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GURU NANAK FOUNDATION, NEW DELHI

(Registered Under Societies Registration Act XXI of 1860)

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SAKA GURDWARA SRI NANKANA SAHIB

*Dr. Harpreet Kaur**

The Sikh History is replete with examples of self-sacrifice for the sake of *Sikhi* and righteousness. Following the teachings of the Guru, the ardent devotees have not shrunk in performing their duties and have not surrendered even when the most heinous kinds of tortures were unleashed on them. They stood like a firm rock and remained steadfast in their deeds and principles.

Undying Legacy of the Gurus

Guru Nanak Dev ji's Bani prepared the people to be steadfast on the path of truth and love and not to bear exploitation and oppression:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ

(Sri Guru Granth Sahib, 1412)

*Jao tao parem khelan ka chao. Sir dhar tali gali meri ao.
It marag pair dharijai. Sir dijai kan na kijai.*

If you desire to play this game of love with Me, then step onto My Path with your head in hand. When you place your feet on this Path, give Me your head, and do not pay any attention to public opinion.

Guru Arjan Dev Ji emerged as the vanguard to fight against the atrocious political system and unjust social order and religious bigotry of the rulers who were causing misery and suffering to the helpless people. The Guru rejected the offer of Emperor Jahangir to embrace Islam and readily chose to die rather than give away his faith. He laid the tradition of martyrdom in the Sikh history after being subjected to extreme torture and repression at the order of Jahangir. The martyrdom of Guru Arjan Dev prepared the Sikhs that the challenge of the fanatics backed by a repressive state power could not be met simply with a passive resistance. His sacrifice filled every Sikh's bosom with the same spirit and they were willing to sacrifice everything for righteousness. He achieved martyrdom and left a glowing trail of sacrifice in the defence of faith.

**Principal, Mata Sundari College for Women, University of Delhi.*

of the Sikh places should be as per the teachings of the Gurus. Subsequently, in the 1930s and 1940s, the complex and building of Gurdwara Sahib was embellished. To reminisce about Saka Nankana Sahib, Shaheed Sikh Missionary College, Amritsar under the aegis of Dharam Prachar Committee of the Shiromani Committee functions, which imparts skills to create Ragis and religious missionaries and every year, a Samagam in the memory of the martyrs who lost their lives in the bloody ordeal is organised.

So, Saka Nankana Sahib provided a much-needed impetus and reforms in the declining religious institutions. The pristine Sikh religious practices were reinstated and Shiromani Gurdwara Prabandhak Committee (SGPC) as a religious body was established and supported firmly by the votaries.

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Special Issue on Sri Guru Teg Bahadur Ji



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TRAVELS OF GURU TEGH BAHADUR

**Dr. Harpreet Kaur*

Guru Tegh Bahadur Sahib, Ninth Guru of the Sikhs spend the early life, from 1656-64 in spiritual preparations and also, prepared the community to be a formidable force against atrocious rule by equipping with arms, ammunitions and power. The Guru remained focused on purging people from superstitions, fanaticism, parochialism and other evils rampant in the Indian society during those times. His martyrdom is exemplary for he laid his life for the sake of preserving diversities in the society. He travelled widely to create a bond of togetherness amongst the populace especially the suffering lot who were infused with new vigour and spiritual freedom. He journeyed across the villages of Malwa Region situated in western and central India and also, reached as far as Bangladesh.

A striking feature of these travels was that the Guru identified himself with the common men and mingled with them solving their economic plight. The woes present in the daily lives of the masses like, lack of drinking water, scarcity of food etc. was solved by the Guru during his tours. The Guru got wells dug for them, Persian wheels were consecrated for irrigation on barren lands and trees were planted.

Guru Tegh Bahadur made Anandpur Sahib his seat of pontificate. The spread of the spiritual empire of the Sikhs was throughout the country and Guru Tegh Bahadur Sahib's journey was a progression of spreading the tenets preached by Guru Nanak Dev ji. However, none of the Gurus after that had travelled so far. Guru Tegh Bahadur ji decided to take stock of the Sikh organization of *masands* that were established to bring cohesion in the community but by then had divulged into a disintegrating system. He also established new places of worship and revitalized old Gurdwaras established by earlier Guru Sahibs with an aim to have a renewed activity amongst the Sikhs.

** Principal, Mata Sundri College for Women, University of Delhi.*

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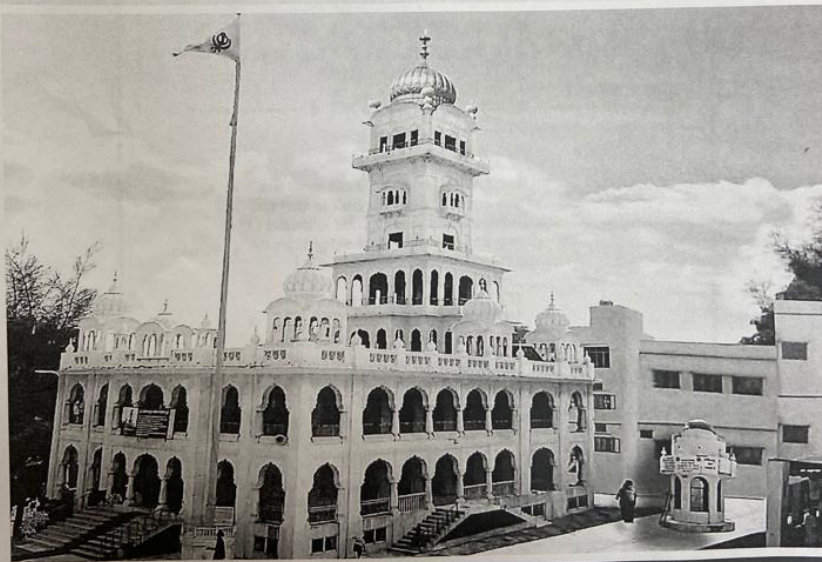
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**400th Birth Anniversary
GURU TEGH BAHADUR JI**

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ਗੁਰਦੁਆਰਾ ਜਨਮ ਅਸਥਾਨ, ਗੁਰੂ ਕਾ ਮਹਿਲ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ
GURDWARA JANAM ASTHAN, GURU KA MAHAL, SRI AMRITSAR

MEDITATION

As A Sinner I seek your Refuge!

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥
ਜਮ ਕੋ ਤ੍ਰਾਸ ਭਇਓ ਉਰ ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥੧॥ ਰਹਾਉ ॥
ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥
ਭੈ ਮਰਬੇ ਕੋ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿਤਾ ਤਨੁ ਜਾਰਾ ॥੧॥
ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥
ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾਕੋ ਮਰਮੁ ਨ ਪਾਇਆ ॥੨॥
ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥
ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥

[SGGS: 703]

Translation*

Dear God! Kindly save my Honour:
The fear of Yama is eating into my sinews.
O Bountiful Lord, I come to seek your shelter
An incorrigible sinner, unwise and greedy
I am Truly sick of committing misdeeds -
And am in awe of fear of Death,
Which is searing me indeed. (1)
I made many an effort for SALVATION
And searched around in all Ten Directions.
The Immaculate Lord who dwells in my heart,
His secret I have yet not known. (2)
MERIT, MEDITATION and austerities I've none,
What shall I do now!
Exhausted, Nanak seeks Your Refuge
From fear, let him be SAVED! (3)

* Translation: KS Duggal's "GURUVAK": The Word Divine.
Courtesy: UBS Publisher's Distributors Ltd., 5, Ansari Road, New Delhi. 110002.

Guru Tegh Bahadur as a Protector of Human Rights

PROF. HARPREET KAUR*

The life and martyrdom of the Ninth Guru, Guru Tegh Bahadur is an inspiring saga that shows his undying commitment towards Dharma, his endurance in the defence for rights of the people, futuristic vision of plurality and fearlessness in embracing his accomplished destiny in his supreme sacrifice for the sake of human rights of the people.

Principles of Human Rights and Guru Tegh Bahadur's Life and Teachings

The principles of human rights are the basic building blocks of the contemporary state and is a cornerstone of democracy. The **civil** rights includes right to life, liberty, freedom of religion, right against exploitation, cultural and educational rights etc., the **political** rights include the right to vote, to be elected, right to criticise and oppose the government in a legal manner etc. and the **economic** rights comprise freedom in the economic sphere and the cultural rights include the right to retain and further plurality of cultures, languages, religions etc. in the society.

Most if not all human rights are claim rights that impose duties or responsibilities on their duty bearers. Rights focus on a freedom, protection, status, or benefit for the right holders (Beitz, Charles R., 2009). The duties associated with human rights often require actions involving respect, protection, facilitation, and provision.

The sense of duty, fairness and justice is visible in the thoughts, words and deeds of the Guru throughout his entire life. He sacrificed his life of the sake of Dharma or righteousness. Rights have corresponding duties and Guru Tegh Bahadur embraced his duty to respect and protect plural faiths and championed the liberty to profess any faith of one's choice. People live in different cultures and follow different traditions, all of these are an integral part of democracies that gives freedom to all and the Ninth Guru at that time upheld protecting varied cultures. The rights regime necessitates protection and security to each person or group and when the state was threatening the rights of a particular cultural group, Guru Tegh Bahadur emerged as a leader to ensure them liberty to profess

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ਅੰਮ੍ਰਿਤ ਕੀਰਤਨ ਇਸ ਅੰਕ ਵਿਚ

ਸੰਪਾਦਕ (ਆਨਰੇਰੀ)

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- ▲ ਲੇਖਾਂ ਵਿੱਚ ਪ੍ਰਗਟਾਏ ਵਿਚਾਰ ਲੇਖਕਾਂ ਦੇ ਨਿੱਜੀ ਹਨ। ਇਨ੍ਹਾਂ ਨਾਲ ਸੰਪਾਦਕ ਜਾਂ ਅੰਮ੍ਰਿਤ ਕੀਰਤਨ ਟ੍ਰਸਟ ਦਾ ਸਹਿਮਤ ਹੋਣਾ ਜ਼ਰੂਰੀ ਨਹੀਂ ਹੈ।
- ▲ 'ਅੰਮ੍ਰਿਤ ਕੀਰਤਨ' ਡਾਇਰੈਕਟਰ ਸਿੱਖਿਆ ਵਿਭਾਗ ਪੰਜਾਬ, ਚੰਡੀਗੜ੍ਹ ਦੇ ਪੱਤਰ ਨੰ: ੪/੮/੯੦ ਮਿਤੀ ੨੦/੨/੯੧ ਅਨੁਸਾਰ ਰਾਜ ਦੇ ਸ਼ਿਨੀਅਰ ਸੈਕੰਡਰੀ ਸਕੂਲਾਂ ਦੀਆਂ ਲਾਇਬ੍ਰੇਰੀਆਂ ਲਈ ਪ੍ਰਵਾਨਿਤ ਹੈ।

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ਸੰਪਾਦਕੀ : ਕਰਦੁ ਬੇਨਤੀਆ -
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ਗੁਰਮਤਿ ਸੰਗੀਤ ਵਿਚ ਤਬਲਾ ਵਾਦਨ

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Book Review of:

Life and Legacy of Guru Nanak Dev ji
Book by-* S. Makhan Sing

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ਪ੍ਰੈਸ ਰਿਲੀਜ਼ (ਪੰਜਾਬੀ ਯੂਨੀਵਰਸਿਟੀ, ਪਟਿਆਲਾ)

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ਸੁਰ ਲਿਪੀ ਵਾਲਾ ਸ਼ਬਦ ਅਤੇ ਅਰਥ

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One of the effective means to disseminate these eternal values to the people is through literature and this pictorial publication endorses and preserves our scholastic heritage. This book has two-fold distinctive objectives, firstly, to make the people aware of the glorious past and secondly, make earnest efforts to preserve our literature and heritage for posterity. Echoing the importance of the Sikh history, the book imparts a moral lesson effortlessly.

The exclusive paintings are provided by the courtesy of Punjab & Sind Bank, V & A Museum and Museums of DSGMC and SGPC from their archives along with various internet sites giving an embellished view into the life episodes very vividly outlining the facial expressions of the characters depicted by the painters and the background of the life episode of the Guru.

