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Sucharitha: A Journal of Philosophy and Religion
Editorial .......

The Sucharitha: A Journal of Philosophy and Religion. The rave reviews we received were heartening. Your support and encouragement facilitated us to come out with the next issue on time without compromising on the standard style. The journal has and the quality of the articles.

In the present issue, we have taken up in detail the philosophical and religious issues discussed in academic circles. There are well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr. Victor Babu Koppula)
ETHICS IN TEACHER’S EDUCATION: A PHILOSOPHICAL ANALYSIS

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Introduction
Teachers have to perform a unique role in the educational institutions where they are asked to acknowledge and respect the uniqueness, individuality and specific needs of students in order to promote the academic development of the students. Unfortunately such type of training is not being imparted to the student-teacher in the existing teacher training institutions. Ethics is the means by which teachers could do justice to their professional requirements. As an ethically trained teacher creates an environment where students not only improve their learning process but also develop positive traits in their character. Therefore in this age of changing values, it is extremely important for teachers to have a sound base of ethical principles including pedagogical skill. In educational institutions, a teacher faces various intricate ethical dilemmas for which he might fall back on the different ethical paradigms like ethics of critique, justice, care etc. Teacher as a professional is accountable to his superiors, students, community and society at large, hence professional ethics too cannot be neglected. Unless he avoids conflict between his professional and personal affairs, it could have a negative impact on the students as well as adverse effects on his professional
development. Therefore it is very important to incorporate ethics in the existing teacher training program. However, teacher’s personal and professional codes sometimes collide which makes it very difficult in ethical decision making. Thus the understanding of ethics helps teachers not only to discuss efficiently about ethical issues with his colleagues but also help him to ponder and behave in such a way to avoid (rather than solve) ethical problems. This meant that the professional and personal code of teaching profession should be based on the ethical foundation. The eminent philosopher and scholar, W.D. Ross propounded the theory of ‘The Rightness of Acts’ in which he gave an outline of Prima Facie Duties (considered as a modern philosopher’s version of the ten commandments). Through these, a teacher would be able to decide the probable prima facie rightness of the acts available to his choice in ethical decision making related to education.

Keeping in view the emerging demands of pluralistic-societies, ethical norms and codes should be included in the curricula of future teachers apart from the education of pedagogues. An understanding of the ethical theories and principles should be followed by teachers as an imperative, in order to impart proper training to the newer generation. Here it would be relevant to say that a good professional is an ethical professional. Now, being a professional a teacher should always try to exhibit the high caliber of his ethical abilities and accomplish the purpose of his education. However, the professional preparation of teacher has been recognized after independence and to influence the process two documents viz. Kothari Commission (1964-66) and The National Policy of Education (1986) played a vital role in the reformation of teacher education in particular and education system in general. These documents discussed the general aspects and the improvement at different levels of
education. It also discussed the problems of school education and its implementation and execution regarding planning, administration and financial aspects. The National Policy of Education (1986) evolved to meet the emerging needs of the society and to promote social, cultural and economic development of the country. Unfortunately both the Commissions did not take concrete steps to give much needed stress on ethics and values in teacher’s training.

**Significant role of ethical theories and ethical paradigms in resolving ethical dilemmas**

The lack of ethical consciousness in teacher is often evident from his unethical practices like helping children in examinations for monetary considerations, narrow minded politics, caste-ism, favouritism and exploitation of students, sexual harassment and many other challenges that arise in and out of academic institutes. This paper put an endeavour to describe various ethical paradigms which play a significant role in resolving ethical dilemmas in an educational setting. One of the paradigms is the ethics of justice that serves as a foundation for legal principles and ideals related to education. Kohlberg says:

> “Justice is not a rule or a set of rules, it is a moral principle…a mode of choosing that universal, a rule of choosing that we want all people to adopt always in all situations”1.

Pertaining to education Kohlberg meant to say that education should not be ‘value-free’. Indeed, he articulates that human beings should act as though the act were to become a universal law. He states that all actions of human beings should be guided by moral standards and ethical principles in order to receive universal assent. Satisfaction of this would require two conditions; education and the inclusion of ethics in education. The fundamental duty of education, including teacher’s training, is to impart morality. The foundational principles of the ethics of justice regarding

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education lead the teacher to act in a more democratic way—that he should provide equal educational opportunity, freedom of belief etc. to all students. Only an ethically sound teacher can bring about a positive transformation in student’s attitude and make them morally capable individuals ready to shape the future of the world. Therefore the purpose of suggesting this ethics in teacher’s education is to make teacher sound in ethical knowledge (i.e. the moral and professional dimensions of teaching) to respond to the complexities of classroom and school life.

The ethics of care has been introduced by Noddings, according to her; ethics of care as it relates to education provide emotional support to young ones so that they may have less behavioural distractions in classroom. Indeed ethics of care helps teachers to comprehend the physical and psychological needs of the students in order to engage them in learning. Eventually this caring attitude of teachers would support excellent academic success. It is not only important to scholars but also to educational leaders who are often required to make ethical decision. Noddng says:

“Caring is the very bedrock of all successful education and... contemporary schooling can be revitalised in its light.”

Students are at the centre of the educational process and need to be nurtured from the initial level. Not only Noddings but Roland Martin also believes that ethics of care is essential in education, thereby she asked educators to broaden the curriculum by incorporating ethics of care. For her:

“Education is an integration of reason and emotion, self and other.”

Therefore, it becomes the top priority of a teacher to develop a sense of interpersonal relationships in order to facilitate learning with care. It is this sort of mutual understanding is required between teacher and the
taught for excellent learning. From this perspective Noddings further proceeds:

“Caring teachers listen and respond differentially to their students”.

It may be contended that, ethics of care has greater potential to evaluate moral dilemma in comparison to other ethical paradigms. In order to provide care to the students, proper understanding of several ethical elements of care viz. politeness, conscientiousness, fitness, awareness are required by the teacher in dealing with the complexities of the classroom. Hence the knowledge of this ethical paradigm would lead the teacher to assist his students in meeting their ethical needs and desires. The significance of this ethic lies in its ability to incorporate both, teacher’s concern for pupils as well as ethical decision making.

The ethics of critique is based on critical theory and has a significant link with critical pedagogy. This paradigm is aimed at awakening teachers regarding inequities in society and in school as well. According to Foster:

“Critical theorists are scholars who have approached social analysis in an investigative and critical manner and who have conducted investigations of social structure from perspectives originating in a modified Marxian analysis”.

Capper stressed in her writings that the educational leaders must be concerned with freedom, equality and the principles of democratic society. She wrote:

“Critical theorists in educational administration are ultimately concerned with suffering and oppression, and critically reflect on current and historical social inequities. They believe in the imperative of leadership and authority and work toward the empowerment and transformation of followers, while grounding decisions
in morals and values...".

Turning to education, it is found from the above quotation that critical theorists are mainly concerned with suffering and repression, and critically throw light on contemporary and historical social injustice with a view to help teachers rectify wrongs while identifying key morals and values.

Therefore it is believed that ethics of critique should be proposed in education to enlighten teachers and enable them to deal with social injustice in forms of social class, race, gender etc., in and outside class-rooms. This approach to ethical dilemmas advise teachers to go beyond interrogating and critical analysis to examine and struggle with those possibilities that could enable all children, whatever their social class, race, or gender, to have opportunities to grow, learn, and achieve. Such a process would lead the development of ethical teacher.

Another ethical paradigm may be added to the three ethical frameworks of justice, critique, and care, viz., professional ethics; to complete the ethical responsibilities of a teacher. In educational administration it is introduced in a relatively innovative way which is compatible with the other three ethics of justice, critique, and care. Professional ethics in teaching profession guides professionals to use education, experience and training to work, analyse problems, solve and make sound decisions.

“Professional ethics is conceived of broadly as elements of human virtue, in all its complexity, as expressed through the nuances of attitudes, intentions, words, and actions of the professional teacher. Simply, it is the realization of good and the struggle against bad as they apply to the everyday practice of teachers as individuals and as a collective professional group. In
In this respect, the focus is on more general principles of ethics, such as honesty and fairness, as they apply to teachers’ work, than on the identification of particular interpretations of ethics that emanate from the profession itself”.

In educational institutes it is often found that teachers do not adopt a code of professional ethics or it may be said that the development and enforcement of ethical standards are left to others. It is usually considered to be an administrative duty. This does not mean that teachers are devoid of ethical principles or their conduct is persistently unethical. But due to lack of ethical consciousness, teachers are often found in dilemma while decision making especially when there is a clash between personal and professional codes of ethics. True, it is not always very easy to separate professional from personal ethical codes. Hence it becomes a prime responsibility of training institutes to educate teachers to separate their own personal codes of ethics based on the facts and critical incidents from professional codes based on the experience of their work.

Shapiro & Stefkovich wrote:

“A professional ethical code cannot be established without linkage and reference to one’s personal code of ethics and thereby acknowledge such influencing factors. In retrospect, and as a result of ...[developing my own ethical codes], I can see the influence professional responsibilities have upon my personal values, priorities, and behaviour. It seems there is an unmistakeable ‘co-influence’ of the two codes. One cannot be completely independent of the other”.

In sum professional ethics in association with other ethical paradigms viz. justice, critique and care guides teachers to perform ethically all the attributes of teaching profession as well as helps to prepare newer posterity to assume the roles and responsibilities of citizenship in a democratic society.
The Prima Facie duties of W.D Ross

As it has already been mentioned, the Prima Facie Duties of Ross serve as the moral base for choosing the right act. According to Ross, prima facie duties are conditional duties which are fitting or appropriate to a particular situation at a particular time. In education, it serves as a moral agent for the teacher to decide the probable prima facie rightness of the act available to his choice in order to resolve ethical and moral problems. Ross proposes seven prima facie duties among which the prima facie duties of beneficence, the prima facie duty of self-improvement and the prima facie duty of non-maleficence can be implemented by the teacher to handle moral and ethical situations in educational institutes.

According to Ross, it is possible to bring about certain positive changes in man’s nature and make improvements from his present position. For this, he formulated the normative of prima facie duties of beneficence. This duty includes one’s obligation to improve others with respect to pleasure, intelligence or virtue.

The inclusion of this duty in teacher’s education is mainly because it would enable teachers to do justice to their teaching profession and mitigate all those impediments that come in teaching-learning process. Therefore it becomes quite essential for training institutes to provide adequate training to teachers in order to make them knowledgeable enough to diagnose academically weak students so as to give remedial teaching that comes under the scope of micro teaching. Therefore the obligation of this duty is to bring improvement not only in student’s performance but in education system at large. The prima facie duty of self-improvement follows from the fact that one should improve oneself with respect to intelligence and virtue followed by
the sound knowledge of ethical and moral principles.

This duty is suggested in teacher’s education because teachers are considered to be the custodians of moral values as well as constructors of the society. In this respect, it is the duty of the teachers to preserve and teach moral and ethical values in order to make newer generations more progressive and civilised and eradicate all viciousness in thoughts and actions. Learning and innovation is at the core of everyone’s existence therefore every teacher needs to constantly update his/her databank of knowledge in lieu of the changing scenario. Thus teachers need to be thorough professionals, fully equipped with high academic standards, pedagogical and practical skills, ethical and moral values etc.

The Prima Facie duty of non-maleficence has a very strong obligation i.e. one should not injure others. This duty point towards that it is not justifiable to kill one person in order to keep another alive, or to steal from one in order to give alms to another. It is for this reason that Ross considers this duty more binding than the duty of beneficence. This duty would help a teacher to find concrete and indisputable answers to a problem that may arise in his workplace. As he is always accountable for his behaviour in dealing with his students, colleagues and other officials, so in this respect he has to act such that nobody is harmed, reflecting a sense of judgement and justice.

Conclusion

In my opinion, ethics in teacher education is an indispensable subject which not only enables him to identify the problems but also to solve them. The imperatives of ethics provide a basis in the ethical preparation of a teacher. To become an ethical professional teacher it is essential to have a sound knowledge of ethical dimensions of the profession. An understanding of ethical standards helps a teacher to rectify the unethical practices of his students as well as his
colleagues. The aim of such training is to develop the professional status of a teacher and also to encourage the ethical education of his students. Thus, it would be right to say that teaching and education are correlated in conceptually and practically significant ways. Therefore the ethical training of teacher becomes compulsory in order to bring about a positive change in the existing education system. The goal of this paper is to bridge the gap between theory and practice of ethics in the preparation of teacher trainee. Attempts should be made to analyse the needs, methods, effectiveness, drawbacks and changes required in the existing training system. An endeavour has been made to introduce ethics as an essential subject in teachers' education curricula. This in turn would improve the quality of training received by the teacher at different stages of training cycle and help him to understand the emerging needs of the society, especially in an educational setting.

Reference:


The celebrated Greek philosopher Plato had dreamed of a philosopher-king to rule his ideal state. Keeping in socratic tradition Aristotle said in similar way "it is better for a city to be governed by a good man than even by good laws ". According to Plato, “The philosopher is he who has in his mind the perfect pattern of justice, beauty, truth; he has the knowledge of the eternal; he contemplates all time and all existence; no praises are too high for him.” Presently the world is facing leadership crisis. We do not find a humanitarian global mindset of leaders in present times and that is the reason that this world despite of so many material developments is facing the crises of ethics, values and humanity. In the light of these insightful quotes of Greek thinkers. Here I am going to discuss about the idea of the philosopher king or Rajrishi in Indian context. Rajarshi is an ancient Indian concept of ideal leadership is offered as a solution for the modern world.

The Philosophic State by Plato

Before going to Indian context we should know the interpretation and ideas of Plato regarding the philosopher king and his ideas of the ideal state. The myth of the Cave found in Plato’s dialogue the Republic. In this dialogue Plato also presents a picture of the “ideal state”, that is to say an imaginary, ideal, or what we would call a Utopian, state. Briefly, we could say that Plato believed the state should be governed by philosophers. He bases his explanation of this on the construction of the human body. The following is a beautiful
interpretation of his ideas by a novelist:²

**Parts of Human Body**

According to Plato, the human body is composed of three parts; the head, the chest, and the abdomen. For each of these three parts there is a corresponding faculty of the soul. Reason belongs to the head, will belongs to the chest, and appetite belongs to the abdomen. Each of these faculties also has an ideal, or ‘virtue’. Reason aspires to wisdom, Will aspires to courage, and Appetite must be curbed so that temperance can be exercised. Only when the three parts of the body function together as a unity do we get a harmonious or “virtuous” individual. At school, a child must first learn to curb its appetites, then it must develop courage, and finally reason leads to wisdom.

**The Conception of Ideal State**

Now, Plato imagines a state built up exactly like the tripartite human body. Where the body has chest, and abdomen, the State has rulers, auxiliaries, and laborers (farmers, for example). Here Plato clearly uses Greek medical science his in model. Just as a healthy and harmonious man exercises balance and temperance, so a “virtuous” state is characterized by the everyone knowing their place in the overall picture. Like every aspect of Plato’s philosophy, his political philosophy is characterized by rationalism. The creation of good state depends on its being governed with reason. Just as the head governs the body, so philosophers must rule society.

