



Alumni Association of JNU *AAJ 2009*



JAWAHARLAL NEHRU UNIVERSITY
NEW DELHI



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SAIL has supplied over 14000 metric tonnes of steel for the Bandra-Worli Sea link

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SAIL has supplied over 14000 metric tonnes of steel for this project.

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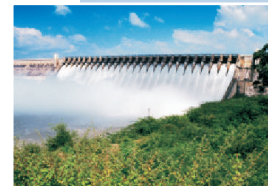
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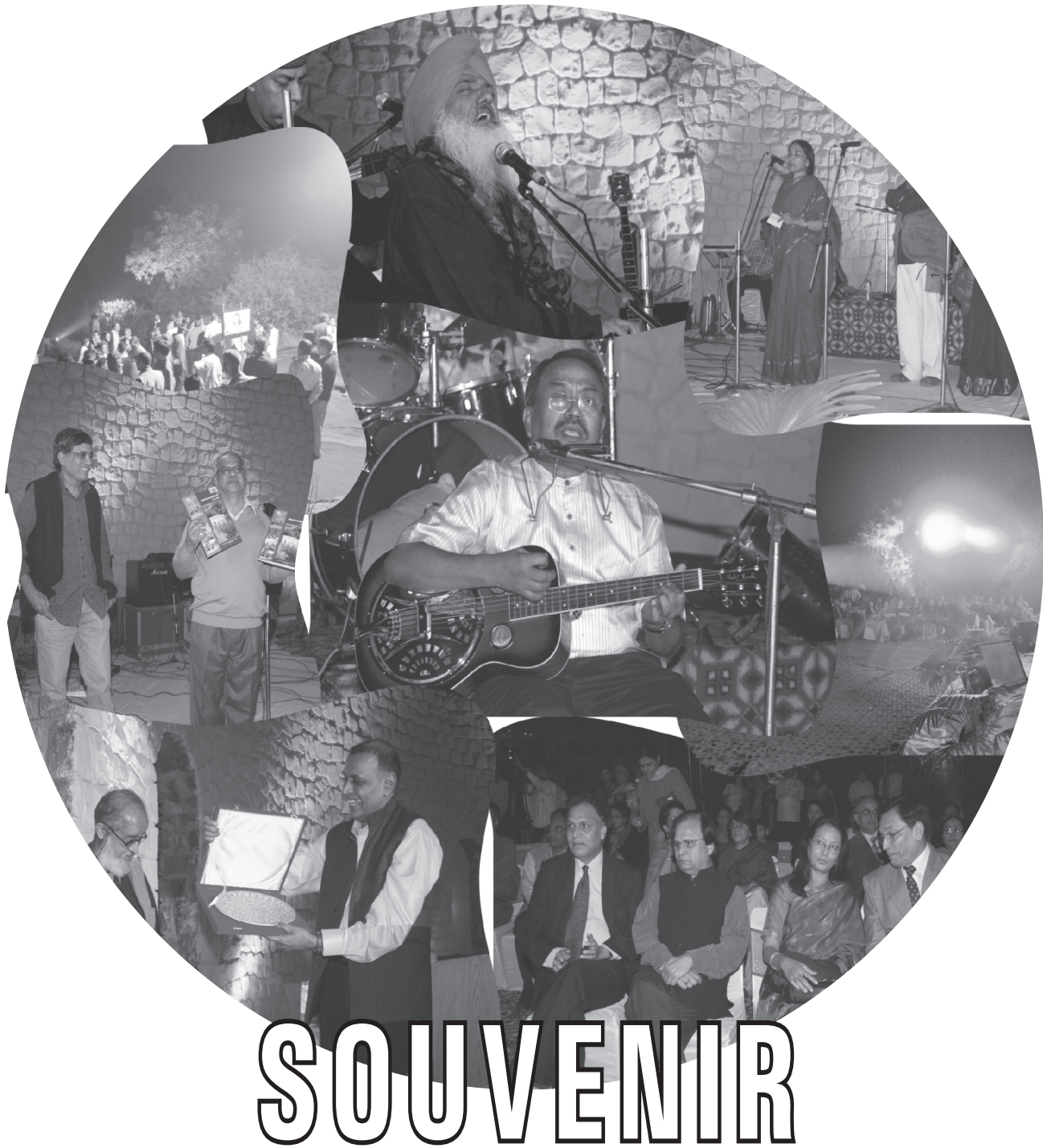
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There's a little bit of SAIL in everybody's life



Alumni Association of JNU

AAJ 2009



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CONTENTS



Message from the Vice Chancellor



Alumni Memories

- The Wonder Years ...
- Staying on ...



Programme Details AAJ-2009



Press Response



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Professor B.B. Bhattacharya
Vice-Chancellor



Message

It gives me great pleasure and a profound sense of satisfaction that the Alumni Affairs and Placement Cell of Jawaharlal Nehru University is holding its second Annual Alumni Get-Together from 9th to 13th November, 2009. Jawaharlal Nehru University has the reputation of being one of the best universities in the world and our alumni have contributed in no small measure to this. A university is measured by the impact of its alumni on the world at large and our scholars have distinguished themselves in all walks of life and secured and enhanced the high standing of the university over the years.

In my message last year I expressed the hope that the first Get-Together would be a memorable event. It was. I am told that it is already the stuff of nostalgia. I also wished that the event would become a regular feature. The Alumni Affairs and Placement Cell has ensured that it is by celebrating the Get-Together again this year. I wish all success to the event and hope all alumni enjoy AAJ-09

B.B. Bhattacharya

Why is JNU a Part of My Life?

What does JNU mean to you – a question most frequently asked by my colleagues and friends? Is it the Dhaba culture, or kurta & Hawai chappals or the unique elections (where the topical national & international issues are discussed instead of local problems) or ultra left ideology? Am I indebted to JNU because I found the love of my life here or has it helped me professionally (definitely not – I would have been a better Sales & Marketing manager without JNU)? Then, what is so unique about the place which is still close to us...what is that umbilical cord which still binds us to JNU...why do I feel most close to my friends from JNU?

Can we say that we are more sensitive to the milieu around us – be it politics, environment or society – we definitely sense and feel more than most! However how much of it is converted into actions is anybody's guess. But even the sensitivity is good enough when you witness that complete lack of guilt and shame around us.

The JNU credo of 'we agree to disagree' is another unique value imbibed by most JNUites. Intolerance in the recent times has become the biggest anathema to our plural culture. But you may not find many JNUites indulging in mindless bashing of religion and culture. We appreciate plurality because in the JNU village we were exposed to people coming from different backgrounds.

Why is that when I visit a foreign country for business I try to know about the political system, people, history, culture and customs of that particular place? Why do I empathize and connect more with them compared to my colleagues? Although its value in terms of getting more business may be debated, I definitely end up being a cultural ambassador for my own country. Our associates from neighboring countries do not perceive me as bully from India. The JNU culture comes in to play here and ironically I end up getting lesser business (I argue with my boss that I have built a long term relationship which doesn't cut much ice most of the time!)

However the most unique of all is our ability to collaborate with others. It is that little extra space that we give to our professional associates, friends and families that help us to build rapport, build bridges and achieve meaningful results. As a group we may not be the most successful but definitely more at ease with ourselves, others and society.

Amitabh Shrivastava, MA(SIS), 91-93, Business Head for South Asia Markets (outside India) for Volvo-Eicher Commercial Vehicles Ltd.

Fusion and Fission at JNU

Having done Political Science at JNU in the heady Nineties, my knowledge of nuclear physics is rather pathetic. It is bound to be. Natural sciences have always scared the heavens out of me. Moreover, journalism, the vocation I now practise, doesn't make one an expert, much less an intellectual, in any manner. The newspaper industry -- as also what now passes as television 'journalism' -- is an exercise in unbridled unlearning. It survives, mainly, by trivialising the profound.

But fusion and fission do make a lot of social sense to me. That is, when I apply the twin theories of atomic energy to my stint at one of India's finest campuses in a purely non-Einsteinian context.



The subtext is simple. As a community of on-campus learners, JNUites undergo fusion. They exist as radioactive material bonding by an unknown social force. But once outside the well-kept confines of the almost otherworldly South Delhi sprawl, they experience uncontrolled fission, radiating in nine hundred and ninety nine directions to make a living. Some strive to unmake a living and, more often than not, attract much higher social acceptance than their more pragmatic counterparts.

There is, however, a third element to the existence of JNUites after they 'pass out'. And this one defies all scientific logic. It ranges on mysticism, even tantra, if you prefer. I quite often wonder what makes an ex-JNU IAS officer posted at North Block to plan an onslaught on leftwing rebels in, say, Jharkhand but, at the same time, enthuses another of his batch mates to provide ideological fodder to the struggle of landless peasants in, say, Nandigram.

The cumulative impact of this fusion-fission process unfolds itself in much more mysterious ways at the many unofficial and official JNU alumni meets organised regularly in Delhi and other parts of the country. How else does one explain why the IAS officer in question holds the radical comrade in a warm hug at the very first opportunity? Mark it, a compulsive argument on who's right and who isn't comes only after the embrace, never before it. Both sides always agree to disagree. We JNUites call it democracy!

This is the material difference that JNU inevitably makes to the lives of hundreds of women and men who, at some point in their life, had the privilege of crisscrossing its one-too-many undulating pathways -- through the forests, up the hills, down the valleys and, sometimes even inside its classrooms, canteens and hostels.

In the early Nineties, perhaps just as at all times in the past and future, many saw JNU merely as a factory churning out civil servants. My guess is that for every four officers that the university contributed to Indian bureaucracy, it sent six to fields far removed from public administration. But perceptions matter more in India. Naturally, therefore, when in 1990, the campus erupted in protest against the Mandal Commission's Report, students opposed to job quotas for the Other Backward Classes were seen as desperate civil service aspirants running for cover because their job prospects were being adversely hit.

This was never the whole truth. Many of the agitators genuinely believed that Mandalisation was a clever political ploy to win electoral support and it conveniently overlooked the disastrous consequences of dividing the society

on the basis of caste. At that time, however, tempers ran so high on the campus that the students union was forced to quit en masse because the general body of students did not accept its hazy stand on the issue. In retrospect, the agitation has unfolded itself with all its positives as well as many negatives too. OBC reservation is a fact of life now. While it is surely changing the composition of Indian bureaucracy at a steady pace, caste-based politics has come to be accepted much more naturally than the pre-Mandal days.

The JNU of early Nineties, however, underwent an even more substantial transformation. The reference here is not to the fall of the Communist bloc or the social impact of globalisation and economic liberalisation. On the contrary, the campus saw the strengthening of the 'Other Left' represented by the radical among communists at the direct cost of the official Left, comprising supporters of the governments in West Bengal, Tripura and, off and on, Kerala.

The change was big because it linked JNU directly with the happenings in the 'field'. Moreover, the new wave swept the campus at a time when the Indian establishment preferred to breathe easy only while facing the West. The successive student unions led by the radical leftists were routinely condemned because they cared little for 'campus issues'. But JNU, known for throwing up surprises in its own ways, sprang a totally new one when the president of its students' union was shot dead by the henchmen of a criminal-politician in Bihar. In his death, Chandra Shekhar did not only silence the critics of the students' union but also gave a totally new dimension to the meaning of being a student.

The third big change that the campus witnessed during the early Nineties, however, related to the new definition of 'good life' that a large section of students was adapting to. It began with the re-opening of a decrepit film theatre in the nearby Vasant Vihar market in its totally new avatar of the country's first Cineplex. JNUites would make a beeline to the cinema hall which ran the latest Hollywood blockbusters. Many of them had a taste of food joints which were pilot projects of multinational pizza and burger chains which have now mushroomed all over the country.

I revisited the campus soon after joining a newspaper to cover an incident involving JNUites who were denied tickets at the Cineplex. The students were angry at the 'discrimination' practised by the cinema hall management. It was the new face of campus radicalisation. I am not sure whether students still flock to the Cineplex for enjoying the Hollywood movies because many more multiplexes have come up in the vicinity. Times change, they sure do.

Ashish Sinha, MA, CPS (1990-92), Assistant Editor, Mail Today, New Delhi.

Zindagi Bula Rahi hai Aa Re Aa....

I hear a distinct sound of applause coming from the SL Lawns while coming out of my school 'Down Campus'. I was told this was a street play by some students; curious and unaware of what street play meant, I go close to the circle of students and I'm impressed! Suddenly I want to know more about the issues and subjects and be a part of all this... This was my 3rd week on the JNU campus. A completely new life was calling me...

Straight out of school I had joined the University – this was a complete change of environment from a disciplined and restricted one to an absolutely free one! I loved it!

Days were full of class room activities, Library and Madan's and Gopalan's canteen. Evenings had different engagements – theater practice, poster workshops, song practices and then the famous Ganga Dhaba – this Dhaba was not where it is



today... It used to be on the main road close to the Ganga bus shelter. We used to be literally sitting on the pavement and on the road and having discussions ranging from the studies to the social issues to the political issues along with cups of tea pouring in... We had seniors like Amit Sen Gupta, Sushil Chaudhary, Vagish K. Jha, Shakeel Khan, Mahendra Singh Sisodia, Khwaja Ekram, Arun Gopal Banerjee, Sudha, who were there to reply to my naive queries on these issues and this actually gave a direction to my thought process and also to shape my opinion.

During these days also came Kallol... I'm sure students enjoy it equally today also. CGS being the most studious center hardly ever participated; my group was a bit over enthusiastic and went ahead to participate and we won a few prizes – how great a feeling it was to be appreciated by the then center chairperson – Talgiri Sir.



There were elections in 2-3 months after I had joined the Univ and I actually had no clue what was going on... Arun-da introduced us to the concept, issues and candidates. There were other parties, candidates – it was so confusing. We went to the GBMs – since we had no clue as to what all this meant, the whole of my class decided to vote for the candidate who spoke the best. But in the coming years we learned and realized a lot of things. The best used to be the Presidential Debate – how we heard, through the night, all the candidates and booed the ones we did not like.



Gradually came JUGNU in my life and this was really the turning point – it was as if I had found a family on Campus – we were a lively group involved in cultural activities and not directly associated with any political students body, yet having a clear political understanding and consciousness. Group Songs, Street theater, Panel discussions and poster workshops on current issues is what we did. We regularly met in the evenings and practiced and had all kind of fun together – it was a big group of about 30-35 students – in fact more at times.



There are so many memories – it is difficult to express them in limited words and also very tough to systematize the expressions. One moment one thought comes and out comes another memory and then yet another.....

There were moments which brought the whole community on the campus together. Anyone who has been a student of JNU even for one year can never forget the night of counting the votes of the student's election – it used to be like having a picnic – songs, tea stalls, slogan shouting roaming around in the darkness from one group to the other. Shouting every time the tally was announced. And finally the victory procession... in the wee hours of the

morning the whole campus would reverberate with the sounds of victory slogans and whoever was not a part would join gradually... this is an experience in itself. Whoever has been on campus would definitely remember this.

The festivals were another way of coming together and the best memory for me is the faculty members opening their homes for the students who could not be together with their families.

Also I can never forget Nov-Dec 1992. These were the days of hyper activity on the campus. We were enlightening and mobilizing the student body to protest against the proposed demolition of the Babri Masjid. On the fateful day we were all sitting in the lawns of Jhelum and Ganga Hostel and protesting and by evening came the dreadful news. It was the breaking point – the entire campus was shaken up – there were protests, marches, torch light procession all over. I can never forget this experience in my life. It was as if someone had pulled the trigger and nothing was coming under control on the campus and also on the national level. We were roaming the roads of Delhi singing and performing the street plays trying to generate funds for the riot victims and at the same time protesting against the ghastly act of violence. This sensitivity comes, I think, only when you are in a place like JNU. It grooms you for life.

Another unforgettably sad moment came in our life when we lost our dear friend Chandu (Chandrashekhar) to the local violence against the sensitive hard working genuine people. Here once again the whole campus was volatile – students were out on the street of the Capital demanding punishment to the culprits.

Other than all this there is another face which I enjoyed always and which attracts me even today to this campus – the Natural Habitat! It is so beautiful that you can easily forget yourself for hours. Many times without any reason my friend Navneet and I used to be out on the road towards the rocky jungle around Parthsarathi Rock and near the Poorvanchal Hostel, exploring and enjoying – it was so relaxing. The rainy season just triggers the desire to walk in the vegetation through the rocks deeper into the jungle and be a part of the nature. The most wonderful thing is that we never had any fear of any kind. The Campus was so safe. It was like being at home. No constraint for time and the best was NO GROUP 4 on each and every corner to watch you. We could be ourselves.

Memories, there are so many of them; the ride on 666 from down campus through South Delhi and back to the campus is another memory. This was a life line between 'up campus and down campus' those days... Again how can one forget the late night studies in the library during the days of sessionals and then walking back to the Ganga Dhaba for a cup of tea at 12:30 at night. Snacking at TEFLA. Dr. Walia's scoldings at the health center. Walking to Udipi at Munirka for dinner on festival days, because the mess was closed. Dressing up on the Hostel Nights.

The best part is that I found my love on this campus.
This was a life in JNU that keeps calling me back even today...

Chandrakanta Khan, Centre for German Studies, SLL&CS

JNU: Never Ending Love

This is a love story that never ends. What began as an infatuation, turned into deep love, and now it refuses to die down. How nice. Not very long ago, about two decades ago, in 1991 when I landed on this small utopian island I had no idea how would I shape up, as an individual and a professional. In retrospect I think, destiny and JNU, had amazing plans.



Like a juvenile I also struggled to get my feet firmly grounded and once done, there was no looking back. I met variety of people, made variety of friends and today have variety of experiences to share in whichever social gathering I am in. I am on the border of obsession with JNU and I am happy about it.

I have had the unique privilege of acquiring a postgraduate in Sociology from yet another prestigious institution, Delhi School of Economics (DSE). DSE has its own culture and boasts of some of the finest academic traditions in the country. I am privileged I went there and I relish it. But coming to JNU I realized the institution had great advantages that I could not have lived without.



DSE and JNU have played a great role in shaping what I am today. DSE gave me a solid academic foundation on which later JNU helped me grow as a professional and master of my destiny. DSE is highly academic and prepares you, perhaps, only for academics. JNU on the other hand had unique advantages. It is a melting pot of culture besides being a great landmass of myriad of experiences. JNU exposed me to a national culture, diverse and rich, and offered unique insights into many career options.



Soon after my MPhil I had started exploring many options. I could not clear the much sought after UGC fellowship and had to earn to support my education. PhD was not too expensive to pursue but it did involve some expenses. Somehow I scraped through my PhD and then there was a crisis of existence. Thanks to the training of JNU, I managed to settle with a decent option. I began my own consulting firm and RDI or Research & Development Initiative is today a flourishing institution offering research and advocacy consulting to a variety of institutions across government, international agencies and political parties.



Having been in the company of Professor Anand Kumar, I could not dismiss politics and today my agency is one of the leading firms offering research back-up to key political actors several political parties. We all have come a long way from where we started. When I look at my contemporaries, they are all well-placed and thriving in their own little worlds and I take immense pleasure in this. What JNU gives us is amazing resilience, empathy and perseverance. What JNU gives is a life-long training; the values we acquire there turn into the beacon of our lives, our philosophies.

I hope and believe the same is true of JNU, even today, a decade after I formally quit the institution. As proud alumni, I boast of JNU as much as possible. I have reasons to believe I am as proud of JNU as its present generation.

Devendra Kumar

Inspiration for Social Activism

I look back to my formative years in my Alma Mater with nostalgia and pride. It is indeed a unique academic establishment and enjoys the reputation of a prestigious university and it was a privilege to be a student in the portals of JNU. I feel that the liberal atmosphere and feeling of social belonging prevailing in the University gave me an insatiable impulse to do something for the society in which we live and survive. May be, the urge was there lying dormant and latent and the university atmosphere helped me to bring it to the surface of conscious action.

JNU aroused in me an acute awareness of the myriad problems and difficulties being faced by the under-privileged and not-so-fortunate sections of the society. The liberal outlook prevalent in the university provided a triggering impulse for me to think about social and environmental issues and work for progress, improvement and reforms in the social milieu. Even in those days, we had started working in the areas of social development, sustainable environment and literacy drive in the slum areas. We organized Blood Donation Camps and planting of trees in the Campus, wherein many of our peers, faculty members and Vice-Chancellor joined to inspire and encourage us.

That spark of social activism I am still carrying forward in my life and career. It has taken the shape of a voluntary organization, which is working in the areas of environment protection, social progress and national development. We have been regularly organizing National Conferences/ Seminars/ Workshops on Environmental and Sustainability issues (like Green Buildings, Solar PV, EEOHS and Solid Waste Management). We have planned to garner the enthusiasm and zeal of youth with the experience and wisdom of senior experts to take forward the momentum already generated. We are now poised to set up Rain Water Harvesting (RWH) centres in various States Capitals, to start with.

We propose to the Alma Mater to start a literacy program amongst the children of under-privileged background in capital cities of different States, for 300 children in various states, in the initial stages. This project would be subsequently extended to other smaller cities, wherein we will co-opt conveners/ organizers from ex-students of JNU to run this program and replicate the model throughout the country. This will be a role model for other universities, whereby the youth power across the nation can be garnered usefully for national development and social progress.

It is further proposed to organize National Workshop Series on contemporary issues in Delhi and others capital cities of States to facilitate the formation of suitable strategies and regulations for policy interventions in the development process. Our basic aim is to channelize the indomitable spirit of the youth towards national development and progress with guidance from elderly stakeholders and like-minded people, with a positive belief that lot of things can be brought about through this process.

I hasten to record my gratitude to our Alma Mater for inspiring me for social and environment activism and to offer my humble contribution towards social development, in the best possible manner.

Dhiraj Kr. Singh

My Years at JNU

Those were simply the loveliest days of my life- sipping chai and gobbling andaparatha at Ganga Dhaba with friends. So much fun, life as it is today is somewhat full of complexities and encounters with the strange world. The admission day, as I



recall, welcomed me into a large family which I thought would take care of me in every small and big way. The 5 folios seemed like Hebrew to me but life was made simple by assisting seniors running all over the admin block with scores of new comers like me, escorting us to the School building, Ad- Block or the DSW office. This kind of affection is somewhat unique to JNU where from the first day you feel just at home. You can ask what you want to and you have a lovely bunch of people to care for you. A warm, cozy and affectionate arena, which I crave for now sitting in the heart of Capitalism - in America.



JNU to me in a single word would be a family- giving me love, care and affection. I still remember the first day of class- Prof Anand Kumar the Chairperson welcomed us to the world which would be a world of brilliant academics, mind blowing research and a home away from home. I was completely charmed and felt the inspiration to study and make use of this brilliant opportunity that God had given me. One had to be extraordinary to be at JNU which is acknowledged at the length and breadth of the world. Social Sciences – simply at its best with wonderful scholars too many to name. The study sessions in our centre would drag on and on and would move to the Godavari or the Ganga Dhaba whereby the conversation would end may be past mid night with aloo-paratha and anda-bhujias and uncountable cups of chai. I think we learnt from each other's mistakes, each others successes and the faculty's inspiration to move on.



The seminars – brains from all over the world would come and speak. That enriched our research and so did innumerable seminars. The seminars would mean team work, supporting each other and getting everything together and also managing food and cash- a training for being a useful individual. This was the best gift– to be able to do everything. This principle helps one to be happy even if you are far away from your home amidst the rough and turbulent world. The study at the Centre was something which was formal yet so informal. Faculty members were willing to help students in every single way, making every single effort to facilitate big things by students.



JNU is an experience, it is also a feeling. You tend to learn so many things about life, relationships, and academics which help you become a complete human being. It becomes essential to develop this skill and JNU would facilitate that in every single way. JNU would be life with hardships – like no electricity or water or semi-cooked meals – but it was lots of fun. That gave me tolerance and also to bear with whatever difficulty comes your way. The hostels were spacious and had a so many students living as a family. The new entrants to the university stayed months together all in a very small room yet coordinating so well and became the best of friends from hence. Two unknown faces from

two different corners of the country became the best of friends for life. JNU has taught to be tolerant, benevolent and become great human beings. It brings with it a mix of cultures which boil all in a pot into a culture of its own- JNU is a Universe by itself. JNU has always been self sufficient in terms of providing students all needs required for basic living, and also good amount of appreciation for success. JNU has probably made efforts to imbibe an all-round knowledge because probably the top bureaucrats and the top leaders guiding us to progress all hail from JNU or have some connection with JNU. This institution is truly a hallmark of excellence and its all about integrity and solidarity.

JNU has produced a political environment which has taught one to demand welfare for others as well as demand the basic needs. Progress of the nation can be possible only if there is protest and demand for the better. The JNU elections would be a festival which would have celebration – a Carnival which brings people together and binds all into one bond. I think the bond binds us all in one thread disregarding whichever part of the world you are from; whether you are successful or not seems immaterial. Life moves on but JNU leaves an indelible mark in one's life a life that is truly full of surprises and wonders and yet binds us all into one common bond -- I could realize this most today when after getting the mail about this Alumni Meet, my sleepy eyes and shaky hands started working on the key board thankful for the wonderful privilege of penning my thoughts down.

Esha Sanyal

My Life in JNU Campus

It is the dream of every student to study in Jawaharlal Nehru University. It is also known that if you studied in JNU then you are one of the fortunate. If not, than you have to pray for another birth to come over here. So it is the dream for all students to study in Jawaharlal Nehru University.

JNU represents the culture of whole India because students come from different parts of the country. It starts from Kashmir in North to Kanyakumari in South, from North-East region to western part of Rajasthan and Gujarat. So we can see that different ethnic groups, religious and cultural students staying with harmony in the campus.

When I joined, the Ganga Dhaba was the main central point for extra curricular activities. It seemed that students wanted to make every incident memorable and share their feelings at Ganga Dhaba. Whether it was a Birthday, hostel election celebration with slogans, Students' Union elections or any procession or cultural activity, students used to enjoy as if that time would not come once again in the campus. But now there are many Dhabas on the campus and 24x7 dhaba is open for whole day and whole night.

I was a happy man when I joined JNU for my M.Phil/PhD program. I joined JNU in July/August 2000 for my M.Phil/PhD program in Centre for the Study of Social Systems. I got to know that our centre is one of the best centres in India. I found that the teachers, even though renowned, looked very simple, and were kind and gentle to students. I was comfortable to express my queries in front of them. I came with a dream from University of Hyderabad where I completed my MA in Sociology which was to achieve a prestigious job in India and it was obviously Indian Administrative Service (IAS) in my mind at that time. I started the journey with a dream but some times dreams don't come true.

I submitted my M. Phil dissertation in 2002 under the supervision of Prof. Anand Kumar. While writing the dissertation my social consciousness was provoked. I started thinking about the welfare of the people who are really deprived, exploited and



live in pathetic condition in our society. There is no doubt that environment of campus itself raises the consciousness among students in the social as well as political sphere.

I was not very happy with students' politics because they more or less worked like puppets of their political Aaka (head). Sometimes due to that there was negligence of genuine problems in the campus. People may or may not agree with me in this matter.



I also thought that politicians are corrupt. The people are uneducated and they live hand to mouth and are unable to understand the politics of the country. Politicians change parties for money and power but not for the cause of welfare of people. Being a research scholar I observed not only some politicians but bureaucrats were also corrupt. Some time I got disturbed to read about events and tried to do some thing for the people. At that time I observed that professors have the credential to change the condition of the country through their writings and speeches. Some Professors in JNU were really concerned about the problems of people as well as whole country.

The campus itself provides such environment to students to understand the politics of the country. The Presidential debate is one of the important events of the university which specifically focuses on the national politics and role of different political parties in the country. I never took the membership of any political party in the campus but I was sympathetic towards student politics and it is unfortunate that for the last two years there is no Student's Union Election on the campus.



Last but not the least; Jawaharlal Nehru University campus represents whole India. The uniqueness of the campus is that it is an amalgamation of the different cultures of our country. JNU campus is provides a good platform for all students to become politicians, bureaucrats, academicians, artists and social workers. Many of them got the privilege to fulfill their dreams and achieved their destiny.



Joy Prakash Chowdhuri, CSSS/SSS

The Distinct World of JNU: The Formative Years

It was quite by accident that I happened to join the Institute of Russian Studies (IRS) in July 1968 immediately after passing out of school. The choice was made at the instance of my schoolmate R.Chandramohan, who had decided to spend a year at IRS before pursuing BSc (Hon.) course at Delhi University. IRS, which was then temporarily situated on the campus of IIT-Delhi, was founded

in 1965 as the first institute of its kind in India that offered full time courses – one-year diploma course plus three-year degree course – in Russian language and literature. There were about sixty students in my batch and they included several government officials and a few army officers as well. The total strength of IRS at that time was around 150 students. The opportunity to interact with people of different age groups (ranging from 18 to 45 years) and diverse backgrounds (in terms of mother tongue, place of birth, cultural mooring, profession, etc.) in a cordial atmosphere was a novel and exhilarating experience. While most of the faculty members at that time were from Russia (many of whom were very highly qualified), there were a few Indians among them notably the then Director of IRS, C.N.Chakravarty.

1968 was a unique year in many respects. From January onward, the war in Vietnam had intensified and anti-war protests soon began to spread far and wide; on 04 April, the U.S. civil-rights leader and anti-war activist, Martin Luther King, Jr., was assassinated; on 05 June, Robert Kennedy (younger brother of Late President John Kennedy and a 1968 presidential hopeful) met a similar fate. The Palestinian struggle for justice had begun to reassert itself after the setback it had suffered as the result of the Six-Day War in 1967. 1968 was also the heyday of student activism across the world not only against social ills of all kind but also for educational reforms in general. The sudden invasion of Czechoslovakia on 21 August 1968 by the USSR and three other member-states of the Warsaw Pact was the first occasion when I actually joined a political demonstration. Led by the senior students of IRS, we took out a protest march against the invasion – from the IIT campus to the Haus Khas market, near which an extension centre of IRS was then located. While I became slowly aware of the numerous momentous events taking place across the world, it took some time before I was able to fully grasp the significance or implications of those events.

Well before our batch had joined IRS, steps were afoot to build a permanent campus for the institute on a plot of land that lay to the west of IIT (and it turned out to be part of the 1000-acre plot of land that was eventually allotted to JNU). By the beginning of the following academic session (1969-1970), IRS shifted to the new campus with its spacious classrooms, library, language labs, auditorium, hostel and playground. The new faculty members included R.S.Bagga, K.S.Dhingra, K.P.S.Unny, H.C.Pande, and Kalpana Sahni.

Soon after the new session began, we were informed that IRS would become one of the centres of the proposed School of Languages, one among the several proposed schools of the Jawaharlal Nehru University (JNU) that had just been established under the Jawaharlal Nehru University Act, 1966, which came into force on 22 April 1969. Prof. Moonis Raza, who was then an Officer on Special Duty and subsequently the first Rector of JNU, came down personally to IRS and held an interactive session with the students and faculty members to explain the plan in detail. All of us were thrilled by the fact that we were going to be part of a university – and that too a university that was founded in honour of India's first Prime Minister and one of the world's tallest statesmen.

Mr.G.Parthasarathi, a protégé of Nehru and a prominent foreign policy expert who had just completed his assignment as India's Permanent Representative to the United Nations, was appointed as JNU's first Vice-Chancellor. On 11 October 1969, IRS merged with JNU as the Centre of Russian Studies (CRS), the first centre of the School of Languages (SL). President V.V.Giri formally inaugurated JNU on 14 November 1969 at a function at Vigyan Bhavan followed by the first convocation of JNU when the first batch of graduates from CRS was awarded their B.A. degree. Among the awardees were Abhay Maurya, R.Kumar, and Varyam Singh.

The campus of JNU was temporarily established near CRS in the building complex that was originally built for the Lal Bahadur Shastri National Academy of Administration, which was to have shifted from Mussoorie to Delhi. In June 1970,



Indian School of International Studies, which was established in October 1955 as one of the premier institutions in the country for the study of international relations and area studies with Dr.A.Appadorai as its first Director, was merged with JNU as the School of International Studies (SIS).

The visit of British Prime Minister Edward Heath to New Delhi in the second week of January 1971 provided an opportunity to protest against the Conservative Government's tacit support to the apartheid regime in South Africa. To oppose Britain's pro-apartheid policies, at the initiative of Prakash Karat (who had earlier participated in anti-apartheid protests while in Britain) and a few other concerned JNU students, a protest was organised at Sapru House, where Mr.Heath had come to address a function organised by the Indian Council of World Affairs. At that time SIS was still functioning from its old complex at Feroz Shah Road and the SIS hostel was still situated behind Sapru House. Students protested inside the auditorium and outside it and about fifty of us were arrested and detained at the Tilak Marg Police Station. Late in the evening, the Vice-Chancellor, Mr.Parthasarathi, personally came to the police station to get us released on personal bonds.

During 1971-1972, about 300 under-graduate students from SL had the opportunity to intermingle with about 300 M.Phil. and Ph.D. students from SIS, SSS and SLS. This interaction proved extremely beneficial; unlike most other campuses across the country, the problem of ragging never crept into JNU. On the contrary, students took keen interest in discussing and debating ways and means of tackling social problems afflicting society. This was primarily because many of the students who had joined SIS and SSS were not only sensitive to social issues but also some of them had taken active part in movements for social justice and as well as anti-war, anti-apartheid, and anti-Zionist movements. An added advantage was that a substantial number of students were hostellers, which provided ample time for extra-curricular intellectual and social interaction. SFI and NSUI were among the first students' organisations to set up units at JNU. Various other students' organisations too began to organise students, including AISF and a forum that was solely JNU-based called 'Freethinkers'.

To link academics with social concerns, a platform called JNU Discussion Forum was set up in 1971, which met once a week. Several faculty members also took part in these informal discussions. Concurrently, the need for a students' union also arose. Soon a draft constitution of the students' union was circulated and approved through broad consensus among the students. A unique feature of the Constitution was that the entire election process was to be conducted by the students themselves without the direct involvement of the University Administration at any level.

One of the challenges before the student community was to prevent JNU from becoming an elitist institution. To meet this challenge, a unique weightage system was proposed by the JNUSU to reduce the disadvantages faced by students from rural and backward regions, from less privileged institutions, from less fortunate social background, etc. It was an attempt to provide an opportunity as equal as possible to all students to get admitted to JNU. Students had to wage a determined struggle during 1972-1973 to achieve this laudable goal, which is one of the enduring legacies of JNU. One manner of protest to achieve that goal was to force the Administration to allow the then President of JNUSU, V.C.Koshy, to read out a statement at the Fourth Convocation of JNU, which was being held on the campus for the first time and where the Convocation Address was to be delivered by the well-known film personality, Mr.Balraj Sahni. All the student organisations then present on the campus had jointly drafted the statement, which focused on the need for democratising the admission policy.

While the founding members and the first faculty members conceived an enlightened and inter-disciplinary approach to the courses offered at JNU, the notable contribution of the first batches of students of JNU was in attempting to democratise the process of admission to JNU and to create a congenial atmosphere where socially relevant issues were discussed and debated passionately. Spirited discussion and debate late into the night on almost every subject without ill-will was the spectacular culture that was inculcated by the earliest batches of students at JNU.

It was Nehru's considered view that: "A University stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search of truth." One can proudly claim that a substantial section of JNU's alumni have tried to imbibe and spread that vision. JNU's distinct character was built not only by its founding members but also with ample contributions from faculty members and students, who had joined JNU in its formative years. However, especially since 1992, there has been a determined attempt by the powers that be to erase the Nehruvian legacy; JNU has not been completely immune from that process. Under the circumstances, past and present students of JNU should try their utmost to ensure that pursuit of 'humanism', 'tolerance', 'reason' and 'truth' are not expended in the name of expediency and change.

N.D.Jayaprakash, Centre of Russian Studies, School of Languages, 1968-1974

JNU: Pens, placards and growing up

I was in JNU from 1999 to 2007. In that time I learnt to study economics, developed a greater respect for democracy and found true love.

"Let X be a subset of N -dimensional Euclidean space." That was the first sentence with which JNU had greeted me. It was the first day of the M.A. Economics programme. The first lecture, on microeconomics. The notice board had told us which classroom to report to. Right on time the professor had walked in, taken a sip from his cup of black coffee and had started on an exposition of the theory of consumer choice. No long introductions. No speeches. No words of general advice. It was electrifying for the 21-year old me, who had just arrived from an undergraduate existence where the teaching of economics was watered down, the challenging parts buried under stale remnants of old syllabi. I felt ready for the battle of ideas.

If I have to pick one memory of JNU from among all others, it would be of that first micro lecture. Later, as I learnt more economics, I would realize how messy progress in social science is, how the battle of ideas often has no clear winners. But on that morning, sitting in the ground-floor classroom in SSS-I, all had seemed possible.



The Centre for Economic Studies and Planning (CESP), where I did my M.A. and later my Ph.D, had among its faculty members practitioners of a great diversity of approaches to economics, from Marxists to strict neo-classicists. This kept us on our toes intellectually. Faced with sharply conflicting ideas I could not take the convenient option of just following what I was taught, I had to try and make up my own mind. Whenever I thought I had a clear idea, my friends down at the canteen who thought differently would be ready to tear down my logic. Textbooks were only of limited use in those debates, there were too many holes in them. Forced to read the some of the great masters themselves, I found out that the ideas of those masters were either more subtle or more obscure (and in some maddening cases I am still not sure which sure which) than the versions preached by their disciples. It was a wonderful education.



While the debates on economics at the Centre were fierce, there was an equally strong unity in upholding a commitment to scientific enquiry and a genuine concern for students. Once I had an injury near my eyes from a bike accident and a professor demonstrated the last two combined by advising me to go see a doctor since "in our profession eyesight is very important." As a teacher myself now, my first instinct on facing any difficult question of academic policy is to ask myself, "What would have happened in CESP?"



However, as every JNUite knows, only a fraction of a JNU education is acquired in the academic complex. The rest happens at the hostels and the dhabas. The year I joined we had an even more intense initiation into campus life. The university was going through a hostel crunch, and many of us were accommodated in a temporary dormitory set up in the student activity centre (Teflas). Halls were cramped full with folding beds and the only place for our belongings was under those beds. Looking back now the conditions seem bad, but at that time it felt like an extended camping trip. The friends I made at Teflas and later in my campus life were from different disciplines. They were people from history, literature, foreign languages and the sciences. While I may not have learnt anything much directly about their subjects, just being around them made sure that I did not forget that the economist's way of looking at the world was not the only one. Many of my classmates were planning careers outside academics. Being immersed in this diversity was a very big part of university education for me, something I would not have got at an economics-only research institution.



I had well-formed political ideas before coming to JNU. But JNU taught me about the practice of politics. The good: the values of solidarity, of getting together to make your voice heard, of standing up against what you felt was wrong. The bad: how political partisanship can become opposed to the spirit of

free discussion and the search for truth which are the guiding values of a university. The ugly: violence and the use of money power and patronage. In JNU though, the last was always kept in check, if never completely defeated, by the force of popular student opinion.

The Gender Sensitization Committee Against Sexual Harassment (GSCASH) was formed in JNU in the year I joined. Initially there was a great mistrust of the committee, particularly among male students. It was only slowly over the years that it gained their confidence. The cases investigated by the committee made many of us realize that even our community was not free from crimes like sexual harassment. But by doing justice in those cases, I believe GSCASH brought JNU closer to the ideal of a place where everyone was guaranteed freedom, equality and dignity.

Remembering JNU can never be complete for me without talking about the food. Teflas biriyani, Gopalan ji's dahi vada, Babu's appam-stew, cheese sandwich at the HPMC stall, the different ways in which each of the dhabas prepared Maggi. Though I have been away from JNU for a while now, I still sometimes find myself craving a cup of tea very late at night. I know it is Ganga Dhaba calling me.

Jyotirmoy Bhattacharya

My Years at JNU

A room to myself in Ganga Hostel with a balcony overlooking the Aravallis, the salubrious and fresh air, the rustling sound of leaves, the 9-storeyed library, those carefree days at the Ganga Dhaba with a decent fellowship from UGC, I could not have been happier. I really did think that the world was within my reach. But as the time went by, I learnt a lot more along the way.

I still remember the first day I joined JNU in M.Phil/Ph.D. programme in 1993 after taking graduate and post-graduate degrees from Delhi University. New faces, new environment and new challenge... I gained my most precious fortune: new friends. At the beginning we were not familiar with each other and we didn't know each other very much. Though we were from different places, we were family to each other. We soon became friendly acquaintances and later became lifelong friends with some of my hostel inmates. I was called 'Tripathy' which sounded big and formal but was certainly an improvement over my earlier nickname 'Trips' which was given to me by my friends in school.

After staying in Delhi University hostels for 5 years, the marked difference at JNU was an untrammelled freedom - no attendance in the hostel and no curfew to get back to the hostel. I spent much of my time in the library. I read lots of books. Besides Sociology books and journals, some of the books were about economics, laws, literature and history, which added to my thoughts of the world and my knowledge. And the others were about music, sports and arts, which entertained me and made my heart calm.

In addition, I also did various other things in those years. Besides being a researcher, I was a volunteer to propagandize the protecting of the mother earth, participating in torch-light processions, raising gender-sensitive issues and making of a just, equitable and democratic polity and society....all these experiences made me more mature and prepared me to be a struggler in society with a hope that my life would be grand and fulfilling.

I would head out for a walk around the campus nearly everyday. My friends and I would always go to the dhaba for endless cups of tea in the evening. The main non-scholastic recreations within the campus were friendly chats and sometimes



heated discussions at the Ganga Dhaba which was abuzz at night with a gathering of other students from around the 'campus'. Discussions ranged from the bad food in the hostel to the term papers, to gossips of the 'campus' and what was happening around the globe. We actually didn't know what we were talking about, but it sounded good to the listeners. After we finished chatting and discussing, we would all head back to our mess for leftovers and what ever else we could find for dinner. When the food was unpalatable, we would go to Kicha's at KC and have noodles and chicken. Teflas was another joint where we would land up to have Thali.

During post-dinner walks, my mind would jump ahead to how my future was going to be. While my friends pondered about their career options, I believed in myself and my hard work. Little did I realize the harsh reality of making a career and leading a decent life. I gradually came to abrupt realization and it suddenly dawned on me that I did have a lot to learn and settle down.



My time at the university has been an immensely challenging and at the same time, humbling one. I've spent countless hours reading social theories and Marx, Durkheim and Weber and also reading fiction, Ayn Rand and the like and analyzing how people made a difference in the world around them.

If there's one lesson I've learned, it's that being a student prepares you for life, and that's definitely not an easy task. Being the eldest of my siblings, I've always put a lot of pressure on myself to excel. I understood what it meant to mark one's own path. It sounds clichéd but I have a better sense of who I am because I learned about what's out there.



The passion of reading has made me passionate about what I study. I found the different perspectives and schools of Sociology interesting and refreshing. My professors, who pushed me relentlessly, were also scholarly savants. At the end of my JNU days, I was opened up to new possibilities and opportunities. Although I got my Ph.D. degree with some of my best years behind me, my learning curve has always continued. Being at CSSS/SSS challenged me to desire more knowledge, to pursue truth and to think critically. My Ph.D. degree isn't just a piece of paper - it's an accomplishment for lessons learned. JNU did not only give me degrees and answers to many life's questions. I also got married and had my first child while being a research scholar at JNU.



Recently at an old friends re-union meet, I realized we have all become older, fatter with thinner hair, and grossly out of shape. Instead of talking about a just and egalitarian society, we discussed how one's child is doing in school and who had to go to a parent-teacher meeting. We had some food, shared some past memories about the old days and left. The stamina of even chatting

through the night has disappeared. When I recall those days when I used to dance the whole night during hostel festivals; so much so that I used to wake up in intense pain with my legs cramping, my back tight and I could barely move my arms. This penning down of thoughts of yesteryears is therapeutic for me as I hardly get time for myself in this hustle and bustle of everyday life with a teaching job at the university, rearing up two school-going children and managing my extended kinship ties.

Manisha Tripathy Pandey, Associate Professor, Department of Sociology, Jamia Millia Islamia

1983

Bliss was it in that dawn to be alive. But to be young was very heaven!

William Wordsworth.

JNU was indeed a heaven for many of us who came here in the late 70s. Our generation soaked in its democratic spirit. I came to JNU from a college in Orissa where the student union leaders, barring some honourable exceptions, were hardened criminals. The democratic ethos of the JNU student politics opened up my mind to the immense possibilities of a student movement.

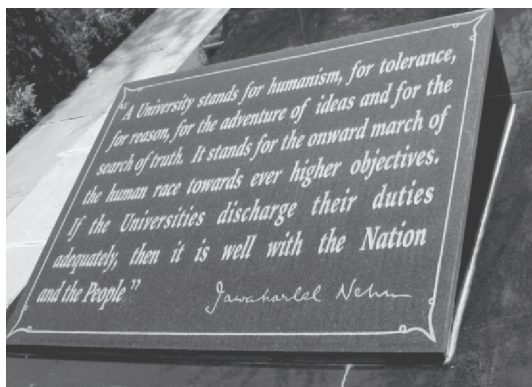
As a student in Orissa, I steadfastly kept away from student politics for obvious reasons; but the appeal of the JNU's democratic student movement was irresistible; I plunged headlong into it. I contested elections. I had my share of failures and successes. The high point of my life as a student union activist came in 1982 when I was elected as the students' union president with a massive mandate and our group got an absolute majority in the Students' Council.

Ours was a group which was campus-based and owed no allegiance to any political party or ideology that had any association with power politics outside. We were committed to wage democratic struggles and strengthen and deepen the democratic culture in the campus.

Our democratic resolve was tested in the early days of our tenure. A student from the School of Computer Sciences complained that he was abused by a teacher of the school. He belonged to the Scheduled Caste and the teacher had used abusive words about his social origins, he said. The teacher concerned counter-charged that the student had leveled baseless allegations as he had done badly in a paper taught by him a semester ago. On query, the student admitted that the teacher had abused him six months earlier, but he had not mustered up courage then to challenge him.

The General Body of the School of Computer Sciences demanded that the teacher's services should be terminated with immediate effect, failing which the students there would go on a strike. I was of the firm view, which was shared by the majority in the students' council, that it was not a democratic demand. We could not ask for the termination, or even suspension, of a professor until he was found guilty of the charges.