S. Makhan Singh has written a number of books and his recent book is a continuation of his previous pictorial collection that was widely appreciated. The life and legacy of Guru Nanak has been portrayed in a noteworthy way engrossing the readers in an overwhelming manner. This illustrious pictorial book published by Sikh Foundation is a laudable effort in explicating the historical narratives in a unique and stimulating way. One is transmuted into another world altogether. The eternal message of Guru Nanak is conveyed through the book in an interesting and effective manner.

*Book Review of: Life and Legacy of Guru Nanak Dev Ji

Book by: Makhan Singh

Published by: Sikh Foundation, 2019

Printed by: Imprint Solutions

Price: Rs. 990/-

Review by :

Prof. (Dr.) Harpreet Kaur

Principal

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Book Review of:
Life and Legacy of Guru Nanak Dev ji
Book by-* S. Makhan Singh

The hardbound pictorial edition, 'Life and Legacy of Guru Nanak Dev Ji' is dedicated to the 550th Birth Anniversary of Sri Guru Nanak Dev Ji celebrated world over with great devotion, spirit and fervour in 2019. The ways in which this great occasion was celebrated were varied and publications and literature was one effective way through which the devotees paid their humble tribute to the great reformer, spiritual leader and saint. Guru Nanak was a great thinker, philosopher and builder who laid the tenets of Sikh faith and gave an institutionalized form to it. Many authors have written books dedicated to the eternal glory of Guru Nanak Dev Ji echoing the cardinal principles that are an integral part of the psyche of the Sikhs since immemorial times. Ineffable discourse, philosophy and stories of the Great Guru are being replicated in various ways so that the people across all age groups are attached to it through an eye of faith, understand the tenets with an eye of rationality and logic and imbibe it with commitment and devotion in their hearts, minds and souls.

Guru Nanak's all-embracing vision, arduous sojourns, fervent opposition to the outmoded conventions and extensive dialogues at various religious places with prominent religious leaders belonging to several sects establishing the futility of rituals are cited in this pictorial book in vibrant sketches touching the chords of the hearts of one and all.

The episodes related to the early life of Guru Nanak Dev ji are depicted with appropriate captions exhibiting that His childhood had a divine streak. Child Guru was not an ordinary child and influenced one and all who came in His contact. His teacher was mighty influenced by the thoughts of Guru that were beyond any worldly education and religion. Guru Sahib questioned the prevalent futile tradition of wearing Janeu or the sacred thread. Guru Nanak asked the Pandit to tie him a thread that is permanent and does not perish. Such a thread is to be woven with essential values of life like, compassion, commitment, modesty and truth.

Antecedents of Low-Fit Brand Extension Evaluation: A Review and Research Agenda

Geetika Pahuja¹, Harleen Kaur², Sapna Dhaliwal³

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ABSTRACT

Firms are now using their well-established brand names to extend into low-fit categories to connect with the consumers in different ways and to sustain the existing relationships. However, preliminary work in the field of brand extension focused primarily on consumer evaluation of high fit brand extensions. Off late, evaluation of low-fit brand extension has received considerable attention by the researchers. This paper is aimed at highlighting various factors related to parent brand that can enhance the evaluation of low-fit brand extensions. We discuss "brand extension and its evaluation", more specifically; investigate several factors related to core brand having implications on extension evaluation. This meek effort will help the marketing managers and research scholars to understand the new possibilities for enhancing the evaluations of low fit brand extensions.

Keywords: Brand extension, consumer evaluations, low-fit brand extensions, factors

into a particular category (high fit, medium fit or low fit). Past researches such as (Aaker & Keller, 1990; Boush&Loken, 1991; McCarthy et al., 2001) suggest the marketers to opt for launching the extensions which are somehow related to the core brand because these extensions are evaluated more positively by the consumers, considering the aspect of 'difficulty of producing the extension', as suggested by (Aaker & Keller, 1990). Considering this suggestion, a marketer may think of launching a high-fit or medium fit extension and may hesitate of introducing low-fit brand extension in the market with the fear unfavourable evaluation.

Arguably, it may not sound very wise to extend into distant product categories because it may negatively impact consumer evaluation of newly introduced extension product with lowering chances of success. But, one must know that introducing the product based on the



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by Jasmeet Kaur

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A Study on the Impact of Working Conditions and Job Satisfaction of Employees of State Bank of India

*Jasmeet Kaur**

In today's era, Human Resources are the most important resource for any organization. To maintain the level of commitment of these resources, it is very important to make them satisfied with their job. Job satisfaction is a very complex concept and is influenced by many factors. In our study, the main thrust has been given to the working conditions provided by State Bank of India to its employees. This study includes how working conditions influence the job satisfaction level of the employees of the this organization. Through this study, we conclude that working conditions have a significant impact on the job satisfaction level of the employees. These two variables have a positive relation with each other. There is a significant relationship of sub-variables (Demand, Control, Managerial Support, Peer Support, Relationships, Role, Change) of working conditions with sub-variables (Opportunities and Rewards, Supervisions, Fringe Benefits, Operating rules and procedures, Co-workers, Nature of work performed, Organizational support for training, Employee's feelings about training and development, Employee's satisfaction with training) of job satisfaction. Fostering these sub-variables of working conditions can act as a catalyst to increase job satisfaction among employees and in organization can in turn positively influence its performance. Implications for both strategic human resource management and future research are discussed

CHAPTER 1

Introduction

Problem Definition

IN today's era, Human Resources are the most important resource for any organization. To maintain the level of commitment of human resources, it is very important to make them satisfied with their job. Job satisfaction is a very complex concept which is influenced by many factors. In our study, the main thrust has been given to the working conditions provided by State Bank of India to its employees.

* Research Scholar, Indian Institute of Foreign Trade, New Delhi.

This study includes how working conditions influences the job satisfaction level of the employees of the same organization. Apart from studying the impact of working conditions, we have studied the impact of demographic features for each employee like their age, gender, marital status, tenure, educational background, etc. This study shows that working conditions give a significant impact on the job satisfaction level of the employees. These two variables have a positive relation with each other. In the end, we have given some suggestions for State Bank of India to augment the job satisfaction level of its employees.

The Concept of Working Conditions

Working conditions are at the core of paid work and employment relationships. In a layman's language, working conditions means the conditions/facilities that are provided to the employees at their workplace but working conditions are not just confined to the physical amenities provided, these cover a broad range of topics and issues, from working time (hours of work, rest periods, and work schedules) to remuneration, as well as the physical conditions and mental demands that exist in the workplace.

Working conditions refers to the working environment and

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M-WALLETS: A COMPARATIVE STUDY ON USAGE INTENTION OF RURAL AND URBAN CITIZENS

Dr. Sonal Thukral, Dr. Harleen Kaur (Corresponding Author), Dr. Mallika Kumar, Ms. Neha Shreya

Abstract

‘Digital India’ initiative by the Government, rise in smartphone users, availability of cheaper internet and many such factors have led to a significant rise in m-wallet adoption across the country. However, a majority of the Indian population resides in villages and small towns, and while, the urban citizens tend to be more open towards adoption of new technology

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Integer multiplication ranking method for cloud services selection

Amarjit Malhotra, S. K. Dhurandher, Megha Gupta ✉ & Bijendra Kumar

Journal of Ambient Intelligence and Humanized Computing (2020) | [Cite this article](#)

77 Accesses | [Metrics](#)

Abstract

Several popular cloud service providers such as Microsoft, Amazon, Google and others are competing to provide fast, reliable and efficient cloud services to the customers. Cloud computing has changed the cyber world by offering infrastructure and application services with rental charges. The decision making problem arises when selection has to be done amongst a wide range of available cloud service providers. Analytical Hierarchy Process (AHP) is a decision making method for selection amongst different options with multiple criteria. Different types of ranking methods are used in AHP which have great influence on the priorities assigned to these options. In this work, we propose an efficient and simplified

Corporate Social Reporting: - Review of Indian Scenario

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***Dr Arvind Dalal, Asstt. Prof., Department of Business Studies, FCBS Manav Rachna International Institute of Research and Studies, Faridabad, Haryana*

****Shivani Verma, Asstt. Prof., Department of Economics, Matta Sundari College for Women, Delhi University*

Abstract

The transformation of the emphasis from 'shareholder' to 'stakeholders' in the area of corporate reporting has taken a new turn. The corporate sector has now to watch the interest of its 'stakeholders' viz. employees, consumers, shareholders, general public and the government. The traditional objective of profit maximisation is no longer valid so long as the primary utility of a business house as representing and safeguarding the interests and well-being of its 'stakeholders' is not well taken care of. Thus, the corporate sector, all over the world, is now under great pressure from its 'stakeholders' to report to them, as to what extent it has been successful or otherwise in safeguarding their interests. Social reporting is a step towards this direction.

In India the conceptual thinking about the corporate social reporting has grown at a faster rate than what has been done in practice. As a matter of fact social accounting has not been widely practiced in India though the need was felt by a High Powered Expert Committee on Companies and MRTP Act about 25 years ago. The committee recommended that a provision should be made in Indian Companies Act that every company alongwith director's report shall also give a social report, which will indicate both in quantity and monetary terms the various activities relating to social responsibility which have been carried out by the company in previous year. There are a few large scale companies in India which have recently increased their voluntary disclosures of information about their social performance in annual reports.

Key words: Corporate Social Reporting, Social Responsibility, Social Report

There have been few times in our history, when the inter-relationship between business & society has been more complex, more dynamic, and more significant to the future of both business & society. For the first time in our history, questions are being raised about the fundamental functions society expects its business institution to perform. At no time in our history has there been more wide spread criticism of business. It seems that the social landscape has begun to tilt away from business. The difference between social responsibility and traditional business decision-making is that the traditional decision-makers confine themselves primarily to narrow economic and technical value. But social responsibility extends thinking to social values as well. It also requires thinking in terms of the whole social system, rather than the narrow interest of a single enterprise, group or a person.

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The Unprepared Literacy Teacher: A Challenge to Quality Early Grades Education

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University Of Delhi, India

Abstract

Recent literacy assessment surveys have been indicating a worrisome picture of literacy achievement standards of primary school children. The reports highlight that several children in higher grades fail to display the minimum required proficiency in literacy skills. These disappointing figures while highlighting towards several gaps in our education system also points to the poor status of literacy pedagogy followed in our early grades classrooms. Teachers are often blamed for not enabling young children to acquire basic literacy skills efficiently. On closer analysis, we will locate that teachers find it difficult to deal with the challenges of literacy failure as the teacher preparation courses hardly prepare them for the same. Most of the teacher preparation programs lack theoretically developed literacy courses. The absence of good literacy courses lead to unprepared teachers, which further lead to serious pedagogical limitations in the classroom. The present paper targets the poor status of literacy courses in the teacher education program and highlight the consequences.

Keywords: Literacy, Pre-service Teacher-Education, Early Grade Classroom, Assessment Surveys, Agency of teachers.

Teachers are a core stakeholder as well as the backbone of an educational system. It is, indeed, difficult to conceptualize schools without the presence of teachers. The importance of teachers is widely recognized by numerous philosophers, thinkers, and reformers. Mahatma Gandhi reflecting on the significance of teachers in his saying that, 'I have always felt that the true textbook for the pupil is his teacher'. Great Educationist and former President A. P. J. Abdul Kalam described, 'Teaching is a very noble profession that shapes the character, caliber, and future of an individual. If the people remember me as a good teacher that will be the biggest honor for me.' Brad Henry spotlight the power of the teacher as an

Nature of Science*

The Evolutional, Hierarchical, and Debatable

Shweta Tanwar

Since time immemorial, science has been evolving, playing an immense role from being a philosophy to a discipline and career. Its nature and categorization into many dimensions render it unique amongst all disciplines. Though the tenets, philosophy, and scientific methods of searching for the truth of the physical world make science stand apart within its realm, it encounters heaps of debates. The article focuses on the nature of science while navigating through its evolutionary journey until the present, and the way it emerged as a versatile enterprise holding hierarchical and diagonal relationships among its distinctions. Capturing the veiled philosophical and psychological realities in an exploratory fashion, the article thus tries to bring out the real nature of science concealed within the debates of science.

