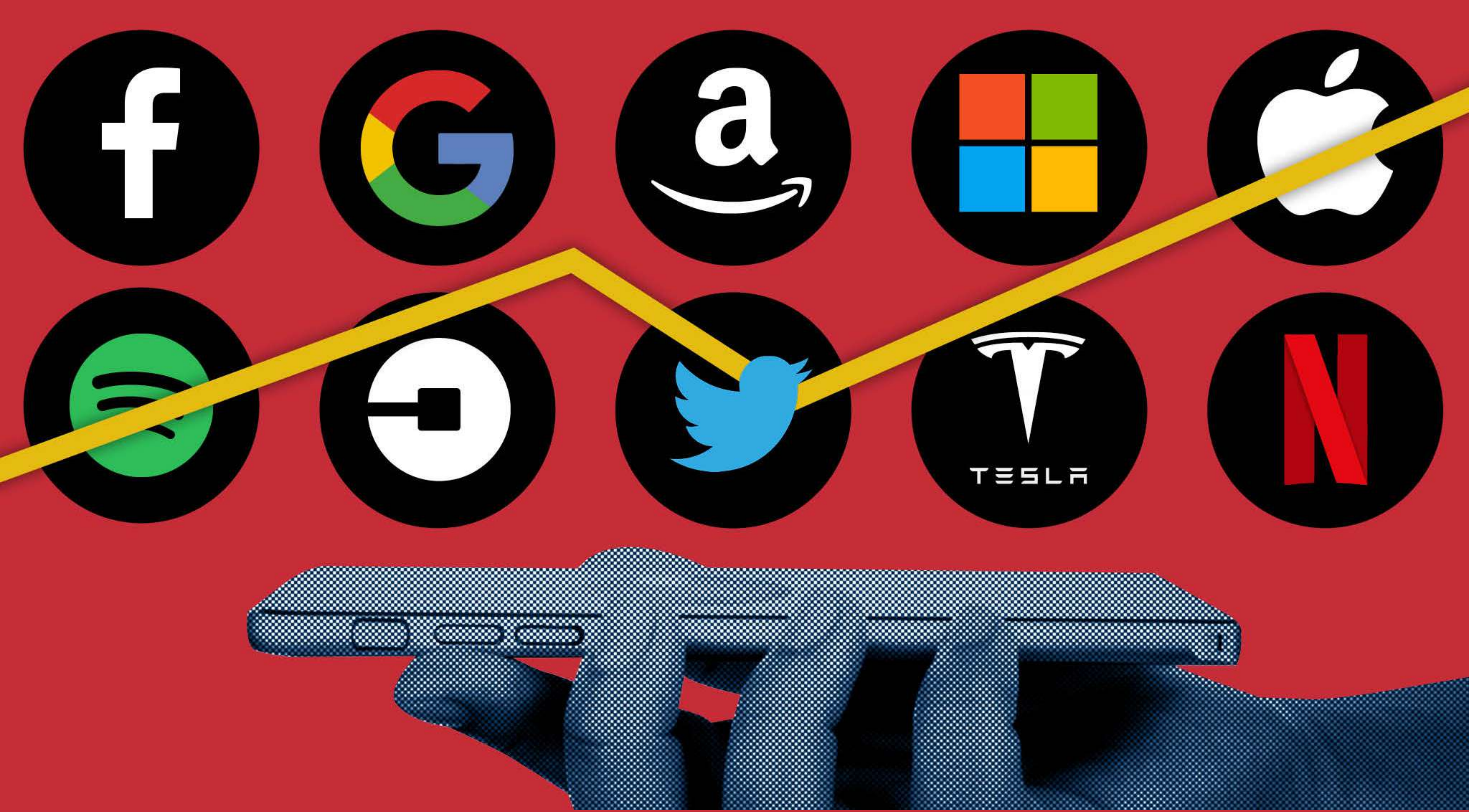
**BIG TECH**

**&**

**The Bigger State**

BY PREET SHARMA





The questions of science and technology were not central to politics a decade ago. In the current year, 2021, big tech have become powerful entities that can influence policies and politics. The moment most homo sapiens come-alive in the morning, one of the first things most of them do is check their phones. Especially in the coronavirus pandemic era, we have become dependent on tools of technology for our everyday work and entertainment needs. Similarly, Facebook, Instagram, Twitter, YouTube, Apple are not just companies anymore; they have become a part of our lives, or maybe we have become dependent on them, which has empowered them to the extent of challenging the most dominant institution of our world, i.e. Nation-State in the present times. In Political Science, a state is defined as an institution that has the power to use violence legitimately, but with the advent of big techs, this monopoly of coercive power by the state can be questioned, and it can even spark a worldwide movement.

### **Big-tech vs the Nation state**

The world is appearing to be in a time where the big tech is already as powerful as the state. They will become more powerful in times to come. Some big tech platform users' power and magnitude in propagating disinformation can be seen from the USA's capital riot in 2021. In the present era, big tech can influence the outcome of an election, exuberate hatred or communalism, and perpetuate mass

conspiracy theories, disinformation campaigns, and propaganda campaigns. The recent scrimmage between the Indian government and Twitter is a case in example. The government wanted Twitter to hide or delete accounts of around 1100 people who have spread misinformation or are a threat to public security in the context of farm-bill protest and the Red Fort violence. Initially, Twitter complied with removing around 500 accounts that violated its policies but refused to remove accounts of journalists and activists who criticise the government. Twitter argues that they are exercising their right to free speech. The Ministry of Electronics and IT pronounced that Twitter did not adhere to the rules. The Minister of Electronics and IT in the Lok Sabha during the question hour also said that freedom of speech and expression in India is not absolute and is subject to reasonable restrictions. So, there was this uneasiness between Twitter officials and The Indian Government. Thus, if twitter essentially would have stood by its decision of non-compliance, there could have been two possible outcomes, either its employees could have got arrested or a complete ban on Twitter in India. This not only would have led to huge monetary losses for Twitter but would have equally been a loss for Indian users of Twitter. Finally, Twitter agreed with most of the government's guidelines of deleting or hiding accounts of 97% of people on the list that the government requested. In the backdrop of this clash, an offensive was launched



against Twitter which also became a tool for promoting the idea of Atma Nirbhar Bharat; several ministers shifted to the KOO app. Similarly, after the clash in the Galwan valley with China, the Indian government took a big decision to ban major Chinese apps, including Tik Tok and CamScanner citing security threats and the national interest of India. Essentially the big tech companies were the first to bear the cost of discord between nations. Similarly, in Australia, Google came at loggerheads with the Australian government. The Australian government came up with legislation around the News Media Bargaining Code that will essentially make Google and Facebook pay to news organisations a fair payment for using content in their Facebook newsfeed and Google search. The code was made to see that businesses related to media are remunerated well for the content they generate. Google disagreed with the Australian government. Google argues that search engines' ability to link freely across sites is central to the working of any search engine; it also argued against informing the news media organisations about its internal changes and algorithm changes, 14 days in advance as it may delay updates for its daily users. Google has threatened to remove its search engine from Australia if the code becomes a bill. Australian government replied with the statement that it does not respond to threats.

### **Lessons from the Tech-Nation war**

The lessons these instances hold is powerful. First of all, we need to realise that government function in the present times is only expanding. We are essentially living in the times of the Big State, where the state's functions and activities have broadened. The state no longer is seen as a police state (one that is limited to overseeing law and order), but it has become in full flesh and blood a welfare state. It is no longer the night-watchmen but increasingly holds the capacity to deal with climate change, hunger, coronavirus pandemic, and now the big tech. The days of unrestricted capitalism are over for at least some time to come. The big powerful state can make companies comply with its nation's rules by the threat of ban or any other sought of intimidation. Second, people worldwide are rallying with their governments when it comes to regulating the big techs. The amount of power that big tech has collected and are presiding over is humongous. The magnitude of their reach is indeed threatening people as most of them think that big tech's appropriated

power must be regulated. The tech companies now, though, appear to be taking strong decisions for removing hate speech and misinformation from their platforms; this change is indeed very late. They took a lot of time to make bold-decisions despite user complaints for a long time. Thus, citizens in the nation-state see a strong, powerful entity that can force big techs to comply with ethical standards. In some ways, people are losing trust in big tech due to the persistence of illegal content on social media despite complaints, including child pornography and terrorist incitements.

Third, the lack of a comprehensive strategy by big tech on dealing with the institution of the nation-state on various issues makes the tussle between state and big tech bigger and more profound. The big tech agreed to pay news publishers in France for linking their content on the sites, but they refused the same proposal when the Australian government insisted on it. Thus, big techs lack a well-formulated and holistic strategy to deal with different nations on an equal footing, especially when we live in a cosmopolitan world. No multinational company can prosper well without a global strategy to deal with nation-states in present times. Fourth, the big tech sector's monopoly makes some companies extremely powerful. There is essentially a lack of competitors in the big tech industry, which allows the big tech sometimes to force governments to abide by the company's laws. They have great market power with very little competition. This lack of choices in the social media sector also allows these companies to abuse users' privacy and get away with it with no liability or with very little responsibility. Fifth, one of the biggest issues with regulating social media companies is how do you treat them? Are they platforms, or should we treat them as publishers? The view that most of the time dominates is that social media companies are platforms airing views of people. Thus, not being a publishing agency, they do not hold the responsibility for the views aired on their platforms. Therefore, responsibility for the content, even disinformation, is not on social media platforms. This is essentially an intense debate across the world whether these big techs should continuously be treated as platforms and not publishers? The response to this question will lead to further inquiries.

Sixth, the governments also come at loggerheads with big techs when their policies are not in alignment with the constitution of a country, as the Indian Minister of Electronics and IT argued in the



parliament. Their business in India, but if their policies are in confrontation with the constitution, it would be the local laws and constitution of the Indian land that would ultimately triumph over big techs in India. Such kinds of turfs between what constitutes an appropriate interpretation of the constitution put big techs and governments in altercations. We also need to realise that most of the big tech comes with their set of liberal American values, being headquartered in the United States. These liberal values are valuable for democracies around the world, but these big techs do make certain concessions when they operate in not-so-liberal countries. Can this departure from liberal values be justified? Is it a question worth pondering upon? Finally, with the advent of digital currency, and when big techs like Facebook are already working on creating a digital currency titled Diem, what essentially can change is one of the most important functions of a state's central bank that is to issue currency. Bitcoins have recently surged by great margins, and the advent of digital currency will create more problems for governments in terms of regulation and safeguarding citizens from digital frauds. The propagation of disinformation through the medium of digital platforms is evident and has had grave consequences in the present world in the form of riots, mob lynching, attacks on sacred institutions of democracy and whatnot. So, it would be enthralling to see where the spat between the big tech and the nation-state leads to in future.

