

RALLY

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Contents

• Rallying Point	3
• In AICUF Solidarity.....	5
• The Violet Ink	6
• The Right Choice.....	7
• She Doesn't Need a Title	8
• Know It	9
• Bhimrao Ambedkar's Teachings.....	11
• 10 Most Powerful Female Politicians in India	13
• Freudian Terrorism	15
• Political Parties in India and their Ideologies.....	17
• The Empty Tomb	19
• Land Alienation and Tribal Reaction in Jharkhand and Chhattisgarh	20
• Face-to-Face Interview Tips.....	25
• 50 Common Interview – Questions and Answers	26
• How to Succeed in Campus Placement Drive?.....	30
• Teacher, Teacher, Don't Beat Me	32
• Transitional Justice in Sri Lanka	33
• Seminar on 'Laudato Si' – Tamil Nadu.....	35
• Kerala AICUF State Report	36
• Dalit Christians Rally – A Report.....	37
• AICUF History	39

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Rallying Point

Prof. Julia Pradeepa

“A vote is like a rifle: its usefulness depends upon the character of the user.”

- Theodore Roosevelt

WHO IS THE RIGHT LEADER? How do we choose the right leader? What difference does it make if I do not cast my vote? These and many more questions are asked by the people every time there is an election. The youth voters are the change agents of the society. A political party's victory now depends on its accountability and not its ability to woo voters through illegal means.

Social media is emerging as an influential factor in voter perception. A lot of parties are focusing on young voters through social media. Media and social media play a major role in elections. Every party has its own television channel through which they propagate their manifesto. The youth should be exposed to election campaigns of the key parties in the state, door-to-door campaigns of leaders, opinion poll surveys, manifesto analysis and interactions with experts from social media advertising, print media and urban development.

The youth have the power to change the way elections are conducted and choose the right leaders. The people should choose the leaders based on their quality as a leader and how they will contribute to the state and people's welfare. If people elect their leaders based on caste, religion, money or freebies, there is no way our country will change.

We all have a right to vote. Most of the youth and middle class people think what big difference will it make by just one vote. But together it may be lakhs of votes which are either not cast or misused by political parties which will affect us for the next five years.

We should elect leaders who will not only bring in foreign investment but provide jobs for our unemployed youth; choose leaders who will not loot the money of the people but work for the welfare of the people.; choose people who are capable of fulfilling their promises made to the people. Let people not be fooled by the freebie culture. Let people decide who their leader should be.

Putting youth to shame: EC to honour centenarians stepping out to vote

During the ongoing West Bengal assembly polls, South 24 Parganas district authorities have identified 1,086 voters in 31 seats who are at least a hundred years old.

Assam Elections 2016: Over 6.75 lakh first-time youth voters in polls

Tamil Nadu hip-hop election song 'Vote Podu' aimed at youth hits social media

Kerala Assembly Elections: LDF Poll Manifesto Says Liquor Abstinence Its Policy

Bengal Elections: No Queue, Wheel Chairs, Braille Ballots For Differently-Abled

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#ASSEMBLY ELECTIONS2016

WHO IS AHEAD ONLINE

Profile	Tweets	Followers
NAMATA BANERJEE (@NamataOfficial)	1,395	2.9 Lakh
K. KARANJAN (@karanjan09)	5,765	73.5K
K. KARANJAN (@K.KARANJAN)	5.2 Million	
GOMMEN CHANDY (@Gommen_Chandy)	6,326	51.3K
GOMMEN CHANDY (@GOMMEN CHANDY)	9.2 Lakh	
TARUN GOGI (@tarun_gogi)	942	31.3K
J. JAYALALITHAA (@JIADRKKOfficial)	3,308	17K
J. JAYALALITHAA (@J.JAYALALITHAA)	2.1 Lakh	
SARAHANDA SONOWAL (@sarahanda_sonowal)	1,083	15.3K
SARAHANDA SONOWAL (@SARAHANDA SONOWAL)	1.5 Lakh	
SURJYA KANTA MISHRA (@SurjyaMishra*)	756	3,072
SURJYA KANTA MISHRA (@SURJYA KANTA MISHRA)	11.2K**	

The Great Election Tamasha

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IN AICUF SOLIDARITY

Fr. S. Emmanuel SJ.
National Adviser

WHOEVER claims that he or she is a citizen of India and over 18 years of age, has a moral responsibility and Constitutional right. However, that also makes it optional. It has been a pessimistic tendency among voters, especially in the urban areas, to treat the voting day as a holiday. When educated people take voting as an optional exercise, electing right leaders becomes a difficult task for the illiterate masses. While skipping the vote may not seem to cause any harm, the long-term consequences are disastrous.

Everyone wants to bring about social change in the country which is possible with the help of political power. Voting is the agent of change. If the people of India think that the ruling government is not performing its duties satisfactorily, they can show it the door by voting against it. The danger is that refraining from doing so can result in the same party, or a worse one, being elected for the next five years. In a country so populous, a voter might feel that a single vote does not make any difference. However, the balance tilts when this becomes a national attitude and lakhs or perhaps crores of votes are not cast. By casting their vote, citizens may not necessarily be able to get the best candidate elected; politics being what it is; but by not casting their vote they improve the chances of the unsuitable ones winning the polls. At the end, it is only the voter who has to suffer through poor governance.

Voting offers every citizen a medium of expression. In a country as vast and diverse as ours, different regions have different concerns and priorities. The process of voting allows every citizen to have a say in what should constitute the matters of importance by voting for the candidate he or she deems fit for the purpose. While it is true that the outcome of elections is seldom predictable, by not casting one's vote, that citizen is giving up on the chance of getting heard. Voting is as much a responsibility as it is a right. The whole edifice of Indian democracy is built on the foundation of voting. If citizens are not careful about casting their vote—or worse, skip their vote altogether—it will jeopardize the existence of our democratic Republic. Finally, voting is an honor conferred on the citizens by the founding fathers. By exercising their right to vote, citizens demonstrate their respect for the history of the country.

No doubt the system of election needs improvement. Vote for Note (currency) seems to be the order of the day. It can't be denied that the recent democratic experience in India has not been encouraging. For the past several years, India has been struggling with rampant corruption, unsure economy, and unclear foreign policy. Election after election has seen ineffective governments coming to power that have done more harm than good. However, not casting one's vote will only worsen the condition. It is our duty as responsible citizens of India to make informed decisions and choose the best candidate from those presented.

Rally 



THE VIOLET INK




J. Bernadatte Cynthia
III Yr B.Tech
Sastra University,
Tanjore

“Progress is impossible without change and those who cannot change their minds cannot change anything”.

IN THE RECENT times the upcoming elections have become the talk in every nook and corner of India, be it a petty shop or an MNC. What is the first thing that comes to your mind when you come across the word election? Rallies, harangues, publicising banners, intense advertising etc that mask fake promises and unfulfilled obligations leading common people to rely on pointless expectations. We fail to experience these kinds of fascinating offers even in a textile showroom during special occasions yet we are flooded with surplus offers by politicians. Their primary target would include villagers and under privileged people as they can be easily persuaded by the extravagant offers due to the lack of literacy. It has been said “Vote for a man who promises least; he’ll be the least disappointing”. True isn’t it. A common man’s day to day life is affected by political rallies and we have a hard time tracking the route to our own houses.

Einstein has once said “Politics is more difficult than physics”. As jocular as it sounds, true isn’t it. The acerbic truth is that the political environment has transformed us into puppets who are entitled to hideous slavery rather than act on our own free will. It is so unfortunate that we people fall so easily for fake politicians before giving a thought as to who really deserves the position. As we all know, India is a democratic nation; for the people, by the people and of the people. Democracy is the best system we’ve found so far. It has significantly reduced the amount of bloodshed and poverty. So, in a way, democracy does in fact serve our common best interest. But the inevitable question that is being thrown at our face “Is the above question really justified.” You would have come across a hackneyed debate “Is the political system the reason for India’s backwardness?” Think before saying an obvious yes. We are given the prestigious honor of choosing our own leaders yet we most often fail in our erroneous choices and we don’t give a thought before complaining the political system. It isn’t the system that is to be blamed but us.

Education does play a pivotal rule in deciding the country’s economy. People who keep complaining about our political backwardness are the actual ones responsible for it. If you don’t vote you lose the right to complain. Today’s youngsters strive for a secure job thus not try to engage themselves into politics. It has become something that they loathe and it is certainly a very wrong tendency that is quite expected of them. Being young, educated, vibrant and enthusiastic they can push forward the country’s economy and establish it on par with other developed nations. But it is not so and therefore the least we can do is to make right choices and broaden our perspective. Do ground work on your choices and think before falling into traps as your choices cannot be reversed. Rather than favouring politicians of your own caste, vote for someone who is worthy enough for his position and will contribute to the society without considering his own intentions. Twenty five years ago 50% of all the youth between 18-24 voted. But recently it has been only about 25%. If you want a job, a loan or a credit card debt, you have to cast your own as decisions are made by those who show up. You have got to rock the vote! 

THE RIGHT CHOICE

INDIA is a democratic socialistic country
Rich in culture and heritage vast plenty,
Religion, caste and creed of ethnic beauties
Political system polluted with multi parties.

Choice of your party or ideology or belief
Is the right of each citizen in brief.
Equal opportunity in secular nation
Promotes harmony of the democratic ocean.

Election is cyclic, sure once in five years.
Choose your leader with democratic cheers.
Time to think and act at this right hour
If not wise will lose the mighty tower.

Your vote counts certainly higher
Carelessly never reelect the liar.
Money and gifts get thrown in pyre
Trust your mind not bound by the hired.

Deciding on a leader is not a joke!
Anchor your choice firmly on a rock,
Ward not to bind your mind in mock,
Burden not your future with yoke.

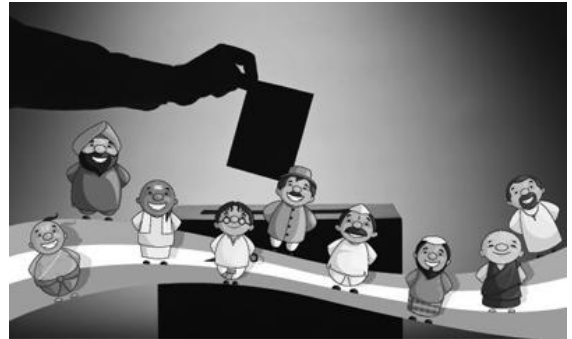
Wolves in guise roam in streets
Howling false promises from heights,
Un kept manifestos stained in crime,
Ward off the evil turning on dime.

Vote not by rote easily dear brethren!
Sell not your right to goons who threaten
My mind breaks and my soul grieves
Complain not with your heart aches!

Choose selfless leaders who burn like candles!
Dedicated to people's causes without scandals!
Not to rest on the way until you choose the best!
Cast your vote and march on with patriotic chest.

Sr. A. M. Jansi FSAG

Gonzaga College of Arts and Science for Women,
Kathampallam, Krishnagiri Dst., Tamil Nadu.



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SHE DOESN'T NEED A TITLE!

Heemakshi Chopra
University of Lucknow

EVERYBODY has feelings

Today, I share mine.

Forgive me if I go wrong,

Appreciate me if I don't.

But, **JUSTIFY** Me.

I am the word **LEADER**

And, I am my own style

I exist in every life.

I am a **SIX** letter word, easy to pronounce

Oh, I know you know my meaning

But ever thought about the weight-age?

Re-Read and Re-Think

Think about it

And, no worries, even if you fumble

I ask you, did I ever complain?

Many kicked me

Many picked me

Many wasted me

FEW utilised me

Forget about respect (laughs sadly)

I repeat again,

No worries, did I ever complain?

Too many insult me

But, **FEW** value me

Yet, I always smiled and thought; "Even a dead clock shows the right time twice"

Hahaha, positive much.

It's not the people fighting, who are at stake

But it's **ME** for the people's sake

Ever thought, if I trembled?

It's okay, you'll probably skip a breath

while counting ..

Don't worry, have I ever complained? :&

Years have passed

Yet, a lot are to come

But I again say,

I am the word **LEADER**

My purpose is to lead

For respect, with respect

With faith today,

I request again

"Keep me going,

Keep me alive,

But keep me **JUSTIFIED**"

Yet, I repeat myself with pride again

Don't worry,

Have I ever complained ..

Rally 

KNOW IT

WHAT INDIAN PARLIAMENT CONSISTS OF? COMPOSITION OF THE INDIAN PARLIAMENT

The constitution makes India a federal state. Hence our founding fathers provided for a bicameral legislature at the centre known as the Parliament or the “Samsad.” This “Samsad” or the Parliament consists of the President, the Lower House, known as the Lok Sabha or the House of People and the Upper House, called the “Rajya Sabha” or the Council of States.

