From the Editor-in-Chief's Desk

Political Express is the official newsletter of the **Plus Politics Society** for expressing the innovative ideas of the Department of Political Science. We publish articles that provide original and significant advances in the general area of political science withmulti-dimensional approaches. While enriching students' knowledge, this newsletter also provides a platform to express their creative thoughts. Every year with a different theme, *Political Express* publishes the most powerful new ideas for the empirical analysis of politics.

The theme of the current issue, *Is Religion and Politics compatible with each other?* produces some multi-dimensional thoughts about the same. Religion has become a bad word because of the violence and hatred it is seen as engendering in its wake. Interpretations of religion by devout followers to suit their political or personal goals, blind faith, and an overpowering commitment to a single religion over all others, result in a catastrophic vision of what religion "should" be in contemporary society. This is a distressing phenomenon that must be urgently addressed before it becomes overwhelming, through its heady mixture with politics of a particular kind, to permanently damage the social fabric of democracy.

At the same time, it is essential to remember the role of religion in the development of a humanistic approach, and a world view that is not restricted to any one religion but addresses the human condition in its tenet and practice. If the understanding of religion is glossed over, we are likely to lose sight of the definite role that religion has played in Indian society. A profound variety of religious discourse emphasizes interfaith harmony, of overcoming difference through the practice of compassion and service to others.

It seems that politics and religion are twins. Religion and politics have always been mixed in Indian history and politics as well. The line between legitimate and illegitimate mixture is not always easy to draw, but the Indian Constitution provides some guidance about it in the secular sense. The debate about religion and politics is part of the larger issue of democratization. And democracy is a system of conflict regulation that allows open competition over the values and goals that citizens want to advance. In the strict democratic sense, this means that as long as groups do not use violence, do not violate the rights of other citizens, and stay within the rules of the democratic game, all groups are granted the right to advance their interests, both in civil society and in political society. This is the minimal institutional statement of what democratic politics does and does not entail. Thus, as citizens who seek a future free from violence and fear, not only for ourselves but also for our children, we must ensure that petty political ambitions with a narrow world view do not overshadow the larger goals of humanity and its enduring potential. Nonetheless, this theme is too crucial for the current scenario.

We all know without practice we can't understand the theoretical aspects of political science. Therefore, socializing student (and members of the Plus Politics Society as a whole) to the importance of community involvement and charitable giving is a key factor of our outreach program. The Political Science Department conducts every year one or two outreach program with an enthusiastic name **RHYTHM**. The purpose of **RHYTHM** is to create and maintain, within a graduated sanctions model, a comprehensive model of innovative community-based supervision that reinforces youth accountability and restorative justice

and that promotes public safety. The Community-based Outreach Program gives students the opportunity to get involved in community service on a regular basis, with projects to choose from almost daily. Projects are student-led and are offered at a variety of nonprofit agencies. Most community outreach projects do not require a long-term commitment. Instead, the aim of the Community Outreach Program allows students to explore various volunteer opportunities and learn more about the local nonprofit community. I wish that students who participate in this program will discover an agency or volunteer project that they especially enjoy and they will want to continue signing up and volunteering with the project throughout the semester/year.

Every year the department of political science conducts its annual fest, **CHINTAN**. The fest included activities like Debate, Poster making, Quiz and Essay writing etc. **CHINTAN 2017** received overwhelming response in all its events. **CHINTAN** is a very important platform for intellectual development of students and teachers as well. I am too glad to be part of this programme and I hope, the relationship between teachers and students via **CHINTAN** will be able to leave its imprint on the educational arena in the days to come.

Dr. Ajay Kumar, Assistant Professor
(Head of the Department),
Department of Political Science

Message

The main purpose of education is empowerment enabling one to earn one's livelihood and live a life of dignity. Skill-based education, if taken and promoted seriously, can provide this empowerment to our huge, unemployed labour force and help India emerge as key contributor to a global skills based economy. The biggest goal of Education should serve is to act as a powerful medium to teach an individual to create opportunities, explore unseen domains, solve problems, and find one's own identity. But unfortunately, colleges and universities distribute only degrees to their students, not the skills to tackle the problems out. The skills versus degrees dilemma happens all over the world. I have seen many students and friends around me as well who have got degrees

that did not benefit them because they did not have the skills. As such, they are working in different fields.

I want to say, while education is important, it does not guarantee us a job in our chosen field. One learns a lot of theories during foundational education, but applying them to practical work requires skills which, for the most part, are not taught as part of the degree programme. I may not be wrong when I say that skill development is an area which is highly neglected by most of the students, and infact, their institutions. The emphasis on vocational education seems to be lacking when it is one of the most important areas to focus on and will help prepare the youth for jobs.

The mentality behind this is that skills satisfy a deeper curiosity. The feeling you get when you satisfy your curiosity, having spent a lot of time and energy in trying to find an answer or a solution, is highly gratifying. Albert Einstein famously said, "I have no special talents…I am only passionately curious." While the education system does involve a test of memory, skill-based training equips you with the analytical mindset required when you enter the workplace.

For every job, the main thing is general cognitive ability, and not the intelligence quotient. "It's the learning ability. It's the ability to process on the fly. It's the ability to pull together disparate bits of information." Applying your mind and logic to come up with a better solution would require the right skill set. In order to keep moving forward, one will always need to revisit their skill set and keep on reworking as per the requirements. Institutional education sets your mind on a path for 'how to learn', while skills development teaches you 'how to apply' what you have learnt. If all you know is theory, you are limiting yourself and your opportunity for career growth. In today's time, soft skills such as language and communication skills, personality development skills and behavioural skills are some of the essential skills required while applying for a job. Remember, your resume boasting your degrees might get you an interview, but it is your skills that will help you get the job.

Dr. Ajay Kumar, Assistant Professor
(Head of the Department),
Department of Political Science

Outreach Programme

Event: Awareness Programme on Cleanliness and Sanitation
Date: 8 November 2016
Place: Indira Klyan Vihar, Okhla, Phase-I
Objective: Outreach Activity

The Department of Political Science organized an awareness programme on sanitation in the slum area of Indira Klyan Vihar,Okhla, Phase-I, on 8 November 2016. A total of 16 students from the Department, belonging to all the three years, enthusiastically participated in the event. The students were accompanied by 6 faculty members.

