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Gokhale Institute of Politics & Economics

February 2016

The
Sports Week:
And The Winners
are



Sankalp



Avinandan



Sajal



Ankit

Nitika



Rohit

Sketch Credits:

Ruchi Uppal, Ronita
Saha, Satyaki
Chakravarty, Shubhra
Partap, Sreeja Sen



Ashish



Diptiranjana



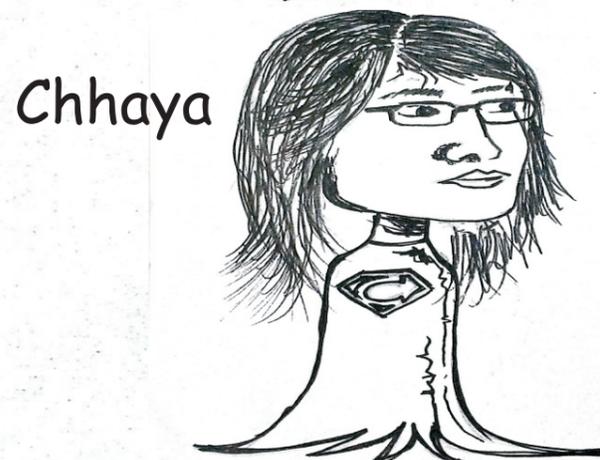
Shirke



Amol



Piyush



Chhaya

BUDGET 2016

WHAT TO LOOK OUT FOR



Budget 2015 - A recap

Target of 8.5 lakh crore of agricultural credit during the year 2015-16

Micro Units Development Refinance Agency (MUDRA) Bank, with a corpus of INR 20,000 crores, and credit guarantee corpus of 3,000 crores to be created.

National Investment and Infrastructure Fund (NIIF), to be established with an annual flow of `20,000 crores to it.

India Financial Code to be introduced soon in Parliament for consideration Gold monetisation scheme.

INR 1000 crores to the Nirbhaya Fund.

Reduce corporate tax from 30% to 25% over the next four years, starting from next financial year.

Benami Transactions (Prohibition) Bill to curb domestic black money to be introduced.

General Anti Avoidance Rule (GAAR) to be deferred by two years.

100% deduction for contributions, other than Simplification of tax procedures by way of CSR contribution, to Swachh Bharat Kosh and Clean Ganga Fund.

Limit of deduction of health insurance premium increased.

STATUS REPORT

Editor's Note: This is brief synopsis of a report titled 'Implementation of Budget Announcements 2014-2015' which provides the status of the announcement that was made as on 30th Jan 2015. The terms "action partially completed", "Work in Progress" or "Action completed" have not been defined in the report. eg. of "Action completed" - INR X was allocated. For more details - <http://indiabudget.nic.in/ub2015-16/impbud/impbud.pdf>

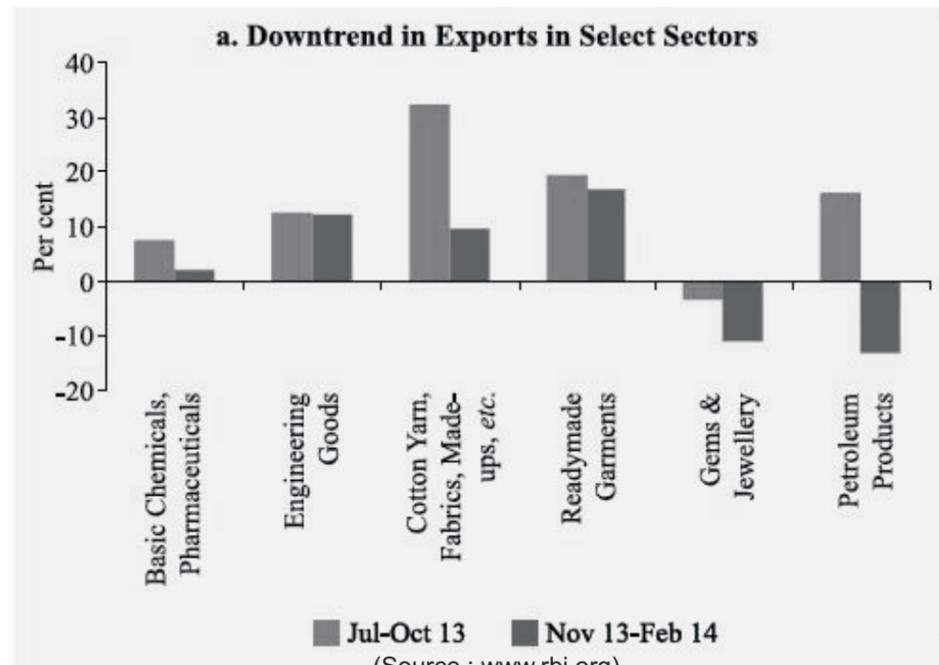
Announcements made regarding

Expenditure Management
GST
Bank Capitalization
Smart Cities
e-Visa
REITs & InvITs
Skill India
Statue of Unity
Empowerment of the Differently Aabled
MGNREGA
Watershed Development
Health and Family Welfare
Digital India
Housing for All
Malnutrition
Minorities
Agriculture Credit
Foods Security
SEZs

Status of implementation

Action partially completed
Work in progress
Action completed
Work in progress
Action completed
Action completed
Work in progress
Action completed
Work in progress
Work in progress
Action partially completed
Action completed
Action completed
Action partially completed
Work in progress
Action completed
Work in progress
Action completed

Exports on a downturn



INR 623.986 Billion - Amount of revenue foregone on account of major incentives on corporate taxpayers during the financial year 2014-2015.