### **The key is collaboration**

Big Techs are one of the most powerful entities in present times. The decision they choose to make or not to make does not affect anyone country's citizens. The selections they make have a global impact. Big tech does give humongous benefits to its users. They have essentially democratised; civil society groups can come together on online platforms to protest against Unfair policies or governments' authoritarian decisions around the world.

The Black Lives Matter movement's impact was because of the presence of big-tech and other factors. Big techs in the era of coronavirus or COVID-19 pandemic have become much more important. We must also realise that it's not all war; the governments and the big tech did collaborate on a lot of policy decisions during the coronavirus pandemic —technology aides the public service delivery system.

The war between the big tech and government must end. The governments must work towards creating an ecosystem in their economies where the big tech companies are challenged by new start-ups and companies using more innovation and vigour. The government must work towards developing a culture of innovation and entrepreneurship in their own countries and must prioritise the digital arena in policymaking. As far as regulating content on the big tech is concerned, self-regulation by big tech appears the best. As governments neither have time nor funds to regulate content on social media, no democratic government would risk appearing totalitarian in a modern world by regulating its citizens' social media handles.

Thus, self-regulation by big-techs with greater and more powerful algorithms to detect illegal content or maybe even employing humans to detect illegal content on their respective sites appears the only panacea at present. Governments must oversee that big tech play by the rules.

The role of government and technology-based social media platforms in a democracy is very important; while one actualises democracy from the institution of the state, the other makes it more participatory and deliberative where citizens can discuss the decisions that government takes for them. Thus, collaboration and not confrontation appear more appealing and useful when interacting between the Big-tech and the Nation-State.









# The Caste Conundrum: Ambedkar and Gandhi

BY KUMAR HARSH

*S.M Michael an English correspondent wrote to Gandhi on 17th November 1920 stating that “even if you (Gandhi) succeed in establishing Indian Independence tomorrow it would be wrecked and broken to pieces on the rock of caste as it has been more than once in your long and cherished history. Should not the Hindus wash their blood-stained hands first before they (Hindus) ask English to wash theirs?” The above-mentioned quote forces us to see the hierarchies and the “rules of commensality” which governs the Caste system in Hinduism.*

## **RUDIMENTARY UNDERSTANDING OF GANDHI AND AMBEDKAR**

*Gandhi’s understanding of caste has been hammered by experience upon his anvil of life. The seeming contradictions in Gandhi’s writing spanning over almost half a century makes him a mystery that is worth unfolding. In 1920 Gandhi said that he considers the four divisions in Hindu society to be fundamental, natural, and essential. He believed that not to abide by the caste is “defying” the law of hereditary. He publicly advocated that caste is necessary to maintain socio-economic complementarity and social harmony. It won’t be historically and politically incorrect to label this phase of Gandhi’s understanding as orthodox.*





On the contrary, Ambedkar's understanding of caste is much more simplistic and consistent. He aimed to establish a casteless society and believed that there will always be "outcasts" as long as there are castes. Nothing can emancipate the caste system other than the destruction of the caste system. Caste has incorporated "division of labour as well as the division of labourers" into hierarchical positions in Hindu society. He publicly advocated that the foundation of Hinduism is based upon caste and to eradicate caste, the pre-existing norms, and values of Hinduism needs to be changed.

In his speech in 1936, Babasaheb stated that a caste has no feeling that it is affiliated to another caste except when there is a "Hindu-Muslim" riot. Babasaheb believed that a Hindu might not stand for a fellow Hindu because in Hinduism one's caste identity dominates one's religious identity. He believes that the sense of fraternity that is evident in Mohammedans, Sikhs, and Christians is absent within Hindus because of caste. The caste system prevents common activity and by preventing common activity it has prevented the Hindus from becoming a society with a unified life and a conscience of its being. The mere presence of the Caste system is weakening the core of Hinduism.

This aspect of understanding of caste presented by Ambedkar can't be refuted just by stating that our society has evolved and moved past the Caste-based biases and discriminatory attitudes. The mere presence of vote bank politics proves Babasaheb's point that a Brahmin will follow a leader only when he is a Brahmin, a Kshatriya if he is a Kshatriya, and so on. As long as people will feel the need to boast about their ascribed status (status received through birth) by putting the names of their caste and sub-caste on their vehicles and social media handles, we cannot say that Babasaheb's understanding of caste and its impacts are not applicable to the present Hindu society. It won't be an exaggeration to say that the fundamentals of the Caste system are undemocratic. One of the pillars that caste stands on is the hierarchical division and gradation of occupation which forces lower caste people to accept the "Brahminical hegemony" and continue being denied "Equality of opportunity". In the light of the recent events such as the Hathras rape incident and the way the police harassed the Dalit couples in Madhya

Pradesh shows that the State and its machinery have treated the "lower caste" in an undemocratic and inhumane way. The derogatory statements made by contemporary leaders reveals that caste is not just a barrier or a fence that needs to be crossed. It is more of a way of life and thinking which needs to be incorporated within ourselves.

### **EVOLUTION OF GANDHI'S UNDERSTANDING OF CASTE AND THE QUESTIONS POSED BY BABASAHEB**

Gandhi never out-rightly abandoned the Caste system but he never incorporated the virtue of caste within himself. He taught us the ideal of Swaraj and even proposed an ideal way of life. He was the face of the Indian political movement and he fought against the British rule through non-violent methods. He always identified himself as 'untouchable'. Irrespective of our political inclinations, we should try to adopt the idea of a "casteless society" in our way of life. This is one of the ways by which we can do justice to the aspirations of Gandhi as well as Ambedkar.

Gandhi knew that in order to gain Independence from British rule he had to maintain a sense of unity and fraternity among Indians. He stood by this ideal throughout his life. He was a politician and to maintain the unity of the country he tried to bring "reforms with continuity" rather than going for radical changes. During the non-cooperation movement, the so-called Savarnas put their foot down that until and unless the so-called 'untouchables' are removed from national schools they would support the British government. This statement proves, that the argument made by S.M Michael that the Hindus would rather stay under the foreign rule than forfeiting the norms of caste-based discriminations. The critics of Gandhi do hold him accountable for adopting a middle path, and they are not completely wrong in doing so, but we also need to acknowledge that he was a politician and to continue gaining the support of the upper caste Hindus he decided to approach the issue of caste "normatively". Though he is heavily criticized on this front, he was the one who established the ideal of "Varnashrama". His idea of Varnashrama was based on the non-hierarchical and the ideal form of Varna which advocated that varna should be decided on the basis of "Worth rather than Birth."



*As a principle, the concept of Varnashrama is ideal but it is too good to be true. Arguably, it can be said that it borders on the Utopian way of thinking. Some of the pertinent questions raised by Babasaheb in this regard include,*

*“How are you going to compel people who have acquired higher status based on birth to vacate their status? How are you going to compel people to recognize their status on the basis of worth rather than birth?” For this, you must break up the caste system to establish the “Varna system”. Establishing the Varna system is going to be a tedious task as you would have to reduce more than 4000 Castes based on birth to 4 Varnas based on worth.*

*These questions forced Gandhi to think beyond this ideal state and thus he publicly stated in the late 1940s that even if the ideal of Varnashrama loses its place in Hinduism in order to eradicate the caste system, he will not shed a tear. Rajmohan Gandhi states that Gandhi’s remark about Varnashrama is a “sugar-coated” pill for caste Hindus. He wanted them to swallow his reforms.*

*By the 1930s Gandhi was declaring that Caste was a handicap on progress and in 1935 he wrote ‘CASTE HAS TO GO’ (an article in Harijan). He said in 1934, “as a savarna Hindu when I see that there are some Hindus called avarnas, it offends my sense of justice and truth,” and “if I discover that Hindu shastras really countenance untouchability as it is seen today, I will renounce and denounce Hinduism.”*

## **THE ABOLITION OF CASTE**

*In the ‘Annihilation of Caste’ by Babasaheb, he says that the only way by which we can abolish caste is through inter-caste marriages. The fusion of blood is the only thing that can create a feeling of kinship among different castes and thus the feeling of being aliens– created by caste will vanish. In this respect, Gandhiji had a clear stance post-1930s. He believed that inter-caste marriage and dining are pivotal in order to abolish the negative connotation associated with caste. He emphasized that public opinion should abolish caste as soon as possible. By 1946, in Sevagram Ashram of Gandhi, couples could marry on the condition that one party was a Harijan.*

*Gandhi’s attitude towards caste has been inconsistent but It would be a grave injustice to his legacy if we characterize him as a casteist based on a selective reading of his work. We must go beyond the ‘binary of Gandhi and Ambedkar’. Both of them are more coherent than the present political debates tell us.*

*They believed in the same ideal but their approaches towards the realization of the goal were different. Babasaheb was an outright revolutionary who believed that the only way caste can be eradicated is by changing the basic tenets of Hinduism. This is exactly where both of them diverged, as Gandhi believed that the core values of Hinduism do not propagate the social evils present in Hindu society. Gandhi’s perception was heavily political as he gave utmost importance to the Unity of India and revamping Hinduism at that juncture could have resulted in a civil war.*

*This does not mean that we should not revamp the pre-existing structure when it is necessary. Religion is intrinsic in Hindu society any such attempts should be made with the utmost care and respect for the religion. I propose that attempts to abolish caste should start from within because as long as we keep identifying ourselves as superior or inferior on the basis of caste we won’t be able to achieve the dreams of Babasaheb and Gandhi.*







## The Spiritual Pursuit: An Exploration of Buddhist Principles through Robin Sharma's Julian Mantle

BY GEORGE MATHEW

In the contemporary situation in which the Coronavirus Pandemic has swept over the world, the treasures of wisdom imparted by Robin Sharma's enlightening work, *The Monk Who Sold His Ferrari*, helps to kindle our immense potential, keep up the presence of mind, and to inculcate positive thoughts and virtues which makes it all the more relevant. Robin Sharma's international bestseller with Buddhist overtones sheds light on the nature, cause and cessation of suffering in human lives, seeking out the most passionate and profound life lessons. This literary research analysis makes an earnest attempt to explore the Buddhist Principles implanted in the story tabulate methods to optimize individual achievement, which helps Julian incorporate the classic transformation tools into personal development that enriches and enhances his life.

Buddhist Philosophy refers to the philosophical investigations that explore the meaning of human existence, expounds the power within, and initiates a spiritual path of inner realization that leads to liberation.