The team from Ramanujan College addressed a group of about 30 children in the age group of 5–16 years assembled in a small open space inside the camp area. The Awareness Programme was divided into small interactive sessions on various aspects of Cleanliness and Sanitation, conducted by the students. The children were cooperative and made the interaction lively with their participation.

In the *First Session* introduced, the students introduced the children to sanitation and cleanliness, stressing on personal cleanliness as well as maintaining a clean surrounding. Surprisingly, the children present there were well aware about the need and various ways of maintaining a hygienic surrounding, like throwing the waste in the dustbin, frequently changing the water of the cooler and taking bath regularly. To this, our student added the importance of washing hands with the soap before every meal.

The *Second Session* was on water sanitation. Our student explained the harmful effects of drinking dirty water and the possibility of diseases, such as diarrhoea, Jaundice and typhoid etc. hence, stressed on the importance of drinking water only after boiling to kill the harmful bacteria present in it. He also briefed about the harmful effects of stagnant water in the surrounding, which act as the breeding ground of mosquitoes and cause diseases, like Dengue, Malaria and Chikungunya. The children pledged to keep themselves and their family healthy by taking these precautions.

The *Third Session* was on the problems caused due to open defecation and the students emphasized on the need for toilets in every house. The children were made aware about the need to wash their hands after using the toilet and wear clean and washed clothes to prevent getting exposed to various infections and illness. The children were also old about the need to cut their nails regularly to keep themselves free from stomach infections.

The *Fourth Session* drew attention of the children to the need of keeping their surroundings clean and urged them not to burn plastic wastes, which causes pollution. In the Final Session, our student used various pictures to explain the children the steps to be taken to stay healthy. The children responded very actively and jubilantly to the pictures, which were distributed to them at the end of the session.

The Ramanujan College Team distributed soaps (Like lifebuoy), Dettol anti-septic and hand towels among the children by way of inducing them to the habit of maintaining personal hygiene, along with refreshments. The children in the camp were bright and clever, but needed right guidance to channelize their intelligence. The participation of all the students has been praiseworthy. Such programmes are essential to take the students out of their shells and comfort and make them contribute to the society at large.

List of Student Participates
B.A.(H) Political Science

Sl. No.	Name	Roll No.	Semester
1.	Md. Mobbashir Farid	812	Ist
2.	Padmanabh Siromani	837	Ist
3.	Atul Gopinath	843	Ist
4.	Gaurav Shapane	858	Ist
5.	Shubham	847	Ist
6.	Ras Ranjan	848	Ist
7.	Gaurav Pandey	858	IInd
8.	Sidhant Kumar	857	IInd
9.	Shahjad Alam	851	IInd
10.	Apoorva Mishra	837	IInd
11.	Pinku Jha	831	IInd
12.	Chandan	842	Vth
13.	Keshav	806	Vth
14.	Sitakant	862	Vth
15.	Nagma	817	Vth
16.	Meena	839	Vth

REPORTED BY: *Dr. Aparajita Mazumdar (Assistant Professor in Political Science Department) and Md. Mobbashir Farid (Student of B. A. (H) Political Science, 1st year)*

Report on *Talk*

A Talk was organized by the Department of Political Science on **"RTI AND ITS IMPLEMENTATION"** on 4th November, 2016 at 2.00 p.m. in Ghalib Auditorium, Ramanujan College. A lecture was given by *Mr. Vankatesh Nayak*, Programme Coordinator, Access to Information Programme, Commonwealth Human Rights Initiative (CHRI), Delhi.

Mr. Vankatesh Nayak firmly asked about the origination of the RTI. He informed that RTI stands for Right to Information. Right to Information is a part of fundamental rights under Article 19(1) of the Constitution. Article 19 (1) says that every citizen has freedom of speech and expression. As early as in 1976, the Supreme Court said in the case of *Raj Narain vs State of UP* that people cannot speak or express themselves unless they know. Therefore, right to information is embedded in article 19. In the same case, Supreme Court further said that India is a democracy. People are the masters. Therefore, the masters have a right to know how the governments, meant to serve them, are functioning. Further, every citizen pays taxes. Even a beggar on the street pays tax (in the form of sales tax, excise duty etc) when he buys a piece of soap from the market. The citizens therefore, have a right to know how their money was being spent. These three principles were laid down by the Supreme Court while saying that RTI is a part of our fundamental rights.

Further, he answered some questions to the college students like:

If RTI is a fundamental right, then why do we need an Act to give us this right?
When did RTI Act come into force?
What rights are available under RTI Act 2005?
Who is covered under RTI?
What is "substantially financed"?
Are Private bodies covered under the RTI Act?
Isn't Official Secrets Act 1923 an obstacle to the implementation of RTI Act?
Can the PIO refuse to give me information?
Does the Act provide for partial disclosure?
Can access be denied to file notings?
How do I locate the full Act?
Who will give me information?
Where do I submit application?
Is there any fee? How do I deposit that?
What should I do if the PIO or the concerned Department does not accept my application?
How can I apply for information?
Is there an application form for seeking information?

He significantly emphasis that Right to information (RTI) came as a weapon of transparency and a

medication to enhance accountability. It is a tool of participatory development which has positive impact on good governance and socio-eco service delivery. Significance of RTI & its relationship to good governance and development can be understood as:

(i)   Greater TRANSPARENCY which gives citizens right to access information regarding rules, regulation, plans & expenditure of govt. this helps in TRUST BUILDING among citizens for their govt. RTI has helped in checking leakage in PDS, MGNREGA.

(ii) Improved citizen-government partnership will lead to successful implementation of plans and policies, which in turn will improve quality of life – life with DIGNITY & SATISFACTION.

(iii) Greater ACCOUNTABILITY, since all public authority is required to provide reasons for its administrative and quasi –judicial decision to affected person so no scope for arbitrary decision. Like under National Rural Health Mission (NRHM), health services remained on paper due to lack of accountability of staff but RTI has improved the situation.

(iv) Check on CORRUPTION since culture of secrecy is shortened and weakened by RTI. Those who didn't wanted to get stained in broth of corruption, they too were stained. Now with check on it, people can live with HONESTY & INTEGRITY.

