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Privatization: Bane or Boon!

In recent months, privatization has fast become a buzzword in India's ongoing economic discourse, especially after Modi government's emphasis that government has no business to be in business and a clear push for disinvestment and privatization of public sector undertakings (PSUs). Undoubtedly, the avowed objective of the government may seemingly be to steer stuttering economy towards a more productive path through privatization-led economic reforms with a view to bolster resources or plug the yawning budgetary deficit; nevertheless, the past economic measures like demonetization and implementation of flawed GST have played pivotal role in pushing the economy into a mess. Most of the measures taken by Modi government in recent years have been taken in a hurry without much groundwork and now it is contemplating of privatizing the PSUs – airlines to oil refineries, coal mines to shipping lines and railway freight – with a view to shore up the economy, and even dispassionate observers of Indian economy are not optimistic about positive outcomes of this over emphasis on privatization and their skepticism is based on the existing global realities and internal political dynamics, and in the wake of shifting global business landscape, the possibility of Modi government missing the woods for trees again cannot be ruled out.

Privatization of coal blocks seldom stands a fair chance of attracting investors or buyers, either nationally or internationally. Globally, big mining giants are currently under pressure from the international money managers to either abandon their business or taper off production and the big coal mining giants have started retreating from Europe and beyond. Undoubtedly, in the Indian context, availability of limited hydrocarbon reserves, non-availability of fledging clean tech alternatives and the absence of sufficient natural gas to feed the electricity grids to meet growing demands of energy-guzzling economy, the coal retains relevance to meet growing electricity demand. Concurrently, it is equally worrisome that economic case for coal for thermal power is fast becoming under eclipse, especially at a time when RBI's estimates show that as many as 34 thermal coal projects have been declared as non-performing assets. At a time when Indian investors are moving towards increasingly cheaper and efficient renewables, prospects for coal blocks seem very dim.

In the wake of declining refining margins for diesel and jet fuel in countries like Singapore and China, the prospects of privatizing oil refineries in India don't seemingly stand a good chance. China, world's second largest oil refiner, is shoring up its refining capacity to make cheap fuel available. Observers opine that there are few who have sufficient economic clout to buy or take charge of India's 14% oil refining capacity and then invest at least another \$ 5-6 billion in upgrading them. India's oil refinery sector can attract private investment only if New Delhi can attract oil-producing countries of West Asia as its clients via back-to-back deals. Undoubtedly, Air India with its prized assets like bilateral rights routes, valuable landing spots, 128-aircraft fleet may appear an attractive proposition for eliciting private investment; nevertheless, at a time when global aviation is down in the dumps, it is unlikely to succeed in the immediate future.

There are very dim chances of Modi government raising resources through monetization of PSUs at a time when just less than six months are left to let the current budget come to an end. The current overemphasis on privatization entails political risks. Apart from the warning signals from some segments of Sangh Parivar, there are stirring of unrest among trade unions. Undoubtedly, with its brute majority, Modi government may override such protestations; nonetheless, as some critics point out, privatization in many countries, including India, has come arm-linked with controversies. As one critic has aptly observed that risks get heightened when decisions on complex financial questions about long-term leases are hurriedly taken – without mandatory consultations with Opposition parties or Parliament – and the question of lease of airports to the Adani group is an instant case. Under the prevailing circumstances, this decision of monetization of PSUs is unlikely to meet its desired goals and the government has undertaken this decision in a hurry without doing much-needed ground work. Inability of the government to tone up the health of nation's ailing economy will render this privatization more of a bane than a mere boon.

— BK

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Nuclear Politics: Issues of Non-Proliferation

Dr Irshad Perwez*

[Nuclear weapons are more political weapons than military. Their military use is highly unlikely. They have become the very important factors of national power. Even a small state, by acquiring nuclear technology and weapons, can now become a formidable power in international relations. Because of the possibility of mass level destructiveness of nuclear weapons there emerges the concept of its complete disarmament and further non-proliferation. Nuclear politics revolves around the peaceful and military uses of nuclear technology. The United States is the harbinger of nuclear politics. It prevents further nuclearization in the world. The rest of other nuclear powers play no active role in denuclearization. It is the United States that largely shares the burden of further non-proliferation. At the same time, it overlooks its commitment under the Non-Proliferation Treaty (NPT) for complete denuclearization of the world. It has also at times furthered the nuclearization when its interest is involved.]

Nuclear politics is full of paradoxes. It concerns International Politics. Its effects on the subject of security and strategy are extensive. During 1945-90, the nuclear weapons influenced the political discourse of the Cold War. Thus, securing of disarmament and arms control remained highly complex and problematic and un-successful exercise. Nuclear proliferation is driven only by security concerns. There are various factors which count and are responsible for prompting a state to proliferate. The most obvious reason is when a state has both the willingness and opportunity to go nuclear.

A willingness to nuclearize is not sufficient without the support of a reliable ally to help provide the required technological support. This explains why only few countries have developed nuclear weapons. There are five Non-Proliferation Treaty (NPT) recognised nuclear weapons states viz., the United States of America, Russia, the UK, France and China. There are four other states which have acquired nuclear weapons. Iran is presently and allegedly involved in acquiring nuclear technology. It is in the focus of contemporary nuclear politics.

Nuclear weapons are the most destructive weapons. States with nuclear weapons capability have now acquired the enormous overkill capacity to destroy the entire world even several times. They have revolutionized the international relations. They have changed the character/concept of war. The concept of peace has acquired a negative meaning. Earlier, peace was viewed as a positive condition of mutual goodwill/friendship and cooperation.

Peace in the nuclear age has come to be regarded as a peace in the shadow of terror characterised by fear, inequalities, risks and distrust. Nuclear weapons created a Mutually Assured Destruction (MAD) situation in international relations. They are more a political weapon than military. Their military use is highly unlikely. They have become one of the very important factors of national power. Even a small state, by acquiring nuclear technology and weapons, can now become a formidable power in international relations. Because of the possibility of mass level destructiveness of nuclear weapon, there emerges the issue of its complete disarmament and further non-proliferation.

The non-nuclear states came to live in a state of defencelessness. For them, protection of their interests vis-à-vis the nuclear powers became strategically very difficult. Nuclear proliferation divided the world into nuclear haves and have-nots; peaceful uses of nuclear technology and developing nuclear weapons; proliferation vs., non-proliferation. The issue revolves around the peaceful uses of nuclear energy and crossing the threshold to achieve weapon grade technology.

The international community has created number of nuclear regimes like Non-Proliferation Treaty (NPT) and Comprehensive Test Ban Treaty (CTBT) to stop the spread of weapon grade technology. The other issue relates to the denuclearization: comprehensive nuclear disarmament. This issue is still remaining an agenda despite the fact it has been deliberately overlooked by the world community especially the nuclear powers. Nuclear States do not want to give up their nuclear arsenals. They only talk of it. They wish to deny to others what they themselves possess.

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At the politics of nuclear proliferation, it is the United States which is at the forefront. The significant part of this discourse is that nuclear weapon power states themselves helped and supported the nuclear programs of their allies and friends.

The Nuclear Age began with the Second World War Manhattan Project (1942–46), which culminated in the Trinity test on July 16, 1945, and the August 1945 bombings of Hiroshima and Nagasaki. Since then, they have not been used in battles. Despite the reality of its destructions experienced by the world in 1945, the prospect of fighting and winning a limited nuclear war is still being actively debated in government, military, and scientific circles. It affects politics and society. It affects military.

For this reason alone, studying the contemporary debate on nuclear strategy is very important and necessary with regard to peaceful uses of nuclear technology vs., nuclear weaponization. Nuclear energy is a continued energy source for many states. In fact, a large number of nuclear facilities are expected to be built by 2050, and around hundred are being developed around the world. However, the concern continues to be the ability of states to convert these facilities to producing nuclear weapons. As James Conca explains— “the connection between energy and weapons is that nuclear energy states have some of the basic knowledge and some of the infrastructure to start a weapons program, but only if they decide to obtain or develop the rest of the infrastructure and knowledge”¹.

Thus, the question that concerns many around the world is how long it could take states with nuclear energy facilities to then acquire the abilities to produce a weapon; the time it takes termed the latency period.² The politics of nuclear weapons basically revolves around the issue of proliferation and non-proliferation contextualized in the form of peaceful uses of nuclear technology and crossing the threshold to acquire nuclear weapons. It also involves non-proliferation regimes. It seeks to reconcile the need for nuclear power in many states with the prevention of a further spread of nuclear weapons from civilian fuel cycles. The attempt to achieve a stable balance between nuclear power development and non-proliferation has been a constant dilemma since the 1950s.

An international consensus on this issue has been unattainable till yet. Failure of denuclearization efforts lies in the fact that international nuclear politics have been in a state of turmoil since the early 1970s, and many of the accepted international norms which were gradually established during the 1950s and the 1960s

have been called into question. The Treaty on the Non-Proliferation of nuclear weapons, commonly called as the Non-Proliferation Treaty or NPT, is an international treaty whose objective is to prevent the spread of nuclear weapons.

It is the core component of the global non-proliferation regime, and establishes a comprehensive, legally binding framework based on three principles: (1) states having nuclear weapons as of 1967—a year before the treaty opened for signature—agree not to acquire them; (2) the five states which have tested nuclear weapons as of 1967—the Nuclear Weapon States (NWS)—agreeing to not assist other states in acquiring them and to move toward achieving disarmament; and (3) the Non-Nuclear Weapons States (NNWS) are guaranteed access to civilian nuclear technology and energy development. Non-Nuclear Weapons States (NNWS) are subjected to safeguards to ensure that materials and technology for civilian activities are not diverted to weapons programs. The International Atomic Energy Agency (IAEA) is the implementing body for the Non-Proliferation Treaty (NPT), monitoring compliance with the treaty and assisting Non-Proliferation Treaty (NPT) in developing civilian technology.

The Comprehensive Nuclear-Test Ban Treaty (CTBT) was the next major step of 1996. The existing global non-proliferation regime is a highly developed example of international law, but it failed to achieve the objectives. Despite some successes, existing multilateral institutions have failed to prevent states such as India, Pakistan, Israel and North Korea from “going nuclear,” and seem equally ill-equipped to prevent Iran as well as potential threats from non-state actors. However, it is noteworthy that not a single known or suspected case of proliferation since the early 1990s—Pakistan, Iran, North Korea or Israel—was successfully deterred or reversed by the multilateral institutions created for this purpose.

Given these trends, rising doubts about the sustainability of the non-proliferation regime are no surprise. Moreover, two important elements of the non-proliferation regime have never come into effect, largely because of resistance by the USA and other nuclear weapon states. The Comprehensive Nuclear-Test Ban Treaty (CTBT) of 1996 has been signed by 183 countries but could not enter into force until all forty-four states with significant military or civilian nuclear capacity ratified it. China, India, Israel, Pakistan, and the United States have not yet done it.

Efforts to conclude a Fissile Material Cut-off Treaty (FMCT) to prohibit the further production of weapons-grade material have also stalled. The United States has been criticized for obstruction in the progress on both issues.

Despite the broad legal coverage of the Nuclear Non-proliferation Treaty (NPT), a string of failures since the early 1990s have highlighted the ineffectiveness of existing non-proliferation instruments to deter would-be nuclear weapon states. In principle, the International Atomic Energy Agency (IAEA) may refer countries that do not comply with the NPT to the UN Security Council (UNSC), which, in turn, can impose sanctions or other punitive measures. Other multilateral, informal organizations also play a role in implementing and enforcing the non-proliferations, notably the Nuclear Suppliers Group (NSG).

Comprised of forty-eight advanced nuclear states, the Nuclear Suppliers Group (NSG) prohibits the transfer of civilian nuclear materials or technology to states outside the Non-Proliferation Treaty (NPT), or those that do not fully comply with International Atomic Energy Agency (IAEA) safeguards. The United Nations adopted the first treaty imposing a total ban on developing, stockpiling or threatening to use nuclear weapons in 2017.

The Nuclear Non-Proliferation Treaty covers all aspects of nuclear weapons, including their use and threat of use, testing, development, possession, sharing and stationing in a different country. It provides a pathway for nuclear weapon states to join and destroy their nuclear arsenals. One hundred twenty-two states — all non-nuclear — voted to adopt the treaty. Netherlands had voted against doing so, and Singapore abstained. But the nine nuclear-armed countries namely Britain, China, France, India, Israel, North Korea, Pakistan, Russia and the United States boycotted the negotiations. So did all North Atlantic Treaty Organisation (NATO) members (except the Netherlands) as well as Japan and South Korea, all of which are protected by the US nuclear weapons. There was jubilation in the negotiating hall after the successful vote, but the United States, Britain and France announced in a joint statement, saying that ‘We do not intend to sign, ratify or ever become party to it’. Nuclear-armed states have dismissed the ban as unrealistic, arguing it will have no impact on reducing the global stockpile of 15,000 atomic weapons. They argue that their arsenals serve as a

deterrent against a nuclear attack and they remain committed to the nuclear Non-Proliferation Treaty (NPT).

The decades-old Treaty seeks to prevent the spread of nuclear weapons but also puts the onus on nuclear states to reduce their stockpiles. The reality is that nuclear states recognized by the Non-Proliferation Treaty (NPT) since its inception are hell bent upon establishing and consolidating nuclear apartheid. Nuclear weapons are effectively considered political weapon for it draws the argument that the nuclear weapons promote strategic stability and prevent large scale wars and simultaneously contributes for lower intensity conflicts. There is a greater chance of war when nuclear monopoly exists between two states, where one state has nuclear weapons and its opponent does not.

The nuclear revolution has greater strategic than operational or tactical war-fighting implications. It has been now about deterrence and how we think about deterrence rather than warfighting. Over time, a very high level of strategic interdependence developed among the states that possess nuclear weapons, at least among those that possessed large quantities of them—the United States and USSR (now Russia) were very sensitive to each other’s nuclear moves. Some argue that nuclear weapons have brought for what historian John Lewis Gaddis called the ‘long peace of the Cold War.’³

We have not seen a major war since August 1945. The Cold War was indeed Cold Peace. It avoided direct war between US and the USSR. It is also said that there has not been war between India and Pakistan because both are nuclear weapon states. Pakistan’s nuclear weapons serve the purpose of strategic equalizer to the conventional superiority of India too. Gaddis and other analysts argue that this is a direct result of the nuclear revolution. So, one can observe a revolution in the overall strategic, and not merely military, affairs.

In 1946, Bernard Brodie, one of the Wizards of Armageddon, had very keenly observed – “Thus far the chief purpose of our military establishment has been to win wars. From now on its chief purpose must be to avert them. It can have almost no other purpose”.⁴ Brodie here put deterrence on the front and center.⁵ The objective of deterrence is to prevent aggression and war, not necessarily to indulge in war. In the past, it has often been thought that the ability

to deter depended on the ability to fight: to be able to defend yourself and to be able to go on the offense. Deterrence entails persuading potential aggressors about the costs and risks of aggression that will sure be exceed its benefits. This requires the requisite capabilities and the willingness to use them. Nuclear weapons have had a truncated war-fighting role. They were only used in August 1945 and most of us think that it is rather a good thing. A tradition of non-use, which some think is sufficiently strong as to constitute a nuclear taboo, has developed over the years. For some, nuclear weapons clearly are a status symbol, an indicator or attribute of major power status. The US development of nuclear weapons was replicated by the USSR (1949), Britain (1952), France (1960), China (1964), Israel (1966/67), India (1974, 1998) and Pakistan (1998), and the Democratic People's Republic of Korea (2006).

Now we are concerned about Iran going nuclear. Is it a coincidence that the first five nuclear powers were the five permanent members of the UN Security Council? Of course, they are also the only nuclear weapons states recognized by the Non-proliferation Treaty (NPT) of 1968. In addition to their role as status symbols, nuclear weapons have served as an equalizer. During the cold war, nuclear weapons were relied upon by the United States and its North Atlantic Treaty Organisation (NATO) allies to counter, or offset, the conventional advantage of the Soviet Union and the Warsaw Pact. Nuclear weapons have thus served as a substitute for conventional forces. In the past, the US and North Atlantic Treaty Organisation (NATO) quite explicitly substituted nuclear for conventional weapons. Now, Russia is doing that; like the United States and North Atlantic Treaty Organisation (NATO) in the past. Russia has not been able to afford, or does not want to pay for, the conventional capabilities required to match those of

an erstwhile adversary. Again, as in the past, nuclear weapons continue to play a role in dampening defence spending.

The fact of the nuclear political situation is that relatively low number of states—fewer than five percent— have acquired the weapon during the last seven decades of the nuclear age. At present, Iran is at the helm of nuclear politics and the US proliferation concerns. Iran possesses the willingness to build nuclear weapons. A nuclear weapon would make the Iranian regime virtually protected to threats to its survival and might boost its bargaining position on other security issues. There is widespread apprehension that the success of Iranian nuclear programme might unleash a proliferation drive in the West Asia involving Egypt, Saudi Arabia and even Turkey. Whether the world community, especially the United States, possess the ability to prevent the alleged Iranian Nuclear Programme to become weaponised cause a great impact on the politics of future nuclear proliferation.

Footnotes

1. James Conca, The Nuclear Weapons States - Who Has Them and How Many, September 25, 2014, <https://www.forbes.com/sites/jamesconca/2014/09/25/the-nuclear-weapons-...>
2. Ibid.
3. John Lewis Gaddis, "The Long Peace: Elements of Stability in the Post- War International System", *International Security*, Vol. 10, NO. 4, Spring 1986, pp.99- 142
4. Daniel Post, *Deterring North Korea*, January 29,21, <https://warontherocks.com/2021/01/deterring-north-korea/>
5. Ibid



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Women Participation in the UN Peacekeeping Operations

Ms. Shivani Seth* & Prof. Poornima Jain**

[The United Nations and many of its member states are committed to increase the participation of women in multilateral Peacekeeping Operations. There are both normative and instrumental arguments for reducing gender imbalances in multilateral Peacekeeping Operations, which is referred to as 'gender balancing'. The motivation to increase the number of women in Peacekeeping is based on the theory that Women Peacekeepers enhance the access of local women to services, improve community relations, reduce the sexual harassment incidents & gender-based violence and break down traditional views that discriminate and marginalize the women. Nonetheless, it remains a challenge to translate initiatives aimed at reducing gender imbalances into clear results on the ground. This paper tends to examine the need of women participation in UN Peacekeeping Operations, the key trends in the participation of women in UN Peacekeeping Operations and the challenges faced by women during the participation in UN Peacekeeping Operations.]

Female participation in U.N. Peacekeeping Operations remains low, especially in military and combat roles. But more women are taking up civilian roles in Peacekeeping Operations. Women have historically been underrepresented across the United Nations system, but notably in Peacekeeping, one of the most highly visible activities of the world body. Violent conflicts disproportionately affect women and girls and intensify pre-existing gender inequalities. Women are also active agents of Peacekeeping in armed conflict, yet their role as key players and change agents of Peacekeeping has been largely unrecognized. Acknowledging and integrating the different understandings, experiences and capabilities of women into all aspects of UN Peacekeeping Operations is essential for the success of UN Peacekeeping efforts and sustaining Peacekeeping.

UN Peacekeeping Operations are mandated by the Security Council with vision to implement the Security Council Resolutions on Women, Peacekeeping and Security across all Peacekeeping functions. Security Council Resolution 1325 (2000) was the first resolution that recognized the disproportionate and unique impact of armed conflict on women and girls, acknowledged the contributions of women and girls in conflict prevention, Peacekeeping, conflict resolution, Peacebuilding and highlighted the importance of their equal and full participation, as active agents in Peacekeeping and security.

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The eight subsequent resolutions on Women, Peacekeeping and Security (1820, 1888, 1889, 1960, 2106, 2122, 2242 2467) have since been adopted, accentuating the importance of women's leadership and meaningful participation in the Prevention and Resolution of Conflicts; addressing the impact of sexual violence; promoting the development and use of measures and standards for monitoring the implementation of women, Peacekeeping and security mandates; training and capacity building on gender equality and women Peacekeeping and security for Peacekeeping personnel; engaging with civil society more comprehensively and enabling an improved understanding of gender dynamics of conflict

Participation of Women in UN Peacekeeping Operations

The UN has conducted 48 Operations in between 2008–17, out of which 23 were Peacekeeping Operations and 25 were field-based Special Political Missions. In December 2017, it had deployed 81,599 military personnel, 11,083 police and 6,171 international civilian personnel, in which women accounted for 3.9 per cent of military personnel, 10.2 per cent of police and 28.8 per cent of international civilian personnel.

Participation of Women as Military Personnel in UN Peacekeeping Operations

The majority of all the personnel deployed in UN Peacekeeping Operations are military. The UN distinguishes between three broad categories of military personnel: (a) Contingent Troops, (b) Military Experts on Mission (MEMs), and (c) Staff Officers. Troops are members of national contingents in a mission. The UN relies on its member states for contributions of military

personnel, which means the UN Secretariat's ability to influence the gender composition of the military components of UN Peacekeeping Operations is limited by the pledges and nominations it receives.

The representation of women among the military personnel deployed in all UN Peacekeeping Operations increased in both absolute and relative terms between 2008-2017. The number of female military personnel increased from 1360 to 3145 and the proportion of women in the military personnel increased from 1.9 to 3.9 percent. This occurred during a period in which the total number of military personnel in UN Peacekeeping Operations increased to unprecedented levels.

Between January 2008-2015, the number of military personnel in UN Peacekeeping Operations increased from 73,232 to 94,620. The proportion of women increased in this period (from 1.9 to 3 per cent) because the number of deployed women increased at a higher rate (from 1,360 to 2,840) against the number of deployed men (from 71, 872 to 91,780).

