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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)
TRACING THE COURSE OF MAN-NATURE RELATIONSHIP: PAST, PRESENT AND FUTURE

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Abstract:
Environmental condition of the world is today in dire state. It is very difficult to deny the truth of a statement that is evident anywhere we care to look, be it the polluted air that we breathe, the contaminated water that we drink, in the changing climatic patterns etc. It is common understanding that economic development has robbed the Earth of its environmental quality. Is development then posing an unbearable stress on the environment? How can we strike a balance between the two? This paper aims at changing human perception about the relationship between economic and environmental development. It traces the course of the said relationship from arch rivalry to peaceful co-existence and finally curves the way for a harmonious symbiotic relationship that helps in advancement of both. What is most important is ‘human realisation’ of their interdependence. The harm generated on the environment by economic growth has been largely due to the misconception that nature and its resources are infinite and unlimited, and so it is none but a change in human understanding that can come to the rescue. Sadly, some children are never taught that the one who nurtures must also in turn be nurtured. This paper also discusses how we can help nature, whether we should at all interfere or leave her alone, which of the alternatives
would be best suited for the present condition.

Introduction:
Economic development, achieved so far, seems to have come at a very heavy price- at the cost of environmental quality. E.g., use of usable fresh water exceeds natural replenishment\(^1\). Approximately a quarter of the world’s mammals are in danger of extinction, and the biodiversity of the planet is under intense pressure to survive\(^2\). That global environmental stock is steadily diminishing is evident from the spread of deserts, the drying of lakes, the contamination of ground water sources, and the alteration of atmospheric composition etc.

India is a developing country with abundant natural resources which includes rich quality of soil, many rivers and tributaries, huge stretches of forests, plenty of mineral deposits beneath land surface etc. However, environmental degradation has not only created an immense pressure on these finite natural resources but has also had severe impacts on human health and well-being. India supports approximately 17% of world’s human and 20% of world’s livestock population on a mere 2.5% of world’s geographical area\(^3\). As a result, the competing uses of land for forestry, agriculture, pastures, human settlements, and industry exert pressure on finite land resources. The country also suffers immensely from indiscriminate felling of trees for fuel-wood and industrial use. Twelve years after setting up a paper mill in Uttar Kanara area; bamboo has been wiped out, broad leaved trees which protected the soil from direct rain have been removed; only lateritic soil has been left behind, rivers also dry up quicker, rainfall has become erratic, diseases and insects earlier unknown are now attacking the crops\(^4\). Air pollution is widespread in the urban areas from vehicles and industries like thermal power plants. The number of motor vehicles has

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increased from about 3 lakhs in 1951 to 67 crores in 2003. While environmental degradation might be most severe in developing countries like India and China, it is true for the entire globe. Developing countries suffer from poverty induced environmental degradation on one hand and pollution from a rapidly growing industrial sector on the other hand. Developed countries might have controlled the former but have reported higher levels of carbon dioxide emissions from the latter. Less developed countries, on the contrary, have comparatively less carbon footprints but high level of environmental exploitation due to poverty.

Is development then posing an unbearable stress on the environment? Can we strike a balance between the two? Apparently ‘environment’ and ‘development’ seem to be rivals, such that one can flourish only at the cost of the other. Now, this is a tricky situation because we cannot afford to ignore one completely for the sake of the other. It is absurd to even imagine sacrificing nature for development because without nature man cannot survive and without Homo sapiens the question of development does not arise. It is also equally ridiculous to seriously contemplate backtracking development to the early days of mankind and live without houses, clothes, cooking, medicines, electricity etc. Thus, the dilemma is not in choosing one and giving up the other totally, but in the decision about how far we are ready to and can afford to sacrifice one for the other, without bringing in catastrophic consequences.

Different Views about Man-Nature Relationship:

The major viewpoints concerning the conflict between environment and development are the ‘dry green’, ‘shallow green’, and the ‘deep green’. The division is on the basis of whether the view is more human centred or more earth centred.
The ‘dry greens’ have human centred leanings. They believe that an unfettered economy with minimal interference from regulations but with heavy reliance on self policing would transform the earth to what would be the best for mankind. The ‘deep greens’ are earth centred and believe that modern economies and consumer patterns can never be made compatible with environment and invariable create more environmental distress than social and economic benefits. ‘Shallow greens’ seek the best of both worlds - an environmentally sustainable but profitable economy.

Thus the ‘shallow greens’ have tried to end the conflict and bring the two concepts closer and this new found relationship between the concepts have come to be known as ‘sustainable development’.

**Sustainable Development:**

Following the Stockholm Conference on the Human Environment in 1972, which set up the UN Environment Programme, the publication in 1987 of the World Commission on Environment and Development’s report, Our common Future (the ‘Brundtland Report’), coined and defined the phrase ‘sustainable development’. According to this report, “Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts: the concept of 'needs', in particular the essential needs of the world's poor, to which overriding priority should be given; and the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs.”

This concept of sustainable development focused attention on finding strategies to promote economic and social advancement in ways that avoid environmental degradation, over-exploitation or pollution, and sidelined less productive debates about whether
to prioritize development or the environment.

All definitions of sustainable development require that we think of the world as a system over time and space. When we realize that the world is a system over space we realize that when people in Europe switch to more fuel consuming vehicles, they contribute to climate change in Mozambique or Bangladesh; and pesticides sprayed in Asia can harm fish stocks in Australia. Kenneth E. Boulding used the term ‘Spaceship Earth’\textsuperscript{10}. It is not that one can throw the waste one produces outside Earth; it remains where it has been produced. There are no sewers in a spaceship. As long as man was small in number and limited in technologies, he could realistically regard the earth as an infinite reservoir. Today, we can no longer make this assumption; earth has become a small congested spaceship. Further when we realize that the world is a system over time, we realize that the decisions our grandparents took about farming continue to affect agricultural practices today; and the decisions we take today will affect future generations in a similar manner.

India being the world’s most crowded country faces the challenge more urgently than the others. The sustainable development approach in India includes rapid economic growth, social equity and inclusion, and environmental sustainability\textsuperscript{11}.

**The Present Status:**

Undoubtedly, some good has already been achieved with the incorporation of sustainable development. Significant work has been achieved in pollution control, development of alternative non fossil fuel energy resources etc.

What is required is an integration of environment, society, government, and business organisations; and this largely remains to be achieved. Unfortunately the seriousness, with which the ‘sustainable development programme’ was
introduced, has been steadily fading away with time. Overtime the concept became a mere ‘add on’\textsuperscript{12} to the dominant paradigm of economic growth. In actuality, however, the priority seemed to have shifted completely, even beyond Lélé’s notion of ‘add on’, to the extent that a business may adopt a green facade beyond which it conducts business as usual. Further, larger companies might be able to afford the technologies required for sustainable development, but India has eleven million micro, small, and medium enterprises which may not have the capacity or capital to implement sustainability in their business.

\textbf{Changes Required:}

Thus the attempt to dissolve the rivalry between the concepts of development and environment has not been absolutely successful. What could have been the problem? The problem seems to be one of ‘understanding’ as well as that of ‘attitude’. The peaceful coexistence of development and environment will not suffice. They have to be brought even closer where one works for the benefit of the other. What one has to understand is that having the highest GDP in the world is not the be all and end all of development. Development is a multifaceted concept which includes the development of environmental standards and it is the separation of economic development from environmental development that brings about the possibility of rivalry between them. We cannot forget that the two are after all born of the same womb and have the same destination. Both are required for a country’s development. A country would not be called ‘developed’ if it concentrates only on economic development but fails to provide access to health care, drinking water, a reliable power supply, developed sanitation, public transportation etc. On the other hand, it would not be possible to provide these without economic and scientific development. Thus they are interdependent.
understanding this would not be sufficient; this understanding must bring about an attitude change. Their interdependence is a fact that is given and we only have to realize that; but we have to strive to make them best friends. It depends upon us whether they would become rivals and destroy each other or whether they would become best friends and help one another grow. Thus, what is to be aimed at is overall development, not just economic or technological or environmental development. There is overall development when economical advancement leads to newer technologies that are not only environment friendly but actually enhances environment. Thus environment cannot be treated as a mere ‘add on’ but as an equal partner to economic development. In the 1950s and 1960s, when high growth rates in Europe and Japan led to a scarcity of resources, it is technology that came to the rescue. If technology at that time kept on depleting the resources, the result would have been catastrophic.

To understand why this realisation and attitude change is so important, one must first understand the contribution of environment in economic development. Environment is defined as the total planetary inheritance and the totality of all resources. It includes all biotic and abiotic factors that influence each other. All living elements like birds, animals, plants, forests etc. fall under the biotic group while air, water, land etc. are abiotic elements. Environment has four vital functions: It supplies both renewable and non-renewable resources; it assimilates waste; it sustains life by providing genetic and bio diversity; it provides aesthetic services, i.e., natural beauty. Economic development directly depends upon the first two functions of the environment. The resources it depends on, like land to set up industry etc., are provided by the environment; and the wastes produced by these
industries are assimilated by environment. The problem arises when resource extraction and waste generation exceeds the carrying capacity of the environment. Then environment fails to perform its third and most important function of sustaining life, resulting in environment crisis. It is obvious that everything depends directly or indirectly on this function; there would be no possibility of any kind of development if environment fails to perform this function. Life is the basis and without it everything else would be meaningless. Thus economic development depends directly and indirectly on the environment.

Now, economic development must also nurture environment, in a similar manner so as to prevent it from destruction. It can help nature in two ways, one negative and one positive. The negative sense consists in, not interfering with nature or ‘keeping our hands off’ nature. This helps the two to coexist peacefully. The second or the positive sense goes beyond peaceful coexistence and makes them best friends. This sense consists in directing economic development for the good of nature. This means spending money and developing technologies for conservation of nature and ecological restoration. The change from the former to the latter is what has been stressed so far as the required change in attitude. For instance it is not sufficient that major projects are least disruptive to life sustaining processes; it is important to incorporate compensatory measures into project planning so that some amount of environmental welfare is provided. This should be used as a yardstick of good project practice. When ‘environment’ is given equal importance as the project; the momentum to complete the project would be equal to the momentum to save and enhance environment.

**Conclusion:**

Thus we began with the two concepts of ‘environment’ and ‘development’ as rivals, moving
on to their peaceful co-existence and ultimately to the understanding that one cannot survive without the other. What is most important is the realization that it entirely depends on our attitude whether the two would be enemies, mere acquaintances, or bosom friends. Now, it is quite clear why development cannot survive without environment; but is it equally true that environment cannot survive without development? Had there been no economic development, then wouldn’t have nature survived? There is no reason to suppose that it would not have; in fact in all probability it would have been in a far better state than it is now. In fact there are a few thinkers who believe in keeping one’s hands off environment. Aldo Leopald\textsuperscript{14} spoke of disengagement from nature while James Sterba\textsuperscript{15} wrote “As a moral agent, one’s general obligation to all living beings is simply not to interfere with them.” Peter Singer\textsuperscript{16} also promoted a “hands-off” approach to animal life. This view entails, not making any kind of instrumental use of nature on one hand and also not trying to help in the growth of nature on the other. Nature has its own rules of survival and it is best to leave that to nature. Thus the role of human beings would become simply that of a disinterested spectator. Firstly, it is important to note that absolute disengagement from environment in the sense of not utilising natural resources in any way is impossibility, since we are dependent on nature for food, clothing, shelter etc. So, if we interpret it as not going beyond the carrying capacity of nature, then the suggestion makes sense. We can even extend it to the point of staying as much below the limit as possible. Now, what would happen if along with the above normative we join the other implication of this view that we need not enhance nature in any way, it is best left to itself. This cannot be anything more than simple theorising without application. When we think of
applying a theory we have to consider a few related conditions. One condition to make this theory worthy of application would be if the state of environment is at its best, then not surpassing the carrying capacity would be sufficient. But keeping in mind the mess we have already created, we can in no way apply the theory of ‘keeping our hands off’ if we want to give our future generations at least the same quality of environment that we have enjoyed. We have to strive to change our attitude which in turn would change our behaviour and our relationship with nature.

