

دستک | Dastak | दस्तक

Knocking the door of your conscience



Welcome Note

Professor Archana Dassi, Head of the Department

Dear Readers,

Welcome to the Speaking Wall!

It is the need of an hour to have a platform in the Social Work Department which gives each one of us an opportunity to express our thoughts, ideas, innovations, and talents about which we are concerned and have something to say or do. Speaking Wall gives us that space to pour our hearts & minds and reach out to all our fellow beings.

So, let's begin the churning within us and start coming out with a piece of gems lying dormant deep inside us.

Looking forward to a vibrant & dynamic Speaking Wall.

Good Luck!

An outlet for the students of our department to express themselves freely, Dastak, the departmental magazine aims to facilitate a discourse on the pressing social issues amongst the students to make sure we keep up with the culture and vision of our beloved university, Jamia Millia Islamia.

Being dormant for a few years, the magazine was once again revived and the first edition was launched on 23rd October 2019 by the Head of Department.

The issue for the month contains -

Theme of the Month
Peace and Non-Violence (page 2-5)

Expressions

A soapbox for the students to share their ramblings with the whole department. (Page 6 - 8)

Reflections

Experience sharing from field work or any extension lecture, or departmental trip. (page 9)

A Man Called Gandhi

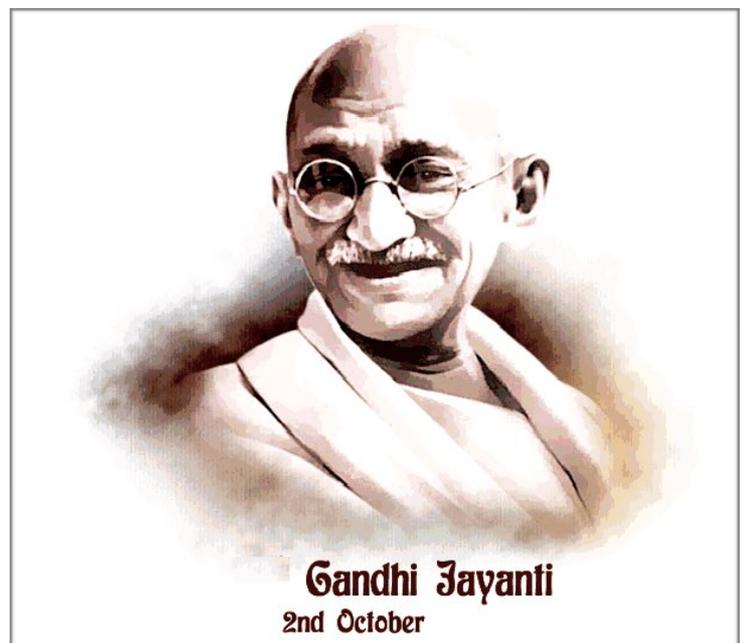
Sheikh Saifullah, MSW (P)

Mk Gandhi emerged as the popular leader of the Indian National Movement during the course of 1919-20. His simple attire, use of colloquial Hindi, reference to the popular allegory of Ram-Rajya had made him comprehensible to the common masses. The emergence of Mahatma Gandhi as the popular leader of the anti-British struggle has been interpreted by many historians differently. English historian Judith Brown, believes that Gandhi captured national leadership through highly skillful political gain. It was stressed that Gandhiji manipulated prevailing circumstances to establish his dominance over national movement. She was supported by other British historians perhaps because it was in the interest of British rule. Another side of opinions interprets Gandhi's rise as neither sudden nor unexpected, it believes that it was the circumstances that pushed him to the top. The plight of the masses compelled him to accept the responsibility of their leading the movement from the forefront.

Where Gandhian philosophy differs significantly from those of the earlier nationalist leaders was that when he began with a trenchant critique of the modern civilization- a critique which has evoked mixed responses from his later commentators. For Partha Chatterjee, his philosophy represented a "critique of civil society" or to put it more bluntly, "a fundamental critique of the entire edifice of bourgeois society". Manfred Steger (2000) has called it a "critique of liberalism", while for Bhikkhu Parekh, it is a "Critique of Modern Civilization", which by way of providing an ideology to confront imperialism also "overlooked some of its great achievements and strengths". For Ashish Nandy, he was like Rabindranath Tagore before him- "a counter modernist critic of the west", which he thought had become diseased because of its disproportionate power and spread; and by arguing this, Gandhi "threatened the internal legitimacy of the ruling culture". Gandhi and his ideas on various issues has been of evolving nature. It is therefore difficult to make an authoritative statement on his philosophy.

