

A serious obstacle

Goa and Uttarakhand states polling ended on Monday and the results will be declared on tenth March. As usual, high percentage of voting was recorded in Goa i.e. nearly 80 percent. Now, this has sent every party on guessing whether the high percentage was for a change in the ruling combination or vote for BJP which is in power since ten years. The political pundits who are never totally unbiased guessing suitable meaning for their favorite parties. This has also influenced by which party had given how many advertises to the newspapers. Let that be. But the long period of code of conduct has been a serious obstacle in development works in the states gone for polls. Voting has been completed in Goa on 14th February but the results will be declared on 10th March and till then, the code of conduct will be applicable. This means, Goa will be deprived of any development works. This is really an injustice for states people. Not only this, even the results of opinion polls can't be published before 7th March, the day of last phase of polling in Uttar Pradesh. As the political activities in Goa and Uttarakhand will subside now which was reached to very high pitched prior to the voting day. Now, the parties and workers have no business other than guessing where they have made mistakes or done corrections. But the development activities will be a standstill till 10th March. This is long period and on 31st March, the financial year ends. So, there will not be much development works can be taken. Not only this, when the results will be out, if any one of the parties will get full majority, all regular activities will start rapidly. But, if Goa or Uttarakhand or even Punjab will have hung assembly, then the development activities will be differed further till the new government is formed. A fragmented verdict will lead to long days of parleys and negotiations among parties about government formation. No work will be happened and not only this, the government employees will lazily do work as there will not be proper orders due to lack of government in place. For any state, stability is an important point for development of it, but Goa needs stable government. Goa is suffering from so fragile situation that, if one or two members of assembly switch sides, the government may collapse. The question of ethics has been sunk by all parties in sea. Even after election, many MLAs may switch sides in the name of giving stability to Goa. A stable government can only ensure smooth functioning of administration. But, nobody knows what fate Goa is going to face or every small state for that matter. As model code of conduct will be only lifted on middle of March, Goan people will not be privy to any development or regular administrative works. On the other hand, the governance or important decisions can't be kept pending in the name of code of conduct. The wheels of government need to roll and political parties so far concentrated on electioneering, have given scant attention to other issues. In fact, in the states, where polling has been completed, the code of conduct should be at least relaxed to some extent so that government can take some works in hand. The staff diverted to poll duties should be sent to their parent departments and start administrative works. The period of model code of conduct has been a serious obstacle in smooth functioning of a state machinery. The election commission should seriously think about this issue and release some revised guidelines. The model of conduct is a must for political parties prior to voting and all should comply with it. But the question is whether it plays any role after elections are over? The answer is big no.

