

RALLY



Vol:93, No:09

Rs.10/-

FEBRUARY 2016

YOUTH FOR SOCIAL CHANGE

February 2016
Vol.93 No.09


an aicuf publication

Editor

Fr.Dr.S. Emmanuel, S.J.

Editorial Board

Fr. Louis, S.J. Dr. G. John
Prof. Julia Pradeepa

Associates

Mary Sylvia
Edison

Layout

Nazares

Cover Design

Rally Team

Subscription

Regular		
(Rally & S. News)	Rs.	100.00
Students	Rs.	100.00
Foreign	US\$	25.00
Life Contribution	Rs.	1,500.00

The Next Issue March 2016 of 'Rally' is on
Empowering Women
AICUFers, Ex-AICUFers and Friends
are encouraged to send in Articles, Poems
on the Theme before Third Week of February 2016.

Contents

• Rallying Point	03
• AICUF in Solidarity	04
• The Vemula Formula	05
• The Annihilation by Caste	07
• Justice Delayed is Justice Denied to Dalit Christians!.....	09
• Youth	12
• True Beauty at Beauty Parlour	13
• Not My Business	15
• Love is in the Air.....	16
• Disconnect Between Young People and the Society.....	18
• Sentient of the Danger and Clamouring Youth... ..	21
• Youth and Future Generation	22
• Students Speak Out.....	23
• Do Soft Skills Matter?.....	26
• Report - Kerala AICUF.....	28
• Report - West Bengal AICUF... ..	29
• Report - Manipur AICUF.....	33
• AICUF History - Unit I 1924 - 1936.....	34
• Dalit Christians and Dalit Muslims Silent Rally.....	36
• Stories.....	38

'Rally'
52, Sterling Road, Chennai - 600 034
(91 - 44 - 2827 2283)
E-mail: <aicufnews@gmail.com>

'Rally' is COPYLEFT  Magazines. Readers are encouraged to use with acknowledgement.

Rallying Point

Prof. Julia Pradeepa

“THIS IS A TIME for bold measures. This is the country, and you are the generation.” — Bono

We hear the news about Rohit Vemula's Suicide. Then the three girls who committed suicide in Tamil Nadu also is known to us. Most of us would have thought that these people are cowards because they lost their will to live and took their lives. Did they really want to die? We hear youngsters committing suicides for various reasons and we talk about it, discuss these issues on various social networking sites and forums and after a few months, it is all over. Rohith Vemula's death was not just an ordinary death. There are people who came out on the streets, especially youngsters who came out and raised their voice against the caste based discrimination in the educational institutions. We should oppose the system which suppresses the dalits, tribals and the women and treats them like second class citizens.

Where are the AICUFers who talk about social issues? Did we talk about caste in our campuses and institutions? Did we show our protest against the comments made by certain ministers in our country? What is our stand on the religious fanaticism that is increasing day by day? Is our education system making us non responsive to various issues faced by the people? During the Chennai floods, the youngsters proved they are capable of overcoming any hurdle and helping people. when the political parties were busy attacking each other and the media busy shoeing outdated information, the youth took control of the situation and did everything possible to support the people of Chennai with the help of social media. Where are those youngsters now? Are we divided when it comes to Dalit, tribal or women issues?

We see a lot of youngsters who are capable of becoming great leaders but for some reason they do not want to stand up for their rights or the rights of others. Our young people are not divided on the basis of caste or religion. They just want to get along with their life and survive. They are not bothered about the important issues happening in the world. We see a lot of youngsters who are busy with the fan clubs of their actors. Some of them are very active in campaigning for their friends in their college elections and are active politically. Is it the society which has made them blind to the burning issues around them or our education system?

Where is the flaw? Can we motivate and facilitate such like minded youth to come together and fight against injustice in our society? It is easy to connect the youth of today through social networking. They can use their energy on a more important task of building the nation and not just the fan club of their favourite actor. Lets do our part in building the nation by being an inspiration to our youth.

Rally 

“YOUTH MOVE THE WORLD. WE ARE THE ONES THAT, WHEN WE PROPOSE TO DO SOMETHING, WE ACHIEVE IT.”

2011 YOUTH AMBASSADOR, CHILE

IN AICUF SOLIDARITY

Fr. S. Emmanuel SJ.
National Adviser

THE COVER picture of this 'Rally' speaks volumes of Rohit, the young hero of dalit movement. Who is this Rohit Vemula ? Why did he commit suicide in Hyderabad Central University ? Sometime back in Chennai IIT campus Ambedkar club was banned and once again permitted to function owing to the agitations and protest which took place in all the IITs in India. Now it has happened in the central university of Hyderabad. Rohit, a bright dalit student committed suicide to express his protest against the Hindutva forces, which are not willing to treat dalits on equal par with others. HRD ministry and local BJP had forced the University authorities to suspend the dalit students for an issue which was settled inside the campus itself. In the past Rohit was a leader in SFI and even in a communist movement he seemed to have suffered caste discrimination and embraced Ambedkar ideology by joining Ambedkar association. His suicide note reveals that neither class ideology nor caste ideology could emancipate the plight of dalits from the clutches of Hindu fundamentalism. Rohit, by dying he had drawn the national and international attention to this ancient and ugly practice of caste system. The clash between ABVP and Ambedkar Association reveals that in India the freedom of expression is being curtailed and the democratic voices can hardly be heard. All over India so much of protest in support of the demands of the dalit students of Hyderabad University, but unfortunately AICUF has remained silent. Let us wake up from 'coma' and remind ourselves of the motto of AICUF, "We were born in to an Unjust society, we are determined not to leave it as we have found it" . It has been the inspirational motto of AICUF ever since, it identified the strengths of the university students in India. It is better to be late than never. Let AICUF take up social action programmes to protest against such atrocities. Since we boast of dalit commission in AICUF, the onus of preparing young dalit leaders is vested with AICUF. Though AICUF is for all, if you look at the catholic population in all most all the states large number of catholic students are dalits. Are we not affected by the problems of our brethren? Do we also belong to the culture of silence ? Can we keep quiet without raising our voices against injustice done to dalits and minorities ? Safeguarding the democratic rights, protesting against caste victimization of dalits, tribals, women and refugees must take priority over other activities. AICUF should not be a club for fulfilling some credits, it has to pave the way for building a powerful student movement.

This issue carries a reprint article, 'The annihilation for caste' which throws more light in the above mentioned Rohit issue. Fr. P. A. Chacko has also penned a powerful article titled, 'The Vemula Formula'. Besides lot of young students have reflected on the question, ' Why are our AICUF students not showing interest in social issues ? and put their deliberations in black and white. Hopefully we expect our AICUF units all over the country strengthen the commissions formed in favour of dalits, tribals, women and refugees. From this issue onwards Rally will carry an article on the history of AICUF continuous!

Rally 



The Vemula Formula

Fr. P. A. Chacko

TORN APART by inner conflicts, which were fuelled by an intolerant and unkind world, Rohith Vemula was pushed to the precipice from where there was no looking back. His suicidal formula cannot and should not be emulated as an acceptable solution. However, this young Hyderabad researcher's extreme step raises some pertinent questions. Born into a poor scheduled caste family, he had to face myriad odds in life. He felt his birth itself was a curse. Most probably, the fact of his birth in a particular caste made him feel that his life was depreciated, devalued and looked down upon by many others. *'My birth is my fatal accident.' The sum and substance of his suicide note! That says it all!*

Given the makeup of our Indian society, mutilated by its age-old caste phenomenon, a person born into a dalit or lower caste community is bound to face insurmountable alien situations. Even if you are a research scholar, your caste identity marks you and can mar your for-

tunes. The alien world of dominant classes, that do not want to part with a share of the cake, will intellectually and mentally castrate you so that you remain always at the bottom as the under-dog. The resistance of the dominant castes and classes in the classroom among your peers, in front of your teachers and professors, in front of interview boards, in offices and public forums stares you in the face with the stern look of a devil's advocate.

The political appeasement strategy of reservations has aggravated the situation. The once-beholden Brahmin community and other favoured communities feel that the rise of the adivasis and the dalits from their pulverised status is a Himalayan threat. Their manufactured mindset cannot accept that others are also human beings and are also made up of 'stardust' like them. *'Never was a man treated as a mind. As a glorious thing made up of stardust.'* *Vemula's poignant note cries out!*

One of the great liabilities of history is that all too many people fail to remain awake through great periods of social change. Every society has its protectors of status quo and its fraternities of the indifferent who are notorious for sleeping through revolutions. Today, our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change." — Rev. Dr. Martin Luther King, Jr.

He described the agonising moments of his life's journey to death. He blamed no one, but, reading between the lines, one can understand the accumulation of frustration and agony gifted by an unkind and cruel world and the lack of ecstasy in life's moments. It is not uncommon for an oppressed or an exploited group to withdraw into the shell of self-pity instead of standing up before an unfeeling world out there. Hence, *'I am not hurt at this moment. I am not sad. I am just empty. Unconcerned about myself. That's pathetic. And that's why I am doing this.'* Such withdrawals can nurse festering wounds of hurt in self pity mode leading to destructive tendencies. Is it cowardly? *'People may dub me as a coward. And selfish, or stupid once I am gone. I am not bothered about what I am called.'*

History is witness to exploited communities bursting out in rebellion, the tsunami waves of such accumulated anger no force on earth can contain. Do we learn any positive lessons from such incidents? Or do we choose to allow people and communities to remain dumped in the waste basket of our society and we remain oblivious to the agonising wails of their souls?

It is not enough to rush to such situations and places once the tragedy has taken place and shed crocodile tears from political rostrums. Our politicians have a nasty habit of rushing to where angels fear to tread and vomit manufactured condolences over dead bodies of victims. 'Do not shed tears for me. Know that I am happy dead than being alive.'

By these words Vemula is telling us all not to waste our time with theatricals. Should we wait for more of such Vemula formula before our trinetra is opened to annihilate the caste

curse form our Indian society? Why the hell are we speaking of 'Swatch Bharat' if we cannot clean the putrid dirt from our minds which creates walls between human beings, between caste and caste, between caste and community, or between caste and class?

Today, no politician ever wants to remove the caste phenomenon from our Indian society. All those who are shedding manufactured tears as an act of condemning caste atrocities are all hypocrites. Because, that is where they flourish in the vote bank kingdom. 'The value of a man was reduced to his immediate identity and nearest possibility. To a vote. To a number. To a thing.' These words rise up from the dust and ashes of Rohith Vemula as a slap on every politician's face.

'What an unkindest cut . . . et tu Brute!' The 'unkindest' cut came from India's external affairs minister Sushma Swaraj whose political post-mortem gave the verdict that 'student (Rohith) was not a dalit.' 'Refuting claims of external affairs minister Sushma Swaraj, SC/ST commission chairman PL Punia said on Sunday that Hyderabad scholar Rohith Vemula who committed suicide ... was a Dalit. Talking to reporters ... Punia said: He was a member of the Scheduled Caste. Some people are only trying to water down the issue.' (Times of India).

"One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people. Such a program constitutes cultural invasion, good intentions notwithstanding."