Let us attempt a simple illustration of the relationship between the three parts of man and the state in the following manner:

<table>
<thead>
<tr>
<th>BODY</th>
<th>SOUL</th>
<th>VIRTUE</th>
<th>STATE</th>
</tr>
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<tbody>
<tr>
<td>Head</td>
<td>Reason</td>
<td>Wisdom</td>
<td>Rulers</td>
</tr>
<tr>
<td>Chest</td>
<td>Will</td>
<td>Courage</td>
<td>Auxiliares</td>
</tr>
<tr>
<td>Abdomen</td>
<td>Appetite</td>
<td>Temperance</td>
<td>laborers</td>
</tr>
</tbody>
</table>
Comparisons of Plato and Hindu Caste-System

Plato’s ideal state is not unlike the old Hindu caste system, in which each and every person has his or her particular function for the good of the whole. Even before Plato’s time the Hindu caste system had the same tripartite division between the auxiliary caste (or priest caste), the warrior caste, and the laborer caste. Nowadays we would perhaps call Plato’s state totalitarian. But it has worth nothing that he believed women could govern just as effectively as men for the simple reason that the rulers govern by virtue of their reason.

After visited the comparison we found something interesting in Plato’s philosophy. He asserted, that women have exactly the same powers of reasoning as men, provided they get the same training and is exempt from child rearing and housekeeping. In Plato’s ideal state, rulers and warriors are not allowed family life or private property. The rearing of the children is considered too important to be left the individual and should be the responsibility of the state. Here it is also implying that Plato was the first philosopher to advocate state-organised nursery schools and full-time education.

Indian Culture

Indian ethos has a very rich and old tradition which is more than 3500 years old. Much of these ethos are derived from the ancient Indian scriptures like the Vedas, Upanishads, Ramayana, Bhagavad Gita, Manusmriti, Arthashastra, etc. In these scriptures we can find ideas related to society, ideals of a state, qualities of a good ruler etc. According to Kautilaya there are seven pillars for an Organization:

1. The King (The leader)
2. The Minister (The manager)
3. The Country (Your market)
4. The Fortified City (Head office)
5. The Treasury
6. The Army (Your team)
7. The Ally (friend / consultant)
Rajarshi Leadership

The Indian concept of leadership is based on the ‘Rajarshi’ model which is a combination of “Raja” and “Rishi”. Rishi (seer, visionary) is the base and Raja (who ensures the happiness of the people) is the superstructure.

Characteristics of a Rishi:

a) Gives priority to ‘ROLE’ over ‘SELF’ (e.g. role of Raja in Sri Ram in the Ramayana while banishing Sita).

b) Translates cosmic order into social order. Cosmic order has four components: wisdom, power, protection and work. These were translated into - Brahmmins, Kshatriyas, Vaishyas and Sudras.

c) The King has solitude, silence and sincerity in his character. Silence+solitude has produced wisdom leaders who are called Rajarshi in Indian tradition.

Ideal king is one who behaves like a sage monarch (Rajarshi). Ideal king is one who is ever active in promoting the yogakshema of the people and who endears himself to the people by enriching them and doing good to them. The word yogakshema, according to Hindu belief, is a combination of yoga (successful accomplishment of an objective) and kshema (peaceful enjoyment of prosperity). An effective leader brings to him and his subjects material gain, spiritual good and pleasures.

The qualities a leader must possess was well laid down by Chanakya, the revered scholar in political science who gave this world, the first management text in the form of “Arthashastra” which was written around 4th century B.C. According to Chanakya, a King (a leader) should be a “Rajarishi” which means a king (a leader) who is wise like a sage. A leader must have self-control having conquered his senses and at the same time should be well-educated in the various branches of knowledge. He should cultivate his intellect by associations with elders and keep his eyes open through spies. He should ensure the observance of dharma.
(righteousness) by the people by authority and should avoid associations with harmful persons and indulging in harmful activities.⁷

Successful and reputed organizations with revered corporate leaders can follow this wisdom of Arthashastra, as this Rajarshi paradigm clearly advocates a leadership which is both responsible and ethical. It not just advocates self-abnegation of senses but also instructs the leader to nurture his intellect. Finally, the qualities of a great leader along the path of Knowledge can be well laid-down through the eightfold path of Gautama Buddha and also classified in three titles:

**Wisdom**

1. Right View
2. Right Intention

**Ethical Conduct**

3. Right Speech
4. Right Action
5. Right Livelihood

**Mental Development**

6. Right Effort
7. Right Mindfulness
8. Right Concentration⁸

So, wisdom, ethical conduct and mental development are the broad themes on which any leader should work upon. Kautilya's concept of an ideal leader is value based. This makes his approach holistic. He talks of the importance of learning and acquiring the right skill, sets to be an effective leader. Kautilya listed the values which a leader should possess – piety, truthfulness, reliability, gratefulness, liberality, promptness, freedom from vices, long-term vision and conduct in conformity with advice of elders. The essence of leadership, according to Kautilya, lies in its ethical foundations. Since autocratic behavior of the leader is not acceptable to the people, the king (swami) should always adhere to the two pillars of the art of governance: justice (nyaya) and ethics (dharma). For this, he chalks out a detailed plan of daily
activities to be adhered to by the leader.\textsuperscript{9}

Kautilya puts down in great details the duties of the king and the manner of governance for the effective, efficient and honest running of the State machinery. Throughout the Arthashastra, Kautilya has emphasized the importance of focusing on the interest of the general public. He was of the opinion that a king shall never act in a manner leading to impoverishment. When people are impoverished, they become greedy and disaffected. Then they either go over to the enemy or kill their ruler. The king needs to be empathic and understand the needs of his subjects and take remedial measures if he feels they are uncomfortable.\textsuperscript{10}

Kautilya reminds the king that understanding the complexity of human nature is essential to be an effective leader. Human aspect of leadership requires a balance between reason and emotion. An effective leader needs to accept that people are both good and evil, with virtues and vices, divine attributes and demonic tendencies. The effective leader needs to develop subordinates in a manner such that the virtues blossom and vices are pushed aside.\textsuperscript{11}

In words of Bhagavan Das, “The ancient tradition, the genius, too, of the country, insists on the separation of the two functions. “The man of thought,” the wise and ascetic man, the sage and saint, the priest-scientist, should legislate but exercise no executive power. “The man of action,” the king, the soldier, the policeman, should execute the law, but exercise no legislative power. When the two functions are combined, selfish ambition becomes rampant, and benevolent wisdom national identity has no chance. When the two are separate, each helps to check any tendency to error or excess in the other. The same man prince of church and prince of land at the same time, has generally proved to be a prince of darkness.”\textsuperscript{12}
We can consider Rabindranath Tagore’s words to draw a sketch of ideal human being in these words, “Each individual has his self-love. Therefore his brute instinct leads him to fight with others in the sole pursuit of his self-interest. But man has also his higher instincts of sympathy and mutual help. The people who are lacking in this higher moral power and who therefore cannot combine in fellowship with one another must perish or live in a state of degradation. Only those people have survived and achieved civilization that has this spirit of strong co-operation in them. So we find that from the beginning of history men had to choose between fighting with one another and combining, between serving their own interest or the common interest of all.”

In conclusion we can say that the conception of Rajarshi is a relevant model of leadership in present time and it defined by Indian sages in different manners.

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1. The Philosopher King: Socrates vision in Plato's Republic

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5. Ibid.


8. Ibid, p.27


11. Ibid, p.36


13. Tagore, Rabindranath, “Nationalism in India” (1921), Indian Philosophy in English: From Renaissance to Independence, 2011, p.24

14. This paper is the revised version of “The Philosopher King: An Indian Point of View” presented in UGC Sponsored One Day National Seminar on “Good Governance in Sanskrit Literature-with reference to Policies and Justice on 23rd March, 2013 held at S.D.College (Lahore) Ambala Cantt.
Srirangam Srinivasa Rao, Sri Sri, is a name that does not require any introduction to the Telugu Speaking World. He is considered the greatest leftist Telugu poet who promulgated communist ideology through his works. He strongly proclaimed "Man is my message and man is my music". He is also known for his Romantic Poetry as he himself stated that there was a good amount of influence on him by the poetry of P.B. Shelley a Western Romantic Poet. He is also a thinker who advocated social justice and who vehemently hacked the capitalist exploitation in India. He is a strong social thinker, philosopher, revolutionist, who raised his voice against capitalists, for equality in all spheres through his famous works "Maha Prastanam" (The Great Journey) 'Khadga Srishti' (The creation of Sword) and other works.

We find in the poetry of Sri Sri an idiomatic reference to "Saturn" (Sani) an Indian mythological god who fetches hardships and financial troubles to people. We find a reference to "God Saturn" in one of his famous poems "Jagannadha Radha Chakralu" (The wheels of the Chariot of Almighty) from "Maha Prastanam" a poetical work, which was a great success, that ignited young minds in the early pre-independent India, specially in Telugu speaking areas.

Referring to a major section of People, who are poverty hit, who do not have minimum amenities and who lead their...
lives in a pathetic condition; Sri Sri says that they are the people who have unfortunately fallen into the trap of or under the heavy wheels of the chariot of the God Saturn. Sri Sri, it seems, perhaps has used this idiomatic phrase to describe the plight of down trodden. We don’t know whether Sri Sri has used this phrase deliberately or in a routine or stereotype use to reflect the pathetic condition of the under dog.

Sri Sir in this emotional stirring poem mirrors the miserable condition of a major section of people. He clearly speaks of the deplorable condition of the untouchable people who are banished from the mainstream of the society and leading a wretched life.

"Shunned by the friends Rejected by the people Banished by the Society Having been exploited and Having been utterly disappointed Having lost all hopes Don’t cry out don’t lament Coming are the wheels of The almighty's Chariot The wheels of the Chariot of the almighty, coming"

The poet further says that the underdog and exploited are lamenting at their misfortune. They are suffering with the heated blood, vibrating nerves and burning bowels. A vibrant and picturesque description with rhythmic magical and musical use of words can be seen in the poem. The figure of speech 'refrain' he uses in the poem has an emotional appeal. The description of the out caste colony beside the dried up water pond gives us the poets insight into the problems of the downtrodden and exploited. Sri Sri shows a great faith in Marxism as a solution for the Indian Problem of caste system and its impact on society.

But the use of the phrase addressing the depressed and oppressed as "unfortunate people crushed under the wheels of the chariot of god Saturn" is now a matter for
discussion. Who is this Saturn? Is he the same god, whom the traditional Hindus believe in; who is responsible for the unlucky or fateful plight of the Indian poor? Does he really favour a particular group of people by keeping himself away from them and create problems to certain sections of people by entering their houses and their lives. Can any man, who has a minimum of rational and logical thinking believe these words or fake notions?

Certainly not! But who is this God 'Saturn' who with his love for some sections making them poorest of the poor? and with his aversion for some sections (forward) making them richer and richer. 'God Saturn' in Indian context is no other than the caste system. The ill design of the group of people who were exercising power over remaining groups wanted to have special privilege and comforts by keeping the remaining groups under their hegemony. Infact it is a known fact that people belong to some castes are segregated and forcibly made slaves, whose responsibility is to serve the masters.

"Brahminism" in Yester years and "Hinduism", its changed form, in present years is responsible for this segregation and injustice to some sections as their basic structure approves the class/caste set up. The "Dominant" groups with their 'divide and rule policy' dissected the Indian Society into hundreds of castes. The approvers of "Manuvada Policy" created a social ladder from the highest rung. Because of this type of social separation and setup, each caste is given a narrow corridor or satisfaction that there is some other caste below them. It gives a sort of consolation which prevents all these oppressed groups from revolting against the centuries of injustice. By using this method of social segregation, they have succeeded in creating
a strong "Split social structure full of inequalities and exploitations" to enjoy their unending hegemony from times immemorial to till date.

Sri Sri, here seems to have followed the traditional Brahminical/Hindu concept by attributing some ill fate to the plight of the suppressed classes. But the known fact is that "The ill designed caste system, which is the creation of the crooked minds or ill-genius higher caste strategy, is responsible for this state of affairs. According to Prof. Damodar. D. Kosambi (a Marxist thinker and a historian), the Varna Dharma, supported by Lord Krishna in Bhagavadgita when he says that, he himself has created the Varna Dharma, it appears that Brahmins have written the Bhagavadgita only for the sake of Higher Castes. According to Jyothi Rao Phule 'The Themes in Ramayana and Bharatha are incredible and the total Bhagavtha is a farce". He further says "they are blots on the image and greatness of our creator". According to their opinion the caste system was formulated and promulgated through those so called scriptures is a foul game of higher castes to enjoy their interminable hegemony over other castes.

The commitment of Sri Sri for the social cause perhaps, can never be questioned, or doubted. The fight he did against social injustice is undoubtedly awesome. But his Marxist perspective in his works alone can never be sufficient for the eradication of caste system, through which alone social justice is possible. But here we need Baba Saheb Ambedkar who advocates the political power to backward and downtrodden communities. Dr. B.R. Ambedkar in his annihilation of caste rightly says that without appropriate social reorganization the political reformations are not possible, in other words "behind the social reformations there
moved religious reformation and behind both of these political revolutions moved. And hence, a social reorganization is very essential for equal justice to all. Here it is also apt to refer the words of Swamy Vivekananda from "socio-economic thoughts of Swamy Vivekananda". He says "whenever the Brahmins write books they always tried to grab the rights to freedom of others". He further says "To neglect a majority of people is a national crime. It is a reason for the collapse of our rich civilization. Every man, who has been educated and made rich through the fatigue of others and who does not care for those fellow beings is a traitor". As Dr. B.R. Ambedkar aptly says in his 'annihilation of caste' "Do these Hindus do the minimum help to these aborigines, as Christian missionaries are doing for them? No, they won't? It is not possible; for a Hindu, his entre life time is adequate only to safeguard his caste, as his caste is his property".

Therefore, there is a great need for social reorganization and redressal through which we can fulfill the dreams of our great leaders and noble persons. Liberty, equality and fraternity are the trinity, through which national integrity is possible. Then only the very objective of the Indian constitution shall come true and a harmony among all that who live in this land is also possible. So the social reformers should concentrate on scientific and practical dimensions to reduce the differences among different sections of people to bring about a new era on this land of India which claims a false notion "unity in diversity".
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Corruption, it is said, has become a widespread disease of epidemic proportions in India. This infestation has assumed the character of a plague that is corroding the political, economic and social institution and structures in the country. Historically, corruption in high places of society amongst rulers, politicians, business people bureaucrats, police, journalists, regulatory bodies and even judiciary, and also in the lower operatives levels of authority, it's neither a novelty nor something unheard of. But, now, its pervasiveness, its astounding proportions and its quick dissemination in this age of information through transparency laws, instant media coverage and string operations have stunned people in all walks of society. As author, Jaithirth Rao wrote in the Indian Express in December 22, 2010. “The current set of scandals: IPL, Adrash, common Wealth Games, illegal mining, sweet-heart deals in land, the colossal spectrum scam, the bitter correspondence among judges, the nauseating and titillating telephone taps—all put together are tearing our society apart”¹. Even the stock of armed forces. Which were being perceived generally to be free of corruption by majority of people in the country, has, in this context, declined in recent years. It is unfortunate, but true, that there is widening perception collective amongst the people of India that”, “our collective will to address the grave ills endangering us is weak” Such a perception is what will weaken the country further, impede its progress seriously and create the risks of India becoming

¹ Sucharitha : A Journal of Philosophy and Religion 26
a ‘banana republic’! It needs to be addressed and removed by firm and determined responses and action steps in multiple contexts, political, legal, institutional, administrative, policy-wise and in terms of enforcing rule of law and accountability across the road.