Introduction

Worldwide, scientific enterprise has managed to build its image of being objective, rational, and devoid of prejudice. Though many definitions and debates hovering around science have thrown light over its nature, questions such as 'what exactly is science?', 'what is good science?', and 'what distinguishes science from other areas of knowledge?' have been a constant subject of inquiry among the philosophers, scientists, and other stakeholders. Does the characteristics of science as displayed to the world have consensus with its real nature or the way it operates? Since its conception as 'science', there have been debates about its knowledge domain, way of searching the truth about the physical world and the 'correct' scientific method that scientists should follow. The



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Keywords

Nature of science, evolutional, hierarchical.

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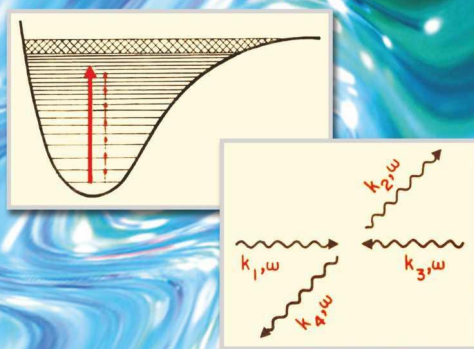
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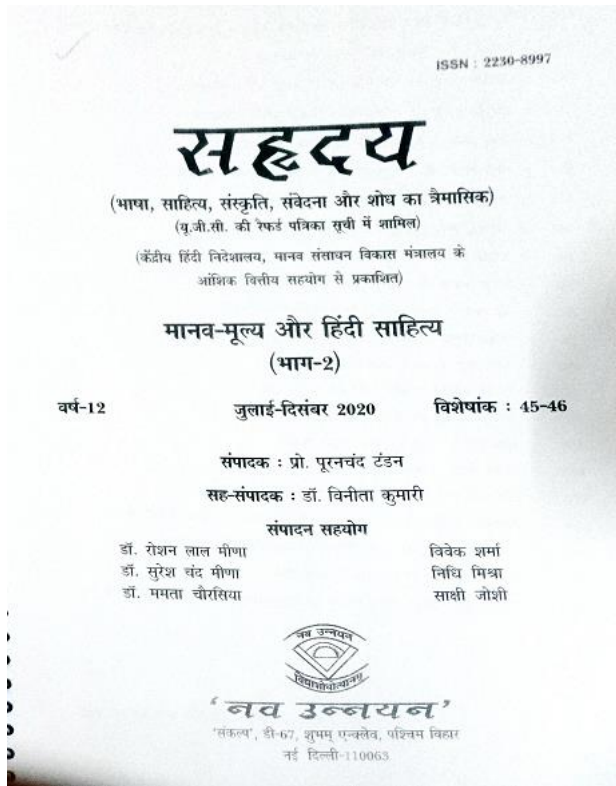
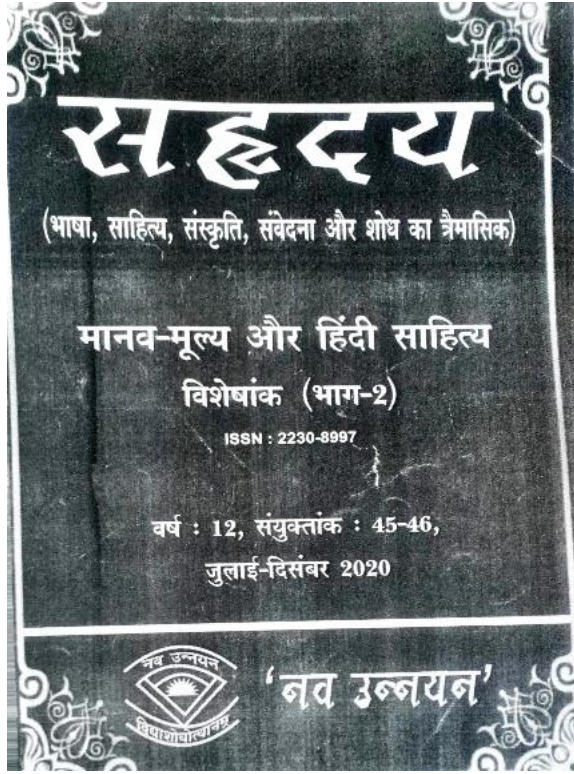
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डॉ. ममता चावला

मानव-मूल्य और उसके विविध आयाम

मानव को सख्ते अर्थों में मानव बनाने का श्रेय जिन उच्च आकांक्षाओं, आदर्शों, धारणाओं, मान्यताओं को है उन्हीं को मानव-मूल्यों के नाम से संबोधित किया जाता है। मूल्य किसी भी राष्ट्र की परंपरागत संस्कृति की धरोहर कहे जाते हैं। इनके माध्यम से मनुष्य अपने जीवन को गौरवमय बनाता है। ये देश काल और परिस्थिति सापेक्ष होते हैं और इनमें परिवर्तन होते रहते हैं।

मानव-मूल्यों का विकास मानव सभ्यता के विकास के साथ जुड़ा हुआ है। जब से मनुष्य ने उचित, अनुचित पर विचार कर अपने जीवन को सभ्य बनाने का प्रयास किया तभी से मूल्य हमारे जीवन का महत्वपूर्ण अंग बनते चले गए। मूल्य मानव को केंद्र में रखकर चलते हैं और इन मूल्यों का आधार होती है मानवता जो देशकाल धर्म, समाज आदि के भेद से स्वतंत्र होती है। मानवता हम उस भाव को कहते हैं जिसमें मानव के मंगल की भावना छिपी हुई है। मानवता मानव मन का वह भाव है जिसके द्वारा स्वयं से परे और आत्म से सर्वोत्तम तक सबके हित में अपनी शक्तियों का प्रयोग कहा है। मानवता कोई मूर्त वस्तु नहीं वह अमूर्त है। मूल्यों की दृष्टि से मानवता की व्याख्या दो रूपों में की जा सकती है।

1. वह किसी भी अन्य मानव-मूल्यों की तरह मूल्य है।
2. वही सभी मानव-मूल्यों की संपत्ति है।

मानव अपने जीवन में कुछ भी कार्य करता है उन सबके पीछे मानवता उद्देश्य रूप में निहित रहती है। वही समस्त मानवीय मूल्यों का आधार है। यह मानव एवं मूल्यों के बीच अदृश्य कड़ी के रूप में कार्यरत रहती है। जब-जब मनुष्य में किसी अन्य मनुष्य के प्रति मंगल या हित की भावना जागृत होती है तो यह अवस्था मानवता कहलाती है और बाद में जब वह अपने उद्देश्य को व्यवहार में लाता है तो वह मूल्य कहलाते हैं।

मूल्य का स्वरूप

'मूल्य' शब्द 'मूल' धातु में 'यत्' प्रत्यय लगाने से बना है जिसका अर्थ कीमत, मोल, लागत, मजदूरी, बेटन, पूँजी होता है।

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Lahore in the 18th Century

Punjab gets its name from Punj meaning five and Aab meaning water which means a land of five rivers. The whole area of Punjab is divided in five Doabs (A tract of land lying between two converging or confluence rivers). Lahore falls in the Bari Doab region. "The uplands of the upper Bari Doab particularly the tracts around Lahore and Amritsar were known as the Majha."¹ This area formed the core or centre of Punjab and the literal meaning of the word Majha means middle. The people of this area spoke Majha dialect of Punjabi language.

Lahore is a historical city. The known history of Lahore spans over 1500 years though its mythology takes it back to the times of Ramayana. According to a legend, the city of Lahore and a small town Kasur near Indo-Pak border in Punjab were founded by the two sons of lord Ram, Luv and Kush. The first documented mention of Lahore is found in the works of the Chinese traveller Hsuan Tsang who had visited Lahore in 630 A.D.

Lahore was mentioned as a city for the first time in an Arab account "Hudood-a-Aalan" written at the end of the 9th century. At the end of the 10th century Lahore was ruled by a Hindu ruler Raja Jaipal. At the beginning of the 11th century after its conquest by Mahmud of Ghazni, Lahore city came under Muslim rule. Alberuni, the well known Arab traveler and the celebrated author of "Tarikh-ul-Hind" who accompanied the invading armies of Mahmud of Ghazni in 1018-19 has mentioned Lahore as a province in his account. Lahore was ruled by different rulers during 13th and 14th Century - Turkish slave officer Qutub-ud-din Aibek of Muhammad Ghorī who set himself as an independent ruler of Lahore, Iltutmish a slave officer of Aibek, Alauddin Khilji and Muhammad bin Tughlaq. It found some peace under Pathan rule that lasted for nearly one hundred years. During the reign of Ibrahim Lodi, his governor at Lahore Daulat Khan staged a palace revolt against Lodi and invited Zahir-ud-din Babur to invade India.

Babur captured Lahore in 1524 and soon India came under the Mughal rule in 1526. His grandson Akbar transferred Mughal capital from Agra to Lahore in 1585 and stayed on the city for the next 13 years. He invaded Kashmir several times from Lahore and also fought with tribes from the frontier region in the West.



Quasigroups and their applications in cryptography

Dimpy Chauhan, Indivar Gupta & Rashmi Verma

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पंजाब के लोकप्रिय वाद्य एवं प्रस्तुतिकरण**डॉ. गुरशरन कौर**

सीनियर एसिस्टेंट प्रोफेसर

नाता सुन्दरी कालेज फार डुमैन दिल्ली युनिवर्सिटी, नई दिल्ली

सार

पंजाब के कलाकारों ने गायकी में ही नहीं अपितु वादन के क्षेत्र में भी बहुत ख्याती प्राप्त की है। पंजाब की धरती गुरुओं, पुरखों, पश्चिमी किस्तानों की भूमि है जहाँ अनेक लोक वाद्य, शास्त्रीय वाद्यों ने जन्म लिया। पंजाब में प्रायः वही वाद्य प्रयोग में आते रहे हैं जो सारे भारत में प्रचलित हैं लेकिन इस छोटे से क्षेत्र में मेरा प्रयास उन कुछ वाद्यों के सम्बन्ध में है जो पंजाब में विशेष महत्व रखते हैं। ताउल, रबाब, सारिन्दा, दिलरुबा, विभिन्न वीणा यह सभी वाद्य विशेष रूप से पंजाब में प्रतिष्ठित रहे हैं और कुछ वाद्यों के आविष्कार का श्रेय भी पंजाब को दिया जाता है। लोक संगीत के क्षेत्र में ढड्ड, अलंगोजा आदि पंजाब के अपने वाद्य हैं और आज भी इनका वादन बहुत ही लोकप्रिय है। इन सभी वाद्यों का संक्षिप्त विवरण प्रस्तुत किया गया है एवं इस बात की भी धर्ना की गई है कि प्रस्तुतिकरण में क्या परिवर्तन आए एवं गुरु नानक देव जी ने शास्त्रीय गायन शैलियों में किस प्रकार वादन को प्रमुख रख कर हरि कीर्तन का प्रचार किया।

संकेत शब्द

लोकवाद्य, सारिन्दा, रबाब, पखावज, भक्ति संगीत

जब भी हम संगीत की बात करते हैं तो सर्वप्रथम हमारा ध्यान गायन विद्या की ओर जाता है। आरंभ से हमें यह भी ज्ञान है कि गायन, वादन और नृत्य इन तीन कलाओं के समावेश को संगीत कहा जाता है और यह अनादि काल से धरा आ रहा है। शिव का डमरू, कृष्ण की बन्सी, सरस्वती और नारद की वीणा का अनेक संगीत ग्रन्थों में विवरण होता है। उससे यह बात स्पष्ट है कि केवल गायन ही नहीं अपितु वादन का भी संगीत में महत्वपूर्ण स्थान है। अगर हम ध्यान से देखें तो पंजाब में अधिकतर वाद्यों

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Re-discovering self in COVID times | Garima Mani Tripathi

Friday 4 September 2020



by Garima Mani Tripathi

Philosophers have often spoken about the concept of 'self' through detachments from 'external material life' and through process of inner self-purification. However, 'self' stands diluted in contemporary period, subsumed under the rubric of mechanical and material life. Modernist icons of commodity capitalism like malls, food joints, cinemas etc, have become inseparable aspects of our material life and taken over our folk culture, neighbourhood and even our extended kith and kin system though we remain

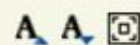


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Mainstream, VOL LVIII No 23, New Delhi, May 23, 2020

Beyond show and symbolism: why the real must prevail over superficial?