But our position was challenged by a section of students and a university general body meeting (UGBM) was called. We were dubbed as the 'agents of the administration' and were accused of betraying the students' interest to curry favour with the teachers' body, members of which held important positions in the university. Our position was defeated in the UGBM. A majority resolution was passed demanding the immediate dismissal of the professor, pending which the boycott of classes and mass dharna in front of the Vice Chancellor's residence was proposed. Despite my disagreement, as the head of the student body, I carried out the mandate of the UGBM.



But, at the same time, our group carried on parleys with general students, not affiliated to any student organization, and convinced many of them as to why setting up a credible inquiry to determine if the professor was guilty was the democratic way to go about it. When we sensed that the opinion was changing, we convened a UGBM again to re-consider the matter. This time, the majority support was with us. A resolution was passed asking the Vice Chancellor to institute a high-level inquiry.



The Vice Chancellor set up an inquiry committee with such reputed scholars like (if I remember correctly) Prof S Gopal, Prof Romila Thapar, Prof Tapas Majumdar, and Prof Amit Bhaduri; and I was included as a student representative. No one could cast any doubt on the integrity of such giants in the academic arena. The committee was acceptable to the student community. But the irony was that the student, whose complaint kicked off the whole controversy, refused to appear before the committee and instead, lodged an FIR in the nearby Vasant Vihar police station. The greater irony was that the same student did not even appear before the court despite repeated summons and the case was dismissed after some five years, but this long time had taken its toll on the professor.



When we took a democratic stand that went against the demand of a section of students, the Vice Chancellor and the teacher's body appreciated our role in highlighting the democratic principle. But the situation took a different turn when another conflict between a teacher and a student cropped up in one of the hostels and we again invoked the democratic principle. This time, the teacher, a warden, was the complainant; he accused a hostel resident of misbehaving with him and on his representation, the Vice Chancellor decided to shift the student from the hostel, without giving him a chance to explain. The student concerned told the Students' council that the warden was angry with him as he raised the issues of hostel maladministration.



We requested the Vice Chancellor to set up an inquiry and take action against him if he was found guilty. But the VC told point blank that he took the warden on his word, and he did not need an inquiry to take action against the student. This stance of the VC indeed astounded us. We decided to resist the student's eviction till he was found guilty by a proper inquiry. The VC ordered the double-locking of the student's room. The students' council passed a resolution to break the lock of the administration and restore the room to the student until he was proved guilty. Our general secretary, Sajal Mitra and I led a procession of students and acted as per the mandate of the Students' Council.

The next morning we were served notices asking why we should not be expelled for taking law into our hands. We replied that we had acted to defend

the democratic principle. The administration acted swiftly. The president, the general secretary and the student concerned were expelled. The student's council passed a resolution to gherao the VC till the expulsion orders were revoked.

This gherao led to the police intervention. More than 1500 students, including 300 girls, courted arrest; 1200 of them were sent to jail.

For me and many of us, it was a glorious chapter in the history of the JNU student movement. Many said that it was a case of political adventurism. But I have no regrets. Yes, we paid a price, but only to uphold the democratic culture that distinguished JNU from other academic institutions.

N R Mohanty

My Days in JNU

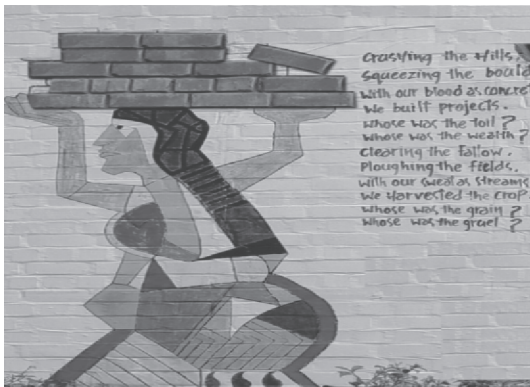
I joined the Centre for Historical Studies at JNU for the Direct Ph.D. Programme in 1987. The story of my selection as Ph.D. student of JNU is quite interesting.

Born and brought up amidst Aravali Hills in a village, Raomadra, and with poor English I obtained M.A. from Udaipur University I started cultivating dreams of studying at JNU from 1985. In 1986 my candidature for Ph.D. Programme was rejected as my M.Phil. result was not declared. I got registered in Udaipur University as a Ph.D. student but I never reconciled with this situation. In 1987 I again applied for admission in the Ph.D. Programme at CHS/SSS. Though I got selected, the Admission Letter from JNU reached to me after the expiry of the last date i.e. August 14, 1987. When I reported at the Admission Branch on August 17, I was told that I could not be registered as I was late. I met Prof. M.S. Agwani, the then JNU Vice-Chancellor, Prof. K.L. Sharma and Prof. Mukhia, Chairperson of CHS. Prof. Sharma offered tea and snacks and consoled me. He talked to Prof. Mukhia on phone. He said that there was no need to worry as I could join the Ph.D. Programme in the next Semester and directed me to meet Prof. Mukhia. I proceeded to the office of Chairperson at CHS where I was treated with full sympathy and support. Prof. Mukhia gave me a letter in which he wrote that the offer of admission in Ph.D. shall be valid for the next semester and I returned back to my village with a mixture of hope as well as sorrow.

In the first week of January I received a letter from chairperson CHS and Dy. Registrar Mr. K. Kishore to report for Registration in Ph.D. Programme. I got thrilled and my parents got overjoyed with this news.

I packed my luggage and reported at JNU Admission Branch, completed the Registration formalities and since it took time for hostel allotment I reached Poorvanchal Hostel and thought of staying in Security Guard's room. But at 4.00 PM he told me to either book a seat in the Guest Room or quit his post. I was fortunate that caretaker of Poorvanchal gave me a room otherwise I was bound to face problems. After about one week I was allotted Sutlej Hostel where I shifted immediately.

In the first Semester I was told by Professor Mukhia to attend classes for purpose of enhancing my level of understanding. I thought that I will be required to appear in the tests/exams. Therefore, I started devoting 10-12 hours in the library, preparing huge and lengthy notes. But after few weeks of attending classes of Prof. Yogesh Sharma and Prof. Trivedi I was told that I don't need to write any exam. In the meanwhile I was placed under the supervision of Prof. Dilbagh Singh who guided me to prepare a synopsis. My method of preparing the synopsis was not in line with requirement of JNU and hence Prof. Singh



came to my rescue. He guided me by giving me extra time. He was available to me all the time even at his home. The synopsis on the topic "Rural Economy and Society of South Eastern Rajasthan During the 18th Century" was approved by the committee and I was very happy and motivated by getting opportunities to study and learn under the supervision of highly qualified faculty of CHS.

JNU provided me a platform to meet students from diverse backgrounds and socio-political orientations. Bunches of pamphlets distributed by student organizations along with dinner and breakfast, and public meetings in hostel organized regularly attracted me towards students politics. Having RSS background and experience of leading several students' agitations in M.L.S. University, Udaipur, I got attracted towards student politics. In 1988 when Srinivasan was not allowed to register in the next semester and JNU students union started agitation for his admission. I started actively participating in the processions and Marches. To understand the working of leftist organizations I joined SFI and when CITU called a massive strike in Noida, Ghaziabad and Delhi in support of workers, I moved out with Suraj Bhan Bhardwaj, Bhupinder Chaudhary, Subbho Bosu and others to contribute towards success of the CITU strike. Later I was a founder member of an organization called INSAF along with socialists such as Vidya Sagar Reddy. When there was a massive crack down on students in China at Tiananmen Square we disassociated ourselves from SFI. When we realized that INSAF would not be able to defeat SFI-AISF combine we joined SOLIDARITY controlled by the ultra left (DRSO) etc. and thus managed the defeat of SFI and the victory of Amit Sengupta. In 1990 ABVP was established by me and other friends. We contested elections with a full panel and secured victory of 15 councilors and in the central panel substantial amount of votes were secured by ABVP candidates. This election paved the way for the rise of ABVP in the subsequent years.

In spite of my joining of ABVP I did not face any trouble. My Ph.D. Supervisor extended all support and encouraged me to concentrate on studies. He guided me to visit Rajasthan State Archives Kota, Bundi, Bikaner and all the record offices and libraries of Delhi. In view of my poor economic background he even helped me to secure ICHR JRF. My friends namely Suraj Bhan, Subbho Bosu, S. Sathpathi, Yogesh Pathak, Bhupinder Chaudhary, Jagpal Singh, Surjeet Majumdar etc. extended full cooperation though politically I subscribed to RSS ideology. On Ram Janambhoomi-Babri Masjid issue I arranged show of film produced by VHP and permission for the same was given by a Muslim Professor who was Senior Warden of Sutlej Hostel. This shows that JNU has got space and capacity to accommodate all kind of political ideas and thinking.

I enjoyed the company of some unique characters such as Anand Kushwaha who propagated the theory of hundred flowers, Vidrohi who used to always

demand Ten Rupees for Tea & Breakfast, Rajnath Singh, Subir and K.L. Rathi. They had their own world of ideas. For the first time I saw girls smoking beedies and cigarettes when I came to JNU. This made me to learn that females too have got their personal liberty and freedom and we should respect the same. Of course women students at JNU were liberal and broad minded. Once by mistake I entered Ganga Hostel assuming that it was Sutlej. I straight headed towards II Floor and to my surprise I saw girls all around. I got stunned, terrified and shocked that how did I come here? I realized that University Administration may take stern action against me if the girl students complained, but senior girl students simply enquired how I had reached there. I replied that I was a new student and instead of Sutlej by mistake I had landed up there. The girl students did not make it an issue as they understood me and guided me towards Sutlej. This brought a huge relief for me. I realized that understanding between male and female students at JNU is highly cordial with full of respect for each other.

JNU provided me opportunities to meet top ranking academicians and political leaders. One day after dinner when I saw a man standing outside Sutlej Mess. I thought he might be a labourer or peon. But to my surprise he was George Fernandes who had come there to address a meeting. In normal course meeting people like George Fernandes is difficult. But JNU is a place where I got opportunities to meet Ministers, M.Ps., Social Activists and Trade Union leaders. JNU injected in me a very high level of confidence that today I have no hesitation in meeting and interacting with anyone. After submission of my Ph.D. thesis there was question of survival in the campus without any job. But fortunately my friend Shubendhu Satpathi allowed me to stay in his room. He also arranged a casual work assignment for me. Subsequently I was offered the position of Research Assistant at CSRD under the supervision of present UGC Chairman Prof. S.K. Thorat. In spite of my RSS background Prof. A. Ahmed recommended my name for the position of Research Associate under the supervision of Prof. Moonis Raza.

Because of my training in JNU I could work so far in 13 organizations as senior officer. I was awarded three fellowships, I could write three books, based on Original Research Work and contribute about fifty research papers and credit for all these achievements goes to my JNU and my respected teachers. Therefore I offer my profound and sincere thanks and gratitude to my Gurus and Fellow students who did everything to shape my personality in such a way that I can take up any task and challenge anywhere and everywhere.

Long Live JNU, Long Live JNU Fraternity & Spirit of Comradeship.

Narayan Singh Rao, (1987 to 1992) CHS, SSS; Director, IME PG College, Ghaziabad (UP)

The Temple of Irreverence

I should say I had a blast while I was in JNU. I had best of both the worlds. If there was one place I distilled what I learnt, it was here. I remember the day I walked into the campus. The atmosphere was electric. The mood was captivating. The chatter was intoxicating. The students were full of zest. My teachers were full of life. Classes, seminars and workshops filled the day and candlelight marches, slogans and fiery debates punctuated the night. There was never a dull moment during my stay.

It was a cultural change when I moved to JNU from Delhi School of Economics. JNU is everything that D'School is not. At D'School I studied sociology under Andre Beteille and Veena Das among my other teachers. I liked their eccentricities much as I hated them. Andre Beteille would walk into the class, sniff the air and would ask, "Who is wearing Poison?" looking at the girls in the first row. Veena Das walked out of a class because none of us had read a line from Bronislaw Malinowski's



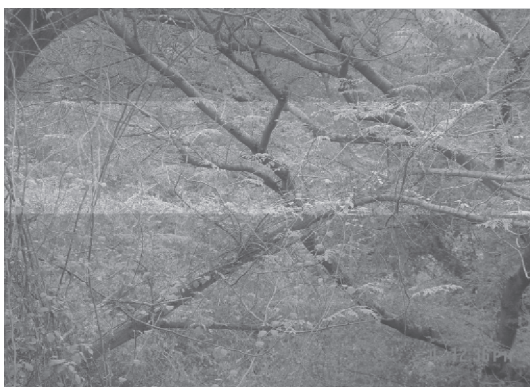
treatise, *The Argonauts of the Western Pacific* or Levi Strauss', *The Elementary Structures of Kinship*. Rabindra Ray was as esoteric as his questions. In a class test, the one and the only question that read, Describe the view that anthropologists are novelists manqué. I don't think any of us understood the question or passed the test. D'School assessed us not on continuous assessment but by a single final exam at the end of the year. It sadly attached a high premium on bestowing low marks to students and thought it was chic to do so. The reading list was mindlessly long and so were our hours at the Ratan Tata library. The Economics department along with other departments thought they were god's gift to mankind including Prof. Jagdish Bhagwati who years later would tell me in an interview how economics as a subject in JNU was always considered not so rigorous compared to D'School. Academically, D'School was moribund.



I felt like a new leaf washed afresh from a rainfall when I walked into the corridors of the School of Social Sciences. I clearly remember sitting in the last bench in Prof. Panini's class and having a whale of time along with my newfound friends. Not just that class, but all through my first year of coursework. Prof. Ravindra K Jain became my PhD supervisor and his quarter became my second home while Prof. Avijit Pathak became my friend and mentor. Our grades were awarded after a continuous and cumulative assessment. I was even absent for a month when I had left the campus to work with filmmaker Dev Benegal on his Channel4 BBC documentary. When I came back, I lied to Dr. Pathak saying I was unwell. Later, I quietly slipped into his room and sheepishly apologised. Such was his grace and civility that even if you lied he made you feel that you were telling the truth.



To tell you the truth, JNU is a temple of irreverence. It taught me to question. I learnt the simple art of bowing before reason than anything else. And it is this reason that kept me away from getting sucked into the campus politics yet instilled political maturity to separate the wheat from the chaff inside the classroom, elsewhere in the campus and outside. JNU was a great leveller too. No one cared about your pedigree or where your parents went to study. Everyone who had walked in walked in on their own talent. I wouldn't have understood the idea of unity in diversity the way I ought to have if I did not go to JNU. The hostels were a cultural potpourri. The morning tea was an addiction for those few of us who got up to see the morning sun and went for a morning run. Courtesy the rationed breakfast, I remain a gourmet till now. And we did enjoy the routine cooking sessions in our balconies during winter nights watching the Qutub Minar glow in the distance. The moonlight treks by the mountaineering club through the thick forest were a delight. And the high altitude treks and expeditions were something that will stay with me till I reach



my grave. I particularly remember two amazing and tough high altitude treks to Roopkund in Uttarakhand and Phitse La in the Zaskar Valley in Ladakh. The treks by the JNU mountaineering club were tough and momentous. What camaraderie! It actually paved way for my future explorations in Himalayas. Every time I go back to the Himalayas, I can't but think about my JNU trekking days and some of the unforgettable moments we had.

Towards the end of my stay in JNU and while I was writing my acknowledgement for my doctoral thesis, I wrote how I would miss my football games in the stadium, my morning runs, the night walks and the wildlife. My supervisor quietly told me that I could reserve all such emotional outpouring to when I wrote a book. JNU is truly colossal in that sense that it shaped my world view, crystallized my thoughts and gave me a place in the sky. What most outside JNU always perceive it to be is not what JNU is. I for one believe that a university is not judged by its student politics but by the freedom it gives you to think and the contribution it makes to the society at large. By those standards, JNU is streets ahead. And I am proud I am an alumnus of what is undoubtedly one of the most prestigious institutions. There is no convocation ceremony, there are no black gowns and there are no glittering ceremonies to mark the passing out.

I quietly went to pick my PhD certificate after a long and gruelling thesis defence. I liked it that way. There is no riff-raff and no fanfare. You may say that is pretty odd, but that's how it is. That's JNU, my alma mater.

Percy Fernandez

An Experience That Becomes Your DNA

It was last week of August 1990 (I don't remember the exact date), some of my friends packed my belongings in two-three cartons and one briefcase. Relocation from one place to another place in the same city was not something unusual. Most of the time people in Delhi, who live in rented accommodations, shift from one location to other, from North Delhi to South Delhi, from East Delhi to West Delhi. Apparently, it was the same, a shift from North Delhi to South Delhi, but there was something more. I was moving from one culture to another, soon to encounter a different ideology, a different value system. It was a transition from DU to JNU, something often described as a transition from market economy to command economy, from Herman Hess' Sidhartha to George Orwell's Nineteen Eight Four. This was our feeling at the time my DU friends packed my bags and I was awaiting for an autorickshaw that could transport me along with my luggage to a new destination, about 25 kms away in South Delhi and about 3 kms inside JNU's main gate – Brahmaputra Hostel.

The same evening around 8 pm I reached Brahmaputra Hostel (BPH) as a guest of my first friend in Delhi, with whom I had done bridge course (equivalent to B.A. Hons.) from Hindu College. Though I had got admission in M.Phil in CSSS I had to wait for some more time to get a hostel in JNU. The same night I realized my friend's name was not Arvind Kumar, in the campus he was known as 20-jee. First time I realized that 'respect' is suffixed or prefixed even in joke. Unlike DU, where respectful words were used selectively and economically. In JNU, even animals and plants live with dignity and their individuality is respected.

I came to the campus with dreams in my eyes. A dream which was shared by almost half of the campus.....to get a place in civil services was ultimate aim and at that time I did not know that I will spend 7 years in the campus.

My life was completely transformed. From borderless campus of DU, where colleges and institutes were scattered in around 3 -4 kms radius without any commonality and camaraderie, to a campus insulated from(perceptively) all ills of society, specially evils of Capitalism.



My experience gradually became my habit. JNU became part of my RBC and WBC and finally it is resting in my DNA. It was a complete life. Getting up in the morning with an empty steel glass and a newspaper, going downstairs to a drum kept in the mess to fill it with tea, sipping it while reading the newspaper outside the hostel under the Gulmohar tree, classes in the forenoon, banana shake in SSS canteen (for less than Rs 5/- a glass), theoretical and practical lessons from personalities larger than life in classrooms, seminars, debates, UGBM, value-based protests, late evening walks, booze sessions, endless cups of tea in Ganga dhaba till midnight and group studies for both academics and Civil Services.....



JNU gave us opportunities to look beyond the self. For me earning and learning was a simultaneous process but whatever little I had, I used that in some meaningful activities. The cause of Tibet was dear to our teacher (whom we admired the most) so it was important for us. Finally, it became topic of my PhD thesis. The subject took me to the Tibetan settlement in Mandgaot (Karnataka) to have first hand experience of sacred rituals that enlightened my mind and soul. The cause helped me to get close to His Holiness Dalai Lama and even touch his hands. This was a blessing that saves me from modern world's crisis, at least so I believe.



JNU shaped my value system which was idealistic but at the same time practical. It gave me knowledge which explained mysteries but at the same time gave me tools to demystify them. JNU was yoga for me that is keeping my body and soul healthy.

'JNU can't be explained in words, it can only be experienced'.

Rajeev Jayaswal, PhD, CSSS / SSS, Senior Assistant Editor, The Economic Times, New Delhi.

My Days in JNU (1978-80)



In June 1978 I was appearing for entrance test of (CPS/SSS) - J.N.U. in L-3 Old J.N.U. Campus. I saw after a few minutes that the young invigilator was gazing towards me and my answer-sheet. I became a little nervous and saw whether some undesired paper might be with me and started searching around.

The invigilator told me don't be nervous and you are not using unfair means. Then I asked him why he was paying attention to me and my answer-sheet. He told me you are answering your question in Hindi and your copy will not be evaluated. You should write in English.

I thanked him and started writing answer to the same question in English. I qualified in the written examination and was called for an interview. When I reached the CPS office the same invigilator was there. I thanked him for his suggestion and asked his name in Hindi and was told he was Mr. K. Francis. He further advised me to reply to the interview board in English. He also made me comfortable by telling me that he noticed that I wrote English with as much felicity and speed as I did Hindi. He said that this showed my good vocabulary in English and I should be confident to speak in English in the interview. His suggestion worked wonders and gave me confidence. I faced a number of renowned Political Scientists and answered their questions for nearly 15 minutes with confidence and got admitted. I am writing about Dr. K. Francis only to show how a technical staff (now in faculty) with positive suggestion changed my life. Now through out my academic career as teacher, I am trying to follow Dr. Francis in helping students with rightful suggestions.

I would like to mention that the interview conducted by faculty members of the JNU for admission was of better quality than that of UPSC civil services examination, which I have experienced as candidate and expert in the later years.

In 1978 new hostels were not ready in JNU. There was an accommodation problem. I met the JNUSU president of that period Sita Ram Yechury in his office in SIS building and told him about hostel accommodation. I was wearing white pyjama and kurta and he asked me whether I participated in JP movement and was jailed during agitation. I replied in the affirmative. He asked his colleague, a student councillor, to make arrangement for my stay in Ganga Hostel. After a few days a room was provided to me in the Ganga Hostel, which was the centre of intellectual political discourse among its students' activities and politicians.

Before depositing the admission fees in the JNU administrative block, the signature of the Centre Chairman was mandatory. Prof. C.P. Bhambri, the Centre Chairman left his office for lunch. I started following him. He was going towards the canteen. It was the last date for depositing fees. He asked me to wait and I stopped. Suddenly I told him, sir in Patna University your book in Public Administration is very popular among students. He stopped and asked me about my teachers Prof. V.P.Verma, K.L.Sharma and Jai Narayan Mishra and signed. The name of book worked wonders with Prof. Bhambri and he called me 'Beta' (son) in his style and gave good advice as to how to become a good student researcher and effective teacher.

After a few days in August 1978 he left for Canada and returned in January 1980, while I was in IV semester. He was very healthy in 1978 and returned very thin from Canada. I failed to recognize him and did not show any respect towards him, even not 'hello'. But in his famous smile he told me Mr. Singh from Patna. I am Prof. Bhambri. I asked about his health and how he became weak. In my teaching life I am following his teaching method like coming to the classroom well prepared with new notes critical analysis and a friendly attitude towards students. He asked all of us to devote time in learning, writing and communicating.

Along with Prof. Bhambri, I enjoyed in depth teaching of Prof. K. Sheashadri, Rasheedudin Khan, S.N.Jha, Balvir Arora, Sudipta Kaviraj, A.K.Ray, Kiran Saxena, Imtiaz Ahmad and the youngest faculty member of my days Prof. Zoya Hassan. She was USA returned teacher with an American English accent and the sobriety of Aligarh. She was teaching a difficult paper 'Modern Political Theory'. I was not familiar with the new concepts. In classroom I was gazing at her stylish Sari and appreciating how she turned herself from Burka culture of AMU to American culture and now to the traditional Indian Sari. Among old students we are still respectful to the dhoti clad Dr. Namwar Singh and to Zoya Hassan presenting traditional India in a new look. She was also kind enough providing tea to all students at the time of examination but miserly in evaluation.



In 1980 I came in contact with the Dr. Anand Kumar, old JNUSU president of Emergency days 1976-77. His soft spoken habits, and connection with socialist and JP movement, made me respectful towards him and am still maintaining good relations with him. I still remember the political discourse of N. R. Mohanty, Digvijay Singh, Mahajan Sisters (Gurpreet and Harpreet), Nasir Ali, Naresh Dadhich, Shamim Akhtar. K. Eanjan, James, Dev Raj Pradhan, Beni Ekka, Ajay K. Mehra, and Meenakshi, Udai Pratap Singh, Kameshwar Chowdary, Prakash Upadhya, Maurya, Mathur, Udit Raj and B. C. Tripathi.

I had contributed two of my academic years to the JP Movement in Bihar and after two years of academic gap again started my academic life. Therefore, I did not actively participate in any political activities during 1978-80, but enjoyed its election meetings, posters and pamphlet making, the student union elections and the nights of counting of election result. The 'Nukkad natak' and political speeches were thought provoking and of very high standard.



One important aspect of JNU hostel life was allowing guests (fellow students) to stay in room without the permission of warden of the hostel. As student I have allowed my friends from Patna to stay with me at the time of various admission tests and interviews. It was difficult to protect myself from the heavy fine or penalty. Several nights I asked my next door friend to lock the room from outside. We used to stay in the room with utmost silence without light or fan when they were checking late in the night. Some fellow students would warn us about the sudden checking or arrival of the Provost and Wardens and guards with the sounds of animals. I have also enjoyed the hospitality of the hostel in later years in last three decades in the rooms of Kameshwar Choudhary, Shailendra Thakur and Sudhir Singh.



JNU has inculcated secularism and socialist outlook of Pt. Jawahar Lal Nehru among its students and I still cherish it and I hope JNU will contribute in shaping the destiny of the students, alumni and country in the days to come.

S. N. Singh, Head, Department of Political Science, Director College Development Council, Maharshi Dayanand Saraswati University, Ajmer

The Romance of JNU

Coming from a small town, joining JNU was always a cherished dream. The dream took roots during my graduation days. Our immediate seniors in college came back to town telling of their tryst with the University life in a far-off land called Delhi, which was situated some 1850 kms away from Bhubaneswar by train. So with a million prayers on my lips and billion expectations in my heart, I filled up the form to appear for the entrance exam. The D-day came. I wrote the exam.



The wait for the results was excruciatingly painful. At the end of it, I was one of the fortunate few, whom JNU decided to select. I set sail on a journey, which in retrospect was intellectually stimulating and personally enriching.

The classrooms were open, airy and spacious, reflecting the academic openness and vitality of teaching methodologies. For the first time, what I experienced was learning and a process of getting sensitized to the aspects of knowledge creation. It involved not an absolute surrender to the spoken wisdom of the professor. Rather, it entailed developing an ability to question the academic 'given-ness' of the subjects and evaluate them at the touchstone of one's own life-experiences. This process of self discovery was a marked departure from what I learnt in my first 20 years of life. And, this is the most defining character of any JNU-ite.

Life did not end in the class rooms. It continued to vibrate in the corridors of my hostel. Only, it took a different form. The 'hostel – mess' was not just a place to eat and dine. It also provided a space for myriad view-points to jostle and articulate themselves, through guest – speakers and students. At times, such debates/ discussions on myriad topics generated enough heat and passion. But it is a tribute to the spirit of JNU, that the limit was never crossed. It never degenerated into an open slugfest, no matter how intense was the disagreement. There was always openness about accepting a rival's view point. Therefore, it is really saddening when I come across reports of political intolerance or ideological obduracy amongst the student community in JNU. Such intolerance or obduracy is definitely not part of JNU ethos.

Closely associated with the above, is the annual celebration of a democratic event – student-union elections. No other university in India can lay claim to such participative process. Here the electorate is influenced not by majesty of money or the threat of muscle power. What animate the students are the ideas, ideologies and issues which have a bearing on the world at large. This aspect has often been criticized as being far removed from the existential realities of life. However, it is these very political nuances of life in JNU that makes it different. It is a celebration of political differences and ideological divergences, having no parallel in students' politics in India. It provides space for articulating divergent opinions, without letting it get expressed through violent means. I hope, this anchorage of non-violent democratic processes are strong enough, not to get swept away by the strong winds of intolerance, bigotry and violence seeping across other Indian Universities.

At a more personal level, JNU continues to remain a sweet memory as I got to forge one of the most precious of relationships. She was my friend, philosopher and guide in JNU. Vandana is still shouldering the same onerous responsibility as my wife.

Sambit Tripathy, IRS, CSSS, JNU, 1995-98

JNU: THE UNFORGETTABLE DAYS

The year was 1997 when I was admitted to JNU to the M.A. (International Relations) course to my pleasant surprise, as being from a Science background, and that too from one of the most undeveloped District of Orissa, it was quite an achievement. In fact my selection was the first step to understand that JNU is different from other places/institutions where one can personally experience the openness of ideas, where every one is embraced by the all engulfing JNU culture.

The more than half decade that I spent in JNU was, and still remains one of the most memorable periods that shaped my life in many ways. In this time span, I got the opportunity to be involved in each and every aspect of JNU life, which again, is fondly remembered each time I meet some one from JNU.



The one aspect of JNU life of which no one remains untouched is its vibrant students' politics and I was also no exception. To be honest, when I entered JNU, I had no inkling that I would be an active participant in JNU student politics but as things turned out, for almost five years, I was in the thick of student politics. Those were eventful years when JNU witnessed a shift in students politics and my organization Akhil Bharatiya Vidyarthi Parishad (ABVP) made in roads in JNU.



For me it started as a candidate for the post of Councilor in the School of International studies (SIS) for the 1997-98, and I plunged into student, politics head long. I was one of the five students elected as Councilors and my victory margin was as single vote. That was when I realized that in electoral politics each and every vote counts. Next year I was again asked by my organization to contest the elections and this time also I got elected as a Councilor. In the third year at JNU I was selected by ABVP to contest for the post of Joint Secretary and my opponent was formidable. Every one in the campus had written me off as they thought that I had very little chance of getting elected. But yet again I got elected by a margin of 19 votes and this again reinforced in me the value of each vote. During the 2000-2001 Students Union Elections, I was nominated for the Post of President by my Organization to take on the incumbent President in JNUSU from Students Federation Of India (SFI) and what an election it was. Once again every one thought that ABVP taking a shot at the post of President was next to impossible. But the results were to every one's surprise and I won the election by a single vote. I must admit that it was in JNU that such an improbable thing could happen. It only reinforced my belief, that JNU is all encompassing and it has place for all irrespective of the ideology you follow.



The one year that I got to lead the JNUSU, I utilized for the betterment of the students and organized all kinds of protest, which included dharna and hunger strike, all for the cause of students. With our effort a railway reservation counter was opened, an ATM was opened, the foundations of many new hostels laid. All in all it was a fulfilling year and that was also the year when I had to submit my M.Phil dissertation. Thanks to my guide Prof. B.S. Chimni, who allowed me to pursue Students Politics and was patient with me while I wrote my chapters. There were days when through out the day one would be involved in the JNUSU activities and would be writing the dissertation at night.



JNU in fact gave me the confidence to venture into law practice in Delhi and the days spent in JNU debating on varied matters was and till date being put to good use before the various Courts of law in and outside Delhi.

All in all, the days spent in JNU will always remain a special part of my life. The saying in JNU that once you have studied in JNU, you can not get out of JNU, in many ways holds good, as one always looks back to those days, even after leaving JNU and the mere thought of those days always brings back happy memories.

Sandeep Mahapatra, Advocate, Supreme Court of India

On the Back of Time...

In an age where efforts are measured against quick dividends and this applies to the sector of education too, talking to someone about JNU is forcibly baptizing the uninitiated. Or else who will believe that there exists a place which teaches you to experiment and to celebrate and never regret for having done so. And this applies to all who ever walked the roads on which the DTC bus of route 615 plies.

JNUites as we loved to be called, I have met several. Some successful and some not so. But just mention it to them that you too have tasted the same “cahlu-chai” at Ganga Dhabaa which tasted simple in the evening but went on to become so adventurously different at 2 am in the night, you are sure to get the response - 'we don't want JNU to change'.

But isn't this nostalgia too common for any student from any university?

Why the answer is NO is because any university may produce students but JNU produces students as well as individuals – someone who while taking on the world knows that it's just not studentship but the pride of studentship which is the motivator. The pride in the fact that for the rest of your life you have been conditioned to think and act as a community man, as a 'citizen' – as if the inner self has been broadened to encompass everybody, every issue, everyday.

With a distance of nine years between me and my last day at the campus, I have the luxury of slipping into nostalgia and yet feel the rustle of the JNU wind blowing by my ear. In time I am close and yet far and so my claims on JNU merit the comment very little away from the reality of popular perception that JNU is for those not so worldly-wise. 'You produce only educated people who are of little use in the fast-buck world' is the popular refrain. But let me tell you that this perception is of awe as well. Awe, inspired by knowledge and by culture of selflessness which we learn in classrooms and perhaps more outside of it. Knowledge which is worldly and world class and selfless while the compulsive student-politics filled atmosphere of the place. You have to be a JNUite to feel it.

Today sometimes accidentally bumping into one of my co-students whom I might never have been pals with then, I feel the same respect, which I might feel for one of my teachers. I ask myself why and the answer is in the feeling of gratitude which my core expresses to anybody who has been connected to the campus. This because I learned to ask and to reason at JNU - something which is basic to your own survival and to understand the idea of empathy.

I studied International Politics and stayed at Sutlej, Sabarmati and Brahmaputra. But was this the only course I studied or the only place I lived? No. Because I studied alongside humankind and lived as if in several parts of India at the same time. It was enriching and it continues to be. The teachers being hard on you task-wise, the authorities decorum-wise and the atmosphere expectation-wise have all contributed to the process of learning which I now put to use everyday in my life.

But all along as I stay physically away from JNU now, I ponder if I can give something back to JNU apart from the immense



love that I have for my alma mater. My stray thoughts just then are nudged by the realization that I am but a small product of the multitudes that have passed out or will pass out from JNU and that remembering it fervently in itself will be the greatest service that I can do to JNU. Next moment I break into a little silent wish – may the scenes remain the same - may a student walking back with tired steps from the library be met with the same warmth around the Periyar Dhaba, may he get back to his room confident that if he is at JNU and if he is honest, things won't ever go wrong.

Therefore each time I get an opportunity I close my eyes to remember the simple office clerk in Sutlej, the lady who used to call us for our phone calls in Sabarmati and the Guard at Bramhaputra who lapped up every opportunity to talk about politics of his home state whenever I strolled late nights while writing my Thesis. My teachers walking thoughtfully along the meandering terrains of the campus books clutched in hand and the students arguing with a cupful of tea & thoughts. All come alive as I somehow go back in time.

JNU belongs to everybody in this country. But it seems it belongs to me more than anybody. It lives in me – helps me every day!

Sanjeev Trivedi

Remembering JNU

JNU is a world in itself. I am saying this because JNU was a turning point in the lives of many of us. The dynamic environment of JNU with its ideological debates, intellectual strivings and an overwhelming social concern, totally changed my world view and life world. I joined the university in the year 2003, in the MA programme, in Centre for the Study of Social Systems. When I had joined I had never even dreamt that one could study in Delhi with Rs.1500 per month, that too in a premier institute like JNU. I was surprised when I came to know that the registration fee is only Rs.283 and the hostel charges are only Rs. 260 per semester. JNU was completely a different experience for a person like me who had never ventured outside my home state, Orissa. The ideological orientation, intellectual discussions, in and outside the classroom, as well as the student politics and unique way of student union elections, inspired me a lot.

I am very fortunate that in the Centre I got an opportunity to learn from teachers whose names I had heard during my undergraduate days. The M.A days unfolded a very different learning process, with the assignments and presentations initially scaring me, because our teachers expected a lot from us, and I was indeed apprehensive as to whether I could live up to their

expectations. The very creative way of doing assignments and the open book examinations and the questions in such examinations are really an eye opener for many of us, which compelled us to think everything in a different way. In 2005 I again joined the same Centre for the M.Phil programme and started my research work with Prof. Anand Kumar. The experience and feeling of organizing conferences and seminars in the Centre and outside the Centre is not explicable in words. In the conferences, working with a team of fellow students, and meeting different scholars around the globe through which I learnt how to work in a team and gained a wider knowledge about different parts of the world. I was also working for the Global Studies Programme as a student-coordinator in the Centre which was a great learning experience for me about different countries, their cultures and different socio-political systems and issues of those countries. I made many good friends in and outside my country in JNU, which remains a valuable element of my life.

From the beginning of my JNU career I was in Mandavi Hostel which was the then last hostel in Paschimabad. I was there till the year 2008, that is until the time I joined the National University of Singapore for my PhD programme. I found some very good seniors there who guided me not only in studies but also in all kinds of personality development activities. From them I learnt how to stay in a hostel with friends outside your home state, because I was out of my home for the first time. We also used to have a small badminton team, which we named as the Malgudi Badminton Club. During winters, I really had a splendid time playing badminton with my fellow members, right at day break, whereas, usually, the day began literally in the afternoon for me, like any other JNUite! The hostel nights were indeed enjoyable moments, which I can never forget in my entire lifetime.

Though I like the political vibrancy of the campus and the ideological debates in and within political parties in JNU, I was never involved in a party activity. But I have participated in the political process as a JNUSU election committee member for a few years before signing out as the Election Committee Chairperson in 2008, the year in which the honorable Supreme Court had stayed the election process. Being a member and a chairperson of the Committee, I learnt and experienced the respect and the commitment of the JNU student community, towards the political process and democratic freedom, which I have not seen in any other place.

I cannot forget those moments of life which I spent in JNU, and I do not want to forget them as well. I miss the hostel food and Alu parathas and Anda Bujia in Ganga Dhaba and Nilgiri Dhaba. I still miss the JNU life and always endeavor to be a part of it whenever possible.

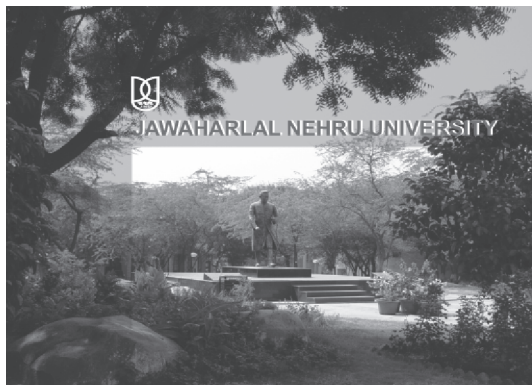
Sarada Prasanna Das, Ph.D candidate Department of Sociology National University of Singapore

My Learning Experience in JNU

I joined MA in Sociology at the Centre of the Study of Social Systems 1979 and continued to study there for five years (till 1984). Since I had studied for my BA at Allahabad University in the Hindi medium and also because I had not studied Sociology earlier, I found it difficult in both arenas of cognition and medium (English) in the first Semester. But the solid academic environment and sharing student-teacher community there proved conducive for my improvement. I found JNU a special institution because of the following:

First, it is basically a research university and most of the courses start at MA/MSc level, hence it does not suffer from crowd syndrome. Less number also means personal acquaintance at a more intense level; students recognize each other by face, if not by name. During admission stage itself, I found the helping hands of students as members of student-faculty-committee

(that has almost disappeared now) as well as others, especially those who were active in student politics. The seniors had no arrogance at all; in fact there is no senior-junior hierarchy in JNU unlike many universities.



Second, though I had never stayed in a hostel at Allahabad University, yet the stories of ragging in hostels used to be hair-raising there. But in JNU there was nothing of the sort. We started talking to our seniors addressing them by first names. We were encouraged by them to participate in intellectual discussions (discourse is the new fad in post-modernism). Thus a dialogical environment helped to our progress in both range and depth.



Third, there used to be various formal and informal discussions outside the classrooms, including in the mess after dinner or at Ganga and Godavari dhabas in the campus with full rigour without any prejudices. My mental horizon broadened from regional and national to international sphere in range and from primordial considerations like family, caste, kinship etc. to progressive ideologies - class aspect became the dominant – and in depth too. We students developed a tendency to know more about what is happening internationally in Palestine, Israel, US, USSR, China, South America, UK, Germany, France both politically and academically - looking beyond the nose literally.



Fourth, we found a richer library than that in Allahabad and I started reading classics in both literature and Social Sciences. My one English teacher at Allahabad University (Dr. Bhattacharya) had encouraged us to read “Asian Drama” by Gunnar Myrdal but I read it only in JNU. It became our routine to go to library daily just after lunch and return before dinner. I got the company of Mr. Avijit Pathak whose brilliance I could share in informal discussion. However before meeting him, I had met Mr Devendra Mishra in front of the library (old campus) puffing a cigarette in style, probably to impress the girls (though it is a debatable point whether he impressed girls or vice-versa, 'in the ultimate analysis', so to speak in the popular jargon). We both came from rural background - he hailed from north Bihar (Madhubani painting was his real identity).



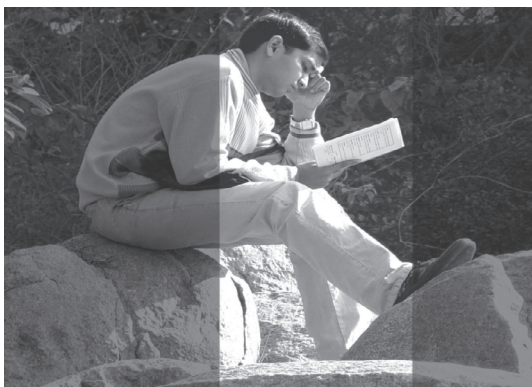
Fifth, there in JNU I found newness not only in contents and methods of teaching but also in the examination system (ranging from snap test to term paper assignment to tutorial to detailed written exam, and grading system instead of marks, all internally). Teachers were quite informal and usually without snobbery, I could meet many teachers even at their residences and could talk both seriously and casually. This increased my self-confidence. My friend (late) Surendra Sharma was of helpful nature but unfortunately he used to fall ill. Our company of Avijit Pathak, Devendra Mishra and Surendra Sharma was quite strong intellectually and emotionally. Later Mahipal Singh

joined us when we shifted from Ganga to Sutlej hostel. Surendra Sharma and his uncle Dr. K L Sharma helped me in several ways, especially during my mother's treatment at AIIMS as well as in academics. But there were some contradictions in our company. Mr Devendra Mishra had joined JNU with a firm determination to opt for civil services as a career. On the other hand, Avijit Pathak did not like bureaucracy and opted for academics as a career. I was in favour of academics. Hence I joined M Phil and finished it in 1983 and got registered for Ph.D. I was fortunate to get research fellowship otherwise it would have been next to impossible to carry out my studies. Surendra Sharma wanted civil services but did not disclose it to us for some reason. One day Mr. Devendra Mishra brought the application form for Civil Services Examination for me too and asked: 'What do you want to be?' I replied, "I want to be a professor." Then he immediately retorted. "If you become IAS, you may become Vice Chancellor, what to talk of a Professor?" Then I was quite impressed. But I had never paid heed to general studies. In Civil Services one has to take at least two optionals and a paper in general studies (of equal weightage). I thought of taking Sociology and Political Science (my one BA subject) but the latter consisted of International Relations too that I never studied. So Devendra Mishra promised me to help in both International Relations and General Studies. He proved absolutely true to his words-again a specific feature of JNU only; in Allahabad University even friends were competitors and were hardly truthful to each other. While pursuing Ph. D under the able guidance of Prof. Y. Singh, I collected data but before completion of my thesis I was selected for IAS. My teachers blessed me for success in the whole life. I completed my Ph. D research much later from Patna University.

What JNU taught us without much costs due to subsidized tuition fee as well as food is of immense significance. It proves that budding intellectuals get conducive and congenial atmosphere in JNU to progress rapidly. At JNU I wrote two articles that were published in "Mainstream" and "Kurekshetra" on agrarian and development issues on my own. But before that I used to write letters to editors of English newspapers. This habit was borrowed from Avijit Pathak who had written hundreds of letters to the editor of the Statesman (his favourite paper) but Times of India was my favourite paper. Once published those letters used to heighten our morale and confidence. This led to writing and publishing research articles in journals. This gave me an impetus for overall personality development, on the one hand, and enhanced my quest for knowledge, on the other.

If I compare the teaching-learning methodology in JNU and other Indian Universities like Allahabad and Patna, I find that JNU tradition focuses on the critical assessment of a perspective, thought, data or method whereas others focus more on 'content', less on criticality. That is, in JNU, students go beyond 'what' to why, how, where, when etc. and thus develop a critical sense of things perceived or ideas floated. This helped me very much at Manchester University where, too, I had to do book reviews, paper assignments and written examinations for study in Development Administration and Management but, to be honest, teachers there were more rigorous and encouraged original ideas and views. Undoubtedly JNUSU elections are held regularly and without commercial publicity rather with full intellectual rigour and hence all the leaders are usually high quality students unlike other universities where mediocre students are front leaders in students unions. In JNU the leaders are masters of international affairs. Quality begets quality. That is why many student leaders of JNU have become excellent teachers either in JNU or elsewhere - Anand Kumar, D.P. Tripathi, Maitreyi Chaudhari, to name a few.

However, from the critical angle, I must say that Prof Y. Singh, Prof T. K. Oomen and Prof R. K. Jain were outstanding original thinkers, researchers and teachers in CSSS; Prof. Partha N. Mukherjee, Prof. K. L. Sharma, Dr J. S. Gandhi and Dr Nirmal Singh were excellent teachers. Others were good teachers in Sociology. But I gained from all of them for which I owe my debt to them in letter and spirit. However, to be honest I do remember Dr Arun Sahai who was an original thinker –sociologist (who had come after teaching in UK) but unfortunately due to some politics at the 'Centre' he could not continue in



CSSS/SSS for long. But I do recall his depth and range of knowledge; while teaching V. Pareto, he took us to the philosophical arena of 'The Critique of Pure Reason' (by Kant) - the toughest book I have read so far. Though I could understand very little, yet I developed a critical sense after reading Kantian philosophy. Actually only four students (in my entire class of 50 students) - namely Avijit Pathak, A. D., Surendra Sharma and I - used to attend his rigorous philosophical class. But he was proud of us and uttered somewhere that his students will shine in their life some day somewhere. His prophecy proved true - two of us, myself and Surendra Sharma, joined civil services and other two Avijit Pathak and AD joined academics. Avijit Pathak had a flair for writing and used to edit a wall journal 'The Rebel' at that time. Now he is a Professor at the centre.

There were some negative activities, both at the centre level and at the university level. There were two factions in the faculty; therefore, sometimes students were used or were victims of the 'system', so to say. Undoubtedly, as the Chinese saying goes, 'when two elephants fight, it is the grass that suffers'. Further, for the first time in 1983, JNU was closed sine die and hostels were vacated. This led to several hardships to students - we had to manage food and lodging somehow outside. Subsequently, the admission policy was changed, and poor students from backward regions suffered most. Earlier JNU was an esteemed institution to transform students with potential from ordinary backgrounds to highly talented, imaginative, humane and successful human beings in order to easily accept the challenges of the everyday life and conquer the outside world. Later it became an elitist institution but the system realised it later and the previous policy of giving weightage to regional deprivation was restored.