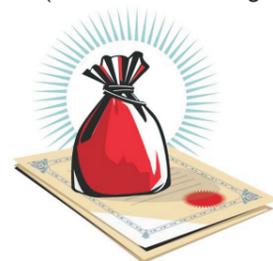
INR 318.532 Billion - Expenditure on Literacy, School education and higher Education combined. (Source : Indiabudget.nic.in)

Indian Economy

Population(in million)-1267
GDP for 2014-15 (base 2011-12)-125412.08 Bn
Indirect taxes less subsidies -7.9% of GDP
Net National Disposable Income -91.87 of GDP
Net Factor Income from Abroad -(1.25) of GDP
Gross Savings -27.71% of GDP



(Source : www.rbi.org)



The Budget Documents-Explained

ANNUAL FINANCIAL STATEMENT-a statement of estimated receipts and expenditure of the Government of India commonly referred to as the Budget Statement.

DEMANDS FOR GRANTS-estimates of expenditure from the Consolidated Fund included in the Budget Statements and required to be voted by the Lok Sabha.

RECEIPTS BUDGET -Estimates of receipts included in the Annual Financial Statement.

EXPENDITURE BUDGET VOL. NO. 1 -deals with the revenue and capital disbursements and gives the estimates in respect of Plan and Non-Plan and explains the variations in the estimates of both.

EXPENDITURE BUDGET VOL. 2 -brief description of the various items of expenditure on major programmes.

FINANCE BILL & Memorandum explaining FINANCE BILL -detailing the imposition, abolition, remission, alteration or regulation of taxes proposed in the Budget.

STATUS OF IMPLEMENTATION OF ANNOUNCEMENTS MADE IN FINANCE MINISTERS BUDGET SPEECH - explained on left.

FISCAL RESPONSIBILITY AND BUDGET MANAGEMENT ACT

RELATED DOCUMENTS:

Macro-economic Framework Statement;
Medium Term Fiscal Policy Statement;

YOU ARE CRIMINAL IF GAY

Thomas Jefferson once highlighted the sacred principle of democracy. He said, "Though the will of the majority is in all cases to prevail, that will to be rightful must be reasonable; that the minority possess their equal rights, which equal law must protect, and to violate would be oppression."

The debate over the draconian Section 377 of the Indian Penal Code continues as a 5-judge constitution bench of the Supreme Court is set to hear the case. Though ostensibly applicable to heterosexuals and homosexuals, Section 377 acts as a complete prohibition on the penetrative sexual acts as engaged in by homosexuals, thereby criminalising their sexual expression and identity. The society too identifies the proscribed acts with homosexual men, and the criminalisation has a severe impact on their dignity and self-worth. It is sanction for police harassment, blackmails and extortions, and provides a cover for discrimination in families, workplaces, medical and state institutions.

The Delhi High Court had, in 2009, read down this section citing the constitutional right to equality, non-discrimination and life and liberty. However, in 2013, the Supreme Court reversed this judgement. Rather than following medical, biological, and psychological evidence, which shows that homosexuality is a completely natural condition, part of a range not only of human sexuality but also of the sexuality of almost every animal species we know, the judgment talked in terms of "unnatural" acts, even as it said that it would be difficult to list them.

The voluminous accounts of rape, torture, extortion, and harassment suffered by gay and transgender people as a result of this law do not appear to have moved the court. Nor does the court appear concerned about the parents of such people, who stated before the court that the law induced in their children deep fear, profound self-doubt, and the inability to peacefully enjoy family life. Now, by referring the curative petition to a larger bench, the Supreme Court of India has signalled that it appreciates the high stakes in this matter.

There is a clear ideological divide in Parliament, but neither the

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conservatives nor the liberals favour immediately scrapping Section 377. While the conservative side is vehemently in favour of the law and for the liberal wing, lobbying behind reforms like GST is of a greater priority. This sentiment was reflected by Parliament in December'15 when it voted against the motion to debate MP Shashi Tharoor's bill to neutralize Section 377. Union Finance Minister Arun Jaitley has disagreed with the 2013 judgement, admitting that the evolving jurisprudence around the world merits a relook at the section. The United States Congress has a similar conservative-liberal divide cutting across political lines, which was a major hurdle to achieving same-sex rights in the country. The American LGBT community thus moved their Supreme Court which granted them the right to marriage last year.

As custodians of the Constitution, the Judiciary is best positioned to decriminalize homosexuality for the LGBT community. The questions that merit clarification are: One, whether "the order of nature" exists and hence, could form the basis of classification in the context of the right to equality under Article 14; two, whether "sex", in Article 15, which prohibits discrimination on such grounds, includes sexual orientation; three, whether the right to freedom of expression under Article 19(1)(a) includes freedom of sexual expression; and four, whether sexual expression and privacy are part of an individual's right to life and dignity under Article 21 of the Constitution.

