

SCROLLS

Unearthing Historical Narratives

Vol.1

Issue 1

March, 2019



Kristu Jayanti College

AUTONOMOUS

Bengaluru

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Department of History



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PRINCIPAL



'SCROLLS' published by the Department of History in the 20th year of the College is commendable. History is more than simply looking and studying the past - it is also about critically engaging with the present and the future. The scope of History has changed drastically. Learning about individuals, families, nations and the global community enables understanding of people and culture. Learning History removes ignorance and promotes empathy. The magazine is a creative expression of the students that clearly demonstrates curiosity, research skills and technical skills. I congratulate the Department of History in bringing out the Magazine and wish this academic exercise serves as a canvas that explores and portrays various facets of history and skills of students. It is the next step of translating their knowledge into creative literary forms.

- Rev. Fr. Josekutty P.D.

VICE PRINCIPAL



History tells us 'the very corner stone of survival and growth of human being is the Innovation'. There is no innovation without creativity. The students of today are epitome of digital age and we at the Kristu Jayanti College provide suitable avenues of utilizing the formidable cognitive skills students are developing on their own. The activities of the department of History challenge every learner not just to learn the past but to think critically and creatively in order to be ready for the future. One is kindled to rise above one's own expectations. I congratulate the department of History for publishing a new magazine 'SCROLLS' that facilitate students to work as team and display their creative skills and research prowess. Wish you all a successful future.

- Rev. Fr. Augustine George

DEAN



It's a matter of pride that the History students of our college are bringing out the first edition of 'Scrolls'. Through the editorial team, I came to know that this publication provides students' an interactive platform for expressing their views and opinions about the issues of historical significance, and also to discuss the career prospects in this field. This new endeavor is commendable, and always this 'small and smart' department has academically enriched the faculty of Humanities. I strongly believe that 'Scrolls' is going to record the immense talents of our BA HEP and HTJ talents, and will proclaim the world about their creativity, perspectives and innovative thinking. The publishing of Scrolls is reflective of the efforts put in by the student authors, editors and the faculty members of the History department. And I take it as an opportunity to credit the contributions of Prof. Ramya and Prof. Hemango, who are spearheading the department to greater heights in the academic scenario.

- Dr. Gopakumar A. V.
Dean, Faculty of Humanities

FACULTY EDITOR



"Subjectivity", "Objectivity", "Narrative" are a few words quite commonly heard in history oriented discussions. History as a field of study, like most others, strives to achieve objectivity. However, like Carr argued, subjectivity is embedded in it due to its most important variant - Historians. This also, thus, leads to multiple narratives. Using this very intrinsic element of history Scrolls headed out to explore various plots in different periods and episodes of Indian past as well as the world arena. Comprising of under-graduate student authors, these narratives explore areas such as 18th century Indian history, Commemorative pieces, Munich Massacre, Re-reading French Revolution through contemporary songs etc. Similarly, the first four articles explore various academic genres which were originally the Dissertations of final year students. The editorial team hopes that the readers have an interesting time reading and unearthing various historical narratives through these vibrant pieces.

- Prof. Hemango Akshay Hiwale
Department of History

FROM THE DEPARTMENT OF HISTORY



What can History learners of today do tomorrow? This must be the most frequently asked question to the teachers of History. Being the mother of Social Sciences, learning History provides a foundation for the study of other social sciences including Philosophy, Economics, Politics and even Art and Religion. The students of History cultivate evergreen and enviable skills as part of their learning; they look at events, places and people with objectivity and use research and analytical methodology. This along with the ability of communication and team work are highly valued by the employers. The need for skillful and scientific minded historical researcher is found not just in academic arena but more in the field of media, law, museums, advertising, development agencies and non-profit organizations heritage and tourism industries. History graduates being generalists have the same opportunity as any other graduate in the modern offices. A history degree, backed by a specialization at the Masters level, can pave the way to a number of specific careers. Defined by the pursuit of educational excellence, studying History at Kristu Jayanti College will open the doors of curiosity and enquiry, develop the transferable skills and knowledge one needs to enter your desired profession. The Department of History cultivates attentiveness and empowers students to pursue historical learning, develop critical thinking and apply their research abilities. The department activities enable students to learn from the past and apply to the present for the future growth and prosperity of the individual, society and nation.

At Kristu Jayanti College, all activities aim at a synergy of Knowledge, Skills and Attitudinal development. The Department of History through the updated curriculum, field visits, projects and experiential learning activities grooms students and enables holistic development. The department organizes interactive programmes in Archaeology, Art History, Numismatics, Culture and Heritage and other emerging areas. Field visits, exhibition, Debate, Student Presentations, historical movie analysis are regular features of the department that showcases talent and creativity. The department raises sensitivity, awareness, involvement in historical learning, so we can produce competent citizens, public leaders, policy makers and empathetic knowledge leaders of tomorrow. History Club has commenced its journey in the 20th academic year of the institution. The maiden release of the magazine 'Scrolls' unveils the creative expression of the budding historians and researchers marching ahead proudly carrying the legacy of the institution and the nation. I convey my appreciation to Prof Hemango Akshay and the team of student Editors and budding historians & authors for producing a creative production in historical field of study and research. I convey my special appreciation to the beloved alumni of the department for keeping in constant contact with the department and for sending their congratulatory messages to 'Scrolls'.

- Prof. Ramya B
Head, Department of History

STUDENT EDITOR



History is a cyclical poem written by time on the memories of man" (P.B.Shelley). The success of historical creativity lies in the power to perceive, the power to observe and the power to unearth and learn various powerful narratives. We (The Department of History) are really proud and exuberant to acclaim that we are ready with all new hopes and hues to bring out the First edition of "SCROLLS" which is surely going to unearth the unravelled world of historical narratives.

History as a discipline not only sheds light on the past incidents but is also a teacher to the humanity to correct its past mistakes and to follow a path which achieves sustainable solutions to the ever increasing problems in the world. The enthusiastic writings of our young writers on various intriguing subjects, department activities, cartoons, poems and fascinating photos are indubitably sufficient to hold the interest and admiration of the readers. I am sure that the positive attitude, hard work, sustained efforts and innovative ideas exhibited by our young minds will surely stir the perception and reasoning among the readers and take them to the surreal world of unalloyed joy and pleasure. We have put in relentless efforts to bring excellence to this treasure trove.

(Michelle Obama) "There are still many causes worth sacrificing for, so much history yet to be made" and so many "SCROLLS" yet to be unearthed!

- Mr. Johns George Thamphy
Student Editor

SCROLLS

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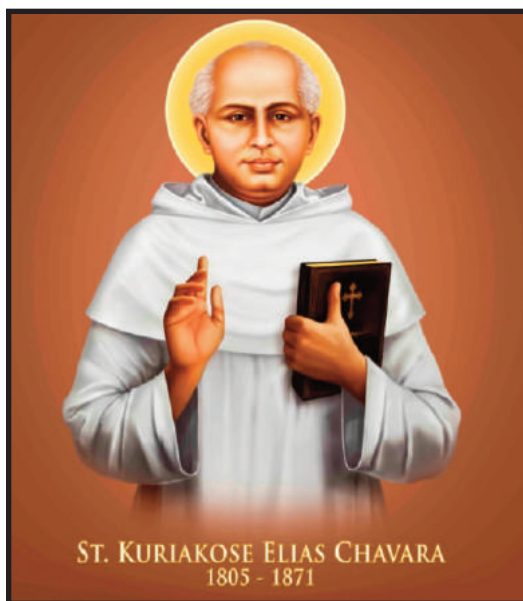
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REMEMBERING SAINT CHAVARA

In the beginning of the 19th century the state government of Travancore began to take more interest in the field of education in line with the protestant missionaries which benefitted people across religious boundaries. But the educational condition of the Catholics was abysmal. Fr. Chavara realized that the condition of the community would further degrade if they did not move with the times. He decided that the religious congregation should concentrate on educational work.

St. Chavara was a visionary, an innovative front-runner and enthusiastic educationist with prompt initiatives and strategies. His vision of human beings and society are originated from a divine vision. The one who sees God in oneself recognizes the same in others too. Such was the experience of St. Chavara. In his poetic writing 'Atmanupatam' he expresses his deep desire to see God. Over the years, Chavara had been inspiring the weak, reviving the ill and empowering the socially ostracized sections of society, without any distinction of nationality, caste, race, or religion. St. Kuriakose Elias Chavara was a visionary who created the first Sanskrit School in India, which was open to all castes. This, definitely, is an important contribution towards national integration in a multi-religious, multilingual, multicultural setting of our nation.

Kuriakose Elias Chavara was born on 10th Feb, 1805 to God fearing parents - Kuriakose Chavara and Mariam Thoppil of the Syro Malabar Church at Kainakary near Allapuzha, Kerala. He is referred to as the 'Father of Literacy' in Kerala. He is remembered for his various contributions to the socio cultural and religious development of Kerala and was endowed with exceptional creative and leadership qualities.



St. Kuriakose Elias Chavara introduced 'Pallikoodam' movement, providing free education for all at schools attached to every parish churches in Kerala. The legacy still continues with over 1200 educational institutions imparting knowledge to over 4 lakh students around the world. In this regard, CMI institutions stand tall in the field of education. He started a school at Mannanam, Kerala in 1846. In 1887 he started 'Nasrani Deepika' the first Malayalam daily. It was printed at St Joseph Press (another initiative of St.. Chavara encouraged children from backward sections of the community to study along with children from upper class families)

It was in the first decade of the 21st century that on the orders of the Supreme Court, the government introduced a mid-day meal scheme in government schools. One and a half century before this, Fr. Chavara provided food to students from poor families because he believed that good food was a must for the intellectual and physical growth of children. He set up India's first home for the poor at Kainakar, which continues to this day. He gave a written instruction on how funds should be collected to run homes, which were meant for the destitute. In his own life time, he set up several such homes. The Sanskrit School was started in 1846 at Mannanam. Until then Sanskrit was more or less the preserve of some. He started a school where he employed a Brahmin from Trichur to teach Sanskrit. The students of his seminary were taught Sanskrit. He himself was a life-long student of Sanskrit.

He strongly believed that intellectual development and education for women were the first step towards social welfare. Fr. Chavara was responsible in finding a religious congregation for women which was to uplift their social status. The members of the congregation were to give education and training to girls so that future mothers would be enlightened to instruct and guide their children. He improved employability of women through Vocational and Technical training. He was the co-founder and the first prior General of the first congregation for men in the Syro Malabar Catholic Church and similar one for women. Kuriakose Elias Chavara died on 3rd January 1871 at Konnamavu. He was buried in St. Philomina's Forane Church. His body was later moved to Mannanam. His memorial is celebrated on 3rd January as per the Syro Malabar liturgical calendar.

A remarkable social reformer etched in the annals of History and gratefully remembered by generation after generation.

- DIYA KAPPEN
BA (HEP) 4th SEM

BETWEEN HOPE AND DESPAIR: EVERYTHING IS SHORT-LIVED

"....nothing is permanent here" said my Dad when I asked him if Oman was the safest country in the Middle East. I had my own doubts back then. But with age, grew my consciousness, a wider understanding of the people, their culture, their habits and above all I understood the position of the expat population residing in Oman. Strict visa laws, lack of integration, temporary residence permits, sponsorship system, form the structural boundaries within which all migrants in Oman live.

Opting for Social Science as my area of undergraduate studies enhanced my already keen interest in this topic. Thus, the urge to enquire further on the plight of the migrants in Oman, in this period of mass influx of refugees to various parts of the world, and to discern the impact of migrants in the development of various countries in the Middle East, drove me to venture into the same.

Ibra, one of the oldest cities in Oman is not only a centre of trade, religion, education and art but also home to some of the largest tribes of Oman such as Al Harthy, Al Maskary and Al Riyami. Thus, Ibra became the obvious field of enquiry to look for the answers to my question and Oil became the centerpiece to my narrative. The discovery of oil in the early 20th century opened new avenues for international movement. The 1973 spike in the oil prices enabled the Gulf countries to rapidly expand their economies and thereby attract Asian workers. This factor played a substantial role in bringing a major portion of the expat population to the Middle East mostly for economic reasons.