Undoubtedly, JNU is a fresher-friendly, student-centred, broad ideology-based institution of a special kind where there is dialogue (no monologue), mutual understanding and sharing ambience. There students of opposite sex meet and mix at different places (classrooms, hostels, library, dhabas and lawns) without any ill-feeling, prejudice and animosity. Even after passing out from JNU, I like the environment so much that I would prefer to join the faculty given an opportunity. Whenever ex-students of JNU meet in any corner of the world, they develop heartfelt solidarity with each other remembering their common JNU umbilical cord. The memorable moments spent by me in JNU are everlasting and whatever I am today as an administrator, sociologist and creative writer, it is mostly due to my golden years of learning and sharing of a community life at JNU.

So far I have published about one dozen books in sociology and creative writing (both in English and Hindi). Several research articles have also been published

in Indian Journal of Public Administration, Journal of Rural Development, Yojana, Management in Government, etc. Needless to say that I got a vision in JNU and I am trying to share it with the younger generations to the best of my ability in some way or other.

Subhash Sharma

My JNU Days: Turning of a New Leaf

I had come to JNU after completing graduation and the Bachelor's law degree from Delhi University. Though I was at Delhi University, being a student activist as well as a participant in student union activities brought me to JNU campus on many occasions before my admission. My association with JNU culture was with the study circle which was run by Prof. Sawant from Maharashtra, who resided in the married quarters which were provided to married research scholars. Before coming to JNU, I was of the opinion that the world view that we were committed to was something which should be followed strictly and that would lead to the making of a New India.

However, the interaction at JNU convinced me that there was something which was incomplete in me and I needed to look beyond my ideological conviction to make my understanding of India and the world a better one with a new approach and that I had to understand other ideological and epistemological streams before firming my own conviction and for which my admission at JNU was must. I was part of JP's student movement and was wanted by the police in Delhi University for my anti-emergency views. When I applied to the Center for Social Systems and School of International Studies, I got admission in both but I preferred to join CSSS because this was the discipline which would fulfill my quest for knowledge.

After getting a room in the Ganga hostel I started taking part in the student politics of JNU along with Ms. Ranjana, now my wife and then a student of CPS. I became part of the Free Thinkers student organization. This forum was very close to my own thinking as it provided an open ended approach to view society with freshness and energy.

Soon after my admission there was a general body meeting of students organized at Ganga Hostel to discuss problems of the university students and the academia. A resolution was brought forward by the student president condemning the Vice-Chancellor and the various irregularities on the campus like admission policy, hostel facility, library inadequacy, etc.

However, at this occasion, I presented an alternative view and stated that whatever was happening in JNU should not be viewed in isolation but in the larger context of the emergency. Therefore, students were denied admission and the presence of the police on the campus was due to the emergency raj which needed to be condemned and opposed. This resolution was supported by Anil Singh who was living in Ganga Hostel too. It was accepted and the JNU campus was closed in opposition to the emergency. Probably JNU was the only campus in the country which was closed down in opposition of the emergency. I continued my academic pursuits and struggle at JNU campus till I was finally arrested under the 'Maintenance of the Internal Security Act' and put in Tihar jail. It was an outcome of our meeting with JP in Bombay who was the father figure of the movement to usher in a new India through total revolution. We had gone to participate in this meeting along with N. Raja Ram and Ranjana. It was courageous on the part of all those who went to Bombay to meet JP because we knew that it would lead to our arrest and being sent to prison on our return. I still have a memorable photograph with JP standing at his sofa side along with Ranjana and Anjana and Rajaram. This photograph was taken by an eminent Gandhian.

On our return from Bombay I was arrested from room to 148 in Ganga Hostel in the afternoon with the connivance of the



university authorities. From there, I was taken to three different jails namely, Tihar Delhi, Etawah District Jail and Benares Central Jail. I was there for almost a year and was out only when emergency was lifted and general elections were declared. The Congress was routed, and Smt. Indira Gandhi and her son Sanjay Gandhi lost. It was the most important day in India's democracy. My father Shri A.S. Bhadauria, my mother Smt Sarla Bhadauria and of course me who were all in prison during the emergency were out and it was a very happy reunion.



I joined JNU again. This learning experience brought me in touch with Prof. Bipan Chandra, Prof. Moonis Raza, and of course Prof. Yogendra Singh who was my guru and from whom I learnt the art of looking at things with an open mind. In fact the most interesting chapter of my political life opened when I contested for the presidency of JNUSU against Sita Ram Yechury. Had I not gone to JNU, I would not have interacted with student leaders like Prakash Karat, Anand Kumar, Jairas Banaji, Sitaram Yechury, and DP Tripathi. Most importantly I married Ranjana, my life partner along with whom I spent my JNU days and we today try to practice whatever good we could grasp there.

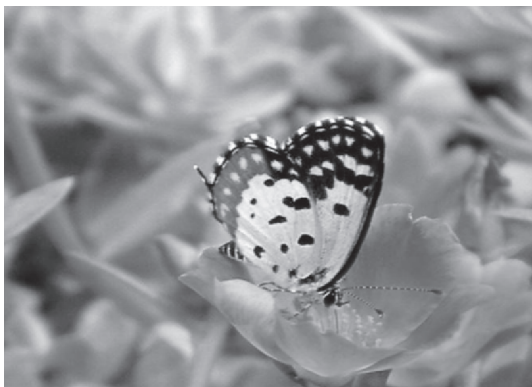
Sudhindra Bhadauria, South Asia Forum for Peoples

My Years in JNU



It was a friend of mine in college at Bangalore who first told me about JNU in glowing terms. An intense desire to become a student of JNU was kindled then and there. In fact, the better part of my final year in graduation went in preparing for the JNU entrance examination.

I still remember the day in 1995 when I woke up in the morning and opened the newspaper with trepidation to check the results of the JNU Sociology Entrance Examination. Seeing my roll number in the list of successful candidates was a moment I cherish to this day. Little did I know that my life had changed forever that very moment!



JNU is not just a university...it is an experience... an experience of a lifetime. It embodies a quest... not merely a quest for excellence, but more importantly, a quest for the development of the highest faculties of mind and spirit. My years in JNU roughly spanned the period from 1995 to 1998 when I did my Masters and M.Phil in the Centre for Study of Social Systems. I vividly recall the very first lecture of the M.A. course given by Prof. Anand Kumar where each of us was challenged (though gently!) to expostulate and then to defend our extant views on society and polity. The experience was unlike anything that any one of us freshers had ever known before. He provoked us to think critically and

nudged us into taking hitherto unattempted stands on events and actions occurring around us. The short presentation that each one of us had to give before our classmates on a social movement of our region was our first introduction to critical and constructive analysis. But old habits die hard! Prof. Anand Kumar still continues to challenge his ex-students to contribute articles - like this one- for the JNU souvenir within a stiff deadline!

Again, Dr. Avijit Pathak's classes on Methodology in Social Sciences opened up a whole new perspective on social thought. Durkheim, Marx, Weber ceased to remain mere names. Instead, they became the eyes through which the mind observed and deconstructed varied social systems. It was a sea change from the manner in which one had studied Sociology till then. Prof. T.K. Oommen's insightful lectures and sharp humour within the classroom and outside were a sheer delight. The humour continues to ring through the telephone even when he calls up today!

JNU was a home away from home for me. There are many enduring images of those three years in my mind. The bonhomie of hostel life, the laughter and banter pervading the hostel mess during mealtimes, the sharing of good and bad times with roommates, the students union election fever, the Holi fervor, the festive Hostel nights with our special guests, free fitness exercise by way of long walks from Ganga Hostel to the Centre and back in rain and shine, the impatient wait at the telephone centre for calls from family in the pre-mobile phone era, the squabbles in the morning and evening hours with other hostelmates for taking one's bath before the taps went dry, post-dinner walks around the lush green campus, keenly observing the potential couples on campus and in turn getting observed even more keenly as one such... Those images have endured in the form of lasting memories as well as lasting friendships with many fellow JNUites till this day. Many of us have moved on in life and are busy in hectic schedules. But an invisible thread runs through our disparate lives, binding us into one community that we once were, wherever we may be.

For me, JNU was doubly special for another reason. I found my life partner in my classmate. In fact, to this day, whenever we get time off from our office schedules, JNU is always on our must-visit destinations. Of course, there are no known faces among the student community on campus as almost 11 years have passed since we left JNU. But our professors are always available, welcoming us into their homes with the same love and affection that they gave us 11 years earlier. For my spouse Sambit and me, JNU is and will always be the alma mater which has made us what we are today.

It is therefore with some dismay that I read sporadic reports of intolerance on campus these days. My years in JNU only reinforced my belief in non-doctrinaire humanism. This perhaps reflected in my choice of M.Phil dissertataion on Gandhian nationalism. JNU being a salad bowl of different and competing identities of religion, region, caste and creed, my years in the university were deeply enriching in terms of fostering social sensitivity and a spirit of inquiry. In my life and work, if I am able to reflect this social responsiveness and responsibility, I would have repaid my debt to JNU and to the larger society in a small measure. May the JNU tribe thrive!

Vandana Ramachandran, IRS, CSSS:1995-1998

JNU: A University That Defies the Conventional

"This is not an ancient tomb where one goes about on tiptoe in order not to awaken ideas; this must be an orderly voyage over the earth, changeable and industrious".

The words seem apt to describe a place like JNU. There is no tiptoe; all is loud and clear and the University represents the



best values; the students' spirit is not wrapped in the preoccupations and hatreds that are reminiscent of the world today; neither is there any sense of cynicism about politics or protests. The very first day in the University one is taken by surprise by the way in which the JNU Students' Union and different political groups go about the admission assistance. For any newcomer who has only heard of the degenerate accompaniments that go with student politics in many Universities, this comes as a whiff of fresh air and instills confidence. The interaction with the teachers, some of them the best in their fields also was a humbling experience, they kept their ideological orientations intact, but kept discrimination away while all through maintaining a demeanour filled with humility.



"When Politics Decides Your Future Decide What Your Politics Must Be" was one of the first posters that caught my eye, little wonder then that one was introduced to political protests also almost immediately. The first of the protests was against efforts to privatise the University and as the events unfolded the Vice Chancellor also carried out a sit-in protest that soon caught the media attention. Soon there were protests against the French Ambassador's visit to speak on 'Peace in the Nuclear Age' a few days after conducting Nuclear Test in the Pacific. Criticism of the protest action was met with a pamphlet 'Reflections on a Remonstrance' that proclaimed loudly "protests are by nature disruptive, one cannot expect the calmness of an evening tea party". This was followed by the Vice Chancellor's invitation to discuss modes of protests over a cup of coffee at the library canteen when threats of disciplinary action did not evoke any fear. Protests and negotiations, pamphlets and notices, debates and discussions continued and informed us as much as class room lectures if not more.



There were protests against incidents of caste oppression, communal violence, imperialist wars and terror; against price rise and anti-people policies, national and international issues while at the same time striking a balance and raising issues that affect the students like the hostel accommodation problem, fee-hike, scholarship etc. The JNUSU had come to gain a reputation as an instrument of struggle that even people outside looked up to. It is no wonder then that the JNUSU successfully led movements against fee-hike in FTII Pune, against the ban of student politics in Aligarh Muslim University and Jamia Millia Islamia. The Campus rose up in protest and successfully foiled the entry of Advani for an official programme against his direct role in the Babri Masjid demolition and the communal violence in the aftermath of the rath yatra. The Indian Express responded with an editorial "Time To Crack The Whip On JNU". The JNU community responded with a strong rebuttal of the Indian Express and JNU continues as a premier centre of



research paying scant respect to the editorial's call for changing its character and the predominant political-ideological orientation of the campus.

Huge, unprecedented protests marked the killing of Com.Chandrashekhar, former President of JNUSU at Siwan, forcing the State to institute CBI enquiry; the united organised response cutting across political divides, including all sections of the JNU community is something etched deep in mind. The movement for the setting up of a democratic Gender Sensitisation Committee Against Sexual Harassment, the first of its kind anywhere in the Third World followed culminated successfully. The efforts by the JNUSU to implement a Progressive Admission Policy was unsuccessful and will personally remain one of the biggest regrets as it would have helped the students from the socially, economically and regionally deprived as well as girls to have greater access to education in JNU. It was ten years back on Gandhi Jayanti that the student movement saw a major crackdown by the administration and 63 students were arrested with 14 being sent to Tihar for a few days. The outside world responded against the move and the write-up in the Mainstream "Little Hitlers in the Academia" was a strong critique of the authoritarian nature of the administration. As always the administration had to bow down before the united students' struggle and accept each one of the demands raised by the JNUSU. Mobilisations against the Gujarat carnage, against imperialist wars in Iraq and Afghanistan, against Israeli atrocities in Palestine, against caste oppression and killings in different parts of India, against communalisation and commercialisation of education, against nuclear tests and everything that was against democratic ethos has been a hallmark of the University. The many new hostels that have come up, the institutions like the GSCASH, the Equal Opportunity Office and the scholarships are the testimonies of the successes of organised student movement.

JNU remains unique in many ways. Where else can one find instances of the student movement forcing the administration to accept the demand of providing residential facilities by hiring a hotel on rent or students fighting for the rights of slum dwellers who built JNU and succeeding in getting 64 families house sites, fighting successfully to ensure the right of contract workers and security guards? Where else can one find the unity between the students, teachers and workers that have seen coordinated struggles and solidarities being built? Where else can one find the firmness of the student union yet the best of personal relations with the members in the administration? Today the most important institution that helped in shaping the JNU character and its democratic culture is under siege. The elections to the JNUSU have not been held for the last two years. It is an assault against all that JNU stands for. I appeal to all the alumni to stand united and extend solidarity to the struggle to re-instate the JNUSU which has been an instrument that struggled for all the right causes.

I joined JNU in 1995 and continued for ten long years, was elected as the Councillor, Vice President and President of the JNUSU from the Students' Federation of India. Many memories come to mind and JNU just does not fail to attract even five years after I completed my PhD. It is here in this great institution that I came to sharpen my own ideas, which I hope to preserve with growing loyalty and fervour. I would not be wrong when I say that in fact it is in this great institution that those who had learnt to read and write, came to a new awareness of selfhood and began to look critically at the social situation that they find themselves in, often taking the initiative in acting to transform the society that has denied them the opportunity of participation. Education at JNU in that sense has been a truly subversive force. Thanks for the seeds planted through the years, thanks to the ideas and consciousness developed during that time. Thanks for making us to think and feel for the oppressed. Let there be many more JNUs let there be a proliferation of the ideas that JNU and its progressive culture stands for.

Vijoo Krishnan, President, JNUSU (1998-99)

My experiences



To be honest, I had never thought of getting into a prestigious institute like JawaharLal Nehru University for my higher studies. But when I heard the news from my friends that I've succeeded in making it through to the university I was literally cock-a-hoop!

A thousand dreams crossed my mind and wanted to do everything possible that I had ever imagined in life. However, after coming to JNU called as an "island" in the capital territory was nothing short than shock for me both in terms of culture and society.



Let me not delve into that but yes my days at JNU did give me every possible opportunity to do a complete introspection and self study more than anything else.

What I've witnessed in my seven years at JNU was not what I wished to be in my life but rather what I should be in my life to optimize my abilities. That's what I feel real education is all about.

Sharing my experiences while at JNU with all you readers is like reliving myself at JNU. My life at JNU was nothing short of walking through my education in reality. It gave me enough opportunity to harness my resource organizing ability and more than that to manage people and organizational structure.



I remember our professor Kanti Prasad Bajpai telling in our class, "I expect a student from JNU to be able to manage and inspire a group of people when they graduate out of the institute". Yes, he was very much true in his words. And this is precisely, what my education at JNU has done to me personally.

I had always well at making friends and it was not very difficult for me strike long term association with many persons from varied background and social set up. I cherish my relationship with some of friends till today and wish I remain the same with them even today.



In fact while leading a hosteller's life at JNU also made me a better human being (at least that's what I feel, I do not know if I'm a better human being) because it was for the first time I shared my personal space with a stranger from some other background. This actually pushed me to keep my emotions in control and to learn to make required adjustments according to the situations.

Also when I came to JNU I was exposed to a new world of learning and being educated, where free interactions among students and faculty and the outside world was core part of the education structure, which I had not experienced earlier.

Close and one-to-one interaction with the outside world exposed me to a new process of learning that later on helped in assessing my own understanding about various events to which I until then remained as a mute spectator. For instance, our discussions with former diplomat J.N.Dixit after the Kargil war was like an eye-opener for me, when I was able to discuss with him for couple of hours about the event at length.

I feel such a method of imparting education goes a long way in expanding one's individual thinking and imaginative abilities.

Pinaki Routray, SIS, M.A. (1997-99), Centre for West European Studies (1999-2004)

The Peacock Dance at JNU

Whata sight it was around 8.20 am on a cool, bright, April morning. Having dropped Ankoor for his last University paper, I was driving into the clean, green and absolutely eco-friendly JNU campus in a slow, steady but careful motion. I was pleasantly taken aback when I got a glimpse of a male peacock meticulously spreading its unique tail in near perfect unison. Though being barely fifteen feet away from the road, he was completely engrossed in what is universally prevalent, the practice of attracting and cajoling a person or animal from an opposite sex. While doing so, he was totally oblivious to the fact that there were onlookers if not the spectators in the close vicinity, taking full advantage of the serene and dust free atmosphere of the sprawling campus. Today being a Saturday, I was, perhaps, impelled to enjoy every bit of it.

I did not have enough of peacock gazing that somebody created a momentary disturbance by driving his automobile (with his sweet heart in toe) somewhat recklessly at a very close range. The peacock, on the contrary, being unmindful of what was going on, commenced his dance in an extremely attractive and rhythmic manner, so much so, that another car passed by, followed by a man on a bicycle but four of his female companions appeared stuck and totally glued to the dance performance. I wish I had a camera or a handy cam to shoot, record and preserve this unusual happening for posterity. After a while, a few females depart and others join the 'event'. Nonetheless, the solo performer appears firm and fearless. He keeps on spreading his gorgeous tail in an area of at least five to six feet, thus drawing also the attention of some lovely, colourful, rarely seen birds. A time comes when he is all alone but does not mind. Nor he seems in a hurry to wind up his charming activity. In no time, another she peacock comes from the side of Arawali Guest House and begins admiring the rare spectrum. A cyclist with his innocent looking wife seated in front passes by. He does not bother to even turn his head. Perhaps for them it may be a daily affair. It is not so for me. After all, I was privileged to witness it after a gap of good twenty six years.

Precisely after ten minutes or so, I get an indication as if everything is over. But the indomitable and determined male peacock does it again to enthrall not only me but also a fellow motorcyclist, a young curious couple and an elderly man walking towards the Parthasarthy Rocks. His blue, light blue, green, grey, peach, and black colours simply mesmerize all of us. This was something to be felt, that too, rather deeply and sincerely. A few routine words cannot possibly describe the soothing feelings some of us came across at this point of time.

A handicapped man passes by. A truck full of construction material comes and goes. An old couple comes, stares and departs but the peacock continues with his 'show'. Upon seeing a few eye catching birds from a different species, the peacock drops his fan-like tail all of a sudden, to resume his dance. By now, he looks quite professional. I watch the whole thing by presumably ignoring many key and crucial appointments for the day ahead. Latter, could, perhaps be postponed or cancelled but not this rare view, so to say.



The number of people and vehicles, however, register a rise with the rising Sun but the conglomeration of peacocks simply relishes indulging in and enjoying its favorite activity, normally witnessed during the thick of Monsoon. They simply appear unfamiliar with the expressions, such as, pause, intermission or abatement. Anything accomplished with profound devotion and noble intentions is always welcome, I utter to myself.

The Male peacock dances once again in full glory, possibly for the fifth time, thus providing me a free, unforgettable and fabulous bout of entertainment. I was not only on the seventh heaven. I was simply carried away. Perhaps, I felt privileged having received entry into a different world. While an attractive teen aged girl passes by, the male peacock speaks very fondly without realizing that he is being observed and watched without any break for more than half an hour. They say "all good things come to an end". I suppose, this extraordinary happening was no exception.

While my watch shows 9 am, sweat appears on my forehead. Ultimately, it intrudes into my eye lids. The male peacock, in the meanwhile, performs its 'disappearance' act. When it was in the process of following his 'girlfriends' deep into the lush green forest now surrounding the imposing JNU Central Library, probably to get more eternal bliss, I am left with no option but to ignite the engine of my car to rejoin my life partner to struggle past another day. I do not forget to wipe my specs to ensure a clearer vision. While I gradually accelerate and begin to zoom off on the empty campus road near the Kaveri Hostel, I am greeted with the familiar sound of another male peacock possibly attempting to attract a separate bunch of his opposite sex. But I succeed in resisting the temptation to look back. I wish and desire them to relax and indulge into merry making by drifting away from the maddening crowd of the selfish human beings. Don't the latter regularly succeed in encroaching upon the age-old and undisputed habitat of the former? I ask myself while gaining entry into my residence, located in the midst of a non-descript concrete jungle.

Alok K Shrivastava, Principal Secretary, Dept. of PIME-NEC, Govt. of Sikkim, New Sikkim House, 14 Panchsheel Marg, Chankyapuri, New Delhi-110021

JNU taught me perseverance, compassion

Ashok Tanwar, 1997- (CHS, School of Social Sciences)

It's akin to a fairy tale. What started as a part-time engagement, soon turned into a passion, and eventually, destiny. I was destined to be in politics and there I am. Having been in public life past 13 years, I have undergone moments of

triumph and tribulations, ecstasy and agony and it has been like being in one big whirlpool all through. One thing which has remained constant though through the rough and tumble of life has been a quiet delight of belonging to a community which thrives on knowledge, compassion, curiosity, creativity and camaraderie. JNU has lived with me each day, and even today, I continue to learn from it, yearn for it.

When I had arrived in JNU in 1997 I was naïve and uninitiated. Hailing from a small place, Jhajjar in Haryana, I had high aspirations and a desire to excel and JNU provided me an instant opportunity to do so. I can proudly say that it does not matter which social or economic background you come from, if you are willing to commit yourself to a cause and pursue your dreams with passion, there is no looking back. JNU gives us the strengths to face the vicissitudes of life. It treats us all equally and imbues in us the values of self-respect, love, and mutual harmony.

One of the most exciting aspects of being at this campus is the exposure to diverse culture. JNU is like a melting pot of culture and helped me a great deal in comprehending the socio-political realities of whole of India, the social milieu in which different groups co-exist. It also turned into a veritable training ground for me to be sensitive to the needs of the poor, common people and the deprived. There were moments of agony and anxiety but I held my nerve and worked towards my goals with zeal and honesty. I request youngsters not to get deterred by temporary setbacks in life.

I had nurtured a modest desire to be in politics and the idea got emboldened after I reached JNU. The liberal environment, high academic standards, generous support of teachers and a thriving political culture prompted me to mull over my ideas deeply. Soon I had made up my mind, and the rest is history. When you dream of something, you should not leave any stone unturned and the results will please you for the rest of your life.

Today as the President of the Indian Youth Congress and Member of Parliament I have little hesitation in acknowledging that much of my conduct possesses deep influences of JNU. I can empathise with people well, argue my case diligently and support it with empirical evidence, take a holistic view of problems, share dreams and delights and delusions of people, be compassionate. Politics is a tough vocation and requires perseverance and patience in abundance. I am glad due to my training at JNU I possess these virtues and they help me a great deal.

JNU also helped me set higher goals for myself. I still recall how the juvenile competition of producing a better term paper and class presentation than your friends at the Centre for Historical Studies soon became a compelling habit, and now is a perennial companion. I am always striving to put in my best in everything that I do, be it in politics or my personal life.

I am glad that as an MP now I am part of the Standing Committee of Parliament on Human Resource Development and one of the reasons for this has been my academic training. In days and months ahead I shall be happy to contribute my bit for education, for JNU, and for aam aadmi.

I take this opportunity to thank all at JNU – my teachers, friends, non-teaching staff, mess staff, dhaba workers and political opponents -- who contributed immensely to my growth as a social human being, a thinking academic, a passionate companion. I take great pleasure in serving people and contributing to the cause of nation building by virtue of my association with politics. JNU lives with me, each day.

Member of Parliament, Sirsa; President, Indian Youth Congress

My Wonder Years at JNU....

Sharda Vishwanathan,
GENDER INSTITUTE,
LONDON SCHOOL OF ECONOMICS AND POLITICAL SCIENCE



When I think of my landing in JNU the first thought that comes to my mind is gone with the Wind. It's absolutely amazing that two years have passed and I never realized it. This is rightly the JNU effect. I would aptly title it as the Land of Movers, Shakers and Dopers. Once in this land you don't need an earthquake to move it and shake it into pieces. The Vice-Chancellor and the JNU administration do the needful!



I still remember those months of discussion I had with my family, who were not ready to send me to JNU and how I refused to do my masters at Mumbai University and thus took a years break from academics .. The reputation JNU had for academics as well as the unique student politics played a central role in my decision to do my masters here. Finally after a year's break when my family agreed to my coming here I was on cloud 9. It was a feeling that I still cherish and I felt like I had conquered the whole world. And. I was right; my academic life and exposure is just a proof of the same. I was amazed and excited when I actually interacted with my professors, who are well-known academicians whose books I had read during my under graduation days. The amount of academic freedom one gets and the healthy environment which gives ample space for debate and dialogue is something I think which makes JNU different from other research universities. It is this academic freedom that has helped me question things, critically challenge norms and perspectives and thus be more pro-active rather than the passive individual with a carefree attitude I was before coming here. It truly is an island in itself; a bubble, different from the world. It is a battleground where grenades of words and intellect are constantly hurled at each other, where the slogans and revolutionary songs are music to ears. A place where one hears the voices in support of the workers, the women, the dalits and the other oppressed sections of the society, which doesn't even feature in the dictionary of the Netas, Babus and the Social Elites. What really struck me here was the hand crafted posters which adequately covered every single issue. The walls of the entire academic complex spoke about feminism, workers rights, the nuclear deal, imperialism and every concern of the society that most people feel are insignificant. Street Plays to public meetings and movie screenings are centred around these issues and help in making every individual politically aware before they crossed the JNU boundaries.



JNU is incomplete without its Dhabhas. Ganga Dhabha to Chandrabagha, every dhabha has its own specialty. Ganga dhabha for the aloo bondas, godavari for its banta, tapti for its chai and bhajjiyas, mughal dhabha and Raju bhaiyya's maggi; and the list is endless. The dhabhas are surely a seat of intellectual debate where one analyses the entire nation over just a cup of Chai. It's here at the dhabhas where randomness is at its best. The Randomness is a unique feature of JNU wherein one meets people randomly and ends up doping and sharing lives with them. How can I forget 24/77 It holds a very significant place in the history of JNU as it marks the defeat of campus corporatization. However I remember while I was on campus it had become quite an action spot for everyday brawls which was never solved without the intervention of G4S. When my friends visited me in JNU they felt that the Group 4 Security Guards patrolled JNU like the NSG commandoes. They surely are the sine qua non of JNU.

JNU is very synonymous with Nature. Caves, JNU Lake, PSR, PSR OAT, Neel Gai are the true gems of the Aravalli range. There is a popular belief in JNU that one who sees the Neel Gai stays on campus for seven years. The caves and PSR are home to various birds and animals. I often thought that long quiet walks along the ring road would never end, but its sad that it did! These silent walks surely did help one introspect, to reflect and collect one's thoughts.

As they say a bubble finally breaks and what is left are just pieces that never can be put together. Here I am outside the bubble sitting in a land where I see people around me living in an illusion that the world has progressed, women are being treated as equals, slums no more exist and the oppressed classes are no more oppressed! JNU has taught me to look at things not from the perspective of a privileged class but to discard my blinders and view the society beyond the coloured lens. It's true that one can be out of JNU but, JNU cannot be out of one's system.

MONA DAS

I joined JNU in the year 2000; this year turned out to be significant for student politics on campus. This was the year when a right wing student group managed to win the Presidential post by just one vote. Therefore, for every new student aligning with one or the other left student organisation was a difficult choice to make. We were told if you do not reverse the mandate by joining SFI you are strengthening the hands of the ABVP. In those times, rejecting this logic of political arithmetic, for a radical students' movement, some of us decided to join AISA. We in AISA were committed to establishment of an egalitarian, secular, democratic, gender sensitive society and campus. But we were told time and again, you are weak organisationally and you have no chance of playing any meaningful role in this direction.

However, by the year 2003 things changed, students saw through the double speak of the official left groups and there was an ever growing acceptance for AISA's radical politics. The legacy of Comrade Chandrashekhar and his supreme sacrifice for the cause of the marginalised was always a guiding light. We gradually registered impressive wins and once again managed to change the course of Students Union activism. Under the Student's Union banner, we fought struggles which were unthinkable in the era of corporatisation. We ensured Nestle was driven out and our very own dhabas survived on the campus. Students Union emerged as a voice of the most marginalised sections of Indian society be it tribals of Kalinganagar, dalits of Jhajjar and Gohana, war-ravaged society of North-East, industrial workers of Gurgaon. JNU students braved the SPG, showing black flags to the Prime-Minister himself, in protest against the neo-liberal agenda of the Congress-led UP A. But braving batons of police was not enough--we had to work through and against the boycott from within a left dominated students union for showing black flags to the PM.



One of the most vivid memories of my first few days in JNU is that of the JNUSU's vibrancy and robustness. As a student from LSR where we virtually lived in incubators protected from 'corrupt' politics, this 'new' institution was both exciting and inspiring. We realised how privileged we were to have a representative body which could ward off attacks on students' rights whenever we visited campuses like Aligarh Muslim University and Benaras Hindu University-veritable police camps to extend our solidarity to the cause of democratisation of these campuses. Generations of students have galvanised and enlivened this valuable institution by leading and participating in scores of struggle-ranging from militant resistance against privatisation and corporatisation, to those for gender justice, to protracted fight for the rights of contractual workers. Today, the assault on this very institution in the form of Lyngdoh Committee recommendations is an attack on the very character of JNU as we have known it.



My years in JNU are very special, for the encounters I had at the level of ideas and actions. I understood the real nature of Indian state, things that I had read in my Political Science books made sense only after I was exposed to real politics on campus and outside. But the question is- will this survive in the absence of JNUSU and elections? Even more importantly, will we not be enfeebling our Social Sciences and Humanities, by sealing off our research from movemental politics?



JNU makes me feel worth what 'I am'

This JNU souvenir is really for understanding ourselves, and connecting with another's experience. For each of us alumni, there is really no equal to telling our life story at the JNU. The JNU story I can tell you is an experience in nostalgia, remembering more 'whys' than 'what' I learned and unlearned, the JNU things or JNU ways that motivated me. More important than historical reconstruction in telling this JNU story is how we see ourselves and want others to see us.

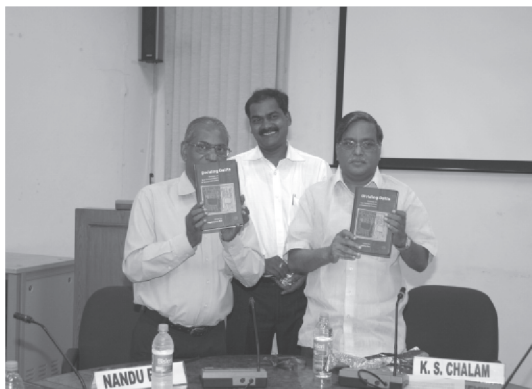
Although I had a great dream to join JNU earlier I could join here only in 1989 for my MPhil programme at CPS after a brief (two year) stint of work at the Department of Education (MHRD, New Delhi) and after that I left for SOAS, London for my PhD in Political Science under the Commonwealth (UK) Fellowship Plan. Had I known that JNU has an undergraduate course in many foreign languages, I would have definitely joined it then. After the graduation, the academic session at Allahabad University was late by more than a year, hence the missed opportunity.

The JNU admission offer came as a breather for me. Coming from a rural background from a very simple family in a remote village in Bhagalpur district of Bihar, the very first experiences were thrilling, exciting as well as empowering. Everybody respected everybody for his/her individuality, for what 's/he actually was' irrespective of caste, class, upbringing, linguistic and communicative competence and academic exposure. This typical JNU characteristic respect for and recognition of individual 'difference' really empowered me in every sense and made me prosper vigorously and rapidly to the second and third stages of my launch into real academics and really cherished friendships. My soul craved for romance in academics, to become an intellectual and have great friends, and to some extent now I have all these although I bit disillusioned with 'genuine' academics and 'academic freedom' as it exists today in most Indian institutions.

I think most of us who joined JNU those days in 1980s or earlier have similar JNU stories to narrate albeit some deviations were caused by serious compulsions of choosing a career in the civil services. But largely, the contours and shades of this JNU dream narratives are more or less the same. All of us those days believed that people – students, alumni, faculty, staff – who lived the JNU experience understood themselves as part of something culturally, socially and intellectually significant. Education, culture, peer learning and enjoyment were the main facets of inspirational JNU life. And JNU offered opportunities as vast as the landscape that surrounds it. JNU life offered us creative, analytical, investigative, and intellectual strength. Individual learning with mutual respect for each other's ways of seeing was the focus of campus life and education at JNU.

The JNU created aspiring individuals (on professional basis) and groups (mainly on ideological basis). Students from a full range of all core subjects – foreign languages, Indian languages, science, history, political science, sociology, etc. engaged themselves in national and international issues, ideas, information, and ways of thinking that helped them expand their mind and life. Except for a few civil services aspiring groups and some estranged philosophers (pun intended), JNU guys and girls had irresistible passion, love and romance for ideas and experiments in every sphere of life. There were some brilliant students who had somewhat extraordinary command of a subject to inform and persuade others. They weren't afraid to swap opinions. And majority of JNU students grew...in knowledge, in intellectual skills, and in confidence. Yes, there was also another side to this: Derrida, Foucault and Sex after a few pegs of rum/whisky or dope for the select few and fantasizing gossip, smokes, paans and tea for the majority.

Life at JNU after 1991-92



Today, in 2009 JNU has a bustling environment, with around 7000 students, with the addition of many new hostels. I left JNU as a student in September 1993 midway through my PhD work. I saw JNU campus life vitiated by three important but cumulative turn of events with the onset of 1990s. The first was the ushering in of liberalization, privatization and globalization policy, which marked a shift in individual attitudes and values with increasing market individualism, consumerism and careerism or professionalism. This also led to degradation of values in research, teaching and the collective campus life. The other two events were political in nature brought out by 'mandalisation' (backward class movements) and 'kamandalisation' (e.g. saffron upsurge) affecting every aspect of social and public life in India including universities and organizations.

The 1990s and 2000s presented JNU qualitatively a very different environment than the previous decades as it was then known and experienced. During the 70s and 80s, the University had a relatively small student population, mostly from poorer and rural backgrounds except for girl students, who mainly came from urban educated middle classes. Whilst the earlier generation of students had classes and disputations every day over the dining table or dhabas, the present generation of students of this decade, seems to take interest mainly in classes or grades and the fast food life at the numerous dhabas and glittering malls. Chatting, internet surfing, and whiling away time are commonly seen. Lots of money and time is wasted on chatting, on jokes and cokes in the new 'malls' but they would resist any hostel fee hike. They hardly take any serious interest in national and international issues, ideas and opinions, which do not have immediate spin-off for them.

The wholesome (cumulative) impact of these three historical events also affected the campus life of JNU. I may be wrong, but after a gap of almost 16 years when I again joined JNU as a member of the Faculty, things seems to have changed a lot whether for the 'good' or for the 'worse', only time and history will tell. Students no longer now seem to be interested in higher pursuits of life and learning but they see the university as an extension of school or workplace. Student unions are in place even today but they do not appear to have stood the test of time. Individual students as career oriented professionals might be the new success 'mantra' but in this decline in JNU life could be a great loss for the society, for the nation and for the 'values' it upheld sometime ago.

Ajay Kumar, Associate Professor, GAE, SSS, MPhil/PhD batch 1989-93

It Happens Only in JNU!

Experience comes from bad judgment. Good judgment comes from experience.

- unknown

Experience as a general concept comprises knowledge of or skill in or observation of something or some event gained through involvement in or exposure to that thing or event. There are several events in JNU that I would like to narrate but I am supposed to write my experience in 1500 words. Let me start with the most unforgettable and the first event of my JNU life.

28 July 1994. My uncle and I reached Nizamuddin Railway Station by Mangala Express at around 7 am. With our broken Hindi (my uncle thought he could speak better Hindi than me because he was a Railway employee and I thought I could speak much better than him because I lived in Hyderabad for quite sometime) we managed to reach upto Munirka by bus. At Munirka we decided to hire an auto rickshaw. In order to prove my proficiency in Hindi I asked the auto wala "JNU jayenga?" He said, "pachees rupya". Then I said, "No, no. I will give only pachaas rupya". He immediately agreed smilingly. I was so proud of myself that I bargained successfully and that too in Hindi. My uncle was very very happy for two reasons. (a) He didn't have to walk anymore as he has rickety legs and (b) He didn't have to carry my 20 kg luggage. When we reached JNU Administration Block I gave 25 rupees to the auto driver. Then I don't know and I still don't remember what he said in Hindi. He laughed and hit his forehead with his hand and accepted happily 25 rupees and left.

It was 9.30 am. I had all my testimonials in my red colour file. At the entrance of Administration Block there were at least 5 to 6 Assistance Desks displaying their own party banners. I fell prey to the ABVP desk. I am thankful and grateful to that organization. What is more interesting is that my understanding of this English acronym of AKHIL BHARTIYA VIDHYARTI PARISHAD. For quite some time I thought ABVP was the Hindi translation of ALL INDIA STUDENTS' ASSOCIATION (AISA). I felt terribly ashamed of myself when I learnt that these two parties are two extremes. The former is extreme right and the latter is extreme left (just not extreme left but ultra left as my classmate Kumar Dhananjay explained to me later).

I must narrate the most touching experience in JNU. Thanks to ABVP aka AISA. The person who helped me in admission mission (that turned out to be fait accompli in 2 days) took me to his room no. 105, Kaveri Hostel. He not only gave me a place to stay but he ordered me to sleep on his bed because he said a South Indian would not be able to tolerate this cold weather. This man quietly spread his mattress on the floor and slept. What a kind gesture! I am indebted to him forever. I stayed with him for a week. Fortunately I got my room in Narmada Hostel. I still go to Narmada Hostel whenever I feel lonely and depressed. Believe me the ambience of Narmada Hostel and Teflas Canteen gives me an immense pleasure even today. The parapets of Teflas and the trees which were just small saplings 14 years ago still talk to me. Just not these trees but every brick block in Ganga Dhaba, rock in Parthasarathy Rocks, every bus stop, benches in K.C., table tennis courts of all the hostels of JNU, last but not the least my mentor and god father Mr. Mallick talk to me regularly.

To be fair to the concept called experience, let me also recount a sad experience. It is so sad that I can't forget till I die. It is the assassination of my dear friend Chandrashekhar, ex-JNUSU president who, I am told, never lost any elections he contested.

Just the year before he died, JNUSU under his leadership went on a strike against privatization of the University. I participated in the indefinite hunger strike not representing any political party. After 3 days of the hunger strike, a senior student told Chandrashekhar that his party had decided to go on a partial bandh. That is whoever wanted to attend the class



they may attend. I got furious. I intervened and asked him, "What will happen to me and to the cause?" He simply replied, "You are not a member of the Union. So you just shut up and go sit on a hunger strike". Fortunately the strike came to an end with a happy note as the then Vice Chancellor Prof. Y.K. Alagh agreed to withdraw the privatization bill. We must be happy and are privileged to be part of JNU public limited which was once ranked 183rd among top 200 universities of the world.



Another incident in Narmada Hostel mess is what I think the funniest of all experiences in JNU. One fine day I was having my breakfast at the Narmada mess table. In front of me sat a fat chap from Bihar. He asked me, "Why people in Tamilnadu refuse to speak in Hindi? They all know Hindi and yet they pretend as if they can't speak Hindi". I was extremely annoyed and said, "Why should I learn this (I used a four-letter word) language called Hindi when I can speak one of the oldest languages of the world?" He got provoked and threatened me that he would sue me in the Supreme Court. He said, "How dare you insult the matru bhasha and national language of India?" There was mounting tension in the mess. Then another guy from Maharashtra calmed me and that fellow down. He told me to keep my cool and said to him in Hindi that he should not force anyone to speak in a language that one doesn't know. I must say his timely intervention eased the tension. All of us are now good friends. The chap from Bihar is Shivilal Yadav who is working for JD(U) in Delhi, the Marathi guy's name is Suryawanshi who is an SP in Mumbai. This is the specialty of JNU and it happens only in JNU.



Ajith Kanna, Associate Professor, CFFS, SLL&CS

Parthasarathy Rocked

After nearly 37 years of association with JNU, I try to recollect the moments which seem to be of special significance to me. Our presence today on this famous PSR brings to my mind the shooting of a documentary film meant to create awareness about drug addiction and in which I happened to participate as an actor in the late seventies. The documentary was being produced by Ashish Mukherjee for our government and the bulk of it was shot here on this very place where we have all gathered today for the alumni meet as also in my room in the Jhelum Hostel. I had never taken or tasted drugs or hashish in my life, though some instances of drug addiction were common among JNU students of those days. I remember having been told by the director of the documentary not to shave for a couple of days and to recreate a look of a drug addict, a task which I found a little difficult but completed successfully. I remember the scene being shot with other student friends of mine, among



them Sonya Gupta, currently director, Centre for European & Latin American Studies, Jamia Milia Islamia, New Delhi and herself an accomplished actor and student activist. However, none of those who participated in the documentary as drug addicts had any addiction except for the famous Shanne Naqvi, who in spite of not being a student of JNU had become an integral part of JNU and its culture in those days.

The documentary was shot mostly in this very place where we the actors were asked to climb slowly from the open air theatre to the PSR and then sit in a circle and take a puff of the real stuff. The experience was exhilarating. Some other scenes were shot in my hostel room where I was supposed to be smoking while holding a cigarette in my trembling hands. The documentary was dubbed in 16 Indian languages and was shown in major cinema halls all over India. The experience of acting in such a documentary was extraordinary especially when some people who knew me but had never interacted with me in JNU or outside, after watching the documentary, were heard commenting “Arre, Dhingra ne to apne aap ko barbaad kar liya”, a comment which made me feel great about my acting talents.

Things have changed a lot since then. PSR is no longer a place for drug addicts. Another positive thing about it is its greenery all around. I wish the open air theatre could be maintained properly so that cultural activities are organized here on a regular basis.

Anil Dhingra, Professor, Centre of Spanish, Portuguese, Italian & Latin American Studies, SLL&CS

JNU Nostalgia

JNU in the good old days was an abode of genuine learning, imbibed not only in class-rooms but equally, if not more, through interaction, debates, study circles, and discussions over endless cups of tea at Nilgiris running into the wee hours of the morning. JNU was a place where the commonality of being a student made for bonding, regardless of one's ideological affiliations, and the common quest for knowledge made mentoring by the faculty a hallmark of this university. JNU was the gateway to discovering oneself and the other, recovering and unpeeling the multiple layers of the diversity and richness of India and Indian consciousness. For many of us it included being confronted and coming to terms for the first time with the stark reality of one's middle-class origins and maturing into responsible, accountable and caring young adults with a view to upholding principles, making an attempt, no matter how small, at making a difference. Everybody was an unforgettable character, a 'namuna' in the most positive sense of the word.

Getting to and out of the campus was an adventure in itself, since connectivity was poor to say the least. Many friendships and acquaintanceships with fellow students, whose names one often never knew, were struck while cursing the non-appearance of the bus, our life-line to the wilderness that constituted the city. The sight of the 612 turning the corner was greeted with sighs of relief and a mad rush to get on to the bus, particularly at lunch-time during the hot sweltering summer months. Despite the crowd, everybody managed to squeeze in and if someone was sighted at a distance, sprinting to make it, others would request the driver or conductor to hold on, the anguish of missing the bus was not something one would wish even on one's worst enemy. Basic courtesies were always extended – someone with a heavy bag was always offered help, whether one knew them or not and there was never any eve-teasing, no matter how crowded the bus and the elderly were always offered a seat. The camaraderie and bonhomie with the bus staff was another characteristic feature – in fact Pappu gave us free-rides when he was transferred to another bus route and we happened to hop on to the bus he was driving.



The 612 eventually made way for the 666, which like the 'mudrikas', ran in both directions, the route being circular, the first and the last stop being Poorvanchal and the A.I.I.M.S. being the mid-way point. Since the bus ran in both directions, JNU students could be seen precariously balanced on dividers waiting to make a dash across the road once the bus was sighted, gesticulating wildly in an effort to signal it to halt. The importance of the bus for students and residents of the campus became obvious when the bus had to be hi-jacked to Brahmaputra Hostel, when this first became operational, to ensure that the service was extended till that hostel. In addition to the DTC bus service, there was the JNU bus, which was a boon to scholars, facilitating access to libraries and archives in the city and making it very convenient to go on field trips. Certainly, JNU was privileged.



JNU spelt democracy. Hierarchies were sought to be deliberately eroded. Everybody was encouraged to speak their minds, to argue rationally, to overcome fear and intimidation, and to fight for their beliefs if required. All languages enjoyed the same status and were equally respected. Often one person used English because s/he was comfortable in that language and the response came in Hindi because the other person was more comfortable in that language. There was no value judgment attached. And people were well-read. The pluralism and multilingualism of India was reflected in the truly national character of the university. Being at JNU was an emancipative experience, breaking down prejudices, fostering independent thinking and tolerance, learning to respect others and otherness ...



Staying on has shattered many illusions – JNU has changed beyond imagination. To begin with – it is difficult to reconcile to the rampant consumerism: from a campus where on principle people did not own cars, today there are so many vehicles that we are in danger of running out of parking place! Simple living is no longer the mantra of the campus.

The Old Campus, popularly known as Down Campus, that had witnessed many demonstrations and protests, including the picketing of Prime Minister Indira Gandhi, then Chancellor of the University, is today home to Government Offices, including that of some security forces – ironic?



