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# SATYA



**GANDHI-AMBEDKAR STUDY CIRCLE**





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## FROM THE PRESIDENT'S DESK

Each time I think about the Gandhi Ambedkar Study Circle, the image that comes to my mind is that of me standing in the morning assembly last year, inviting interested first year members to be a part of rebuilding a society. When I look back now, my heart brims with pride at the deep strides our society has taken in both past and current academic years.

We are no longer entitled to the 'underdog' tag, for this year has been a litmus test of sorts for our society. It was a year to show maturity and earnestness and I am glad we have. For what we are today, due credit must be accounted to our Staff Advisor Tasneem Ma'am and the A-Team a.k.a the second-year council. If not for them, we would still have been the name on the Library Corridor Notice Board, fading and long-forgotten.

While I was preparing the report on our society activities this academic year, I was by all means astonished by the sheer number of events we have been able to organize - starting with the second edition of Dialogo, our version of a student led panel discussion, to screening Shyam Benegal's Making of Mahatma and hosting Dr. Avijit Pathak and later another Panel Discussion on 'Discrimination', which I personally believe has been the best I've attended in this college. Looking back, movie screenings and panel discussions were our forte this year as it made the lion's share of our activities.

'Muffins (Revolution)' our play that we staged on behalf of IILM at 'Words in the Garden' Festival's 3rd edition was all the more memorable as it finally made our cash registers ringing and bank balance sheets filling.

Each of us in the council looked forward to Satya, and the expectation and excitement was natural, owing to the Tharoor factor from the previous year. Satya 2019 was a four-day affair, which I find it hard to believe that we have been able to pull off. From the assembly podium last year to writing this article, the journey has been memorable, wonderful and tumultuous. Satya 2019, was perhaps the longest society fest organized in our college.

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We had the brains behind the 60000+ strong farmers march that took place earlier, Dr Vijoo Krishanan, Joint secretary All India Kisan Sabha for a panel discussion on 'Agrarian Crisis'. I know what you are thinking - do we only have panel discussions? Well, no. On the next day, we collaborated with the Quiz Club to organise Ahimsa: The General Quiz' with a Gandhian touch. Later that day, we hosted journalist and author Vivek Shukla for a talk (not a panel discussion) on 'Gandhi and St. Stephen's'.

On Day 3 we screened Mari Selvraj's critically acclaimed anti-caste movie 'Pariyerum Perumal' in association with the Cine-Club. For our final day of Satya 2019, we had the renowned Sukmanch theatre troupe stage Kasturba vs Gandhi. Last but not the least, we also organized an essay writing competition for the students of the University on the theme 'What if Gandhi were alive today?'

When we started our process of rebuilding this society, under the hashtag #letsmakeGASCgreatagain, never once did we feel we would come so far. The story of this giant's awakening from dormancy, is in all ways an apt metaphor for 'Where there is a will, there is way.' Leaving this college in about a month's time, I take with me the best memories I have had in this institution. Many a times, I have come across people asking, Gandhi and Ambedkar were always at cross-roads, how can you be a part of a society with both of them in it and give equal space to both their ideas? Well, if there's one thing they unanimously agreed was, it was the right to express and the right to disagree. Societies like ours prove more vital than ever in an age where the freedom to dissent and disagree is becoming sparse. The ideal and vision that Gandhi and Ambedkar had for this great nation is fast being erased and it is up to us to keep their thought and actions alive through our words and deeds.

This, then, is the onus that I entrust upon the future of this society. And with the ambitious and earnest council, I have had the privilege of working with, my fears are put out to rest.

Satyameva Jayate.

Thank You.