He also comments that with RTI we have to go long way, we still need to work upon RTI & in future we expect a lot for good governance and development from it.

Dr. Ajay Kumar, Assistant Professor (Head of the Department), Department of Political Science

Essay writing

"Are Religion and Politics compatible with each other?"

Religion is a cultural system of behaviours and practices, world views, ethics, and societal organization that relate humanity to what an anthropologist has called "an order of existence". A famous German philosopher Hegel defined religion as "the Divine Spirit becoming conscious of Himself through the finite spirit". Edward Burnett Tylor defined religion as "the belief in spiritual beings" and argued that the belief in spiritual beings exists in all known societies. However, the simplest definition of Religion comes from psychologist William James. In his book "The Varieties of Religious Experience" he defines religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine". In brief Religion provides a set of values to connect with the divine or higher energy power and maintain a social order based on the higher values of ethics.

The word Politics finds its root in Greek word 'Politikos' which means "of, for, or relating to citizens". It means it is the process of making decisions applying to all members of each group. Furthermore, politics is the study or practice of the distribution of power and resources within a given community as well as the interrelationship between communities.

Hence, both Politics and Religion in a way deal with people. Both have the same purpose of enhancing the quality of life of people. Both tend to give higher meaning to the life that is virtuous and noble. However, problem arises when they start interfering into each other's sphere. The growing fundamentalism across the globe is the result of this interference. When religion becomes a tool to achieve petty political interests, it leads to disaster in social and political life of people. The history of crusades and violent riots across the globe are testament of the threats that the mixing of religion and politics creates. Growing International terrorism is a living example of its repercussions. It is in this context that Marx calls religion the opium of masses. However, the concept of religion cannot be blamed for this. What has actually happened is "the politicization of religion ". It means Politics has used religion to achieve vested interests.

However, if we consider politics as involving the recognition and conciliation of opposing interests within a given unit of rule, and religion as the root of most of the profound and permanent values of life, we cannot quite dismiss the idea of the relationship between politics and religion out of hand. Indeed, our problem today arises because we are posing the wrong question. The question should not be whether religion and politics are related to each other, but what should be their precise relationship?

Politicians invariably seek power. That is why realist scholars define politics as the struggle for power. When enlightened, respected political leaders - Gandhi or Maulana Azad claimed to draw inspiration from religion. But when guided by vested interests, politicians tend to use religion as a tool to divide people. However, when Gandhi talks about religion being a guiding force in Politics he considered the ethical values imbuing in every religion to be an important part of Politics. That is what he meant when he said that politics divorced from religion becomes debasing. Religion to Gandhi did not mean

sectarianism .It implied a belief an ordered moral government of the universe. In this sense, religion is much more than a matter between human beings and their maker. Apart from a mode of worship; it is a set of ideas and values. Religion is a source of moral discipline.

Religion is also a vital basis of identity formation. And it is precisely this role of religion that poses a problem in politics, for most of the religious communities tend to acquire socio-political aspirations through the use of religious identities. Globalization has led to breaking up of the old social ties and promoted individualism. As a class political and ideological identities have not grown fast enough in India. Religion as a result has filled that vacuum.   Since there is a competition of unlimited needs and limited resources people tend to employ political tools on religion to acquire undue advantage. This is the root cause of growing communalism in the country and world as a whole. Religion is mere a victim of politics. In this context of politicization of religion , Supreme court in its recent Judgment involving interpretation of pronoun 'his' used in section 123 of Representation of people Act , held that "Seeking votes on the ground of religion is a corrupt act".

Community forms an important entity in the Indian politics. No secular system in India can be built by dismissing altogether the reality of communal identities and their claims in the economic and political fields. Thus, the real question is not whether politics should recognize religious identities. How can politics ignore realities? But the question that needs to be debated is- what is the legitimate field of these identities and the degree of their autonomy? How can these different identities be reconciled to generate a common national identity?

The debate on the topic has been predominantly influenced by European experience. Europe has a long history of crusades and dominance of Pope over state. In modern age under the influence of Renaissance and Scientific revolution, the role of religion was confined within the private sphere .The French concept of "Laicite" i.e. strict separation between religion and politics forms the broader contours of religion in the lives of people. However, India is a religious country. It is built on the principles of "Sarva dharma sambhav". Hence India recognizes religion as a positive force yet makes a distinction between religious and political sphere. The tradition of Raja and Rishis represent a clear distinction between spiritual and temporal role. The two roles were interconnected but autonomous. Eight hundred years of Muslim rule in India is equally marked by its pluralistic character.

Ashoka's Dhamma and Gandhi's conception of religion forms the basis of reconciliation between religion and

politics. Much of the problem of Politics such a partisanship, corruption, criminalization etc. can be attributed to the lack of ethical values. All religions propagate these universal values of Love, Truth, Honesty, Integrity and toleration. If religion becomes the guiding force in politics it would lead to a virtuous politics that would result into a virtuous society. Such social system would be free of any discrimination and exploitation. However, one must be very careful in this endeavour. The world is becoming more and more heterogeneous with people of various communities coming in contact with each other like never before. Any misuse of religious identity can develop cleavages in the society that may result into violence and further alienation. What is required is the "Secularization" of people, imbibing in them the universal values propagated by every religion. Religion as a mode of worship can be confined to the private sphere of people while simultaneously promoting the universal values of love, Brotherhood and Toleration. The Indian concept of multiculturalism i.e. salad bowl, can act as a guiding force for the whole world to follow.

The words of Mahatma Gandhi in this context beautifully sum up the whole question of relationship between Religion and Politics in few words.

"I could not be leading a religious life unless I identified myself with the whole of mankind, and that I could not do unless I took part in politics. The whole gamut of man's activities today constitutes an indivisible whole. You cannot divide social, economic, political and purely religious work into watertight compartments. I do not know any religion apart from human activity. It provides a moral basis to all other activities which they would otherwise lack, reducing life to a maze of 'sound and fury signifying nothing'".