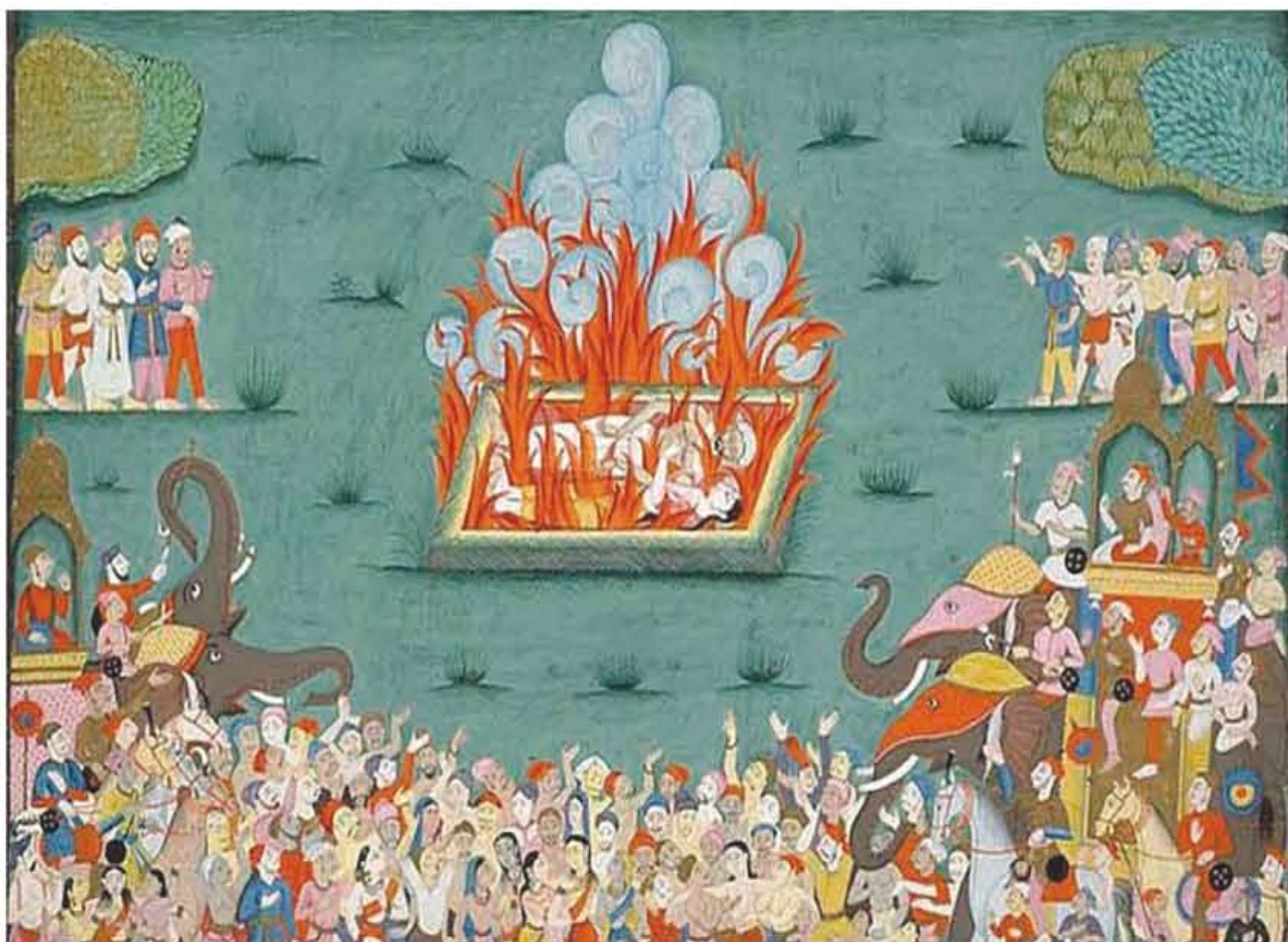
Liberalism privileges criticism and dissent. Several statements from the writings of modern Indian thinkers can be scrutinized against the background of the liberal framework. One such statement is: "I am against conversion whether it is known as shuddhi by Hindus, tabligh by Mussulmans or proselytizing by Christians." This quote from Mahatma Gandhi reflects the wisdom of Jesus Christ and the Buddha. There are two levels here. One is Gandhi's views on conversion. The second is the temporal order or the underlying sequence of what is referred to in the statement's first, second, and third parts. Turning towards the underlying temporal order reveals a moral virtue: internal criticism preceding the criticism of others. This sequence is at the heart of the statement and cannot be changed.

Liberal philosophers like J.S. Mill recommend relentless criticism of ideas, including those held by the majority, to ensure objectivity in public life. The underlying sequence here emphasizes the right to criticize others and, at the same time, be criticized by others. The other criticism is self-criticism, which Karl Popper recommends in The Poverty of Historicism. This criticism is directed at oneself and is not about the other. Internal criticism is different from both criticism and self-criticism. With internal criticism, the self turns towards oneself at the very moment of criticizing the other. The other, therefore, becomes a catalyst. At that moment, one understands the other through oneself, thus enhancing one's knowledge. Moral cleanliness, too, elevates moral status. This temporal ordering is not only different but also unique. The moral virtue derived from the temporal sequence forms a larger category in this statement. Gandhi's view on conversion is one part of this category. Having identified this moral virtue, let me extend its purview in two ways. One, internal criticism is not only a norm but also provides a frame or a perspective to understand the writings of modern Indian thinkers. An overlapping idea that permeates the writings of Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, B.R.