Women Participation at different Levels in UN Peacekeeping Operations

Study reveals that the female military personnel are not distributed evenly across operations. Although the gender balance improved in the military components of nearly all the UN Peacekeeping Operations that were active during 2008–17, the extent to which such progress was achieved attributed to following reasons; The data at the mission level also reveals a few interesting patterns in terms of the participation of female military personnel;

First, the proportion of female military personnel often improved more slowly (if at all) while an operation was expanding, and improved more quickly following reductions authorized strength of the operation. The latter was especially the case for operations that were gradually scaling down ahead of their departure. For example, the proportion of female military personnel increased from 1.7 to up to 5.2 per cent for the UN Stabilization Mission in Haiti (MINUSTAH) between 2011 to its termination in October 2017, and from 1.2 up to 3.2 per cent for the UN Operation in Côte d'Ivoire (UNOCI) between mid-2014 to its termination in June 2017.

The gender balance improved relatively quickly in these cases, even though the number of women deployed in their military components was decreasing in absolute terms for most of the period.

Second, the proportion of female military personnel was initially very low in the major UN Peacekeeping

Operations. This was especially the case for the UN Multidimensional Integrated Stabilization Mission in Mali (MINUSMA) and the UN Multidimensional Integrated Stabilization Mission in the Central African Republic (MINUSCA), which replaced African Union (AU)-mandated forces in July 2013 and September 2014, respectively. They incorporated thousands of regional troops into their military components, with very meager women participation.

Third, the proportion of female military personnel was far below average in the largest UN Peacekeeping Operations. These operations were often equipped with robust mandates and were operating in complex and insecure environments. In December 2017, women accounted for 3.7 percent of the military personnel in the UN Organization Stabilization Mission in the Democratic Republic of the Congo (MONUSCO), 3.5 per cent in the AU/UN Hybrid Operation in Darfur (UNAMID), 3.6 per cent in the UN Mission in South Sudan (UNMISS), 2.8 per cent in MINUSCA, and 2.4 per cent in MINUSMA.

Together, these five operations deployed 62,655 military personnel at that time, of which 3.2 per cent were women. In comparison, the remaining UN Peacekeeping Operations that were active at that time were deploying 18,944 military personnel, of whom 5.9 per cent were women.

Participation of Women as Police in UN Peacekeeping Operations

The number of police serving in UN Peacekeeping Operations ranged between 10,000 and 15,000 in 2008-17. The UN distinguishes between Individual Police Officers (IPOs) and Formed Police Units (FPUs). IPOs and FPUs in UN Peacekeeping Operations are deployed on secondment by a member state.

The representation of women among the police in all UN Peacekeeping Operations IPOs and FPUs initially improved in absolute and relative terms. Between 2010 to early 2011 the number of female police increased from 845 to 1,458 and the proportion of women in the police increased from 6.5 to 9.9 per cent. The gender balance improved in this period because the number of female police increased at a higher rate than the number of male police (which also increased, from 11,949 to 13,245). After this period, the representation of women among the police no longer increased in any form. Between 2012-2017 the proportion of women in the police remained relatively stable at 9–10 per cent.

The Participation of Women as International Civilian Personnel

The number of international civilian personnel serving in UN Peacekeeping Operations ranged between 6,000 to 7,000 in 2008–17. The majority of these men and women worked in the civilian components of Peacekeeping Operations, some of which at times employed more than 1000 international civilian personnel. Around 20–25 per cent of them worked in field-based UN special political missions and offices, the size of which varied from less than 12 to up to 400 international civilian staff. The international civilian personnel in UN Peacekeeping Operations are normally contracted directly by the UN Secretariat.

The representation of women in the international civilian personnel of UN Peacekeeping Operations decreased in both absolute and relative terms between 2008 & 2017. The total number of female international civilian personnel decreased from 1,739 to 1,313, and the proportion decreased from 29.8 to 28.2 per cent.

Participation of Women in United Nations' Special Political Missions

The representation of women in the international civilian personnel of field-based UN special political missions improved in both absolute and relative terms between 2011 - 2017. The total number of female international civilian personnel increased from 380 to 464, and the proportion increased from 27.3 to 30.6 per cent. The gender balance improved the most between mid-2016 to December 2017. In this period, the proportion of women increased from 27.9 to 30.6 per cent.

Women were generally best represented in the smaller missions and offices. For example, in December 2017, the proportion of Female International Civilian Personnel was below the average at the aggregate level in: the UN Assistance Mission in Afghanistan (UNAMA), at 28.7 per cent etc. Of the larger special political missions, for example, the UN Verification Mission in Colombia (UNVMC), which is a non-family duty station, had the highest proportion of female international civilian personnel in December 2017 (42.3 and 39.2 per cent respectively).

Significance of Participation of Female Peacekeepers

Female Peacekeepers act as role models in the local environment, inspiring women and girls in often male-dominated societies to push for their own rights and for participation in Peacekeeping processes.

- Empowering women in the host community;

- Addressing specific needs of female ex-combatants during the process of demobilizing and reintegration into civilian life;
- Helping make the peacekeeping force approachable to women in the community;
- Interviewing & curing survivors of gender-based violence;
- Mentoring female cadets at police and military academies;
- Interacting with women in societies where women are prohibited from speaking to men.
- Help to reduce conflict and confrontation;
- Provide a greater sense of security to local populations, specially to women and children;
- Broaden the skill set available within a peacekeeping mission.

Improvement of Peacekeeping Operations through Women Participation

Women make unique and substantive contributions that improve Peacekeeping Operations. Female Peacekeepers frequently access populations and venues that are closed to men, thereby improving intelligence about potential security risks. They are also better able to screen women during searches, helping to close a security loophole that extremists increasingly exploit. In addition, the presence of female officers improve access to community members, thereby amplifying situational awareness and helping military commanders fulfill their mandates, including the protection of civilians.

Women's participation in security forces improves dispute resolution. Female police officers are less likely than their male counterparts to use excessive force and are far more likely to de-escalate tensions and build trust with communities, thereby advancing stability and the rule of law. Women participation in the security sector is associated with fewer misconduct complaints and improved citizen perceptions of force integrity. For example, in Namibia, Rwanda, and South Africa, local populations perceived female police Peacekeepers to be more effective at de- violence, less threatening, and more receptive to civilians.

Greater gender parity in escalating potential Peacekeeping forces also reduces the risk of sexual exploitation and abuse, crimes that weaken local and international support for multilateral Peacekeeping Operations. Estimates suggest that increasing the proportion of women in military Peacekeeping units

from 0 percent to 5 percent reduces abuse allegations by more than half. A visible presence of female Peacekeepers has been shown to empower women and girls in host communities, which in turn improves the capacity of national forces to take over security responsibilities from Peacekeeping missions. In Liberia, for instance, observers attributed an increase in women's participation in the national security sector—from 6 percent to 17 percent over nine years—to the example set by all-female police units deployed as part of the UN Peacekeeping mission.

Reasons for Meager Female Participation in Peacekeeping Operations

Despite evidence that including women improves Peacekeeping efficiency and effectiveness, they are routinely underrepresented in actual operations. Some nations contend they lack a sufficient pool of qualified female Peacekeepers, but countries including twelve surveyed in one recent study of twenty-one police and troop contributors from all regions of the world deploy women to the United Nations at levels far lower than their proportion in the same countries' domestic security forces.

Anecdotal evidence suggests that many countries either do not nominate women qualified to deploy to Peacekeeping Operations for relevant training or train but do not deploy them, because of the conscious and unconscious biases of their superiors. Thus, even if the share of women eligible to deploy rises, police- and troop-contributing countries are unlikely to increase the deployment of female Peacekeepers without additional incentives.

Proposals for Increasing Women Participation in Peacekeeping Operations

The UN already employs financial premiums in Peacekeeping, primarily to encourage troops to deploy rapidly or to high-risk areas. Given the returns from women's participation in Peacekeeping, a similar mechanism should be used to incentivize their increased deployment. UN Security Council Resolution 2242, adopted in 2015, endorsed such incentives to bolster female Peacekeepers, but little has been done to implement it.

To fill this gap, the United Nations should pay a premium to police- and troop-contributing countries based on the percentage of high-ranking women they assign to each contingent, ensuring that women have the opportunity to serve in influential roles, such as on patrols or as planners. Such an incentive structure would improve the operational effectiveness, accessibility, and credibility

of Peacekeeping missions by providing personnel with diverse perspectives and a broader range of skills. It would also encourage improved training on core responsibilities, including protecting civilians from conflict-related sexual violence. Such reforms would improve the performance of Peacekeeping missions, and the burden for these investments could be shared among UN member states.

Modus Operandi of UN Peacekeeping to integrate Gender Equality, Peacekeeping and Security into its Work

The Department of Peacekeeping Operations (DPO) and Department of Operational Support (DOS) promote gender equality and women in Peacekeeping and security through different approaches including through strengthening managerial leadership and accountability on implementation of the gender equality and women, Peacekeeping and security mandates across UN Peacekeeping; strengthening systems and mechanisms for monitoring progress and producing analytical evidence-based progress reports; strengthening capacities and knowledge of all personnel, civilian, police and military to advance the gender responsiveness of Peacekeeping Operations; and strengthening UN Peacekeeping engagement and partnerships with other UN entities and partners, internally and externally at Headquarters and in missions; to achieve gender equality and women, Peacekeeping and security related results.

Methods of Gender Advisers to support the implementation of Gender Equality, Peacekeeping and Security mandates

To support this work Gender Advisers are deployed to all multi-dimensional Peacekeeping missions to guarantee that a gender perspective is integrated across all Peacekeeping functions. Gender Advisers and their teams work tirelessly to make sure that the voices, needs and priorities of women and girls are included in all functions and components of Peacekeeping to promote their political participation and ensure that they are protected from sexual and gender-based violence.

The work of Gender Advisers includes:

- Providing strategic advice to senior leadership on advancing gender equality and the women, Peacekeeping and security mandates and assisting senior leadership in monitoring progress and ensuring accountability and compliance by all personnel;
- Operationalize, facilitating and coordinating the implementation of gender equality and women, Peacekeeping and security mandates, as well as supporting all functions and components for the

adequate delivery of results, in line with the mission's mandate;

- Strengthening the capacity of all UN Peacekeeping personnel – civilian, police and military – to advance gender equality and the women, Peacekeeping and security mandates;

Specifically, Gender Advisers facilitate the implementation of gender equality and women, Peacekeeping and security mandates through:

- Leading and guiding a gendered contextual analysis that informs the various stages of Peacekeeping planning, particularly in mission start-ups, strategic reviews, mandate renewals, transitions and drawdowns;
- Advocating and promoting the inclusion of women in political and electoral processes, in national governance and security sector structures, in Peacekeeping processes, as oversight observers in ceasefire agreements and in conflict management and prevention;
- Coordinating efforts to promote a protective environment for women and girls from sexual and gender-based violence;
- Advocating for strengthening and developing gender responsive security, justice and corrections institutions.

Conclusion

On the basis of above study, it can safely be concluded that representation of women among the military personnel deployed in all UN Peacekeeping Operations increased in both absolute and relative terms between 2008-2017. 22 percent of Peacekeeping personnel classified as civilians are women, while only 10.8 percent of U.N. police and 4 percent of military personnel are women. U.N. police officers are active members of their home police services, which is secondary to their work for the U.N. They are meant to be key players in conflict prevention and in the early stages of peace-building and reconciliation.

Critics may allege that women are underrepresented in Peacekeeping missions because a few actually want to serve in military or peacekeeping roles. To be sure, some women may prefer other career opportunities or family constraints, but this is true for men as well. Arguments suggesting a scarcity of qualified women ignore evidence that many nations currently have women who are qualified to serve but are overlooked for training

and deployment opportunities, or are unaware of such opportunities as these are often shared through informal networks.

Critics may also argue that deploying more female Peacekeepers will decrease unit cohesion and increase sexual hostility within units, and thereby decrease effectiveness. In fact, female Peacekeepers improve unit performance and help military commanders fulfill their mandates. Increasing the representation of female Peacekeepers also mitigates sexual violence and abuse in the field.

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US Military Assistance to Pakistan and its Impact on India

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[Since Pakistan's independence, the US tried making close relationship with Pakistan. It has provided the large-scale assistance for promoting the growth and development of the Pakistan in which the military assistance is key aspect that has impacted South Asian politics. It has provided the huge amount of the economic and military assistance to the Pakistan. This aid has produced the serious security threats for India because Pakistan has used the US weapons and other assistance against India time and again. Pakistan also provides the economic and military support to the various terrorist organizations which operate the terrorist activities in the Jammu and Kashmir and other parts of India. Therefore, this paper argued that the US should stop the military assistance to Pakistan for establishing the peace and stability in the South Asian region.]

Since inception of the Cold War, the US seriously started to watch the political activities of the South Asian region. India and Pakistan both became independent nation-states in 1947. They followed the different perspectives and approaches to deal the regional and global problems. In the beginning, the US tried to establish the close relationship with India but India adopted non-alignment method and maintained the distance from the US and other major powers. The US alleged that India was trying to promote communist ideology in the world which is serious security threat for the liberal and democratic believers. However, India rejected these claims and argued that it wanted to promote the interests of the new emerging countries of third world countries by promoting non-alignment movement and independent foreign policy.

It rejected the power block politics namely-capitalist and community by saying block politics is the new imperialism that would harm the interests of the newly independent nation-states. Thus, this contradiction between the US and India became a cause of the tussle and misunderstanding, and the US selected Pakistan which could promote the US interests in the South Asian region. US-Pakistan signed various agreements to promote the defence and security relationship. Pakistan has received various sophisticated and advanced weapons to overcome its internal and external challenges. It used these weapons against India.

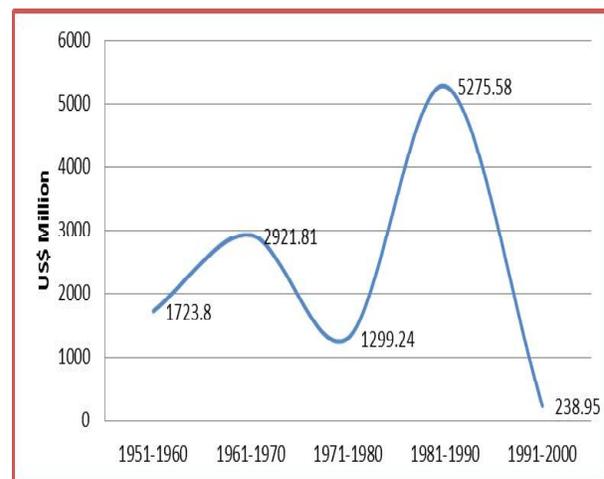
Pakistan also provides economic and military support to various terrorist organizations which conduct their activities in India as well as in other countries. Pakistan-sponsored terrorism is a serious security threat for the South Asian region. Therefore, India has always criticised the US military assistance to Pakistan. It requested that the US should stop or reduce Pakistan's military

assistance. The US military assistance to Pakistan can be divided into two groups; (i) the US military assistance before 9/11 attack; (ii) the US military assistance post 9/11.

Prior to Nine Eleven Attacks

The government of the US provided economic and military assistance to Pakistan after its independence. The objective of the aid was to develop its economic and military capacity as well to contain the influence of Soviet Union in the South Asia Region. But the US economic and military assistance to Pakistan became a cause of serious national security threat for India.

Figure 4.1: US Economic and Military Assistance Pakistan



Source: Computed by the author based on US Agency for International Development (USAID).

The US economic and military assistance to Pakistan showed floating trend through the Cold War period. In the first decade, (1951-60) Pakistan received aid worth \$1723.8 million. It was the time when the US wanted to strengthen its ties with Pakistan. In the second decade (1961-70), two wars took place in South Asia. One was

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between India and China in 1962, and the second was between Pakistan and India in 1965. The US provided economic and military assistance to India during the Indo-China War. But during the war between India and Pakistan, the US stopped economic and military assistance to both countries. Nevertheless, Pakistan had received \$2921.81 million which was higher as compared with the previous decade.

In the third decade (1971-80), India, again faced a war against Pakistan (1971). During this war, the Indo-US relations faced serious challenges. On the diplomatic level, the US openly supported Pakistan but its economic and military assistance was to the tune of \$1299.24 million which was less as compared to the previous decade. Fourth decade (1980-90) was the time when ideological clash came into existence between the US and the Soviet Union. In 1979, the Soviet Union invaded Afghanistan.

The US realized that the Soviet Union wanted to control Afghanistan as well as spread its ideology in South Asian Region. To contain the influence of Soviet Union, the US provided a vast amount of economic and military assistance to Pakistan. The total amount of assistance in this decade was \$5275.58 million which was highest as compared to all previous decades (USAID 2000). It was useful to Pakistan as well for US interests. But for India, it was a difficult time, because Pakistan supported militant insurgency in Jammu and Kashmir.

Even this conflict has not ended today. Since 1990 to April 2011, more than 39,000 thousand people have been killed. India alleged that Pakistan was using US military and economic assistance against India. In the fifth (1990-

2000) decade, the US assistance decreased. At this time, the US assistance was only \$ 238.95 million because Soviet Union had withdrawn its forces from Afghanistan.

Post- Nine Eleven Attacks

The 9/11 attack was a horrible incident which changed the perception on security cooperation between India and the US. It is recognized as a dark day in the US history. According to Federal Bureau of Investigation (FBI) report, 19 terrorists hijacked four aeroplanes on 11 September 2001. The first aeroplane ploughed through the World Trade Centre (WTC) at 8:46 a.m. The second aeroplane hit the South Tower at 9:03 a.m. The third aero plane slammed into the western part of the Pentagon (Head Quarter of the United States Department of Defence) at 9:37 a.m. The fourth aero plane targeted Washington D.C. but it crashed in the southern parts of Pennsylvania at 10:03 a.m. More than 2600 people died at WTC, 125 died at Pentagon and 256 died in the fourth plane.

The 9/11 attack was perpetrated by the Islamic terrorist organizations, particularly the Al-Qaida (AQ), to send out a clear message to the US that they no longer considered the US their ally or sympathiser and were free to pursue military action wherever and whenever their interests required them to do so. After this attack, the US started a war against terrorism in which considered Pakistan as an important ally. The US has provided million dollars' worth of economic aid and military weapons to Pakistan to fight against the terrorist organizations of Afghanistan. The details of the military aid to Pakistan are given table no. 1.

Table 1: Direct Overt US Aid Appropriations for and Military Reimbursements to Pakistan, 2001-2012, (in US \$ million).

Program or of Account	2002-06	2007	2008	2009	2010	2011	2012	2013 (et)	Total 2002-13	Requested 2014
1206	28	14	131	139	-	E	-	n/a	312	-
CN	32(25)	49 (37)	54(72)	47d (25)	43(n/a)	39e (n/a)	-	n/a	265(159)	E
FMF	971 (971)	297(297)	298(298)	300(300)	294h(83)	295(148)	296	n/a	2751 (2097)	300
IMET	7(7)	2(2)	2(2)	2(2)	5(5)	4(0.4)	5	n/a	27(18)	3
INCLE	224(140)	24(10)	22(33)	88g(35)	170h(16)	114(29)	75	n/a	717(263)	74
NADR	33(28)	10(6)	10(1)	13g (5)	24(3)	25(14)	20	n/a	135 (57)	18
PCF/PCCF	-	-	-	400(125)	700(160)	800(376)	452	a/a	2352(661)	0

Source: Epstein and Kronstadt (2013).

Note: The figures which are not in brackets and figures which are in brackets indicate the amount proposed by US Government and the amount actually given, respectively. Section 1206 of National Defense Authorization Act (NDAA); CN - Counter Narcotic Funds; FMF - Foreign Military Funds; IMET -

International Military Education and Training; INCLE - International Narcotic Control and Law Enforcement; NADR - Non-proliferation, Anti-Terrorism, Demining and Related; PCF/ PCCF - Pakistan Counterinsurgency Fund/ Pakistan Counterinsurgency Capability and Fund. n/a- Not available. d- It included \$ 110 million fund of Pentagon which transferred to the US State Department

for development of tribal's area in Pakistan (P.L. 110-28).

e - This funding is requirement-based; there is no pre-allocation data. In the FY 2012, Overseas Contingency Operations grant is not added. h - The administrative request for supplemental FY 2010 appropriations. It includes \$60 million for FMF, \$ 244 million for EFS and \$ 40 million for INCLE for Pakistan. These amounts are estimated for the FY 2010. g – This contains a bridge Economic Support Fund (ESF) of \$ 150 million (P.L. 110-252), \$ 15 million of which government afterwards transferred to INCLE. It also included supplemental appropriations of \$ 66 million for INCLE, \$ 539 million for ESF and \$ 2 million for NADR.

During 2002-2011, Pakistan has received \$ 5.2 billion worth of military assistance under the Foreign Military Sales agreements. These agreements included several defense equipment like 2,007 TOW anti-armour missiles (\$ 186 million), eight P-3 C origin maritime patrol aircrafts (\$ 474 million), six AN / TPS-77 surveillance radars (\$100 million) five 5,600 military radio sets (\$ 163 million), six C-130E transport aircraft and their refurbishment (\$ 76 million), USS McInerney (\$ 76 million) and 20 AH-1F Cobra attack helicopters (\$ 48 million) and other equipment. The main objective of this aid was that the Pakistan army should become modernized.

After Death of Osama Bin Laden

After the 9/11 attacks, the US gave a massive amount of economic and military aid to Pakistan but a new chapter started in US-Pakistan relations when Osama Bin Laden was found in Aitababad in Pakistan. It originated prejudicial insights in American people towards Pakistan and a new debate came into existence. Is really Pakistan an ally of the US or not? Is US really an ally of Pakistan? Do both have common goals? These are burning questions from last many years in international politics. There have been diverging purposes on the issue of continued economic and military support of US to Pakistan. The US Defence Secretary of State Leon Panetta said that Pakistani authorities “were involved or incompetent”. In spite of this, the US administration proposed \$ 3 billion assistance to Pakistan during the financial year 2012.