- Paulo Freire, Pedagogy of the Oppressed



THE ANNIHILATION BY CASTE

Kalpna Kannbiran

The Hindu, February, 3rd, 2016

THE CONTROVERSY over whether Rohith Vemula was a Dalit or not is a red herring, a disgraceful attempt to discredit his politics.

Even as we come to terms with the death of Rohith Vemula, we are witness to the unprecedented churning that he set in motion even as he left — educating, agitating, organising in death as in life. From all his writing and his associations, there is no doubt whatsoever that Rohith identified himself as a Dalit son of a Dalit mother; as a Dalit Ambedkarite scholar and organiser; and as a co-traveller encountering the oppressions, discrimination and exclusion experienced by his Dalit compatriots on the university campus and outside. For those uneasy with his erudition, his performance, and his total identification with the Dalit identity, there had to be some way to discredit his politics in death.

Searching for this crucial flaw was even more important because what Rohith's treatment amounts to, resulting in his death, comes within the meaning of caste atrocity, under the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, and has grave implications for those named in the FIR registered after his death. Whether or not Rohith named people in his suicide note is not material at this point. What is important to consider is whether the chain of events leading to his death gives reason to presume the possibility of discrimination based on caste coming within the meaning of atrocity and leading to his death by suicide.

Read: Rohith and the real anti-nationals

Caste as the core

There is no dispute about the facts. Contrary to what Ministers Smriti Irani or Sushma Swaraj might assert, this entire issue has to do with discrimination based on caste — the struggles of the Ambedkar Students Association; Rohith's political and personal struggles; the institutionalised discrimination that Dalit students have been subjected to at the University of Hyderabad; curricular and co-curricular neglect

of the social basis of discrimination in institutions of higher education; constant and disproportionate punitive action against Dalit students; their academic neglect and isolation; the simultaneous stigmatisation of “reserved” candidates and the vilification of Dalit students like Rohith who qualify in the open category but persist in identifying themselves as Dalit; the unusual and excessive interest of the Union government in the criminalisation of Dalit student activists who organise as Dalits on campuses; and most importantly, the institutionalised humiliation of Dalits in academia. Ministerial ignorance cannot be excused.

Dalit or not?

Officers and reporters have ferreted out his father and paternal family in an overzealous attempt to roll back the demand that this is a Dalit issue. The old patriarchal argument that since his father was Vaddera, he was Vaddera, negates Dalit women's struggles in a caste order. In this case, it obliterates the experience of struggle against bondage, vio-

lence and humiliation of two generations, Radhika Vemula and her children — their fortitude and determination to defeat the oppressions of caste at all costs. And when they are on the threshold of an unimaginable victory, we witness, yet again, annihilation by caste. An injustice compounded and bolstered by the institutional and political denial of discrimination or atrocity.

Read: The clarity of a suicide note

There is no need to labour the point about whether the actions that led to Rohith's suicide prima facie attract the provisions of the SC/ST Prevention of Atrocities Act. All that is needed at this point is to understand whether the act of suicide by a Dalit points to abetment by a non-Dalit. A complaint may be registered invoking the Act if this fact is established. If the police refuse, the court can intervene. Rohith has a non-Dalit father and a Dalit mother. While there has been a long line of cases in the various high courts and the Supreme Court on this question, the most recent one, decided by the two-judge bench of the Supreme Court consisting of Justices Aftab Alam and Ranjana Prakash Desai, is the law. In *Rameshbhai Dabhai Naika vs State Of Gujarat & Ors.* (decided on January 18, 2012), the question before the Supreme Court was "what would be the status of a person, one of whose parents belongs to the scheduled castes/scheduled tribes and the other comes from the upper castes" (para 1).



The concluding paragraph of the judgment is self-explanatory: "In an inter-caste marriage [i.e., a marriage between an SC/ST person and a non SC/ST person] the determination of the caste of the offspring is essentially a question of fact to be decided on the basis of the facts adduced in each case. It is open to the child of such marriage to lead evidence to show that he/she was brought up by the mother who belonged to the scheduled caste/scheduled tribe" (para 43). Did his father's non-Dalit status give him an "advantageous start in

life" or did he suffer "the deprivations, indignities, humiliations and handicaps like any other member of the community to which his/her mother belonged?" Additionally, was he treated like a member of the community to which his mother belonged not only by that community but by people outside the community as well?

Read: Ancient prejudice, modern inequality

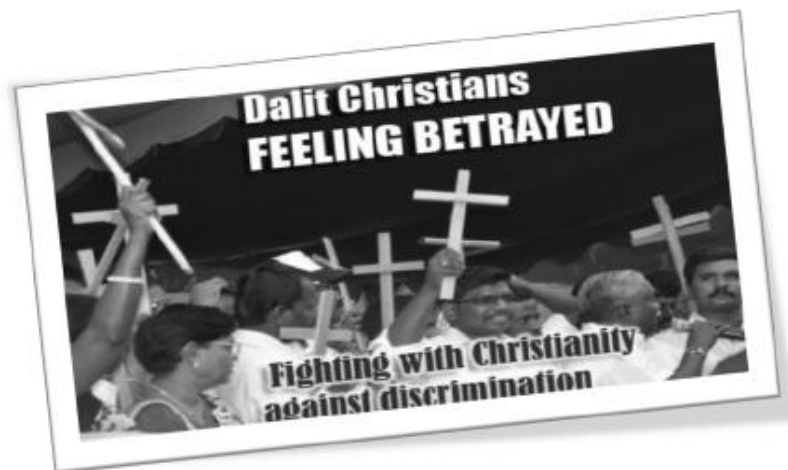
Rohith suffered the exclusions, humiliation and discrimination along with other Dalit students on the campus and in the wider community. Yet, he refused to allow caste to break or confine him — and that was his most poignant struggle. The most important aspect of this struggle — its defining feature — was that it carried forward the tenacious struggles for a life with dignity for her children by Radhika Vemula, who pointed her children to the stars daring them to dream. In a moment of utter collective regret, irreparable loss and grief, this family points the way to the annihilation of caste.

(Kallpana Kannabiran is Professor and Director, Council for Social Development, Hyderabad)

Rally 

"Washing ones hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral."

— Paulo Freire



Justice Delayed is Justice Denied to Dalit Christians!

Dr. G. John
National Animator

MANY A CONTRADICTIONS galore in Indian Polity! One such is denial of SC status to Dalit Christians. While the law treats BC Hindu and BC Christian alike without any discrimination giving both equal rights and opportunities, it is not so in case of SC Hindu and SC Christians. Technically speaking, law treats SC Hindu and SC Christians separately. An SC Christian is more like his counterpart SC Hindu, both living in the same colony, with the same socio-economic status, at the bottom of the social pyramid, experiencing the same kind of untouchability, facing the same kind of social discrimination, exclusion and ostracism, but the law treats them differently. By virtue of being a Christian, an SC Christian is denied of rights and privileges given by the constitution. The basic tenet of Indian Constitution, 'equality', is denied to Dalit Christians. It is a fundamental mistake.

Well, it was not an intended mistake! But the politicians continue to play their games by not rectifying this simple mistake. 'Vote bank

politics' shamelessly played out by the political parties at the centre for the last 65 years keeps SC Christian from enjoying the benefits of reservation and constitutional protection enshrined in our Constitution.

How did the Flaw in Law creep in?

As per the law, the right to reservation for Dalit Christians is guaranteed implicitly by Article 15(1) of the Indian constitution. This section prohibits discrimination on the grounds of religion, race, caste, sex or place of birth. Simply speaking, just because a Dalit happens to be a Christian he/she should not be denied of reservation benefits available to other Hindu Dalits. Why then the Dalits are not extended these benefits? It is a simple flaw of the lawmakers. Any simple flaw can be rectified very simply provided there is a will and logical thinking on the part of the politicians which are the rare faculties of current politics.

Let us rewind and travel back into history to understand the basic flaw in law. On the ba-



sis of the powers given to the President of India by Article 341(1) of the Indian constitution a list of SCs and STs was prepared and given effect by a promulgation (order) by the then President in



1950. Almost all deserving castes were included in the list. The crux of the problem lies here. In the third paragraph of the same order it was stated that only those of Hindu religion are eligible to enjoy the reservation benefits. Excluding Christians from the ambit of reservation is against the Article 15(1) of the constitution. The same order empowers the President to include or exclude any caste in the SC/ST list. Using this power Dalit Sikhs in 1956 and Dalit Buddhists in 1990 were brought under the umbrella of reservation. But the demand of Dalit Christians is yet to see the light of the day, obviously for various reasons.

Long years of struggle of Dalit Christians

The voice against the unjust practice of excluding the Dalit Christians began in the year 1951 itself when Fr.D'Souza spoke in the parliament stating that "....reservation and other concessions given to Dalits should be extended to Dalit Christians as well, and there should be no injustice because of their religion."

In 1970 an MP from Maharashtra tabled a Private Bill in Parliament demanding the same legal protection for Muslims, Christians and other minorities as the scheduled caste Hin-



us and this could not materialize. A campaign was launched in 1975 by Catholic Bishop's Council of India (CBCI) for securing same rights and concessions to Dalit Christians as that of

dalit Hindus. It met with lukewarm response.

Another attempt was made in 1986 to introduce a Constitution Amendment Bill by P.J Kurien. He sought to delete para 3 of the Presidential Order of 1950 (Constitution (Scheduled Castes) Order, 1950) stating that this would go a long way in rectifying the distortions of our reservation policy and in providing justice to a larger number of people who are deprived of these benefits due to change of religion. His argument entered only deaf ears.

Narayana Swami made an attempt in 1990s to introduce a bill making reservation for the dalits Christians. His argument was that both dalit Hindus and dalit Christians live in the same place under same circumstances facing and experiencing same social stigma and untouchability. This too could not see the light of the day. During 1995 the then government even made an announcement (by Sitaram Kesary in P.V Narasimha Rao Government) that Congress party would make a provision for extending reservation to Muslims and Dalit Christians. This was just another popular election gimmick.

The year 1996 was the year of hope for dalit Christians. The then welfare ministry made a proposal to include Dalit Christians in

SC list which was later approved by the Cabinet. The Bill was not introduced in the parliament as scheduled due to adjournment and hence the cabinet proposed that an Ordinance be issued. It was proposed to the then President but was not promulgated.

The National Commission to Review the Working of the Constitution (NCRWC), appointed by NDA Government in 2002 also suggested that the converts to Christianity from Scheduled Caste should be protected under the SC/ST Prevention of Atrocities Act, 1989 since they are also subjected to crimes and atrocities as their exact Hindu Counterparts

The National Commission for Religious and Linguistic Minorities (NCRLM) headed by the retired Chief Justice of India, Ranganath Mishra made an extensive study about the status of Dalit Christians in India and submitted its report in May 2007 to the then PM Dr. Manmohan Singh. It strongly recommended that Dalit Christians and Dalit Muslims be extended SC status. It said “we recommend that Para 3 of the Constitution Order, 1950 that originally restricted the Scheduled Caste net to Hindus and latter opened it to Sikhs and Buddhists, thus still excluding from its purview the Muslims, Christians, Jains and



Parsis, etc should be wholly deleted by appropriate action so as to completely delink the SC status from religion and make the SC net fully religion-neutral like that of Scheduled Tribe”.