**Forms of corruptions**

Corruption in India has multiple channels of expression. Distinction can be applied between petty and grand corruption.

- **Petty corruption** is either the collusive action of a public official vis-à-vis a member of the public to subvert the system over relatively small transactions. It mostly involves down the line public officials.

- **Grand corruption** is the subversion of the system by senior government officials and formations of the political executive, usually in collusion with private sector players.

In India both forms of corruption are prevalent as result of which corruption has become endemic to India society.

**Impact of corruption**

Corruption not only stifles growth, it also perpetuates inequalities, deepens poverty, causes human suffering, dilutes the fight against terrorism and organized crime, and tarnishes country’s image globally. The impact of corruption is multi fold, which includes: political costs, economic costs, social costs, environmental costs and issues of national security.

(a) **Political costs**

The political costs of corruption are manifested in weakened public trust in political institutions, reduced political participation, perversion of the electoral process, restricted political choices available to citizens and loss of legitimacy of the democratic system.

(b) **Economic costs**

Corruption reduces economic efficiency by misallocation of resources in favour of rent
seeking activities, increasing the cost of public transactions, action as an additional tax on business competition.

(c) **Social costs**

The effect of corruption on the social fabric of society is the most alarming damage of all. It undermines people's trust in the political system, in its institutions and its leadership. It distorts the value systems and wrongly attaches elevated status to occupations that have rent seeking opportunities, which results in a disillusioned public, a weak civil society, which attracts unscrupulous leaders to political life.

(d) **Environmental costs**

Environment degradation is an indirect but serious consequence of corrupt systems. Environmentally devastating projects are given preference in funding, because they are easy targets for siphoning off public money into private pockets.

(e) **Issues of national security**

Corruption within security agencies can lead to a threat to national security, including through distortion of procurement, recruitment of ineligible persons, providing an easy route for smuggling of weapons and terrorist elements into the country and money laundering.

**Causes of corruption:-**

1. India was under the colonial rule of the British Empire for about 200 years, hence corruption has colonial legacy. The British rules started a new practice of "bakhshish" which subsequently got institutionalized and government functionaries started demanding it in advance for performing any public duty. The British government's officers were given too much power in order to control law and order, and rule and regulate the masses and their public activities.
Permit and licence raj started then and even for playing drama at a public place permission of police/magistrate was essential.

2. There has been a consistent decline in social and moral values in India. Due to the culture of consumerism prevailing in both rural and urban areas, often the people desire 'more' and 'faster' in the age of globalization, liberalisation and privatization. In 1950's and 1960's both political leaders as well as bureaucrats had a sense of collective commitment for national reconstructions but it is no more visible these days due to too much individualistic interests in lieu of collective interests. Erosion of moral and social values is crystal clear in all walks of life and the breadth and length of corruption in social, economic and political arenas is drastically increasing.

3. Electoral politics also causes corruption. Over the years the overall expenditure by the candidates contesting lok Sabha and Vidhan Sabha elections has increased manifold exceeding the ceiling fixed by Election commission of Indian. This huge extra amount comes from black money, tax evasion, bribe, from people, businessmen, trades and industrialists. Business and politics has a strong and complex nexus. Niira Radia tapes have exposed the business-politics-media nexus. Meghnad Desai thinks that the root cause of corruption in India is political control of allocation of goods; hence development is the only cure (Financial Express, 19 December 2010) Many people's representatives have downgraded the image of parliament as they have taken bribe for asking questions in the house! The gap between the people and their representatives has been
widening day by day. Many MPs and MLAs have indulged in taking cuts in their local area development fund. During the last two decades local self-government has been given several financial and administrative powers but unfortunately corruption at local level of governance has also increased and so is the election expenditure. Discretionary quota of people’s representatives and political executive is also linked to corruption.

4. The new processes of liberalization, privatization and globalization, have finally boosted the corrupt practices resulting into collusive corruption because many big private firms try their level best contracts/supply orders at any cost through illegal kick backs to government officers/employees. Experience shows that bigger the source of funding, higher the level of corruption. That is, in case of funding by World Bank /IMF /Asian Bank, estimate are more inflated than in union government funded schemes and often estimates in Union government funded schemes which are more inflated government funded schemes. Inflated estimates mean sharing middlemen, executing agency, engineers, etc. Due to LPG often a public opinion is manufacture that ‘private is better’, ‘private is more efficient and faster’, ‘private is people friendly’, etc. but in actual practice often privatization increases tariffs. For instance, in Delhi privatization of electricity supply has resulted into manifold electricity a tariff which has been questioned by many citizen and opposition leaders. As second administrative Reforms Commission rightly observes. “as the economy is freed from state controls, extortionary corruption declines and collusive corruption tends to increase.”²
Actually, as Marxists point out, private property in a capitalists system is the root cause of corruption by the ruling class.

5. One more cause is the increase in the number of deviant persons in a developing society who always pursue personal gains at the cost of public good. Deviance has links with scarcity of goods and services in the public sphere in comparison with the high demand. Unfortunately, due to loopholes in laws, cumbersome legal process of trial, delay in disposal, instinctively of the judiciary, ignorance as well as passivity of prosecution and investigation agency, apathy of mass media, lack of awareness of and proactive approach by the general public, cases of corruption are not quickly decided in a just and fair manner and hence often the accused got free. Thus, there is no strong dent on corrupt practices in India.

6. As Lord Acton rightly says: “Power corrupts and absolute power corrupts absolutely.” In India, often many government officers at different levels have more power than due; hence they abuse and misuse that power. For instance, a Station House Officer (SHO) of a police station has the power to register a criminal case; he often takes bribe to register FIR and does not register if his palms are not greased. Again, he can arrest anybody under section 151 of CrPC for 24 hours. Further, the investigation officers of a registered police case often take bribe to correctly investigate the case and records all the facts but spoil the case if the accused illegally pays a huge sum to him. The general public perception in India is that police and revenue departments are most corrupt in India. For instance, TII - CMS India corruption study (2007) found that people perception of corrupt in police
service was 78% and their actual experience was 52%. Further people’s perception of corruption in land records/registration was 69% while their actual experience is 36%\(^3\). Similarly in the society as a whole due to cast, class and gender inequality, there exists most asymmetry of power, decentralization, and delegation of power to the three tier panchayats in India is merge despite the 73 and 74 Amendments to India Constitution because the funds, functions and functionaries have not been adequately transferred to Panchayats.

7. Another cause of corruption is the cumbersome rules, process and procedures of laws which are often archaic too. For instance, Official Secrets Act (1923) has still been in vogue for about a century with the colonial intent of punishing the government official may be official information to general public. Though a government officials may be punished for spying, yet most of official information do not amount to spying and hence could be easily shared with people of India. But even after enactment of Right to Information Act (2005), the Official Secrets act has not been repealed – thus there still exists some kind of distrust of the people at large. When the distance and distrust between the government and the governed increases, there emerge several middlemen/agents who get even the genuine tasks done through bribe. Undoubtedly excessive state control as well as exclusive dominance of public sector in certain economic activities lead to corrupt practices.

8. People at large are unaware of many government decisions, policies, rules and regulations and therefore the public officials take undue benefit of such ignorance by
charging illegally for different services. Further civil society has not developed enough pressure groups at different levels to resist illegal demands. Regarding house loan, car loan, or personal loan, often bank officials take a certain percentage of sanctioned loan amount as well as charge hidden processing fee/service charges, etc. as birth right, depriving the loanees of a huge sum illegally.

CONCLUSION:-

Corruption certainly needs to be fought and overcome. By merely accusing the other as a blame game in hysterical tones, by politicising the issues and making these as scoring points to do down the other, and by incessantly and repeatedly sensationalizing such infractions and immoral as also illegal acts through hourly media bombardment and daily press headlines, this battle cannot be won. Corruption is not a partisan issue nor a sectional, regional or particular occupation or profession related one. It is a pervasive cancerous growth that has affected the national political and social fabric and practically all walks of life. It needs cool consideration, and deliberation, objective analysis and finding as also implementing of solutions in a united way. It is a grave problem which needs cooperation of all political parties, all organs of governance, all public institutions, media, all peoples’ activities or associational entities and all citizens. It is like war and the nation must rise in unison to Face and slay the hydra-headed monster of corruption.

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NATURE OF AXIOMS

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INTRODUCTION

In mathematics and logic, axioms are accepted without proof as the basis for logically deducing other statements. Examples of axioms used widely in mathematics are those related to equality e.g. “Two things equal to the same things are equal to each other.” “If equals are added to equals, the sums are equal.” Like an axiom, a postulate is a statement which is accepted without any proof. Axioms or postulates are sometimes called self-evident statements.

In general we can say that “axioms are basic propositions in a formal system which are asserted without any proof and from which all other theorems are derived according to the rules of inference.” According to Aristotle, axioms are the primary premises of demonstration. Euclid said the axioms are common notion that could not be doubted. Euclid is credited with the first proof that, among the series of positive whole numbers, the occurrence of prime numbers is endless. His reasoning, as many readers recall, was based on what is often called the Fundamental theorem of Arithmetic. According to Kant axioms are indemonstrable universal propositions. Four features are often attributed to axioms:

1. They are indemonstrable.
2. They are self-evident to those who carefully reflect upon them.
3. They are not just subjectively, but objectively true.
4. They are derived from but called forth by the experience.
Mill and Russell equated axioms with postulates, postulates are usually considered to be propositions that form the starting point of any inquiry and are neither definitions nor provisional assumptions nor so certain that they can be taken as beyond all reasonable doubt.

But for Frege, axioms are not simply starting points of mathematical proofs. He recognised that a statement is being an axiom depends upon its role in a particular systematic development of the branch of mathematics to which it belongs. According to him we can apply different axiomatic systems in the same branch of mathematics.

Frege stated:

“The axioms are truths as are the theorems, but they are truths for which no proof is given in our system and for which no proof is needed. It follows from this that there are no false axioms and that we cannot accept a thought as an axiom if we are in doubt about its truth; for it is either false and hence not an axiom, or it is true, but stands in need of proof and hence not an axiom. Not every truth for which no proof is required is an axiom, for such a truth might still be proved in our system, whether a truth is an axiom depends therefore, on the system and it is possible for a truth to be an axiom in one system and not in other.”

Therefore we can say that the axioms do not have an absolute property but relative property to a system. According to him, each axiom must satisfy two conditions: (1) It must be true (2) there must be no doubt as to its truthfulness. Frege gave the following reasons:

(A) If there is any doubt as to the truth of proposed axioms then it should be proved rather than accepted without proof.

(B) One certainly should not state something as an axiom which he knows to be false.
The application of logic to one or other scientific theories such as arithmetic or some other branch of physics is sometimes made explicit by setting up what is called an axiomatic system. Certain statements of the theories are chosen as a starting point under the name of axioms, and then further statements, called theorems, are generated by showing that they are logically implied by the axioms.

In the first order, for constructing models of set theory, with the emergence of important techniques, the axioms are intimately involved. Gödel’s constructible set was first such techniques and method of forcing was second by Paul Cohens. These techniques establish that the axiom of choice is consistent and independent with the usual axioms of set theory. Axiom of choice more or less is accepted by all mathematicians. Zermel, who axiomatized set-theory in 1908 defended the axioms against its critics on two grounds: first, its usefulness and second, it’s self-evidence. Axioms are considered as self-evident truths and form the starting point of a system. He remarked that they had already been widely used without being formulated explicitly. We argued that, such widespread use could only be explained by the axioms self-evidence and further showed that the well-ordered theorem followed from axioms that are conceptually much simpler: the axiom of choices. Without the axioms, much of algebra, analysis and topology would not exist. A typical algebraic theorem equivalent to the axioms is that every vector space has a basis. Many opponents rejected the axioms because it provides no rule for making the choices. Apparently thinking of axioms in the traditional way, as self-evident truth, they often failed to understand that the axioms are needed precisely when no rules are available.

A variant of axiomatic method has often been used within logic itself and even within truth-functional logic to generate valid schemata. Here general relation can no longer be cited simply as implication. Since implication here is ubiquitous, any valid
schema is implied by any and every schema. Instead, specific formal rules of inference are given. A usual rule is modus ponens; if a theorem is conditional whose antecedent is also a theorem, then put down the consequent as a theorem. Another usual rule is substitution; substitute any scheme for all occurrences of a letter in a theorem. If we start with valid axioms, obviously these two rules will lead only to valid theorems.

INDEPENDENCE OF AXIOMS

The question whether the axioms and postulates of Euclid are independent is historically of great importance. To answer this question many attempts have been made in mathematics, physics and philosophy. Mathematicians tried for more than two thousand years to deduce the parallel postulate from the other postulates of Euclid. The basis of their doing so was their conviction that all his postulates, except the one about parallel lines were “self-evidently true.” Consequently, they believe that it was a serious blemish that any non-self-evident proposition should be taken as an axiom.

The axioms are not proved, because they need no proof. Their truth is self-evident. Everybody can recognise that proposition like “the whole is greater than anyone of its part” or “through two points only one straight line may be drawn” are obviously true. They are therefore a satisfactory basis for geometry because by this means we can establish the truth of propositions not so obvious or self-evident. Such view represents a traditional view. Up to the end of the nineteenth century it was believed that the axioms are materially true of the physical world, and that the cogency of their demonstration depends upon their being thus materially true. Nevertheless, this view of axioms confuses three different issues:

(A) How is the material-truth of the axioms established?

(B) Are the axioms materially true?

(C) Are the theorems the logical consequences of the explicitly stated axioms?
We must consider them separately:

(A) The answer for the first (A) is that the axioms are self-evident truth. Axioms are considered as the starting point in both the systems whether it is mathematics or logic. Traditionally its self-evident criterion is accepted and it is considered that they need no proof. But this view is archaic and not accepted in the modern times and it is instead said that axioms may not be self-evident. If psychological obviousness or an irresistible impulse or inconceivability of any contradictory proposition has been accepted as the criterion of the self-evidence of axioms then the history of human thought had shown how unreliable it is as a criterion of truth. Formally many propositions are regarded as self-evident, e.g. nature abhors a vacuum. At the antipodes new wall with their heads beneath their feet. Every surface has two sides are now known to be false. Indeed contradictory propositions about every variety of subject matter, thus including most debatable propositions, have each, at different times been declared to be fundamental and therefore self-evidently true. But whether a proposition is obvious or not dependent on cultural conditions and individual training so that a proposition which is “self-evidently true” to one person or group is not so to another. vii

(B) We must acknowledge, therefore, that answer to the second question (B) cannot be given on the ground of logic alone and that it must be determined by the natural sciences which empirically investigate the subject-matter of such axioms. But it must also be admitted that the material truth or falsity of the axioms are of no concern to the logician or mathematician who is interested only in the fact that theorems are or are not implied by the axioms. It is essential, therefore, to distinguish between “pure mathematics” which is interested only in the fact of
implication, and “applied mathematics” or natural science, which is interested in the question of material truth also.