Taking the realms of national movement, Gandhi was liberal, progressive in character as throughout his career he made utmost use of the print media, editing *Indian Opinion*, *Young India* and *Harijan*; memorandums, petitions were also used to raise demands. Gandhi was guided by a progressive outlook, he envisioned political, economic and social independence aiming at a better and brighter future. He drew inspiration from his reading of Western thinkers like Henry David Thoreau, Leo Tolstoy, Ralph Waldo Emerson or John Ruskin.

For Gandhi, it was not enough to achieve independence and to perpetuate "English rule without the Englishmen"; it was also implicit to evolve an Indian alternative to Western liberal political structures. The idea envisaged by Gandhi was that of popular sovereignty where each individual control or restrains her/his own self and this was his subtle distinction between self-rule and mere home rule. "Such Swaraj", Gandhi asserted, "has to be experienced by each one for himself." If this was difficult to attain, Gandhi refused to consider it as just a "dream". "To believe that what has not occurred in history will not occur at all", Gandhi replied to his critics, "is to argue disbelief in the dignity of man."



To encompass this, his technique was *Satyagraha*, which he defined as truth-force or soul force. In more practical terms, it meant civil disobedience-but something more than that. The basic premise of this conception was that the superior moral power of the protesters is being capable of bringing a change in the heart of the oppressor through a display of moral strength. Non-Violence or Ahimsa was the cardinal principle of his message which wasn't be compromised under any circumstances. Gandhi at times admitted to having committed a Himalayan blunder by offering the weapon of *satyagraha* to a people insufficiently trained in the discipline of non-violence be it after Chauri-Chura or during his fight against Rowlatt Act.

So far as his methods were concerned, Partha Chatterjee has argued that they gave Gandhi immense manoeuvrability in terms of real politics. There was an implicit recognition of an existing disjuncture between morality and politics- the concept of ahimsa could bridge this gap. "*Failures could be explained either in terms of the loftiness of the ideal or in terms of imperfections of human agency [Chatterjee, 1986]*".

Gandhian movement was pan-India, an ethical-moral struggle as he never took advantage of the weakness of his opponents. He used to forewarn, even the British-Indian government before launching the agitations. Moreover, it was a process, not an event. It comprised of active and passive phases. During active phase mass agitations were organized and during passive phase- village reconstruction programs were undertaken. The Gandhian village reconstruction program focused on six main objectives and they were – promotion of Hindu-Muslim unity, promotion of cottage industry, promotion of vocational education, prohibition of the use of liquor, upliftment of women and lower classes and eradication of untouchability. The village reconstruction program of Gandhi played an important role in the development of Indian villages. It infused new energy.

Struggle-Truce-Struggle and Pressure-Compromise-Pressure was another feature in his leadership. It was a regulated movement, based on specific ideas and principles. Whenever the movement breached

the limits of Gandhian principles, they were suspended or called off by him. Withdrawal of the Non-Cooperation Movement in Feb 1922 after the Chauri-Chura incident can be sighted as an example. Gandhian movement was secular, democratic and composite as Gandhi fought for social, cultural, economic as well as political issues.

Gandhian movement added a glorious chapter to the history of India's struggle against British rule. National struggle transformed into a pan-India struggle, reaching remotest villages. Mass base widened greatly, women, students, peasants, workers et al participated in large numbers. Indeed, the struggle became a moral war, fear of British might was erased from the heart and mind of common masses, the myth of invincibility of British was shattered and Indians were psychologically liberated. New strategies in the form of S-T-S, P-C-P, hunger strike, Non-Cooperation and Civil disobedience were devised.