Surprisingly, the National Executive Committee of the Minority Morcha of BJP in 2011 in Bangalore passed a resolution that excluding Dalit Christians and Dalit Muslims from Scheduled Caste list is the sin committed by Congress party and it should be rectified.

A Civil Writ Petition (No.180/2004) which was filed in the Supreme Court of India by challenging the constitutional validity of the Para 3 of Presidential Order, 1950 is still pending.

The struggle continues and this year the CBCI-NCDC-NCCI have come forward to undertake a protest march and silent rally at New Delhi, Ramlila Maidan and a public meeting at Jantar Mantar on 10th March. This issue is not an issue of Dalit Christians alone. It is a social and a minority religion’s issue. It is a denial of equality, and a discrimination on the basis of religion meted out by the State on the Christian Community. Let us all gather, put pressure on the government so that Dalit Christians get their Constitutional rights.

Rally

“It is because modern education is so seldom inspired by a great hope that it so seldom achieves great results. The wish to preserve the past rather than the hope of creating the future dominates the minds of those who control the teaching of the young. “

— Bertrand Russell

OH BRIGHT pretty morning star !
Wake up and arise from where you are
Happy-go-lucky days are yours,
Fly and dance and sing with cheers.

Oh sweet gentle breeze of spring,
Bloom and blossom while You swing,
Strong as steel is your strength,
Sound and steady health is your wealth.

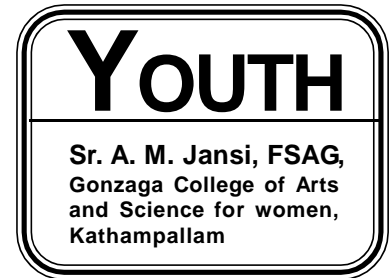
Sweet and pleasant your hopeful dreams,
The wet of your sweat can win all extremes,
Piercing eyes and glowing face makes up your beauty,
Unceasing laughter adds to your unenvied booty.

Crossing the borders with courage at ease,
Building your relation in love and peace ,
Spreading your wings of wonderful imagination,
It's your strong life's grandiose celebration.

Rise and fall is the game of life,
Struggles make you strong in strife,
Gain or loss, life is not in vain,
Bother not your fate and pain.

Laugh and laugh and be merry!
Right or wrong never in a hurry!
Fight and fight against walled barrier,
Break free all fetters, Oh, Youthful Warrior.

Without Youthful energy, can earth become hopeful ?
Putting off life is not destiny to depart and be smart
Swim against the current uncared for your loss
Focus on your legends faithfully for a cause.



True Beauty at Beauty Parlour



P. V. Joseph Buan Sing
MA Philosophy
Loyola College, Chennai

VISIT A BEAUTY parlour or spa in Bangalore; you will surely witness fair and gorgeously young women. At the first glance, you might think they are foreigners. Of course, some of them are, but definitely not all of them. At least three out of ten would be hailing from the north-eastern states of India such as Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. Thanks to their natural and beautiful facial features, they look similar to Thai girls to offer the “Thai massage” to customers. Northeast women are also highly sought after by customers because of their fair skin and soft touch.

Back at home, these girls live in poverty. Most of them have done only their elementary studies. (Besides lack of formal education, they have language problems). They work happily in the paddy field and in the kitchen. What made them leave their families? A few girls are lured by their relatives working in metropolitan cities like Delhi, Bombay, Chennai and Bangalore with a false promise of getting a decent job. There have been several cases wherein they are cheated by their own people and pushed into brothels. On the other hand, when their relatives or friends working in the metropolitan cities return home for holidays, they dress and behave like as if they have become millionaires. With a desire to alleviate poverty in the family, the poor parents send their daughters to work in those places without knowing the danger. Are there no sons? Like the

daughters, the sons from the poor families also work in the paddy fields. As they are bound with a greater responsibility to take care of the land, property and parents, they stay at home with parents. Woefully, a few boys are misled and join the insurgency groups.

Reaching Bangalore or elsewhere in search of work, they go for beauty-training course. According to Divya Sreedharan’s article published by The Hindu, “Beauty-training courses are hugely expensive. A three-day workshop (in beauty/makeup/grooming, for instance) can cost upwards of Rs.5000. Short-term or long-term courses in cosmetology/hair care/wellness/makeup can last from one to nine months, or two years, and cost anything from Rs.20,000 to over Rs.100,000. Young women from poor backgrounds cannot afford these courses.” They take loans from their relatives or make a work-contract at the training centre for a time bound period. Once the training or contract is over, they get a monthly salary as low as Rs.10,000. For most of them, receiving their first salary would be the maximum amount of money they have ever held in their hands.

Gradually, they learn how their seniors earn extra money through immoral means. The culture in northeast has no caste system or dowry. Girls and boys can mingle freely. Girls and women have the freedom to dress as they want. They are highly sensitive to fashion. They are highly influenced by the fashion of the east (through Korean films) and the west (music culture). Many of them dress like one.

They look attractive in whatever dress they wear. Unfortunately, many a non-northeast person has misunderstood them as easy girls. So, when customers come, who are generally rich, to beauty parlours or spas, their eyes immediately fall upon the fashion and beauty of these women. Knowing that these women are financially poor, the men take advantage of it. They lure them with money to have a sexual relationship or some of them pretend to fall in love with them. In addition, they also get invitations to pubs or clubs which indirectly show them a new culture of fun and joy filled with sensual pleasure. Initially, they might have said a big 'NO' to their enticers. Even though these women have strong moral values to resist the temptations, as time passes by, they lose their values because of peer group pressure or in order to earn more money. For the first, second and third time, they feel guilty. Yet slowly, they care more for money than dignity. They seem happy because they earn additional income to support themselves and their family. Besides, they are now able to afford better dresses and gadgets. But not all the women have fallen into such traps, many of them have quit the job and have gone back home with tears and empty pockets.

In 2013, for my case study on "The Problems Faced by the Northeast Girls Working in Beauty Parlours and Spas of Bangalore;" I had interviewed 50 women. One of the questions was, "*Did your customers ever tempt you with money for affairs?*" Indeed, it was not an easy and polite question, rather sounds insulting. Yet, they cooperated with me well. Out of 50 girls, 33 of them became victims of sexual affairs, 9 of them rejected the offer, and 8 of them refused to answer the question.

It is not only moral values that they lost, but spiritual values as well. Most of these women are Christians; their work draws higher demand on weekends, especially on Sundays. Back to northeast states in their homes, on Sundays they would go to church; then spend their time with families and friends. That day is truly Sabbath, a day of worship of God and fellowship with loved ones. But here, they have to

work like slaves from early morning till the wee hours. They have holiday only once a week. Often, the holiday is spent washing clothes, cleaning rooms and sleeping. They are not even able to meet their friends or relatives in the same city. There are cases where these women are physically, sexually and emotionally exploited by their own bosses. The actual salary amount that was fixed during the job interview was hardly given and the employees do not get the salary on time. There is no time-bound rules and regulation for increasing salary or promotion. Their salaries are delayed or deducted if they take leave beyond the casual leave granted in a month. In fact, they hardly take leave unless they are seriously sick. Moreover, most of them are in their early 20's and face health oriented problems like menstruation. During such times, these young and poor women are forced to work under the high-handed bosses. For fear of being sacked out of their job, they neither have courage to rise against the bosses' wishes nor ready to leave the job, nor make complaints to the police to avoid further consequences. Definitely, their sense of insecurity magnifies.

No beauty parlours, spas or saloons (or hotels/restaurants/resorts) in metros like Bangalore and New Delhi would be able to function without these young and attractive women (or men) from the northeast states. I vividly remember the Bangalore North-East Exodus incident that happened in August 2012. During that incident, over 1.5 lakh of people from the northeast region, both working people and students hurriedly left their jobs or colleges for fear of racial attacks. Consequently, many beauty parlours, spas, restaurants and shops in Bangalore were shut down for a few weeks due to no employees.

A beauty parlour or salon is generally an open area where everyone is treated in the same area. It focuses on minor treatments while a full-service spa offers full body treatments. However, there can be a private room for certain waxing procedures. A spa offers many treatments like facials, massages, skin treatments, relaxation options and water therapies. For example, a spa has a sauna, whirlpool, and sev-

eral private treatment rooms. They also offer things like ultrasound treatments or Botox. Everyone should know that not all the beauty parlours and spas are hubs of extramarital related activities. The service rooms are made of transparent walls and CCTV cameras are fixed. Indeed, such professional and secured places can offer dignified jobs and careers for the employees with a bright future.

According to a KPMG Wellness Sector report released in April 2014 projected that the size of India's beauty and wellness market would nearly double to Rs 80,370 crore by 2017/2018 from Rs 41,224 crore in 2012/2013. There is no doubt about the growth of the beauty care market in India. It offers job employment opportunities and increases the national income. So, what about the dignity and lives of these

poor women? What must be done for them? The government of the northeast states must check the requirement of migrant working women and their safety measures within and outside the states. Moreover, before they go out of their states to the metro cities of India, the social organizations, religious groups or NGOs should take initiative to organize awareness programmes on improper salary, failures of promises, bribe taking and atrocious acts against women in workplaces. Of course, basic legal awareness on how to file a case is an important aspect of sensitisation. Finally, building a bridge of cultural integration between the people of northeast region and local communities is needed to remove stigmas and phobias about each other.

Rally 

THEY picked Akanni up one morning
 Beat him soft like clay
 And stuffed him down the belly
 Of a waiting jeep.

What business of mine is it
 So long they don't take the yam
 From my savouring mouth?

They came one night
 Booted the whole house awake
 And dragged Danladi out,
 Then off to a lengthy absence.

What business of mine is it
 So long they don't take the yam
 From my savouring mouth?

Chinwe went to work one day
 Only to find her job was gone:
 No query, no warning, no probe –
 Just one neat sack for a stainless record.

What business of mine is it
 So long they don't take the yam
 From my savouring mouth?

And then one evening
 As I sat down to eat my yam
 A knock on the door froze my hungry hand.

The jeep was waiting on my bewildered lawn
 Waiting, waiting in its usual silence.

Not My Business

- Niyi Osundare



Rally 

LOVE IS IN THE AIR



Sch. M. Susaipragasam S.J.
MA Philosophy
Loyola College, Chennai

'VALENTINE'S DAY', some love it, and some hate it and some pretend to hate it. "It is in your hands, you decide whether you want... Me...Or your parents..." The wife tells her husband, Sometimes this imputation is also changed like this, "You decide whether you want your friends... or... Me" as it is portrayed in films and soap operas.

Many young people, these days are faced with this questions from their partners. They are in a dilemma as to whom and what they ought to choose. Love is in the air and around the world. Everyone wants to be loved. World moves by it, each person is uniquely bound by the language of love. We have our existence and live in the world because of love. It has a magnificent power, the power which draws all things together into a unity of peace.

