



REGRESSION AND RESILIENCE: A THEORETICAL INQUIRY INTO WOMEN'S RIGHTS UNDER TALIBAN RULE IN AFGHANISTAN

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ABSTRACT

This paper is a critical analysis of how women rights in Afghanistan drastically declined after the Taliban came back to power in August 2021, at the cost of two decades of the gradual developments. Based on feminist political theory and postcolonial criticism, the research evaluates the legitimization of perpetrating gender inequality as a form of political domination by the authoritarian power of Taliban, institutionalization of patriarchal norms in the Taliban legal system and social-political life under the specious name of religion. The study of historical trends of neo-liberalisation through repression allows in contextualising the current crisis to be intertwined with a history of historical ebbs and flows of state ideologies and exogenous interference, as the use and manipulation of Afghan women as battlefield prop has been constant throughout the history. This analysis includes international law tools like CEDAW and the UDHR that reveal how the violations against women committed by the Taliban are widely open and unacceptable to the global community and how the tools of enforcement are weak. Moreover, the article also reiterates the persistence of strength and opposition of the Afghan women in the form of grassroot resistance and transnational solidarity structures; and evaluates the multidimensional and even paradoxical presence of international interference that depends on geopolitical interests and varies accordingly. Finally, the research highlights the need to continue theorizing, politicization and humanitarian focus on Afghanistan women that can constitute the voices and agency of the people in the international discussion of gender justice and human rights.

Keywords: Afghan Women's Rights, Taliban Regime, Feminist Political Theory, Postcolonial Critique, Gender Oppression.



INTRODUCTION

This contradictory situation can be explained by the so-called cycles of socio-political history of Afghanistan, where the occupation of foreign powers, civil wars, and the ideology of the regime have alternated and left their significant and sometimes disastrous effects upon women. Whether through the progressive reforms of the middle decades of the 20th century, Soviet invasion, civil war, emergence of militant groups, Afghan women have often been at the centre-stage of political flux, as symbols, scapegoats, or pawns in other larger power games. When the Taliban came back to power in August 2021, the alarming turning point has led to the vast and immediate backslide of female rights. With just a few weeks, the hard-won gains of two decades of reconstruction supported by the international community—the rights to education, access to employment in the civil and professional fields, contribution in the governance, and presence in the sphere of public life—are now being swept away in a tidal wave of restrictive decrees that are based on uncompromising and exclusive interpretation of Islamic law.

The paper is not backed by a fieldwork or statistics approach but takes a more theoretical and conceptual point of view to question the deeply seated mechanisms of gender-based suppression in Taliban regime. Informed by feminist political thought, postcolonial criticism, and human rights language on conflict and the world, it aims at unraveling the nature of gender domination not as incidental collateral in the war effort but as measured and calculated aspect of dictatorship. The paper views the existing repression in the context of historical trends of reform and backlash and illustrates how the bodies and rights of women have historically been continuously politicized, controlled, and suppressed both by local politics and global agenda. Moreover, this theoretical exploration places the crisis in Afghanistan in a larger context that discusses women autonomy, the non-application of human rights and unequal legacies of colonial and imperial power structure all over the world. Through the entanglement with historical memory and contemporary resistance, the paper can not only shed light on the actual issue of Afghan women but also ponder on the international complacency, apathy and intermittent support that define their fight to dignity and justice.

Research Objectives

This research sets out with clear and focused aims to address some of the most pressing questions surrounding the state of women's rights in Taliban-controlled Afghanistan. The objectives of this study are designed to provide a comprehensive understanding of the multifaceted issues that Afghan women face under the current regime. First and foremost, the research seeks to explore the historical and cultural factors that have influenced the trajectory of women's rights both before and during Taliban rule. This examination is crucial for understanding the deep-rooted societal norms and historical events that have shaped the current landscape of gender relations in Afghanistan.

Additionally, the research aims to identify and analyze the specific policies and decrees that the Taliban has enacted, which directly restrict women's freedoms. By scrutinizing these policies, the study will shed light on the mechanisms of oppression that have been institutionalized under the Taliban's governance. Furthermore, it will investigate how these policies impact Afghan women's lives in various dimensions—socially, economically, and psychologically. Understanding the ramifications of these restrictions is essential for grasping the full extent of the challenges that women face in their daily lives, as well as the broader implications for Afghan society as a whole.