Mobbashir Farid, B.A (H) Political Science,
II Semester
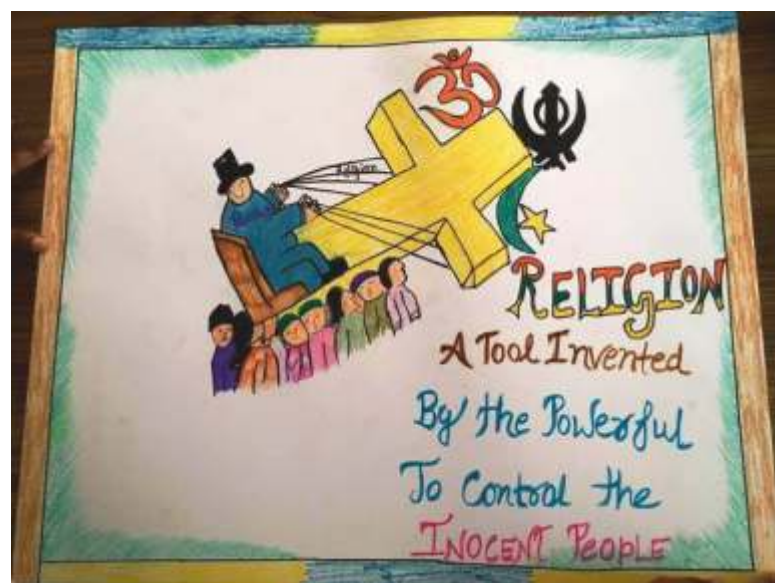
Religion and Politics

Religion and Politics are both combustible subjects, and throwing them into each other's arms is sure to cause a fire. Civil life has very different duties from religious life. You cannot defend yourself in court for breaking a law claiming that god told you to for these and other reasons almost every country erects a wall to keep god out of the constitution, yet it seems to be a leaky wall – religious belief is rarely far from sight when politics grow heated.

Life isn't compartmentalised, and issues from abortion and birth control to gay rights and stem cell research, bring up personal morality, an area where for millions of people God's voice is louder than anyone else's.

Importance of religion

Religion and politics have been mixed together in Indian society for so long, it's senseless to talk about them separately today, said Indian journalist Vishal Arora in a presentation to the Oxford's Centre's course on religion and politics in Washington, D.C.

There are billion people in India, the second most populous country in the world. This means every sixth person in the world is an Indian. About 450 million Indians live below the poverty line. Suppression of religious minorities and its nuclear blasts have made India visible to the world.

Religion plays an important role in Indian Politics. Religion and politics co- exists in India. Religion can guide a politician but a politician biased in favour of one religion, can never be good for all. A politician is the representative of the general people of India, and he use the spirit of religion to promote communal harmony. The spirit of religion is an inner revelation, but politics leads to rights of the people. Religion is the

human recognition of super human controlling power. Such recognition of super human controlling power has an effect on conduct and mental attitude of human beings. The belief in religion is a belief in the supernatural being, which, it is thought, is the creator and destroyer of all livings things and beings.

Conceptual difference

Conceptually Indian means any person who is a citizen of India and minor children of such persons. More precisely a person is called an Indian if she/ he has been conferred voting rights or will be conferred voting right with attainment of majority, by the constitution of India. India is a secular democracy and the constitution of India views religion as a matter of personal choice. Thus anybody irrespective of his/ her religion affiliation is termed as an Indian provided he/ she fulfils other criteria for being Indian as postulated by the constitution. As such an Indian can be a Hindu, or a Christian, Muslim, Buddhist, Sikh, Jews or an atheist.

The term Hindu has more powerful political significance than the term Indian. The Muslim invasion was viewed by many kings of Indian princely states as affront to Hinduism and the wars between Indian kings and Muslim invaders were for all practical purposes wars between Hindus and Muslims. The leaders of Indian independence movement too used the 'Hindu sentiment' to garner support for the movement.

Conflict

Hindu Muslim conflict in India has been going on for centuries; it is nothing new. Throughout the middle ages, Muslim expansion into the Indian Peninsula threatened the Hindu way of life. In time, some Indians converted to Islam. Throughout the modern age, Indian Muslims and Indian Hindus coexisted within a fragile system, with violence after breaking out between the two groups.

In the 20th century, Hindu – Muslim tension played a vital role in the partition of british India. While Hindu Indians dominated the central and eastern part of the Indian Subcontinent, Muslim Indians dominated the western part of the region (in what is now Pakistan). This is important to understand sometimes religion can overpower the political system. This tension was a major factor in the partition of the British Colony of India into the the the new states of India and Pakistan.

Conclusion

In January 2017, the Supreme Court of India reaffirmed the secular character of the Indian state, ruling that election candidates cannot seek votes on
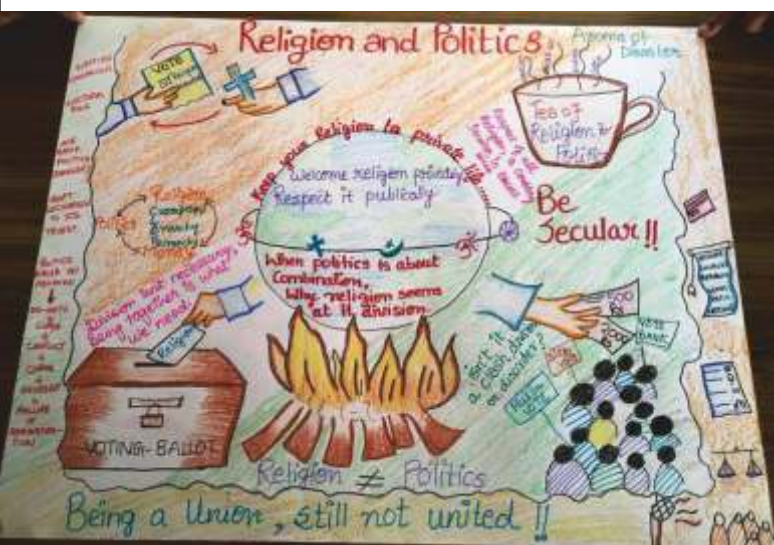
the grounds of the religion, caste, creed, community or language of voters. "The Constitution forbids state from mixing religion with politics," ruled a seven-judge constitution bench headed by Chief justice T.S. Thakur after a split verdict.

Since, religion has an important place in politics, these religious preachers should guide their followers for communal harmony.

Religion, sometimes being falsely interpreted, may cause harm to men in the form of superstition. It sometimes breeds religious fanaticism and religious intolerance and hence is far away from the path of truth and God.