It is ironic for a country, which hitherto celebrated a millennia of fluid gender identity and diverse sexual practices in Ardhanarishvara, Kamasutra, Khajuraho and Mahabharata's Brihannala, to continue with the colonial Section 377 even while the powers that imposed it have long repealed it. Its fate, for now, rests with the Judiciary.

- Rhythm Behl
M.Sc. Economics
2015-2017

THE "ENEMY" PROPERTY - WHAT?

Ever wondered what happened to the bank accounts, the properties or the stocks & bonds owned by the Pakistanis who stayed in India but migrated to Pakistan? What happened to all their assets that they left behind?

Government of India (GOI) seized it, sure. There is a legal procedure to it which has attracted 20 years' worth of litigations and it is still gaining popularity owing to the recent ordinance passed in that accord, earlier in January this year. After the Indo-Pak war in 1965, the Enemy Property Act came into effect in 1968. Under the Defense of India Rules, 1962, government department called the Custodian of Enemy Property (CEP) for India was formed under whose purview all the properties in India owned by Pakistani nationals came. These Pakistani Nationals left India to settle in Pakistan or Bangladesh, but the 'enemy properties' in India went to the CEP of India.

These assets, scattered throughout the country, include land, buildings, investments in shares & debentures, bank balances, cash, provident fund balances & gratuity. In 1971, the 'enemy properties', both moveable & immovable were valued at Rs.30 crores. This January, Times of India reported that CEP had 16,000 'enemy properties' in its possession.

This isn't something new. Many other countries have such legislations in place. India's is very much influenced by the UK law, Enemy Property Act, which they had put in place after the World War II in response to Germany. Other countries include the USA, Israel, Jordan, Canada, etc.

In 1971, GOI announced an Ex-Gratia Scheme for payment of ad-hoc ex-gratia relief to Indian nationals & companies whose assets in Pakistan were seized by the Government of Pakistan

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(GOP) during the Indo-Pak conflict. They had to notify their property with the CEP for India. The estimated value of assets seized by GOP was Rs. 109 cr. while the 'enemy property' seized by CEP was just one-fourth of that amount (29 cr.).

Hence this ex-gratia relief to Indian nationals was also 25% of the claims made, restricted to a maximum payable of 25 lakhs.

The payment was an ad-hoc benefit and not a compensation so that "Pakistan did not get away from its responsibility of making good the loss of Indians".

The CEP would carry out the activities related to the assets like any other rightful owner. They carry on the business of the 'enemy', take action for recovering any money due to the 'enemy', enter into and/or execute contracts on behalf of the 'enemy', receive income interest, dividend, rent, enter into litigations, take on the expenses, so on so forth.

All the legislations and notices passed in this accord can be found on Home Ministry's website. However, there is no mandate for the CEP to publicly publish its financials or any other such information.

From an RTI filed by MInt it was revealed that the CEP holds \$400mn worth shares in listed companies alone, the original owners of which are Pakistani & Bangladeshi residents. Their biggest holding is the pharmaceutical company Cipla worth Rs. 1500 cr., belonging to only 34 declared 'enemy' shareholders. The office of the CEP is located in Mumbai with a branch office in Calcutta.

-Arushi Chopra
M.Sc. Financial Economics
2014-2016

JNU FIASCO: LARGER LESSONS

"Somewhere along the way we forgot that we had fought for a participatory democracy and that includes the right to protest for everyone irrespective of identity."

The 18th century political writer Samuel Johnson said in one of his oft quoted writings that 'Patriotism is the last refuge of the scoundrel'. Patriotism and nationalism are words that stir up a lot of passion but unfortunately they have also been responsible for a lot of bloodshed.

Nationalist fervor drove the Indian Independence Movement. We emerged out of British hands bruised, tattered and broken. The idea of India was still a construct when India was left in the hands of the Indian National Congress. The idea was welcomed by a lot of princely states and foreign enclaves which were out of British control or in some cases welcomed by their rulers. The construct took shape and formed India as we know today.

The football enthusiasts like me in Gokhale usually turn up at the FC College grounds for a game. The FC Ground is an open play ground and people of all hues and backgrounds can be seen playing cricket or football. It is a sight. Naturally the ground is noisy but around 6 o'clock the ground grows dead quiet. Every one stands at attention to the National song, Vande Mataram. The smaller kids often cannot hide their passion for the game and can be still seen arguing for a decision in the game, still fixed in the attention pose, craning their necks and gesticulating. For me personally it always serves as a small reminder of the blessings I have inherited as part of India and of our ancestors' struggles. It is a special feeling. We as a country were born out of a protest against constant injustice. We got justice through freedom.