The formal assent of the President is necessary for bills passed by Parliament to become laws. The Lower House, called House of People, consists of representatives of the people elected from territorial constituencies. Thus, it is the representative house of the nation as a whole. The Upper House, called the Council of States, consists of representatives of the federating units composing the Indian federation. Thus, this House represents the federal principle in the Indian union. The Upper House in the words of Prof. Finer is a federal necessity.

In terms of Article 81 of the constitution, the House of People has a total component of 545 elected members. Article 331 empower the President to nominate 2 members of the Anglo-Indian community, if in his opinion, that community is not adequately represented in the Lok Sabha. Thus the highest possible strength of the Lok Sabha is 547.

Of the 545 elected members, 525 are elected from the territorial constituencies of the states, elected for a 5 year term on the basis of universal adult suffrage. 20 members are elected from the union territories. Originally only citizens of not less than 21 years of age could vote in Lok Sabha elections. Recently, the voting age

has been lowered to 18. But only Indian citizens of 25 years of age and not otherwise disqualified could stand for election to the Lok Sabha.

The Lok Sabha is elected for the term of 5 years. It may be dissolved earlier by the President on the advice of the Prime Minister. The life of the Lok Sabha may be extended beyond 5 years during an emergency under Art 352, up to one year at a time by acts passed by the Parliament. But such extension shall not continue beyond six months after the emergency ends.

The Council of States or, the Rajya Sabha represents the federal principle in the Indian Parliament. It is a perennial chamber consisting of not more than 250 members 1/3 of who retire every two years. Consequently at the beginning of every second year, there is fresh election of 1/3 of members of the Rajya Sabha. Of the 250 members of the Rajya Sabha, 238 are elected by the Legislative Assemblies of the component states and by



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members of electoral colleges formed for the purpose, in the union territories. The Rajya Sabha members are elected on the basis of proportional representation by means of single transferable vote. Each member is elected for a term of six years. The 12 other members of the Rajya Sabha are nominated by the President from among Indians of exceptional achievements in literature, sci-

ence, art or any other field of life. Clearly, this is a device to associate distinguished Indians with the legislative process.

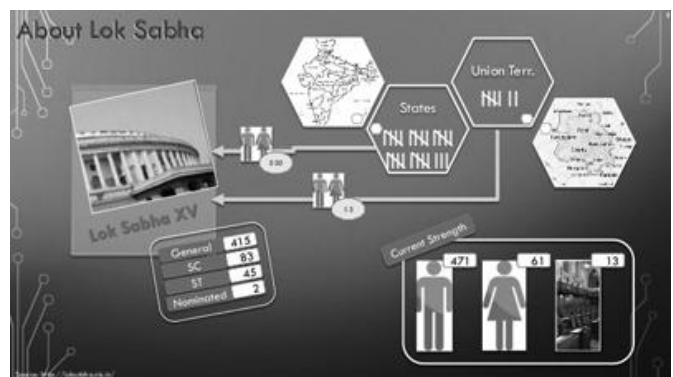
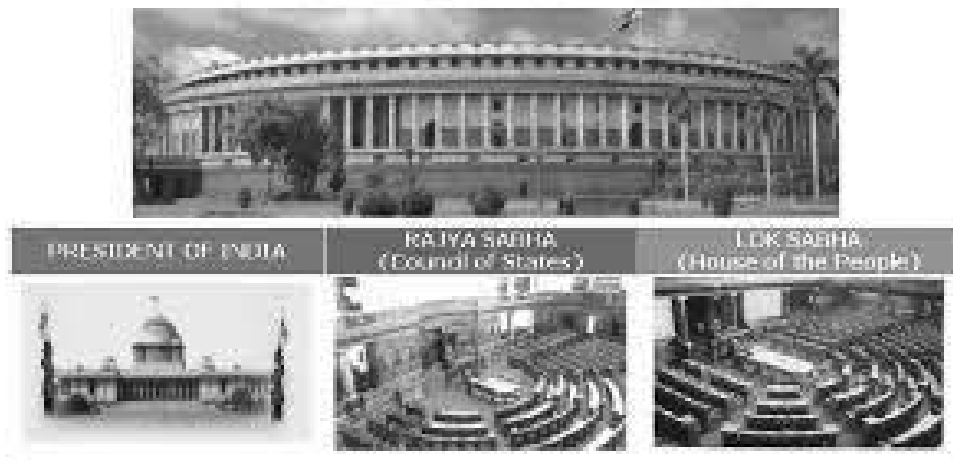
The Rajya Sabha represents the federal principle in the Indian Parliament, but the Indian Constitution does not formally recognize the principle of equality of the component states. That is why in India; unlike as in the U. S. A., the states do not have equal rep-

resentation in the federal upper chamber. More populous states like U. P. have heavier representation than the less populous ones like Nagaland, thus tilting the balance in favour of populous states. Such states have heavier representation both in the Lok Sabha and the Rajya Sabha.

<http://www.importantindia.com/2082/what-indian-parliament-consists-of/>



Indian Parliament



BHIMRAO AMBEDKAR'S TEACHINGS MAY NOT BE THE WAY OUT OF THE CASTE SYSTEM

T K Arun

APRIL 14, 2016, will mark the 125th anniversary of BR Ambedkar's birth. All around us, we see a rush of opportunists seeking to grab a piece of Ambedkarian glory, with the BJP leading the pack. Prime minister Narendra Modi never misses a chance to sing his paeans, both as prime maker of India's Constitution and as champion of Dalit emancipation. The reality is that too much is made of Ambedkar on both counts. Ambedkar did play a stellar role as chairman of the drafting committee of the Constitution but he is not the author of the Constitution. India's basic law is a product of the freedom movement, its specific provisions thrashed out in the constituent assembly through intense debate by a bunch of wise people.

Ambedkar played a significant role, no doubt, but that role was not big enough to negate either the contribution of the forging of democracy through the anti-colonial struggle or the intelligence and articulation of members of the constituent assembly. Ambedkar fought against the caste system and not just for a better deal for Dalits. Much as we respect this struggle and admire him for his tenacity, how can we not see that he failed in his mission? Ambedkar ultimately plumped for conversion out of Hinduism as the only form of salvation from caste oppression. Those who followed his lead and converted to Buddhism no more attained social equality than those who converted to materi-

ally more empowered Christianity or spiritually more egalitarian Islam.

The Hand of Globalisation

If Ambedkar could not succeed in delivering Dalits from oppression, does it mean that roughly 15% of India's population are condemned to live in deprivation and indignity as their forebears had been? Absolutely not. The time is at hand for the drawers of water and hewers of wood to become computer programmers, academics, entrepreneurs and bankers, ministers and mayors as well as lower-order workers who toil for a living enmeshed in a division of labour that reckons with what they are capable of doing rather than with which caste they were born into. For this, Dalits have to thank the forces of economic reform and globalisation, which are changing India's economic structure, shrinking the space of traditional occupations, driving the workforce into new jobs and, in the process, breaking the correlation between occupation and birth that forms the material basis of the caste system. One traditional occupation that is widely reviled is manual scavenging.



Rally

It has been abolished by law repeatedly, by pious declarations of political leaders many more times. But unless public health engineering takes over and replaces dry latrines with toilets where human waste can be flushed away, someone or the other will always make a living doing the essential job of scavenging excrement. Put piety aside and invest in modern toilets and toilet training, then, and then alone, occupations will change and people be emancipated from manual scavenging. In 2011, for the first time in India's history, the share of the workforce engaged in agriculture dropped below 50%.

This marks a more glorious moment in the history of the struggle against caste oppression than the anniversary of any leader, Dalit or otherwise. Does this mean that Dalits should just focus on getting education and better jobs and forget about organising themselves for greater empowerment? Absolutely not. Ambedkar was spot on when he urged Dalits to get educated and to get organised. Organisation alone will give them agency and clout over the working of the polity to fight institutionalised prejudice.

The Other Dalit Leader There is one great Dalit leader who both organised his community and fought for education. He was Ayyankali, who led the first strike by agricultural workers, early in the 20th century, to secure admission in a government school for a Dalit girl, in Travancore, a princely state of southern Kerala. He withheld labour from the farm, fought off and survived assassination attempts by uppercaste landlords and forced them to accept Dalits' right to education.


By 1940, the literacy rate of the Dalits of Travancore had risen to the literacy rate of the general population of the United Provinces up north. Ambedkar is a source of inspiration, but hardly the beacon of Dalit emancipation. Liberation from caste lies not in conversion but in political empowerment and education that allow Dalits to take advantage of new opportunities thrown up by globalisation. Too much Dalit energy is frittered away in chasing reservations that kill the incentive to excel and in chasing the chimera of Ambedkarism. Dalits must resist the false promise of sanskritised respectability within the fold of Hindutva as vigorously as they must resist the notion that liberation awaits down the path of conversion.



“I like the religion that teaches liberty, equality and fraternity.”

- Dr. B. R. Ambedkar
chiefly responsible for drafting of The Constitution of India

Dalits will, one day, force Hinduism to let all of society, and not just an intellectual elite, embrace the insights of its philosophical core, of the subversive unity of the creator and all of creation, a unity that a Chandala shamed Sankara into accepting, after he treated the Chandala as an untouchable, contradicting his own preaching of non-duality. To prepare the ground for that change, Dalits must first champion economic diversification, urbanisation and concomitant modernity that empowers women to choose their own life partners regardless of their community of birth. Venerating Ambedkar is fine, so long as it does not distract from this focus on material change that lay outside the framework of India's social reformers.

Source: <http://economictimes.indiatimes.com/news/politics-and-nation/bhimrao-ambekars-teachings-may-not-be-the-way-out-of-the-caste-system/articleshow/51758919.cms> 

10 MOST POWERFUL FEMALE POLITICIANS IN INDIA

Women in Politics

History has stood witness to the brilliance of women in politics, time and again. From Marie Antoinette to Queen Elizabeth, women across the world have often held the political sceptre firmly in their hands whenever needed. India has also seen such influential female political figures from time to time. Their schemes and political traits have been appreciated by many and criticised by many more. However, their contribution to the development of the country can never be overlooked.

• *Sonia Gandhi:*

She needs no introduction. The all-in-all of All India Congress, Sonia Gandhi's tenure as the Congress president has been the longest in its century-old history. She is also the chairperson of the ruling United Progressive Alliance (UPA).



a senior member of the Congress party. Dikshit has led the national party to three consecutive electoral triumphs in the capital. She became the governor of Kerala on 11 March 2014, however, she resigned from the post on 25 August 2014.

• *Mamata Banerjee:*



The first woman Chief Minister of West Bengal, Mamata Banerjee, popularly known as Mamata didi, dethroned the 34-year-

• *Sushma Swaraj:*



Seven times Member of Parliament and three times Member of the Legislative Assembly, Sushma Swaraj, the BJP leader, is now the

Union Minister Of External Affairs of India. She is the second woman to hold this position after Indira Gandhi.

old left front government in the state. She was also the first woman railway minister of the country. In 1997, she launched Trinamool Congress, an anti-leftist party, to consolidate her position in West Bengal.

• *Jayalalitha:*

Tamil Nadu Chief Minister Jayalalitha Jayaram is also the general secretary of All India Anna Dravida Munnetra Kazhagam (AIADMK). She joined politics in 1982. In 1984, she became a Rajya Sabha MP.



• *Sheila Dikshit:*

Sheila Dikshit was the Chief Minister of Delhi from 1998 to 2013. She is



• **Mayawati:**
At present, Mayawati is the most powerful dalit leader in India. Four times chief minister of Uttar Pradesh, she belongs to the Jatav caste, which



is at the upper end of the scheduled castes and communities. Her powerful influence over UP's political spectrum has been revered by all the political leaders of the country and the general public.



• **Vasundhara Raje Scindia:**
Rajasthan's first woman Chief Minister Vasundhara Raje Scindia is one of the most powerful female politicians in

India. Vasundhara Raje was introduced to active politics by her mother Vijayraje Scindia, who was a prominent BJP leader. Vasundhara was elected to the Rajasthan Legislative Assembly in 1985.

• **Ambika Soni:**
Ambika Soni has served as the Union Minister of



Information and Broadcasting. Currently a Member of Parliament, Soni represents the state of Punjab in the Rajya Sabha. She was introduced to the Congress party by Indira Gandhi in 1969. She is also an old family acquaintance of the Gandhi family.

• **Supriya Sule:**

Lok Sabha MP Supriya Sule is the daughter Maratha leader Sharad Pawar. She is a major part of the new generation of Indian politicians. It is believed by many that Supriya will succeed Pawar as the National Congress Party chief.