Religion teaches us honesty, truthfulness, tolerance, simplicity, kindness and love for all. All religious man is nearer to God, showing no malice anyone. Thus religion has a great role in our social life, teaching ideals of serving men.

It is the duty of the politicians to remain unbiased and maintain communal harmony.

Atul Gopinathan, B.A. (H) Political Science, II Semester

भारत को एक धर्मनिरपेक्ष राजनीति की जरूरत है

धर्म समाज का अभिन्न हिस्सा है तथा राजनीति भी समाज से जुड़ी हुई है, इस संदर्भ में हमें धर्म और राजनीति के बीच एक संबंध प्रतीत होता है। भारतीय राजनीति धर्म केन्द्रित है। भारतीय राजनीति में धर्म का उपयोग ठीक उसी तरह से होता है, जिस तरह से भोजन में नमक का। हमारे प्राचीन ग्रंथों में धर्म का उल्लेख बड़े स्तर पर देखने को मिलता है। उपनिषद में "सर्वधर्म समभाव" की बात गंभीरता से की गयी है, जिसका मतलब समाज के सभी धर्मों के लोगों को एक समान दृष्टि से देखना है, परंतु बदलते समय मे इस अवधारणा को काफी कमजोर किया गया है और इसीलिए आज सभी धर्मों को व्यावहारिक स्तर पर एकसमान 'सम्मान की दृष्टि' से नहीं देखा जाता।

भारतीय संविधान भारतीय राज्य को धर्मनिरपेक्ष राज्य की संज्ञा देता है पर यह दुर्भाग्य की बात है कि आज हमारे देश के अधिकतर दल इस धर्मनिरपेक्षता कि अवधारणा का सबसे ज्यादा दुरुपयोग करते हैं और इस सिद्धान्त का उपयोग अपने 'वोट बैंक की राजनीति' के लिए करते हैं। आज की दलीय राजनीति अपने वोट बैंक के लिए समाज को धर्म के नाम पर विभक्त कर रही है। "सुप्रीम कोर्ट के अनुसार धर्म को राजनीतिक प्रक्रिया से अलग रखना चाहिए। धर्म के आधार पर वोट नही मांगा जाना चाहिए। धर्म के नाम पर वोट मांगने को तीन आधारों पर वर्गीकृत भी किया जा सकता है: (1) धर्म के आधार पर वोट मांगा जाना (2) धर्म के आधार पर वोट के लिए मना करना (3) किसी दूसरे धर्म के नेता को वोट देने के लिए लोगों को कहना"। उदाहरण के तौर पर हम जनप्रतिनिधित्व कानून कि धारा

123 (3) को देख सकते हैं जिसके अंतर्गत चुनाव के दौरान जाति, धर्म, पंथ, और भाषा के आधार पर वोट मांगना भ्रष्ट आचरण है। इस प्रकार से यह कानून एक तरीके से सुप्रीम कोर्ट के निर्णय को भी पुष्ट करता है। अगर कोई राजनीतिक नेता इन सभी आधारों पर वोट मांगते हैं तो उनकी सदस्यता भंग हो सकती है। उदाहरण के तौर पर महाराष्ट्र में शिवसेना पार्टी के बाल ठाकरे का चुनाव और सदस्यता रद्द हो चुकी है।

वर्तमान में, धर्म के नाम पर राजनीति में सांप्रदायिकता को बढ़ावा दिया जा रहा है। अल्पसंख्यक समुदायों के लिए तुष्टीकरण की राजनीति अपने चरम सीमा पर पहुँच चुकी है। हमारे देश में अब तक धर्म के नाम पर राजनीतिक पार्टी का गठन पर रोक लगाने के लिए कोई कानूनी प्रावधान नहीं है। उदाहरण के तौर पर अकाली दल और शिवसेना जैसी पार्टियों का आधार सांप्रदायिक है। लव जेहाद और घर वापसी के मुद्दे पर हमारे देश की सांप्रदायिक राजनीति को देखा जा सकता है। धर्म आधारित सांप्रदायिकता की राजनीति के कारण हमारे देश में कई सांप्रदायिक हिंसात्मक कार्यवाहियाँ हो चुकी हैं। जैसे 2002 गोधरा कांड (गुजरात), 1984 में दिल्ली में सिख दंगे।

आज राजनीति में धर्म के नाम पर जिस तरह से लामबंदी की जाती है उसे देखकर यह प्रतीत होता है कि व्यावहारिक तौर पर धर्मनिरपेक्षता है ही नहीं। आज धर्म का राजनीति में प्रयोग सिर्फ स्वहित एवं स्वार्थ के लिए किया जा रहा है।

अतः इस प्रकार देखा जा सकता है कि राजनीति में धर्म का प्रयोग घातक है। राजनीति एक प्रकार का सार्वजनिक विषय है और वहीं धर्म अपने आप में निजी विषय है। इस संदर्भ में यह अनिवार्य मालूम होता है कि राजनीति अपने आप में धर्मनिरपेक्ष होनी चाहिए। निर्वाचन प्रक्रिया अपने आप में एक धर्मनिरपेक्ष क्रिया है और इस संदर्भ में इस प्रक्रिया में धर्म का प्रयोग करना औचित्यहीन है। "महात्मा गांधी ने भी 1930 के दशक में धर्म निरपेक्ष कानून और धर्मनिरपेक्ष राज्य कि बात कही थी।" आज यह जरूरी मालूम पड़ता है कि धर्म के आधार पर बनी पार्टी पर प्रतिबंध लगाया जाए। इस प्रकार निष्कर्ष के रूप में यह कहा जा सकता है भारत जैसे बड़े लोकतान्त्रिक देशों में लोकतन्त्र को सही रूप में क्रियान्वित करने के लिए राजनीति में धर्म की दखलंदाजी नहीं होनी चाहिए।

नयन कुमार सैनी (बी.ए. राजनीतिक शास्त्र (आनर्स), तृतीय वर्ष)