References:

4  Ibid.
5  Ibid.
CORPORATE SOCIAL RESPONSIBILITY: AN ANALYSIS OF CORPORATE MORAL STATUS

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Abstract:
The term corporate social responsibility (CSR) is posed with a claim for its moral status. The moral status of corporate needs an analysis of the concept of social responsibility, which is mingled with many other concept like individual responsibility, collective responsibility, intentionality etc. The ontological status of collective intention justifies the possibility of collective responsibility as well as an independent status of social responsibility. The paper explains the different kinds of responsibility, the relation between social responsibility and collective intention, and tries to prove the moral status of corporate. Corporate social responsibility has independent existence because of the ‘we intention’ which gives them an ontological status and function.

Keywords:
Corporate Social Responsibility, Intentionality, Agency, Retrospective Responsibility, Prospective Responsibility

In moral philosophy, the word responsibility has at least two related meanings, that is, the obligation to answer for our actions and often it also means answering to some specified authority. To be responsible means to be answerable or accountable to another for something. It is a kind of commitment to perform assigned activities. When a person performs or fails to perform a moral action, we often respond either in praise or in blame. We
ascribe moral responsibility to persons on the basis of what they have done which is either worthy of a praise or blame. Thus to be morally responsible for something, is to be worthy of a particular kind of reaction - praise, blame, or something akin to these — for having performed it. When we say that a person is “morally” or legally responsible for something that has happened, we are holding him responsible; it is our judgment that he may properly be praised and blamed, or that the legal system will hold him answerable.

A major question which we generally come across in ethics is “for what one is held responsible?” and “why it is that one is responsible for something and not for others?” Some possible answers we get are that, we are responsible for our intentions, actions, our choices, still others say we are responsible for our desires whether conscious or unconscious. For some persons, we are responsible only for what we attempt to do, for some others only for what we do or for the consequence of what we do. But there is some fundamental agreement underlying these divergent views, that a person must have some control over what he is held responsible for. The reason for one’s enduring interest in this concept is the way; the topic is connected with all members of an importantly distinct class of individuals — called ‘persons.’ Persons are thought to be qualitatively different from those of other known living species, despite their numerous similarities. Many believe that the distinct feature of persons is their morally responsible agent status. “Philosophical literature explained three broad approaches to moral agency: firstly, human beings have free will, that is, distinctive causal powers or a special metaphysical status that separate them from everything else in the universe; secondly, human beings can act on the basis of reasons, and thirdly, human
beings have a certain set of moral or proto-moral feelings”.⁴

The term ‘Moral Responsibility’ has two different uses: Retrospective Responsibility and Prospective Responsibility. In the first case the agent is responsible for what he has done, that is, the responsibility for the consequences of the work he has performed. In other words the agent is morally responsible for his past action. The agent is accountable for his actions as well as its consequences. On the other hand, when it comes to Prospective Responsibly, we have a meaning of responsibility, which is based on the forward determination of what is to be done for the future care and welfare of others.⁵

With this introduction on moral responsibility in general, we are in a position to pose the question: ‘is there any difference between individual responsibility and social responsibility?’ Are they different forms of moral responsibility? To answer this question we would like to highlight the concept of individual responsibility first and thereafter we will try to understand the concept of social responsibility and its possibilities in a moral domain. Let me come back to the general introduction of moral responsibility to make our search for a good understanding of the concept of individual responsibility simpler. If we take our traditional definition then we will find that one can be held responsible if and only if that ‘person’ is capable or he is doing his actions consciously. H. Gomperz’s in his paper ‘Individual, Collective, and Social Responsibility’, defines the concept in a traditional fashion, which helps us to move towards the concept of social responsibility.

Gomperz states that freedom and responsibility are so interlinked to each other that we need to discuss one to define another. A discussion on problem of freedom is unwarranted here, other than explaining that individual is responsible for his action when he
does it freely. Some philosophers are of the opinion that a man is free when he is not precluded from doing what he wishes to do but can freely follow his inclinations, choices, and realize his decisions.\textsuperscript{6} A person would be free, only if it could be shown that his inclinations, choices, and decisions were not themselves the necessary conditions of the situation in which he finds himself. The point what I would like to highlight here is persons are held responsible for their conduct only in as much as that conduct is supposed to flow from a decision of free will.\textsuperscript{7}

This is an authentic and widely accepted view in ethics, that to be freely willed by me, the conduct must at any rate be my own. Gomperz says, “Individual responsibility is not the only known form of responsibility; to consider it as such is characteristic of an individualistic age; in earlier stages of civilization archaic forms of collective responsibility were held to be even more significant; and in future stages some form of social responsibility seems likely, to a considerable degree, to supersede it.”\textsuperscript{8}

Gomperz took the two concepts collective responsibility and social responsibility in two different senses, and they belong to two different domains. According to his standpoint, all the members of a group are held responsible for what one of them has done, and that is what has been implied by collective responsibility, whereas social responsibility has got a different but related connotation. It is like: when the entire group or rather its organization is held responsible or co-responsible, for the conduct of its members it is called social responsibility.\textsuperscript{9} I, however, tend to disagree with Gomperz in this definition, because these two concepts are reciprocal, and each is dependent on the other. Further, I would submit that collective responsibility is indispensable for the ontological status of social responsibility in the discussion of morality.
Social Responsibility

The term ‘responsibility’ in its very connotation indicates some sort of response toward others. It is defined as the human feelings of responsiveness towards others. It is obvious that this responsiveness is necessarily towards the needs of others. Social Responsibility as a form of moral responsibility is much more a matter of responsiveness to others in need than it is a matter of rule-following. So the concept of social responsibility is all about understanding how people respond to world around them.\\(^10\)

Social responsibility is a doctrine that claims an being whether it is government, corporation, organization or individual has a responsibility to society. This responsibility can be "negative," (responsibility to refrain from acting) or it can be "positive," (responsibility to act) for the future development of the society.

Social responsibility is voluntary. Social Responsibility involves an idea to be proactive towards a problem rather than reactive to a problem. Social responsibility presupposes eliminating irresponsible or unethical behavior that might harm the community.

Social Responsibility is a doctrine that says that every being whether it is a state, corporation, government or individual has responsibility to society, because man is basically a social being. The corporations have an implicit obligation to give back to society. The feeling of group-solidarity is developed long before that of individual independence. Success and failure with primitive man, whether in chase and in war, mostly refer to group. The ‘we’ precedes the ‘I’.

Moral concepts like responsibility need to be understood as embedded in social processes such as socialization, solidarity and collective consciousness which will be ensured by collective intentionality. Social responsibility is not the exclusive purview of isolated individual consciences. Rather, these moral concepts are at least partially
formed by the interplay of persons that occurs within families, communities and nation-states.

It is not a very difficult issue when we discuss individual responsibility; it gives us a clear cut idea of the whole process and conditions to hold someone responsible. A person is responsible for his act which follows from his intentions. It is very clear that intention plays an important role in human action and everyone is responsible for their actions. So there is a deep relation between individual intentions and their responsibilities. We are not in any way denying that the concept of intention is free from other problems, as we discussed the problem of freedom and problem to know other mind. But it is very clear that individual intentions play an important role in human action, for which the person is responsible. But when we come across the concept of social responsibility or collective responsibility, it seems very unacceptable to us that they have any intention in their decisions, actions, for which we can hold them responsible. We have a pre-established fact that collective intentionality needs to be reduced to individual intentionality. It is difficult for us to think about an independent status of collective responsibility other than individual responsibility.

The issue could be resolved with the help of Searle’s concept of collective intentionality. John Searle tried to prove an independent existence for collective intentionality and its importance for the ontological status of social facts. We are taking his concept to make our argument strong that if collective intentionality is possible then it justifies the social facts. It gives functions to these social facts, which make possible the social actions, responsibility for those social actions.

According to Searle, in addition to singular intentionality, all human being, even many animals, have a
capacity for collective intentionality. He feels, no set of "I consciousness" can be supplemented to "we Consciousness". The crucial element in collective intentionality is doing something together, and the individual intentionality of each person is derived from the collective intentionality, that they share.¹¹

There are some interesting questions we come across in this point, why are so many philosophers convinced that collective intentionality must be reducible to individual intentionality? Why are they unwilling to recognize collective intentionality as a primitive phenomenon? Because they all believe that all intentionality exist in the heads of individual human beings. Searle presented a quite different view that, all my mental life is inside my brain, does not follow from that all my mental life must be expressed in the form of a singular noun referring to me. I intend only as part of our intending. The intentionality that exists in each individual head has the form 'we intend'. Collective intentionality for Searle is a biological primitive phenomenon that cannot be eliminated in favor of something else.

According to Searle, a social fact refers to any fact involving collective intentionality. Collective intentionality gives function to institutional facts. When function discharged by the institutional fact, the institutional fact is responsible for their actions.¹² Social responsibility in itself comes with the help of collective intention (we intention), may be in the case of any collective organization. The 'we intention' in human beings makes us socially active and responsive towards social actions.

The basic problem of Corporate Social Responsibility started with the problem of corporate moral agency. Agency follows with questions like its intention, desire for any action. For many it is a puzzle how corporation as a collective agency have any responsibility at all. The basic
fault lies in not granting corporations an ontological status. All the social organizations are made of human collective intention and they exist independently because ‘we intention’ gives them an ontological status. Their existence other than their members has an independent status for moral and social philosophy. The problem basically demands an understanding of collective intention, which makes it possible to give a function like social responsibility to an institutional fact like corporation. Collective intention has an independent existence and it makes institutional facts and ensures its social responsibility.

References:

8. ibid.
9. ibid.
12. ibid.
Poverty is usually viewed as an outcome, denoting an inability to share in the everyday lifestyles of the majority because of a lack of resources. Disadvantage is essentially similar but is multi-dimensional, considering all aspects of a person’s life and not only income or expenditure. The concept of deprivation is slightly different, focusing on the lack of certain essentials such as food, housing, mobility or services. In contrast, social exclusion is seen as a multi-dimensional, dynamic process which refers to the breakdown or malfunctioning of the major systems in society that should guarantee the social integration of the individual or household. It implies a focus less on “victims” but more upon the processes which cause exclusion. It also acknowledges the importance of the local context in such processes. Thus, while the notion of poverty is primarily distributional, the concept of social exclusion focuses primarily on relational issues (detachment from labour markets, low participation, social isolation, and especially the exercise of power).