Elie Wiesel, a Holocaust survivor and a Nobel Peace Prize winner said, "There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest." We as a country and our government have often failed to understand and react to injustice. In a lot of cases we have been perpetrators of injustice. Our failings are often as a result of a lack of understanding. Our Nation's construct is appealing to a majority but may not be so to a few groups demanding separate nation states in Kashmir, Manipur, Punjab, Nagaland and Tamil Nadu. These separatist movements also have a deeper social impact that is either discounted or in many cases misunderstood. A majority of young Kashmiris for example have always been in continued identity crises. It is a grim world for a child when she learns of her father or uncles or brothers and friends disappearing to never return and then be told by the Government, who are often the perpetrators, to constantly show proof of allegiance to the nation.

The recent fiasco in JNU made me question the values on which our nation was born. We were born out of a struggle against injustice. Do we still remember to be just? I am afraid, in a lot of cases, we do not. We are not a single set of beliefs as in many recent cases a section in the Government wants us to gulp down. Somewhere along the way we forgot that we had fought for a participatory democracy and that includes the right to protest for everyone irrespective of identity. Unfortunately, nationalism today is a screen behind which you can hide all sorts of atrocities. Draconian laws like the AFSPA keep raking up scores of dead-bodies and rape cases. Do we need to introspect and ask ourselves whether the imposition of the idea of India is worthwhile and just? We definitely need dialogue in all these cases. The NDA could have taken a cue from the non-confrontational methods of Vajpayee, which almost got us a solution in Kashmir and who would have passed off the protest at JNU as sloganeering by some hot-heads. It is easy to react emotionally and with anger, to clamp down on any form of dissent rather than to take the painstaking route of dialogue. It is always hard to do the right thing.

The BJP has always vouched for its nationalist credentials but has been unsuccessful in upholding its tenets constantly. The idolizing of Godse by the RSS could form a serious charge of being anti-national if it is looked at through the same prism it used for the JNU protests. It overlooks the Akali Dal's overtures towards Khalistan and often cozies up to the AIADMK who have publically supported the killers of Rajiv Gandhi. This hypocrisy underlines the political opportunism at play in the JNU case. It is politically convenient or so it is thought, to react the way it did. The whole drama has surely taken the eyes off the flailing economy. But the BJP has ended up shooting itself in its own foot in terms of the cases it will fight out in court against the students of JNU. With videos emerging of what exactly was said and chanted on that day, it becomes clearer what the decision of the court will be, especially in the case of Kanhaiya. The media's role in disseminating content that is not only irresponsible but is also damaging needs to be probed thoroughly. You can only hope that the BJP takes away a learning from the situation that Universities are also centers for debates. The constant process of expressing and refining one's opinion is what

"The constant process of expressing and refining one's opinion is what separates good learning centers from the ones that produce guinea pigs. The trajectory we are taking as a country in terms of education can be really dangerous if it proceeds towards stifling differing views."

separates good learning centers from the ones that produce guinea pigs. The trajectory we are taking as a country in terms of education can be really dangerous if it proceeds towards stifling differing views.

There are short term gains involved in imposing one's own ideology on others rather than encouraging a process of dialogue. But this strategy is short sighted

and will hurt the Government in the long run. The Government does not need such distractions. Focus on justifying the mandate you have got and keep talking with people who disagree with you. The least you will earn is respect.

-Jubin Daniel

M.Sc. Financial Economics
2014-2016



REMEMBERING HARPER LEE

Nelle Harper Lee was an American novelist widely known for *To Kill a Mockingbird*, published in 1960. She died in her sleep of a stroke on the morning of February 19, 2016, aged 89.

Lee was born in 1926 in Monroeville, Alabama. She attended Huntingdon College and studied law at the University of Alabama. She was awarded numerous literary awards, including the Pulitzer Prize and the Presidential Medal of Freedom.

To Kill A Mockingbird tells the story of two children growing up in a small southern town. The book addresses racial injustice, as the children's attorney father is selected to defend a black man accused of raping a white woman. The man is convicted despite his innocence. Lee filed a lawsuit in federal court in Manhattan against Samuel Pinkus, the son-in-law of Lee's long-time agent, Eugene Winick, who had represented her for more than 40 years over copyright issues of the novel.

After *To Kill a Mockingbird* was published by J. B. Lippincott in 1960, Harper Lee set aside her novel *Go Set a Watchman* and never returned to it. The original manuscript of the novel was considered to have been lost until fall 2014, when Tonja Carter discovered it in a secure location where it had been affixed to an original typescript of *To Kill a Mockingbird*.

BRIDGE UNDER THE WATER

Last week, my life-long initiation to the pervasive reach of politics sprang up like a chicken taken by surprise at the midnight hour. It began with the casual remarks of a man of considerable authority, garbed appropriately, and to him I express thanks and grant anonymity. Those remarks and the ensuing climate engendered, in no order, the following.

1. Have we as a collective disproportionately borne the deleterious effects of diverse people? Even without dwelling on the state of political and social institutions in place at the advent of the British rule, one may surmise in the affirmative. Twenty nine States and seven Union Territories mask fractious relations between sub-State entities and the establishment. Consider separatist movements in the form of secession from the Union, or statehood or alignment to foreign nations. In each case the costs of either allowing so or not are substantial. Waging wars, engaging with hostile, sidelined communities or conceding to mollify agitated groups instigates a vicious cycle of the same.