Ambedkar, albeit in varying degrees, is the acceptance of evils within Indian society. This includes poverty and backwardness, the practice of untouchability, superstitions, caste hierarchy and discrimination, child marriage, the practice of sati, to name a few. Here it is necessary to note that the list of these social evils was prepared by the enemy — the British rulers and their scholars. These were neither researched by freedom fighters nor identified as negative in the Indian tradition. However, the purpose of the British in preparing this list was to 'legitimize' their rule after assuming control from the East India Company. The ingenuity of the Indian leaders, however, lay in accepting the list and repurposing it to suit their objectives. They treated this list as an exercise in problem-solving and came up with

Inner voice

Internal criticism as a moral virtue



various solutions. This process of internal criticism preceded their fight against the British. The moral cleansing amidst colonial oppression helped them gain a better understanding of Indian society and elevated the moral status of the Independence movement. The movement was strengthened by the immense support and participation garnered by the Indian leaders across different sections of the population. This would not have been possible had they not confronted the internal evils first. Two, this moral virtue can be used to assess the current problems in India. For instance, internal criticism can better understand the move towards disinvestment and privatization of public sector institutions. Here, the internal criticism of the public sectors needs to precede the criticism of privatization.

A list of the problems and anomalies within the public sector can first be prepared, and suggestions offered to resolve them. The focus on the present is more important than basking in past achievements. These invaluable institutions played a crucial role in building post-Independence India but are in danger of becoming dead relics, ineffectual in the present unless we re-evaluate and revive them. Corruption is destroying public institutions like termites. In addition, those who work in these institutions often do not see the relationship between their remuneration and their expected work in return. They take their jobs for granted and become complacent.

Further, while working within the public sector themselves, some endorse privatizing institutions like Air India, though they may vehemently oppose a similar decision for their own institution. So there is the government's reason for privatizing; there is also an intra-public sector view regarding each other and internal criticism.

All these can throw a better light and give a substantial understanding of these institutions' role and function. At a general level, there is a tendency to view modern institutions like the public sector or radical modern ideas like liberalism as frozen and outmoded, relegating them to dusty cupboards from the past. This is disguised orthodoxy, and we should not ignore this temporal mismatch. These radical ideas will not survive for long in the past tense but can become valuable assets within the temporality of the present. Internal criticism is an essential moral virtue that can help replenish these modern ideas and institutions, making them relevant to the present. So, in addition to dissent, criticism and self-criticism, internal criticism is an important moral norm. This norm also provides a better framework to understand the writings of modern Indian thinkers where internal criticism of evils in Indian society preceded their fight against colonialism. Further, this norm can also enable us to understand individual and social actions as well as the functioning of public institutions and spaces.

New class

It is urgent to focus on bridging the learning gap through methods that would help all children

The unhappiest birds are the first to come home to roost. The latest Annual Status of Education Report for Bengal laid bare the long-feared damage to foundational learning caused by the absence of in-person classes for almost two years. Children from rural Bengal, particularly those from poorer households, have suffered the most, mainly because teaching was shifted to the digital mode. Not every household could afford a smartphone, data packs and repeated recharging; not every child — especially if she were a girl — could access the smartphone in the home when there was one. There was also the lack or irregularity of connectivity. A Unicef study in March 2021 had expressed the fear that millions of impoverished children would drop out of school worldwide during the school-closure; in India, 247 million children would be affected. The ASER study confirms these fears and in August 2021, the government said that 15 crore children were out of school. The ASER study for West Bengal



follows those for Karnataka and Chhattisgarh, all indicating how enormous the learning gap between children from privileged and underprivileged families has become. Achievement levels in Bengal were already poor;

those have dropped further, with even fewer Class V children able to read Class II texts or Class III children able to do simple subtraction than in 2018. The economist, Abhijit Vinayak Banerjee, said that children who have fallen behind should be taught from the level they had reached earlier instead of focusing on grade-level curricula straight away. Undoubtedly this is the only way out, but how will it be achieved in a country where the teacher-student ratio is poor or uneven according to a 2021 Unesco report, with quite a few single-teacher schools as well? It is urgent to focus on bridging the gap through methods that would help all children to reach grade level within a fixed time. This will require either more teachers or, perhaps, a redistribution of available teacher-power. Defeating the digital divide would also mean bringing all children back to school. Income loss in households has led to many children starting work and minor girls being married off. This is a huge, if silent, tragedy that the government must aim to reverse.