Oman's history of migration goes back several hundred years but the migration patterns we see today started with the oil boom of the 1970s. Oman's state income significantly increased and substantial development projects were started under the leadership of his majesty Sultan Qaboos Al Said Bin Said, to build and modernize infrastructure. At that juncture, the local population was largely unskilled to fill all the positions needed. This resulted in a growth of rapid influx of skilled personnel and thereby an increase of non-national population. This pattern was seen in almost all the GCC countries such as Bahrain, Oman, Saudi Arabia, Kuwait, UAE and Qatar.

Primary source for this research was the information gathered through questionnaires which were distributed to residents of Ibra belonging to middle income groups who had jobs in either public or private sectors. The respondents were school teachers, nurses, doctors, salesmen and others. Secondary sources included other research works, articles, and statistical data from the government websites like National Center for Statistics & Information (statistical government record of the Sultanate of Oman). People of 5 different nationalities participated in the research: Philippines, Nepal, Pakistan, Sudan and India. But Indians form a large part of the expat population in Oman both in my study and in the overall national statistical data. Initially most of the migrants originated from other Arab countries such as Jordan, Yemen, Egypt and Syria. With time, countries in South and South-east Asia such as Pakistan, Bangladesh, Philippines, Sri Lanka, India and Indonesia became important sending states. A small percentage of migrants also belonged to Western countries.

One of the most important aspects of migrant life in Oman is the Kafala system. It often translates as 'sponsorship', functioning as the legal basis for the migrant's residency and employment. It re-

quires the sponsor or the employer to assume full economic and legal responsibility for the employee during the contract period metamorphosing the migrant into a private citizen either in a public or a private sector while residing in Oman. The Kafala system ties employee to employer through work, contract and residency.

Through all these, more than 90% of the migrants had a positive impact on their lives after they moved to Oman. There has also been an increase in their savings which has helped them in upgrading their standard of living both in Oman and in their natives. It has also enabled most of them to support their families back home by giving them financial assistance whenever and wherever needed. In my findings 98% of them were satisfied with their migration experience to Oman. They were also satisfied with the working conditions even though their stay in Oman is temporary because of the ever changing government policies favouring the local population.

Labor receiving countries like Oman rely on the migrants for the functioning of their economy while labor sending countries like Pakistan, India, Sri Lanka, Bangladesh etc count on remittances as an essential source of foreign exchange.

In the recent years, with the initiation of the Omanization policy aimed at giving jobs to the local population, the number of migrants in Oman has drastically decreased. Omanization plan is seen as a national objective in order to stop the continuation of the country's dependence on the expatriate manpower by substituting Omani nationals for foreign labor.

Implementation of Omanization in different phases has caused a state of confusion and insecurity among expatriate labour force. So, the government of Oman will have to come up with certain strategies by which an atmosphere of mutual interest will be maintained because, expanding economic activities aim at providing gainful employment to locals as well as fulfilling remaining needs through expatriates.

As there is no global body to oversee the movement of people first of all there should be a powerful UN agency managing migration in the global interest rather than leaving it to the nations with differing interests and power. This, combined with real pragmatic understanding of the impacts of migration, might finally allow humanity to capitalize on the huge positive potential of its ancient penchant for moving.



- JOHNS GEORGE THAMPY
BA (HEP) 6th SEM

ARANMULA : A HISTORIC VILLAGE

Aranmula is a unique heritage village located on the banks of river Pamba in Kerala is known as the cultural capital of the in Pathanamthitta district. The village derives its name from the century's old Aranmula Parthasaradhy temple. People from various parts of the world visit this place due to its historical importance and its cultural values. This village is famous for various norms and cultures making it as famous tourist attractions.

This life of the village revolves around the sacred site of lord Parthasaradhy with a network of temples and sacred groves around. This temple is dedicated to the Hindu deity Lord Krishna and it is one among the 108 Divya desams. It is one of the most important Krishna temples in Kerala and the five ancient shrines of Chengannur.

Another speciality of the place is the world famous Aranmula Kannadi [mirror] crafted by specialized artisans. It is a handmade metal alloy mirror unlike the normal "silvered" glass mirrors; it is a metal-alloy mirror or front surface reflection mirror, which eliminates secondary reflections and aberrations typical of back surface mirrors. The exact metals used in the alloy are maintained as a family secret. Metallurgists suggest that the alloy is a mix of copper and tin. It is polished for several days to achieve the mirror's reflective surface. It is believed that the mirror brings prosperity, luck and wealth to home. In many of the museums it is exhibited too.

The Vallamkali (snake boat race) organised annually is a major tourist attraction. This snake boat race conducted on the Pamba River called as Uthirittathi Vallamkali and attracts devotees and international visitors. Thus Aranmula deserves a special place in the history of India.



- LERIN M JOSEPH
BA (HTJ) 6th SEM

TERRORISM AND ITS SOCIO-ECONOMIC IMPACT ON KASHMIR

This essay is an abridged version of my undergraduate dissertation carrying the same title. This essay deals with the historical background of the state of Kashmir and how the British's 'Divide & Rule' policy laid down the seeds for communal disturbance in the area after the two nations, namely, India and Pakistan were demarcated. The essay is mainly concerned with the study of actions carried out by the Indian and Pakistani government amidst the reason of Kashmir's control. There were a series of significant events which occurred in the course of history which inspired me to write this paper.

The significant events include the standstill agreement between Kashmir and Pakistan, the Instrument of Accession, Indo-Pak wars of 1947-48, 1965, 1971 and 1999 respectively. Events like 1987 state elections and 1989 ethnic cleansing of the Kashmiri pundits have become the very cause for the current situation in the state of Kashmir.

The central idea and objective of the research is to find out the reasons which led to the militancy in the state of Kashmir and how it turned out to be large scale insurgency in Kashmir and how it led to many ill-effects to the state and its people, ruining the very foundation of the state i.e., its social and economic spheres which are the important segments of a state.

My research also deals with how the armed militancy took shape over the years when the state elections were rigged in the favour of Mr. Farooq Abdullah, which instigated the dispute between the Indian government and the insurgents. This dispute has given birth to many inhumane activities, exploiting the lives of the innocent citizens, all this to gain control of the state. The media shows the public how the Indian and Pakistani governments work for the welfare of the people in Kashmir but the reality is very different.

A life of a Kashmiri is filled with issues like molestation, rapes, enforced disappearances, vandalizing his/her property and so on. The youth of Kashmir are involved in protests against the state, some of which turn violent and result in stone pelting on the troops stationed in the areas of protests. This leads to the use of metal shooting pellet guns by the armed forces. The armed forces are accused of committing human rights violations. One of the demands of the Kashmiris is renunciation of AFSPA act (1990) and imparting justice to the affected civilians as the defense personnel are protected under the same.

One of the important segments of my research is how the violence in the state of Kashmir is affecting the mental health of the people, this has a serious damage on the minds of the people especially the youth and the old aged people psychologically, many medical experts believe that this will not only affect the present generation but also the next generation as it can become a genetic disorder if ignored. This issue leads to suicides, in the year 2011, 287 people in the state of Kashmir lost their lives.

Other things which I focused on was impact on education, employment where we can understand that the literacy rate of Kashmir is 68% which is 6% less than other Indian states combined and schools and colleges in Kashmir remain closed most of the times due to hartals and shutdowns which makes it harder to finish the allotted syllabus.

At the age of 89 years, 141 days, Elizabeth II becomes the longest-reigning British Monarch.

The next chapter is how terrorism is a bane to the economy, for this I used the economic survey which was conducted by the government of Jammu and Kashmir. The hartals lead to many violent situations like burning and vandalizing of government property and to quote an example the turmoil of 2016 would be the choice, this resulted in the halt of the economics activities in the backdrop of unending protests for a period of 5 months or more, all this affected the industrial, tourism and sub-sectors of the economy.



- VINAYAK S CHANDARGI
BA (HEP) 6th SEM

HISTORY OF NAGA PEOPLE

The Naga people belong to the mongoloid race chiefly inhabiting the hilly north eastern state Indian state called "Nagaland". The origin of the Nagas is not known. Originally, the Nagas did not identify themselves with the same name, but it was people outside who gave the name "Naga". Till date the origin of the Nagas remains inconclusive and shrouded in mystery despite much re-searcher by scholar.

The Naga state is beautiful and awe-inspiring with high rugged mountains, hills studded with villages, forests, flowing, streams, and wild beasts. Our forefathers opted to live on these hills on the grounds of security, climate and scenic beauty so soothingly healthy with countless mountains, ridges and ranges most bearing a legend and a story. The Nagas are quite distinct from the other tribal people of the country and have a distinct different history, language and ethnicity.

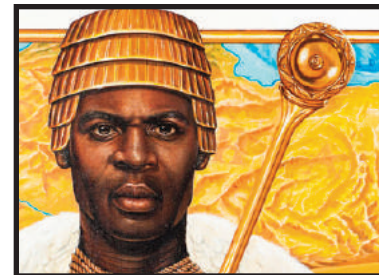
The main occupation of the Nagas is agriculture. The Nagas are generally non-vegetarians for ecological and cultural reasons. The Naga society also has so many activities like feast of merit, Head-Hunting, Games and sports and so on. Nagas built their villages on the tops of ridges or hills so that they could watch over their enemies and has the advantage of charging them down. They were strongly fortified and well-guarded against attack. In spite of the frequency of destructive fires, the houses were built together. Many houses were built high above the ground on wooden poles, crowned the roof with crossed wooden horns, and trophies (enemy heads) displayed on the front porch.

Naga society has been patriarchial, but unlike tribal groups, their's was not strictly dictatorial. Nagamese is the most popular among the spoken language in Nagaland. The Nagas have no idols and they do not believe in image or idol worship. Though Christian by faith, they still follow some of the old practices of

tribal customs. The early Naga religion unlike other religions of the world had neither a founder not a great historical person to be centered around rather; it was centered on earth and creations.



- MHADEMO Y KHUVUNG
BA (HEP) 6th SEM



Mansa Musa of mali was the 14th century African emperor who remained the richest person in History. From the markets of Cairo to royal offices to the impoverished people that crossed his path in Egypt, Musa's generosity and purchase of foreign goods left the streets littered with gold—a resource that was greatly appreciated and in short supply. Though well-intentioned, Musa's gifts of gold actually depreciated the value of the metal in Egypt, and the economy took a major hit. It took 12 years for the community to recover.

FOLKS IN RED!!

Marching they came, the folks in red,
While our mothers cuddled and put us to bed.
From the far lands of the West they came,
To capture our lands and put us to shame.

India was a land of gems and jewels,
But lost it all to the rebels we thought were fools.
They paraded our lands and stripped us from our growth,
But then we rose up again and showed them our worth.

Fear, threat and death came knocking at our doors,
Little did we know what our future would withhold.
Along came the red folks marching by and by,
To hold our brothers captive without giving them a pie.

Onward we went marching to freedom,
Crying out Vande Mataram as our anthem.
Missions and Commissions were brought into play,
But our boy Bose led Congress to shoo them away.

After much distress, struggles, toil and pain,
We got an upper hand to send the red folks back by plane.
Led by Gandhi we received our victory,
That makes us all study and know our history!!



- ERICA KELLY JANET D'COSTA
BA (HTJ) 6th SEM

RING AROUND THE ROSIE

Ringa ringa roses
Pocket full of poises
Atishoo atishoo
We all fall down

A smile might have etched your face as you were transported from the present to the times of cheerful childhood, where our innocent minds would imagine a garden of roses, small hands holding each other's all while moving in circle and singing the rhyme and then when it ends, we all would fall down on the ground bursting into mirthful giggles. But then has this rhyme ever illicitly deadly visions of sufferings of men? Well because that was the harsh reality behind the nursery rhyme.