Saturday 23 May 2020

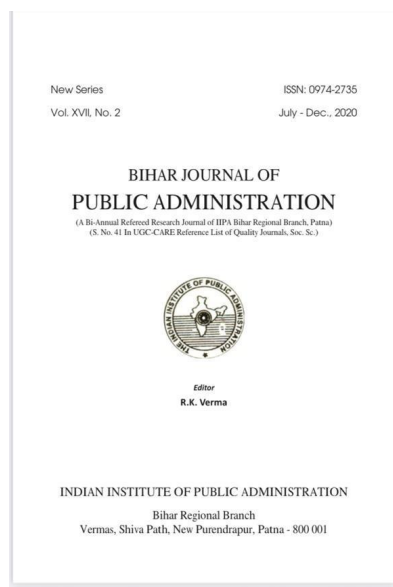


by Dr Garima Mani Tripathi

Have we ever bothered why many state actions are coloured with symbolic and superficial activities? Why politics of symbolism actually arouse sentiments without substantive actions? Perhaps no, since such superficial things often masquerade as 'real' and we identify with them without even probing the substance. In one such



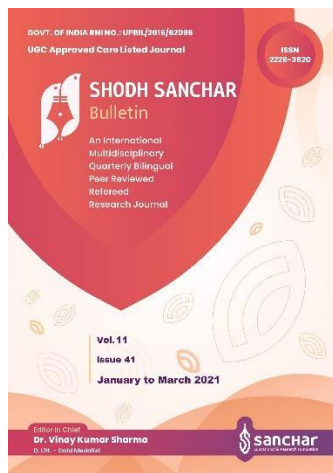
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**Article - More than Two Decades Of Political Matrimony Divorce or Separation Ahead.
(Understanding Impact of SAD-BJP combine on Punjab Politics) - International journal of
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**More than Two Decades of Political Matrimony
Divorce or Separation Ahead**
(Understanding Impact of SAD-BJP Combine on Punjab Politics)

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University of Delhi

Abstract : This paper tries to understand the implications of Shiromani Akali Dal (Badal) breaking political ties with the BJP (Bhartiya Janta Party) on the issue of three farm bills being passed in Parliament recently. Akali Dal, The oldest regional party of India completes a century this year, formed in 1920, its voter base which comprises of Sikhs in general and Jat Sikhs, in particular, has been constantly shrinking in its home turf especially the Malwa belt after they adopted the "accommodationist model" since 1997. They joined hands with The Bhartiya Janta Party (BJP) the political party which represented the interests of Hindus the second-highest religion in Punjab after Sikhs. The strategy paved the way for electoral gains for both parties. The shift was clear and loud. Under the compulsions of electoral politics, they projected themselves as a party that stood for Punjab, Punjabis, and Panjabiyat. It was not an easy switch for a Panthic party which since its inception had been known to secure the interests of its community i.e. the Sikhs. It is in this background this paper tries to understand the future of this alliance post these developments. This new shift towards 'back to basics' will be the good electoral strategy for Akali Dal which has despite its claims not been able to be inclusionist in its politics and has stuck to its sectoral tendencies for the last 23 years. Thus, an attempt has been made to understand the future of this move on Punjab Politics.

Keywords: Coalition politics, SAD, BJP, religion, democracy, political processes, identity politics, Punjabi Suba, AAP

Herbert. H. Hyman had once made an observation "Sometimes, it is the Odd fate of a concept that it can have too successful a career. After it wins scientific acceptance it may become so appealing and fashionable that it is applied indiscriminately¹.....

Introduction

Akali Dal is popularly known as SAD (Shiromani Akali Dal) and more specifically as SAD (Badal) for voters in Punjab. This political party has been the prime mover of Punjab Politics since its inception in 1920. As it completes 100 years of its formation this year the stage is set to woo back its primary voter base the Panthic voters in Punjab. The larger question in this backdrop is that with an excessively shrinking base in its home state and within the community will it be possible for the oldest regional party to win back the Sikh votes after they have left their coalition partners of last 23 years the BJP and taken a firm stand on the three farmers bills passed by the BJP government at the centre. The SAD had initially thought it could get away by just withdrawing Harsimrat Kaur Badal from the Union Cabinet. However, the farmers who form the major voter base of the party were not convinced with the piecemeal approach.

Mixed opinions started pouring in after SAD took this decision to call it quits. Severe criticism came from the arch-rivals the Congress in Punjab and the new entrant AAP (Aam Aadmi Party) in the former bi-polar and now tripolar contest. The decision was taken too late and under immense pressure from the farmers or Jat peasantry which form their core voter base. Some observers of Punjab politics said this was the final nail in the coffin and they saw it coming for a long time. The farmer's bill gave them a respectable and solid reason for the exit. The duo fared badly in last two Parliamentary elections in Punjab and in recent assembly elections of 2017 where Akali had a humiliating defeat managing to get only 15 seats out of 117.

This decision to part ways has been pent up of emotions over the years. Whatever the reasons may be one needs to understand the larger picture in this drama which has recently unfolded and what lies ahead for Akali Dal needs to explore in this light. This Paper intends to contextualise the Politics of Punjab in the last few decades and also understand the future ahead for both political partners who have been unable to survive on their own till now in Punjab Politics primarily due to the identity politics they heavily rely upon. Whether this would bring a fundamental or temporary shift in Punjab Politics needs to be examined.

The Word Coalition means 'coalescence' to grow together². The Oxford English dictionary describes coalition as; an alliance for combined action of distinct Party, persons, or status without permanent incorporation into one body.³ However, coalition politics is not a new phenomenon for India, for politics and government of the democratic variety-especially in a country of India's size and diversity have to be necessarily a coalitional exercise, whether at the electoral or governmental level. A study of the concept of the coalition at the theoretical level leads one to explore the various variety of theories framed around coalition politics. It most commonly devotes 'A Co-

¹ Herbert H. Hyman political Socialization, New York. The Free press, a division of the Macmillan company 1957 P.7

² . Encyclopedia of social science, Vol III, New York, the Macmillan company, 1963 p. 600

³ The Oxford English dictionary, vol. II C, Oxford, the Clarendon press, 1933 P. 552.

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only visited individuals of power at all times. Prakash Singh had dominated power before the Jharkhand SAD but was not of that ilk, instead he is a social democrat like others.

Issues with SAD policies

According to a 150-page report prepared at that time in 1997 was that the majority of the SAD members were not interested in any party, giving rise to a competing group and later to a group of political workers competing for the SAD executive committee or 'election group' or 'NCP'. It is not a matter of a few individuals but a serious policy failure to have a party which is not a party in the traditional sense of the word. It is a failure to have a party which is not a party in the traditional sense of the word.

The SAD has been established since the late 1970s for almost 40 years. It has been a failure to have a party which is not a party in the traditional sense of the word.

After 1997, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

However, who would be the first to say that the SAD has been a failure to have a party which is not a party in the traditional sense of the word?

The SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Secondly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

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Seventhly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Eighthly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Ninthly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Tenthly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Although Congress has 20% of the votes, it has not been able to win the election. It has been a failure to have a party which is not a party in the traditional sense of the word.

Regularly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Firstly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

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Eleventhly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Twelfthly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Thirteenthly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

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Sixteenthly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Seventeenthly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Eighteenthly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Nineteenthly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

Twentiethly, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

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The Movement has broken Punjab and Punjab. They were better leaders to represent them. Who are genuine and sympathetic towards resolving their concerns. Who concentrate on solving the issues of Drugs, Unemployment, Lack of Industrialization, Agrarian Issues, rather than those leaders who are holding their business empire at the cost of common man.

After 1997, the SAD has been a failure to have a party which is not a party in the traditional sense of the word.

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Dr. Mantri Dey

ABSTRACT

In this context, the paper will highlight the main provisions of the Act, roles and responsibility of the SMCs. Further, it will look at how effective the SMCs have been in the functioning of schools and in ensuring quality education. The paper will conclude with suggestions for empowering the SMCs in a substantive sense.

INTRODUCTION

Right of Children to Free and Compulsory Education (RtE), 2009
One of the major challenges before the planners of India after independence was literacy. Providing elementary education to all children was the high priority. *Right to Education Act, 2009* is education for the masses which will bring literacy. The planners of India made universalisation of elementary education a national goal. To realise this goal, Article 51 was inserted in the Directive Principles of State Policy stating that the State shall endeavour to provide within a period of five years from the commencement of the constitution for free and compulsory education for all children until they complete the age of fourteen years. The 86th Constitution Amendment Act, 2002 has added the new article 21A and has made education for all children in the age groups of 6-14 years a fundamental right.

The government of India has over the years constituted various committees and commissions on education which give recommendation for compulsory elementary education for all. Despite governments various policies and plans for making elementary education for all, it didn't achieve the desired goal. Finally, with efforts from various stakeholders, the Right to Children to Free and Compulsory Education (RTE) was enacted on 4th of August, 2009 and came into effect on 1st April, 2010. Article 21 A was inserted in the Constitution. Article 21 A states that every child has a right to full time elementary education of satisfactory and suitable quality in a formal school which satisfies certain essential norms and standards. The



The title of the RTE Act incorporates the words 'free and compulsory'. 'Free education' means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing his or her education. 'Compulsory' means that the State and the appropriate Government shall have the obligation to provide and ensure admission, attendance and completion of elementary education for all children in the age group of 6 to 14 (CER, 2009). With this, India has moved forward to a rights-based framework that casts a legal obligation on the Central and State Governments to implement this fundamental right as enshrined in the Article 21A of the Constitution, in accordance with the provisions of the RTE Act. Some of the major provisions of the Act are listed below (CER, 2009):

Right of Child to Free and Compulsory Education: Every child of the age of six to fourteen years, including a child referred to in clause (3) of Article 32 of section 7 of the Act, shall have the right to free and compulsory education. The State shall also have the right to provide for elementary education. A child with disability shall not be subjected to the provisions of the Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995, and a child, who has the same rights to pursue free and compulsory elementary education. However, a child with 'multiple disabilities' referred to in clause (3) and a child with 'severe disability' referred to in clause (4) of section 2 of the National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act, 1999 may also have the right to go for home-based education.

Special provisions for children not admitted to, or who have not completed, elementary education: Where a child above six years of age has not been admitted in any school or though admitted, could not complete his or her elementary education, then, he or she shall be admitted in a class appropriate to his or her age.

Duty of appropriate Government and local authority to establish school: For carrying out the provisions of this Act the appropriate Government and the local authority shall establish, within such area or limits of neighbourhood, as may be prescribed, a school, where it is not so established, within a period of three years from the commencement of this Act.

Sharing of financial and other responsibilities: The Central Government and the State Governments shall have concurrent responsibility for providing funds for carrying out the provisions of this Act.

Duties of local authorities

Every local authority shall

- [illegible]



- ▲ *Outside the academic calendar*

Duty of parents and guardians: It shall be the duty of every parent or guardian to admit or cause to be admitted his or her child or ward, as the case may be, to an elementary education in the neighbourhood school.

Appropriate Government to provide for pre school education: With a view to prepare children above the age of three years for elementary education and to provide early childhood care and education for all children until they complete the age of six years, the appropriate Government may make necessary arrangement for providing low pre school education in such children.

No denial of admission: A child shall be admitted in a school at the commencement of the academic year or within such

Provided further that no child admitted after the extended period shall complete his studies in such manner as may be prescribed by the appropriate Government.

Prohibition of holding back and expulsion: No child admitted in a school shall be held back in any class or expelled from school till the completion of elementary education.

Monitoring of child's rights education: The National Commission for Protection of Child Rights continued its Protection of Child Rights along with State Commission for Protection of Child Rights to review the safeguards for rights provided by or under the Act and recommend measures for effective implementation of the Act. The Commission is to inquire into complaints relating to free and compulsory education, where the State Commission for Protection of Child Rights has not been constituted in a State, the appropriate Government may, for the purpose of performing the functions constitute such authority, in such manner and subject to such terms and conditions, as may be prescribed.