• **Agatha Sangma:**

Daughter of Lok Sabha speaker P A Sangma, Agatha Sangma is a former Lok Sabha member. She became the youngest minister of state when she took charge of the rural development ministry. She represented the Tora constituency of Meghalaya in the 2009 parliamentary polls.



FREUDIAN TERRORISM!

P. A. Chacko

WHO IS A TERRORIST? The law may have its own interpretation of a terrorist according to the mind of the legislator who has a political or nationalist angle. But, in common parlance, a terrorist is one who causes terror. Be it caused in the mind of a child or in the minds of citizens, or be it in communities, terror is terror. A rose is a rose though it may be known in any other nomenclature of a different dialect, but it smells as sweet. So, too, terror! The only difference is that the latter does not smell or taste sweet. It is bitter, visceral and acidic.

A disoriented teenager can author it, a fundamentalist religious fanatic can father it, a mad politician can unleash it or even a chief minister can provoke it. News has gone viral that the Maharashtra Chief Minister, Fadnavis, has injected terror in the minds of a large section of Indian citizens. He has advocated stripping them of their citizenship if they do not join him in shouting 'Vandemataram.' His justification about such terror provoking statement is that in his forty-five minutes' speech, which elaborated on

the needs of farmers, only a few minutes were devoted to the issue of 'Vandemataram.' A statesman like him dares to say that a five minutes' statement should not be given prominence by the media even if he said what he meant. Mr. Fadnavis, a murder is a murder even if it is done after a demonstration of an hour of acts of love. Love's labour lost!

Why are people terrorised by the utterance of the head of a state? Faithfully echoing Fadnavis, a railway tea vendor shouted 'Vandemataram!' and continued: 'If anyone does not shout this slogan, let him go to hell.' Eyebrows were raised. Someone dared to ask him,

'Arre, where is that hell?' Pat came the reply, 'Arre, Bharat chodo yaar!' That is Guru-chela relationship in reality.

Mind you, this is not just a storm in a tea cup. It is more serious and sinister. Overnight, a group of people have



woken up to the reality that they are the children of mother India and all those who are citizens of India should show their devotion to their home country by shouting from rooftops. 'Glory to you, O Mother!' otherwise, lose your citizenship!

There is no harm in saying, 'I love India,' 'I love you Mother India,' or 'Glory to you, Mother India.' But, the problem is, when your devotion is confined only to your mouthing such slogans, and the rest of the day you convert your devotion to acts that do not add up to a faithful son's or daughter's noble love, fraternal relationship and filial duty.

I wish to make it clear. I love India. That does not mean that I have to stand at every junction or crossroads and shout before every passerby that I love India, that India is my mother land, etc. My devotion to my country is my patriotism. I translate it into acts of service to the

nation as an honest gate keeper. I practice my devotion as a soldier by defending my country against enemy intrusion. I serve my country by acting as a dutiful bureaucrat without bending my knees before a politician's undue demand. You want me to mess up allocation files? Sorry, I am not for it. I demonstrate my devotion as an honest citizen by being a faithful housewife by sincerely serving my family, loving and disciplining my children along the path of honesty and noble character. Neither do I have time nor inclination to demonstrate my devotion to my country through acts that attract popular attention or win applause as if on a catwalk. Where do I go wrong in this? Why am I terrorised to think that I will be stripped of my citizenship if I do not join you in your hyped up sentiments? Where do I go? You say I go to Pakistan. Why should I? If I don't, will you dump me in the Indian Ocean? Is shouting a slogan before a lathi or a bayonet the certificate for my citizenship? It is a Freudian mind that takes pleasure in forcing people to deviant acts.

Things are going too far in this country. Is this country to be ruled by lynching mobs and terror-provoking predators who can gatecrash into your home and drag you out to thrash and kill you in public gaze? Are we advocating mobocracy supported by motivated politicians who want to trade their particular ideologies? Some have the freedom to kill people and suspend them on trees, suspecting them of being cattle traders. Only some particular trades are allowed, even underground, but not cattle trade. Human trade and trafficking can flourish under our very nose. But that is not our concern. Animal trade is our worry. Such is our value system. There is no harm in slitting the throats of thousands of goats to propitiate gods and goddesses. That is where the animal welfare ministry goes hiding. But, when it comes to people killing animals to consume the meat to satiate their hunger and appetite, it is termed as anti-religious and atonement is prescribed and extracted by mobs through bloodletting. Those who want to eat beef should go to Pakistan, you are told. You will be stripped of your citizenship if you do not toe certain dietary prescriptions of those who want to propagate a particular culture.

The culture pushing zealots do not realise that India is a spectrum of cultures. Not just one culture. The fact that a large section of Indians have one culture does not mean that they can bulldoze over the culture and belief of other communities. The Constitution does not allow it. The founding fathers never wanted it.

The sentiment of the majority community does not and should not mean that it is the trademark national sentiment. BJP ministers and politicians vociferously equating national sentiment with the sentiment of the majority community goes against the spirit of the Constitution. Such a distorted nationalist sentiment was the one which propelled Nazi Germany to send the Jews to the gas chamber.

So, in the name of nationalism, concerted attempts are made to terrorise Indian citizens who want to live by the values of the Constitution and according to their conscience. If this not terror, what else is?



POLITICAL PARTIES IN INDIA AND THEIR IDEOLOGIES

Shubhojit

The only factor that explains the mushrooming growth of political parties in India is the difference in ideology. While some of them are pro-liberalisation, some are anti-capitalism. The ideological differences also exist in the social sphere with some political factions swearing by Hindu nationalism and the rest seem quite content with progressive westernisation. It is this multiplicity of ideologies and their practitioners that make Indian politics a difficult yet an interesting case study.

Communist Parties in India

The communist parties are known for their 'anti-business' ideology. Perennially a proponent of subsidies, minority appeasement and preservation of human rights, the Left parties are facing existential crisis after 2014 General Elections. Communist Party of India (CPI) can be called the progenitor that has worked its way through a series of movements to become a political force to reckon with. From armed struggle against local monarchs in Tripura, Telangana and Kerala to agrarian struggle in Manipur, the party has always been at the forefront of social movements. Land reform and trade union movements also cover a large chunk of CPI's political ideology.

The Communist Party of India (Marxist) (CPI-M) calls itself the "revolutionary vanguard of the working class of India." Its political ideology is centred on socialism, communism and establishment of "the

state of dictatorship of the proletariat." The principles of Marx and Lenin guide the party's activities. The declared objective of CPI-M is the emancipation of the masses and finding a way to end "exploitation of man by man." The party is now more or less concentrated in states like Tripura and Kerala.

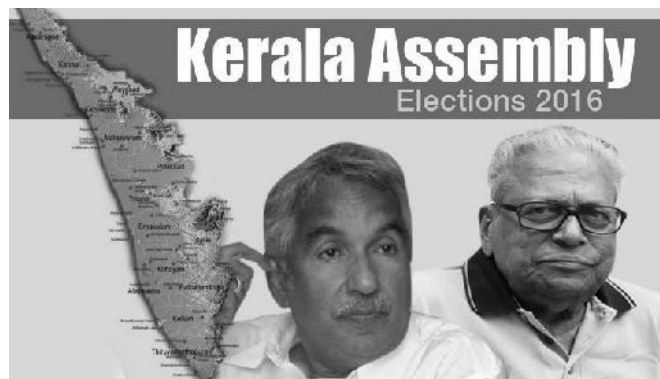
Despite falling under the communist family, All India Forward Bloc (AIFB) is distinctly different from other left parties. Unlike CPI and CPI-M, the AIFB is a left-wing political party that doesn't follow Marxism or Leninism. The party is an ardent advocator of socialism that has been defined and elucidated by Subhas Chandra Bose.

Congress Party and Social Liberalism

Congress has been the ruling party of India for no less than 49 years, though not at a stretch. The dominant party in Indian political space has formed government for 10 times, winning majority on six occasions and forming coalitions for four times.

For its social liberal outlook, the Congress Party is generally placed on the Centre-Left of the political spectrum. It adheres to the Gandhian principle of upliftment of all sections of society. Unlike many other contemporary parties, Congress supports liberal nationalism, which can also be referred as a more tolerant nationalism with space for equality, freedom and rights.

Socialist tendencies and the restrictive economic policies framed by its government have often been blamed for the downhill ride of Indian economy. There is a significant dichotomy in the party's economic policies. On the one hand, it supports free market policies, and on the other hand it adopts a wait-and-watch approach when it comes to liberalising the economy. Despite all these, the party is credited with initiating deregularisation, liberalisation and privatisation policies.



BJP and Right Wing Politics

BJP, undoubtedly, has had a good run in the last three or four decades. After a very slow entry into the mainstream politics, the party gradually climbed the ladder of recognition before becoming India's largest political party in terms of representation in the Parliament.

Having its genesis in the Bharatiya Jana Sangh, the BJP maintains ideological and organisational links to the Hindu nationalist group – Rashtriya Swayamsevak Sangh (RSS). From Ram Janmabhoomi movement, Uniform Civil Code to Good Governance, the party has been prudently selecting and taking stand on issues of national importance to gain better visibility.

“Integral Humanism” is the stated ideology of BJP. It was first formulated in 1965 by Deendayal Upadhyaya. The party is a strong advocator of social conservatism and believes in pursuing a foreign policy based on nationalist principles. Earlier, the party has deftly played the role of a strong opposition by raising issues like minority appeasement, pseudo-secularism and the need for a re-look at Article 370 in Kashmir.

Recently, the BJP and its coalition partners have focused mainly on neoliberal economic policy. Many consider that right-wing thinking and pro-business stand of BJP is the need of the hour.

Separatist Political Parties

The All Parties Hurriyat Conference (APHC) was initially formed as an alliance of 26 political, social and religious organisations in Kashmir to achieve “the right of self-determination.” Apart from



Jammu Kashmir Democratic Liberation Party (JKDLP), the alliance comprised other separatist political parties in Kashmir including Yaseen Malik's Jammu and Kashmir Liberation Front (JKLF), Sheikh Yaqoob's Jammu and Kashmir Peoples League (JKPL), and Shabbir Shah's People's Democratic Front (PDF).

Although PDF had managed to grab one seat in the 2008 Assembly elections, the general clout of the separatist political parties has not become evident during elections. Syed Ali Shah Geelani, the chairman of APHC, remains the most popular separatist leader whose extremist views pertaining to the independence of J&K have received mixed reactions.

Regional Formations

Apart from CPI and CPI-M, a handful of regional parties formed a political alliance back in 2009 as an alternative to the United Progressive Alliance (UPA) led by the Congress and the National Democratic Alliance (NDA) led by BJP. BSP and Samajwadi Party from Uttar Pradesh, Janata Dal (United) from Bihar, Biju Janata Dal from Odisha, Asom Gana Parishad from Assam and TRS from Telangana were among the regional parties that unanimously decided to launch a Third Front “against the pro-rich economic policies” of Congress and BJP. The front was also established to counter “the growth of communal and fascist forces” and reaffirm its commitment towards farmers, dalits, other backward classes, women and minors.

Source: <http://www.elections.in/political-corner/political-parties-in-india-and-their-ideologies>



THE EMPTY TOMB

P. A. Chacko, SJ

Hello Jinsy, Litty, Tom, Joe, Martin and all, I am over here, and not there in the empty tomb. I am here beside the rail track waiting for the refugees from Syria, Afghanistan and other war-torn countries. They are heading for Europe. Come, let us accompany them out of their tombs to lands where they can get a shelter.

Over there in the tomb I found it very suffocating. I just couldn't stomach it. A stream of light shone on me as if telling me, 'Break free.' I did. Then a crowd of thoughts plagued me. Why only me! What about those millions and millions out there in caves and caverns, tunnels and tombs of life waiting to break free.

So I am on a search. I am baffled by people's inhumanity. How could they create situations where many are thrown out on the road, dumped into slums, raped and thrown on rail tracks? How could a man with his freemason army kidnap and hold hostage thousands of teenage girls for no fault of theirs? And the world leaders say they are helpless. It is possible they are spineless! Look at those slums like cardboard boxes rubbing shoulders with skyscraper mansions. Who created such tombs? What justice! Where is equality?

I think of those mounds and heaps of books and papers containing neatly written documents, declarations, constitutions, policy decisions and what have you. They gloriously spell out people's human rights for life, education, health, housing, nationality, development, pollution free world, etc. And, when it comes to ground realities, I see defenceless people marginalised and segregated. Some are forced to commit suicide out of despair and desolation. Even research students!