One of the profound spiritual philosophies that inspired and influenced people worldwide, Buddhism is a way of life that emphasizes humanitarian coexistence by elucidating the insightful path of spiritual development and understanding the realities of life. This paper makes a modest attempt to explore the Buddhist elements embedded in the story, which helps Julian Mantle awake, inspire, and unleash his inner genius and enjoy the pursuit of happiness and excellence.

In Robin Sharma's magnum opus, *The Monk Who Sold His Ferrari*, the Canadian writer and celebrated leadership trainer, with his insightful wisdom, uses simple and powerful anecdotes and parables to demonstrate the spiritual odyssey for personal growth, enduring happiness, and lasting peace. Carving his signature in the hearts of the readers with his literary marvels, Robin Sharma is one of the most influential motivational writers of high standing in the spiritual realm, the contemporary literature has witnessed.



The Buddhist elements manifested in *The Monk Who Sold His Ferrari* turns out to be a spiritual quest to the hidden treasures of the inner self, longing for happiness and Enlightenment, which contain treasures of wisdom that can enrich and enhance the life of an individual. The spiritual crisis out of the hectic, money-minded, out of order life of Julian Mantle is the ideological base of the story - reminiscent of the Buddhist belief that the 'suffering' (dukkha) is an innate characteristic of the existence of life and the 'origin' (samudaya) of 'dukkha' is 'craving' (tanha). The Buddhist principles remind us that one should experiment with it for oneself through the golden way of 'magga', letting go of 'tanha' by the set of principles called 'The Eightfold path'. Similarly, in the fable, the Great Sages of Sivana demonstrates 'Seven Timeless Virtues of Enlightened Living', which gets proved in the character's life. One of the Talisman letters in Robin Sharma's *The Secret Letters* exposes the root cause of man's disappointment and offers a fresh outlook for the timeless secret of lifelong success: "most people don't discover what's most important in life until they are too old to do anything about it. They spend many of their best years pursuing things that little matter in the end. No matter how easy or hard our current conditions, we all have a wealth of simple blessings around us- waiting to be counted. As we do, our happiness grows. Our gratitude expands. And each day becomes a breath-taking gift."(184).

The quest for all spiritual Enlightenment is the product of suffering, the central character Julian Mantle faced with the hard tacks of pain, agony, and disillusionment that initiates a noble odyssey. Like the character Santiago in Paulo Coelho's magnum opus, *The Alchemist*, who indulges in a tireless journey to find 'treasure' in the Egyptian Pyramid and he recognizes that the voyage yoked with extraordinary experiences itself was a treasure. In the same way, the miraculous spiritual journey initiated by Julian Mantle to the snow-capped Himalayas itself was the lifelong treasure that gifted him with the wisdom of the ages, individual happiness, and mental poise. Yogi Krishnan's enlightening words speak volumes about the role of setbacks in life, learning from the past, and about the more outstanding balance of mind achieved from a spiritual voyage: "every event has a purpose and every setback of its lesson. I have realized that failure, whether of the personal, professional, or even spiritual kind, is essential to personal expansion.

It brings inner growth and a whole host of psychic rewards. Never forget your past. Rather, embrace it as the teacher that it is." (Sharma 16).

Take the case of Gautama Buddha. As the prince of a royal family of Lumbini, raised in luxury, Siddharth enjoyed the pleasures of life during his youth. On realizing that his privileged status cannot guard him against sickness, old age, and death, at the age of 29, Siddhartha renounced his royal life and started his spiritual quest. In the fable, after a massive heart attack, Julian, the high-profile lawyer who has a hunger for more prestige, money, and glory, becomes conscious of the fact no materialistic things can guard him against sufferings and obstacles. A genuine spiritual quest triggers an inner realization, suspends the daily preoccupations, skips worldly enjoyments that precipitate from a profound spiritual crisis. It is quite evident in Julian Mantle, who expressed his feelings in the following lines; 'It was like I had received a command from within, an inner instruction telling me that I was to begin a spiritual voyage to rekindle the spark that I had lost'. (Sharma 13)

It is apt to quote the lines from Hermann Hesse's *Siddhartha*, who analyses this concept: "A goal stood before Siddhartha, a single goal: to become empty, empty of thirst, empty of wishing, empty of dreams, empty of joy and sorrow. Dead to himself, not to be a self any more, to find tranquility with an emptied heart, to open to miracles in unselfish thoughts, that was his goal." (Hesse 22)

On the one hand, Julian's courtroom theatrics and incredible string of legal victories caught the newspaper's front pages. On the other hand, being caught in the web of overwhelming success, Julian enjoyed a materialistic life destroying his spiritual aura. Subsequently, he lost all his vitality and energy; his wrinkled face looked as if he was in the late seventies, lost his sense of humour, aggressively smoked in late-night dinners that left him overweight. Furthermore, the fifty-three-year-old Julian led a licentious life with sexy young fashion models, drinking escapades in late nights at the city's finest restaurants. The Buddhist 'law of karma' teaches that the responsibility of unskilled actions transported by the person who commits them, or actions get driven by intention (cetana), leads to future consequences. Notably, 'karma' proves right with Julian's heart attack episode, which is the product of his inner turmoil of his out of balance life.



As the very introductory chapter, “The Wake-Up Call” throws a bombshell into the arena of the ‘madding crowd’ with a storming in of themes like ‘dukkha’ (suffering), ‘craving’ (tanha), luxury and lack of satisfaction, furthermore, it persuades readers for redemption and pursuit of excellence. The Monk Who Sold His Ferrari serves as a mediator between the material and the spiritual worlds and tends to dwell into the memories of the past to the upcoming generation’s illuminating thoughts. According to the Buddhist teachings, Four Noble Truths and the Noble Eightfold Path lock together into an indivisible unity called the ‘dhamma-vinaya’, a judicious mixture of doctrine and discipline. There is a symbiotic relationship between both that include one another, the elegant and powerful philosophy of the Four Noble Truths contains the Eightfold Path; likewise, Noble Eightfold Path incorporates the powerful formula containing the Four Noble Truths.

The Buddha’s Four Noble Truths explicitly denounces the cause, effect, and solution of suffering. The First Noble Truth is ‘Dukkha’, which reminds the idea that sufferings are real, universal, and inevitable. Secondly, ‘Samudaya’ navigates into the origin of sufferings and propounds that it is due to attachment, and ‘intense desire’ or ‘craving’ (tanha) is the root cause of all the woes. The following lines present the intense desire (tanha) for sensual pleasures and lack of satisfaction as the perennial cause of all Julian’s sufferings (dukkha); “Nothing ever satisfied him. Eventually, his marriage failed, he no longer with his father, and though he had every material possession anyone could want, he still had not found whatever it was that he was looking for. It showed, emotionally, physically, and spiritually”. (Sharma 5) Craving for worldly pleasures, intense desire for fame, the desire to avoid unpleasant sensations like anxiety, fear, or jealousy is different variants of ‘samudaya.’ Robin Sharma rightly described the lifestyle of Julian in the story:

“He achieved everything most people ever want: a stellar professional reputation with an income in seven figures, a spectacular mansion in a neighbourhood favoured by celebrities, a private jet, a summer home on a tropical island, and his prized possession- a shiny red Ferrari parked in the centre of his driveway.” (Sharma 4)

History reminds us of the mysterious and unfathomable tales of bloodsheds, which resulted in a pyrrhic victory.

Most of it happened because of man’s selfishness, hubris, and extreme desire for power, money, and sensual pleasures – A case in point is the Trojan War, the Kurukshetra War, World Wars, etc. A famous line from Christopher Marlowe’s play Doctor Faustus proves it: “Was this the face that launched a thousand ships And burnt the topless towers of Ilium?”



History reminds us of the mysterious and unfathomable tales of bloodsheds, which resulted in a pyrrhic victory.

According to the Bible, Adam and Eve break God’s laws and sins out of their intense craving to eat the ‘forbidden fruit’ and become God-like. Judas Iscariot, one of the twelve disciples of Jesus Christ, betrays his master by kissing him before Roman Soldiers out of his terrible desire for wealth. In the novel, Julian wastes his lion’s share of life, madly running behind more money, achievements, and prestige until his ‘inner compass’ directed him towards his spiritual voyage rekindling his inner growth into the realization of ultimate truth, the ‘dhamma-vinaya’. The Third Noble Truth explains that there is an end to suffering by letting go of ‘tanha’ called ‘nirodha’. The ‘sufferings’ (dukkha) can be ceased with the ultimate liberation or Nirvana, depicted through the non-attachment and renouncement of tanha by the Great Sages of Sivana in the story. Finally, the Magga constitutes the Eightfold path leading to the abandonment of tanha and cessation of dukkha. ‘Right View’ (Samma ditthi), ‘Right Thinking’ (Samma sankappa), ‘Right Speech’ (Samma vaca), ‘Right Action’ (Samma kammanta), ‘Right Livelihood’ (Samma ajiva), ‘Right Effort’ (Samma vayama), ‘Right Mindfulness’ (Samma sati) and ‘Right Concentration’ (Samma samadhi) constitutes the Buddha’s Eightfold Path.

The illuminating thoughts of the Great Sages of Sivana present the life principles that look similar to the Eightfold Path.



'The Ritual of Abundant Knowledge' speaks of lifelong learning of noble thoughts that expand the knowledge of oneself and those around us. Good thoughts manifest goodness into the life unfolding spiritual abundance. Taking time to know oneself, giving birth to 'right view' (Samma ditthi) and 'right mindfulness' (Samma sati) is 'The Ritual of Personal Reflection'. Equally important, 'The Ritual of a Congruent Character' deals with the daily, incremental deeds to build one's character. It tells us to do the right things, think good, practice self-control and discipline, forming good habits, thereby building virtuous character. The more you nurture the embryo of self-discipline, the more a person can enjoy a fruitful life with lesser tensions. We can achieve the highest dimensions of life by living to give and elevating the lives of others. Yogi Raman articulates the concept as; "You sow a thought; you reap an action. Reap an action, you sow a habit. Sow a habit, you reap a character, Sow a character, you reap your destiny". (Sharma 133) The monks of the Sivana strongly consider life should possess principles like compassion, humility, patience, honesty, and they believed virtuous life as meaningful. Most importantly, 'The Ritual of Simplicity' persuades the people to lead a simple, meaningful life. The lives led by eminent personalities like Gautama Buddha, Mahatma Gandhi, Mother Teresa, Swami Vivekananda, Dr APJ Abdul Kalam, etc. expounds on the subtle way of conveying powerful lessons from their simple humanitarian lives.