2. A finer social distinction emanates from the geographical boundaries demarcated, as the aforementioned gentleman expertly demonstrated. Our identities precede us to the extent that stylized notions dictate our behavior. In the extreme case the identity becomes the only impression we take away from the entire conversation. An accumulation of these impressions breeds distrust and leads to a parochial society. Mindless division based on the minute details of facial features or skin colour, ethnicity and religious affiliations detract from achievement and merit and result in non-optimal matrimonial bonds.

3. Even the process of recognition of diversity is a painful one. As communities agitate for special status, rationally or otherwise, one ponders on the fundamental principle of equality in the context of a country approaching seventy, certainly an age of maturity, and the modern world. It seems pertinent to debate the need/ relevance of increasing the beneficiaries of affirmative action. Why? At this point in time, India must transition decisively to social and economic justice. It must do so, however, by employing resources to sectors where need is paramount – education and health – and deliver services to those on the periphery. Devoting funds and confirming implementation in the mentioned sectors would be a lasting 'self-enabling' mechanism toward integrating people and ensuring inclusive growth. Fair opportunity will materialize when the individual is

armed with knowledge and physical well-being. On the other hand, the granting reserved status to all communities announcing grievances would simply count as a measure of appeasement. Moreover, if we are to be seen as making any progress in this transition, social classification must recede to become an irrelevant factor in awarding a job, a place in a school and so on.

4. Cue from announcing grievances, it never seems redundant to reiterate the ideal that educational institutions must remain independent from politicization. It is equally important to remark on the interactions between educational institutions and the business motive. Studies have revealed that the per-student expenditure in private elementary schools is approximately 40% of the amount spent in government elementary schools. This merely reflects inefficacy as the learning outcomes in private schools far surpass those achieved in government schools. To plug the gap in learning outcomes between the two, the public sector schools must spend an estimated figure of INR 200,000 crores. Obviously, more spending would be wasteful; it is implementation which needs to be scrutinized. One way to compensate or rather bring up to speed public school enrolled students might be to encourage private institutions to widen their scope. Here, the government would do well to relieve itself from its inefficacy and divert those funds in incentive schemes for private educators. Enhanced human capital is a fine return on profits earned. Here, education and business may happily co-exist.

5. In the case of institutions of higher education, the correlation may not necessarily hold. While recognizing the fact that nearly all of the country's premier higher education institutions are public, a serious danger of falling prey to the profit motivation exists. I refer here to the seeking of a premium which disregards/ dilutes the core vision of the institution and which is unbacked by a consideration of the pre-requisite resources to deliver promised education. The consequences, naturally, will be unfavorable. Students will be hard done by and pushed aside by the meritorious lot. The institutions suffer a loss of credibility. Constancy to the traditional would better serve the purpose.

-Rongmon Deka
M.Sc. Economics
2014-2016

THE PLAGUED MESSENGER

The Fourth Estate - a popular old aphorism used to signify the news media of a nation, made popular by Edmund Burke, an English philosopher and politician, who used the this adage to depict the power of the press due to its sway over popular opinion. The press, Burke believed, was more powerful than the branches of the government (the first three estates), and was distinctly fundamental as the other three to the functioning of a democracy.

The new school journalism ushered by the old school journalists themselves, reserve the orgy of insinuations for their viewers and tell them in disingenuously-cloaked self-deprecatory insults that they have sold their souls, lost discretion and have no intellectual gravitas to be watching the trash being dished out to them by their contemporary rivals. Even during open debates, each of them laments the loss of face and soul of journalism by crucifying the other.

Chiding viewers in accord with instilling a mendacious propaganda against its rivals has become the call of the hour to generate high TRP and to maintain a loyal viewership. Whereas scooping off rivals with top stories and exclusive reporting in accord with 'Journalistic objectivity' has become a redundant virtue of the past. Journalists nowadays are carrying a dubious reputation due to depraved journalism of sorts like unfair reporting, pronouncement of guilt without fair trial and biased reporting to keep their benefactors happy.

The incompetence of the media houses can be seen pretty clearly in their recent endeavours, be it the media trial of JNU students that forced a cracked down by the government or the complete media blackout of the

recent vandalization and rioting by the minority community in Malda, West Bengal and also least media coverage in the murder of an RSS activist by CPI(M) party cadres in Kannur, Kerala. These media houses in lust for recognition by its viewers and steroid-boosted-TRP ratings dish out catch phrases which vindicates a person, a political party or even a public or private entity based on unverified video footages or recordings and then engage in public slandering and disgraceful stereotyping on their channels in the name of prime time debates.

On one hand, India has a staggeringly low degree of press freedom, as evidenced by Press Freedom Index's which puts India at a rank of 131 out of 179 countries. On the other hand the quality of coverage by our media is deteriorating to such an extent that sensationalism has become the rule of the day in prime time debates along with fact adulteration or selective reporting. Indian media as a pillar of the Indian democracy can be held guilty of not executing its duties honorably. A self-revamping procedure needs to be initiated and the weight of the responsibilities it shoulders should be accounted. As by day in and day out if journalism in this fashion keeps on losing the trust of the people, the people will also lose faith in the nation's future.