Role of School Management Committee (SMC) in Implementing RCE: Educational governance depends on the active participation of the community. Community participation in managing education leads to stakeholders' participation in decision-making and functioning of the school. To impart quality education, community involvement has been one of the important strategies for achieving education for all (PDA, Ministry of Education, Government of India, 2005). Community participation in school management is a process through which residents would sensitize the teacher and also make the community more interested in what happens inside the school. thereby enabling all children to participate in educational processes (Kumar & Kumar, 2007). Active parental participation has the potential to improve the quality of education, to enhance the school's reputation, to improve the school's behavior and culture, and the principle of quality management affects its productivity (Hansel, 2002; Hansel and Wronowson 2006; Sankesh, 2017; Kumar, 2017). These institutional arrangements that govern the functioning of schools

The importance of community participation in educational governance has been highlighted as a strategy to ensure access to quality education. The report of the Education Commission recommended decentralization of educational governance, ensuring better involvement of communities in school education (CEI, 1964: 67). Despite these, the study 1970s witnessed a reverse process leading to large scale centralization of schools, particularly at the primary stage of education. In most parts of the country *Kendras* and *Sangapanyapatti*,¹ the National Curriculum Framework (NCF) also called upon by the National Council of Educational Research and Training (NCERT) and the National Knowledge Commission (NKC) and the Board of Education (KABED) set up by a Committee on Decentralized Management in 1993. This committee came up with the provision of the Village Education Committee (VEC) and being the basic tier of the village, the VEC was expected to ensure the quality of education in the village. The VECs were to be formed by the Village Education Committee, Education Committee, Parent Teacher Association and Mother Teacher Association in order to bring schools and communities together. But these bodies are not under statutory provision. A study has also shown that active involvement of communities has increased the efficiency of schools functioning thereby ensuring quality education. (Govinda and Shrivastava, 2009)

The centrally sponsored scheme of District Primary Education Programme (DPEP) launched in 1984 is a significant move towards decentralisation of education. It is one of the major initiatives to revitalize the primary education system and to achieve the objective of universalisation of primary education. Due to DPEP, almost all village/substation/schools have formed Village Education Committees/School management committees.



The *Dakar Framework of Action* explicitly calls for developing *responsive, participatory, and accountable systems of educational governance and management*.¹ The experience of the past decade has underscored the need for better governance of education systems in terms of efficiency, accountability, transparency and flexibility so that they can respond more effectively to the diverse and continuously changing needs of learners. Reform of educational management is urgently needed to move from highly centralized, undiversified and centralized forms of management to more decentralized and participatory decision-making, implementation and monitoring at lower levels of accountability. These processes must be buttressed by a management information system that benefits from both new technologies and community participation to undertake timely, relevant and accurate information.²

Further to that, the Moily Committee set up by the Central Advisory Board of Education (CABE) states that "It is increasingly becoming evident that the bureaucratic systems are not able to manage the challenges in the field of educational development and people's participation is seen the world over as an essential pre-condition for achieving the goal of education for all. It is in this context, that the Committee perceives the entrustment of educational programmes to institutions of local self government as a step in the right direction. (GoI, 1992)¹²

Despite all the recommendations and policy initiatives to bring community closer to the functioning of school, there is lack of active community involvement. With the notification of RTE, an affirmative step has been taken to strengthen the involvement of the community in school governance. RTE has recognised the importance of community participation and decentralisation of education system. Thus, a new role is envisaged for various stakeholders at all levels in the education system particularly for parents. Various studies have shown a strong link between the increasing level of the school to the involvement of the parents in their schooling. (Arocena, 1996⁵; Chen & Chaudhry, 2001⁶; Gonzalez, 2002⁷; Zellman and Waterman, 1998⁸). Parental participation in the education system can have a positive impact on the functioning of school and enhance quality education.

Article 2(1) of the RTE Act has mandated community participation at grassroots level in the management of school. SMC shall be constituted in every school, other than an unaided school, within six months of the appointed date and reconstituted every two years. All government, government aided and special category schools shall have to constitute SMCs as per Section 21 of the RTE Act. Since private schools are already mandated to have management committees on the basis of their transitory registrations, they are not covered by Section 21. A proposed amendment makes the SMC an advisory, rather than statutory, body for schools covered under Article 29 and 30 of the constitution (minority schools).

The purpose of SMCs is to involve all the stakeholders so that their voices can be heard. The implementation of the RTE has posed fresh challenges with regard to decentralization of elementary education. The roles and responsibility of SMCs under RTE are:

- Monitor the activities of the school which includes infrastructure facilities, access to quality education, prevention of drug use, smoking, leaving of school, etc.
 - Prepare and submit annual and three year School Development Plan(SDP) which address infrastructure, academic achievement, etc. These plans should collectively form into creating an Annual Work Plan(AWP) for every year.
 - Monitor the following events:
 - Estimates of class room enrolment each year
 - Estimates of class room enrolment each year
 - Estimates of class room enrolment each year
 - Monitor the school's performance in the following areas over the three year period assigned for the term and standards specified in the Schedule of the RTE Act.
 - Monitor the school's performance in the following areas over the three year period to fulfill the responsibilities of the school under the RTE Act.
 - Monitor the school's performance in the following areas over the three year period to fulfill the responsibilities of the school under the RTE Act.
 - Monitor the implementation of Mid Day meal and other government school schemes;
 - Monitor the attendance and punctuality of teachers;
 - Monitor the maintenance of norms and standards prescribed in the Schedule which would include classrooms, school, teacher pupil ratio, etc.
 - Monitor the utilization of the grants received from the Government Government or State or any other source;
 - Performs such other functions as may be prescribed.
- According to Section 17, the content of SDAP will be approved by the appropriate Government or State or any other source;



- Three fourth (75%) members of the SMC should be parents/guardians. Out of which, 50% will be women. Women sections will be represented in the SMC in proportion to their population in the village.
- One out of four (25%) will be non-SMC level stakeholders. That is school workers (That is school staff/teachers).

The RTE has empowered the SMCs in not only transforming the functioning of school, it has ensured that there is active participation of the community members particularly parents in educational governance. It is a strategy to bring about decentralisation in educational governance in the real sense. The challenge lies in the proper and effective implementation of the Act.

FUNCTIONING OF SMCs: A GROUND REALITY

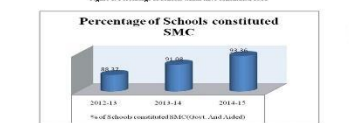
The SMCs have been empowered through the RTE with roles and responsibilities clearly defined. Through the numbers of SMCs in the country have increased, a study conducted by the Central Square Foundation (CSF) found a huge gap between the policy and ground implementation of SMCs. (DINA, N012015). The real empowerment of SMCs lie in effective implementation of the Act.

Table 1: Percentage of Schools which have constituted SMC

School Management Committee (SMC) in Schools	2014	2016
% Schools which reported having an SMC	14	34.9
Of the schools that have SMC, % schools that had the last SMC meeting		
Between July	10.7	7.6
Between July and September	14.1	6.3
After September	13.2	20.4

As per Annual Status of Education Report (ASER), 2017, there is an increase in the percentage of schools which reported having an SMC. However, there is a decline in the SMC meetings held between July and September. This indicates that SMCs are not functioning in the real sense. The RTE has mandated for constitution of SMCs but the data shows that 60-70% only of the schools are following the mandate. If no school is the part of the RTE, it is not ensuring the mandate of the Act is carried out. A strong political will is needed to ensure that the main provisions of the Act are followed.

Figure 1: Percentage of Schools which have constituted SMC



INSEP, 2014 and 2015¹

The District Information System for Education shows that the numbers of school which have constituted SMCs have increased from 88,375 in 2012-13 to 93,385 in 2013-15. Further, most of the SMCs have prepared a training module for reporting teachers in SMC, members to ensure their capacity to effectively participate in the absence of school activities.



Some States have been involving the SMCs in monitoring the attendance of teachers and students, besides monitoring of child outcomes. These initiatives have contributed to increased community involvement in the planning and monitoring of school activities and participation of Panchayat Raj Institutions (local self-government bodies in rural areas) and urban local bodies in planning and management of elementary and school education programmes (GoI, 2015)².

Table 2: Percentage of SMCs Having Bank Account and Prepared SDP

% of Schools with SMC having opened bank account (Govt. And Aided)	2013-14	2014-15	2015-16	2012-13	2013-14	2014-15
84.2	85.83	90.92	80.7	83.65	84.94	

INSEP, 2014 and 2015³

The percentage of schools with SMC which have opened bank account has been increasing. The question lies on the utility of the accounts. The DISE data (Fig. 1) shows that in 2012-13 88.75% of the schools have constituted SMCs. However, when we look at Table 2, it shows that only 80.7% have prepared SDP. Similar trend can be seen in the subsequent years. This means that SDP are not prepared in many of the schools which have constituted SMCs. The School Development Plan is the soul of the RTE. Act through which a transformation is sought. It should be prepared thoughtfully. It must have practical solutions to all questions raised at the time of comparing the existing situation with the desired situation, in relation to the school. The SDP should clearly reflect the limitations of the community members in order to target quality education and also to ensure an effective functioning of the school. The SDP ought not to be regarded merely as a budget prepared. Rather, its focus should be on key transformation issues, for example- appointment of senior teachers proportionately, and so on.⁴

According to the 2015 PISA (Planning, Allocation and Expenditure) Institution Studies in Accountability, diverse states, SDPs are infrequently made in school, but even where plans are made, they are not created in a participative manner, and do not address the school's most pressing needs.⁵

A study conducted to examine the problems faced by the SMC members in implementing the RTE Act, 2009, found that 34% of SMC members expressed their lack of interest among parents to send their children to school as the main problem in achievement of enrolment. 48% of SMC members believed that poor quality of teaching-learning process is the barrier in offering quality elementary education. 50% of SMC members feel that lack of skill among teachers is the main constraint in implementation of Continuous and Comprehensive Evaluation in school. 48% of SMC members agreed that lack of interest among parents and illiterate parents is the main problem of participation in SMC meetings. 44% of SMC members agreed that lack of SMC members' awareness is the main constraint in developing of School Development Plan and 54% of SMC members are believed that lack of fund is the main constraint in developing of School Development Plan.⁶

A study conducted in Himachal Pradesh on the functioning of SMCs has shown that most of the SMC members were not aware about the provisions of RTE Act, and the purpose behind the formation of SMC. One of the starting findings was that its role in the preparation of School Development Plan is negligible. However, according to the Act, the main responsibility of SMC is to prepare the School Development Plan. Further, lack of links with the SMC with the teacher's role of SMC is in the development of the School. The members who would have been in lack of support from the administrative authorities which promotes the committee members.⁷ A major challenge in the proper functioning of the SMC is lack of awareness amongst the members. The members exist only on paper.

A new report has revealed that there is a lack of community participation and most of the SMCs are far from active. In most cases, the parents are unaware of school constitution; 50% of the schools have not held SMCs; more than 80% of the schools do not have functional school structures; of school fund and playground is a major issue; 80% of the schools do not have a playground at all; and out of the selected 16,000 government schools to be converted into a model school, only 80 are going to be made.⁸



Overall Observations and Recommendations:

Education has the potential to change the socio-economic structure of a society. To bring about that change, we need quality education. As discussed earlier, to ensure quality education we need better education management. Community participation in education governance is one of the ways agreed by various policies and recommendations. Yet, there is lack of community participation in education governance. Decentralization of education is a strategy which can substantially improve quality, access and equity in education.

It has been observed that there is lack of awareness among the SMC members about the provisions of the Act. They are not aware about their roles and responsibility in the functioning of the school. There is no understanding amongst the members on the significance of SMC. They also need the skills and capacity to manage the functioning of the school. To strengthen the capacity of SMC members, proper training should be provided at regular interval. A tailor-cut training module should be prepared to address the specific challenges faced by the school. SMCs need funds to build capacity and awareness among members to help them assess needs and requirements for effective learning. A separate fund for training and capacity building of SMC can be provided by the state.

It has been seen that meetings of the SMCs are not held on a regular basis. The meetings are held only on papers. The meetings of SMCs must be conducted on a regular basis. To make sure, that meetings are actually held, live streaming and recording of meetings can be done. Further, the agenda of the meeting should include all the issues of school management that is required for quality education. It should include discussion about participation of children and their access and retention in education as well as discussing funding and expenditure. SMCs should also focus on tracking each child's progress and continuously monitor critical indicators. In order to assess progress of children, records of attendance and achievement must be generated through systematic record keeping and made available to SMCs. SMCs should focus on tracking each child's progress and continuously monitor critical indicators for school level planning and monitoring. Besides, they should pay attention to the requirement of teachers. There is a need for coordination of child related programmes making schools the nodal agency where the SMC acts as the apex planning and implementing body to oversee children's well-being and rights to education.