St. Thomas Aquinas says "Natural love is not only in the soul's power, but it also in all parts of the body and universally in all things." As the theologians under-

stand it, love is not limited to things divine and human. Even the smallest creature is motivated by love. Every action of a person is motivated of the love he has for something.

One of my close friends was half hearted in his studies. He used to roam around even during the time of the examinations. But when he met the right girl he was almost mad after her and he used to speak of that girl for hours. The moment he fell in love with her he lived for her, I could sense it in his conversations. I found a great change in his activities. Though his trashy talk was boring for me, it taught me much about the effect of romantic love. I simply admired the power of love.

Romantic love is usually conceived of as involving both possessive and unselfish motives. Some may hold that love is physical. To be precise that love is nothing but a physical response to another by which the agent feels physically attracted to the other. And then this love transforms into

something spiritual or psychological. Accordingly, the action of loving includes a broad range of behaviour including caring, listening, attending to, preferring to others, and so on. To Fall in love with something, leads to a strange world. We will forge ourselves when we fall in love with someone. Our ego dies. A man lives for himself till he falls in love with a woman. After that he lives for his partner. This would be his joy. This love makes the couple to live for each other. If this is the case then it is true love. Elders have advised me to love what I do. They told me to love reading books, to love music, etc. In the beginning I could not understand it but as I was growing up I understood it. Success is ours when we love our duty. At present the word 'love' is at once understood by many of us an illicit love affair between a man and woman.

There are other categories of love. They are friendship between human beings without regard for gender; the family ties- parental,

and fraternal; love of a man for himself, for his fellow men, for his country, for God- all these other loves do not interfere with the basic love between a man and woman.

Aristotle reveals a great truth about love between two friends. He says “the love of friendship consists of “the good, pleasant, or useful”. Equal in number to the things that are lovable, because with respect to each other; there is a mutual and recognised love.” Such as The friendship between Achilles and Patroclus, this dominates even the passion of Paris and Helen in Homer’s Iliad. The theological virtue of charity is purely a love of friendship, its purity made perfect by its mystic foundation.

Oedipus’s love for his father, Laius, and the love of Electra for her father, Agamemnon, is good examples to show the love of children to their parents. Parental love to the children is significant in the growth of children as it gives security to their lives. According to the psychologists everybody grows with love. The entire growth of a person depends much on how they are treated. This ‘treatment’ means the love he/she has re-

ceived from whomever they encountered in their life. I remember the article of M.A. Joe Antony, with the heading “Are you a persecutor?” (NL-Nov 1-15, 2011) He referred to Geoff Price’s book ‘*Real Men and True Happiness*’. It was all about the impact of the early childhood experience on everybody’s life.

When the world was created there was love, God’s creative love upon His creatures protects them. Imagine if no one loves you the world would be like hell. The theologians identify God with love for Himself and for His creatures. St John writes “Beloved, let us love one another for love is of God; and everyone who loves is born of God and knows God” (1 Jn 4:7) the text continues. In his confessions St. Augustine writes that a man who finally resolved the conflicts of his passions lets his memory dwell on the torment of their disorder, in order to repent for each particular sin against the love of God.

Self-love increases the confidence of a person and encourages rather than discourages a person. It calls for maturity in a person and generates a tremendous amount of self esteem. At the same time it

is harmful when it goes beyond the boundaries of ego because it may destroy our relationship with our colleagues. It is good to maintain self-love moderately. The negative part of self-love can be overcome by the love which is charity and compassion for others.

“The heart has its reasons, which the mind does not know”. The Heart bears the power of love more than the mind. It naturally loves the Universal beings. The love of the mind is for worldly success like the love of being rich, famous and powerful these are not considered as the most important things of the heart of love. The sphere of love lifts a person to acts of devotion and sacrifices. This love makes a person incomparably human. St Augustine says “A Good man is not he who knows what is good but he who loves it. Human love is not confined to the great works of poetry or fiction. Love is around us we have been experiencing it. Now let us be ready to love the people, our country and the world and God.

“My bounty is as boundless as the sea, my love as deep; the more I give to thee, the more I have, for both are infinite”. (- Juliet’s words to Romeo) - *Shakespeare*

Rally 

“Its much more than being a farmer... you’re out to help people and make this little part of the world farm- able and productive, make your little street or block a better place, make the world healthier.”

— A youth participant in GRuB

YOU AND THE SOCIETY

DISCONNECTED

Vivek D'Souza
St. Andrew's College, Mumbai.

THE YOUTH of today are a diverse group of people ranging from the age of 15 to 24 years. They are individuals who are seen as the driving force of tomorrow. Young people today hail from various cultural and ethnic backgrounds and have adapted to form separate identities for themselves. Youth have adopted newer traditions that stand out in terms of the cultural context. India clearly is winning the race against China as it has set to be the youngest country by 2020. Young people, however, are generally misunderstood by the elders of society. Old people always complain that young people are not what they were. The same can be said for each generation and it has been found to be true in all cases. While adults cannot detect what youth are experiencing, young people have never before been so aware of the world of adults. The enormous access to information has somewhat created what we call the '*Generation Gap*', between the two groups today! So, in a country like India, where more than half the population consists of young people, are they really of importance in today's day and age?

In light of the massive globalization and advancement of Information Technology, young people are crucial segments of society. Today,

young people are considered as important pillars in transforming the nation. They are seen as change makers and as agents of transformation. Young people are pivotal in the development process as they possess the potential; the skills; and most importantly, the access to education to change the current scenarios that countries face today. They are innovative, passionate, and are adaptive to current situations. Youth are social actors of change. They are the basis for future development. Nevertheless, today, many of the youth feel powerless as they are excluded from society for who they are. They are interested in spaces



that are not useful for themselves as well as the nation. They choose to spend their time by getting influenced with bad company and doing drugs. They spend their nights enjoying and 'living it up'. More and more young men and women are probably sitting at home right now munching a bag of potato chips as they are glued to seeing the television instead of bettering themselves. They have no future goals and are seem to be unaware of the global crisis of war, poverty and corruption. Today, young people are often distracted by the lofty ideas of the advertising world and are seen purely as consumers in the global market. They are brand conscious and would always prefer branded clothes, shoes and high-end gadgets. From a socio-economic and in the context of the sustainable development, young people are hardly concerned about the environment and the impending consequences of global warming and climate change. They rarely resort to take the efforts to protect the environment and defend it. As far as governance is concerned, the voices of youth are taken for granted as the youth themselves! It's like as if the entire young population has gone into a deep sleep; into hibernation, where they do not want to be disturbed by issues like poverty or corruption, rather keep ourselves warm and cozy and comfortable! Why are we witnessing such a *disconnect* between young people and the society today?

The emergence of youth leadership in India dates back to the thirties and the forties. After all, history is symbolic and we can see the strong representation in the freedom struggle. Studies have shown that the Indian freedom movement, was in fact, initiated by a diverse group of young people and young enthusiasts who were committed to win back their lost freedom. Thousands took leadership roles based on the principles of patriotism and sacrificed their lives for the country. Young people, lawyers, farmers and especially, the young freedom fighters came together to contribute to nation building! They contributed greatly towards mobilizing people to join in the battle for a free country. These young people were not only part of the large groups, but they also led the movement to freedom. However, after independence, the elders decided to shoulder a large volume of governance onto themselves and instructed the youth to go back to their classrooms in preparation of adulthood saying that 'their time would come'. The youngsters were thus confined to the spaces they mostly participated in – Family, Religion and Careers. Ever since, the involvement and participation of young people in decision making processes and

governance is declining. *The youngest nation is ruled by the oldest cabinet in the world!* In the first Lok Sabha, as many as 26 percent of the MPs were between 25 and 40 years of age and it shot up to 29 percent in the second Lok Sabha. However, in the year 2009, the percentage dropped down drastically to 6.3 percent. During the same period, the number of adults (above 54 years of age) increased from 0.2 percent to 11.7 percent! What is surprising is that the mean age of the first Cabinet was as high as 54 years and it increased to 62.7 years in 2009! The youth of today are harassed, beaten up, locked behind bars and silenced for raising up their voices against corruption, for their freedom of speech and freedom of expression. Needless to say, the MPs and other important stakeholders in the political hierarchy enjoy food subsidies and live a lavish life at the cost of the common man. This sudden change in responsibility has somewhat made young people who they are today. And why not? The society views them as deviant, stubborn, and rebellious anyways! There is a not only a *disconnect* in participation, but also in the area of *Human Rights, Social Outreach and Action, Sensitivity and care for creation, Personality Development and Spiritual nourishment!*

We always cry and complain about the dirty roads laden with 'paan', the streets filled with accumulated garbage and the increasing levels of heat and pollution. While many of us wait for the other to take action, how many of us contribute to the process of social change? How many of us be the drop that makes the ocean, the ocean of change? Young people can take up these issues and contribute towards making a difference in many ways. Many are unaware of the current affairs, therefore, it should be the responsibility of educational institutions to impart holistic knowledge and critical thinking amongst students. Things have to change within our schools and with the older generation being active role models and mentors for these youngsters. Young people need to be motivated by the elders to work towards the process of social change along with them rather than creating an environment of bias. They should be aware that they are important and responsible citizens of the country. Young people should be encouraged to join civil society groups, NGOs and other bodies that focus on the betterment of marginalized groups and the environment. These groups facilitate and are a platform that mobilize young people to work for the common good. Youth can also mobilize in social spaces like schools, colleges, and parks and discuss topics like solid waste management, sustainable development and green energy. Effective youth participation at the community level can be effective through strategic planning, implementation and by adopting accountability mechanisms that would make citizens aware and responsible.

In the political scenario, young people need to be aware of matters concerning socio-economic and political aspects. For this, it is imperative that the government should create and promote platforms of youth engagements at the political level that would help in achieving the Sustainable Development Goals (SDGs) – *reduction of poverty, achieving universal primary education, combatting climate change, global partnerships* and many more. This would enable greater participation of young people. At the international level, however, the United Nations acknowledges young people as active agents in development processes. The UN emphasizes that young people are not leaders of tomorrow, but the partners of today indicating the importance of young people in decision making processes at the government and international level. The United Nations has thus created a mandated space for young people to partake in negotiations along with governments – The United Nations Major Group for Children and Youth (UN MGCY).

Here, young people can serve as a pressure group to lobby governments in defining their priorities. India can learn a lot from this! Religious leaders should also institute and help impart religious values amongst youngsters. Religious leaders should promote inter-religious and inter-cultural dialogue to help youngsters to be sensitive to others' religion and other religious perspectives. Religious leaders can come together to create this common platform that would help in combatting communal violence and conflicts based on religion. This could be a small step towards fighting against religious fundamentalists and global terrorism. Education is the key to eliminate such issues.

The youth of today and the nation need to walk hand in hand. What the country needs today is value-based political leadership, especially amongst the youngsters and other vulnerable groups. Most importantly, young people need to be honest, hardworking, dedicated and passionate in their works. They should contribute to change instead of blaming the system. They are the backbone of the nation and can truly be the change of the country, only then can we hope to see a better India!