The Eightfold Path is simplified into threefold pieces of training of 'sila' (virtue, morality, and discipline), 'samadhi' (mediation and mental development), and 'prajna' (wisdom). The Sages of Sivana believed that one should only think 'sattvic' or pure thoughts. The principles of 'virtue' or 'morality' (sila) modelled on equality get amalgamated in the conversations between the Sages of Sivana and Julian. 'As a mark of their affection for Julian, the monks eventually made him an honorary member of their band and treated him like an integral part of their extended family (Sharma 28). Prajna, the heart of Buddhism, teaches the idea that wisdom emerges in a mind which is pure and calm. Yogi Raman taught Julian lessons to cultivate a deep sense of peace and inner security. Yogi Raman asks Julian to observe the beauty in the most ordinary things around him. As instructed by the guru, Julian watched the blazing sun, walked through the pine forests, observed the marvel of a starry night, noticed the enchantment of a spider's web after it had rained, etc. The training method of 'samadhi' aims at the concentration, meditation, and mental development of an individual. By the power techniques of dedicated meditation, we can calm and control our mind, achieve peace, and is free of delusions and conflicting emotions (kleshas). The Great Sages of Sivana discussed points of philosophy with Julian and advocated the mediation (samadhi) savouring the power of silence.





Gradually, physical vitality and spiritual strength followed the marvelous changes in Julian that made him more joyful, spontaneous, creative, and energetic. "His once overweight frame grew strong and lean while the sickly pallor that had characterized his face was replaced by a splendid shimmer of health. He actually felt as if he could do anything and unlock the infinite potential that he learned was inside every one of us. He started to cherish and see the divinity in every aspect of it." (Sharma 29)

The Great Sages of Sivana of *The Monk Who Sold His Ferrari* put forth an excellent mind tapping practice to ensure wisdom and positive thoughts named 'The Heart of the Rose'. The quality of our thoughts determines the hallmark of our life; that is, what a person creates in the outer world is the imitation of the blueprint of one's mind. Our mind is like a beautiful rich garden with flowers and butterflies, but if we let the weeds or negative thoughts to blossom, it would destroy the lasting peace and inner harmony. As we know, Sigmund Freud equated the personality of a person to an iceberg. That is, a very tiny piece of the iceberg (conscious awareness) is seen above the water, the bulk of the iceberg (unconscious mind with hidden desires, thoughts, and memories) is hidden under the water. The meditative processes address the mental queries and give a person a better understanding and finding oneself. The Heart of the Rose is the oasis of the mind, an island of peace, and a great source of silent retreat. Keep staring at the fresh rose by sitting in a quiet place, observe its colour, texture and features, persist and spend more extended periods savouring the heart of a rose is the technique that helps us to enjoy more energy and optimism.

The Heart of the Rose, the master the mind technique in the fable, offers a fresh outlook to 'Vipassana', the most ancient Buddhist way of self-transformation through self-observation. The Buddhist 'Vipassana' meditation is an observation based self-descriptive journey that employs sati (mindfulness) and samatha (calm) that gives insight into the ultimate reality. Likewise, the practice of 'vipasanna', 'The Heart of the Rose' in the fable pumps deep into the interconnection between mind and body that dissolves the impurities deep inside our minds.

Besides, the Sages of Sivana practices 'The Secret of the Lake', the virtue of discipline that pictures themselves getting up at dawn, look into the waters of a still lake, spending days in silence to enhance their willpower, envisioning the transformation of dreams

into realities. Further, they preached 'The Ritual of Physicality' that prescribes caring for the body like we train our mind, and 'The Ritual of Live Nourishment' reminds us to nourish the body with a vegetative diet like feeding the mind with positive things. Another strategy of meditation, 'The Ritual of Solitude' serves the purpose of 'self-renewal' by meditating alone, maintaining absolute silence. The novel throws light that the Sages of Sivana practised the ancient discipline of 'yoga' to rejuvenate their body, focus the mind for a robust and dynamic existence. Furthermore, they taught the meditative method of 'Opposition Thinking' that explains the idea that when an undesirable thought sprouts up in the mind, replace the focal point of mind with a positive notion. The following lines from Herman Hesse's *Siddhartha* expound the radiating power of meditation that resonates with the rhythms of nature:

"What is meditation? What is leaving one's body? What is fasting? What is holding one's breath? It is fleeing from the self; it is a short escape of the agony of being a self; it is a brief numbing of the senses against the pain and the pointlessness of life. The same escape, the same short numbing, is what the driver of an ox-cart finds in the inn, drinking a few bowls of rice-wine or fermented coconut-milk." (Hesse 25)

In the novel, the Sages of Sivana describes the concept of 'Dharma' as 'life's purpose'; according to them, 'Dharma' is rooted in the ancient principle that every life has a heroic mission, to discover it, and doing so is the main objective of life, which springs inner harmony and lasting satisfaction. In Buddhist philosophies, Dharma refers to Buddha's teachings, the one who discovered his inner soul, found the life's purpose of 'nirvana' and spread the great wisdom to humankind. Yogi Raman told Julian to follow 'kaizen', the Japanese philosophy related to Buddhism, which means constant and never-ending improvement'. The Sages of Sivana uses 'kaizen' as a powerful continuous self-leadership technique that put off short term pleasures, improving every aspect of themselves to earn long term confidence, happiness, and peace of mind. The Enlightenment comes through the consistent cultivation of mind, body, and soul.

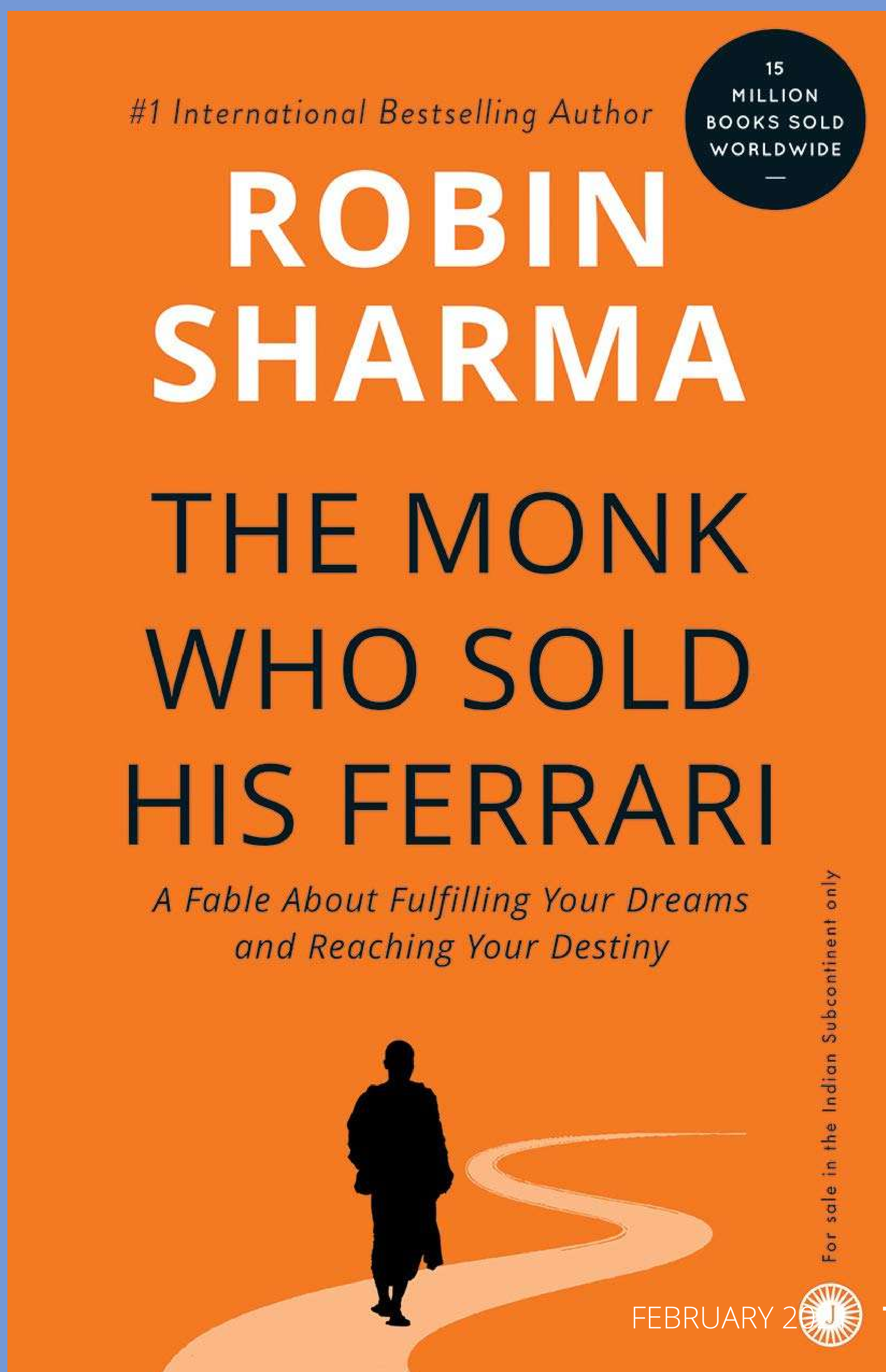
According to the Sages of Sivana, the ultimate destination of all enlightened souls is the state of Nirvana. Buddhism teaches that Nirvana is the state of 'emptiness' or 'realization of non-self'.



It marks the extinction of self and selfish desires from the burning of three poisons, namely 'greed' (raga), 'hate' (dvesha), and 'delusion' (moha). Julian considers himself as an empty cup and realizes his purpose in life to spread the great lessons taught by the Great Sages. The life cycle of Julian Mantle, the millionaire lawyer turned monk, features the extraordinary journey with clear-cut Buddhist elements that inspire, awaken, and unleash his inner genius and enjoy the pursuit of happiness and excellence.

When we closely observe some of the 'motivational' books authored by western writers in the last few decades, it's quite evident that they take up the ideas & values of the Indian mythologies and religion and reproduce them differently without even citing their real root. The Monk Who Sold His Ferrari is a perfect example of the strategy mentioned above employed by foreign authors. It's a harsh reality that at least some of the citizens of our democratic secular nation

fail to acknowledge the richness of the various religions that took birth in India; on the contrary, the rich, influencing, and most potent spiritual elements of the Asian religious texts gets commercialised in the Western countries under the genre of 'motivation books' which in turn become 'bestsellers' and the authors are celebrated globally. I enjoyed reading the wonderfully crafted fable soaked with autobiographical elements and I humbly recommend readers to enjoy reading this piece of work. The marvelous storyline and the excellent characterization used by Robin Sharma adds to the beauty of the theme discussed in the fable. To sum up, in the contemporary situation in which the Coronavirus Pandemic has swept over the world, the treasures of wisdom expounded by Robin Sharma's The Monk Who Sold His Ferrari helps to kindle our immense potential, embrace the presence of mind, inculcate positive thoughts and virtues, which makes it all the more relevant.