Dark skies, black mice infested with fleas owning the streets of London, red Crosses at every door (indicating the presence of

sick person), everything in mayhem and chaos. Well, this was the condition of London, when the history's greatest catastrophe hit there, namely the great plague. The bacteria *Yersinia pestis* walked like a king all over the city of London, touching with its cold hands on unsuspecting victims and leaving a trail of suffering and death. The symptoms of plague were rosy rashes, sneezing, coughing, fever etc. Ultimately the disease results in one's final destination which is death, thus the rhyme ends- "and we all fall down".

The beaker masked doctor popularly called as Plague Doctor would do bloodletting in order to remove the infected blood but in a very unsanitary way. To cure the boils in their body the doctor would keep dried leeches or toads on their skin or plucked chicken till it dies out. One of the preventive measures was taking bath in vinegar or in rosewater.

The theaters and entertainment centers were shut down so as to prevent the spread of the disease. People refused to touch other people, furthermore, money was dropped in vinegar washed jars, to have it disinfected. People started keeping herbs in their pockets to ward off the evil from air. Another thing that people considered that would clear the air was smoking tobacco. This outbreak happened during the summer season and by winter the plague had reduced.

This plague was reported to spread from Holland. Either people would stay inside their houses or they would flee to the countryside.

Death isn't partial. In front of its eyes everyone is equal, which even made the king flee from London to Salisbury. Only the mayor and some officers remained in London to maintain the law and order. The plague, as said by many scholars, made man's condition worse than that of animals. The streets were silent. There was shortage of food and millions of people as well as cats and dogs lost their lives in the plague. Undoubtedly people's lives and businesses suffered terribly. This was the worst plague which London had ever seen after the Black Death, that too, to such an extent that it seeped its way into innocent children's world of nursery rhymes.

- SHERYL RIYA THOMAS
BA (HEP) 4th SEM

DEBATING 18th CENTURY INDIA – RISE OR DECLINE

In the 18th century, one observes several strands of development that is, on one hand the Mughal rule declined, or rather disintegrated, and on the other hand, the century was marked by the rise of regional powers. We cannot call it a 'fall' as there is no single common cause for it, applicable to the whole of India. Mughal Empire's decline does not mean the whole decline of India, for as I mentioned earlier it only broke down the central authority, which does not mean the complete decline of society or economy. One can also witness a steady growth of economic prosperity from 17th century that gave rise to successor states, whose strength remained with the local and economically strong elements such as Zamindars, bankers, merchants, etc. who decided the future of the Indian state to a large extent till the advent of British and their political establishment in India.

Even though there is no single reason for the decline, the consecutive events as a whole, like the death of Aurangzeb which resulted in the virtually independent Zamindars and the return of

power to the ambitious Nobles resulted in the disintegration of the Mughal Empire and the establishment of regional powers like the states of Nizam of Hyderabad and the Nawab of Bengal and Awadh. The consecutive battles were fought with Nadir Shah, the Persian ruler and Aham Shah Abdali of Afghanistan. These paved way for the British colonial power to conquer the subcontinent through the Battle of Plassey and get the control over Bengal, Bihar and Orissa.

Scholars like Irfan Habib, Satish Chandra, M. Athar Ali and Nurul Hassan depict the downfall of the Mughal dynasty as 'Dark Age' while the Revisionists criticized the 'Dark Age' Theory and regarded 18th Century as the age of prosperity as it saw the emergence of regional kingdoms which were economically much prosperous.

According to me, the Mughal Empire lost its significant glory when the Peacock throne and Kohinoor diamond were captured by the Persian conquerors marking the beginning of decline of prestigious Mughal Empire from 1761. On the other hand it was the testing period for regional systems to find their inherent strengths and bring in the requisite social and economic changes.

- JELENA C. D.
BA (HEP) 4th SEM

IF INDEPENDENCE WAS NOT ATTAINED, WHAT WOULD HAVE BEEN THE SCENARIO IN INDIA TODAY?

When I was preparing for my tenth standard board exam, my friend happened to ask me this question. And I very playfully told him, in that case, Gandhiji would not have been the father of our nation, we would have had more leaders and the struggle for independence would have continued.

As it is rightly said "the more you read, the more knowledge you acquire". Now, having read modern India, I would like to attempt answering this question.

Let us try answering this question in various dimensions- Keeping the Bengal famine of 1943 in mind- It is interesting to know that this famine was not a natural disaster. It was a man-made famine. At the height of World War II when Bengal was reeling under famine, Churchill refused to allow food supplies saying "starvation of the anyhow underfed Bengalis is less serious than that of sturdy Greeks", and instead diverted supplies to Burma and Greece. Post Independent India has witnessed very few deaths due to famine relative to that before Independence. With the British lingering on for more time, we would have witnessed far more deaths in recent famines and droughts.

Railways- Even though the British had introduced the railways, India has quadrupled the length of its railway lines. The British never invested their profits accrued from the railways into its development. During the Second World War many trains were diverted to the Middle East and locomotive factories were converted into ammunition workshops. This resulted in a disaster for the Indian railways which was already reeling under a huge debt, equal to almost half the national debt of British India. One can only imagine what would have been the condition of the rail-

ways had it continued been under the British.

Civil unrest- One of the best bargaining chips that India has with respect to the separatist and communist armed insurgencies is that India is a functioning democracy. The Indian government can advertise offers of chances for all to make their voices heard, thereby gaining the sympathy of the locals and eroding the support base of the separatist. This wouldn't have been true had the British been at the helm. Every rebellion would then be put down ruthlessly. The problem with this approach is that separatist movements seldom die down completely. They can at best underground and hibernate to come back again with greater strength. It means the nature of these insurgencies as wars of attrition wouldn't have changed but the bloodshed would have been tremendously higher for every clash. Imagine what would have been the alternate scenario when the Communists of Telangana rebelled against the Nizam. The British would have thrown their might against the rebels whilst ignoring the atrocities committed by Kasim Rizvi, thereby perpetuating the Nizam's misrule. Industries and Education - Within 18 years after Independence, India became the seventh biggest industrial nation in the world. This was what was achieved during the time of Nehru and Shastri. Same goes with education. One can get a start by just comparing the number of premier institutes of higher learning opened during and after the British rule.

More partitions - Jaswant Singh's book has raised a controversy on who was responsible for the Partition of India. Some think it was Mohammed Ali Jinnah; others say Jawaharlal Nehru or Sardar Patel. The truth is that the seeds of partition were sown at least 80 years before Partition actually happened. Separate electorates for Muslims, reservations, caste and religion based divisions are some of the tactics used by the British to divide India. All those who wish to know the underlying thoughts behind Partition should read Dr. B R Ambedkar's book 'Thoughts on Pakistan' back to back.

- MONICA JERUSHA
BA (HEP) 4th SEM

WHEN BUDDHA SMILES

On 18th May 1974, Buddha smiled for the first time enabling India's nuclear power manufacturing capacity. The day was a historical and proud moment for every Indian citizen as India successfully conducted its first nuclear test surpassing restrictions and warnings from the super powers.

Forecasting security threats from its neighbours (China and Pakistan), Prime Minister Indira Gandhi made a risky decision to conduct a nuclear test on the site of Pokhran in Rajasthan. Indira Gandhi assigned and authorized Bhabha Atomic Research Centre (BARC) to concoct a plan to conduct the research. The test was code named as 'Smiling or Laughing Buddha' (MEA-Pokhran 1). The day justifies or rationalizes the title as the test was intended to be conducted on the Buddha Jayanti (a festival day in India marking the birth of Gautama Buddha).

The superpowers, especially USA, failed to keep an eye on the preparations of India to conduct its first nuclear test. The wide clandestine network helped India to conduct the test successfully. It was stated that Defence Minister Jagjivan Ram acquainted with the test after its accomplishment.

Besides, Indira Gandhi was hailed for her audacious step to sur-

pass the provisions of NPT and restrictions from superpowers and proved to the world that India was capable enough to manufacture nuclear weapons which were liable to produce in the international stage.

The second phase of Pokhran codenamed 'Operation Shakti' (MEA-Pokhran 2) was conducted on 11th May 1998, under the Prime Ministership of Atal Bihari Vajpayee, who was bold enough to challenge the constraints imposed by the U.S.

- SONAL SEBASTIAN
BA (HEP) 4th SEM

THE BITTER TRUTH BEHIND "BLACK HOLE TRAGEDY"

The Black Hole of Calcutta was a small prison or dungeon in Fort William which was around 22ft long and 14ft wide, where the troops of Siraj ud Daulah, the Nawab of Bengal held British prisoners of war for 3 days on 20th June 1756.

When Siraj Ud Daulah captured the English factory at Kasim bazaar and took possession of the city of Calcutta, 146 persons were captured and shut in a small room. The heat was so great and the space was so small that 123 of them suffocated to death and only 23 survived, of which one was Holwell, a British soldier. There has been a controversy as to whether the Black Hole Tragedy was a reality or a myth as it is maintained by some historians that the so called Black Hole Tragedy never happened. It is pointed out that it is physically impossible to shut 146 persons in such a small room. Moreover, the contemporary Muslim accounts such as Seir Mutaqhrein-Tabatabai and Riyas Us Salatin by Ghulam Husain Khan did not mention this incident at all. It can be pointed out that the Black Hole Tragedy was invented merely for the purpose of arousing indignation of Englishmen in India and that purpose was amply served.

Whereas Holwell, the survivor, was the only person who makes a mention of this tragedy and which is hardly reliable. Probably, he did so for the purpose of gaining promotion as he was just a soldier before the incident and later on became the temporary Governor of Bengal in 1760.

Whatever the truth is, when the news of Black Hole Tragedy reached Madras, the Englishmen were indignant and sent Watson and Clive to Bengal which later turned into a battle and an erroneous revenge was taken on Siraj Ud Daulah by the British in the Battle of Plassey.

- DHEERAJ CHANDRA
BA (HEP) 4th SEM

Science day in Switzerland is dedicated to Ex-Indian President, APJ Abdul Kalam The father of India's missile programme had visited Switzerland back in 2006. Upon his arrival, Switzerland declared May 26th as Science Day.

BANGALORE FORT

Bangalore, home to several IT companies, tech parks, and headquarters of ISRO (Indian Space Research Organization) and Hindustan Aeronautics Limited (HAL), can rightly be called the city of modern India. Sightseeing in Bangalore would include visiting the famous Lalbagh gardens, Vidhan Soudha, Bangalore Palace, the office of Infosys, which is considered one of the most spectacular office buildings in India, the HAL Aerospace Museum, etc. The itinerary would give an impression that Bangalore became what it is today after the IT revolution, as though the city doesn't have a history. But an archaeological gem hidden in one of the city's oldest markets sheds some light on its inception.

Bangalore Fort is located amidst the bustling KR Market but is often overlooked by visitors. One of the largest flower markets in Asia, the market itself is of great interest to tourists, but the fort is where the city's foundation was laid. The fort was built as a mud structure by Kempegowda, a feudatory of the Vijayanagara Empire in 1537 AD. The same year he founded the city of Bangalore and fortified it. In 1687, the Mughals took possession of the city and leased it to Chikkadevaraya Wodeyar, the King of Mysore in 1689 AD. The Wodeyar ruler expanded the existing fort to the south of the city and built the Sri Venkatramana temple in its vicinity. But it was Hyder Ali who strengthened the fort by renovating it with stones in 1761 AD.

The possession of the Kingdom of Mysore later passed to Hyder Ali's son Tipu Sultan and so did the fort. Tipu's stronghold, the fort witnessed the Third Anglo Mysore War (1789-1792) fought between the Kingdom of Mysore and the English East India Company led by Lord Cornwallis. The fort was captured by Lord Cornwallis in 1791 AD. A tablet marking the siege is embedded in the wall from where the British took control of the fort. The tablet, just like the fort, is enshrined in the vibrant market. The fort was handed over to Tipu a year later as per the Srirangapatana Treaty.

Today, this structure, made of sloping granite walls with stucco carvings, is well maintained by the Archaeological Survey of India. The fort premise also houses a small Ganesha temple with a gabled roof, intrinsic to the architecture of South India. Despite the grandeur of its history, the structure is largely neglected both by the local people and tourists. But efforts are being made to give the fort the recognition it deserves. Earlier this year, Bangaloreans organized an event called 'Paint the Kote Red' in which people dressed in red, holding torches and red lights while tracing the boundaries of the fort through a human chain, thereby painting the fort red. Perhaps someday these little efforts can arouse the curiosity in the culture and heritage of this hi-tech city.