**Mathew Jacob**  
**President**  
**Gandhi-Ambedkar Study Circle**

# मैं जल रहा हूँ

अभिमान ईमारतों सा  
गगनचुंबी हुए जाता है  
वो चिर अपेक्षित आशा का सूर्य  
ओझल होते सत्य-क्षितिज को  
खोजता, कहीं गुम हो चुका

ईमान के पंछी, सुबह  
निकले तो थे, लौटे नहीं  
बने होंगे शिकार, उन  
गर्बीली गोलियों का  
उड़ चली होगी उनकी रूह  
साहस के शेरों के साथ  
जो अब लुप्त हुए जाते हैं

बालपन की खिलखिलाहट  
तारकों की झड़ी  
ढँकी अंधकार में  
छिपी नूतन-प्रकाश में  
वो ठहाके उल्लास के  
विरह-रोदन वत्सल पुकार  
अनसुने से अनकहे से  
अज्ञान-शोर में खो चुके

आज वो चंद्रमा निकला तो है  
अकेला गुमसुम सा  
चला जाता है पश्चिम को  
उस काबे की तलाश में  
भूत-पूर्व की आस में

और मैं,  
उन पंछियों की याद में  
बालउर फ़रियाद में  
इस अजनबी से आज में  
मैं, वर्तमान, जल रहा हूँ

-आदित्य

Aditya Shekhawat  
3rd Physics

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# UNBORN WORLD

A world colossal and unborn,  
Bereft of core, unknown to dawn  
Yet awaits its divine Seek  
For it holds the Petty, the Freaks and the Torn.

'Tis the Petty who rule this soulless hole.  
They rule it for it lacks a soul.  
Owing their pettiness to the chimerical belief  
That their rule is fair in a world so shoal.

The Freaks, so far, dream galore,  
Seeking empathy in an absent core.  
While lacking brawn and hope and guile,  
They freakishly fight this eonian war.

The Torn, on the fence, dangle cold feet;  
Their Petty cries lie far too discrete.  
Segueing with the will of a dwindling fire,  
These Feeble Freaks remain victims of deceit.

Oh, poor Torns!  
Live a strange life indeed.  
Grasped by the inability of misdeed,  
They loathe and repent while, yet again,  
Standing ready to be skinned of creed.

Poor Torns.  
Being sucked in by Petty deceit,  
While wriggling for a Freakish release.  
They're souls lost in a labyrinthine loop  
Of sin, regret and echoic caprice.

Poor Torns.



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Remain neutral pawns in a created fight,  
Those blinded by a lopsided sight.  
Their flesh is petty but hearts Freaky.  
Say, who ever heard of fleshless might?

Of a sudden the veils of deceit untwist;  
Torn hearts now see the mirage subsist-

They now see.  
They now persist-

That the Petty and Freaks don't differ after all  
For the Freaks, my dear, do not exist.

Born as dreams in minds of the Torn  
They die as one, before hope can dawn.  
Mere figments of imagined triumph, these Freaks  
Remain poor Torns who've lived too long.

They remain defeated, conflicted Torns  
For the Petty still flaunt their lowly horns.  
Blessed by ignorance, doomed by ebbing light,  
The once Young Freak now mourns and scorns.

Will this struggle ever sojourn to reflect?  
Will the clouds of deceit ever really shed?

Say, yes they will.  
Say, yes you bet.

When Torns do tell posterity to rebel  
'Tis the Torns who'll make the Petty regret.

And as the Petty will drown in woe,  
As the world will witness its own expo,  
The Torns will bloom into feral Freaks  
And the Freaks will not be freaks anymore.

# DUSK

Brooding eyes fallen over sunshine,  
Bleak stare shattered within rumbling hours,  
Sensing incense of yours within mine,  
Looked up staring infinite stars.

Brushing wane embracing the dusk,  
Loosing rain cleansing the musk,  
Heavy clouds covering the wood,  
Animals crushing down coconut's husk.

Drenched air fevering the senses,  
Clenched palms galloping the breath,  
Entangled within the number of fences,  
Bereaved life lying beneath.

Fallen, leaves of the lurked noon,  
Stream tangling the murky moon,  
Wavering winds chanting the nature,  
Wishing thy soul to meet mine soon!