According to Wittgenstein:

“Pure mathematics is not a project of exploration and discovery: Mathematical proof is not an instrument by which we find out things; conceptual structures cannot have the kind of autonomy to allow their characteristic to outstrip what can be ratified by human thought.”

Whether the theorems are logical consequences of the axioms must therefore, be determined by logical method alone. This is not, however, always as easy as it appears. For many centuries Euclid’s proofs were accepted as valid, although they made use of other assumptions than those explicitly stated. There has been a speedy growth in the logical rigor demanded by mathematical demonstration and today considerable logical maturity as well as special technical competence is a prerequisite for deciding questions of validity. Indeed in certain branches of mathematics the cogency of some demonstration has not yet been established.

In using axiomatic method, we choose a number of propositions known as axioms (postulates) as our starting point and with the help of certain definitions deduce other propositions from the axioms. The use of axiomatic method in logic is similar but we need to be careful and specific about our starting point that we need in Euclidean geometry. For Euclidean geometry assumes without mentioning the ordinary procedures of logical inferences. And we may not of course, do this in constructing an axiomatic basis for a part of logic itself.

RULES OF SYNTAX, DEFINITION AND AXIOMS

The basic material which we need in order to build upon axiomatic system is as follows:

(a) Rules of syntax.
(b) Definitions.

(c) Axioms.

Let us consider them one by one:

(a) The word ‘syntax’ is used in logic as a technical term but its technical meaning is analogous to that which it bears in ordinary language. The original meaning of ‘syntax’ according to Oxford English Dictionary is, “the orderly or systematic arrangement of parts or elements”. In logic, the phrase “logical syntax” refers to the rules which govern the relations between the symbols of logic.xi.

(b) Definitions are universal equivalence which we lay down in the form of axiom whenever we wish to introduce a new expression. Definition, we can say is axiomatic equivalent, it does not strictly follow that over one undefined truth-function forming operator must be the equivalent operator. Further we can say that creativity should be one of the features of definitions i.e. they may add to the deductive strength of a system and that not only in the trivial sense of enabling us to prove theorems containing the defined term but in the significant sense of enabling us to prove additional theorems not containing the defined term. On the one hand we can say that axioms are formulas used to express a truth, a rule of inference, transformation rules used to express means of deriving one truth from other; and, on the other hand, definition is a transformation rule used to provide alternative ways of expressing the same truth. In any valid formula (i.e., in any axiom or theorem) we may substitute for any part of the formula any expression which is equivalent to it by definition. For example:

Def. 1 \( P \cdot Q \equiv_{df} (\sim P \lor \sim Q) \)

Def. 2 \( P \supset Q \equiv_{df} \sim (P \land Q) \)

Def. 3 \( (P \equiv Q) \equiv_{df} (P \supset Q) \cdot (Q \supset P) \)
We may choose the axioms of our system in a very large number of different ways but whatever choice we make there are certain conditions to which our selection must confirm.

CONSISTENCY, COMPLETENESS AND INDEPENDENCE

In the first place our axioms and rules must be consistent i.e. it should not be possible to deduce contradictory statements from them. Depending upon the particular type of logic involved, various notions of consistency are used. In Aristotelian logic, consistency was semantic consistency; two or more sentences are consistent if they are simultaneously true under some interpretations. In modern logic, consistency is the improvability of a contradiction in a logical system. It’s opposite; inconsistency is the provability of a contradiction in a logical system. In first-order logic the completeness theorem that all valid sentences are provable can be formulated as syntactic consistency implies satisfiability.

This means that only tautologies should be derivable. A necessary, but not a sufficient condition for this is that if any formula is derivable, its negation must not be derivable. There is a second property that is necessary, that a set of axioms should possess if it is to form a satisfactory basis for a formal system, i.e., it must provide an adequate basis for proving all the tautologies of the formal system in question. In technical term, a set of axioms must be complete. If the set is complete, then any true statement within the system described by the axioms may be deduced from them.

The third property of our axiom set which though not, strictly necessary, is nevertheless very desirable is that, the axioms should be independent i.e. no one of its members can be deduced from any combination of the others. In other words, no one of the axioms can be proved as a theorem from the others. A set of axioms is independent if it is impossible to deduce any one of the axioms from the other. If a set of axioms are independent, it is
possible to make a sharp distinction in that system between assumptions and theorems. And unless we know that two propositions are independent, we are unable to say, whether we are entertaining different and alternative possibilities or simply the same possibility in different form.

There are important demands which any set of axioms must satisfy. These are the conditions of consistency and completeness; which must be defined with more precision. In general, an axiom set must be consistent or complete under one set of transformation rules or another set of such rules.

Three distinct definitions of consistency may be given for an axiom set. These are:

(1) An axiom set is consistent, if every derivable formula is tautology.

(2) An axiom set is consistent, if for, every formula, ‘P’, ‘P’ and ~ ‘P’ both is not derivable.

(3) An axiom set is consistent if there are formulas which are not derivable.

It is easy to see that any axiom set which is consistent in sense (1) must also be consistency in senses (2) and (3).

An axiom set is said to be complete if the addition of any further formula to the axiom results in inconsistency. That is to say, the set is complete if it cannot be extended without running into inconsistency. Since completeness is defined in this manner in term of inconsistency, it is plain that there will be three distinct notions of completeness corresponding to the three notions of consistency set out above. These are the following:

(1) An axiom set is complete if every extension of it results in the derivability of some formulas which are not tautologies.

(2) An axiom set is complete if every extension of it results in the derivability of both ‘P’ and ‘~P’ for some formula ‘P’. 
(3) An axiom set is complete if every extension of it results in the derivability of all formulas.

It is again easy to see that any axiom set which is complete in sense (3) is also complete in sense (1) and (2).

Now we will consider some of the axioms which are the axioms of a special kind of geometry:

**Axiom 1:** If A and B are distinct points on a plane then, there is at least one line containing both A and B.

**Axiom 2:** If A and B are distinct points on a plane then there is at least or there is not more than one line containing both A and B.

**Axiom 3:** Any two lines on a plane have at least one point of the plane in common.

**Axiom 4:** There is at least one line on a plane.

**Axiom 5:** Every line contains at least three points of the plane.

**Axiom 6:** All the points of the plane do not belong to the same line.

**Axiom 7:** No line contains more than three points of the plane.

These axioms seem clearly to be about points and lines on a plane. In fact if we omit the seventh one they are assumption made by the two Mathematicians, Oswald Veblen and John Wesley Young for projective geometry on a plane in their standard treaties on that subject.

The axioms are given an intermediate status, between logical propositions and geometrical propositions; regulative like the first, bearing upon quality like the second. But if they should turn out to be derivable by applying the principles of logic to the basic concept of mathematics, they ought to be so derived and then classified as no longer basic proposition of geometry but
propositions of applied logic. If this cannot be done they will have been shown to be genuine postulates. Each of the axioms, therefore, is really either a postulate or else a non-geometrical proposition. They can no longer be regarded as principles of geometry to be stated at the beginning with the postulates. The distinction between axioms and postulates is that first one involves to be given with, the idea of intellectual self-evidence. While the second one, is a synthetic proposition; the contradictory of which though difficult to imagine; nevertheless remains conceivable. The axioms would be analytic propositions, the denial of which is self-contradiction. Postulates are often used synonymously with ‘axioms’.\(^{xv}\)

We have seen earlier how number ‘0’, ‘1’ and ‘2’ are defined. On this basis ‘0’ the elementary concept and proposition of arithmetic can be defined or demonstrated. However, the normal interpretation of the primitive terms is not the only one which satisfies this set of axioms. As Russell points out, if for example, we give successor, its usual meaning, but understand by ‘zero’ any given number, say 100, and by number each of the numbers starting with 100, the five axioms remain true together. In the same way we could by giving ‘zero’ its ordinary meaning understand by ‘number’ pairs of numbers only, and by, successor the next but one after; or again, with ‘zero’ standing for the number ‘1’ and with successor meaning a half, number, would denote each of the terms in the series: 1, 1/2, 1/4 etc. All these interpretations and other similar to them which are easily conceivable, assume a common formal structure which is made explicit in the above axiom set.

Thus while concluding I would like to state that for constructing models of set theory, with the emergence of important techniques, the axioms which are self-evident, are intimately involved. I have also shown that axioms are basic propositions in a system, whether it is of arithmetic or of logic.
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ix “Readings in the Philosophy of Science”, p. 132.


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xii Ibid, p. 70.

xiii Ibid. p. 72.


xv Ibid, p. 11.
ECOCENTRISM: AN ENVIRONMENTAL SOLUTION

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Introduction
With the advent of scientific revolution from the sixteenth century, man’s vision about nature has changed significantly. Science has practically replaced religion as greatest intellectual authority about the world view of nature. Human reason and empirical observation have replaced theological doctrine as the principal means for comprehending nature. The mechanical concept of the universe and of the nature becomes increasingly influential. The discovery of the gravitational law, the laws of physics and chemistry, the laws of genetics, the big bang theory of the origin of the universe, life and so on are all attempts to find a deeper meaning of the hidden principles of nature. The high population growth, developments in the field of science and technology has a crucial impact on the natural world. Advancement in the field of science and technology buff up the human knowledge towards globally urbanized and industrialize environment beyond the natural environment (Franklin, 1999, p. 36). Though, man has technologically developed, the world is still suffering from over pollution, diseases and misery, along with
environmental degradation, destruction of forest, and extinction of many animal species. The environmental problems are increasing epidemically; it has become the responsibility of man to regulate all man-made destructions and rethink about the attitude of man towards the natural world. The relation between man and nature constitute the ultimate basis for all environmental issues. The biological constructions of all natural beings whether they are plants, animals or humans have to depend on nature for their sustenance. Thus all natural being including humans are regarded as members of the biotic community. Cronon, argues that, people should stop burden themselves on nature. He says, if we want to protect the environment without any controversy we need not take care of small parts of nature rather we must eliminate these human-perceived barriers (Franklin, 1999, p. 37). Directly or indirectly every organism participates in the natural process of evolution. Hence, it is their right to live without the interference of other. Aldo Leopold claimed, “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise” (Singer, 2011, p. 251).

**Ecocentrism**

The concept ecocentrism is found within the philosophical field of Environmental Ethics, which evaluate the value of nature. Ecocentrism focuses on the integrity of the ecosystem and the value of species. According to Stan Rowe:

“The eco-centric argument is grounded in the belief that, compared to the undoubted importance of the human part, the whole ecosphere is even more significant and consequential; more inclusive, more complex, more integrated, more creative, more
beautiful, more mysterious, and older than time. The environment that anthropocentrism misperceives as materials designed to be used exclusively by humans, to serve the needs of humanity, is in the profoundest sense humanity’s source and support; its ingenious, inventive life-giving matrix. Eco-centrism goes beyond biocentrism with its fixation on organisms, for in the eccentric view people are inseparable from the inorganic or organic nature that encapsulates them. They are particles and waves, body and spirit, in the context of Earth’s ambient energy”.

(Curry, 2011, p. 58)

Eco-centrism includes land ethics, deep ecology, and the theory of nature’s value. Aldo Leopold summarized land ethics by extending man’s relation to the plants, land, animals and regarded man as part and parcel of the entire biotic community (Sessions, 2009). The term, ‘Deep ecology’ was first coined by the Norwegian philosopher Arne Ness in 1972 and later developed by Bill Devall and George Session. Both Devall and Sessions defend a form of ‘biocentric egalitarianism’ in Deep Ecology. They say:

“The intuition of biocentric equality is that all things in biosphere have an equal right to live and blossom and to reach their own individual forms of unfolding and self-realization. This basic intuition is that all organisms and entities in the ecosphere, as a part of the interrelated whole,
are equal in intrinsic worth”.

(Singer, 2011, p. 252)

The natural world is a subtle balance of complex inter-relationships in which the existence of organisms depend on the existence of the others within the ecosystem. Human interference with the natural world poses a threat, not only to humans but also to all organisms constituting the natural order. As man is a rational animal, it is his basic duty to think about himself as well as of his natural environment. There are two basic notable ethical principles like, ecosphere egalitarianism and equal right to live for all in deep ecology (Callicott & Mumford, 1997). Human and non-humans are interconnected with the chain called nature like part and whole. If there would be any disturbance in the part, that would definitely affect the whole and vice versa. To harm nature is to harm ourselves and to defend earth is self-defense.

Ralston III’s theory of nature explains nature is a subject with teleology, creativity, intelligence and a capacity to value (List, 2000, p.75). Mother Earth has her own inherent existential and intrinsic value. These values impose certain responsibility on us towards nature.

**Human and Nature Relationship**

Human-nature relationship refers to the interactions between the human and the natural world. The essence of the study is to define the relationship between man and environment from philosophical and environmental perspective. Many thinkers, philosophers, environmentalists have given their views regarding man-nature relationship. This paper has analysed the relationship between man-nature from three perspectives viz. from the perspective of early Greek thinkers, Genesis view of man and nature and the concept of man and nature from Vedic perspective.
While discussing environmental issues, we come across two fundamental questions. First, what is the proper relationship between man and nature? And second, what is the basis of that relationship? To answer these questions, philosophers have showed their anthropocentric attitude. They deny any kind of relationship between human and nature from the metaphysical and moral ground. This paper has attempted to define some of them.

It is stated that human against nature attitude has first seen in the early Greek philosophy. Man has put in the hierarchy because of his abilities and reasoning capacity. Aristotle said that, those who with less reasoning ability exists for those who have higher ability. He has placed man in the apex of all. Aristotle says:

"Plants exist for the sake of animals.... All other animal exists for the sake of man, tame animals for the use he can make of them as well as for the food they provide; and as wild animals most tough not all of those can be used and are useful in other ways; clothing's and tools can be made out of them. If then we are right in believing that nature make nothing without some end in view, nothing to no purpose, it must be that nature has made all things specifically for the sake of man".

(Jardins, 1997, p.91)

For Aristotle, nature and natural world exists for the flourishing and wellbeing of human beings. God has made human beings with such a super metabolism he can easily dominate over the natural world and has the power to explode nature as per his needs; nature has only instrumental value and is therefore purposeful for man.
Man–nature relationship is more challenging in the Genesis. Genesis says, man is made in the image of God. Hence, he is at the center of the universe. The world is for man; he can enjoy it, controls it and can do anything on it. While giving more emphasis on man, Genesis constructs a dualism of man and nature relationship. The idea of dominion of man over nature is mentioned in the verses like 1:26 and 1:28 of Genesis (The Holy Bible, 2014, p. 1). In the verse 1:26, Genesis says: “Then God said, let us make human kind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over the wild animals of the earth and over every creeping thing that creeps upon the earth” (The Holy Bible, 2014, p. 2).