- NAVEEN REDDY
BA (HTJ) 6th SEM

KOHIMA WAR CEMETERY

The War Cemetery in Kohima was built in the year April 1944 to mark the death of the soldiers who lost their lives in the Second World War at Kohima. In the memory of those soldiers of the allied force of 2nd British Division, this war cemetery was built in the tennis court area of deputy commissioners' residence, where these soldiers breathed their last on the Garrison hill battleground. According to the report of CWGC who maintains the cemetery of the world, a total of 1420 commonwealth burial of those who died in the Second World War is located in this memorial.

The Kohima War Cemetery is located in the center of Kohima, capital of the Indian state of Nagaland, at the location where a decisive battle was won by the Allied Forces during the Second World War, forcing the Japanese army to retreat. This location is on the ridge below and above the tennis court. The cemetery is on the northern side of the Imphal-Dimapur road and 200 kilometers from the Indo-Burma border.

" When you go home tell them of us and say for your tomorrow we gave our today "

The above verse, which became world-famous, is attributed to John Maxwell Edmonds (1875-1958) and is thought to have been inspired by the epitaph written by Simonides to honour the Spartans who fell at the Battle of Thermopylae in 480 BC.

The Kohima War Cemetery is a great tourist attraction as it tells people more about our history. To prevent the Burma attack, the Japanese army attacked the British army who were then stationed at North East India in March 1944. Later in April, the Japanese army after occupying the Garrison hill attacked the commonwealth forces. The British National Army Museum in 2013 declared the Battle of Imphal and Kohima as 'Britain's greatest battle'.



- SATMINLEN SINGSON
BA (HEP) 4th SEM

RISE OF MIDDLE CLASS IN INDIA

Due to emergence of British rule in India a number of changes came about in the structure of Indian society and polity. The rise of the middle class in 18th century represents one such change. Since their emergence was connected with the spread of British rule, the middle class came up in different areas at different times. Its character and composition also differs from one area to another. However, they share certain values and attitudes which they inherited from English education and the legal system.

The modern Indian middle classes came up in response to the changes in the structure of law, education and economic factors. Similarly, technological changes also gave birth to the development of industrialists particularly in Western India. It is important to note that the largest part of the body of Indian middle classes belonged to government service and professions, rather to business and industry; professions of doctors, lawyers, teachers and journalists. The introduction of a new economy and English education produced the classes that aspired to places of pre-eminence in society. There was a class of Indian adventurers who offered their services to the English company as interpreters and agents. Their golden age began in Bengal and with the Battle of Plassey. The company needed men who could help the English officials in the ever-growing task of administering law and collecting revenues. These people who were to help the white superior officials took full advantage of the situation to become rich. They came to be known as Bengalees. As the company's territories were extended westward, the Bengalees also moved along with their benefactors.

It is important to note that in Bengal the zamindars and the missionaries promoted English education. Therefore, Bengal had an ever increasing number of clerks, lawyers, doctors, teachers, and journalists who formed the middle class. In Bombay the middle class grew up from the ranks of the workers of the company. As brokers, the Parsees and the Gujaratees made a lot of money because they had a tradition of business behind them. In course of time, these brokers became independent industrialists. Just as the jute industry was emerging in Bengal, the textile industry made its appearance in Bombay; helped by the railway system and cotton growing areas. In this way a powerful middle class people was constantly being distributed due to their ideas of freedom, equality and incompatible interests.

In Bengal for example, the zamindars were a privileged class which could not be liked by the educated middle classes. There came a time when the ground for government service became narrower due to the prevalence of more services in the post mutiny era. The middle class, who had flocked to professions like teachers and law, and always sought jobs under the British, became restless. It began to express itself through organizations and newspapers. In this way nationalism became linked with this new society.

By 1800s, the educated middle classes had emerged as the leaders of the society. They began to speak on behalf of the society. The growth of the middle class, therefore, was a very significant development in British India.

- SADDAM R.
BA (HEP) 4th SEM

Initially, diamonds were only found in the alluvial deposits in Guntur and Krishna District of the Krishna River Delta. Until diamonds were found in Brazil during the 18th century, India led the world in diamond production.

FROM CONFLICT TO COOPERATION - AYODHYA



History will refer to our times as the Ayodhya years – the years when the nation had to choose between conflict and cooperation, two forces working extraordinarily in India's public life. On one hand we have Ayodhya as an example of confrontation and on the other, national integration were symbolized by the Sarva Dharma Maitri Yatra organized by the Bhartiya Vidhya and the Gandhi Samara Nidhi. Ayodhya is shortened for a civil dispute with rich potential for a civil war. Catastrophe and not mere conflict, is the alternative to cooperation. The urgent need for India today is to undergo catharsis, a course in emotional cleansing and to create a unified nation with the bond of Indian culture. The soul for India yearns for inter-religious harmony and respect. For over 5,000 years, Indian civilization has been made richer and deeper as a result of absorbing what is best in outside influences and integrating them, this is what has made Indian culture such as living force of infallible beauty.

Indian culture is not merely Aryan culture but very much more, we cannot just repudiate art due to Greek influence and cannot disown the Taj Mahal because of its Islamic influences. We cannot reject the art, the ethics and the institutions that the Hindu Muslim traditions have given birth to. We cannot even throw off the western influences and institutions which have grown into our lives.

Sama Dharma Maitri- friendship and goodwill among all religious communities – is a condition precedent to Ekta, oneness and national integration. Those who do not hesitate to spread over the bedrock of the Indian society in the name of Hindutva should reconsider their position. Hindutva as propaganda today is the very anti-thesis of true Hinduism.

The lord says in Gita- "whatever may be the form in which each devotee seeks to worship me with faith, I make their faith steadfast in the form alone". Hinduism, as preached by its greatest exponents, aims at universal harmony and goodwill and regards the world as one family. Adi Sankaracharya said that as different rivers flow into the ocean, different individuals reach the paramatma through different paths. No one knows whether the great mystic saint Sai Baba of Shirdi was Hindu or Muslim; no one knows whether the greatest poet Kabir was Hindu or Muslim, the story goes back when Kabir died, the body was claimed by both Hindu and Muslims.

As Swami Vivekananda wrote in a letter dated June 10, 1898 to Mohammed Sarfarez Hussain "for our motherland, a junction of two great systems, Hinduism and Islam – Vedanta brain and Islam

body is the only hope. The great destiny of India is to lead mankind to a place where the Vedas, the Koran, and the Bible are harmonized." Again, in Swami Vivekananda's words "where man has learned that religions are but the varied expressions of THE RELIGION which is oneness, so that each may choose the paths that suits him the best.

Ram Janmabhoomi - Babri Masjid disputes legal proceedings will go on for many centuries. The only solution is for men of vision, goodwill, integrity and knowledge in both communities to come together and resolve this issue and not to disperse until they agree upon a compromise. It would be a good test of the fairness of their decision if it keeps both sides equally satisfied.

- NIRMAL R.S.
BA (HEP) 6th SEM

MUNICH MASSACRE

September 5, 1972
04:30 am

Eight armed terrorists wearing ski masks broke into the apartment of the Israeli team at the Munich Olympics. They killed Moshe Weinberg, the coach of the wrestling team, who tried to bar their way, and Joe Romano, a weightlifting champion. A few athletes, awakened by the shouts and the gunfire, escaped by jumping out the windows. Nine athletes were taken hostage by the terrorists.

The German police arrived, and so did reporters, photographers and TV crews that covered the drama unfolding in the Olympics Village. For the first time in history, the whole world watched a terrorist attack being broadcast live on television. And so was Golda Meir, the-then Prime Minister of the State of Israel.

The authorities of the state of Bavaria, where the attack had occurred, politely rejected Israel's suggestion to send over Sayeret Matkal, the elite Israeli commando unit, assuring them that they had nothing to worry about and the hostages would be released. After an exhausting negotiation between the terrorists and the police, which lasted a whole day, the terrorists were driven to Furstenfeldbruck Airport, outside Munich where the Germans had promised that they could board a plane that would take them to the destination of their choice. The Germans, unknown to the terrorists, had laid a trap (which proved to be amateurish) by placing sharpshooters at rooftops. They had placed an empty, unmanned Lufthansa aircraft at the centre of the airport.

The terrorists' leader came to inspect the plane. The plane was with no air crew and was with its engines cold. Right away, they realized that they were being deceived and opened fire and threw hand grenades. During the ensuing shootout, the terrorists killed all the hostages. A German police officer was killed as well as five of the eight terrorists also died. The other three were captured (but were later released after a Lufthansa aircraft was hijacked by the same terrorist organization).

Israeli general Zvi Zamir, former ramsad (chief of Mossad, Israel's intelligence agency), helplessly watched the whole operation from the control tower. He had been sent to Munich by the Israeli Prime Minister, but had no right to interfere. Even though the Germans said that their plans were foolproof, he still had many questions and doubts but he could only watch and see what was going on. What the ramsad saw was the massacre of the Israeli

athletes. He realized then that Israel had a new enemy: a terrorist organization that called itself "Black September".

Though she was traumatized by the Munich massacre, Golda Meir was a strong, tough woman who wanted the leaders and the militias of Black September to be punished cruelly. She met Zvi Zamir and Aharon Yariv, her advisor on counterterrorism. Both were quiet, reserved and reticent personalities but the idea they presented to their Prime Minister was a brutal one: to identify and locate the Black September leaders, and kill all of them. Zamir and Yariv had come prepared with their plans, worked feverishly to gather intel on the Black September and said that the terrorist organization intended to launch an all-out war against Israel.

Golda was hesitant, as she was the leader of a Jewish democratic state, to send young people on an assassination missions. As she thought about how the Jews were massacred throughout history, not to mention the Holocaust, she looked at the two men and said, "Send the boys". What followed was a historic operation by Mossad against the Black September. Zvi Zamir called it the Operation Wrath of God.

- JAMES JOHNSON
BA (HEP) 6th SEM

FOR ONCE PUT THE DARK- NESS ASIDE AND LOOK BE- YOND THOSE BOUNDARY LINES

The period of darkness in India was said to be during the British rule in the Indian subcontinent between 1858 and 1947. It is said that the Indians suffered a great deal under the British Raj which is not deniable, but there are a couple of things that had taken place during this period which have triggered a positive impact on India till date. It is always said that out of our hundred good deeds, people will only remember you for that one wrong that you have done, but it is only us who can change and turn this the other way around.

As students we are always told and taught about how India suffered, which leaves a negative impact somewhere in the minds of people and they don't realize the things that they have and use every day are influenced by the Western World. Do you think our government today is any better from then? Do you think we Indians aren't suffering even today? No! We are all going through various problems and the divide and rule concept is still happening in some states of India. No matter who comes to power, our country will have problems until we are corrupt free.

Before the advent of British, India was a cluster of princely states fighting among themselves in order to expand their territories. The British arrived in India in 1600 as traders and gradually gained control over time. India was positively influenced in many different ways. India gained aid from the British Raj to abolish Sati system in which Lord William Bentinck was instrumental and to condemn the burying of lepers alive. The British rule in India gave way to infrastructural facilities such as the construction of dams, erection of railway lines which ran from Bombay to Thane in 1853, instalment of the first electric light in Calcutta in 1879 and the ascent of Bangalore in 1906 as the first city in Asia to be electrified. Canals and irrigation techniques were established and

telecommunication was introduced in 1850. The government had been influenced and there were many services and corporations introduced such as the Parliament House designed by Sir Edwin Lutyens and the Indian Civil Services introduced by Warren Hastings in 1772 and modernized by Lord Cornwallis.

Education was a major source of upliftment where there were many spoken languages in India, the British introduced compulsory English in the Education System throughout the country with the aim of getting clerical staff from among Indians, who helped reduce the cost of admission and gave people a common language for communication which is used everywhere in the country even today. The education and the use of English language overall helped modernize India.