The concept of social exclusion is contested, nevertheless, and no single agreed definition exists. The term has been used in three competing ways (Levitas 1999):

- An “integrationist” approach in which employment is seen as the key integrating force, both through earned income, identity and sense of self-worth, and networks;
- A “poverty” approach in which the causes of exclusion are related to low income and a lack of material resources;
- An “underclass” approach in which the excluded are viewed as deviants from the moral and cultural norms of society, exhibit a “culture of poverty” or a “dependency culture” and are blamed for their own poverty and its intergenerational transmission.
These have been summarised as ‘no work’, ‘no money’ and ‘no morals’ respectively. This paper takes an amended integrationist approach in the belief that this offers the most potential for developing an understanding of processes of social exclusion, but that these processes extend far beyond the labour market and indeed are multi-dimensional (Shucksmith and Chapman 1998).

A particularly fruitful way of viewing processes of social exclusion and inclusion is as overlapping spheres of integration (see Philip and Shucksmith 2003). In a similar approach to Kesteloot (1998), Duffy (1995) and Meert (1999), Reimer (1998) argues that it is helpful to distinguish the dimensions of social exclusion according to the different means through which resources are allocated in society. He proposes four systems, each with its own logic, which capture better the different processes which operate. They are as follows:

1. Private systems, representing market processes
2. State systems, incorporating authority structures with bureaucratic and legal processes
3. Voluntary systems, encompassing collective action processes
4. Family and friends networks, a system associated with reciprocal and cultural processes

One’s sense of belonging in society, as well as one’s purchase on resources, depends on all these systems. Indeed some have argued that these form the basis of citizenship. Accordingly, it may be helpful to conceptualise and analyse processes of social exclusion and inclusion (in both urban and rural areas) in relation to the means by which resources and status are allocated in society, in these four categories. In turn, this will require an analysis of the exercise of power.

**Differing perspectives in rural exploration**

The processes of exclusion, marginalisation and disadvantage operating differentially in many rural areas of India. Labour markets and housing markets were instrumental in generating inequality and exclusion, with many respondents perceiving very restricted opportunities for well-paid, secure employment or for affordable housing, while at the same time these markets enabled affluent households to move into rural areas. Young people, older people and women tended to have the fewest options. These
impediments to inclusion were closely bound up with failings of private and public services, most notably transport, social housing and childcare. Moreover, the welfare state was patently failing to reach potential recipients and the take-up of benefit entitlements was lower than in urban areas. Access to advice and information in distant urban centres was problematic, and respondents were often confused about the benefits available and their entitlement. To mitigate these failings of markets and state, there was a greater reliance on the voluntary sector (which was itself under pressure as volunteers - mainly women - declined in number) and on friends and family. However, migration and the loss of young people, also related to housing and labour market processes, ruptured informal support networks and left elderly people socially isolated.

This paper intend to elaborate our knowledge of social exclusion and related concepts from one of three contrasting perspectives: a predominantly structuralist approach; an experiential approach informed particularly by cultural geography; and a more instrumental approach based on statistical indicators. Each of these is now considered in turn.

The more structural approach begins from the premise that economies and societies of rural areas of India are changing rapidly in the face of globalisation, economic restructuring, migration, and other social and policy changes reviewed by Shucksmith (2001). These forces have different implications for different areas and different social groups, in a wide diversity of rural contexts, so producing advantage and disadvantage, inclusion and exclusion. While emphasising the role of these forces as the motors of change, this approach does not deny the importance of human agency in negotiating, mediating and resisting these structural forces, but it does seek to understand exclusion in terms of metanarratives. Thus, for example, Shucksmith (2001) draws attention to the effects on individuals in rural areas of the ascendancy of market processes, and the waning of state systems, as a result of the neo-liberal hegemony which has hastened deregulation, privatisation, reductions in public expenditure and global capital’s penetration of labour. The effects of these changes on particular social
groups are elaborated by a number of writers. Furthermore, Shucksmith argues that the very processes which have supported the economic restructuring and gentrification of many rural areas, allowing rural areas to “share in the nation’s prosperity”, have also created social exclusion and inequality.

The other approach to studying social exclusion is through the construction of statistical indicators, often with the purpose of informing and guiding resource allocation or of supporting a case for resource targeting. This indeed was the origin of the term “rural deprivation” in the 1970s, as a counter to the threat of loss of funding to urban authorities, leading to several attempts to measure rural deprivation through what became known as the “arithmetic of woe” (McLaughlin 1986). Attempts to construct indices of deprivation which can be applied usefully to both rural and urban areas have been fraught with difficulty, however, partly because of the different meanings in rural and urban contexts of frequently used indicators such as car ownership, and the urban bias inherent in other indicators such as high-rise accommodation, but mainly because area measures are less relevant to the scattered incidence of rural deprivation, disadvantage or exclusion. The ecological fallacy is even more evident in rural areas of socially heterogeneous population. This, together with a lack of relevant small-area data, has frustrated attempts to construct robust “rural” indicators of deprivation, and has led many to call for measures targeted less at areas and rather at individuals and social groups in rural contexts. It should also be noted that the recent research on exclusion in rural areas is highlighting social, cultural and symbolic processes which are very difficult to measure in such indicators, such as those noted above in relation to young people.

3. Incomes in Rural India: Poverty amongst Affluence.
Since 1997 we have learned a huge amount about incomes and poverty in rural areas. Before then, most research into rural poverty sought only to count the numbers of poor or disadvantaged people at a point in time, but even this was not achieved definitively. Yet, it is not enough to count the numbers and describe the characteristics of such people. It is necessary to understand and monitor the processes of social exclusion and to
identify the factors that can trigger entry or exit from situations of exclusion (Leisering and Walker 1998), using quantitative analysis of longitudinal panel surveys and/or qualitative methods to follow the dynamics of change. Were we dealing with short spells of poverty experienced by many people in rural society, or long spells of poverty experienced only by a small minority? This is of fundamental importance not only in terms of individual strategies, but also in terms of the degree of solidarity within rural society.

The principal groups experiencing poverty in rural India are, therefore:

- Elderly people living alone (predominantly elderly widows) and elderly couples, often relying solely on the state pension - this is by far the largest single group;
- Children, especially of lone parents, or of workless households;
- Low-paid, manual workers’ households: rural areas do contain a disproportionate number of people in low-wage sectors, notably agriculture and tourism, and in small workplaces;
- Those detached from labour markets, either formally unemployed, or registered as long-term sick or disabled: half of all males in this category are aged 55-64;
- Self-employed people: a major source of rural poverty among those of working age.

As elsewhere, the principal axes of inequality are social class, age and gender. The main causes of entering poverty are loss of earned income (for those under 65) and changes in benefit regulations (for those over 65), and these are considered in the next two sections in more detail.

"The rural idyll conceals poverty....the poor unwittingly conspire with the more affluent to hide their poverty by denying its existence. Those values which are at the heart of the rural idyll result in the poor tolerating their material deprivation because of the priority given to those symbols of the rural idyll: the family, the work ethic and good health. And when that material deprivation becomes so chronic by the standard of the area that it has to be recognised by the poor themselves, shame forces secrecy and the management of that poverty within the smallest possible framework.... [At the same time] newcomers do not want to see poverty because it
is anathema to the rural idyll which they are seeking to preserve” (Fabes, Worsely and Howard, 1993).

The rural idyll may therefore be an obstacle both to attempts at empowerment and to encouraging people to take-up benefit entitlements without stigma or loss of self-esteem. Overcoming resistance to these entitlements is a fundamental task for those seeking to tackle social exclusion is discussed as follows:

4. Employment
According to Berghman (1995), the three major “bridges” towards inclusion are gaining employment, changes in family or household composition, and receiving welfare benefits, but are these the same in rural areas? Kempson and White (2001) suggest that these are also the principal means of escaping low income in rural India. Increases in income could be achieved either through gaining a job, by increasing the number of hours worked, by an increase in the number of earners in the household, or through changes in benefit entitlements and levels.

Low pay is a particular problem. Persistent unemployment is less common in rural areas but persistent low pay is more widespread in rural than in non-rural areas. The relatively low escape rate from low pay for individuals employed in small rural workplaces, combined with their dominance in rural employment, suggested that a lack of mobility from small employers in rural areas may be an important explanatory factor. The introduction of the minimum wage in the late 1990s should have played an important part in keeping households that depend on low-paid employment out of poverty (Phimister 2001). The bridges and barriers to employment were investigated in greater detail in a number of the projects in the rural development who looked a with varying degrees of reality. They found:

Barriers to finding employment:
- Structure of local labour markets – mismatches between jobs and skills
- Employers’ behaviour and attitudes – recruitment through informal social networks
- Accessibility between home and workplace, and especially car-dependency
- The costs of participating in the labour market – childcare, eldercare and the benefits trap
• Specifically rural issues – tied housing, gang labour and seasonality

A number of policy areas that would “be key to improving people’s chances of getting better-paid and more secure jobs”. These were largely supply-side measures including more skills training to reduce the vulnerability of those with few vocational or educational qualifications who were especially susceptible to a cycle of poorly-paid, insecure and often part-time work alternating with periods of unemployment. However, Mauthner et al (2001) found that parents in rural areas felt it important to look after their children themselves, particularly during the pre-school years, and therefore adjusted their paid work to meet the demands of childcare and childrearing often by taking “flexible” but less secure, part-time jobs. No connection was made in this ethnographic study with issues of child poverty.

5. Welfare Entitlements
The majority of those of working age facing low incomes in rural India experience poverty for relatively short spells, during which the level of benefit and other welfare payments may be crucial in assisting them to cope (Chapman et al. 1998). There is no evidence of welfare dependency in rural areas, and on the contrary people are eager to find work. There is, though, evidence that low levels of wages combine with means-tested benefits and other costs (transport and childcare) to create significant disincentives to accept work. Breeze et al (2000) found that jobs at the national minimum wage (NMW) may be a realistic option for single men and women, especially if living with their parents, but that they would leave those with families financially worse off. Men with significant family responsibilities “typically receive a package that includes income-based Jobseeker’s Allowance for themselves, their partner and children, Housing benefit, and free school meals.” To address this benefits trap they conclude it is insufficient to focus on the supply side of the labour market: the creation of better quality jobs in rural areas, with higher wage rates, is required.

Access to Advice and Information
Receipt of welfare benefits is of crucial importance to households of working age during their typically short spells of poverty or unemployment, then, and for older people who form the
largest group experiencing low income in rural areas. The disadvantage in rural India found that the uptake of benefits was much lower than would have been expected, given the low incomes of many respondents. Respondents were often confused about the benefits that were available and their entitlement. Access to advice in urban centres was problematic, with benefit offices seen as highly intimidating quite apart from the social stigma of claiming.

The culture of independence and self-reliance in rural areas would appear to be an important factor mitigating against the collection of state benefits. Individuals were reluctant to claim benefit, seeking instead a second or third job, or preferring to live a more spartan existence. Apart from culture, there is a lack of anonymity in collecting benefits (usually at the village post office) and a greater distance to, and general paucity of, information and advice about eligibility for benefits. Social housing is lacking in rural areas, whereas in urban areas it offers an effective channel for information on benefits and rights to reach those eligible for state support. There is therefore a considerable challenge in attempting to increase the uptake of benefit entitlement in rural areas. Equally, improved uptake could make a powerful impact on poverty in rural areas.