There is lack of active parental participation in SMCs. Their role in the functioning of SMCs is limited. Mostly teachers are carrying out the functions of SMCs. Proactive participation of parents will help in localising value education among the children. Teachers and NGOs can encourage parents to play a substantive role in the school management. The relationship of parents with the school needs to be strengthened.

Transparency and accountability in education will make all the stakeholders to carry out their functions efficiently. SMCs should contribute to a system of social audit at local level. More people should be involved in the proper functioning of schools through media campaigns including handbills, poster campaigns, and print and electronic media discussions. Information and Communication Technology (ICT) enabled education governance will be more efficient, transparent, accountable and responsive.

Last but not the least, for effective functioning of the SMCs and implementation of school development plan to be envisaged by the Right to Education Act, political will is needed. Political executive whose vote banks are adults need to realize that the foundation of a country is its children. They need to build a strong foundation for a prosperous country.

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INDIA AND CHINA AT THE CROSSROADS: THE IMPERATIVES OF REWORKING INDIA'S STRATEGY

Madhuri Sukhija¹

Abstract:

Any discussion on India- China relations is incomplete without mentioning that today the center of gravity of the whole world is slowly shifting to Asia. Besides, one-third of the world's population lives in countries, bordering the Indian Ocean. The security environment is uncertain and great power transitions are taking place. India and China both are aspiring powers in Asia, however, with a certain degree of asymmetries in their power and strength. In the eighties, both the economies were of the same size but today the Chinese economy is way ahead and most global supply chains run through it. China is the world's manufacturing superpower and with its technological expertise, its military expansionist ways, and its distinct footprint in India's neighborhood, both land and maritime, all make it a serious force to contend with. Over time, the relations between the two neighbors have been a cause of grave concern. The interests of both India and China intersect. They have expanding geopolitical horizons and earnestly strive for 'strategic space' in the same region. The present essay reflects upon the relations between India and China that have been oscillating from cooperation to competition and from confrontation to conflict. Further, an attempt is made to focus on the challenges that are galore and the potentiality of reworking India's China strategy.

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Keywords: Asymmetric, Challenges, Conflict, Cooperation, Relations, Strategy

1.0 Introduction:

The Year 2020 was historic in more ways than one. First, the novel coronavirus pandemic has taken the world by storm. Second, China's aggressive designs along the Line of Actual Control (LAC), its incursions in Ladakh, and the Galwan killings occupied center stage in the bygone year. The escalating boundary dispute, China's debt-trap policy and the string of pearls strategy, its ever-growing military prowess, and its ambitious BRI Project have caused much alarm to India. India too, with its tilt towards the US, its bold initiative of revoking Article 370, and refusing to be a signatory to the RCEP (Regional Comprehensive Economic Partnership), have resulted in the deteriorating relations between the two powerful giants. The RCEP is a trade deal comprising of sixteen countries in the Indo-Pacific region and is significant because these contribute to nearly thirty percent of global GDP. These countries have formed the world's largest trading block and the pact is yet another example of China's influence in the region.

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Article: Democratic Tools To Constitutionalism in Indian Context (Exploring Social Democracy: A Myth or Realities)

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Democratic Tools to Constitutionalism in Indian Context (Exploring Social Democracy: A Myth or Reality)

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ABSTRACT

There is a famous saying by Abraham Lincoln, "Democracy is the government of the people, by the people and for the people. People or 'Janta' are at the core of democracy. It's the people who initiate and display democratic virtues of equality, liberty and fraternity. That is why we term it as a way of life and not merely a political system. Among the available forms of government it is the democracy which best fulfills the aspirations of people. The objective of this paper is to demonstrate institutions and attainment of the constitutionalism based on various constitution, Rule of Law, etc. The democratic method in constitutionalism is based on political equality and justice, which means that it is indirectly represented by its law makers in the Parliament, State Assemblies, and other local bodies. Then, the citizens of the country are to exercise their sovereignty through the above institutions. The law makers are elected on an adult franchise. The constitution ensures equality to all its citizens, wherein included equality before law and the political front. Every citizen above the age of eighteen years is eligible to participate in the political system. Another area of focus in Indian Constitution was on social democracy. What does it mean? "Political democracy cannot last unless there lies at the base of it social democracy." B.R. Ambedkar said, by other word, social democracy implies absence of discrimination on the basis of caste, religion, race, gender etc. It also implies the concept of a 'Welfare State' as was embodied in the Directive Principles of State Policy. In sum, the paper would speak on the issue of a democratic republic based on not only democratic form of government but also a democratic society.

Keywords: Constituent Assembly, Democratic Republic, Objective Resolution Preamble of the Constitution, Political Democracy, Social Democracy

INTRODUCTION

Preamble reads "We, the people of India having solemnly resolved to constitute India into Sovereign, Secular, Democratic, Republic and to secure to all its citizens, justice, social, economic and political, liberty of thought, expression, belief, faith and worship, equality of status and opportunity, and to promote them all, Enacting the dignity of the individual and the unity and integrity of the nation, with to our Constituent Assembly, the declaration was made on the twenty ninth day of November, 1949, do hereby adopt, enact and give to ourselves this Constitution.

The Founding fathers of India constitution gave the gift of democracy to an electorate which was illiterate, orthodox, divided on caste and religion then while it is a well tested system for nations with high literacy level electorate which is aware and vigilant and can be active participants in the process of manifestation that democracy intends to bring along. The only hope they had was slow but surely a change would come, people will accept and incorporate democratic traditions and respond to the needs of democracy progressively.

The selection of each word in preamble was done with immense thoughtfulness and complete understanding of its meaning and significance. For example, Fraternity which is derived from the French Revolution which word i.e., brotherhood; individual dignity to above everything; to do unity and integrity of the nation. This brotherhood should evolve from the shared sense of common and ensuring the basic dignity of each individual beyond the obvious differences of caste, creed, religion, gender, and place of birth.

The Objective Resolution was reflected in the Preamble of the Indian Constitution which B.R. Ambedkar called it as the soul of the constitution.

Among all the variables that divide the citizens of India Caste has been the most prominent one. The ideals and methods of democracy in its principles and in its tendencies represent a striking contrast to caste. Caste has always been a deflating



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features of Indian society. Ambedkar rightly pointed out that, "So long we do not address Social liberty the freedom which is provided by Law is of no avail." Freedom from the democracy created on the basis of Caste and creed should be the primary motive of a good democracy. This perceived not channelled notion of equality, common and brotherhood cannot happen as its core by just adopting a democratic system. It is rather a fine which works in its accomplished by putting consistent efforts.

The conception of society is based on that men are equal and are responsible for the government. But the core of the matter is that democratic tools and institutions inherently created as equal, without society however practically in the Indian society which will take years to be achieved and that too when we realize that if all we are moving ahead in that direction.

Progress and Retrospect of Democracy in India

Democracy, such of institutions are the form of a parliamentary republic elected by the people on adult suffrage, the law makers are the People's Representatives to parliament through their elected members. This democracy is understood to be political movement and where the political movement comes, there is assumed democracy.

However, one must observe that in India's case of democracy at the nascent stage of it in the last forty and only fifty years, democracy as existed in the United States of America doubled replication of democracy in India as existed for three centuries of India's demographic size and other diversities required in India society.

India is a democratic country which India Nehru called as 'Unity in Diversity'. The diversities are varied and many. This concern is the one most significant aspect of democracy in India. These diversities can be achieved through education system of cultural India with inclusive policy, where only Indians were single for a long before the delivery of the lower caste who were deprived of education system somewhat akin to Hindu idea of education system of the upper-castes. Lord Macaulay introduced 'missionary effort' of English education in favour of Brahmins in India. Whereas, caste system behind the veil of caste before that society even to this day the deprivation of the lower caste to be taught by Brahmins. However, literature in India have their own explanations. The fact is that whether caste divide is waning or disappearing or disappearing can be understood in New School Education Policy including introduction of Sanskrit type of schools specially designed to be for the Dalits. This can be political or vote bank politics counter strategy to the minority representation policy followed by the Opposition (Congress) party and its allies. Nations is known to have cited that equality of democratic, which of equality as opportunity or career open to talent. This is termed half truth, equality to democracy and its reality are not confined to one religion but many religions, having democracy to be secular. Though secular authority and democratic states are opposed to this claim and accordingly counter claim made. This idea of the inequality of professions in India is not through and systematic assignment of professions in a caste descending order of the social system in India in the order of the basis on which is built a social system to guide professions in an order of merit and in degree of respect for the great and the source of social and political influence. The caste representation note on the following professions of the father of a child, Institutions of professions like 'Dhoti', 'Mehdi', and 'Tuner'. These professions restrict the person from low caste to a higher professional efficiency. This practice restricts caste or in other words, system of inequality often put forward that relative position of men in caste society as regulated by birth as against advanced by the apologists who stick to their guns of the relative position of men in caste society is regulated not by birth. This was revealed by the basic principle of caste is the inequality of merit based on birth. Thus, caste is social imperialism, perfected by experience and maintained by religious sanction. However, democracy tries to break down the barriers of caste.

Dilemma of Caste and Responsibility

If children do not exist and yet it is assumed that they are not there, the use of meaning may well be replaced by uncritical acceptance of confabulation behavior, as nature has revealed it may be (Gee, A., 2008, p.8). Democracy is the realization of a myth. If the institution based on caste is compared with the theory of democracy and contained the same, caste is the realization of certain ideas in democracy (B. K. Panikar, 2003, p. 17). The children, Prof. S. discussed at length but even as caste has identity, where there is perceptual literature in the other possible ground for relying on caste? has identified the alleged centrality of diversity in "knowing who one is". Perceived almost and the choice of the alternative and choice have to be made even when critical theories arise. There is substantial freedom regarding that priority to give to various identities or may simultaneously have. The value of identity is crucial in individual behavior (mostly because of the inescapable diversity about properties over one many affiliation (Gee, A., 2008, p. 8, Appendix B, A, 2008, Montreal, 2008).

Rishi Vemala and Dr. David J. also were one of those many cases who were subjected to atrocities and discrimination on



the basis of caste and religion. These unfortunate incidents express the fall claims of Social democracy and equality. There seems to be denial of accountability and a breakdown of organizations that are supposed to protect and safeguard us.

Political and Social Democracy

Political democracy with political equality and justice is a democratic form of government which India has a representative (indirect) democracy. The people of India in their respective Constituent Assembly exercise their sovereignty of adult franchise through a parliament and the state concerned. The sovereignty that matters to choice of representatives implying equality before law and in the political sphere, through the universal adult suffrage.

Contrary to this, political equality and justice, Indian constitution also promotes social democracy. What does it mean by that? According to Dr B.R. Ambedkar, "Political democracy cannot last unless there lies at its base the social democracy." Social democracy is the absence of discrimination on the basis of caste, religion, sex, gender etc. As the constitution rightly envisions about the social democracy it means a way of life which recognizes liberty, equality and fraternity which are not to be treated as separate items in a trinity. They form a unit in the sense that to divorce one from the other is to defeat the very purpose of democracy, liberty cannot be divorced from equality, equality cannot be divorced from fraternity."