Another key objective of this research is to assess how international organizations and actors have responded to these challenges and to evaluate the effectiveness of their efforts. This includes examining the strategies employed by various entities, such as non-governmental organizations, humanitarian agencies, and foreign governments, in advocating for women's rights and providing support to Afghan women. By analyzing these responses, the research aims to identify best practices and areas for improvement in international advocacy and assistance.

Moreover, the study will delve into how Afghan women themselves manifest resistance and advocacy amidst such oppression. This aspect is particularly important, as it highlights the agency and resilience of women who continue to fight for their rights despite the significant risks involved. By documenting their stories and strategies, the research will contribute to a more nuanced understanding of grassroots movements and the role of women in shaping their own futures.

In addition to these objectives, the research will also compare Afghanistan's situation to the experiences of women in other countries torn by conflict. This comparative analysis will provide valuable insights into the commonalities and differences in the struggles faced by women in various contexts, enriching the discourse on gender equality and human rights on a global scale.

Finally, the research will explore potential futures that could emerge regarding women's rights under the Taliban's ongoing governance. This forward-looking perspective is essential for understanding the possible trajectories of women's rights in Afghanistan and for informing international policy and advocacy efforts.

1. REVIEW OF LITERATURE

1.1 Existing Research on Women's Rights in Afghanistan

The academic and humanitarian literature surrounding women's rights in Afghanistan is vast and multifaceted, reflecting the complexity of the realities on the ground. Over the years, numerous scholars have chronicled the gradual evolution and the frequent setbacks experienced by Afghan women due to shifting political regimes and cultural resistance. Foundational works by [Author 1] and [Author 2] offer rich insights into the social and political contexts that have framed women's lives, tracing how the legacy of colonial intrusion, civil strife, and international involvement has invariably influenced gender relations.

These studies reveal that the advancements in women's status during the post-2001 period—when international donors earmarked significant resources toward female education, healthcare, and political inclusion—were notable but ultimately fragile. While urban centers such as Kabul saw a visible expansion of women's opportunities, rural areas largely remained walled off by conservative traditions and limited access to resources. The uneven nature of progress has been stressed repeatedly in the literature, with many scholars cautioning against viewing early 21st-century gains as linear or irreversible.

Moreover, researchers have examined the intersectionality of these issues—how ethnicity, geography, and socio-economic status compound women's experiences of marginalization. This nuanced approach has helped dismantle simplistic portrayals of Afghan women as a monolithic victim group and instead presents a mosaic of resilience, vulnerability, and varied



agency. The literature also underscores the tensions between international feminist agendas and locally grounded narratives, which sometimes complicate external support efforts.

1.2 Historical Perspectives and Scholarly Debates

There is a fat seam of academic writing concerning the historical background that locates the issue of Afghan women rights, with a lot of reference given to the cycle of reform and stagnation in the contentious history of Afghanistan. It is not just a discourse but it is also a discourse of what the experience of Afghan women has been in these changing landscapes. Scholars of all kinds (both historians and political scientists) are having frequent arguments about the origins and consequences of these changes especially whether foreign interventions have facilitated or hindered the advances that have been made towards gender equality in Afghanistan. Case in point, [Author 3] claims that the good intention of the Western-led nation-building missions after 2001 did not always adapt to local systems of social organization and religious culture, thus creating a backlash and narrowing the possibilities of sustainable changes. Such a viewpoint holds that the introduction of foreign values without taking into consideration the intricacies of the Afghan value system might have caused the alienation of certain classes within the population, which in turn created a counter-reformation against the very reforms which were meant to liberate women.

On the contrary, [Author 4] is more optimistic in his assessment as he focuses on the cases when the international assistance helped to achieve significant progress in female literacy and political activity. By mentioning the increased number of women legislators and educators, this author shows that it can be considered a step in the right direction and examples of specific interventions that follow the local needs and aspirations can have a transformative effect. However, such gains though important, are sometimes tinted on a note of caution since they are amongst other things, amidst continuous struggles. Nevertheless, even advocates of international interventions admit that patriarchal structures of power were reshaped for a long time and that backsliding is an inevitable step in the process of achieving gender equality.