The US lawmakers raised the question that what was the value of US investment in Pakistan. Dianne Feinstein, Chairperson of the Senate Intelligence Committee said that the U.S.-Pakistan relationship “makes less and less sense”. Since 9/11 attack, more than \$20 billion economic and military assistance to Pakistan was provided by the US but this assistance actually did not help in political and military development of Pakistan. Therefore, he suggested that the huge amount of economic and military support to Pakistan is to be questioned.

But, at the same time, he also suggested that if other peace building alternatives were not available, the US could continue economic and military assistance. Jones (2013) said that the US should reduce security assistance but humanitarian aid should continue. Khanna (2011) argued that direct military assistance to Pakistan should reduce but its soldiers working in tribal areas who needed military equipment that should be provided to them.

However, Jain (2011) tried to understand genuine problems of Pakistan and has built up a concrete argument which was different from previous arguments. He said that Osama Bin Laden was killed but its ideology is carrying on that can become very dangerous for future security perspectives. Therefore, the US economic assistance to Pakistan should continue because it was the place where the war against Al-Qaeda would be won or lost.

Shah (2011) said cutting off all aid to Pakistan was a bad idea because now was the time when the US should take responsibility of the security of nuclear weapons of Pakistan. If terrorist organizations would get nuclear weapons or technology, it would be dangerous for human security. Perkovich (2011), on the basis of a comparative study regarding the US assistance to India and Pakistan, said that with the help of US economic and military assistance, India became a global power in terms of economic as well as military capacity. However, Pakistan could not achieve it.

Inderfurth (2011) said “we don't know really how Pakistan used US military assistance but certainly that \$20 billion did not win ‘hearts and minds’ because very little amount of it touched Pakistani people.” But according to the Indian point of view, the US economic and military aid to Pakistan should be stopped. For instance, Former Indian Defence Minister A.K. Antony

said “this aid is being used against us, which is a nice gesture on the part of US and we have raised this issue with them many times”. But, on other hand, if the US aid will discontinue, it will provide a chance of emergence to multiple terrorist organizations which can create the problem in not only South Asia but also other parts of the world. So, it is a very challenging situation in front of the US that how it should deal equally with India and Pakistan.

Conclusion

Since Pakistan’s independence, the US has provided huge amount of the military assistance to Pakistan to fulfil its military and strategic objectives. Pakistan has used the US military weapons and economic assistance against India. It also provides the funds of the various terrorist’s organizations which operate their activities in the Jammu and Kashmir region and other parts of the India. Therefore, India always criticised the US military to Pakistan and rejected the US justifications and claims behind the military assistance. The US had justified its claims till Osama Bin Laden killing took place in Pakistan. When Osama Bin Laden was found in Pakistan instead of Afghanistan, the US realised that Pakistan has played a double game. Then the US policy makers realised that US should cut down its economic and military assistance. Thereafter, the US started to avoid Pakistan in the diplomatic engagement. And it began to make close relationship with India.

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Impact of Poverty on Children: A Human Rights Perspective

Rajumoni Bhuyan*

[Poverty, being the greatest challenge to mankind effects the real growth of children violating their basic rights. As children are considered to be the future torch bearers of the society, their rights are to be protected properly so that a healthy society can be created. But, poverty hampers their proper development as they are very much vulnerable to this challenge of poverty. Therefore, proper steps are to be taken for reassuring their rights alleviating poverty so that today's children can become tomorrow's real nation builders. In this paper an attempt has been made to analyze the impact of poverty in violating child rights.]

Mankind has faces manifold challenges in course of history among which poverty is the greatest one. It is one of the major causes of violation or denial of human rights. Billions of people are still under lifelong severe poverty. The annual death of poverty related causes is around 18 million.¹ Poverty elsewhere in the world and in India in particular considered as a major threat to the overall human development and due to extreme poverty human rights of some vulnerable sections are violated or denied. As poverty is a violation of human rights, only because of it, the vulnerable sections are not able to enjoy their basic human rights. Children are such a vulnerable section in the society, and poverty is such a force which is mostly responsible for denial of basic human rights of children in particular and human beings in general. As children are the wealth of nation, future torch bearers of a country, every child has the right to enjoy their normal child's life. They need schooling, playing, friendship, freedom, right to food, rest etc. But a large number of children are deprived of these opportunities only because of poverty which demand special attention to analyze and observe the impact of poverty on children in terms of violation of their basic rights.

History of mankind is the history of denial or violation of human rights. Every human being, by nature wants a free and conducive life with their basic human rights. But, it is to be noted, that in many societies in due course of human history basic human rights are either denied or violated. So, the struggle for the recognition of human rights and struggle against

political economic social and cultural oppression, against injustice and inequalities have been an integral part of the history of all human societies. As children, being more vulnerable and they become acute victim of poverty for which their basic rights are violated. These rights are those universal, inherent and inalienable rights which are entitled to every human being merely, being, human. These are very essential for human dignity. The concept of 'Human Right's is as old as human history. It is as old as the doctrine of natural rights based or Natural law, inherent in mankind and also superior to the rights created by human authorities. This concept was depicted in some ancient writings also.

Mention of the concept of Human Rights is also found in n the some famous ancient books like the Atharva Veda, Manu Samhita, Mahabharata, Arthashastra etc. This concept of natural rights was also depicted in the thoughts like -Taoism, Confucianism, Buddhism Jainism, Judaism as well as Christianity. The roots of the present concept of human rights can be traced to the period of Renaissance and the Enlightenment. Humanism was the basic issue of these days which emphasized on worth and dignity of man and freedom of the individual. In the later part of Renaissance the contractualist like John Locke studied the natural rights by recognizing the right to life, liberty and property. Rousseau also explained the idea of this natural rights by stating, "*the sole justification of the state which derives its authority from the people is to guarantee the natural rights of man, freedom and equality*"²

In eighteen century two most important declaration - The American Declaration of Independence (1776) and the French Declaration of Rights of Man and citizen (1789) was another landmark in the evolution

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of the concept of human rights.. The American Declaration of Independence declared “*all men are created equal...with certain inalienable rights... Among these are life, liberty and the pursuit of happiness.*”³In the twentieth century, formation of the UNO and adoption its charter is a major development in the history of human. The UNO adopted its charter on 25th June 1945 and the expression ‘human right’ was used for the first time, which began with following words.

*“We the people of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime have brought untold sorrow to mankind and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person in the equal rights of man and women and of nations large and small, and to establish condition under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained and to promote better standards of life in larger freedom ...”*⁴

Another significant development regarding the evolution of human rights is the Universal Declaration of Human Rights (UDHR) when United Nations General Assembly adopted it on 10th of December 1948 with a preamble and 30 articles declaring the dignity of human being. It declares-

*“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”.*⁵

These documents were simply statements without any legal binding. The Universal Declaration has been followed by many countries by incorporating many rights in their constitutions.To realize the objectives of the UN in true sense and to implement the UDHR, the General Assembly adopted two covenants in December, 1966- which were (i) The Covenant on Civil and Political Rights; (ii) The Covenant of Economics Social and Cultural Rights.The evolution of human rights can be examined in terms of three generations of Human rights. The first generation of human rights are those which were originated in Europe in 18th century – emerged from American and French revolution. The second generation of human rights emerged in the 19th century related with political and economic struggles. The third

generation of human rights emerged in the twentieth century through the socio-economic turmoil of the two world wars which includes environmental, cultural and developmental rights.

The UN on various occasions arranged convention like CEDAW, (Convention for Elimination of All forms of Discrimination against Women, ESCAP (Economic and Social Commission for Asia Pacific) etc. from time to time. The most important was the Vienna declaration of 1993 which declared “*all human rights are universal, indivisible, interdependent and interrelated*”.⁶

The child right has been acknowledged in various declarations and conventions from time to time. The Geneva declaration of right of the child, 1924 was the first convention adopted by the League of Nation to consider the rights of children. The Universal Declaration of human rights, 1948 confers to all human beings without any discrimination on the basis of the age or sex. Article 24 specifies. “*Every child shall have without any discrimination the right to such measures of protection as are required by his status as a minor, on the part of his family, society and the state*”.⁷ An independent declaration of right of the child was passed by the UN in 1959 which declares- “*mankind owes to the child the best it has to give.*”⁸ which is regarded as landmark to strengthen justice, peace and freedom in the world through the protection of human rights of children.

The convention on rights of the child, 1989 defines a child as “*..... a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier*”.⁹

The Vienna declaration on human rights, 1993 is another development in the evolution of child right which insists that all states should combat exploitation and abuse of children, to take measure against female infanticide, harmful child labour, child prostitution, child pornography as well as other form of sexual abuses.

In spite of these efforts in the international sphere many countries in different states has taken several measure incorporating some provisions for the protection of child right. Article 39 (1) of the Indian constitution states “The state shall particular direct its policy forwards seeing that children we given opportunities and facilities to develop in a healthy

manner.”¹⁰ Article 23 of the Indian constitution prohibits traffic in human beings including children and Article 24 prohibits engagement of children below the age of fourteen in hazardous jobs. A national policy for children was also developed in 1974. Many schemes and planning is being implemented by Govt. but still children continued to remain by most vulnerable section of the society.

Poverty can be considered most prominent factor for which human rights are violated from time to time. Billions of human beings are still condemned to lifelong severe poverty for which these people are not in a position to access proper food, shelter, cloth education health etc. Poverty is the key problem and a major challenge for the overall human development which basically affect the children. No doubt, poverty affects all sections of the human society. But effect and impacts of poverty on children is different which spoil the future of the society.

The world is falling short in its promise and commitment to ensure that every child enjoys a safe and nurturing childhood. Over half of the children in the developing world live in poverty. One in six children is underweight or suffering from stunting, one in seven has no health care at all; one in five has no safe water and one in three has no toilet or sanitation facilities at home. Over 640 million children live in dwelling with mud floors or extreme overcrowding, and over 300 million children have no TV, radio, telephone or newspaper. Over 120 million children are shut out of primary schools, the majority of them girls. More than 30,000 Children die of preventable causes worldwide every day.¹¹ No other age group is more vulnerable to poverty than children.

UNICEF efforts such as Poverty reduction begins with children (2000), A world fit for children (2002), children poverty in the developing world (2003), and the state of the world’s children(2005), children under threat (2005)¹² were very signification which recognize that the importance of recognizing child poverty is different from adult poverty.

Children are to be started a good life. Child poverty completely hampers proper start of a good life of children. No doubt, poverty effects all groups. But, impact of poverty on children has much more importance. It is essential to recognize that children are not poor by themselves, since they are not

economically and legally empowered. They are in a very vulnerable stage. Young children are dependent on their parents or guardians for their needs. Children required the basis resources and services to develop mentally, physically and emotionally. They need educational facilities, vaccinations, and a supportive environment to fully develop into healthy adults. Because of their special developmental needs during this critical stage of life, children are particularly vulnerable to exploitation and abuse. Children living in poverty face deprivation of many of their rights: survival, health and nutrition, educational, participation and protection from harm, exploitation and discrimination.

There is no uniform approach for defining, identifying or measuring poverty. The debate over poverty is concerned with different potential causes of poverty and ways by which poverty can be measured and compared nationally and internationally. Generally, poverty is-

“The state of one who lacks a usual or socially acceptable amount of money or material possession.”¹³

Child poverty means children and young people growing up without access to different types of resources that are vital for their welling and for them to fulfill their potential. By resources we mean economic social cultural, physical, environment and political resources. The term poverty is normally used in terms of the starvation line with the consumption of less than 2,300 calories per person per day or per capita income as a proxy for identifying the poor and the level of poverty. Children are very much suffered not only after their birth but it is common to the countries like India that children are killed before their birth as feticide and another gravest one is female infanticide. Child labor poses another one threat to human rights in general and children rights in particular. These entire problems are only because of poverty. As mass human poverty is the greatest challenge to the global society, it affects the children very severely. Child poverty is a violation of children’s right and it also leads to adult poverty. In order to realize children’s rights and to tackle poverty, poverty reduction strategies cannot ignore the special needs of children. Poverty can have a scarring impact on the intellectual, physical and emotional development of children denying them of their basic human rights

such as access to adequate food, safe water and sanitation primary healthcare and basic education.

Today's children are the future of tomorrow's world. Uneducated, malnourished, poor children cannot represent a healthy future a nation. Child poverty can be considered as a severe disease for the mankind today. Elimination of poverty will reduce the misery and deprivation among the children which in turn protect their basic human rights. If children today live in poverty, the adult will also live in poverty. Therefore some steps like taking of multidimensional human rights based approach to address poverty, engagement of Civil society organizations like-NGOs, VOs etc.in reducing child poverty, involvement of teaching community as well as opinion leaders in recreating awareness in terms of poverty alleviation measures, spread of proper education in real sense etc. can be taken for alleviating child poverty so that their rights can be properly protected.

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Tax Evasion – Impact on a Developing Economy

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[Taxes are considered to be the largest source of revenue or money to the government. Tax evasion is a serious risk which prevents the economic development to a large extent because the majority of the welfare measures undertaken by the government are funded by the taxes collected. Tax evasion is a process in which individuals evade tax through false and illicit means. Some of the instances like understating profits, turnover, gains and overstating losses and expenses, non-payment of taxes are the conditions which result in evasion of tax. This leads to huge amount of revenue loss to the government which hampers economic development. Tax avoidance likewise prompts financial disparity where the rich wind up plainly wealthier and the poor end up noticeably poorer. This paper aims to underline the potential impact of tax evasion by the individuals on the Indian economy and provide suggestions to curb this menace and pave ways for accelerated economic development of the country.]

Tax evasion is a process in which the citizen does not file tax returns or pay taxes intentionally or omitted to do so, to avoid paying taxes to the government. It is considered to be an illegal act and results in penalty and proceedings against the individual. Individuals consider Tax Evasion and Tax Avoidance as the synonymous but in reality, they are not the same terms. Tax evasion is an intentional way to avoid taxes which involves methods of cheating or fraud like concealing actual taxable income, intentionally not disclosing of material facts or misstatement of your company's losses and profits. On the other hand, Tax avoidance does not incorporate fraudulent techniques, but do involve not paying the taxes to the government. Here, the citizen tries to ignore or not to pay taxes by

adopting methods like investing in tax free bonds, securities and like activities.

Tax Avoidance simply means taking benefit of the loopholes in the law. On the other hand, Tax Evasion incorporates intentional concealment of facts that are material in relation to the payment of the taxes. In Tax avoidance proper planning is arranged prior to the occurrence of tax liability. Tax Evasion is a crime. However, tax avoidance is perfectly legal but still it results in loss of tax revenues to the government. Since taxes are considered to be the largest source of revenue or money to the government, tax evasion becomes serious risk, which prevents accelerated economic development to a large extent because the majority of the welfare measures undertaken by the government are funded by the taxes collected.

Tax evasion is a process in which individuals evade tax through false and illicit means. Some of the instances

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like understating profits, turnover, gains and overstating losses and expenses, non-payment of taxes are the conditions which result in evasion of tax. This kind of monetary situation encourages tax evaders to hoard black money in large volumes. Tax avoidance likewise prompts financial disparity where the rich wind up plainly wealthier and the poor end up noticeably poorer.

Characteristics of Tax Evasion

Taxpayer's Intentional Behaviour: The behaviour of a taxpayer is deliberate and involves bad faith not to pay the taxes, this will lead him to follow fraudulent means like not to show the entire annual income.

Tax Evasion as "Stealing": Tax evasion is basically dishonest and illegal but it does not involve the taking of something that has already become the property of the state, in the sense, tax evasion is more like a breach of contract that is like theft.

"Free-Choice" Knowledge: Though the taxpayer knows that, tax evasion is certainly unlawful and that act is a crime he still applies it, so the taxpayer practices a free choice of knowledge in the tax evasion.

Breach of Moral Obligation: Taxes here have got legal status because it is made by a law, so the non-payment of tax is disobedience and breach of the law.

Fraudulent Practices: Tax evasion tax takes place when the people report tax dishonestly that includes declaring fewer gains, profits, or income than what has been actually earned and they even go for overstating deductions.

Methods of Tax Evasion

Offshore Account – Routing Strategy: The most well-known path of Tax Evasion is the Hawala route. It's essentially a procedure in which mediators ("Hawaladars" temporary individuals) are involved throughout the whole process. They will take your money and exchange it to your preferred outside area for some charge. They have an extremely solid system in different nations. For example, A man has INR100 crores as black money in India which he needs to exchange to B individual in Switzerland. He approaches a hawala contractual worker C in India and gives him cash and all the details of individual B in Switzerland. Presently C will call his partner in Switzerland and instruct him to give INR90 crores in likeness Swiss money to B (with INR10 crores being his commission). From their B can store it any of the supposed Swiss banks (UBS, Credit Suisse, and so on).

Other Techniques to Conceal Black Money: Participatory Note ("PNote") is a financial instrument through which individual foreign investors or hedge funds who do not want to disclose their identity can invest in Indian markets, otherwise registration with SEBI is a must to get an exposure into Indian equities. Registered Foreign Institutional investors, foreign banks and brokerages based in India issue Pnotes to foreign

investors and invest in Indian stocks on their behalf. Any dividends or capital gains collected from the underlying securities go back to the investors. While a normal resident investor has to fill up several KYC (know your client) forms, evidence PAN record including address proof and source of funds, a P-Note investor can invest anonymously. This makes it a 'legal' way to route unaccounted wealth in Indian equities, thus feeding the black money monster.

Corporate Tax Evasion: In the past, big Corporations evade taxes generally by non-recording of receipts and claiming over stated deductions. They usually adopt practices like over depreciation of assets, advertising expenses, bad debts, claiming an exemption for the amount spent on scientific research, activities issue of salaries and wages in the names of their family members, commission paid to the employee and excess bonus fees. It is now widely accepted that corporate tax avoidance is commonplace, whilst some experts disagree over the precise amount of tax that corporations successfully avoid. The OECD estimates that governments worldwide are missing out on anything between 4 and 10 percent of global corporate income tax revenue every year, or US\$100–\$240 billion. This is equivalent to a loss of 12 percent global corporate tax revenues.

Penalties for Tax Evasion in India (Laws and Regulations)

Tax evasion is considered as a criminal offence in India. In Chapter XXII of the Income-tax Act, 1961, the tax evasion can attract huge penalties in addition to evaded tax or in some cases you have to face imprisonment. Some of the instances, where non-compliance with Income Tax rules can result in a huge penalty or even an imprisonment of a maximum term of 7 years.

Neglect to Pay Tax - Self-Assessment: As indicated by section 140 A (1) if the citizen neglects to pay either entirely or incompletely self-assessment tax then the citizen will be dealt with as a default individual. In case that the assessee is announced as a default individual then according to given section 221(1) a punishment sum will be enforced by the surveying officer.

Demand Notice – Tax Payment Failure: If a demand notice is sent to the tax payer asking for payment of tax, then the tax payer has to pay that amount within 30 days to the department and the person mentioned in the notice. Failure to make the payment will incur further penal provisions as well as the taxpayer will be treated as a default assesses for defaulting in the payment of tax.

Income Concealment: There are numerous cases wherein the taxpayer has tried to conceal the original earnings or income. The penalty for concealment of income will be 100% to 300% of the tax evaded as per section 271(C). In case tax authorities feel the necessity to raid a premise to discover the undisclosed income of the tax

payer in such case the penalty levied will be under section 271 AAB.

Non-Filing of IT Return: If the return of income is not furnished as required under section 139, sub section (1) then the assessing officer can penalize the tax payer with a penalty of INR5000.

Non-Auditing of Accounts: If the taxpayer fails to get the account audited or furnish a report of the audit required under section 44AB then the penalty incurred will be the one and a half percent of total sales, turnover of the gross receipts or INR150k.

Non-Complying with Tax Authority Notice: If the tax payer fails to comply with the notice issued under section 142(1) or 143(2) then the assessing officer can issue a notice to the tax payer asking him to file the return of income or asking the tax payer to furnish in writing all the details of assets and liabilities.

Failure to Comply with Tax Deductible at Source (“TDS”) Regulations: Every person who deducts tax at source or collects tax at source is also required to collect the tax deduction account number or the tax collection account number (TAN). The failure to obtain this tax deduction or collection number calls for a penalty of INR10k.

Failure to Pay Dividend Distribution Tax: As per section 115-O, if a company fails to pay dividend distribution tax on the dividends it has shared then the penalty incurred would be the amount equal to the tax that was not deducted or paid.

Failure to Furnish Accurate Information: If a tax payer does not furnish accurate information or finds out about the inaccuracy of the furnished details after submission but does not get it corrected within ten days of submission or knows about the inaccuracy during submission but does not inform the income tax authority then the penalty could be a payment of INR50k.

Tax Regime - Comparative Study on Non-Compliance

United States of America: According to the Internal Revenue Service (“IRS”) manual, it is neither criminal nor considered to be a fraud to avoid or minimize personal income tax, provided it is through legitimate means. So, tax avoidance is acceptable in USA, but tax evasion is not. In fact, Tax evasion is a felony criminal offense and will be prosecuted in the federal court. A person charged for the wilful evasion of taxes could end up in prison for a maximum of 5 years or a fine of up to \$250k (\$500k for corporations), or both. However, an individual charged for not maintaining records or file a tax return within then notified period, could end up in prison for a year, including a fine of up to \$100k.

United Kingdom: As per the Her Majesty’s Revenue and Customs (“HMRC”), personal tax penalty liability will fall under four categories: (1) Mistake /

Misinterpretation (2) Failure to take reasonable care (3) Wilful Understatement (4) Not Declaring the Source of Income. Failure to take reasonable care is usually considered as moderate offence and would result in 30% penalty on top of the actual tax due. Meanwhile, deliberate understatement is classified as tax fraud and attracts 70% tax evasion penalty. Finally, not declaring income is again classified as serious tax offence and a penalty of 200% levied on top of the tax amount due. The Criminal Finances Act (“CFA”) covers corporate criminal offences of failure to prevent criminal facilitation of tax evasion. This new legislation broadly creates two new offences. The first offence relates to the UK tax evasion and the other being evasion of foreign tax.