-Vaidik Chakraborty
M.Sc. Economics
2015-2017

TO NIHILISM

February, for many, heralds a blooming spring-time. To many more amongst the youth, it brings the day of revelling in the joys of love with their loved ones. To me, February will always mean celebrating the birth of Schopenhauer. Neither his genius nor his eccentricities remain hidden from the world of readers and thinkers, his venerated work, 'The World as Will and Representation', being evidence of both. Dozens have had their thoughts painted by his ideas. Nietzsche. Tolstoy. Freud. Einstein. I am but an insignificant fragment of the macrocosm and my inherently grey world was painted over by a darker shade when I happened to come across Arthur Schopenhauer's 'Studies in Pessimism'.

The study started off on an obviously unwelcoming note: "On the Sufferings of the World". But I persisted. To be very honest, I was enticed. After having spent a small lifetime balancing out the notions of good and evil, I came across a piece of literary work that refused to accept evil as a negative. Pain is always felt more strongly than pleasure. Time running out leads to continuum in life, abundance of the same leads to "misfortune of boredom". Everyday regularity makes man complacent, hardships make him evolve. How then, can 'good' be something positive and 'bad' negative? "Misfortune in general is the rule."

Time was the essence of 'On the Vanity of Existence'. The infinity that Time and Space extends to alongside the finite of a person's life is Nature's biggest mockery. To believe that life is big, spanning over years of childhood, youth and old age is all in vain. An event that occurred in the past is as pointless as something that hasn't taken place. Both do not exist in the present. However, to live in and for the present is equally ridiculous as it will stop existing the next moment, becoming then a part of the past, which never mattered. Humans live in the present only to rid themselves of images of their past which they detested and in pursuit of a better future, making present insufferable and ironically wanting the "good old days" at the very end. We desire continuously, never to be satiated. What time of life, then is most precious? The German philosopher's grim anti-natalism is evident in his words. "Life presents itself chiefly as a task....life is a burden...Human life must be some kind of a mistake..."

Following this line of thought, it is obvious that 'On Suicide' condemns the view held by monotheists and religions against the act of taking one's own

life. He openly derides criminal law against suicide, how countries impose charges under which the person committing the 'crime' is subjected to a shamed burial, and confiscation of land and property. The thinking that loss of fame and materialistic penalties can scare the person in question who isn't afraid of death itself is ridiculed. The news of suicide of kith and kin arouse emotions of grief and not anger. Wars have seen soldiers preferring to end their own lives and not falling prey to the enemy's sword. Hindus revered widows jumping into their husband's funeral pyre. Hamlet was a study in tragedy and not crime.

Schopenhauer's take 'On Education' of young minds is way ahead of his times. It was probably a result of self-analysis that he disapproved of the idea of educating children under the age of fifteen in disciplines like philosophy and religion that he branded as 'dangerous'. The tradition of arming kids with 'books' should be replaced by arming them with 'things'. Cramming ready-made knowledge into their heads is a loss; to understand "the ways of the world" is worth something. One of the most delightful portions of the 'Study', 'Psychological Observations' presents the world with philosophical redefining from the contorted perspective of the author: how 'melancholy' is something attractive while 'bad humour' repulsive, how 'hatred' outpours from the heart and 'contempt' from the head, the thin line between 'common' and 'ordinary'. If there is one section that I abhor, it is that named 'Of Women'. The author's misogyny spews out of every word – his belittling of women, calling them "short-sighted", his notion that women, by birth, are endowed with faculties and grow up with the charm required just to "capture the fantasy" of men and safeguard her own existence thereafter.

These essays thrive on philosophical pessimism. Schopenhauer's writings may be rancid with misanthropy but the conviction of his arguments is striking. I may or may not have come to terms with the ideology poured into the 'Study' but to say that the ethos is brilliantly conveyed and the philosopher's nihilism deliciously devoured by the reader is saying the very least.

- Kshama Mishra
M.Sc. Financial Economics
2015-2017

GHALIB

My memories, intoxicated in autumnal shades, scattered through his verses. His verses, as they resound in the voids within, of being and becoming. Becoming, into mirages of a trembling and yet profoundly shaped trance. Ghalib, in this musical purview of poetry, as his verses take shape and refurbish the meaninglessness.

What do we claim of words, as they rest on lingering poses to derive connotation? Poetry, as it gets woven into intricacies of language and intimacies of feeling. Uncountable verses take refuge in our silences, leaving gaping holes as they surrender us unto introspective moments. Ghalib, I find him there, in a weary drunken finesse, roaming the streets of Chandni Chowk. A wit that his poetry draws, yet a valiant beauty contained through and through. Amorphous the translations as I try forth, "Bekhudi besabab nahe ghalib, kuch toh hai jiski pardari hai."

His history, as it gets confirmed through my historicity of moments, his centuries of words through my fading memories. Ghalib, his pardari here beneath a stranger sky, as the verses echo an uncalled memory and an undone symmetry of becoming. The veil, this pardari, as it maps with our moments of soliloquy.