## IS THIS THE ERA OF NEW MAHABHARATA?

BY SOHAGNI ROY

The clamour of Atma-Nirbhar Bharat; major initiative undertaken during the pandemic, to revive the floundering status of the national economy, have stirred the commotion among bhakts to sing in praise for the BJP regime. India, being an agrarian economy draws its sustenance from agricultural productivity. Farming is not just an occupation or means of livelihood, it's much more. It is the very basis of the village systems, which despite its drawbacks, garnishes over India the tinge of intolerance and resilience. India has drawn international attention many a times, for the non-violent mode of freedom struggle, sports achievements and its diverse cultural mobility. However, this time the reason behind garnering international stature is Farmer's Protest. True to the propaganda of the regime, the genuine concerns and apprehensions of the farmers has been ridiculed and brushed aside by being labelled as frivolous. They made it appear to the audience that these hostilities are being fuelled by separatist forces and Opposition in particular. Interestingly, there are striking similarities between the farmer's protests of the contemporary era and the War of Kurukshetra "Mahabharata".

The farmers have had camped, along the five major highways which are on the outskirts of Delhi-NCR, on the day they called in the nationwide strike 'Bharat-bandh', demanding the repealing of the "black" farm laws which threatens the farmers interest in particular by handing the agricultural sector into the hands of private companies. Here in, the five camps are like the five Pandavas. The protests began with the unanticipated march of farmers from Punjab to Delhi, which was Indraprastha in ancient times. During their march, the Haryana police personnel tried to stop the dissenting farmers by digging trenches, using barricades and water canons. The site of this clash wasn't too far from Kurukshetra, where Mahabharata took place. The time of the year too, was the month of Margashirsha, intricately associated with the ancient war. Besides the affirmative node of the apex court for the Central Vista project, it is reminiscent of the palace building in the epic. Mahabharata isn't complete without the mention of Panchal-putri Draupadi, who was disrobed and humiliated before the Sabha.



Herein, the women protesters are being shoved aside and their participation is neglected, for the determined notion of gendered working space. Women are pushed into the dark kitchen, snatching away their liberties to voice their dissent and participate. The recent Twitter backlash at Rihanna, wherein her tweet garnered the international attention and the 'andh-bhakts' brutally trolling her by retweeting abuses and posting images of her disfigured face and slut-shaming her for her past relationships. This act of mudslinging on Rihanna is reminiscent of Draupadi's disrobing. Pitamah Bhisma's act of abducting Ambika and Ambalika, the unwilling daughters of the ruler of ancient Kashi, which is now famous as the constituency of Narendra Modi, is in stark familiarity with the scheme of love-jihad, which emboldens vigilance to swoop down on the Hindu girls in love with Muslim boys. It is as demeaning as the former act. The role of the Youth organisations and Farmers Unions at the protest front and their leadership under women is connotative of the forthright nature, vibrant attitude, lack of coyness in Shakuntala when King Dusyanta fails rather acts to not recognise her, taunts her with her ancestry and immoral demeanour. The deliberate move of the ruling government to pass the farm bills in the Parliament without taking into the consideration the grievances of the farmers and brushing the concerns of the Opposition as petty, is reminiscent of Kunti's call to ask for sharing what Pandava brothers have brought as alms, without even having a glance over their achievement - protruding the polyandrous nuptial between Draupadi and Pandavas. The prevalence of silence in the Sabha while Draupadi is being disrobed, and as she questions the authority in regards to the ill treatment meted out to her ; similarities can be found in the contemporary candle-march which takes place in protest of the rape cases, as the legislators fails to substantially act to guarantee women's safety. Arjuna's reluctance to go to the war can draw similarity, in the early peaceful means of protests that were undertaken by the farmers. However, the deliberations between the feuding parties didn't reach to a conclusion. The parva which involves, Krsṇa's act of tempting Karna to alter his side is in stark familiarity to the government's appeasement to enamour the protesters by granting certain privileges , ill-legitimizing their apprehensions and providing them with the hope of agricultural development. Dhritarashtra was blind since his birth, however, the

metaphorical context here is; Dhritarashtra is blind-folded by his paternal affections towards his son, Duryodhana, thus, agrees to invite the Pandavas for the game of dice. It's the Dicing episode, which opens the gate to the Kurukshetra War. In the present scenario, the manifold of fundamentalist agendas of the BJP regime which it decides to implement in reality, thus, threatening the norms of secularism, fraternity and unity in diversity.



The wrath of Dhritarashtra and Gandhari after the assassination of their sons, is familiar, to the rising concerns all around the world in regards to the violation of human rights, authoritative regime and maltreatment meted out to the farmers who feeds the nation. Mahabharata was set in times that witnessed the historic transition from pastoralism to agriculture and the farmer's protests witnessed the shift from democratic rule to capitalism of the despotic regime. Krishna's advices to stay steadfast in one's own obligations , the "Dharma" as Gita prescribes it. This gaslights the constitutionally granted and guaranteed rights and duties of the citizens and the government in power. 26 November, 1949, the day when the Indian Constitution was drafted, marks the march of dissenting farmers. The Directive Principles of the State Policy (DPSP) is the beacon light to guide the government's working strategy .However, these are flouted at it's best now. Infuriated at the divergent voices of the masses and contempt for the constitutional norms has been the unmistakable traits of the regime. The saffron party which brings in religion as a focal point. They indeed must be informed that the New Testament reiterates the ills of anger and wrath.



Mahabharata can be interpreted as the Inter-Aryan tussle for acquiring maximum possessions- fame, wealth and property. However, it is the insatiable greed of Duryodhana to construct his empire ,to snatch away the grandeur and opulence of the Pandavas which shove them to penury ; which is the major wheel to the birth of Mahabharata. Herein, it is the scheme of the saffron party to establish a despotic regime by throttling the dissent, strangling opposition, labelling and marginalising the protesters as the separatist Khalistani forces. The notion of warfare in the epic; wherein several thousand soldiers were maimed on both the sides, is similar to

the situation when farmers are pauperised, left in debt trap and forced to commit suicide .

The government must not forget that it is not they who are subsidizing the farmers, but it is indeed the farmers who subsidized the nation by not claiming old-age pensions, allowances or LTAs for that matter. Their only demand is the grant and guarantee of minimum and reasonable prices to their production.

Let's hope that India (Bharat) doesn't have to go through Mahabharata like destruction in order to defend its democracy.

***"A hot- tempered man stirs up the strife,  
but he who is slow to anger, quiets the contention".***







MANKIND CINEMAS & SYMMETRY CINEMAS  
IN ASSOCIATION WITH CINEMA COOKS PRESENTS

# — THE GREAT — INDIAN KITCHEN

## BROKEN SILENCE AND BREAKING SHACKLES

BY BHAVYA

The shackles of deep rooted misogynistic and patriarchal society of ours are so tight that their clatter is normalised and enjoyed, and the resulting pain is often ignored as being destined. The recently released 'The Great Indian Kitchen' is a mirror to this harsh reality where the face of oppression is clearly visible. It depicts how the women being the so called 'weak gender' are always expected to be submissive and doing only certain 'womanly things' in the 'womanly way'.

The Great Indian Kitchen, an Indian Malayalam language movie, written and directed by Jeo Baby and starring Nimisha Sajayan and Suraj Venjaramoodu

among others, was released on 15th Jan, this year. The story begins with the marriage of Suraj, who is a teacher with Nimisha, a trained dancer and it continues with their married life where she is expected to be always submissive, obedient and the so-called 'good' wife which measures the depths of the plight of Indian women. Initially, she ignores the 'normal' difficulties she suffered and which are obviously suffered by other women, and tries to compromise with her comforts, desires and dreams but gradually she realizes that her problems are not 'normal' but they need to be resisted and thus, she takes the step to break her shackles. The names of the characters in this movie are not given as they are



'you' and 'me'.

Could there be someone whose heart would not sink while watching the movie? None but those who still enjoy the fact of having those 'shackles'. Or could there be someone who would not think of turning the emotions filling the heart into a revolution? Nobody but those who ignore the 'pain of shackles'. Even coming from the North, I didn't feel for even once that I am experiencing 'something else' which may be depicting injustice to women but being too cultural specific. No, the movie has recast the different layers of this reality in such a way that it seems relatable to you, to me, to everyone and so it is.

While the character played by Suraj, who is a teacher, does yoga and exercise, while his wife chops, peels and cooks. While he eats, she serves and while he and his father keeps demanding something or the other, she keeps trying to fulfill them and while they get enough leisure time, she is still busy with washing dishes, clogged water and trash and still not able to make them satisfied. When she asks about working as a dance teacher, her father's remarks are not surprising. Haven't we always been taught that the first task of women is to do homely chores, being a good wife and taking care of kids, thus becoming 'queen of house' and if after performing her so called 'duties' she is free and her in-laws give permission, she can pursue her dreams. But what about the 'responsibility' of men to earn bread and work out. Is it

really a responsibility or a privilege to aspire and fulfil it? Isn't it ironic how there is a retirement age for men and not for women. While Suraj's father always enjoys chatting on WhatsApp, reading the newspaper sitting on a chair, eating and sleeping and playing cards and his mother is still always ready in his service, doing cooking, washing dishes and performing other household chores. He got retirement from work outside home but she is still working because she was born for homely chores - women, and she has to do the same till she dies. The 'not so surprising expectation' of women being a toy without having any sexual desires whose remote control is in the hands of a man, and someone who shouldn't be informed and aware about 'such things' is clear in Suraj's taunt when his wife asks for foreplay. But what happens when the patriarchal and a male chauvinist husband has to maintain a decent image outside? He changes his ways for sometime. Wasn't it easy for Suraj and his father to just throw the extra stuff on the dining table as it's some dustbin and the same Suraj suddenly changed his table manners in the restaurant? At home there is always a 24 hour servant as his wife to collect that trash without even complaining but how can he be so manner less outside and get insulted? How to see it when that relative objects her for putting her undergarments in open to get dried? Why, because things related to women's bodies are full of shame and are unspeakable in open. Isn't this myth of gender and related roles begins from home? Haven't we experienced when 'raja beta' comes home from outside and asks either his mother or sister for a glass of water? Neither he asks father or his brother nor the 'honour of family' can be expected to order like this. Putting a blind eye to the bias of religious beliefs will not do justice. Does the notion of pure and impure really make any sense? As soon as the woman starts menstruating, the same woman who till

now was 'Lakshmi' of home becomes 'impure' that she can't enter the kitchen, can't touch Basel plant and the same woman giving a new life becomes the object of hate.