The British rule in India played a major role in the Indian Economy, infrastructure, educational institutions, culture, fashion, technology, agriculture and irrigation, cricket and lifestyle. So whether we liked it or not, we are benefited by it in various ways today. Thus we should be enlightened upon the fact that we are in a way grateful to them for the stability and growth of India rather than talking only about it as the black age of our country.

" They came, they saw, they conquered – not just our lands but our lives, thoughts and hearts forever "

- ERICA KELLY JANET D'COSTA
BA (HTJ) 6th SEM

YEMEN THROUGH THE EYES AND HEART OF A YEMENI

In the past years, the media had been filled with the picture of a war torn Yemen, a country that many associate to war, terrorism, and poverty. I, however, shall attempt to unfold a complete different imagery of it; one that is of a beautiful country and in the process broaden the reader's horizon on its history, culture and people.

Let's begin the journey to my beautiful Yemen.

Yemen was earlier known as Zaydi Mutawakkilite Kingdom or as described by the Greek geographer Ptolemy as Eudaimon Arabia (happy or fortunate Arabia) now it is known as the Republic of Yemen. Its capital Sanaa is the oldest inhabited place in the world. It was founded by Shem the son of Noah. The dominant language in Yemen is Arabic and the official religion is Islam.

Yemen is located in South West Asia; at the southern top of the Arabian Peninsula between Oman and Saudi Arabia. Being surrounded with the beautiful Arabian Peninsula, its natural resources include oil, natural gas, rock salt, gold, marble, nickel, etc with the abundant flow of water allowing the growth of wheat, barley, sorghum, coffee and tropical fruits. Flora and fauna are in amazing varieties with acacia, date palms, scorpions, vultures, hawks, bustard, hornbill etc. Food types and food habits are directly proportionate to the rich resources of gram, coffee, seafood and desert plants. Hulba a fine mix of fenugreek paste, rice and lamb soup is eaten in the mountainous regions as fenugreek is richly cultivated and is believed to help keep away the cold which people experience in the mountain areas.

A visit to Yemen would be incomplete without a meal which consists of varieties of breads, Hummus and Sahawq which is similar

to the chutneys of India. Sahawq is made of coriander, tomatoes, garlic, green chilies and salt mixed together, whereas Hummus is made of ground chickpeas. A variety of fish is caught and consumed from the Arabian Sea. Mango and guava juices are popular although coffee and tea is preferred throughout Yemen. Coffee is a preferred drink in Sanaa, whereas black tea is preferred in Hadramout and Aden, a perfect blend of spices and the famous coffee make the famous drink Qahwah.

If one take a walk through the streets of Yemen and look at the buildings, one will take inspiration from the rustic beauty, boxy red sandstone buildings with similar doors and windows. This forms the classical and specific architectural pattern of the Republic of Yemen. Yemeni houses are mainly built of mud, granite and red sandstone with an excellent sewage system known throughout the world.

Men wear Thawb and Qamis which is a long white dress worn till the ankle or calf area and with long sleeves. It is usually worn plain or with a jacket, a shirt and a Jambiya, which is a curved dagger around the waist. Women wear the commonly known yet secured Abayah or Burah. Men and women meet separately in different locations; a typical gathering of women is marked by drinking Qahwah, smoking hookah and sharing of cakes, and biscuits. Men, on the other hand spend their time together chewing the famous leaf Qhat, which gives a stimulant, along crushed dried sunflower seeds. Every gathering in our houses is a party due to the size of the Yemeni families.

The Yemeni people are very content with what they have and are very hospitable and religious. They are family oriented with tough hearts. Yemen is a land of untapped resources and the Quran says that one day it will be the richest country in the world. So as I end this journey, I hope you see Yemen from the eyes and heart of a Yemeni and not the media.



- MAIAN AHMED
BA (HTJ) 2nd SEM

PARTITION: A HISTORY OF SEPARATION, LOSS AND TRAUMA

"Freedom is for the educated people who fought for it. We were slaves of the English, now we will be slaves of the educated Indians or the Pakistanis"

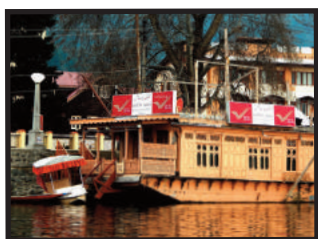
- Khushwant Singh

Till my High School days, I had a picture of the Indian partition as simple as another bad mark on the conduct of British in India; but partition means nothing but a deep wound. The wound is still fresh that a small scratch can witness the outpouring of cold blood- the blood of bitterness, agony, separation, loss and trauma. The cracking of India was as easy as cracking a soft nut cookie for the British, but it was hard for Indians to digest. Partition that has triggered indigestion had its roots deep in the soil of India soaked in communalism. The indigestion had its repercussions which still proceeds in a procession. It is not a matter of extreme exaggeration if I say that the religious, racial and communal riots of today's era are nothing but the members of the same procession. Let us hope that they must be the last. Apart from the usual tone of Partition narratives such as political stories of Partition, stance of INC, involvement of Nationalist leaders, outbreak of terrorist activities and hostility in the neighborhood, loss of fertile lands, major industry potential areas and other Economic repercussions of Partition, border issues, violence and conflicts, Partition has to speak out some untold stories that revolve around the unspoken violence, migration, massacre, resettlement, ethnic conflicts and the never ending tales of animosities. For most of us, the significance of borders have been in association with maps, often replicated in geography classes and rarely used with the advent of GPS, stamped visas for facilitating tourist travel or the occasional debates about the conflict over territory between governments. But have we ever thought of what it's like to live a life shaped by the existence of a political border? We say that everything has a 'Dark Side', but I would say, Partition of India and Pakistan in 1947 by the English was a 'Black Planet in the Dark Sky'.

The "Division of Hearts" as Nehru termed it, was the last attempt of the heartless and sadistic British East India Company, the so-called "Reluctant Partitionists", to add injury to insult, as if those that they had done till then, were not enough for them to happily leave India. The Indian Independence Act passed by the British Parliament in July 1947 provided for the setting up of the two independent dominions of India and Pakistan with effect from 15 August 1947.

A 'Communal Triangle' was framed in India by the Hindus and Muslims in which British was the third party and sat at the helm of affairs controlling the minds of the Indians. In India the partition of the country is considered to be a tragedy. It is projected as the logical culmination of the long standing British Policy of Divide and Rule and the Muslim League's ideology of communalism and separatism. The two worked together and forced the INC to agree to the partition of India. In Pakistan the partition is however a quite logical and inevitable move and is given the credit of fostering Muslim Nationalism. Most "loud" applause goes to Mr. M.A. Jinnah, a shrewd politician. The cry of "Islam in Danger" brought the Muslim masses under the banner of the Muslim League and Mr. Jinnah stood forth as the 'Political Messiah'. The idea of Pakistan emerged from the anxieties of a de-

India has the largest postal network in the world with over 1, 55,015 post offices. The floating post office in Dal Lake, Srinagar, was inaugurated in August 2011.



caying class of India's Muslim elites, who claimed that Islam's purity would be contaminated in a pluralistic society. Thus, out of India a Muslim homeland was carved out dividing it along Muslim and Non-Muslim lines.

Partition was accompanied by the largest uprooting of people, flood of refugees and population movement accompanying violence and animosity. Recent researches suggest that the experience of forced migration and resettlement was far from uniform as was suggested in official literature; rather, migrants suffered numerous unwelcomed changes of circumstances and their experiences were heavily mediated by social class, ethnicity, language, caste and the unspoken assumptions about gender. Only few history books discuss the partition as a real division of hearts and relationships, a tale of incredible refugee and migrant experience, a heart rendering account of separation and loss, an inhuman recall of the choke hold story of bloodthirstiness and as a ruthless tale of savageness towards women and children which is unspeakably inhumane and brutish.

All major cities in the north of the subcontinent still possess their clearly demarcated refugee quarters. Families got separated. Nearly 1, 00,000 women were kidnapped and raped on both sides of the border. They were victimized because they symbolized "community honor". The death toll remains disputed to this day with figures ranging from 2 Lakhs to 2 Million. The members of several families still carry the wounds of separation and loss. They bear the physical and more frightening psychological scars of uprooting. The massacres began soon after the British announced partition; neighbors killed neighbors and childhood friends became sworn enemies. About 14 million people are thought to have abandoned their homes in the summer. Hindus and Sikhs fled Pakistan and the Muslims in modern-day India fled in the opposite direction. Riots and bloodshed followed as a result of dangerous borders. Women witnessed the slaughter of their husbands and sons with their naked eyes.

Bungalows and mansions were burned and looted. Women were raped and children were killed in front of their siblings. Trains carrying refugees between the two nations arrived full of corpses; their passengers had been killed by mobs en route. These were called "blood trains": Too often they crossed the border in funeral silence, with blood seeping from under their carriage doors. The soil was soaked in blood that even the fruit on the trees tasted blood.

*"Not forever does the bulbul sing
In balmy shades of bowers
Not forever lasts the spring
Nor ever blossom the flowers
Not forever reigneth joy
Sets the sun on days of bliss,
Friendships not forever last,
They know not life, who know not this"*
- Train To Pakistan

Every partition survivor has a unique story to tell the world. Recently many of the partition survivors have begun to break the long silence. In the underneath of their hearts lies buried and bandaged the ancient sorrows embedded with fragmented truths. Sudershana Kumari, an 8 year old Hindu girl describes how she did hide herself from the rioters who hunted the Hindus, looted them and burned them alive and how she witnessed her own family members being killed. She could only stay dumb and starving in the hiding place with her mother. Within no time her hometown was reduced to ash and rubbles and corpses of known people lay strewn across the streets. She recalls herself becoming a refugee, penniless and homeless stranger in a strange land.

Hashim Zaidi, a Muslim, whose family fled India for Pakistan recalls that they had no choice but to leave India because of incessant attacks by rioters. Zaidi was taken to Pakistan on a train and he remembers the carriages marked to show which passengers carried money and which ones did not. Surjith Singh Chowdhary, a Sikh soldier serving in Iraq during the time, frightened to hear the news of Partition and the bloodshed that followed it, flee to India as these heightened his worries about his family. Once on my way from Delhi to Jalandhar, we stopped at Doraha Canal and saw that the water had become red with blood. Women drowned themselves to save their honour. Men were shooting their own wives and daughters because they feared what would happen if they were taken away by attackers" he recalls. Mohammed Naeem, a Muslim boy who travelled to Pakistan on the notoriously dangerous 'blood trains' recalls, "It was a dangerous journey. Many who travelled along the same route had been killed; their bodies littered the tracks.

These people are the wrecked monuments of the historic partition. Many of us who are well acquainted with the official history of India-Pak Partition through formal education reiterate the economic and political trauma of partition which the country through its own various efforts has mostly or utterly eradicated. None of the human hearts weep for the psychological trauma revealed by the people's memory of this historic event. We must be able to transmit the stories of bitter legacies of partition to our generation and teach them to evade the barriers and deep waters of communalism and erase the filthy colours of regionalism and casteism.

The partition has left severe repercussions. The Jammu and Kashmir issue is congruously nothing but the indication of the "unfinished business of partition". Despite the Partition of India along Muslim and Non - Muslim lines, India has positioned itself in the prestigious position of 'the largest secular country' in the world. This has proved the largest human exodus to be a bit bootless. The British stories portray the moment of independence as a triumph and not as an event of death and violence as it dwarfs or tarnishes their achievement. Post partition was not a period of glory to the people of both countries. The Muslims who stayed back in India may have even more bitter stories to utter. India was in her early childhood days during the Partition Era of 1947 and Partition came in as a serious ailment which left her bedridden



- TESMA JOMIN
BA (HEP) 4th SEM.

LINGUISTIC REORGANIZATION OF THE INDIAN STATES

The reorganization of the states on the basis of language, a major aspect of national consolidation and integration came about almost immediately after independence. The boundaries of provinces in pre-1947 India had been drawn in a haphazard manner by the British. No heed was paid to linguistic or cultural cohesion which gave rise to many multilingual states. Also the presence of princely states added a further element of heterogeneity.