Finally, many of us, who have stayed on and benefited from the liberal and democratic culture of JNU have not really nurtured those values. Physically, this is reflected in the walling in of structures within the campus. There is, perhaps, much less community feeling and solidarity today than in the past. There is also a return to hierarchies. Openness and erosion of hierarchies does not mean, as we well know, lack of respect or the weakening of the institutional framework. Turning the clock back is neither possible nor desirable, but it would be worthwhile to contribute towards the on-going process of distilling the uniqueness of JNU.

What I Learnt Here : Two Plus Two is not Always Four

I joined M.Tech. programme in SC&SS in 1989. I completed my M.Tech and Ph.D. degree in 1991 and 1996 respectively. I joined as a member of the faculty in the School in 1997.

My initial experience at JNU was not good since I was made to rush to Lucknow University to bring my degree certificate by a Deputy Registrar and was asked to do so within three days. This in fact delayed my hostel allotment for more than a month whereas some of my friends in the same situation were allowed to submit their degree later. This in fact disappointed me since I had to manage with my relatives for my stay. I am writing this to say that I was not smart enough make use of the various political groups helping students during admission time. It was due to my simple background in the hills of Uttarakhand.

At the same time I found the atmosphere in the School as well as Hostels quite suitable for me since students were helpful. Specially, my classmates of M.Tech were quite supportive. One reason may be that in my batch, the students (about 20) were from almost all states of the country. After that I never saw such a culturally mixed lot coming to M.Tech in SC&SS. Coming after studying engineering for four years in Lucknow University, it was quite surprising for me to accept that the teachers can be so friendly with the students and there can be free interaction with teachers. It was surprising but pleasing too.

JNU was a great experience in my life as a student. Besides, learning academics in JNU, the important thing I started learning is about social issues through strongly contested discussion and debates. This I feel brought changes in my thinking process. I will explain it as that my thinking was linear, i.e. two plus two is always four, but JNU taught me it was not only the plus that mattered but that we must also take the context into account before making a final decision.

The most important thing I like about JNU (specially SC&SS) is freedom to choose your supervisor. I will share my experience here. After completion of M.Tech course work, all of my classmates were looking for their supervisors. I talked to one of my professors who asked me to come the next day. The moment I left his room I wondered why he had not signed my folio and asked me to come the next day. I could not meet him the next day. On the third day when I was about to meet him, my classmates, who were gathered in a room discussing about choosing supervisors, informed me that the Professor was looking for me the previous day. This made me afraid to meet him. In the mean time another Professor was passing by and one of my class mates said "Isee ko pakar lo" (catch hold of him). I started following him to his cabin. He talked to me for five minutes and signed my folios. I cannot imagine the happiness of that moment. It is not only the choice of supervisors, JNU also gives student freedom to work in the area of his/her interest. Better teacher and student relation in JNU provides helpful and encouraging environment for research and makes it a distinct university.

I remember, the GBMs in SC&SS where students participated in large numbers to debate on various issues. This was an experience quite amazing and opposite to my earlier conviction that science students are not politically motivated. This reminds me of the political arithmetic we used to have to elect councilors from our group (not a political group). This group included students from all three programmes - Ph.D., M.Tech and MCA of the School and fought against a particular political ideology which few individuals wanted to have in the School. It will be dishonesty, if I say all students in the group were apolitical. Few in the group, which I realized later on, also had strong political ideology.

My individual experience, initially after joining the university as a member of the faculty, is not very good. But assessing the



university based on mere individual experience may not be appropriate. However, the initial difficulties and challenges helped me to emerge as an independent individual. It is equally possible in JNU to face challenges without fear and to find support from other corners for your cause. If I go a little further, without exaggerating, you can fearlessly express your independent views on issues to the authorities and in other forums. This is what I feel is one of the wonderful gifts given to us by our founder colleagues. But at the end, I will also express my apprehensions about slow degradation in fearless and well-debated interactions at various forums. But, I am sure JNU has the atmosphere and people to defy this.

D.K. Lobiyal, Associate Professor, SC&SS, JNU

'Muzhe JNU Ho Gaya Hai': From a Teacher's Diary Who Came as a Student.



For a JNUite it is never easy to talk or write about JNU, because speech or writing about a place or a person requires a space apart from it, a neutral space that makes thinking about it possible. JNU is so much part of me, it has so deeply impressed my sensibility that it is difficult to extricate myself out of it, and so write about it. JNU grows on you as a student; you grow with it as a teacher.



I am to write about the transition or the lack of it from being a student to being a teacher. As a student, I had come from Arunachal Pradesh with naïve impressions about the university. From what I had gathered from my teachers in Arunachal who were JNU alumni, I created a JNU of my mind. But the real JNU that I subsequently knew was even more glorious. In the beginning, the professors seemed intimidating as I keenly observed them in the classes, corridors and the canteens. I would visualize them balancing invisible shelves of books on their heads, as village women balance pots of water on theirs. I was shy of talking to my classmates. I fumbled for the best words that were not to be. I felt let down. But soon I began feeling the nerve of JNU. I met teachers who far from being intimidating presences, invited participation and encouraged points of view that were our own. The awareness that it was not only possible but essential to have diverse ideas and opinions on a single subject was what the class taught us. Outside the class, JNU opened itself up to our impressionable minds not as a cask full of wisdom but as a never-ending enigma. I remember telling my friends from Delhi that the moment you step in the campus from the north gate, you smell and feel the touch of JNU in the air. But what exactly is this smell or touch, you fail to describe. Out at Ganga Dhaba, among groups of eager talkers separated by the subjects of their talk,



you could overhear- and here you are invited to not only to overhear but to even participate- a Bush being demolished, a Saddam being resurrected; you would find a Palestine resisting an Israel; a little farther on Jhelum Lawns, you would witness in a street play a reincarnated Draupadi challenging patriarchy; further on in Sutlej hostel during the post-dinner talk on the nuclear test you would hear an argument fall and another rise; almost in every part of the campus where students live, some activity might have either matured or started broiling.

Whether you are a student or a teacher, the university broadens your outlook; it makes you extremely tolerant for its sheer diversity, if not for anything else. Students and the teachers from different parts of the country and world, with different languages, cultures and regions all co-exist by not silencing the other, but by supplanting their particularity to it. You could never possess the idea of JNU as you would own the idea of your family, because its diverse ideas and ideologies that each grow as solidly as its rocky terrain oppose that. And yet JNU is a family- if you ask any former student- and that is the beauty of this university.

The moving on from being a student to becoming a teacher has been like changing the vantage points of looking at the same scene. The change of position entails loss and gain of sorts that do not affect the essence of the scene itself, but presents different angles to the viewer. As a teacher, for instance, I really miss being part of the UGMs on the various issues. I grow nostalgic of them as of the dinner table discussions, or the JNU elections euphoria, which has unfortunately been put on hold. As a teacher, I really miss being at Parasarthy Rocks in the middle of the night, standing on the tallest rock there and singing to the stars songs of a better world. I envy my students.

But there is a gain as well, and a precious gain indeed. I believe as a teacher one is paid to work entirely on oneself. I realize this as I grow with some of the brightest minds of the country. There is, however, a curious aspect of a teacher's life in JNU, which I think is available more to those who have also been students on this campus. Interacting with students both inside and outside the class, you continue to connect with that essential half of JNU which lies outside the class. You continue to be rooted there. And this connection to that life outside the class is so important, because it has to a great extent made you what you are today.

Therefore, from being a student to being a teacher, there has not been any perceptible transition, a change of circumstances there has definitely been. Every change of circumstance brings with it newer realizations, but the old experiences are equally alive if you live at the same place, especially if the place is as dynamic as JNU. However, as a teacher, one would feel little more responsible to the heritage that one has received from great teachers like Professor Meenakshi Mukherjee, who passed away recently. One would only feel humbled to inherit such a rich heritage.

Dhananjay Singh, Assistant Professor, Centre for English Studies, SLL&CS

Journey from a Small Town to J N U-Some Personal Reflections

I joined JNU on 4th August 1971 and stayed on since then without finding a way out of this beautiful vibrant institution and campus. After completing M.A. (Geography) from Panjab University in 1971, I was looking for an opportunity to enrol myself for PhD in some good university and was keen to get scholarship/fellowship for my further studies. One of my teachers at Chandigarh mentioned about a new university coming up at Delhi which he knew as J.L.N.U. (Jawahar Lal Nehru University). I was told that this university was located at Vigyan Bhawan New Delhi. So I came for admission form and applied for PhD programme. Our interview for admission was held at the Annexe of Vigyan Bhawan. Interview was conducted by a large



board with a very distinguished looking gentleman sitting at the centre of the interview board. This person asked a number of questions which I thought I answered correctly. Towards the end of my interview, he asked me if I would like to work for my research on Ladakh. Believe me I knew nothing about Ladakh but my quick reply was "Sir I would love to work on Ladakh". This was because I was desperate to get admission in JNU. I also learnt that admission shall not be for PhD but for M.Phil./PhD Programme. M.Phil. was a new degree first time introduced by JNU. I received a telegram in the last week of July 1971 confirming my admission in M.Phil./PhD Programme of JNU and was advised to join before 4th of August when the classes were supposed to begin. The address mentioned in the telegram was JNU Campus New Mehrauli Road which now we know as JNU old campus. However, in order to find the possibilities of getting a fellowship, I came to Vigyan Bhawan the next day. I reached the office during lunch time and was asked to wait for HOD as he had gone for lunch. I used this spare time to look at the notice board where the list of selected students had been put up. Many names sounded rather strange to me as having grown up in a small town and studied in a state university, I was basically familiar only with names of people of Punjab and Haryana. For example, names like Keya Deb, Avinash Wamanrao Rohankar, Syed Sahid Akhtar Jafri and Sauquat Sultana Siddiqi were quiet alien in my vocabulary. This was my first lesson in JNU showing my rather limited vision of people of this country. While I was engrossed looking at the notice board, somebody placed his hand on my shoulder and said "Hello Harjit when did you come to Delhi". He was the same distinguished looking person of the interview board and I learnt that he was HOD and his name was Prof. Moonis Raza. What came as a pleasant surprise was that he remembered my name and face after so many days of my interview. He took me to his office and offered me a cup of tea. This was my second lesson that a senior professor can be so informal and can make you feel at ease even with his overwhelming personality, a fact unknown to me till then. I went back to my home town Kalka after some discussion with him. I came back with my luggage on 3rd August to join JNU. We were told to pay the admission fee which was being collected in a room situated in the complex called CRS (Centre of Russian Studies). It is the same building which was later on occupied by the School of Physical Sciences and now houses the office of South Asian University. While paying my fee, I met another student who was also wearing a turban like me and had done M.A. (Geography) from Kurukshetra University. His name was Paramjit Singh Kamla and both of us were to join same programme in the Centre for the Study of Regional Development. On enquiry about hostel accommodation, we were advised to contact the Dean of Students. Prof. Moonis Raza was the first Dean of Students of JNU. We went to his office. He contacted the Engineering Department and was told that hostel rooms were not ready for occupation.

But the Chief Engineer said that some rooms shall be made ready in the evening. So we were told to come back by 5.30 pm. By evening, four rooms located in one corner on fifth floor were ready. We were asked to carry our heavy baggage to the fifth floor and there was no lift in the building. Prof. Raza accompanied us. We were asked to select any two rooms out of the four. Since all rooms were double-seated, we requested that both of us be allotted the same room. The Dean told us that two room-mates should not be from the same region, same religion and from the same discipline otherwise how would they learn about other people. In our case all the three things were same, so we were allotted two different rooms. This was my third lesson in JNU to respect diversity and plurality and must be tolerant to others and learn from each other. Subsequently, Prof. Dipankar Gupta a well known sociologist of India became my room-mate. He is a very intelligent and interesting person and I take pride in my friendship with him which is continuing till date and I hope it shall remain this way. I learnt many things from Prof. Gupta most of these are good positive things but he has rightly claimed in one of his write-ups that he also taught me how to smoke. Academic and hostel life in JNU was very innovative and exciting. Most teachers were very effective and had strong social and academic commitment. Prof. Moonis Raza was my PhD supervisor. I enjoyed a great opportunity by being his student, his teaching assistant and also later on as his colleague. I owe a lot to him in life.

All activities of JNU were confined to the Old Campus in earlier years. Land for new campus had been acquired and construction had begun. The first sector to come up in 1973 was Dakshinapuram. We were told that the concept a sector in JNU was to have three hostels surrounded by about 70 faculty houses and one hostel must be for girls. The purpose was not have gender based segregation and to encourage student-faculty interaction. Originally the university planned to build 16 such sectors but this idea was implemented only in the first two sectors namely Dakshinapuram and Utrakahand. Some of us shifted to the new campus in 1973. However, we found the design of hostel buildings a bit odd as these tapered upward. It meant that ground floor rooms were biggest and the size of rooms on upper floors progressively decreased. We complained about this but I remember Prof. Raza telling us that it was a pyramidal design. Pyramids are places for taking rest and school buildings are inverted pyramids meant for work. His idea was that the school buildings, library and laboratories should be accessible to students and teachers 24 hours a day and students should go to hostels only for taking meals and to sleep.

A few other points which I would like to mention about JNU pertain to teachers, evaluation methods and students' participation which contributed immensely towards making JNU a great institution. Most teachers were highly committed to teaching and research with clear thinking that research in university had a basic purpose to strengthen teaching to equip students with latest knowledge. Most teachers also had strong social commitment towards weaker sections of the society and poor areas of the country. This concern was built up in the unique admission policy of the university whereby ensuring that JNU becomes a true national university with representation of students coming with poor background and from deprived regions. Informal sessions of long discussions and debates with teachers have been the hallmark of learning in JNU. Innovative methods of evaluation were evolved by introducing term papers, seminar papers, book reviews and literature surveys. These sessionals ensured that students do adequate reading to secure good grades. Finally, I would like to mention very positive role of student community of JNU. Most students and teachers of JNU always held liberal views on all national and international issues. Institutions like JNUSU and SFCs (Student- Faculty Committees) were built with tremendous responsibility and social/academic commitment. Issues were discussed and debated with the purpose of arriving at consensus. It was clear that the university had no place for force and violence. Let us look back and see whether we are still adhering to some of these values.

Harjit Singh, CSRD, SSS

Memories of JNU



JNU in large areas has become a myth. An activist friend of mine wearing an old kurta and carrying a jhola had to face a torrent of abuse from a judge as part of a scourge of JNU activists meddling in everything. But poor Xavier had never been to JNU! The tradition of radicalism began very early. General Body meetings would start sharp at 2 PM go on till 2 AM and be adjourned till an equally long session the next day. Election debates were even more wide ranging. The February 1978 election for JNUSU centred around the debate of whether Trotsky or Stalin was right about the Russian revolution. These were not ad hoc debates. Speakers read for days, came with written points and the level of theoretical discourse was very high. Public meetings were well attended and would go on till beyond midnight.



There were always plenty of questions. That level of informed debate is no longer so common. Nor is the friendship that existed between students of sharply opposing viewpoints. There was plenty of humour too. A wall paper called 'Orgy' with cartoons and all, graced the campus for some months, lampooning almost everyone, including the organizations to which the editors belonged. Teachers also did their bit. After a fiery debate between Tariq Ali and Prof. C.P. Bhambri, about the September 1973 coup in Chile, Prof. Bhambri next day in class said that there were books about Political science being made easy, physics made easy etc. And that Tariq Ali had just read one on 'revolution made easy'.



One misses the intellectual quality of those debates, though the intensity is still very much still there. As for my transition from the Students Union to the JNU Teachers' Association there are some in the administration who feel it is incomplete.

JNU's good fortune has been that a large number of its alumni have come into the faculty. And their support for democratic causes, their helpfulness to their students, and their willingness to espouse progressive causes not only outside campus but outside India is very much a heritage of the old JNU.



The Teachers Association has also become more radical and pro-student than the TAs of old, when the JNUSU could count upon the support of a dozen or so teachers. In the faculty the percentage of radicals might have diminished but still they are disproportionately high compared to other campuses. In national teachers struggles JNU TA representatives consistently offer valuable suggestions which are appreciated.

Linkages are still strong. When I joined JNU as a faculty in 1990 I did not feel I

had been away because those fortunate to have been here as students have been shaped for life. So for me having been a student activist, it was a natural transition to being a teachers' activist, and that too one supporting the same causes or similar ones that one had done in one's youth. This shows in other ways. Those of us who wore jeans as students, wear them as professors, even if the old brands are no longer there.

The strong links between students and teachers still manifest themselves with teachers still supporting progressive student causes. One only wishes that the widespread sense of humour had remained. In the old days in a presidential debate a candidate quoting Marx said 'doubt everything'. When he was asked his name his questioner said: 'I doubt'.

There has been major democratization in JNU. After years of struggle there are three elected representatives in the Executive Council, who also attend University Court meetings. Hopefully the modalities of elected student representation in the board of Studies and Academic Council will be worked out. It is commonplace that in India there has been a decline of institutions. But JNU has neither declined nor reclined. May this vision live on.

Kamal Mitra Chenoy, SIS

From Staff to Student to Staff

JNU is a unique institution in higher education with a commitment to nurture talent irrespective of the students' backgrounds and constraints. Right from its inception, JNU is a torch bearer of "inclusiveness" in all its activities and functions and made it as an integral part of its growth. It provides the right environment and platform not only for the bright ones but also for those who are from the weaker sections and those too who are differently-abled. The founders of this wonderful university had a clear vision and imparted "sensitivity" "accountability" and excellence to staff, students and teachers. JNUites receive encouragement, freedom and positive support from the administration in most of the matters which also played a major role in shaping up this university and many institutions are now either following or emulating the JNU model.

I joined this university as a technical staff in the early nineties with a Masters degree in Physics (with a bit of experience in teaching physics to engineering students) and was exploring many options for my personal career. Those days were the beginning of the "silicon era" in our country and all those who could distinguish computers and typewriters were making a beeline to US. Many of my friends left me and I was somewhat mentally reluctant even to consider that option. May be somewhat "genetically defective". I was one of the privileged one in JNU to use a Personal computer system with a big floppy drive to perform very simple analysis. As part of my duty, I used to search "databases" just for the references using the so called high speed modems (1200 bps) and noisy telephone lines to access systems in USA. Our ears were so trained that with the type of "hissing sound" from the modem, we could make out whether the systems were connected or not. It was really funny. Then we set up the "snail mail" facility in a small cabin for the faculty and they would stand outside quietly waiting for their turn. Most of the time "Juniors" were ahead of "Seniors" and both were given hardly ten minutes to do their job, no problems. They understood the constraints and co-operated. My active involvement in such "IT technology missions" within JNU gave me ample opportunities to interact with teachers and research scholars. I got a reasonably good offer from IIT Delhi and resigned but Prof. Asis Datta (the then Rector) made sure that I was not leaving and he delivered whatever he promised. I did not know him personally and never requested him for this but he did on his own perhaps in the interest of the "JNU system". Anyway we all know JNU is accommodative for both "hard working" as well as "hardly working" people and any decision/action is not going to affect JNU drastically.



I was slowly attracted and motivated to make a career in academics and more or less closed my search for a job outside JNU. Having made up my mind to attach myself with academics in some way, my next task was to join for a PhD program. I was attached to the then Centre for Biotechnology and all the faculty encouraged and helped me to register for the Ph.D program on a subject which I never studied seriously in my life “biology”. I would like to make a special mention of my supervisors Prof. Karmeshu and Prof. Rakesh Bhatnagar in particular. Prof. Sudhir Sopory (presently at ICGEB) was my boss and he helped me in getting the necessary permission from the “mighty” admin. I can't even pronounce the names of the bacterial species properly and everything was new to me. I knew, it was going to be tough but I had a strong conviction that biology is an “exciting” area. The point that I am making here is about the academically conducive atmosphere of JNU and strong faculty support for young staff to make a beginning in academic career which is generally not seen elsewhere. I find married scholars, differently-abled persons, employed persons pursuing vigorously research programme in an area of their choice and there is an avenue for all of them to come up in life. Nurturing and strengthening the system is the prime motive and every one in JNU contributes their share with a sense of responsibility.

Being somewhat part of the teaching community, my interactions with my colleagues and teachers were generally of a routine type devoid of “excitement”. Most of the courses offered were run-of-the-mill type and did not cater to the research trends, so self-study was the best option. We all had the habit of spending hours in library browsing journals manually. It happened with me most of the time that whenever I looked for a particular issue it was either missing or misplaced or gone for binding. I guess the same trademark reply continues even now. It also often happened that whenever I managed to get an important paper and went to show it to my supervisor Prof. Karmeshu, he would wave his copy before my face. He spent more time in the library than all of us and we always tried to beat him in getting the latest references but most of the time we were on the losing side. We were no match to his energy and his curiosity to learn new things and he managed his research in a cool manner amidst his busy teaching and other assignments. I have the highest regard for him as he published more than hundred research papers in reputed journals without taking any funding or project which is amazingly rare in science. I was fortunate to have such a high caliber person as my supervisor.

Some of my lab mates who were also employed elsewhere used to meet every Saturday and Sunday to discuss about matters happening in JNU while sipping coffee or tea in the library canteen and then go back to our lab. When we would come again for the second round, most often we would see the same

people who were seated next to us in the first round, discussing some important points. Initially it looked bit strange, later we were told that the topic of their discussion may range from simple food to foreign policy. The message we got was, one can discuss academics seriously outside the four walls of the class room as well. By reading the handwritten posters at the library canteen, we the novice, would get updated about the burning issues that faces the country and admired the neat crystal clear description of the core issue. Some of these points got etched in our memory permanently and often sensitized our minds and beliefs. I saw a handful of students silently walking across the pandal to mark their protest during the silver jubilee function and which did not create any mess but delivered their message. It was an eye-opener for me to see students conduct themselves in a gentle way but at the same time giving a strong message to the “system”. Their act was noticed and respected.

During my PhD program, I could not enjoy or cherish the “life” that a normal JNUite gets in the sprawling beautiful campus as I was a resident of the staff quarters. I missed my role in the high voltage but dignified electioneering process, gup-shup in Dhabas, cat and mouse game with the administration, silent torch light procession for the “rights”, relay or indefinite hunger strike etc. One festival which I never miss is the ‘Holi’ celebrations and I see the true loving spirit in full bloom at the Jhelum lawns. Generally, I use this occasion to invite my school students for a lunch which includes idlis and vadas as a special item. Some of them however, can not take it as their stomach is already filled up with the “holy special juice”.

There was no compulsory course work prescribed for Direct Ph.d at that time, so no distinction between the so called “class hours” and my “duty hours”, as both coincided in my case. I belonged to a different “tribe or class” of research students in JNU and hence I am not in a position to describe the charms of a student's life especially in JNU. Nevertheless, as a resident of the campus for almost two decades, I could see the evolution of “life” in JNU through my “lens”. The comforts in the campus have increased and I can see the typical JNU spirit slowly waning. We generally walked across to Munirka or took the campus shuttle (which don't ply these days) for shopping and the campus had fewer cars and bikes. Our centre i.e BIC just had one small room, SPS and CBT shared few rooms but there was no grumblings about space and often we all went to the old library canteen together. Those things are not visible these days. The inaugural function of any event was generally very simple and less tense and I haven't seen any “shamiana” for such occasions outside the buildings.

I became a faculty of School of Information Technology and we do have a fairly strong group in “computational biology” led by Prof. Ramaswamy and Prof. Alok Bhattacharya. The work environment is marked by cordiality. We make it a point to celebrate with a small tea party with all students, teachers and staff whenever somebody publishes a paper in a journal. This small act motivates the students and the joy is shared. We also listen to the genuine grievances of the students and candidly admit our fault/ mistakes and repair action is set in motion. This has resulted in a healthy relationship with students. When one of my diploma students with only a four months effort published a paper in a journal, I felt my “worthiness” for the job and tried to work with more “rigour”. I get lots of emails from my past students (mostly from abroad) on “Teachers' day” and I feel humbled and feel some sort of satisfaction in my “karma”.

I enjoyed my short stint as a warden of the newly constructed Chandrabhaga hostel and had a glimpse of the “happenings” in a JNU hostel life. I always took student's side for genuine cause in official meetings. As a mess warden, I noticed girls were skipping the breakfast because of the “oily” items. As it was a new hostel and that too with contract staff, some workers were designated as helpers (i.e everyone was on the learning curve). I trained them how to make idlis and upma and told them to offer this as an alternative to “oily stuff”. After a week, when I took stock of the situation, the story remained the same. On enquiry I found that boys sniffed and came to the dining hall bit early and finished both the “oily food” and “idlis” leaving nothing for the girls. We increased the “quantity” and the problem got fixed. I am a pure vegetarian and used to laugh at



myself when I discussed the quantity , quality and the price of mutton/chicken/fish with the suppliers. But I could offer less help when student complained regarding improper cooking of these non-veg items.

JNU has to switch gears now to meet the challenging and competitive environment and accordingly we are witnessing increased activities in both academics and infrastructure. I am confident that JNUites will rise to the occasion and will seriously pursue academic and social issues with the same rigour and energy.

Krishnamachari, SIT



My Life and Times in JNU, my Alma Mater

I feel a little awkward to do write about JNU. I have always held JNU in high esteem because it is JNU that has given me the second birth to evolve myself to what I am today. Nevertheless, let me try to recollect some of the incidences that contributed to my growth. Frankly speaking, belonging to a humble family background and hailing from a neglected backward rural milieu of South Salmara, situated on the south bank of mighty river Brahmaputra, I never had any idea about the existence of JNU.



I hope it won't be out of place if as a prelude I mention here how my courageous voyage to an unknown Delhi metropolis began. It was possibly by accident that I landed in JNU in 1974. I reached Delhi at mid-night in the summer at the age of 19 years on receiving a positive response to my humble letter enquiring about DU from a long-lost student acquaintance and to get admission in Delhi University just after appearing in my final year graduation examination with Hons in Economics. So it was a 'mission admission' in Delhi University only.



I started my journey by Assam Mail on an auspicious day. When I reached Fakiragram station, about 60 kms away from my place I was told that the train was late by more than 24 hours due to the great All India Railway Strike. I spent the night at the station with anxiety. When I reached Delhi it was half past mid-night; the train was 36 hours late. I was very scared as I had never traveled this far alone. As advised, after encountering a lot of difficulties I hired an auto-rickshaw to reach DU Jubilee Hall alone at about 13.30 hours. Somehow I managed to stay with that student acquaintance that night. Next morning he told me that DU did not give provisional admission. My hopes dashed as I did not have the final result in my hand. I felt helpless since I came all the way taking all the trouble and difficulties to get admission in DU. At that point, when anxiety loomed large on my face, he told me that there was another university named JNU located in South Delhi where I could try my luck

because it gave provisional admission. So he dropped me in the evening for shelter at Assam house, Chankyapuri to deal with my problem of 'mission admission' alone.

As said, I never dreamt of joining JNU. One day I came along with some student aspirants to JNU campus and reluctantly applied for admission in MA Sociology, sat for the written examination and viva-voce tests, and finally I got selected. When I look back I feel it was a sort of tryst with destiny that I became a part of JNU community in 1974. It seems destiny had charted everything for me without any awareness. Joining JNU was indeed a turning point in my life. In the beginning, it was a fish-out-of-water like situation for me since Sociology was a new subject. Indeed life was full of struggles; the intellectual and cultural environment of JNU was unique and different in many ways than what I learnt and experienced in backward neglected land of lower Assam. In the first year I had to work hardest to cope with the academic demands of JNU with pressure of tutorials, term papers, monthly tests, field trips and other extra-curricular assignments and activities. Moreover, the campus was coloured with all shades of socio-cultural actions and ideological vibrations. No doubt it was the anxiety-inducing difficult situation in the beginning that made me cocooned as I failed to orient easily and accept everything offered on the JNU platter but it was the warm student-teacher relationship that made me felt secure, come out of the shell, overcame all the teething problems and ultimately succeed to become part of community of JNUites.

I was thrilled and excited to be a part of this vibrant environment where healthy and intellectually-stimulating dialogical culture and tradition are the regular order of the day with dialectical discourses, debate, discussions and many other socio-cultural activities. As said, JNU was a different world altogether where all shades of ideologies and ideologues were juxtaposed to interact, sharpen and grow. We cannot possibly think of JNU minus all these enriching interdisciplinary questioning processes. I learnt a lot from this type of format; the informal functioning style of JNU helped develop a sense of belonging and comradeship. I am happy to note that my days in JNU were quite fulfilling. It enriched me to face the growing challenges in life without fear. I am today what my Alma Mater JNU has made me, and with all humility I acknowledge it. I strongly feel what I learnt and experienced in JNU over the years had stood me in good stead. It would not have been possible had I been in any other university campus. In fact, the warm and informal teacher-student relationships and bond of friendships among students across Schools and Centres helped me overcome many of the initial anxieties and difficulties. My seniors, classmates, friends and comrades were always helpful and never made me insecure. The regular interactive sessions, dialogue and discourses in a friendly, informal atmosphere gave me tremendous courage to face life situations whether it was sweet or sour.

My teachers were the best; they were very knowledgeable, humane, cooperative and friendly. Moreover, continuous intellectual deliberations and reflections in different fora, be it in the classroom, seminar rooms, tutorial classes, library corridors, in and around swimming pool and gyms, in different Club activities, or at the cafeterias or Dhabas, or at the Parthasarathy rocks - everywhere the intellectually-charged atmosphere waited with open arms; it needs to be seen to be believed how students are shaped into full-grown JNUites with unique characteristics; its vibration and reverberations are felt instantly when one treads into the portal of JNU campus. I strongly believe that all these opportunities and experiences knowingly and unknowingly contributed in shaping my personality without, of course, losing the core values - 'simple living and high thinking' - received from my parents and family. In addition, a few student leaders acted as my 'idols'; I still cherish their company and friendship, and I still long for it. I am indeed proud to be a JNUite.

I left JNU for a year or two just after my M.A. to join Indian Air Force as I was selected on a permanent commission. In fact, I was the first person in our MA Sociology batch to get a job. But my destiny, it seems, wanted it otherwise, and I came back to JNU in 1978 to enroll in M. Phil/Ph. D in Sociology. During my M.Phil student days I became the first President of



Brahmaputra Hostel and fought many a battle to have certain basic facilities like Mess, Bus service, shopping centres etc. which were absent those days in the Poorvanchal. I remember how Com. Sitaram Yechuri came to extend support. We all had to come to Periyar Hostel for food. Staying in Poorvanchal was like living in Kalapani; with no boundary wall, infested with snakes and other dangerous night crawlers, the place was unsafe for the few lonely souls like us. In this context, I would like to recall a cold December mid-night incident, our Hostel was invaded by a gang of dacoits and they broke the main entrance glass door to enter our Warden's house. We were alerted and I had to lead a battalion of student hostellers to challenge the outlaws. Some of us went out in shivering cold night half asleep to challenge the gang without knowing they were armed. The invaders retreated and took position behind the nearby bushes in darkness next to under-construction flats. One of the gang members fired blank shots from the country-made pistol to scare us. A hot splinter hit me and we had to run for our lives back into the hostel!! It was indeed a hard life for the hostellers but it was a memorable one. However, our persistent struggles woke up the administration and ultimately they had to provide us all the basic amenities required for a healthy living in the hostel. In between of course I worked in several projects based in Amsterdam University, Mc Gill University, NIEPA, etc.

I never ever thought in my wildest dreams that one day I would join my alma mater as a faculty member. Before I could finish my Ph.D I joined Birla Institute of Scientific Research as research fellow. Seeing an advertisement for a faculty post I applied and got through out of sheer luck. I joined the faculty of the Adult Education Unit in the School of Social Sciences. I have been sincerely contributing my mite both inside and outside JNU fora in generating, expanding and disseminating the knowledge I gained over the years through my perseverance and tenacity. In brief, during this period over and above my academic work agenda and research activities, I periodically organized several local, regional, national and international Seminars.

As an NSS Coordinator, I conducted several capacity-building skill-based programmes for the youth and students of JNU and outside. Many extra-curricular activities like Debate/essay writing and Painting Competitions, elocution, eye/blood donation camps, literacy and health camps for the construction labourers, women safai karmacharies, maidservants, slum dwellers in and around JNU etc. were organized successfully. For the first time a Yoga workshop/ programme for about a year was organized by me in cooperation with Vivekananda Kendra, Kanyakumari in 1988-89 for the benefit of students/teachers and Karmacharis in the Old Transit House corridor. One notable event among many others was that for the first time in

JNU's history a month-long series of programme against drug addiction was successfully organized involving JNU community- teachers, karmacharis and students. And on the penultimate day, a historic Anti-Drug/ De-addiction March was organized with our VC leading us with a placard on Gandhi Jayanti Day in 1988 to generate awareness among the constituents of JNU. I still believe JNU offers tremendous opportunities and autonomy to every constituent to contribute their mite and become a part of nation-building process. Thus, my stint in JNU both as a student and as a faculty member has been a memorable one. But I must admit that I often feel nostalgic and do miss the Golden era of JNU which many of us experienced in earlier decades. I wish it comes back once again and I am sure it will not be far if we all work together towards it. This is my humble submission.

M.C. Paul, SSS

How Brown Was My Campus....

When asked to write about staying on in the university from where I had passed out, I felt like I was back in the classroom submitting an assignment whose due date was long past. Sitting in front of the cathode tube's blank screen, I felt the years rolling back and decided that I would write à la George Perec and note down all those stray and random memories that made JNU what it was so long ago and stood for all the good times we had spent in the dusty, hot and arid campus of those bygone days... for after all as Paul Valery said memory is the future of the past!

I remember...

When JNU 'new campus' was a vast expanse of brown, dry, packed earth and heat radiating rocks whose harshness was tempered by low and occasionally flowering natural shrubs next to newly planted trees that had still to take root.

Walking down campus through the short cut unrelieved by even the smallest sapling of a tree while the sun beat down on us unrelentingly.

When tea used to cost 25p a cup

When bus number 612 used to ferry us from down campus to Godavari and no further as nothing existed further than that hostel.

When Nilgiris was inaugurated and became the hub of our tea sessions and bun-omelette binges late at night.

When world economy, François Truffaut, women's rights were discussed against the background of the rich baritone of Naqvi singing into the night.

Where the TV set transmitted grainy, scratchy black and white images of a movie we couldn't decipher and sounds we couldn't catch but which we insisted on watching all the same

When Priya cinema was actually considered a blot on the JNU landscape and

When we had to walk precariously over wide water pipes to see a film there, sure of some JNU students to come back with over stinking, unlit and unchartered terrain



When there was actually a swimming pool that had water and in which we dipped our legs while consuming steaming cups of tea and flavoured milk!

There was actually a time when students used to look up at the planes that flew overhead and thought of far-off lands and unreachable destinations...

We were warned that we would lose our hearing and the buildings wouldn't last out the decade... with all that noise pollution.

When senior students used to point over the JNU boundary at a distant spot where the Indian Airlines plane had crashed and we could go and still pick up a few bits of the debris!



The Reading Room was located where the SBI counter is now located at down campus and where many fruitful and wasted hours were spent.

When the various centres actually had centrally-organised exam schedules and they used to take place in the L and S complex of rooms.

We used to take notes in long hand and, as we allotted each other portions of books to copy, we used several sheets of carbon paper to share those notes with our gang of friends, as photocopying had just about made its entry into the campus!



The only hostel to have a wall was Godavari and the other hostels flowed smoothly from one wing to another without any barriers.

There was a protest when Godavari started its own mess as it was felt that segregation was being imposed upon us!

When 'special dinners' were all about the dinners and not so much about dressing up special!



It was safe to walk anywhere on campus and PSR rocks used to be called the PSR plateau where most classes celebrated their official passing out of MA.

The chowkidars were JNU employees and knew all our friends and family who visited us.

When the horizon seemed to stretch into infinity and the Aravalli range was resplendent in all its wild brush and rock formations.

I remember...

When politics meant really only three main parties, SFI, AISF and the Free

Thinkers and listening to the absolutely charismatic Trotskyite Bana

When Rajaram and Sitaram referred to political leaders and were not part of any shloka!

When the police surrounded the campus one fine morning and a student leader was dragged into an ambassador car that zipped away in front of our horrified eyes and the gates were shut and two truckloads of policemen prevented anyone from following them...

A busload of people going to see George Fernandes in chains at the Tihar jail...

When JNU was the only institution to go on a 3 day strike when there was a state of emergency declared in the entire country...

When policemen in mufti sat in on classes and showed due embarrassment for having to do so... especially when having to conjugate irregular French verbs...

Elections were held in true JNU style that had bitter enemies pitted against each other in rhetoric battles, but sharing a cup of tea while continuing to disagree.

The ubiquitous jhola and beard were de rigueur on campus for any potential political candidate.

I remember...

How the 80s changed passive protest into something that didn't somehow fit into JNU ethos and for the first time there were no admissions one year and all of us were asked to vacate the hostels and uneasy was the normal quiet of our much praised campus.

Students became professional and idealism took a beating...

I remember ...

Crossing that invisible line from being a student to a faculty member and a warden where the flip side was not as picturesque as we had thought.

Now...

The tea obviously costs Rs. 2.50 a cup.

Three huge malls, a hotel and a sprawling residential colony surround JNU – a central university in more ways than one!

No one any longer looks up at the planes as we worry about carbon footprints. My hearing has certainly been impaired but the buildings have withstood the onslaught!

It is still safe to walk at night within the campus.



The initial trickle of three hostels named after rivers has now turned into a flood.

There are hostel nights with dance parties and cultural programmes!

The all night long discussions continue. There is still hope and some idealism...

The photocopier, p.c., and the mobile phone are the mainstay of our academic life.

I look out of my office room and see the verdant top of the trees that form a canopy over the walking path. My campus is green, lush and luxuriant in its multi hued offering of amaltas, bougainvilleas, fig trees and mango trees.

And as students still struggle to conjugate verbs, I wonder whether essentially, really that much has changed over the years...

JNU reinvents itself with each generation.

N.Kamala, Centre for French and Francophone Studies, SLL&CS



Some Scattered Pages from My Memory-Lane at JNU

Just after my higher secondary graduation in 1981, I came to JNU with my father. We had travelled from West Bengal to Delhi just a few days before the entrance test. Those days the JNU entrance tests were held in the hexagonal hall in the JNU Old Campus.

I got admission in the B.A. (Hons.) programme in Chinese. Then Chinese was taught in the Centre for Asian and African Languages. Both my hostel and the School of Languages were located in the Old Campus. The DTC bus no. 666 used to ply between the two campuses—old and new. Prof. Sanjay Chandra (residing in 12, Dakshinapuram) of CSRD used to be my local guardian. He has been our family friend since his active days as a young geologist. He made me confident in taking my own decisions. His three kids were very fond of me.

In the Chinese Department, I initially got a lot of guidance and encouragement from Prof. Tan Chung, and his wife Mrs. Huang I-shu who used to teach in D.U. I learnt the techniques of writing compositions in Chinese from Mrs. S.K. Yap Rahman.

I used to reside in a three-bedded room with an attached bath. This hostel named Narmada (not the present Narmada) had no mess facility. We had to brave rain, cold wind or summer heat and walk to the Club Building (presently



housing the Old Campus post-office) for our food. Every week I took tremendous pain in bringing Chinese films in heavy tin cans by buses of two different routes—all the way from the Chinese Embassy and again to return those. The films were screened for the benefit of the students of Chinese. This effort of mine lasted till my graduation in 1984. While plying between the old and new campuses by bus no. 666, the most interesting thing which used to happen was that students of different foreign languages conversed with their own classmates in the language they were learning. The students of French talked in French, those of Spanish in Spanish, and I talked in Chinese to my classmates. Since most of the European languages had proximity to English, the students of Chinese or Japanese could comprehend the basic meaning of the words uttered in those languages. But the ones learning European languages, on the contrary, could not make head or tail out of what we used to speak in Chinese or Japanese. These East Asian languages, with no Graeco-Latin agglutinative, were far beyond the reach of the speakers of European languages.

Two of my roommates were Hemant Habbu and Uttam Bharthare, both students of M.A., French. Both of them had come from the Sri Aurobindo Ashram of Pondicherry and were therefore conversant in Bengali. From 1981 till 1983, I stayed in that shared room. Those were the days of students' unrest and political turmoil. I vividly remember how the student leaders had opposed Mrs. Indira Gandhi's visit to JNU in 1983, and how many of them were ruthlessly beaten up by the Delhi Police. The crisis of 1983 sine die was looming large over our head. Most of us were relieved after the crisis got resolved. Those were the days when the student leaders of the Left used to be quite brilliant in studies, very much different from what we see today.

In April 1983, my parents visited Delhi. This was not a happy occasion. At the AIIMS, my father was diagnosed with a blood clot in his brain. Later the doctors in Calcutta found it to be a case of brain cancer. I stopped taking money from my father. Instead, I started working as a translator with different companies, translating their manuals and scientific data into Chinese. I earned through my hard labour and sent the money to my parents. Those days cancer medicines used to be imported and were pretty costly. Modern science might not be able to explain telepathy. But on 21 September 1984, after I had appeared in my monthly exam, I felt terribly depressed. I sat in the lawns in front of the old SIS building. In fact, that was the time when I lost my father. The booking of train tickets was difficult. I reached home four days after my father's demise. I was only 22 then. But I never broke down, nor did I compromise with my studies in the hours of crisis.

In 1984, I started residing in the Ganga Hostel in the JNU New Campus. This was a boys' hostel. And the Jhelum Hostel, opposite ours, was half girls' and half boys'. I got a single room accommodation on the top floor. Those days the students used to have Music Club, Film Club etc, where anyone of us could participate. I remember watching documentary films on people's movements across the world. I also recall learning various regional songs of India from each other. I used to sit with Manjushree Chauhan, Mahendra Sisodia, Vagish Jha and many others atop rocks spread across the campus, and sing songs in the evening. From my Manipuri friend Pradeep, I picked up two Manipuri songs; from Gopal, I learnt two Nepali songs. And at a cultural function at the Jhelum Lawns, we delighted the audience by singing these songs with guitar and dhol.

Sometime in early 1984, I met two Chinese research scholars, Wang Shuying and Qian Yongming. Both of them resided in Sutlej Hostel. I used to often practise my spoken Chinese with them. Wang was a scholar learning Hindi and was interested in Indian folk customs. Qian was doing a comparative study between the works of a famous Chinese writer Lu Xun and Premchand. I probably still have a few books and dictionaries in Chinese that they gave me.

In October-November 1984, the anti-Sikh riot broke out in Delhi after Mrs. Indira Gandhi's assassination. The JNU Campus was besieged from all sides. The JNU Students' Union organized the students and made arrangements for the security on



campus. Each one of us was given an iron rod. We stood guarding the different outlets across the campus throughout the night in shifts. Many people from the Sikh community who could manage escaping the savage attacks by Congress goons were given safe shelter in JNU. We, in fact, saved several Sikh students and even teachers from the clutches of the NSUI activists on campus. Two days after the mayhem had begun, I and Abhijit Karkun trudged across the thorny stretch of bushes and mica quarries, and approached the Palam area on foot. We found roads guarded by military tanks. Everyday we saw shops belonging to Sikhs being gutted by the political goons. Despite our several phone calls, no fire brigade service came to the rescue of the hapless Sikhs. One can never forget the horrifying scenes by the roadside. In the hostel mess, for two weeks there was nothing else except some low quality of glutinous rice, substandard dal and potatoes for our consumption.



In February 1986, one evening I went with my friends to the Chanakya Cinema to watch a movie named "Sometimes the Runner Stumbles". On our way back, we had to chase the night service DTC bus that was not halting at the stop. I didn't notice a roadside drain and the result was a fracture to my left foot. I became the unfortunate runner that night. My friends tried to get the JNU ambulance for me but in vain. So at 1:30 am Avijit Pathak and another friend of mine took me by an auto to the AIIMS. My leg was plastered only the next morning. The plaster on my leg became a place for my friends for writing all sorts of funny things. I was bedridden for one month. My friends, mostly from CSRD, Sushmito Mukherjee, Arup Khan, Anuradha Banerjee, Sucharita Sen used to bring me food from the mess, or even bring dishes prepared by them. During my one-month 'confinement', I started translating the poems of Lu Xun from Chinese into Bengali. That was the beginning of my creative life. In 1986, I left JNU after completing my M.A. in Chinese. I went to China for higher studies in August 1986, and came back in July 1988.



My life in JNU began once again in June 1989 when I joined as a teacher. I renewed my life in the "Lungs of Delhi". With great enthusiasm I started teaching my students not only Chinese but also Chinese songs and skits. Because of tremendous shortage of housing facilities, I was given a room in Old Mahanadi complex in Poorvanchal. There I spent five years. I had to stay with my wife and little daughter in that small room till 1994. Nevertheless our life near the vast stretch of jungle was not without delight. After the monsoon, scorpions used to climb up onto the roads. Catching glimpses of porcupines, hares, foxes, antelopes, nilgais, weasels, snakes etc was not difficult. Due to the gradual denudation of the forest cover, mainly as a result of the expansion of our "material civilization", these creatures are fast vanishing from our sight. So-called "animal lovers" have reduced themselves to petty "dog-lovers".



In August 1990, we finally left for the New Campus. Our schools shifted to the new buildings.

After completing twenty years of my teaching in JNU, and 28 years of my association with JNU, I can easily proclaim that I have not only been a JNU-ite, but have also become integrated with a global culture.

Priyadarsi Mukherji, CCSEAS, SLLCS

Staying OnWithout any Regrets

Little did I know when I joined the JNU in 1973 as one of two M. A. students in the Centre of German Studies that I would spend the rest of my professional life here. Having done my B. A. from Elphinstone College, Bombay (SORRY! Mumbai) I was completely unprepared for my encounter with the JNU, both academically as well as politically. Suddenly, I was expected to work independently, spend time in the library, write term papers and, horror of horrors, expected to think for myself! The two years of M. A. opened my eyes to a system of teaching and learning that has remained with me since.

Student elections were another eye-opener with passionate ideological debates that made us aware of larger questions which, in turn, influenced our way of thinking. The productive turmoil of these two years is difficult to describe, but it meant that when I was given a chance to stay on, I took it!