Utkarsh Guneta

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# THE SPECTRE OF NEOLIBERALISM

A spectre has been haunting the world---the spectre of Neoliberalism. All the powers of the new world have entered into an unholy alliance to conjure and sustain this spectre: giant corporations and surveillance states, venture capitalists and right-Wing politicians, social opportunists and market fundamentalists. Read literally, Neoliberalism happens to be the closest politico-economic system that is conjured in one's mind when referring to democracy and the free market in one way or the other. This triumph of neoliberalism all over the world is supposed to have been achieved through the forces of Globalization, which in turn is believed to have been precipitated largely by the information-technology revolution of the late twentieth century. Albeit these developments appear to be deceptively innocuously and generally anticipated, we are faced with fundamental questions, like, how liberal is Neoliberalism, and how global is Globalization in reality.

The Neoliberal economy has in fact become an oligopolistic and unfree economy, commanded discreetly—and sometimes overtly too—by predominant giant corporations. Moreover, the politico-commercial nexus that sustains this model has affected a virtual amalgamation of capital and the state (the church suffering a drop in its popularity in recent times), thereby diluting the ethical and legal constraints imposed on certain economic activities quite considerably. Cronyism has emerged as the order of the day. Tapping unexplored markets to the extent of even distorting the prevalent consumption patterns has become the primary motive of these corporations which are often hierarchical and discriminatory and to the core yet attempt to maintain a façade of being 'reasonably' egalitarian. The gimmicks of Corporate Social Responsibility aimed at self-aggrandizement, publicity and cleansing of unaccounted income mostly turn out to be inadequate, ineffective and at times, inappropriate too.

Globalization of the economy has led to the proliferation of production centres in those parts of the world where resources are available cheaply, yet there has been no effective decentralization of the world economy (if such a thing can even be conceived keeping the present politico-economic context in mind). On the contrary, the control mechanisms have become more stringent with governments of the economically more successful countries putting up one tariff barrier after the other, and the most important economic decisions of what, how and for whom to produce being taken from the most restrictive and conservative spaces imaginable:

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the predominantly white, masculine board rooms of the headquarters of these giant corporations, situated in a handful of metropolises known to be the centres of world trade. The neoliberal state facilitates the work of these corporations when they are thriving, through more ways than are necessary, and bail them out when they face impending danger, because of their own callousness, by using public money in an arbitrary manner.

Intra-corporation trade across borders, characterized by the advent of 'virtual capital' and often depicted as 'international free-trade', is nothing but a spectacle which hides the grimy facts of how unequal trade really is in today's 'globalized' world. The appropriation and consequent deployment of sensitive information through technological abstractions—in situations and spaces where such technology is accessible—creates an imbalance in the power-relations of the Giant Corporations vis-à-vis the ordinary consumers. The transactions emerging out of this paradigm provide an illusion of choice while constraining their liberty of thought and action severely. Echoing Orwell in today's world, all countries are globalized but some countries are more globalized than others.

The popular perception of Neoliberalism in the society happens to be shrouded in and reinforced by self-sustaining myths. This is because the neoliberal society is characterized by intellectual hypocrisy—if not bankruptcy—and seeks complacency in its own moral image. The ideal of a homogenous Neoliberal society is shoved down everyone's throat as the 'desirable' along with the propaganda pill. This in turn is normalized through the utilization of various instruments of cultural imperialism which attempt to depict and prioritise a 'worldwide consumerist culture' at the cost of the pre-existing variations in the patterns of consumption—lifestyle being a function of such consumption—in different human societies.

Neoliberalism has become an anathema to the very idea of traditional liberalism and the latter has been turned on its head by the former. While devoid of the originally intended content, Neoliberalism thrives in spite of all the criticisms aimed at it because of its widely acceptable and almost mythical self-image, which has been idolized in the popular psyche and culture as formidably as possible. Mass-interpellation into the neoliberal system has been so complete that it becomes seemingly impossible to even conceive of an alternative to it from within the neoliberal paradigm without radically departing from it. Liberalism has long been dead. Long Live Neoliberalism!