Singapore: Tax Evasion is unacceptable in Singapore and attracts severe punishment. Inland Revenue Authority of Singapore (“IRAS”) prosecutes taxpayers in court for filing an incorrect tax return negligently or carelessly. Section 96 of the Singapore Income Tax Act penalizes tax evader 300% of the tax undercharged, and/or S\$10k fine and/or 3 years imprisonment, if convicted. Also, section 96A of the Act covers the falsification of documents, which is a serious offence, it attracts 400% of the tax undercharged with a fine of up to S\$50k and/or imprisonment of up to 5 years, if convicted.

Australia: The taxation office in Australia adopts a multi-agency approach to audits, investigations and prosecutions to address the threat of tax crime to Australia’s financial and regulatory systems. They closely work with other governmental agencies, the law enforcement, industry and overseas counterparts to share data, intelligence in the fight against tax crime. Some organisations, such as banks, employers, health insurers and other government agencies, have a legal obligation to report suspicious activity information to them so that it can be used for taxation purposes.

Conclusion

According to Nobel laureate, Gary Becker, who conceptualized “Economics of Crime” and subsequently, the economics model of tax evasion which relied on Becker’s work and theorized by Allingham and Sandmo, the level of evasion of income tax depends on the probability of its detection and the level of punishment provided by law. Whilst, income tax evasion appears to be positively influenced by tax-slabbing, unemployment and distrust with the local government, it is however widely believed that stringent tax reforms have reduced tax evasion in developed countries such as USA and UK. The most difficult undertaking before a legislature is to outline a proper organization and appraisal framework with the goal that each individual pays the taxes due from him at the appropriate time and reports the correct income to the assessment specialists.

The law accommodates the due date of filling tax returns, the mode of payment, the gathering of assessment, the

data required to be given by the citizen to the expense experts, examination of the data put together by the citizen, and examination of the issues of the citizen. While figuring these arrangements, the administration must guarantee that the expense framework is value based, i.e., it doesn't put undue weight on the citizen and in the meantime, helps the income tax officer in gathering legitimate income tax from the citizens. These arrangements are changed every now and then, in light of past encounters, regulatory challenges and also at the expense of the citizens.

So, there is a need to adopt a correct approach and framework so that the citizens of the country are encouraged in the payment of taxes. Income tax specialist officer should be updated with the latest technology, so the erring individuals should be caught before they get to indulge in fraudulent methods for the tax evasion. Here are some of the suggestions which can be adopted by the government so that the paying of taxes can be encouraged among the citizens and evasion of taxes can be discouraged.

Reduction in Tax Rates: The pervasiveness of high expense rates of taxes is the first and foremost explanation behind tax avoidance, since this is the thing that makes the avoidance so beneficial and alluring regardless of the orderly dangers. In order to raise a public conscience, rates of taxes can be reduced so that the people are more often indulge in paying the taxes.

Modification in Penal Provisions: A Penalty is fruitful and serves its meaning only when it is within the permissible limits. Once it begins to cross that threshold, it is more likely to increase the rigidity of the taxpayer's recalcitrance than to reform him. A penalty based on income instead of tax hits the smaller taxpayer more harshly. The quantum of penalty imposable for concealment of income should be with reference to the tax sought to be evaded, instead of the income concealed.

Vigorous Prosecution Policy: In order to discourage evading of taxes the government should completely modify its prosecution policy in order to maintain fear in the minds of the taxpayers. Moreover, where there is a reasonable chance of securing a conviction, the tax dodger should invariably be prosecuted.

Investment in Technology: To adapt with the expanding advancement of the procedures of tax avoidance, there is a requirement for re-introduction in the office's way to deal with its techniques for insight in the investigation.

Audit and Record Retention: A statutory arrangement might be made requiring maintenance of records by all people in calling, and by agents where the income from the business is in abundance of an exempted point of confinement or turnover or gross receipts are in the overabundance of INR5 Million in any of immediately preceding three years.

Co-ordination Effort: The penal provisions under which the arrangement of perpetual record numbers is presented ought to likewise incorporate that citizen should cite their permanent account number in applications for mail exchanges, transmitted exchanges, bank draft and so forth., if the sum engaged with such exchanges surpasses INR 20k.

De-Coding Corporate Tax Avoidance: With rapid developments in the world today, the tax avoidance is a tactic that has always been accepted as legal. Tax havens are in part an interesting reflection of this rapidly changing world.

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Swami Vivekananda: The Making of a Visionary

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[The present paper imbues the life ideals of Swami Vivekananda in the spirit of the 75 years of independence that India looks forward to celebrating. The famous Chicago address of the Swami can be treated as a literary prism to see the evolution of the spiritual thought in colonial India. The paper herein, looks at his formative years and the major influences on his personality. The present paper focuses special emphasis on the rich literary and intellectual ethos that propelled the spirit of enquiry in Swami Vivekananda. It is to be argued that this should precisely be the aim of the educational system in independent India for its youth who are in their early years of learning.]

Year 2022 is going to be special for India for several reasons. One of the intriguing aspects about it is that the year would mark not only 75 years of India's independence, but also 120 years since Swami Vivekananda observed his "final illumination". This is not to coax the scholars to find the possible links, but to explore the established connections. The former marks the freedom from political subjugations, and the latter marks the watershed moment in the intellectual realm of modern Indian history. There could not be a better opportunity to revisit the vision, the work, the ideas, and the greatness of a personality which the life of Swami Vivekananda embodied.

The world has known him as a giant intellect, a patriotic Hindu, a proficient scholar and orator, and a powerful leader of Vedanta. But for a literati, or more prominently, a scholar of literature, there is a lot more to the life and times of Swami Vivekananda than these roles that he is revered for. The rich cultural and political landscape of Bengal at the time of his rise, his improvisations with culture and spiritual realm, and most importantly, his addresses to peoples across the world could be a fine lens to revisit his contribution in the making of modern Indian thought.

Bengal in the nineteenth century saw a wide range of religious and social reforms. They have been categorised as transitional and acculturative movements. The transitional movements have largely been untouched by the colonial milieu, and sought to reform within their own sects. On contrary, the acculturative movements were influenced by the colonial agencies, and the modern ideas influenced these movements to a great extent. As a result, there were umpteen movements that were emerging in the nineteenth century Bengal.

To categorise further, the two main channels in these religious developments were, one rural and Islamic, and the other, Hindu and urban. Majority of the Bengali

Muslims looked up to the transitional movements like the Fara'izis and the allied reforms, while the Hindus created groups that were oriented around the upper caste, urban spaces and educated masses for support and leadership. From Raja Ram Mohan Roy to Keshab Chandra Sen, Brahmo Samaj to Prarthana Samaj, the new Hindu elite and the institutions were constantly trying to bring a sync between the "indigenous Hindu" and the "intrusive Western".¹ It was against this backdrop that the world saw the rise of Narendranath Datta, popularly known as Swami Vivekananda who took the Indic thought to West.

Vivekananda belonged to a Kayastha family of Duttas who were the owner of large estates with a comfortable financial base.² Durga Charan Dutta, the paternal grandfather of Swami Vivekananda was a master of the law, with a strong cultural core by virtue of his scholarship in both Sanskrit and Persian. He often consorted with religious persons who would share their vision and perspective with young Durga Charan Dutta. The father of Swami Vivekananda, Vishwanatha Dutta was therefore exposed to a rich spiritual culture which was also cultivated by his mother as they would make trips to Benaras. Vishwanath grew up to his father's estates, and he inherited the legal profession of the family and it was his hard work and dedication that took fortunes of the family even further and made the Duttas famous as "lordly".³

He also engaged in intellectual pursuits by ruminating about the spiritual strength and he believed that it was only in the form of experiences that the soul grows and develops, and not in other forms. He also believed that spiritual liberation could be attained only when the material desires are fulfilled.⁴

It was in this affluent household where Narendra who later came to be known as the Swami Vivekananda was born on January 12, 1863. As an inquisitive child, young Narendra did not take the material pleasures for granted, and he questioned them from time to time. Once he went

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up to his father Vishwanath and asked him what he did for Narendra. Father gave an impromptu response and asked Narendra to go and look at himself in the mirror. Narendra understood what father meant as the image of his father as “the bull among the herd” was ingrained in the tender mind of the child.⁵

Narendra’s mother made consistent efforts to cultivate a spiritual insight in his curious mind. He was spiritual, but not a docile child as one might want to believe. He would be taken care of by the nurses kept in his attendance, and he would become almost irresistible the moment a sadhu knocked the door of the house.⁶ This secured environment as the first impression on his worldview placed him at a better position. He credited the clarity of mind to his mother who taught him some of his first lessons in English, narrated the tales from the Indian epics, and imparted some of the first lessons in education.⁷

The cultural setting of Narendra was such that since his childhood, he was exposed to strong Brahmanical imageries like those of Rama and Sita. The exposure to such imageries and characters made him familiar with the Hindu ethics. But in the biographical memory of his disciples, it is further argued that it was through these imageries that Narendra Dutta who went on to become a prominent personality in the Indian cultural thought, tried to understand the larger concept of God.⁸ This is well reflected in his Chicago address where he spoke about tolerance and Universal acceptance of Hinduism.⁹

One of the aspects of Narendra’s growing years was meditation, as he would sit in meditation even in childhood. He often used to meditate upon mundane aspects of life which also gave him the stability of mind to ruminate over subjects at greater depth. He observed the salient features of the societies in India, one of which was caste.¹⁰ Caste always appeared to be an arcane subject to him. The seeds of both spirituality and rationality were ingrained in him, as he advocated reason. He did not believe in something merely because it was told to him, or written somewhere.¹¹ We learn how he did not buy the arguments which trick children into believing in the stories of ghost because he preferred reason. Narendra’s childhood laid a fertile ground for the ideas that he stood for later.

For his higher studies, Narendra first joined the Presidency College, and later switched over to the General Assembly’s Institution. The curriculum of Narendra included studies of astronomy, general studies in history, English literature, and Western philosophy. It was a deliberate and an obvious choice for him and the creative mind believed that these subjects provided a conducive environment for the development of the

faculties of senses. Narendra’s father helped him choose such a combination of subjects.¹² Narendra was popular in his school and college and had brief encounters with prominent personalities of the time. Once he spoke at his institution in the presence of Surendranath Bannerjee and he impressed the latter to a great extent.¹³

Narendra in his youth invested in arts like music, so much that he even wrote a preface on the science and philosophy of Indian music to a book consisting of Bengali compositions. Later he began to compose songs by himself that became widely popular in the social and religious circles.¹⁴ These collegiate years have been significantly important in the life of Narendra as it was only in these years that he was witnessing the reformations in Bengal, and he was introduced to Ramakrishna.

In 1884, Narendra met a tragic scene in his life, his father had passed away due to cardiac issues. The impact on Narendra was profound as he was the eldest son and he had to perform the rituals, this made him observe the ‘death’ at close quarters. This phase in Narendra’s life became a crucial point also because Narendra was beginning to see hardships now. The father left the family with little money, and the family was facing the risk of being pushed into abject poverty. His family depended on him now at both financial and emotional levels. The situation was so peculiar in nature that even the food became a luxury, let alone regular garments.¹⁵

And then to make the matters even worse, a family dispute was taken in the courts. For Narendra, none other than Womesh Chandra Bannerjee fought the case out of love and regard for him, and Narendra won the case. Though Narendra won the case which could otherwise cost the house that he lived in, but the phase of hardships had not passed. It was during this time that his affinities grew stronger for his spiritual guru Ramakrishna and Narendra went to him to seek help.

The spiritual journey of Vivekananda did not embark only upon meeting Ramakrishna, it was a gradual process which began from his childhood and became more pronounced in his youth. The book of Gita was one of the literary aspects of Hinduism that had great impact on Narendra as he would ruminate for days over the verses of Gita. The verses of the Gita spoke to Narendra on a spiritual and intellectual level, especially Gita’s philosophy on karma. It can also be argued that Gita was the cord which kept Narendra associated with Hinduism on a deeper level, especially when Bengal echoed reformation.¹⁶

Vivekananda’s life was presented with paradoxes that ranged from luxuries to austerity. He would constantly wonder about the life of renunciation.¹⁷ The thoughts of

renunciation were preceded with propositions from mother for marriage. But for Narendra, the vision of life laid somewhere else and he saw marriage only as a means to bondage and he now yearned for spiritual freedom.¹⁸ Vivekananda adopted an ascetic way of life before even plunging into the mundane aspects of life, he did it more so to understand the ethos of an ascetic life. For Narendra, the true aim of the living was to seek its meaning and to undo the obscurantism that had eclipsed the rationality.

In this journey, it is important to realise the way in which Narendra perceived the idea of God. He knew that he could not see God, but he tried to observe the presence of God by closely observing the concepts like creation and destruction. One of the intriguing ideas that he expressed about God was that God was not given, but to be discovered. It was this process of discovery that required a person improvise on life and lead a better sense of it. He also believed in the notion of soul. He acknowledged that the soul had its own desires, but it is to us who could cultivate the subject of its desires. He believed that the soul should desire the eternal realities with same persistence with which it pursues the pleasures of the senses.¹⁹ For Narendra the notions of God and soul were not very distant from the contents of the infinite Consciousness.

Even at the Parliament of Religions, 1893, he voiced similar views on God and soul, and these views were influenced by Gita.²⁰ For Swami Vivekananda, it was important to sense the existence of the higher power to be able to believe in it. This is where the act of meditation became important to enable the practitioner see the truth. The longing to see God was given the right direction by Ramakrishna who became his teacher and guide by becoming a major figure in his journey to monkhood.

The formative years of the Swami Vivekananda are full of lessons for a nation that seeks to utilise the potential of its youth to the highest levels. His addresses at the World's Parliament of Religions and at other places can be devised to trace the history of evolution of Indian spiritual thought as these addresses can be used as crucial literary sources. One of the defining features of Swami Vivekananda's life is the influence of literature on his life. In his college days he was engaged in a wide range of literary writings spanning from philosophy to literature. This could be a cue for the educational vision for India while celebrating 75 years of independence both to vitalise the significance of literature and to inculcate rich vision amongst the youth.

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‘Dalitism’ in Dalit Literature

Palash Biswas*

[In the history of modern literature, Dalit literature is a literature that transcends the boundaries of region and language and gives a sense of national sensibility and collectivity. After Bhakti period, it is a phenomenon of modern times that has transformed and transformed the meaning and norms of literature. It is in this context that it is a national literary movement running parallel to social and political movements. The renaissance or renaissance of modernism is done in literature and its national form could not be made. The renaissance of each region and language was different. Maharashtra, Bengal and Hindi did not have the same status. In fact, what was the nature of the renaissance that is talked about in Hindi? How meaningful and relevant could it become? This should be the subject of research, while the anguish and consciousness expressed in Dalit literature has broken the walls of language and territory. Its sympathy has become a national sentiment. Especially for Hindi, it is even more proud that Dalit literature movement is enriching and broadening the national language Hindi. This paper is going to discuss Dalitism in Dalit literature.]

Dalit compositions being created in the largest part of literature are nationalizing the language. The compositions of the non-Hindi region are indiscriminately translated into Hindi and are creating new ways of language and society. In the propaganda of the national language Hindi, a lot of power-establishments, institutions and departments could not do the work for so long, the work is being done by the Dalit literature movement, yet why Dalit literature is insignificant, artless and irrelevant to all the critics of Hindi seems like while the changing socio-religious-literary concepts are breaking the image and giving a new alternative to equality. Dalit literature is seeding the culture of independency by breaking the caste-system.

There is a need to understand Dalit writing based on the ideology of Dr. Ambedkar. Dalit writers can be understood only by being free from diplomacy to accept the criterion of Dalit writers going out of ideology or going through a situation of disorientation. Poetry-compilation, story-compilation, novels and plays are being published in plenty, but the Hindu writings still keep Dalit writings in the debate of autobiography. Dalit writing is marching ahead with an agonizing stance against uneven Hindu culture and tradition developed with wisdom, while the art of western literature rather than the so-called mainstream literature and intellectuals is committed to changing India’s culture of domination and hierarchy.

The Varnashrama system of Hinduism rests on rebirth and karmaphal. According to this people are born in the higher or lower castes on the basis of the work done in birth, that is, the caste is the charisma of God himself. It has been made necessary for Dalits to serve in a senseless way - this is believed to be the path to their liberation which is still synonymous with slavery in the

subconscious. Dalit literature exposes the thinking of this mental slavery. The discriminatory cruel system of Indian social system took the form of Brahminism by wearing religious change and wearing a veil of decorum; which legitimized the religious ritual, superstition and the spirit of birth high. Even today, in spite of all the rules, laws, these inhuman evils in the traditional form exist in our society with terribleness. The suffering society stands in resistance to this inhuman and unscientific system at the literary, social and political level, whose form is reflected in the All India Dalit writing and movement.

There is a long historical tradition of resistance against the varna-system, caste-system, untouchability, exploitation, oppression and oppression prevalent in Indian society. Gautama Buddha (B.C. 563-483) challenged the Hindu social system against injustice and domination that existed throughout the Buddhist period. Folk-material philosophies and other Shramana traditions such as Charvak, Lokayat and Aajeevak have been taking new forms as they have gone through the pause and stop as a result of their pressures of time and time environment. These populist traditions kept the culture of resistance active.

In literature, the saints of Siddhas, Naths and saints kept the culture of resistance alive, which, through a variety of dimensions, creates a strong movement against the varna-system and a sense of serious thinking even if it does not have the option of social change. The well-organized and well thought out social, cultural and political movement launched by Jyotiba Phule in the second half of the 19th century and Dr. Ambedkar in the first half of the 20th century formed the ideological basis of Dalit discourse and literature movement that has presented the alternative to social change today.

Most of the beliefs of Hindu society are seen standing in opposition to Dalitism. In Indian society, there are many proverbs, idioms and proverbs that create a sense of disgust and disrespect towards Dalits. One will often

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hear this when talking with the people - "Have I got the fodder - I have got it." There is a saying that "Kodo is not a food grain, not a Dom Chamar". Those looking at folk culture should introspect in this context. Dr. Tulsi Ram writes that while highlighting the subtleties and narrow mind set towards the folk arts, "Sahitya Kola" (folk literature and folk art) is often ridiculed by associating them with certain castes in this varna-ridden society.

There has been a continuous effort to keep them away from the field of art or literature. For example, some folk dances of Uttar Pradesh are considered not only neglected, but also cultured, by saying 'Chamarauva' from Chamar, 'Kaharwa' from Kahar, 'Dhobhiuva' from Dhobi, while all these traditions of Bharathamani are considered as associated with the tradition of Natyashastra. The expression of disrespect, disdain and hatred towards Dalits in these beliefs is also reflected in the naming of Dalits.

The result of the inhumanity of the Hindu system is so terrible that even today Indian society is divided among thousands of castes. The villages divided into sections give a sense of different nation. Caste discrimination has taken root in this scientific era even today. Dalit literature is determined to uproot this root. In the words of Om Prakash Valmiki: "Partition in Indian society on the basis of varna system is the result of caste discrimination which is based on inequality, domination and exploitation. The advocates of the varna-system are not willing to believe that this system which stops development restricts the path of progress and binds the society into the narrow" (Valmiki: 50)

Dr. Ambedkar considered the village an enemy of the concept of the Indian Republic. According to him, the Brahminical and capitalist system of Hindus originates in the Indian village itself. Dr. Ambedkar says that Indian villages are factories of Hindu system they can be seen in the interviewed stages of Brahminism, feudalism and capitalism. There is no place for freedom, equality and goodwill in them. According to the National Crime Records Bureau 2011 of the Ministry of Home Affairs, Government of India in which 27 caste atrocities each day, 13 Dalitans killed each week, 5 Dalit houses burnt each week, 6 Dalitans kidnapped each week, 5 each day Dalit women are raped, beaten by 11 Dalits every day and tortured with Dalitans every 18th minute. Nevertheless, the admirers, critics and thinkers of literature are silent.

As a result, Ambedkarite ideology breaks this silence and paves the way for the Dalit literature movement. The echo of Dalit literature can also be heard in international forums. Dalit literature is taught at the University of Toronto, Canada. Buddhist thinkers and consultants of India need to be brainstormed that what is the image of Indian civilization and culture on the international stage that is a continuous series of torture, oppression and

exploitation that has been going on for thousands of years? Wherever the cruelties and squabbles of varna, caste, religion and domination are rooted between different languages - dialects and cultures. In what democratic era are we breathing in the 21st century, where the silence of insensitivity has fallen?

The Dalit literature movement dissolves this silence and is writing with ideological commitment against those brutalities, rebellions and irony. Those who have suffered from humiliation, disrespect, hatred, violence, torture and oppression from members, are writing non-violently for self-respect, dignity, rights, participation and equality, writing to connect a scattered and broken society. There is a need to listen to their voices with familiarity and to play a supporting role for social change, so that unity and integrity can remain intact. In the era of 21st century scientific and technological revolution, India has still not become an egalitarian society. Inhuman and insensitive acts continue unabated.

In India, the practice of manual scavenging remains a constraint. Government and non-government figures are telling stories of hatred, violence and inequality. The intolerance and insensitivity of Indian society is a hindrance in the progress of the nation. If India has to stand in the queue of developed countries of the world, first of all, it will have to commit to an egalitarian system by eradicating socio-economic inequality. The Dalit literature movement is preparing the ground for an equitable system based on Dr. Ambedkar's ideology. The writings of Dalitism being written in all the genres of literature proclaim Dalit consciousness. In this sense, Dalit writing is a movement. It would be unjust and inconsistent to examine and understand it on the basis of traditional norms. Due to not being able to understand the foundation of Dalit literature, ideological background and the creation of Dalit consciousness, the scholars start seeing contradictions in Dalit literature. Today, there is a need to understand, understand and listen to the complexities of Indian society and the ideology of Dalit literature with deep self-realization. Dalit literature has brought a dream, a vision and an alternative. He has his own history. He wants to transform his system of hatred and hatred into equanimity and compassion.