Both Old Testament and New Testament show an anthropocentric attitude towards nature and other non-humans. Critics of the Anthropocentrism state that, the current environmental crisis is because of the long term activities dominated by anthropocentric philosophy. When do humans extend their ethical scope to include nature and other non-human beings?

From the above discussion it is clear that the anthropocentric attitude of man is deep rooted in ancient Greek traditions. But there is a deviation seen in the Vedic thought, where we find humans are not alienated from nature rather they consider themselves as part and parcel of the natural world. The Vedic seers show great reverence to nature through their teachings and practices. The level of their
reverence is so great they perceive God even in the plants and trees. Dr Tiwari says:

“Hindu accepted nature as divinity; as such various trees and plants are used in religious ceremonies and worships. Some trees and plants are considered so sacred that it is said particular Gods and Goddesses have made their abode in them. In Narsimha Purdana tree has been personified as God (Brahma) himself. Athavaveda considers peepal tree as abode of various Gods”.

(Sharma, 1989, p. 24)

A Possible Solution

The modern man at present is more powerful and developed than before. He has travelled a great distance from early Stone Age to this modern Techno age. The simple truth is human beings are toxifying the world. Man has modified his environment as per his needs. In fact, every living organism makes changes to its environment in order to survive and grow. Gradually man grows with knowledge, which makes him powerful and different from other non-humans. Bacon says ‘Knowledge is Power’ states that man is the most powerful being (Russell, 1945, p. 541). By the virtue of knowledge, man has tried to make life more comfortable. In the process of evolution he has knowingly or unknowingly modified the non-human natural world. This anthropocentric attitude has become a threat to the natural world. Man has forgotten the inherent values of nature. As a dreadful consequence, the world is facing many ‘environmental crisis’ like global warming, destruction of wild forest, extinction of many species. Though man is technologically developed he is unable to control the consequences of these problems.
Our reckless actions have affected and unbalanced our biosphere. In the words of Albert Einstein:

“A human being is a part of the whole, called by us the ‘Universe’ part is limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest—a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.”

(Chism, 2007, p.2)

Man has the capacity to judge an action to be good or bad. Therefore, he has to be more sincere and careful while taking any decision because; he is free to choose an act but not its consequences. Max Weber says in his methodological individualism, the society consists of individual agents (persons) whose beliefs, decisions, and actions are the only determinants of what happen in the society (Berry, 1993, p. 23). Aristotle and Plato have discussed the importance of decision in our day-to-day affairs. Decisions required to judge an action is either right or wrong. A good decision implies right action where as bad decision implies wrong action. Sometimes ethical decisions lead dilemmatic situation. We often confused between ‘is’ and ‘ought’. While taking any decision, one has to be more practical than theoretical. In this regards the quote below is illustrated:
“Besides believing in the importance of ethics, ethical decision making requires sensitivity to the implications of choices and the ability to evaluate complex, ambitious, and incomplete facts and the skills to effectively implement the chosen option with the pursuit of happiness is a basic right of free people, it is not a moral pursuit in and of itself. The morally mature individual usually finds happiness in grander pursuits than money, status, sex and mind-altering drug. A deeper satisfying lies in honoring universal ethical values that is a value that people everywhere believe should influence behavior.”

(Taback, 2008, p. 14)

The present generations of humans are facing a threat of their survival including environmental issues. The environmental condition is worsening day by day, there is a massive extinction of species, and all the water bodies are contaminated with toxic wastes, population growth is threatening the earth’s carrying capacity. To face such a situation, the environmental problems are needed to be addressed globally. Therefore we need a new ethics, a non-anthropocentric ethics; an environmental ethics which includes the betterment of both the humans and non-humans.

Conclusion:

Humans have been gifted with unique qualities such as reason, intelligence, self-consciousness, conceptual thinking etc. and these qualities make them different from other beings of natural world. Hence human actions are
purposive and reason guided where as animals actions are instinct driven. The concepts and issues pertaining to value are meaningful only in human domain. It is only human being, on account of being more evolved; moral awareness is the sine-qua-non of human consciousness. The possession of such unique qualities does not entitle humans to treat the entire non-human world as a mere means or as resourceful agents exclusively obtainable for their own benefits. Indeed the unique qualities of man place certain obligations towards the non-human world. Now the question is do the humans have any duty towards the biotic community? To answer these questions satisfactorily, man has to extent his morality towards other non-humans. ‘Self-realization’ can be one of the major steps to solve environmental dilemmas. The principle of self realization holds that, for the morally matured person, the authentic self is the Self that is one with nature not isolated self that focus only on egoistical satisfaction (Naess, 1989, p. 8). Ness by following the Bhagvad Gita explains ‘self-realization’ and says, “He whose self is harmonized by yoga seeth the Self abiding in all beings and all beings in self; everyone he sees the same” (Elliot, 1995, p. 142).

The process of Self-realization is one of enlarging our notions of ourselves to include identification with nature. Though, complete abandonment of anthropocentric attitude is not possible, but man can play a vital role in the process of evolution, where there is a question of survival of all.

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WORLD CRISIS AND THE LAW OF SERVICE: GANDHIAN VISION

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In recent years many incidents proved that one of the causes of this world crisis is the blind allegiance to narrow religious dogmatism. Intolerance to other religious creates open confrontation and hatred which is dangerous for our existence. Revolutionary changes are noticeable in every human thought and action. There is restlessness in human life all over the globe. It will badly affect social equilibrium and the values of human life. Violence is the order of the day. Communalism, loss of eternal values in every walk of life is the signs of our society. The burning problem of today is to keep pace with the changing world. There is fundamental unity among all religions. Religion can play a great role in individual and social development. Religion can make man free from the narrow influences of selfishness and help him in the process of socialisation. Mahatma Gandhi was aware of this social crisis and he tried to make his standpoint clear in this respect. He thought there is no human being in the world who is beyond all hope of change. It is man’s evil thoughts which drive him to evil deeds. To find a solution of this problem it is essential to enter into the thought system of Gandhiji. He tries to show that society can very well be shaped in accordance with his philosophical and religious views. It is true that Gandhi’s thought has originality and freshness about it, but it carries a number of influences. One of the earliest influences that provided to Gandhiji’s thought its backbone was that of Hindu tradition. Bhagvat Gita is one of them.
The Srimad Bhagavat Gita is one of the most brilliant and pure gems of our ancient sacred books. Gandhiji called Bhagavat Gita a spiritual dictionary. According to him, The Bhagavat gita provides a code of conduct. This book can remove behavioural contradictions in human life. Bhagavat Gita is free from sectarianism and dogma. As Gandhij saying that whenever he had a problem, Bhagavat Gita offered an answer and solution.

The lesion of The Bhagavat Gita is meant not for those who have forsaken the world, but for every house-holder. Mahatma saw The Gita as a reflection of his own teachings of ahimsa and the renunciation of fruits of his action. Gandhiji says that, morality represents the core of religion. He believes that true religion and true morality are inseparable and they bound up with each other. Religion cannot go against morality. Every religion has a moral aspect, which contains good precepts and noble teachings. Different religions are the different ways of apprehending the truth. The attitude of tolerance that he recommended for other religions is derived from The Bhagavat gita where in the value of other paths have also been recognised. For him religion is a way of life and is the personal concern of the individual who has to choose his way of life. Religion helps in the complete living of the individually developing his inner self. Religion binds an individual with the society. Every religion minus its narrow ritualistic practices can be transformed into a world religion.

In order to develop true religion in the world we should attempt self-sacrifice and renunciation. True renunciation means renouncing of the selfish motives for the good of others. The object of the Gita according to him is the most excellent way to attain self-realization. A practice of karmayoga could help awaken us to contribute to the great challenges of all the time. True religious man must practice renunciation by living in the
midst of men. This is the central theme of The Bhagavat gita and everybody’s duty should be to attain the state described therein.

Mohondas karamchand Gandhi, the father of the nation is the apostle of peace, truth and non-violence. For him, Truth stands for the fact, the highest religion. Truth is self-evident; non-violence is the highest fruit. Gandhiji’s acceptance of Truth is to lead him to the acceptance of non-violence. Realization of Truth is impossible without non-violence. Mahatma repeatedly says that, Ahimsa is the means, Truth is the end. He used ahimsa as a powerful weapon against the British to derive them out of India and to achieve freedom. Ahimsa represents one of the basic and most essential qualities of mankind. Ahimsa is considered to be the law of our species. Ahimsa is the soul of Truth. Gandhi recommended that if the end of truth is to be attained, the means has to be pure, has to be means of Ahimsa. He represents non-violence in thought, word and deed. Ahimsa means abstaining from causing harm and injury. Ahimsa is nothing but Love. Love is a kind of oneness. This true love consists in a kind of self-sacrifice. Self-indulgence leads to destruction. Non-violence and self-scarifies is the very essence of our society. Love demands a self-transcendence. Self-realization means purity of self. If one is following the path of non-violence, he or she achieves the state of self-realisation. Self-realisation leads us to the state of God-realisation. Gandhi says, he who would be Anasakta(selfless) has necessary to practice non-violence in order to attain the state of selflessness. Anasakti transcends ahimsa. Gandhi conceives God as all pervasive. Love and ahimsa is the only way to apprehending God. Gandhi thinks that such a realisation will create a sense of responsibility in man. A living faith in God will make man see that all human beings are essentially one. God can be discovered by loving all and serving all. Thus the love of God
would turn into a love of humanity. It is the most fundamental condition for universally practice of ahimsa. When there is no desire for fruit, there is no temptation for himsa.

Thus we can say that self-sacrifice is the only way to establish social-goodness. The origin of society lies in men self-sacrifice. Sacrifice means service or precisely we can say laying down one’s life so that others may live. Self-sacrifice leads to self-realization. Self-realization and its means is the theme of the Gita. Bhagavat gita says that he who works only for himself is a thief. Selfishness has no place in the society. In order to form an ideal society we have to avoid violence. Gandhi believes that violence is essentially an expression of weakness. We have to sacrifice some of our consideration to avoid violence in our society. Gandhiji repeatedly says that peace and happiness will reign supreme to establish an ideal society. This would be possible only when every human being realise their duties in society.

Mahatma has given tremendous importance to the law of karma of Bhagavat Gita. Gita proclaims that everyone that is born must die and everyone that dies must be born again. Gandhi also realises that this world is not the end of everything and that acts done in this life have implications for future lives also. He strongly believes in the doctrine of rebirth. He said that every kind of activity is karma. Karma includes even thought. Any motion, any sound, even breathing, are forms of karma. We cannot live without karma. Even a sannyasi cannot live without karma. No one has attained his goal without action. Sattvas, rajas and tamas, the three forces or modes of prakriti, drive everyone to action, whether he will or no. For him, karma, jnana and bhakti all three are equally essential and each in its place is of central importance. Bhakti and jnana treated as a means which helps us in doing right karma. The Gospel
of service is the basis of all. Gandhi shows that the Gita’s message consists in the performance of one’s duty with detachment. The karma which Bhagavat gita propounds is done of one’s own freewill, not done under compulsion. According to him karma means body. So long as the body is connected with the soul it has act. But karma also means violence. Gandhi divided violence into two categories- unavoidable violence and avoidable violence. Breathing involves violence but it is unavoidable because I am not responsible for my breathing. I am doing it under force, not willingly. Without such violence we cannot live the body. Even the decision to stop breathing is karma. Even the refraining from karma is karma. But in this world many of the violence are avoidable. If we wish to become non-violent in this violent world, we shall advance as we gradually become more and more non-violent.

The Bhagavat gita dwells on the necessity of Yajna. The world cannot subsist for a single moment without Yajna. Yajna means work for the benefit of others. Karma done in the spirit of Yajna, that is for the benefit of others, which does not bind us. All action that cannot come under the category of Yajna promotes bondage. Every single act of one who would lead a life of purity should be in the nature of yajna. To do karma for the benefit of others means to exist ourselves as soldiers in God’s army, to dedicate to him our all body, mind, wealth, intellect everything. It becomes easy only when one surrenders oneself to God. A person who does so will have renounced all karma. The central theme of The Bhagavat gita is Anasakti. Gandhi said, it is not possible to renounce all activities, we should engage ourselves in few activities as possible. It is necessary to yoke the mind and to work every minute for the welfare of the atman. Anyone who mentally renounces all karma will be doing
even the unavoidable karma unwillingly. Thus he will not responsible for their karma. A person can be free from karma only when he gives up his body altogether. Even the wish to live in the body must be renounced. If a person mentally renounces karma, he becomes free from the sense of ‘I and mine’. A life of sacrifice is full of true joy. Such a man has never felt reluctant to work. Therefore he resolves to work only in the spirit of Yajna and for the benefit of others. Work done in such spirit is ahimsa. But it is possible only when two conditions are fulfilled. One, there should be no element of selfishness in our motive and second is that there should be no self-interest of ours in it. When these two conditions are fulfilled it regarded as an act of ahimsa. We should cultivate perfect disinterestedness to renounce everything. Renunciation means absence of hankering after fruit. When a person performs acts in a disinterested spirit; he is free from worldly attachments. If a person has withdrawn his mind from the body as much as possible, he wins freedom from bondage, and then we use our body for the services of others. Any person who wants to serve will find objects of service anywhere. Such a person will ultimately reach a state in which his thought itself will be action and this act should be for the good and for the benefit of the world. If we cultivate the habit of doing this service deliberately, our desire for service will grow stronger. Spirit of service means spirit of dedication to God. It will make not only for our own happiness but that of the world at large. A practice of karmayoga could help awaken us to contribute more effectively to the great challenges of this time and of all times.

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STRESS AMONG THE TEACHERS IN THE DEVELOPMENT OF QUALITY TEACHING

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Introduction:
It is high time to identify the problems of the teacher in particular his competency and his mental agony to make the teaching learning process useful to the present day condition. In the modern days teacher is loaded with so many sophisticated technological trends that were place in the modern human beings also confronted with many Perplexing problems caused due to perfectly changing world resulting in Frustration, Conflict, Anxiety, and stress and so on. Coleman in 1982 also observed that, “The 17th century has been called the age of enlightenment, the 18th century the age of reason, the 19th century the age of progress and the 20th century the age of anxiety”. This emphasizes that a meaningful and satisfying way of life has become difficult in this age of anxiety the teacher of today is not exempted from the above age of anxiety.

Teaching is a sensitive weapon to achieve the expected educational goals through effective teaching learning process. Teaching is a multi dimensional process to modify the behavioral patterns of the learners. So the attainment of educational goals, learning outcomes, changing of behavioral patterns is possible only with effective teaching.