**Suchintan Das**  
1st History

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# TOWARDS A CONCEPT OF THE GANDHIAN POLITICAL - ECONOMY

*'According to me, the economic Constitution of India and for that matter of the World should be such that no one under it should suffer from want of food and clothing.'*  
- Mahatma Gandhi

After becoming the President of the United States of America for the first time, Mr. Barack Obama was once asked by a journalist, which person (alive or dead) he would like to invite to dinner. Obama replied, saying he'd invite two people - Mohan Das Karamchand Gandhi and Martin Luther King. Indeed, both figures are incredible and their achievements, staggering. Showering praise on Bapu, the most venerated as well one of the greatest scientists of all time, Albert Einstein, remarked, "Scarcely will future generations believe that such a man in flesh and blood walked upon this earth".

Gandhi would always suggest people: "If you are in a quandary of what to do and what not to do, ask yourself, whatever you are going to do, will it bring change in the life of the poorest of the poor?" He had once remarked: "my life is my message." If we closely examine his life, his thoughts and his actions, we will realize that Gandhi was not only an individual but an institution. His life was an explicit manifestation and efficacious execution of different eclectic ideas. His thinking was multifaceted, encompassing the whole gamut of spiritual, social, economic and political aspects of human existence.

Gandhi was neither an economist nor did he directly and exclusively write or propound any principles or theories of economy; yet, he had a comprehensive and sustainable conception of economic development of Indians aimed at moral and spiritual upliftment of the masses. Gandhi wanted to ensure both the economic and political independence of India. For this, he had his own distinct concept of Political-economy in the Indian context which was based on his firm belief in truth and non-violence.

According to B. N. Ghosh, "Gandhian Political Economy is a study of the clash between the historical actuality of British imperialism and the spiritual reality of India."



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On one hand, it exposes the devastating impact of British capitalist imperialism and on the other hand, expounds the Gandhian model of Political economic development which is not circumscribed to materialistic development and aims at the higher goals of ethical and spiritual upliftment. It is against the violent clash between the deprived individuals and authoritarian state; and proposes to establish a cooperative, harmonious and trustful relation amongst them. Although Gandhi did not exclusively propounded any theory of Political Economy, it is on the basis of his various writings (Hind Swaraj 1909), speeches (a speech delivered in 1916 in Allahabad) and views the critics have developed the theory and principles of GPE.

There are four basic axioms of Gandhian Political Economy – truth, non-violence, non-possession (Anasakti or Aprigraha) and welfare of all (Sarvodaya). Gandhi was a man of all religions and he believed in Sarvadharmasambhav (equal vision towards all religions). This is why we find him drawing these religious doctrines from all the prominent religions viz, Hinduism, Islam, Christianity, Buddhism, and also Jainism. He was greatly influenced by John Ruskin's writings and Tolstoy's masterpiece, *The Kingdom of God is within you*, which played a crucial role in the shaping of his ideas and beliefs. Truth, according to him, was all-powerful and is the very base of the entire universe. On the power of truth (Satya), one could defeat any kind of injustice.

Gandhi firmly believed in 'Ahimsa Parmo Dharmah' and according to him, one could not adhere to truth without Ahimsa. In fact, truth and non-violence were two sides of the same coin. Ahimsa was equally applicable on non-possession (anasakti) which should be voluntary, not through force or violence. He was a keen advocate of 'Sada Jivan Uchch Vichar.' This axiom of Anasakti is derived from the doctrine of Nishkam Karma expounded by Krishna in Gita. Gandhi asserts that if everyone took care of one's needs, not wants and greed's, then poverty would vanish by itself.

This notion of non-possession or Aparigraha is linked with his concept of trusteeship in which the capitalist and wealthy people will take care of the deprived and dispossessed section of society, leading finally to the welfare of all (Sarvodaya). This axiom of Sarvodaya is based on the notion of 'Sarve Bhavantu Sukhinah, Sarve Santu Niramaya'. Hence, these all axioms are linked with each other and provide a potent foundation for GPE which will ultimately lead to the holistic development and welfare of all (Sarvoday), not only the few privileged and powerful people.