As soon as Suraj and his father start preparation for going to Sabarimala, Suraj avoids touching or even seeing his wife, the same lady who till now was an object for fulfilling his wishes. This all even questions the validity of religious vows. Don't people suddenly stop eating non-veg, not touching women and many such things which are done to impress 'god'. But why would it be acceptable to God earlier, if not now?

In waging the war against the men centric world, 'The Great Indian Kitchen' is not the first one in the queue. Movies such as 'Pink' and 'Iraivi', to name a few, can also be put in this bucket. While 'pink', story revolving around three independent women living in Delhi, attacks the fact that how the same lens create different images for men and women while the former being right and the latter being wrong on the same parameters, 'Iraivi' revolving knitted around the lives of four men and three women related them. It shows the plight of Indian women because of the actions of egoistic men who consider women as their puppets. However, 'The Great Indian Kitchen' shines brighter not only because everyone becomes one of the characters at some time or another during the movie as it digs deep into the complexity of gender roles in domestic affairs



but also its a wonderful piece of art too. The emotions instead of dialogues and the sounds of chopping vegetables, bubbling oils and running tap water instead of attractive background music, and perfect shots makes it sound louder.

The movie had received a myriad of rejections and reactions. While talking in an interview, the director Jeo baby revealed how some leading OTT platforms like Amazon Prime Original and Netflix refused to take this project in hands. While others didn't give any valid reason for rejecting the movie. But it's crystal clear how it's difficult in a society like ours to even bring something filled with content of hard hitting reality to the people as was the case with this movie. No one wanted to take a risk of displeasing the audience full of 'patriarchal masters and their satisfied slaves since forever' by presenting such a revolutionary piece.

However, it got released on Neestream.

Though getting an overall positive response, it has also got cold reactions from certain sections. While conservatives have accused it of anti- hinduism or anti religion, some anti - feminists have argued for it being exaggerating the things.

Jeo baby with utter confidence remarked that if even 10 divorce will happen because of his movie, he will be happy.

When the shackles are being challenged somewhere, somewhere being broken, when the revolutionary voices are being heard, there is no way back. There should be no way back. Asking only for stopping female foeticide and arguing only for girl education were the old times. Now, this is the time for bringing complete revolution. We don't need a gender equal society, we need a gender free society from all aspects. Viva La Revolution!





# The Toolkit of Perils

BY SPRIHA MEHROTRA

The farmers' protests have been an eye-opener in terms of how fragile Indian democracy has become. A government elected by the people, for the people and of the people certainly is doing a well enough job to ensure that these very people do not disagree with it. Today, the juncture we stand on as a society and as a country that claims to be representative of the demands of its voters, it is important to ask ourselves if it is even about the content and cause of the protests or the institution of protests itself. Is dissenting synonymous with sedition now or does the government think it can do no wrong?

These questions might seem like they come from a place of principle rather than real life, but the fact remains that be it the principle or the limitations of reality, the people are being undermined, and for a

country as pluralistic as India, the long term effects of that can be very detrimental to our development, personal and social. This is why when the news of the arrest of Disha Ravi, a 21-year-old Climate activist from Bangalore broke out, everyone had something to say. The present ruling government is popular for the way it charges dissenters with sedition and how it makes use of draconian policies like the UAPA to instrumentalise that process. In this particular case, however, there was a consensus on how its use may have been excessive.

Ms Ravi's involvement in the protests was only to the extent of helping edit a "toolkit" that was shared by Greta Thunberg on her Twitter handle. The purpose of the toolkit was merely to raise awareness on the cause of the protests and to mobilise support for the cause of the farmers on an international level. This is









Historian Ramchandra Guha who protested against the arrest of the environmental activist in Bangalore to name a few. This brings us back to the charges that are laid on Disha currently: sections 124A (Sedition), 153A (promoting hatred amongst various communities on social/cultural/religious grounds), 120B (criminal conspiracy) of the Indian Penal Code, along with being accused of having Khalistani connections and “promoting disaffection against the Indian state”. This is the terrifying reality of being an open protestor in India today. It is also reflective of India’s patriarchal social makeup. Burning effigies of Greta Thunberg and Disha Ravi is an alarming depiction of how the opinions and participation of women in political spheres is not appreciated in male-centric agencies, especially in India. The saddest part, in all of this, is that though everyone knows who is right and who is wrong this time, the government has been successful in creating a state of fear and intimidation on social media and even on the ground. People are afraid to speak up against the government because who knows when they get severely charged for an opinion they are fully entitled to.

Parents are worried about their children being arrested without proper reason or in an abhorrent lack of due process, just like Ms Ravi was by the Delhi Police.

This is an aggravated problem and a pressing social issue, and guardians are actively advising their children to not participate and raise their voices against the establishment out of a fear of consequences. This leads us into a toxic cycle, where dissent is crushed relentlessly, and those who can dissent don’t engage in it due to oppressive regimes and structures.

Thus, Ms Ravi’s arrest has become symbolic of India’s clampdown on freedom and liberty to vocally stand up against what you believe is wrong. It is also symbolic of the lack of respect for people and their beliefs by a government that is only in power due to these very people they are scared of.

The state of India thus can be described in one sentence – “When the law is used to break the law, we live in a state of lawlessness.”

THE ECONOMIST



Mikel Jas







# The Story of Myanmar's struggling Democracy

BY RUCHI SHAH

"Whether you change the linen or stitch the wounds, cook the food or dispense the medicines, it is in your hands to help build a public service worthy of all those who gave their lives for the dream of democracy."

Nelson Mandela

India's neighboring country Myanmar faced political turmoil on January 21st 2021 when the Myanmar leader Aung San Suu Ki and other senior members from the ruling party were detained by the military in an early morning raid. The action of detention came on the same day when a new parliament was supposed to be inaugurated.

## **Military's justification**

The move came after the months of increasing friction between the civilian government and the powerful military, known as Tatmadaw. The military accused the civilian government of election irregularities and the November election as fraudulent. Myanmar's military chief had even raised doubts about November's election results even before the polls were held. The military even accused the Election Commission of indulgence in election

irregularities. The power is now given in the hands of the military chief Min Aung Hlaing. The military imposed an emergency for one year. The army also said that the NLD has called for a protest. The military said that the democracy will be restored and power will be given back to the concerned people but after conducting free and fair elections. The military said that Min Aung Hlaing, who had been nearing retirement, had pledged to practice in a "genuine discipline –flourishing multiparty democratic system. Military restricted communication and capital under surveillance. Following the detention, people were prohibited from using any means of communication as phone lines to the capital Naypyitwa were disrupted. T.V went off the air. Domestic as well International media was restricted to telecast any news including information through videos, photographs, etc. Internet was blocked in several





areas. Even Facebook was blocked as it was the country's most used social media site which was used by people to demonstrate opposition against the military's action and the military claimed that people were using Facebook to spread fake news. And even WhatsApp was blocked. Soon after the detention soldiers were positioned in huge numbers at city hall in Yangon. Huge tankers were placed on the highways that are leading to the parliament and soldiers kept an eye on people's actions.

### **Aung San Suu Ki -The lady who Changed Myanmar's Fate**

She is the daughter of Myanmar's independence hero, General Aung San, who was assassinated in 1947. She emerged as a leader in the pro-democracy rallies and in the NLD. She remained popular despite spending nearly two decades under house arrest. In 1991, She was awarded Nobel Peace Prize. Ms. Suu Ki spent nearly 15 years in detention between 1989 and 2010. Her personal struggle to bring democracy to then military-ruled Myanmar made her an international symbol of peaceful resistance in the face of oppression. In 2015, she led her National League for Democracy [NLD] to victory in Myanmar's first openly contested election in 25 years. She contested in an election that took place in November 2020 and her party [NLD] swept the polls by winning almost 80% of the vote. But unfortunately, she and other members of the NLD were detained in charge of election fraud by the military, earlier this month.

### **The response of the world leaders toward the dispiriting incident**

World leaders and international organizations were quick to voice alarm and concern. All the leaders condemned this action of the militants and asked for immediate restoration of Democracy in Myanmar.

Joe Biden said use of force should never seek to overrule the will of the people or ever attempt to erase the outcome of a credible election. He further said that the removal of sanctions over the past decade as Myanmar progressed to democracy would be immediately reviewed. He said that the United States will stand up for democracy whenever it is under attack.

Antony Blinken (US Secretary of State) said that the United States stands with the people of Burma in their aspirations for democracy, freedom, and

development and called on the military to immediately reverse its action.

Boris Johnson said the coup and the unlawful imprisonment of civilians, including Aung San Suu Ki was not appreciated at all and the decision of the voter should be respected.

UN Secretary-General Antonio Guterres called the army's move a "serious blow to democratic reforms" as the security council prepared for an emergency meeting. The UN demanded the release of all the people who had been detained.

China called on all sides in Myanmar to respect the constitution and uphold stability. The Chinese government didn't condemn the military's detention move but avoid it by saying that there are trying to grab more information about detention from Myanmar.

The Association of Southeast Asian Nations, of which Myanmar is a member called for "dialogue , reconciliation and the return to normalcy"

### **India's express 'deep concern' over the military coup in Myanmar**

Ministry of External Affairs said that 'We have noted the developments in Myanmar with deep concern'. India has always been steadfast in its support to the process of democratic transition in Myanmar. It further said that the rule of law and the democratic process must be upheld.