Rally 

Sentient of the Danger and Clamouring Youth

**Problems cannot be solved
by the same minds that created them.**

- Albert Einstein

Dhileepan Pakutharivu
Dr. Ambedkar Govt. Law College,
Chennai

ROHIT VEMULA'S suicide has been creating a situation of hue and cry among the students which evidently shows the prevailing grave situation in the universities and colleges of our nation. Various student organisations are still demanding for the ouster of the concerned authorities and it is irrefragable for the process of Justice to be served. Even at this pathetic state the diabolical utterances of the hon'ble ministers and members of executive positions are the reason that made the situation very unpleasant.

Succeeding this miserable moment, several suicides (in Tamil Nadu) committed by students from different colleges for different reasons. Three girl students penned a letter and committed suicide due to exorbitant college fee collected from them. The deceased girls had been identified as second year students, V Priyanka, T Monisha and E Saranya. Also, a girl named Shanmugapreetha at Anna University in Chennai died after she fell off the second floor of her hostel on the varsity campus. Everywhere there was a sudden outbreak of protest by the student community which turns into a mass movement.

This kind of mass agitation against the institutionalised communalism and capitalism proved the social consciousness that is still prevailing among the youth of the nation. Therefore, it is high time that the government woke up from its slumber on this burning issue to take action urgently to instill confidence among the peace-loving and non violent student community to pursue their studies peacefully. Unfortunately the top level officials and executives have been all along with hand-in-glove with the culprits behind these issues.

Back in 1965, when the 15-year timeframe to make Hindi the only official language was about to expire, Tamil Nadu again led agitations. The students of that time were the real veterans of those agitations. Imposition of Hindi was a part of the narrative of the Aryan-Dravidian divide. The then prime minister, LalBahadurShastri assured that English would continue as the second official language as long as non-Hindi-speaking people wanted it, to quell the protests.

Political commentators argue that years of agitations against Hindi have clearly had an impact on the psyche of the people of Tamil Nadu. Likewise, the student agitations for the genocides of innocent Tamil's of Tamil Eelam portrayed the social consciousness of the young minds. Even the high decibel Political Rhetoric cannot invade the youth at that time of agitations. Now, it is the time to move for pragmatic solutions.

The youth of today are more luminous than the previous generations. The advancement of science and technology of this century made them to gain virtue. They are well aware that the dogmas of the quiet past are inadequate to the stormy present. Youth's of today are not ready to go with this rotted system anymore and they are getting ready to overthrow it. So, never doubt that a small group of thoughtful, committed youths can change the world. Indeed, it is the only thing that ever has.

Rally 

Youth and Future Generation

**“If we are to reach real peace in
this world...
we shall have to begin with
children.”**

— Mahatma Gandhi



Zeddi Anal
Don Bosco College,
Maram, Manipur

YOUTH is a segment of life between childhood and adult. It is the stage when men are energetic and strong enough to encounter any challenges of life. It is also the decision making stage where he/she have to choose a path out of the many paths offered before him/her. However in spite of all these challenges, he/she also finds this stage of life so wonderful and enjoyable.

In every society, youth contributes a prime role in shaping the place to be a suitable and better place to live in. When the present youth makes life very remarkable, the future generation are prompt to follow their footsteps. The present youth are responsible for assisting the coming generation a better generation.

Where there are abundant good youth, there is goodness and uniqueness in the society. And if the youth stands up together for a positive change, their demands are always answered positively.

The present youth needs to be driven by some healthy principles and rules in their culture and lifestyle so as to earn mark an example to enchant the future generation to be morally pure and well disciplined. This could open the door of opportunity to progress and development. Tracing back to the past, our patriotic father, Swami Vivekananda says-“Give me a hundred good youth and I will revolutionize the whole country”. This is a clear icon showing that the youth are priceless for construction of a good future generation.

Old people by virtue of their age and body capability cannot alter the present generation for the future. So if not youth, no one have the ability to face the challenges and problems for a better future. So, youth let us stand up for greatness stand up for a change.

Rally 

STUDENTS SPEAK OUT ...

INDIA A DEVELOPED NATION BY 2020!

R. Ganesh

POLITICS, particularly in India, has been a curse on the people. In the beginning of 1950s, politicians worked hard to bring the nation to the highest position. But now, politics is often termed as “drainage water” in local languages. This is because of the selfishness of politicians. This can be changed and will be possible only by the young politicians who can strive hard for the nation. As said by Dr. A.P.J. Abdul Kalam, the former President of India, India will become one among the developed nations by the year 2020 only through youth involvement in all activities.

The recent flood attack in Chennai had torn and shown the real face of politicians. Unless youth involve in politics, India will never become a developed nation. I am sure and I too would like to involve in politics and make my country proud by forwarding my nation to the highest position in the world.

Today’s youth are very enthusiastic but political leaders are restricting them. Youth are so innovative with many more skills and talent. They are in the mindset to help people and support them in an efficient way. But most of the people are not supporting them. Lets support them to play their role in politics.

YOUTH AND ENVIRONMENTAL COMMITMENT

Suraj

YOUTH are the future of any nation. Youth should come forward and safeguard our nation. Nations’ beauty lies in its environment and nature. They form safety groups and spread awareness among the people. They form camps and clubs and go on field trips and educate people on cleanliness and how to reduce environmental pollution. Youth around the nation should encourage people to plant trees and encourage each and every person to do so. Pollution should be kept under check and youth should encourage people to reuse and recycle as it would reduce their expenditure and safeguard environment. People should be encouraged to reduce their consumption on CFC as they harm the environment.

CHENNAI FLOOD AND YOUTH

S. Thirukumaran

IN THE CURRENT status of our country, politics is almost entirely corrupt. The main reason is that most of the politicians are money-minded and most of them aged above 50. Youth are not allowed into politics by these so called experienced people because they have a greater influence in the economy as most of them are youth in our country. The impact of youth was in action was seen when Chennai was flooded. This was one situation in which almost all the people of Cuddalore and Chennai were left to starve. The government did not do anything at all. But the power of youths was seen; they started distributing food packets, helped people, brought them out of their homes, put them in a safe place. In the mean time, the political parties did nothing but only stuck stickers on the relief materials bought by people from other states.

It is time for a change. Let the greedy old people stay away from politics for some time and try giving youngsters a chance.



SOCIAL MEDIA AND THE YOUTH

Saravanan

THE MOST powerful word in the current generation is social media. Social Media is a place where more variety of people get to know about things happening around a certain place. A person can be easily put to death or can be famous to the core if he enters social media. Social media is a place where people contact with one another. They can use it both in a good manner as well as a bad manner. Youth nowadays are finding social media interesting as it takes things to extent where it will be a huge reach. They use social media to bring a change in the social environment. If a girl is being beaten up in someplace with the help of social media the persons can be put to death. Youth can use social media to help people who suffer on social problems or from natural calamities. So social media can also build up or bring down people in life. It is a dangerous tool which ought to be controlled properly. Youth if they use this in a huge extent they can easily change the society and bring good forth for the fellow beings.

GIVE US A CHANCE!

A. Stephen

YOUTH are the most powerful citizens who can do many things for the nation. They are not like the old politicians who steal government and people's money for their own purposes. Young people will work for the nation and help the people. But people give the chances only to the rich people, old people and the same party comes to power. They cannot give any chance to any youth associations. Youth voluntarily help the people in the floods, storms, tsunami and accidents. They do these things not for money. But the ruling party gets the people's money in the way of tax but do nothing for their life. These situations will be immediately changed if youth come to power. Youth use social media like facebook, whatsapp, twitter and are techno savvy. It is easy for them to bring changes in our country.



YOUTH AND POLITICS

M. Balaji

“YOUTH ARE THE FUTURE OF THE NATION”. That is the famous quote nowadays used by many people including politicians. But youngsters entering politics is a very rare case. In 60's and 70's students' union were in full swing in colleges and it produced many great leaders and politicians in the nation. Now a days. there is no student's wing in colleges. Hence, youth entering politics becomes a rare occasion.

Generally, families don't allow students to enter politics. They are very allergic to politics. Also, interest towards serving the nation is reducing everywhere.

But, people do enter into politics. But I strongly believe that students should enter politics. More changes can happen in this world when youth enters into active politics.

I remember some Indian politicians who actively participate in politics from young days. They made tremendous change in both politics and in administration.

Kamarajar, a politician from Tamil Nadu who actively participated in many movements in his young age, later he went on to become the Chief Minister of Tamil Nadu and brought many changes in the education system of Tamil Nadu and in administration.

Even, we can cite the example of Aam Aadmi party in which members are mostly youngsters who have the vision to change India. Mere thoughts cannot bring any changes. Youngsters must enter into politics and must put their thought into deeds to see India develop.



YOUTH ARE SERVICE MINDED BUT NOT POLITICALLY ORIENTED

P. Mouli Vignesh

- * **POLITICS** in nowadays turns into a field to do business instead of rendering service to the people. Now-a-days, we get only corrupt leaders not great leaders. So, according to me, we need youngsters' participation in the politics for the betterment of the nation. My Political Views:
- * According to me, now-a-days politics turns into worst thing and the political leaders are more corrupt. Even people are voting for the people just for the money and in that way they are choosing a wrong person who going rule them for next few years.
- * And these politicians are corrupt just because of top business people. These people would give their money and wealth to the politicians for election purpose and these politicians become a slave to them. They enact rules and regulations for the benefit of these business people instead of poor and general public. Even sometimes, these politicians will use their powers and accumulate their personal wealth and they make our country poorer and poorer.
- * Youth Participation: Youth participation in the politics is almost nil now-a-days. Youth do not care about the society. A best example for that is Chennai flood. This incident tells us that, youth are service minded but they are somehow restricted by the politicians. So, in future, youth should also participate in politics and help our nation grow in a huge level and help in improving the standard of living of people.

Conclusion:

These are some of my thoughts about youth and their participation and its necessities for the betterment of the nation.

WHY SHOULD NOT YOUTH ENTER POLITICS?

Jeeva



A FIELD that is ignored by almost every youth is politics. The reason could be multifold but the main reason is the view that the society has about politics and the image created the politicians. A youth has several respectable qualities. The energy they possess, the confidence level, their ability to invent new things, to understand their fellow beings and so on. These are excitedly what politicians must possess. The current politicians do not fulfill these requirements. Most of them are uneducated and corrupt. Politics is viewed differently these days. It is looked upon as a business; a business, where everyone profits and the ruling party profits the most. The main aim is to win the elections and use their positions to extract the most from the people. It is where immoral and unjust war takes place every day. All of this reflects upon the life of the common man and the economy of the country.

Politics must be about helping the people to become better and better. It is about standing for them and with them. Unfortunately this is not the current scenario. Change is needed and it is needed now. Youth should develop the attitude of society politics differently. They must involve themselves in it in order to work for the betterment of the society. A country's development is dependent on the politics it plays. And an educated and responsible youth would play it well.

Rally

Do Soft skills Matter?