"Jala hai jism jaha Dil bhi jal gaya hoga", these layered words as they transfuse stillness in the raging fires of our existential wounds. "Maut ka ek din toh mooin hai ghalib, neend kyu raat bhar nhe aati", below the rummaging pillars of languages as I lie down beneath the night laden sky splintered with its own memories of winter. "Koi umeed bhar nhe aati, koi soorat nazar nai aati", a bewildered loss and a continuing claim to locate the buried self. The melancholy takes roots within and the senses splurge into a commotion. Emotions betray their own origins and yet Ghalib transfuses the pain with utmost brevity, perused with sadness. "Hum wahan hai jahan say humein khud ki bhi khabar nai aati", a drudge delirium as it expands like a black hole, absorbing the sense of time and continuity. The perception of a normative functioning, of socially and emotionally constructed norms, each moment defies these precincts. Rising unguarded and unshielded in frenzy, and triggering the ruins inside of us into circuitous sagas of agony.

"Hazaron khwahishein aisi ki har khwaish pe dum nikle", of uncountable desires and melancholic demeanors, as the verses tear apart the dreams and

lend the ruins asunder.

"Fir ussi bewafa pe marte hai, fir wohi zindagi humari hai", of a love that seeks and reclaims the count of breaths nevertheless reduced to a drastic moribund pace of life. It fulfills the delusion; the emptiness lurks and recreates this unending cycle of pain. A gnawing memory within that gets rendered into a million echoes. Subdued and shattered, yet intensely these voices ring and rise. They wake up the dead stillness and murmur the cascades of a painful ordeal.

"Har ek baat pe kehte ho tum ki tu kya hai, tumhein kaho ki ye andaz-ae-guftugu kya hai", as silences are trimmed through the neatness of words, yet as the words dwell unsought and inexplicable in the grave linearity of expectations. Recurring machinations of the beloved, as he keeps us in wait at the far end of a dead dream. We surrender, as we plan and foresee our annihilation and hitherto craft it with our own hands, in the memory of that ruthless beloved.

"Phir kuch iss dil ko beqarari hai," of the constant tussles those remain unsettled in the labyrinths of our being. Memories crystallize into snowflakes and numb the idea of permanence. The consciousness develops into a limbo which keeps dragging us back into a nowhere and then cremating what remains of the truce.

"Ye na thi humari qismat ki visaalay yaar hota, agar aur jeete rehte, yahi intizar hota." It is a hopelessness that delivers a closure to anticipation. As it delivers itself into a cyclical mirage, and redeems a vehement promise of yet again despair.

Then as we reach the dregs, "Duboya mujhko honi ne, na hota main toh kya hota." A sad contemplation hovers as we dig at our absurdities and a meaningless existence. ".Yaad aata hai wo har baat pe kehna, yu hota toh kya hota..." It coils around a damaged hold of our mortal perception and bids a somber farewell to a shrunken memory of our capacities and the inevitable finality.

-Hafsa Sayeed
M.Sc. Economics
2015-2017

SO MUCH FOR GROWTH!

The economic literature is flush with studies that link economic growth with political stability. The correlation looks obvious on the face of it, and it is. Long term average growth rate studied across a pooled data of 100 countries by Robert Barro in 1991 also made conclusions similar line. Thus, an economist's mind can answer in the affirmative, with a fair level of confidence!

But what should come first? Should the political stability precede the efforts for economic growth, or the contrary? A robust system characterised by a rule of law and political freedom would unquestionably allow greater predictability, higher private investments, unhindered movement of human resource and synergic international relations. However, it is crucial to not lose sight of the 'critical point', that every institution and system should serve the purpose of making human lives better off, to always explore a Pareto Superior point. As China has proved already, even in the very long run, a politically stable state, achieved through autocratic and repressive means *can* deliver phenomenal economic progress. China has its clout internationally. Chinese command respect. But apologetically, not allowing its citizens to speak freely, live freely in the process, isn't a Pareto Improvement.

While formulating the 2nd Five-year plan, Nehru was presented with a choice of turning India into a command economy. Despite the visible brilliance it had delivered in the erstwhile USSR, Nehru chose economic freedom over fast economic growth. The eventual collapse of the USSR vindicated his decision. Though not comparable enough with China, historically, India has managed modest economic progress since.

This is an example of convergence in a different context, much like a problem that can be solved in different ways. Politically speaking, both are stable systems. Both are firmly on the path to prosperity and are fairly successful in shifting their respective production possibility frontiers outwards. Consumer theory tells us that people are better off when they have more money, *ceteris paribus*. Is it actually the case? Up to a certain level, say Kahneman and Deaton, after which 'other things' become more important in determining how happy a person is.

The whole point of this roundaboutness is to argue that political stability is

desirable, to kick-start the economic growth and to sustain it, but beyond a threshold- after the per capita income of a state reaches a reasonable level - human lives are made better off only by improving on the less "tangible" aspects of life, aspects that are absent from a totalitarian rule by definition.

