



KRISTU JAYANTI

(DEEMED TO BE UNIVERSITY)

Under Section 3 of UGC Act 1956

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**School of Humanities and Social Sciences
Department of Political Science (PG)**

Annual Magazine

DEJURE - 2026

"DIOIKITIS"

THE ART OF ETHICAL ADMINISTRATION



ABOUT THE INSTITUTION

Kristu Jayanti (Deemed to be University) is a beacon of learning and innovation since its inception in 1999 as an affiliated institution under Bangalore University. The Institution is managed by St. Joseph Province Kottayam, Kerala of Carmelites of Mary Immaculate (CMI), the first indigenous catholic religious congregation in India. Marking a significant milestone in its journey, Kristu Jayanti attained the 'autonomous' status in the year 2013. As per the notification dated July 08, 2025, vide letter No. 9-13/2025 U.3(A), Kristu Jayanti has been conferred the status of Deemed to be University under section 3 of UGC Act, 1956, by the Department of Higher Education, Ministry of Education, Government of India under General Category.

Kristu Jayanti Deemed to be University offers undergraduate and postgraduate programmes in Arts, Science, Management and Commerce, and integrated Law programmes. The institution was reaccredited with the highest grade 'A++' by the National Assessment and Accreditation Council (NAAC) in the Third Cycle of Accreditation in 2021. In the National Institutions Ranking Framework 2025, the institution has been ranked 34th place and is one of the top 100 colleges in the country. Moreover, the programmes of the Institute of Management are internationally accredited by the Accreditation Council for Business Schools and Programs [ACBSP], USA. The Institution was accorded 'DBT Star College' status under the strengthening component by the Department of Biotechnology, Ministry of Science & Technology, Government of India during the year 2020. Kristu Jayanti has consistently featured as one of the top institutions in rankings and surveys conducted by various agencies

Kristu Jayanti Deemed to be University stands as a dynamic centre of excellence, committed to fostering scholarship, leadership and societal impact. The institution strives to fulfil its mission to provide educational opportunities for all aspiring youth to excel in life by developing academic excellence, fostering values, creating civic responsibility, inculcating environmental concern and building global competencies in a dynamic environment

ABOUT THE DEPARTMENT

Established in the year 2006, the Department of Political Science provides a comprehensive programme of instruction and research in the fundamental and contemporary areas of the discipline. As a community of students, faculty and staff, the Department of Political Science is committed to academic freedom, equal access to education and collegial self-governance through experiential learning. The department focuses on research on areas affecting polity, society and economic issues in international politics. The Department strives to inculcate research aptitude in students by imparting basic and advanced research skills. The Political Science club stages various activities ranging from Mock Election, Youth Parliament, Polemic (Debate House), (Quiz), Policrazy, Documentary Presentation, Movie Screening, and game show etc. Besides, there has been a regular extra-curricular exercise including paper presentation, workshops and other development orientation programmes.

ABOUT THE NEWSLETTER

Dioikitis: An Ethical Administration is an academic annual newsletter released by the Department of Political Science under the title Dejure. It centers on themes of ethical administration, governance, and public policy, offering a platform for students and scholars to present research, essays, and critical perspectives. The publication emphasizes the role of integrity, accountability, and legal principles in administration, reflecting the department's commitment to fostering informed and ethically grounded future leaders.

MEMORANDUM



FR. DR. AUGUSTINE GEORGE

VICE CHANCELLOR

It gives me immense pleasure to extend my greetings to the School of Humanities and Social Sciences, Department of Political Science, on the release of the annual PG magazine themed “Dioikitis – The Art of Ethical Administration.” Kristu Jayanti (Deemed to be University) has consistently upheld academic excellence, ethical values, and social responsibility as the cornerstones of higher education. The chosen theme reflects a deep understanding of the importance of ethical leadership and principled administration in shaping inclusive, transparent, and accountable governance in today’s complex world.

This magazine stands as a testimony to the intellectual curiosity, critical thinking, and commitment of postgraduate students. Through thoughtful articles and diverse perspectives, it highlights how ethical administration can serve as a guiding force in public life and institutional governance. The theme encourages students to engage critically with ideas of accountability, responsible leadership, and good governance.

The successful completion of this publication is the result of the collective efforts of the editorial team, the guidance of faculty members, and the active participation of students. Their contributions reflect the collaborative academic spirit nurtured by the university. I commend everyone involved for their sincere efforts and wish them continued success, encouraging them to remain guided by integrity, responsibility, and a commitment to serving society.



FR. DR. LIJO P THOMAS
PRO VICE CHANCELLOR

I am delighted to share in the joy of the School of Humanities and Social Sciences, Department of Political Science, on the release of the PG magazine centered on the theme “Dioikitís The Art of Ethical Administration.”

The focus on ethical administration is both timely and relevant, as it emphasizes the role of values, accountability, and moral leadership in governance and public administration. This edition successfully explores the intersection of ethics and administration, encouraging readers to reflect on responsible decision-making and humane governance.

The dedication and hard work of the students and the editorial team are clearly reflected in the quality and depth of this publication. Such academic initiatives not only enrich classroom learning but also nurture socially conscious and ethically grounded future administrators.

I congratulate everyone involved in the making of this magazine and extend my best wishes for their future endeavours. May this publication inspire meaningful dialogue and contribute positively to the pursuit of ethical governance.



FR. JOSHY MATHEW

DIRECTOR, SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

It gives me great pride and satisfaction to present *Dioikitis: The Art of Ethical Administration*, the annual postgraduate magazine of the Department of Political Science, released under the title *De Jure*. This publication reflects our department's enduring commitment to academic excellence, critical inquiry, and the promotion of ethical values in the study and practice of governance and public administration.

The theme of this edition underscores the growing importance of integrity, accountability, and principled leadership in today's complex administrative and political landscape. Through a rich collection of articles, essays, and reflections, our students have engaged thoughtfully with the idea that ethical administration is not merely an ideal, but a necessary foundation for building transparent, inclusive, and responsible institutions. *Dioikitis* serves as an intellectual platform that encourages young scholars to examine contemporary challenges while grounding their perspectives in strong ethical and legal frameworks.

I take this opportunity to appreciate the dedicated efforts of the editorial team, the guidance extended by our faculty members, and the enthusiastic participation of our students, whose creativity and scholarly commitment have made this publication possible. Their collaborative work exemplifies the vibrant academic culture we strive to nurture. I am confident that this magazine will inspire meaningful dialogue and motivate our students to continue upholding the values of integrity, responsibility, and service in their academic and professional journeys.



DR. GOPAKUMAR A V

DEAN, SCHOOL OF HUMANITIES & SOCIAL SCIENCES

It is a true honour to be associated with this publication, and I am delighted to share that the students of the School of Humanities and Social Sciences, Department of Political Science have come forward with this year's PG magazine titled "Dioikitis The Art of Ethical Administration."

The theme aptly reflects the growing importance of ethics, accountability, and moral responsibility in administration and governance. In an era marked by complex public challenges, the emphasis on ethical administration serves as a guiding framework for future administrators and policy thinkers.

This magazine provides a valuable platform for students to articulate their ideas, perspectives, and scholarly insights while fostering critical engagement with contemporary administrative practices. I eagerly look forward to the positive reception this publication is sure to receive.

I would like to take this opportunity to extend my heartfelt appreciation to the Faculty Coordinator Dr. Deekshith Kumar M, Chief Editor Ms. Joanna Hebsibha S. Ms. Rupsmitya Basumatary, all the faculty members, and students for their collective efforts. I look forward to witnessing more such inspiring initiatives from the department in the future.



DR. KAVERI SWAMI

HEAD, DEPARTMENT OF SOCIAL SCIENCES & LANGUAGES

The Department of Political Science, School of Humanities and Social Sciences, is pleased to present this year's PG magazine titled "Dioikitís The Art of Ethical Administration." This publication reflects the vibrant academic culture and intellectual engagement within our department. The theme underscores the significance of ethical principles in administration and governance, encouraging students to critically examine leadership, decision-making, and public responsibility. Dioikitís aims to be more than a collection of articles; it serves as a platform for rigorous analysis, thoughtful discourse, and reflective engagement with issues central to public administration and political governance.

This initiative represents a meaningful step toward strengthening academic inquiry and enhancing students' research and analytical skills. It provides them with a constructive outlet to express their ideas and deepen their understanding of ethical governance.

I commend the editorial team, faculty members, and students for their dedication and hard work in bringing out this publication. I extend my best wishes and look forward to the continued positive impact of Dioikitís on our department and beyond.

Best Wishes



DR. DEEKSHITH KUMAR M

ASSISTANT PROFESSOR

DEPARTMENT OF POLITICAL SCIENCE

It gives me immense pleasure to share a few thoughts for this edition of our Newsletter “Dioikitis”: The Art of Ethical administration is not merely a set of rules to follow; it is an art that demands thoughtful judgment. It involves applying moral principles and values while carefully balancing established regulations with compassion, individual discretion with accountability, and personal integrity with the realities of political and organizational pressures.

This Newsletter serves as platform for dialogue, reflection and inspiration-remaining us that ethical practices are the foundation of sustainable and just systems. May this edition encourage all readers to introspect, engage and strive toward excellence rooted in integrity.

With best wishes



DR. L. JAYA DEVI

ASSISTANT PROFESSOR

DEPARTMENT OF POLITICAL SCIENCE

It is with immense pride and pleasure that I share a few words on this year's PG Public Administration newsletter, DEJURE 26, centered on the theme "Dioikitis The Art of Ethical Administration."

This edition reflects a strong commitment to exploring the ethical foundations of governance, highlighting values of integrity, accountability, and responsibility in public administration.

The dedication and collaborative spirit of the students are truly commendable. Their efforts, along with the guidance of faculty, have resulted in a thoughtful and meaningful publication.

I extend my heartfelt congratulations to the editorial team, contributors, and faculty members for their sincere work. I hope DEJURE 26 inspires reflection and dialogue on ethical administration.

With warm regards

MA PUBLIC ADMINISTRATION





BATCH 2024 - 2025



BATCH 2025 - 2026



JOANNA HEBSIBHA S
STUDENT EDITOR

Welcome to the inaugural edition of “Dioikitis The Art of Ethical Administration,” the official newsletter of the Department of Public Administration.

In an era where governance shapes every dimension of society, ethics is not an option it is a necessity. Dioikitis stands as a reflection of our collective pursuit to understand administration not merely as a system of authority, but as a practice rooted in integrity, accountability, and moral courage.

This edition brings into focus a simple yet powerful idea: true administration is measured not by power, but by purpose. It is about decisions that uphold justice, actions that build trust, and leadership that places people at its core. Through thoughtful contributions, academic engagement, and shared experiences, we explore how ethical values can transform governance into a force for meaningful change.

In recent months, our department has actively engaged in seminars, workshops, and discussions that challenge us to think beyond conventional frameworks. These spaces have encouraged us to question, reflect, and grow not just as students, but as future administrators entrusted with responsibility.

As we present this edition, let it serve as both a reflection and a call to action. Ethical administration is not an abstract ideal reserved for theory it is a responsibility we carry forward into every decision we make.

I extend my sincere gratitude to our faculty and fellow students for their dedication and spirit. May Dioikitis inspire us to lead with conviction, act with integrity, and shape a future where governance truly serves its people.

