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	The opposite of poverty is not wealth Dr. B.R. Ambedkar's father was Subedar in British army. Once when Ambedkar was a child he went on a trip to see his father with his siblings. On reaching the destination station via train they were looking for carriages for the nearby town. But somehow one of the carriage drivers found out that they were dalits and this news spread like wildfire at the station. Despite hours of efforts and fading light no one agreed to carry them even when they offered <u>twice the money</u> to those drivers. Finally when the light faded one agreed. On their way the man refused to eat with them and even went separate village.	

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	to eat food. Ambedkar and his siblings were left to drink water from a dirty drain. In night they took rest and Ambedkar and his siblings slept in the carriage itself as nobody gave them shelter. The young teenagers drank water after hours only when they reached their father's place. where Am This was the story of all dalits until some time back. Their voice was ^{sup}oppressed, badly discriminated and abused to the best. They were subjected to <u>social poverty</u>. Is it in anyway better than person not having money? And not necessarily all dalits had crunch of money just like young Ambedkar. Which again points us to some question is having	

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	wealth or money enough to alleviate poverty? So keeping this in mind in this essay we will analyze what is wealth and poverty, then we will look at how wealth is not opposite of poverty and what is and at last we look at policies of the world to tackle poverty and their shortcoming with focus on India. Let us start! POVERTY AND : QUITE NOT THE WEALTH OPPOSITE World Bank defines poverty as pronounced deprivation in well being. It includes <u>low incomes</u>, <u>lack of health</u> and <u>education</u>, ^{lack of housing,} <u>lack of voice</u>, <u>lack of access to justice</u> and <u>inability to make changes in right direction in the society</u>.	

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	It is a <u>multidimensional concept</u>. A working class women whose salary is in the hands of male patriarch and have to ask for permission so if he owns the money is also poor even if not as a person who doesn't even have a job and struggles for daily food. On the other hand wealth is abundance of valuable financial assets or even physical assets which can be converted to money when need be. For example a lot of industrialists like Ambanis, Tatas, etc. have lots and lots of wealth. Wealth is a stock variable. It is the accumulation of financial and physical assets over a period of time.	

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	So are wealth and poverty opposite? If <u>we consider</u> <u>poverty</u> as a wheel then ^{not} having enough wealth is just one of the <u>spokes</u>. If that spoke is removed remaining spokes still keep the wheel intact although strength slightly reduces. Take the case of women in our society. There exist a phenomenon of <u>Brahminical patriarchy</u>. As per it higher the caste or social status was more curbs were put on the liberty of women. And for a long time higher caste was equated with more opportunities and hence more money at least till we got independence. ^{in this case} So, a women in high caste, having a pool full of money	

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	is made is spend her life confined to home and domestic work. she isn't allowed to get education or even work outside. she is <u>confined</u> like a caged parrot with a necklace of <u>most precious diamonds</u> around her neck. Is this anyway better than a women who earn bare enough to keep her family afloat? But atleast she can go outside her home at her free will. This caged parrot is a manifestation of educational and social dimension of poverty. So excluding wealth there are <u>health dimension</u>, ~~a econ~~ <u>social poverty</u>, <u>environmental poverty</u>, ^{educational} <u>health poverty</u>, <u>spiritual poverty</u> and many many more so. Now if wealth isn't	

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	opposite of poverty then what is? lets look into that aspect JUSTICE : REAL OPPOSITE OF POVERTY Justice in simple words is <u>fair treatment of people</u>. If ^{all} people are provided justice then they will be able to remove all the spokes of the poverty wheel one by one and free themselves from its ditches. For example, if a dalit child is provided education by state even if poor. He is protected from any discrimination by punishing those who engage in it and mindset change. Then the children will be able to get stable job in his adulthood. He will have access to health. Also he would have a voice being a successful and influential	

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	person in society. Moreover he will be able to take care of his next generations by educating them. If at any stage justice wheel is broken then he will ^{not} be able to break the poverty wheel for himself. Justice at all stages will provide equal opportunity to everyone to progress and flourish and live their life happily without any poverty. It involves taking care of those left behind and providing them helping hand. It also involves removing any obstacles in path of people to progress. And if there is any issue there is a provision of immediate remedy. Having looked at what is real opposite of poverty let's now focus on the approach taken by the world and specially India to	

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	remove poverty. POVERTY : THROUGH THE PRISMS OF ALLEVIATION NATIONS For a long time providing just income sources was seen as a way to remove poverty. Like in <u>industrial Britain</u> there was huge exploitation of p workers, they lived in dire conditions and had meagre money. British Parliament initial response was just a slight increase in daily wages. But over a period of time perspective changed and holistic approach was taken. It included worker union, regulating working hours and conditions which lifted the workers from poverty over a period of time. Similarly in India the initial responses after independence to remove widespread poverty	

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	were related to providing money. It included cash transfers, industrialization, etc. aimed at providing money to poor. But despite these measures there was <u>widespread illiteracy</u>, lack of access to health, discrimination on basis of caste and religion and obstacles were put in path of growth of deprived sections. After over a period policy evolved to wholistic measures. For <u>economic poverty</u> focus was on industrialization, promotion of labour based industries ^{such as} eg. leather, job creation in service sector and also to make agriculture remunerative reforms were made. For <u>social poverty</u> removal acts like <u>ST and SC prevention</u>	