The case for linguistic states as administrative units was very strong. Language is closely related to the custom and traditions of people. Democracy can be real to the common people only when politics and administration are conducted through the language they can understand. It is for this reason that in 1919 the Congress undertook political mobilization in the native tongue and in 1921 amended its Constitution and reorganized its regional branches on a linguistic basis. Since then it was assumed that the administrative boundaries in independent India would be based on the linguistic principle.

But the national leadership had second thoughts on the subject after independence, as they were burdened with serious administrative, economic and political dislocation. The leadership felt that any immediate effort taken to redraw the administrative boundaries based on linguistic principle would damage the unity of the country.

However, the linguistic reorganization demand was repeatedly raised. As a result the Congress leadership appointed the JVP committee consisting of Jawaharlal Nehru, Sardar Patel and Patabhi Sitaramayya to examine the linguistic problem. The JVP accepted a strong case for the formation of Andhra out of the Madras presidency. It was a popular demand by the Telugu people for nearly half a century. At first the leadership was reluctant to grant a separate state to the Telugu speaking people as the two sides, i.e. Andhra and Tamil Nadu were unwilling to give up the Madras city. But in October 1952 there was lot of heat and violence all over Andhra due to the death of Potti Sriramalu, a freedom fighter who took a fast unto death for a separate Andhra. The government finally gave in to the demands of the Telugu people and a separate state of Andhra came into existence in October 1953. Simultaneously, Tamil Nadu was created as a Tamil speaking state.

The success of the Andhra struggle encouraged other linguistic groups to agitate for their own state. Finally, a State Reorganization Act was passed by the Parliament in November 1956. It provided for fourteen states and six centrally administered territories. The Telangana area of Hyderabad state was transferred to Andhra; Kerala was created by merging the Malabar district of the Madras presidency with Travancore-Cochin. Certain Kannada speaking areas of the states of Bombay, Madras, Hyderabad and Coorg were added to the Mysore state. Bombay state was enlarged by merging the states of Kutch and Saurashtra and the Marathi speaking areas of Hyderabad with it.

The strongest reaction against the States Reorganization Act came from Maharashtra, where wide spread rioting broke out. Under pressure, the government decided in June 1956 to divide the Bombay state into two linguistic states of Maharashtra and Gujarat with Bombay city forming a separate, centrally administered state. This was strongly opposed by the Maharashtrians as they demanded for a unilingual Maharashtra with Bombay as its

capital. Finally, in May 1960 the government decided to bifurcate the state of Bombay into Maharashtra and Gujarat, with the Bombay city being included in Maharashtra and Ahmedabad being made the capital of Gujarat.

The other state where an exception was made to the linguistic principle was Punjab. Punjab was a trilingual state having three language speakers - Punjabi, Hindi and Pahari. In the Punjabi-speaking part of the state, there was strong demand for carving out a separate Punjabi Suba. Unfortunately, the issue assumed communal ideologies. The Sikh communalists, led by the Akali Dal and the Hindu communalists led by the Jan Sangh used the linguistic issue to promote communal politics. As the national leadership would not accept any demand for the creation of a state on religious or communal grounds, the demand for a separate Punjabi speaking state was rejected.

Thus, states' reorganization has not only weakened the unity of the nation but as a whole strengthened it. States' reorganization did not, of course, resolve all the problems relating to linguistic minorities and economic issues such as sharing of waters and power and surplus food still persist. Linguistic chauvinism also finds occasional expression. But the reorganization has removed a major factor affecting cohesion of the country.

- NIDHIL C. PRAKASH NAIR
BA (HEP) 2nd SEM

THE BATTLE OF BHIMA KOREGAON

"If we wish to be free, we must fight. Shall we gather strength by irresolution and inaction? Is life so dear or peace so sweet, as to be purchased at the price of chains and slavery? I know not what course others take, but as for me, give me liberty or give me death".

- Patrick Henry.

Everyone across the world remembers 1st January as New Year day. But our historians, research scholars, professors and ancestors forget to tell the history of the Battle of Bhima Koregaon - the history of Dalits, who succeeded in the battle. The glorious victory of a few hundred soldiers over numerically superior Peshwa's army in the Battle of Koregaon, fought on 1st January 1818, is one such battle in Indian history whose importance is not revealed.

Every year the Dalit Sangharsh Samiti celebrates 1st January as Bhima Koregaon Vijayotsava. This year my friends and I were privileged to take part in this program organized in Hoskote, Bengaluru. A Dalit president of the town inspired the people by giving a speech which also incorporated the narrative of the Battle of Koregaon.

In the history books, this battle is referred merely as the Second Anglo Maratha war that resulted in the total destruction of Peshwa's kingdom and sealed the victory of the British Empire in India. However, there is a different historical dimension to this war that all of us need to be aware. The Battle of Bhima Koregaon took place on January 1st, 1818 near the banks of the river Bhima at Koregaon in Pune district. The battle was between a few hundred Mahars (an untouchable caste in the erstwhile Maratha state) soldiers of the British regiment of a Bombay Native Light

Infantry and the Peshwa's army that constituted about 20,000 horsemen and 8,000 infantry soldiers. After marching down for more than 27 miles, from Shirur to Bhima Koregaon without food and water, the untouchable warriors fought against the army of Bajirao Peshwa for the next 12 hours. By the end of the day defeated befall the Peshwa's army.

For Mahar soldiers, this was not just another battle but it was their battle for self-respect, dignity and against the supremacy of Manu Smriti. The untouchables had to carry a broom stick attached to their back so that when they enter into a city, their foot-prints would not pollute the path. They were not allowed to hold any arms and education was completely barred. Untouchables were killed if they did not follow these restrictions.

This Battle is significant for many reasons. The Battle of Bhima Koregaon was one of the most important events which helped the British to tear down the Peshwa's empire. However, the most impact is that an attempt by the untouchables of the Maratha state to break the shackles of the age old caste order.

The men of the Bombay Native Infantry, who fought in this battle, were honoured for their bravery. The official report to the British resident at Poona recalls the heroic valour and enduring fortitude of the soldiers. Much praise was showered on the untouchable soldiers, who endured the rigors of difficult marches when rations were low and diseases were high among men and animals.

The saga of the bravery of the Mahar soldiers was commemorated by the British in 1851, when they erected a pillar, called Vijay Stamba at Koregaon, inscribing the names of the 22 Mahar soldiers who fought in this battle. The pillar still stands today reminding all of us about the bravery of our forefathers and as an inspiration for our struggle against the caste system.

Dr. Babasaheb Ambedkar also used to visit Koregaon every year on 1st January to pay homage to the untouchable soldiers. On 1st January 1927, he organized a big convention at Koregaon and brought the memories of bravery of the untouchable soldiers to public knowledge.



- SADDAM R.
BA (HEP) 4th SEM

At the age of 89 years, 141 days, Elizabeth II becomes the longest-reigning British Monarch. One year later, she becomes the world's longest-reigning current monarch.

VIVA LA VIDA The Rise and Fall of Louis XVI



*I used to rule the world
Seas would rise when I gave the word
Now in the morning I sleep alone
Sweep the streets I used to own
I used to roll the dice
Feel the fear in my enemy's eyes
Listened as the crowd would sing
Now the old king is dead long live the king
One minute I held the key
Next the walls were closed on me
And I discovered that my castles stand
Upon pillars of salt and pillars of sand
I hear Jerusalem bells a-ringing
Roman cavalry choirs are singing
Be my mirror, my sword and shield
Missionaries in a foreign field
For some reason I can't explain
Once you'd gone there was never
Never an honest word
I know St. Peter won't call my name
And that was when I ruled the world
It was a wicked and wild wind
Blew down the doors to let me in
Shattered windows and the sound of drums
People couldn't believe what I'd become
Revolutionaries wait
For my head on a silver plate
Just a puppet on a lonely string
Oh who would ever want to be king?*

"Viva la Vida" is one of my favorite song by British rock band Coldplay which was released in 2018 as the second single from the album Viva La Vida or Death and All His Friends. The word Viva la Vida is Spanish for "Long Live Life" or simply "Live Life". The lyrics to the song contain a deep and powerful meaning with historical and Christian references which can be interpreted into different viewpoints. One such interpretation of the lyrics was retelling the course of French revolution which was one of my favorite topics in History subject that we studied during our Vth semester in Kristu Jayanti College under the guidance of our Professor Ramya. She taught us about the extravagant lifestyle of Louis XVI and his wife Marie Antoinette as one of the reasons for the start of the revolution. I always believed that the song Viva La Vida is a prime example of his life and a song that addresses the revolution itself from the position of King Louis XVI.

The album cover of "Viva la Vida" features a rendition of the 1830 historical painting known as "Liberty Leading the People" which was painted by French artist Eugène Delacroix, depicting French revolutionaries marching and waving the French flag, led by the human manifestation of Lady Liberty. The painting serves to portray the revolutionaries in a heroic light, complementing the Album's themes of life, death, war, and change.

Louis XVI was the last king of France (1774–92) in the line of Bourbon monarchs preceding the French Revolution of 1789. His extravagant lifestyle and policy of not raising taxes for rich and privileged and taking out international loans, including funding the American Revolution, increased France's debt, setting in motion the French Revolution. By the mid-1780s the country was nearing bankruptcy, which forced the king to support radical fiscal reforms not favorable with the nobles or the people.

As a result, on July 14, riots broke out in Paris and crowds stormed the Bastille prison in a show of defiance toward the King. The day is now commemorated in France as a national holiday and the start of the French Revolution. He made matters worse by often escaping to more pleasurable activities like hunting and locksmithing. Through the final courses of the French revolution, King Louis XVI's monarchy was finally overthrown and the King was imprisoned by his own people. What followed was a swift trial which promptly decided the fate of the former monarch. Louis XVI and Marie Antoinette were executed for treason by guillotine in 1793.

On the gallows, as Louis XVI shuffled his way to meet death, he stopped to give one final speech to his people. However, as he began to speak, the ever so passionate French masses began to scream and boo, playing the executioner's drums louder to drown the sounds of his words. Before he could finish his speech, his captors forced him down onto the guillotine and the former king was executed. His speech was now lost forever.

Coldplay's song "Viva La Vida" is a very suitable interpretation of King Louis's lost last speech before his death. Interpreting through King Louis point of view, as he apologizes to his people, accepting his fate, seems to be a feasible explanation.

The first stanza of the song talked about the time when King Louis XVI used to have immense power over everyone to the point where "seas would rise when he gave the word ". But in his last moments, he was captured in "La Conciergerie", where he spends his last days before the trial. He was separated from his family, (the Queen and their 3 children). He is alone and now he is thinking about what he had become and eventually turned into somewhat of a slave, servant, or beggar in which he has to "sweep the streets" as he is begging for mercy from his own people he used to rule upon. It then talks about rolling the dice - gambling with power and misuse of his power. He became a tyrant, a crusader, and took over other kingdoms. He would replace other rulers, as a kind of expansionist/imperialist. At first, the people would praise him and celebrate his achievement singing "now the old king is dead, long live the king." (Until the Royal treasury become bankrupt)

But then everything has changed so fast, from rich to rags, from one minute to another... In one instant he held the key. He held the key too many castles, many kingdoms, all these countries that he conquered, were under his power and domain. Then he discovered how bad the situation of the country was, he was trapped. He didn't even realize it until his castles, which represent his power, fell so quickly because of its poor foundation (salt and sand). Here the salt and sand could represent the main weakness of Louis XVI, his wife Marie Antoinette. Louis XVI was said to be a puppet of his wife who was very ignorant to understand the struggle of the French people, so ignorant that she allegedly

quipped "Let them eat cake," when told the poor who had no bread to eat. But it was all too late when Louis XVI discovered that he laid the foundation of his power upon a pillar of 'sand and salt' (His personal desire and his wife) instead of stones (His councils and generals) and that the kingdom was already falling apart due to bankruptcy from his expensive lifestyle and over spending on war. The walls were soon closed on him.