There is also an argument that seeps into the form and effectiveness of foreign aid where scholars and practitioners compare the advantages and shortcomings of international aid. Critics point to the possibility that aid dependency can create resentments and act as a drag chain on the emergence of organic social movements and suggest that such reliance on outside funds can also stimerize indigenous initiatives, and reduce the agency of the Afghan women themselves. They argue that whatever happens, it is got to be a change initiated by the people, specifically the voices and endeavours of the Afghan women and not an imposed change. The proponents on the other hand hold the view that unless some funds are raised and world attention drawn towards the women issues, it will yet again be at grave danger as it can be lost in an already politically unstable and economically blistered setting. These deliberations demonstrate the challenges involved in striking a balance between respect of national sovereignty on the one hand and the need to promote human rights on the other not to mention the intricacies of manoeuvring cultural sensibilities on the way to effective change.

Besides, historical views on women rights in Afghanistan are additionally complex due to cyclical interactions of conflicts and peace between the epochs of relative stability and the occurrence of new conflicts and repression. What happened in the 1990s in Afghanistan, when the Taliban took over power and women rights were swept away so rapidly, became a previously unprecedented show of force that the different reactions to such a regime, both

authoritative and mild, influenced the discussion concerning female rights quite significantly. Researchers keep developing the consequences of these historic moments, as they want to know how the past events shape the present-day reality and future opportunities of Afghan women. Through these discussions, this thesis will be able to provide insights on the historical developments that have shaped the position of women in the present-day Afghanistan and how they continue to fight to pursue equality and fairness.

1.3 Key Theories Related to Gender Oppression and Political Control

The hypothetical research on the convergence of gender and political domination offers the significant seminal concepts towards the realization of the complex and multifaceted situation of Afghan women. The extreme prohibition that the Taliban practices is more specifically seen by the feminist political theory as a patriarchal exercise of authority. This power is also witnessed in numerous ways such as being in charge and governing the female bodies, behaviors, and spaces. The nature of these restrictions is not unique since they are just an expression of larger gendered power imbalances, which are ubiquitous in most societies across the world. Nevertheless, such inequalities are most frequently enhanced inside authoritarian theocratic systems, as the societal fixation on the strict gender standards turns out to be an instrument to sustain power over the people. The policies of Taliban are a vivid example of how gender relations can be fully utilized by the political power to consolidate politically, hence, turning the society into a world of systematic weakening of the rights of women.

Besides being a feminist political theory, postcolonial feminism presents a critical approach that opposes the very imposition of the Western feminist theories on developing nations in their entirety. Rather, this method pays more attention to the words and experiences of Afghan women themselves, underlining the necessity to observe their distinctive contexts. Through such prioritization, postcolonial feminism warns the researchers about the temptation of simplification and the hazards of imposing on them universal frames, which are not always relevant to the situation experienced by women in Afghanistan. It highlights the importance of understanding cultural and religious circumstances never having to condone any violation of human rights. In this respect, the work by [Author 5] proves to be rather enlightening, since it demonstrates that the Taliban control over women is not an exclusively religious and cultural directive. Instead, it is also a political show of power, according to which the process of controlling female bodies epitomize an overall control over a country. Through this view, the complex nature in which gender oppression is connected with the politics of power is seen and it is important that both factors be addressed whenever taking a look at the situation in hand.

The said theoretical approaches, in combination, underline the need to connect women narratives into the political narrative. They affirm the need to use multi-dimensional strategies that connect gender justice with general reforms of politics. With the incorporation of these two lines of inquiry, scholars and other actors can sit down and get to learn more about the dynamics behind gender oppression in Afghanistan as well as champion effective strategies that not only alleviate the immediate plight of the women folk in the country but also those inequalities that allow and enable oppression of women to persist. This great knowledge plays a significant role in generating effective strategies that would not only confront the status quo but also enable Afghan women to find their voice and their rights in a society where it has become long overdue to give a voice to the women.



2. METHODOLOGY

The study is firmly nestled within the feminist political theory as it provides a useful critiquing of the practices of power through gendered structures, especially in the authoritarian state system. Feminist political philosophers claim that patriarchy is not just a social stratification but a tactical political instrument that states tend to employ to establish control, insists conformity, and domination. Seeing the example of the Taliban, their policies are an acute version of the patriarchal authoritarianism model, the control of the feminine body, the form of its dressing, and talk, the level of education they obtain as well as how they move around are not only an economic or a cultural concern, but also one that bodes well to the political security as well as unquestioning authority of the state. By undermining women in an orderly manner, the Taliban attempts to tighten its grip and establish itself as the main source of maintaining the control of a moral and theocratic state and use women as a source of a symbol and a tool of ideological purity.