SOFT SKILLS enable those qualities and attributes needed to succeed in the workplace. They encompass an individual's ability to listen well, to communicate effectively, to be positive, to manage conflict, accept responsibility, show respect, build trust, work well with others, manage time effectively, accept criticism, work under pressure, be likeable, and to demonstrate good manners.² Other authors have also added trust, empathy, work ethic, enthusiasm, optimism, integrity, motivation, professionalism and – above all – communication

Soft skills sit alongside and complement other types of skills, including technical or job-specific skills, literacy, numeracy and information technology skills. Soft skills are relevant to all workers and employees of all occupations and staff grade levels, including senior executives. The disaggregation of soft skills as set out in the table below is based on research undertaken in 2011 by a team at Michigan State University.

Six Key Soft Skills Clusters

Communication Skills	Effective listening Accurate and concise communication Effective oral communication Communicate pleasantly and professionally Effective written communication Ask good questions Communicate appropriately using social media
Decision-making/ Problem solving Skills	Identify and analyse problems Take effective and appropriate action Realise the effect of decisions Creative and innovative solutions Transfer knowledge between situations Engage in life-long learning Think abstractly about problems
Self-management Skills	Efficient work habits Self-starting Well-developed ethics and sense of loyalty Sense of urgency to address and complete tasks Work well under pressure Adapt and apply appropriate technology Dedication to continuing professional development
Teamwork Skills	Productive as a team member Positive and encouraging attitude Punctuality and meets deadlines Maintains accountability to the team Works with multiple approaches Aware of and sensitive to diversity Shares ideas to multiple audiences
Professionalism Skills	Effective relationships with people of the workplaces Businesses and the public Accept critique and direction in the workplace Trustworthy with sensitive information Understands role and has realistic career expectations Deals effectively with ambiguity Maintains appropriate decorum and demeanor Selects appropriate mentors and sources of advice
Leadership Skills	Sees the 'big picture' and thinks strategically Recognises when to lead, and when to follow Respects and acknowledges contributions from others Recognises and deals effectively with conflict Builds professional relationships Motivates and leads others Recognises when change is needed, and contributes to the change effort



When these five soft skill sets are available, utilised and nurtured, the positive outcomes for individuals

include the provision of employment opportunity, the progression of careers (including promotion and

reward), and the development of employee confidence and satisfaction.

The contribution of soft skills arises because of the importance of team-working, collaboration, worker-to-worker interaction and worker-to-customer interaction in most – if not all – modern workplaces. At many major companies – including McDonald’s – soft skills lie at the heart of employee recruitment and staff development at all levels.

Soft skills are obviously vital to businesses where customer care, personal attention and face-to-face human interaction are central to the business model (for example: businesses operating in leisure, hospitality, travel, and personal care; and public sector organisations involved in delivering healthcare, education and other services). However, soft skills are also important to any business and organisation where teamwork and worker interactions are important, even where the opportunities for customer interaction are minimal or absent. This includes sectors such as manufacturing, construction and transportation, where collaboration between workers is increasingly vital to safe, efficient and productive working.

The assessment for the Professional and Business Services sector identified that the increasing

importance of soft skills such as customer service delivery is expected to become more influential on ways of working and demand for skills in the sector, and that ‘means focusing on understanding and meeting customer demands, multi-skilling and more effective use of technology’.

- The assessment for the Retail and Wholesale sectors confirms in particular the increasing importance of soft skills such as team-work and communication in recruitment decisions by retail employers.

- The assessment for the Creative Industries, Media and Entertainment sector identifies that ensuring the industry has the right soft skills (as well as technical skills) to maximise its growth potential will be vital in ensuring that the UK maintains its position as a world leader in creative industries and media, and can continue to innovate and develop new international and domestic markets.

- The assessment for the Manufacturing sector confirms the need for rising demand for softer skills including team-work and communications across a range of sub-sectors including chemicals, pharmaceuticals, technical textiles, engineering and others.

The importance of soft skills for businesses and other organisations has been receiving considerable attention from senior executives, human resources specialists, economists and many public policy-makers with a responsibility for economic competitiveness, education and employment. The growing importance of soft skills in the modern workplace arises because of the increasing emphasis on team-working, collaboration, worker-to-worker interaction and/or worker-to-customer interactions in most working environments.



These skills deficits are not just a minor irritant for employers: they can cause major problems for business and result in diminished productivity, competitiveness and profitability. Individuals and organisations will be affected by a combination of skills shortages and skills gaps. Soft skills shortages will prevent employers from filling workforce vacancies because they cannot find recruits with sufficient skills.

Soft skills gaps will cause employees to operate significantly below required levels. Businesses and public sector employers bear the largest cost associated with insufficient soft skills. Inadequate soft skills leads to significant business costs, including lost output and poor levels of productivity. Businesses and other employers have a big part to play in addressing these soft skills deficits, particularly when existing employees have soft skills gaps that hinder

their performance and potential in the workplace. There is therefore obviously a considerable onus on individuals to take responsibility for their own soft skills development throughout their lives.

Education institutions – schools, further education colleges and universities – obviously have an important role to play in providing students with technical knowledge and skills, as well as providing learning with respect to literacy, numeracy, ICT skills and foreign language skills. But education institutions also have a role to play in helping students develop and present their soft skills, including teamwork, self-management and communications skills.

Source: The value of the soft skills to the UK economy, a report prepared for McDonald's January 2015

By Fr. Dr. S. Emmanuel

Rally 

KERALA AICUF

ENDOSULPHAN, a chemical pesticide which was used in Cashewnut plantation at Kasarkode entered into the food chain of the workers and their health was very badly affected. The people and the activists were fighting against the government to get compensation since many years. Though government had promised them compensations and other benefits but all remained as empty promises only. Hence they were forced to sit for a hunger strike at the secretariat at Thiruvananthapuram with their children. The mothers and their children began their hunger strike on 25th January and the Kerala AICUF was with them in their struggles. We gave them accommodation at our center and the strike went on for nine days and on the ninth day the Government agreed to their demands. We feel good that we were with them throughout their struggle to show solidarity in line with the motto of AICUF.



Rally 

West Bengal Six Monthly Report

AICUF's Tribute to Spectrum of Culture

ALL INDIA Catholic University Federation (AICUF) of St. Xavier's College (Autonomous) Unit, Kolkata, celebrated the Indigenous Peoples' Day on 7th February, 2016. The day began with a Eucharistic celebration presided over by Fr. Marcus Hembrom SJ, the Vice-Principal of St. Lawrence High School, Kolkata.

The inaugural function which followed the holy mass was graced by the Chief Guest Fr. Marcus Hembrom SJ, Fr. M. S. Arockiasamy SJ, the state animator, Mrs. Charlet Simson, the Convener, Miss. Aparajta Hembrom, the Santal Unit coordinator, who gave the introductory note on the relevance of observing Indigenous day. The Chief Guest in his key address urged that the Indigenous people have to assert themselves by availing educational opportunities and actively participating in the decision making process at the grass root level in order to make their voice heard.

A short video presentation on the plight of Indigenous people set the appropriate atmosphere for the daylong celebration of the Indigenous Day. Then it was the turn of the members of the Santal unit to kick off the cultural extravaganza with the modern Santali Dance in traditional Santal costume. Around twenty children from AICUF adopted village, Gostamat, set the stage on fire by their folk dance to the beat of western music and the modern Sadri dance brought audience's feet under influence of the rhythm of the modern Sadri music.

St. Xavier's College Hostel band headed by Abhishek Chougale enthralled the audience with their Sufi melodies and Nepali thematic songs kept the audience spell bound. Mr. Alan Gujur's mimicry besides being entertaining paid tribute to the efforts of the AICUFers to organize the Indigenous Day.

The item entitled 'The Incredible India' portrayed in spectacular colors the major cultural dances of southern, northern, western and eastern part of India and earned the huge applause of the huge gathering as it turned to be incredible effort of the AICUF members themselves.

The cultural extravaganza concluded with the heart throbbing performance, Bamboo Dance by the north-east students and kept the audience spell bound throughout the performance. Mr. Ajitesh, the convener of the Hindi AICUF unit proposed the vote of thanks and congratulated all the Hindi unit members for organizing such a wonderful programme to pay tribute to the spectrum of India's culture.



M. S. Arockiasamy SJ.

Santal Hul 2015

by David

THE WEST BENGAL Unit (St.Xavier's College, Kolka) of the All India Catholic University Federation celebrated Santal Hul on the 23rd of August; 2015. This year's theme was "Santal Youth on the Move". It was organized by the Santali Unit. The day started with the important guests being escorted to their places in the traditional way. This was followed by the formal emcees introducing Santhal Hul 2015. All the guests came together and lit the lamp. As Rev Fr. M.S. Arockiasamy S.J. (AICUF West Bengal State Animator) gave a brief introductory speech in Santali and then declared the event open.

The first performance was given by Adim Awar Rusika Shemled dance group. This was enjoyed enormously by the audience. Mr. Sarada Prasad Kisku, Santali writer and this year's Chief Guest, addressed the audience on the meaning of Santal Hul which is the first war Independence in India. His speech was inspirational and loved by all. This was followed by a panel discussion comprising of 4 panellists and a moderator. The topic for this year was "Inclination of Santali Youth towards Violence- The Motivating Factor? ". The panelists included Laus Hansdak (Dumka Region AICUF Animator), Taulus Murmu and Sudhir Khisku (student and ex National Team member).

Students from other places like Santragachi, Ranchi and Sahebganj had also come to take part in this prestigious event. Students from Santragachi performed a traditional dance while the Ranchi students entertained us with a traditional and modern dance.

After the lunch break, students of St. Xavier's College Kolkata performed a skit on Santal Hul. This showed us the rich past of the Santals filled with morality and bravery. Then came the Kolkata Adivasi Christian Welfare Society who thrilled the audience with their traditional song.

A very exciting and different event followed i.e. a Santali Ethnic Dressing Walk. Various traditional Santhali outfits were put on display.

Abhishek Hansda (Santali Unit President, AICUF West Bengal) gave the Vote of Thanks .This was followed by Laus Hansdak, Manish Tudu and Group performing fast and catchy Santali songs. The chairs were kept aside and all the audience danced to their full. Thus Santal Hul 2015 came to an end on a high.



ADIVASI DIWAS 2105

By SudhirKisku

THE MOST awaited program of AdivasiYuvaChetnaManch(AYCM) under the banner All India Catholic University Federation(AICUF), The AdivasiDiwas, was celebrated on 4th October 2015 on the theme “BadalteYugKeBadalteAdivasi”.

The day began with a Holy Eucharistic Mass at 8.30am at St.Xavier’s College Cahpel. The main Fr. VeerendraXalxo SJ, AYCM national Convener preached an inspiring homily seeking God’s blessings on the Tribal community and Fr.M.S. Arockiasamy SJ, the State Animator of the West Bengal AUCUF Unit, welcomed the main celebrant and the gathering of the Tribal students and parents. The melodious sing of the choir by the first year students made Eucharist more inspirational.