**Pensions**

One of the most striking findings is that low incomes in rural areas are beyond working age and reliant largely on the state pension. 41% of all people aged over 60 in rural areas “are dependent solely on a state pension and few claim welfare benefits”. Kempson and White (2001) found that, for those aged over 65, “year-on-year changes in benefit payments appeared to be associated with many of the moves into poverty” in rural areas. The level of the pension is therefore of overwhelming importance to their income levels and to their quality of life. Increasing the basic level of pensions is the single measure which would have the greatest impact in addressing poverty and social exclusion in rural areas. In addition, a special effort is required to reach elderly people relying only on state pensions and unaware or unconvinced of their welfare entitlements, and to inform them of these in a sensitive and appropriate way. It is apparent that this social group is particularly reliant on state systems, and (to a decreasing
extent) on informal support from friends and family.

6. Housing
The supply of affordable rural housing schemes like Rajiv Gruhacalpa, Indira Awaj Yogana also crucial to the life chances of many of the less prosperous members of rural societies, and to the socially inclusive character of the countryside. Unfortunately, affordable housing is sadly lacking in many rural areas of India. The Countryside Agency and many others have identified the lack of affordable housing as one of the most important issues facing rural communities in India.

A recent report from the Rural Development programmes begins in this way: "Everyone should have access to a good quality, affordable home, but increasingly this opportunity is denied to people on lower incomes in India's rural areas. Lack of affordable housing not only affects individuals and families, but also undermines the achievement of balanced, sustainable, rural communities. The RDP believes that there is an urgent need to tackle the problems of providing affordable housing in rural areas to ensure that there is a sufficient supply of suitable housing for rural people. Without action now rural India will increasingly be home only to the more affluent, and living, working villages will become a thing of the past."

Progressive gentrification of rural areas as the more affluent dominate the housing programme. To understand better the lack of affordable housing in rural India and the related social exclusion and social changes, one needs to consider the nature of, and influences on, the demand, supply and stock of housing in rural areas, and the roles of all four systems of market, state, voluntary, and family and friends. While there are variations from one area to another in the ways in which these forces operate (documented in a classification of housing schemes in rural India for Development by Shucksmith et al. 1996b), it is possible to summarise the general position.

As in the rest of, the growing number of single person households and the increase in elderly people living apart from their families has increased the demand for housing. The demand in rural areas has, in addition, been augmented by the desire of many town-dwellers for a house in the country. At the same
time, supply restrictions (notably planning controls) have permitted relatively few to realise the widespread desire for rural home ownership, and the resulting increase of house prices has caused problems for a sizeable proportion of the indigenous rural population and for potential low income rural dwellers. The evidence suggests that 40% of new households in rural areas are unable to afford home ownership through the open market. The countryside Agency’s State of the Countryside report includes a map of affordability which shows the areas (rural and urban) in which these problems are most severe.

It was also clear that such housing could play an important role for households without any particular local ties, perhaps helping them to overcome an immediate crisis. This raises the issue of how far there is an acceptance of the legitimacy of broader housing needs within rural social housing schemes, and in many ways this mirrors the ongoing debate about the development of mixed communities and the role of allocations systems in addressing this. One local authority refused to rehouse someone who owned a garage in the village because he had not had a local connection for 5 years: as a consequence he moved away, shutting the garage and making two people unemployed. Bevan et al. suggest that more sensitive allocations policies, looking beyond solely housing need, may be sufficient to achieve a balance between meeting local households’ requirements and allowing flexibility to enable people to move into settlements if they so choose, even if they lack local connections. This may also require much more joint working between registered social landlords, local authorities and others.

7. Participation, Exclusion and Governance
People living in rural areas are not merely passive recipients of broader forces affecting their lives, and indeed one important dimension of social inclusion relates to the individual’s ability to ‘have a say’, to ‘shape history’ as it affects them, and to exert some control over market, state, voluntary and reciprocal systems. Rural development policy has recently placed greater emphasis on enabling and empowering rural people to take greater control over their own destinies through ‘bottom-up’ development approaches that owe much to
earlier traditions of community development, whether to compensate for the withdrawal of the state or to pursue synergy between these systems.

A related issue is the changing governance of rural areas (Murdoch and Abrams 1998; Goodwin 1998; Mackinnon 2002), which itself may hinder civic integration. Local authorities no longer coordinate and lead, in the way that they once did, and instead we find a whole host of agencies involved in rural governance, drawn from the public, private and voluntary sectors, in a “nobody-in-charge-world”. This decline in local authority power, and the associated fragmentation of responsibility and resources, along with privatisation, deregulation and the growth of non-elected bodies, has necessitated the construction of a range of partnerships which increasingly govern rural India. I

Community development can often mean different things to people in the same place – it too is a contested concept. This reality of ‘divided places’ needs to be confronted explicitly” (Bennett et al. 2000, 45). Goodwin et al (2000) argue that “full empowerment would require the development of a rural policy programme designed specifically to enhance both community and individual capacity. A number of studies have now shown that an emphasis on partnership alone assumes a level of capacity - local knowledge, skills, resources and influence - and an availability of support, which may well be lacking in isolated and small rural communities”, and amongst the most marginalised groups. It is now well established that without proactive measures, such as animation, those who already have the capacity to act stand to gain the most from rural development initiatives, which often supplement the capital resources of the already capital-rich (Commins and Keane 1994; Shucksmith 2000b). Building capacity for civic integration means developing programmes which improve the skills and confidence of individuals, especially the marginalised; and strengthening the capacity of local groups to develop and manage their own rural regeneration strategies.

8. Social Exclusion through the Life-Course

This appraisal has touched on the experiences of different age-groups in passing but it is useful to summarise briefly our current
knowledge of how social exclusion affects children, young people and older people in rural areas, in particular.

Children
As noted above, in many respects children’s fates were inextricably linked with their mothers’, most obviously through marital break-up and lone parenthood but also in terms of employment, if their mother’s earnings fall. Once poor, children are likely to experience poverty for extended periods of time. Beyond the material issue of child poverty, we are relatively poorly informed about children’s lives in rural India. The qualitative, ethnographic understanding of childhood experiences in rural areas is apparent, although there are severe practical and ethical issues to be overcome.

There is also surprisingly little evidence, beyond performance indicators, about education in rural areas and yet there are many questions which arise. For example, recent research on preschool education in rural areas of Andhra Pradesh revealed that parents, providers and local authorities face major decisions not only over employment or non-employment of teachers (and the use of volunteers) but also relating to finding, training and retraining staff at all levels, and forms and locations of provision. There was little consensus on what constituted quality.

Young People
The issues facing young people in rural areas are in many ways similar to those in urban areas: access to education and training, employment, housing and welfare are all national issues (Jones 1997; Jentsch and Shucksmith 2003). Young people are disadvantaged as an age group, being unable to access many of the facilities and structures open to adults. But young people are also a heterogeneous group: some are privileged and others further disadvantaged by gender, by ethnicity, by social class, or by disability. Young people in rural areas may be additionally advantaged by launching the programmes like Training of Rural Youth for Self-Employment (TRYSEM), Supply of Improved Tool-Kits to Rural Artisans (SITRA) for them in particular access for the visibility of young people to impart technical and entrepreneurial skills to rural Youth from families below the poverty line. The objective of this Scheme is after attaining skills to make the rural youth to take up self-employment in the broad fields of agriculture and allied
activities, service sector and business activities.

Davis and Ridge (1997) argue that “in rural areas, children and young people find themselves in a very particular social environment where there may be powerful adult groups [affluent incomers and early retirers seeking and idyllic rural lifestyle] who can dominate in a struggle for space and resources; where children and young people can be socially very visible and yet find their needs both invisible and unmet.” For those on a low income, these effects are heightened. Often there is a lack of social space for young people within their own communities. “One of the consequences of the lack of sanctioned space to play and congregate is that children and young people become highly visible in their communities, and subject to adult scrutiny and in many cases disapproval. This can result in a situation whereby children and young people are seen as a problem rather than as contributory members of their communities.” As noted above, Leyshon’s recent work ² The situation of ethnic minorities in rural areas is reviewed by Dhillons (1995) and De Lima (2001).goes beyond this to show how exclusion is produced within the village not only as a result of adult surveillance but also by the everyday social interactions of young people. Education, and of course social class, are the elements which allow some young people to access national job opportunities, in the same way as those from urban areas. But for those whose educational credentials trap them within local labour markets, further education and training are much less available than for their counterparts in towns, and their life-chances are reduced.

Older People

Older people are disproportionately present in rural India, and they are particularly prone to poverty, deprivation and exclusion. The average age of rural residents is 50 compared to 42 for residents of towns and cities, and the number of older people living in rural areas continues to rise due to the in-migration of older people. A quarter of these older people in rural areas are living on low income (Harrop and Palmer 2002) and this proportion rises to 30% in the remoter districts. As noted above, when both private households and households in care homes are included, half of all people over 60 in rural areas are dependent
solely on a state pension and few claim welfare benefits.

Service availability in some rural areas is a concern for older people as many rely on local shops, post offices, public transport and primary care services (40% say access to a service is difficult). Fewer older people receive help from social services to live at home in rural areas than urban. There is also evidence that older rural people may be reluctant to take-up benefit entitlements, and that they may not have full access to information about support and financial help.

Recent research (Age Concern 1996; Help The Aged 1996; Wenger 2001) has pointed to the need for an appreciation and understanding of the different ‘groupings’ within the older population:
- Different age groups, for example, 50-65; 65-74; and 75+.
- Various types of rural area, notably accessible, remote and rural coastal towns.
- Length of residence

There is certainly a need for further research into the experiences, and voices of, of older people in rural areas; the potential effects of the long-term ageing of the rural population; and what works in providing services and facilitating opportunities for older people in rural areas. In addressing exclusion, priority areas would be benefit take-up and social isolation.

9. Conclusion and Future Research Priorities
Social exclusion is not confined to the most visibly poor in the rural areas nor even to the cities and towns. Despite the relative affluence of many rural areas, one in three individuals in rural India experienced at least one spell of poverty during 2005-2010. Low pay is more common and more persistent in rural areas than elsewhere. There is considerable inequality hidden amongst the apparent affluence of rural India, and those who are socially excluded in one way or another may face particular difficulties because of their very invisibility.

In the course of globalisation, international capital seeks to exploit those rural areas characterised by low wages, a non-unionised workforce, and lower levels of regulation, leading to increased casualisation and job insecurity, and this necessarily causes exclusion for some (for example, on the basis of age, lack of social connections or
credentials). Other rural areas, and other individuals, are able to compete on the basis of quality through continuous innovation, cultural and social capital, and enjoy greater power and command over resources. This is one instance of the intersection of history and biography which this paper has set out to explore, as state forces hold greater sway in relation to individual lives and life-chances.

Another illustration of this may be found in the difficulties many face in finding affordable housing, whether through state, to such an extent that they may be spatially excluded from living in many rural areas of India. The voluntary sector has been placed under increasing pressure as a result, while also becoming steadily incorporated into state systems though reliance on state funding and new forms of regulation. These intersecting spheres of social exclusion in turn have consequences for kinship networks and social support, as young people have to move away in search of affordable housing, higher education and better-paid employment. In these ways different dimensions of social exclusion interact to reinforce inequalities within rural areas, and between rural and urban areas.