PUBLIC NOTICE
This is inform to the Public at large that I, Durgadas S. Hire age 00 years Owner of Flat No. 8033, Building No. 201, The Eighty Roses Co-Operative Housing Society Limited, Kannamwar Nagar - 01, Vikhroli (East), Mumbai - 400083.
I have lost my original Share Certificate of the above mentioned Flat. Share Certificate No. 1, Certificate Register No. 1 for 5 (Five) ordinary shares of Rs. 50 each in total Rs. 250 bearing Distinctive Nos. from 1 to 5.
If anyone found please return the same to my above mentioned address or to The Honourable Secretary, The Eighty Roses Co-Operative Housing Society Limited, Kannamwar Nagar - 01, Vikhroli (East), Mumbai - 400083.
In case if not found within 15 (Fifteen) days from the publication of this public notice, the society will issue the duplicate Share Certificate, as per the provision in the bye-laws.
Sd/-
Durgadas S. Hire
Place: Mumbai, Date: 15/02/2022

AMIT SECURITIES LIMITED											
STATEMENT OF UNAUDITED STANDALONE/ CONSOLIDATED FINANCIAL RESULTS FOR THE QUARTER AND NINE MONTHS ENDED 31ST DECEMBER, 2021											
S No.	Particulars (Refer Notes Below)	Standalone Quarter Ended		Consolidated Quarter Ended		Standalone Nine Months Ended		Consolidated Nine Months ended		Standalone Year Ended	Consolidated Year Ended
		31.12.2021	31.12.2020	31.12.2021	31.12.2020	31.12.2021	31.12.2020	31.12.2021	31.12.2020	31.03.2021	31.03.2021
		(Unaudited)	(Unaudited)	(Unaudited)	(Unaudited)	(Unaudited)	(Unaudited)	(Unaudited)	(Unaudited)	(Audited)	(Audited)
1	Income/Revenue from Operations	79.71	42.12	79.71	42.12	119.91	71.37	119.91	71.37	110.62	110.62
2	Total Income (including Revenue from Operations)	83.71	45.26	83.71	45.26	131.74	93.48	131.74	93.48	132.99	132.99
3	Net Profit / (Loss) for the period (Before Tax, Exceptional and/ or Extraordinary items)	0.82	1.36	0.82	1.36	6.49	19.19	6.49	19.19	18.02	18.02
4	Net Profit / (Loss) for the period (After Tax, Exceptional and/ or Extraordinary items)	0.72	1.36	0.72	1.36	4.89	19.19	4.89	19.19	15.91	15.91
5	Total comprehensive Income for the period (Comprising Profit/ (Loss) for the period (after tax) and other comprehensive income (after Tax))	0.72	1.05	10.47	21.21	4.05	6.42	11.81	28.73	4.00	18.01
6	Equity Share Capital	710	710	710	710	710	710	710	710	710	710
7	Reserves excluding Revaluation Reserves as per Balance Sheet of Previous Accounting Year									368.84	501.84
8	Earnings Per Share (of Rs. 10/- each) for continuing and discontinued operations										
	a) Basic :	0.01	0.01	0.15	0.29	0.06	0.09	0.17	0.40	0.06	0.25
	b) Diluted:	0.01	0.01	0.15	0.29	0.06	0.09	0.17	0.40	0.06	0.25

The above is an extract of the detailed format of Quarterly/half yearly Financial Results filed with the Stock Exchanges under Regulation 33 of the SEBI (Listing and Other Disclosure Requirements) Regulations, 2015. The full format of the Quarterly/ half yearly Financial Results are available on the website of Stock Exchange www.bseindia.com and on company's website www.amitsecurities.com
Place : Indore
Date : 14.02.2022

For, AMIT SECURITIES LIMITED
Sd/- Nitin Maheshwari - Managing Director
DIN: 08198576