Since I started teaching in what was, and perhaps even today is, the best department of German in the country there was no incentive to even think of moving away. So I have stayed on since 1975 without any regrets.

There may not be any regrets, but there is a sense of disappointment at the passing away of much that characterized JNU in the early days. The quantitative growth of the university has brought many changes with it, not always for the better, and the changing times have also changed the framework within which we teach. One of the biggest challenges that I face today is to accept the changes without compromising too many of my ideals regarding education. When one continues to regard education as a broad process involving an inner mental growth and a concomitant change in perceptions and values, it is sometimes difficult to deal with the more pragmatic concerns of students about job possibilities after their course of study. While these concerns are valid, the task is to ensure that university education does not become purely a vocational course. The onus is on the teachers here, for it is up to them to generate interest in the course. Passion for one's chosen field of teaching is all that is required, apart from the necessary skills, of course, for this passion will invariably communicate itself to the students.

The most wonderful aspect of the Centre of German Studies is that there is no fixed syllabus, just a framework for every course, which is then filled in by the teacher concerned. This gives us the possibility to experiment, to combine our teaching with our current research and to learn from discussions with the students. Because of this the job is never boring, each group and each new semester brings new discoveries and we can continue to grow. When people therefore ask me why, after 34 years of teaching, I still need to prepare classes, I don't have a simple answer. I know of very few professions that allow for this kind of growth. Therefore, there are no regrets, on the contrary, I consider myself lucky that I have been able to stay on.

Rekha Vaidyaranjan, Centre for German Studies, SLL&CS

Home at Last



A stayer.... Is that what we are called? Well I don't really mind because I never got to stay anywhere too long as my father was in a transferrable job. When I first walked into JNU on that hot July day in 1976 to join 2nd year Russian I really felt like this was the one place where I would like to stay forever.



In 1976 JNU was a relatively small place. We were very few students and everyone knew everyone. JNU was buzzing at that time. It had just faced the horrors of the beginnings of the emergency and as new comers we were all told tales of that terrible time. In 1977 the emergency was lifted and JNU was finally going to have elections again. It was absolutely tremendous. Campaigning, the elections, and then the counting. The elections were followed by a lock out. The University was closed sine die but as students we did not allow that to happen. In one clean swoop we took over the library, the messes, and the teaching. We made sure that all classes were held, that the library was open till midnight and that the messes provided all three meals. In that period not a single book was either stolen from the library or defaced.



In 1977 - 78 JNUSU saw three quick elections in succession. The most exciting one was the February election, which was imperative because the Union lost its mandate in a UGBM and had to resign. The February elections saw meetings in hostel messes that went on till 4 in the morning. Marx, Engels, Lenin, Stalin were pulled off the shelves and brought into the messes. They were quoted from, refuted, argued with. It was fabulous.



But JNU was not only about elections. The whole campus was vibrant. JNU opened our minds to various possibilities - possibilities that some of us were not even aware of coming from the sheltered backgrounds that we came from. We learnt to respect each other, to respect the differences, to value the differences and to learn from the differences. We gained knowledge from our classrooms but we also gained knowledge from just living on the campus. Everyday something new was learnt, sitting at Nilgiri, at Ganga, spending nights at Parthasarthy rocks, the hostel life, interacting with a multitude of people, students from varied disciplines, the mess workers, the safai karamcharis, attending talks in the messes, in the lecture rooms (L-3) down campus.

According to me JNU changed after the incidents of May 1983. It started out with the warden double locking a hostel room because a student had not paid his mess bill. We went on strike and things escalated from both sides and it finally ended up with the students putting the top University officials under house arrest. The officials were gheraoed for three days. The police was called

in to lift the gherao and the students that were part of the gherao were arrested. It was rumoured that some of the faculty had called in the police. The students retaliated by going on a rampage. Mobs went around the campus, breaking windows of faculty housing, burning cars and trying to set some of the houses on fire. That May 1983 was truly a black spot in the fate of JNU. It had led to the students turning against the faculty and seeing the faculty as their enemies rather than their allies. That night hundreds of students courted arrest but were not let off, they were put into Tihar, not just for one day but for many. The University had policemen crawling all around, not just the regular patrol but mounted police. That night we were scared. We were also ashamed of the violence we had indulged in, not necessarily directly but by implication – we were all JNU students, it did not matter whether we were directly involved or not. We felt responsible for the violence. We had broken the JNU tradition of peaceful protest. The University was closed sine die once again but this time we could not keep things going. We could not defy the orders. Students were given, if I remember correctly, 3 days to vacate the hostels and this time it was enforced. Many had not finished giving their exams. Students of JNU spent nights at the railway station and various other places of Delhi. I think that was the time I truly felt homeless. My hostel room had been taken away from me. That summer I visited the campus many times. It was too quiet. There was not a soul around. It was like the life had been taken out of JNU. It was like a khandar.

When the University reopened in July, there were no new admissions and it was a very different JNU. New rules had been formulated. The boys' hostels had been walled in and the girls' hostel walls had been raised. We felt imprisoned. However, there was still no better place in the world than JNU. The spirit of JNU had taken a beating but it was not dead.

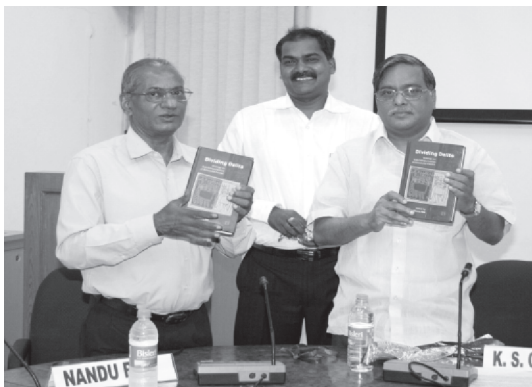
I think that the 80's perhaps were the worst years of JNU. It took JNU a long time to recover from 1983. Things slowly returned to normal. Not as normal as it used to be, it was a different normal. When I joined JNU as a permanent faculty member in 1990, JNU had recovered quite a bit from the aftermath of 1983. It was vibrant, it was active, it was alive again. Some of the student teacher camaraderie had returned. Today JNU has grown very large and many of the things that JNU was known for have disappeared.

JNU has changed quite radically over the 34 years that I have been here. Today's JNU is very different from the 90's JNU just as the 90's JNU was very different from the 80's and the 80's very different from the 70's. However, perhaps the one thing that unites all these different JNUs is the fact that despite all the changes, JNU is still different from the outside world. There is still something special about JNU that leaves its imprint on you and that unites all former JNU students. There is a certain something that each of us imbibe that becomes a part of your self and who you are. JNU gives you a chance to discover yourself and to be yourself no matter what and that is the one thing that has not changed about JNU. JNU in fact is a world in itself and for me JNU is home. When I leave JNU, it will be like leaving home. I have left home many times in my life but I think leaving this home is going to be almost next to impossible.

Ritoo M. Jerath, Centre for Russian Studies, SLL&CS

Studying and Serving in JNU: Some Experiences

During my thirty five years of association with JNU as a student and faculty member, I have had very rich and varied experiences. Of these long years, I spent only four years as a student of M.hil/ Ph.D programme, and 25 years as a staff member, and in between was on leave or lien to work at the Planning Commission as Joint Education Advisor; Senior Fellow at the erstwhile National Institute of Adult Education, besides researching and teaching for short periods at overseas universities viz; Syracuse, Warwick, Nottingham, Toronto and Aarhus. After having visited several universities in India and



abroad, I feel all those who are in JNU could count themselves extremely fortunate to be in a university which provides very conducive atmosphere for research, dialogue and dissent and is supportive of innovations. Not only have I had the good fortune of studying under two great scholars and model teachers at JNU viz - Professor Tapas Majumdar and late Professor Sarvepalli Gopal – but also of serving the university as the Director of the UGC Programme of Adult Continuing Education and Extension for over fourteen long years. Studying and serving in JNU has been a unique experience of democratic citizenship, harmonious coexistence and broadening of cosmopolitan outlook.



Joining JNU as one of the six students of the first batch of the M.Phil/Ph.D programme of Zakir Husain Center for Educational Studies in 1974 and living at Periyar hostel, I witnessed excellent camaraderie between teachers and students. Some of our teachers were frequent visitors to our hostel rooms and had very friendly interactions with us. We were often invited to their homes and treated as family members. The informal era of 70s seems to have given way to formal pace during 1980s as JNU expanded and the distance between teachers and students widened. I often wonder how to bring back the golden past!



During my student days in JNU, one of the important topics of discussions revolved around the relationship between research scholars and their supervisors. While some of my friends were very disturbed and felt helpless as their supervisors either did not give adequate time or proper guidance or slept over draft chapters for long on the pretext of being busy, I had a wonderful experience of working under the supervision of late Professor Gopal. Being a renowned scholar and frequent traveler, my friends feared that it may take very long for completion of thesis under his supervision and I may not be able to come upto his high standards and expectations. Though this did unnerve me in the beginning, as my work progressed, I was impressed by his genuine concern for the students. In spite of being busy and involved with varied assignments, he was very particular to keep his appointments with me. He always gave time on Wednesdays at 1030 and was invariably on time. He talked to the point and gave precise guidance. Never did he ask any personal questions or had informal discussions. In spite of being genuinely busy, he always returned my chapters within a week and with minimum corrections. He encouraged me to retain my style of writing and discouraged from getting the thesis copy edited. After correcting the first draft of all the seven chapters, I took two months to revise and submit the full draft and expected that he would take at least two or three months to go through it. To my surprise, he read through the 300 pages of thesis within a week and cleared it for submission. It was because of his commitment to students that I could



complete Ph.D within two years of study leave. I wish all those supervisors who take long periods to examine the draft of students emulate Professor Gopal.

After the award of Ph. D. when I wanted to publish the thesis, my friends suggested that I should seek the help of my supervisor as he was closely associated with reputed publishing houses. However, when I approached him, he suggested that I should prepare a list of publishers and approach them of my own. He was of the view that the book should get published of its own merit and not through recommendations. Though disheartened, I followed his advice and got the book published. As a mark of respect and appreciation, I dedicated the book to him and Professor Tapas Majumdar, the two role model teachers and supervisors of JNU with whom I had the privilege of getting associated. When I sent a copy of the book to Professor Gopal, he congratulated and encouraged me to keep up research and publications. The influence of these two teachers greatly shaped my career. I hope JNU will have more teachers of their caliber and commitment. In fact, such teachers have played an important role in shaping the character of JNU and making it an institution of excellence.

Professor Tapas Majumdar who taught me Economics of Education at M.Phil was instrumental in developing my interest in Adult Education. He was not only a great teacher but also very humane in his dealings. He was easily accessible to students who could freely walk into his house without any inhibition and he often helped them in whatever ways he could. As the Director of the Adult Education programme in JNU during early 1980s, not only did he encourage me to apply for a position in this area, but also facilitated my work as a senior colleague. With his unstinted support and encouragement, I started my innings in JNU and strived to develop Adult Education as a field of practice and discipline of study. His view that University Adult Education should be qualitatively different from government programmes and should aim at strengthening Adult Education mainly through high quality researches and publications greatly appealed to me and guided my work in JNU. In the planning and implementation of field programmes, I was influenced by his idea that the role of university should not be confined to setting up hundreds of literacy centers following official guidelines but to establish few centers on an experimental basis with a view to generating new knowledge. Since I had the background of History of Education, I decided to concentrate on History of Adult Education. Looking back, I feel the decision to focus on historical research in Adult Education, which is a relatively a neglected area, has been very fruitful and I brought out several publications which were well received.

Over the years, I observed that several senior academics of JNU were very supportive of new and innovative ideas. When I wanted to design a new course in Adult Education, the then Dean of the School of Social Sciences late Professor Ashok Mathur, suggested that I start offering it as a noncredit course to ascertain the interest of students. Accordingly, I started the course and offered it for three years and an average of 35 students attended the course. Subsequently, this course was offered for credit, the first to be offered by a programme not attached to any centre. Among the Deans, I would like to recall the special interest shown by Professor R. P. Sengupta in strengthening and expanding the Adult Education programmes and encouraging innovations. It was because of his interest that JNU could get liberal grants from the UGC during the Tenth Plan period which enabled me to design an innovative Professional Development programme for Adult Educators through Open and Distance Learning mode. The initiative of JNU in developing the much needed Professional Development Programme was greatly appreciated by National Literacy Mission of the Government of India and thousands of grassroots level functionaries. In recognition of my contributions to the field of Adult Education, I was conferred Nehru Literacy Award in 2009 by the former President of India, Dr. A. P.J. Abdul Kalam. I could categorically say that my accomplishments were primarily because of the excellent academic atmosphere and support of the university.

I have observed that both the senior academics like the Deans, Rectors and the Vice Chancellor and administration have



been adopting a positive approach towards the progress of younger faculty members thereby creating a very conducive climate for research and innovation in JNU. I was immensely influenced by the scholarship, dignity and grace of my teachers and senior colleagues and feel that such academics play an important role in shaping the character of JNU as an institution of excellence.

Working at JNU has been a great privilege for me as it always challenged me to excel and continue to learn. In fact I consider JNU to be an ideal place for Lifelong Learning.

S. Y. Shah, Group of Adult Education, School of Social Sciences.

Staying On

It was with a sense of disbelief that I looked at the telegram announcing my success in the JNU entrance exam! I did not then imagine that my association with the university would continue for so long and that I would write on Staying On as an alumna and faculty member.

Every year, when I sit on the interview panel to select candidates for the MA and M.Phil / Ph.D programmes, I cannot but recall the disastrous interview I had many years ago when I wanted to register for an MA programme. The entire faculty was present in full strength and questions were hurled at me from everywhere across the table that I had to duck for cover. Thirty minutes later, walking out of the room, I was all set to go back to Chennai to continue my studies. I even registered for an MA programme in Madras University, but destiny had other plans in store for me.

JNU opened a whole new world for me - classes, teachers, friends, hostel, academics, politics, dhabhas ... Everything was new, be it student life, interaction with faculty or the way in which the university fitted into the larger world in general. The semester opened with a strike. None of us actually knew the reasons for which we were striking. But we were striking. Strike only meant no classes and my very first classes in JNU started almost a month late! There was talk of zero semester, of us having to go back home. We were further told that many important politicians honed their skills as student leaders on the campus! New students like me learnt an entire new terminology on politics and campus life which made it easier to understand a course on Terminology and Specialised Translation which we studied later in the semester. Staying on, I understand student politics and strikes better. Not much has changed over the two decades. I see the same astonishment and confusion amongst new students and I also see them quickly getting used to



life in JNU. Within months they even muster up courage to call teachers to say that there are no classes because they are striking! We did not do that perhaps because the communication revolution started many years later. However, teachers then and now have always been patient sympathizers and have factored in all such uncertainties while planning the academic calendar.

Classes meant serious business. Once classes started, academic work kept us on our toes. Most students passed through a stage of metamorphosis, unlearning practices of rote learning and spoon feeding. We were made to discover new methods of learning and learnt to learn on our own. We were put through rigorous exercises for skill based courses like translation and interpretation so as to make us real professionals. Students have indeed changed over the years, and so have teachers I guess. Staying on, I realize that JNU is one of the rare institutions of higher learning where a faculty member is given complete independence in choosing, planning and executing courses with the interest of students in mind. Much as it empowers us, it entrusts us with lot more responsibilities. Student-teacher interaction remains a mutually beneficial experience. The internet has revolutionized the learning experience, but acquiring knowledge and skills “at the click of the mouse” still seems a distant dream. Staying on has shown that both teachers and students have more useful and powerful tools at their disposal, better infrastructure and resources, improved access to scholars and material, yet academic rigour seems to have taken a backseat. We only seem to remember the academic questioning and intellectual analysis of the past!

JNU for me was freedom. I was on my own at last, away from family, friends and familiar environment. I was free to do whatever I wanted and whenever I wanted, with no one to breathe down my neck. JNU helped me mature as a human being – sensible, compassionate, helpful and strong. I made several friends, many of whom are today pioneers in their own fields. Staying on, I admire today's students, who unlike us are smarter and more confident, fearless to take on the world. They share a closer bond with teachers and do not hesitate to undertake difficult and challenging tasks. They are practical and willing to learn from their mistakes. As teachers, we are no different, for every passing day bestows us with new lessons and experiences!

The beautiful green campus has also stayed on. The green cover may have shrunk, construction activity may have increased, the population may have multiplied three-fold, the demands on water and power may have become unsustainable, yet, the greenery and the rocky terrain of the campus hold a special place in the hearts of all JNUites. As a student, the campus was Delhi to me. This was the place where I lived, worked and walked for several years. There was nothing unusual about the place. But now, as I drive tens of kilometers across the city to reach the campus, I appreciate the serenity, the beauty and the purity of the campus and appreciate it like never before.

Shoba S., Centre for French and Francophone Studies, SLL&CS

World in an Island

Coming from a socio-geographical background quite distant to the trends of the times for a student of mathematics, JNU was not within the scope of the future. Graduation and post graduation from the University of Madras after completing school from Ranchi in itself was a daring step for me. The field of Computer Science was picking up in early 80's and a venture to yet a newer turf for a student with mathematics as first love, seemed a distant possibility with IITs and IISc in sight.

Determined to be a teacher from the age of 5, and to be a mathematics teacher since the age of 9-10, M.Phil. after M.Sc.



was the logical step. To face the situation head-on and accepting challenges had become part of me, a tribal girl. PUC, B.Sc. and M.Sc. far away from home provided me multiple opportunities to explore and identify my areas of strength and potential. This was the basis of my stint in M.Phil. in Computer Science. School of Computer & Systems Sciences, JNU as an institution was a distant reality even after I submitted my application for admission. The rigor of the admission process on one hand was not encouraging yet to a successful candidate it was very satisfying to find oneself in the lot which was going to have a better future than the contemporaries back home.



The landscape, specially the vegetation and the rocky wilderness, was the most attractive element of the campus for me who was from the interiors of Jharkhand. When I arrived at the campus for my viva-voce for admissions I was determined to make it through. July 1986–1990 was my (short) stay on campus as a student acquiring my M.Phil. degree followed by satisfying the residential requirement for Ph.D. With the family nurturing of being rooted in and keeping abreast with matters and concerns relating to one's own socio-cultural background, in JNU I was able to see how one could handle one's primary area of interest as well as the second area of interest. The former was related to one's passion and profession whereas the latter related to one's commitment towards the society one came from. May be typical of mid-80's my personal assessment of some of the post dinner mess discussions/lectures were more academic and politics-driven than some of the ground realities I had lived through. Therefore I needed a buffer besides what the campus could offer. Strongly rooted in the cultural background I found a Church of members from tribal areas of Bihar, MP, Orissa. Having strong Christian upbringing I got involved with the local Church organizing parallel sessions for kids on Sundays thus keeping away from regular programmes of the JNU Christian Fellowship.



Having lived earlier in the hostels where gates were locked at a particular time in the night where there was no notion of privacy sharing all the joys and sorrows on a daily basis, the hostel life at JNU was totally different. Godavari seemed like a haven of Solemn Seniors (M.Phil. and Ph.D. types not to be referred as seniors although) with a loud and clear Do Not Disturb placard on their foreheads. Getting familiar with the neighbour was not possible since everyone left after breakfast and returned only around dinner time. One sure place to meet one's neighbours was the queue of buckets for bath. Of course the entire Godavari Hostel was not infected by the solemnness virus, there did exist some frolicsome bunches injecting light moments to the monotony. Having obtained a room in the floor with no other new comer it was difficult to discern a batchmate who would share the same emotions. With a class full of boys and to be the only girl student in the class gave me little opportunity to gel



with contemporaries at the School. The mystery about my identity during my student days was the best part. Easily passing for a South Indian and eventually having befriended a Godavari resident from Centre for Social Medicine and Community Health very few people knew that I was conversant in Hindi and that I was not a student of CSMCH. Shortage of hostel rooms for girl students forced a situation that ground floor and first floor rooms in Godavari and Ganga were converted to double-seaters. As the semesters went by, more of the students from the same batch moved to the floor of my habitat. It got easier to make friends (even for ever). As a matter of fact three of us Godavari-friends met up with our families in 2006 in memory of 20 years of our friendship.

Setting out to explore the country taking up jobs at Barkatullah University, Bhopal for 11 months, and Madurai Kamraj University, TN for 10 months since May 1990, I came back to JNU to realize a dream which I had never dreamt of. I found myself back at the School of Computer & Systems Sciences in January 1992 as assistant professor. Wardenship - teachers as wardens, in the hall of residence where one has been a student resident was the next experience at hand. Central to the core values of JNU is that which has kept me going to JNU till date. It is the spirit of freedom and transparency. Academic freedom – to be countable to oneself setting benchmarks for oneself, freedom to cut across disciplines, freedom to explore new initiatives, freedom to experiment new methodologies, freedom to even be vulnerable, etc. It is nearly 18 years since my comeback, JNU provided me space to participate in life of JNU community through its structures – GSCASH, Equal Opportunity Office, Proctor Office and currently I have the privilege to serve my alma mater as the Dean of the School of Computer & Systems Science. I have continued to contribute in small ways through the fora which engage is taking up issues of tribals, development of the underprivileged and women. The path I have trodden so far may seem like one fairy tale story. The credit does not lie in the individual's ability but a whole lot of puzzle pieces lining up well in time. I salute those who envisaged that education is a basic tool for empowerment and those who paved the path for equality and social justices to all the citizens of India.

Sonajharia Minz, School of Computer & Systems Sciences

JNU A Memoir

Room 037 Godavari had a garden. The lawn was always clear of garbage, for students in the '70s were not in the habit of throwing plastic over the wall. Trees flowered. Reading a book was a pleasure with the birds sitting on frangipani trees. It was my first experience of being away from my family.

The lights sometimes went off, and my room mate and I studied by candle light, waking each other up if one or the other nodded off. At night the stars always seemed as if they would descend on us. The stillness of night at 1 a.m. or 2 a.m. when we were writing our term papers was dense, heavy. I was always aware that others had lived in these Aravalli hills, not just JNU scholars who had been gifted the land by Indira Gandhi in memory of her father, but who had nevertheless sent police in during Emergency to round up politically inclined students.

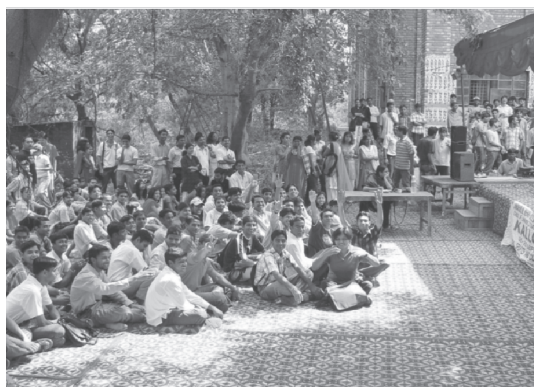
The subtext of that dense heavy stillness of time which I mentioned was geological. The rocks were sedimentary, and clearly alongside the igneous, one could imagine that where now only asphalt roads circled the campus, there were once seas.

When I returned to JNU after getting my Ph.D from Delhi University, and teaching for 13 years at Hindu College, I began to search the campus jungle for relics from that ancient past. To tell the truth I was in between classes, looking for stone tools. Slowly I built up a collection of stone age tools, which my eldest daughter would borrow to show her friends at St Stephen's



College, where she studied history. Some years previously, Nayanjyoth Lahiri had published a paper in *The Hindu*, which was about the civilizations of people who lived thousands of years ago in the JNU-Mehrauli ridge area. I always hoped that I would find stones from that period on our campus.

My early days of searching (May 1997) in the grass, and scrub and side walks of JNU where routinely trenches were dug for pipes and buildings, turned up only bits of fantasy – a piece of ribbed ceramic which was actually part of some late 20th century drainage – for instance. But early in 1998, near the water tower, where James had in 1978 written his name for a student election, I found a real stone tool.



I did not show them to Nayanjyoth. We had been friends at Hindu College, where we both taught in 1983, when she was 24 and I was 27. I had shown her 2 fossils I had bought in Casablanca in 1989 at one of those frequent lunch meetings we had as a battalion of colleagues in 1989, and asked her if they were genuine. She had said, “Manufactured in large quantities for tourists, I’m sure, but if it makes you feel happy to think it is a fossil, why not?”

Both those fossils were of sardines set in stone, smooth to the touch, the skeletons of those simple fish, delicate like filigree. My maid desultorily dusted them one hot afternoon, when my younger daughters were sleeping, and I was away at work, and dropped them from the top of the refrigerator where we parked everything, valuables as well as inconsequential objects. The stones from Casablanca must have been jostling next to paediatric doses of cold and cough medicines which one child or other was receiving. My children's physician would tell us comfortingly that 70 percent of Delhi's children suffered from these colds. Meanwhile by September all my casual leave would be over as I rushed here and there, attending to my routines at work and my research interests. Shifting to JNU was the most sensible decision I took in my life.



I now have many stone tools though instead of Nayanjyoth Lahiri, it is my eldest daughter Meera who says of them, since she is a practicing researcher in History “Stone tools they are, but of Paleolithic or NOW I cannot say.”

For me, they are stones I have around me all the time, as decoration, as conversation pieces, when the languor or post lunch conversations sets in, as gardening tools, as paper weights. My daughter Sandhya brought home a gift from a friend once which is a drawing on a stone, a painting really – an aboriginal stone from some town in Australia. Like the stones I have from JNU, some of them sturdy, some perfect, some encrusted with mica I look at them, and it gives me a sense of our continuity with the past these tools of gardeners



and foragers, of people who once lived in these hills and believed the land was theirs.

The Aravallis are extremely fertile, and all of us who have gardens here grow bougaenvillae, lemons, roses, jamuns, mangos, varieties of citrus, and ofcourse drumstick trees and currypatha. It would be a pity to destroy the new woods surrounding us, which came up in the last 25 years through aerial dissemination of seeds. As new woods grow, they are elegant and a success story for what is otherwise called Badarpur (a term for rubble). There are many insititutions which have benefited from JNU's underlying water resources. What is left to us of the original 1000 acres, we must valiantly protect as endangered ridge zone of Delhi

Susan Visvanathan, CSSS/SSS

JNU: Diversities and Differences

My mind and heart are often transported to the hostel life of JNU where I spent seven memorable years as MA/PhD student during 1978-1985. At the outset, as a student of Persian language and literature, that too of a traditional background, I had often wondered at the complexities inherent in JNU's polity and society. Slowly and gradually many hidden secrets were revealed to me and I found myself amidst left and right. As a result of that, my entire tone and tuning changed and worst was the situation when Banaras refused to accept me as its native speaker. Old friends started forgetting me and the new ones put me on test. In other words, the conflict of tradition and modernity was enhanced to the greatest possible extent. I was like a ball, travelling through the court of Sita Ram Yechuri and Anand Kumar; but no free passage came to my rescue. The hostel mess, after the dinner, used to adopt new colour. The face-to-face with political activists, speakers, authors and poets constitute the most rewarding part of my JNU experience. Prof. Moonis Raza and Prof. Bipin Chandra happened to be the favourites though both of them appeared poles apart in terms of their masterly designed strokes. May God bless them, Aameen!

My prolonged time in the JNU really made me admire a lot of cultural practices of the campus. To me, in majority of the cases, students seemed to be genuine, honest, helpful, courteous and very kind. These values and qualities have always been a strong part of JNU community. However, in recent years, these values have disappeared to a great extent in the era of modernization and fast-track progress. One of the significant things that I went through during my student days was SFC election which I contested with body and soul and emerged as winner with a notable margin. It was indeed a wonderful experience which enabled me to gather strength and confidence as to move forward for further endeavour.

Elections in JNU, as such was worth enjoying. In spite of the fact that whole chunks of students were generally divided on political lines, they shared their tea and coffee with immense love and pleasure. For example, during the elections, I was keener to listen to Anand Bhai's eloquent fiery speeches though I never voted for his party or partners. The point to be noted is that my Banarasi fraternity could not impress upon me to lend my blind support to a Banarasi. On the other hand, the faculty of reason or inner guide always conveyed to my mind only one commandment pertaining to the jurisdiction and assessment that I needed at that very point of time.

Here I must confess that my close association with G. Balachandran, Jai Bhagwan, Qamar Agha, Ajay Patnaik and Durrani contributed a lot in my understanding of the world and the academic pursuit which can never vanish from my heart. The slow motion speeches of my dear Kamal Mitra Chenoy also remind me of my pleasant pursuits.



The diversities and differences in the field of religion, code of conduct, ideology, morality, behavior and spiritual guidance—all of them did exist but the JNU community remained intact body and soul as a single entity.

In the modern set of human society, the aims and objectives of life change from person to person and group to group. In spite of many obligations and impositions, every now and then ideas are expressed according to the individual's own taste and choice; and accordingly, action and deeds based upon one's own choice, taste, temperament and ideals lead to diversities and differences. Such diversities and differences in our society of human beings are as old as the surface of earth. As the population increased and the number of the sons and daughters of Adam and Eve shot up, the differences between the human society also gradually enhanced in many ways and so many directions; such are religion, worldly gains, conducts, behaviours, ideologies and knowledge. To uncover the secrets of my achievements as a student of JNU, I think, the following poem shall meet the requirements:



“What is to be done, O my friends, for I do not know my own identity: I am neither a Christian, nor Jew, neither a Zoroastrian nor Muslim.

I hail neither from the East nor the West, neither from land nor from sea; neither from the mine of nature nor from the revolving spheres.



Neither from dust nor from water; neither from air nor from fire; neither from the throne of God nor the earth; neither from existence nor entity

Neither from India nor China; neither from Bulgaria nor Scythia; neither from the land of the two Iraqs. Nor from the province of Khurasan.

Neither from this world nor the next; neither from heaven nor hell; neither from Adam nor Eve; neither from paradise nor the Garden of Eden.

The placeless is my place; the traceless is my trace; I have neither body nor soul for I belong to the soul of beloved” (Jalaluddin Rumi).



Syed Ainul Hasan, Centre for Persian and Central Asian Studies, SLL&CS

‘कैसाल गताहै जे एनयूम आना!’

एक बार जब कोई स्थान छूट जाता है तो वह छूट ही जाता है। घूम फिर कर जब उस भूगोल में आप वापिस पहुँचते हो, तब तक उस स्थान का ‘इतिहास’ बदल चुका होता है। तब वहाँ पहुँचना भी एक नए स्थान पर पहुँचने जैसा है। 11 सितम्बर 1975 को मैं विधिवत रूप से पीएच.डी. के छात्र के रूप में जे.एन.यू. पहुँचा, 27 जुलाई 1978 तक इसी परिसर में रहा। 1980 में जब मैंने ‘प्रेमचंद और भारतीय किसान’ विषय पर अपना शोध कार्य पूरा किया, तब यह संबंध बदला। इसके बाद महर्षि दयानंद विश्वविद्यालय, रोहतक, जयनारायण व्यास विश्वविद्यालय, जोधपुर, इंदिरा गांधी राष्ट्रीय मुक्त विश्वविद्यालय, नई दिल्ली से होते हुए 30 सितम्बर 2008 को भारतीय भाषा केन्द्र में प्रोफेसर के रूप में कार्यभार ग्रहण किया।

जब मैं यहाँ दुबारा आया तो इस प्रश्न से टकराना पड़ा ‘कैसा लगता है आपको जे.एन.यू. में आना।’ मुझे प्रश्न बड़ा अटपटा लगा। परन्तु सामने वाले की मुस्कुराती अश्व आँखों को देखते हुए मुझे लगा कि अब तो मैं ईश्वर और भाग्य को धन्यवाद दे ही दूँ कि मैं यहाँ पहुँचा। मेरे 1 मुँह से शब्द निकल नहीं पा रहे थे। सो मुस्कराकर आत्मीयता प्रकट की और चलता बना। यदि मैं यहां लेक्चरर के रूप में आता तो शायद खुश होता। परन्तु मेरे लिए तो यह किसी भी अन्य विश्वविद्यालय की तरह का एक और विश्वविद्यालय है। एक बात का तो एहसास हो रहा है, यह वह विश्वविद्यालय तो नहीं ही है, जहाँ मैं पढ़ने आया था।

क्या था तब ? मैं जिस दिन यहाँ भर्ती हुआ था, उसी दिन मुझे रहने का कमरा 307, पेरियार छात्रावास मिल गया था। उसी दिन ! और अब ? प्रोफेसर के रूप में कार्यभार ग्रहण करने के बाद आवास की समस्या पर तो अभी विचार करने का ही समय नहीं आया। यहाँ तक कि ग्यारह महीने बाद मुझे अपने केन्द्र में बैठने का कमरा आवंटित किया गया। फर्नीचर देने की स्वीकृति अभी बाकी है। कंप्यूटर लगा दिया गया है परन्तु इंटरनेट का तार जोड़ने के लिये अभी स्वीकृति लेनी बाकी है। नौकरी को विधिवत शुरू करने के लिये अभी बहुत कुछ बाकी है।

जाहिर है मुझे अपने पुराने विश्वविद्यालय याद आ रहे थे। इस मामले में इंदिरा गांधी राष्ट्रीय मुक्त विश्वविद्यालय सर्वश्रेष्ठ है। जिस दिन कार्यभार ग्रहण किया, उसी दिन फर्नीचर सहित कमरा आवंटित कर दिया गया। सात दिन के भीतर फोन, कंप्यूटर, इंटरनेट एवं रहने के लिये आवास सहित सब कुछ तुरंत आवंटित। कारण चाहे जो हो, याद तो आता ही है। परन्तु और भी बहुत कुछ सुविधायें इग्नू के शिक्षकों को मिलती हैं। जो जे.एन.यू. के शिक्षकों को नहीं मिलती। घर पर टेलिफोन और इंटरनेट की सुविधा के साथ पढ़ने के लिये मुफ्त अखबार।

जोधपुर में नौकरी करते हुए लगता था कि जब तक वेतन एक तारीख को मिल जाता है, तब तक विश्वविद्यालय अच्छा है। सो जेएनयू भी अच्छा है। इस अर्थ में भी अच्छा है कि यहाँ का प्रशासन शिक्षक का सम्मान करता है। आप कभी अपने काम से जाओ तो विश्वविद्यालय के कर्मचारी भरसक आपका सहयोग करने लग जाते हैं। आमतौर से भारतीय विश्वविद्यालयों के कर्मचारी मानते हैं कि विश्वविद्यालय तो हम ही चलाते हैं। शिक्षक तो निरर्थक अहंकार में जीते हैं ताकि मुफ्त का वेतन पाते हैं। अतः वे धार्मिक भाव से शिक्षकों के काम में रोड़े अटकाते रहते हैं। यहाँ मुझे यह भास कम देखने को मिला। हालांकि इसका पता धीरे-धीरे ही चलेगा। अब तक महर्षि दयानंद विश्वविद्यालय, रोहतक के कर्मचारियों का व्यवहार सर्वश्रेष्ठ रहा है। छः वर्षों की प्रारंभिक नौकरी में मुझे अपने किसी काम के लिये प्रशासनिक भवन में जाना नहीं पड़ा। यहाँ तक कि वहाँ से त्यागपत्र देने के बाद मेरी देय राशि भी, नियत तिथि को मुझे जोधपुर में मिल गई। बाद में भी जो जानकारी चाही, वह भी तुरंत मिली। संभव है जे.एन.यू. भी रोहतक की तरह का व्यवहार कर पाए। मैं उम्मीद करता हूँ।

जहाँ तक कुलपति का प्रश्न है। हमारे लिए उनका व्यवहार महत्वपूर्ण होता है। रोहतक में मैंने छः साल कुलपति के दबाव

में बिताए। मुझे वह विश्वविद्यालय कम पसन्द है जहाँ कुलपति का दबाव दिखाई दे। इग्नू में भी कुलपति का दबाव रहा है। जोधपुर में शिक्षक संघ कुलपति को इतना परेशान करता रहता है, कि उसे सामान्य शिक्षक की तरफ देखने का अवकाश कम ही मिलता है। इस अर्थ में अभी तक जे.एन.यू. की स्थिति बेहतर लगती है, क्योंकि एक वर्ष में मुझे उनसे मिलने की जरूरत महसूस नहीं हुई। उनकी उपस्थिति का दबाव आगे भी महसूस न हुआ, तो विश्वविद्यालय बेहतर ही माना जाएगा, जहाँ तक शिक्षक संघ का प्रश्न है, मोहनस्वरूप महेश्वरी की अध्यक्षता में चलने वाला जोधपुर का शिक्षक संघ मेरा आदर्श रहा है। आप एक बार उनको सिंडीकेट में चुन लीजिए। फिर आपको अपनी नौकरी को लेकर चिंता करने की जरूरत नहीं है। यहाँ के शिक्षक संघ और शिक्षक नेताओं की कार्य प्रणाली से कोई परिचय नहीं हो पाया। अतः उन पर टिप्पणी अभी नहीं कर पाऊँगा। मैं ऐसा मानता हूँ कि चाहे जिस कारण से हो, यदि किसी शिक्षक की नौकरी पर आँच आती है तब उसे शिक्षक संघ की आवश्यकता महसूस होती है। यदि किसी शिक्षक को यह विश्वास हो जाय तो वह आराम से 'नौकरी' कर पाता है। यदि शिक्षक को अपने वैधानिक संकट के दिनों में कोर्ट याद आए, शिक्षक संघ याद न आए तो उस विश्वविद्यालय की संस्कृति पर फिर से विचार करना चाहिए। इतना अवश्य लगता है कि यहाँ शिक्षकों का सामुदायिक जीवन क्षीण है। व्यक्तिगत दोस्तियाँ हैं जो मुश्किल से बनती हैं तथा समय लेती हैं। यहाँ जो पहले आ गया है, वह बेहतर स्थिति में है।

इंदिरागांधी राष्ट्रीय मुक्त विश्वविद्यालय में जब मैं आया तो वहाँ एक नजारा देखा। चाहे किसी भी प्रकार की बैठक हो, कोई बात हो, कार्यक्रम हो, कुछ भी हो, सबसे पहले इग्नू के लोग कम से कम आधा घंटा इग्नू की प्रशंसा के गीत काते और तब फिर कोई चर्चा—परिचर्चा करते। मुझे बड़ा अजीब लगा। ऐसा भी आपने क्या स्वर्ग बना रखा है। वहाँ से जब मैं जे.एन.यू. में आया, यहाँ तो अपनी तारीफ कार्यालयी पत्रों तक में लिखी मिलती। जो छात्र यहाँ से चले गए वे भी हा पानीपत! हा जे.एन.यू. ! करते रहते हैं। और बहुत आत्मविश्वास से करते हैं। बिचारे रोहतक और जोधपुर वाले तो अपना दुःखड़ा रो—रोकर किसी तरह समय काट रहे हैं। यहाँ इग्नू और जे.एन.यू. को अपनी तारीफ में ही किसी भी तरफ देखने का अवकाश नहीं है।

एक बात अवश्य है। यहाँ के विद्यार्थी सबसे अच्छे हैं। पढ़े—लिखे हैं। समझदार हैं। नैतिक—वैचारिक दृष्टि से संपन्न हैं। वे अपने अध्ययन के प्रति बहुत गंभीर रहते हैं। इग्नू में तो विद्यार्थी सामने होते ही नहीं। जोधपुर में भी विद्यार्थी कभी—कभी ही दिखाई देते थें। यहाँ हर रोज मिलते हैं सबके सब कक्षा में आ जाते हैं। हालांकि पढ़ाने हैं, उससे ज्यादा तो यहाँ की पहाड़ियाँ और पोस्टर पढ़ा—समझा देते हैं। ऐसे विद्यार्थीयों को संतुष्ट देखने का सुख छोटा नहीं होता। यह तो यहाँ मिल रहा है। असल में हम सबसे अच्छे विद्यार्थीयों को प्रवेश देते हैं। वे प्रवेश इसलिए लेते हैं, क्योंकि यहाँ प्रवेश का अर्थ रोजगार की गारंटी है। यहाँ छात्रावासों में जो बहसें होती हैं, बैठके होती हैं, उसमें भाग लेने से प्रतियोगी परिक्षाओं की सामान्य ज्ञान की कुंजी मिल जाती है। साक्षात्कार की कल आ जाती है। आवश्यकता पड़ने पर सौदेबाजी करनी आ जाती है और अपने आपको महँगे मोल पर बेचना आ जाता है। इस सब कुछ के बावजूद इनका नैतिक गर्व बना रहता है।

जो भी हो, मैं अब अपनी नई भूमिका में इसी विश्वविद्यालय का हिस्सा हो गया हूँ।

(प्रो. रामबक्ष, भारतीय भाषा केन्द्र, जे.एन.यू.)

हैब तक छुएँ सी...

जवाहरलाल नेहरू का नाम जेहन में आते ही आँखों के सामने एक दमकता चेहरा छा जाता है और कानों में गूँजने लगती है यह आवाज़ : 'आधी रात की इस घड़ी में जब सारी दुनिया सो रही है, हिन्दुस्तान आजादी के नए सवेरे में जागने जा रहा है। यह घड़ी उस बाजी के पूरे होने की घड़ी है, जो हमने किस्मत से लगाई थी...

कभी ध्यान से सुनें तो इस आवाज़ में उत्साह तो है ही —राष्ट्र की स्वतंत्रता की घोषणा करती उत्साह पूर्ण आवाज़, पर एक बेचैनी एक आशंका की भी ध्वनि उसके अर्न्ततल में सुनी जा सकती है। यह आवाज़ खालिस उत्साह प्रकट करती आवाज़ नहीं है.. वह एक 'एजीटेटेड' आवाज़ भी है — अपनी नाकामयाबी को उत्साह में ढंकती आवाज़...

14-15 अगस्त 1947 की मध्यरात्रि में ऐसा होना ही था। टूटने की पीड़ा झेलता देश और कटते-भरते लोग...। सुन पढ़कर एक अन्य दृश्यावली आँखों के सामने कौंधती है—साम्प्रदायिक वहशीपन की शिकार भीड़ पर अपना सोटा लेकर टूटते नेहरू। वहशियों पर सोटा बरसाते उन्हें तितर-बितर करते गुस्से में काँपते नेहरू !

नेहरू की जो छवियाँ चित्रकारों, कलाकारों के बीच लोकप्रिय हैं— वे हैं सफ़ेद कबूतर उड़ाते, आश्वस्त —प्रसन्न—चित्त नेहरू, लोगों का अभिवादन करते, उनका अभिवादन स्वीकारते नेहरू, चिंता व चिंतन में डूबे, हथेली में ठोढ़ी थामे नेहरू आदि। पर हाथ में अपनी प्यारी सोटी लिए चुस्तचाल से चलते नेहरू — यह छवि जरा विरल ही है। जवाहर लाल नेहरू विश्वविद्यालय के प्रशासनिक ब्लॉक के निकट बनी नेहरू की ऐसी मूर्ति मुझे हमेशा बड़ी मानीख़ेज लगी है।

यह छवि झल्लाए या गुस्साए व्यक्ति की छवि नहीं है। बल्कि यह छवि एक अत्यंत तेजस्वी और निडर व्यक्ति की छवि है, जो बंदूक, आगजनी और सबसे बढ़कर इंसान (?) के वहशीपन के सामने भीड़ में कूद पड़ता है— इंसानियत की रक्षा के लिए!

ज्ञान के साधकों के लिए निडरता एक आवश्यक गुण है। शोध के आलोक में जाने कितनी बद्धमूल धारणाएं टूटती हैं कितने नए अनदेखे राह खुलते हैं— इन सबको खुले मन मस्तिष्क से स्वीकार करते और सार्वभौमिक हित के संदर्भ में इन्हें तौलते—परखते हुए अपनी बात को डंके की चोट कह पाने का साहस ही तो किसी विद्वान् का लक्ष्य होता है होना चाहिए

यह बात भला जवाहर लाल नेहरू विश्वविद्यालय में पढ़ने—पढ़ाने वालों से बेहतर कौन जान सकता है? अभी, इसी साल 'जे.एन.यू. में नामवर सिंह' का संपादन करते हुए यह बात कई—कई लेखों में बार—बार सामने आई। जे.एन.यू. सचमुच में एक अनोखी संस्था है। बकौल किदवई साहब 'अनोखापन तो जे.एन.यू. की जन्मकुण्डली में ही लिखा था। सचमुच है बात कुछ ऐसी ही.....