EDITORIAL TEAM



PRAVEEN J

JOANNA HEBSIBHA S

RUPSMITA BASUMATARY

Ethical administration extends beyond rules, procedures, and institutional frameworks; it is fundamentally rooted in integrity, accountability, and a steadfast commitment to justice. *Dioikitis The Art of Ethical Administration* represents our collective endeavour to explore governance not merely as a structure of authority, but as a value-driven practice.

This edition seeks to emphasise the significance of fairness, transparency, and inclusivity in shaping responsive and responsible governance. It reflects our shared understanding that effective administration is not solely defined by efficiency, but by its ability to inspire trust and create meaningful, lasting impact.

The process of curating this edition has been one of thoughtful engagement, collaboration, and reflection. It reaffirms that ethical governance is a shared responsibility one that requires conscious effort, critical understanding, and unwavering principles. Ultimately, the true measure of administration lies not in the authority it holds, but in the integrity with which it is exercised.

TEACHING FRATERNITY



DR. KAVERI SWAMI



DR. S.J. MICHAEL



DR. DEEKSHITH KUMAR M



DR. L. JAYA DEVI



DR. RIDDHI SANYAL



MS. ANJALI BAJAJ

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**RESEARCH
ARTICLES**

GOLDEN EVENINGS OF NORTHEAST INDIA



A magical place where the sun fades slowly, shining warmly as it waves goodbye to the people this is the best of the best: the north-eastern part of India. It has the power to heal people mentally and physically, simply by being seen. Even the birds recognise its beauty they chirp in adoration and visit every corner of the land before the sun goes down.

The sky turns golden, appearing like a moment meant to be seen only once in a lifetime, yet nature offers it every day, wearing its finest dress to make the world bright and lively. What makes it even more beautiful are the electric poles and the wires connecting one to another a reminder that this is not some distant country, but right here in India. The hilly areas indeed offer the most striking beauty in nature and sunsets. What a pleasure it is to witness them with our own eyes each day breath-taking sights that make this place truly special. No wonder writers fantasize about the beauty of the golden hour. It does not last long, yet it is worth every risk to witness the sun.

What is even more amusing being how it reveals different views to living beings every minute, every hour, every day, and every year and so it will continue to do. It feels as though it is meant to make hearts happy, reminding us that endings, too, can be beautiful. I hope our brothers and sisters from every corner of the world can witness these beautiful evenings and sunsets with their own eyes, and think of this north-eastern land whenever they hear the words “nature heals.” May the memory of what they once saw continue to heal them again and again.

Saidingpuii Tlau
24MAPD04

IMPORTANCE OF ETHICAL ADMINISTRATION

The significance of ethical administration cannot be overstated in a world where governance increasingly shapes everyday life, from access to basic services to the protection of rights and liberties, because administration is more than just rules, procedures, and efficiency; it is also about moral responsibility and public trust. When administrative action is guided by ethical values such as honesty, accountability, transparency, impartiality, and a commitment to public welfare, public institutions gain legitimacy and credibility, and citizens see the state as a responsible partner in development rather than a distant authority. One of the most important contributions of ethical administration is to prevent corruption, which undermines governance, widens inequality, and erodes public trust; by adhering to ethical standards, administrators can resist undue influence, reduce misuse of public resources, and ensure that decisions are made in the larger interest of society.

Ethical administration also strengthens accountability by emphasising answerability to citizens, legislatures, courts, and oversight bodies, preventing power concentration and abuse, whereas transparency allows citizens to understand how decisions are made and resources are allocated, encouraging openness and participation rather than secrecy and suspicion. In diverse and unequal societies, ethical administration is critical to promoting social justice by ensuring equal treatment, non-discrimination, and equitable access to public services, particularly for marginalized and vulnerable groups who are frequently excluded from the benefits of development. Rather than slowing down governance, ethical administration increases administrative performance by providing clarity, consistency, and fairness to decision-making, minimising dispute and arbitrariness, and allowing administrators to act with confidence and moral clarity. Its significance is particularly evident in developing countries, where political pressure, institutional flaws, and socioeconomic obstacles sometimes call administrative integrity into question, making ethical commitment critical for long-term progress and nation-building. Ethical administration also impacts the culture of public institutions, since ethical executives set strong examples that influence organisational behaviour, encourage subordinate

integrity, and foster workplaces built on trust, professionalism, and respect. In the current era of digital governance, the importance of ethical administration has grown even more, as administrators must address new challenges such as data privacy, surveillance, algorithmic bias, and digital exclusion, ensuring that technology serves people rather than undermining their rights and dignity.

Ethical administration enhances the relationship between citizens and the state by fostering trust, an unseen but critical basis of efficient government, because people are more likely to cooperate with policies and engage in public life when they feel administrators act fairly and ethically. It also maintains constitutional principles and the rule of law by ensuring that administrative acts adhere to fundamental rights and the spirit of democracy, particularly in cases where legal standards alone are insufficient to overcome moral difficulties.

Finally, ethical administration changes governance from a mechanical exercise to a compassionate and value-driven profession, reminding administrators that true success is achieved not just via results, but also through just, transparent, and ethical procedures that benefit the public good.

Atulya Roy
24MPAD01

BRIDGING THE GAP: THE EVOLVING DYNAMICS OF NGOS AND GOVERNMENT IN INDIA A SHIFT IN DEVELOPMENT



The Evolution of the Voluntary Sector

For decades, the Indian subcontinent has grappled with the world's largest concentration of poverty. While state-initiated macro-planning has made strides in literacy and health, a critical realization has emerged: macro-level planning often fails because it lacks micro-level involvement. This has paved the way for Non-Governmental Organizations (NGOs). By virtue of being small-scale, flexible, and innovative, NGOs have proven more successful at reaching the "last mile." Today, there is a global consensus among donors and governments alike that NGOs are indispensable partners in poverty alleviation.

The NGO movement in India is not new; it is rooted in 19th-century social reform, 20th-century Christian missionary work, and the Gandhian approach to rural development. Since the 1960s, it has expanded to include Marxian ideologies and activists focused on the empowerment of marginalized groups like Dalit's, tribal, and women. However, the sector faces a "resource-scarce" situation. With international funding becoming uncertain due to shifting global priorities (such as the focus moving toward Eastern Europe or Northern India), NGOs are increasingly looking toward the Indian government. Currently, internal and external NGO funding accounts for only about 10% of what the government spends on rural development, highlighting the massive potential and necessity of collaboration.

The Barriers to Effective Collaboration

Despite the clear need for partnership, the "NGO-Government interface" is fraught with systemic friction. The text identifies four primary "impeding factors":

1. The Design-Implementation Gap

There is a profound disconnect between the central officials who design innovative schemes and the local bureaucrats who implement them. High-level designers might encourage "innovative proposals," but local-level staff often lack the time or training to understand anything that deviates from rigid, traditional patterns



Example: An NGO's proposal for group-based sheep rearing was rejected by a local official simply because he "could not believe" a group could manage such an activity together.

2. Lack of Flexibility

Government grant-in-aid programs are often "tailor-made" and leave no room for mid-course corrections based on the actual needs of the community. NGOs that adapt to local realities (like moving a project to a neighbouring village where the need is greater) often face punitive actions, such as the freezing of funds.

3. The Shadow of Corruption

Corruption remains a significant hurdle. Lower-level officials may stall applications in hopes of receiving "cuts" or bribes. In some cases, NGOs are forced to choose between paying a "commission" to hasten the process or facing enormous delays that jeopardize the project's impact.

4. Mutual Distrust and Co-option

There is a lingering "us vs. them" mentality. Many bureaucrats view NGOs as entities existing merely to make money, while NGOs often feel the government is insincere. Furthermore, the government frequently attempts to co-opt NGOs treating them as mere service providers or "cheap labour" rather than equal partners in development.

The Way Forward: What Needs to be Done?

To move from friction to collaboration, the text suggests a shift in strategy for NGOs:

Facilitate a "Demand System": Instead of NGOs asking for resources, they should empower the people to approach the government directly. This rights-based approach minimizes corruption and ensures sustainability.

Networking for Power: NGOs must form networks to lobby for policy changes.

A collective voice carries more weight in urging the bureaucracy to hasten procedures and adopt more flexible grant-in-aid designs. Transparency and Autonomy: While NGOs must collaborate with the government, they must maintain the autonomy to oppose policies detrimental to the poor. The goal is a mutually interdependent relationship rather than one of total dependency.

Conclusion

The "privatisation of development" through NGOs is not just about expanding budgets; it's about making development more humane and responsive. For India to reach its most marginalized citizens, the government must learn to trust the grassroots expertise of NGOs, and NGOs must evolve from isolated actors into a cohesive force capable of influencing macro-level systems.



Shreya. G
25MPAD06

THE ART OF ETHICAL ADMINISTRATION IN DISASTER MANAGEMENT

A Nation Constantly Tested In India, disasters are not rare interruptions they are recurring realities. From floods and cyclones to droughts and earthquakes, these events repeatedly challenge both governance and society. But disasters reveal more than physical damage they expose inequality, vulnerability, and gaps in administration.

From Response to Responsibility

For decades, India relied on a reaction-based approach, focusing on rescue and relief after destruction occurred. The turning point came after the 2001 Gujarat earthquake and the 2004 Indian Ocean tsunami.

This led to the Disaster Management Act 2005, shifting the focus toward preparedness, planning, and prevention. This shift is not just administrative it is deeply ethical.

Ethical Administration: The Core Idea

Ethical disaster management goes beyond efficiency. It is about:

Anticipating risks before they occur

Protecting the most vulnerable

Ensuring fairness in resource distribution

Upholding human dignity

Preparedness, therefore, becomes a moral responsibility, not just a policy.

Where the System Struggles

Despite progress, several socio-economic challenges continue to slow down this transition:

Poverty & Vulnerability :-

Marginalized communities often live in high-risk areas with weak housing and no financial protection. The 2018 Kerala floods showed how the poor suffer the most.

Urban Risk:-Rapid urbanization has led to unsafe settlements in flood-prone and unstable areas, increasing casualties.

Weak Infrastructure:-

Poor roads, drainage, and healthcare systems worsen disaster impacts and delay rescue efforts.

Fragmented Governance :-

Lack of coordination between agencies leads to inefficiencies and delayed responses.

Climate Pressure :-

Increasing extreme weather events due to climate change intensify risks for already vulnerable populations.

When Preparedness Works

The success of Cyclone Fani 2019 demonstrated the power of preparedness. With early warnings, technology, and coordinated action, over a million people were evacuated saving countless lives. It proved one thing clearly Preparedness is not optional it is lifesaving.

The Way Forward

To truly embrace ethical administration, disaster management must focus on:

Resilient infrastructure that protects all sections of society

Financial security through insurance and livelihood support

Community participation in planning and awareness

Technology integration for early warning and response

Stronger coordination across institutions

Final Thought

Disaster management is not reaction it is prevention. Ethical leadership means shifting from response to responsibility, and from governance to care. Because true leadership is not seen after disaster it is proven in the lives protected before it arrives.

Joanna Hebsibha S
25MPAD01

A CASE STUDY OF THE 2020 ASSAM FLOODS: CAUSES, IMPACTS AND DISASTER MANAGEMENT RESPONSES

INTRODUCTION

Floods are among the most common and destructive natural disasters, especially in regions with heavy rainfall and large river systems. They occur when water overflows onto normally dry land due to excessive rainfall or river overflow, causing widespread damage to lives, agriculture, and infrastructure.