Some are packed and sent to old age homes because their children are too busy with their flourishing business or collecting foreign currencies in distant lands. I hear the polluting sounds emanating from worshipping places where people demonstrate their lungpower to out-win their rivals. Look at those

sky-embracing church steeples. Where are the crosses gone? Yes, they are out there transplanted in families where people are struggling to make a living. They are decorated in glass cases and forgotten by men and women who are on a marathon rat race for power and pleasure. They are clutched in the clasp of those struggling to breathe because there is no one to take them to the ICU. They are hidden in the head-loads of men and women working in quarries and mines.

The world stands in need of liberation, my friends! It needs to be helped to come out like Lazarus from the tomb. Unbind its hands and legs. I need your help. Do it. You can. Use your heart. Not your lung power. Use your head and get organised.

The world stands in need of liberation, my friends!

Help it to come out of the smoke screens of religious arrogance, cultural invasion, nationalist ideology, and visceral intolerance.

Peace is my gift to the world as I stand liberated and risen. Today, the world stands in need of peace. Peace that does not come out of the barrel of the gun or from

the brute power of the zealots of the ruling elite. Peace is not mere co-existence. Nor is it mere tolerance. Peace is grown out of comradeship and companionship, not just citizenship. Peace spells understanding and acceptance. It negates the walls of caste and creed. Peace is the result of liberation from the shackles of one's twisted ideas, ideals and beliefs. Peace is when a nation can help its citizens move forward as one family where equality and justice are nurtured and shared and where opportunities are provided for growth and development.

Every person, every nation, and the world stand in need of peace. I give you my peace. Receive it, promote it, and share it. Come, let us help people to come out of their tombs into the sunshine of liberating peace, joy and life!.



Rally 

Land Alienation and Tribal Reaction In Jharkhand and Chhattisgarh

Over the years, governments have successfully created an illusionary perception of “development” related activities to divert attention from the forced eviction of poor tribals. Phrases like “Development Induced Displacement” have been coined to create the illusionary impression that displacement of tribals must be taken for granted whenever “development” takes place. A better and more accurate phrase would be: Displacement in the Name of Development. Across the country tribals are realizing that the so called “development” activities and also the deployment of security forces to flush out naxals have a common goal: their eviction so that the local minerals and other resources can be exploited to sustain the so-called GDP

Development Projects and Tribal Displacement.

Development Induced Displacement of Tribals in India growth rate of the country. They also realize that the so-called constitutional provisions to safeguards their traditional lifestyle, culture, and identity are too flimsy to count upon. Therefore, the number of protests against compulsory acquisition of land is rising. For example, construction of manufacturing units such as Tata’s Nano car in Singur, in which 997 acres of agricultural land was acquired to set up a factory for one of the cheapest cars in Asia, (the project was subsequently shifted to Gujarat) or for developing Special Economic Zone such as in Nandigram or construction of large dams like Sardar Sarovar

Dam on the river Narmada, which famously led to a cancellation of grant by World Bank due to protests under the argument that the tribal population was getting displaced under unfair conditions among other reasons such as environmental impact of the project. The effects of displacement spill over to generations in many ways, such as loss of traditional means of employment, change of environment, disrupted community life and relationships, marginalization, a profound psychological trauma and more.

According to the 2001 Census, Chhattisgarh (31.8%) has the highest percentage of ST people in its population followed by Jharkhand (26.3%) and Orissa (22.1%). The tribal communities in these states have faced rampant exploitation, displacement and dispossession from their resources at the hands of the state.

A. Chhattisgarh

The total population of the State as per the census of 2001 was 2, 08, 33,803, of which the scheduled Tribes were 66,16,596 which is 31.76 percent of the total population. As per the 2001 census, there are 42 different tribes including five Primitive Tribe

Groups (PTGs) comprising about 12 lakh tribal families. The five PTGs are: Abujhmaria, Baiga, Birhor, Hill Korwa, and Kamar. The entire PTG population of 1.11 lakh is under the BPL category. The ST population is spread over the entire state with Kanwar tirbe predominantly in the



north while the Gonds are the majority tribe in south. Gonds are the biggest tribe forming 55% of the total ST population. At the district level, tribals have largest concentration in Dantewada (78.5 percent) followed by Bastar (66.3 percent) and Jashpur (63.2 percent) districts. Janjgir-Champa district has the lowest proportion of tribal population (11.6 per cent). Chhattisgarh: “Rich Lands of Poor People”

“Development is not only about minerals and natural resources and a simple ‘dig and sell’ proposition, it is about tribals and backward castes and their land and livelihood alienation.

It is about poverty, backwardness and Naxalism. It is also about deforestation and biodiversity impact, water security and pollution.” – Chandra Bhushan, a researcher on mineral policy Large scale alienation of tribals from their land is going on rampantly in Chhattisgarh. Whether for coal blocks in Raigarh, or a power plant in Premnagar, cement plants in Tilda, or a large industrial area in Rajnandgaon, bauxite mining in Sarguja and Jashpur, sponge iron or diamond mining in Devbhog, tribals are facing and resisting displacement. Same is the story for the Tiger Reserve, Elephant Reserve, Wild life Sanctuaries etc. in Bilaspur, Jashpur and Dhamtari districts. The list is endless. A peasant woman, Satyabhama, lost her life while being force-fed to break the indefinite fast she had undertaken to save the waters of the Kelo river from pollution by Jindal Steel in the Raigarh district.

In September 2008, a road blockade by hundreds of villagers of the “Jameen Bachao Sangharsh Samiti” stalled a proposal for handing over an area of 105 square kilometers situated in 30 villages of Kunkuri Tehsil of district Jashpur to the Jindal Power and Steel Limited “to search for gold, diamond, platinum group of minerals, precious and semiprecious gemstones”. The way companies are zeroing on mineral resources can be clearly seen in the cement sector. There are about 8225 million tones of limestone in Chhattisgarh, predominantly in the Raipur, Durg, Janjgir, Bilaspur, Rajnandgaon, Kawardha and Bastar districts, a large proportion of

which is cement grade. In the past decade the plant of the public sector Cement Corporation of India at Mandhar (Raipur) has closed down. The well known brands of ACC and Ambuja have been taken over by the Swiss multinational Holcim. Lafarge has also taken over two cement plants.

Seven percent of the country’s bauxite, about 198 million tones, is available in the Sarguja, Jashpur, Kawardha, Kanker and Bastar districts. It is being mined at present in Sarguja by the now privatized Sterlite and the Hindalco companies. Hundreds of adivasi families have lost their lands. In the name of employment one person from the affected family were employed as lowly paid contract labor. Discontent is rife among these landless adivasi miners. Sixteen percent of the country’s coal (39,545 million tones) is to be found in the Raigarh, Sarguja, Koriya and Korba districts of northern Chhattisgarh. In 2007, the adivasis of Khamariya Village, raising objections to giving up their lands to the Jindal Coal Mines, were beaten up during in a public hearing arranged by the district administration but was steered by the Jindals. The public hearings for environmental clearances for three more power projects including AES Chhattisgarh Power (a joint venture with the American energy giant) were recently stalled by villagers protesting that they had not been notified and they apprehended widespread pollution.

The Indian Farmers Fertilizer Cooperative Ltd (IFFCO) had to withdraw its proposal of setting up a 1000 mw coal-based thermal power plant in Premnagar in Sarguja district after strong protests. When the company persisted and got their leader arrested, over 1,000 people marched to the police station to get him released. The new site subsequently chosen by IFFCO, 10km away, also came into serious controversy recently, when villagers who had passed a resolution against the project. In the coal sector, the presence of the coal mafia is so overpowering that an MLA of Dhanbad has alleged that “SECL could earn only Rs 800 crore profit in the fiscal year 2006-07, whereas it (the earning) could have been more than Rs 30,000 crore if the government could

usurped by mining contractors in connivance with the government officials. The High Court had dismissed his petition saying that it involved only “private interest”. But a bench of Supreme Court comprising Justices Agarwal and Naolekar stated that a clear violation of constitutional guarantees given to the tribals could not be held to be related to “private interest”. The tribals have also been protesting against the implementation of Koel Karo hydroelectric project by National Hydroelectric Corporation over the Koel and Karo rivers. The project, if implemented, would submerge as many as 256 villages involving 50,000 acres of forest area, 40,000 acres of agricultural land and 300 forest groves (considered sacred by the tribals), 175 churches and 120 temples.

In Jharkhand again, world’s largest steel maker, ArcelorMittal has been facing stiff resistance from the tribals who organized themselves under the banner of “Adivasi Moolvasi Astitva Raksha Manch” in the Torpa-Kamdara region. ArcelorMittal needs around 11,000 acres of land, of which 8,800 acres is required to set up a 12-million-tonne steel plant and 2,400 acres for establishing a township. The tribals claimed that the land identified by ArcelorMittal for the steel project is agricultural land and tribal lands are not transferable to non-tribals. Regardless of the specific issue, all over the state, they are fighting the battle for survival against forces that wants to throw their future generations into an alien life of poverty and humiliation.

Jharkhand State: Tribals Dream Remained just a Dream On 15 November 2000, when Jharkhand came into being, a long standing demand for separate statehood was fulfilled, not merely to establish a distinct identity but also to do away with the centuries of injustice. The first demand for the separate state of ‘Jharkhand’ was raised in the year 1914 by tribals, as recorded in the State Reorganization Committee Report (1955-56). For far too long, the mineral-rich areas of Chota Nagpur and Santhal Pargana were exploited and tribal people displaced in the name of development. Racial discrimination of tribals by outsiders, referred to as ‘dikus’ in the tribal

tongue, was widespread. However, happenings shortly after creation of the Jharkhand State wiped out the illusionary hype over tribal welfare or respect for their traditional lifestyle. Within few years of Jharkhand state, tribals became more insecure than ever. In reality, all they got was a tribal Chief Minister and a few reserved constituencies.

“Development” for the sake of urban lifestyle became synonymous to up-rooting poor tribals from their traditional land and lifestyle. How the political-corporate nexus became active to grab tribals’ land, minerals, and other resources became apparent when over 42 MOUs were signed soon after the state was formed. Clearly the policy making system of the state was high-jacked by the corporate lobby riding high on the wave of liberalization supported wholeheartedly by the US trained PM and his elite team of economists. But the tribals uprising and various constitutional laws favoring tribals against land acquisition are clear-cut hurdles on their fortune making designs. According to a human rights report published by Jharkhand Human Rights Movement (JHRM), the state government of Jharkhand has so far signed 102 MOUs that go against the Fifth Schedule of the Constitution that guarantees to tribals their right over the land they live in. In 2011, Arcelor Mittal had to pull out of a proposed project in Jharkhand due to people’s opposition.

The corporate sectors have been trying hard to change the status-quo in their favor and in doing so they have adopted some dubious means. Reports of Indian People’s Tribunal on Environment and Human Rights indicate that a total number of 6.54 million people have so far been displaced in Jharkhand in the name of development. The ongoing land acquisition at Nagri village (near Ranchi) for IIM and National University for Study and Research in Law (NUSRL) may seem like a developmental project in the eyes of the educated affluent. However, these elite educational institutes come at the price of displacing more than 500 tribal villagers. Every such ‘development’ project – dams, factories, mines, universities – causes displacement of tribal people.

The private sector seems to have taken special interest in drastically reforming the CNT Act. Corporate owned newspapers like 'Prabhat Khabar' and 'Dainik Bhaskar' have campaigned vigorously in support of reforming the Act to make transfer of land from tribals to nontribals more flexible. The state governments, irrespective of the party banner, have all participated in this asymmetric confrontation against the tribal interests. The non-inclusion of 'Sarna' religion in the religion category of the recent Census has drastically downsized the tribal population. There have also been inefficiencies on the part of the administration in providing accurate data on tribal population, many of which are under-reported. Evicting Tribals in the Name of Fighting Naxals As the Red Corridor mostly falls under the tribal areas, a general perception, albeit fallacious, exists that tribals in these areas are naxals or naxal-supporters. What worsens the case is the seclusion of such areas by the concerned state administration which even after 6 decades of independence has failed to establish any communication channels with such areas. A district generally falls into the red corridor zone not for the reason that people in these areas support naxal ideology, but because the administration is generally absent in such areas, thus giving a free hand to the naxals. The presence of naxals provides a convenient excuse to achieve the "development" goal by scaring away the tribals from their ancestral lands. The MNCs and mining corporations have incurred huge losses, in tribal areas: because several Naxal groups extort money to not harass or sabotage their activities which runs in hundreds of crores of rupees annually. Additionally, they are annoyed by tribals agitations over land acquisition supported by tribal laws even after signing MOUs. Therefore, by declaring districts as naxal infected zones, the government clears the ground for future operations to be conducted by security forces. The mission now becomes to 'liberate' these zones from the evil-clutches of naxals as well as the "anti-developmental" forces of tribals.