The AdivasiDiwas function was held at the St.Xavier’s School Primary section with the welcoming of the Chief Guest Mr. BijayHansda, a Member of Parliament of Rajmahal constituency along with the host of other guests of honor with traditional tribal dance and washing of feet by the Santali Unit.

Fr.M.S.Arockiasamy SJ welcomed the chief guest and the other guests of honour for accepting the invitation to grace occasion after which the Loreto AICUF unity performed tribal dance according to the western musical beat. The chief guest Mr.BijayHansda, MP, an Ex-Xaverian himself, expressed his joy of attending a college function where he himself was a student. He appreciated the effort the AICUFers for organizing such a wonderful programme for the preservation of tribal culture which is now under threat of being eroded by the western culture.

The main highlight of the programme was a Debate competition comprising five teams representing five parishes in Calcutta. The Motion for the debate was: Is Religion a dividing force among the Tribal? The debate was moderated by Mr. Innocent Soren, the General Manager of Reserve of Bank of India and Mr. Chandani Tude, the Managing Director of the W.B.T.D.C.C. Ltd. Summing up the debate Mr. Innocent Soren threw a challenge for further reflection as to whether an individual could practice more than one religion.

To bring back the audience to the lighter mood, the North East tribal community gave a melodious singing in different tribal languages of the Northern Eastern provinces. A play “We Know No Boundaries” portrayed the story of an Adivasi boy who goes against the wishes of his parents to become a successful entrepreneur.

The College Band made the audience to dance to the tune of advasi western songs after the lunch break. The Advasi Ethnic fashion show by different parish groups enthralled the audience who were also mesmerized by Bihu dance and Nepali songs. The final and not the least performance were by the AICUFers whose fusion dance portrayed both traditional and modern tribal dance which made young audience to rise to their feet. The audience also witnessed traditional tribal dance in their respective costumes by five parish groups in different steps accompanied by the beat of traditional tribal musical instruments.

Fr. Veerendra Xalxo SJ and Mr. Innocent Soren distributed prizes to winners in different competitions and the Behala Parish bagged the Best Parish award. Sameer Kerketta, the AYCM Convener, proposed the vote of thanks. Over 2000 people witnessed the Adivasi Diwas2015.

WORKSHOP ON WOMEN EMPOWERMENT

SweetyLinaTiru (SWC Convener)

THE WORKSHOP “Women’s Era: *one woman can make a difference but together we can change the world*”, held on 6th October 2015 in St. Xavier’s College Kolkata, organized by State Women’s Commission (SWC) of All India Catholic University Federation (AICUF), was to create awareness on Women’s Empowerment among youngsters.

The workshop was begun with a thought provoking speech on women’s empowerment by Ms. Anindita Banerji, the chief guest of the day, an honorable teacher of the Loreto House, Kolkata. Two other guests also graced the workshop, namely, Ms. Aparajita Hembrom, Santali Unit Coordinator, who enlightened the audience on women’s empowerment. Rev. Fr. M.S. Arockiasamy SJ, the State Animator of AICUF, welcomed the chief guest and the audience and exhorted that the men folk present in the workshop would rather listen to the women on their empowerment rather speak about it.

Two of the women students recited a poem that they had written on women empowerment and a multimedia presentation which focused on limitations of a woman’s in the Indian society specially chosen for the occasion was screened. Thereafter a discussion was initiated on the presentation. Several students voiced their ideas courageously on the atrocities and exploitation of the women in the contemporary society. The main thread of the discussion was on how the society perceives the situation of a woman in the modern era. The guests also enlightened the listeners with additional views which truly enriched the quality of the discussion. The workshop was successful in the way that it had an impact on the audience and advanced their knowledge.

ST. IGNATIUS FEAST

THE WEST BENGAL AICUF unit (All India Catholic University Federation) celebrated the feast of St. Ignatius of Loyola on 31st July at St. Xavier’s College (Autonomous), Kolkata. The celebration began with a Eucharistic celebration with Fr. Dejes as the main celebrant and Fr. Xavier Savrimuthusj inspired over 400 hundred AICUFers with his inspiring preaching. The multi-lingual choir of the AICUF added to the prayerful atmosphere that prevailed throughout the mass. Fr. Felixraj, the Principal of the college, who also happens to be the State Advisor, thanked the students’ effort for the meaningful celebration of the feast of the St. Ignatius of Loyola. He also introduced the new office bearers of the Bengal AICUF unit. Fr. M.S. Arockiasamy SJ, the Stage Animator, Mrs. Sarlet Simson Vigés, the State Convener, Miss. Aparajita Hembrom, the Convener of the Santali Unit, Ferris and Samanta, the part timers, Twinkle Antony, the State Convener and Kennie Thomas, the State Co-convener.

For better Co-ordination of the activities, the St. Xavier’s AICUF unit is divided into several sub-units, the Santali, Bengali and Hindi, XIA, SWC, AYCM units with the respective student office-bearers. The units draw up their annual plan and conduct several programmes throughout the academic year thus making what they learn outside the class as an integral part of the academic learning at St. Xavier’s college. Celebrations like Santal Hul, Indigenous Day, Aduvasi Divas and Women’s Day celebration felicitate an exposure to the cultural and social values and the plight of the Adivasis in the modern society. They also involve themselves throughout the academic year in various social and literacy programmes in and around Kolkata. The AICUF has adopted the village, Gostamath, 25 kilometers from Kolkata where they have been involved in the literacy programme of the children over there.

A new initiative witnessed a short cultural programme after the feast day mass in which a short play on the life of St. Ignatius of Loyola was enacted brilliantly by the AICUF students. Earlier

an orientation for the fresher was conducted on 22nd June in which about four hundred students participated and were apprised of the vision and mission of the AICUF. The celebration culminated with a dinner hosted by Fr. Dominic Savio, the Rector, for priests and Religious and

well-wishers of the St. Xavier’s community. The Guest of Honor, Arch Bishop, Thomas D’Souza appreciated the pioneering work of the Jesuits over the years.

Report on

Home Stay Programme and Cultural Exchange Programme of Manipur AICUF at Kerala

James,
Don Bosco College,
Maram, Mamipur

WITH THE HELP and guidance of Sr. Deepa (State Animator) and Miss Anila (Jesus Youth Full timer) the Aicuf unit-I, II and III (selected students) of Don Bosco College, Maram ventured to visit Kerala. Total Strength 24 (boys-9 & girls 19) were given an opportunity to visit Kerala for cultural exchange. The team started their journey on 26th Dec.2015 at 9:20 pm and Arrived at train station on 27th Dec,2015 at 3:00pm. From Nad, the departure started by 4:45pm for 3 nights and 2 days.

On 30th Dec, 2015 the team arrived at Kottayam train station at 4:45 A.M. After visiting of St. Mary's church, the group enjoyed its House Boating at Vembanatt lake. They also prayed at St. Sebastian Church. After that the group went over to the Arthinkal Beach at 2:30 pm. At the end of the day AICUFers had meaningful interaction and reflection. The groups were formed for their home stay on 31st Dec, 2015. The touring group has the rare opportunity of interacting with Dr.C.V Kurian Department of Malayalam (HOD and Dr. Augustine Department of English (HOD)), at Deva Matha College. The DBCM Manipuri troupe performed traditional dances and sang devotional songs. Eight AIUF members representing eight tribes introduced themselves. A special Poumai song was also presented by miss Saveinai. At the end of the programme, Dr. Philip John, Principal of the Deva Matha College addressed the gathering. On 1st and 2nd Jan, 2016 New Year Day was celebrated with the hosts (families). On 3rd Jan,2016, Youth enhancement and cultural exchange programme took place in the St. Mary's Parish, Muthiyama Hall (10:00 am -12:45pm). After that there was a session on on Life skills in which they spoke about soft skills such as ...

Decision making, Interpersonal relationship, Creative making, Self awareness. Critical thinking, Empathy, Problem solving, Effective communication, Negotiation skill, Coping up with stress and emotion

The tour group visited St. Alphonsa's Native Place (Living House), on 4th Jan, 2016 and heard Holy Mass at St.Alphonsa's Chapel and paid a visit to St. Alphonsa's tomb and Museum. As well. They also visited St. Joseph Engineering College at Palai (visiting the library and laboratories). After the visit to FCC convent the group dined with Fathers and Sisters at Fr. Cyriac House. On 5th Jan, 2016 at 7:30am the members visited St. George Church too. In deed visiting Lulu Mall (Asia biggest Mall) was memorable before we boarded for their return journey to Manipur on 6th Jan, 2016.

Rally 



The History of All India Catholic University Federation

UNIT I – 1924 -1936

No. 1

Story begins.....

It was a time the Church at large was promoting an idea of Catholic Action everywhere. Many associations, clubs and solidarity groups were formed and established in this period. Fr. Carty too conceived an idea of starting catholic action within university campuses.

The result was the birth of 'Catholic Young Men's Guild' (CYMG) St. Joseph's College Campus at Trichy in the year 1924, primarily to deepen faith, to know its intellectual aspects and to help students be its witnesses.

Prior to this effort Fr. Joseph Cardjin, the founder of YCW (Young Christian Workers) introduced the concept of catholic action in the early 20's with a methodology of 'See, Judge and Act'. This was an inspiration to Fr. Carty to launch a club with this motto and objective. Never did Fr. Carty think that CYMG could flare up with many roots and branches all over the country in a short span of time. Rally magazine accompanies the Guild.

Motto

The Motto of the Guild shall be "Doing the Truth in Charity"

Objectives

The Aim and Objectives of the Guild shall be:

- To facilitate a truly Christian intercourse among Catholic Young Men.
- To create and promote among them, by means of study clubs, a wider interest in the study of their religion and of the social question so largely connected with it.
- To help the members in the study and in the application of catholic principles to the social problems by the publication of a monthly organ (Rally). (1924 Rally)

In this period of germination from 1924 to 1936, we would focus on three paramount activities:

1. Study Clubs
2. Rally
3. Extension Works

The Study Clubs

The Guild served as a Federation of study clubs that galvanized the young spirit of the then student community in

and around Trichy. Reports a student, 'We have at present seven study clubs, four in the Boarding house, one in the Semi-Boarding, one at St. Mary's Tope and one at the Holy Redeemer's'. These Study Clubs helped the members to think for them, to think catholically under the guidance of the counsellor and to express their personal thoughts. As a sort of broad division the study club method of work may assume the form of a conversation, a commentary, an essay or a lecture, a debate, or a personal inquiry.

Scope of Study Club:

1. Instilling the habit of reading because reading tends to replace personal thinking and a consequence opinion ns tend to supplant convictions
2. To inculcate the school of mental effort of earnest personal training.
3. The very scope is to create personal interest and to secure personal formation

Who of Study Club:

One, who has,

1. Moral Character
2. She/he should be convinced that Catholics have a social duty to perform a lay apostolate to exercise around them.
3. She/he should above all be resolved to undergo the required training with eagerness
4. She/he should have intellectual capacity needed for that work. It does not mean that he should be very learned or have secured high academic distinctions; a sound and practical intellectual sense.
5. Not a genius but a will; to be good and to do good; and champions of truth. (Rally, May 1929)

ON January 25th 1925, the CYMG had its first annual meeting at Trichinopoly. It was presided over by M.R. A. Jeganathan Pillai Avl. In his president's speech he stressed on one of the main objects of CYMG 'to promote the study of social questions' and thereby to inculcate, in public and

in private the brotherhood of all classes and of all individuals, as members of one social body. (in the first page in box 1)

The Rally

The following narration explains the purpose, influence and importance of the magazine Rally in the life history of the movement.