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	of atrocities Act, 1989, PESA Act, 1996 and Forest Rights Act 2006 were introduced. Constitution prohibited untouchability under <u>Article 17</u>. For women mass awareness campaigns under <u>Beti Bachao Beti Badhao</u>, ^{are being} ~~are~~ made. Reproductive & ^{For lack of voice and} providing direction to social change <u>seats have been reserved</u> for <u>ST and SC</u> and other deprived section in legislatures. At ground level in <u>Panchayats and municipalities</u> <u>women are provided one third reservation</u>. For <u>education poverty</u> tackling <u>Samagra Shiksha Abhiyaan</u>, <u>mid day meals</u>, etc. are run to make student attend schools. <u>Reservation</u> of seats in educational institutes for marginalised is another such effort.	

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	for <u>health poverty</u> alleviation focus is put on maternal and child health through schemes like <u>Janani Suraksha Yojana</u> and <u>Janani ~~Sa~~ Shishu Suraksha Karyakram</u>. Also <u>Ayushman Bharat</u> is being run at national level to increase health outcomes. But despite all these efforts Global Multidimensional Poverty Index states that <u>228 million</u> people in India are multidimensionally poor. Literacy rate stands at 75% only. The female labour force participation is hovering around 20% just above few Arab nations. Also there are crimes and discrimination still being done against marginalised. But the shining light is there has been an improvement	

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	in all these determinants over a period of time. But There ^{also} need to more efforts taken to fasten this grip of multidimensional poverty. <u>Firstly</u>, adequate data collection is needed. Schemes and policies need to be varied and evolved as per their shortcomings in tackling the core issue. <u>Secondly</u>, we need to reduce leakages and inefficiencies in current setup. This is often seen in <u>Public Distribution System</u> and other schemes too. This can be done by adoption of <u>ICT</u> just like <u>Chattisgarh government</u> reduced losses in PDS via tracking of food trucks. <u>Thirdly</u>, societal awareness by eminent personalities and influential members of society is needed. <u>Modern value education</u>	

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	can also help tackle dogmas and regressive practices. <u>Fourthly</u>, we need to enhance reach of these programmes especially in backward and tribal areas. Some initiatives like telehealth, mobile hospitals, etc. can immensely help. India is at a critical stage today. There is a potential demographic dividend which will peak in 2041 as per Economic Survey 2017 to be utilized to progress further. So we need to invest heavily to remove all the ills of multidimensional poverty. Only after this we will be able to achieve our rightful place as "<u>Sukhon ka Sansar</u>" and "<u>Sone ki chirga</u>" just like in ancient past. and no abdetas will have to sleep without water and face discrimination.	

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	It is not that we use ~~the~~ technology we live technology Mobile Phones have revolutionized the way we communicate with each other. Now we could easily call relatives living thousands of mile away with just a click and even get facetime. These were introduced in 1980s for aiding our life and help us communicate with family members <u>using them</u>. But over a period with increasing number of transistors being fit on single chip increasing its functionality has increased multifold. Now we can install various apps, talk on social media, take photos, videos, share them. Also they can be used as entertainment source for browsing	

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	internet, watching movies or even play multiplayer games on it. The extent of their usage has increased so much that now its rare for anyone to not have a mobile phone. Childrens aged less than 10 spend hours engrossed in them even on dining tables they continue with it. It has become cause of conflict between family members. Even in extreme case children killing their parents for not being allowed to play a game online. Childrens or even adults are so engrossed on social media conversations that any fight there becomes a personal grudges and are often settled personally using violent means. So how does a technological innovation which was	

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	meant us to serve and we are being ended up serving it. A tool which was designed to be used to communicate has engulfed us and we are completely living in this virtual world. So, in this essay we will see what is technology, how it was meant to aid us and how it has so engulfed us that we have ended up living it? Let's start. TECHNOLOGY: THE DESTRUCTOR OF BARRIERS <u>Technology is usage of scientific knowledge for the practical human usage.</u> It involves using complex scientific observation and equation to be put together in a system so that it can easily and simply be used by humans for their necessities.	

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	For example scientific principle for laws of thermodynamics, entropy were well known for a long time. But only when they were used to make a cooling device 'FRIDGE' it ~~took~~ became a technological thing. Similar was the usage of radio communication in development of 'Internet' which today is used by more than half people on Earth as a daily thing. But if we look at the initial periods of development of technological innovation, they were made to be used by humans for making their life easier and increase comfort. These were made to assist us in our daily life, reduce our physical and mental burden as well as to help us live our social	

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	life to the full capacity. But how has this usage changed to being consumed and living in technological world. Let look into that.	
	TRANSFORMATION: FROM USE TO BEING OF TECHNOLOGY LIVING IT	
	If we take the life of a probable 20 years old we get an accurate perception of how we live in it. The guy wakes up and first checks his <u>social media platforms</u> for any messages. Then goes to bathroom and use different technologies like <u>trimmer</u>, <u>flusher</u> and <u>shower</u>. Then he goes to his breakfast table still engrossed on <u>youtube videos</u> and have a <u>lunch</u> & breakfast prepared by <u>toaster</u>. Then he goes to school via <u>Bus</u>. There he studies using various technologies or <u>presentation</u>, <u>computer</u> on a <u>sophisticated</u> <u>white</u>	