But Gandhi in turbulent 40's indeed was ambivalent, he said on August 5th "I do not ask from you my own non-violence. You can decide what you can do in this struggle", "I trust the whole of India today to launch upon a non-violent struggle". But even if people deviated from this path of non-violence, he assured: "I shall swerve. I shall not flinch." In other words, the issue of non-violence seemed to have been of lesser importance in 1942 than the call for "Do or Die" or the invitation to make a final sacrifice for the liberation of the nation. The Quit India movement wasn't even called-off after achieving Independence, today's India struggles for the same Independence which is economic and social in nature and not just political or sovereign.

Although, there is a huge debate about 'Freedom with Partition' among the most notable scholars in the world, Howard Brasted and Carl Bridge pointed out, decolonisation of India, is polarised on the question whether freedom was seized by the Indians or power was transferred voluntarily by the British "*as an act of positive statesmanship*". R.J Moore has argued, British policy towards India was caught between two polarities: "*Churchillian negativism and Crippsian constructiveness*". John Darwin argues, "Whatever pre-war tendencies may have existed,

the pattern of post-war decolonisation was profoundly influenced by the course and impact of World War Two”.

Lord Wavell, the viceroy had a clear understanding that “India after the war will become a running sore which will sap the strength of the British empire”. The final nail in the coffin of the British empire was the protest against INA trials, which marked the unification of every religious sentiment as the three prominent personalities Colonel Prem Sahgal, Colonel Gurbaksh Singh Dhillon, and Major General Shah Nawaz Khan belonged to different religions and the RIN mutiny became the graveyard for the British Empire.

So, to say that one person alone was behind the freedom of India would be naive. Lord Linlithgow, the viceroy during 1936-1943, argues that it was more because of the revolutionary onslaught activities, terror was unleashed into the mind of Britishers. But why we choose Gandhiji? Nostalgia is not the mode with which to look back to Gandhi. **It is important to see what he was able to provide human history – an alternative against extremist phase, non-violence, satyagraha, Sarvodaya, non-cooperation, civil disobedience, hunger strikes and his other philosophical pedantic.**

Peace - A Dream Far From Reality

صديق MSW (F)

What do we understand by Peace? Perhaps, the absence of violence is understood as peace. The meaning of peace cannot be limited only to the absence of war or violence. Rather, Peace can be called a state of mental wellbeing in large perspective. Our country's first Prime Minister Jawaharlal Nehru said that peace is a ‘state of mind’. People, whose state of mind advocates peace are peaceful in nature and If the state of mind of a person is violent or intolerant, the peace cannot be imagined. Such people create disturbance in the society. If peace is absent from the world-view of a group; violence is inevitable in the region. In a country like India, where there is prevalence of diversity in every form and if people’s mental system rejects this concept of diversity mainly because of majoritarianism, then in this situation peace



becomes brittle. This diversity which is indispensable and characteristic value of India and which exists in terms of Religion, Creed, Color, Caste, Region, language; needs to be accepted with respect; then only the peace and non-violence can imagine in Indian context in the true sense. Thus, notion of accepting diversity becomes very important to maintain peace as there can be differences among each other, but there should be no room for discrimination.

In contemporary India, violence can be explained because of not acceptance of these original values and beliefs. There is a growing mentality of intolerance in society where people are attacking each other's culture, religion, and even their very choice of food. Another reason might be the feeling of discrimination amongst the different sections of

the population that many a time takes the form of violence. This discrimination sources from the feeling of superiority about their culture, beliefs and ideas and perception which is corrupted by an attitude of hierarchy. This discrimination pervades in every section of the society in different forms based on religion, caste, region or gender.

Violence is now expressing itself into newer forms. Recent one is that of mob lynching where self-proclaimed cow vigilantes commit atrocities against a person, even under a suspicion trading in beef. In this kind of violence, people if are caught red-handed, then they are supposed to be lynched at that very movement. According to a report by Reuter, between 2010 and 2017 there have been about 63 such attacks in India, most of which were committed against minorities or scheduled caste. According to the NCRB (2015-16) data, 40,801 cases of crime against Scheduled Caste have been reported from the various corner of the country. Being the vulnerable sections of the society their proneness to such attacks is increased. Another form of violence that has persistently existed in our

society is Gender Violence. Data reveals that there have been 244,270 different types of crime happened against women as per NCRB (2012) data.