The Way Forward

The first and foremost step at present should be to have the National Land Acquisition and Rehabilitation and Resettlement Bill, 2011 introduced, debated, and passed by the Parliament, without allowing dilution of its key proposals. It should preferably be passed with retrospective effect, say January 1, 2007 so that major tribal displacements of recent years can be soothed away.

The toothless National Commission for Schedule Tribes should be scrapped and reconstituted with eminent jurists and tribal/social activists on its panel and given full authority to function as a "real" constitutional enquiry commission with legal authority. Its findings should remain outside the purview of courts, except the apex Court.

The Ministry of Tribal Affairs must undertake an immediate extensive project-wise survey of number of displaced as well as affected tribals across the country. It should order a fact finding inquiry as to why tribal laws such as The PESA, 1996 and The Forest Rights Act of 2006 remain subservient to other laws and come up with suitable amendments to make them un-breakable in the Schedule V and VI areas.

A strong but clear message should be sent to the top brasses of the security forces involved in combing operations in naxal infected areas that not a single innocent tribal should be harmed and that they are not there to safeguard minerals or ores from the tribals. Every act of harassment of tribals, women, or children should be dealt with exemplary punishment to act as deterrent for the future. No other extra-constitutional and illegal army such as the "Salwa Judum" of Chhattisgarh should be allowed to come up anywhere in India. It is a known fact that Salwa Judum was no more than an army of goons, propped to serve the vested interests of powerful nontribals behind the scene and to scare away tribals from their traditional lands so that for commercial exploitation of the local resources.

Edited by Fr.S.Emmanuel Source : <http://socialissuesindia.wordpress.com/>

Rally 

FACE - TO - FACE INTERVIEW TIPS

STEPS FOR A SUCCESSFUL INTERVIEW

YOU ARE the overall package you are selling.

To be successful, you need to know: **WHO** you are, **WHAT** skills are important to the client, and **WHY** a company should invest in you.

To ensure that your interview presentation is smooth and concise, compose and practice giving a two-minute talk about yourself.

Interview Preparation

This is one of the most important steps in interviewing. Before each interview, FAST will coach you and provide detailed information about the client and the available position. However, you need to take additional steps in this process:

1. Conduct your own research about the company.
2. Review your own accomplishments, skills, and experience.
3. Prepare an explanation about your career and reason for making a change.

First Impression

Initial impressions are made within the first minute of an interview. To make a positive first impression:

1. Be immaculate in your appearance.
2. Wear color-coordinated professional attire.
3. Give a firm handshake.
4. Provide fresh copies of your resume to the interviewer.
5. Maintain good eye contact throughout the interview.

Highlight Strengths / Skills

Most interviews will follow a basic pattern in which the client determines your strengths and weaknesses. You need to:

1. Highlight the strengths of your individual qualities as well as your ability to work on team projects by giving specific examples of each.
2. Address the interviewer's concerns sincerely and share a self-improvement plan.

Enthusiasm and Confidence

Being enthusiastic about your abilities, the client, and potential opportunity helps convince the interviewer that you are a viable candidate.

Throughout the interview:

1. Be confident—but not egotistical.
2. Answer interviewer's questions thoughtfully and in detail.
3. Prepare answers to anticipated questions about your experience and interests.

Ask Questions

The interview should be a two-way process. In order to determine if the opportunity will be the right career move for you, ask questions about topics such as responsibilities, expectations, training, support, evaluation, and company goals.

Do not Discuss

Typically you should NOT discuss salary: FAST will negotiate the best possible compensation package for you. You must decide how to approach the salary question with your recruiter before the interview.

Ask for the Position

Before you leave the interview, explain why you are interested in the position and how your abilities will benefit the company. Ask how to proceed to the next step in the hiring process.

Steps to Take After the Interview

Send a brief note of thanks after the interview.



50 COMMON INTERVIEW QUESTIONS AND ANSWERS



REVIEW these typical interview questions and think about how you would answer them. Read the questions listed; you will also find some strategy suggestions with it.

1. Tell me about yourself?

Ans : The most often asked question in interviews. You need to have a short statement prepared in your mind. Be careful that it does not sound rehearsed. Limit it to work-related items unless instructed otherwise. Talk about things you have done and jobs you have held that relate to the position you are interviewing for. Start with the item farthest back and work up to the present.

2. Why did you leave your last job?

Ans: Stay positive regardless of the circumstances. Never refer to a major problem with management and never speak ill of supervisors, co-workers or the organization. If you do, you will be the one looking bad. Keep smiling and talk about leaving for a positive rea-

son such as an opportunity, a chance to do something special or other forward-looking reasons.

3. What experience do you have in this field?

Ans: Speak about specifics that relate to the position you are applying for. If you do not have specific experience, get as close as you can.

4. Do you consider yourself successful?

Ans: You should always answer yes and briefly explain why. A good explanation is that you have set goals, and you have met some and are on track to achieve the others.

5. What do co-workers say about you?

Ans: Be prepared with a quote or two from co-workers. Either a specific statement or a paraphrase will work. Jill Clark, a co-worker at Smith Company, always said I was the hardest workers she had ever known. It is as powerful as

Jill having said it at the interview herself.

6. What do you know about this organization?

This question is one reason to do some research on the organization before the interview. Find out where they have been and where they are going. What are the current issues and who are the major players?

7.. What have you done to improve your knowledge in the last year?

Try to include improvement activities that relate to the job. A wide variety of activities can be mentioned as positive self-improvement. Have some good ones handy to mention.

8. Are you applying for other jobs?

Be honest but do not spend a lot of time in this area. Keep the focus on this job and what you can do for this organization. Anything else is a distraction.

9. Why do you want to work for this organization?

This may take some thought and certainly, should be based on the research you have done on the organization. Sincerity is extremely important here and will easily be sensed. Relate it to your long-term career goals.

10. Do you know anyone who works for us?

Be aware of the policy on relatives working for the organization. This can affect your answer even though they asked about friends not relatives. Be careful to mention a friend only if they are well thought of.

11. What is your Expected Salary?

A loaded question. A nasty little game that you will probably lose if you answer first. So, do not answer it. Instead, say something like, That's a tough question. Can you tell me the range for this position? In most cases, the interviewer, taken off guard, will tell you. If not, say that it can depend on the details of the job. Then give a wide range.

12. Are you a team player?

You are, of course, a team player. Be sure to have examples ready. Specifics that show you often perform for the good of the team rather than for yourself are good evidence of your team attitude. Do not brag, just say it in a matter-of-fact tone. This is a key point.

13. How long would you expect to

work for us if hired?

Specifics here are not good. Something like this should work: I'd like it to be a long time. Or As long as we both feel I'm doing a good job.

14. Have you ever had to fire anyone?

How did you feel about that? This is serious. Do not make light of it or in any way seem like you like to fire people. At the same time, you will do it when it is the right thing to do. When it comes to the organization versus the individual



who has created a harmful situation, you will protect the organization.

Remember firing is not the same as layoff or reduction in force.

15. What is your philosophy towards work?

The interviewer is not looking for a long or flowery dissertation here. Do you have strong feeling that the job gets done? Yes. That's the type of answer that works best here. Short and positive, showing a benefit to the organization.

16. If you had enough money to retire right now, would you?

Answer yes if you would. But since you need to work, this is the type of work you prefer. Do not say yes if you do not mean it.

17. Have you ever been asked to leave a position?

If you have not, say no. If you have, be honest, brief and avoid saying negative things about the people or organization involved.

18. Explain how you would be an asset to this organization ?

You should be anxious for this question. It gives you a chance to highlight your best points as they relate to the position being discussed. Give a little advance thought to this relationship.

19. Why should we hire you?

Point out how your assets meet what the organization needs. Do not mention any other candidates to make a comparison..

20. Tell me about a suggestion you have made ?

Have a good one ready. Be sure and use a suggestion that was accepted and was then considered successful. One related to the type of work applied for is a real plus.

21. What irritates you about co-workers?

This is a trap question. Think real hard but fail to come up with anything that irritates you. A short statement that you seem to get

along with folks is great.

22. What is your greatest strength?

Numerous answers are good, just stay positive. A few good examples: Your ability to prioritize, Your problem-solving skills, Your ability to work under pressure, Your ability to focus on projects, Your professional expertise, Your leadership skills, Your positive attitude

23. Tell me about your dream job ?

Stay away from a specific job. You cannot win. If you say the job you are contending for is it, you strain credibility. If you say another job is it, you plant the suspicion that you will be dissatisfied with this position if hired. The best is to stay generic and say something like: A job where I love the work, like the people, can contribute and can't wait to get to work.

24. Why do you think you would do well at this job?

Give several reasons and include skills, experience and interest.

25. What are you looking for in a job?

See answer # 23

26. What kind of person would you refuse to work with?

Do not be trivial. It would take disloyalty to the organization, violence or lawbreaking to get you to object. Minor objections will label you as a whiner.

27. What is more important to you: the money or the work? Money is always important, but the work is the most important. There is no better answer.

28. What would your previous supervisor say your strongest point is?

There are numerous good possibilities: Loyalty, Energy, Positive attitude, Leadership, Team player, Expertise, Initiative, Patience, Hard work, Creativity, Problem solver

29. Tell me about a problem you had with a supervisor?

Biggest trap of all. This is a test to see if you will speak ill of your boss. If you fall for it and tell about a problem with a former boss, you may well below the interview right there. Stay positive and develop a poor memory about any trouble with a supervisor.

30. What has disappointed you about a job?

Don't get trivial or negative. Safe areas are few but can include: Not enough of a challenge. You were laid off in a reduction Company did not win a contract, which would have given you more responsibility.

31. Tell me about your ability to work under pressure.

You may say that you thrive under certain types of pressure. Give an example that relates to the type of position applied for.

32. Do your skills match this job or another job more closely?

Probably this one. Do not give fuel to the suspicion that you may want another job more than this one.

33. What motivates you to do your best on the job?

This is a personal trait that only you can say, but good examples

are: Challenge, Achievement, Recognition

34. Are you willing to work overtime? Nights? Weekends?

This is up to you. Be totally honest.

35. How would you know you were successful on this job?

Several ways are good measures: You set high standards for yourself and meet them. Your outcomes are a success. Your boss tell you that you are successful.

36. Would you be willing to relocate if required?

You should be clear on this with your family prior to the interview if you think there is chance it may come up. Do not say yes just to get the job if the real answer is no. This can create a lot of problems later on in your career. be honest at this point and save yourself future grief.

37. Are you willing to put the interests of the organization ahead of your own?

This is a straight loyalty and dedication question. Do not worry about the deep ethical and philosophical implications. Just say yes.

38. Describe your management style ?

situational style is safe, because it says you will manage according to the situation, instead of one size fits all.

39. What have you learned from mistakes on the job?

Here you have to come up with something or you strain credibility. Make it small, well intentioned

mistake with a positive lesson learned. An example would be working too far ahead of colleagues on a project and thus throwing coordination off.

40. Do you have any blind spots? Trick question. If you know about blind spots, they are no longer blind spots. Do not reveal any personal areas of concern here. Let them do their own discovery on your bad points. Do not hand it to them.

41. If you were hiring a person for this job, what would you look for? Be careful to mention traits that are needed and that you have.

42. Do you think you are overqualified for this position? Regardless of your qualifications, state that you are very well qualified for the position.

43. How do you propose to compensate for your lack of experience?

First, if you have experience that the interviewer does not know about, bring that up: Then, point

out (if true) that you are a hard working quick learner.

44. What qualities do you look for in a boss?

Be generic and positive. Safe qualities are knowledgeable, a sense of humor, fair, loyal to subordinates and holder of high standards. All bosses think they have these traits.

45. Tell me about a time when you helped resolve a dispute ? between others. Pick a specific incident. Concentrate on your problem solving technique and not the dispute you settled.

46. What position do you prefer on a team working on a project? Be honest. If you are comfortable in different roles, point that out.

47. Describe your work ethic ? Emphasize benefits to the organization. Things like, determination to get the job done and work hard but enjoy your work are good.

48. What has been your biggest professional disappointment? Be sure that you refer to some-

thing that was beyond your control. Show acceptance and no negative feelings.

49. Tell me about the most fun you have had on the job.

Talk about having fun by accomplishing something for the organization.

50. Do you have any questions for me?

Always have some questions prepared. Questions prepared where you will be an asset to the organization are good. How soon will I be able to be productive? and what type of projects will I be able to assist on? are examples.

And Finally Best of Luck Hope you will be successful in the interview you are going to face in coming days.

“Never take some one for granted, Hold every person Close to your Heart because you might wake up one day and realize that you have lost a diamond while you were too busy collecting stones.” Remember this always in life.