The chorus talked about how he frequently used religion to cover up his corruption and an excuse for conquest so that explains the "missionaries in a foreign field" and the fact that he kept implementing conquest to raid other nations in the name of Christianity. As can be seen in these words:

"...Jerusalem bells, roman cavalry choirs...

...Be my mirror, sword, and shield..."

Basically means represent my image, my power, and my strength. Missionaries, or crusaders, at the end they were conquering foreign countries. Even though Louis claimed to be fighting in the name of Christianity, he knew himself that St. Peter, the gatekeeper of Heaven will not welcome him because he was so caught up with the power he had, he never told a word of the truth when he ruled. He kept lying to his people, drunk with power, money, and secrets and for all the sins he had committed in the name of religion.

The last stanza of the song finally talked about the last moment of Louis XVI. On the gallows when Louis XVI shuffled his way through a wicked and wild wind of the crowd to meet his death. There was a story that when Louis XVI was walking up to the beheading device, he tried to say something to the people but the drums were too loud that no one could hear him or want to listen to what he had to say because they couldn't believe what their once beloved king had become, an absolute tyrant. This could be what the "sound of drums" is suggesting. His words could not be heard. "Revolutionaries" suggest people who wanted him to be killed in which it goes on to say that they are waiting for his head on a silver plate which can only mean one thing: the guillotine, a beheading device that was used to execute Louis XVI. The ending of the song "who would ever want to be king?" could refers to the "label" they gave to Louis "Louis XVI, l'homme qui ne voulait pas être roi" (Louis XVI, the man who didn't want to be a king).

- H. KAPSUANATHANG
BA (HEP) 6th SEM

In the late 1940s, young Bedouin shepherds on the West Bank by the Dead Sea discovered some clay jars in a cave that contained the long-lost Dead Sea Scrolls with 2,000-year-old Biblical manuscripts. Some of them were sold, and some are mere fragments, but it has been called one of the greatest discoveries of the 20th Century.

BORDER DISPUTES OF INDIA

A proud Indian today might say that his ancestors fought bravely and courageously to achieve freedom for their motherland, but that same proud Indian does not know how the British ruled India and its population. Every Indian should know how we came together from every corner of the country despite our differences to achieve a common goal. Such was their anger and resentment towards Indians that they sowed the seeds of future conflicts. Even though Indians proved their strength and declared India as an independent democratic nation, they still had to face the major problem of partition and mass migration. The most common and well known problem faced by India, is the conflict with Pakistan, which started because of the sloppy map marking done by the British cartographer Cyril Radcliff, pressurized by the last viceroy of India Lord Mountbatten. This partition caused one of the most tragic episodes in the history of the Indian subcontinent.

It is quite simple to understand that wherever the British Empire had ruled, there have been evidences, which suggests that those places are still affected because of these conflicts. Take the India - Pakistan conflict for example or the Israel - Palestine conflict which shows how the British Empire ruined the bright futures of all these countries.

Another major problem faced by India, is the Indo - Chinese conflicts over territory which arose because of the British's failure to properly mark discrete boundaries for both the countries. The boundary line, which India follows, is the McMahon line; however, the Chinese claim a larger portion extending a few kilometers beyond the McMahon line. The argument behind this, states that the line drawn for Chinese by British did not match with the McMahon line.

Major wars which India participated were a result of the conflicts created and left for us by the British masters. As a result of these problems, the safety and security of the Kashmiri people and the North Eastern states have been compromised.

- KEVIN K ANTONY
BA (HTJ) 6th SEM

9/11 Lost and Found: The Items Left Behind



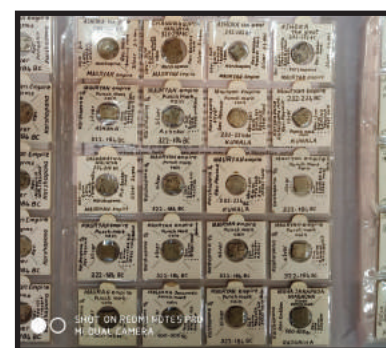
CELEBRATION OF INDIAN HISTORY THROUGH COINAGE

An Exhibition focusing on the celebration of Indian history through coinage was organized in the Kristu Jayanti College campus on July 20th 2018. The exhibition was inaugurated by Fr. Augustine George, Vice Principal. The famous Numismatist H.K. Ramarao displayed his vast collection of coins and received enthusiastic response from Undergraduate and Post Graduate students and faculty members of various programmes. The budding coin enthusiasts of the college displayed their collections and showed keen interest in learning about the heritage of the coinage of India.

The exhibits had displays from the earliest known coins of India, crude punch-marked coins of the period of Janapadas, the most beautiful coins of the classical age minted by Samudragupta (335-376 A.D), who portrayed himself as both conqueror and musician to the latest coins of the Republic of India.

The contribution of Numismatics to History cannot be undermined. The presence of the Indo-Greek kings and queens and the prevalence of republics in India are known to Historians mainly from coins alone. Much of the History of the Kushanas, Political life and administration of the Sakas and Pahlavas has been reconstructed largely on the basis of coins. The purity of the coins also reveals the wealthy economic conditions of India in the Pre- British Period. The coins revealed Chronology, Genealogy, Economy & trade, religious beliefs as well as and the artistic sense of Indians of the Past.

The comments of 980 students and 55 faculty members revealed that it was an successful exhibition that took many towards nostalgic journey of the Past, providing experiential learning about Indian History, Numismatics and culture. Special appreciations to the following budding numismatist and philatelists of the college: Vaishnavi.P(I BA HEP):Foreign currency & Indian coins, Yaringhor (I BA HEP): Ancient India coins, Deepthi.N (I BA HEP): Indian coins, Chaya (V BA JPCS): Stamp album, Kanwar (V BA HEP): World coins & commemorative coins, Katherine (BA JPCS): Sri Lanka coins and Prof. Shilpa Rao.



ROLE OF NUMISMATICS IN HISTORY

One of the most important part of the Numismatics Exhibition held on the 20th July 2018 and which also became the essence of the day, was an extension lecture organized specifically for the first year HEP and HTJ students . The lecture session was on the topic, "Role of Numismatics in History". The speaker for this session was Mr. Gautham Jantakal. He is a postgraduate from the University of Mumbai and holds an M.A in Numismatics and Archaeology. He is also an esteemed member of organizations such as Karnataka Numismatic Society, South India Numismatic Society and Oriental Numismatic Society.

The session started with an introductory remarks by Mr. Hemango Akshay Hiwale, the class animator for the HEP and HTJ semester I. Nidhil C. Prakash Nair, a student of HEP Sem I introduced the guest. The lecture which revolved around coins and understanding them as an important historical source, incorporated various examples from the past reverberating its significance to the nuanced study of Indian History. Various information that one can attain from such coins and the manner in which it helps to reconstruct one's past was highlighted. The students were provided with few rare coins to learn and understand the usage of coins. Akash Shree, another first year student delivered the Vote of Thanks, which brought the session to a closure.

EARLY INDIAN SCRIPTS - ASHOKAN BRAHMI

The Department of history on 28th September 2018 organised a workshop for its 2nd year students. The workshop was on the Ashokan Brahmi scripts and the resource person was Mr. Gautham Jantakal, Numismatics Consultant, Centre for Numismatic Studies, Bengaluru.

Session I: Theorizing on the concepts of Language and Scripts.

The resource person started the workshop with a theorizing session on the basics of Language and Scripts. The students were made aware of the fundamental features and characteristics of languages and scripts and thus they were able to differentiate between the two. Mr. Jantakal also pointed out the examples of ancient Indian languages such as Pralrit, Pali and Sanskrit and Indian scripts such as Indus, Brahmi, Kharosthi and Greek.

The evolution of writing systems from pictures, pictograms, ideograms and phonograms were also explained. Mr. Jantakal thereafter proceeded to discuss the evolution of the Ashokan Brahmi Script.

Session II: Technical Session

Students in this session were taught to identify the basic and elementary Ashokan Brahmi alphabets. They were also made to identify and transliterate simple words written in the Brahmi script.



HERITAGE CONSERVATION MANAGEMENT- ROLE OF YOUTH



The Department of Tourism and History collaborated and organized Expert Lecture on "Heritage Conservation Management- Role of Youth". Shri. Muhammed K. K., esteemed Former Regional Director of Archaeological Survey of India, popularly referred as 'Man of Monuments' mesmerized the audience about the need and importance of conserving the heritage sites along with eloquent passages from Upanishads, Poet Md. Iqbal's writing and his field experiences.

The Bateshwar Hindu temples are a group of nearly 200 sandstone Hindu temples in north Madhya Pradesh built in post-Gupta, early Gurjar-Pratihara style of North Indian temple architecture. His dedicated work of conserving the heritage sites of India by reclaiming ruined rubbles to beautiful monuments in eight years left an indelible impression. Shri. Muhammed spoke on the challenges faced by archaeologists in the field including interference of dacoits at the Chambal Valley. His case studies showcased examples of positive engagement of local people, students, youth and others including dacoits resulting in the conservation of cultural heritage monuments.

He quoted "Tough situations never last but tough people always will" and encouraged the students to work for the society with various small acts of kindness. He was given the Citizen Journalist award one among the many other awards he had received for providing education to poor adults and children through an initiative called as 'education at the monument'.

The session was presided by Rev. Fr. Augustine George, Vice Principal, Dr. Gopakumar, Dean of Humanities, Prof. Vijayakumar R, Head, Department of Commerce, Prof. Rethesh P.T, Faculty of Tourism and Prof. Ramya, Faculty of History.

The session motivated everyone to work towards achieving the upanisadic goal of '*Asatoma Ma Sadgamaya*'



WHITE MUGHALS - DOCUMENTARY SCREENING

The Department on 1st December 2018 organised a documentary screening for its 2nd year students to aid them in the content of the syllabus. A very significant portion of the Paper: History IV is War and Consolidation of the British Empire to colonize the Indian Territory. In this journey, many elements came to aid, including the presence of the Indian Princes. This documentary focuses on the use of Diplomacy and Power to conquer, expand and consolidate the territory. Based in the princely state of Hyderabad the same ideas are discussed through the true love story of Captain James Achilles Kirkpatrick and Khair-un-Nissa, a Hyderabad noblewoman of royal Mughal descent. The students were educated on the significance of the alliance system that the British had created to further their case. Another significant theme that the students were introduced to was the other side of the British Impact - how the colonial rule changed and altered the lives of the Englishmen as well.

"HISTORY ON WHEELS"

To make learning interesting and visual, the department organised a field visit to Srirangapatna and Mysore on 8th December 2018. Students belonging to IV and VI semester were taken for the study tour. The journey started from the college premises at 5 am with 50 students and 2 faculty members. The first stop was Srirangapatnam. Entering the fort complex of Srirangapatnam, the students were introduced to the concept of double fortification and double moat. At Srirangapatna, the first site was the Sri Ranganatha Swamy Temple. Students were educated on the various categories of architecture (Hoysala, Vijaynagar, Mysore, Woodiya, Haider Ali etc) involved in the temple complex. The group then proceeded to the Daria Daulat Place and gardens of Tipu Sultan. Information regarding the various events of Tipu Sultan was received from the myriad of wall painting and other artefacts in the palace. The journey continued to Mysore and the first stop there was the Mysore Palace. Availing student discount for the students and the faculties, the students were led in the passage to appreciate the extravagant architecture of the palace which is a combination of Hindustani, Islamic and European styles. The group then proceed to Chamundi Hills and view the magnanimous monolithic Nandi structure. The last pit stop for the trip was the KRS Dam and the Brindavan garden.



UNIQUE ASPECTS OF INDIAN ART

Identifying the need to make students aware about the various facets of Indian art, the department invited prominent art historian Dr. Jaya Jose, who is also a Research Fellow at the National Institute of Advanced Studies, IISC Campus, Bengaluru, to disseminate her expertise on the topic. The guest lecture started with a formal welcome speech by Ms Sandhya, a second semester student of HTJ. Over a span of two hours, the resource person covered the various aspects of Ancient Indian Art forms. The lecture narrated the uniqueness and the salient features of Early Indian art forms.