These are just a few forms of violence, still there exist so many forms of violence that are neither paid attention to, nor there is any legal remedy available for them like marital rape. It appears that our very identities have become the source of discrimination, violence, and humiliation.

Hence, it is very obvious that peace actually can't exist as a state of mind as there is corruption in the minds of the masses, which needs to be cleaned first. For which we need to advocate humanity above the hatred, culture, and religion. The 'Peace as a state of mind' might sound temporary but it can lead to lasting peace as it has the potential to change people's perspective from biased to unbiased, their attitudes from intolerant to tolerant, their action from discriminatory to inclusionary and YES! It can change orient people's mind and soul from violence towards non-violence.

Peace

Shreya Khosla, MSW(F)

Hands painted red
Bodies turned blue
The choice that lies ahead
I will never be there for you ...

The only question asked by many,
thought by many but answered by none. The
deserted hope of little children, seen through the
small drops of pain, screaming through their souls,
loud and alive.

Release pain ...war gain ...

Gain...gain what?
What will they gain,
by taking away the desire to live
...the desire to create ...the desire to just?
Exist, as someone who values humanity, love, and
equality for one and for all...

I pledge for peace

I pledge for celebrating the colours of love

I pledge for embracing this mirage which consists of
seven faces of my life that foster

individuality, diversity, spirituality, sexuality, equality,
justice and the last one ... above all humanity ... I
stand for peace.

what do you?



Am I Normal?

Anusha, M.A. HRM(P)

“It’s temporary. She’s too naive. She’ll be normal when she grows up.”

Only that day never came. And it never will.

What are we? How do we learn? What shapes our mentality? Who decides normalcy?

These simple questions are not so easy to answer. As the quality of opinions may vary from time to time and from person to person. So many views. So many perspectives. But who can claim their answer is the only truth? Do we even need answers? Is it so important to answer all of life’s questions in our limited existence?

Suppose you HAD all the answers. Each one of us, born with the same exact manual. How to grow up. How to talk. How to interact. How to think. How MUCH to think. What to like. What to dislike. What it is to be a man. What it is to be a woman. How to be normal. How to live a stable life.

A stable life. Yes, this is what we are aimed to do from the beginning; to lead a stable life. Birth, elementary school, middle school, high school, college, career, marriage, family, death. The basics of a stable life. The only simple and certain thing, which will come no matter what, is death. The other components are rather full of complexities. And death may come at any stage of life; the unspoken inevitability. Every person, great or ordinary, wealthy or poor, intelligent or stupid, goes through this preassigned routine of life, only to reach the final phase of death.

Does this mean life has no meaning? It is your choice what you think. As there really is no answer. Some children are dead even before being born. Some die a couple of months later. And some live long enough to be announced as ‘Oldest man/woman’ in our local newspaper.

I have always felt ‘normal,’ whatever that term means. I was born a girl. I was passive. I was an observer. I was quiet. I enjoyed the sports. I liked video games. I enjoyed writing. I loved the idea of

growing up one day and earning all the fancy things and life’s luxuries MYSELF. Being my own leader. Being able to look at myself and feel satisfied. Thinking and dreaming of a perfect life gave me immense pleasure. There were no boundaries in the world I dreamed about. And all at a very young age.

But then I grew up.

It is said that as you grow up, your intelligence increases. Your cognitive, memory and performance skills significantly improve. But what about your imagination? Do we provide enough freedom for our children to push their limits of creativity?

We think we do. But it is often untrue. Some children are given immense support when they do something ‘different’ while some are even discouraged. I was born unique, just like everyone else. But the people in my vicinity did not understand me completely, which did not concern me. What concerned me as I grew up is how rigid and inflexible, we have become in our approach to nurture a child. A boy must have ‘boyish’ likes and dislikes and grow up to be masculine and manly. A girl must have ‘girly’ interests and have feminine traits.