Indian Democracy guarantees for free, compulsory and universal education, for equal facilities, for special training for deficiencies, for greater attention to less intelligent. Democracy recognizes no principles of difference based on birth or possession of assets for equality for all and its main social mission is to break down the barriers of groups and build them progressively into large communities; in effect, to widen continuously the syndicate circle of individuals. Thus, the democratic system works like other systems, through its educational and religious policies. Whereas, caste system works against the interest of the lower caste as *rickshawmen effect cannot happen because of caste divide that creates the unwilling of educator and the educated, Indians are the educator and the students studied by other lower caste for this. So this short encouragement based on the status as caste system is to confuse education to certain caste and to develop in them the consciousness of the superiority of their caste. Democracy has been known for its educator value. All question as an political institution, how far it tends to foster in the members of the community the various desirable qualities, moral and mental "as an agency of national education". Democracy decides for common good. Important result of democracy is the development of the feeling of self-respect and responsibility among the caste population as different from any special class. The principle of one's own social obligation is understood with one's realization of individual liberty that can be achieved only through social organization. Breaking down of the barriers of caste through inter-caste feeling leading the narrow individualism of sovereign states in Europe is a direct result of democracy. Man is an end in itself whereby basic principle generation of the humane dynamic force to society as an aggregate of men, and as each man as an individual in the theoretical purpose and exists. Jean Jacques Rousseau by enunciating the principle of equality, liberty, and fraternity, rightly is credited with the father of the modern democracy. It denies the inequality of classes, castes and professions, inequality based on birth, or on undesirable vocations.*

The application of UN Declaration of 1948 human rights made it clear that "All human beings are born free and equal in dignity and rights. They are endowed with reason, conscience and should act towards one another in a spirit of brotherhood (Article 1). Everyone is entitled to all rights and freedoms set forth in this declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, social origin, property, birth or other status." In Article 21 of the constitution of India, in its text and explanation of its intended and actual constitutional level remarks that National legislation, even if contrary to international law, has to be respected (S.S. Chitra, 2019, p. 30). The catalogue of human rights provisions that are universally accepted irrespective of the divergent social, cultural, political and economic ideological inclinations of any people, it is expressed eloquently the conception of human rights provided predominantly based on Western perspective, the equality of Western scholars and nations consider that it is valid universally, transcending national boundaries and ideologies, and is culturally and ideologically neutral. "On the contrary, many scholars counter to such advancement of universality of human rights. I have critics approach to several countries are different from theirs in respect to reform and other customary practices. One such advocate can be cited of the case of China and other external countries.

However, the fact remains that the principle of justice is there and is the cornerstone of the formulation of the moral order. It is expressed further that on the value of justice that has always evoked the idea of equality, of proportion of "Compensation" rightly which are concerned with equality in value. If all men are equal, all of the same nature and the common essence embeds them to the same fundamental rights and equal liberty (Ambedkar 1987, this published). In other words, justice, which forms the foundation of human rights, is another name of liberty (freedom), equality and fraternity (Thore, 2000, p.8).



The constitution of India ensures, "the state shall not discriminate against any citizen on grounds of religion, race, caste, place and birth or any form." The Director Principle interprets that "the state shall provide with special care the educational and economic interest of the Scheduled Caste/Tribes (SCs) and STs and shall protect them from social injustice and all forms of exploitation."

However, the state-level comparative account indicates contrasting evidence of the economic inequalities associated with caste. Despite provision of political and legal equality as civil rights, few studies indicated the presence of discrimination in various economic modes against the Untouchables and violation of human rights with respect to economic rights (Thore, 2000, p.11).

It is observed that "Discrimination appears to operate at least in part through traditional mechanism with Untouchables disproportionately represented in poorly paid" dead end jobs (Ibid., p. 11).

The practice of Untouchability or human rights violations present even after fifty years (74 years) of India's secular constitution that coincided with the enactment of UN Declaration of Human Rights in 1948, and enactment of Pw. Civil Rights Act in 1955, as aptly remarked that the practice of Untouchability and discrimination and resultant violations of Untouchables' human rights is not limited to one, single value of human relationship, but is comprehensive and it covers civic and political as well as the religious and economic realm of relationship of untouchables with other castes of Indian community.

FINDINGS

One can blame the educational policy of the colonial times for this widespread discrimination but the truth is that even after independence we are unable to implement with practices which are non-discriminatory in nature. Caste and religion still form important variable for discrimination in means in almost all spheres of public life, recently a report in India expressed observed that the upper caste representation in present Parliament exceeds all other castes. This, definitely, is, not a healthy trend.

As per Thore, a common social scientist, argued that in the social and civil spheres inequality is observed in the case of social relations between different castes, law of marriage and sale of law, including sale of citizenship, inequality also extends to parliament for the same offence committed by persons of different castes. Inequality is recorded in the religious spheres such as daily sacrifices, initiation, life cycle etc., the rituals can be distanced from the researches undertaken by S. Thore, 2007, p.7 and Appendix p. 21.

Both Pandkar and Sahasrabudh Thore in observation shows that the practice of Untouchability and resultant discrimination has occurred inclusion of its presence in public sphere like Parliament (legislative), services of shops and services rendered by the nation, harbor, eating places and tea shops in large villages and urban areas, in the areas of residential settlements in urban level, studies indicated for distances of Untouchables from the high spaces locality and restriction on inter-caste marriage (inter-caste) continues, so an of entry of Untouchables private houses and temples are limited, the worst in reservation prevail in inter-caste or common sharing of bus and food is severely limited.

Thore in yet an observation despite the fact discriminatory status of COVID 19 irrespective of caste, creed, religion, and other divide, include the divide of the poor and the rich, particularly in Indian caste society. However, since the deadly virus affects on the victim irrespective of caste, creed, religion the poor are marginalized in access to health care system in some countries as across the case of India, a kind of caste/casteism continues and not necessarily physical distance (S.S. Chitra 2019, p. 112).

Thus, we can say that democracy is of limited substance unless all its blocks are achieved. The most important being establishment of Social Democracy. We can't realize democracy in election and Political parties it has to achieve the others of our founding fathers, the dream of a nation which is a haven of freedom from all caste based discrimination. After more than 75 years of Indian independence it seems that Constitution has failed as it was in terms at least in implementation. The founding fathers dream that caste, creed, religion free India would be a reality in few years as democracy will pave its way in hearts and minds of our people but despite of a progressive Constitution "We the people have yet to incorporate democratic virtues that provide reasonable. Respectfully we will learn from present crisis and respond to the needs of humanity without any social discrimination.

No democracy can work for the people if it does partial treatment to them based on the parameters of caste, class, creed, gender and religion. Our democracy has to be full of all pervasiveness and no exception for qualifying as a vibrant democracy which is not merely for electoral purposes but ensures quality of life to each citizen.



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1. Introduction

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by the plains Meeteetse who accounted for 60 per cent of the state's population (Cibola). Therefore, the tribes in Marquette Mills form a minority. There is no specific definition for the minority concept in the Indian Constitution. Conventionally minority should form less than 50 per cent of the given population. Tribals in Marquette Mills 32 per cent. However, other linguistic or linguistic minority states cannot be the only criteria to determine the second declaration of the minority status. Rightly, tribes in Marquette are both linguistic and religious minority, the social criteria in determining the minority status. The basic premise of the notion to the minority is that the minority is a group of people who are different from the majority in terms of language (Gangadhar). To achieve this, the founding fathers of the constitution had enshrined in the constitution the safeguards for linguistic minorities as fundamental rights, civilised cultural and educational rights and with a

However, the tribal inhabited areas are neither declared as "Scheduled Areas" under the Fifth Schedule nor specified as "Tribal Areas" under the Sixth Schedule of the Constitution. Therefore, tribal inhabited areas are not covered by the Fifth or the Sixth Schedule (S.S. Chinn, 2019, p. 22).

The Manipur Experience

In Manipur, six Autonomous District Councils were established in the hill districts under the state legislation called the Manipur (Hill Areas) District Council Act, 1971, run on the *enclave* funding of the State. These nonautonomous District Councils created by the State legislations in Manipur and, are not part of the Sixth Schedule and, as such, are devoid of autonomy or central funding (Makmon, 2004; Refer to Bharti Report, 2004).

One pertinent question is why these tribal populations and tribal inhabited areas are left out 'unspecified' and not covered by the Fifth and the Sixth Schedule of the Constitution? Because of which they are being deprived of the Constitutional benefits of autonomy and development. The Constitution needs to answer such a question as this. As this is a serious 'gap' in the provisions of the Constitution or its implementation.

The princely state of Manipur was independent as any other princely states. In this independent princely state of Manipur, only house tax was collected from the tribals of the hill by the native rulers (S.S. Chitra, 2019, p. 23). To this day a certain amount of this house tax is being collected by the Manipur government. But the administration of the landholding system and economic tax was left untouched or never interfered. Which the Nagas have in the general community-owned land, clan owned land and individual owned land. Whereas in the case of the Kukis, ownership of the land was chiefly in the hand of the *hunas* or chiefs of the village and normally, the number of the chiefs served of them in particular Kuki village.

In the princely state of Manipur, the rulers imposed a hill house tax. The economic tax was never imposed on the hills of Manipur. They gave autonomy in traditional polity and their land system. So was in the colonial era the British never imposed any land tax on the tribals. This implies the tribal land, polity and administration were intact and independent to the extent that the tribes were de jure ownership and administration of their land (Roid, 23).

The colonial administration also never interfered in the administration of the landholding system. Except in the mid-fifties of the 20th century, the Manipur 'Part C' status enacted the village authority acts and thus dilution of the administration was made.

In 1947, in the post-independence era, the government of Manipur introduced the Manipur Hill People's Regulation Act, 1947. In 1956, the government of India introduced the Manipur (Hill Areas) Village Authorities Act for the administration of the hill areas of Manipur. These two Acts somehow diluted the administration of the hill areas. However, it never affects the landholding system (Manipur (Hill Areas) Village Authorities Act, 1956; Also refer to J.M. Kipru, 2011, p.105).

The state of Manipur was granted full-fledged statehood in 1972. And ever since then an agreement was entered between the hills and the plains of Manipur (S.S. Chiu, 2010, p. 23).

Part - I	Part - II	Part - IIA	Part - III
1.North Cachar Hills District.	1. The Khassat Hills District.	Tipura Tribal Areas District.	1.The Chakma District.
2.The Karbi Anglong District	2.The Jaintia Hills District.		2.The Mizo District.
	3.The Garo Hills District		3.The Lait District.

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In time, the framers of the Constitution recognized the necessity for a separate political and administrative structure for the hill tribal areas of the northeast region which the British had treated as "backward lands" and which had been "exploited areas" compared within the British Empire with those of Assam. They felt that it was necessary to maintain the distinct culture and customs of the tribal people of the region, the necessity to prevent exploitation of their economic and social life by the non-tribal, and the necessity to allow them to develop and administer themselves according to their genius. With this in view, the Autonomous District Councils in the Six States were established. The Councils were given powers to manage internal affairs and the right of self-government. In this sense, the Six States is considered as special provinces for the tribal areas of the northeast.

[illegible]

For all these factors, there has been a series of protest and boycott of the Autonomous District Council elections since 1990. So many assurances came from the centre and the state for the grant of ADC in tribal inhabited areas of Manipur but never translated into action. Worst of all, the 'rider clause' inserted in opposition to the grant of ADC to the tribal people is the indirect message of no succumbing to the demand for the same by the tribals in Manipur.

There are important questions this study raises and which need to be addressed. There is a need to look into various recommendations and initiate the changes.

As per the recommendations of the Second National Scheduled Areas & Scheduled Tribes Commission (2004). In 2004, the second National Schedule Areas & Schedule Tribes Commission, Govt. of India, in its report submitted to the President of India, recommended that "1) Since the Sixth Schedule in the Constitution was specially designed by the framers of the Constitution to suit the local administration of the tribal areas of the northeast region, the Commission recommends that as far as possible the tribal inhabited areas which fulfil the minimum criteria should be declared as "Tribal Areas" under Paragraph 20 of the Sixth Schedule. 2) The five hill districts of Manipur fulfil every condition for extension of the provision of the Sixth Schedule. The Commission recommends that they should be specified as "Tribal Areas" under the Sixth Schedule and the provision of the Schedule be extended to them. (Bhunia Report, 2005).

The framers of the Constitution specifically designed the Sixth Schedule as a mechanism to enhance speedy development in the "tribal areas" of the North-east region, through additional "land" from the Centre and sufficient autonomous "powers" for the councils to execute their works effectively. For this reason, the hill people of Manipur expected the Act of 1971 and demanded extension of the Sixth Schedule to the district councils of Manipur. The district councils in Manipur under the Act of 1971, have proved useless and ineffective in bringing any remarkable development in the hill areas during its functioning for 38 years from 1972 to 1990 / the main reason being lack of sufficient fund and power.

There is a lack of sufficient fund; the boycott of the district council election of 1989 resulting in the defiance of the district councils, the Deputy Commissioners are implementing the functions and schemes allocated to the District Councils, appropriating (misappropriating) the funds at their whims for the last 30 years (1990-2019) (Bhunia Report, 2019, p. 10).