In addition, the course of research utilizes the postcolonial feminist theory, a critique of the simple narratives, which complexity tends to be revealed through western approaches to gender in non-western cultures. As Gayatri Chakravorty Spivak and Lila Abu-Lughod demonstrated, when this defines an image of the suffering Muslim female, it is often usurped by Western politics in order to consummate their interventionist politics masquerading as a form of liberation. Postcolonial feminism is critical of this scenario of rescue and instead demands that attention should focus on the voices, agency and situated experiences of women in their own cultural and political environments. It challenges not only the cultural-nationalist excuse of the Taliban as they tried to repress males and females but also questions the party-less morality of the international players, who tend to stamp out the foot in the ground or step in when it suits them. This is a framework that calls on a more subtle approach to the redress of the suffering of Afghan women which is not prescribed by outside values but which serves to undergird local groups of justice.

As a supplement to those feminist models, the discourse of international human rights provides a legal and normative framework to evaluate the practices of the Taliban. The Convention on the Elimination of all forms of Discrimination against Women (CEDAW) and Universal Declaration of Human Rights (UDHR) are some of the treaties that give important principles of gender equality, non-discrimination and rights to education, employment, and free movement. As a signatory with these instruments, Afghanistan is legally obliged to support these rights. But the general policies of the Taliban such as preventing girls to attend schools, gender segregation, making female independence a crime; are all gross violations of these international commitments.

3. HISTORICAL CONTINUITY OF REPRESSION

Having a difficult and not linear history of development of women rights, Afghanistan had witnessed the emergence of the Taliban. Modernization especially in the 1960s and 1970s by creating the 1964 Constitution, which cemented the political rights of women and increased rates of school attendance and jobs in cities, particularly Kabul. Women entered into personnel activities, came out in civil life and networked advocacy groups. Yet, this development was mostly limited to the urban citizens since in the countryside, people continued to follow their

tribal traditions and patriarchal values that did not give women the freedom of action. The weakening of institutions when Soviet invasion started in 1979 and the ensuing long civil war destroyed what little was left of social and legal systems that sustained women. This was dramatically reversed with the emergence of Taliban in the mid-1990s that led to one of the harshest gender apartheid systems in the world with prohibition of women to all schools, workplaces and life in general where the new gender apartheid was being enforced with vicious moral policing. Remarkably, even though the period after the year 2001 resulted in resurgence with international aid and reinstallation of role of women in education and governance fields, the reemergence of Taliban in the year 2021 shuttered the woman of Afghanistan back to the hub of erasure in the system once more, leaving the issue of gender rights in the history of Afghan socio-political systems ever so precarious and disputed.

4. TALIBAN'S POLICIES ON WOMEN'S RIGHTS

After taking back power in 2021, the Taliban reintroduced a cascade of brutal orders that strategically eliminated women rights in Afghanistan. Such official limitations re-introduced enforced full body veiling like burqa, have instated male guardianship (mahram) to be able to enter and move out of the house and gives the freedom to the Ministry of Promoting Virtue and Prevention of Vice to execute severe punishments in the event of non-observance e.g. floggings and imprisonment in the streets. Girls were forbidden to receive any education anymore after the age of 12 so two decades of education were washed away putting millions of women out of their right to have education. At the same time, most lines of employment assigned women were pushed out of the labour force, and there was only marginal exception to those in the medical sector, and that too, only a little, intensifying poverty and economic dependant cultures. Their relegation was in all facets of life including in political life, cultural activities and even in parks or gyms and this made them invisible in the society. All these accruing measures crushed the agency of women, handing them over to patriarchal systems to move, make decisions, have control over their bodies, and their destinies and created mental trauma and mass depression. Nonetheless, most Afghan women still fight back on passive resistance, secret education, and activism by claiming their dignities as the systematically erased minority.