The effective teaching is possible only with the teachers, those who are mentally sound. We should make the teacher away from the Anxiety, Stress and so on. So as to utilize all his teaching competencies to make the
teaching learning processes in an effective way.

The modern research studies observed that the teacher performance and teacher behavior are strongly effected by stress. "The stress with the teaching profession may effect the school as an organization, teacher performance, the physical and emotional well being of the teacher".

Kisur (1982) and Soloman (1960) opine that, "facts of teacher performance such as creativity, class room management and implementations of educational techniques may suffer when teacher experiences high level of stress". From this it is evident that the effectiveness of teacher in performing task is teaching would be affected by the level of his stress.

So many research studies concentrated to answer the questions by, what are the causes of stress. How to cape up this stress? What is teaching competency? How far teacher stress, teaching competency influences. The teaching competency much attention of research has not taken places to study the teacher stress in relation to teaching competency.

Hence, the present study has been taken up to answer the following research quarries - How far teacher stress is related to teaching competency? What dimensions of teacher's stress are effecting teaching competency? In order to answer the above research quarries a thorough understanding of the concepts, teacher stress and teaching competency and the dimension is essential. So a conceptual frame work is being attempted here under.

**Meaning of Stress:**

Stress is a condition stream on one's emotions, thought processes and physical conditions. When it is excessive it can pretend once ability to cope with environment. "Stress is the general term applied to the
pressures; employs developed various symptoms of stress as, "an adjective demand placed on the organism".

The main factors of creating stress in individual are Biological, Psychosocial and Socio-Cultural. Biological factors influence all aspects of our behavior including our intellectual capabilities, basic temperament, primary reaction tendencies and stress tolerance. Psychosocial factors of stress also influence the well being of the individual in contemporary life. Stress due to failure, losses, personal limitations, guilt and loneliness leads to self devaluation. Modern living is a bundle load of pressures acting on individuals. Each individual experience his own unique pattern of pressures such as competing with others, meeting educational, occupational and marital depends and coping with the complexity and in rapid pace of modern life. There are other socio-cultural factors creating stress on modern man such as problems of war and violence, group prejudice and discrimination, economic and unemployment problems, rapid social change and existential anxiety.

**Job Stress:**

In this last decade of twentieth century, many people are unable to cope up with stress generated as a result of circumstances forcing them to adopt fast paced life styles. This proposition is highly significant when people are at work. A rational and logical inference one can make, at this juncture basing on the above premises is that working styles are also subjected to change in accordance to the fast changing life styles, may be a presupposition for work stress or job stress.

**Teacher Stress:**

Teacher effectiveness has been considered in to its three separate components for convenience of presentation. It should be taken that these components are watertight.
compartment. It also follows that there are no clear-cut lines to distinguish one component from the other. Probably no aspect of education has been discussed with greater frequency, with as much deep concern, or by more educators and citizens, and then has that of teacher effectiveness. How to define it, how to identify it, how to measure it, how to evaluate it, and how to detect and remove obstacles to its achievement, “disagreement and ambiguity with respect to the description of teaching competence are to be expected and cannot entirely be avoided because competent teaching as undoubtedly a relative matter. The term competence has been used by some investigators to refer to training process, properties of teachers, behavior exhibited by teacher and effects produced by teachers. The same variable have been termed by other investigators as effectiveness, criteria of competency, ability in reach and a host of other terms - teacher success, teacher effectiveness, teacher efficiency, teacher performance, teacher competency etc., are used synonymously by investigators.

Job stress is the most common psychological phenomena that is prevalent among people who are in different jobs and professions. The stress studies are initially directed toward industrial organizations within the private sector. Researchers have come to believe that stress may be especially prevalent among human service professions, particularly the teaching profession. As teaching is a human service profession, stress within the teaching profession is considerable and may have far reaching consequences on the entire education system. Teaching is a complex process were in teacher is expected to exhibit many skills. This makes a teacher to experience stress in the profession.
Teacher stress has a nation-wide concern and relatively new area of empirical research. Concerns regarding stress among school teachers have been raised for over 40 years. Stress is considered to be very significant in any educative process much attention is not drawn towards this. Teacher behavior and his performance, classroom interactions, school and classroom climate may be considered as the important components of any educative process. The teacher's competency as "those of knowledge, abilities and beliefs on teacher processes and brings to the teaching situation. Teacher competency differs from teacher performance and teacher effectiveness in that it is a stable characteristic of the teacher that does not change appreciably when the teacher moves from one situation to another. By this it is evident that the knowledge of subject matter, teaching skills, beliefs and feelings of teachers may be considered as the components of teaching competency that a competent teacher is supposed to process.

It is not easy to ascertain sources of teacher stress, as its ambit is unlimited. However, several attempts are made to identify the sources that possible create stress among teachers. Factors prepared by teachers as being troublesome or stressful have included students discipline, negative student attitudes towards school, physical violence, is adequate preparation time, lack of clear role definition and heavy workloads.

Teacher is subjected to stress due to incoherent social life, widening social distance, segregation, lack of societal support, corruption, nepotism, unnecessary societal involvement in day to day activities, high degree of social indiscipline, deterioration of values, lack of social security etc. Besides the potential stresses that occur outside the school, there are also those associated with the school itself. Teaching as a profession...
demands continuous growth, but teachers while discharging time for further studies, unable to utilize the training the salaries, lack of opportunity for reading training, less change for further promotion etc. are acting as sources of stress on teachers.

Teaching as an occupation, present certain situations where in the teacher has to adjust to unhealthy school atmosphere, lack of recognition for effective teaching. Teaching the subjects is which he is not interested, lack of support for innovative approaches, lack of enthusiasm in staff meeting, monotonous working conditions, difference of opinions with head of the institution etc., are the situations acting as sources of stress.

Student behavior is also a major component in the teaching learning process. Continuous misbehavior or certain students, non acceptance of teachers authority, indiscipline in the class, lack of interest on outsiders. Threat from the students, lack of attention in the class, unable to estimate the students, lack of positive responses from the student etc., are some of the significant sources of stress on teachers. Thus students as a group can be a significant source of teacher stress. Similarly lack of group cohesiveness in school, lack of social support and interpersonal conflicts create teacher stress.

So far extra organizational, organizational and group stressors are discussed; teacher is the ultimate consumer of stress due to aforesaid stressors. Thus individual dispositions such as role conflict and ambiguity at organizational and group levels, causes stress. Teachers has to play multiple roles and these often make conflicting demands and create conflicting expectations. In the present education system heavy expectations are there on teachers. Hence teachers are
supposed to undertake high magnitude of work.

Now teachers are experiencing stress as they are supposed to teach more periods a day without rest between periods, excess correction work, undertaking institutional work like census, lack of time for completing syllabus, conduct of co-curricular and extracurricular activities etc.

**Effects of Teacher Stress:**

As job stress effect organizational performance, teacher stress impede teacher performance in teaching. Infect it is assumed that mild stress can even enhance performance but high levels of stress can create physical, psychological and behavioral problems among teacher. There are several research studies which observed that, a high level of stress is accompanied by physical illness such as high blood pressures, ulcers and even cancer. Similarly high level of stress may be accompanied by psychological problems such as anger, anxiety, depression, nervousness, irritability tension and boredom. Excessive stress may also result in behavioral problems such as sleeplessness, under eating or over eating, increased smoking and drinking and drug abuse.

**Teaching Competency:**

Though teaching competency has been recognized as an important component of teaching learning process, relatively little effort is made to define the term. A peep in into the literature of teacher effectiveness as one finds many related terms such as teaching success; successful teacher, teaching efficiency, teacher performance, teacher competency etc.

One of the most difficult problems in educational research is that of recognizing teacher competency of discriminating between more and less effective teachers. The role of the class room teacher in educational is central. The teacher is, after all, the point at contact between the
The impact of any educational programme or innovation on the pupil operates through the pupil's teacher. It is therefore quite accurate to say that a school's competence depends directly on the competence of its teachers. Maximizing teacher competence is a major goal of education.

"Teacher competency" refers to the behavior of a teacher while teaching a class (both inside and outside the classroom). Teacher performance differs from teacher competence. It is defined in terms of teacher behaviors, of what the teacher does, while teacher competence is defined in terms of what the teacher's pupils do, teacher performance resembles teacher competence in that it, too, is a product of the interaction between certain teacher characteristics and the teaching situation - teacher performance is often used as a basis from which teacher competence can be inferred.

"Teacher competence" refers to the set of knowledge; abilities and a belief a teacher possess and bring to the teaching situation. Teacher competence differs from teacher performance and teacher effectiveness in that it is a stable characteristic of the teacher that does not change appreciably when the teacher moves from one situation to another. It resembles teacher performance in that it has also been proposed as a basis from which teacher effectiveness can be inferred.
Figure shows in schematic form nine important types of variables involved in the definition of teachers competency proposed as a basis for planning future research, in the research itself, and in decisions about teacher competency.

The five cells in the top row (on-line) define five types of variables, each of which has been used at one time or another as a criterion for evaluating teachers. The four cells in the second row (off-line), define four additional types of variables, that effect the outcomes of teaching and that are not controlled by the teacher. The arrows in the diagram indicate the flow of influences must directly. Note that all of the other cells shown effect pupils learning outcomes directly or indirectly. The competency of teachers depends, then, on at least eight different kinds of variables; and it is vital that they be distinguished clearly from one another. It is the aim of research in teacher competency to clarify the contributions of all eight to teacher competency.

Teacher training variable in figure reflect efforts of teacher educators or others to help a teacher growing competence, that is, to add additional interest is persevere preparation, the training that goes on before the teacher enters in to fulltime practice of the profession. The set of competencies a teacher has at the end of persevere preparation is a mixture of pre-existing
teacher characteristics and knowledge's, abilities and beliefs acquired during training.

Suggestions:

▶ It is to be suggested that teachers affect teaching competency.

▶ The stress creators harm the teacher effectiveness and teaching competency.

▶ The Government or Private management of the institution should improve the conditions for better teaching by reducing the stress factors.

▶ The main stress creators like lack of promotional opportunities lack of professional growth are to be talked to improve the teaching competency.

▶ Unless stress creators are reduced qualitative improvement teaching, learning process cannot be improved.

Conclusion:

The teacher's job is not an easy task. They are subjected to face several problems in teaching. The teachers are entrusted to other works by Government. The works like conducting census enumeration duty, entrusting election duties, etc. apart from these works the teachers should be involved in teaching and other related issues in the teaching attendance preparing mastery rolls, log books, conducting seminars, unit test and other examinations. The pass percentage of the students is the main task of teachers getting ready for academic amid it is another problem confronted teachers. Besides these problems their family burdens and academic problems dread them to the stress and strain.

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MAKING CHILDRENS IN SOUND THROUGH MID DAY MEAL PROGRAM IN ANDHRA PRADESH

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Education is “The creation of a sound mind in a sound body” Education according to him, should develop the body i.e. the physical capacities of the child and moral and Spiritual capacities - Aristotle

The main aim of Education since the Vedic Age had been “The Education is the source of Knowledge which shows the real way in the various fields of life”. This is approved by the Rig-Veda Statement, if anyone is greater than the other that does not mean that he has extra bodily organs, but he is great because his intellect and mind has become enlightened and completed by real education. Education system of the Vedic Age aimed at proper and all round development of humanity.

Importance of Education:

Education is important from various points of view. Its field of activity is so wide that all activities and experiences are embraced in its activities and experiences embraced in its sphere of work. Essentially it is a process of development, a development of the latent inherent capacities of a child to the fullest extent. It sublimes the animal basic instincts in a child to socially useful activities, habits of thinking and behaving. It inculcates in a child higher moral and social ideas together with spiritual values, so that he is able to form a strong character useful to his own self and the society of which he is an integral part.
Education develops all his intellectual and emotional powers, so that he is able to meet the problems of life squarely and solve them successfully. It also develops the social qualities of service, tolerance, co-operation, fellow feeling inspiring the child to lay down all, even his life for the glory and prosperity of his country. Last but not the least, education infuses in the child a spirit of dynamic citizenship which helps him on in the service of his nation keeping into consideration, the international understanding and well being of humanity as a whole.

**The Present era of Primary Education in India**

Even when British Government was ruling our country, the voice was heard “An illiterate and ignorant can never make any progress and must fall back in the race of life “So, it was resolved that” A beginning should be made of making elementary education free and compulsory throughout the country”. Different educational commission and committees stressed the need for compulsory primary education in democratic country. Every citizen has a right to elect their own rulers. To elect a better ruler, the citizens must have education to discriminate between bad and good so as to utilize the right of voting in a cautious way.

In directive principal contained in Article 45, of the Constitution laid down that the state should provide free and compulsory education for all children up to the age of 14 years. It was determining free for shaping the national policy, for the development and progress of primary education a serious programme of educational reconstruction was imitated a provision was made in the plans to fulfill the constitutional directive by 1960. In spite of the best efforts of the Government the progress in primary education was hardly though emphasis was laid in the expansion of elementary education. It began to be felt more increasingly than every that it the constitutional
Directive was to be fulfilled; Government resources would have to be supplemented by local community’s efforts. The poverty stricken, tradition bound Indian Society could not willingly come forward to get its children education.

As the aim of education should be “Improving the Child’s health and physical abilities, fostering, and the emotional and social development of the child by encouraging self confidence, spontaneity, curiosity and self-discipline.

Boys from the lower income groups (poor families) are forced to work as soon as he grows up and become about 8 years old. He works on the family form, tents cattle, are goes out to earn some wages in whatever way possible. They have to lend a hand to their parents either to supplement meager family income are to provide relief to their over worked parents. A girl is required to assist her over burdened mother and to look after the younger children. Besides lack of time at home to study boys and girls have to suffer a lot, due to every rising cost of living, large families, living in congested rooms and soon which retard their progress. So, such unprivileged are under privileged students are dropouts. Such parents who cannot effort to bear the cost of education may be given help according to their economic status. The state should compensate for lose for gone by the parents, due to their children’s education.

Economic Background Parents and Dropouts:

More than 50% of people in the country are living below the poverty line. As the people never care to plan their families to illiteracy and ignorance, population has grown unchecked “Poverty breeds population, and population breeds poverty” as much as truism us it is fact of life. Most of the people are in such poor state, they are not able to provide to square meal a day to their young children. So naturally, they employ their
children in odd jobs, in agriculture labour to give some sort of relief to supplement their children’s education. Even if the children are admitted in the schools they will never be taken care of either with regard to food, clothing are to their books and other needs of either with regard to food, clothing are to their books and other needs for proper education. The parents think it is unnecessary and waste of time and a burden to send them to school. To add to this the lack of nutritious food in the home in the environment in which they live and the negative attitude and the elder discourage pupils to remain at school. This causes the pupils to drop out from school mostly in the rural areas. Such constructive programme implemented by the state and philanthropic organizations will go a long way to bring to poor children of the rural masses to schools and retain them until the complete at least primary education.