But what if you don’t? Does this make you abnormal? Does this make you worthless? Sometimes, I have thought myself to be these things in the process of growing up. I have often wondered as a child whether I will ‘become’ girly when I grow up. I thought it was supposed to happen naturally.

But here I am, an 18-year-old, who has not changed the slightest in terms of my likes, dislikes, and hobbies.

But am I happy? YES. And in this journey of attempting to find my identity, through childhood, teenage and adulthood; I’ve realized this is the only thing that matters to me now. I’m happy. comfortable in my own skin. Studying the subject I’ve always wanted-psychology.

I’ve realized that the best thing you can gift another person for free is ENOUGH SPACE for them to

broken
isn't
bad

make their own choices, decisions, mistakes, successes, and failures. Just enough space.

Because if you try to shape a person, a unique individual, into something they're not, their hidden talent and exclusive individuality will die even before coming out. And what do we have to do so it does not happen? Nothing. Keeping an open mind and a positive outlook towards each person is one of the things we can at least attempt to do.

Hook from Blues Traveler - A Review

Adarsh Trivedi, MSW(F)

The song was written in the 1990s during 'the era of millennials', something to which almost all of us belong to and sometimes are even boastful about it. We refer to ourselves as new age boys & girls ushering into the new millennium. We feel proud to be born in the last decade of 20th century, as a generation to welcome the new century. All this indeed makes us feel special after all not everybody is fortunate enough to strike such a combination. None of generations before us have seen the kind of development and advancement that we have seen before our eyes. This age was of computers; ruled by Television, now even those sounds outdated!

During those times American music was also going through change almost like most of the other things. The Original Country music and other genres were finally giving its way up to POP music. The word POP is actually derived from world popular, referring to what's cool and is in vogue. Coincidentally, the song was written and sung by John Popper. The song was an attempt to convey the shallowness of the new music, but ironically song itself belonged to POP genre as a band jam. The singer emphasizes that 'It doesn't matter what I say' as 'Because the hook brings you back'.

He says the in pop theirs do not need to have meaningful lyrics because what matters is the HOOK. If the hook is catchy, then masses will hear to anything. Ever now, almost after 25 years this seems to hold true. Here I am not trying to comment on the lack of depth in pop like singer but something that he said about our obsession with the hook definitely holds true!

We can see it for ourselves, the exponential success of songs like 'Why this Kolaveri di', 'Gangnam Style'

or even the huge popularity of bands BTS boy band explains nothing but this. Most of song- lovers of these songs are neither aware of the language nor the meaning but are just hooked to these songs. I am aware of the argument which says the music doesn't have boundaries and nor does it have any language and support it too but we need to ask ourselves a question that do we really listen to these songs because it has music or the 'hook'? This obsession of us is not limited to music but is pervades in other forms too, the girl's winks becomes a national sensation, while film of hers doesn't. We are hooked to PowerPoints and Google, far less concerned about what's in the book. The song contains the beautiful allegory referring to Peter Pan, who despite his immense love for Wendy, refuses to grow and decides to stay-back at neverland islands forever, for which singer again blames Mr. HOOK!

The bridge after the second verse is a pleasant to ear harmony of instruments followed by a fast-paced climax of the song indicating the fast lives of millennials like us, who rarely know when they grew up. He talks about MTV, PC, and about 3 minutes length songs but at very fast pace as if to showcase that we would still like his song even if we don't understand it, because

Because the hook brings you back

I ain't tellin' you no lie

The hook brings you back

On that you can rely.

कड़कती धूप

सैफी हाशमी (सामाज कार्य - I)

दोपहर की कड़कती धूप में
कंधो पे झोला लटकाए
चार बच्चे बस का इंतजार कर रहे हैं
आखिर इतनी गर्मी में
ये बच्चे
अकेले
कहां जाना चाहते हैं?