The concept that Dr. Ambedkar has given in the context of determining caste in the social system is based on deep thinking and contemplation. His vision is in keeping with the aspirations of an egalitarian system against the Hindu system and is embedded in a wide range of contexts. He believed that the caste-system was a hindrance in the development of the whole of India. Its elimination is beneficial for all. His entire thought and movement were for the overall man and society with which the Dalit literature movement is deeply involved. Keeping these concerns in mind, the prevalence of the word 'Dalit' should be understood.

It should also be noted that during the Dalit Panther movement the prevalence of this word was up to women, tribal, backward and other neglected-deprived. Gradually, this term changed its meaning in literature, society and politics. In this light, the word Dalit should be understood. No definition is permanent. The meaning of time, time and environment varies, but the term Dalit should be interpreted keeping in mind the concerns and historical context of philosophy. Different interpretations of the term Dalit are seen coming from Marathi to Hindi, which is necessary for the reasoning and ideological analysis.

The prevalence of Dalit should also be understood in political sense. Mohandas Naimisharai believes:

The word Dalit seems to be a synonym for the term Marx Pranant Savarahara. But there is enough distinction between these two words. The prevalence of Dalit is high, so the proletariat is limited. If there is an implication of social, religious, economic, political exploitation within the Dalit, then the caste is limited to economic exploitation only. Each Dalit person can come under the proletariat, but cannot be obliged to call each proletariat as a Dalit. It means that the class of the proletariat falls prey to economic inequality, whereas the Dalit would be particularly victim of social inequality. (Rama 59)

Dalit literature

Dalit creators do not find Dalit's pangs, his sorrows, his dreams and his consciousness in traditional language literature. The identities that have been deprived of 'mainstream' have put literature in the dock. These identities, seeking their sorrows, their existence and experiences in literature, are now oriented towards independent and autonomous creative development. Their sensations are provoking a truth of the society, which was not only made the subject of literature and sentencing and if it becomes a subject then it is sympathetic. 'What is the role of society in the creation of creative literature and how the roots of creation are in the society', such sociological deliberations can be explored from the search for socialism or the relationship of literature with society.

Attempt to understand the status of identities that have been side lined by society and literature from the statements of journalist Raj kishore - "The truth is that the bourgeoisie has created modern civilization, the proletariat has certainly been behind it." But he has not used this labour on his own will. He has been the horse of history's chariot - who has been in the hands of someone else. In this sense, modern literature writing is the writing of the upper class. He has developed the craft of writing and is using it:

Dalits find it difficult to get into it, because they are not equipped with the tools that the traditional tradition of literature has developed into several thousand classes. It may take some time for the Dalit to make this craft autonomous. (Kishore)

The use of the word bourgeoisie and savarahara by Rajkishore does not go back to modern times, if the words Savarna and Avarna were used here, it would probably have been more

meaningful. However, what he has said about the autonomy and craft of his writings in the context of Dalitam - is absolutely correct. The Savarna-Avarna and the bourgeoisie-proletariat have their own history. The question is that the identity which is being talked about through literature is basically hidden in the factors of varna system.

The Dalit litterateur, in his creative commitment to social work, establishes human concerns, sensibilities and feelings of freedom, brotherhood in the creativity of literature. In his eyes, every person and his suffering are important. It is the main purpose of Dalit literature to establish a positive identity towards it, whether it is a Dalit or a woman. Dalit thinking has expanded the spirit of literature by giving a new dimension. Traditional and established literature is compelled to introspect and re-analyse. False and irrational beliefs are ruthlessly opposed. Dalit litterateurs have started the struggle for revaluation, which has broken inertia, with a critical view, not remaining loyal to their former writers. Literature has moved towards modernism and contemporarism.

Conclusion

In the thousands of years of historical scenario, the social oppression that Dalits have endured, the inequities have suffered, the deep lines drawn by discrimination and exploitation on its mind, in view of the inequalities and inconsistencies which have arisen from such varna system, only in view of the Dalit literature. By analysing, one can move towards the study of aesthetics and literary evaluation. Literary creation is not only a reflection of the reality of Dalit life but also a means of identifying it. This attitude towards literature and art is also a proper assessment of the importance of literature in the social system. The realistic depiction of Dalit life in Dalit literature is not merely an imitation of reality, but a real regeneration of ordinary characters in ordinary situations. Om Prakash Valmiki warns.

Prior to the evaluation of Dalit literature, the traditional reviewers were given to the Indian social system, varna-system, caste-based, caste-struggle, inequalities, discrimination, feudal thinking, Brahminical outlook, contradictions, economic, social Indian states. Will have to analyse cultural backgrounds; Understanding Indian politics, a sociological study of literature has to be done. Only then it will be possible to get an accurate and accurate assessment of Dalit literature. (Balmikli 14)

Finally, it can be said that Dalit literature is transformative literature, which is the dignified personality of each person and is committed to equality and fraternity in the society.

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MGNREGA Workers and their Reticence in Namkum, Jharkhand

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[This paper entitled, "MGNREGA workers and their Reticence: An Account from Namkum Jharkhand," is entirely based on fieldwork surveys, interactions with the workers, and observations collected from the worksites and fields. A primary account of any public policy-based welfare program (here MGNREGA) and its implementation mechanism, practices, and patterns become very important for understanding the program's actual administration and practical implications. With the government doing budget cuts and expressing its intentions of not continuing the scheme, irresponsible handling of schemes and inadequate attention and intervention in the administration of the MGNREGS at the grassroots (village level), the workers under the MGNREGS seem to have lost the drive to seek work under the MGNREGA and participate in it. Ironically, the MGNREGA, innovatively promulgated for the workers, claiming to take into account their needs and requirements, the workers claim to have no say or voice in its implementation. What is most striking and saddening is their silence on the sabotaging and denial of their rights and entitlements under the MGNREGA, which is meant to be "their scheme." To understand this phenomenon and make the MGNREGA a workers Act, one needs to understand the worker's point of view. Thus, the paper has been written, keeping in mind the objective of providing an insight to the readers about workers' perspective towards the MAHATMA GANDHI NATIONAL RURAL EMPLOYMENT GUARANTEE ACT, i.e., MGNREGA.]

The present paper is an effort to explain the observable reticence in MGNREGA¹ workers with the help of observations and inferences from a field study conducted in the Namkum Block of Ranchi district in Jharkhand.

The preliminary field study was conducted in November 2018. It started with visits to the concerned block offices and meeting with the officials involved in the administration of the Act and implementation of the schemes. It came into notice that the MGNREGA workers and the officials are on strike demanding better work conditions and hike in the minimum wages. The minimum wage in Jharkhand at that time (2018) was Rs.168, and it had continued to be this low for over 5-6 years, three years before the government raised the wage from Rs.167 to Rs.168 after a long period of protest and demand (as informed by the workers).

Apart from the previously taken up work, not much work was happening under the scheme in that period. The workers were being called out and persuaded to continue working for the completion of previously taken up work.

Namkum has a total area of 415.61 sq. km, where urban area is 13.75 sq. km and rural is 401.86² sq. km. It has Households of 28756 of the total population where the number of rural households is 23299, and the urban household is 5457, and the important crops are paddy and wheat. The area primarily has small farmers engaging in subsistence agriculture and daily wage seekers. While understanding the employment or livelihood pattern of the workers, it was observed that they mostly engaged in daily wage works or work on either their agricultural fields or fields of others. When confronted about participation in MGNREGA, they expressed their

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disappointment about meager payment in the MGNREGS³.

They argued that the wage paid to them under the MGNREGS was so low that they could hardly manage their daily affairs. The payment of wages also took a lot of time, which made working under the MGNREGS futile as they didn't have anything in their hand for their daily household needs by the end of the day because most of the times, they could not receive wages at the end of the day. They indicated that by going to the cities, they get at least double the amount of the wage provided under MGNREGA on the same day by the end of the day so that they can carry out their living in a sufficient manner.

I enquired whether they had an understanding of the process of creation of man-days and the payment after that and also about awareness of unemployment allowance or compensation in the case where the payment was not made under 15 days of completion of work, to which they seemed to be well informed. They said that there is no limit for them to wait for the wages, and there haven't been many times when the wages were paid on time. The issue they stressed most about was the inadequate wages which made working under MGNREGA futile. Therefore, underpayment and untimely payment restricted the workers from working under the Act.

Thus, the status of MGNREGA observed was:

- Good level of awareness among the workers about the Act and the underlying schemes as in clarity in processes of availing jobs and planning of works to be undertaken in the villages
- Fewer works were being taken up due to the non-timely payment and lesser wages.

The Block Development Officer enumerated his personal and official efforts to encourage more and more demand for work under the Act. He showed me many MGNREGS worksites and a new type of work that has been taken up to make the work more appealing to the workers, namely plantation of mango orchard in a village in Laalkhatanga. The mango orchard was suggested and planned by the block and the C.F.T.⁴ officials. It was planted on a privately owned piece of land by one of the MGNREGA workers and also had alternative cropping of vegetables done in the farm that could act as a source of income while mango trees took their time to yield produce for commercial use.

This is kind of a new work that adds novelty in the MGNREGS and can help the workers in a very sustainable way. Unfortunately, it is not doing well for attracting more demand for work from workers under the MGNREGS because the very basic issue of daily wage-based livelihood continues, and most of the workers cannot wait long for vegetable or fruit produce and need daily income from working under the Act. Thus, we see that the very essence of the Act that was to provide income-earning opportunities and to create worthwhile assets in the village is getting marred by factors such as low wages and delay in payment and is discouraging workers from seeking employment under the Act.

The B.D.O⁵ outlined a few important factors that were creating gaps in the implementation of the Act. The generation of the F.T. O (Fund Transfer Order) wherein, faulty and overlapping F.T. Os have been generated that have caused delay and other problems in the payment of the wages. He also pointed out the issue of pending muster rolls, which lead to payment-related problems. There were issues related to D.B.T. (Direct Benefit Transfer) and linkage to Aadhaar card. He also expressed his concern over the declining man-days and informed that even when they fixed the minimum number for man-days to 30, even 30 of these were not being generated. He agreed that the reason underlying this is lesser wages and delays in payment affecting demand for work.

Demand generation was also an interlinked problem with the above, where the officials indicate that although there is sufficient material now, no new works are being taken up. There were problems in Geotagging as the works are now required to be Geotagged, but the workers in the schemes are not technically sound to do so; also, they do not have advanced mobile handsets with the help of which they can do it. Even if everything is available, there is an inherent issue of mobile network and Internet connectivity that makes Geotagging an impossible task for the locals and the workers. Pending schemes disrupted the formation of new schemes as old schemes are pending and being dragged from one financial year to the next one. This is also hindering the initiative of 'Yojana Banao Abhiyaan'. Lack of communication between official was also a major hurdle as there is a serious lack of communication between the officials

involved in carrying out the various functions under the Act, this leads to an ideational and technical deadlock in the administration of the schemes. He acknowledged that the above factors are discouraging the workers from participating in the Act.

Observations and Findings Workers' Response Side

Most of the workers belong to the scheduled tribe category and have no educational background. They practice subsistence agriculture and daily wage work. Most of them have awareness about the basic entitlements such as right to work, minimum wages, etc. but not many are aware of the compensation that should be paid in case of delay in payment, if work is provided beyond 5 km, time limit for provision of work, i.e., within 15 days of application for work as there is very less participation in awareness meetings. There is a serious lack of interest in participation for the selection of work in the Gram Sabha, and not many are aware of new works that can be taken under the Act. There is no clear understanding of complainant authority, i.e., where the workers can approach in case of work-related problems, and none of them have availed unemployment allowance.

Most workers suffer in work due to non-availability or provision of tools for carrying out the work and also due to lack of technical assistance. Many workers have pointed towards the non-payment of material cost for the materials used in the schemes. So, the reasons for voluntary withdrawal from work mostly include long-duration taken for the provision of work, higher wages in non-MGNREGS works. The reasons for involuntary withdrawal from work mostly includes insufficient wages, delay in availability of work, and delay in payment.

No worker indicated problems at work sites, but almost all of them indicated towards the apathy of the officials involved in MGNREGS regarding wages, timely payment, timely provision of work, etc., for, e.g., most of them have job cards but none of them are updated about crucial information like when was the work demanded and when was it provided. As a result, it can be noted that the highest number of the man-days generated was 50 for the last year in most of the villages in the block.

C.F.T. and Other Officials' Response Side

The C.F.T. or the Cluster facilitation team assists in the implementation of MGNREGA in the area. Many times, the Rozgar Sevaks are not from the assigned panchayats and don't live in the same area or surroundings. There is no arrangement for the rozgar sevak to visit the worksites. Thus, the worksites remain unchecked and non-monitored. The mates responsible for conducting schemes at the worksites are also not properly trained and adequately equipped. The remuneration provided to the local or grassroots level personnel is very meager and delayed. The frequency of awareness meetings is very low. They suggested that more efforts for awareness

about the Act should be made through nukkad natak, storytelling, hoardings, paintings, radio, etc.

The effort to provide technical assistance, e.g., in the measurement of work, is very less, and it undermines the participation of work under the Act. D.B.T. linkage is a very big hurdle in availing payments. The C.F.T. suggested that the process of availing jobs should be made simple and clear and work should be provided as soon as there is a demand for work, delay in payment should be checked, non-payment of material cost wages should be checked, Grievance redressal mechanism should be easily available and accessible. Where the state boasts of initiatives such as 'Yojana Banao Abhiyaan,' in which the workers can make their own schemes, the encouragement at the level of local administration for involvement in the planning of works is very low. All the above factors further discourage the worker from participating, demand work, and put forward its grievances under the Act.

Observer's Impression and Conclusion

Many crucial observations helped create an understanding of the reserved and increasingly indifferent behaviour of the workers towards the Act and also an essential insight into the mind-set, attitude, hope, desire, and need of the workers, which are the very essence of the Act. The workers are utterly disappointed and disapproving of the present wages, even when in this year, the government raised the minimum wages from Rs. 168 to Rs. 171 in the state of Jharkhand. This raise in wages comes after a yearlong protest and continued strikes ranging from 6 to 7 months, the workers, after revision in the wages, call the amount "a mockery" of their needs.

There is stagnancy in the approach of the effort of the officials for more involvement of the workers in the MGNREGS, mainly because of the inherent issue of lesser wages and delay in payment. There is a serious decline in the will to demand work by the daily wage workers mostly because they don't want to work in such lesser wages. Even if the workers apply for work and start working under the MGNREGS, they get seriously discouraged because of the extreme delay in payment of wages. Even for the workers who use to demand work by planning schemes in their own piece of land like construction of wells, building of T.C.B.s or Dob has, etc., the will to work is touching a very low point because first; there are non-availability of required tools, second; there is non-payment of material cost, third; there is very less technical assistance from the side of the administration and fourth; there are times when there is complete non-payment of wages to the workers involved in the work.

The Partial or low awareness about the Act is also inhibiting the workers from seeking work under the MGNREGS. For instance, the workers know that they can give applications for work at any time of the year,

and they get work accordingly. Still, they are not aware of the provision of compensation if work is provided after 15 days, some of the workers have just heard of unemployment allowance, but not even one of them has availed it. The workers point not out of towards the provision of one job card per household, which covers all the working members of the household. They claim that even if they try and indulge in the MGNREGS, the days provided for work when gets divided amongst the workers within the same household are not enough.

There is no clarity about whom or where to approach in case of any issue that arises while working under the MGNREGS. To check data regarding work demanded vis a vis work provided, there is a complete void as there is no record of the work demanded and the officials claim that work provided for every demand whereas, the workers claim that they don't get work even after application or sometimes get work long after application.

Despite these grievances, they expressed their interest in working under the MGNREGA schemes owing to many reasons such as getting work closer to their homes, working in the village, and creative assets for their village, interaction with the other workers leading to a sense of community and community development. They said working under MGNREGA keeps them connected to their surroundings and their land. They expressed their hope that the state or the central government takes notice of their circumstances and demands and help make MGNREGA better and conducive for their work.

The workers are tired of beseeching about concerned changes and additions in the Act that can make it much more behoveful for them. They hold that unless the government tries to take into account their demands, they should distance themselves from the scheme. To quote a worker, "agar MGNREGA hamare liye banayi hai to kabhi humse kyun nahi poochte?" meaning if the government claims to have promulgated this Act for us, why does it not ever ask from us. I informed that there is provision of social audit to which they replied, "audit mein kaun jata hai, kaam pe jana hota hai aur waise bhi hum kahein kuch bhi, hoga wohi jo wo log karna chahte hain!".

Thus, statements such as these point out some glaring contradictions inherent in the implementation mechanism where the very idea of MGNREGA being an act for people where they become the decision-makers, is getting defeated. This reticence of the workers, therefore, is an expression of loss of hope and trust in the intentions and administration of the MGNREGA for them.

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(Footnotes)

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2018/04/2018042966.pdf (Accessed on 13 February 2020).

3. MGNREGS implies the Schemes that are being undertaken under Mahatma Gandhi National Employment Guarantee Act.
4. C.F.T implies Cluster Facilitation Team, part of non-governmental organisation that work for facilitation of implementation of various government schemes and programmes. In Namkum, they were employed under a contract and trained by a non-governmental organisation, "UDHYOGINI". The C.F.T helped a lot in bringing about awareness and understanding of the MGNREGA in the block. They engaged effectively with the MGNREGA workers and made them aware of their rights and entitlements and encouraged them to demand work and participate in the MGNREGA. They worked for active participation of the workers and greater transparency in the operation of the scheme.
5. B.D.O. is the Block Development Officer of the block, here, Namkum.



Kuki-Naga Conflict of the 1990s & Academic Ambience of Manipur

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[An ethnic conflict is a conflict between two or more contending ethnic groups. It has become prevalent in many parts of the world. The Kuki-Naga conflict in Manipur occurred during the 1990's. The conflict was due to "the claim over a territory as one's own exclusive homeland by the ethnic armies and resistance to it" [6]. In 1993, the intensity of the Kuki-Naga clash was at its highest in term of civilian casualties and other collateral damages. As a result of the conflict many people were displaced. Academic pursuits, particularly at the high school level, came to a complete halt for one to four years. Many had afterwards completely abandoned education. The present paper is an attempt to study the Kuki-Naga conflict of the 1990's and its impact on academic atmosphere.]

Ethnic conflicts and tensions have become a common problem for both developed and developing countries of the world. In Indian context ethnicity happens to be the source of a series of major problems. Ethnic conflicts in India have increased tremendously since the beginning of the 1990s. The North East India also witnessed several incidents of violence between ethnic groups over identity, ownership of land etc. leading to loss of life, property, displacement of people which have severe impact on the educational attainment of the students. The children's lives are never the same. The Kuki-Naga conflict of the 1990s was also one of them.

Objectives of the Present Study

The objectives of the study are as follows:

- a. To bring out the causes/ factors responsible for the Kuki-Naga clashes of 1990.
- b. To highlight its impact on the educational attainment of the students of the affected people.

Scope and Methodology

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The scope and methodology adopted are given below:

1. The Study covers the Hill Districts of Manipur particularly the affected areas.
2. The methods adopted for collecting data include both primary and secondary data. However, the researcher depended more on secondary data. The secondary data includes published research works, journals, souvenirs, newspaper, magazines, seminar papers, etc. The primary data includes observations, interviews, etc.

Profile of Manipur

Manipur, one of the North-Eastern states in India, is a state of diversities. The state has a "total area of 22,356 square kilometers with a population of 23, 93,896" [6]. The state "is bounded on the east and south by upper Burma (Myanmar), on the west by Cachar district of Assam and on the north by the state of Nagaland" [ibid]. It has several ethnic communities found all over the state either exclusively confined or scattered or co-existing.

At present the entire area of the state is divided into 17 districts. The state has two distinct geographical categories- the hills and the plains. The valley is mostly

inhabited by the Meiteis along with the Pangals or Manipuri Muslims [ibid]. The valley also has a number of localities where different tribes reside. The hill districts of Manipur, on the other hand, exclusively inhabited by 34 officially recognized tribes. It is to be noted that none of the hill districts are exclusively inhabited by one particular tribe or group of tribes [ibid]. Often there were conflicts between the various ethnic groups in the state. The Kuki-Naga conflict of 1990s was one of them.

Factors Responsible for the outbreak of Kuki-Naga conflict of the 1990s

There were several factors that were responsible for the Kuki-Naga clashes of the 1990s. Historically speaking, the relationship between the Kuki and Naga was that of rivalry and conflicts. There were often raids and rivalries between the two groups.

One of the most important factors was contest for exclusive ownership rights over land. The problem started with the demand for including in it the Naga inhabited areas contiguous (now Nagaland). This has created lots of apprehension among the Kukis who were living in Naga Hills. This apprehension was further heightened when an agreement was signed between the Government of India and Government of Nagaland in 1964, and the agreement was extended to Naga inhabited areas of Mao, Sadars Hills, Tamenglong and Ukhrul. The situation got seriously aggravated from 1980 onwards.

In order to consolidate their claim over all the hill districts except Churachandpur district, the Nagas started pressurizing the Kukis in Naga inhabited areas either to leave or live as subordinates by demanding taxes from them. The UNC further said that those “who have settled after 1972 in the Naga areas must vacate their land and their settlement in the village by December 1992” [9]. Besides, there were many cases of inter-village boundary disputed between the Kukis and the Nagas.

Apart from the above-mentioned factors, there were various other developments leading to the outbreak of the clash. The most important of these was that of the demand of house tax by the NSCN (IM) from the Kukis, the latter’s refusal to it and the quit notices.