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### **Principle of the development of socio-cultural human wealth**

According to Gandhi, there should be a harmonious relationship between social and cultural life of people which would create human wealth to ensure the economic welfare of all. For this, he stressed an economic system based on the social relations of individuals in which all would take care of the needs of one another. There would be no gap between the creator and consumer, and everyone would work for one another. Producers of goods would be aware of their consumers and hence, all the economic activities would be based on reciprocity and mutual obligation rather than maximum gain and self-seeking motives. Hence, this principle devises a method of economic welfare of all through socio-cultural relations of people. It is characterised by cooperation, not competition, and is aimed at creating harmony among the masses.

### **Principle of historical specificity**

This principle deals with the juxtaposition of the specific historical context of British capitalist imperialism and Indian traditional economic order. Gandhi can be seen as the personification of Indian tradition, moral values and religious culture. He understood the polarity between Indian historical context and British capitalist imperialism. By discerning the underlying dichotomy between the two systems, he developed his own perspective regarding the model of development. He closely surveyed the Indian historical economic system and the capitalist system of Britain. He underscored the devastating impact of British capitalist model and argued in the favor of Indian traditional economic system. Hence, by becoming historically specific, he critiqued the British capitalism imposed on India. It was in the response of the destructive economic model of Britain, he could devise an alternative model of economic development which was shaped by a new perspective of his own.

### **Principle of heterogeneous agents or players in the system**

This principle places emphasis on the role of heterogeneous agents in economic activities. Gandhi himself worked for gender equality. He wanted to see all the casts, classes and communities working for the common good of all with cooperation and coordination amongst them. This sort of system would ensure welfare of all, not of the few selected people. In this way, Gandhi critiqued the utilitarian principle of Jeremy Bentham and James Mill which was concerned with 'the greatest good of greatest number.' Gandhi was concerned about the greatest good of all, not only the greatest good of the greatest number. Gandhi was also against the Spencerian principle of survival of the fittest. Underscoring the crucial role of heterogeneous agents,

Gandhi cited the example of the old Varnashramadharma which was based on interdependence, reciprocity, cooperation and coordination. He made a clear distinction between the social division of labor in the functional Varna system and the division of labor in the capitalist system of British imperialism. According to him, this social division of labor based on interdependence and cooperation is far better than the capitalistic division of labor which is based on profit and exploitation. It was this degeneration of the varna system by the British that lay the root cause of class inequality and poverty in India.

### **Principle of structural reform/adjustment**

Gandhi remarked about the creative destruction caused by the capitalist model of the British imperialism. To overcome this, he suggested a creative deconstruction of the old economic order which was based on the socio-cultural relationship of the masses. He wanted to revive the Indian traditional economic order in which different communities were interlinked and interdependent through their diverse economic activities and hence, would take care of the economic needs of one another. Thus, he is in favour of structural reform which was derived from the varna system of social division of labor, and which will involve families and communities in economic activities. He was in the favor of a gradual structural reform through non-violent means; and was against the hasty and drastic overhauling of the social institutions. It is here he decisively differs from the Marxist view of drastic change and revolution through violence.

### **Principle of bounded rationality**

This principle helps to understand the way of rational thinking which is limited, restricted, conditioned and even manipulated by the idea of capitalism. This capitalistic mode of thinking circumscribes us to think in terms of only materialistic gain, and it creates in us a capitalistic attitude towards every aspect of life. Hence, we start assessing everything in terms of profit, benefit, loss, cost, money etc. It is through this narrow and confined rationality that the capitalistic system gets consolidated. This bounded rationality restricts us from even thinking beyond materialistic gain. We become accustomed to understand everything according to its money value. Further, this capitalistic economic order that is surrounded by instability, uncertainty and risk, prevents an individual from moving out of the limited scope of bounded rationality.