“ We all like and appreciate our little paper, first and naturally because it is our paper, and a fine paper too chiefly in the new garb; but also because it is to us all a friend, a guide, a teacher, a messenger. We all feel that we owe a heavy debt of gratitude to the hidden pens that so faithfully, month after month, give us of their best by way of advice, instruction and pleasure. Even the occasional playful stories and articles carry with them a useful lesson, and the whole paper affords ample scope for study club discussions.

The Rally, I said, is a messenger to us; but should we not in our turn become its messengers? We have several reasons for it. For one thing, as the Editor, reminded us of late, it is not printed for nothing though it is written for no pay and the press bill is bound to press upon us so long as there are not shoulders enough to carry it along; and if it presses too hard, well, the weight will fall on the Rally and possibly brush it. We are a very representative body coming from every corner of the Presidency; why should not the representatives of, say, each district or each taluk, put their heads together and organise a peaceful search for educated Catholics, chiefly young men, to whom the Rally might do the good it does to us?

Moreover it has been noticed that people take very kindly to the Rally; the list of its subscribers has, for various reasons gone up rather slowly, but it has never gone down; those who have read it want to read it again. It depends partly on us to increase the number of its friends. Remember it was not yet one year old when Bombay Messenger of the Sacred Heart wrote about it: “We can imagine nothing more stimulating, and we can think of no better recommendation to other such unions (as the C.Y.M.G.), wherever they may be, then first, to get the magazine for their own guidance. The variety of the subjects treated is astonishing” etc.” (The Rally, Vol. I. p. 312).

A Sample of CYMG meeting (at the end of the chapter in box no. 2)

A Business Meeting of the C.Y.M.Guild, St. Joseph’s College, Tiruchinopoly

The Academic year has commenced and with it our Guild activities. The C.Y.M.G. held a business meeting on Monday, 11th July 1927. Rev. Fr. P. Carty, S.J. presiding. The proceedings were opened by a short and instructive speech from the chair in which it was pointed out that the mainstay of the Guild in the Study Club, which, whether formed on a local basis or on that of classes, should consist of little groups of friends studying and discussing amicably matters of Catholic interest. He reminded us that one of the chief aims of the Guild as incorporated in the draft rules was “to create and promote among the members, by means of study clubs, a wider interest in the study of their religion and of the social questions so largely connected with it.” In reviewing the good work done in the past year the speaker attributed the Guild’s worthy record to the valuable services of Mr. Simon Royappan, IV U.C., the outgoing Secretary.

In reply Mr. Simon Royappan modestly declared that he had been overpraised, (which did not convince us), and proceeded to publicly thank the members of the Guild for the goodwill and co-operation that had rendered success possible. He then proposed Mr. M. Arokiasamy, IV Hons., as his successor, which proposal was readily seconded by Mr. S. Savarimuthu, IV Hons., and finally accepted by the unanimous vote of the house.

Mr. Simon Royappan then proposed the election of an Assistant Secretary in order to facilitate intercourse between Guildsmen of different divisions. This was opposed by Mr. Amirda Raju, IV U.C., who considered the measure was rendered unnecessary by the fact that intercourse is easily maintained through the Study Club Secretaries. An amendment, limiting the Assistant Secretaryship to the 2nd Division was proposed by Mr. S. Savarimuthu, IV Hons., and unanimously carried. Mr. A. Louis, VI Form, was proposed by Mr. A. Paldano, VI Form., seconded by Mr. P. Papiah, IV Hons., and duly elected.

The President then formally installed the new Secretaries and having wished them every success the meeting ended with the promise of another bright year.

(1927 Rally)

Rally 

To be continued....

**NATIONAL COUNCIL OF DALIT CHRISTIANS (NCDC)
CATHOLIC BISHOPS' CONFERENCE OF INDIA (CBCI)
NATIONAL COUNCIL OF CHURCHES IN INDIA (NCCI)**

**Demand the Government of India
to extend the Scheduled Caste Status to
Christians and Muslims of Scheduled Castes
Origin-Dalit Christians and Dalit Muslims
Silent Rally (mouth gauged with black ribbon) from
Ramleela Ground and Public Meeting
at Jantar Mantar, New Delhi
10th March 2016, Thursday 9 a.m to 5 p.m.**

Christians and Muslims of Scheduled Castes Origin- Dalit Christians and Dalit Muslims are denied the Scheduled Caste (SC) Rights for the past 65 years, ever since the Constitution Scheduled Caste Order (SC) 1950 which conferred the right to only Dalits belonging to Hinduism, thus discriminating other Dalits solely on the basis of religion, was enacted. The Government of India failed to amend this Order to extend the right to Dalit Christians and Dalit Muslims even after it did so for Dalit Sikhs and Dalit Buddhists. This discrimination continues blatantly against the Secular principle of the Indian Constitution.

A Civil Writ Petition (No. 180/2004) was filed in the Supreme Court of India by challenging the constitutional validity of the Para 3 of the said Order and appealing for its deletion.

In relation with the above said case, the National Commission for Religious and Linguistic Minorities (NCRLM) headed by the retired Chief Justice of India, Ranganath Mishra, which was appointed by the Union Government to study the issue, made extensive study and submitted its Report in May 2007 to the then Prime Minister Dr. Manmohan Singh. It was placed in the Parliament in December 2009, but with no action taken so far. The National Commission to Review the Working of the Constitution (NCRWC) which was appointed by the BJP (NDA) Government in 2002 also suggested that the converts to Christianity from Scheduled Castes should be protected under the SC/ ST Prevention of Atrocities Act 1989, since they are also subjected to crimes and atrocities as their exact Hindu counterparts. The National Executive Committee of the Minority Morcha of BJP in 2011 in Bangalore passed a resolution that excluding the Dalit Christians and the Dalit Muslims from the Scheduled Castes list is the sin committed by Congress party and it should be rectified.

The Ranganath Mishra (NCRLM) Report categorically says, “ we recommend that Para 3 of the Constitution (Scheduled Caste) Order 1950- which originally restricted the Scheduled Caste net to the Hindus and later opened it to Sikhs and Buddhists, thus still excluding from its purview the Muslims, Christians, Jains and Parsis, etc.- should be wholly deleted by appropriate action so as to completely de-link the Scheduled caste status from religion and make the Scheduled Caste net fully religion-neutral like that of the Scheduled Tribe.”

Thereafter on 22nd April 2010, the National Commission for Scheduled Castes (NCSC) had acknowledged and duly endorsed the recommendation of the NCRLM concerning the deletion of the paragraph 3 of the said Order for extending Scheduled Caste status to Dalit Christians and Dalit Muslims who are of the Scheduled Castes origin. The National Commission for Minorities (NCM) has also, after an in depth study, strongly recommended for the same very positively. With all these positive developments, the last UPA Government at the centre failed to take action on the issue.

Now, with earnest hope on the NDA Government's Prime Minister Honourable. Narendra Modi Ji, we request him to end this continued injustice to these Minority Communities, we earnestly demand,

To urgently implement Ranganath Mishra Commission's (NCRLM Report's) Recommendation to extend the Scheduled Caste status to Dalit Christians and Dalit Muslims.

National Council of Dalit Christians (NCDC)

Mr. B. Danam, IAS- Retired (President)

Mr. S.S. Waghmare (General Secretary)

Mob: 9423580779, Email: sbswaghmare@yahoo.co.in

Mr. P. Sandanadorai (Treasurer) Mob: 9442571924

Catholic Bishops' Conference of India (CBCI), Office for SC/BC

Fr. Devasagayaraj 011-23362669, Email: cbciscst@gmail.com

National Council of Churches in India (NCCI)

Mr .. Samuel Jeyakumar 011-23730657, Email: nccidel@nccindia.in

Mr. Pradip Bansrior, NCCI, Nagpur, Ph.: 0712-2531312

For Delhi Contact:

Mr. S. Arockiadoss Timothy Mob: 9650943655

Email: doss_west@rediffmail.com

Rally 

Stories

THE FOUR MEN AND THE INTERPRETER

Four people were given a piece of money. The first was a Persian. He said: 'I will buy with this some angur.'

The second was an Arab. He said: 'No, because I want inab.'

The third was Turk. He said: 'I do not want inab, I want uzum.'

The fourth was a Greek. He said: 'I want stafil.'

Because they did not know what lay behind the names of things, these four started to fight.

They had information but no knowledge.

One man of wisdom present could have reconciled them all, saying: 'I can fulfill the needs of all of you, with one and the same piece of money. If you honestly give me your trust, your one coin will become as four; and four at odds will become as one united.'

Such a man would know that each in his own language wanted the same thing, grapes.

- taken from the sufi Jalal-Uddin Rumi (d.1273)

Four Towns

There were 4 towns. In each town, people were starving to death. Each town had a bag of seeds.

In the first town, no one knew what seeds could do. No one knew how to plant them. Everyone starved.

In the second town, one person knew what seeds were and how to plant them, but did nothing about it for one reason or another. Everyone starved.

In the third town, one person knew what seeds were and how to plant them. He proposed to plant them in exchange for being declared the king or ruler. All ate, but were ruled.

In the fourth town, one person knew what seeds were and how to plant them. He not only planted the seeds, but taught everyone the art of gardening. All ate, and all were free and empowered.



AICUF PROGRAMME



Gujarat AICUF at Ashadeep



Organizers



Youth Festival on January 9th 2016



West Bengal AICUF



AICUF Kerala



St. Ignatius Feast Choir

Printed, Published and Edited by Fr. Dr. S. Emmanuel S.J., on behalf of the National Secretariate of All India Catholic University Federation and Printed by him at SIGA (Salesian Institute of Graphic Arts), No. 49, Taylors Road, Kilpauk, Chennai - 600 010 and Published by him from AICUF House, 52, Sterling Road, Chennai - 600 034. Editor Fr. Dr. S. Emmanuel S. J.



ADIVASI DIWAS - West Bengal AICUF



Kerala AICUF Environmental Protest



Gujarat AGSDM Orientation Programme



West Bengal AICUF, INDIGENOUS PEOPLE'S DAY

**NATIONAL COUNCIL OF DALIT CHRISTIANS (NCDC)
CATHOLIC BISHOPS' CONFERENCE OF INDIA (CBCI)
NATIONAL COUNCIL OF CHURCHES IN INDIA (NCCI)**

Demand the Government of India
to extend the Scheduled Caste Status to
Christians and Muslims of Scheduled Castes
Origin-Dalit Christians and Dalit Muslims
Silent Rally (mouth gauged with black ribbon) from
Ramleela Ground and Public Meeting
at JantarMantar, New Delhi
10th March 2016, Thursday 9 a.m to 5 p.m.