5. SOCIAL AND ECONOMIC IMPACT

The Taliban's conservative policies have created both social and economic effects to a great extent on the Afghan women especially in the spheres of education, employment as well as health care. Shutting down the secondary schools has not only robbed the girls of knowledge and needed developments but has also broken the dreams of independence and contributions to the society in future. Thousands of women have been thrown out of jobs in all the critical sectors especially teaching, health care, government service, and in business, denying families of their sources of income and undermining the economy of the country. Such an omission has resulted in gaps in the provision of services particularly in areas where women professionals are traditionally vital like the provision on maternal healthcare, which has increased the occurrence of untreated diseases and unnecessary deaths. Nevertheless, even these calamitous losses have not diminished the role of international organizations and NGOs in offering humanitarian assistance and maintaining the delivery of necessities, which are sometimes achieved through a covered scope of activity to get around the prohibition of the Taliban. Nevertheless, their work is already too limited due to the repressive attitude of the regime and



hindrances in their activities. All these actors also pursue advocacy and diplomatic opportunities to keep the rights of Afghan women on the international agenda; however, real change will only become possible when these actors will help Afghan women to become full members of their society once again.

6. LEGAL AND HUMAN RIGHTS VIOLATIONS

However, Afghanistan has experienced high incidences of breach in international human rights laws under Taliban rule especially the provisions affecting the rights of women. Being a signatory of all the major international instruments, like Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), Universal Declaration of Human Rights (UDHR) and International Covenant on Civil and Political Rights (ICCPR) Afghanistan has the responsibility to provide women the access to education, work, free movement and protection against discrimination. Nevertheless, the orders issued by Taliban run directly counter to these obligations as they implement policies that limit the movement of women and deny them education and work as well as exposing them to random punishment. These claims are already well documented by various bodies like the Amnesty international, Human Rights Watch, other UN organs witnessing worrying abuses such as forced marriages at an early age, violence based on gender, beatings in the street and also gagging of dissent. Such atrocities not only contend with the lack of legality guarded in the international law but also depict a deeper and systematic move of doing away with women in the life of Afghanistan, both in the public and the personal sphere. Although the international community condemns this practice, it is not enforced, which clearly shows how much greater the international mechanisms need to be to confront the Taliban and to empower the women of Afghanistan.

7. RESISTANCE AND ADVOCACY

The government of Taliban is very repressive but nonetheless, Afghan women have shown immense bravery in resisting and going out on behalf of their country. Most women have opened down school rooms, conducted silent protests, employed social media to write of abuses and used anonymous writing and artwork to voice their truth in a society that wants to deny them their voices. Educators, journalists, and activists have made the ultimate sacrifice to uphold dignity, and give it courage to give hope to others, which affirms that human spirit can never be broken no matter how hard people are repressed by their governments. To complement these initiatives, foreign activists, non-governmental organizations and even state-based diplomacies have been instrumental in bringing the plight of the Afghan women to bear on the international arena. They also campaign, carry out policy advocacy including pressure in international platforms such as the UN to keep the crisis in Afghanistan on the radar and enforce sanctions and conditional diplomacy to use the Taliban to account. These are global-local networks that are the lifelines that help keep the movement on gender justice not only at par but showing that Afghan women are not alone in their struggle towards freedom and equal rights.

CONCLUSION

The re-emergence of Taliban in 2021 has put Afghan woman in systemic erasure again, as they lose their hard-earned rights and are put under the patriarchal control of all aspects of their lives. The present paper has critically discussed the multi-dimensional aspect of this repression under the historical, theoretical, legal and socio-political dimensions and it has emerged that



these subjugation of women under Taliban rule is not something incidental, indeed culturally predetermined but rather a calculated approach by the authoritarian regimes of governance. The paper has used feminist political theory as well as postcolonial critique to explain how women use their independence to express ideological control and legitimacy of the state or how international interventions have been marked with inconsistency and performativity, respectively. Nevertheless, Afghanistan women keep on fighting back with noteworthy courage and endurance despite alarming levels of emasculation. Their rebellion and the solidarity of the world community globally explains why the international community needs to be persistent nuanced and morally upright in their approach. Going ahead, any attempt to re-establish gender justice in Afghanistan should be underpinned by a keen intellectual awareness of intersectional relationship of power founded in local voices and reinforced by potent global mechanisms that ensure human rights without instrumentalizing those they purport to protect, which in this case are inferentially women. This is where the world has to take a stand of being neither a bystander nor a spectator but a participant in this battle over backwardness and toughness.

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