Assam, located in the Brahmaputra floodplains, experiences annual floods due to its monsoon climate and geographical conditions. While the monsoon supports agriculture, it also leads to recurring destruction. In recent years, climate change has increased the frequency of extreme rainfall events, worsening flood impacts.

The 2020 Assam floods were particularly severe, coinciding with the COVID-19 pandemic. Triggered by heavy rainfall and intensified by climatic factors, the floods affected over five million people, caused significant loss of life, and submerged thousands of villages, highlighting the region's vulnerability to recurring flood disasters.

CAUSES OF THE 2020 ASSAM FLOODS

The 2020 Assam floods were the result of both natural and human-induced factors. Intense monsoon rainfall, nearly 30% above average, caused a rapid rise in river levels and led to soil saturation, reducing the land's ability to absorb excess water. The Brahmaputra River and its tributaries subsequently overflowed, breaching embankments and inundating nearby settlements and agricultural land. Additionally, human activities such as deforestation in upstream areas contributed to soil erosion and increased sedimentation in riverbeds, reducing their carrying capacity. The combination of these factors significantly intensified the severity of the floods.

IMPACT OF THE 2020 ASSAM FLOODS

The 2020 Assam floods had widespread human, economic, and environmental impacts, highlighting the region's vulnerability to extreme events.

a) Human Impact:

over five million people were affected, with thousands displaced to relief camps. The situation was worsened by the COVID-19 pandemic. More than 120 deaths were reported, along with long-term social and psychological stress among affected communities.

b) Economic Impact:

Floodwaters destroyed agricultural land, crops, and livestock, severely affecting rural livelihoods. Infrastructure such as roads, bridges, and houses was damaged, disrupting transportation and essential services, and slowing regional development.

c) Environmental Impact:

Flooding impacted ecologically sensitive areas like Kaziranga National Park, causing wildlife displacement and deaths. It also led to soil erosion, riverbank changes, and sediment deposition, negatively affecting biodiversity. Overall, the floods revealed the interconnected vulnerabilities of human, economic, and environmental systems in Assam.

CONCLUSION

Floods in Assam are not just natural events but the result of a combination of environmental and human factors such as climate change, deforestation, and unplanned urbanisation. The 2020 floods, along with recurring annual floods, highlight their severe impact on lives, livelihoods, agriculture, and infrastructure.

Despite growing awareness, there remains a gap between knowledge and preparedness. Existing mechanisms, including the Assam Disaster Management Authority face challenges in implementation, coordination, and community engagement. Building resilience requires a holistic approach involving improved infrastructure, sustainable environmental practices, effective early warning systems, and active community participation. Strengthening coordination and promoting preparedness can significantly reduce flood impacts. While floods cannot be completely prevented, their risks can be managed, enabling Assam to move towards a more resilient and secure future.

Rupsmitha Basumatary
24MPAD03



**CULTURAL
MOSAIC**

PANIYA TRIBE OF KERALA



Paniya tribe is a Scheduled Tribe that is one of the most historical marginalized groups in southern India. They are found in the Wayanad district of Kerala, as well as in smaller populations in Tamil Nadu and Karnataka. The word ‘paniya’ is said to have come into existence as a result of Malayalam word pani which means labour, because of their past connection with bonded agricultural labour under feudal land tenure. The community lived under agrarian relations of exploitation which led to the generations of poverty, landlessness, and social exclusion that are still affecting their current realities.

Traditionally, the Paniya were in close association with forests and agricultural environments. Their settlements which are called ‘padi’ are tiny villages commonly found to be near farmlands or along the forests and the houses are constructed using the local resources available like bamboo, mud, wood, etc. The life of the community is group based and there is a strong kin relationship and mutual support system that is used to govern daily activities. Elders have always been the focal point in making decisions and passing down of cultural knowledge, values, and survival skills to the young generations.

The Paniya cultural life is mostly based on nature and spiritual world as well as the traditions of their ancestors. Their religion includes the animist beliefs with the Hindu practices. They worship local gods, ancestral spirits, and forces of nature and believe that they are guarding the community and bringing agricultural wealth.

The important elements of cultural expression in Paniya are music, dance, and oral traditions. The folk songs narrate the history of the ancestors, cycles of farming, and daily hardships, and rhythmic dancing of the group takes place in the time of festivals, wedding, and harvest. This enhances social relationships and bind togetherness. The myths, moral teachings and ecological knowledge are retained through oral storytelling as part of the generations.

Paniya culture is based on traditional ecological knowledge and they have comprehensive knowledge about the forest resources such as wild edible plants, medicinal herbs, tubers and fruits that are in season. But due to decreased access to forests, the alteration of the environment, and cultural assimilation are causing gradual erosion of their culture and practices. One of the Paniya livelihood practices has always been the agricultural labour. Although the area that they live in encourages eco-tourism and tribal heritage tourism, the community in most cases does not get a lot of economic rewards.

The Paniya tribe follows the principle of social organization that is based on equality and shared responsibility. Marriage practices are somewhat community-based where their ceremonies consist of feasting, music and rituals instead of going through a complex dowry system. Women are also involved in household and livelihood activities, but in most cases, they are controlled by economic difficulties and social marginalization.

The Paniya community is starting to be redefined in the recent decades following exposure to modern education, welfare programs, and migration. The literacy and availing of services to the society has become better but this has enhanced the transformation of the culture as well. The community still show resilience despite structural disadvantages that persist due to the high levels of social cohesion, cultural persistence and systems of adaptive knowledge. The need to maintain their cultural heritage and at the same time have equal access to education, health care and sustainable livelihoods remains important in preserving their identity and inclusive development.

Nandhana Unni
25MPAD03

FORGOTTEN TRIBES OF INDIA: LIVING CULTURES AT THE MARGINS

India's diversity is often celebrated through its festivals, languages, and monuments but some of its richest stories are whispered from forests, hills, and remote valleys. Hidden from mainstream narratives are India's indigenous communities, often called "forgotten tribes." These are not fading cultures; they are living civilisations that practice sustainability, ethical living, and community-centred governance. Exploring their lives is not just an anthropological exercise; it is an invitation to rethink development, responsibility, and our relationship with nature.

The Toda Tribe: Where Buffaloes Are Sacred

High in the misty slopes of the Nilgiri Hills of Tamil Nadu lives one of India's smallest yet most distinctive tribal communities the Toda. For the Todas, buffaloes are not livestock; they are sacred beings woven into rituals, myths, and everyday life. Every important ceremony revolves around them. Their iconic barrel-shaped huts, known as munds, look almost storybook-like, designed perfectly to protect against the chill of the hills. Adding to their cultural richness is Toda embroidery bold geometric patterns stitched with symbolic meaning recognised by UNESCO as intangible cultural heritage.

Interesting fact: Despite being one of the smallest tribal populations in India, the Todas have preserved their language and rituals for centuries, largely through oral traditions and strong community ties.

The Baiga Tribe: Earth Is Not to Be Wounded

Deep in the forests of Madhya Pradesh and Chhattisgarh lives the Baiga tribe, who call themselves the original children of the forest. Their worldview is deeply spiritual so much so that they believe ploughing the land wounds Mother Earth.

Instead, they practice bewar, a form of shifting cultivation that allows the soil to rest and regenerate. Their bodies tell stories too: Baiga tattoos are sacred markers of identity, protection, and belonging, not mere decoration. Their intimate knowledge of medicinal plants continues to influence traditional healing systems even today.

Interesting fact: Baigas traditionally refused intensive farming not out of backwardness, but out of ecological ethics long before "sustainable agriculture" entered policy debates.

The Apatani Tribe: Discipline, Cooperation, Sustainability

In the lush valleys of Arunachal Pradesh, the Apatani tribe offers a powerful lesson in collective living. Their wet-rice cultivation system managed through shared irrigation channels is among the most environmentally efficient in the world. Society traditionally emphasized discipline, honesty, and social harmony. Customs were designed to prevent conflict and crime, making external enforcement almost unnecessary. Their villages functioned on mutual trust and shared responsibility, an example many modern governance systems struggle to replicate.

Interesting fact: Apatani farming techniques are studied globally as a model of eco-friendly agriculture that balances productivity with conservation.

The Chenchu Tribe: Masters of the Forest

The dense Nallamala forests spanning Andhra Pradesh and Telangana are home to the Chenchu tribe, one of India's oldest forest-dwelling communities. Traditionally hunter-gatherers, the Chenchus read the forest like a living map. Every plant, root, and leaf has a purpose.

Their society is notably egalitarian, with men and women sharing responsibilities and decision-making. Knowledge is passed down through generations, especially the use of medicinal herbs for snake bites, fevers, and wounds, often more effective than modern first aid in remote areas.

Interesting fact: Chenchu healers can identify dozens of life-saving medicinal plants purely through inherited ecological knowledge.

Ethics, Governance, and Responsibility Despite their wisdom and cultural wealth, these communities face displacement, loss of land, and erosion of traditional livelihoods.

Conclusion: Not Forgotten, but Ignored

India's so-called forgotten tribes are not relics of the past. They are living examples of resilience, sustainability, and ethical coexistence. In an age of climate crises and social fragmentation, their ways of life offer answers we are desperately searching for. Preserving their cultures is not charity; it is responsibility. And perhaps, it is also the future.

Joanna Hebsibha S
25MPAD01

KUTCH TRIBAL CULTURE: HERITAGE, LIFE, AND TRADITIONS



The Kutch region, located in the westernmost part of India in the state of Gujarat, is known for its vast salt deserts, unique geography, and rich tribal heritage. The tribal culture of Kutch represents a living tradition that has survived harsh climatic conditions while preserving strong social values, artistic excellence, and spiritual beliefs. The tribes of Kutch have contributed significantly to India's cultural diversity.

Major Tribal Communities

Kutch is home to several tribal and semi-tribal communities, including the Rabari, Ahir, Meghwal, Mutwa, Jat, and Harijan communities. Each group has its own identity, customs, and social structure. The Rabaris are traditionally pastoral nomads, known for cattle and camel herding. The Mutwa community is especially famous for its intricate embroidery.

Social Life and Customs

Tribal society in Kutch is largely community-oriented. Extended families live close to one another, and social life revolves around cooperation and mutual support. Marriage ceremonies are colorful and involve elaborate rituals, traditional music, and dance. Respect for elders and strong kinship ties play a crucial role in maintaining social harmony. Festivals are celebrated collectively, strengthening unity among community members.

Traditional Dress and Ornaments

The traditional attire of Kutch tribes is one of their most striking cultural features. Women wear brightly colored ghagras, embroidered blouses, and odhnis decorated with mirrors, beads, and fine stitches. Men generally wear kediyu, dhoti, and colorful turbans. Silver jewelry, including necklaces, bangles, anklets, and earrings, holds cultural and symbolic importance and is often passed down through generations.

Art, Craft, and Embroidery

Kutch is internationally renowned for its handicrafts. Tribal embroidery from Kutch is admired for its complex patterns, mirror work, and symbolic motifs. Different communities have distinct embroidery styles, reflecting their history and beliefs. Along with embroidery, crafts such as bandhani (tie-dye), weaving, pottery, leatherwork, and wood carving are integral to tribal livelihoods. These crafts are not merely economic activities but expressions of cultural identity.

Folk Music, Dance, and Beliefs

Music and dance are essential elements of tribal life in Kutch. Folk songs narrate stories of migration, love, devotion, and everyday struggles. Traditional instruments like the dhol, shehnai, and manjira accompany dances performed during festivals and social gatherings. Tribal religious beliefs often blend Hindu practices with local deities and nature worship, reflecting a deep respect for the environment.