Rally 



Tamil Nadu Party Leaders

How to Succeed in Campus Placement Drive ?

Preparation for the Written Round

1. Start by preparing specifically for the companies you are sitting for.
- 2..Check the reviews about the interview process of the companies. Most of them paint an accurate picture about what you are going to face. Read about the interview process of other candidates and try to gain some insights into which subjects the interviewers of that particular company most focus on.
3. Google for past placement papers of the company you will be sitting for next. Most of the companies have a standard set of questions which they repeat throughout the whole Placement session wherever they go. I am not saying mug the standard answers.
4. Now that you have a rough idea about the whole thing it is time to focus on individual subjects. When you are done with all these and you still have got time, it is never late to call a few seniors(who are working at the company you are trying to get into) and ask about their own experiences. If you have a good network of friends it won't be hard to find a senior who guides you.
- 5.. Do not be late for your interview round. A candidate appearing late is a negative feedback given to the HR or the interviewer..
6. Look confident but not appear brash. Most people no matter how good they are sometimes just cannot handle themselves during their interviews. Just try to relax. Work on your communication skills from now itself. Learn to answer as succinctly as possible. If you are nervous do a few mock interviews with your friends.
7. Do not blatantly lie as these guys were themselves students earlier and have been part of the interview process all throughout their life. Questions like "Why do you have this much CG?" " Why do you want to work for our company?" "Where do you want to see yourself in 5 years" are commonplace and it would help you a great deal if you are prepared for these beforehand. Do try to not mumble/bluff through your technical rounds too. If you are confident then answer. Otherwise ask politely in terms of " I am not exactly sure of the answer but can I tell what I know about the topic" and try to make an educated guess if you are permitted.
8. You never know if the Interviewer is planning a stress interview. If the Interviewer appears rude also keep your calm and do not not lose

focus. Prepare for Common Interview Questions: <http://hrinterviews.blogspot.in/>

9 Read the " About Us" page on the company website and listen carefully during the company presentations generally held before the Interview process. When you are given the opportunity to ask questions do not hesitate and show how much you are already familiar with the company and your job profile. Good questions to ask will be about a typical day at the job, about the interviewer's job profile, what qualities they look for in a prospective employee or something unique you noticed during the presentation.

10. Do not get demotivated if you cannot answer all the questions and do not panic under any circumstances. Sometimes Interviewers ask hard questions. It is OK. After I answered correctly one complexity question during the interview of a particular company, the Interviewer brought up some new research being done in the field and mocked me for not knowing enough. Sometimes they ask all sort of questions which are probably too hard for an under grad student. It is just to know if you are well prepared and have an interest beyond what is taught at your college.

11. If they ask you about your favorite subjects, be prepared. Be very prepared regarding the subjects of your interest.

12. Do bring 2-3 copies of your resume. You do not want to sit there and find out you gave the only copy of your resume to the HR lady and do not have something to show to your interviewer.

13. After you are done with the interview do graciously ask for their feedback after the whole process even if you are not selected. It will help you perform better for the upcoming companies. If they refuse then walk out.


14. Do not dress casually and cut your finger nails..

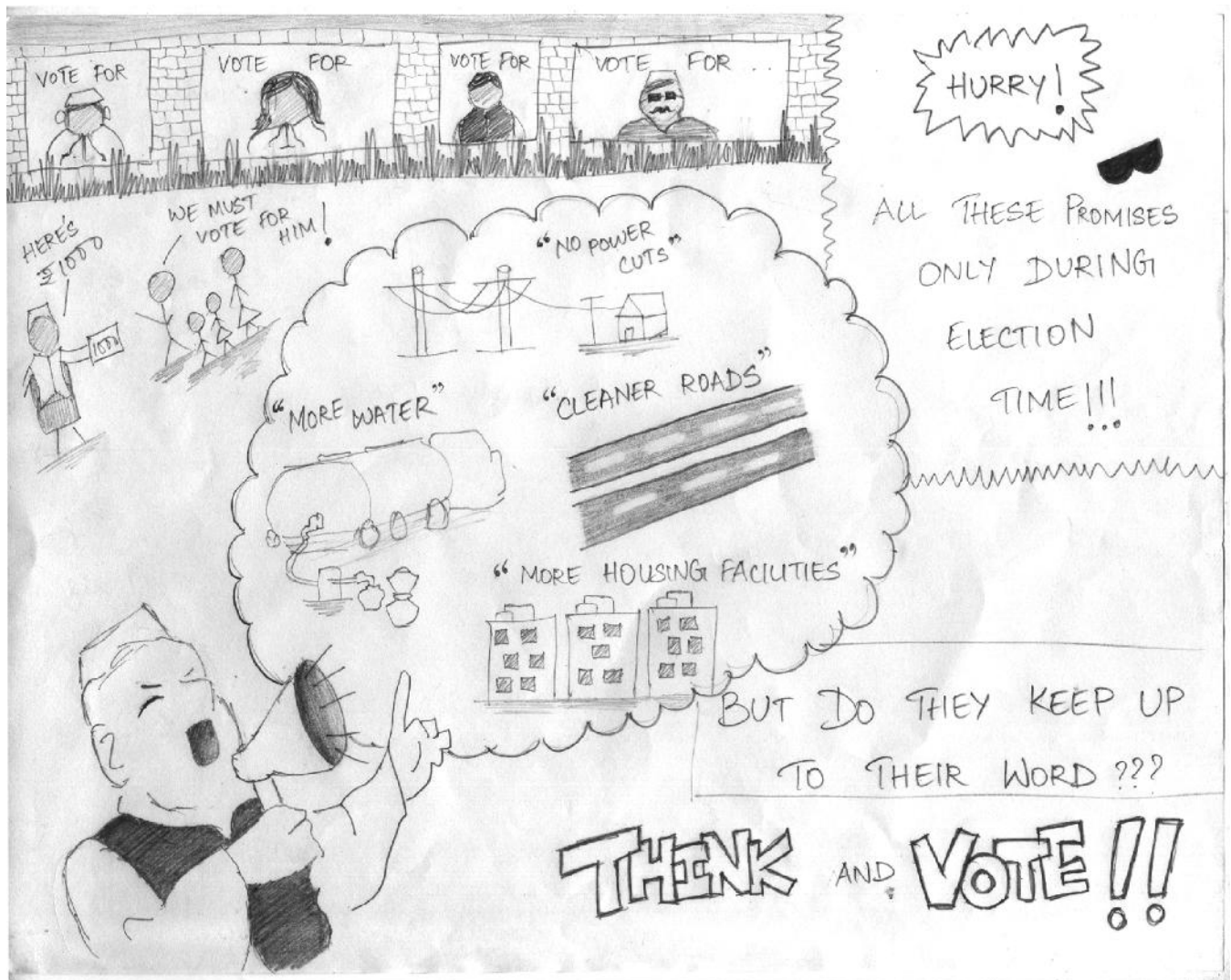
15. Write about your projects on your CV. Write briefly and do not give it all away so that you can explain the interviewer later on during the actual interview. If you are any good you can easily divert the whole interview process towards your projects and questions based on them. But do prepare in advance and read about your projects thoroughly. There is no excuse for failing to explain whatever you did during the time of the interview.

16. Do not talk too much. Be to the point and do not ramble on during interviews. Do not try to impress your Interviewers by being quick to answer their questions and in the way of not listening properly or giving a wrong answer.

17. Prepare different resumes for different profiles. The resume you make for a Business Analyst profile will obviously have to be different for that coding profile.

18. If it is a telephonic interview fix the slot during which you can give your best.

Compiled by Prof. Julia, Loyola College, Chennai. 



Teacher, Teacher, Don't Beat Me

Wish me, but don't miss me
Kiss me, but kick me not
Like me, but don't dislike me
Love me, but don't leave me
Because I am your loving child

Guide me, but don't abandon me
Teach me, but forsake me not
Don't get angry on me, for I will
Give a piece of jaggery
Because I am your sweet child

Be friendly with me but don't frighten me
Help me to be bold, but not timid
Load my mind with simplicity to avoid complexity
Teach me more about godliness than wordliness
Because I am your sincere child.

Teach me to respect parents elders and teachers
Be patient with me in all your undertaking
Instill in me the spirit of obedience and tolerance
Teach me common sense to avoid nonsense
Because I am your grateful child.

We are the valuable natural wealth of India
And without us there would be no tomorrow
Please think about us today without delay
Help us to regain the friendship of God through prayer
Because we are all your prayerful children.

Help me honestly and not with duplicity
Help me to be humble and simple but not proud
Don't insult me in front of others for minor mistakes
But advise me in a friendly manner
Because I am your honest child.

Don't torture me with corporal punishment
Don't punish me in the assembly and in the class room
Don't use sticks and pipes to torture me inside the bus
Don't create fear and tear while going home
Because I am your fearful child.

Teacher Teacher there is no morality in the school
Teach me more about moral science
Good manners are the forgotten art in the field of education
Strengthen me to spread moral culture
Because I am you God fearing child.



TRANSITIONAL JUSTICE IN SRI LANKA

Paul Newman

146,679 Tamils are still unaccounted for following the 26 years old civil war between the Tamil Tigers and the Sri Lankan government.

Tamils had great trust in the international justice mechanisms and lobbied the U.S., UK, India, France, Canada and Australia in an effort to seek justice. They argued their case with international human rights groups when the UN failed to acknowledge the genocide that had taken place.

So far the Tamils have not gotten anything substantial. The military remains in the North, the Prevention of Terrorism Act has yet to be repealed, and sexual violence continues as documented by renowned human rights activist Ms. Yasmeeen Sookaii of South Africa. Tamil political prisoners continue to languish in many unknown prisons. Yet Sri Lankan politicians have promised that transitional justice will be done to the Tamils.

There are four key parts of transitional justice.

Truth-seeking – Sri Lanka has yet to identify the model for truth seeking despite the war ending more than six year ago. South Africa's Truth and Reconciliation Commis-

sion (TRC) model has been proposed but will it work in the Sri Lankan context is the big question as Sri Lanka is a country known for institutional impunity and the General who carried out the war is a senior minister in the cabinet. The former president who ran the 'War for Peace' and 'No Mercy' war on the Tamils heads the reconciliation efforts.

Prosecutions – So far there has been a zero prosecution from the side of the Sinhala soldiers, on the other hand many former members of the LTTE have undergone prosecution under the PTA and some released after rehabilitation, many are still not traceable after surrendering to the armed forces. Crimes like arbitrary killings, disappearances, sexual violence against Tamil women, attacks on the media, attacks on children and unarmed civilians to name a few have not been investigated, closing the doors for prosecution. The high degree of state sponsored impunity makes prosecution a very distant dream.

Reparations – So far no Tamils have received any reparation for the damages that have been caused to them. The UN estimated that nearly 160,000 houses were destroyed or damaged during the civil war, the resolute Tamils have rebuilt them with help from NGOs and other sources. Thousands of them have been maimed, there are 90,000 war widows, yet there is so far no talk of reparations

Institutional reforms – The only notable institution reform after the Rajapakse government is to do away with the presidential form of government. Even the basic demand of the Tamils for provincial autonomy remains in peril. Recently the parliament has announced constitutional reforms, only time will tell what bargain the Tamils can strike from this deal.

With this kind of a background it is hard to understand if a true transitional justice mechanism will ever be implemented in Sri Lanka which would benefit the Tamils.

In the last six decades, the initiatives taken by Tamils in Sri Lanka to convince successive Sinhala regimes that both "The Tamil Nation" and "The Sinhala Nation" (which existed independently prior to the arrival of colonial power) should have equal rights, as recognized in

the “International Bill of Human Rights” have failed to meet their aspirations.

Nearly seven years after the ending of the war, legitimate reparation, community recovery and national reconciliation have yet to take place. The community and its members need to be able to benefit from the developmental programs being undertaken. Economic recovery will not be sufficient; people need to reconstruct communities, and re-establish social norms and values which were lost as the result of the 30 years of war.

This justifies the need for rehabilitation as a form of reparation clarified by the UN ‘Basic Principles and Guidelines on the Right to a

Remedy and Reparations for Victims’ as taking five forms: restitution, compensation, rehabilitation, satisfaction and guarantees of non-repetition. This should necessarily include psychosocial rehabilitation at the individual, family and community levels.

Significant advances have taken place in recognizing universal human rights, in particular the right to health that is now enshrined in international human rights law, humanitarian law and criminal law.

Transitional justice aims primarily to establish criminal accountability of perpetrators and to respect the rights of victims to reparation. The United Nations, transitional justice is the full range of processes and mechanisms associated with a society’s attempt to come to terms with a legacy of large-scale past abuses.