Perhaps most interestingly, the effects on individuals can be seen of the ascendancy of market processes, and the waning of state systems, as a result of the neo-liberal hegemony which has hastened deregulation, privatisation, reductions in public expenditure and global capital’s penetration of labour and product markets. These effects vary from place to place, and from person to person, but in rural India a substantial number face social exclusion as a result — whether from casualisation and job insecurity, from eroded pensions, from blurred accountability of agents of governance, or from delayed household formation and a lack of access to affordable housing. These changes in state systems also place considerable strain on voluntary systems, through additional reliance on volunteers alongside broader engagement in paid work. This paper limelight the changing relative importance of these systems, by which resources are allocated, impinges differentially on people and places, urban or rural.
A number of more specific priorities may be summarised as follows:

- **Survival and coping strategies of people experiencing low incomes.** Qualitative work is required to gain an understanding of the strategies adopted by those on low incomes in rural areas, so that where appropriate these can be supported by the state and voluntary sectors. This might be a step away from provider-led approaches towards more enabling support.

- **Older people’s experiences and voices: benefit take-up, availability of services and social isolation.** Those most prone to social exclusion and poverty in rural India are elderly people, and yet there has been little research into their experiences and the processes by which they are excluded/included beyond changes in benefit regulations. Such research could usefully also investigate how to improve take-up of benefit entitlements.

- **Low income farm households.** Changes in the profitability of agriculture, and in the basis of subsidies, together with other changes in rural economies impact unevenly on different farm households (and members of each household). This is a highly visible instance of social exclusion, and yet this issue is rarely analysed from a social exclusion perspective.

- **More inclusive rural development practice.** Research should examine in what ways area-based, endogenous rural development initiatives may exacerbate social exclusion, and explore ways in which more inclusive rural development practice might be adopted. In this respect there may be lessons available from other countries and from urban experience.

- **How to facilitate resistance: inclusion as empowerment.** What lessons can be learned on how to build capacity and social capital among the least advantaged; how the new structures of rural governance can be made more transparent and accountable; and how these can encourage resistance, innovation and enterprise. This should extend to consideration of the potential effectiveness of new...
participative mechanisms in rural contexts.

Community organisation as method of social work intervention focused Poverty line is usually viewed as an outcome, denoting an inability to share in the everyday lifestyles of the majority because of lack of resources, certain essentials such as food, housing, mobility or services. In contrast, social exclusion is seen as a multi-dimensional, dynamic process which refers to the breakdown or malfunctioning of the major systems in society that should guarantee the social integration of the individual or household. It implies a focus less on “victims” but more upon the processes which cause exclusion. It also acknowledges the importance of the local context in organising villages by identifying the needs of the people (defining their needs and problems), order or rank them (prioritize their needs), identifying the resources within and outside the community, make individual and collective plans to meet these needs and problems, execute these plans with maximum reliance on the community resources and supplement these resources when necessary from outside the community through cooperative and collaborative attitudes and practices. Though community organisation method is identified with the development of urban slums but it would be more effective in rural areas since the people have intimate relations and with the involvement of local leaders issues can be solved amicably. Today we have village local self-governments on the constitutional basis. Village communities are provided with funds and they have their own administrative set-up. While working with the villages the professionally trained community organizers have to guide the local functionaries in the preparation of micro plans, help motivate people’s participation and plan for collaborative activities with the non-governmental organisation and financial institutions for all-round development of villages.

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social exclusion, the Policy Press, Bristol.


OVERCOMING EXISTENTIAL CRISIS WITH SPECIAL REFERENCE TO KIERKEGAARD

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Abstract

With the fast pace of modernity and machine, life today has become much more complicated. There is crisis of ideals, erosion of values and perpetual anxiety. And the self-other relation has also gone all the time low. The fact that humans are not machines or simple organism, we have to live and die; this makes human life difficult and meaningful. One can see the goal or the value we set for ourselves, for life, and that is how subjectivity plays a vital role in setting of these goals.

Introduction

We all harbour a belief that one day life will give us perfect and absolute happiness. We embark upon every new project hoping that this task might lead to the euphoria that life has promised us and that we expect from life. We achieve success and fulfil our ambition but there is still unlimited happiness which can be achieved. So the disappointment comes in. We start to live with feeling of meaninglessness, emptiness, and pervasive depression, lack of goals, ideals and values.

This crisis may result from the sense of being alone and isolated in the world; a new grasp of one’s mortality; believing that one’s life has no purpose or external meaning; or awareness of one’s freedom and the consequences of accepting or rejecting that freedom. There are those who seem to have greater difficulties denying all these facts of life. Among these, there are...
individuals who struggle with anxiety and try to acknowledge the entire situation. This realization can provide a sense of meaning in our lives, however, many people fail to realize and the problem begins.

The problematic of this paper is to draw out some vital crisis at which an individual questions the very foundations of their life – whether their life has any meaning, purpose or value; whether their parents, teachers, and loved ones truly act in their best interests; whether the values they have been taught have any merit; and whether their religious upbringing may or may not be founded in reality.

Our severest difficulty is not that we have a self and we do not remain loyal to it, but that often we cannot even locate within us a genuine self worthy of such consideration. We may lose the self and turn it to exterior activity as a disguise for its interior emptiness. These can only be developed and understood from a subjective perspective. A human being lives as a member of a system within its boundary. People are expected to understand themselves first and foremost (if not entirely) as members of the system because, logically speaking, they do not really have any existence outside of it. The rebellion against such bonds constitutes an important feature of an existentialist philosopher like Kierkegaard. It is not the “objective” perspective of the system which should be preferred, but rather the “subjective” perspective of the individual which is the prime concern of this philosopher.

The dichotomy is, the most important decisions in our lives are not those where perfect rational clarity is possible – and moreover, where neither reason nor science is always very helpful. There is the additional factor that the rigid concepts and categories which serve to define a “system” frequently fail to really describe the fullness of human reality and the decisions which we face in our lives. The decisions which
Kierkegaard has in mind are those which involve what we value, our moral standards, and our vital commitments.

Kierkegaard argued that all we would be able to find is an “objective uncertainty” which we should hold fast to even as we seek out a “subjective certainty” which we can commit to. This subject is not, as one might assume, an outside reality, as it is the insistence that no truly objective perspective is available to a living person. For Kierkegaard, the most important part of life is living it actually, and whatever be the situation, the perspective of a living person actually involved is superior to any detached, uninterested, and impersonal perspective.

Philosopher like Kierkegaard sees the preceding systems as attempts to conceptualize the nature of human reality and describes logically necessary connections between all members of the system – humans, God, society, etc. Subjectivity is the corresponding emphasis of individuals over philosophical systems. There are no objective standards, no objective values, and no fixed human nature to determine who or what we are; all that is left are our subjective standards, subjective values, and the human nature which results from that.

He emphasizes subjectivity as the ability which gives us the way to choose our own paths in life. These can only be developed and understood from a subjective perspective. And he asserts that the task of philosophy is to illuminate these facts and assist people in developing subjectively. Friedman states “with the existential subject we have reached the heartland of existentialism and the area where there is probably the maximum agreement between existentialists. Here each thinker places her/his stress upon becoming a real person, a single one, an authentic human being.”1

Now the intricacy with subjectivity arises when a human starts struggling with anxiety.
Anxiety is always present at the point where an individual begins to visualize possibility. In its most obvious terms, this could be illustrated by the anxiety during different phases of life. The individual sees the possibility of moving ahead, yet at the same time, he flirts with the idea of not moving ahead. This causes an inner conflict to occur which results in anxiety. Becoming aware of our true self is our true task and endeavour in our lives. Individuals can exist at a level that is less than true selfhood. Here, the dilemma of life comes. We can live, for example, simply in terms of our pleasures - our immediate satisfaction of desires, propensities, or distractions. In this way, we glide through life without direction or purpose. To have a direction, we must have a purpose that defines for us the meaning of our lives.

There is a morale breakdown in society. There is feeling of helplessness in the face of the solidity of social institutions; the impersonal, dehumanizing nature of social organizations. In such circumstances, we have lost the meaning of life because the accepted criterion of reality and truth is objective thought - that which can be proved with logic, historical research, or scientific analysis. For Kierkegaard, the type of objectivity that a scientist or historian might use misses the point - humans are not motivated and do not find meaning in life through pure objectivity. Instead, they find it through passion and desire.

These phenomena are not objectively provable - nor do they come about through any form of analysis of the external world. They come about through inward reflection, a way of looking at one's life that evades objective scrutiny. Kierkegaard opposed all such attempts, attacking especially Hegel, since it was he who claimed to have found a full explanation of everything, of the universe, by his reasoning. Kierkegaard insisted that philosophy should not be abstract, but based on personal experience,
on the historical situation in which man finds himself, so that it could become the basis, not of speculation, but of each man’s life. The only evidence to be accepted was that which could be and had been tested by experience.

Scientists and historians study the objective world. They are hoping to elicit the truth of nature – or perhaps the truth of history. In this way, they hope to predict how the future will unfold in accordance with these laws. In most respects, Kierkegaard does not have problems with science or the scientific endeavour. His most intense attacks come against those who believed that they had understood history and its laws and by doing so could ascertain what a human’s true self is. For Kierkegaard, this is a ridiculous argument at best, a harmful and deadly notion at worst. It undermines the meaning of what a self is. For Kierkegaard, I come to know who I am by an intensely personal and passionate pursuit of what will give meaning to my life. As an existing individual, who must come to terms with everyday life, overcome its obstacles and setbacks, who must live and die, I have a life that no one else will live.

My subjectivity is that which I have and no one else can have. But what does it mean to have something like this? It cannot be understood in the same way as having a car or a bank account. It means to be someone who is becoming someone – it means being a person with a past, a present, and a future. No one can have my past, my present or my future. We all experience these in various ways – these experiences are mine, not yours or anyone else’s. I make choices in life. The important point is that in order to exist I must make choices – I must decide what to do the next moment and in the future. What I choose and how I choose will define who and what I am – to myself and to others. Subjectivity comes with consciousness of myself as a self. It encompasses the emotional and intellectual
resources that I am born with. Subjectivity is what I am as a human being.

Now the problem of subjectivity is to decide how to choose – what rules or models or whatever am I going to use to make the right choices? What are the right choices? Who defines right? To be truly mine, to be true to myself, my actions should in some way be expressed so that they describe who and what I am to myself and to others. The problem, according to Kierkegaard, is that we must choose who and what we will be based on subjective interests – must make choices that will mean something to me as a reasoning, feeling being.

For Kierkegaard, the type of objectivity that a scientist or historian might use misses the point – humans are not motivated and do not find meaning in life through pure objectivity. Instead, they find it through passion and desire. These phenomena are not objectively provable – nor do they come about through any form of analysis of the external world.

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Anxiety is the mood of fret, uneasiness, dread and/or panic in reaction to circumstances which appear overwhelming, frightening, insecure or prickly. It is pretty common to desire to evade or get rid of these feelings. Of course, this is not necessarily the best approach to anxiety. And Kierkegaard is not suggesting something like that. If
you ignore or try to eliminate it, you miss out a precious experience about your life. It provides you the way for dealing with inescapably traumatic and challenging conditions. The experience of meaninglessness and the creation of meaning are closely related to the experience of existential anxiety.