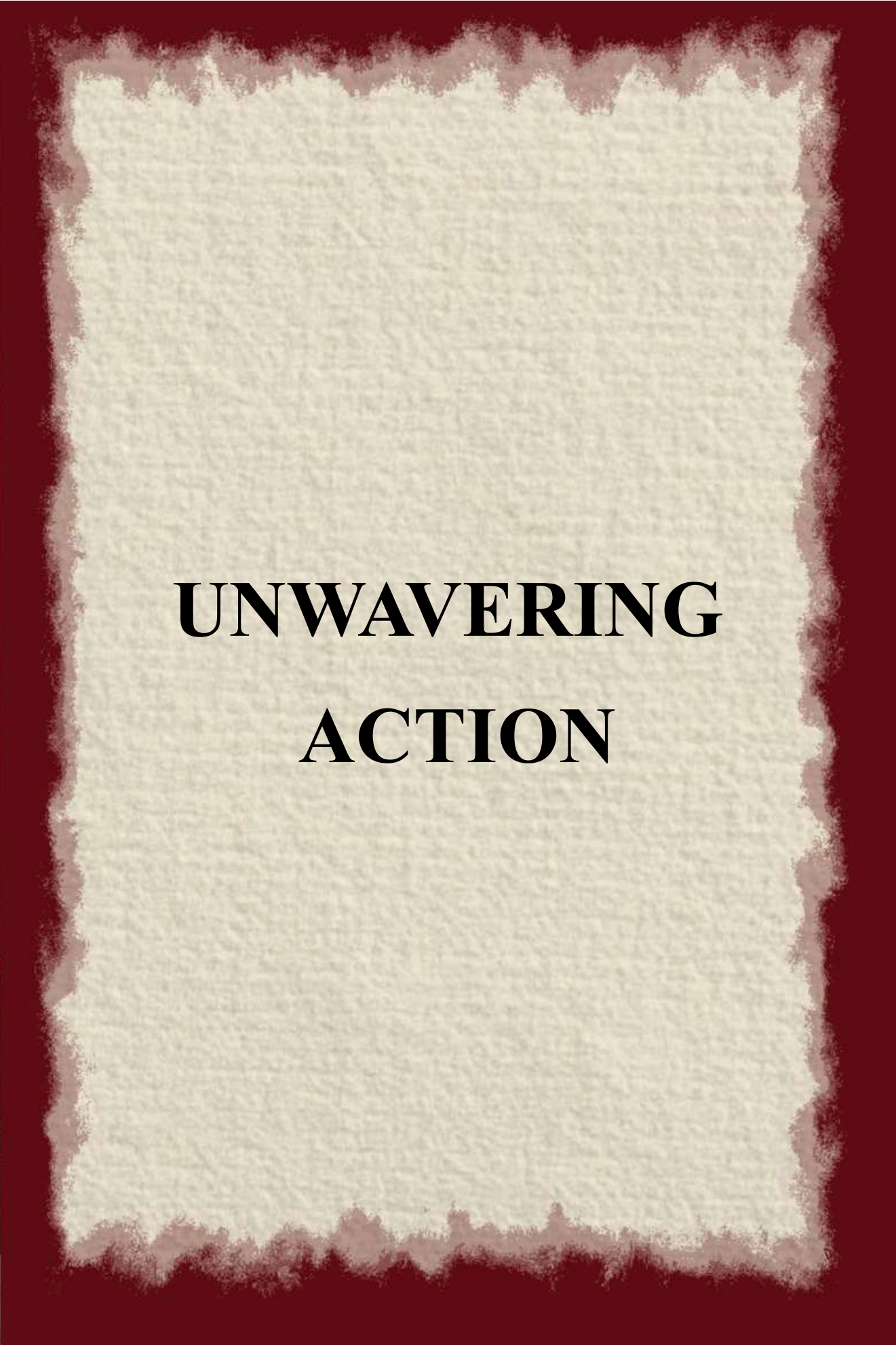
Challenges and Cultural Preservation

Modernization, migration, and economic changes have posed challenges to the traditional way of life of Kutch tribes. However, government initiatives, non-governmental organizations, and cultural tourism have played an important role in preserving tribal heritage. Efforts to promote handicrafts, education, and sustainable livelihoods have helped tribal communities adapt while retaining their cultural roots.

Conclusion

The tribal culture of Kutch stands as a symbol of resilience, creativity, and harmony with nature. Despite changing times, the people of Kutch continue to uphold their traditions, making the region a living museum of India's cultural heritage. Preserving and respecting this rich tribal culture is essential for maintaining the diversity and historical depth of Indian civilization.

Praveen J
25MPAD04



**UNWAVERING
ACTION**

P.V. NARASIMHA RAO



Pamulaparthi Venkata Narasimha Rao, known as P. V. Narasimha Rao, was an important but often overlooked leader in India. He was smart and helped change India's economy and foreign relations during a crucial time. Rao was born on June 28, 1921, in Vangara village, Telangana. He grew up in a place rich in culture and education. He loved learning and was a great student, speaking many languages, including Sanskrit, Telugu, Hindi, Urdu, English, and some European languages.

In 1991, when India faced a serious economic crisis, he became the 9th Prime Minister. Rao's biggest achievement was the economic changes in 1991. He bravely opened up India's economy to the world, allowing private businesses and foreign investment to grow. He worked closely with his Finance Minister, Dr. Manmohan Singh, to set the stage for India's future economic success. In foreign affairs, He skillfully managed international issues, making India a more engaged country in the world.

Even when there was political instability, Rao led with calmness and smart thinking. He didn't have a strong majority in parliament, but he managed to bring about change without conflict. P. V. Narasimha Rao died on December 23, 2004, but his impact on modern India is still felt. He is increasingly seen as a key figure in India's economic growth, a leader who made significant changes quietly. His life teaches us that important changes can happen through ideas and determination, rather than loud actions.

Nandana Unni
25MPAD03

M.G. RAMACHANDRAN



M. G. Ramachandran, popularly known as MGR (1917–1987), was an iconic film star, supporter, and one of the most influential political leaders in Tamil Nadu. Born on 17 January 1917 in Kandy, Sri Lanka, he faced a difficult childhood marked by poverty and personal loss, which shaped his lifelong empathy for the poor and vulnerable. Rising to fame through Tamil cinema, MGR became a symbol of righteousness and social justice by portraying heroic roles that championed the oppressed. His massive popularity on screen translated into mass political support, and after a split from the DMK, he founded the All India Anna Dravida Munnetra Kazhagam (AIADMK) in 1972. In 1977, MGR became the Chief Minister of Tamil Nadu and went on to serve three consecutive terms, establishing a unique bond with the people.

MGR's greatest achievements lie in his people-centric welfare policies that transformed governance in Tamil Nadu. Most notably, he introduced the Nutritious Noon Meal Scheme, which significantly improved child nutrition, school enrollment, and literacy rates among economically weaker sections. His government emphasized social welfare, funded food, housing for the poor, and support for women and marginalized communities. Known for his clean image, personal simplicity, and compassion, MGR redefined leadership by combining appeal with welfare-driven governance. Even decades after his death in 1987, MGR remains a beloved figure whose legacy continues to influence Tamil Nadu's politics and social development.

Praveen J
25MPAD04

HAGRAMA MOHILARY



Hagrama Mohilary (born 1 March 1969) is a well-known Bodo leader and Indian politician from Assam who played a major role in the transition of the Bodo movement from armed struggle to democratic politics. He also played a key role in shaping Bodoland's autonomous governance.

Born into a Bodo family in Kokrajhar District, he grew up amid political unrest and demands for Bodo autonomy, which shaped his political outlook. He emerged from the Bodo movement and later became the leader of the Bodo Liberation Tigers, an armed group that demanded autonomy for Bodo-dominated areas. Through negotiations with the Indian government in the early 2000s, he helped end the insurgency and was central to the 2003 Bodoland Peace Accord that led to the creation of the Bodoland Territorial Council (BTC) under the Sixth Schedule of the Constitution of India.

He was the chief of the Bodo Liberation Tigers (BLT) before joining mainstream politics in 2003 and later founded the Bodoland People's Front (BPF), becoming its first president. Mohilary was instrumental in the creation of the Bodoland Territorial Council in 2003 and served as its first Chief Executive Member, holding the position from 2005 to 2020 and again from 2025. Under his leadership, the BPF won multiple BTC and Assam Assembly elections, including a major victory in the 2010 BTC polls and strong performance in the 2016 Assam Assembly elections.

During his tenure, he focused on development in the BTC areas, promoting agriculture, handloom and industrial training, education, and institutional growth, including support for Bodoland University receiving 12B status in 2019.

He also played an important role in the inclusion of the Bodo language in the Eighth Schedule of the Constitution of India in the Devanagari script. While praised for advancing autonomy and development in Bodoland, his leadership has also been debated, making him a central and influential figure in Bodo and Assam politics.

Rupsmitha Basumatary
24MPAD03

P. SHILU AO



P. Shilu Ao, a towering figure in the political history of Nagaland, was born on December 24, 1916, in Longjang in Mokokchung District. His early education at Impur Mission School laid the foundation for his academic journey. He excelled in his studies, achieving distinction in several examinations, including his matriculation from Jorhat Mission School and a Bachelor of Arts degree. Ao later pursued legal studies at Cotton College, Guwahati, and at Gauhati University. In 1960, he made a pivotal decision to transition from government service to politics by joining the Naga People's Convention (NPC). This marked a significant turning point in his career, as he began dedicating himself to serving his community and advocating for their rights within the Indian political framework.

First Chief Minister of Nagaland, With the formation of the state of Nagaland in 1963, P. Shilu Ao assumed office as its first Chief Minister. His leadership during this formative period was characterised by a strong commitment to the welfare and development of the Naga people. Despite facing numerous challenges, including insurgency and political unrest, Ao worked tirelessly to establish the foundations of governance and development in the newly formed state. Contributions Beyond Politics After his tenure as Chief Minister, Ao was appointed Chairman of the National Commission for Scheduled Castes and Scheduled Tribes. In this role, he led a committee to review tribal development programs and made important recommendations regarding policies for the welfare and advancement of tribal communities in India.

Xuvikali Choppy
24MPAD05

THE SILENT ARCHITECTURE OF EQUALITY: DAKSHAYANI VELAYUDHAN



In the story of India's Constitution, much attention is given to its prominent architects. Yet, the ethical foundations of this document were also shaped by voices that worked quietly but meaningfully. Among them was Dakshayani Velayudhan, whose contribution reflects a deep commitment to justice, dignity, and social equality.

Born into the Pulaya community in Kerala, Dakshayani's early life was marked by systemic exclusion. Her rise to become the first Dalit woman graduate in India was not just a personal achievement but a powerful challenge to entrenched social hierarchies. This lived experience of inequality would later shape her understanding of democracy not merely as a political system, but as an ethical promise.

As a member of the Constituent Assembly of India, Dakshayani brought a distinct moral perspective to constitutional debates. She consistently emphasized that the Constitution must go beyond legal frameworks to embody values of equality, human dignity, and social justice. For her, the success of the Constitution depended not only on the rights it guaranteed, but on the ethical responsibility of society to uphold those rights in practice. What makes her contribution particularly significant is her balanced approach.