The National Programme of Nutritional Support to Primary Education (NP-NSE, commonly known as the ‘Mid-Day Meal Scheme’) was launched by the Government of India in 1995. In this scheme the central government provided free grains and expected the state governments to make provisions a cooked meal. However, most state governments just distributed dry rations in the schools, except for a few states including Tamil Nadu and Gujarat which had a history of providing cooked meals in school. A Supreme Court order in 2001, directed that cooked meals must be provided in all government and government-aided primary schools. By converting the provision of mid day meal into a legal entitlement for all school aged children in the country, this Supreme Court order recognised the mid day meal as an important intervention of the government towards protecting children’s right to food.
Mid Day Meal Program:

Large numbers of people are suffering from under nutrition and malnutrition not only in this country but may other regions of the world. It is question of realizing the importance and urgency of this problem of hunger and malnutrition among school going children and taking adequate measures of feed the poor children. This will certainly encourage them to go to schools and they educated. “It would see that there is need for many changes in the programme of the elementary schools in programme of providing nutritious food for children-If the goals of education for personal family are to be family and social relations are to be achieved.

The education department takes the responsibility of monitoring and coordinating at the activities of the programme at the state level and an exclusive office to be designated as special officer (Mid day meals) will be entrusted with the work of monitoring the programme.

The mid day meal scheme is widely acknowledged to be one of the more than successful schemes of the government. The scheme is operational in almost all the states in the country with a cooked mid day meal being provided to all children in government primary schools. Food is one of the basic necessities for sustenance of life. Pure, fresh and healthy diet is most essential for the health of the children. It is no wonder to say that community health is national wealth. Midday Meal Programme will address the issue of Malnutrition amongst school children in India by providing cooked and nutritious meals to government school children every school day.

About a quarter of total population of India consists of children aged 6-14 years. Children hungers do not have the same potential for learning as healthy and well nourished children. Poor nutrition among school aged children will diminish their cognitive development either through physical changes or by
reducing their ability to participate in hearing or both.

India: In India since 1925, various types of supplementary school feeding programmes have been in operation in different parts of India. Even during the Chola period the scheme was in vague. From inscription, we could find that king Raja Chola had introduced the scheme in 1243, in a village called Aniyur. The Hindu News paper of November 17, 1920 reported the proceedings of the Madras corporation council, noted “As experimental measure for the rest of the official year, the council approved of the proposal for the provision of tiffin into the pupils of the corporation school at thousand lights, at a cost not exceeding one Ana per day per pupil”. Sri Theagrayachetty who was then president the corporation (Mayor) stated that the reason for the expositional treatment of the institution greatly there were only about 165 pupils in that school.

According to the annual administration reports of the corporation four more schools were brought within the fold the next year (1921-22). The enrollment in all the five schools should dramatic improvement form a combined strength of 811 in 1922-23 to 1671 in 1924-25. The corporation’s financial commitment to the year, review orders were received from the Government disallowing the expenditure incurred on the supply of midday meals to pupils out of the elementary education fund”. The supply was discontinued from April, 1925, in accordance with G.O.No. 1890 Law (Edn), 3,1924.

The reaction to the suspension of the programme was swift and enrolment in there five schools slumped form 1830 to 1110 during the same year a drop of almost 40% An amendment given to all needy children in all schools. Though this suggestion was rejected on grounds of financial constraints, the council resolved to meet the cost of resuming the supply of Tiffin at least in those five schools out of
its general funds. The scheme could not be continued as the standing committee deleted that provision in the revised budget. Therefore effect could not be given to the decision. The revival of the programme did come in April 1927, about 1000 poor pupils in 25 schools benefited, and the enrolment in the five schools referred to earlier picked up once again justice party leaders took credit for opening more schools in the city and providing force meals to a greater numbers subsequently.

The first Governmental attempt to implement the scheme state wide in Tamilnadu came in only 1956 when Kamaraj was the chief Minister. At the instance of Kamajraj, the second five year plan a substantial provision for supplying free meals to all poor children in all primary schools. “At that of Public instruction, “Madras was the one and only state to think of and provide for free meals throughout the state”. (Hindu dt. 6th Dec. 1982).

The state budget for 1956-1957 continued a provision for supplying midday meals to school children from poor families for 200 days in a year to cover 65,000 pupils in 1300 feeding centers to start with. The Government contribution amounted to one and a half annas per meal and the rest was borne by the local people. The programme progressively extended to schools all over the state. Local committees were formed for the scheme. Later for financial reasons, the programme was watered down and discontinued. Again the Anna DMK Government reintroduced the scheme in 1981 and continuing the programme of providing midday meals to primary school children, with the active cooperation of the help of voluntary organizations and philanthropic. Today in Tamilnadu alone, over 1.7 million children are receiving free lunch

Although the feeding programmes are planned with
sound objectives to what extent are the objectives are fulfilled is pertinent question. There is a pattern throughout the country. The importance of school meal programme needs to be realized fully in many states.

**Andhra Pradesh:** In Andhra Pradesh intensive drive to implement midday meals programme through CARE organization was launched and this programme has been in operation in this state since 1962-63 in primary schools. CARE organization has been supplying food for 6, 45,000 primary school children. This scheme has been serving the purpose of increasing the enrolment and improving the attendance in primary schools as well as serving as supplemental food. “The Government of Andhra Pradesh with the cooperation of CARE established a “Ready to eat food factory” at Hyderabad during 1975. This factory serves the needs of the children in the twin cities of Hyderabad and Secunderabad and in the neighbouring districts of Mahaboobnagar, Nalgonda and Medak. It has been found that more children are enrolled and the percentage of attendance is high in the schools were the scheme is in operation. This scheme also helped for the physical growth of the undernourished children of the objectives of primary education.

**Act of the Mid Day Meal Scheme:**

The National Programme of Nutritional support for primary Education NPNSPE (i.e. the national Mid Day Scheme – MDMS) was initiated by India in the year 1995. Since then the number of states providing cooked meals rose sharply from early 2002 onwards, after a supreme court order (dated 28 November 2001) directed all state government to introduce cooked mid-day meals in primary schools (NAC, 2004). The MDMS dates back to 1925 when Madres Corporation developed a school lunch programme (Deodhar et al, 2007). After Independence, school – feeding programme
commenced in the state of Tamil Nadu during the year 1956 and got impetus under MG Ramachandran in the year 1982.

Advantages of the Mid Day Meal Programme:

The Mid Day Meal Programme being implemented by the Government of Andhra Pradesh has no doubt a number of uses. A number of young children belonging to families crushed under property and those who are not able to get even two square meals a day could get at least a meal in the school and thus lesson the burden of their parents. This would at least compensate for the loss forgone by the parents in the shape of haply their children in their labour, to some extent. The Midday meal scheme has been in incentive to poor and lower middle class children to attend to schools regularly and thus there will be improvement enrolment as well as in attendance.

Punctuality, regularity, spirit of cooperation and disciplined self help and such good habits and qualities may be inculcated among children as result of the proper implementation of the scheme. Traces of caste and class prejudices may be wiped out from the tender minds of the children and spirit of brotherhood and oneness may be shown in their minds. The young pupils may learn and adopt sound principles of health and hygiene in dining together, cleaning the place and their plates and tumblers.

Social Review of Mid-Day Meal in Andhra Pradesh

According the Amartya Sen (2001), Indian children/women suffer not only from educational neglect but also from under nourishment on a scale that makes India a world beater in an unenviable role; the of mid-day meals/ supplementary feeding programmes can be effective in jointly addressing several pivotal problems.

Towards increasing community monitoring of the mid day meal scheme, a social audit
was initiated by the Government of Andhra Pradesh in partnership with civil society organisations, in five districts of the state. Andhra Pradesh is one of the states that immediately responded to the order of the Supreme Court by introducing cooked mid day meals in all government and government-aided primary schools and even extended this scheme to children enrolled under the Education Guarantee Scheme (EGS) and Alternative & Innovative Education (AIE) Centers. About 55 lakh children in primary schools are beneficiaries of the mid day meal programme in Andhra Pradesh and Rs.240 crores was allocated by the state towards the MDMS in 2006-07 (Government of Andhra Pradesh, 2007).

Social Discrimination

The mid day meal scheme also aims at generating livelihood opportunities for women from weak communities, and at the same time by giving preference to women from backward communities as cooks, it is also a process of breaking caste norms. The Supreme Court order dated 20 April 2004, also states that preference should be given to Dalits, Scheduled Castes and Scheduled Tribes in the appointment of cooks. There is clearly a violation of the norm of selecting cooks from SC/ST groups. The community was able to participate in reviewing the quality of the programme and contribute to improving it precisely because this could be done at the village level. Shifting to centralised systems of providing the mid day meal (through large centralised kitchens run by NGOs or private contractors) would make it almost impossible for the community to monitor and control the programme.

In our country, 50% of the people are living below the property line always they are in need for food. Cloth and shelter, due to lack of food, they are not interested to send ignorance will not be in a position to realize the importance of education. To give
importance for the earning of the bread rather than education so, there is not controversy of the fact lack of food and under nutrition have their telling effects on the process of enrolment and retention of children in schools an Mid day meal program in schools is the effective means of eliminating this hurdle to a great extent and implementing universalization of primary education.

Main functions of Mid Day Meal Scheme:

The purpose behind the MDMS was to enhance enrolment, retention, and participation of children in primary schools, simultaneously improving their nutritional status. The MDMS was revised and universalized in September 2004 and central assistance was provided at the rate of Re. 1.00 per child per school day for converting food grains into hot cooked meals for children in class’s I-V in government, local body, and government aided schools.

The MDMS has may positive quality such as:

- promoting school participation
- Preventing classroom hunger
- Facilitating the healthy growth of children; intrinsic education value
- Fostering social equality
- Enhancing gender equity

The following are some recommendations for improve for school children:

Nutrition anthropology is one of the most important tools used for assessing the health and nutrition status of a population. The physical dimensions of the body are influenced by nutrition during the growing period of school age. Height and weight are the most commonly used anthropometric measurements. The related indices generally used to assess nutritional status of the children are height for age, weight for age and body mass index for age which are age and gender dependent. A cooked midday meal was served regularly in all the
schools have suggested community monitoring as one of the means of improving the quality of the midday meal. Therefore, the government of Andhra Pradesh has specifically requested to think of ways in which the community, especially others, can be involved in check the MDMS.

- Local bodies can periodically inspect the school meals and in rural areas panchayats can play a similar function.
- Biannual social audits by local communities should be made mandatory for the programme in order to strengthen public accountability.
- The rice for the midday meal should be directly supplied to the school with no role for the ration dealer.
- A system must be put in place to ensure that cooking agencies are paid in advance.
- There should be a separate provision for the wage cost of the cooks. Systems such as paying the cooks a fixed monthly wage, seen in many states, may be considered. The cooks should be paid the minimum wage applicable in the state.
- Proper guidelines with regard to a weekly menu, cost norms, etc, must be made available and displayed in all the schools.
- The headmasters and the cooks must be given training on aspects related to organising and managing the MDM.
- A proper supportive supervision system at the Mandal level should be established.

**Conclusion**

It is very important in democratic society to promote physical and mental health in other words, public must have such education as will enable them to develop their health from all of view, as we know, without desirable physical health, mental peace is not possible. So, from the far going discussion, it can be
understood that poverty is the main hurdle for the progress of primary education in our country. The dropout rate on the increase and the universal retention is discouraging. Because of the poor economic conditions of parents mainly in the rural areas. This situation can better be averted by launching a good nutrition programme for the young children in the primary schools. This step besides the other incentives already in force will go a long way in fulfill in the objective of providing free universal compulsory primary education and eradicating illiteracy among the masses of the country.

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AN EXPLORATORY STUDY ON SELECTED OF WORK ETHIC IN THE CONTEMPORARY SOCIETY

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CRISIS OF WORK ETHIC

Work ethic is much talked about globally these days. Japanese work ethic is much glorified and adulated too. However, in a country like India there appears to be increasing aversion to work. There appears to be erosion of morals and work is not supported as a spiritual philosophy as was in the earlier times. These effects are partly due to consumerism, commercialization, industrialization, individualism and amassing material welfare in a society which is growing, complex day-by-day. The Indian society has fully absorbed the misgivings of westernization which has ultimately led to the erosion of work ethic. Our Society was built up on the individual’s devotion to the family and community as ‘Sarve Jana Sukhinobhanthu’ and all the people used to feel that work is worship in the earlier times people used to accept Karma as their philosophy after discharging their Dharma without enamoring for material wealth.

Some critics valued work a punishment in the Christian doctrine. But Adam and Eve lived happily by working during the day time in the garden - EEDEN. Work is noble because it is service for one’s family, community and society. Work shall be viewed as a service in which man himself grows to the extent he gives himself to others. Work is Olay as long as one is not driven to do the same, or does because of his possessiveness or
oppressed by the others to do the same.

**NEED FOR STUDYING THE WORK ETHIC**

Sehein in his articles rightly pointed out that “Research on moral education in business is lacking. In his Article, Schein focuses on concept of moral education from the prospective of teaching a value system as part of the general preparation of candidates for a particular occupation role. The study of work ethic is relevant in the contemporary society as the human existence depends upon work man has been becoming an enemy of nature, god and society and himself. He has not absorbed the right kind of work ‘ethic’: Therefore, it is essential to study and analyze the important dimensions relating to the work ethic of the individuals in the society. Social, Religious, educational industrial and a host of institutions enables individuals to absorb work ethic. It is high time to identify and analyze whether there is erosion in work values, work ethics and work culture. Individuals are to be motivated philosophically as a ‘Co creator of’ nature and by making them realize their importance they will know their place in this world and universe.

**THE PROBLEM FORMULATION**

In spite of the importance of work ethic, there are meager studies and literature available on work ethic. Engine Louis case and Frederic Zinner (1985) studied the American society and felt that there is a change toward desire for work positively, in the US society. Ouchy (1974) studied the Japanese and American corporations and fond that there is favorable work ethic in Japanese companies. He observed that the Japanese companies prospered as a result of community feeling of all the people. Though the subject is vast, literature available in this field is very meager. Therefore, it is essential to study the concept of
work ethic in the contemporary society. The review of existing literature suggests that in-depth studies on work ethic are of great use to rebuild the society. The existing studies and literature do not point out serious issues on work ethic. This study is aimed at systematically identifying the following aspects:

1. Collecting Data on the philosophical conceptions of work ethic (Morals, values etc.).
2. Identifying the role of social educational and religious and cultural institutions in fostering the right kind of work ethic.

**METHODLOGY**

An attitudinally anchored schedule developed on the items mentioned in the previous Para will be administered to persons belonging to: a) different religious, b) Family models (Nuclear, Joint), c) Caste groups, d) old New Generations, e) Occupations (Agricultural, Industrial) to elicit their opinions on work ethics. A sample of 300 will be studied.