References:


NAGA MANDALA
A REMINDER TO GENDER INSENSITIVITIES

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Since the beginning of civilization every society has lived by certain values and beliefs which are cleverly transformed into immutable truths. In reality, these ideologies are specifically created and discriminated to justify the inequalities and injustices, of the prevailing social-structure and thus protect the rights and privileges of the powerful.

The play Naga-Mandala was written by Girish Karnad in 1987 at the University of Chicago, when he was a visiting Professor in Sanskrit-Theatre. He wrote this play after two decades of literary pause, which made him emerge from the failure of Utsav (1984) his Hindi film based on Mritchakatikam of Sudraka. Karnad himself says,

It was like a breath of fresh air, a balm I started writing Naga-Mandala there. I finally shed the scales of Utsav.

The play is wrought out of two folk-tales narrated to Girish Karnad by A.K. Ramanujan whom he considers his friend, guru and hero and to whom he dedicated the play. Professor C.M. Naim persuaded Karnad to translate the play into English and it was first staged at the University Theatre at Chicago. In Karnad, the play was presented by Shri Shankar Nag with his group, Sanket.

In the play Naga Mandala, Karnad unravelled traditional
gender inequalities and how they are still haunting contemporary Indian society.

Girish Karnad’s art of dramatic writing differs from play to play. Naga-Mandala is different from Hayavadana. Naga-Mandala is divided into three parts: Prologue, Act-1, and Act-II. There is no Ganesha and no worship in this play as in Hayavadana.

Girish Karnad questioned some of the Contemporary values through folk tales, history and mythology. He is of the opinion that:

The energy of folk theatre comes from the fact that although it seems to uphold traditional values, it also has the means of questioning these values of making them literally stand on their head.3

The play basically portrays the patriarchal society, wherein men have all the privileges, and women are burdened with responsibilities. The play is also built on the question of marriages and fidelity in the family system.

The first Act deals with Appanna, who brings his wife Rani to his house; he had married her in her childhood, and keeps her at his father-in-law’s house until she reaches womanhood. As life goes on, one day he tells Rani, that he will return the next day at noon and keep lunch ready saying this, he keeps her inside the house and he goes out and locks the door. Rani puzzled at Appanna’s behavior runs to the door and finds that door is locked from the outside. Then she dreams that she has reached her parents and moans to them, ‘Oh, Mother, Father’.

This incidence exposes the inhuman treatment of the husband towards his wife. Rani prepares lunch for Appanna when he comes and even after lunch, he
did not brother about Rani. She feels lonely and frightened in the house and even before she could mention this to him, he announces that he dislikes idle chatter. He says that he will be back tomorrow for lunch, and once again goes out and locks the door. This ignoble treatment continues for several days.

Rani, who is deprived of basic love and affection from her husband, starts imagining that she has gone to her parents who had showered love and affection on her. One day Kurudavva who is blind and a friend of Appanna’s mother comes to see the new daughter-in-law of her friend. She is carried by her son Kappanna. Kurudavva comes to know that Appanna’s shabby-treatment of his wife and is preferring the lap of a concubine. She discovers that the door is locked from outside. She touches Rani’s face and body through the window and feels that Rani is very beautiful. She consoles Rani who sobs over her ill fate.

Kurudavva gives Rani a small piece of aphrodisiac root and tells her to mix it in the food, which she is going to serve Appanna. Rani feels happy and when Appanna comes and sees Kurudavva leaving, he tells her not to talk to his wife. Then Rani mixes the root in the milk and gives it to Appanna, when he drinks the milk, he feels giddy and falls asleep after sometime. After a while he awakens and orders Rani for water. He washes his face, goes out and locks the door, Rani is extremely surprised at his action.

Kurudavva visits Rani at night and learns that the small root had failed to influence Appanna. So she gives her a bigger root and advises her to mix
that in the food and serve it to Appanna. Rani prepares the paste of the root and mixes it in the curry. It becomes so explosively red, that Rani is frightened at the colour of the curry. As a true Indian wife, she feels that the curry may harm the health of her husband. So on the advice of the Story, she pours the curry in the anthill and the dog starts barking. Appanna asks Rani regarding the barking of the dog and as there is no reply he goes into the kitchen, when Rani comes from outside, Appanna slaps her forcefully and she collapses on the floor and goes to bed sobbing. The cobra which is in the anthill swallows the curry poured by Rani.

The dog barks loudly when the cobra moves towards Rani’s house. The Story explains that as you know, a cobra can assume any form it likes. That night the cobra enters Rani’s room through the bathroom drain and assumes the shape of Appanna and from now onwards the cobra is called Naga.

In Act-II Naga enters Rani’s room. Kurudavva may be compared to the Kali in Hayavadana. The solitary confinement of Rani by Appanna, reveals the suppression of women’s talents to housework and depriving women from enjoyment. Men who believe in partriarchal culture suppress the intellet of women, and then male chauvinists underestimate women as ignorant and foolish as she is subordinated to them.

Naga, who is in Rani’s room, fondles her with words. He consoles her saying that, she need not cry and that he would send her to her parents house, if she so desires. Rani weeps for her parents then Naga saya that, he will certainly send her to her parents. Rani still continues
sobbing. Naga comforts her by telling that he will send her to them, if she smiles. Rani is surprised at the love and affection expressed by her husband, and at last she falls asleep on his chest.

Naga assumes his original Cobra form and leaves. The next day when Appanna return and unlocks the house, Rani runs to him happily to talk, and observing his seriousness, keeps quiet. Appanna as usual finishes his lunch, goes out and locks the door.

Naga fights with the dog which was brought by Appanna and kills it. He enters the house through a drain and washes the blood in the bathroom and assumes the form of Appanna and goes to Rani. Rani is surprised at the arrival of Naga, who tells her that this is not a dream, but is real and sitting just in front of her, asks her to touch him. Rani is astonished at his queer behavior and she enquires as to why he is so affectionate during the night while in day time hisses like a snake. Thus Rani is unable to comprehend his behavior. But Naga insists that Rani should not question his mannerisms which differs from day to night. Thus Naga suppresses the intelligence of Rani, like any husband in the patriarchal system.

Rani moves into Appanna’s arms and suddenly observes blood and tooth marks on his cheeks. She brings some ointment from the mirror-box, but as she opens the box for the ointment, she sees a snake reflected in the mirror in the place of Naga. She screams in fear, when Naga quickly closes the box and pushes it away, after which Naga controls her, then she applies ointment to his wounds and discovers that his blood is
cold, she tells him that it is so because he is wandering day and night irrespective of wind and rain.

Naga, slowly takes Rani into his arms kisses her, and begin to rouse her erotically. But Rani, who is frigid, discourages Naga by saying that having sex is a sinful act.

Rani, out of innocence spurns Naga’s advances and brands him as a bad man and doubts his sweet words. Rani says if she knew his behavior in advance, she would not have married him. She continues to say that her parents will not like her, to which Naga replies that her parents will feel happy for this development. Rani retorted furiously that she will not allow him to comment on her parents.

Thus, Naga dispels Rani’s inhibitions regarding natural love, for which even animals are craving, saying that it was essential for human beings. In this manner the Naga dispels Rani’s ignorance, innocence and frigidity. He tells Rani, that he would be back that night, when, Rani asks why only at night and not for lunch? Then Naga says, he will come home everyday twice, at night and may be at mid-day. If it is night she has to wait for him in that room and he asks her not to look out of the window whatever be the reason. Rani replies that, the pig, the whale, the eagle will not ask why, so she will not.

Naga is surprised at the questioning and intellectual power of a wife, exposing the maladies of a patriarchal society. Kurudavva once again comes to the house of Rani, along with her son, Kappanna who sees a snake crawling out of the drain in Rani’s house. Kurudavva comes to know that the aphrodisiac root had
influenced Appanna and now Rani’s marital life is satisfactory and she talks to Rani and leaves the place along with her son. Immediately she advises Rani to burn incense in a ladle and stick it into the drain in order to keep the reptiles out.

Appanna arrives and discovers that the dog is dead. Rani is confounded at the disappearance of the scars from his cheeks. This time Appanna brings a mongoose, and as usual he goes out and locks the door. The mongoose gives a tough-fight to the snake (Naga), and the former dies. Naga’s body is full of wounds, and for the next fifteen days he does not visit Rani. She spends her nights crying, wailing and pining for him.

When Naga resumes his visits, his body is full of wounds, to which she applies some ointment. When her husband comes during the day there are no scars on his body. She does not question either Appanna or Naga regarding her doubt. Thus a wife is reduced to an inauthentic and mindless human being in her own home.

Rani comments that prior to Appanna’s (Naga) nightly visits, the house is permeated with some perfume. There is a smell of the blossoming night queen in the house before he comes which stimulates desires in her. When Naga visits Rani, they embrace and start dancing when the flames surround them and sing a song. Naga plays with her loose hair when she suddenly laughs, he asks her why she was laughing, Rani replies that these days she was dreaming about his nightly visits and when she sees his scowling face in the mornings, she thinks that it was just a fantasy; but this type of feeling
would vanish when night approaches. But this time she has strong evidence that she was not dreaming. Naga enquires about the evidence and Rani replies that she is pregnant.

Naga, who is flabbergasted at this news thinks that his identity will be discovered and asks her to keep it a secret. Rani does not comprehend what he is saying for he should have gone into raptures with this news. Rani, who matured mentally with the love and affection of Naga, protests courageously.

Rani thinks of abortion, but it cannot be done after five months, it is going to be dawn, so Naga leaves. Next day Appanna arrives, and when he discovers Rani’s pregnancy, he scolds her calling her a harlot and beats her heavily. Then she falls on the ground when he picks up a huge stone to throw at her, the cobra comes hissing loudly. She sees it and shouts “Oh my God! A snake! A Cobra!” Appanna throws the stone at the snake it moves quickly and escapes. Rani runs into the house and bolts the door and he bangs the door, calling her a whore. At last he says that he will go to the village elders.

That night when Naga arrives and sits near Rani, she accuses him of humiliating her severely and that it is better to kill her. Naga says that the village elders are going to sit in judgment and she will be summoned and it cannot be avoided. Rani asks Naga to go and withdraw the complaint, Naga says sorry and it cannot be done and he asks her to go for the snake ordeal. Naga tells Rani that from tomorrow onwards your husband will become your slave and you will get everything needed for life.
The village elders sit in judgment. Many people from the village come to watch the proceedings. The elders present the argument of Appanna, that Rani is pregnant through he has not touched her since their marriage. Elders advise Rani to take the oath while holding a red-hot iron in the hand. Rani says that she preferred the snake-ordeal and steps on the anthill. She is terrified, when she sees the cobra, and again she says that she rather hold the hot iron, and imbued with fear she runs to Appanna, who calls her a whore. Meanwhile, Kurudavva comes calling out to her son Kappanna. The elders said that she has become mad since her son had disappeared. Rani tries to go and meet Kurudavva and even as Appanna prevents her, she forces her way to Kurudavva and meets her. Kurudavva says that her son was whisked away by a Yaksha women.

Then the elders inform Rani, that the iron rod is hot and ready, but Rani says that she desires the ordeal by the cobra and goes to the ant-hill, plunges her hand into it and pulls the cobra out and says.

Then the cobra slides up her shoulder and spreads its hood like an umbrella over her head. After some time it goes back to the anthill, the crowd praises her.