जे.एन.यू. में मैंने 1977 में हिन्दी एम.ए. में दाखिला लिया था। पहली चीज जिसने मुझे आकर्षित किया वह था सभी विषयों, सभी स्कूलों के लोगों का आपस में सचमुच का मेलजोल। विज्ञान वाले कुछ कम आते थे, पर हाँ उनमें से भी कुछ मानवीकि एवं साहित्य वालों से घुलते—मिलते थे। लोगों का आपस में इतना मेलजोल था कि बहुत बाद में पता चला कि पंकज सिंह इतिहास के विद्यार्थी थे, गोरखपांडे फिलॉसफी पढ़ रहे थे और त्रिनेत्र जोशी व पूनम चीनी भाषा के विद्यार्थी थे। औपचारिक कक्षाओं में भी विभिन्न विषयों के लोगों की आवाजाही रहती थी। कुछ बकायदा क्रेडिट कोर्स भी करते थे। गीतांजलि श्री ने 'साहित्य का समाजशास्त्र' नाम पूरा कोर्स हमारे साथ पढ़ा था। यह बात अब भी देखने में आती है। स्पेशलाइजेशन के जमाने में जब दाई आँख का डॉक्टर बाई आँख वाले डॉक्टर से अलग हो सकता है तब अन्तर—अनुशासनात्मक पद्धति की पढ़ाई पर टिके रहना उसे प्रोत्साहित करना सचमुच साहस की बात तो है ही ज्ञान को समग्रता में देखने पर बल देना भी है।

यह बात सिर्फ क्लास में नहीं है। जे.एन.यू. का पूरा माहौल ही गजब की सक्रियता से भरा रहता है — विभिन्न विद्वानों के लेक्चर्स, थियेटर, फिल्म शो, काव्यसंध्या, अन्तर्राष्ट्रीय भोजन उत्सव और जाने क्या क्या। ऐसी ही सक्रिय बौद्धिकता ने आठवें दशक के आरंभ में हमें 'जिज्ञासा-ग्रुप' गठित करने के लिए प्रेरित किया था। 1983 में श्री पी.एन. हक्सर एवं कुछ अन्य अग्रणी बुद्धिजीवियों ने 'साइंटिफिक टेम्पर' की जरूरत को रेखांकित करते हुए एक बयान जारी किया था। इसे पढ़कर हमने अपना एक सहमतिपरक वक्तव्य 'मेनस्ट्रीम' को भेजा, जो तुरंत छप भी गया। इसके बाद अनौपचारिक गोष्ठियों का दौर शुरू और फिर हमने अपने ढंग की एक अनोखी पत्रिका 'जिज्ञासा' शुरू की। इसके संपादक थे पुरुषोत्तम अग्रवाल और नीलांजन मुखोपाध्याय। यह याद करते हुए आज भी गर्व होता है कि हमारी इस पत्रिका में डॉ० ब्रह्मदेव शर्मा, ए. रहमान, कृष्णकांत, पी.एन.हक्सर, मृणाल सेन आदि के लेख-इंटरव्यू छपे। 'जिज्ञासा ग्रुप' आज भी जारी है कुछ अलग ढंग से। अध्ययन की जो पद्धति हमें जे.एन.यू. ने सिखाई, उसमें सबसे जरूरी बात यह थी कि ज्ञान को खंड-खंड नहीं अखंड रूप में देखा जाए। समाज पर विचार के दूरगामी प्रभावों को देखना भी इसी अध्ययन पद्धति का एक नमूना है।

जीवन के उन दिनों के पन्ने पलटते हुए कुछ बातें याद न आए यह मुमकिन ही नहीं।

विश्व इतिहास में भी बीसवीं सदी का छठा व सातवाँ दशक अत्यंत महत्वपूर्ण है। जब दो विश्व युद्धों की तबाही से संत्रस्त मानव उन्नति से लेकर बराबरी तक अर्जित करने के लिए क्या-क्या सपने संजो रहा था और उपाय कर रहा था, तब जे.एन.यू. कैसे पीछे रहता। मार्क्सवादी —लेनिनवादी विचारों से अंटा पर साथ ही फ्रीथिंक्स को भी गुनता —सुनता यह कैम्पस सदा ही गजब के चहल-पहल से भरा रहता। सबको चिंता रहती कि नवागंतुकों को अपनी भेड़ों के खेड़ में शामिल कर लिया जाए। इससे एक तो फ्रेशर्स को एडमीशन —प्रक्रिया से गुजरने में बड़ी सहूलियत हो जाती तो दूरी और उनकी 'मेंटॉरिंग' भी हो जाती। यह बात सहज ही 'कम्यूनिकेट' हो जाती कि जे.एन.यू. का तौर-तरीका और जगहों से अलग है। सीनियर्स और नए आने वालों का संबंध भी बराबरी का था। उस समय "सर" "मैडम" कहने का चलन न था। नाम के साथ 'जी' लगाते थे, बड़ों को सम्बोधित करने के लिए भी और छोटों के लिए भी। अतः संबंधों में समानता का भाव स्वतः आ जाता था। पर मुक्ति के बिना समानता कहाँ?

मुझे जो किताबें पहले-पहल पढ़ने को दी गई, वे अत्यंत महत्वपूर्ण थीं और एक तरह से मेरे भविष्य को परिभाषित भी करने वाली थीं — 'कठोपनिषद्' और लेनिन की 'नारी मुक्ति'। 'कठोपनिषद्' की प्रश्नाकुलता को पाए बिना मुक्ति की अवधारणा अकल्पनीय है और बिना साहस के प्रश्नाकुलता संभव नहीं। खड़े होकर प्रश्न पूछना कितना कठिन है, यह हम सब अपने अनुभवों से जानते हैं। प्रश्न सही है या नहीं — कहीं यह प्रश्न पूछने वाले के कमतर ज्ञान या अज्ञान का सूचक तो नहीं मान लिया जाएगा? कहीं प्रश्न सुनकर लोग हंसने तो न लगेंगे? उससे भी अधिक डरावना यह भय कि कहीं यह प्रश्न, पूछने वाले को 'काफिर' की कटेगरी में तो शामिल नहीं कर देगा, उसे विद्यार्थी तो नहीं बना देगा?

तो सातवें — आठवें दशक का कुछ ऐसा माहौल था कि दिए गए प्रतिमानों को प्रश्नचिह्नित करो — एक सपना ऐसा देखो जो भूख के मुँह में अन्न डाले, हाथों को काम दे अन्याय को खत्म करे और ज्ञान की रोशनी फैलाए। जे.एन.यू. के छोटे से संसार में यह सपना संभव लगता था और बहुत घबराहट होती थी उन अनाम चेहराहीन, पर हर जगह फैले 'यथास्थितिवादियों' से, जो इस सपने को चूर-चूर करने को आमादा रहते थे

आज देखने पर लगता है कि 'यथास्थितिवादी' अंततः जीत गए पर उम्मीद थी रोशनी बची रहती है उन नौजवानों को देखकर जिनके खून की जीन में ही प्रश्न दबे रहते हैं गुप ... चुप कभी भी एक्टिवेट हो जाने को तत्पर

यहीं एक और सुनी बात याद आई

बिहार में नेहरू जी किसी सभा को संबोधित करने गए थे। अपार भीड़ जुटी थी अपने चहेते नेता को सुनने के लिए। लोग

नेता को नज़दीक से देखना भी चाहते थे —

किसी को धीरज नहीं — अजब बेतरतीबी...

स्वः जगजीवन राम ने आरंभ किया:

गौतम बुद्ध के बिहार में आपका...

नेहरू जी शोर शराबे और हुड़दंग से ऊब चुके थे बोले —

कहाँ है गौतमबुद्ध का बिहार यह तो जरासंध का मगध है

और फिर उनका प्रवचन शुरू हुआ नागरिकता के सवाल पर

आज फिर लगता है कि हम सुने उन्हें

सुमन केशरी

शांतिपूर्ण विरोधक 11प रंपरा

जे.एन.यू. से पहले मैं जीडी कॉलेज, बेगुसराय में पढ़ता था। उसके बाद मैंने सन् 1965 में इंस्टीच्यूट ऑफ रशियन स्टडीज में दाखिला लिया, जो कि शिक्षा मन्त्रालय के अन्तर्गत था। मैंने एक साल इन्टेंसिव कोर्स और तीन साल की बीए का कोर्स 1969 में पूरा किया। जे.एन.यू. की जब परिकल्पना की गयी थी तब उसमें दो संस्थाएं, एक इण्डियन इंस्टीच्यूट ऑफ इन्टरनेशनल स्टडिज और इंस्टीच्यूट ऑफ रशियन स्टडीज को जे. एन. यू. में शामिल किया था। हम लोग जब आखिरी वर्ष में थे, 1968 में ही जे. एन. यू. परिसर में आ गये थे। 1968 में हम लोग पहले थे, जो जे.एन.यू. परिसर में आये थे। जे.एन.यू. का औपचारिक उद्घाटन नहीं हुआ था। जब 14 नवम्बर, 1969 में जे.एन.यू. का उद्घाटन हुआ उसके तुरन्त बाद ही पहला दीक्षांत समारोह हुआ। जिसमें हम लोगों को बी. ए. (आनर्स) रशियन की उपाधि दी गयी, ये पहला दीक्षांत समारोह था। उसके बाद 5 दिसम्बर, 1969 को इसी संस्थान में लेक्चरर के पद पर नियुक्त हुआ।

1970 में पोस्ट ग्रेजुएट के लिए मॉस्को स्टेट यूनिवर्सिटी गया। मेरे साथ और भी साथी थे। उस वक्त यहां पोस्ट ग्रेजुएशन कोर्स नहीं था। हम लोगों के लिए दो वर्ष का विशेष ट्रेनिंग कार्यक्रम बनाया गया। जिसके अन्तर्गत हम मॉस्को गए। वो पूरा करके 1972 में वापिस आया, तब आकाशवाणी में रूसी भाषा में प्रसारण की व्यवस्था की जा रही थी। हम लोगों ने उसमें योगदान दिया और 1972-73 दिसम्बर तक रूसी एकांश, आकाशवाणी में काम किया। फिर 1973 से आज तक जे.एन.यू. में हूँ। जे.एन.यू. में रहते हुए शिक्षण के अलावा अन्य कार्यभार भी संभाले।

नवम्बर 1965 में दिल्ली आया। यह जगह वीरान थी हम पहले निवासी थे जिनको खास मुश्किलों का सामना करना पड़ा। न्यू महारौली रोड कच्ची थी। गांव के कुछ युवक हमें तंग करते थे। लेकिन अपने तरीके से हमने सब कुछ संभाल लिया। मुनिरका भी इतना विकसित नहीं था। लेकिन 1972 के आसपास जे.एन.यू. का ही नया कैम्पस, नया कल्चर शुरू हुआ। धीरे-धीरे आबादी भी आने लगी, सुविधाएं बढ़ने लगीं।

शिक्षक बनने के बाद मुझे वार्डन बनने को कहा गया था। उस समय कोई स्वास्थ्य केन्द्र नहीं था। मैंने वार्डन बनने से इनकार किया क्योंकि कुछ सुविधाओं का अभाव था। बाद में वार्डन, प्रॉक्टर, प्रोवोस्ट, चीफ प्रॉक्टर का पद संभाला। शिक्षक संघ में मैंने सक्रिय भाग लिया, ट्रेजरर रहा, महासचिव रहा, अध्यक्ष भी रहा। जे.एन.यू. में मूलभूत सुविधाएं लाने में शिक्षकों का मुख्य योगदान रहा। केन्द्रीय विद्यालय कैम्पस में बना। उस वक्त के. आर. नारायणन वाईस चांसलर थे और मैं जे.एन.यू.टी. का महासचिव था। नारायणन जी बहुत ही सज्जन पुरुष थे। सी.जी.एच.एस. डिस्पेन्सरी यहां खोली गयी। यह 1978 की बात है। हम सी.जी.एच.एस डारेक्टर जेनेरल के पास गए और डिस्पेन्सरी के लिए बात की गयी। तकनीकी समस्या उठी कार्ड होल्डर तो बहुत कम होंगे। फिर हम लोगों ने सुझाव दिया कि आस-पास के लोगों को भी

शामिल कर लेंगे। डिस्पेन्सरी का नाम भी सी.जी.एच.एस. मुनिरीका डिस्पेन्सरी रखें, लेकिन कैम्पस में होनी चाहिए। फिर उसके बाद स्वास्थ्य केन्द्र भी आ गया, जो छात्रों के लिए था। उस समय सिर्फ दो डाक्टर थे, धीरे-धीरे उसका विस्तार हुआ। पहले स्वास्थ्य केन्द्र का विस्तार एक और मंजिला बनाने से किया जा रहा था परन्तु हमने कहा बीमार छात्रों को सीढ़ी चढ़ने में दिक्कत होगी। जब हमारे पास जमीन है, तो क्यों दो मंजिला बनाएं? अभियन्ता ने आनाकानी की, कि पेड़ काटने पड़ेंगे और ऐसी बहुत सारी परेशानियां बताईं। लेकिन हमने कहा कि जितने पेड़ कटेगें हम उसका तीन गुना लगा देंगे, उस वक्त मैं प्रोवोस्ट था। कमरे भी हमने बड़े बनवाए। मैं स्वास्थ्य केन्द्र समिति में भी था। केन्द्रीय विद्यालय बनने के समय मैं असोसिएट प्रोफेसर ही था लेकिन सामाजिक क्षेत्र में सक्रिय था। उस वक्त प्राइवेट स्कूल में शिक्षक अपने बच्चों को नहीं भेजते थे। जे.एन.यू. में ऊँच-नीच की बात तो मानी ही नहीं जाती थी इसलिए केंद्रिय विद्यालय जरूरी था। कैम्पस के केंद्रिय विद्यालय में बहुत सारे शिक्षकों के बच्चों ने पढ़ाई की है। केंद्रिय विद्यालय का स्तर अच्छा है।

जे.एन.यू. का जो जनतान्त्रिक परिवेश है उसको स्थापित करने में भी हमारे समय के युवक शिक्षकों का योगदान रहा है। हमने हमेशा प्रशासन में पारदर्शिता की मांग की एवं प्रशासन के साथ हमेशा सौहार्दपूर्ण वातावरण रहा है। शिक्षकों की बात उन दिनों, 70-80 के दशक में और आज भी उनकी बात सुनी जाती है। जे.एन.यू. के प्रशासन में शिक्षकों का भागीदारी तो है ही, भले ही राजनैतिक कारणों की वजह से यह कहा जाय कि प्रशासन प्रशासन है। परन्तु प्रशासन और शिक्षक अलग नहीं है शिक्षक ही प्रशासन में है। जे.एन.यू. को बनाने में शिक्षकों, छात्रों और कर्मचारियों का काफी योगदान रहा है क्योंकि हम एक पंचायत के रूप में काम करते हैं। अभी भी अगर कोई समस्या होती है, तो हम सब लोग साथ मिलकर सुलझा लेते हैं। विचार करते हैं, राय बनाते हैं और अमल किया जाता है। आम तौर पर छात्र भी राजी रहते हैं। हालांकि छात्र राजनैतिक विचारधारा की वजह से तरह-तरह के विरोध प्रदर्शन करते हैं। लेकिन हमारे हिसाब से वो भी सही है क्योंकि इस तरह विद्यार्थी राजनैतिक क्षेत्र में अनुभव पाते हैं। ये भी एक शिक्षा का अभिन्न अंग है। विकासशील देश के समाज में जागरूकता जरूरी है जिसके लिए राजनीति जरूरी है। लेकिन अपने संस्थान का मूल्य एवं लक्ष्य के प्रति सबको सचेत रहना चाहिए। संस्था की संस्कृति पर कोई असर नहीं पड़ना चाहिए। संस्था मजबूत रहेगी तभी सारी सुविधाएं मिल पाएंगी। शुरु से ही हम अच्छी संस्था रहे हैं जिसकी वजह से सरकार भी हमारी मदद करती है। इसी का नतीजा है कि हम करीब-करीब निःशुल्क शिक्षा दे रहे हैं। कोई मंशा नहीं है कि फीस वृद्धि की जाय। इन्वेलुसीव नीति जरूरी है, जो कि जे.एन.यू. ने किया है और करता रहेगा।

जे.एन.यू. के पहले कॉलेज के दिनों में किसी पार्टी विशेष से सम्बन्धित नहीं था लेकिन 1965 में जब बिहार सरकार ने फीस वृद्धि की तो उसका हमने विरोध किया था। विरोध कड़ा था, प्रस्ताव वापिस लिया गया। जे.एन.यू. में मैं किसी पार्टी से जुड़ा नहीं परन्तु बहुत सारे कार्यक्रम में भाग लिया।

70 के दशक में जे.एन.यू. काफी वाइब्रेंट था, सकारात्मक राजनीति थी। उस समय के छात्र शोध पर सजग थे। वाद-विवाद एवं चर्चा के लिए सेमिनार के लिए जैसी तैयारी होती है, वैसी ही तैयारी होती थी। अध्यक्षीय भाषण में वैचारिक वाद-विवाद होते थे न कि सिर्फ राजनीतिक वाद-विवाद। अभी भी परम्परा जारी है लेकिन उस स्तर का नहीं, उस समय बौद्धिकता का सम्मान था, हिंसा की कोई जगह नहीं थी। 80 के दशक में एक बार विवाद हो गया था जिसके विरोध में ओल्ड कैम्पस से न्यू कैम्पस तक एकदम शान्त विरोध प्रदर्शन किया गया था। कभी भी सीमाओं का उल्लंघन नहीं किया गया जो आज भी कायम है।

कैम्पस की बनावट ही ऐसी है कि छात्रावास के पास ही शिक्षकों का घर है शिक्षकों से मिलने के लिए छात्रों को दूर न जाना पड़े। शिक्षक छात्रों से मिलने के लिए हमेशा तैयार रहते हैं। इन सभी चीजों की वजह से जे.एन.यू. वो है जो आज है। विरले ही होता है कि एक साथ जहां पढ़े हो वहीं आप पढ़ाओ भी, यहां वो हुआ।

जिस तरह जे.एन.यू. के छात्रो ने पिछले दौर में और अभी तक समाज में जागरूकता फैलाने का काम किया है एवं अपने ज्ञान के बल पर अलग-अलग क्षेत्रों में अपना स्थान बनाया है उसी तरह वह अपनी सजगता एवं कर्मठता बरकार रखें। जो भी जहां भी जिस भी पद पर है वहां जे.एन.यू. की संस्कृति को बनाए रखें।

(रामाधिकारी कुमार, रेक्टर, जे.एन.यू.)

सम्राज्ञी आ र हीहँ (1975)

आठवें दशक के आरम्भिक वर्षों में जब जवाहर लाल नेहरू विश्वविद्यालय की शुरुआत हुई तो एक असम्भव संयोग की तरह हमने खुद को एक ऐसे माहौल में पाया जहाँ भारत के वंचितों – शोषितों की मुक्ति के महास्वप्न से प्रेरित और आन्दोलित युवाओं ने औपचारिक-अनौपचारिक शिक्षा का ऐसा वातावरण रचा जिसकी अनेकानेक निर्मितयाँ आज भी सक्रिय हैं – समकालीन जीवन में अनेक प्रकार से हस्तक्षेप का प्रयत्न करती हुई, 'सम्राज्ञी आ रही हैं' उन्हीं दिनों की रचना है जो आपातकाल से पहले लिखी गयी और इलाहाबाद से दूधनाथ सिंह के सम्पादन में 'पक्षधर' के प्रवेशांक में प्रकाशित हुई। इस सन्दर्भ में सबसे नाटकीय बात यह हुई कि जब पत्रिका छपकर प्रेस से बाहर आयी तो ठीक उससे पहले आपातकाल की घोषणा हो चुकी थी। दूधनाथ जितना डराये गये उससे ज्यादा डरे क्योंकि 'सम्राज्ञी आ रही हैं' से अंक की शुरुआत हुई थी। इसके साथ दूसरी कविता थी 'नष्ट होते जन्म लेते' जिसमें नक्सलवाड़ी के किसान संघर्ष की चिनगारियाँ स्पष्ट थीं। 'सम्राज्ञी आ रही हैं, प्रकाशन से पूर्व ही दिल्ली के अलावा अन्य स्थानों पर भी गोष्ठियों में किये गये पाठों और पोस्टरों की शक्ल में चर्चित हो चुकी थी – कुछ इस आशय के साथ कि कविता लोकतंत्र के ढांचे में मौजूद सामंती उत्पीड़न के दुख पर जिस तरह टिप्पणी करती है उसमें इन्दिरा गाँधी का निरंकुश तानाशाही चेहरा साफ दिखता है।

जनेवि पर पुलिस का छापा पड़ चुका था, मैं पुलिस द्वारा वांछित भगोड़ा था। मैं एक ऐसे झूठे मुकदमे का आरोपी था जो इन्दिरा गाँधी की हत्या के षडयंत्र का मुकदमा था। मुकदमा जिन सात लोगों पर था उनमें वर्तमान माकपा महासचिव प्रकाश कारत भी थे।

दूधनाथ ने अपनी पत्रिका की सारी प्रतियाँ स्थानीय अधिकारियों को सौंप दीं जिन्होंने, 'कृपापूर्वक' उन्हें नष्ट कर डाला और दूधनाथ को शाबासी दी। जनेवि एक 'नष्ट नीड़' था जहाँ गुप्तचर सेवाओं के अधिकारी और कर्मचारी शिकारी कूतों की तरह हमारे सुराग ढूँढते रहते थे। मैं भूमिगत था और बंगाल से पंजाब तक की यात्राएँ करता हुआ निरन्तर सक्रिय था – आपातकाल की उस अमानवीय और लोकतंत्र विरोधी स्थिति के प्रतिरोध के लिए, यथासम्भव, लोगों में समझ और साहस जगाने की कोशिश में लस्त-पस्त।

बहरहाल, अब कविता.....

॥ सम्राज्ञी आ रही हैं ॥

नागरिको, उत्सव मानाओ कि सम्राज्ञी के दर्शन तुम्हें करने हैं
भीत भाव से प्रणाम सँभालते हुए अपने दुखों के कीचड़ में
रूँधे गले से ही सही स्वागत गीत गाते हुए उत्सव मनाओ

सम्राज्ञी का रथ तुम्हारी अँतड़ियों से गुज़रेगा
रथ गुज़रेगा तुम्हारे माथे और हृदय से
रथ गुज़रेगा तुम्हारे आत्मा की कराह और शोक से
तुम्हारे स्वप्नों की हरियालियाँ रौंदता हुआ
रथ गुज़रेगा रंगीन झरनों और पताकाओं की ऊब-डूब में

सँभालकर अपनी मुर्दनी और आक्रमक मुद्रा को
मीठी रहसीली स्वागत भंगिमाओं में छिपाते हुए
स्वतंत्रता की इस दोगली बहार में
झुक जाओ भद्र भाइयो
सम्राज्ञी आ रहीं हैं

सम्राज्ञी तुम्हारी सामूहिक नींद पर झुकी हुई
आवाजों के पुल से धीरे-धीरे नीचे की ओर उतरती हुई
सम्राज्ञी
तुम्हारी आँखों को
कृतज्ञता और आभार के जल से भरती हुई
आनेवाली हैं

सड़कों के किनारे बच्चे खड़े होने चाहिए अधनंगे मुस्कुराते
बचपन के उदासीन खण्डहरों में पड़े फटे हुए चित्रों से
हाथों में फूल लिये बच्चे....

स्त्रियाँ तुम्हारी खिड़कियों से झाँकती हाथ हिलाती
खड़ी होनी चाहिए ऋतुओं के कामनाहीन सूनेपन में
खुशियों की आहटें अंगोरती स्त्रियाँ....

पेड़ होने चाहिए तुम्हारी ढूँठ इच्छाओं की तरह सन्नद्ध विविधवर्णी
और हर तरफ सदियों की मुर्दनी भरे ऊसर आँखें
बिछी होनी चाहिए आती जाती हवाओं के रगो-रेशों में.....

कि चौकन्ने सभासद हर कहीं मौजूद होंगे
कि चौकन्ने सभासद वायदों और सपनों की गुनगुनाहट में
हर कहीं मौजूद होंगे तुम्हारे तेवर खँगालते
भविष्य और उत्सव के फूलों के आसपास

सम्राज्ञी आ रही हैं

इस औंधे नगर में हुई हत्याओं की सूचनाएँ सभासद देंगे उन्हें
कि खतरनाक बंदी मारे गये कारागार लाँघते हुए
कि कुछ असभ्य लोग मारे गये कुलीन नागरिक आवासों के आस पास
अपने अँधेरों से
संतुष्ट और शालीन अमात्यों का रिश्ता ढूँढते हुए

और लज्जित भाव से तुम सब सिर हिलाओगे
कि तुमने व्यर्थ का साहस खर्च किया
व्यर्थ का मूर्खतापूर्ण विरोध
कि राजकीय हिंसा की सारी धटनाएँ जन्म जन्मांतरों के नियम हैं
दुस्साहसिक प्रजाओं के लिए

धोड़ों मनुष्यों और शस्त्रास्त्रों की भीषण चकाचौंध में
तुम्हारी टाँगों की लगातार थरथराहट सम्राज्ञी को दिख न जाये
ध्यान रखना स्नायुओं की सिहरन शान्त रखना
सम्राज्ञी आनेवाली हैं तुम्हारे नगर को आगामी वर्षों के लिए
गर्म और सुखद स्मृतियों और अश्वासनों से भरने

धूल के पहले बादल सीमान्त पर उठते हुए नगर की ओर आयें
 तुम एक पहचानहीन हलचल हो जाओ
 जिसका कोई भी उपायोग सम्राज्ञी के सैनिक और सभासद करें

तैरते हैं जहरीले बादल तुम्हारी आकांक्षाओं के आकाश में
 सभागारों में उमड़ते आते हैं झूठ के हज़ारों रंग

सम्राज्ञी की प्रजावत्सलता से गदगद
 अपने जंगलगे चेहरे माँज आओ प्रिय नागरवासियो
 सम्राज्ञी आ रही हैं

सम्राज्ञी आ रही हैं

पंकज सिंह

किस्से पुराने जेएनयू के, नए जेएनयू के नाम

नेहरू विश्वविद्यालय के दिनों की यादें फिर ताज़ा करने के लिए जब आनन्द जी ने कहा तो सहज ही जवानी के उन दिनों की याद आ गई जब बनारस हिन्दु विश्वविद्यालय के इंजिनियरिंग के संस्थान (आईटी) में भरती हुआ था और मेरे वहाँ से कूच करने से कुछ पहले ही आनन्द कुमार वहाँ के छात्रसंघ के अध्यक्ष बने। साथ ही बनारस जाने से पहले पढ़ी हरिवंश राय बच्चन की आत्मकथा “क्या भूलूँ क्या याद करूँ” भी दिमाग में घूम गई। वाकई नेहरू विश्वविद्यालय का किस्सा इतना लंबा है कि हालात मेरे भी कुछ ऐसे ही हैं कि मन करता है बच्चनजी की तरह ही तीन-चार खंडों में एक लंबी किस्सागोई करने की तैयारी करूँ, पर खैर ...

1973 में जब दिल्ली में जवाहरलाल नेहरू विश्वविद्यालय में दाखिला मिला तब उसमें, वियतनाम और फिलीस्तीन में अधिक दूरी नहीं थी। “हो हो हो ची मिन्ह, वी शेल फाइट वी शेल विन ” केवल अमेरिकी विरोधी जनसंघर्षों का नारा ही नहीं था उसकी प्रतिध्वनि मेरे जैसे युवाओं के व्यक्तिगत जीवन के संघर्षों में भी होती थी। प्रवेश लेने पहुँचा तो कुलपति पार्थसारथी का घेराव होते देखा। आप लोगों को याद होगा की हमारे यहाँ सन् 67 से छात्र राजनीति उसी तरह गर्म थी जैसी फ्रांस, जर्मनी और इंग्लैंड जैसे देशों में। वह छात्रवासों में सत्ता पर होने वाली बहसों का जमाना था। इस विश्वविद्यालय में वामपंथी राजनीति हावी थी और उसके विलोम के तौर पर फ्री थिंकिंग उपलब्ध कराई गई थी, लेकिन दोनों ही तरफ से छात्र राजनीति में पैसे से अधिक छात्रों की भागीदारी कमाल की थी।

1975 में देश में आपातकाल लगा तो छात्र आंदोलन के कई नेता जेल भेज दिए गए। 77 में जब चुनाव के बाद जनता पार्टी सत्ता में आई तो जेएनयू में भी बड़ी बहस के बाद चुनाव हुए। उस दौरान विभिन्न स्कूलों की और विश्वविद्यालय की महासभाओं के नज़ारे भी खूब याद आते हैं। पंकज सिंह, त्रिनेत्र जोशी, कुलदीप कुमार, प्रभाती नौटियाल, मोहन थपलियाल, प्रबोध झिंगन, विष्णु महापात्र जैसे साहित्यिक मित्रों और प्रकाश करात, जयरस बानाजी, आसिफ़ इब्राहिम, देवी प्रसाद

त्रिपाठी, आनंद कुमार, सीताराम येचूरी, इंद्राणी मजूमदार, रानी कृष्णा झा, दिग्विजय सिंह दादा, कमल मित्र चिनाय, आनन्द सहाय, ज्ञान प्रकाश, अरुणा गिल, बालाचंद्रन, हरिराम मूर्ति, सुनीत चोपड़ा जैसे अनेक राजनीति में सक्रिय मित्र यादों के दायरे में आते-जाते रहते हैं।

नेहरू विश्वविद्यालय की दो यादें मेरे लिए बहुत महत्वपूर्ण हैं। वहाँ पहुँचने के कुछ ही दिनों बाद युवा अध्यापक सुदीप्तो कविराज ने राजनीति में मनुष्य की अवधारणा पर शोध पत्र का पाठ किया था जिसमें विश्वविद्यालय के राजनीति विभाग के ही नहीं सभी विभागों के छात्र-छात्राएँ एवं अध्यापक आमंत्रित थे। उस अद्भुत व्याख्यान के लगभग साल भर बाद प्रो. कविराज विदेश चले गए। इसी विभाग के शिकागो से लौटे युवा शिक्षक इम्तियाज अहमद के राजनीति के समाज शास्त्र पर दिए गए व्याख्यानों को सुनना और उनसे मोस्का और पेरेटो के सिद्धांतों को समझना भी अविस्मरणीय है।

प्रोफेसर भांभरी की उनमुक्त हँसी जो चौथी मंजिल से अक्सर नीचे तक सुनाई देती थी भला कौन भूल सकता है। भाषा विभाग में नामवरजी और केदार जी के आने से पहले प्रो. माहले, प्रो. भट्टी और प्रो. प्रमोद तालगिरी की विद्वत्ता ने अनेक विद्यार्थियों को लाभान्वित किया। अनेक ऐसे आचार्य हैं जिनके नाम छूट रहे होंगे लेकिन जब लंबी दास्तान लिखूँगा तो कोई छूट नहीं पाएगा।

फ्रांसीसी विभाग की फ्रांसुआ भट्टाचार्य और क्लोदेत क्रिपलानी के साहित्य अध्यापन में आधुनिक फ्रांसीसी संरचनात्मक सिद्धांतकारों के समावेश से साहित्य ही नहीं समाज विज्ञान की पुख्ता समझ बनाने में भी जो मदद मिली है उसे भुलाना संभव नहीं है। एक गुरु हुआ करते थे गार्नेस और एक होते थे ग्रीमाल जिन्होंने फ्रांसीसी इस तरह सिखा दी कि आज इतने वर्षों बाद भी फ्रांस की यात्राओं में ही नहीं अपने देश में भी सोते-जागते इस भाषा को भूलता नहीं। मैं और लीलाराम टांडेकर जब भी मिलते हैं तो इन गुरुओं का स्मरण अवश्य करते हैं।

इतालवी सीखने के दौरान अपने शिक्षक रोबेर्तो ओतोलेंगी और आंतोनेला सिमोनेली की मेहनत का पता तब चला जब पिछले दिनों फेस बुक में इतालवी लोगों से मैं अचानक और अनायास ही आसानी से इतालवी में संवाद करने लगा। मुझे तो लगता है कि जेएनयू की विशिष्टता मेरे लिए यही रही कि खेल-खेल में ही बहुत कुछ सीख गया।

विश्वविद्यालय के जीवन के अविस्मरणीय बनाने वाले प्रशासकों में जी पार्थसारथी जी के अलावा प्रो. मुनीस रजा, प्रो. नागचौधुरी, के. आर. नारायणन से प्राप्त ज्ञान और स्नेह भी अविस्मरणीय हैं। मुझे याद है जब एक आंदोलन के दौरान प्रो. रजा ने हमें अपने कक्ष में बुलाया और हमारी माँगों पर हमसे न केवल बहस की लेकिन हमारे वाक्यों और अर्थों को तार्किक बनाने के तरीके भी सुझाए। कई वर्षों के बाद युनेस्को की एक पार्टी में पार्थसारथीजी मुझे पहचान गए यह मेरे लिए सुखद आश्चर्य था। कठोर छवि वाले नागचौधुरीजी से मेस बिल चुकाने के लिए छह सौ रुपए का चैक ले आना मेरे लिए एक उपलब्धि ही थी। विश्वविद्यालय में मैंने जब शेषार्थ बालूपुरी और नंदन उन्नीकृष्णन जैसे मित्रों के साथ मिल कर शतरंज क्लब बनाया तो के. आर. नारायणनजी का जो समर्थन और स्नेह मुझे मिला उसे भुला देना संभव नहीं।

बाबा नागार्जुन, जार्ज फर्नांडिस, नॉम चॉम्सकी, तारीक अली, जय प्रकाश नारायण, फैज अहमद फैज जैसे अनेक राष्ट्रीय और अंतरराष्ट्रीय ख्याति के व्यक्तित्वों से उनके नज़रिए जानने और उनसे सवाल करने के दिनों ने जो इजाफा मेरे जीवन में किया है वह कहीं और भी संभव हो सकता था लेकिन नेहरू विश्वविद्यालय में इसका मज़ा कुछ और ही था यह मैं जानता हूँ या मेरे सहपाठी।

रात के सन्नाटों को भेदते हुए हमारा छात्रावासों में शतरंज खेलना या टेबल टेनिस खेलना हो या हर शाम मदन गोपाल, सीताराम येचूरी, कृष्णमूर्ति, वसंत गद्रे, मदन बालन के साथ टेनिस खेलना हो या कभी भारोत्तोलन या फिर स्केटिंग करना यह

सब अजीब अंग्रेजी में वार्तालाप करने वाले टोकस और मृदु भाषी बेडमिंटन खिलाड़ी श्रीमति दमयन्ती तांबे के बिना संभव नहीं था।

खेल कि दुनिया का सबसे रोचक वाक्या जो मुझे याद है वह इस प्रकार है कि जब हम लोगों को शतरंज की अंतर विश्वविद्यालयीन प्रतियोगिता के लिए उज्जैन जाना था तब हमने टोकस साहब से कहा कि हमें ब्लेज़र और विश्वविद्यालय का कलर मिलना चाहिए। उन्होंने शर्माते हुए लेकिन अधिकारपूर्वक हमें ट्रैक सूट दिलवा दिए जिसे पहन कर हमारी शतरंज की टीम ने प्रतियोगिता में हिस्सा लिया और उज्जैन के लोगों का खासा मनोरंजन भी हुआ।

देर रात काशीराम के ढाबे की चाय और बहसों या गपशप में ही क्या कोई भी भुला न पाया होगा। अरे इतनी रात हो गई है, चलो उठो, सोना भी तो है। अरे कोई रोको मुझे, यादों में क्या बहा में तो बहक गया भाई। बाकि फिर कभी ...

(प्रोफेसर हेमंत जोशी, भारतीय जनसंचार संस्थान, दिल्ली)

जेएनयू, जवानी और वामपंथ

वामपंथ और वामपंथी। ये दो शब्द जेहन में आते ही छवि उभरती है एक ऐसे शख्स की जिसकी दाढ़ी और बाल बड़े हुए हैं, मुंह में सिगरेट, घुटनों पर फटी हुई जींस और सीक सलाई जैसे तन पर खादी का स्टाइलिश कुर्ता।

मुंह खुलता है तो मार्क्स और लेनिन की चौपाइयों के साथ ढेर सारा सिगरेट का धुंआ भी बाहर आता है ऐसा सुना था, लेकिन उत्तर भारत में वामपंथ का द्वीप कहे जाने वाले जवाहर लाल नेहरू विश्वविद्यालय में सन् 2000 में पढ़ने आया तो ऐसी कई शख्सियतों को देखने-सुनने और जानने का मौका मिला।

यूनिवर्सिटी के चर्चित गंगा ढाबे पर रात में पानी के पतलेपन को मात देती चाय और बिना आलू के आलू परांठे खाते हुए कई रातें द्वंद्वात्मक भौतिकवाद पर बहस में शरीक हुआ हूं। जिसमें यदा कदा नीत्से, दांते, हॉब्स, रुसो जैसे नाम भी सुनने को मिलते थे।

यहां चुनावों के दौरान बहस थोड़ी गर्मागर्म होती है।

लोग बताते हैं अब ढाबे पर बहस की संस्कृति कम हो गई है।

अब मेरे वामपंथी मित्र छात्रावास के कमरों में प्यालों के साथ बातचीत करने में यकीन रखते हैं क्योंकि ढाबे पर अब विचारों की उत्तेजना हाथापाई तक पहुंच जाती है।

जेएनयू के चार साल के प्रवास में मैं न तो कभी वामपंथी रहा और न ही दक्षिणपंथी। मुझ पर अराजकतावादी होने के आरोप अलबत्ता लगते रहे।

एक कॉमरेड को देखकर सीटी बजाने के कथित आरोप में कॉमरेडों ने मेरे खिलाफ जूलूस निकाला तो कभी दुर्गा पूजा में शामिल नहीं होने के कारण संघ समर्थक छात्रों ने मुझे नास्तिक करार दिया।

इन सबके बावजूद मेरे मित्रों में दोनों ही तरह के लोग हैं।

वामपंथी विचारधारा को सही मायने में मानने वालों की एक बात बहुत ही अच्छी है कि वो अपने साथियों का बचाव करते हैं अगर उससे गलती हो गई हो तो भी।

बहस और तर्क में विश्वास रखते हैं। उनका अपना अस्तित्व नहीं होता। वो पहले कॉमरेड होते हैं बाद में कुछ और।

कई पढ़ने वाले होते हैं जिनमें से ज्यादातर अब ब्रिटेन और अमरीका का रुख करने लगे हैं।

यहीं पर सीताराम येचुरी, प्रकाश करात और गदर को सुनने का भी मौका मिला और सवाल पूछने का भी। छोटा सा बदलाव देखा कि ये नेता पहले अंग्रेज़ी बोलते थे, धीरे धीरे हिंदी भी बोलने लगे हैं।

मैंने एक वोट से चुनाव हारने वाले वामपंथियों का गम देखा है और भारी अंतर से जीतनेवाले वामपंथियों की खुशी भी देखी है। दुख में भी वही गंगा ढाबा और खुश हों तो भी उसी ढाबे पर इनकी पार्टियां होती हैं।

वामपंथी छात्रों को देखकर एक बात का अहसास ज़रूर होता है कि विचारों में शक्ति होती है लेकिन फिर यह देखकर दुख होता है कि अधिकतर वामपंथी नेता जेएनयू की चहारदीवारी से निकलते ही दूसरी पार्टियों में शामिल हो जाते हैं।

जब मैंने ऐसे ही एक छात्र नेता से इसका कारण पूछा तो जवाब मिला "जवानी में वामपंथी न हुए तो जवानी किस काम की। बाद में तो बहुत कुछ सोचना पड़ता है।"

लेकिन सब ऐसे नहीं होते। कई वामपंथी छात्र नेता बाहर निकल कर भी आम लोगों के लिए काम करते हैं।

कई छात्र विदेशों का भी रुख कर रहे हैं खासकर अमरीका।

सालों साल अमरीका का विरोध करने के बाद इन बुद्धिजीवियों का अमरीका की ओर रुख करना चौंकाता ज़रूर है लेकिन इस सवाल का जवाब लंदन में मिला कि अब जेएनयू में बहस के लिए न तो जगह है और न ही तर्क करने वाले।

तर्क करने वाले का सम्मान तक नहीं होता लिहाज़ा विदेश का रुख करना पड़ता है।

(सुशील झा, बीबीसी संवाददाता, बीबीसी हिंदी डॉट कॉम से साभार, 30 मार्च 2005)

24/7 जीवन जिया...

मेरे जीवन का एक अहम और सुनहरा काल जेएनयू में बीता। मैं जेएनयू से हमेशा उत्प्रेरित होता रहा और यहाँ बीता हर एक क्षण मेरे व्यक्तिगत विकास के लिए काफी महत्वपूर्ण साबित हुआ। यहाँ आने के पहले मैंने कई कठिन घड़ियों का सामना किया। काफी बाधाएँ थीं लेकिन जेएनयू के वातावरण ने मुझे इनसे लड़ने की सीख दी। इसका श्रेय यहाँ के विशिष्ट माहौल को जाता है जिसने जीवन के प्रति मेरे दर्शन को बदल दिया। जेएनयू से हमें एक नई दुनिया देखने का मौका मिला। जो दरवाजे हमारे लिए बंद थे यहाँ आकर खुलते नजर आए। यहाँ मेरे कई अभिन्न मित्र बने और मैं आज भी उनके संपर्क में हूँ।

जेएनयू से पहले मैं जयपुर में इतिहास में स्नातक की पढ़ाई कर रहा था। वहाँ मैं जिस हॉस्टल में रहता था वहाँ पर जेएनयू से एक छात्र दल आया जो अपने स्टडी टूर पर था। उन्होंने हमें जेएनयू के बारे में जानकारी दी। उन लोगों की सलाह पर मैं जेएनयू देखने के लिए एक बार दिल्ली आया था। तभी मुझे पता चला कि पहली ही बार जेएनयू में एमए का प्रोग्राम शुरू किया जा रहा है और मैंने एमए के लिए आवेदन कर दिया। सिर्फ इतिहास ही नहीं सारे एमए के प्रोग्राम उसी साल शुरू हुए थे।

ये बात 1971-72 की है। मैंने आवेदन किया और मुझे दाखिला मिल गया। इंटरव्यू के आधार पर दाखिला हुआ था। उस समय परीक्षा नहीं ली जाती थी। जब मेरा यहाँ दाखिला हो गया तो पाया कि यहाँ पर पाठ्यक्रम जयपुर से अलग था। इतिहास विषय को दूसरे नजरिए से देखने की सीख हमें यहाँ मिली। सबसे बड़ी बात जो मुझे यहाँ समझ में आई वह थी शिक्षकों और छात्रों के बीच का रिश्ता, जो अन्य विश्वविद्यालयों से बिल्कुल अलग था। यहाँ दोनों के बीच बराबरी का रिश्ता था। इससे अचानक हमें विशेष आजादी का अहसास हुआ। क्लास के अंदर हो या बाहर समानता हर जगह थी, हर बात में थी। और इस आजादी की वजह हमें अपनी भूमिका निभाने में कोई दिक्कत नहीं हुई। जेएनयू में जो माहौल था उससे हमारे संपूर्ण व्यक्तित्व के विकास में काफी सहयोग मिला।

जेएनयू में हमने 24/7 जीवन जिया। क्लास रूम के बाहर बहस, विरोध प्रदर्शन, कैंडल मार्च जेएनयू के जीवन का अभिन्न अंग था जो मेरे लिए एक अलग अनुभव था। मैंने कैंपस के अंदर हर तरह की गतिविधियों में भाग लिया।

यहाँ हमारी मुलाकात कई लेखकों, उपन्यासकारों, वैज्ञानिकों से हुई। वर्ष 1974 में हमारी मुलाकात नोअम चोमस्की से हुई। दो वर्ष बाद मैंने एमफिल में अपना दाखिला लिया। इसी दौरान मेरा चयन आईएएस में हुआ। यहाँ हमारे दौर में आईएएस परीक्षा देने को लोग हीन दृष्टि से देखते थे। हम छुप-छुप कर परीक्षा देते थे। मैं अपनी सामाजिक एवं पारिवारिक दबाव की वजह से आईएएस परीक्षा में बैठने के लिए बाध्य था। मैंने आधे मन से परीक्षा दिया था। लेकिन मेरे चयन का श्रेय जेएनयू के परिवेश को है। हमें यहाँ इतिहास से अलग अर्थशास्त्र, समाजशास्त्र भी सीखने को मिला। सही मायनों में हमारे लिए यह मल्टी डिसेप्लिनरी अनुभव था।

मैंने जेएनयू के राजनीतिक जीवन में भी भाग लिया। इतना याद नहीं कि छात्र संघ चुनाव में किस पद पर लड़ा था, हां एक बार लड़ा था जरूर। यहाँ पर चुनाव एक उत्सव जैसा होता था। गंभीर मुद्दों पर बहस, नारेबाजी, भाषण की संस्कृति यहाँ की राजनीति का जो अहम हिस्सा बन चुका है वह तब तक काफी प्रसिद्ध हो चुका था। जेएनयू शुरू से विभिन्न राजनीतिक विचारधाराओं का समन्वय स्थल रहा है जहाँ देश-विदेश के मुद्दों पर राजनीतिक नजरिए से बहस करने की परंपरा है।

जेएनयू एक ऐसा समाज है जहाँ कोई भी पूरे भारत राष्ट्र के साथ साक्षात्कार कर सकते हैं। जेएनयू के छात्रों का पुनर्मिलन एक अच्छी पहल है। हमें पुराने यादों को जीने का फिर से मौका मिलेगा।

(भवानी सिंह मीणा, आईएएस)

सच है या सपना

सच की जमीं सपनों का आसमां,
उमंगों की दुनिया ख्वाबों का कारवां,
मैंने भी जिया है
एक नया अर्थ अपने छोटे से जीवन को
मैंने भी दिया है
जेएनयू के वो दिन
मैं, मेरी हकीकत, मेरे सपने
नया कुछ करने की चाहत
विचारों की आंधी, जज्बातों की आहत
मेरा वो हॉस्टल, छोटा सा कमरा
जहाँ मार्क्स, एंजल के संग मैं रहा
वो गंगा ढाबा पर चाय की चुस्की
जहाँ की ठिठुरती सर्द हवाओं में
मैं भी बहा
कोहरे में लिपटे वो हंसों के जोड़े
कभी भीगें ज्यादा, कभी सूखे थोड़े
रखा है मैंने सँजोकर, सजाकर
वो मीठी यादें, वो सारी बातें...