While she supported safeguards for marginalized communities, she also warned against viewing equality as merely a matter of legal provision. She argued that without a transformation in social attitudes, constitutional ideals would remain incomplete. In this sense, Dakshayani's vision aligned closely with the idea that democracy must be both institutional and ethical.

Her interventions, though not widely publicized, contributed to shaping a Constitution that aspires to justice social, economic, and political. She viewed the Constitution as a living moral document, one that required active engagement and collective responsibility to realize its promises.

The relative invisibility of Dakshayani Velayudhan in mainstream narratives reflects a broader tendency to overlook such grounded, ethical leadership. Yet, her legacy remains deeply relevant. In contemporary times, when questions of equality and justice continue to evolve, her perspective reminds us that constitutional values must be continuously nurtured.

Dakshayani Velayudhan's life and work illustrate that the strength of a nation lies not only in its laws, but in the ethical vision that sustains them. As a silent architect of equality, she helped shape not just a Constitution, but the moral framework of Indian democracy

Joanna Hebsibha S
25MPAD01

V. P. MENON – THE MAN WHO DREW INDIA TOGETHER



History often celebrates towering figures like Mahatma Gandhi and Jawaharlal Nehru, but the making of modern India also depended on quieter, lesser-known individuals. Among them was V. P. Menon, whose role in shaping India's unity was both crucial and understated.

Born into modest circumstances in Kerala, Menon rose through hard work rather than privilege, building a reputation for administrative brilliance. His most significant contribution came during India's independence in 1947, when the country faced the daunting challenge of integrating over 500 princely states into a single nation.

Working closely with Sardar Vallabhbhai Patel, Menon played a key role in drafting the Instrument of Accession, which allowed princely states to join India. His skillful negotiations, especially in sensitive regions like Hyderabad and Junagadh, helped ensure a smooth and largely peaceful integration. Unlike many leaders, Menon was not driven by ideology or public recognition. His strength lay in practical problem-solving and effective governance. The relative obscurity of Menon in popular history highlights how contributions behind the scenes are often overlooked. His work demonstrates that leadership is not always about visibility or charisma, but about precision, patience, and the ability to translate ideas into action. In today's governance, where implementation matters as much as vision, his legacy remains deeply relevant.

Joanna Hebsibha S
25MPAD01

THOMAS SANKARA



Thomas Sankara (born December 21, 1949, Yako, Upper Volta [now Burkina Faso] died October 15, 1987, Ouagadougou, Burkina Faso) was a military officer and proponent of Pan-Africanism who was installed as president of Upper Volta (later Burkina Faso) in 1983 after a military coup. He held that position until 1987, when he was killed during another coup. Sankara's Roman Catholic parents wanted him to be a priest, but he opted for a military career instead. In 1970, at the age of 20, Sankara was sent for officer training in Madagascar, where he witnessed a popular uprising of students and workers that succeeded in toppling Madagascar's government. Before returning to Upper Volta in 1972, Sankara attended a parachute academy in France, where he was further exposed to left-wing political ideologies.

By the early 1980s, Burkina Faso was being rocked by a series of labour union strikes and military coups. Sankara's military achievements and charismatic leadership style made him a popular choice for political appointments, but his personal and political integrity put him at odds with the leadership of the successive military governments that came to power, leading to his arrest on several occasions. In January 1983, Sankara was selected as the prime minister of the newly formed Council for the Salvation of the People (Conseil de Salut du Peuple; CSP), headed by Jean-Baptiste Ouédraogo. This post provided him with an entryway into international politics and a chance to meet with leaders of the nonaligned movement, including Fidel Castro (Cuba), Samora Machel (Mozambique), and Maurice Bishop (Grenada). Sankara's anti-imperialist stance and grassroots popularity increasingly put him at odds with conservative elements within the CSP, including President Ouédraogo.

Sankara was removed as prime minister in May and arrested once again. On August 4, 1983, Blaise Compaoré, Sankara's close friend and fellow army colleague, led a group that freed Sankara, overthrew the Ouédraogo regime, and formed the National Council of the Revolution (Conseil National de la Révolution) with Sankara as its president.

Sankara declared the objectives of the “democratic and popular revolution” to be primarily concerned with the tasks of eradicating corruption, fighting environmental degradation, empowering women, and increasing access to education and health care. On the environmental front, in the first year of his presidency alone 10 million trees were planted in an effort to combat desertification. On the first anniversary of the coup that had brought him to power, he changed the country's name from Upper Volta to Burkina Faso, which means roughly “land of upright people” in Mossi and Dyula, the country's two most widely spoken indigenous languages. Despite the great strides that were made, there was growing dissent in the country, partly because of economic problems and opposition from traditional quarters to some of Sankara's more progressive social policies. His administration gradually lost popular support, and internal conflict within his government grew as well. On October 15, 1987, Sankara was assassinated in a coup led by Compaoré and two others, and Compaoré went on to rule Burkina Faso until popular unrest led him to resign in 2014.

Decades later, in 2021, 14 people were finally charged in relation to Sankara's death, including Compaoré; he refused to participate in the proceedings and, having been in exile in Côte d'Ivoire since 2014, would be tried in absentia. A military tribunal held the long-awaited trial, which began later that year on October 11. When the verdict was announced on April 6, 2022, Compaoré and nine others were found guilty of having been complicit in Sankara's murder, while one, Hyacinthe Kafando, was found guilty of the murder. Compaoré, Kafando, and another defendant, Gen. Gilbert Diendéré, were sentenced to life in prison, while eight other defendants received lesser sentences. Three of the defendants were acquitted.

R. Vanlalawmpuia

24MPAD02

**ADMINISTRATION OF
UNIDENTIFIED
COUNTRY**

ALBANIA



Albania is a country located in Southeast Europe on the Balkan Peninsula. It is bordered by Montenegro, Kosovo, North Macedonia, and Greece, with coastlines along the Adriatic and Ionian Seas. Albania is known for its rich history, cultural heritage, and steady progress in democratic governance. Since the early 1990s, Albania has transitioned from a centralized socialist system to a democratic republic with a modern administrative framework. Albania follows a parliamentary democratic system of governance. The Constitution of Albania, adopted in 1998, serves as the supreme law of the land. The country is governed by elected representatives who are accountable to the people. The President is the Head of State, while executive power is exercised by the Prime Minister and the Council of Ministers.

The central government of Albania is responsible for national-level administration, policy-making, defence, foreign affairs, finance, education standards, and public welfare. The Prime Minister leads the government and coordinates the work of various ministries such as the Ministry of Interior, Ministry of Finance, Ministry of Education, and Ministry of Health. These ministries formulate policies and ensure their implementation across the country. Albania practices decentralization to improve local governance. The country is divided into municipalities, which are the main units of local administration. Each city or municipality is governed by a Mayor and a Municipal Council, both elected directly by the citizens. This system ensures public participation and transparency in local governance.

City administrations are responsible for urban planning, local roads, water supply, waste management, street lighting, public parks, and local economic development. Municipal authorities also manage schools, healthcare centres, and social services at the local level. This allows cities to function efficiently while addressing the specific needs of their resident.

In recent years, Albania has undertaken administrative reforms to strengthen governance, reduce corruption, and align with European Union standards. Digital governance initiatives and public service reforms have improved efficiency and citizen access to services. Albania's administrative model reflects global democratic practices, emphasizing accountability, decentralization, and rule of law.

Praveen. J
25MPAD04

KOSOVO



Kosovo is one of the most intriguing political entities in today's international system a nation that exists in fact but is still challenged in concept. Kosovo declared independence from Serbia in 2008, following years of conflict, foreign intervention, and political negotiations. Since then, Kosovo has been a sovereign state with its own constitution, elected government, judiciary, and administrative institutions. Despite meeting numerous statehood criteria, Kosovo is not a member of the United Nations, serving as a stark reminder of how political recognition in global affairs is sometimes determined by diplomacy and power relations rather than governance capacity alone.

Kosovo's political status is based on its complicated historical and ethnic history. Kosovo is primarily inhabited by ethnic Albanians, although Serbia sees the region as important to its historical and cultural heritage. Tensions between these groups rose during the twentieth century, culminating in deadly confrontation in the late 1990s. Allegations of human rights violations and ethnic cleansing prompted NATO's intervention in 1999, following which Kosovo was placed under UN rule.

Kosovo unilaterally declared independence in 2008, citing its right to self-determination. It has now been recognised by more than 100 countries, including some major Western powers. Serbia, on the other hand, continues to oppose Kosovo's independence, and several significant powers agree. As a result, Kosovo's bid for UN membership has been denied, underscoring the political nature of international institutions in which consensus among powerful governments frequently decides outcomes. Kosovo's position indicates that sovereignty in the modern world is characterised by both internal governance and external recognition.

Kosovo is a democratic republic with regular elections, a constitution that guarantees fundamental rights, and institutions dedicated to upholding the rule of law and accountability. The country has made great efforts to create transparent administrative processes and improve democratic values, particularly when under international supervision.

These initiatives reflect Kosovo's goal to portray itself as a responsible and ethical member of the international community. At the same time, difficulties such as political instability, corruption, and economic dependency continue to put its governance systems to the test, necessitating continuing institutional development.

Kosovo's exclusion from the United Nations has both real and symbolic effects. Limited international recognition has an impact on its ability to participate in global forums, gain access to specific international aid systems, and influence global decision-making. For its citizens, this translates into issues of mobility, trade, and international representation. Despite these limits, Kosovo has aggressively pursued diplomatic engagement, joined various international and regional organisations, and attempted to normalise relations with Serbia through a conversation sponsored by the European Union.

AtulyaRoy
24MPAD01

SOMALILAND



In the contemporary world order, the idea of a country is closely linked with international recognition. However, there are regions that function as independent states despite lacking formal recognition. Somaliland is one such unique political entity. Somaliland is located in the Horn of Africa and declared its independence in 1991 after the collapse of the Somali central government. Since then, it has maintained its own system of governance, including an elected president, a functioning parliament, an independent judiciary, and its own currency. Unlike many conflict-ridden regions, Somaliland has remained relatively peaceful and stable for over three decades.

One of the most striking aspects of Somaliland is its ability to govern itself effectively without international recognition. It conducts democratic elections, maintains law and order, and provides basic public services to its citizens. This challenges the conventional belief that international recognition is the sole determinant of a state's legitimacy.

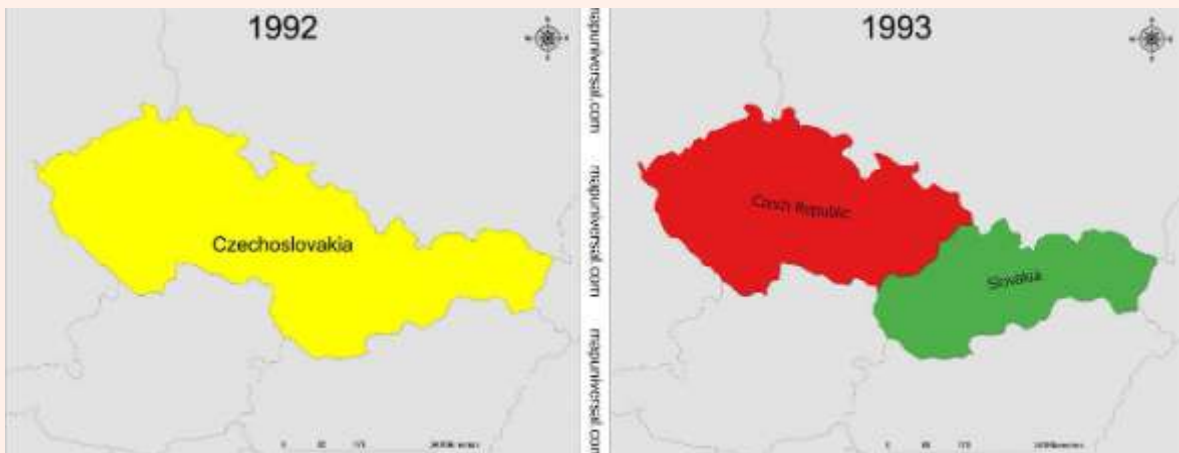
Despite its stability and democratic practices, Somaliland is not officially recognized by the United Nations or most countries. The primary reason for this lies in concerns over Somalia's territorial integrity and the fear that recognizing Somaliland may encourage separatist movements elsewhere in Africa.