### **Why is India monitoring the situation in Myanmar more closely than any other nation?**

India has the largest democracy in the world along with this it's a neighboring country and India's 4 northeastern states-Manipur, Mizoram, Nagaland, and Arunachal Pradesh share a boundary of 1600 km with that of Myanmar and if any turmoil created by the Myanmar military in these adjoining areas then the international relationship between India and Myanmar will be in danger. The control of power by the Military in Myanmar is likely to affect India's project of Sittwe Port and Kaladan Multimodal transport project in Myanmar. There are also many Indo-Myanmar agreements which are likely to suffer such as Project agreement for the establishment of modern Integrated Check Post at Tamu, MoU for the construction of 50 basic schools, and the Project Agreement for the upgrading of agricultural mechanization substation will be signed shortly. The



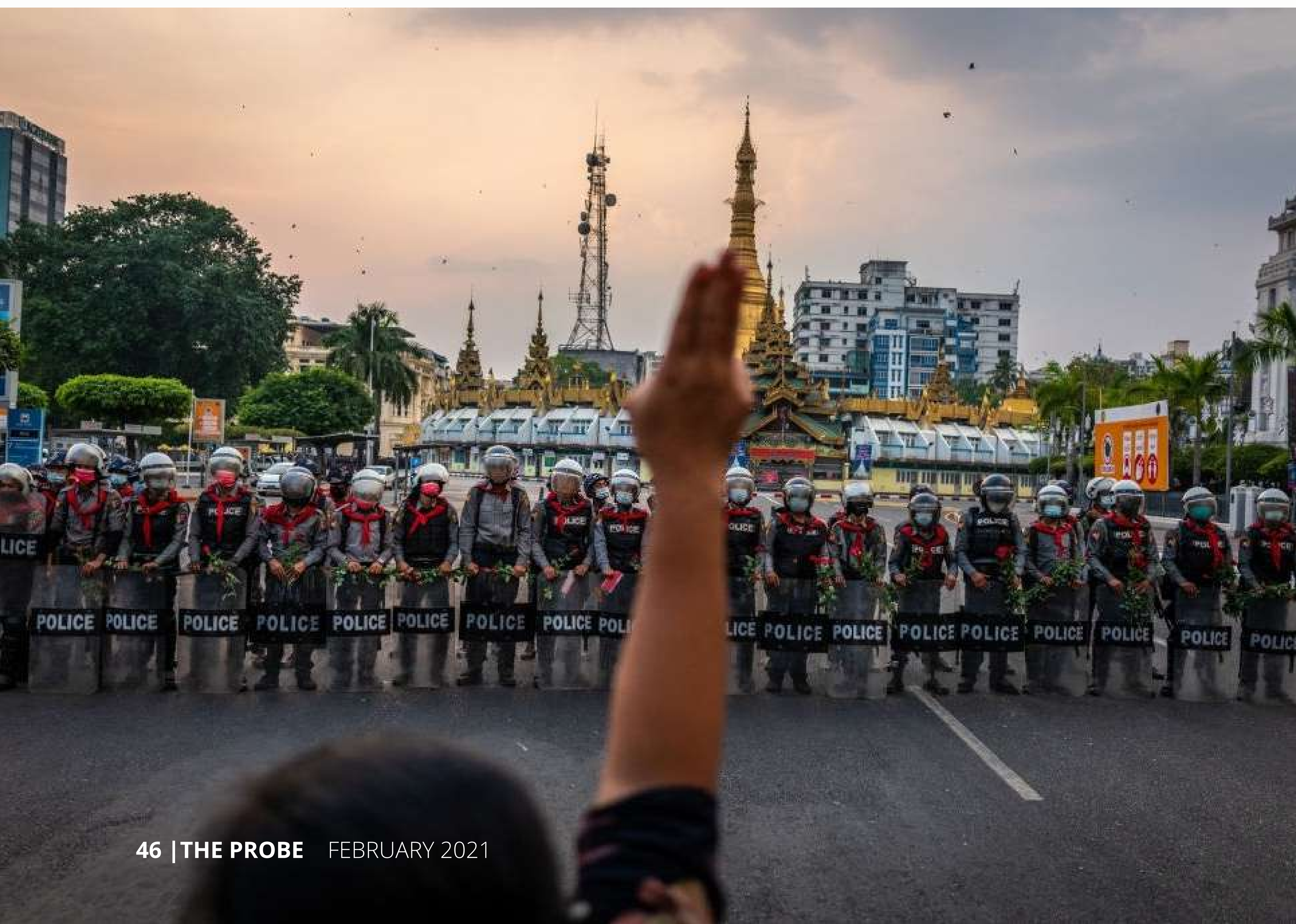
process of making the Trilateral Highway that connects India with Thailand via Myanmar along with Vietnam is likely to get delayed.

### India's Dilemma

India is currently in a state of Dilemma as on one hand, it is having the largest democracy in the world so it can't stand by the dispiriting incident that took place in Myanmar even though being a neighboring country as India itself has set a hallmark of successful democracy in the world. And being a Democratic country India should distance itself from Myanmar and show its disagreement but on the other side if India does so then its diplomatic relations with Myanmar are most likely to weaken and we may also see some border tension in the northeastern states that share their boundaries with Myanmar. If India stops its assistance to Myanmar, then Myanmar will move to China for help and join hands with the Chinese. And the Chinese can then easily control and manipulate the Myanmar armies and can provoke them to start turmoil in bordering areas especially in Arunachal Pradesh which is sharing its boundary with both China and Myanmar.

### People's Reaction

The people criticized this act and demanded the restoration of democracy. Several people following the declaration of a one-year emergency rushed to markets to stock food and other essentials. Huge lines of people could be seen at ATM withdrawing cash. The democratic activists and the NLD voters were horrified and angry. Four youth groups condemned the coup in statements and pledged to stand with people. Ten of thousands of protesters poured in the streets across Myanmar to demand the restoration of democracy and the release of Aung San Suu Ki and others who were detained. Protesters chanted 'Justice for Myanmar' carrying banners and they also waved the signature red flags of Ms. Suu Ki. Protesters also asked people from other backgrounds to leave their jobs and join the protest to show their disagreement. An 18-year-old Economics student said: "We will fight till the end" while others said that they are not afraid of the crackdown and they are ready to protest all day. But at the same time, supporters of the military celebrated the coup, parading through Yangon in pickup trucks and waving national flags.







# Modia Maverick

BY SUMIT SINGH

In a democracy, it's the job of a journalist to hold politicians accountable to the public. Politicians are the representative of the people and journalists are their voice. People in the press are supposed to ensure that the concerns of the electorate are listened to, considered, and where appropriate, acted upon. It's often said that the relationship between a politician and a journalist is professional. But some of the recent events that unfolded within the media fraternity point to the fact that there's more to this professional relationship.

Thomas Jefferson, once said, "Were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate for a moment to prefer the latter". Perhaps he was right in suggesting that journalists are more important to society than politicians. Perhaps, in some societies, the politicians know and fear that. But in India, the world's biggest

democracy, it's the other way round. Every other day it seems, something or the other occurs to remind us of the ailing state of the Indian news media. Politicians, particularly those in power, treat the press as their puppets.

This is not just an assumption but a fact by now and the recently leaked WhatsApp chats between Mr Partho Dasgupta, the former CEO of the television ratings measurement agency- Broadcast Audience Research Council (BARC) and Mr Arnab Goswami, Editor-in-Chief of Republic Media Network confirm these claims. The leaked WhatsApp chats came into light after Mumbai Police filed a 3,600-page supplementary charge sheet in the TRP scam with a transcript of the WhatsApp conversations between Arnab Goswami and Partho Dasgupta which ran over 1000 pages. The chats prove Arnab's nationalism as a mere ploy for TRP.

This exposé reminds the nation of the Nira Radia tapes scandal that rocked the corridors of power



in 2010. The chats call for a deeper probe because like the Radia Tapes, they reveal the nexus between business, regulators and the government. The Radia Tapes is another episode in the history of scams in India that caused a lot of embarrassment to the then ruling UPA government. It also cast a shadow on journalistic ethics, especially when eliciting information is the only concern, with no thought given to the means of doing the same. The tapes exposed and revealed a cosy nexus between corporate houses, Delhi-based journalists and several politicians and a PR professional (Niira Radia) all of whom seemed to be pushing for a deal between DMK and Congress with A Raja as the Telecom Minister after the general elections in 2009.

The conversations between corporate lobbyist Niira Radia and her clients were recorded by the Income Tax Department. It is, in fact, the content of these tapped conversations that led two investigating agencies, the CBI and the ED, to probe Radia's role concerning policy decisions like spectrum allocation in the 2G case. The leaked audio files included tapped conversations between Niira Radia and politicians such as A Raja, Kanimozhi and Ranjan Bhattacharya, the foster son-in-law of the former prime minister, Atal Bihari Vajpayee. Several journalists such as Barkha Dutt, Shankkar Aiyar, Shalini Singh, late Jehangir Pocha and Vir Sanghvi were also in talks with Radia when the calls were being tapped. Niira Radia tapes posed serious questions for journalists in India who routinely interact with a cabal that is close to the seat of power and is willing to part with information that can offer leads for a story.

Coming back to the issue of the leaked WhatsApp chats between Mr Goswami and Mr Dasgupta, here's a few highlights that a concerned and responsible citizen of India must read, think and reflect upon unlike the pseudo nationalists masquerading as journalists and party spokesperson on National television. The chats indicate that Goswami and Dasgupta met regularly, shared jokes about politicians, calculated business interests after major political developments and gossiped about journalists.

In several chats, Goswami and Dasgupta refer to a seemingly powerful person in the government whom they only identify as AS. And AS pops up in their conversation about Rajat Sharma as well. On Rajat

Sharma's appointment as president of the News Broadcasters Association, Dasgupta tells Goswami, "So motabhai influence didn't work here, Rajat was elected as NBA head." It's not clear who he's referring to as "motabhai". Goswami's chats with Dasgupta are garnished with references to his meetings in the Prime Minister's office and with a mysterious AS.

The most popular revelation so far is that Goswami's chats establish that the anchor had prior knowledge of the Balakot airstrike of February 2019, and possibly, the revocation of Article 370. In other words, he was privy to a top-secret military operation and a political decision with grave security implications highlighting his close connections with the upper echelons of the government. This claim has been made not only by political parties but also by journalists at independent media organisations. One thing that needs to be noted is that the timing of Goswami's message to Dasgupta was critical. The fact that he told him this three days before the event is quite problematic. Goswami's most egregious bragging happened in August 2019. He told Dasgupta that on the day the Indian government revoked Article 370 in Kashmir, he had not only met the National Security Advisor, Ajit Doval, and PMO officials but even got a call from Doval separately.

In 2017, Republic TV circumvented Prasar Bharati's auction system to gain viewership on DD Free Dish. Free Dish is a free-to-air DTH service provided by the Indian government. To be available on this platform for a limited period, broadcasters have to bid for a slot and pay a fee amounting to crores of rupees. Republic TV did not pay this fee and violated norms and as a result, cost the public exchequer more than Rs 52 crore. Rajyavardhan Singh Rathore was then the Union Minister of State for Information and Broadcasting. Two crucial points must be looked upon here. The first one being that the minister had purportedly tipped off Goswami that his channel's games with the state-owned broadcaster had reached the ministry. And second, and most importantly, it strongly implies that the minister buried the complaint into oblivion. Four years later, there is little to suggest the Narendra Modi government acted against Republic TV for cheating the system to the tune of crores.

Arnab termed Prakash Javdekar as "useless" and the then-ailing Arun Jaitley as the "biggest failure" of the government and said that "Jaitley stretching it" and



“one of my meetings in Delhi this week gets pushed because of this.” However, BJP leaders have not felt obliged to challenge the belittling of Jaitley in the WhatsApp chat or condemn the insensitive comments made when he was battling death. Many in the BJP believe that Goswami, known to have had easy access to Modi and Shah, was expressing what those in the power corridors genuinely felt about Jaitley at the time. It was widely speculated that Modi and Shah wanted Jaitley out of the Finance Ministry but couldn’t act on the desire since both had accepted his services as a lawyer. Jaitley had defended Modi in Gujarat riot cases and Shah in the Sohrabuddin fake encounter case.