आनंद सौरभ

एक संपूर्णता के लिए

घुघुआ मना उपजे घना गाते-झूलते हुए सुनी दादी-नानी की कहानी अब याद नहीं। याद हैं उनके जीवनानुभव जो उन्होंने भोगे थे। माँ ने कभी कहानी नहीं सुनाई। शायद उनके पास उन अनुभवों का अभाव था जो कहानी कहने के लिए जरूरी होता है, या संभव है कि अपने अनुभवों को हमसे बाँटना उचित न समझा हो।

बहरहाल, कविता-कहानी से जुड़ाव छुटपन में ही हो गया था। बड़े भाई साहित्य के छात्र थे। जिस साल मैंने गाँव से दसवीं पास की उसी साल उन्होंने हिंदी साहित्य में एमए करने के लिए अपना नामांकन भारतीय भाषा केंद्र, जेएनयू में करवाया था। गर्मी की छुट्टियों में घर आने पर उन्होंने जेएनयू, विशेष कर भारतीय भाषा केंद्र की बहुत सी बातें बताईं। उन्होंने बताया कि कैसे केदारनाथ सिंह निराला की कविता पढ़ाते हुए अपने अनूठे अंदाज़ में कहते हैं-‘कविता बिटवीन द लाइंस होती है’, कैसे मैनेजर पांडेय अपनी बतकही शैली में साहित्य का समाजशास्त्र पढ़ाते हैं, कैसे पुरुषोत्तम अग्रवाल कबीर-जायसी के प्रेम का मर्म समझाते हैं। वर्षों तक एक और बात जो याद रही वह थी- वहाँ पर पढ़ाई गई कहानियों की चर्चा।

वीर भारत तलवार उन्हें कहानियाँ पढ़ाते थे। बड़े भाई ने बताया था कि तलवार जब कहानी पढ़ाते हैं उनके चेहरे पर रसाभास स्पष्ट देखा जा सकता है। कहानी पढ़ाते समय उनका चेहरा सुर्ख हो जाता है। कभी भावुक, कभी आह्लादित तो कभी आवेशित हो उठते हैं।

इस बीच मैंने दिल्ली रह कर अर्थशास्त्र और पत्रकारिता की पढ़ाई की, लेकिन जेएनयू के नज़दीक होकर भी इससे दूर रहा। जिसका मुझे मलाल था। जहाँ से मैंने हिंदी में एमए किया वहाँ कहानी पढ़ाने के नाम पर लीपा-पोती का काम ज्यादा हुआ। वैसे भी कहानी के बारे में अक्सर सुनने को मिलता है कि कहानी पढ़ाने की नहीं, पढ़ने की चीज है और छात्रों को खुद पढ़ लेने की ‘नेक’ सलाह अधिकांश शिक्षक दिया करते हैं।

इधर-उधर भटकने के बाद जब वर्ष 2002 में मैंने भारतीय भाषा केंद्र, जेएनयू में एमफिल में दाखिला लिया भाई साहब की बातें याद हो आईं। प्रोफेसर केदारनाथ सिंह सेवानिवृत्त हो चुके थे। एमफिल में मैनेजर पांडेय हमें साहित्य के समाजशास्त्र की बारिकियों को समझाते थे, पुरुषोत्तम अग्रवाल विचारधारा और साहित्य के घटाटोप से हमें मुक्त करते थे और वीर भारत तलवार शोध प्रविधि से। लेकिन मेरे अंदर कहानी पढ़ने की चाह बची रही। संयोगवश वीर भारत तलवार एमए के छात्रों को कथा-साहित्य पढ़ाते थे। मैंने उनसे अनुमति लेकर एमए के छात्रों के संग कथा-साहित्य की कक्षाएँ की।

तलवार जब कहानी पढ़ाते हैं तो पूरी नेम-टेम और नियम-निष्ठा के साथ। कहानी पढ़ाते समय वे इस बात का विशेष ख्याल रखते हैं कि छात्रों की रुचि पाठ में आधोपांत बनी रहे। विशेषकर नई कहानी (50 और 60 के दशक के दौर की कहानी) पढ़ाते समय वे कहानीकारों के छुए-अनछुए प्रसंगों की चर्चा करते चलते हैं। व्यक्तिगत संस्मरण भी इसमें शामिल रहता है। लेकिन इसके बाद वे हठात कहानी पढ़ाने नहीं लग जाते। कहानीकार की अन्य कहानियों के ताने-बाने से उस कहानी तक पहुँचते हैं, फिर उसके बरक्स कहानी की व्याख्या करते हैं। फिर भी तलवार इस बात को स्वीकार करते हैं कि कहानी कैसे और कहाँ से बताई जाए, उनके लिए हमेशा एक सवाल रहा है। कहानी पढ़ाते समय वे अपने पहनावे का भी खासा ध्यान रखते हैं। कहानी अगर प्रेम कहानी हुई तो उनका पहनावा वैसा नहीं होता जैसा अन्य कहानी पढ़ाते समय। 'कफ़न' और 'रसप्रिया' के लिए अलग-अलग पहनावा।

यहाँ पर एक कहानी 'कोसी का घटवार' की चर्चा प्रासांगिक होगी। अदभुत प्रेम कहानी है यह। सच है कि जैसी प्रेम कहानी नई कहानी के दौर में लिखी गई वैसी कहानी हिन्दी साहित्य में दुर्लभ है। हां! 'उसने कहा था' एक अपवाद कही जाएगी। इन प्रेम कहानियों में वाचालता नहीं है। पूरी कहानी में प्रेम जैसा कोई शब्द नहीं मिलता लेकिन स्थायी भाव के रूप में वह पूरी कहानी में व्याप्त रहता है। 'एक पीड़ा भरी प्रतीक्षा', जिसे नामवर सिंह ने नई कहानी की एक प्रमुख विशेषता कहा

हैं, कहानी पढ़ने-सुनने वालों को देर तक कचोटती रहती है। इस प्रेम में ईर्ष्या नहीं है। द्वेष नहीं है। कोई प्रतिशोध नहीं है।

कहानी का पाठ और आलोचना के बाद सवाल का दौर चलता है। छात्रों के सवाल का जबाब आमतौर पर तलवार सीधे नहीं देते। ढूँढो! खोजो! पता लगाओ! उनका प्रिय जुमला है। इस कहानी में एक प्रसंग है- 'गुसाई ने गौर से लछमा के मुख की ओर देखा। वर्षों पहले ज्वार और तूफान का वहाँ कोई चिह्न नहीं था।' यह पूछने पर कि 'लछमा के चेहरे पर विगत प्रेम प्रसंग की कोई छाप न हो, कोई छाया न उभरे, कोई हलचल न दीखे... यह कैसे संभव है? अगर प्रेम सच्चा है तो वर्षों बाद भी, एक सीमा में रह कर ही सही, फूटेगा जरूर। कितना ही सामाजिक मान-मर्यादाओं में बँध कर रहे आदमी।' तलवार का जवाब था- 'मैं इस सवाल का जवाब नहीं दूँगा, बेहतर है कहानी के लेखक शेखर जोशी केंद्र में बुलाए जाएँ और उनसे ही यह सवाल किया जाए।'

साहित्य अपने समय और समाज से अलहदा नहीं होता। वह हमें यंत्रवत होने से बचाता है। खुद को टटोलने को मजबूर करता है। अगर यह सच है कि प्रेम करने के बाद आदमी पहले जैसा नहीं रह जाता है, तो सच यह भी है कि आदमी अगर संवेदनशील हो तो एक अच्छी कहानी या कविता पढ़ कर वही आदमी नहीं रह जाता है जो उस कविता कहानी पढ़ने के पहले था। साहित्य के लेखक, शिक्षक-आलोचक हमारी संवेदनशीलता को बढ़ाते-बचाते हैं। सर्वग्रासी बाजार के इस दौर में विषय के नाम पर चर्चा कंप्यूटर या प्रबंधन जैसे विषयों की ही की जा रही है। साहित्य के विभाग विश्वविद्यालयों में हाशिए पर धकेले जा रहे हैं। साहित्य जैसे विषयों की प्रासंगिकता पर प्रश्नचिह्न लगाए जा रहे हैं जबकि मानवीय संवेदनाओं को भोथरा होने से बचाने के लिए साहित्य का पठन-पाठन हर दौर में जरूरी है, वर्तमान में कहीं ज्यादा। जेएनयू के छात्र रहे युवा कवि पंकज चतुर्वेदी से कुछ शब्द उधार ले कर कहें- समाज के शरीर में/ एपेन्डिक्स की तरह/ अनावश्यक लगते हुए हैं हम/ फिर भी/ न जाने क्यों/ जरूरी से हैं/ एक संपूर्णता के लिए/ वह अर्थ की हो या व्यर्थता की।

(अरविंद दास , arvinddas.blogspot.com से साभार)

जेएनयू की विलक्षणता है 'छात्र स्प्रिट'

जेएनयू की 'स्प्रिट' का स्रोत हैं छात्र। छात्रों की एकता, सहनशीलता, मितव्ययता, अनौपचारिकता, बौद्धिकता आदि के सामने सभी नतमस्तक होते हैं। जेएनयू की पहचान जी पार्थसारथी, नायडूम्मा, मुनीस रजा, जीएस भल्ला या नामवर सिंह से नहीं बनती। जेएनयू की पहचान की धुरी है 'छात्र स्प्रिट'। यह 'छात्र स्प्रिट' सारी दुनिया में कहीं पर भी देखने को नहीं मिलेगी।

जेएनयू की 'छात्र स्प्रिट' का आधार न वाम विचारधारा है न दक्षिणपंथी विचारधारा है। बल्कि लोकतांत्रिक अकादमिक वातावरण, विचारधारात्मक वैविध्य और लोकतांत्रिक छात्र राजनीति इसकी आत्मा है। जेएनयू के वातावरण और 'छात्र स्प्रिट' को निर्मित करने में अनेक विचारधाराओं की सक्रिय भूमिका रही है। जेएनयू का अकादमिक वातावरण विचारधाराओं के संगम से बना है। जेएनयू में आपको एक नहीं अनेक विचारधाराओं के अध्ययन-अध्यापन और सार्वजनिक विमर्श का अवसर मिलता है। इस अर्थ में जेएनयू विचारधाराओं का विश्वविद्यालय है। सिर्फ वाम विचारधारा का विश्वविद्यालय नहीं है। फर्क इतना है कि अन्य विश्वविद्यालयों में विचारधाराओं के अध्ययन अध्यापन को लेकर इस तरह का खुलापन, सहिष्णुता और लोकतांत्रिक भाव नहीं है जिस तरह का यहां पर है।

जेएनयू की 'छात्र स्प्रिट' के अनेक नजारे हमारी आंखों से गुजरे हैं। आज भी इस 'छात्र स्प्रिट' को आप व्यंजित होते देख सकते हैं। मुझे मई 1983 का ऐतिहासिक क्षण याद आ रहा है। यह क्षण कई अर्थों में छात्र राजनीति के सभी पुराने मानक तोड़ता है और नए मानकों को जन्म देता है। यह वह ऐतिहासिक क्षण है जिसमें जेएनयू अपना समस्त पुराना कलेवर त्यागकर नया कलेवर धारण करता है।

छात्रों में अभूतपूर्व एकता, अभूतपूर्व भूल और अभूतपूर्व क्षति के दर्शन एक ही साथ होते। जेएनयू की अभूतपूर्व क्षति के लिए सिर्फ उस समय के छात्रसंघ के नेतृत्व को दोष देना सही नहीं होगा। मई 1983 की जेएनयू की तबाही के लिए छात्र बहाना भर

थे। असल खेल तो प्रशासकों ने खेला था। उस खेल में अधिकांश नामी गिरामी शिक्षकों ने प्रशासन का समर्थन किया था। एकमात्र जीपी देशपाण्डे, प्रभात पटनायक, सुदीप्ति कविराज, उत्सा पटनायक और पुष्पेश पंत ने खुलेआम छात्रों का पक्ष लिया था, प्रशासकों के खिलाफ आवाज उठाई थी। बाकी सब चारणों की तरह 'बदलो', 'बदलो' कर रहे थे।

मई 83 की घटना के साथ जेएनयू की समस्त पुरानी ऐतिहासिक मान्यताएं, धारणाएं, विश्वास, संस्कार, आदतें, राजनीतिक मान्यताएं, प्रशासनिक नजरिया, प्रशासकीय नीतियां सब कुछ धराशायी हो गईं। मई 83 की घटना को बहाना बनाकर जेएनयू को सुनियोजित ढंग से प्रशासकों ने तोड़ा। इस कार्य में स्थानीय प्रशासकों से लेकर केन्द्रीय शिक्षा मंत्रालय तक सभी का हाथ था। छात्र आंदोलन को तो महज बहाने के रूप में इस्तेमाल किया गया था। मई छात्र आंदोलन नहीं होता तब भी जेएनयू में बुनियादी परिवर्तन आते। मई 83 के भयानक दमन के बाद भी 'छात्र स्पिरिट' खत्म नहीं हुई। सारे प्रशासकीय और नीतिगत परिवर्तनों को लाने का बुनियादी लक्ष्य था 'छात्र स्पिरिट' को नष्ट करना। छात्रों ने कभी भी यह लक्ष्य हासिल करने दिया।

मई 83 के भयानक उत्पीड़न और दमन के बावजूद छात्रों की एकता, भाईचारा, राजनीतिक सहिष्णुता और बंधुत्व बना रहा। उल्लेखनीय है मई 83 में मैं वहां की राजनीति का अनिवार्य हिस्सा था। जेएनयू की स्टूडेंट फेडरेशन ऑफ इण्डिया की जेएनयू यूनिट का अध्यक्ष और दिल्ली राज्य का उपाध्यक्ष था। बाद में मैं वर्ष 1984-85 के जेएनयू छात्रसंघ चुनाव में अध्यक्ष बना। मैं हिंदी भाषी था, अंग्रेजी एकदम नहीं जानता था। जबकि जेएनयू में उस समय 70 प्रतिशत से ज्यादा छात्र गैर हिन्दीभाषी इलाकों से पढ़ने आते थे। मैं हिन्दी में पीएचडी कर रहा था। उस समय हिन्दी विभाग का छात्र राजनीति में यह सबसे बड़ा योगदान था। मेरे गुरुजन और हिन्दी वाले दोस्त अभी तक इस तथ्य और सत्य को समझ नहीं पाए हैं। वे यह भी नहीं समझ पाए हैं कि जेएनयू किसी व्यक्ति का बनाया नहीं

है, कुछ व्यक्तियों का भी बनाया नहीं है। वह प्रोफेसरों का भी बनाया नहीं है। जेएनयू को बनाया है छात्र स्प्रिट ने। किसी महापंडित ने जेएनयू नहीं बनाया। जेएनयू में व्यक्ति नहीं 'स्प्रिट' महत्वपूर्ण है। कर्मण्यता और छात्रसेवा महत्वपूर्ण है।

जेएनयू में हिन्दी को छात्र राजनीति को पहलीबार सिरमौर के पद पर प्रतिष्ठित करने में इसी 'छात्र स्प्रिट' की केन्द्रीय भूमिका थी। जेएनयू की 'छात्र स्प्रिट' ने संकीर्णतावाद को कभी जगह नहीं दी है। मेरा अध्यक्ष पद पर जीतना आसान नहीं था। मैं दो बार उपाध्यक्ष के पद के लिए चुनाव हार गया था। एकबार बागी एसएफआई उम्मीदवार संजीव चोपड़ा से मात्र 10 वोट से हार चुका था, जो इनदिनों पश्चिम बंगाल के भूमि राजस्व विभाग में आईएसएस सचिव है। दूसरी बार फ्री थिंक्स के उम्मीदवार आर. वेणु से मात्र 18 मतों से हार गया।

वर्ष 1984-85 के चुनाव में मैं एसएफआई की ओर से छात्रसंघ के अध्यक्ष पद के लिए उम्मीदवार बनाया गया। यह एसएफआई ने छात्र राजनीति का सबसे बड़ा दांव खेला था। किसी ठेठ हिन्दीभाषी और एकदम अंग्रेजी न जानने वाले को अध्यक्ष पद का उम्मीदवार बनाया था ।

क्या आज ऐसे किसी भी छात्र की जेएनयू छात्रसंघ के अध्यक्ष पद पर जीतने की कल्पना की जा सकती है जो एकदम अंग्रेजी न जानता हो। जिसने कभी अंग्रेजी नहीं पढ़ी हो। यह अविस्मरणीय घटना सिर्फ जेएनयू की छात्र राजनीति में ही संभव है। यह तब ही संभव है जब 'छात्र स्प्रिट' का सार्वजनिक वातावरण में बोलवाला हो। मेरा अध्यक्ष बनना असाधारण नहीं था। सिर्फ इस अर्थ में असाधारण था कि जेएनयू का इससे अंग्रेजीदा मिथ टूटा था। हिन्दी के लिए यह गौरव की बात थी। लोकतांत्रिक छात्र राजनीति के लिए गौरव की बात थी।

जेएनयू 'छात्र स्प्रिट' की धुरी है कर्मण्यता। जो छात्रों के लिए काम करेगा उसे वे प्यार करते हैं। वे राजनीति पर ध्यान पीछे देते हैं कर्मण्यता पर ध्यान पहले देते

हैं। अकर्मण्य होने पर वे किसी भी धाकड़ नेता को घूल चटा सकते हैं। छात्रों के बीच कौन कितना समय देता है, उनकी तकलीफों में कौन कितना ध्यान देता है, कितना समय उनकी सुख दुखभरी जिंदगी में शेयर करता है।

इन चीजों को जेएनयू की 'छात्र स्प्रिट' पहचानती है। कोई बढ़िया नेता हो लेकिन छात्रों के बीच में नहीं छात्रसंघ के दफ्तर में क्लर्क की तरह बैठा रहे। छात्रसंघ की कार्रवाईयों को ही महत्व दे। सार्वजनिक तौर पर कम मिले या लोगों में कम घुले मिले तो ऐसे नेता को जेएनयू के छात्र पसंद नहीं करते।

जेएनयू की 'छात्र स्प्रिट' का अर्थ है छात्र कर्मण्यता। छात्र कर्मण्यता के अभाव में दूसरीबार जब प्रकाश करात अध्यक्ष पद का चुनाव लड़ने गए तो आनंद कुमार के हाथों बुरी तरह हार गए। आनंद कुमार संभवतः पहले छात्रसंघ अध्यक्ष थे जो हिन्दी में भी जेएनयू में भाषण देते थे। ऐसा मैंने सुना है। इन दिनों आनंद कुमार जेएनयू में समाजशास्त्र के प्रोफेसर हैं। आनंद कुमार जीते इसी छात्रस्प्रिट के कारण। जबकि उन दिनों एसएफआई का संगठन बेहद मजबूत था। उनकी तुलना में समाजवादी उतने शक्तिशाली नहीं थे। प्रकाश करात एसएफआई के राष्ट्रीय अध्यक्ष भी थे। जनता से कटे रहने और यूनियन के दफ्तरी कामों में व्यस्त रहने के कारण आनंदकुमार से हार गए।

किसी शिक्षक अथवा अकादमिक प्रशासक या राजनेता को यह भ्रम नहीं होना चाहिए कि वह जेएनयू की पहचान का निर्माता है। यदि अकादमिक प्रशासक जेएनयू की पहचान और शक्ति के नियामक थे तो अनेक शिक्षकों ने अन्यत्र शिक्षा जगत में शिक्षा प्रशासक की भूमिका अदा की है। अनेक संस्थानों के निदेशक, अध्यक्ष, कुलपति, कुलाधिपति आदि सब पदों पर जेएनयू के शिक्षक आसीन होते रहे हैं। वे कहीं पर भी अपनी क्षमता से जेएनयू जैसी 'स्प्रिट', 'जेएनयू जैसी संस्कृति' जेएनयू जैसा छात्रसंघ आदि क्यों नहीं बना पाए ?

दूसरी बात यह है कि जेएनयू जैसी 'छात्र स्प्रिट' वामशासित राज्यों पश्चिम बंगाल, केरल और त्रिपुरा में वाम छात्र संगठन क्यों नहीं पैदा कर पाए किसी कम्युनिस्ट देश (अब पराभव हो चुका है) अथवा किसी विकसित पूंजीवादी मुल्क के आदर्श विश्वविद्यालयों में ऐसी 'छात्र स्प्रिट' क्यों नहीं देखी गयी ?

जेएनयू की विशिष्टता है 'छात्रस्प्रिट'। यह साधारण छात्र एकता नहीं है। छात्र कर्मण्यता है। यह छात्रों के सुख दुख, हंसी, खुशी, विमर्श, विषाद , अकादमिक शेयरिंग और आनंद की मिट्टी से बनी है। ऐसी मिली जुली मिट्टी आपको सारी दुनिया में कहीं नहीं मिलेगी। इसी अर्थ में जेएनयू सबसे न्यारा है। उसके छात्र भी न्यारे हैं।

(जगदीश्वर चतुर्वेदी, 1984-85 में जेएनयू छात्रसंघ के अध्यक्ष, कोलकाता विश्वविद्यालय के हिन्दी विभाग में प्रोफेसर)

रूसी के बहाने जेएनयू का मेरा सफ़र

रूसी भाषा केंद्र में जब मैंने सर्टिफिकेट कोर्स में दाखिला लिया तो कभी सोचा भी न था कि इसी केंद्र में मुझे पाँच वर्ष का एमए और पीएचडी में भी भर्ती होना होगा। दरअसल उन दिनों मैंने दिल्ली विश्वविद्यालय से रसायन शास्त्र में बीएससी आनर्स पूरा किया था और मेरे पिता उसी साल मास्को से रूसी गीतों के जो रिकार्ड लाए थे उन्हें सुनने और समझने के फेर में मैंने जेएनयू की ओर रुख किया था।

मेरे सबसे पहले रूसी अध्यापकों में थे बुदई सर और प्रोफेसर उन्नी जिन्हें मैं कभी नहीं भूल सकती। उन्नी सर ने रूसी व्याकरण की पुख्ता नींव रखी तो बुदई सर ने उच्चारण सिखाया। मुझे अच्छी तरह से याद है कि मेरे तमाम बहाने बनाने के बावजूद बुदई सर और उनकी पत्नी ओल्गा ने केंद्र के सालाना जलसे के लिए मुझे एक गीत सिखाया था जिसके बोल थे *दि एन ज़ा दन्योम इदूत गदा...* यानी एक एक दिन करके साल बीतते जाते हैं। हालाँकि बुदई सर मंच पर मेरे गायन के साथ

गिटार बजा रहे थे लेकिन सर्टिफिकेट और डिप्लोमा के किसी अन्य विद्यार्थी को वहाँ न देख कर मंच पर मेरी टांगें ज़रूर काँप रही थीं।

बाद के दिनों में प्रो. मनन, प्रो. हेमचंद्र पांडे, प्रो. बग्गा, प्रो. अमर बसु, प्रो. मित्तल आदि ने पढ़ाया। अमर बसु सर हमें रूसी साहित्य पढ़ाते थे और क्राइम एंड पनिसमेंट के पात्रों में वे इतना डूब जाते थे कि अक्सर शून्य में ताकते हुए पूरा व्याख्यान दे दिया करते थे, लेकिन उसके बाद हममें से कुछ शरारतियों के लिए चुहल करने के लिए पूरा मसाला इकट्ठा हो जाया करता था। कुछ भी हो जिस तरह से रूसी केंद्र के हमारे सभी अध्यापकों ने हर छात्र पर ध्यान देते हुए पढ़ाया वो मिरांडा हाउस के उबाऊ और बोझिल व्याख्यानों से बहुत अलग अनुभव था।

जवाहरलाल नेहरू विश्वविद्यालय में चुनावों के दौरान तो बात ही कुछ और होती थी। प्रचार की लंबी मशक्कत के बाद चुनाव और फिर रात भर नतीजों की गिनती के समय गाना बजाना, गपशप, चाय पर चाय और ढेर सी मस्ती के बीच एसआईएस बिल्डिंग से धीरे-धीरे नतीजों की घोषणा से पैदा होने वाला उल्लास या निराशा का माहौल भी एक अनूठा अनुभव था।

उन दिनों को भी कैसे भूला जा सकता है जब छात्रावासों के मेस में स्पिक-मैके के कार्यक्रम हुआ करते थे जिनमें बिरजू महाराज, भीमसेन जोशी, किशोरी अमोनकर जैसे अनेक सुप्रसिद्ध कलाकारों को इतने नज़दीक से बैठ कर सुनने और देखने का अवसर मिलता था। उन्हीं मेसों या ओपन एयर थियेटर आदि में विभिन्न राजनीतिक और सांस्कृतिक कार्यक्रमों की यादें भी आज तक ताज़ा हैं। एक नाटक में शिरकत करते समय दर्शक बने हेमंत से पहली मुलाकत हुई जो अंतरंगता और बाद में विवाह में तब्दील हुई।

विवाह के बाद कुछ वर्ष हम विवाहित छात्रावास में भी रहे क्योंकि उन दिनों हम दोनों ही अपने-अपने विषयों पर शोध कर रहे थे। इसी भवन में अतिथि गृह भी हुआ करता था इसलिए वहाँ आने वाले अनेक विशिष्ट व्यक्तित्वों से आत्मीयता भी

हो जाती थी। प्रोफेसर शिवमंगलसिंह सुमन हेमंत के पारिवारिक मित्रों में से थे जिनके साथ एक बार इसी अतिथि गृह में कुछ समय साथ बिताने का अवसर मिला। देरीदा का अधिकारिक अंग्रेजी अनुवाद करने वाली सुप्रसिद्ध विदुषी गायत्री स्पिवाक् जब इस अतिथि गृह में रुकीं तब हम लोग अक्सर शाम को साथ घूमने जाते थे या वह ही कई बार हमारे कमरे में आकर चाय पीती थीं। प्रोफेसर शेषाद्रि जब तक जेएनयू में रहे तब तक उनसे यदा-कदा मुलाकात होती थी लेकिन सेवा निवृत्ति के बाद जब वह 10-15 दिन के लिए यहाँ रुके तो हमें उनके आत्मीय सानिध्य का अवसर ही नहीं मिला बल्कि हमारे एक साल के बेटे पीयूष को भी उनका प्यार और आशीर्वाद मिला जो मेरे लिए एक अविस्मरणीय अनुभव है।

यादों में कई मधुर तो एक-आध कड़वी यादें भी हैं पर मेरे लिए सबसे सकारात्मक बात यह है कि नेहरू विश्वविद्यालय के माहौल से मुझे जीवन और दुनिया की जो समझ मिली उसने न सिर्फ मेरे टीवी और रेडियो के कार्यकाल में मुझे निखारा बल्कि आज भी मीडिया शिक्षण और प्रशिक्षण में मुझे उससे मदद मिलती रहती है।

(मंजरी जोशी, स्वतंत्र पत्रकार एवं पूर्व समाचार वाचिका)

24/7 जीवन जिया...

मेरे जीवन का एक अहम और सुनहरा काल जेएनयू में बीता। मैं जेएनयू से हमेशा उत्प्रेरित होता रहा और यहाँ बीता हर एक क्षण मेरे व्यक्तिगत विकास के लिए काफी महत्वपूर्ण साबित हुआ। यहाँ आने के पहले मैंने कई कठिन घड़ियों का सामना किया। काफी बाधाएँ थी लेकिन जेएनयू के वातावरण ने मुझे इनसे लड़ने की सीख दी। इसका श्रेय यहाँ के विशिष्ट माहौल को जाता है जिसने जीवन के प्रति मेरे दर्शन को बदल दिया। जेएनयू से हमें एक नई दुनिया देखने का मौका मिला।

जो दरवाजे हमारे लिए बंद थे यहाँ आकर खुलते नजर आए। यहाँ मेरे कई अभिन्न मित्र बने और मैं आज भी उनके संपर्क में हूँ।

जेएनयू से पहले मैं जयपुर में इतिहास में स्नातक की पढ़ाई कर रहा था। वहाँ मैं जिस हॉस्टल में रहता था वहाँ पर जेएनयू से एक छात्र दल आया जो अपने स्टडी टूर पर था। उन्होंने हमें जेएनयू के बारे में जानकारी दी। उन लोगों की सलाह पर मैं जेएनयू देखने के लिए एक बार दिल्ली आया था। तभी मुझे पता चला कि पहली ही बार जेएनयू में एमए का प्रोग्राम शुरू किया जा रहा है और मैंने एमए के लिए आवेदन कर दिया। सिर्फ इतिहास ही नहीं सारे एमए के प्रोग्राम उसी साल शुरू हुए थे।

ये बात 1971-72 की है। मैंने आवेदन किया और मुझे दाखिला मिल गया। इंटरव्यू के आधार पर दाखिला हुआ था। उस समय परीक्षा नहीं ली जाती थी। जब मेरा यहाँ दाखिला हो गया तो पाया कि यहाँ पर पाठ्यक्रम जयपुर से अलग था। इतिहास विषय को दूसरे नजरिए से देखने की सीख हमें यहाँ मिली। सबसे बड़ी बात जो मुझे यहाँ समझ में आई वह थी शिक्षकों और छात्रों के बीच का रिश्ता, जो अन्य विश्वविद्यालयों से बिल्कुल अलग था। यहाँ दोनों के बीच बराबरी का रिश्ता था। इससे अचानक हमें विशेष आजादी का अहसास हुआ। क्लास के अंदर हो या बाहर समानता हर जगह थी, हर बात में थी। और इस आजादी की वजह हमें अपनी भूमिका निभाने में कोई दिक्कत नहीं हुई। जेएनयू में जो माहौल था उससे हमारे संपूर्ण व्यक्तित्व के विकास में काफी सहयोग मिला।

जेएनयू में हमने 24/7 जीवन जिया। क्लास रूम के बाहर बहस, विरोध प्रदर्शन, कैंडल मार्च जेएनयू के जीवन का अभिन्न अंग था जो मेरे लिए एक अलग अनुभव था। मैंने कैम्पस के अंदर हर तरह की गतिविधियों में भाग लिया।

यहाँ हमारी मुलाकात कई लेखकों, उपन्यासकारों, वैज्ञानिकों से हुई। वर्ष 1974 में हमारी मुलाकात नोअम चोमस्की से हुई। दो वर्ष बाद मैंने एमफिल में अपना

दाखिला लिया। इसी दौरान मेरा चयन आईएएस में हुआ। यहाँ हमारे दौर में आईएएस परीक्षा देने को लोग हीन दृष्टि से देखते थे। हम छुप-छुप कर परीक्षा देते थे। मैं अपनी सामाजिक एवं पारिवारिक दबाव की वजह से आईएएस परीक्षा में बैठने के लिए बाध्य था। मैंने आधे मन से परीक्षा दिया था। लेकिन मेरे चयन का श्रेय जेएनयू के परिवेश को है। हमें यहाँ इतिहास से अलग अर्थशास्त्र, समाजशास्त्र भी सीखने को मिला। सही मायनों में हमारे लिए यह मल्टी डिसिप्लिनरी अनुभव था।

मैंने जेएनयू के राजनीतिक जीवन में भी भाग लिया। इतना याद नहीं कि छात्र संघ चुनाव में किस पद पर लड़ा था, हां एक बार लड़ा था जरूर। यहाँ पर चुनाव एक उत्सव जैसा होता था। गंभीर मुद्दों पर बहस, नारेबाजी, भाषण की संस्कृति यहाँ की राजनीति का जो अहम हिस्सा बन चुका है वह तब तक काफी प्रसिद्ध हो चुका था। जेएनयू शुरू से विभिन्न राजनीतिक विचारधाराओं का समन्वय स्थल रहा है जहाँ देश-विदेश के मुद्दों पर राजनीतिक नजरिए से बहस करने की परंपरा है।

जेएनयू एक ऐसा समाज है जहाँ कोई भी पूरे भारत राष्ट्र के साथ साक्षात्कार कर सकते हैं। जेएनयू के छात्रों का पुनर्मिलन एक अच्छी पहल है। हमें पुराने यादों को जीने का फिर से मौका मिलेगा।

(भवानी सिंह मीणा, आईएएस)

जेएनयू कि लाल दीवारें और मेरे शब-व-रोज़

जेएनयू की दरो दीवार को देखते हुए इक्कीस साल हो गए। जब मैं पीछे मुड़कर देखता हूँ तो अब भी वही जेल जैसी लाल दीवारें नज़र आती हैं। सोचता हूँ दुनिया कितनी बदल गई है लेकिन यहाँ तो कोई खास तब्दीली नज़र नहीं आती। हाँ एक

बड़ी तब्दीली देखने को मिली है। वह उन लाल दीवारों के पीछे एक गुलाबी महल भी मौजूद है जिसे जेएनयू वाले पिंक प्लेस कहते हैं। आज तक ये राज समझ में नहीं आया कि आखिर इन दीवारों को ऐसा रंग क्यों दिया गया।

खैर बात लाल दीवारों की हो रही थी। मुझे अच्छी तरह याद है जब पहली दफा जुलाई 1987 में यहाँ आया तो मुझे किसी भी तरह ये कैंपस अच्छा नहीं लगा, क्योंकि हरतरफ एक ही तरह कि इमारतें थीं। पहाड़ियों में फैले हुए इस कैंपस में कहीं कायदे का कोई पार्क तक नहीं दिखा। समझ में नहीं आया कि इस कैंपस कि कौन सी खास बात है कि यहीं के लोग हुकूमत चलाते हैं और यहीं दुनिया के सबसे जहीन स्टूडेंट्स रहते हैं। दुनिया में जेएनयू के नाम से एक खौफ और दहशत है। कोई तालिब-इल्म मिले या टीचर जल्दी कोई उनसे बात नहीं करता क्योंकि उन्हें सबसे ज्यादा काबिल समझा जाता है।

जिस वक़्त मैं आया वह दोपहर का वक़्त था। झेलम लॉन में अपने एक सीनियर दोस्त डॉक्टर अबुल्लैस और डॉक्टर अबरार रहमानी का इंतजार कर रहा था क्योंकि मैं उनके आलावा किसी और को जनता नहीं था। उस वक़्त डाउन कैंपस में क्लासेज़ होती थीं। उनके इंतजार में दो घंटे उसी गंगा होस्टल के सामने गुजारा। इस दरमियान जो मनाज़िर देखने को मिले वो मेरे लिए ताज्जुब खेज़ थे। मुझे नहीं मालूम था कि यह वही जगह है जहाँ दोस्तों के दिन-रात गुजरने वाले हैं। खैर अपने सीनियर से मिलने के बाद एडमिशन के लिए दौड़ धूप शुरू हुई लेकिन मुझे एडमिशन नहीं मिल सका क्योंकि मेरा रिज़ल्ट लेट से आया। नाउम्मीद हो कर पटना चला गया। लेकिन मैंने वहाँ किसी यूनिवर्सिटी में एडमिशन नहीं लिया क्योंकि उन लाल दीवारों ने मुझे अपना गर्वीदा बना लिया था और यह सोच कर वापस गया कि अगले साल फिर वापस आना है। अल्लाह का शुक्र है अगले साल एडमिशन मिल गया।

यहाँ आकर सबसे बड़ी परेशानी यह हुई कि आपस में किसी से बात-चीत करते दर लगता था। सब लोग अंग्रेजी में बातें करते थे। अंग्रेजी में गप्पें लड़ाते थे। अंग्रेजी में मुहब्बत करते थे। अंग्रेजी में झगड़ा करते थे और उसी ज़बान में भाषण

देकर इलेक्शन भी लड़ते थे। अब जब मैंने अपने आप को देखा तो किसी काम का नहीं पाया। मैं उर्दू बैकग्राउंड से आया था इसलिए न तो किसी से मुहब्बत कर सकता था और न किसी से लड़ाई। बड़ी मुश्किल में जान थी। दिल को समझाया चलो उर्दू पढ़ने आये हैं, क्लास में तो अच्छा करेंगे। लेकिन यहाँ तो मुश्किल और भी बढ़ गई। प्रोफेसर मोहम्मद हसन कि क्लास में हाज़िरी हुई उन्होंने मार्क्सवाद पर पर क्लास शुरू की। एक तो पहली दफा मार्क्सवाद से साबका पड़ा। कुछ समझ में नहीं आ रहा था। ऊपर से हसन साहब उर्दू से ज़्यादा अंग्रेज़ी बोल रहे थे। जो किताबें पढ़ने को कहा वो भी अंग्रेज़ी की थीं। जो सपना देख कर रात में तीस मार खां बन रहे थे हसन साहब कि क्लास के बाद वह सपना मिनटों में चूर- चूर हो गया। दिल में आया यह कहाँ चले आये, उर्दू भी अंग्रेज़ी में पढ़नी पड़ेगी। लेकिन मरता क्या नहीं करता। दोस्तों से टूटी फूटी अंग्रेज़ी सीखनी और बोलनी शुरू किया। आहिस्ता- आहिस्ता लोगों से दोस्ती होती गई।

सब से ज़्यादा दोस्ती लाल सलाम करने वालों से होने लगी। ये लोग भी दोस्ती का खूब गुर जानते थे। हम जैसे लोगों से उर्दू में मीठी-मीठी बातें करके दोस्त बन गए और जिस मार्क्सिज़्म को ठीक से समझा भी नहीं था उस का नारा लगाने लगे। अब क्या था दोस्ती खूब बढ़ी। मतलब सियासत में खूब मज़ा आने लग। लेकिन शुक्र है की हम सब ने शकील अहमद खान को आगे कर दिया और उन्हें कौंसिलर से प्रेसिडेंट तक बना दिया। बस यह कहिए की उनके चलते परदे के पीछे हम दोस्तों की सियासत भी चलती रही। उस की वजह यह भी थी कि उस वक़्त हमारे सेंटर का खूब चर्चा रहा। पहले शकील खां फिर प्रणय कृष्ण और बती लाल बैरवा प्रेसिडेंट बने। ऐसे सेंटर में अब हमारी भी खूब चलने लगी। इसलिए हम लोगों ने सब से पहला काम यह किया कि अपने टीचर्स को उर्दू बोलने पर मजबूर किया। इस तरह हम खूब अंग्रेज़ी पढ़ने से बच गए। और बाकी वक़्त जेएनयू में तरह-तरह के प्रोग्राम करने में जुटे रहे।

एक काम जो हम ने किया वह अब भी लगता है बहुत अच्छा किया। उस वक़्त हमारे सीनियर डॉ. तौहीद खान, जो अभी आल इंडिया रेडियो में न्यूज़ एडिटर

हैं, हमलोगों का खूब हौसला बढ़ाते थे और नए-नए आइडिया देते थे। उन के मशवरे से हम सीआईएल वालों ने 1989 में रफ्तार के नाम से एक लिटररी फोरम बनाया। पहली मीटिंग में खुद तौहीद खां और डॉक्टर अनवर पाशा, जो सीआईएल में एसोसिएट प्रोफेसर हैं, मौजूद थे। उन दोनों ने मुझे सेक्रेटरी और शकील अहमद खां को सदर बनाया। उस के ज़रिये हम लोग हर इतवार को किसी मेस में बैठते और किसी लिटररी इशू पर बात करते। इस फोरम का सब से ज्यादा फायदा हमने उठाया। हमने अपने स्कूल में बड़े-बड़े प्रोग्राम किये और दिल्ली कि बड़ी अदबी शख्सियतों को बुलाया। हमारे उस्ताद प्रो. नसीर अहमद खां ने भी हमारी खूब मदद की। वह रफ्तार के हर प्रोग्राम के लिए वक्त देते थे। उनकी मदद से उर्दू और हिंदी कि कई बड़ी हस्तियाँ, जैसे पकिस्तान से जमील जालबी और दिल्ली से कुर्रतुलन-हैदर जैसी बड़ी-बड़ी शख्सियतों से रू-बरू मुलाकात हुई। उसका फायदा यह हुआ कि दो-तीन बरसों में मुझे दिल्ली कि लिटररी सर्किल में लोग जानने लगे और जेएनयू में तो एक पहचान बन ही गई थी। मैं अगर यह कहूँ कि मेरी कामयाबियों के लिए रफ्तार अदबी फोरम ने सीढ़ी का काम किया तो ग़लत नहीं होगा। लेकिन मैं ही नहीं बल्कि जो लोग भी रफ्तार से जुड़े रहे वो आज किसी अच्छी यूनिवर्सिटी या कॉलेज में पढ़ा रहे हैं। और मैं इन्हीं लाल दीवारों वाले कैंपस में मौजूद हूँ। सच्ची बात यही है कि एक छोटे से गाँव से आनेवाला ख्वाजा इकराम यह नहीं सोच सकता था कि उसे जेएनयू जैसी यूनिवर्सिटी में पढ़ने-पढ़ाने का मौका मिलेगा। मेरे क्लास के साथियों, सीनियर दोस्तों, टीचर्स, मेरे गाइड प्रोफेसर नसीर अहमद खां और रफ्तार अदबी फोरम कि यह देन है कि बड़े-बड़े लोगों के बीच यह छोटा शख्स भी जेएनयू कि खिदमत कर रहा है।

(ख्वाजा इकराम एसोसिएट प्रोफेसर, भारतीय भाषा केंद्र)

Alumni Association of JNU AAJ 2009
Panel Discussions, Kavi Sammelan, Mushaira, Music and Dinner
9–13 November 2009

DATE	TIME	VENUE	EVENT	PANELISTS
9 November	3-5.30 p.m.	SSS Auditorium	The Economic Situation of India and the World Today : Trends and Possibilities Coordinator	Chair: Prof. B.B. Bhattacharya, Vice Chancellor, JNU Moderator: Dr. A. Prabhakaran, Research Director Public Action Discussion: Dr. Santosh Mehrotra, Planning Commission Dr. Amiya Chandra, Govt. of NCT Delhi
10 November	3-5.30 p.m.	SSS Auditorium	Science, in the new Millennium: A JNU perspective	Prof. Alok Bhattacharya, SLS-JNU Prof. Subir Das, JNCASR, Bangalore Dr. A.P. Dimri, Environmental Expert, JNU Prof. D. Raghunadan, President, Delhi Science Forum Moderator: Neera Bhalla Sarin
11 November	3-5.30 p.m.	SSS Auditorium	Transition in Higher Education in India: Issues, Challenges and Opportunities	Keynote Speaker: Prof. Yashpal, Chancellor, JNU Prof. Amitabh Mattoo, Ex. Vice Chancellor, Jammu University Prof. Arun Kumar, Economist, JNU Shri Subodh Malakar, President, JNUTA Shri Sandeep Singh, President, JNUSU Prof. O.P. Mishra, Pro. Vice Chancellor, IGNOU Chair: Prof. R.K. Kale, Vice Chancellor, Central University of Gujarat Moderator: Vivek Kumar

DATE	TIME	VENUE	EVENT	PANELISTS
12 November	3-5.30 p.m.	SSS Auditorium	Indian Democracy on Trial: Politics, Governance, People Representatives and Poverty	Chair: Dr. George Mathew, Director, ISS Dr. Shakeel Ahmed Khan. Vice Chariman, Nehru Yuva Kendra Shri Prasenjit Bose, CPI (M) Shri Sudheendra Bhadoria, SAFPI Shri Ahsutosh, Managing Editor, IBN7 Ms. Kavita Krishnan, CPI (ML) Liberation Ms. Anjana Prakash, SP Shri Udit Raj, Justice Party Dr. Chandrabhan Prasad, Waiter Dr. Ajit Jha, Lok Rajniti Manch Moderator: Dr. Rizwan Qaiser, Deptt. of History, JMI
13 November	3-5.30 p.m.	Parthasarthy Rocks	Kavi Sammelan, Mushaira, Music & Songs, Dinner.	Coordinator-Manjushree Chauhan, S.A. Hasan, Khawaja Ekramuddin, Davendra Choubey

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'JNU IN NEWS'

एक दर्जन जेएनयू छात्रों के खिलाफ प्राथमिकी दर्ज

नई दिल्ली। इंडिया गेट के पास प्रदर्शन में शामिल जेएनयू के करीब एक दर्जन छात्र नेताओं के खिलाफ तिलक नगर थाने में प्राथमिकी दर्ज की गई है। ज्ञात हो कि जेएनयू छात्र संघ चुनाव पर लिंगदोह कमेटी की सिफारिशें नहीं लागू करने के कारण सुप्रीम कोर्ट ने चुनाव पर रोक लगा दिया था। इसी बाबत जेएनयू के छात्र लगातार विरोध-प्रदर्शन कर रहे हैं। इसी क्रम में छात्र मंगलवार को इंडिया गेट के पास जुटे थे। पुलिस सैकड़ों छात्रों को गिरफ्तार कर पार्लियामेंट स्ट्रीट थाने पर ले गई थी, जहां कुछ देर बाद सभी को छोड़ दिया गया था। इसी मामले में जेएनयू छात्र संघ के करीब एक दर्जन छात्रों पर प्राथमिकी दर्ज की गई है।

अमरउ जाला
05/11/08

JNU celebrates CIL Foundation Day

For the first time in its 34-year-old history, the Centre of Indian Languages at JNU celebrated its Foundation Day on October 31. On the occasion, Professor S R Kidwai, a noted Urdu scholar was honoured by the Centre.

—ENS

Indian Express
05/11/08

JNU organises alumni meet

Jawaharlal Nehru University is organising its first ever alumni meet, AAJ-08 (Alumni Association of JNU-08), from November 5 to 8 at its campus. The university expects approximately 700 alumnus to attend.

Indian Express
05/11/08

जेएनयू छात्रों के खिलाफ मामला दर्ज

नई दिल्ली। तिलक मार्ग थाना पुलिस ने इंडिया गेट पर प्रदर्शन करने वाले जेएनयू के छात्रों के खिलाफ मामला दर्ज किया है। रविवार को जेएनयू के छात्रों ने श्रृंखला बनाकर इंडिया गेट पर लिंगदोह कमीशन के खिलाफ प्रदर्शन किया था। (का.सं.)