Dr. Jaya also pointed out the rediscovering of the exquisiteness of this art form during the colonial regime in India which helped in the process of fostering nationalism among the people. Focusing on the multicultural essence of Indian art form, Dr Jose argued how numerous foreign inspirations, such as that of the Greeks and Romans, have influenced and inspired the indigenous art form. She also viewed and portrayed the Indian art form as an evolving and not stagnant entity.

Students of second semester HEP and HTJ and fourth semester CBCS students of Indian Cultural Heritage from various courses, such as B.Com, B.Com Prof, B.Com ACCA, BBA, B.Com Tourism and B.Sc Biotechnology attended the lecture. The lecture ended with Assistant Professor Hemango Akshay Hiwale offering the vote of thanks.



INDEPENDENCE DAY QUIZ

The newly formed History Club commenced its activities by organizing a quiz competition for the first year students. The event was conducted in two phases: a Preliminary (10th August, 2018) and a final round (4th September). The final day had an involvement of 85 students. The theme was "Freedom Movement of India".

The preliminary selection round was organised for all the students and 4 teams with two member each was selected for the final round. The final event consisted of five rounds

1. Quotes round
2. General round
3. Visual round
4. Audio round
5. Newspaper round

These rounds received enthusiastic involvement from the audience as well. Prof. Suchita, Faculty of English Department helped in the score keeping.

List of Participants :

1. Group1- Nidhil.C.Prakash Nair and Akhil.P.Nair
2. Group 3- Robin Philipous Paul and Maian Ahmed
3. Group 5- Dharnesh and Gokul Menon
4. Group 6- Richard Honey and Rahul T Sangma

Winners :

I Prize: Richard Honey and Rahul T Sangma

II Prize: Robin Philipous Paul and Maian Ahmed

BATTLEGROUND OF WORLD WAR I

Commemorating 100 years of the end of World War I

On 12th December, 2018, the club organized an intra department competition to commemorate the 100th year of the end of World War I. The total strength of the audience was 74 students. As part of commemorating 100 years of the end of World War I, History Club activity focused on analysing effects of battlegrounds of World War I. Students prepared presentations to show the significance of the battles, the various events and courses that befall in them as well as studied the importance of these places in the 21st century. Creative presentations on the weapons, unseen pictures and videos of World War I and other statistics and datas of these battlegrounds gave a glimpse of the progress and destruction during World War I. It also showed the impact of World War I in various spheres of human life - politics, society and economy through the years. Thought provoking analytical presentations were made on the following battlegrounds:

1. Battle of Somme
2. Battle of Ypres
3. Battle of Verdun
4. Battle of Jutland
5. Battle of Antwerp
6. Battle of Gallipoli
7. Battle of Argonne
8. Battle of Marne

This activity received enthusiastic involvement from the audience as well. Dr.Kaveri Swami and Dr.Sneha, Faculty of Political Science Department were the judges of the event.

List of Participants:

1. Group 1- Sangeeth Rojy and Kevin Antony - VI (HEP) (HTJ)
2. Group 2- Kevin Biju - VI BA (HJT)
3. Group 3- Dheeraj Chandra and Ashita Anna John- IV BA(HEP)
4. Group 4- Monica Jerusha and Singson- IV BA(HEP)
5. Group 5- Talari Ajeet Kumar and Dharnesh II BA HEP
6. Group 6- Yaringhor Mui and Abraham.K.Mathew II BA HEP
7. Group 7- Bilkim and Takam Ajay II BA HTJ
8. Group 8- Pooja Patil and Pranav Jayakumar II BA HEP & HTJ

Winners

I Prize: Dheeraj Chandra and Ashita Anna John

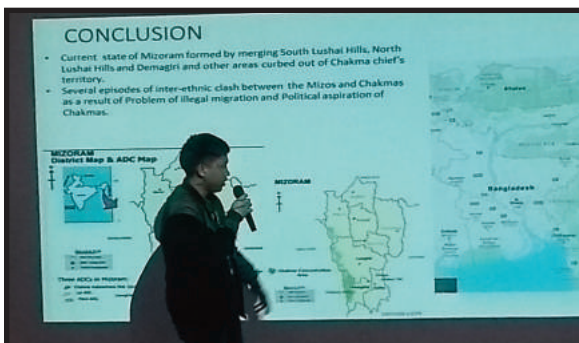
II Prize: Sangeeth Rojy and Kevin Antony

III Prize: Kevin Biju



FINAL YEAR PROJECT PRESENTATION

On the 17th of January 2019, the History club organized a project review for all the first and second year history students. The event was coordinated by the history club coordinators Johns and Lerin and was helped by Lokesh. There were 12 final year students who presented their research topics and highlighted their methodology and findings. The event had an audience strength of 167 students from all the three years. The objective of this event was to give the junior history students an idea of how to carry out their undergraduate research dissertation and the plausible areas they have to focus on. The final year students were selected in such a manner so as to cover varied topics ranging from Insurgency in Kashmir, Immigrants in Oman, Historical significance of various places in India, Cultural history in music and dance, travellers account, studies on various tribes of India and so on, that gave the juniors an idea or a glimpse of a variety of topics that they can find, choose and work on.



The Department of History has played a vital role in my personal life by helping me connect to my forerunners and gain knowledge from their experiences. To understand much of the problem existing in society today, to study its root cause and enhanced the problem handling capacity by learning from the past success and failure of humanity, like they say history keeps repeating. History has invoked a sense of belonging in my heart and connects the dots to the beginning of origin, it is really interesting and exciting to study the old forgotten civilizations and bring to life the world that lived before us. History helps to travel back in time and relive those moments without the help of a time machine or science. And thanks to the department of History, amazing teachers and the activities of History club which made all this possible. Every thankful to them.

- Blessy D Grace (HTJ 2014-2017 Batch)
Currently pursuing MA in Anthropology.
Pondicherry University

I would like to appreciate the hard work of Ramya ma'am who taught us the subject with such simplicity. Though it was a theory subject, our ma'am used to put in a lot of effort to make it live. I appreciate the complete support ma'am used to give her students at all times when required.

- Maria Anisha (Batch 2009-12)
Current designation -Assistant Professor, Department of Economics, Ambedkar College, Bangalore.

As an alumnus, I feel very proud to say that Kristu Jayanti's department of History is a wonderful forum that has nurtured and shaped students ever since its inception. The course structure which it offers (being taught by a benign faculty over time) is so comprehensive that it helps the students to prepare the base for writing competitive exams for jobs and, higher and professional studies in the domain. In my case, I was able to clear DUCET 2018 for MA History. On the onset of the newly established club and the upcoming magazine 'Scrolls', I hope these developments will further enhance the role and position of department in the institution encouraging the students to involve themselves in a multitude of activities which will eventually carry forward their extra curricular skills. Lastly, I warmly congratulate Ms. Ramya, the God-mother, and her incredible team for taking this department into such new heights.

- Bruce Misao (2015 - 2018)
MA (History), Sri Venkateshwara College, Delhi University.

Most people say that history is a very boring subject but that perception is falsified if you study it under the guidance of the right teachers and I am glad to say that I had some of the best teachers who guided me down the historical pathway. The department of history is one of the most distinguished department of Kristu Jayanti college. The department magazine 'Scrolls' is the most apt example of the tenacity of the students and the faculties. Wishing the department all the best.

- Leo Luckose (2015-2018)
MA Public Policy, at St. Xavier's College, Mumbai.

It is gladdening to hear the department of history is growing big everyday. It all started from a humble beginning with a few students. The passion for learning and longing for knowledge is the best quality imbibed through my three years of association with the faculty of history and its club. Knowing the publication of the new magazine shows the spirit and willingness that the students and teachers ready to accept and take. Good luck and best wishes.

- Vivek Noble (2014-2017)
MA South Asian Studies, Pondicherry University

The history dept is one of the best in the college. The dept is spearheaded by an iron lady- an awesome teacher and superb human being. For 3 years, she has guided and motivated me enough and helped me sail through many situations. Cheers to Ramya ma'am and to all her hardwork and endeavours. Love,

Maiza Mohamed (2013-16, HEP)

Under the guidance of Ramya ma'am, the department of history played a vital role in shaping my intellect and historic consciousness. Clubs and magazine are an essential platform to discuss and develop better understanding of historical issues which are relevant to the present society. I wish all the success to the department of history.

- Suman Singh
(2011-2014)

As a lifelong student of history, it gives me immense satisfaction that the Department of History, Kristu Jayanti College finally got established in 2018-19. Even before that the students of history conducted seminars and workshops in tune with their curriculum under the able leadership of Prof Ramya B. After its inception the Department conducted a coin exhibition in the college and hosted other activities to make more Jayantians fall in love with history. And now it is finally going to undertake its most illustrious task - Launch of history magazine aptly named "Scrolls" and as an ex-history student I am waiting with bated breath to read it. I hope that this magazine sets a benchmark for students in coming year and congratulate the Coordinator of the department Prof Ramya B (the most beloved faculty of HEP and HTJ batch of 2015-2018) and Secretary Johns George Thampy for their wonderful work.

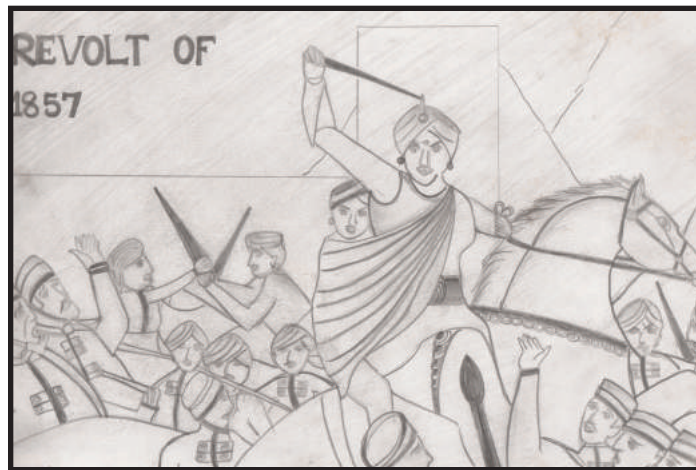
- Suyash Verma
BA-HEP(2015-18)
Currently Pursuing MA in Economics at Kristu Jayanti College.

The History Department in Kristu Jayanti College has been a department that has made and stood as an example to other departments even though we are the smallest. The department has been in the forefront to invigorate students to learn and experience history and to understand why history has played and is playing a large role in our societies even today. The History club has to be specially appreciated for all the efforts it's done and is taking to help and guide students through various new understandings and role. 'Scrolls' has been a revelation of what the History department can bring forth and bring about a change and understanding of what's happening within and what and how history has played its role in our societies in the darkest of its hours and in its brightest shining moments too.

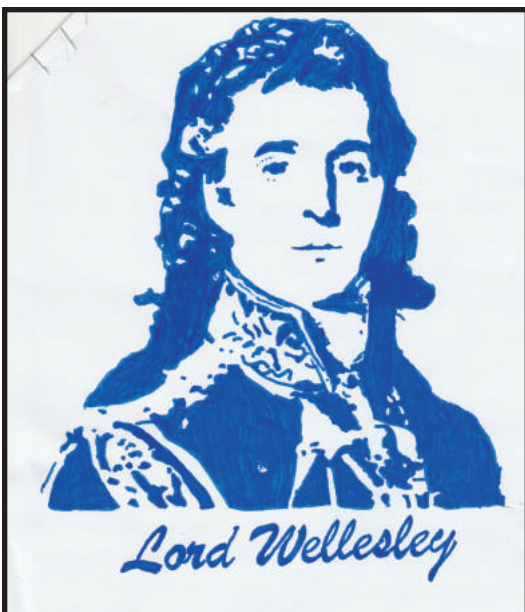
- Blessan S Thomas
(2014-2017)
Currently Pursuing
MSW in Kristu Jayanti College.



- VAISHNAVI P.
BA (HEP) 2nd SEM



- LAWMFAMKIMA DARLONG
BA (HEP) 4th SEM



- VAISHNAVI P.
BA (HEP) 2nd SEM



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