The case of Somaliland raises important questions about sovereignty, self-determination, and global governance. It highlights the gap between political reality on the ground and international diplomatic norms. Somaliland continues to exist as a de facto state functioning independently but remaining diplomatically invisible.

In conclusion, Somaliland represents a powerful example of how governance, stability, and democratic values can exist even without global recognition. Its story encourages deeper reflection on how the international community defines and recognizes states in the modern world.

Xuvikali Choppy
24MPAD05

THE VELVET DIVORCE : A LESSON IN ETHICAL ADMINISTRATION



True leadership is not about holding nations together at any cost, but about guiding them with dignity when paths diverge.” The peaceful dissolution of Czechoslovakia in 1993 into the independent nations of the Czech Republic and Slovakia stands as one of the most remarkable examples of ethical and responsible governance in modern history. At a time when political divisions across the world often resulted in violence, instability, and human suffering, this separation popularly known as the Velvet Divorce was carried out through dialogue, mutual respect, and careful negotiation. The split emerged from growing political and economic differences between the two regions, with the Czech leadership advocating centralized reforms and Slovakia seeking greater autonomy.

What makes this event truly significant is not merely the division itself, but the dignified and peaceful manner in which it was executed. There was no war, no large-scale unrest, and no humanitarian crisis only a structured and negotiated transition. In the years that followed, both countries successfully established stable parliamentary democracies, integrated into global institutions, and maintained cordial relations with each other. This demonstrates that political separation, when guided by ethical principles, does not have to lead to hostility or instability. Even today, the relevance of the Velvet Divorce continues as both nations navigate evolving political landscapes and democratic challenges. It serves as a reminder that ethical administration is not only about decision-making, but about the manner in which decisions are implemented with fairness, responsibility, and respect for diversity.

Ultimately, the Velvet Divorce stands as a powerful example that governance rooted in ethics, dialogue, and mutual understanding can resolve even complex national issues peacefully, offering valuable lessons for administrators and policymakers around the world.

The story of Czechoslovakia is not just about a country that separated it is about how it chose to do so. In a world often marked by conflict and division, the Velvet Divorce reminds us that ethical administration, grounded in dialogue and mutual respect, has the power to transform even the most difficult decisions into peaceful outcomes.

Joanna Hebsibha S
25MPAD01

BABUDOM

SIGNIFICANT ADMINISTRATIVE WINGS OF INDIA

The Indian system of administration is run by a complicated network of specialised units that are created to handle the complex demands and needs that are brought up by the modern-day system of democratic governance. The government is run by administrative arms that go beyond the core area of the ministry and departments to manage all the functions that encompass professional education and scholarly investigation, and the entire implementation of the economic sector policies. The various branches of the organisation are autonomous organizations that function according to their legal authority. Constitutional powers are vested in Constitutional bodies, which are given specific powers on particular industries and rights in particular Acts of Parliament. While Executive bodies are in the form of advisory-type or policy-oriented organisations, they are formed through government resolutions. The administrative wings are divided into two groups, with one group developing civil service capacity by the use of steel frame functions and the other acting as an independent watchdog group to ensure market stability and the preservation of the public order. The reason why India formed professional wings of research on the administration of the population and control of the financial market is that the country had to develop the most developed management systems. The Indian administrative system attains an adequate political balance between political control and technical proficiency by detaching policy-making functions, technical training and monitoring functions. In this article, we will look into some of the wings, beginning with the Indian Institute of Public Administration (IIPA).



Indian Institute of Public Administration (IIPA) was set up on March 29, 1954, as a highest order autonomous ‘Think-Tank’ within the Department of Personnel and Training (DoPT). It was created according to the suggestions of Prof. Paul H. Appleby, who attempted to turn the bureaucracy of the colonial era into a service-oriented instrument. The IIPA was created to achieve a culture of governance entrenched in justice, fair play, and ethics by abandoning a strict power paradigm in favour of a people-centred approach. It works under the ex officio President, who is the Vice President of India, which highlights its immense responsibility in the administrative fabric of the country. The institute operates under four major activities, which include the training, research, advisory services and dissemination of information. It runs its flagship programme, the Advanced Professional Programme in Public Administration (APPPA), which has been offering capacity building to senior civil servants and defence officers in their mid-careers since 1975. In addition to training, the IIPA engages in applied research and appraisals to different Union Ministries on such important schemes as PM-USHA and DRDO restructuring. The institute is also able to fill the gap between theory and practice in governance through its special centres, including urban studies and consumer protection. The IIPA is an important knowledge centre with almost 13,000 professionals and has regional branches throughout India. The administrative practices are kept up to date with the evolving demands with the help of its large library and its impactful publications like the Indian Journal of Public Administration. The IIPA aims to inspire better governance by merging the Indian Knowledge System with modern management skills. This helps to ensure that public servants are accountable and transparent, which leads to effective social and economic development.



Another wing is the National Institute of Public Finance and Policy (NIPFP), and it was established in 1976 as an autonomous society. It functions as an important research and advisory wing of India's public administration in the field of public finance and public policy. Its main objective is to provide support to evidence-based policy-making in areas related to public economics, taxation, and fiscal governance. This centre operates under the guidance of a Governing Body that provides overall policy direction and includes representatives from the Ministry of Finance, Reserve Bank of India, Planning Commission, eminent economists, and other stakeholders, ensuring close linkage with governmental decision-making. NIPFP is headed by a Director administratively, and it is supported by the Administrative and Accounts divisions, enabling efficient institutional functioning.

Even though it is autonomous in nature, NIPFP receives grant-in-aid from the Ministry of Finance and State Governments, along with funds from commissioned research and memberships. This shows its integration into the administrative framework of the Government of India. By doing policy research, fiscal analysis, and advisory support, NIPFP plays a big role as a specialised administrative wing supporting financial governance and public policy formulation in India.



The Lal Bahadur Shastri National Academy of Administration (LBSNAA), Mussoorie, is the leading training and capacity-building wing of India's civil services administration. It works as an attached office of the Department of Personnel and Training (DoPT), Government of India. The Academy is headed by a Director of the rank of Secretary to the Government of India, which proves its high administrative status. They conduct the Foundation Course for entrants to the All India Services, Indian Foreign Service, Group 'A' Central Services, and the Royal Bhutan Service, followed by professional training for Indian Administrative Service (IAS) officers. It also organises in-service training, Mid-Career Training Programmes (MCTPs), and induction training for officers promoted from State Civil Services to the IAS. With the help of its training programmes, workshops, and policy-oriented seminars, LBSNAA plays a very important role as an administrative wing that strengthens governance, leadership, and professional competence within India's public administration system.



Lastly, the Indian Council of Social Science Research (ICSSR) was established in 1969 following the recommendations of the V.K.R.V. Rao Committee. It is a premier autonomous research and funding body under the Ministry of Education, Government of India, functioning as a key research and advisory wing of public administration. ICSSR supports, funds, and coordinates high-quality research in universities and institutes through fellowships, research projects, training programmes, seminars, publications, and international collaborations.

With a nationwide network of 24 grant-in-aid research institutes, 17 recognised institutes, and six regional centres, ICSSR bridges social research and policy-making by bringing evidence-based inputs for governance, inclusive development, and nation-building in line with the National Education Policy (2020) and the vision of Viksit Bharat @2047.

To conclude this article, the Indian administrative system has developed into a highly specialised and varied structure to meet the requirements of modern democratic governance. The different wings mentioned above, like IIPA, DRDO, NIPFP, LBSNAA, and ICSSR, play an important role in adding to traditional ministries and departments by providing research support, capacity building, technical expertise, and policy advisory services.

These institutions remain closely integrated with the governmental framework but at the same time maintain their autonomy, ensuring a balance between political control and professional competence. These administrative wings enhance efficiency, accountability, and evidence-based decision-making through the separation of policy formulation from training, research, and monitoring functions. Altogether, they strengthen governance, bring innovation, and support inclusive socio-economic development, which then contributes significantly to the effectiveness and resilience of India's public administration system.

Nandana Unni
25MPAD03



**THE POLITICAL
LEXICON**

POLITICAL TERMS AND SYNONYMS

A

- Authority – The legitimate power to make decisions and enforce rules.
 - Anarchy – Absence of government or political authority.
 - Autocracy – A system where one person holds absolute power.
 - Alliance – A formal agreement between states or groups for cooperation.
 - Amendment – A formal change made to a constitution or law.
 - Accountability – Obligation of leaders to answer for their actions.
 - Administration – The machinery that implements government policies.
 - Activism – Efforts to bring political or social change.
 - Agenda – A list of goals or issues to be addressed politically.
 - Arbitration – Settlement of disputes by an impartial authority.
 - Asylum – Protection granted to foreign political refugees.
 - Autonomy – The right of self-government.
 - Advocacy – Active support for a political cause or policy.
 - Assembly – A legislative or deliberative body.
 - Allegiance – Loyalty to a state, leader, or ideology.
-

B

- Bureaucracy – Administrative system run by officials and rules.
- Ballot – The process or paper used for voting.
- Bipartisanship – Cooperation between two major political parties.
- Bill – A proposed law under legislative consideration.
- Budget – Government's annual plan of revenue and expenditure.
- Boycott – Organized refusal to engage as protest.
- Backbencher – A legislator without executive office.
- Bloc – A group of states or parties with shared interests.
- Border – A boundary separating political territories.
- Branch – A division of government power.
- Belief system – Set of political or ideological ideas.
- Bicameralism – Legislature with two houses.
- Benchmark – A standard for measuring political performance.
- Broadcasting – Media transmission influencing public opinion.

C

- Constitution – Supreme law defining state structure and rights.
 - Capitalism – Economic system based on private ownership.
 - Communism- System advocating common ownership.
 - Coalition – Alliance of parties forming a government.
 - Citizenship – Legal membership of a state.
 - Civil rights – Rights ensuring equality and freedom.
 - Cabinet – Group of senior government ministers.
 - Campaign – Organized effort to win political support.
 - Censorship – Suppression of information by authority.
 - Centralization – Concentration of power at the centre.
 - Corruption – Abuse of public power for private gain.
 - Consensus – General agreement among political actors.
 - Convention – Formal political meeting or practice.
 - Coup – Sudden illegal seizure of power.
 - Congress – A legislative assembly.
-

D

- Democracy – Government by elected representatives of the people.
- Dictatorship – Rule by a single authority without consent.
- Decentralization – Transfer of power to local levels.
- Diplomacy – Management of international relations.
- Dissent – Disagreement with official policy.
- Disarmament – Reduction or elimination of weapons.
- Delegation – Transfer of authority or responsibility.
- Development – Improvement of economic and social conditions.
- Due process – Legal procedures ensure fairness.
- Doctrine – Set of guiding political principles.
- Discrimination – Unjust treatment based on group identity.
- Dominion – Self-governing state within an empire.
- Debate – Formal discussion on public issues.
- Declaration – Official public announcement.
- Defence – Measures to protect national security.