India, today projected to grow at 7 plus percentage points for the coming years, sees no immediate threat to its sovereignty, both internally and externally. Consequently, Indians must expect to see their average income rising, making their prospects happier. However, as the above analyses imply that the Chinese might not be as happy as their American counterparts simply because an average American enjoys more freedom, personally and politically. Similarly, if India strives to reach that higher production frontier whilst ensuring socially fulfilled life for its citizens, a Pareto improvement so to say, then it has to protect the foundations of democracy. But this cherished political stability gets threatened, most by the politics of the day itself.

Being in power is that magnanimous reverie that drives a politician. This lust essentially makes them dynamically inconsistent. They are more than willing to settle for interim benefits, sacrificing crucial long run priorities (often growth, or even the integrity of the state). In the pursuit, sullen minorities are appeased at the cost of others; in the psyche of those others, this sullenness can accumulate gradually. Dialogue is the best way forward, an indication of a "mature" democracy. But until that maturity cultivates, can economic growth be allowed to ricochet back and forth on the whims of some irrational agents? It is difficult to answer, since any move to tackle those outliers is dubbed as intolerance, an allegation further harpooning the cause of growth.

-Shubham Gupta
M.Sc. Economics
2015-2017

STEREOTYPING ECONOMISTS

G.B Shaw once said, "If all economists are laid end to end, they would still not reach a conclusion."

Whenever I suggest anything related to savings, (to people from non economics background), I am very promptly fed with the conclusion that my study of economics has served me well. However this stands in contradiction to our beliefs, given the circular flow of income diagram in national income analysis taught us that savings are a leakage from the economy!!

Nevertheless, the stereotypes related to the subject are unending. Thus it flows:

Economists have a higher level of faith. Besides God, they believe in "invisible hands"

The faith in rationality is staunch and economists can tell you the "point" where your satisfaction is the maximum. (Thanks to the beauty of tangents and lines). Mathematics would refine and define all the "models" that economists built. (Sometimes even beyond sense and simple intuition).

Demand and supply are the most fundamental emotions (and economists usually operate over an oversupply of empirics).

Economists are "master" of all trades. (Psychology, sociology, political science, history, I guess music and art can also be incorporated. Adds to the dynamics).

It would not be surprising if an economist, who loves regression, would not date a partner until his/her family data shows characteristics of a CLRM.

Economists will always give an "optimal" point. (Through peaks and troughs, or booms and busts).

Economists are pretty happy people, because they believe equilibrium is restored ultimately and there are substitutes available.

Economists are optimistic, because they always expect a potential level of growth.

-Hafsa Sayeed
M.Sc. Economics
2015-2017

BANYAN TREE SEES A NEW ERA OF DISCUSSION

The students of GIPE have taken a step to carry on the intellectual legacy of the Institute. An initiative, conceived and started by Harsh Doshi from M.Sc. Economics, wherein the students gather and ponder constructively over significant and impactful policy matters of India, has evoked a lot of interest among them. Called "Under The Banyan Tree (UTBT)", it takes place under the historic banyan tree in front of the UGC building. Apart from a proper evaluation of the topic being discussed, the participants are also able to come to a consensus over some suggestions in those policies.

Being the student hub that Deccan area is, UTBT is joined students and professors from Fergusson College as well. 23rd of January saw the first official UTBT discussion on the topic "Solar Power- The Big Push", and after that there was no looking back. Four editions of the weekly event have seen over 100 participants.



ECONOMIQUE KLAUS SCHWAB



Klaus Schwab is an Economist of German roots, widely known as the founder of the World Economic Forum in 1971. This time, I will not be talking about his contributions in economic theory, because there aren't any! Being the author of several books in this area, his main focus has been on driving sustainable growth in the world.

Schwab holds two doctoral degrees, one in mechanical engineering and another in economics, which makes him an outstanding innovator and gives him eyes to spot potential for the same. He has established several foundations, one among which is the Schwab Foundation for Social Entrepreneurship, with his wife Hilde, which supports social initiatives that positively impact lives of people and can be replicated on a global scale. Another such foundation is the Forum of Young Global Leaders, where Schwab celebrates leaders under the age of 30 and 40 years, in order to integrate these young minds into the global decision-making process.

When asked why he still continues to work at the age of 77, he says that health condition across the world are improving and it's not far that every person lives till 100 years of age, but the retirement age of 65 years has stuck hard. He also suggested that people doing rigorous physical work are required to retire so early. That's some work ethic to look up to for many of us who intend to settle down and work for nine-to-five jobs.

Dubbing this era as the Fourth Industrial Era in his book of the same name, Schwab talks about the creative destruction that is taking place due to technological advancements like robotics, self driving cars and 3D printers, and how these advancements lead to unemployment of one kind but give rise to employment of another.

Schwab holds the distinction of being the youngest Professor at the University of Geneva. Along with this, he holds numerous honorary professorships and doctorates from various universities around the world. He has also been conferred upon with Orders of various nations across the world. Well, that's what you get

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And the word is...

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when you create an annual Forum that invites the top 2500 people from around the world and become the talk of every town!

-Harsh Doshi
M.Sc. Economics
2015-2017

befuddled

-Sreeja Sen