बस के रुकते ही
सब बच्चे एक साथ
भागते हैं
बस की ओर
भागते हुए ये बच्चे
बस में चढ़ते नहीं
बल्कि
बात करते हैं
उतरते हुए लोगों से

यहां से देख के ऐसा लगता है
बिना सुने ही
बच्चो की बातों को
हर कोई
बढ़ रहा है आगे
रुको!रुको!
कोई आदमी रुका है
बच्चे ने अपने झोले से
कुछ कपड़ा सा निकाला
और आदमी को दिया

आदमी ने भी अपने जेब में हाथ डाला
और बच्चे को कुछ दिया है

लेने और देने कि
इस
क्रिया में
यह तो स्पष्ट है
वे बच्चे कहीं जाने को नहीं,
माथे पे पसीने लिए
अपना अपना सामान बेचने के लिए
खड़े हैं

मैं ठीक ठीक तो नहीं जानता
उन बच्चों को अभी
कहां होना चाहिए था
घर पर
स्कूल में
या कहीं और
पर इतना ज़रूर जानता हूं
किसी भी बच्चे को
कड़कती इस धूप में
रुमाल नहीं बेचना चाहिए।



Reflections from Field Work – Anganwadi Scheme and Issues

Manavey Solanki, MSW(F)

Anganwadi is a rural child care program. It was started by the government in 1975 as a part of Integrated Child Development Services (ICDS) Programme to fight against child hunger and malnutrition. ICDS was a multi-sectoral endeavor which aimed at integrated delivery of a package of services for children of 0–6 years of age, pregnant and lactating mothers and adolescent girls belonging to the poor families. The key objectives of this scheme were:

- To improve the nutritional and health status of children in the age group 0–6 years which will lay the foundation for proper psychological, physical and social development of the child.
- To reduce the incidence of mortality, morbidity, malnutrition, and school dropouts
- To achieve effective coordination of policy and implementation among the various departments to promote child development.
- To enhance the capability of mothers to look after the normal health and nutritional needs of their children through proper nutrition and health education.

The above objectives are sought to be achieved through a package of services comprising supplementary nutrition and growth monitoring; immunization; health check-up; health referral services; non-formal pre-school education and health and nutrition education to be provided at all Anganwadi Centres.

The Anganwadi worker and helper are the basic functionaries of the ICDS who run the Anganwadi center and implement the ICDS scheme.

The trainee as a part of her fieldwork has visited 6 Anganwadi situated in different communities of Okhla phases 1 and 2 which were New Sanjay camp, Chawla camp, Indira Kalyan Vihar, V.P Singh camp, Jeevan Janta Camp and Harkesh Nagar Okhla. The intervention on the part of NDS in Anganwadis has been with regard to

enhancing the skill of Anganwadi workers. NDS assigned the responsibility of surveying the Anganwadi at different locations the trainee successfully surveyed the anganwadis with regard to routine and general administration such as regular meetings, inspections, monitoring. However, while interacting with the Anganwadi workers and even while interacting with children, the trainee observed that there was lack of training of Anganwadi workers in dealing with children. They were not skilled to deal with children who required special needs and were treating them the same. For instance, while interacting to Anganwadi worker in Indira Kalyan Vihar, the trainee noticed a child who was very quiet, upon making lot of efforts to talk to the child, the child did not respond. The Anganwadi worker told the trainee the child is mentally ill and used the term 'Pagal' for him which led to labeling of child, where other children also started calling him 'Pagal'. This led to the authorization of the child in the same physical space. This incident reflected lack of sensibility on the part of the worker to deal with children who required special assistance.

The trainee also learned the Anganwadi workers did not have any growth monitoring devices to manage the growth of children. Also, the space which were provided for Anganwadi centers was very limited and shady. Children could not freely move into that space. The single room had around 25 children who could not even freely spread their hands and legs. NDS has constantly demanded the opening of more Anganwadi centers in the New Sanjay Camp. There is only one center in the region which is not sufficient to cater to the demand of all the children and also not every child has access to Anganwadi due unavailability of space and reluctance on part of parents send them to the Anganwadi Kendra.

The training imparted to the worker by the government is incomplete and ineffective to a large extent. The Anganwadi worker lack training in activities and also the skill to serve the requirement of child care growth and development.

The worker takes this job as an ad-hoc profession where the focus tends to shift from actual core designated activities to monetary or financial incentives.

The already disadvantaged children have less accessibility to the curriculum and nutritional assistance as compared to their counterparts elsewhere.

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