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	board. Then he returns home on play online multiplayer games with his friends using <u>augmented reality</u>, <u>virtual reality</u> tech. In the evening he watches <u>TV</u> for <u>entertainment</u>. He also studies using various <u>EdTech</u> platforms. Now again he uses his phone for <u>social media</u> chats and is upset about some fight over there. He is consoled by his other friends via ^{video} <u>calls</u> and <u>messages</u>. After that he again sleeps in a <u>IoT powered room</u> where lights automatically turn off as he lays down. Next day cycle repeats. This transformation of living in technology has engulfed us all. We <u>often don't even realise it</u>. This transformation has been fueled by rapid growth	

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	of technology in recent time. <u>Fourth industrial revolution</u> and its technology like <u>Internet</u>, <u>Computers</u>, <u>IoT</u>, <u>Artificial Intelligence</u>, <u>Big data analytics</u>, etc have increased at such rapid pace that market is full of new gadgets every day. The cost of these gadgets have also drastically decreased with another technology of fitting more transistors on a chip. Further <u>increasing consumerism</u> and <u>per capita incomes</u> have only fueled this revolution. <u>Growing competition</u> between <u>companies</u> and <u>educated individuals</u> have taken this to a new level. This a self fueling cycle. This change took place at such a rapid pace that now we ^{find} ~~found~~ ourselves surrounded by it and searching for a device to solve our problems.	

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	But do this living in technology has any advantage or it has harmed us in any way. Lets look in that direction. LIVING IN TECHNOLOGY : All the GLITTER IS NOT GOLD There are do some positives of living in technology and it has indeed helped us in many ways. <u>Socially</u>, a person seeing his family on a video call, rarely does anything provide more happiness to a social beings like us. It Technology has made marginalised raise their voices. <u>Me too movement</u> against sexual harassment was one such incidence. Also now a <u>girl in distress</u> can <u>communicate</u> with police with just a <u>single button</u>. <u>Politically</u>, It technology	

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	has enhanced reach of government. <u>Citizen feedbacks</u>, <u>response via social media</u> as <u>Twitter</u>, <u>online political campaigns</u>, etc. have made government more accountable and responsive to people. <u>Economically</u>, Technology has created more job opportunities, increased GDP as well as investment in skill development of labour. Now online platforms have spread the educational revolution everywhere which help a country utilize demographic dividend. <u>Environmentally</u>, the voices are now getting echoed all around the globe. <u>Greta Thunberg</u> environment awareness campaigns and it spread like wildfire. Technology It has truly transformed our life in many ways but as said All the glitters is not gold.	

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	There are serious harms associated with it. <u>socially</u>, interpersonal contact is getting lost. We ourselves are turning into robots <u>losing our human touch</u>. We are more concerned about the reaction of our posts or photos on social media than our physical appearance. It has led to <u>mistaken modernity</u> or <u>westernisation</u> where we blindly copy western ideas to look cool. Social media fallouts are present in real life. Violence based on social media messages is common. As seen recently in Chopping off head of tailor in Rajasthan. Due to anonymity there are also <u>rape threats</u>, <u>hate comments</u> being passed on online platforms. This has increased stress, mental disorders and	

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	in extreme cases suicide by young childrens. Similarly <u>politically</u>, these are used to spread hate agndas as well as polarising opinions for petty electoral gains. It even leads to communal violence as seen in Muzzagar nagar riots. <u>Economically</u>, dependence of delivery platforms like Flipcart, etc is exploited to push unnecessary products. Online frauds are common too. This sworp of technology is engulfing us day by day. The advanced suggestion algorithms are made such that it buomes very difficult to leave it aside. Small childrens who are unaware are falling into this trap very rapidly. And isslus like stress, fatigue and loss of eyeright are very common.	

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	At this point in 21st century we are at crossroads with such huge attachment with technology. we need to see <u>technology as a means and not as a end</u>. For this <u>firstly</u>, we need to encourage family spending time, no mobile hours in family to increase personal touch. <u>Secondly</u>, <u>emotional intelligence</u> in school curriculum to help small children cope up with social media and perception management. <u>Thirdly</u>, spending time with nature as well as using technology only when necessity needed to be promoted via awareness generation. <u>Fourthly</u>, government need to regulate technology to curb harmful affects like hate speech, etc. and perpetrators be severely punished.	

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	If we don't act on this now and continue to increase our dependence on technology it may not take long for us to lose our human touch and only that makes us different from machines. Just like in <u>Wall-E</u> movies where dependence and living in technology pushed them to an extreme where machine controlled them and people couldn't even walk on themselves as they have forgotten how to do so, time may not be far ahead when we fall in such a situation. As said at the start mobile phones which were made for our use should be that way only. We need to take efforts so that it stays this way and not the other way around.	