धर्म और राजनीति पूर्णतः अंतरसंबंधित एवं विरोधाभासी हैं

धर्म और राजनीति, इन दो अलग विषयों को प्रदर्शित करना एक जटिल कार्य है। एक अवधारणा सरल समीकरण अभिव्यक्त करती है, तो एक अत्यंत कठिन है। भारतीय समाज में धर्म का महत्व और राजनीति की स्थिति का वर्णन करना संभवतः एक दूसरे पर कुछ पक्षों में निर्भर तो है लेकिन कुछ पक्षों में धर्म और राजनीति एक दूसरे के विरोधाभासी निष्कर्ष को दर्शाते हैं। क्योंकि धर्म एक मूल्यकेंद्रित अवधारणा है जबकि राजनीति एक तार्किक अवधारणा है।

धर्म और राजनीति के अंतरसंबन्धों को दर्शाने के लिए विविध बिन्दुओं का प्रयोग किया जा सकता है:

किसी भी समुदाय और स्थान में व्यक्तियों के द्वारा एक न एक धर्म का पालन किया जाना संभव है, और निर्णय प्रक्रिया एवं शासन व्यवस्था में उसी समुदाय के धर्मपालकों की भागीदारी दृश्यमान है। अर्थात यह कहा जा सकता है कि प्रत्येक समुदाय की राजनीति में उसके प्रत्येक नागरिक, जो कि एक निश्चित धर्म का अनुयाई है, का प्रभाव होना भी स्वाभिवक है।

वर्तमान राजनीति के संचालन में धर्म को एक यंत्र के रूप में प्रयोग किया जा रहा है। राजनीति के विभिन्न सिद्धांतों के अवलोकन से हमे ज्ञात होता है, कि किस तरह राजनीति एक शक्ति का सिद्धान्त है, जो स्वयं में एक विभेदीकरण का आधार है। भारत में, जो कि धर्मों की बहुलता का केंद्र है, धर्म और राजनीति का संबंध बहुत ही रुचिकर है।

वैसे तो यह स्वाभाविक है कि प्रत्येक मानव विकास के लिए शक्ति के अधिक से अधिक अंश को प्राप्त कर सके, जो उन्हे सर्वोच्चता स्थापित करने में सहायता करेगा। इसी के समरूप धर्म को, जो एक आंतरिक संतुष्टि प्रदान करने वाला तत्व माना जाता है। लेकिन वर्तमान में इसका नकारात्मक प्रयोग देखने को मिल रहा है। मार्क्स ने उचित ही कहा था

, "धर्म एक अफीम है"। अर्थात राजनीति जो कि शक्ति केन्द्रित सिद्धान्त है, भारत जैसे अन्य विविध धर्मों वाले देश में एक प्रकार से धर्म को एक "अफीम" या नागरिकों को पथहीन करने के लिए प्रयोग किया जाता है।

दो समानान्तर रेखाओं पर स्थित धर्म और राजनीति वर्तमान में अपनी-अपनी दिशा में चल रहे हैं। धर्म वह है जो सर्वप्रथम धारण किया जाता है फिर उसका पालन संभव है। वहीं दूसरी ओर, राजनीति को पालन करने के बाद ही धारण किया जा सकता है। अर्थात धर्म को सबसे पहले धारण किया जाता है, किन्तु राजनीति में जो व्यक्ति क्रियाशील होता है वह ही उसे धीरे धीरे धारण करने का प्रयास करता है।

धारण करने का सीधा अर्थ है, किस तरह कोई व्यक्ति किसी अवस्था को सकारात्मकता के साथ स्वीकार करता है। इसीलिए धर्म को तो धारण करना मनुष्यों के लिए सरल है लेकिन राजनीति में सर्वोपरि अवस्था को प्राप्त करने के लिए द्वंद की आवश्यकता है।

संभवतः धर्म को एक पवित्र एवं व्यक्तिगत शब्द के रूप में देखा जा सकता है, पर राजनीति निश्चित ही एक नकारात्मक व सामुदायिक शब्द के रूप में प्रचलित है। किन्तु प्रत्येक में समुदाय की इकाई है–वह है मानव। इसलिए राजनीतिक प्रक्रिया में परिवर्तन या प्रभाव प्रत्येक व्यक्ति के धर्म से जुड़ा है।

हाल ही में, भारत में सर्वोच्च न्यायालय के द्वारा चुनाव से जुड़ी एक घोषणा की गयी है। जहां धर्म और अन्य संवेदनशील विषयों का चुनाव में प्रयोग करने पर मनाही की गयी है। किन्तु यह एक उदाहरण नही है जहां धर्म और राजनीति को अलग करने के लिए सर्वोच्च न्यायालय ने बयान दिया है बल्कि यहाँ वास्तव में ऐसे विविध उदाहरण हैं । अंततः यह कहना उचित होगा कि धर्म और राजनीति पूर्णतः अंतरसंबंधित तो हैं ही साथ ही साथ विरोधाभासी भी हैं।

पिंकू झा,(बी.ए. राजनीतिक शास्त्र (आनर्स),द्वितीय वर्ष)

धर्म और राजनीति एक दूसरे के अनुरूप नहीं हैं

वर्तमान समय में धर्म और राजनीति एक ऐसे मुहाने पर खड़ेहैं, जहाँ यदि धर्म को अनदेखा किया जाए तो राजनीति अपँग हो जाती है और यदिराजनीति को अनदेखा किया जाये तो धर्म का सामाजिक जीवन में अस्तित्व धूमिलहो जाता है।राजनीति ने वर्तमान लोकतांत्रिक परिपेक्ष्य के सन्दर्भ में धर्मको इस भांति हाशिये पर डाल दिया है कि यदि धर्म किसी राजनीतिक दल काउद्देश्य पूरा नही कर सकता तो धर्म उनके लिए केवल एक जंग लगे हथियार समानहै जो केवल मानव संतुष्टि का एक साधन भर है।इस संदर्भ में यह सवाल बड़ाप्रासंगिक हो चला है कि "धर्म और राजनीति एक-दुसरे के समरूप हैं?"अब यदिइसी सवाल का जवाब तलाशा जाये तो कई पहलू सामने आते हैं।यदि हम स्वयंकिसी धर्म के अनुयायी हैं तो हो सकता है कि धर्म अनुपालन के साथ-साथ हमकही-न-कही धार्मिक कट्टरता को बढ़ावा दे रहे हों।और यह भी हो सकता है कि कोईराजनीतिक दलया व्यक्ति हमारे धार्मिक अनुपालन का इस्तेमाल कर हमें वोट बैंकमान बैठे।और यदि धर्म की बात व्यक्तिगत स्तर पर की जाये तो हमें स्वयं यहसोचने /विचार करने की आवश्यकता है कि क्या हम जब चुनाव में मतदान करतेहैं तो हम कितना निष्पक्ष होकर केवल राष्ट्रधर्म का पालन करते हैं। तथाकिसी मजहब को आधार न मानकर अपने मत का उपयोग करते हैं।अब यदि राजनीतिकदलया व्यक्ति की बात की जाये तो उनकी राजनीतिक बिसात तो इसी बात पर आधारितरहती है कि कौन-सा मुस्लिम प्रत्याशी कितने मुस्लिम वोट ला सकता है और कौनसा हिन्दू