All the people fall at her feet, they make her sit in the palanquin, with Appanna seated next to her. The couple is taken in procession to their house. The Elders say that Rani is a goddess and advises Appanna to spend his life in her services. Appanna suddenly falls at her feet and seeks forgiveness then Rani gently takes him into her arms. She gets everything, a devoted
husband, a happy life. Appanna’s concubine who watched Rani’s glory at the trial becomes a maid in her house. In due course, Rani gave birth to a child. Rani lived happily ever with her husband, child and servant.

Naga-Mandala, exhibits the gender inequalities in the Indian-society. Jane Timpkins comments about how women are conditioned in a certain way of thinking and behaving.

I saw that I had been socialized from birth to feel and act in ways that automatically excluded me from participating in the culture’s most valued activities. ¹

The existing social system is full of anomalies. It reflects not only the rural ethos of India but also the strong and sustained bond of marriage and kinship. The cast is simple and the theme equally so. It is a common occurrence in the majority of people’s lives, that of suspecting marital fidelity of the wife, while the husband happens to be a philanderer.

Naga-Mandala reveals and expounds, the human, urge to be loved, especially women’s urge for love and affection. The undertone of the writer is marriage which is a nature-created complementary order or a system legitimized by society and found upon mutual trust and care. If trust and care is missing it becomes a vacuous and meaningless marriage. The theme is akin to that of T.S. Eliot’s The Cocktail Party.

Naga-Mandala is a powerful critique of a shallow and hollow traditional marriage system in which love and care is missing, wherein the husband enjoys all the privileges and his wife is burdened with the responsibilities.
Appanna, treated his wife only as a tool to serve his needs, even denying her the fundamental human need to talk with someone. He was having all the pleasures at the same time he deprived Rani of love and affection. Women's slavery leaves men free to pursue their desire. Kate Millet rightly observes that, “Relationships between the sexes are not solely matters of personal choice, as far as women are concerned”.

Naga-Manadala also exposes the fragile basis of mutual trust and acceptance among human beings particularly in family matters.

References:


QUALITY EDUCATION – THE ROLE OF TEACHERS

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Introduction:

Education is a powerful instrument of national development- social, economic and natural. Education should consist of both quality and values for the overall development of the student and for the benefit of the nation and society. The highest priority should therefore be accorded to the development of national system of education which will accelerate transformation of the existing social system into a new one based on the principle of justice, equality, liberty and dignity of the individual, enshrined in the constitution of India; provide adequate and equal opportunity to every child and help him to develop his personality to its fullest; make the coming generation conscious of the fundamental unity of the country in the midst of her rich diversity, proud of her cultural heritage and confident of her great future.

The roots of present day educational system are deeply embedded in the past. The future of it is also dependent on it. Fact is that, it makes history, present makes its phenomena and future makes it a utopia; a palace of ideals.

We are entering into the 21st century in very near future. Our past and our present are busy to give a radical shape to its future. Our future is closely related to our ancient ideals, faiths and myths. Our educational structure has been shrunken because of the explosion of population and fast growing knowledge and its expansion through media-culture. There will be no place in schools in future and the number of learners will be
growing very rapidly. We have to make balance between them to restructure our education on the basis of knowledge and skills.

The aim of education is inter alia to be helpful and useful to society, patriotic to nation, dutiful to family and to help lead a happy and peaceful life without unduly getting disturbed under trying circumstances. While one may get rich by understanding education with quality, only education with values can turn out students who care for the society, nation, elders and needy. A man who might have received quality education but is devoid of values may well be a demon for he may misuse the education in the absence of discrimination. In order to ensure quality education in teacher education, there is a need for the system to be accredited so that the society is aware of accredited and no accredited institutions of teacher education. Quality teacher education is the backbone of the students.

Quality Education:

Quality is the keyword today. Everybody demands quality. On the quality of teachers depends the quality of education, Kothari Commission (1964-66) unequivocally held that the quality, competence and character of teachers to be the most significant factors, influencing the quality of education and its contribution to national development.

Quality is regarded as a prime requisite to develop human skill in the Knowledge era. The human capital involved with an individual and its rate of return. Quality life is the outcome of quality education. The quality of life has to be measured in terms of health nutrition, security, income, the leisure one is spending, the values the individual holds, social interaction and the conviviality. The quality of life reflects in the individuals thought and action in

1 Shobha Rao C (2008) Quality and Values: Obverse and reverse of the Modern Education coin, EDUTRACKS, vol. 7 No. 8., p.20
every sphere home, society interaction and in job too².

Education, as we know is instrumental in ensuring that the future generation is well informed and competent. Unfortunately, because the quality and accessibility of education various so greatly between regions, the school system of our country often fails to deliver the level of education necessary to ensure such competency.

Quality has become a dynamic concept that has to constantly adapt to a world understanding profound social and economical transformation. Quality education, should equip people, children, women and men to be fully participating members of their own communities and also citizens of the world.

Education widens the mental horizon, enables an individual to enjoy the good things of life and raise standard of living, and thus helps in the economic development of a nation by creating human resource for it. Hence, Education is regarded as the most effective instrument of national development and national reconstruction. Education (quality education), is the most effective tool of economic and social transformation.

Role of Teachers in Quality Education:

Teacher education provides a platform to student teachers to acquire the required knowledge, skill and develop positive attitude, values and benefits. This can be done with the help of the provided curriculum³. Teacher is considered to be the architect of the nation. In other words, the future of the nation lies in the hands of teacher. Teacher education, in general of course with honorable exceptions, lack initiative enterprise and innovativeness, there is a felt


need to raise the level of the competence of teacher to make them comparable with professionals of other technical and professional institutions. This shows the importance of teacher. One can realize how important education is which makes one a teacher.

1. Teachers have to play a pivotal role in reforming education at all levels. In order that they can play this role they should be inspired by creative idealism and feel pride in their profession. Suitable steps should be taken to improve professional competence of teachers at all levels. The academic freedom of teachers to conduct research and make experiments and innovations will be assured.

2. The teaching community should become increasingly aware of the crucial importance of their role in moulding the lives and character of the future-citizens of the country.

3. The curriculum of teacher-education at the elementary and secondary stage, will be suitably changed in order to enable the teachers to play their proper role in reforming education. Pedagogical and professional preparation for teachers in higher education should also be provided. Facilities for in service training will be expanded. Centers for developing curricular materials and teaching aids will be established, especially for the benefit of teachers in rural areas and for both formal and non-formal systems of education.

**Teacher Empowerment**

Teachers' role is very vital in molding the future of a country and, as such, it is considered the noblest profession. Information

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and Communication Technology (ICT) has become one of the basic building blocks of modern society. The role of teacher education as a process of nation building is universally recognized. Teachers serve education, which is an effective instrument of man making. Improve all aspects of the quality of education to achieve recognised and measurable learning outcomes for all especially in literacy, numeracy and essential life skills. Teacher empowerment is described as the opportunities a person has for power, choice, autonomy and responsibility. Teacher empowerment should never be a goal in itself but always a means to an end. The end would be an effective education for all students, by which it implies high outcomes in knowledge, skills and constructive attitudes among all students irrespective of their gender, their socioeconomic background or the ethnic origin. The goal of teacher empowerment is to ensure that the right teachers have the knowledge, skills, motivation, and environmental support to their jobs more effectively and efficiently. It depends upon institution's motivational system, institutional climate, and performance appraisal system through student-ratings.

Teacher empowerment supports increasing teacher involvement in decisions that affect the institution as a whole as well as the classroom; creating organizational arrangements that involve teachers in decision making; and establishing a sense of autonomy for teachers for teachers. Teacher empowerment has had a demonstrated effect on the following: enhanced teacher self-esteem; increased teacher knowledge of subject matter and pedagogy; enhanced cooperative relationship of colleagues; improved curriculum and instruction; and higher student achievement. Teacher empowerment is the primary

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component of institutional effectiveness, which depends heavily on human performance technology as its foundation. Improving institutional effectiveness and management are essential to development of human resource initiatives.

Quality Improvement of Teachers’ Education:

1. The responsibility for the growth and development of the nation is thrust upon the shoulders of teachers, and to a certain, extent, this is an undeniable fact. The training of the future generation is undoubtedly in the teachers’ hands. It is, therefore, obvious that if the education of teachers does not improve qualitatively, the results for the future generations may well prove to be disastrous. The basic mission of teacher education system should be viewed in terms of the indispensable demands of the society characterized by the democratic values, high demands for learning, and felt needs of the society for new knowledge and new occupations and flexibility to cope with the inevitable socio-economic changes.

The teachers create awareness to protect national heritage, monuments, cultural heritage and so on. Improving teacher and Quality education:

2. Attract the best and brightest’ entrants to teaching

3. Place quality teachers

4. Train our future teachers through world class pre-service education

5. Develop teachers skill/ knowledge through ongoing professional learning

Role of ICT in Quality Education:

Teacher education in India has to change drastically if it has to serve the needs of the emerging 21st century society. The teacher education system empowered by Information Communication technology (ICT) drive infrastructure can have a great opportunity to come up to the centre stage and ensure academic excellence, quality instruction and
leadership in knowledge based society. Rapid changes in technology will ensure that ICT will proliferate in the classroom. It is predicted that there will be many benefits for both the learner and the teacher, including the promotion of shared working space and resources, better access to information, the promotion of collaborative learning and radical new ways of teaching learning. ICT can give learners access to concepts that they previously could not grasp. The acquisition of ICT skills in educational institutions helps knowledge sharing, thereby multiplying educational opportunities. Integrating ICT literacy will be crucial as it means harnessing technology to perform learning skills. It must encompass the use of ICT to manage complexity and solve problems by thinking critically, creatively, and systematically towards the goal of acquiring thinking and problem-solving skills. For the students, this can be used for making assignments, collecting data, documentation, and conducting research. It can be a medium for teaching and learning.

**Conclusion:**

In the past, the role of education was largely confined to the transfer of established culture to the new generation in the new generation in the relative stability of social and cultural life. Quality education should be developed promotion and improvement of basic education, reorientation programmes at all level to address sustainable development, developing public awareness and understanding for sustainability, providing training, involving higher education, and management.

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The existing education should be improved according to the needs of the time. It has to fulfill the demands of one's own country and the changing scenario of the world. It must be competitive and cooperative. Looking into these factors the education needs to be improved from time to time, to transform the capacity of the people's vision for society. The society needs skilled students; students who can serve as models before others, go to the villages and teach them what is right and what it wrong so that overall development takes place. Education is linked with development in developing countries. A number of areas like environmental education, agriculture, social service, health and family welfare, problems of economy need to be taught efficiently to the students.
TEACHER ATTITUDE TO IMPROVE THE SENSE OF FACULTY

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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

Education is the key to economic development of the nation. In other words a Nation’s assets are built up in so many ways, of which the most fruitful and highly productive one is education. Education is a major responsibility of the society. It is the concern of the nation to provide Education for all growth and development in any society to a large extent depends on its educational members. A teacher plays a significant role not in class teaching learning situation but in social engineering too. Society gives a respectable place to teachers who are really perspective empowered. This empowerment is not at in terms of physical perspective. It is in academic, intellectual, social and national perspective.

“A teacher can never truly tech unless he is still hearing himself. Lamps can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subjects, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only loss their minds, he cannot quicken them. The greater part of our learning in the schools has been a waste because, for most of our teacher, their subjects are like dead
specimens of once living things.’’-Tagore.