The chats also show Goswami was travelling from Delhi to Mumbai with Smriti Irani, then the Minister for Information and Broadcasting whom he described as a “great friend”. Dasgupta asks the anchor to persuade the politician regarding several matters, including the controversial landing page issue, which had then been discussed in the parliament. Dasgupta seemingly wanted to moderate the government’s critical treatment of the practice. In effect, the executive was using a journalist, who ran a news channel that subscribed to BARC, no less, to lobby with a minister to not only act against his channel’s competitors but to influence government policy as well.

Another set of chats show a casual suggestion of ‘buying’ a judge, made apparently in all seriousness, appears to attract the contempt of court. And it remains to be seen if the Supreme Court, law students and the Attorney General react as pro-actively as they have in the case of several cartoonists, journalists and stand-up comics.

Another time, Dasgupta asks Goswami to help him land a high-profile job in the government. “If you can please get me a media adviser kind of position with PMO,” he pleads.

Arvind Subramanian did flag grave concerns on the economy. So did Kaushik Basu and several others. The dire remarks fell on deaf ears in the Narendra Modi government. Understandably, because they are economists; a source of mistrust for a regime sceptical of domain expertise. Now, possible evidence has emerged that a non-economist whose credentials and intentions the Modi government trusts was privy to a blunt insight, shorn of tiresome jargon, on the

economy. Goswami said that NM/AS should first rejig the Finance Ministry in the second term, the economy is screwed, no matter what we tell outside. The message does not expand “NM” and “AS” but there aren’t too many duopolies with the telling abbreviations in the country that can “rejig” the Finance Ministry at the drop of a hat.

An instance of attempted ‘match-fixing’ occurs where Dasgupta tells Goswami to ‘influence’ the Telecom Regulatory Authority of India (TRAI) with ‘AS’. There is a clear attempt to mislead the government into thinking that TRAI’s digital measurement of viewership would hurt the ruling party politically. One can understand the dubious gloating over winning TRPs by breaking news on the Pulwama terrorist attack that led to the Balakot strikes, but surely, influencing regulators in collusion with the top audience measurement agency is not what one would expect of a news organisation. Nor would we expect an audience audit company to fix the regulator.



Apart from the transcripts of the leaked WhatsApp Chats, the additional charge sheet filed by Mumbai Police makes some more startling revelations. Mr Dasgupta has admitted his role in the TRP scam and stated on record that he worked with his team to ensure manipulation of TRP ratings that helped Republic TV get the number 1 rating. Mr Dasgupta has also claimed that he received US\$12,000 from Arnab Goswami for two separate holidays and a total of Rs 40 lakh over three years, in return for manipulating ratings in favour of Republic TV.

Amidst all this, there has been radio silence on all fronts of the establishment. The government has not yet responded to the growing demand for a formal inquiry into the controversial WhatsApp chats retrieved by Mumbai Police and submitted as part of



its charge sheet in the TRP scam. Not even a single minister of the Modi government came out and addressed the nation on this issue. The government should know by now that in public life, silence often amounts to acquiescence, not denial.

Meanwhile, the opposition finally has something on which they can corner and attack the ruling government. Breaking his silence over the leaked WhatsApp conversations, former Congress President Rahul Gandhi said that sharing of information under the Officials Secrets Act is a criminal act and the receiver and giver of such information should go to jail. The Congress party in a press conference demanded a joint parliamentary panel probe into national security implications of the leaked Arnab Goswami chats.

Pakistan PM Imran Khan also tweeted on the issue saying the revelations from communications of an Indian journalist, known for his warmongering, reveal the unholy nexus between the Modi government and Indian media. Arnab Goswami was probably waiting for this. His favourite topic is Pakistan and when Pakistan's Foreign Affairs Ministry and its Prime Minister tweeted, he started to play the game he is best at. In a statement released by his own TV Network, Goswami lashed out at Pakistan and the Congress Party for accusing him of betraying the nation and its people. He ended his statement with the salutations: Satyamev Jayate, Bharat Mata Ki Jai and Jai Hind. That perhaps is the easiest way to muster the support of "nationalist forces" and escape all the questions that are posed to him via "anti-India forces". Arnab Goswami also debated and ran hashtags such as "Republic Vs Pakistan" and the tagline "Republic Fights Imran" for several days.

While the Editors Guild of India, chose to stay silent on this issue, the National Broadcasters Association (NBA) has taken a jibe at Republic TV and said that the messages not only reflect manipulation of ratings but is also about power play as it referred to the appointment of Secretaries, Cabinet reshuffle, access to the Prime Minister's Office and the workings of the Ministry of Information and Broadcasting. The NBA demanded that the Indian Broadcasting Foundation (IBF) should suspend the membership of Republic TV with immediate effect. Finding a way out of the malaise is a challenge for the media and democracy

itself. While a pair of news channels debated on this issue in their primetime, most of the mainstream news channels in India chose to stay quiet on this whole issue.

We don't need to turn the pages of history to know what Arnab's Journalism has been. After the death of Sushant Singh Rajput, Mr Goswami hounded Rhea Chakraborty and many Bollywood celebrities with baseless allegations followed by their leaked WhatsApp Chats. He shouted and demanded 320 for many at that time. Now, the tables have turned.

Arnab's chats have leaked and there's no one to question him in the 'Republic'! Not even mainstream Indian Media. The WhatsApp chats were one of the bases on which several investigative agencies summoned eminent Bollywood personalities. Arrests were also made. What happened to the Courts, the investigative agencies and the Police now?

A lot of us have heard Arnab Goswami screaming at the panellists, particularly the opposition, in his regular TV news debates. Not only has he pushed falsehoods that were a Google search away from being busted, but also tweaked the truth, targeted the weak, and fed hate to millions of viewers. One thing that's crucial and should be noticed is that on many occasions, he ran hashtags on 'Lutyens Media' and widely debated it. But Mr Goswami was so busy trolling and ridiculing the 'Lutyens Lobby' that he had no sense as to when he joined that lobby and his News network became the Real 'Lutyens Media'. Chitra Subramaniam; a veteran journalist tweeted saying, "Getting support/solidarity from political parties, any political party, is bad for good journalism" after the BJP officially came out in full support of Arnab Goswami against his arrest by Mumbai Police. Be it the Home Minister or a local karyakarta of BJP, everyone mustered support for Mr Goswami. Only the Prime Minister didn't tweet on this. The Maharashtra BJP also carried out a protest march in support of Arnab Goswami. The Party which is known for suppressing journalistic freedom in its ruling states suddenly became very conscious of press freedom is a surprising turn of events. These same ministers and karyakartas didn't utter a single word on the leaked WhatsApp Chats. This clearly shows how dear Arnab is to the ruling government and vice versa.

Arnab Goswami is that typical Journalist who



becomes a close friend to the politicians and their party and rarely questions their positions, often taking the stance that the politicians of that party are right regardless of any evidence. These typical journalists will do the politicians and their party favours but will have limits, usually when they think they will be found out. However, they will always be ready to lend a hand when needed if they feel that their coverage might benefit the politicians and their party and themselves. These so-called journalists are little more than an unpaid member of the politician's public relations team. They enjoy name-dropping and being seen as connected to the influential.

Shiv Sena MP Sanjay Raut raised the issue of leaked WhatsApp chats in the Parliament, saying the BJP-led NDA government should be ashamed of protecting him. More opposition parties are likely to raise the Arnab Gate in the ongoing budget session of the Parliament. The opposition will try its best to corner the Narendra Modi government on this. It will be fascinating for all of us to see how the government, which has maintained complete silence on this issue, responds to the questions in the Parliament.

**“Were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate for a moment to prefer the latter”**

**Thomas Jefferson**





# About Caucus



We, at Caucus, value academic discussions and discourse. It is through these conversations that we can tickle the intellect of our members and invoke opinions from across the spectrum. We make humble efforts towards the development and intellectual growth of our members. Through this process, we are able to produce scholars who are articulate and opinionated. We are an active society in Hindu College, University of Delhi. Given the competitive environment of Delhi University, it is our prerogative to stride further ahead and give our members an edge over their fellow companions. It is in this direction that we encourage our members to express their opinions on issues of policy, international relations, domestic and international developments among others in the form of the written word. The blog is meant to provide a platform to our members as well as serve to the wider prospective audience by providing perspectives on various subjects. Caucus – the discussion forum is a place where we discuss, debate and share our thoughts and ideas. Caucus was formed in 2007 in Hindu College, University of Delhi. We at Caucus not only discuss and deliberate, we also provide our members avenues to grow and explore through the various events that we organise. We organise group discussions on a weekly basis where we discuss current events. Some of our annual events include the “International Hindu Model United Nations” where we host various institutions for a two day long immersive and competitive MUN experience. We try our best to provide delegates with an immersive and holistic experience the best hospitality. This year, we also started an educational lecture series called “Compass” where we invited various industry experts. This not only encouraged us to look at issues from a different viewpoint but it also gave our members a chance to interact with these experts on a one-on-one basis. Moreover, we also train and send delegations to various MUNs. We also have a blog and encourage our members to contribute to our online blog with their opinions on trending topics. This helps them express their creativity and thoughts. We also encourage members to indulge in research and provide them all the necessary support regarding research and publication. Last but not the least, we at Caucus do not forget to have fun. We often discuss films and pop culture and we love playing pictionary. Do follow us on social media to stay updated on our events.



# CAUCUS MONTHLY OVERVIEW

FEBRUARY 2021

## RESEARCH PAPER INTRODUCTORY SESSION

9/2/2021

*Group Discussion*

## DOCUMENTARY WATCH & DISCUSSION

20/2/2021

## *Presentation on* BIDEN'S AMERICA

*By Harsh Suri & Rahul Garg*

6/2/2021

*Group Discussion*

## ETHICAL DILEMMAS IN THE MEANS FOR FIGHTING COVID-19

27/2/2021





Number of Pages- 54

Published on 28 February 2021

Circulated on 28 February 2021



For educational use only.  
Published by Caucus, the discussion  
forum of Hindu College, University of  
Delhi, India.



<https://caucushindu.in/>



[@caucushindu](https://www.instagram.com/caucushindu)



[facebook.com/caucushindu](https://www.facebook.com/caucushindu)



[@caucus\\_hindu](https://twitter.com/caucus_hindu)



[linkedin.com/company/caucus-hindu-college](https://www.linkedin.com/company/caucus-hindu-college)