प्रत्याशी कितने हिन्दू वोट ला सकता है।इन सभी बातों को यदि एकबार दरकिनार कर भी दिया जाये तो राजनीतिक दलधार्मिक विषयो कोलेकर बिकाऊ मीडिया का सहारा लेकर समाज में धार्मिक उन्माद को बढ़ाने कीकोशिश कहीं-न-कहीं धर्म को राजनीति की रीढ़ की हड्डी बनाने का कार्य करते हैंतथा धर्म को राजनीति के परस्परखड़ा कर देती है।

धर्म और राजनीति को यदि हम निष्पक्ष होकर अलग-अलग धारणाओं केतौर पर देखेँ तो राजनीतिज्ञों द्वारा धर्म को हथियार बनाकर फैलायेगये मतभेद,हिंसा,धार्मिक असंतोष और प्रतियोगिता धर्म और राजनीति को परस्परखड़ा कर देती है।राजनीतिक दलों का धर्म के आधार पर निर्माण,धार्मिकविचारधाराओं को प्रोत्साहित करना,एक धर्म को दूसरे धर्म से बेहतरबताना।धर्म के नाम पर हिंसा करवाना आदि समाज में एक ऐसी स्थिति को दर्शाताहै जहाँ भारतीय धर्मनिरपेक्षता पर ही प्रश्न उठते हैं कि क्या भारत मेंमुसलमान सुरक्षित हैं और फिर भारत में अतिशुद्धता,लव जिहाद और मजहबी आतंकवादजैसी शब्दावली उभर कर सामने आती है तब धर्म व्यक्ति को एक गाली के सामानलगने लगता है।

राजनीतिक दलों के मध्य इस धारणा का विकसित होनाकि क्या आज के समय में धर्म का प्रयोग करके ही राजनीतिक सफलता प्राप्त कीजा सकती है और वोट बैंक को लुभाया जा सकता है।यह सब इस बात का प्रमाण देतेहैं कि वर्तमान समय में राजनीति धर्म कीआदि हो चुकी हैयही नहीं धर्म,राजनीति के लिए वर्तमान समय में प्राणवायु का कार्य करता है।वर्तमानसमय में यदि कोई व्यक्ति राजनीति का हिस्सा है तो वह अवश्य ही राजनीतिक है अन्यथा यदि कोई व्यक्ति अपने धर्म का पालन करते हुए अपनी धार्मिकइच्छाओं कोउजागर करता है तो वह सांप्रदायिक और देशद्रोही है और सबसे बड़ी बात तो यह हैकि सांप्रदायिक और धर्मनिरपेक्ष होने का सर्टिफिकेट बांटने का कार्य भीराजनेताओंके द्वारा ही किया जाता है।

वर्तमान परिस्थितियों में धार्मिक राजनीति का विकास और धर्मतथा राजनीति के स्तर का हाशिये पर जाना भारतीय लोकतंत्र मेंकहीं-न-कहीं सेंधमारी का कार्य कर रहा है।वर्तमानमें राजनीति,भारतीय लोकतंत्र के लिए एककठिन तथा जटिल कार्य हैजहां धर्म और राजनीति एक-दुसरे के अनुरूप दिखाई देते है परंतु उपरोक्त तथ्यों से स्पष्ट होता है की राजनीति को धर्म के अनुरूप बनाया जा रहा है न की यह धर्म के अनुरूप है।

प्रदीप सिंह (बी.ए. राजनीतिक शास्त्र (आनर्स), द्वितीय वर्ष)

Interview with Mr. Manish Sisodia (Deputy Chief Minister of Delhi)

Date: 1 November 2016
Place: Delhi Secretariat
Topic: Women safety in Delhi

Interviewers: Gaurav Pandey, Apoorva Mishra and Pradeep Singh (Students of B.A. (H) Political Science, 2nd year)

In the context of women security in Delhi you promised to install CCTV cameras in various parts of this city. What is the status of the same?

There are different technologies available in the market and the government is working on identifying the best technology. There are Chinese products, Indian products and international products, the government has to be very careful before spending the money. There are variety of rates. The same camera can be bought at Rs.200 and in a better market at Rs.20,000. By looking at camera one cannot identify which one is better. There are technological differences. Once technical defects are identified and clarified, there is no dearth of money. Budget has been set aside for this, the government is going for tendering of cameras and has to ensure the quality is also maintained.

Despite implementing the existing laws on eve teasing and molestation, there seems to be negligible practical outcome. Has your government undertaken any unconventional steps to address these issues?

Eve-teasing and such activities, for the larger part, have to be handled by the Police. But, as a responsible government we also have to play constructive role. Recently, I have ordered all my excise team department members that to appropriately punish anyone found consuming liquor in open or on the street, either by charging penalty or arresting them.

Has the Police been cooperative with the government in addressing issues related to women? Can a mechanism be developed involving the Police, the Commission for Women and the government to work hand-in-hand and effectively to counter crimes against women?

The problem with Delhi Police is that it is centrally controlled and that is the lapse in our policy. If a person living in Narela or Okhla faces any problem, it has to be handled by the Home Minister. We have lot of internal security problems, from Kashmir to Naxalism,

there are lot of routine work. It is difficult for the Home Minister of the country to look after Delhi Policing. This is a failed arrangement. The local government should be responsible. Delhi needs full statehood and full control of police. But, unfortunately the police is being controlled by the ruling party at the Centre, which is not the ruling party in Delhi. Cases of molestation and eve-teasing are being reported in every than a almost every day but, there is hardly any investigation. The police should be used for women security, and maintaining law and order in the city.