Most of the victims in Sri Lanka, about half a million displaced people and ninety thousand war widows are still waiting for accountability, justice and reconciliation, seven years after the end of conflict. Transitional justice processes and mechanisms are a critical component of the United Nations framework for strength

ning the rule of law and the Tamils should not accept anything less than that.

Source: <http://intpolicydigest.org/2016/04/09/transitional-justice-in-sri-lanka/>

Rally 



Seminar on 'Laudato Si'

(5-3-2016) by AICUF,
Auxilium College (Autonomous),
Vellore-06

Dr. (Sr.) Regina Mary R.

A Seminar on the Encyclical letter of the Holy Father Pope Francis 'Laudato Si' – Praise be to you, on "Care for Our Common Home" was conducted on March 5, 2016. The topic of the seminar "Mannum Pennum" aptly marked the International Women's day celebration in Auxilium College. It was organized by Auxilium AICUF unit in association with Auxilium women's Cell, Tamil Nadu AICUF and Agricultural Institute of Kasam, Katpadi. About 400 participants including B.Ed college, from other colleges, Novices of Sacred Heart congregation, Vellore, Aspirants and Postulants of Salesian Sisters of Sacred Heart home, Katpadi, well-wishers of Agricultural Institute, Kasam.

During the inauguration of the seminar, felicitation was offered by Fr. Paulraj SJ, Tamil Nadu AICUF State Adviser, who was an inspirational force to organize this seminar. Dr. (Sr.) Eugini Fatima Mary, Principal of Auxilium College felicitated the chief guests and the participants.

The dynamics of the seminar was presented by Dr. (Sr.) Regina Mary R., Auxilium College AICUF Unit Adviser, presented the gist of the six chapters of Laudato Si' : 1. What is happening to our common home? 2. The gospel of creation 3. The human roots of the ecological crisis

4. Integral ecology 5.Lines of approach and action and 6. Ecological education and spirituality and invited everyone to benefit from the sessions of the day with enthusiasm and responsibility.

The Chief Guest, Dr. (Fr.) Kasi Rayappa, addressed the gathering on "Environmental perspective of the people in relation to the soil". He is well known as an "Eco Warrior" in and around the world. He did capture the attention of the whole gathering who were spell bound by his inspiring presentation. Mrs. Saroja and Mrs. Ruth Simon, farmers from nearby villages, shared their daily experiences and challenges of the farmers. Mr. Alfred Arun Kumar, the director of Agricultural Institute of Kasam addressed on "Farmers in relation to the Soil".

In the afternoon the panel discussion on "The role young people to prevent pollution, waste and throw away culture in the present ecological scenario to become ecofriendly people" was chaired by Dr. (Sr.) Jayaceeli, HOD of the dept. of Tamil and President of the Women Cell, Auxilium College. The participants were Mrs. Kanimozhi, lecturer in the Dept. of Tamil, Auxilium College, Joy Princy I English, Maria Preetha, Novice from Sacred Heart Congregation, Rekeha, Postulant from Sacred Heart Home, Antony Jegastin IX std. from Don Bosco Higher Secondary School, Pramila IX std. from Auxilium Higher Secondary School. The whole session was interactive, interesting and inspiring to the participants.

The NCBH publishers had a book exhibition and sales on Environment and Ecology at the entrance of the auditorium, enabled the participants to buy and equip themselves with sound knowledge about the responsibility to care for our common home – the Mother Earth.

Rose wood saplings were given as gift to the resource persons and the participants to nurture the environment by growing more trees. At the conclusion of the seminar, we sang the prayer of St. Francis of Assisi

and the participants together with the resource persons took an oath to protect the environment and promote eco friendliness. Flyers on 'Laudato Si' – Praise be to you, on "Care for Our Common Home", 'Mannum Pennum' were distributed to the participants and also to the public, to spread the message of Pope Francis and the measures to be taken to protect and safe guard our environment, Mother Earth. All the participants appreciated the whole day's programme and requested to conduct the same in various schools and colleges in their region and district.

We invited Abdul Kalam TV channel for the media coverage of the seminar. The programme was televised on March 7th evening and March 8th in Vellore District. All those who watched the programme appreciated and encouraged us to organize such informative programmes in the future.

Rally 



KERALA AICUF Seminar

This year our seminar was held at Christ College, Irinjalakuda on 20th February. There were five papers presented by five units. The topics were media and youth formation, the culture of imitations, the attitude towards the ecological concerns, the political consciousness of youth today and the relations in the campus. The presentation was followed by discussions and follow up. There were around hundred participants for the seminar.

Women's Meet 2016

We had our women's meet on 7th March at Ernakulam organized by the Ernakulam zone. 150 students participated and there was a discussion on women issues and cultural program presenting the issues and importance of women in our society. Ms. Shantinin IPS was our chief guest and Ms. Beena Augustine a prominent women activists gave us a talk on women today.

Rally 

Report of Protest March Demanding SC Status for Dalit Christians at Jantar Mantar - New Delhi

Date: 10th March

Venue: Jantar Manar, New Delhi

First thing first:

AICUF registers its hearty thanks to Fr. John Britto (Rector, St. Joseph's College, Trichy) Fr. Sebastin (Secretary, St. Joseph's College, Trichy), and Fr. Andrew (Principal, St. Joseph's College, Trichy) for providing financial assistance to make this trip to New Delhi. We also register our thanks to Fr. Aruldoss -Madurai province Dalit Commission Co-ordinator. It all started with the receipt of invitation to take part in the preparatory meeting convened by NCDC and CBCI at Trichy. Fr. Devesahayaraj (CBCI Chair for SC, ST) and Mr. Franklin Ceasar (who was the pioneer in filing a case in Supreme Court demanding SC status to Dalit Christians and for the repeal of the Presidential Order Para 3) sent emails inviting AICUF to be part of this protest march held on 10th March. Representing AICUF Dr. G. John participated in the preparatory meeting with skepticism. There was a huge turnout of people representing different churches and Rights movements. A clarion call was given to gather in large number at Jantar Mantar, New Delhi to press for demand of Dalit Christians and Muslims to be accorded SC Net like their Hindu, Sikh, and Buddhist brethren.

Initially we thought of sending some ten people. Fr. Emmanuel, the National Advisor was the first one to give a go ahead signal for he believed in the cause of Dalit Christians. Being a Lawyer he

knows the legal background of this struggle. Fr. Paulraj, Tamilnadu State Advisor, took the initiative and leadership to make necessary arrangements and he thought loudly "why don't we send some thirty people from TN AICUF, probably students and staff of St. Joseph's college?". Immediately we swung into action and made a list of 31 people, consisting of 24 students and 7 staff members and booked the tickets immediately lest it could be a problem. Once tickets are booked, we started mobilizing financial resources and without much difficulty we could get what we needed and Professors of St. Joseph's College contributed Rs.20,000 on their part.

As students comprised of both Hindus and Christians of different castes, it was our bounden duty to explain them the historical background of the issue. Hence, we had two meetings to explain them the crux of the issue. We made our intention very clear. The issue is not just of Dalit Christians or Christians for that matter. It is a social issue wherein one section of society is denied their constitutional rights which is against the basic tenets of Indian Constitution. As such, everyone should come forward to protect the right of others, not leaving the victims alone fight for their justice. It is in this context we included students cutting across religions and caste.

As our AICUFers are shrewd planners, everything needed for the Delhi trip was put in place well ahead of time. Students were divided into different

groups and put under in charge of Prof. Arputharaj, Prof. Kirubakaran, Prof. Jeyachandran, Prof. Rajeesh, Prof. Arul Prakasam and Prof. John Kennedy. As a cost cutting measure, food packets were packed at departure points, both upward and downward so that we could avoid buying food in train. We bought and packed enough medicine as first aid to meet any medical emergencies.

On March 7th Evening all the participants met Fr. John Britto (Rector, St. Joseph's College, Trichy) Fr. Sebastin (Secretary, St. Joseph's College, Trichy), who gave their blessings and travel tips. We all boarded our journey on 8th March, around 9 am and reached Chennai AICUF House around 3 pm. Fr. Emmanuel accorded a warm welcome and we took some rest. In the evening at around 7 pm we gathered for a pep talk by Fr. Emmanuel who explained legal aspects of the Dalit issues. Being a Dalit activist for 30 years, he sympathized with the issue and called upon the participants take a perspective denial of SC status to Dalit Christians and Muslims. He treated us with good supper after which we boarded our train Tamilnadu Express bound towards New Delhi.

We were supposed to reach Delhi on 10th Morning at 7am but we were late by two hours. After alighting from the train, we rushed towards MP Block North Avenue where our accommodation was arranged. After having breakfast, we rushed towards Jantar Mantar We had our unofficial procession holding placards, shouting slogans demanding SC status to Dalit Christians and beating 'parai'. Our playing of 'Parai' caught the attention of all and everyone wanted to dance try their hands on it.

The protest March was presided over by Cardinal Baselios Cleemis who is the President of CBCI and he called upon the central government to heed to the demand of Dalit Christians and Muslims by according SC status, for otherwise it is denial fundamental rights as guaranteed in the Indian Constitu-

tion. Several other leaders from across India representing several denominations of Churches in India participated in the day long protest. Nearly a hundred movements took part but there were only two youth movements, one is AICUF and another one is SCMI (Student Christian Movement of India) led by its General Secretary Mr. Inbaraj Jeyakumar. Meeting was over around 4 pm and then we left for India Gate to spend the rest of the day.

The next day, 11th March was meant for witnessing 'life in New Delhi'. We went to a few places as it was a first time visit to the capital city for many of us. Students did shopping and we boarded our train to Chennai that evening at 10 pm which reached Chennai on 13th March. We had a brief stay at National Secretariat before boarding Trichy bound train. We all safely reached Trichy around 6.30 pm on that day.

It was a meaningful trip in many ways: we learned to take cognizance of rights violation, we learned to live frugally with limited means, we learned to understand plight of different sections of society, we learned to live amidst adversaries, we learned to join hands for a common cause, we learned not to turn a blind eye when some one's rights are violated, and above all, we learned to raise our voice against system because we still believe there exists injustice and we are determined not to leave it as we have found it.

We thank Mr. Jeyakumar (New Delhi), Fr. Devesagayaraj (CBCI) Mr. Fr. Jeyaseelan (New Delhi), Mr. Franklin Ceasar (NCDL), Mr. Timothy (NCDL), Mr. Nazares (AICUF National Secretariat) Fr. Louis (House Director, AICUF Chennai), Fr. Paulraj (TN State Advisor) for taking the lead, Professors of St. Joseph's College who contributed finance and those who accompanied the boys, and Fr. Emmanuel, AICUF National Advisor, who was guiding us from behind.

Rally 



The History of All India Catholic University Federation

UNIT I – 1924 -1936

No. 3

As a sample of the work done by our Study Club, I give below the full report of the youngest of them i.e., The Loyola College Study Club.

Extraordinary Meetings

“The Importance of the Study Clubs”

– Rev. Fr. Bertram, S. J. (Inaugural Address, 1929)

“Catholic Action and Young Men” – Mr. Rathnaswamy, M. A. (Inaugural Address, 1930)

“The M.C.S. L. and Its Work” – Rev. Fr. Honore, S. J.

“Federation of Catholic Young Men”

– Rev. Fr. Carty, S. J.

“The Meaning of the All-India Catholic Conference of Mangalore” – Rev. Fr. Keyeux, S. J.

“The Church and the State”

– Rev. Fr. Steenkiste, S. J.

Study Club Meetings:-

“St. John Berchmans” – Mr. Sascarenhas.

“The Inquisition” – Mr. S. V. Lawrence.

“Galileo” – Mr. D. Gordon.

“Erolation” – Mr. M. L. Tambi.

“Liberty” – Mr. M. N. Bootham.

“The Immaculate Conception” – Mr. Selvaraj

“Did St. Thomas Come to India?” – Mr. Lourduswamy.

“The Pope-King” – Mr. C. J. Hart.

“The Syrian Rite” – Mr. M. A. Thomas.

“St. John Berchmans” – Mr. T. M. Royappa.

Thematic Extension

Thematically the Guild extended to,

- Women participation in Guild
- Catechists section
- Caste issues in Christianity

Women participation in Guild

What About the Catholic Young Women? (Box 6)

By Miss I. C. M. Ouwkerk B. A.

For the first time in the history the following article appeared in The Kings Rally gives an idea of the role of young women in the Guild

The King’s Rally is a paper all about Catholic young men, and very interesting and encouraging it is to read of their aspirations and activities; but as I read, it I cannot help thinking “What of the Catholic young women?” This thought came most forcibly to me when reading a plea in the August Rally for an extension of Catholic Scouting. What of an extension of Catholic Guiding, for the same reasons and on the same lines?