The Kuki-Naga Clashes of the 1990s

The clashes between the Kukis and Nagas started in the early part of the 1990s. Once started, the “clashes spread like wild fire and within no time the entire state was in the grip of unprecedented ethnic violence” [6]. All the hill districts of Manipur were affected. In between 3 June 1992 and 31 December 1993, 336 persons were killed out of which 272 were Kuki, 62 were Naga and another two were Koms. Another 145 persons were seriously injured, out of which 76 were Kuki and the remaining 69 were Naga. Altogether 3569 houses were burnt down out of which 2115 belonged to Kuki, 1376 belonged to Naga, 58 belonged Koms, and 6 and 8 belonged to Aimols and Nepali respectively. The highest death casualty

occurred in Tamenglong district in which 131 persons were killed. Maximum cases of arson occurred in Senapati district in which 978 houses were burned down.

The most tragic incident of mass killing occurred at Tamei sub-division of Tamenglong on 13 September 1993, in which all the available 86 male populations of Joupri, a Kuki village, and one woman were killed while fleeing to a safer place. Equally shocking was the incident of killing of 13 Kuki minors at Taloulong of Tamei Sub-division in Tamenglong district on 21 September 1993. According to the United Naga Council (UNC), during the period from 1992 to 1997 (till 8 March), 677 persons were killed in all, out of which 207 were Naga and another 302 were injured out of which 197 were Naga.

A total of 5452 houses were burnt down during 1992 to 1996 out of which 2582 belonged to Nagas. According to Dr. T.T. Haokip, the NSCN (IM) led cleansing policy against the Kukis during the 1990s had killed more than 900 Kukis, uprooted more than 350 villages and consequently over 50,000 Kuki got displaced.

The Kuki-Naga clash which has led to large-scale displacement was exposed to a multitude of problems. The problems were more acute among the Kukis because of their scattered settlements. For the tribes, land was their most valued wealth as they got everything for their survival from it. But after getting displaced, many of them became wage labourers. The nature of displacement includes spontaneous fleeing from life threatening situations as well as organized and planned population transferred or relocations involving the use of force and another human rights abuse.

Impact on the Educational Atmosphere

The Kuki-Naga conflict of the 1990s has negative impact on human capital formation among the affected people particularly among women and children. It affects the level of returns to education among many of the affected victims. There is fear, uncertainty, chaos and confusion. Many children lost their right to well-being and to be nurtured and protected. Their lives and their future are never the same. Among the displaced families many of them are struggling for their survival i.e., to earn two square meals a day. Some of them could no longer send their children to good schools whereas other could not at all send their children to schools. There were many children who lost their parents in the ethnic clashes. Some of them are taken care of by some organizations which run children’s home whereas others by a single parent who do not have a proper source of income.

The Maring Students Union, Manipur was unable to function and carry its activities for five years due to the Kuki-Naga clash. Even the annual General Conferences were not held due to law-and-order problem in the Chandel district of Manipur. Some of the schools burned down in the Kuki-Naga clash during 1993-1995, were given below in the form of a table.

Table No.1**Villages in which schools were burnt down in Kuki-Naga clash during the period: 1993-1996.**

Sl. No.	Name of the Village	Inhabiting/ affected	Name of the Dist	Year of occurrence
1.	Pangjang	Kuki	Churach andpur	1993
2.	Khokheng	Kuki	Tamenglong	1993
3.	C.Khullen	Kuki	Senapati	1993
4.	E.Hengjang	Kuki	Senapati	1993
5.	Selsi	Kuki	Tamenglong	1993
6.	Lamdan Kabui	Naga	Churachandpur	1993
7.	Chejang	Kuki	Churachandpur	1993
8.	Pulen	Kuki	Tamenglong	1993
9.	Janglenphai	Kuki	Tamenglong	1993
10.	T.Khongmol	Kuki	Tamenglong	1993
11.	Nungthut	Kuki	Tamenglong	1993
12.	J.Songtun	Kuki	Tamenglong	1993
13.	Buning	Kuki	Senapati	1993
14.	Gelnel	Kuki	Tamenglong	1993
15.	Thumkhonglok	Kuki	Churachandpur	1993
16.	Laloi	Kuki	Senapati	1993
17.	Lower Kom Keirap	Kom	Churachandpur	1993
18.	Aimol Louchilbung	Aimol	Churachandpur	1993
19.	Hanol	Kuki	Senapati	1993
20.	Phoibung	Kuki	Senapati	1993
21.	Nongang Kabui	Naga	Senapati	199
22.	Lasan	Kuki	Tamenglong	1993
23.	.Leikot	Kuki	Tamenglong	1993
24.	Thangal Surung	Naga	Senapati	1994
25.	Luangphai	Naga	Tamenglong	1994
26.	Mukti Khullen	Naga	Tamenglong	1994
27.	Keihao	Naga	Senapati	1994
28.	Kambang Khullen	Kuki	Chandel	1995
29.	Khudei Laipham	Kuki	Chandel	1995
30.	Majuron	Kuki	Churachandpur	1995
31.	Rangkheilong	Naga	Tamenglong	1996

In Churachandpur District alone there were about 30,000 refugees and the author witnessed how the displaced persons especially widows who lost their husbands in the ethnic clashes earned their livelihood. There was one widow (victim of the Kuki- Naga clashes of the 1990s)

who used to sell charcoal from door to door in my locality. She used to supply us charcoal and my parents were feeling really sorry for her. Whenever she comes to my house my parents used to offer her meals and gave her eatables. One day my father asked her the number of children she has and their names. She could remember the number of her children but could not remember their names. She was laughing and told us that she struggled so much in life after the death of her husband (her husband was killed in the conflict between Kukis and Nagas of the 1990s) to support her children and that she was forgetful and could not even remember the names of her children.

She also told us while they were in Ukhrul (before the ethnic clash) they had a good life there. They could send their children to schools but now even to provide them a square meal a day is difficult.

Some scholars claim that despite spurt of conflicts in the 1990s and the 2000s, the hill districts–Churachandpur, Senapati, Ukhrul, Chandel, and Tamenglong have showed better improvement in literacy rate than the valley districts. The overall decadal change in the literacy change of hill districts was found to be higher than of the Valley Districts. Some of them also claim that the growth of literacy rate has not been greatly affected by the conflicts. In fact, conflict might not affect overall growth of education but it disrupts educational environment of the affected people (victims of the conflicts).

Conclusion

Ethnic conflicts and tensions have become a common experience around the world. The conflict between and the Kukis and Nagas have resulted in the uprooting of several villages. Many people lost their lives and there was enormous internal displacement. There are many factors leading to the outbreak of the clashes. The conflict between the Kukis and Nagas in 1990s had adversely affected in the educational attainment of the children. Although there is no report of fresh clashes between the two groups since 1999, the view points of the Kukis and the Nagas about the factors responsible for the ethnic clash still remain antagonistic to one another. Until now, there is no concrete solution to these problems. It may not be easy to find solution to the problem. The government as well as civil society must address the root cause of the problems. Mutual respect and acceptance of diversity will be the key solution to the problem.

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Deconstruction of Dominant Narratives in Mohsin Hamid's *The Reluctant Fundamentalist*

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*[This paper attempts to show the crossing of geographical and mental borders in Mohsin Hamid's *The Reluctant Fundamentalist*. It is an attempt to counter dominant narratives of the West against the East. It showcases the transnational journey of the protagonist Changez from Lahore to America and his dramatic transition from a lover of America to an anti-American activist. The experiences shatter his notion of home and belonging. It speaks about the fractured self of Changez expressed in his fundamentalist tone and fixes the problem by reversing who gets to talk and who is reduced to stereotypes by shifting its weight. This paper is an attempt to show how Mohsin Hamid provides uncomfortable insights to the American stranger in particular and American readers in general. He subverts dominant narratives of war on terror; exposes U. S. policy in Iraq and Afghanistan.]*

9/11 was a series of attacks allegedly carried out by al-Qaeda groups against the American people on the morning of Tuesday, 11 September 2001. It resulted in a lot of fatalities, injuries, and various substantial health issues. Infrastructure and property were damaged in billions. It is the deadliest attack and incident for firefighters and law enforcement officers in the human history of the United States of America.

Conspiracy Theories

Regarding 9/11, many conspiracy-theories hint at its planning and execution against the U.S including the substantial one that there was prior knowledge of the attacks among the high-level government officials. The proponents of these theories believe that there are contradictions in the accepted version or the evidence which was ignored.

One among the prominent theories is that the collapse of the Twin Towers and the Seven World Trade Centre resulted from 'controlled demolition' rather than the 'structural failure' which was due to impact and fire (Debunking the 9/11). A significant belief is that the Pentagon was not hit by anything outside rather it was hit by a missile that was launched by 'elements inside the U. S. government' or it was done with the stand-down of the American military. They also claim that it was carried out with a purpose to advance "geostrategic interests" and one prominent interest of the U.S. government was to build a natural gas pipeline through Afghanistan. Other conspiracy theories revolve around authorities having prior knowledge of the attacks and deliberately taking no notice of or assisting the attackers (Peter 174).

In his study "Think Again: 9/11 Foreign Policy" (2006) Juan Cole argues that September 11 was not a 'clash of

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civilisation' but a failure of 'US policy on the war on terror'. Cole decentres the narrative that Muslims hate the west (26). He contends that the war on terror does not have any end (26).

Adnan Mahmutovic in "Global Citizenship after 9/11: Inequality and the American dream in Mohsin Hamid's *The Reluctant Fundamentalist*" argues that September 11 has led trust deficit between east and west. The author reveals the contradictory viewpoints of both Americans and Muslims. He writes, "The treatment of Muslims after 9/11 is a continuation of anti-democratic governmental practices of curtailing citizens' civic rights" (2).

Gist of the Reluctant Fundamentalist

The Reluctant Fundamentalist starts in Lahore where a Pakistani man, Changez meets a stranger and directs him for a cup of tea at a cafe. Changez orders tea and starts weaving a story about his life in America, especially his own time in America when he was a student and worked in an American company. He tells him how he returned to his own country and why he is proud of it now. The stranger who happens to be an American becomes restless but remains there to listen to Changez. He then tells the American that he was a very decent student who after completing his bachelor's degree in Finance joined a consultancy firm namely Underwood Samson where he worked as an analyst.

He tells the nervous American that he graduated from Princeton University and went on a trip to Greece with Princetonians. He met Erica who was lamenting the death of childhood Chris who died due to lung cancer. Erica after meeting Changez starts treatment in a mental hospital. After meeting her, Changez decides to travel to Chile on an assignment. The time Changez returns from Chile, he finds that she is no longer in the institution and only her clothes were found near the Hudson River. Her body is never found so she is officially declared a missing person. The novel ends without letting the readers know what was in the pocket of the American stranger which leaves the readers wondering whether the American was a CIA agent possibly intending to kill Changez or Changez was there to harm the American stranger.

Analysis

Mohsin Hamid's *The Reluctant Fundamentalist* is an example of a dramatic monologue cum auto-diegetic narration. In "Mohsin Hamid engages the World in *The Reluctant Fundamentalist*," critic M. S. E. Madiou

provides a perverse reading of Hamid's novel calling it a 'metafictional' (275). *The Reluctant Fundamentalist* speaks volumes about the fractured self of Changez which is expressed in his fundamentalist tone. It is an indication of two things: the frustration and 'confusion' that comes from his shattered desires and his idea that his appearance is not 'antithetical' to Americanness (Khan 196).

The novel is a journey of geographical crossing both from a mental and physical point of view. Changez came to this realization after Sept. 11, when Muslims across the globe became suspicious creatures so much so that they were required to prove their loyalty to the country where they resided. Changez's ideas get transitioned dramatically when he turns out to be an anti-American activist from a lover of America. His identity is continuously in the making. His self gets shattered when he was given an assignment by Underwood Samson to go to Chile. He was proud of being called an American before Sept. 11 took place.

'Selves' are never completed or finished rather they develop with space and time. In other words, they are constantly repositioning since there are a lot of people and places that influence an individual self. The fact of being who or what a person is, is 'fluid' (Brouwer 3). Changez wants to make an American stranger understand that there is no fixed self because the self evolves slowly and gradually and that there is no reason for him to fear a Muslim Pakistani with a beard as he too is a lover of America but it is their policies only that turned him disillusioned with America. In other words, Changez belongs to Pakistan, America and anywhere else. Brouwer notes that "the self is itself a multiplicity, a superposition of beings, becoming, here and there's, now and then. Superpositions, not oppositions" (176).

To counter the dominant narrative of American stranger, Changez knows his language very well since he had been to his country for quite a long time before he decided to move back to his own country so he tells him, "I am both a native of the city and a speaker of your language" (Hamid 1). He tries to find a common ground between him and the American stranger but judges and questions him straightaway much like his own time in America after Post-September 11.

Changez uses the word 'mission' thinking that the stranger he has offered help might be a kind of an agent. It is also indicated by the stranger's decision to sit close to the wall and his refusal of putting off his jacket which is quite bizarre to Changez since he has experienced it

for the first time from an American. “And will you not remove your jacket? So formal! Now that is not typical of Americans, at least not in my experience” (2-3).

Changez challenges the narratives that surround the Muslim community and exposes the bias and prejudice of American society. He questions the ‘supposedly smooth travel of capital in a world where globalization seems to have annihilated space’ (qtd. in Adnan 3).

Changez’s transition from being a “lover of America” to a “reluctant fundamentalist” is neither abrupt nor uncomplicated; rather it is a complex and conflicted process, which initiates considerably before the tragedy of September 11 and does not necessarily end with his return to Pakistan (qtd. in Khan 156).

Back in Pakistan, Changez resists the policies of the American government. He stages protests for the greater independence of his country. Changez tells his unnamed American about the destruction his country has brought in Iraq and Afghanistan. He tells him, “Such an America had to be stopped in the interests not only of the rest of humanity but also in your own” (168).

Mohsin Hamid provides uncomfortable insights to the American stranger or American readers in general. He subverts popular narratives like the war on terror, exposes the U. S. policy in Iraq and Afghanistan. He is “offering a previously missing perspective to people in the United States.” In other words, as Professor Charles Larson believes, Hamid “unsettles their comfort zones of superiority” (Pal). Changez from chasing an American dream ends up with a complete disillusionment with it. He becomes critical of the policies of the United States against his country.

Conclusion

The Reluctant Fundamentalist counters the dominant narratives to create its narrative and goes beyond the construction of geographical and mental borders. Its narrative is contrary to Orientalism, its beliefs, stereotypes, and descriptions of the Eastern countries and people by Westerners. As Orientalist “rhetoric influenced many Westerners to imagine the Middle- and the Far East, creating a system whereby people can be reduced to what Chimamanda Ngozi Adichie calls “the single story” (Bellot). The novel shows the dramatic transition of the Protagonist Changez from a geographical and mental standpoint.

The world changes for him once he sets foot on American soil. It attempts to counter the US policy of war on terror and exposes its policies in Iraq and Afghanistan. It fixes

the problem by reversing who gets to talk and who is reduced to stereotypes by shifting its weight. It shows how Muslims were suspected as a threat to the social fabric of American society. Furthermore, it illustrates the bias and prejudices against Muslims after September 11.

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Caste, Gender and Education among the Harijans: A Case Study of Guwahati City Under Kamrup (Metro) District of Assam

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[Caste system along with gender-based discrimination in education has deep-rooted disparities in society. Modern Indian Education system has focused on making education reach to every door of Indians. It not an easy task to make education reach to every person in a caste based society of India. Harijan, now being called as Dalits and are now under the Scheduled caste category of India's population and caste system remains as barrier or hindrance for them in pursuing higher education. The Harijan community has been facing discrimination, torture and humiliation from several decades and prevalence of untouchability system remains a major barrier for them in the path of development. Harijans were considered as impure for their work related to cleaning, washing clothes, skinning of animals etc. The condition of Harijan women is even worst in comparison to their male counterpart and non-Harijan women. Education is such a ladder through which one can change his or her life but access to education is not an easy task for them. Government has try their level best for the Harijan /Dalit community by providing various benefits through welfare schemes but it has not able to make a satisfactory result.]

The Harijans were considered as the depressed class and comprise of 16% of Indian population. Mahatma Gandhi called these classes of people as Harijans 'children of God'. The term 'Dalit' later came to be used but the official designation Scheduled Castes is most commonly used in India. The Harijans are considered as untouchables and even Sanskritization failed to bring equilibrium in the society with regard to the Harijans. It was only during the British period with new opportunities in education, business and commerce that led to some social mobility and improved the conditions of these Harijans. The provision of the Constitution for education and economic upliftment of the Scheduled Castes and Scheduled Tribes, outlawing of untouchability, and its practice in any form declared as criminal offence are some steps which brought about a revolutionary change in the society. However, though it is still believed that higher education remains confined to the upper classes education has mobilized people's aspirations and is one of the most significant contributor towards modernization in India.

Education and that too contemporary education have a totally different orientation with its contents being liberal. It is infused with modern scientific world-view and can be considered as an agent of modernization. Education is considered as an important factor to bring about changes in society. India is reeling under poverty and one main causes of the present state is illiteracy. Education though is made free and compulsory up to the age of 18 years according to the new rules of government but due to several problems it has not been

able to reach every section of the society. Education is open to one and all. It is considered as a compulsory requirement for every child. Caste discrimination remains a major barrier behind it. Caste discrimination in education is an anathema to the constitutional spirit of fraternity. Education and caste share a very close relationship. Education brings about social and economic change and acts as a powerful weapon to enforce justice, equality and fraternity among all sections including the Scheduled Castes in India. Caste discrimination can be considered as a social prejudice. B.R.Ambedkar once mentioned that caste intercepts every aspect of social life (Dhumal 2018:25). If there is caste differentiation in educational institutions, it creates hurdles in the process of learning and students are deprived of equal opportunity in learning.

Objectives of the study

1. To examine the impact of education among Harijans
2. To examine the attitude of Harijan girls towards higher education.
- 3 To analyze the causes of educational dropouts among the Harijans in the study area.

Study Area

The present study has been conducted among the Harijans of six selected Harijan colonies of Guwahati that is in Morisali Harijan colony, Rupnagar Harijan Colony, Uzanbazar Harijan Colony, Maligaon Harijan Colony, Panbazar Harijan colony and Fatasil Ambari Harijan colony.

Methodology

The paper presented is based on data collected in the course of fieldwork undertaken among the Harijan

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(Dalits) inhabiting in the six selected Harijan colonies of Guwahati city in Kamrup (metro), Assam. Mixed method approach is being applied for the present study using both qualitative and quantitative data. Primary data were collected using structured household schedules, followed by interview method and non participant observation. Sample of 529 households were randomly selected for study purpose. Secondary source such as papers, journals were also being consulted.

The Caste Disabilities Removal Act of 1850 provided opportunities for social equalization within India especially for the downtrodden classes of people in India but it does not help in much benefit. Even now if we try to compare to those of non Dalits the enrolment rates of Dalits/Harijans is very low. There have been number of suggestion proposed as to why Dalits/Harijans have not yet to take advantages of open access to education. Some have suggested that Dalits/Harijans possess an apathetic attitude towards education and so the thought of attending school seem unappealing and inefficient compare to entering the workforce or doing nothing at all. Another suggestion of the cause for low access to education to Dalits is that most families are caught in a vicious cycle of illiteracy and poverty. Therefore not only parents have no incentive to have their children attend school but they frequently lack the financial means to send them to fee based schooling system of India (Nambissan 1996:1011 as cited by Fraser Erik 2010:3). At present the various programs has been undertaken by the government to improve the level of literacy rate among Harijans yet their literacy rate is not to that satisfactory rate if we compare with non Harijans students. The condition is even worst in case of female education of Harijan community. Even recent studies also revealed that education system in India has been benefited only to upper castes and not to the Dalits (Satyanarayana, 2002 as cited by Kumar V.S.Wesly 2017:14). It is revealed that Dalits and the poor are at disadvantage in getting benefits from education (Aikara, 2004, as cited by Kumar V.S.Wesly 2017:14). The female child is considered as burden on some families and they were accustomed with more and more domestic chores than going to school. Parents are more interested in educating their sons rather than their daughter as they have a mentality that their sons will look after them in their old age while their daughters will have to go their husband's house after marriage. Socioeconomic deprivation and its consequent social exclusion of Dalits/Harijan in society are continuing even today and it will continue until and unless the Harijans becomes educationally and economically sound.

Guwahati the hub of North–East India is a home of both tribal and non-tribal groups of people. Guwahati has

numbers of Harijan colonies and these people have been living with full liberty and freedom since the day of their arrival in this region of India. It has been a place of migration of people from different parts of India. Guwahati is thereby a hub of different culture and tradition. The migrated people who came from other parts of India and settled in this part of region do not want to return very easily as in Assam much liberty was granted to them in case of economy, cultural practice, tradition and religion. The flow of Harijan people to this part is still at present continuing for which the population is increasing. Education is considered to be the only way through which the Harijan could improve their condition. There are only a few Harijan children who could complete their higher education smoothly. In this case the support of parents is utmost important but in most cases they are deprived from getting proper assistance as most of their parents were not properly educated and at the same time economically weaker. For this reason most children's have to left their education halfway as the pressure of earning come first than education. Thus the problem of dropout arises and it is very common circumstances. The level of education of Harijans though has improved a lot as compared to other decades but then only it is not satisfactory. The condition of girl child education was even more worst as compared to male counterpart. There are many school dropout and many were found to left their education half way as most of them failed in class. There are also a section of people among the colony people who considered that there is no need of higher education for their children as they have to continue with their traditional cleaning jobs and in that jobs the required qualification is not very high. It was seen that there were many families those who spend liberally from their limited income for the education of their children, while it is also seen that some parents who engaged their children as child labor to earn for their family. In counterpart of these there were some parents were much conscious about their ward education. These parents made every possible effort to make their children well qualified, so that they can avail to other jobs. While collecting data regarding educational qualification we found that the level of education varies in different colonies. Some colonies have high literacy rate while in some colonies it is low. Still it was found that as compared to earlier generation the present generation has become more conscious about importance of education in their life.