What about the Delhi Commission for Women?

The Delhi Women Commission has been doing very innovative work, very different and unprecedented. But, there is political vendetta involved. It's not about women security only, but also about the law. There are many criminals who get political patronage. When they are targeted through the Women Commission or other bodies then their political bosses become active and start defending them and derail the exercise. The DCW has made taken this initiative that any women in problem can call them any time and theDCW team will immediately reach the place and provide support. People think that if this happens, women will start feeling safe. This will be a great political change in the city.

Can the government evolve some alternative mechanisms – Counselling Centres, Women Cell, Grievance-solving Centres – to solve issues outside the court in muhalla sabhas so that we may work for reformation instead of punishment?

Many counselling centres and women centres have been created by the DCW. But there are lot of complaints regarding corruption. Many difficulties are emerging due to problems in the system, so the need is to go out of the box to solve these problems. But such out of the box methods should not be criticised. Muhalla Sabhas are not judicial systems, they are for the people who take decisions regarding their own local development. This might not be a good idea as it may lead to other kinds of problem. A certain level of

minimum knowledge of legalities is necessary. So there must be required number of courts. I doubt it may lead to the *Khap System*.

Fast track courts were to be established by the government of Delhi, can you please share the areas where they have been established? What are you planning to do to provide timely justice in the state?

The government has informed about fast track courts to the honourable High Court of Delhi in the meeting of the 50 years celebration of the Delhi High Court. The CM has informed the Chief Justice of India that the Delhi government is ready to provide the money required to set up the necessary number of courts. The only thing the government requests is the appointment of judges, which is very crucial. The Delhi government can only provide the infrastructure for the court rooms but, the courts have to be provided with judges. The government cannot just construct rooms and call them courts.

Chintan 2017

Date: 23rd February 2017
Venue: Ghalib Auditorium

The Department of Political Science conducted its annual Activity Day, *Chintan*, which received overwhelming response in all its events.

The word *Chintan* means – contemplation, an act of considering with attention. In our life we have to make every decision after much contemplation. The motive of this event is to give a platform to the creative young minds.

The following activities were held:

- **Debate:** Topic – *Society Favours Men, Law Favours Women*
- **Poster Making Competition:** Topic – *Religion and Politics*
- **Essay Writing:** Topic – *Demonetization: Merits and Demerits*
- **Quiz**

Inauguration

The event began with the auspicious lighting of lamp by our Principal, Dr. S. P. Aggarwal, guests and faculty members, followed by Ganesh Vandana performed by Shivranjani (the music society of the College).Following which, our Principal addressed the students.

The event started with Debate on the motion **Society Favours Men, Law Favours Women**.

A debate competition is something which a political science student likes the most. Students participated in group of two; they used various skills like overstatement, live examples, current affairs etc, to convince the audience, either in favour of or against the motion. The judges, Dr. Umesh Jha (Associate Professor, Department of History) and Dr. Nirmalya Samanta (Associate Professor, Department of English) were deeply engrossed in the ideas of the students.

The next event was Poster Making Competition on the topic **Religion and Politics**

A total of 14 teams participated in the competition, each team consisting of 2 members. Students from BA (Prog.) also participated in this event. The participants were given 50 minutes time for putting their ideas in the form of colourful posters.

The final and most awaited event was **Quiz**

The competition included three rounds, in which the questions covered Political Thought and Theory, Indian Constitution and Politics, and Current Affairs. The event drew participation from 8 teams from all the years. Mr. Hari K. Sharma was the quiz-master. The student audience also enthusiastically participated and attempted to answer the question that were passed by the teams, and received complementary prizes.

Essay Writing Competition on the topic: **Demonetization: Merits and Demerits**

The participants were required to write an creative essay on the topic in 2000 to 3000 words, in English or Hindi languages.

For all the events, winners were awarded with cash prices and certificates. Every participant was awarded with the participation certificates.

Dr. Aparajita Mazumdar gave vote of thanks to the Faculties, student's volunteers and coordinators. She thanked everyone saying they have been fortunate enough to be backed by a team of very motivated and dedicated faculties, and mentioned all the students who participated and made this event successful. Also, she concluded that the efforts put in by everyone have bared the fruits.

Name	Class/Year	Event	Position
Abhishek Raj Ingit Gangwar	B.A. (H) Pol. Sc. 1st year	Debate	First
Sweta Pinku Jha	B.A. (H) Pol. Sc. 2nd year	Debate	Second
Nayan Kr. Saini	B.A. (H) Pol. Sc. 3rd year	Debate	Best interjection
Shivansh Kushwaha Neeraj Kumar	B.A. (P) 1st year	Poster Making	First
Nishat Shuchi	B.A. (H) Pol. Sc. 1st year	Poster Making	Second
Abhishek Raj Md.Mobbashir Rohit Gupta	B.A. (H) Pol. Sc. 1st year	Quiz	First
Nayan Kr. Saini Ramniwas Gurjar Subash Rana	B.A. (H) Pol. Sc. 3rd year	Quiz	Second
Pradeep Singh	B.A. (H) Pol. Sc. 2nd year	Essay Writing	First
Rohit Gupta	B.A. (H) Pol. Sc. 1st year	Essay Writing	Second

REPORTED BY: Atul Gopinathan (Student of B.A. (H) Political Science, 1st year)

GLIMPSES OF ACTIVITIES

Lighting the lamp by Dr. S. P. Aggarwal, Dr. Nirmalya Samanta, Dr. Umesh Jha

Guest of honour lightened the lamp

Associate Prof. Jagannath Choudhury, welcoming the gathering

Dr. Gargi Sengupta honoured the chief guest with bouquet and memento

Dr. Ajay Kumar, Teacher In-Charge, inspired the young audience with his word of wisdom.

The first event of the day, Debate was good and kept the crowd entertained with all the participants coming up with creative agreements of their own.

Poster making competition, most awaited colourful event

The Audience at the event

Dr. Nirmalya Samanta and Dr. Umesh Jha judging the Debate

Song performance, to refresh the audience

One of the most interesting events, Quiz

Prize distribution

Prize distribution

Prize distribution

Prize winners of the event

Dr. Aparajita Mazumdar, giving the Vote of Thanks