Therefore, the Sixth Schedule is the best option available for the Manipur hill people to overcome the problem of finance. For instance, the 10 Autonomous District Councils (ADCs) under the Sixth Schedule – namely, the ADCs of North Cachar Hills District, Karbi Anglong District and Dibrugarh Territorial Area District – in Assam; (2) the ADCs of Khasi Hills District, Jaintia Hills District and Garo Hills District – in Meghalaya; (3) the ADCs of Chittagong District, Moulvibazar District and Lal District – in Myanmar; (4) the ADCs of Tripura Tribal Areas District – are provided "land" from the Centre approximately between Rs.50 crores to 150 crores annually for each of the ADCs, in addition to the normal grant-in-aid received from the concerned States. The district councils of Manipur under the Act of 1971 are deprived of this central funding.

Another point to be noted is that the Tripurbing Garo Hills Council of West Bengal which is also created by an Act of the State of West Bengal (like the district councils of Manipur) is in receipt of sufficient fund from the State government of West Bengal. The West Bengal State government provides the fund with an annual grant almost equivalent to the central funding available under the Sixth Schedule and Article 275. The State government of Manipur did not follow this pattern of funding either.

One may pose a question to the State government of Manipur – whether the State government is ready to follow the West Bengal pattern of funding with annual grant-in-aid equivalent to the amount of central-funding received by each of the ADCs of Meghalaya, or Mizoram, or Assam, or Tripura under the Sixth Schedule?

It should be observed Autonomous power under the Manipur 89th Amendment District Councils Act, 1971, the district councils were handicapped by the interference from the various State Departments, and sometimes the councils were dissolved for petty political considerations of local MLA or minister – which are not permissible under the Sixth Schedule. For effective functioning in the work of development, the district councils need a reasonable amount of "autonomy" – free from interference, interference, suspension or dissolution. The district councils have had better experience in respect of the powers of "control" and "supervision" under sections 46 and 47 of the Act of 1971 being misused by the State authorities with unnecessary interference, suspension, dissolution of the district councils and Entry grants of petty political considerations. The Sections do not provide a true future, which is the disallowed district council should be held, which is a common constitutional obligation either for the Parliament or State Assembly or the Autonomous District Council under the Sixth Schedule.

Thus, if these suggestions are implemented in the tribal areas the Fifth and Sixth Schedules of the Constitution in addition to addressing the need for autonomy for tribal people would also fulfil the need for development, the recommendations of various committees and talking to all stakeholders involved will be the best possible solution. At the end of the day, the true achievement of our federation is to fulfil the needs and redress the grievances of the people and strengthen them from the grass-root level.

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WHETHER THE ACT HAS HAD ANY IMPACT ON THE CONDITION OF THE ELDERLY WHO ARE WHOLLY ABANDONED OR SUBJECT TO ABUSE BY THEIR OWN FAMILY MEMBERS

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Abstract

Last year, in the southern city of Hyderabad, the well-off family of a 75-year-old cancer patient decided to burn her alive at a crematorium because they did not want to pay for further treatment. She was saved when the crematorium staff noticed her stir and called the police. Elderly parents being abused and abandoned is not just an urban phenomenon. In rural India, the family system is eroding, with the younger generation increasingly heading off to cities with their spouses and their children to start a new life – without their parents or grandparents. The Maintenance and Welfare of Parents and Senior Citizens Act, 2007 casts an obligation on the children and heirs of the elderly to maintain their elderly parents through a monthly maintenance allowance. The withering of the joint family system has contributed to the degradation of the position of the elderly in our society who are often abandoned or left to fend for themselves without any physical, emotional, or financial support. The present research aims to analyse the awareness among the elderly of this social

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Profitable Agri business techniques to increase marketing: A Way of Sustainable Income Generation to Small and Medium Farmers

Shivani Verma and Dr. K Vasanta

Abstract

In India, millions of populations are engaged in the agriculture sector. The sector is not only a livelihood provider but also playing a key role in many agro-related activities. Even though high dependency on this sector, the number of small and medium farmers with small holdings in rural areas is still facing farm-related climatic, technical, irrigational, cultivational, and marketing problems. Therefore, it is always not possible to the farmers to get a good income from their farm activities. To overcome financial problems and to get sustainable income and improve their condition, here, a compilation of ideas or agri-business techniques has been given.

Keywords: Agri Business, small & medium farmers, techniques, sustainable income

Introduction

Agriculture sector is the mainstay of the Indian economy, contributing about 14 percent of national Gross Domestic Product (GDP) and 42 per cent of total employment and more importantly, about half of India's population is wholly or significantly dependent on agriculture and allied activities for their livelihood. Agriculture plays a vital role not only in generating employment but providing food to increasing population, a contributor to capital formation, supplying raw material to agro-based industries, earning foreign exchange, and so on. India achieved tremendous progress in production, marketing, consumption, and exports in the agriculture sector for since long. Therefore, the Agriculture of the Indian economy plays the most crucial role in the socio-economic sphere of the country. In fact, it is one of the most growing, vast, and demanding sectors in the economy which includes forestry, dairy farming, and fisheries. India with diverse soil and climate comprising several agro-ecological regions provide ample opportunity to grow a variety of horticulture crops. These crops form a significant part of total agricultural production in the country comprising of fruits, vegetables, root and tuber crops, flowers, ornamental plants, medicinal and aromatic plants, spices, condiments, plantation crops. It is an important segment of the agriculture sector, which, in turn, is one of the major components of the national economy along with manufacturing, and services sectors. The government plays a very significant role in boosting agricultural growth through its increased investment in this field and also inducing private investment in agriculture. India's agriculture and allied products occupied a significant place in the total export earnings of the country. These include Rice, wheat, cereals, pulses, tobacco, spices, sugar, fruits & Vegetables, processed vegetables and fruits, cocoa, oils and oilseeds, tea, coffee, rubber, dairy products, cereal preparations, poultry products, processed meat, floriculture products, fish, Ayush and herbal products, jute, tobacco, etc. Agriculture businesses that are growing rapidly. Many agribusinesses can be done in less capital. If an agriculture-related business is done with passion and commitment, one can earn a sustainable income from it. Increasing consumption, technological changes, and adequate awareness of biodiversity values among the public and at the decision-making levels are induced to agribusinesses. In this way, the agriculture sector strengthening the Indian economy by its potential growth. Opportunities in agriculture are not only limited to farming. There are various agro-based businesses that if pursued even on a small-scale, can give much profit. Growth in per capita income resulting in high demand for new products and opened new vistas to small businesses. Change in climate often disturbing farm activities



Work-Life-Balance of Working Women on Higher Education Sector

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ABSTRACT

Women are having a vital role in their families and at workplaces. In the transitioning society; the traditional roles of women as homemakers and caretakers are deeply entrenched with their social lives. The women have always been given a lower status; as comparative to men. In earlier days, the customs of the society and religious factors are not allowing the women to enter in the jobs market. Now in the modern era, there are lots of changes in women's life. The present life of working women is very challenging. They are facing lots of problems in their personal life and professional life, because they are not able to deliver the required time to their families and organizations. In today's scenario, work-life balance (WLB) has emerged as an important and universal concern for working women. Working women are grabbing their space at par with the men and have become more aspiring and career-oriented. They are ignoring the other aspects of their lives and losing the quality time with: children and family, relaxation time and also time for their hobbies. Their work and office responsibilities demand stretchable working hours, target-based operations and this situation generates undue stress upon them. Sometimes, they have to hire the services of a third person, to take care of their children and ageing parents at home.

Keywords : Modern Era, Work-Life Balance

I. INTRODUCTION

The women working in the Higher Education Sector are witnessing acute stress to balance between workplace and home in these days. Flexible learning with the use of Information Technologies have increased their working hours and most of the time, they remain busy in managing and conducting the classes along with the other job related like: admissions, attendance, fee, exams, record keeping, administrative work etc. This has

increased the working hours in the education sector from early morning to late night and impacting the personal lives of the working women, employed in this sector.

"A good WLB (work-life balance) is witnessed, when your work, social and personnel commitment, manageable proportions of your time provides personal fulfilment" Tony Nudd. In the past few decades, a major transformation has found in the profiles of women employees. Families have

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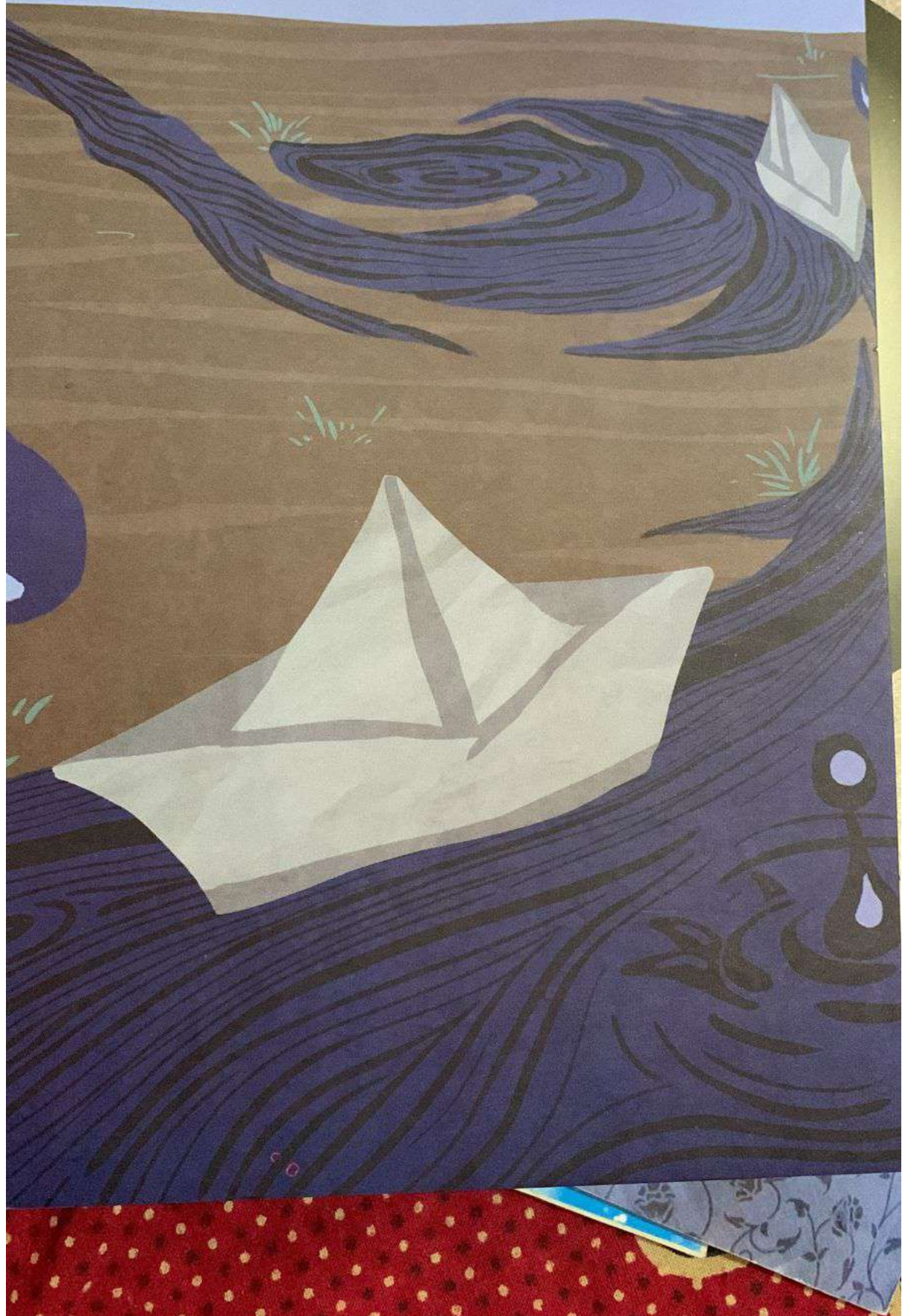
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जन



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सहयोग : गणपत तेली, भँवरलाल मीणा

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समस्त कानूनी विवादों का न्याय क्षेत्र दिल्ली न्यायालय होगा।

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