E

- Election – Process of choosing representatives by voting.
 - Executive – Branch responsible for policy implementation.
 - Equality – Equal rights and status before law.
 - Ethnicity – Shared cultural or racial identity.
 - Electoral college – Body that formally elects leaders.
 - Emancipation – Freedom from political or social control.
 - Empire – State ruling over territories.
 - Emergency powers – Special powers during crisis.
 - Engagement – Active political involvement.
 - Enfranchisement – Granting of voting rights.
 - Establishment – Dominant political institutions.
 - Ethics – Moral principles in governance.
 - Elitism – Rule by a privileged few.
 - Extradition – Transfer of accused between states.
 - Expansionism – Policy of territorial or political expansion.
-

F

- Federalism – Division of power between centre and states.
- Fascism – Authoritarian nationalist ideology.
- Freedom – Absence of political restraint.
- Franchise – Right to vote.
- Foreign policy – State's approach to external relations.
- Fundamental rights – Basic rights guaranteed by constitution.
- Faction – Organized group within a party.
- Fiscal policy – Government taxation and spending policy.
- Free trade – Trade without restrictions.
- Federal court – Judiciary under federal system.
- Federal law – Law enacted by central authority.
- Feminism – Movement for gender equality.
- Fair representation – Equal political representation.
- Federal union – Political union of states.
- Federation – Group of states under one government.

G

- Government – Authority that governs a state.
 - Governance – Process of decision-making and implementation.
 - Globalization – Increasing global interdependence.
 - Grassroots – Political activity at local level.
 - Gerrymandering – Manipulation of electoral boundaries.
 - Geopolitics – Politics influenced by geography.
 - General assembly – Representative deliberative body.
 - Group pressure – Influence by organized interests.
 - Grant – Financial aid by the government.
 - Governance model – Framework of governing practices.
 - Government mandate – Authority given by voters.
 - Government spending – Public expenditure.
 - Government stability – Continuity of administration.
 - Governance reform – Improvement of governing systems.
 - Government policy – Official course of action.
-

H

- Human rights – Universal rights inherent to all individuals.
- Hegemony – Dominance of one state over others.
- Hierarchy – Ranked order of authority.
- Homeland security – Protection from internal threats.
- Head of state – Symbolic leader of a nation.
- Head of government – Chief executive authority.
- House of Representatives – Lower legislative chamber.
- Humanitarianism – Concern for human welfare.
- Hybrid regime – Mix of democracy and authoritarianism.
- Habeas corpus – Protection against unlawful detention.
- Hostility – Political conflict or opposition.
- Harmonization – Alignment of policies.
- High court – Senior judicial authority.
- Homeland – Native country.
- Human development – Improvement of quality of life.

I

- Ideology – Set of political beliefs.
 - Imperialism – Control over other territories.
 - Independence – Freedom from external control.
 - Impeachment – Removal of public officials through charges.
 - Inclusion – Participation of all groups.
 - Institutions – Established political structures.
 - International relations – Interactions among states.
 - Intervention – Involvement in another state's affairs.
 - Interest group – Organized body influencing policy.
 - Insurgency – Armed rebellion against authority.
 - Intelligence agency – Organization collecting security information.
 - Isolationism – Avoidance of foreign involvement.
 - Integration – Inclusion into the political system.
 - Identity politics – Politics based on group identity.
 - Influence – Capacity to affect decisions.
-

J

- Justice – Fairness in law and governance.
- Judiciary – Branch interpreting laws.
- Jurisdiction – Legal authority over area.
- Judicial review – Court's power to test laws.
- Joint resolution – Legislative measure by both houses.
- Jingoism – Extreme nationalism.
- Jury system – Citizen participation in justice.
- Justice ministry – Department handling legal affairs.
- Judicial activism – Active role of judiciary.
- Judicial independence – Freedom of courts from influence.
- Justice reform – Improvement of legal system.
- Juvenile justice – Legal system for minors.
- Job policy – Government employment strategy.
- Judicial process – Legal decision procedures.
- Just war theory – Ethical framework for war.

K

- Kingdom – State ruled by monarch.
 - Kleptocracy – Government by corrupt rulers.
 - Key voter – Influential elector group.
 - Key constituency – Politically important area.
 - Knowledge economy – Economy based on knowledge.
 - Kinetic warfare – Traditional military combat.
 - Key legislation – Important law.
 - Key policy area – Priority sector of governance.
 - Keynesianism – State intervention economic theory.
 - Kautilya statecraft – Ancient Indian political thought.
 - Key alliance – Strategically important partnership.
 - Key interest group – Influential pressure group.
 - Key reform – Major political change.
 - Key mandate – Primary electoral approval.
 - Key governance issue – Critical administrative problem.
-

L

- Legislation – Law-making process.
- Liberalism – Ideology emphasizing freedom and rights.
- Legislature – Law-making body.
- Law – Rules enforced by authority.
- Lobbying – Influencing public policy.
- Leadership – Ability to guide political action.
- Local government – Administration at grassroots level.
- Legitimacy – Rightfulness of authority.
- Liberty – Freedom from control.
- Left wing – Progressive political ideology.
- Legal framework – System of laws.
- Law enforcement – Agencies ensuring law compliance.
- Land reform – Redistribution of land.
- Law-making – Process of creating laws.
- Loyalty – Faithfulness to state or leader.

M

- Monarchy – Rule by a king or queen.
 - Marxism – Theory of class struggle.
 - Mandate – Authority given by voters.
 - Military rule – Governance by armed forces.
 - Majority – Group with more than half.
 - Minority rights – Protections for smaller groups.
 - Multilateralism – Cooperation among many states.
 - Movement – Organized political effort.
 - Manifesto – Party’s policy statement.
 - Mediation – Conflict resolution by third party.
 - Mobilization – Organizing public support.
 - Ministry – Government department.
 - Multiculturalism – Recognition of cultural diversity.
 - Municipal governance – Urban administration.
 - Mass movement – Large-scale public protest.
-

N

- Nation – Community with shared identity.
- Nationalism – Loyalty to nation.
- Neoliberalism – Market-oriented economic ideology.
- Non-alignment – Neutral foreign policy.
- Neutrality – Non-involvement in conflicts.
- Negotiation – Discussion to reach agreement.
- National security – Protection of state.
- Natural law – Universal moral principles.
- National interest – Goals of a state.
- Nationalization – State takeover of industry.
- Nomination – Selection of candidate.
- Nuclear policy – Strategy on nuclear weapons.
- New public management – Market-based governance approach.
- Non-state actors – Organizations outside the state.
- Nation-state – State representing a nation.

O

- Opposition – Party opposing government.
 - Oligarchy – Rule by few elites.
 - Organization – Structured political group.
 - Ordinance – Executive law without legislature.
 - Ombudsman – Official handling public complaints.
 - Order – Stability in society.
 - Oversight – Monitoring of authority.
 - Open governance – Transparent administration.
 - Official policy – Government’s formal decision.
 - Opposition party – Rival political party.
 - Opinion poll – Survey of public views.
 - Office of profit – Position with financial gain.
 - Obligation – Duty under law.
 - Outreach – Engagement with citizens.
 - Operational policy – Policy for implementation.
-

P

- Politics – Exercise of power.
- Policy – Planned course of action.
- Parliament – National legislature.
- Presidency – Office of president.
- Public administration – Implementation of policies.
- Pluralism – Coexistence of diverse groups.
- Propaganda – Biased political communication.
- Political party – Organization contesting elections.
- Pressure group – Interest-based organization.
- Populism – Politics appealing to masses.
- Power – Ability to influence others.
- Privatization – Transfer to private sector.
- Public opinion – Collective citizen views.
- Political culture – Shared political values.
- Participation – Citizen involvement.

Q

- Quorum – Minimum members required.
 - Quasi-judicial – Having judicial functions.
 - Qualified majority – Enhanced voting requirement.
 - Question hour – Legislative questioning time.
 - Quasi-federal – Partly federal system.
 - Quasi-governmental – Semi-official body.
 - Quota system – Reserved representation.
 - Qualified electorate – Eligible voters.
 - Question of privilege – Breach of legislative rights.
 - Quasi-democracy – Limited democratic system.
 - Quid pro quo – Exchange of favours.
 - Quality governance – Effective administration.
 - Quasi-legislative – Rule-making authority.
 - Quasi-executive – Administrative authority.
 - Quarantine law – Restriction during health crises.
-

R

- Republic – State without monarch.
- Rights – Legal entitlements.
- Rule of law – Equality before law.
- Representation – Acting on behalf of people.
- Referendum – Direct vote by people.
- Revolution – Rapid political change.
- Reform – Improvement of system.
- Regime – Governing system.
- Resistance – Opposition to authority.
- Redistribution – Reallocation of resources.
- Repression – Suppression of dissent.
- Regionalism – Focus on regional interests.
- Responsibility – Duty of office.
- Ratification – Formal approval.
- Reconciliation – Restoring political harmony.

S

- State – Organized political community.
 - Sovereignty – Supreme authority.
 - Socialism – Collective ownership ideology.
 - Secularism – Separation of state and religion.
 - Separation of powers – Division of authority.
 - Security – Protection from threats.
 - Suffrage – Right to vote.
 - Sanctions – Economic penalties.
 - Senate – Upper legislative house.
 - Strategy – Long-term political planning.
 - Statecraft – Art of governing.
 - Social justice – Fair distribution of resources.
 - Surveillance – Monitoring for security.
 - Stability – Political continuity.
 - Statelessness – Lack of citizenship.
-

T

- Treaty – Formal international agreement.
- Totalitarianism – Absolute state control.
- Transparency – Openness in governance.
- Taxation – Government revenue collection.
- Trade policy – Regulation of trade.
- Term limit – Restriction on tenure.
- Territory – Defined geographical area.
- Terrorism – Political violence.
- Transitional government – Temporary authority.
- Think tank – Policy research organization.
- Tribunal – Special judicial body.
- Tolerance – Acceptance of differences.
- Trust deficit – Lack of public confidence.
- Technocracy – Rule by experts.
- Treaty obligation – Binding international duty.

U

- Union – Political association of states.
 - Universal suffrage – Voting rights for all adults.
 - Unitary system – Centralized government.
 - Unrest – Political disturbance.
 - Urban governance – City administration.
 - Utilitarianism – Greatest good principle.
 - Ultimatum – Final demand.
 - Unemployment policy – Employment strategy.
 - Unity – Political solidarity.
 - Uprising – Mass revolt.
 - UN Charter – Founding document of UN.
 - UN Security Council – UN peace body.
 - Unconstitutional – Against the constitution.
 - Unequal representation – Disproportionate political voice.
 - Urban policy – City development planning.
-

V

- Voting – Casting ballots.
- Veto – Power to reject decision.
- Values – Political beliefs.
- Violence – Use of force.
- Voluntarism – Voluntary political action.
- Voice of people – Public expression.
- Voter turnout – Participation rate.
- Voter behaviour – Voting patterns.
- Voting rights – Legal right to vote.
- Valid mandate – Legitimate authority.
- Vigilance – Monitoring corruption.
- Victimization – Targeting of groups.
- Vision statement – Long-term goal.
- Vote of confidence – Legislative support test.
- Values-based politics – Ethics-driven politics.