**Principle of trusteeship**

The principle of trusteeship is a robust tool for bringing a decisive change in the institution of capitalism. Gandhi proposed that the excessive wealth of capitalist people could be kept as a trust and be used for the welfare of the masses. In this situation, the capitalists would take care of workers, who would, in return, develop trust for capitalists. It would create an economic milieu based on cooperation, reciprocity, harmony and more importantly, trust. This principle of trusteeship was equally relevant for the harmonious and cooperative relationship between citizens and state. A state which generated organised violence could be turned into an all-inclusive welfare state through popular participation and decentralization of power. This ideal of trusteeship had potential to forge a strong civil society through spiritualisation of politics, maximum individual freedom and democratic principles. Hence, this principle of trusteeship played a vital role in the creation of a harmonious and mutually trusting relationship between capitalists and workers, the state and individuals.

On the basis of the above discussions, it can be concluded that these principle of GPE are fairly crucial to understand the real nature of the capitalist model of the British imperialism and the Indian traditional economic order. They have successfully brought out the adverse and contradictory impact of British capitalistic system on the Indian traditions. Although Gandhi himself did not lay these principles, his firm belief in the axioms of truth, non-violence, non-possession and welfare of all, provided a strong foundation to build an all-inclusive, sustainable and harmonious Gandhian model of economic development. On the basis of the theory and principles of Gandhian Political Economy, we can create an alternative model of economic development which will ensure holistic growth of all. In the present scenario where the gulf between the rich and poor is rapidly widening, Gandhian Political Economy has become more relevant than ever. It has the potential to solve the maximum number of problems of the current capitalist world economic order.

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Delhi University

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## MAHATMA GANDHI IN 2K19!

The question of Gandhi being alive is as interesting as it is hypothetical. A lean, skinny old man with a stick, spinning and wearing khadi and preaching the power of truth and non-violence – this is the conventional image of our loving Bapu in our minds. And why not? This was what Gandhi had become till the time of our independence – a barrister who completed his education in England, a fighter in South Africa, who raised his voice against racism and emerged as a powerful leader and the one who dedicated all his life to free India from colonial rule. Apart from this, Gandhi was a smart and influential leader, who knew his people very well. Will such a person, on whose summons diverse people once united, still exert such an influence? Will people still unite at his call? Will present leaders still listen to his ideas and follow his advice? Will the youth still leave everything and follow the mahatma?

It is true that Gandhi knew his people. However, now the times have changed. People are different, as are their ideals. They have different beliefs, needs, demands, expectations and a whole new perspective of life. The global position of India, moreover, is now strikingly different from what it used to be seven decades ago. Gandhi, who asked to quit foreign good and emphasised use of swadeshi, will see that the same country whose culture he wanted to cherish has totally in line with western culture. The ideals Gandhi taught are on the verge of extinction. Truth is nowhere to be seen. Violence overpowers the minds of people. Those who were depressed still claim to be depressed. Gone are the days when leaders selflessly wanted to serve people and work for them. Now each and every step is influenced by personal profit.

If Gandhi were alive, he would have been turned into a living idol, whose blessings would be sought on every national festival and each leader would go to him before and after elections. Youth would find his principles impractical and hard to follow. People no longer care about the common good till their own demands are granted. The only things they have ostensibly inherited from him are strikes and displays, sometimes for legitimate causes and at other times, for illegitimate ones. Nowadays, people won't come to streets until the cause is in line with their vested interests. Politicians now in no case will be ready to put their chair at stake for sake of people on a call from Gandhi.



In this era of social media, everyone is racing to popularise Gandhi's motto and ideology. It has become a platform to play a blame game. Who knows whether these self-made critics would spare Gandhi or not? Perhaps, Gandhi's presence today will do no good or worse to the world today. No leader from past, however strong, can possibly do anything. This strong personality had done his part in past because of which we are in this position. Now we actually need Gandhi, but a new one, who knows the present needs and is able to do something great like him. Let history remain history because history can't change the future but can only influence the present.

**Yashashvi Vashishtha**



