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EDITORIAL

Oft times the IIC has been defined as a trinity of three core streams: cultural, social and intellectual. When readers open the pages of this issue, it will be at the conclusion of the 2022 *IIC Experience: A Festival of the Arts*, a time when the three streams come together as one. We are certain this most eagerly anticipated annual event has been as enjoyable as always.

As usual, the Autumn issue covers a varied range of subjects. It will appeal especially to those interested in the arts, international relations, governance and education.

Five articles are a canvas of the diversity of what constitutes 'the arts'. Arshiya Sethi asks a question most would not think of: Are the Arts and the Law in a binary relationship? In fact, she says, the two have been intertwined for all the wrong reasons—from the attempt to control devadasis in colonial times to Section 124A of the IPC which has been used extensively against artists, journalists, among others.

Kumud Diwan has provided the uninitiated with a detailed exposition on the evolution of Indian music from the Harrapan civilisation to the present day. She then brings out the connection between sound and yoga, which, too, is integral to Indic tradition. Sunil Sunkara, a professional exponent of Kathak, traces the *bibhatsa rasa* (the odious, ugly sentiment) in the Kathak tradition, which most dancers tend to avoid. He argues for an approach that combines the ugly with the aspects of beauty and entertainment traditionally associated with Kathak.

Moving to the genre of film, Partha Ghosh tells the story of *Taangh* (Longing; Punjabi), a film on the life of Nandy Singh, a world-class hockey player who participated in the famous 1948 London Olympics. But more than Nandy, the film captures the period of Partition; the partition of the country as also the partition of the team.

Meenakshi Jauhari writes about the most influential scholar of modern Urdu *adab*, Rasheed Hasan Khan. A familiar figure at

the ‘DSchool’ coffee house, resident of Gwyer House, and a great scholar of the 1970s, Khan epitomises a period in the history of the University of Delhi that Shobit Mahajan writes about. Mahajan traces the evolution of the University as it celebrates 100 years. Still a university of some standing, Mahajan does not whitewash the problems that beset this place of learning and expression today and what this means for the future.

Yogendra Narain discusses the many facets of the civil–military relationship in India—from the British Indian Army when the military was used to suppress the freedom movement, to Independence when we realised the need to keep the military away from politics to ensure a stable democracy. Unlike India, SinhaRaja Tammita-Delgoda writes, Sri Lanka never had a separate military culture, but the current implosion has changed the role of the military, making it the object of the people’s anger and frustration. But Sri Lanka has, throughout its tumultuous history, exhibited an unusual resilience. Life does go on. This is brought out by Radhika Daga’s narrative of her walk through the country’s rainforest while the city was literally burning.

Two current and ongoing concerns are dealt with by Ajay Dandekar and Rajnish Karki. The former examines the policy compulsions that have driven the Sino–Indian relationship from 1954 to date. Karki makes an interesting point when he describes the government as an ‘enormous organisation’. He explores this idea over three phases: pre-Independence or colonial; Independence to the 1980s; and the three decades after to where we are today. Finally, the photo essay, titled ‘Baba Saheb: A Philatelic Journey (1966-2022)’, and curated by Vikas Kumar. The year 1966 is significant because it took about two decades after Independence for the Posts and Telegraph Department of India to usher a Dalit leader into the philatelic world where till then only upper-caste Hindu men were mostly seen.

We are moving closer to the end of 2022. If I were to think of the most significant development during the year, it would be the election of Ms Droupadi Murmu as President of India, the first tribal woman to be elected to the position; a woman who came up the hard way. This is no mean achievement and we wish her every success.



OMITA GOYAL