W

- Welfare state – State ensuring social security.
 - War – Armed conflict.
 - World order – Global power structure.
 - Whistle-blower – Exposer of wrongdoing.
 - Women empowerment – Enhancing women’s power.
 - Weak state – Limited authority.
 - World politics – Global political interactions.
 - Wealth distribution – Allocation of income.
 - Worker rights – Labour protections.
 - White paper – Policy report.
 - Western ideology – Liberal democratic thought.
 - War crimes – Violations during war.
 - World governance – Global cooperation mechanisms.
 - Welfare policy – Social support programs.
 - World system – Global economic structure.
-

X

- Xenophobia – Fear of foreigners.
- X-axis politics – Political spectrum reference.
- X-factor – Influential element.
- X-state agreement – Inter-state arrangement.
- Xenocratic rule – Rule by foreigners.
- X-ray diplomacy – Transparent diplomacy.
- Xenial diplomacy – Friendly foreign relations.
- X-model governance – Hybrid governance framework.
- X-security threat – Undefined risk.
- X-policy framework – Experimental policy.
- X-power dynamics – Shifting power relations.
- X-conflict zone – Disputed area.
- X-regional bloc – Regional grouping.
- X-trade route – Strategic trade path
- X-strategic interest – Special political concern.

Y

- Youth politics – Political role of youth.
 - Yielding diplomacy – Flexible negotiation.
 - Yearly budget – Annual financial plan.
 - Young electorate – Youth voters.
 - Youth participation – Involvement of youth.
 - Yalta system – Post-WWII order.
 - Yardstick competition – Performance comparison.
 - Yield curve – Economic indicator.
 - Youth wing – Party youth organization.
 - Yoke of power – Burden of authority.
 - Year-end policy review – Policy assessment.
 - Youth mobilization – Organizing youth support.
 - Youth leadership – Leadership by young people.
 - Youth rights – Rights of young citizens.
 - Youth activism – Youth-led political action.
-

Z

- Zero-sum politics – One gains, other loses.
- Zoning laws – Land-use regulations.
- Zonal council – Regional advisory body.
- Zealotry – Extreme political passion.
- Z-generation voters – Youngest electorate.
- Z-policy framework – Future-oriented policy.
- Z-security zone – Protected area.
- Z-regional politics – Zone-based politics.
- Z-administration – Regional governance unit.
- Z-development plan – Area growth strategy.
- Z-diplomacy – Strategic engagement model.
- Z-governance model – Advanced governance system.
- Z-political reform – Structural political change.
- Z-welfare scheme – Targeted welfare program.
- Z-strategic policy – Long-term planning tool.

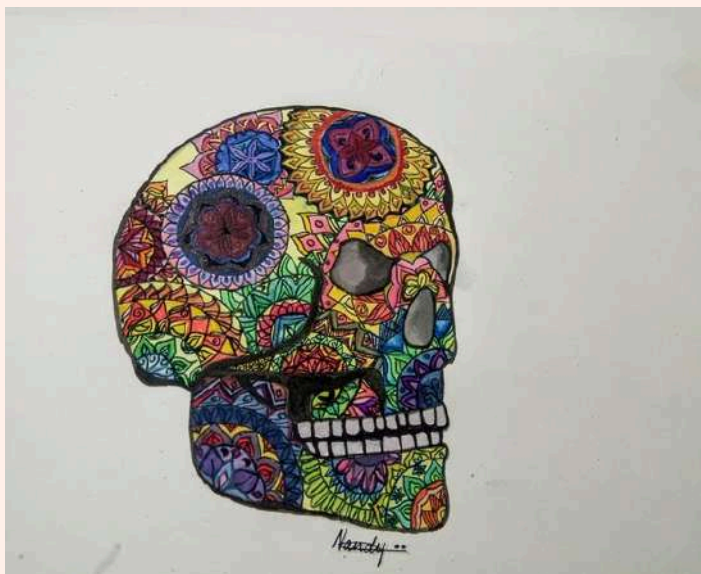


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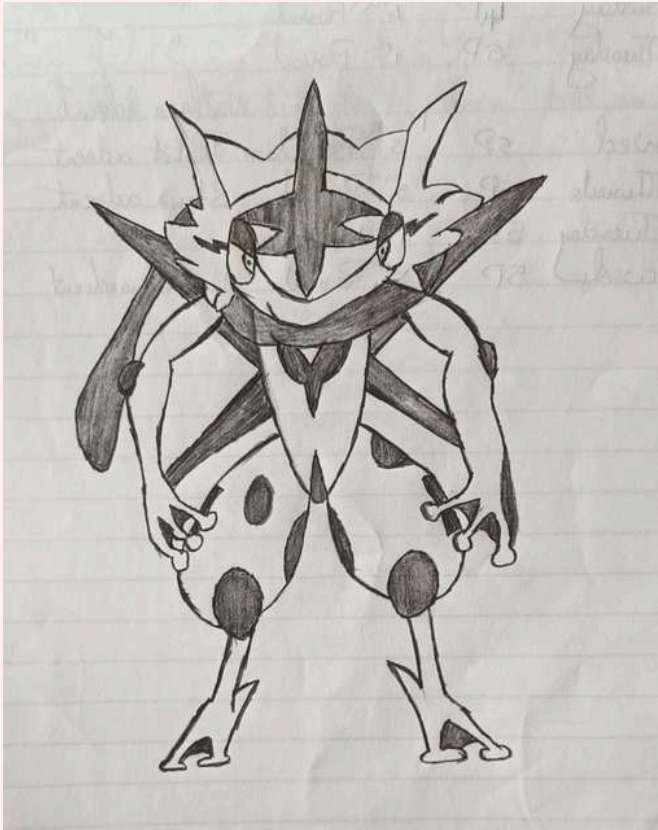


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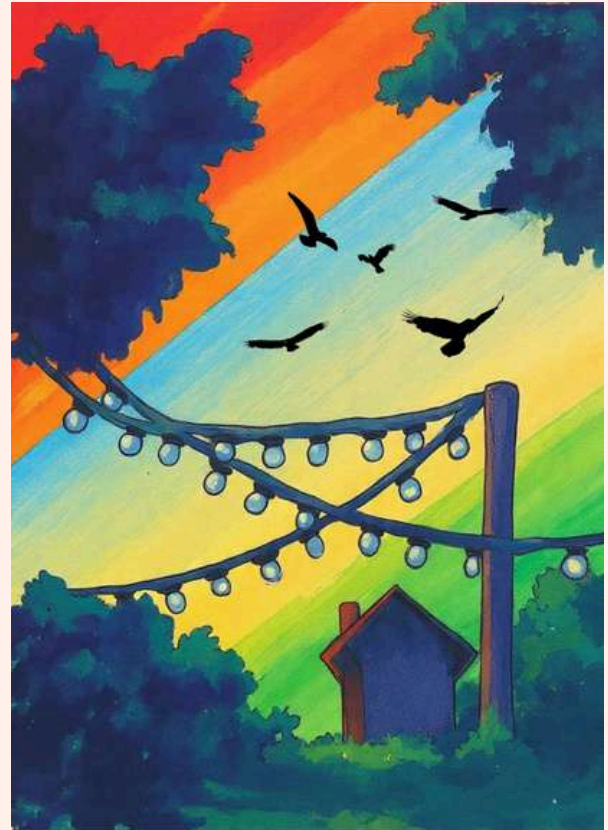
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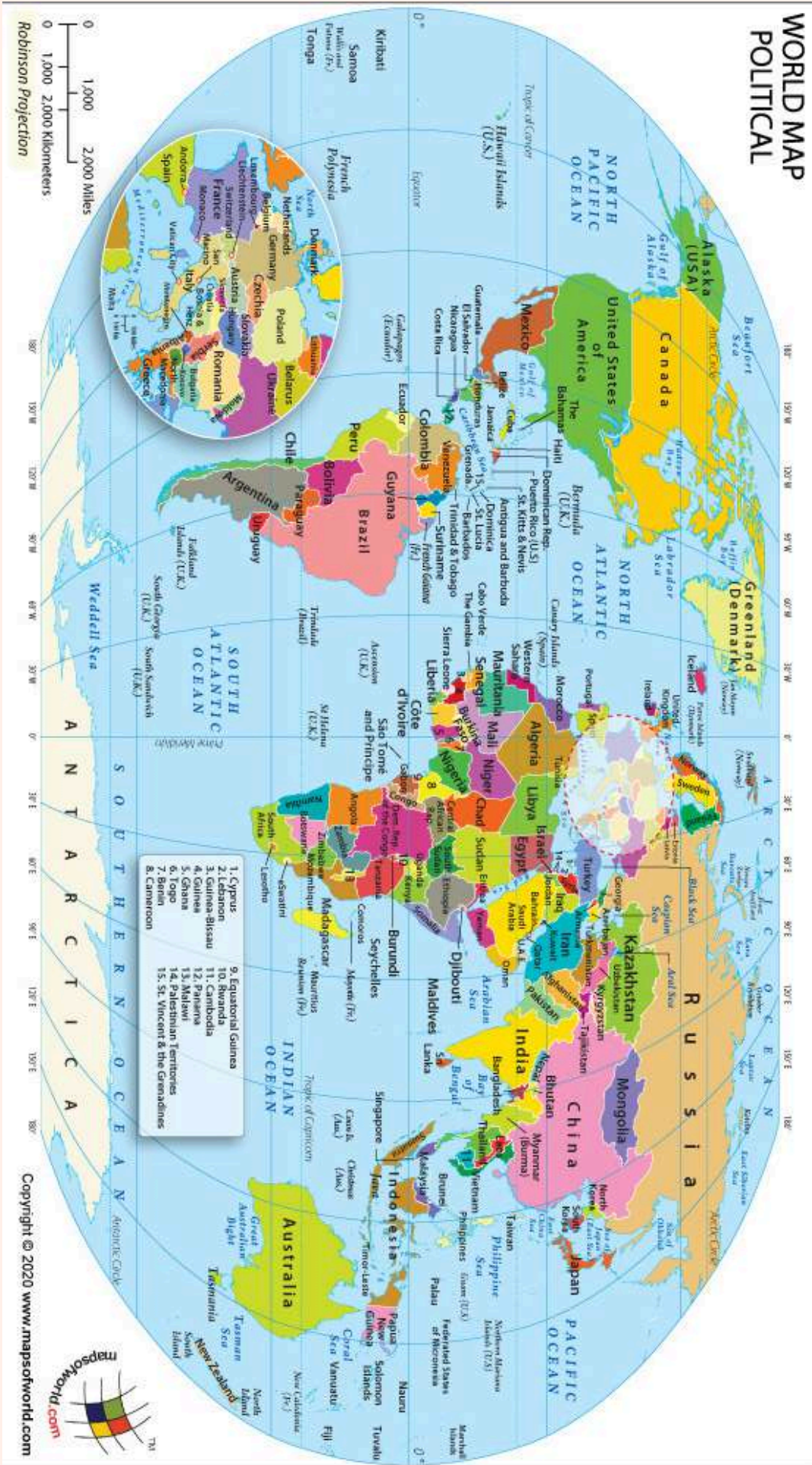


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