हिन्दुस्तान
05/11/08

जेएनयू में चार दिवसीय एल्यूमनाई मीट शुरू

दक्षिणी दिल्ली। जवाहरलाल नेहरू विश्वविद्यालय में चार दिवसीय एल्यूमनाई मीट शुरू हुई। बुधवार को मीट के प्रथम दिन स्कूल आफ सोशल साइंसेज सभागार में भारतीय विदेश नीति: उपलब्ध विकल्प तथा मीडिया, संस्कृति और समाज' विषय पर व्याख्यान आयोजित किया गया। व्याख्यान में सुहैल हाशमी, रंगकर्मी समशुल रहमान, प्रो. हेमंत जोशी सहित बड़ी संख्या में विश्वविद्यालय के नए पुराने छात्रों ने शिरकत की।

राष्ट्रीय सहारा
06/11/08

वेतन मुद्दे पर फिर टूटा शिक्षकों का सब्र

सहारा न्यूज ब्यूरो
नई दिल्ली, 5 नवम्बर।

दिल्ली विश्वविद्यालय और उसके कॉलेजों में बुधवार को सन्नाटा पसरा था। दरअसल कॉलेजों के शिक्षक एक दो कक्षाएं लेने के बाद संसद मार्च पर निकल गए। केन्द्रीय विश्वविद्यालयों में वेतन रिपोर्ट में हो रही देरी और विसंगतियों को लेकर देशभर के विश्वविद्यालयों के शिक्षकों ने संसद मार्च किया। प्रदर्शनकारी शिक्षक फैडकूटा के बैनर तले यहां प्रदर्शन करने पहुंचे। प्रदर्शन में दो हजार से अधिक शिक्षक शामिल हुए। इस प्रदर्शन के जरिए शिक्षकों ने सरकार को चेतावनी दी कि यदि उनकी मांगें पूरी नहीं हुईं तो वे अनिश्चितकालीन हड़ताल पर चले जाएंगे। इस मौके पर फैडकूटा अध्यक्ष आदित्य नारायण मिश्र के नेतृत्व में एक प्रतिनिधिमंडल ने मानव संसाधन विकास मंत्रालय के संयुक्त सचिव को अपनी सात सूत्री मांगों का ज्ञापन दिया।

केन्द्रीय विश्वविद्यालयों के शिक्षकों के सब्र का बांध एक बार फिर टूट गया। वेतन रिपोर्ट पेश होने में हो रही देरी और विसंगतियों को लेकर विश्वविद्यालय शिक्षक एक बार फिर सड़कों पर उतरे। अभी हाल में ही केन्द्रीय विश्वविद्यालयों के शिक्षक एक दिन की हड़ताल पर चले गए थे। इससे पूर्व वे यूजीसी मुख्यालय पर भी प्रदर्शन कर चुके हैं। विश्वविद्यालयों में किसी अन्य मुद्दों पर शिक्षकों के बीच एकजुटता हो या न हो लेकिन वेतन के मुद्दे पर एकजुटता साफ दिखती है। प्रदर्शन में यह एकजुटता साफ तौर पर दिखी। वेतन के मुद्दे पर प्रदर्शन में दिल्ली विश्वविद्यालय व उसके कॉलेजों के अलावा जेएनयू, जामिया मिल्लिया इस्लामिया, जामिया हमदर्द, इग्नू, नागालैंड विश्वविद्यालय, असम विश्वविद्यालय, इलाहाबाद विश्वविद्यालय और गोरखपुर विश्वविद्यालय के शिक्षक शामिल हुए।

शिक्षक पहले विभिन्न वाहनों से मंडी हाउस पर एकत्र हुए। यहां से फैडकूटा अध्यक्ष आदित्य नारायण मिश्र व सचिव तरबेज आलम के नेतृत्व में पैदल मार्च पर निकल पड़े। शिक्षक यहां से टालस्टॉय मार्ग से होते हुए जंतर-मंतर और फिर संसद तक तक गए। जहां पुलिस ने अवरोधक लगाकर उन्हें आगे जाने से रोक दिया। शिक्षकों ने प्रस्तावित 7 या 8 वेतनमान के स्थान पर 4 वेतनमानों में पढ़ी को विभाजित करने, सभी रीडरों को पै बैंड-4 में करने, सीनियर लेक्चरर को 7600 रुपए ग्रेड पे देने, प्रोफेसर पद में श्रेणियों के विभाजन को रद्द करने, कॉलेजों में प्रोफेसरशिप लागू करने समेत अपनी सात सूत्री मांगें सरकार के सामने रखी। प्रदर्शन के दौरान डूटा सचिव संजय कुमार ने कहा कि यदि शिक्षकों की मांगें पूरी नहीं होती हैं तो वे अनिश्चितकालीन हड़ताल पर चले जाएंगे।

■ फैडकूटा के बैनर
तले देशभर के
विश्वविद्यालयों के
शिक्षकों ने किया
संसद मार्च

राष्ट्रीय सहारा
06/11/08

Teachers protest delay in pay hike

TRIBUNE NEWS SERVICE

NEW DELHI, NOVEMBER 5

Some 8000 teachers of central universities under the banner of FEDCUTA participated in a march to Parliament to express their anger over undue delay by the central government in finalization of their pay revision.

Teachers from various universities of India including Nagaland, Assam, Gorakhpur, Allahabad, Haryana, Delhi University, JNU, Jamia, Jamia Hamdard and IGNOU have expressed resentment

In a memorandum submitted to officials of MHRD the FEDCUTA reiterated its demand of continuance of the existing 4 pay scales structure, of Lecturer, Lecturer (Senior Scale), Reader / Associate Professor and Professor instead of 7 or 8 pay scales structure which should be introduced. It has recommended that the grade pay of some Rs 7600 should be there for a lecturer in senior scale. There should be removal of hierarchy amongst professors. The qualification for appointment of professor is 'scholar of eminence' and therefore to introduce hierarchy amongst them is unacademic.

FEDCUTA has warned the government bureaucracy not to tamper with the pay scales recommended for lecturers and readers by the UGC.

The Tribune
06/11/08

केवीवी के शिक्षकों ने निकाला मार्च

नई दिल्ली। पे-रिव्यू कमेटी की रिपोर्ट में सुधार नहीं होने पर केंद्रीय विश्वविद्यालयों के शिक्षक एक बार फिर मानव संसाधन विकास मंत्री से गुहार लगाएंगे। पे-रिव्यू कमेटी की रिपोर्ट में संशोधन की मांग को लेकर जेएनयू, इलाहाबाद विश्वविद्यालय, जामिया युनिवर्सिटी, बनारस हिंदू विश्वविद्यालय, अलीगढ़ मुस्लिम विश्वविद्यालय, जामिया हमदर्द, इग्नू और दिल्ली युनिवर्सिटी समेत

अन्य केंद्रीय विश्वविद्यालयों के शिक्षक फेडकुटा (केंद्रीय शिक्षकों का संगठन) के तत्वाधान में आज मानव संसाधन विकास मंत्री अर्जुन सिंह से मुलाकात करेंगे।

फेडकुटा के नेतृत्व में विवि शिक्षक पे रिव्यू कमेटी की रिपोर्ट आने के बाद से

अपनी मांगों को लेकर लगातार प्रदर्शन करते आ रहे हैं। बुधवार को फेडकुटा के नेतृत्व में 8 हजार शिक्षकों ने मंडी हाउस से लेकर संसद मार्ग तक एक मार्च निकाला। मार्च में 24 विवि के शिक्षकों ने हिस्सा लिया।

आंदोलन

पे-रिव्यू कमेटी रिपोर्ट के खिलाफ मंडी हाउस से संसद मार्ग पहुंचे

उन्होंने मानव संसाधन विकास मंत्रालय को एक ज्ञापन सौंपा। फेडकुटा के अध्यक्ष डॉ. आदित्य नारायण मिश्रा ने एक बार फिर मांग दोहराते हुए कहा कि रीडर ग्रुप के सभी

शिक्षकों को पे-बैंड 4 में शामिल किया जाना चाहिए। प्रो. चड्ढा ने अपनी रिपोर्ट में शिक्षकों के सात चरणों के वर्गीकरण में जो व्यवस्था की है, उसे रद्द कर लेक्चर, लेक्चर इन सीनियर स्केल, रीडर और प्रोफेसर वाली चार चरणों की व्यवस्था की जाए।

अमर उजाला
06/11/08

JNU alumni mull foreign policy

AKHILA SINGH
TRIBUNE NEWS SERVICE

NEW DELHI, NOVEMBER 5
Jawaharlal Nehru University (JNU) opened its first-ever alumni meet today morning with a discussion on 'Indian foreign policy—the available options'.

The discussion that was addressed by former Indian ambassador BR Muthukumar, science activist Prabir Purkayastha, senior fellow of Institute for Defence Studies and Analysis (IDSA) Sujit Dutta and former student Anand Sahai, was mediated by Anuradha Chenoy.

While keeping the American presidential elections in focus, the speakers talked about its impact on India.

"Whether it is McCain or Obama, it really does not make a difference to us as their policies are not very different from each other," said Prabir Purkayastha.

The other speakers however maintained that Obama would turn out to be more meddlesome than McCain.

"Obama is looking for allies across the world and not friends.

He would also want Pakistan to resolve the Kashmir conflict with India as soon as possible, so that America could get full co-operation from Pakistan while it works against terrorism," said BR Muthukumar.

The speakers also said Obama was more interested in getting the Comprehensive Test Ban Treaty (CTBT) signed by both India and Pakistan.

Talking about the future turn of the Indian foreign policy, Prabir said, "Indian foreign policy had always had a bent towards the American policies. However, we should concentrate on formulating an independent foreign policy to make decisions on our own."

Sujit Dutta argued that India needed to be extra careful while it joins the global fight against terrorism considering the extremist challenges it faces in its own country.

While the speakers said the Indian foreign policy was mostly dictated by the historic sentiments and experiences, they added that there was no need for India to get "euphoric about the American election".

The Tribune
07/11/08

Karat decries FDI in insurance, banking sectors

AKHILA SINGH
TRIBUNE NEWS SERVICE

NEW DELHI, NOVEMBER 6

CPM general secretary Prakash Karat today came down heavily on the government over its move to increase the foreign direct investment in insurance and banking sectors.

He was participating in a discussion on 'Politics in India—Today and Tomorrow' at Jawaharlal Nehru University (JNU).

Considering the global economic crisis, he said, India could ill-afford to put its two major sectors at risk.

"The reason that we were relatively less harmed by the global meltdown is that our banking sector is self-reliant. Letting the multinational bigwigs to increase share in the key sectors would only put our economy at risk," said Karat.

Talking about the present and future of Indian politics, the CPM general secretary said, "The Indian political parties today need to concentrate on three core areas of Indian politics that include political economy, secularism and national sovereignty."

"The issues of the larger masses of the country are not on priority of Indi-

an policy makers. Most of the wealth is concentrated in the hands of a few persons and their interests shape the national policies. Issues of the common man's interest will have to be brought to the centre," said Karat.

He also talked about the Supreme Court's stay order on JNU student union elections and said JNUSU elections had a legacy of being democratic. "Initiative must be taken by political leaders to submit a memorandum to the Chief Justice of India asking him to keep JNUSU elections out of the purview of the Lyngdoh Committee recommendations," he said.

Several other national leaders, who started their political careers from JNU, participated in the discussion.

Nationalist Congress Party leader DP Tripathi said JNU alumni had always carried an honest value system with themselves in whatever field they excelled in. "No one can raise a finger on JNU pass-outs as the university's unique culture inculcate a strong sense of honesty in them," he said.

Tripathi said, "India needs the Left wing parties the most. However, several divisive forces in the country are

causing severe damage to the Left movement and their representation is bound to decrease."

Janata Dal (United) Digvijay Singh called on the committed sections amongst the youth to participate in mainstream politics to bring about some change.

"We need leaders with the spirit similar to the leaders of our national struggle to represent us in politics today," he said.

Coordinator of the intellectual wing of Bharatiya Janata Party (BJP) Amitabh Sinha said the political parties needed to come together on issues of national interest.

"Terrorism of different kinds is our worst enemy and we must deal with it strictly," he said.

Young leader of the youth wing of Congress party, Ashok Tanwar also participated in the discussion.

The third day of the alumni meet would open tomorrow with a panel discussion on 'Crisis in Economy'. Eminent former students of the university, who would participate in the discussion, include GK Chadha, Sitaram Yechury, Asha Kapoor Mehta, TK Aroon and Indranath Mukherjee.

The Tribune
07/11/08

करात का जेएनयू
यूनियन को सुझाव
नई दिल्ली। जेएनयू छात्रसंघ
चुनाव पर लगी रोक का मुद्दा
गुरुवार को कैम्पस में आयोजित
पहली एलुमनाय मीट में भी चर्चा
का विषय बना। 'भारत में
राजनीति: आज और कल' विषय
पर आयोजित सेमिनार में अपने
विचार रखते हुए सीपीआई (एम)
जनरल सेक्रेट्री प्रकाश करात ने
जेएनयू के छात्रसंघ पदाधिकारियों
को अपनी बात मुख्य न्यायाधीश
के सम्मुख एक ज्ञापन के माध्यम
से रखने का सुझाव दिया।
एलुमनाय मीट के दूसरे दिन कैम्पस
स्थित एसएसएस ऑडिटोरियम में
आयोजित सेमिनार में प्रकाश
करात ने राजनीति के मौजूदा
परिदृश्य पर भी विस्तार से प्रकाश
डाला।
(का.सं.)

हिन्दुस्तान
07/11/08

राजनीति पर चर्चा करने जुटे जेएनयू के पुराने छात्र

अमर उजाला ब्यूरो

नई दिल्ली। जवाहर लाल नेहरू विश्वविद्यालय की एल्यूमिनी मीट में परिसर से राष्ट्रीय राजनीति तक का सफर तय करने वाले नेता बृहस्पतिवार को जुटे। सेमिनार में नेताओं ने राजनीति की दृष्टि और दिशा पर चर्चा-परिचर्चा की। किसी ने भारतीय राजनीति के गिरते स्तर पर चिंता व्यक्त की तो किसी ने राज ठाकरे सरीखे नेताओं को आड़े हाथ लिया।

सीपीएम महासचिव प्रकाश करात ने जेएनयू चुनाव को

लेकर भारत के मुख्य न्यायाधीश को ज्ञापन सौंपने की बात की। इस मौके पर प्रकाश करात ने केंद्र की आर्थिक नीतियों पर कड़ी प्रतिक्रिया व्यक्त करते हुए कहा कि आर्थिक मंदी के दौर में सभी तरह के प्रयास किए जा रहे हैं मगर केंद्र सरकार ग्रामीण किसानों से इस मुद्दे पर किसी तरह कि चर्चा नहीं कर रही है। जबकि किसान हमारी अर्थव्यवस्था के आधारभूत तत्व हैं। उन्होंने छात्रों से आह्वान किया कि

लिंगदोह कमेटी की सिफारिशों को नहीं लागू करने पर लगे प्रतिबंध को बाबत भारत के मुख्य न्यायाधीश से मिल कर अपनी समस्याओं पर ज्ञापन सौंपें। जनता दल (यू) के नेता दिग्विजय सिंह ने कहा कि आज की राजनीति की बुनियाद

ही गलत पड़ रही है।

राज ठाकरे सरीखे लोग यह भूल जा रहे हैं कि महात्मा गांधी गुजरात के रहने वाले थे लेकिन उनकी कर्मभूमि बिहार का पश्चिम चंपारण जिला था। किसी भी राजनीतिज्ञ को एक दायरे में बंध कर नहीं रहना चाहिए। वहीं भाजपा नेता अमिताभ सिन्हा ने आतंकवाद को आड़े हाथों लिया। उन्होंने कहा कि राजनीतिक कमजोरी का ही नतीजा है जिसके कारण आतंकवाद फल-फूल रहा है। इंडियन यूथ कांग्रेस के अध्यक्ष अशोक तेंवर ने यूथ को राजनीति में आने की बात की। इस मौके पर आनंद कुमार, रिजवान कालिज आदि लोग उपस्थित थे।

मुहिम जारी करने के लिए चंदा जुटाएंगे छात्र

जवाहर लाल नेहरू विश्वविद्यालय के छात्र चुनावी मुहिम में एक कदम और आगे बढ़ गए हैं। उन्होंने जंग को जारी रखने के लिए चंदा इकट्ठा करना शुरू कर दिया है। चंदा इकट्ठा करने के लिए छात्र राष्ट्रीय नेताओं से भी मदद लेने पहुंचेंगे।

जवाहर लाल नेहरू विश्वविद्यालय के चुनाव मॉडल को बचाने के लिए छात्र संगठन और छात्र इस मुहिम में जुट गए हैं। छात्र खुद तो इस मुहिम के लिए चंदा दे ही रहे हैं साथ ही टीचर एनोसिपेशन और जेएनयू के पुराने छात्रों से भी चंदा लेने की तैयारी की जा रही है। छात्र नेताओं का मानना है कि जब लिंगदोह कमेटी ने जवाहर लाल नेहरू विश्वविद्यालय के चुनाव को ही मॉडल मानकर सिफारिशें जारी की हैं तो फिर जेएनयू चुनाव पर इस तरह की रोक जायज नहीं है। वे आंदोलन को जारी रखने के लिए धन एकत्रित करेंगे। ज्वाइंट स्टूडेंट कमेटी के सदस्य नेताजी अभिनंदन ने बताया कि छात्रों को चंदे रसीद सौंपी जा चुकी है। वे राष्ट्रीय नेताओं से मिलकर भी अपनी समस्या के साथ ही मुहिम को जारी रखने के लिए चंदा मांगेंगे। उल्लेखनीय है कि जवाहर लाल नेहरू विश्वविद्यालय छात्र संघ चुनाव में लिंगदोह कमेटी की सिफारिशों को नहीं लागू करने पर सुप्रीम कोर्ट ने चुनाव पर रोक लगा दी थी। इसी महीने इस मामले में सुनवाई भी होनी है।

जेएनयू चुनावी मॉडल बचाने के लिए चंदा उगाही शुरू

- जेएनयू संयुक्त संघर्ष समिति की कवायद
- हॉस्टलों व ढाबों पर काटी जा रही है पर्ची

नई दिल्ली। सर्वोच्च न्यायालय के आदेश के बाद जेएनयू चुनावी मॉडल पर मंडराए संकट को टालने के लिए अब कैम्पस में चंदा उगाही अभियान शुरू हो गया है। जिसके तहत संयुक्त संघर्ष समिति की ओर से हॉस्टलों, ढाबों, कक्षाओं में जाकर छात्रों से रुपये एकत्र किए जा रहे हैं और इसके एवज में उन्हें बाकायदा पर्ची भी दी जा रही है। चंदा उगाही के पीछे समिति का तर्क है कि जेएनयू चुनावी संविधान पर आए संकट को टालने के लिए लगातार सभाओं और विरोध-प्रदर्शन का दौर जारी है और इन गतिविधियों पर खर्च को पूरा करने के लिए चंदा एकत्र किया जा रहा है।

सदस्य प्रकाश कुमार ने बताया कि जेएनयू चुनावी मॉडल पर 24 अक्टूबर को सर्वोच्च न्यायालय के ऐतराज और छात्रसंघ चुनाव पर लगी रोक के बाद से लगातार संघर्ष समिति का बचाव

अभियान जारी है। इस दौरान छात्रों, छात्र संगठन पदाधिकारियों, पूर्व छात्रों की कई सभाएं हुईं और आगे भी यह क्रम जारी रहने वाला है। इस अभियान को बादस्वर जारी रखने के लिए आर्थिक मोर्चे पर भी मजबूत पाने के लिए संघर्ष समिति की ओर से चंदा उगाही की जा रही है।

समिति के सदस्य नेताजी अभिनंदन ने बताया कि चंदा उगाही अभियान के तहत छात्रों से उनकी क्षमता के अनुसार रुपये ले रहे हैं। चंदा देने वाले छात्रों व शिक्षकों को बाकायदा पर्ची भी जारी की जा रही है, जिससे की चंदा देने वाले के पास उपयुक्त प्रमाण रहे और समिति चंदा का हिसाब ठीक से रख सके। (का.सं.)

हिन्दुस्तान
07 / 11 / 08

Karat underscores importance of national sovereignty

Staff Reporter

NEW DELHI: Old boys of Jawaharlal Nehru University and now mainstream political leaders discussed the state of Indian politics and its future at a panel discussion on the campus here on Thursday.

The political leaders participated in a session on "Politics in India: Today and Tomorrow" organised as part of the four-day alumni gathering -- Alumni Association of JNU (AAJ-08) -- that began on Wednesday.

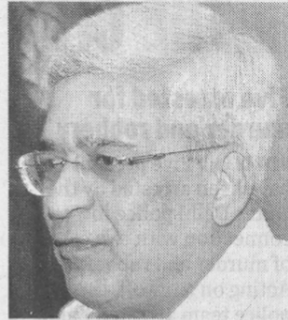
Communist Party of India (Marxist) general secretary Prakash Karat focused on issues relevant to contemporary politics.

"Politics is increasingly being influenced by the economic powers that be. To discuss the impact of global financial crisis, Prime Minister Manmohan Singh called up the captains of industry to address their concerns. Why did he not call a meeting of farmers or trade unions? What about the common people and their livelihoods?" he asked. Mr. Karat also noted that deep communalisation had entered not just politics but also society.

Underscoring the importance of national sovereignty, he said: "Apart from other problems with the nuclear deal, we also did not support the agreement as it will bind us to United States in terms of strategic affairs and foreign policy. The future of Indian politics depends on how we engage with the world today."

On the Supreme Court stay order on the JNU students' union elections, Mr. Karat suggested that former office-bearers go in a delegation to submit a memorandum to the Chief Justice of India in support of the students.

Digvijay Singh of Janata Dal (United) sought to know



CPI(M) general secretary Prakash Karat

why no political party in Maharashtra had protested against the "Raj Thackeray kind of politics". Does it mean "that the political parties there have the same view as Raj Thackeray? Let us not forget that though Mahatma Gandhi was from Gujarat, he began his campaign against the British rule from Champaran in Bihar," he said.

D. P. Tripathi of the Nationalist Congress Party observed that there was "lack of ideology in politics" today. "Those who operate democracy in India are the most undemocratic institutions, that is the political parties, except the Left and to some extent, the BJP," he added.

He also said that the era of one-party dominance had gone and one had to follow the coalition course and not collision course.

Amitabh Sinha of the BJP spoke on different types of terrorism and asserted that it was paramount to protect national interest.

Indian Youth Congress president Ashok Tanwar spoke about the need to get young and honest people into politics. Prof. Anand Kumar, chief adviser to the committee on Alumni Affairs and Placement, chaired the session, while Prof. Rizwan Qaiser of Jamia Millia moderated the session.

Alumni Karat, Digvijay criticise SC order on JNU union polls, MNS

HAMARI JAMATIA

NEW DELHI, NOVEMBER 6

THE Supreme Court stay on JNU elections and the regional chauvinistic politics followed by the Raj Thackeray-led MNS in Maharashtra came under attack at the Jawaharlal Nehru University on Thursday as former students, CPI (M) General Secretary Prakash Karat, Congress leader Digvijay Singh and president of Youth Congress Ashok Tanwar took turns to discuss "Politics in India — Today and Tomorrow".

The leaders were speaking at a seminar organised by JNU as part of its three-day alumni meet, being organised for the first time in the university.

Addressing the gathering, Karat said, "In 1971, JNU had started a democratic process of elections, but the Supreme Court has disrupted it. I suggest the former office-bearers of JNU form a delegation and submit a memorandum to the court." Ashok Tanwar criticised the ban on candidates re-contesting elections and said that true leadership requires stage-wise grooming.

The leaders also blamed the Centre for making pro-elite policies. "After the US was hit by financial crisis, the PM called a meeting of corporations, but left out trade unions and farmers," said Karat. On Friday, a panel discussion will be held to discuss the challenges faced by the world economy.

The Indian Express
07/11/08

The Hindu
07/11/08

इसू अध्यक्ष ने की सुरक्षा की मांग

सहारा न्यूज ब्यूरो
नई दिल्ली, 8 नवम्बर।

दिल्ली विश्वविद्यालय के कला संकाय परिसर में हुए हंगामे में कार्यक्रम में भाग लेने वाले छात्रों ने पहले मारपीट की थी। ये सभी जेएनयू के छात्र-छात्राएं थे। इसके बाद कल इन लोगों ने प्रदर्शन के दौरान इसू कार्यालय पर हमला भी किया। यदि इनके दबाव में डीयू प्रशासन एबीवीपी कार्यकर्ताओं के खिलाफ मामला दर्ज करता है तो एबीवीपी भी घटना के दौरान मारपीट करने वाले छात्र-छात्राओं के खिलाफ एफआईआर दर्ज कराएगी। यह जानकारी इसू अध्यक्ष नूपुर शर्मा ने आज इसू कार्यालय में आयोजित संवाददाता सम्मेलन में दी।

सुश्री शर्मा ने कहा कि यह सेमिनार साम्प्रदायिकता की भावना को बढ़ावा देने वाला था जिसका आयोजन कहीं भी नहीं होना चाहिए। उन्होंने कहा कि यदि एबीवीपी

■ गिलानी समर्थकों पर लगाया

मारपीट का आरोप

■ कहा, यदि उन पर एफआईआर

हुई तो वे भी दर्ज कराएंगी

एफआईआर

द्वारा वामपंथी विचारधारा के खिलाफ जेएनयू में सेमिनार का आयोजन किया जाता तो क्या वहां अनुमति मिलती, वहां छात्र-छात्राएं क्या हथ्र करते। उन्होंने कहा कि एबीवीपी कार्यकर्ता व डीयू के छात्र-छात्राओं ने कैम्पस में इस तरह के कार्यक्रम को रूकवाने की मांग की थी। आतंकी मामलों में संदेहास्पद संसद कांड के आरोपी रहे व कॉलेज शिक्षक एसएआर गिलानी को बुलाने पर ज्यादा हंगामा न हो, इस कारण इसू अध्यक्ष होने के नाते वह गिलानी से वहां से जाने का आग्रह करने गई थी। लेकिन

वे वहां आए और जेएनयू के छात्र-छात्राओं ने उनके साथ मारपीट और दुर्व्यवहार किया।

कल भी प्रदर्शन के दौरान इसू कार्यालय में आकर हमला करने की कोशिश की गई लेकिन दवाजे बंद करने के कारण वह बच गई और उन्होंने उस दौरान पुलिस से भी मदद मांगी थी। इसू अध्यक्ष ने कहा कि इस घटना के बाद जिस तरह उन पर हमला करने की कोशिश की गई, उन्होंने कुलपति से सुरक्षा की मांग की है। उन्होंने कहा कि किसी भी कार्यक्रम में ऐसे व्यक्ति को नहीं बुलाना चाहिए जिससे इस तरह का विरोध होने की स्थिति पैदा हो। उन्होंने कहा कि गिलानी पर थूकने वाला व्यक्ति एबीवीपी से नहीं था। पुलिस को यह पता करना चाहिए कि वह कौन था। उन्होंने कहा कि यदि उनके कार्यकर्ताओं के खिलाफ एफआईआर दर्ज की गई तो वे भी उन पर हमला करने वाले छात्र-छात्राओं के खिलाफ एफआईआर दर्ज कराएंगी।

JNU faculty back students on poll

TRIBUNE NEWS SERVICE

NEW DELHI, NOVEMBER 8

More than 40 well-known academicians and Jawaharlal Nehru University (JNU) faculty members expressed concern at the Supreme Court's judgement staying the elections of the JNU Students Union, today.

The faculty members said, "We appreciate the concerns of the court and are in full sympathy with the basic spirit of Lyngdoh committee recommendations. However, we would like to point out that the JNUSU has a long and remarkable

record of avoiding both money and muscle politics, and in a manner that inculcated a great sense of democratic participation and responsibility among the student community."

A statement signed by international academicians, including Bipan Chandra, CP Chandrasekhar, Jayati Ghosh, Nivedita Menon, Prabhat Patnaik and Romila Thapar, was released in here today.

"JNUSU elections are perhaps unique in the country where students themselves organise their elections without any interference from the administration. This tradition has remained unbroken for more than

three decades," said Vikas Rawal from the economics department.

He added that the ability of keeping their elections democratic had been a great sense of pride for them and, therefore, they have themselves ensured that the elections remained non-violent, non-commercial and highly participatory.

The faculty members and former students said, "Since JNUSU elections have been and should remain an important inspiration for democratic functioning in the wider society and polity, we believe that it is important that they be allowed to continue in the same manner and spirit as before."

Parul Sharma

NEW DELHI: A large number of students and teachers, mostly from Delhi University, took out a march under the aegis of University Community in the North Campus on Friday protesting the vandalising of a campus building by ABVP activists on Thursday. Some students from JNU also joined the march.

The ABVP activists had ransacked the Arts Faculty building objecting to the presence of S.A.R Geelani, who is a lecturer at Zakir Husain College of Delhi University, at a seminar organised by University Community. The ABVP claimed that some

JNU activists tried to break open the DUSU office on Friday to "attack" DUSU president Nupur Sharma.

"There was no untoward incident. Some students were agitated but the seniors pacified them. The march was very peaceful," said P.K. Anand, an activist of the SFI.

Meanwhile, the protester who spat on Mr. Geelani twice, claimed on Friday that he belonged to a "Karnataka-based organisation called Shri Ram Sena" which was not affiliated to either the RSS or the VHP.

Unapologetic about his actions, Vinay Kumar Singh, who hails from dhanbad told *The*

Hindu: "I have no regrets. This was my way of protesting and I think it was very innovative. I am a law graduate. Our protest was pre-planned. There were several other activists of our organisation present during the seminar."

"Those who think the act of spitting was wrong should come forward and tell us what should be done. Protesting at Jantar Mantar doesn't yield any results. These are times of natural emergency and where governments fail, people will work."

See also Page 14

The Hindu
09/11/08

जेएनयू से सीख लें अन्य विवि: थोराट

एजेसी. नई दिल्ली

विश्वस्तरीय शिक्षा संस्था के रूप में जवाहरलाल नेहरू विश्वविद्यालय की प्रशंसा करते हुए यूजीसी के अध्यक्ष सुखदेव थोराट ने कहा है कि अन्य भारतीय विश्वविद्यालयों को इससे सीख लेनी चाहिए।

पद्म पुरस्कार से विभूषित और जेएनयू के पूर्व छात्र थोराट को दो अन्य पद्म पुरस्कार प्राप्त लोगों के साथ जेएनयू में सम्मानित किया गया। यह दोनों लोग हैं जम्मू विश्वविद्यालय के वीसी प्रो. अमिताभ मट्टू और हैदराबाद विश्वविद्यालय के वीसी प्रो. सैयद ई. हसनैन, जो जेएनयू के पूर्व छात्र हैं। विश्वविद्यालय के वातावरण की प्रशंसा करते हुए उन्होंने कहा कि अच्छी राजनीति हो शिक्षा या अच्छी प्रशासनिक प्रणाली यह सब जेएनयू में मिलता है। जेएनयू के पूर्व छात्रों के पहले सम्मेलन को संबोधित करते हुए उन्होंने कहा कि जो कुछ भी मैंने जेएनयू में सीखा, उसका यूजीसी में नीति निर्धारण करते समय बड़े अनुभव के रूप में काम आता है।

दैनिक भास्कर
10/11/08

JNU felicitates alumni

TRIBUNE NEWS SERVICE

NEW DELHI, NOVEMBER 9

The alumni meet at Jawaharlal Nehru University (JNU) concluded on the university campus yesterday. This was the first alumni meet organised by the Jawaharlal Nehru University Alumni Association. The association has decided to hold the meet every year.

Several ex-students, including Padma Shree awardees Nadeem Hasnein, Amitabh Mattoo, Sukhdeo Thorat and P. Sainath were felicitated.

The ceremony was organised at Partha Sarthi Rock. Hindustani singer Madan Gopal Singh opened the function with his soulful music.

Former ambassador to Afghanistan B.R. Muthu Kumar and Manoj Pant played guitar. American studies expert K.P. Vijaylakshmi and bureaucrat Amit Cowshish also showed their singing talent.

The Tribune
10/11/08

जेएनयू की कार्यप्रणाली को सराहा

नई दिल्ली, 9 नवंबर (जनसत्ता)। विश्वविद्यालय अनुदान आयोग (यूजीसी) के अध्यक्ष सुखदेव थोराट ने कहा है कि जवाहरलाल नेहरू विश्वविद्यालय में न केवल अच्छी शिक्षा मिलती है बल्कि बेहतर राजनीति और अच्छी प्रशासनिक प्रणाली भी जेएनयू में ही देखने को मिलती है। वे विश्वविद्यालय में पूर्व छात्रों के लिए आयोजित सम्मेलन के समापन के मौके पर बोल रहे थे। इस मौके पर पद्म पुरस्कार से विभूषित जेएनयू के तीन पूर्व छात्रों को सम्मानित किया गया। जिनमें सुखदेव थोराट के अलावा जम्मू विश्वविद्यालय के कुलपति प्रोफेसर अमिताभ मट्टू और हैदराबाद विश्वविद्यालय के कुलपति प्रोफेसर सैयद ई हसनैन थे।

पूर्व छात्रों को एक ही मंच पर एकत्रित करने के लिए जेएनयू में पहली बार इस तरह के सम्मेलन का आयोजन किया गया। जेएनयू की

तारीफ करते हुए सुखदेव थोराट ने कहा कि अन्य भारतीय विश्वविद्यालयों को इससे सीख लेनी चाहिए। साथ ही उन्होंने यह भी कहा कि भविष्य में जो भी नए विश्वविद्यालय बनेंगे उनका प्रयास रहेगा कि वे जेएनयू की विचारधाराओं



को ध्यान में रखकर ही बनाए जाएं। अपने कालेज के दिनों को याद करते हुए उन्होंने कहा कि जेएनयू में उन्होंने सच्ची गुरु शिष्य परंपरा को जिया है। वे आज जो कुछ भी हैं उसमें एक बड़ा योगदान उनके शिक्षकों का ही है। उनके शिक्षकों ने जो मजबूत

शिक्षा, ज्ञान की नींव उनमें रखी उसी का प्रयोग कर उन्होंने जीवन में सफलता हासिल की। उन्होंने कहा जो कुछ भी उन्होंने जेएनयू में सीखा है वो यूजीसी में नीति निर्धारण करते समय बड़े अनुभव के रूप में काम आता है।

जेएनयू में 'अल्यूमनी एसोसिएशन आफ जेएनयू-2008' का आयोजन 5 से 8 नवंबर तक किया गया। इसमें विश्वविद्यालय के करीब 700 से भी ज्यादा पूर्व छात्रों ने भाग लिया। इस मौके पर इन पूर्व छात्रों ने जहां अपने पुराने कालेज के दिनों की याद को ताजा किया वहीं समकालीन मुद्दों, मीडिया का परिप्रेक्ष्य आदि विषयों पर चर्चाएं भी की गईं। सम्मेलन के सलाहकार प्रोफेसर आनंद कुमार ने कहा कि इस साल पहली बार इस सम्मेलन का आयोजन किया गया है लेकिन उन्हें पूरी उम्मीद है कि भविष्य में भी कालेज के छात्र और प्रशासन की ओर से यह कार्यक्रम आयोजित होता रहेगा।

जनसत्ता

10/11/08

जेएनयू के पुराने छात्रों ने याद किए वो दिन

वरिष्ठ संवाददाता ॥ नई दिल्ली

जेएनयू में चार दिन तक चले पूर्व छात्रों के सम्मेलन में देश की जानी-मानी हस्तियों ने शिरकत की। चाहे यूजीसी के चेयरमैन प्रोफेसर सुखदेव थोराट हों या फिर राजनेता प्रकाश करार व सीताराम येचुरी, सभी ने जेएनयू के अपने छात्र जीवन को याद किया। ह्यसबने कहा कि पहली बार आयोजित इस तरह के सम्मेलन में पांच सौ से अधिक पूर्व छात्रों ने भाग लिया।

सम्मेलन के संयोजक और जेएनयू के सीनियर प्रोफेसर आनंद कुमार ने बताया कि



अब हर साल ऐसा सम्मेलन किया जाएगा और कोशिश की जाएगी कि विदेश में रहने वाले पूर्व छात्र भी इसमें शिरकत करें। प्रो. कुमार ने कहा कि सम्मेलन में देश की

अर्थव्यवस्था, राजनीतिक हालात, विदेश नीति, शिक्षा की चुनौतियां, साहित्य और संस्कृति, मीडिया आदि विषयों पर चर्चा हुई। सम्मेलन में राजनीति, ब्यूरोक्रेसी, एजुकेशन हर क्षेत्र से जुड़े लोगों ने भाग लिया। पूर्व छात्रों ने कहा कि यह यूनिवर्सिटी देश-विदेश में एजुकेशनल मॉडल है और दूसरी यूनिवर्सिटी यहां से बहुत कुछ सीख सकती है।

प्रो. कुमार ने जेएनयू छात्र संघ चुनाव लगी रोक के संबंध में कहा कि यहां का चुनावी मॉडल अपने आप में अनोखा है और लिंग्दोह कमिटी ने भी इसे सराहा था। ऐसे में चुनाव पर लगी रोक काफी दुर्भाग्यपूर्ण है।

नवभारत टाइम्स

10/11/08

हाईटेक हुई चुनावी मॉडल बचाने की जंग

कार्यालय संवाददाता नई दिल्ली

■ ब्लॉग के जरिए हो रहा है प्रचार

सर्वोच्च न्यायालय के एक आदेश के तहत खटाई में पड़े जेएनयू छात्रसंघ चुनाव और चुनावी मॉडल पर गहरा संकट से निपटने के लिए अब हाईटेक प्रयास शुरू हो गए हैं। इन्हीं प्रयासों के तहत युवाओं के बीच तेजी से लोकप्रिय हो रहे ब्लॉग कल्चर को देख जेएनयू संयुक्त संघर्ष समिति ने चुनावी मॉडल बचाने के लिए जारी अभियान में इसका इस्तेमाल शुरू कर दिया है।

'जेएनयू ज्वाइंट स्ट्रगल कमेटी डॉट ब्लॉग स्पॉट डॉट कॉम' नामक इस ब्लॉग के माध्यम से जेएनयू ही नहीं बल्कि देश के अन्य विश्वविद्यालय के छात्रों को भी ताजा हालातों से अवगत कराया जा रहा है। ब्लॉग में संयुक्त संघर्ष समिति की ओर से लगातार जारी प्रयासों की जानकारी डाली जा रही है फिर वो चाहें मानव श्रृंखला बनाने संबंधी जानकारी हो या फिर पूर्व छात्रों के साथ इस मुद्दे पर हुई बैठक हो।

ब्लॉग पर जेएनयू के ही एक छात्र आनंद पांडे की लिखी किताब 'लिंग्दोह समिति की सिफारिशें और छात्र राजनीति का भविष्य' को भी डाला गया है। जिसमें लिंग्दोह समिति की सिफारिशों के तमाम पहलुओं पर विस्तार से चर्चा की गई है। आनंद पांडे से इस बाबत पूछे जाने पर उन्होंने बताया कि उनकी किताब में लिंग्दोह समिति की सिफारिशों के तमाम बिन्दुओं को बारीकी से परखा गया है और उसे मौजूदा छात्रसंघ की राजनीति के स्तर पर रखा गया है। वहीं संयुक्त संघर्ष

समिति के सदस्य प्रकाश कुमार रे ने बताया कि जमीन स्तर पर चुनावी मॉडल बचाने की कवायद के साथ-साथ आधुनिक प्रयास भी जरूरी है, जिसके तहत यह ब्लॉग बनाया गया है। इस ब्लॉग के माध्यम से न सिर्फ जेएनयू के ताजा हालातों से एक क्लिक में अवगत हुआ जा सकता है बल्कि छात्र समुदाय के सहयोग और समर्थन की अपील भी की जा सकती है।

जेएनयू शिक्षकों ने रखा पक्ष

नई दिल्ली। छात्रसंघ चुनाव में धनबल का इस्तेमाल गलत है और हम भी इसके खिलाफ है यह कहना है जेएनयू शिक्षकों का। शनिवार को अपने इस पक्ष के माध्यम से एक बार फिर से जेएनयू शिक्षकों ने विश्वविद्यालय में छात्रसंघ चुनाव प्रक्रिया को शुरू किए जाने की मांग सर्वोच्च न्यायालय से की। जेएनयू शिक्षक अभिजीत सेन, अनुराधा चिनॉय और अनविता अबी की ओर से जारी एक बयान में सर्वोच्च न्यायालय की ओर से लिंग्दोह समिति की सिफारिशों का पालन करने सम्बंधी आदेश का सम्मान किया गया है। लेकिन साथ-साथ जेएनयू के छात्रसंघ चुनाव संविधान का समर्थन भी किया गया है और कहा गया है कि उसमें हमेशा से स्वच्छ व निष्पक्ष चुनाव कराया जाता रहा है, इसलिए न्यायालय को अपनी रोक हटा देनी चाहिए।

हिन्दुस्तान
10/11/08

जेएनयू एल्यूमिनी मीट संपन्न

नई दिल्ली। जवाहर लाल नेहरू एल्यूमिनी मीट कार्यक्रम शनिवार देर रात संपन्न हो गया। पुराने और नए सभी छात्रों एक मंच पर दिखे। मीट में मशहूर सूफी गायक मदन गोपाल सिंह ने सूफी गायन से लोगों को मंत्रमुग्ध कर दिया। तीन दिवसीय मीट एल्यूमिनी मीट में छात्र राजनीति से राष्ट्रीय राजनीति और छात्र जीवन से गायन, वादन आदि विभिन्न क्षेत्रों में ख्याति प्राप्त लोगों ने शिरकत की। जहां वर्तमान राजनीति, आर्थिक जगत आदि कई मुद्दों पर चर्चा की गई।

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- | | | |
|-----------------|---------|---|
| 16th, 17th Nov. | 10 a.m. | National Forum for Policy Dialogue : Climate Change & Food Security: the Role of Millets. (in collaboration with Millet network of India) |
| 23rd, 24th Nov. | 10 a.m. | A National Seminar on 'Popular Cinema in the Nehru Era' |
| 25th, 26th Nov. | 10 a.m. | Seminar on 'India and Poland : The Democratic Experience' in (in collaboration with the Embassy of the Republic of Poland). |
| 30th Nov. | 10 a.m. | A National Seminar on 'Creative Expressions : The Nehru Imprint' |

THEATRE/MUSIC/DANCE

- | | | |
|----------------|-----------|--|
| 18th Nov. | 10 a.m. | Bharthi's Bharat by Natya sudha Subramania Bharti's poetry in dance |
| 19th Nov. | 5.30 p.m. | On the eve of Faiz Ahmad Faiz's birth centenary, a musical tribute by. Shubha Mudgal |
| 24th, 25th Nov | | A play on Pandita Rama Bai by Sanskar Rang Toli, NSD |

For Children Daily at 10 a.m., 11 a.m., 2 p.m., 3 p.m., (except Monday)

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- | | | |
|-------------------------|---------|---|
| 27th, 28th
29th Nov. | 10 a.m. | Dhanak Din : Nehru Bal Mela, 2009A whole range of Activity Workshops including theatre, pottery, Charkha, radio, music, science, games, paintings, walks, and a children's book fair, etc. For registered activities, schools, groups, and parents may contact: junglejay |
|-------------------------|---------|---|

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Date / Day / Time	Name of the Film/ Year/ Film-maker	Introduced and Discussed By Film Scholar
16 th November, Monday at 5.30 PM	Mother India / 1957 Mehboob Khan	Vagish K Jha, NMML
20 th November, Friday at 5.30 PM	Nau do Gyarah / 1957 Vijay Anand	Smita Mitra, Delhi College of Arts & Commerce, D U
21 st November, Saturday at 5.30 PM	Pyaasa / 1957 Guru Dutt	Rashmi Doraiswamy, Jamia Millia Islamia
27 th November, Friday at 5.30 PM	Phir Subah Hogi / 1958 Ramesh Saigal	Madan Gopal Singh, Sr. Fellow, NMML
28 th November, Saturday at 5.30 PM	Sujata / 1959 Bimal Roy	Madhava Prasad, Visiting Professor at SAA, JNU
29 th November, Sunday at 5.30 PM	Mere Mehboob / 1963 H.S Rawail	Ravikant, Centre for the Study of Developing Societies

Venue : Auditorium, Library Building, Teen Murti House

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कविता के नए प्रतिमान	300 यहाँ से देखो	95
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इतिहास और आलोचना	250 मेरे समय के शब्द	125
दूसरी परंपरा की खोज	195	
वाद विवाद संवाद	150 पुरुषोत्तम अग्रवाल	
आलोचक के मुख से... (सं. खगेन्द्र ठाकुर)	125 संस्कृति : वर्चस्व और प्रतिरोध	250
काशी के नाम	400 निज ब्रह्म विचार : धर्म, समाज और धर्मोत्तर अध्यात्म	150
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हिन्दी के विकास में अपभ्रंश का योग	200	
कहानी : नयी कहानी	225 पंकज सिंह	
आधुनिक साहित्य की प्रवृत्तियाँ	125 नहीं	175
कार्ल मार्क्स : कला और साहित्य चिंतन	300 जैसे पवन पानी	125
(संपादित; अनु. गोरख पांडेय)	550 मनमोहन	
श्रीलाल शुक्ल संचयिता (संपादित)	जिल्लत की रोटी	150
केदारनाथ सिंह	सुमन केशरी	
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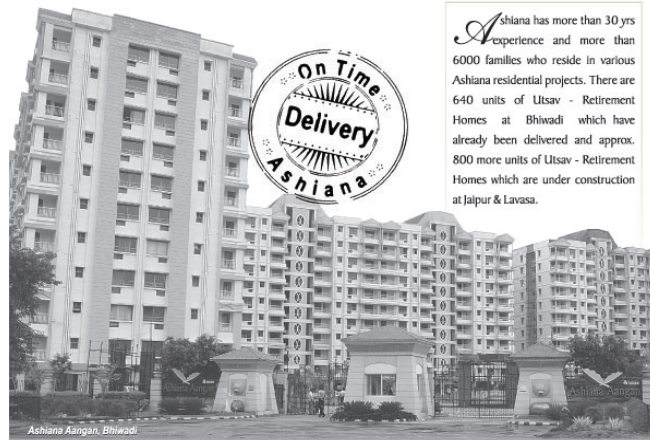
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(c) As Casual Students to audit the courses (not leading to award of any degree)

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In the event of their selection, candidates will be informed about their selection and their admission will be subject to the following conditions:-

1. Equivalence of their qualifications as prescribed by the University for Various Programmes of study.
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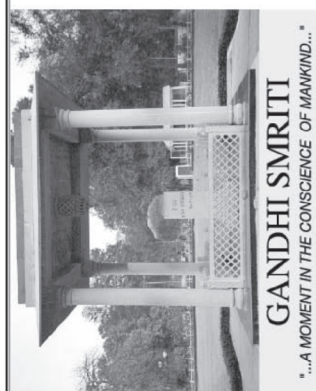
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Even if I stand alone, I shall be alive in the grave
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M. K. Gandhi

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It is straight and narrow.
It is like the edge of a sword.
I rejoice to walk on it.

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2	39 th Refresher Course in Economics	27 July to 21 August 2009
3	12 th Refresher Course in Computer Sciences	24 August to 18 September 2009
4	29 th Refresher Course in History	24 August to 18 September 2009
5	66 th Orientation Course	19 October to 13 November 2009
6	3 rd Principals' Workshop	26 October to 30 October 2009
7	1 st Academic Administrators Workshop	03 November to 06 November 2009
8	Winter School - "Frontiers in Humanities"	28 December to 22 January 2010
9	67 th Orientation Course	04 January to 29 January 2010
10	15 th Refresher Course in Life Science	04 January to 29 January 2010
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13	40 th Refresher Course in Economics	01 March to 26 March 2010
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