Discrimination is not found to be deep rooted in Assam especially in rural areas. However, some sense of low self-esteem is experienced by some Harijan students. They have informed that now there is no difference in seating patterns inside classrooms and they are not despised by other classmates. However, some of their

friends do not take food when they visit them in their colonies. On the other hand, these Harijan fellows are invited by their friends from other castes people and they are treated equally with others and served food as well. That is why; most of these Harijan youths feel reluctant to invite their friends for weddings, birthdays and other such social occasions. Though this stigma attached to the caste has lessened it is still present in a very insignificant manner. Education, thus, has been able to disperse these evils of caste discrimination, notions of pollution and untouchability, though not fully. These evils are present among some sections of people even today. The enlightened ones are free from these evils. It is the schools and colleges and the new education system which has led to the social mobility and realization of goals like equality, secularism and fraternity. Among the study colonies of the Harijans, the number of drop-outs for boys and girls is quite prominent. But girls are mainly the ones who discontinue studies at an early age. Gender disparities are noticed in the field of education among these Scheduled Caste people. Other than financial

conditions, family-oriented role and responsibilities, safety and security of girls/daughters, early marriage are some causes cited for poor enrolment in schools. The incidence of drop-out and stagnation for girls is much higher than that of boys at primary and upper primary stage. Girls are found to be more susceptible to violence, especially sexual violence. There have been increased cases of sexual abuse, rape, sexual exploitation everywhere. This fear of sexual violence also forces parents to keep their daughters at home and discontinue their studies. Jain and Arora's 1995 study suggests that gender differences in the performance of students narrowed with an increase in the socio-economic status of children. Girls also tend to have to take on more household duties and sibling care than boys, potentially affecting achievement levels(as cited in Bandyopadhyay & Subrahmanian2008:25) Some studies have suggested that gender differences in achievement level can be bridged if adequate attention is provided to girls, both within the home and the classroom(Bandyopadhyay & Subrahmanian2008:25).

Table: 1 Comparison of Causes of dropout in the six Harijan Colony of Guwahati, Kamrup (Metro), Assam (2017-2019)

Cause of dropouts	Morisali Harijan colony	Uzanbazar Harijan colony	Rupnagar Harijan colony	Fatasil Ambari Harijan colony	Maligaon Harijan colony	Panbazar Harijan colony
Pressure of earning	68	66	11	62	24	42
Not interested in study	20	27	3	19	12	19
Lack of financial support from parents	19	37	5	10	19	8
Lack of financial support from Government	10	18	3	7	4	3
Lack of support from parents in study	25	17	6	32	15	12
Failure in class	32	43	5	41	19	17
Lack of study environment in home	20	28	3	10	-	7
Slum environment	12	12		7	-	-
Discrimination in the class	7	15		7	-	-
Poverty issue	65	97	12	74	38	31
Household chores	40	56	10	32	26	21
Early marriage	28	56	9	29	24	14
Health issue	11	29	3	12	4	5
Total percentage	357	501	70	342	185	179

The table gives a description of comparison of six Harijan colonies of Guwahati along with the causes of various dropout percentages at different level of

education (Primary, secondary and higher). It was found that dropout due to pressure of earning for the family is highest in Morisali Harijan colony next to Uzanbazar

Harijan colony, Fatasil Ambari Harijan Colony, Rupnagar Harijan colony, while It is low in case of Maligaon Harijan Colony and Panbazar Harijan colony. While due to lack of interest in study category also Uzanbazar Harijan colony has highest rate of dropout's rate, while it is lowest in Rupnagar Harijan colony.

Due to lack of financial support the rate of dropouts is again highest in Uzanbazar Harijan colony, while it is lowest in Panbazar Harijan colony, while in the other colonies the rate of dropouts is between moderate levels. In case of lack of support from the Government also Morisali Harijan and Uzanbazar Harijan colony have almost same level of dropouts, while there are few cases of dropouts due to lack of support from the Government in other colonies. In respect of lack of support from parents in study matter Morisali Harijan colony and Fatasil Harijan colony have more numbers. Again due to failure in the class Uzanbazar Harijan colony and Fatasil Harijan colony have large numbers while lowest rate of failure in this category comes under Rupnagar Harijan

colony. Due to lack of proper study environment at home Uzanbazar Harijan colony is in the top level while it is lowest in Maligaon Harijan colony. Slum environment does not prove to be the cause of dropouts among the Maligaon Harijan colony, Panbazar Harijan Colony and in Rupnagar Harijan colony. Again because of discrimination, the cause of dropouts is highest in Uzanbazar Harijan colony while it is absent in Rupnagar Harijan colony, Maligaon Harijan Colony and Panbazar Harijan Colony but there were cases of discrimination in Morisali Harijan colony and Fatasil Ambari Harijan colony. Poverty remains a major cause of dropouts in almost all the six colonies. Domestic chores and early marriage also hamper a child specially a girl child and in this respect almost all the colonies is equal but among them Uzanbazar Harijan colony has the highest numbers of cases. Due to various health problems many students has left their education halfway. This mainly happens for not following the basic norms of health and hygiene. In this regard Uzanbazar Harijan colony has the highest number of dropouts

Table 2: Dropouts rates of the six Harijan Colonies of Guwahati, Kamrup (Metro), Assam 2017-2019

No. of Dropouts	Rupnagar Harijan Colony		Maligaon Harijan Colony		Fatasil Ambari Harijan Colony		Morisali Harijan Colony		Panbazar Harijan Colony		Uzanbazar Harijan Colony	
	Total Population Male + Female = 156		Total Population Male + Female = 749		Total Population Male + Female = 769		Total Population Male + Female = 800		Total Population Male + Female = 734		Total Population Male + Female = 836	
	male	female										
	80	76	399	350	416	353	430	370	410	324	432	404
Dropout number	32	38	80	105	166	176	172	185	82	97	259	242
Dropout %	40%	50%	20%	30%	40%	50%	40%	50%	20%	30%	60%	60%
Total dropout male & female	70		185		342		357		179		501	
Total drop out % male & female	45%		25%		44%		45%		24%		60 %	

The above table shows the number and percentage of dropouts among the six Harijan colonies of Guwahati city. From the table it is seen that the number of dropouts is highest in Uzanbazar Harijan colony and lowest in

Panbazar Harijan colony; while among the other colonies it is of moderate level. Among the entire six Harijan colonies it was found that the number of dropout rate is higher in case of females than in males.

Table 3: Level of Education among the Harijan Students of six Harijan colonies of Guwahati city, Kamrup(metro), Assam, 2017-19

Level of learning	Rupnagar Harijan colony Total students 58	Fatasil Ambari Harijan colony Total students 447	Panbazar Harijan colony Total students 250

In primary	male	5	%	16.13	female	7	%	25.93	male	38	%	14.73	female	24	%	12.70	male	22	%	16.18	female	13	%	11.40	
In M.E. school	5	16.13	6	22.22	-	-	-	-	21	15.44	20	17.54													
In High school	8	25.81	9	33.33	44	17.05	40	21.16	21	15.44	23	20.18													
In Higher																									
secondary level	6	19.35	3	11.11	38	14.73	37	19.58	26	19.12	28	24.56													
In Bachelors'																									
degree	4	12.90	2	7.41	38	14.73	24	12.70	18	13.24	18	15.79													
In Masters'																									
degree In	-	-	-	-	20	7.75	18	9.52	8	5.88	4	3.51													
technical	3	9.68	-	-	21	8.14	10	5.29	9	6.62	-	-													
Others(students preparing /searching for government jobs/private jobs/competitive exams)																									
	-	-	-	-	59	22.87	36	19.05	11	8.09	8	7.02													
Total	31	100%	27	100%	258	100%	189	100%	136	136	114	100%													
Level of learning	Morisali Harijan colony Total students 364				Maligaon Harijan colony Total students 273				Uzanbazar Harijan colony Total students 389																
	male	%	female	%	male	%	female	%	male	%	female	%													
In primary	43	22.87	48	27.27	38	23.46	24	21.62	42	21.11	38	20													
In M.E. school	38	20.21	42	23.86	26	14.05	20	18.01	44	22.11	46	24.22													
In High school	43	22.87	43	24.43	24	14.81	21	18.92	37	18.59	39	20.53													
In Higher secondary level	28	14.89	24	13.64	26	16.05	23	20.72	24	12.06	35	18.42													
In Bachelors' degree	12	6.38	9	5.11	24	14.81	12	10.81	32	16.08	10	5.26													
In Masters' degree	12	6.38	10	5.68	14	8.64	8	7.21	-	-	-	-													
In technical	12	6.38	-	-	10	6.17	3	2.70	-	-	-	-													
Others(students preparing /searching for government jobs/private jobs/competitive exams)																									
	-		-	-	-	-	-	-	20	10.05	22	11.58													
Total	188	100%	176	100%	162	100%	111	100%	199	100%	190	100%													

The above table reveals the levels of learning among the six Harijan colony of Guwahati city. The table shows different picture in six different colonies. In primary to M.E. level the numbers are quite satisfactory in all the six colonies. The numbers of students pursuing H.S. are almost of same level among the six colonies. But higher the level of learning, the numbers started decreasing in all the colonies. Fatasil Ambari colony has highest numbers of students pursuing Bachelor degree while Rupnagar colony has lowest in numbers. The numbers of students in Bachelor degree level are also not quite satisfactory in other colonies. Again in Master Degree level, Fatasil Ambari have highest numbers of students while it is absent in Uzanbazar Harijan colony and in Rupnagar Harijan colony. The numbers of students

pursuing Master degree in other colonies are very few in numbers. In case of technical education there are few students and in this regards also the numbers are highest in Fatasil Ambari colony while it is absent in Uzanbazar Harijan colony. There were also some students who were preparing for Government jobs exams and other competitive exam. This also shows that a new trend have been arising among the Harijan youth to get a Government jobs /crack any exam by preparing for it such as by taking coaching for it etc.

Table; 4: Families associated with their Traditional background/caste background among the six Harijan colony of Guwahati Kamrup (metro) Assam, 2017-19.

Opinion	Morisali Harijan Colony	Fatasil Ambari Harijan Colony	Uzanbazar Harijan Colony	Rupnagar Harijan colony	Maligaon Harijan colony	Panbazar Harijan colony
Want to continue their traditional work	No. of families associated with it					
	55 families	42 families	65 families	15 families	22 families	32 families
Do not want to continue their traditional work	45 families	58 families	35 families	14 families	78 families	68 families
Did not want to expose their caste identity	32 families	36families	38 families	8 families	35 families	34 families
Happy to live in the Harijan colony	45 families	47 families	42 families	12 families	46 families	48 families
Not happy to live in the Harijan colony	55 families	53 families	58 families	17 families	54 families	52 families

The above table reveals the number of families associated with their traditional background or caste background. In regard of continuing their traditional work Uzanbazar Harijan colony top the list while it is lowest in Maligaon Harijan colony. Panbazar Harijan colony is in highest percentage in matter of not exposing their caste identity while it is lowest in Morisali Harijan colony. While all most all the six Harijan colonies have a moderate percentage in matter of their happiness to live in the Harijan colony.

Table: 5 No of families run by the income of women solely in the six Harijan colonies of Guwahati city, Kamrup (metro), Assam, 2017-2019

Fatasil Ambari	Morisali Harijan colony	Uzanbazar Harijan colony	Panbazar Harijan colony	Maligaon Harijan colony	Rupnagar Harijan colony
23families	25 families	22 families	31 families	24 families	7 families

The above table reveals that women can solely take the responsibility of running her family like her male counterpart. Usually in Harijan community women were found to work equally with their male counterpart but in some cases a women has to solely take the responsibility of her whole family in her hand.

The Harijan girls who are educated are not married off at a tender age. These Harijan girls are supporting the family like their brothers. This results in the change in the mindset of the people of the colony. Girls those are educated were more welcome by other caste population. The educated girls prefer an educated husband.

Table; 6: No of families where women get share of property of six Harijan colonies of Guwahati city, Kamrup (metro), Assam, 2017-2019.

Fatasil Ambari Harijan colony	Morisali Harijan colony	Uzanbazar Harijan colony	Panbazar Harijan colony	Maligaon Harijan colony	Rupnagar
43 families	23 families	17 families	32 families	24 families	6 families

The above table gives information that women also get share of their parental property or their husband property though the numbers were not satisfactory. Properties were mainly named in the names of the male members of a family. Even if the man dies his property is usually transformed to his sons rather than to his wife or to his daughters. But still there were some families where properties were in the name of female members.

Conclusion

Harijans of the study colonies are found to be sending their children to schools/colleges as revealed by the literacy rate. Most of these parents are not much educated, either class VII/VIII/IX or X passed. As a result they fail to get good jobs and end up as cleaners in various government and non-government organizations. Their standard of living is not high. It is seen that most of the Harijans of Guwahati city are engaged in the manual work of cleaning from several generations and consider it to be a part of

their life. They regard it to be their caste occupation. These people also lack the attitude of saving their income for securing a better future for their children. They waste their hard earned money in drinking, gambling and such other useless things which result in lots of problems not only for them but for which their whole family have to suffer. Though there has been much improvement in this regard but still many parents lack the attitude of future planning for their children's education. A country where women are given respect and honour always progress and where women were dominated, never progress. Because women are like 'mother nature' which nourishes and care its inhabitants. By looking at the status and position of the women of a country we can estimated the socio-economic background of it. It is true that the condition of Harijans especially Harijan women have changed with the passage of time. This is evident in their increasing level of pursuing education but though the rate is slow if we compared with the non-Harijan girls of other caste population. The impact of change is uneven between rural and urban settings. Several social movements and awareness camps are organized to make women recognized her right and could raise her voice against exploitation. The impact of mass media also helps a lot in making the Harijans much aware as now-days news are at hand of people. Women can stand in a society only if she is educated. Empowering women through education can help in restraining all social evils practicing in the society such as child marriage, dowry system. A Harijan woman when she become educated can break the chain of bondage of caste discrimination can move forward in her life. A large majority of Dalits/Harijans have consciously disassociated themselves from their 'polluting' occupation .This is evident among the educated Harijans.

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THIRD CONCEPT *welcomes your valuable comments on articles published in each issue. Suggestion to further improve quality and get-up of your favourite magazine, which has a record of uninterrupted publication since 1987, are also solicited.*

Relation between Parenting Style and Quality of Life

Shashi* & Dr S.K. Srivastava**

[Onward March 2020, life of the individual has changed especially student's life either school or college because the Education system is going on online. Due to the online system, interaction with peers there was very less and more involvement with family. Aim of this study, to find out the relationship between parenting style and quality of life regarding the perspective of young adults. Sample is 104 college students taken from Delhi and NCR. Data collected through online. For data collection, used two psychological tools one is Parenting style and another is BREIF-WHOQOL. For statistical analysis used Mean, SD, t-test and correlation. Result show that there is no significant gender difference to perceived parenting style and quality of life during pandemic situation. It may be possible because the causes of issue are same and everyone shares same environment problem. Another finding showed that there is relationship in parenting style and quality of life.]

In human life-span, parents play huge role to develop their child's psychological & physical growth but here more important is child's perception regarding their development and growth. As we all are aware that the concept of parenting style is given by Baumrind. She focused on two dimension and interaction of these which developed different types of parenting styles. It refers to the style in which parents guide their children and help them to regulate their behavior. It provides a robust indicator of parenting functioning that predicts child well-being across a wide spectrum of environments and across diverse communities of children.

According to Baumrind (1967, 1973) and Maccoby and Martin (1983), there are mainly two aspects of parenting behavior: demandingness (control) and responsiveness (warmth). When the two aspects of parenting behavior are combined in different ways, four types of parenting style can be there. These four types of parenting style can be defined as:

- Authoritative (Democratic)-This parenting style is characterized by an optimum balance of responsiveness and demandingness. Democratic parents are warm but firm. Such parents are most concerned that their child understands why a rule is in place and the importance of following that rule, than in punishing the child for breaking it.
- Authoritarian (Autocratic)-It refers to be a rigid parenting style, such parenting style is marked by parental behaviors that are highly restrictive and very demanding. They are strict disciplinarians; use a restrictive, punitive style.
- Permissive (Indulgent)-It characterized by non-restrictiveness and high levels of responsiveness is known as permissive parents. These are very warm but undemanding. They are passive and indulgent and child is allowed to make many important decisions without parental input.
- Neglectful (Uninvolved)-This style of parenting low in both dimension (i.e., the degree of responsiveness and demandingness) is known as uninvolved parenting style. Such parents are not warm and do not place any demand on their child.

Perception of anything is subjective feeling of people. As quality of life is also a subjective wellbeing. World Health Organization (WHO) defines quality of life as individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns. It is a broad ranging concept affected in a complex way by the person's physical health, psychological state, level of independence, social relationships, personal beliefs and their relationship to salient features of the environment. Quality of life is more subjective and intangible. In student's life, physical and social domain is majorly affects and we were trying to know the quality of life of young adults today's scenario.

According to UNICEF (2020), COVID-19 has a significant impact on the mental health of adolescents and young people of Latin America and the Caribbean. They took rapid assessment on 8,444 adolescents and young people between the ages of 13 and 29 in nine countries and territories in the region. Among the participants, 27% reported feeling anxiety and 15% depression. For 30%, the main reason influencing their current emotions is the economic situation. The general situation in the countries and their localities has affected the daily life of young people as 46% report having less motivation to do activities they usually enjoyed. 36% feel less motivated to do regular chores. Their perception of the future has also been negatively affected, particularly in the case of young women who have and are facing particular difficulties. 43% of the women feel pessimistic about the future compared to 31% of the male participants.

Review of Related Literature

Barnhart and Raval (2013) examined the perception of parenting style as a function of participant's culture, participant's gender and parent gender in college students in India and the United States. They used psychological tool which measure that characterizes each of Baumrind's three parenting style. Findings showed that Indian college students consider the parent demonstrating permissive parenting to be more effective and helpful than US college students and US college students consider the parents demonstrating authoritative and authoritarian parenting to be more impactful, warmth and caring than Indian college students. Female considered the parent demonstrating authoritative parenting to be more effective and

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helpful than males. Relatively few effects of parent gender were found.

Nair (2014) assessed the association between perceived parenting style and positive mental health among college students in the age group 18-24 years. Result revealed that majority of the participant demonstrating authoritative parenting style and a very few participants reported permissive parenting style. It was found that mean of positive mental health score is higher among college students from non-nuclear families compared to college students from nuclear families.

Parra et.al. (2019) determines the influence of parenting style on children’s wellbeing is sustained during emerging adulthood. They selected 1074 emerging adults from Spain and Portugal and this study also examines cross-cultural perspective. Findings revealed the most beneficial styles during this stage are the authoritative and permissive ones, with the authoritarian style being more closely related to psychological distress. Also consider intercultural similarities and the positive role played by more symmetrical relationships in the adjustment of emerging adults in both countries.

According to CDC (2020), Covid-19 affects young adults directly and indirectly. Beyond getting sick, many young adults’ social, emotional and mental well-being has been impacted by the pandemic. Trauma faced at this developmental stage may have long-term consequences across their lifespan. They describe few challenges faced by the youth like Changes in routine in which they maintain physical and social distancing from friends, family, love-one and also missed significant life events. Even it also affects employment and educational challenges in which everything going on virtual system. This centre provides some covid-19 parental kit which help parents to ensuring their children and young adults’ social, emotional and mental well-being.

Lewandowska et.al. (2021) assessed the health behaviours of young adults during the outbreak of the Covid-19 pandemic. They took 506 sample sizes whose age 18 to 34 and data collected through online survey. Assessment was made of eating habits, physical activity and sedentary behaviours, sleep quality, and generalized anxiety. The Covid-19 pandemic worsened health behaviours and intensified the feeling of generalized anxiety in young adults. Generalized anxiety during obligatory lockdown

had the greatest negative impact on sedentary behaviours and sleep quality.

Objectives

1. To investigate the Gender differences in Quality of life among young adults.
2. To investigate the Gender differences in perceived parenting style among young adults.
3. To find out the relationship between perceived parenting style and Quality of life among young adults.

Hypotheses

1. There would be a significant gender differences in Quality of life among young adults.
2. There would be a significant gender difference in perceived parenting styles among young adults.
3. There would be the significant relation between perceived parenting style and quality of life among young adults.

Research Methodology

Sampling

Population for the present study was taken from Delhi &NCR. Age group is 18 to 25 years old young adults who study in college. Total number of samples size for this study is 104 Young adults in which 80 -female students and 24-male students. Data collected through online due to Pandemic situation we were not able to personally contact with anyone. We used convenience and snow ball sampling which comes under non- parametric sampling techniques.

Tools

1. Parenting Style (Prof. Madhu Gupta and Ms. Dimple Mehtani)- 44 items which is divided into 4-domain that is Democratic, Autocratic, Permissive and Uninvolved parenting style.
2. WHOQOL-BREF-26 items which is divided into 4-domain that is Physical health, Psychological, Social relationship, Environment and overall perception of quality of life.