It would be absurd to suppose that boys and girls, young men and young women, should be treated alike in all respects; but it is true that the young woman, just as much as the young man, has her part to play in the Lay Apostolate, that great ideal of our Holy Father. Hers is if anything the more important part, albeit different in character from that of the young man; it is her destiny to become the centre of the Catholic home of the future, the home which is the bulwark of the Catholic faith and the heart of Catholic activity. And in this modern age there is wider work for women in the world at large; more and more they are taking their place by the side of the men in social and political movements. In practically every country of Europe, and everywhere in the New World, Catholic women are banded together to promote and defend and interests of Catholic women, and to strengthen the practice of the faith.

It is to be doubted whether Indian Catholic women have as yet the education—and by that I mean education on the right lines—for the formation of an effective Catholic Women’s League at the

present time. Unhappily the broader point of view which is essential for the formation of such an organization seems almost absent in our Catholic women, and a great deal of educational spade-work has to be done before an Indian Catholic Women's League becomes feasible.

There is however one form of social work which need not wait for the formation of an elaborate women's organization namely the Guide movement. This movement provides a magnificent means of training the young girl in a broader point of view, and for extended duties in the modern world. It is extremely unfortunate that this movement has been so neglected by Catholics, for there is nothing in it antagonistic to Catholicism; on the contrary, as His Eminence Cardinal Bourne has pointed out, it is entirely in accordance with Catholic teaching and practice. Duty to God as the very foundation of life, service to our neighbour—"on these depend the law and the prophets"; and on these, too, is built the whole structure of Guide teaching and Guide activities. The girls are taught practical ways of service—hygiene, first aid, care, of home and children; they are encouraged to make the best of their God given gifts by the system of tests and badges. Nature study, observation games, camping, open their eyes to the beauty of the world around them; while bodies are cared for in the games which play such an important part in the training. But above all, Guiding is a character training of a special and valuable kind. The whole structure of Guiding is designed to make the girl less selfish and to consider herself in relation to others. The patrol system, which divides a Company into groups of six or eight girls for all activities, given scope to the girls themselves for leadership and responsibility, under the guidance of the Captain. It develops just those qualities which are apt to be crushed in a school, with its large unmanageable classes and its need for firm discipline. The Captain, relieved of the necessity of being strict, can be an elder sister to her Guides, and in an atmosphere of almost family affection can influence those in her charge more powerfully than is ever possible

in a school. Finally, the Guide is taught loyalty to her patrol, to her Company, to her District, and ultimately to the whole sisterhood of Guides; the uniform, the common badges, the common activities, emphasise the community of interests of Guides the world over. Barriers of class or race dissolve before the unity of aim of guiding, and nothing is so powerful to teach the broad outlook as this movement.

When we consider all these advantages, we must deplore the absence of Catholic Guide companies in India. As far as I know, there are only three in the whole of the Madras Presidency, although every other organization dealing with girls—schools, missions, the YWCA—is taking up Guiding with an enthusiasm which only increases with experience. It seems to me that there are two reasons for this: the general notion that Guiding is a Protestant missionary activity, and the lack of suitable leaders. It is unfortunate that this mistaken notion has arisen, for both the Scout and Guide movements have the whole-hearted support and blessing of the Pope himself. Far from supporting a Protestant activity, women who take up Guiding are carrying out the earnest wishes of our Holy Father. It is a fact that in this country Guiding does happen to be conducted mainly by Protestant missionary bodies; but it is a fact rather deplored by Guides themselves, who wish to see the benefits of this excellent movement spread to all classes and communities. There is a remedy for this state of affairs; if Catholic young women came forward in large numbers to take up Guiding, Guiding would no longer be dominated by Protestant missionary bodies. Simple, isn't it?

But the absence of Catholic Guiders complicates this otherwise simple problem. Time, patience, an understanding of the true nature of Guiding, should overcome this defect. There must be many Catholic young women—teachers, lecturers, grown-up daughters living at home, young married women—who have the education, time and opportunity to take up this work among girls. Our educated Catholic women may be too scattered to form an effective Catholic Women's League; that is no barrier to their taking

up Guiding. And after fifteen years' experience I can assure them that the efforts they put into Guiding will be repaid a hundredfold by the sheer joy of being a Guide, the laughter, the affection of their girls, the added richness and depth given to life by the new knowledge and new activities that will become theirs.

I take it that there will be only a few women who subscribe to the "King's Rally". Never mind. My remarks are almost as much for the men as for the women, and these concluding remarks are directly addressed to them. Catholic young women are on the whole far behind their brothers in education, have far less freedom and consequently less initiative. It is no wonder then that Catholic Scouting has obtained a footing in the land, while Catholic Guiding has practically none. These who are already Scouts can do much to help the formation of Guide Companies. They can pass on information, give encouragement and advice—for the two movements have much in common. We should make a great deal of progress if all Scouts and Scouters would encourage their sisters and daughters and wives—and mothers and grandmothers, why not?—in become Guides and Guiders. Certainly, they should not obstruct the movement, or condemn it on the ground that it turns girls into tomboys and destroys their feminine charm. The danger is exaggerated. Throughout the system of tests and badges, the girl is taught to "be prepared" for her future life as home maker, wife and mother; and if she is encouraged to keep herself as fit as her brother by playing healthy games, and learns to hit a nail on the head as accurately as a man, what of it? The first step towards the establishment of Catholic Guiding is a change in the general attitude towards it; and in this the men, especially the young men, can take a share, for they can encourage their sisters to take up the desirable activity, so blessed by the Pope, and so full of promise for the strengthening of our beloved Faith.

(1930 The Kings Rally)

Catechists' section

The Voluntary Catechists' Section:-

The members of the Union have volunteered to teach Catechism every Sunday for one hour. Only four have work in the parish of Nungambakkam. The children under instruction number about a hundred. The rest are trying to father more children from other places. This section of the Union is just a month old.

The Union has initiated the idea of celebrating the 'Centenary of St. Augustine' in the Archdiocese. The 16th of November has been fixed as the date for the celebration. It will consist of a Students Session and a Gentlemen's session at which Catholic Students, and prominent ladies and gentlemen, will deal each with some phase of the Saint's life in essay or lecture form. A full report of the proceedings will be sent after the 16th of November.

Caste issues in Christianity

First Article on Untouchability in The Kings Rally

On Wednesday, 17th February 1932 an ordinary meeting of the WUINAS Study Club was held. In that Mr. Pascal Theodore owned the discussion on untouchability with a speech which, if brief, brimmed over with relevant facts correlated in their proper sequence and logical inference drawn in conformity with the available evidences. Untouchability, he said, was becoming every day a practical issue of the first magnitude, and as such deserved the careful study of every true catholic who might thereby be induced to help in removing this social blot, when and where possible. It was an iniquitous system which permitted the caressing of a cat and the patting of a dog but the touching of a brother-man made unto the image of god and endowed with an immortal soul; and was essentially different from the social inequalities to be found in other countries. That it should be enforced anywhere was outrageous enough but that it should be so in our churches and in the very presence of our lord in their blessed sacrament was shocking in the extreme. It ill-accorded with the universal charity of Christ to require rails separating the depressed class Christians from the caste Christians in the churches and it was offensively out of tune with the equality of the house of god in which all were to worship without distinction of Jew or Gen-

tile, Greek or Barbarian. The rails might have served a useful purpose in the past but they ceased to do so any longer. A tremendous awakening had taken place among the depressed class Christians during the last twenty years owing mainly to political and educational causes and they had become conscious of their rights civil and religious. The more they were embittered against a system which treated them worse than beasts, and consequently against the caste Christians who seemed to maintain that system. This growing resentment was already being exploited by the protestants, mohamedans and chiefly the 'self-respecters' to their own sinister ends, but alas at the same time to the eternal loss of the unfortunate victims and the irrepressible grief of holy mother church. The situation arising out of the reaction of the depressed class Christians to segregation in the churches was full of imminent possibilities which no one as yet could estimate with any amount of accuracy. And under the circumstances the lecturer concluded that with a little prudence and foresight, future developments, if any could be effectively avoided by the abolition of the rails.

The members were unanimous in agreeing that the odious practice of segregating the depressed class Christians from the cast Christians should be discontinued and that the tails which effected the separation should be removed with as little delay as might be found necessary. As a practical step they decided as a body to mingle feely in the churches disregarding all barriers and thereby initiate among caste laymen an organized campaign for the purpose. They invited the members of other associations all over South India to get to similar work in a formal resolution which read as follows: 'That this association requests its sister association in South India to recommend to the leaders of the Catholic laity to mix freely in the churches and that the members of the said associations themselves take the lead in the matter so as to strengthen eventually the hands of the ordinaries'

The discussion was throughout marked by a deep sense of the realities involved and a warm sympathy for the cause of the depressed class Christians. The members resolved with no dissentient voice 'That this association expresses its deep sympathy with the legitimate aspirations and demands of the depressed class Christians. At the same time they proceeded to point out in a friendly manner, one or two features of the social uplift movement, started by the depressed class Christians themselves which tended to place it under a should of reasonable suspicion from catholic point of view. The depressed class Christians fraternized more and more with the 'self respect' movement; and though they might justify their association with it on the ground of the latter's promises for the amelioration of their social conditions, yet they could not for long trust themselves to the leadership of avowed atheists and anti clericals without imperializing the faith that was in them. They would be well advised therefore to choose hereafter their champions with greater prudence and discrimination. It was in deep realization of the possible perils to their faith that the meeting resolved: 'That this association deprecates the tendency on the part of some of the leaders to make common cause with prominent 'Self-respect. M. Arokiasamy, BA (March 1932, Vol. IX. NO. 3)

CYM Guild began as an association consisting of the actual students of St. Joseph's college and such of the Old Boys as happened to reside in Trichinopoly and consequently included the following groups: the Boarding house, the semi-boarding, the St. Mary's Tope, the Redeemer's parish and the Cathedral parish. Its development beyond Trichinopoly was at the time contemplated as an ideal which during the years which followed was rapidly fulfilled. Several outside centers enthusiastically welcomed the guild idea and formed study clubs and affiliated them to the guild at Trichinopoly. Of these the more important were Palamcottah, Tanjore, Mylapore

Rally 

(To be continued)

NICE STORY TO READ AND REFLECT.....

Potatoes, Eggs, and Coffee Beans

ONCE UPON a time a daughter complained to her father that her life was miserable and that she didn't know how she was going to make it. She was tired of fighting and struggling all the time. It seemed just as one problem was solved, another one soon followed.

Her father, a chef, took her to the kitchen. He filled three pots with water and placed each on a high fire. Once the three pots began to boil, he placed potatoes in one pot, eggs in the second pot, and ground coffee beans in the third pot.

He then let them sit and boil, without saying a word to his daughter. The daughter, moaned and impatiently waited, wondering what he was doing.

After twenty minutes he turned off the burners. He took the potatoes out of the pot and placed them in a bowl. He pulled the eggs out and placed them in a bowl.

He then ladled the coffee out and placed it in a cup. Turning to her he asked. "Daughter, what do you see?"

"Potatoes, eggs, and coffee," she hastily replied.

"Look closer," he said, "and touch the potatoes." She did and noted that they were soft. He then asked her to take an egg and break it. After pulling off the shell, she observed the hard-boiled egg. Finally, he asked her to sip the coffee. Its rich aroma brought a smile to her face.

"Father, what does this mean?" she asked.

He then explained that the potatoes, the eggs and coffee beans had each faced the same adversity—the boiling water.

However, each one reacted differently.

The potato went in strong, hard, and unrelenting, but in boiling water, it became soft and weak.

The egg was fragile, with the thin outer shell protecting its liquid interior until it was put in the boiling water. Then the inside of the egg became hard.

However, the ground coffee beans were unique. After they were exposed to the boiling water, they changed the water and created something new.

"Which are you," he asked his daughter. "When adversity knocks on your door, how do you respond? Are you a potato, an egg, or a coffee bean?"

Moral: In life, things happen around us, things happen to us, but the only thing that truly matters is what happens within us. Which one are you?



Tamil Nadu AICUF - Auxilium College



AICUF National Summer Camp

'Come and See,' Summer Exposure tribal camp will be conducted in Jawadhu Hills near Kadpadi. The AICUF students will be staying in St. Joseph's Higher Secondary School at Athipet, a small village near Jamunamarathur on Jawadhu hills, Tamil Nadu.

Date : 19th May to 24th May, 2016

The Venue :
St. Joseph's Higher Secondary School
Sacred Heart Brothers (SHB)
ATHIPET
Address :
Athipet Post, Via.
Jamunamarathur
Thomas Town
Thiruvannamalai
Dist. 635703,
Tamil Nadu

Kerala State Programme



Kerala AICUF State Programme