The data will be analyzed by using the computers and with the help of interdisciplinary at our University. The interpreted results will be submitted to the trust.
EDUCATION INSTITUTIONS AS CENTERS TO PRODUCE QUALITATIVE LEADERS

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Education is the manifestation of divine perfection already existing in man- education means the exposition of man’s complete individuality”  
- Swami Vivekananda

Introduction:

Education plays an important role to provide opportunities for the development of leadership qualities to contribute for the development of the nation. Leadership as the process of influencing activities of an organized group in its efforts towards setting goals achievement; it is the activity of influencing people to strive willingly for group objectives. Leadership comprises certain attributes such as honesty, intelligence, size of physique, originality, sense of responsibility, initiative etc., which are equally essential in the educational process. Education system of Vedic Age aimed at proper and all round development of humanity.

Importance of Education:

Education is important from various points of view. Its field of activity is so wide that all activities and experiences are embraced in its activities and experiences embraced in its sphere of work. Essentially it is a process of development, a development of the latent inherent capacities of a child to the fullest extent. It sublimates the animal basic instincts in a child to socially useful activities, habits of thinking and behaving. It inculcates in a child higher
moral and social ideas together with spiritual values, so that he is able to form a strong character useful to his own self and the society of which he is an integral part. It culturizes the child promoting social and refined patterns of behavior, Education develops all his intellectual and emotional powers, so that he is able to meet the problems of life squarely and solve them successfully. It also develops the social qualities of service, tolerance, co-operation, fellow feeling inspiring the child to lay down all, even his life for the glory and prosperity of his country. Last but not the least, education infuses in the child a spirit of dynamic citizenship which eggs him on and on in the service of his nation keeping into consideration the international understanding and well being of humanity as a whole.

**Meaning of Education:**

The word “Education” has been interpreted in various ways. The main aim of Education is to develop the individual as complete human being useful not only to him but to society at large.

**The Leadership:**

Every group whether formal or informal, spontaneous or organized has a leader. He is the person, who manages the group activities and is responsible for intensifying feeling of belongingness and interdependence among the members of the group. He persuades the members to feel, think and act together. In fact the leader is one of the members of a group who, by virtue of his exceptional qualities or unique position in the group rises to occasion, influences the behavior of the group and directs the energy of the group to any channel desirable or undesirable.

The groups get integrated and flourish or get disintegrated or perish as a result of the efficient and inefficient leadership. A college in the able leadership of a Principal /Headmaster can make tremendous progress while the
unwise leadership may doom its future. Similarly the family, the class, playing group, hobby club and other so many groups can make progress or fail in their objectives as a result of the leadership and the characteristics of a good leader, so that we can train children for effective leadership.

“Leadership is a behavior that effects the behavior of other people more than their behavior effects that of the leader”. The leader leads, suggests, order and guides, other people, who follows him. In order to become a leader, an individual should be possessed of many qualities of the personality and particular skill in behaving in addition to physical and intellectual qualities.

Definition of Leadership:

Leadership is a very complex phenomenon. Attempts have been made by various psychologists to define this term. They keeping in view various leadership roles, which leaders have to perform, some definitions are general and some definitions are specific, have given many definitions. Leadership may be considered as the process of influencing the activities of an organized group in its efforts towards goal setting and goal activeness. The definition of leadership related directly to the organized group and its goal. “The leader is one, who initiates and facilitates member’s interaction”.

Types of Leadership:

There are five different leadership styles or behavior as follows:

- Directive
- Supportive
- Participative
- Achievement – Oriented
- Permissive

Each of these is described in the following paragraphs.

Directive Leadership:

In this behavior, the leader provides structure to the work situation by establishing specific expectations for the subordinates. He lets the subordinates or
followers know what is expected, provides specific guidance as to what should be done and how schedules the work to be done (i.e. the nature, amount and the time of performing a task) and insists that specific standards of performance should be maintained. It is also known as authoritarian style. Here, the leader centralizes power and decision making him-self and exercises completes control over subordinates. He also uses threat of penalties and punishments to subordinates. He expects subordinates to follow orders unquestioningly and ungrudgingly. The subordinates are told what to do but are not told why it should be done.

The subordinates under such a leader may get completely frustrated are compelled to follow the decisions even if they are wrong, subordinates morale will be low and conflicts develop easily. If a mistake occurs, they will refuse to accept responsibility.

This style should be used under the following circumstances.

- When the subordinates/followers do not have the knowledge of the college's goals.
- When the leader prefers to be active and dominant in decision making.
- When the subordinates are inexperienced for lacking in training.
- When the institution endorses fear and punishment as accepted disciplinary techniques.
- When error in final accomplishment is to be avoided, and
- When there is condition of stress and speed is essential.

Supporting Leadership:

In this style, the leader has friendly relationships and shows concern for the well-being and needs of subordinates. The leader is approachable and exhibits trust. He shows concern for the
well-being and status of the subordinates. He tries to pay attention to small things so as to make-work more pleasant, he treats members as equals.

**Participative Leadership:**

In this style, the leader consults his subordinates and considers their views seriously before taking a decision. This style is also known as democratic leadership. Such a leader invites decision sharing. Followers participate in making decisions and arrive at a decision after consultation and discussions. Subordinates are encouraged to use their abilities and knowledge, exploit their potential and assume greater responsibilities. Such a leader gives importance to both people and work. This style enhances staff morale; improve job satisfaction and boosts group cohesiveness. However this style also has some disadvantages.

- When subordinates prefer minimum interaction with the leader or view him as incompetent, this style may not be useful.
- Over a period of time, subordinates may expect to be consulted on everything even, if it does not fall into their purview.

This style is appropriate, when:

- An institution has communicated its aims and objectives to the subordinates and they have accepted these.
- There is ample time for participative decision making and task completion.

**Achievement - Oriented Leadership:**

In this style, the leader expects high levels of work performance from subordinates and exhibits the confidence that subordinates can achieve these high levels of performance. The leader sets challenging goals and emphasizes excellence in work performance.
Permissive Leadership:

This is also known as the liassez-faire or free rein leadership style. A leader having this style actually abdicates leadership position and relinquishes it to subordinates. Such a leader delegates’ authority to subordinates completely and expects them to plan, delegates’ authority to subordinates as well as be responsible for their own actions. Such a leader avoids responsibility and power. He/she perceive that the costs associated with leading are more than its benefits. He / She may also be lacking in self-confidence, knowledge and may have a fear of failure. This style is appropriate, when:

The goals of an institution have been communicated well and are acceptable to the subordinates. Subordinates are highly knowledgeable, motivated well trained and psycho-socially mature. They are ready to assume responsibility. This style could lead to self-interest among subordinates, chaos and breakdown of the system and hence should be avoided.

Leadership Qualities:

Leadership is generally associated with certain goals and the means to achieve them. It is true that the leader possesses in innate from the qualities of leadership, but as PLATO observed correctly they also require being educated. In a democracy, leaders can be discovered and created through the medium of education and public programmes. For this responsible tasks should be entrusted to the men and woman of the younger generation. They should be given the opportunity of coming forward and expressing themselves. In schools, youth festivals should be organized in order that the youngsters may be able to display their qualities. In this way, when there will always be new leaders to replace the older and relating leaders, the society and the nation will be able to progress constantly and at a fast pace. In any organization, a leader is supposed to deal with
subordinates and task situation. A head lecturer, academic supervisor and education officer in a college organizational structure, should monitor the classroom activities of lecturer and should also maintain harmonious relationships with lecturer. The way in which head lecturer deal with teachers and task situation, contributes to different leadership styles,

**These four leadership styles are represented in the Figure**

<table>
<thead>
<tr>
<th>Relationship</th>
<th>High</th>
<th>Participating Low Task High Relationship</th>
<th>Selling High Task High Relationship</th>
</tr>
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<tbody>
<tr>
<td>Low</td>
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<td>Delegating Low Task Low Relationship</td>
<td>Telling High Task Low Relationship</td>
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**Importance of Leadership:**

In every society, there is a great demand for leaders. Every society for its survival, asks for more and better leaders. The insistence on the demand for leaders is evidently due to pressing needs of the environment. There needs to be relenting for leading. Everybody cannot lead and every person cannot effectively handle organized human relationships. Keeping this in view, leadership problem is a matter that concerns every member of society. Leaders try to influence the behavior of other of attainment of some
specified goals and objectives. Leadership’s behavior is in demand in various fields of life situations.

The leadership process does not involve a leader alone but also others who come in contact with him. The personality of the followers and the characteristics of the situation are appropriate starting points for understanding the psychology of leadership.

Follower-ship is important in leadership behavior. Both leadership and follower-ship are complimentary and the two cannot be separated. The leader has to provide good morale and sustain the influence on the followers. An intelligent leadership creates a situation, which can lead to positive goals. The essence of leadership is interring personal influence, which involves the influence in attempt to effect the behavior of the influence through communication. Leadership is generally associated with certain goals and the means to achieve them. Assessment of leadership effectiveness can be done on the basis of positive goals that the leader is able to achieve in a given amount of time.

The Qualities of a Leader:

The leader is the one, who influences his followers. He differs from others in the degree of influence he exercises, the number of people influenced the number of situations in which he is dominant and length of time his influence continues. Leadership, according to Tead is the activity of influencing people to co-operate towards some goal, which they come to find desirable. The leader is the one, who is capable of electing positive reaction towards himself from his followers. Shakespeare said, “As two men ride of a horse, one must ride behind”. So even if the group is made up of only two or three persons. One usually stands out as a recognized leader.

Leadership status may be formal or informal. It is formal, when the elected or appointed to
play in role. The status is said to be informal, when he is regarded as a leaders as such, by one third of the group. There are different types of leaders among adolescence. This diversification in leadership is seen first in the gang age of late childhood. It is the stage in which they diverge from each other, in their interests and activities.

**Conclusion:**

Education institutions should be considered as centers to impart training in leadership qualities to the students. Democratic setup in the schools/colleges would help the students to become popular leaders in their futures. Dr. Sarvepalli Radha Krishna and M.N. Roy and others have strongly advocated for the student union election in the colleges. The democratic way of life shall be seen in the colleges/schools. Hence, the education institutions are the hub of the democratic activities which make the students the calculated leader.

Leaders may be authoritarians or democratic authoritarian is the one, who posses over others by power alone. He may win the respect from the members of the group, but rarely does he win the affection. On the other hand, democratic leaders give more importance to the feelings and interest of the group members. He leads others mostly by giving suggestions than by orders. So, “An individual leader in any social situation in which, his ideas and actions influence the behavior of others.

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‘ఎణ్ణను పిలుచుకోను దీని కొండలను – ఎణ్ణను కనుచుకోను’

విషయం

వైవిధ్యం

ప్రత్యేకం

విశేషాలు

మనం అనుభవించుకోండా పోటీ కేరం, మనం మాటకు చాలా సిద్ధించాలనే పోషించుకోండా పోషణా నిర్ణయం, మనం ఎంతపై చెందాలనే తానులో ఉత్తమానే పిలుపించాలనే ఆధారంలో. మనం చిత్రాలపై, వస్తువులకు బాగా సాధించాలనే, మనం చిత్రాలను పిలుపించుకోండా సాధించాలనే కలిగే నిర్ణయము మనుషులు మనం ఇతరాణాలకు సాధించాలనే.

“ఎణ్ణను పిలుచుకోను దీని కొండలను – ఎణ్ణను కనుచుకోను”

వానము ప్రత్యేకం చేసి ఎణ్ణను పిలుచుకోకి దీని కొండలను కనుకోండా ఎణ్ణను కనుచుకోకి ఎణ్ణను పిలుచుకోను

“అంతర్భాగం రెండింటి పిల్లాలు ఎణ్ణను పిలుచారో ఎణ్ణను కనుచారో”

ఆంగ్లం లో ఎణ్ణను పిలుచుకోకి ఎణ్ణను కనుచారో ఎణ్ణను పిలుచారో ఆంగ్ల వానము చేసి ఎణ్ణను పిలుచుకోకి ఎణ్ణను కనుచారో ఎణ్ణను పిలుచారో

ఎణ్ణను పిలుచుకోకి ఎణ్ణను కనుచారో ఎణ్ణను పిలుచారో ఎణ్ణను పిలుచారో ఎణ్ణను కనుచారో ఎణ్ణను పిలుచారో ఎణ్ణను పిలుచారో ఎణ్ణను కనుచారో

సుచిరథా అంశం, పాశ్చాత్యం, విద్యార్థుల వానము చేసి ఎణ్ణను పిలుచుకోకి ఎణ్ణను కనుచారో ఎణ్ణను పిలుచారో ఎణ్ణను కనుచారో ఎణ్ణను పిలుచారో ఎణ్ణను కనుచారో ఎణ్ణను పిలుచారో ఎణ్ణను కనుచారో ఎణ్ణను పిలుచారో ఎణ్ణను కనుచారో.
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నిరాగసారి నిరాడితో.

అందరో సూక్ష్మమైన, ఆ ఆరోగ్యాత్మకమైన నిరాడితో. పొందినంత నిరోత్సాహం నిలిచింది, అప్పుడు ఎంతప్పుడు చాలుకై వేసిన నిర్మితులు ఎదురు నిరసనం.

ప్రతిభకుందులు చాలుగా సూక్ష్మం పార్స్సు జనవరిలో నిరసనం జరిగాంది.

ఏందుకు మరయేప్పుడు చెప్పిన సూక్ష్మం సృష్టిసాధనం తెలుసుకునేది, సమాధానానికి సుమారు ప్రత్యేకము నిరసనం జరిగాంది. రాజరాజేశ్వరేంద్రుడు నిరసనం జరిగాంది, రాయనారాయనేంద్రుడు నిరసనం జరిగాంది, కాలేంద్రుడు నిరసనం జరిగాంది, కృష్ణసెంద్రుడు నిరసనం జరిగాంది.

ప్రతిభకుందులు చాలుగా సూక్ష్మం పార్స్స్సు జనవరిలో నిరసనం జరిగాంది. తంత్రం ప్రతి సమయానికి ప్రతిభకుందులు చాలుగా సూక్ష్మం పార్స్స్సు జనవరిలో నిరసనం జరిగాంది.

భాషానియా ఇందుకు రాయనారాయనేంద్రుడు పుస్తకానికి చెప్పిన సూక్ష్మం పార్స్స్సు జనవరిలో నిరసనం జరిగాంది.

పాయించు విధానానికి ప్రతి సమయానికి ప్రతిభకుందులు చాలుగా సూక్ష్మం పార్స్స్సు జనవరిలో నిరసనం జరిగాంది.

ప్రతిభకుందులు చాలుగా సూక్ష్మం పార్స్స్సు జనవరిలో నిరసనం జరిగాంది.

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పంచాల్లు సాధారణ పాత్రాలను కలిగిన అనేక చట్టాలు మాత్రం ఉన్నాయి. ఇంది చాలా చాలా కాలం తరువాత కాకపోయాయి. ప్రతి సాధారణానికి గౌరవం చెప్పిస్తుంది. పడవగా కలిగి ఉన్న ప్రతి సాధారణానికి గౌరవం చెప్పిస్తుంది.

ఎందుకు ప్రతి సాధారణానికి గౌరవం చెప్పిస్తుంది?

మనం యాచిస్తాం కాకపోనించాలి. మనం యాచిస్తాం కాకపోనించాలి.

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