Result Table

Table 1: Gender-wise comparison of Mean, S.D. and t-value of Quality of life and Dimensions

GENDER(N=104)	PHYSICALHEALTH		PSYCHOLOGICAL		SOCIALRELATIONSHIP		ENVIRONMENT		OVERALL QOL	
	MEAN	SD	MEAN	SD	MEAN	SD	MEAN	SD	MEAN	SD
FEMALE (80)	22.15	3	20.63	3.5	10.6	2.1	28.68	4.6	82.06	10
MALE (24)	23.61	3.9	21.54	3.8	10.50	2	27.90	4.4	83.56	12.5
t-test	-1.93		-1.07		.188		.720		-.6	

Graph 1: Shows the Mean and Standard Deviation of Quality of life and its dimension with respect to Gender

Table 2: Gender-wise comparison of Mean, S.D. and t-value of

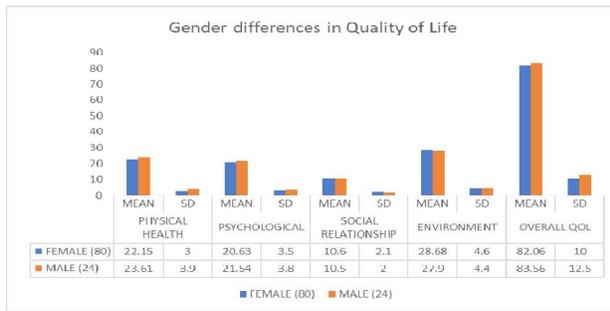


Table 2: Gender-wise comparison of Mean, S.D. and t-value of Parenting Styles

Dimension of Parenting styles	MALE		FEMALE		t-test
	MEAN	SD	MEAN	SD	
DEMOCRATICS	35.88	6.5	33.92	9.5	-0.94
AUTOCRATICS	26.08	7.2	25.56	7.1	-0.31
PERMISSIVE	23.83	6.3	20.75	6	-2.1
UNINVOLVED	12.58	8.7	12.75	7.4	0.92

Graph 2: Shows the Mean and Standard Deviation of Parenting styles with respect to Gender

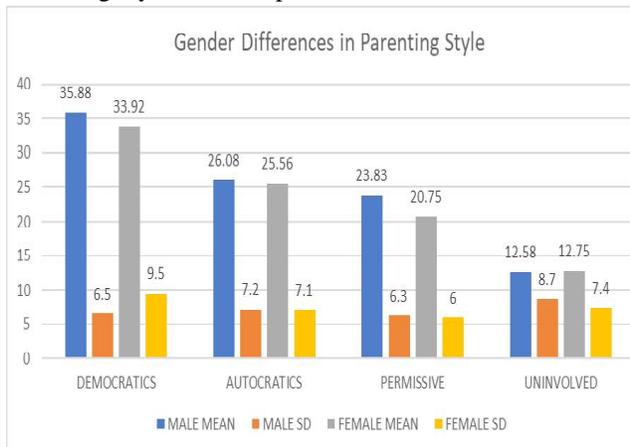


Table 3: Correlation between Parenting Style and Quality of life of young adults

Parenting style	Dimension of quality of life				Overall qol
	Physical health	Psychological	Social relationship	Environment	
DEMOCRATICS	.37**	.47**	.25*	.33**	.47**
AUTOCRATICS	-.02	-.17	-.06	-.09	-.07
PERMISSIVE	-.07	.08	.07	-.05	-.01
UNINVOLVED	-.30**	-.38**	-.03	-.35**	-.39**

- * Correlation is significant at the level of 0.05
- ** correlation is significant at the level of 0.01

Discussion

This study's aim is to measure the Relationship between parenting style and quality of life among young adults,

selected this age group because very less attention focusses in this age group regarding parenting style and Quality of life. Due to Pandemic, major changes came in their life style in urban city. At this age group young adult meet with diversity like people, culture, places etc and get more freedom & support from parents. But onward March 2020, everything has been changing.

Gender Differences in QOL - From Table number 1, it can be seen that the t-value for gender is -0.6 which is not significant. It indicates that there is no significant difference in mean score of overall quality of life of male and female. Finding of this study does not show the significant differences in quality of life but domain wise there are slightly mean differences found in males regarding physical health, psychological and environment as compared to social relationship among young adults. It means males are more active, satisfied and get enough time to enjoy his/her life. Hypothesis 1 is rejected and null hypothesis is accepted because mean differences in not enough to support the hypothesis 1.

Gender Differences in Perceived Parenting Style- From Table number 2, It can be seen that the t-value for gender is -0.94 (Democratic), -0.3 (Autocratic), -2.1 (Permissive) and 0.92 (Uninvolved) which is not significant. It indicates that there is no significant difference in mean score of parenting style's dimension of male and female. Finding of this study does not support hypothesis 2 but it shows slightly differences in male and females regarding dimensions like Democratic and Permissive parenting style as compared to Autocratic and Uninvolved parenting

style. Males are perceived more democratic and permissive style comparable to female.

Correlation Between Perceived Parenting Style and Quality of Life -From Table number 3, it can be seen that the correlation coefficient is 0.47

(Democratic style and Quality of life), -0.07 (Autocratic style and Quality of life), -.01 (Permissive style and Quality of life) and -.39 (Uninvolved style and Quality of life). Finding of this study supports the hypothesis 3 which stated that there was correlation found in parenting style and quality of life. Democratic and Uninvolved parenting style has significant relationship with quality of life and their domain. Autocratic and Permissive parenting style developed negative relationship in quality of life. It means democratic parenting style developed positive way of physical health, psychological, social relationships and environment whether Uninvolved parenting style increased then physical health, psychological and environment activities decrease which is not good for better quality of life.

Conclusion

Perception is very important aspect of life and parents play vital role in child's development and growth. Therefore, it is very important to make aware parents that how their child perceived them. From this study we conclude that parenting style is associated with quality of life of child even to the stage of adulthood.

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Fourth Industrial Revolution and its Impact on Teacher Education

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[The corporate and public sector reports/researches inform that there is a mismatch between the educational deliverables and the job demands. The leading research agencies predicted that the 65% of children entering primary school today will ultimately end up working in completely new job types that don't yet exist. This will matter a lot and determine the future of the education system.]

We need a stronger future workforce for economic growth and to emerge as a world leader. To fill the gap there is a need to prepare teachers empowered with the skills to transfer those qualities among the future workforce which are required in the societies and industries inspired by fourth industrial revolution (4IR). The present explorative qualitative study intends to throw light on the impact of 4IR on teacher education in the context of school education. The study will provide an insight about the future teacher education challenges in reference to 4IR along with probable solutions.

Change as a Context in the Present World

The famous quote of Antonio Gramsci said almost hundred years back that “*the crisis consists precisely in the fact that the old is dying and the new cannot be born; in this interregnum a great variety of morbid symptoms appear*” still holds true to the social, political, economic and technological transformations at present (Brown-Martin, 2017: p 2).

We are living in a dynamic world where everything changes just after a short span of time. Change is the basic law of nature, but now it became violent in its frequency to an extent that it creates a feeling of discomfort, fear and instability in humans. The life style, the food habits, medical facility, transportation, banking, the nature of work and work places etc. all have been changing so far except education system which is more or less similar to the past.

If any change takes place, it is about putting few new elements and covering the old with the new label. The literatures suggested that the skills required by the job market have completely changed now. One of the World Economic Forum (2016) Report informed that “the 65% of children entering primary school today will ultimately end up working in completely new job types that don't yet exist.” Several other studies informed that we need new set of skills to work and lead life in future. While sharing his understanding of the current and future job

scenario corresponding to the technological advancement Kasriel (2019) highlighted that in many industries and countries the most in-demand occupations or specialties did not exist ten to five years back, and the pace of change is set to accelerate.

The recent data confirms the above said acceleration, as the 70% of the fastest-growing skills are new to the skill index (Upwork, 2018). Now the question that becomes inevitable to identify the major contributing factor/factors determining such unprecedented changes. The available literature enables the authors to acknowledge that it is the advent of the fourth industrial revolution that is bringing the change in every aspect of human life including work and education.

The Journey, Nature and Characteristics of 4IR

Before discussing the phenomenon of fourth industrial revolution it is wise to brief about industrial revolutions. It signifies the process of change from an agrarian and handicraft economy to one dominated by industry and manufacturing. The term first popularized by Arnold Toynbee's (1884) work entitled as 'Lectures on the Industrial Revolution' in which he described Britain's economic development from 1760-1840 characterized by the expansion of power and mechanical production coupled with shifts in political culture, financial arrangements and other social progress (Penprase, 2018; Duignan, 2019).

The first industrial revolution initially began in Britain during latter half of the 18th century and further spread to other parts of the world. The phenomenon was emerged in 18th century and survived successfully while becoming more dominant in 21st century with its fourth version known as fourth industrial revolution (4IR). 4IR is also depicted as Industry 4.0. The term Industry 4.0 was first used at Hannover Messe Fair in 2011 (Gonzalez, 2016).

The World Economic Forum's technology policy and partnerships' head Zvika Krieger identified that the invention of a specific technology that changed society fundamentally as the common and unique element of all industrial revolutions (Schulze, 2019). Apart from commonness there are certain characteristics of each

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revolution which makes it differ from the previous one and have profound impact on society, culture and economy.

The first industrial revolution was powered by the steam engine; the second by the advent of mass production due to electrification; third by automated production using electronics, computers, networks and the fourth one, in which we have entered now is characterized by autonomous decision making using cyber physical system, internet of things (IoT), artificial intelligence (AI), nanotechnology, genetic modification etc. (Schwab, 2016; Neves, 2017; Marr, 2019).

The fourth industrial revolution is completely different from the third for two important reasons: first, the gap between the digital, physical and biological worlds is minimizing, and second the speed by which changes in technology are witnessing is much faster than ever (Schulze, 2019). The 4IR brings digital and robot assisted processing in the production process, a wireless communication and sensing between devices, modelling and simulation of physical models to make decentralized decisions (Gonzalez, 2016). It was Klaus Schwab the founder and executive chairman of the World Economic Forum (WEF) in his book 'The Fourth Industrial Revolution' coined the term. He informed that a revolution driven by the technology is about to knock the door that will merge the distinctive lines between the physical, digital and biological spheres, which he termed as fourth industrial revolution.

The fourth industrial revolution is fundamentally changing the way people live, work, and relate to each other. The humankind never experienced such a huge scale, scope, and complexity of transformation before. The dramatic changes that are brought by 4IR have both positive and negative impact. At one side it brings opportunities, exciting possibilities and new solutions to the problem but on another side posed global challenges, unemployment, job insecurity and economic crisis. Thus, it is like the two sides of same coin which cannot be separated. He further said that although there is no clear solution of the problems posed by it yet known to human but one thing is clear that it requires collaborative effort from all the stakeholders both public and private including academia (Schwab, 2016).

The phenomenon of 4IR and its outcomes are inevitable and cannot be altered. Thus, it requires individuals, society, and nation to make preparation to thrive in this transforming world to be ready to face challenges as well as take advantage of various possibilities. There are numerous dimensions of the impact of 4IR but the present study is an effort of the investigators to gauge its impact on teacher education as it is the very important factor for the success of any educational change. The

investigators developed the investigation on the basis of the various available discourses about 4IR in different domains of education proposed by the researchers, leaders, policy making agencies and the stakeholders at global level.

4IR and Education: The Relation, Impact and Challenges

The entire world is entering into a new economic and social order called as 'The Great Reset' due to the advent of 4IR. The industrial revolutions not only led to economic and political transformations but social and educational transformations as well (OEB Insights, 2019). The educational transformation determined the success of industrial revolution. The survival of new industrial ideology depends on the successful empowerment of the human resource with the changed skill set demands. At this point the crucial role of educational institutions come in to play, where the human resources are empowered with the new skill sets which in-turn fuel the changed industrial demands and make the phenomenon a success.

So, it is very much evident that the success of 4IR is proportional to the quality and speed of change in education systems of the world. This is the reason why we are witnessing the change in education throughout the globe. This change is applicable and experienced at primary, secondary and tertiary levels of education. Here we need to understand that the purpose of the educational change is to produce the future human resources with the skill sets aligned to industrial demands. In this context the focus and expectations are from the future generation task force which is in the schools at present.

Therefore, the success and quality of their preparation depends largely on the quality of the teachers at schools, and the quality of the teachers solely depends on the teacher education. In this way the 4IR and education shares an interdependent circular model, where different units of the education system need to act in a collaborated way to maximize its outcomes.

The investigator goes through the available literature for finding out the major impact of industrial revolutions on education. The technological advancements due to industrial revolutions have altered the nature, method and process and access of education drastically from the first to the fourth industrial revolution. The first industrial revolution gives scope to mass and compulsory education whereas the second facilitates mass text book production, extension services in education, vocational and technical education, University and research and the third brings computer-based education, pre-primary education, participative teaching etc., recently the fourth is shaping the education with virtual education, digital teaching, MOOCs, 4Cs etc.

The educational demands from both students and teachers have also changed a lot because of changing skill set demands—from 3Rs to 4Cs. The demand from students changed from a passive listener to creator of knowledge and problem solver. Similarly, the demand from teachers also changed from disseminator of information to facilitator and guide. Methods of teaching also changed from subject-centred to learner-centred having customized and individualized learning. Technology integrated pedagogy drastically changed the skills and expertise required for teaching. So, it seems very evident that in current scenario of educational change we need to rethink and restructure the teacher education to support the educational change to meet the demands of 4IR.

The biggest challenge in the way of educational change and change in the teacher education is the slow adaptation (low speed) and unfavourable attitude towards change by the stakeholder of the education system. The education system is very slow to embrace the change and educational institutions are still struggling to keep pace with these rapid transformations. Kasriel, (2017) said that the way we educate future generations no longer prepares them adequately for the future skills and jobs. He clarified that we need to build an education system for lifelong learning— and a culture that promotes it. During the Lisbon Web Summit, the Director of International Bureau of Education (one of the leading institutes of UNESCO) Dr Mmantsetsa Marope in a cautionary tone said that the education systems must reform themselves in much faster pace and in a continuous manner to face the challenges of the fourth industrial revolution and the fast-changing demands of the 21st century (IBE-UNESCO, 2017).

John Dewey's famous quote, "If we teach today's students as we taught yesterday's, we rob them of tomorrow" seems very relevant today. Dewey's farsighted statement calls for an urgency to reform education system to make it future ready. This is supported by various policy documents, reports, research studies, magazine and news articles (WEF, 2016; OECD, 2005; Groupe Media TFO, 2017; McKinsey Global Institute, 2017; OEB Insights, 2019, NEP,2020). The school education should come from its long standing past practices- it should come from its silos and such efforts in this direction have been already initiated by some individuals- the technology experts and a new type of project-based schools are cropping up in current time like Holberton in San Francisco, Wild Flower School in Boston, Portfolio in New York (Hendrick, 2017). Similar efforts are also needed for teacher education program as well (Kasriel, 2017).

Teacher Education: Direction of Change and Challenges of 4IR

The expected change in school education will determine the direction of change in teacher education. Therefore, let's identify the expectations from school education in the context of 4IR. The demands for change at school level are popularly termed as 21st century demands. Neves, (2017) suggested that, schools need to play an important role by developing 21st century skills among students; they need for the future jobs. Schools need to remodel not only from outside but inside also. It means they need to focus not only on infrastructure but also on how they are being taught, the pedagogy and all which helps in developing creativity, critical thinking, communication and collaboration among students.

A public-private coalition known as the Partnership for 21st Century Skills has also designed a framework for 21st Century learning with input from teachers, education experts, and business leaders to define and illustrate the skills and knowledge students need to succeed in work, life and citizenship. The framework comprised of four skill sets like (i) Key subject - 3Rs and 21st Century themes, (ii) Life and career skills, (iii) Learning and innovation skills including 4Cs and, (iv) Information, media and technological skills; in the context of standards and assessments, curriculum and instruction, professional development, learning environments.

These skills are not new in the educational landscape and have always been considered as important skills but the way it has been emphasized now is really worth noticing. The importance of these skills has increased manifold for all types of jobs. The study informed that the employers demand fewer people with basic skill sets and more people with complex thinking and communication skills (Levy & Murnane 2005). These skills not only contribute to a well-prepared workforce of the future but also provide life skills that help them succeed (National Science Teacher Association, 2011).

Ruettgers (2012) suggested that every aspect of our education system including teacher education must be aligned to prepare citizens with the 21st century skills. Thus, there is a need to re-align teacher education with the demanded skill sets of 21st century. To achieve the above-mentioned target of 21st century skills (P21) we need new teacher education system to support this change. If a teacher herself/himself not aware and convinced with the change and empowered with the targeted skills related pedagogies to teach, how can he/she prepare students in new skill sets. There is a need to first make teachers aware and skilled in the teaching of the identified skill sets so that she/he can successfully transfer the same among students. If one does not know

how to drive a car how can she/he make others learn to drive the car? Similarly, a teacher cannot help students to learn skills in which she/he is not well versed.

Teacher preparation programs must make programmatic changes to better prepare student teachers with the knowledge and skills necessary to lead effectively in the 21st century classroom. Research in India informed that the teacher education programmes are outdated in present time with other major limitations and strongly recommended for the complete reform (Mohanty & Dash, 2018; Gravett & Ramsaroop, 2015). Further, literature revealed that the teachers are not effectively prepared for the different skills which are required for their success such as multicultural awareness, parental collaboration, and addressing the special learning needs of diverse students (Dotger, 2010; O'Neal, Ringler, & Rodriguez, 2008; Rowan & Townend, 2016). Even the national policy document e.g., NEP-2020; NCF-2005; NCFTE-2009; NITI Ayog, 2017 etc. also accepted that teacher education in the country is not in good shape and needs re-alignment with the global change.

Probable Path: The Solution

Teacher education programme must integrate the 21st century skills in its content and classroom instruction so that student teachers can learn these skills before empowering the students in real classroom teaching. Teacher education needs to be very strategic in way that it should decide its reforms as per the changes in school education. It must be redesigned to develop the new set of knowledge, skills and expertise among the prospective teachers, deeply embedded with digitally advanced technology while maintaining its own disciplinary identity. We need to transform teacher education system in a new infrastructural setting with qualified and expert faculty, new pedagogy, new curricular ideology and concerns, and new evaluation system as per the professional, social and personal demands in the era of 4IR.

Beers (2019) suggested the teaching strategy to develop the 21st century skills among learners, emphasized the need to ground 21st century skills in core content, and especially in an interdisciplinary fashion. The same study also suggested that organizing instruction around important concepts and "big ideas" helps students create conceptual structures for storing, retrieving and using information in new and unanticipated ways. There are evidences that by infusing 21st century skills with subject area content, and especially cross-curricular content, provide students with strong learning capacity and help them retain the learning for ongoing use (Haines, 2006).

There are three keys to integrate 21st century skills into the classroom. These are application, connections and

participation. These three keys along with some core principles will help a teacher and student teacher to integrate the 21st century skills into the content through-connecting it to real world problem based experiences; stressing deep understanding and pushing the students to use content knowledge creatively; understand and monitor the thinking processes- metacognitive activities skills, using technology to help students' access, analyse, organize, share and motivate, as well as look tools for the solutions; opportunities to involve in the knowledge creation and trade; opportunities for students to work collaboratively; life and career skills by creating opportunities for students to become self-directed learners; connect learners with subjects, concepts and ideas and with others, including those outside of the classroom. These suggestions must be considered while designing the curriculum of the teacher education programme to integrate the 21st century skills.

The literature on the present study signifies that the nations around the world have started responding the challenges posed by 4IR. The suggestions for the wide range of reforms in curriculum, instruction, and assessments are forwarded with the intention to prepare the quality teachers who will develop the targeted skill sets among students for life and work in the 21st century. These reforms needed to be taken with utmost urgency and speed.

The demands placed on teacher education and teachers by the challenges of 4IR are very high. Teachers need not only to be well-versed in the subjects they are supposed to teach but also a rich repertoire of teaching strategies, the ability to combine approaches, and the knowledge of how and when to use certain methods and strategies. They also need to have a deep understanding of how learning happens, in general, and students' motivations, emotions and lives outside the classroom in particular.

Teachers need to acquire strong skills in technology and the use of technology as an effective teaching tool, to both optimize the use of digital resources in their teaching and use information-management systems to track student learning. Teachers also need to have collaborative skills. Effective teachers work collaboratively with their colleagues and are continually learning and growing in ways that improve their teaching practice and enhance student learning. To support teachers for this level of teaching and learning the system need a sound curriculum of teacher education embedded with 21st century skills, sound pedagogy for delivering the curriculum, efficient teacher educator, and new and more advanced evaluation system that measure not only knowledge of the subject matter but overall personality aspects that is essential for success in work and life.

There is a need that all the stakeholders should come forward and give a fresh thought to the issues related to teacher education.

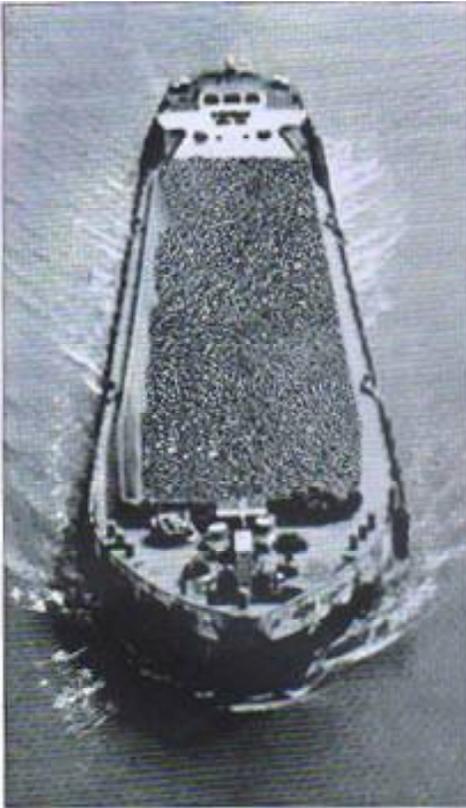
Finally, to end with Toffler's (1970) quote "The illiterate of the 21st century will not be those who cannot read and write but those who cannot learn, unlearn, and relearn". Thus 'learn', 'unlearn' & 'relearn' are the three mantras of success in the 21st century for better preparing teachers for the challenges of 4IR. The policy maker, the curriculum designer, the teacher education institutions, teacher educators and the student teachers should follow the above said mantras related to continuous learning for their success and growth in teaching.

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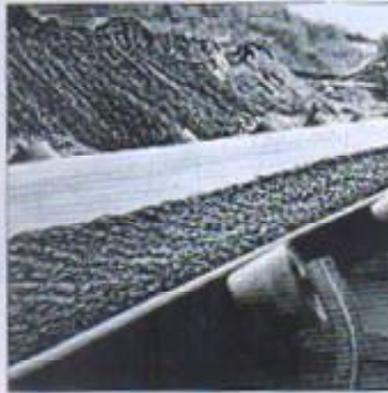
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