Teacher is considered to be the architect of the nation”. In any educational system the teacher is considered as the main instrument of achieving academic attainments, learning organization and academic performance of the students. The entire process of teaching learning transaction depends on the efficiency of the teachers. At any stage the teaching becomes effective, only when a systematic organization of learning takes place, in the students. The teacher is another vital component of school administration. He stands at the most important point in the educational process. He still occupies a fairly important place in spite of the fact that the education has been pushed to the front in the progressive thought in education.

Teacher’s Role in Society:

The teacher, the national integrator as he is, is the backbone of society, particularly so in the remote villages. He stands as an outstanding figure among the illiterate and semi-illiterate families. He is their friend, philosopher and guide”. Education aims at teaching the educand and providing him with some information. Teaching assists the educand in his adaption to his environment and helps to make him active. Through education, training of the emotions is accompanied by an inspiration to learn”.

The status of the teacher in ancient Indian society was very high. Teacher has the greatest role in moulding the future of a country. From very ancient times teachers have been honored in Indian as builders of the nation. They are the lamps that shatter darkness, the light houses that guide the wandering ships and keep it away from dangerous rocks. Progress of the society depends considerably upon its schools. Goodness of the school is determined from the type of teachers working in it. We can
undoubtedly say that the teachers are the backbone of our society.

Teacher education holds the golden key to human progress and the teacher is the cultural figure in the process of education. Education plays an important role in bringing about social change. In order to have the desired social change a suitable system of education is required. But the success of any education system depends on the teacher. The teacher is considered to be the pivot of any educational system; If he is efficient and conscientious we can be confident about our nation’s future.

The impotence of teacher is as the presence of the sun. Since Vedic periods, teachers have played an important role in the society. Society has for these teachers the highest respect, because they were committed to bringing about the comprehensive and harmonious development of the student personality. The place and role of the teacher in society need not be overemphasized. He plays a vital role not only as an interpreter of culture and dispenser of knowledge but also acts as builder of attitudes, values and beliefs and significance of the teacher in forming loyalties, values and attitudes which are a necessary part of the development of national, social and cultural entity is being increasingly realized. Quality is the keyword today. Everybody demands quality. On the quality of teachers depends the quality of education, Kothari Commission (1964-66) unequivocally held that the quality, competence and character of teachers to be the most significant factors, influencing the quality of education and its contribution to national development.

**Teacher Efficiency:**

The success or failure of any educational endeavor rests largely on classroom teacher and there is no substitute for an effective teacher. For a long time it was thought that anybody can be a teacher provided that he possesses certain amount of knowledge in the subject he has to
teach. But to-day’s education is not limited to imparting knowledge alone. The teacher are responsible for the all round development of the children kept in their charge.

In spite of the fact that efficiency in teaching is recognized as an important fact in any educational system, not much attention has been paid by the researcher to study the efficiency of the teacher in relation to their attitude towards teaching profession. The consensus is that whatever experiences the teacher brings with him as learner of subjects in the classroom is not enough for professional development.

Role of Teacher in promoting quality Education:

Good education is the result of the interaction of multiple factors, the most important of which is increasingly recognized to be quality teachers and teaching. The way teachers teach is of critical concern in any reform designed to improve quality. The teacher today at the most undervalues class in Indian society. In olden days, their position was fully appreciated and the teacher or the guru stood revered by the kings, princes, and statements are alike. All his needs were attended to by the society and he was free to devote all his time in search of knowledge. But know profession is one of the most attractive professions. The teacher occupies an honorable position.

Educationalist and education commissions have frequently pointed out the need to improve the attractiveness of education as a profession. Dr. S.RadhaKrishnan said that the teacher has an important pale in society, for it is his lot to transmit intellectual tradition from one generation to the next, to maintain technical efficiency and to prevent the torch of culture from burning out. He guides not only the individuals but the entire nation.

Any improvement in education whether quantitative or
qualitative can be secured only through the efforts of teachers who are the direct agents in the process of education. Children with good character, right tastes, sound knowledge, and worthy capacities are essentially the products of able teachers. Educational standards are predetermined by the quality of education the teachers impart. The curricular programme of the school and competence of the teacher are interdependent and contribute to the success if the education system. Both the curricular and teaching techniques have to act as catalysts in developing a strong educational system.

The need for improved levels of educational participation for overall progress is well recognized. The key role of educational institutions in realizing it is reflected in a variety of initiatives taken to transform the nature and function of education, both formal as well as non-formal. Universal accessibility to quality education is considered essential for development.

The Essential Qualities of a Teacher:

As the teacher is to guide the pupils by his example as well as by his precept, he must possess certain definite qualities. The best teachers are those who have certain natural qualifications for the job. What are those 'natural qualifications', we shall now proceed to discuss. Teaching is essentially a spiritual process involving the contact of mind with mind. A good teacher is a powerful and abiding influence in the formation of character. The influence of a teacher indirectly extends over many generations; it transcends national and geographical boundaries, and it advance the cause of civilization and world order. The success of teaching process will depend on the teacher, on his knowledge and skill especially on his general personality and qualities of life and character.
Role of Teacher in Curriculum Development:

Teachers know the needs of all stakeholders of teacher education. Teachers can understand the psychology of the learner. Teachers are aware about the teaching methods and teaching strategies. Teachers also play the role as evaluator for the assessment of learning outcomes. So teachers must possess some qualities such as planner, designer, manager evaluator, researcher, decision maker and administrator. Teachers play the respective role for each step of curriculum development process.

Curriculum planning involves analysis of philosophy, social forces, needs, goals and objectives, treatment of knowledge, human development, learning process & instruction, and decision. Teacher can be worked as planner, designer, manager, programmer, implementer, coordinator, decision maker, evaluator, researcher etc. so teachers can play important role in the process of curriculum development for education.

Teacher’s Attitude towards ICT in Education:

Teachers need to update their knowledge and skills as the school curriculum and technologies change. Information Technology (IT) has caused many changes in the communication network system therefore teaching at all levels needs to be modern, innovative and concurrent with the latest development to face the emerging changes of the future. This will prepare teachers to meet the local, national and global demands of the current century. Teacher should be trained in Multimedia techniques, Computer Aided Instruction (CAI) and more emphasis on IT needs to be given.

Teachers’ role is very vital in molding the future of a country and, as such, it is considered the noblest profession. Information and Communication Technology (ICT) has become one of the basic
building blocks of modern society. Teachers serve education, which is an effective instrument of man making. Improve all aspects of the quality of education to achieve recognised and measurable learning outcomes for all especially in literacy, numeracy and essential life skills. Teachers need to update their knowledge and skills as the school curriculum and technologies change. ICT will also require a modification of the role of the teacher, who in addition to classroom teaching will have other skills and responsibilities.

Conclusion:

The Teacher plays a very important role in transmitting cultural values in the minds of the students by organizing various activities. Teacher should create awareness to protect national heritage, monuments, cultural heritage and so on. The teacher must be equipped not only to teach but also understand the students and the community of parents so that children are regular in schools and learn. The teacher should develop himself for becoming a good teacher. The teacher must improve his knowledge to the resources available with him. The teacher should command respect by processing up-to-date knowledge. The teacher should have respect himself by providing good training to the students. The teacher role is essential to make students as good citizens of the Society.

References


xii Dr. (Ms) Pratibha S Patankar and Ms Megha Sahebrao Jadhav (2011) Role of teachers’ in curriculum development for teacher education. International journal of multidisplinary research vol.1 issue7
పుస్తక రివ్యూ సింఖానించినప్పటి
చిత్రాల హైయోలింగ్

పం.చి. మహామని నంది జీవి,
అసెయాస్ట్ - అంతలరాసాయిని రాయి.
హేతువానికి వాడండి. నివాసారాగం తోశనం చేసే వారిని చూపించిన ప్రత్యేకించే చిత్రాలను కలిగి ఉంటాయి. ఇవితో సంబంధించిన విషయాలు సంఖ్య లేదా సమాధానాలు ఉండవచ్చు. అందుకే ఇవి పిలిచబడాలని ఉంటుంది. ఇవితో సంబంధించిన వివరాలు సంకేతాలను కలిగి ఉంటాయి ఉండవచ్చు. కనుక, పిలువడానికి ప్రత్యేకించిన చిత్రాలు ఉండవచ్చు. ఈ పాఠానికపై చెప్పనం చేసిన వివరాలు సాధారణంగా ప్రత్యేకించిన చిత్రాలను కలిగి ఉంటాయి. ఇవితో సంబంధించిన వివరాలు సంకేతాలను కలిగి ఉంటాయి. కనుక, పిలువడానికి ప్రత్యేకించిన చిత్రాలు ఉండవచ్చు.

అందువల్ల ఎందుకంటే పిలిచబడాలని ఉంటుంది. ఇవితో సంబంధించిన వివరాలు సంకేతాలను కలిగి ఉంటాయి. ఈ పాఠానికపై చెప్పనం చేసిన వివరాలు సాధారణంగా ప్రత్యేకించిన చిత్రాలను కలిగి ఉంటాయి. ఇవితో సంబంధించిన వివరాలు సంకేతాలను కలిగి ఉంటాయి. కనుక, పిలువడానికి ప్రత్యేకించిన చిత్రాలు ఉండవచ్చు.

ఇక్కడ కృతి - ఇంప్రెసింగ్ సింగిమ్హ్ తుప్పాగా ప్రత్యేకించిన చిత్రాలను కలిగి ఉంటాయి. ఇవితో సంబంధించిన వివరాలు సంకేతాలను కలిగి ఉంటాయి. ఈ పాఠానికపై చెప్పనం చేసిన వివరాలు సాధారణంగా ప్రత్యేకించిన చిత్రాలను కలిగి ఉంటాయి. ఇవితో సంబంధించిన వివరాలు సంకేతాలను కలిగి ఉంటాయి. కనుక, పిలువడానికి ప్రత్యేకించిన చిత్రాలు ఉండవచ్చు.

ఇక్కడ సంపాదకు వివరాలు. ఈ పాఠానికం సంపాదించిన వివరాలు సంకేతాలను కలిగి ఉంటాయి. ఈ పాఠానికపై చెప్పనం చేసిన వివరాలు సాధారణంగా ప్రత్యేకించిన చిత్రాలను కలిగి ఉంటాయి. ఇవితో సంబంధించిన వివరాలు సంకేతాలను కలిగి ఉంటాయి. కనుక, పిలువడానికి ప్రత్యేకించిన చిత్రాలు ఉండవచ్చు.

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हనड़िय ே ை ே ே ே ே ே ே “हरेकको मात्र रखेका” यह रहमत न हो, कु छ सही
रास्ता लेना जरूरी रहेगा। जबकि नाच नहीं खेलकर रहने यो न हो, तो यह विद्वेष,
पतिव्रता मात्र ही रहेगा, तब तक नहीं पतिव्रता होकाव की सारी सीटें। अगर तुम यह असली रूप में
अनुभव करो “ये गरीब विद्वेषको आराम गर्ने लागेको क्या? जो संदर्भ गर्ने लागेको
क्या हो, तुम्हारी चेतना प्रभावित हुनुहुन्छ। तरीहरूसँग तुम्हालाई पत्ती दिनदिन लाग्ने
सन्देह न करिन्छ। “यह गरीबको हाम्रो निरालिकाका शिक्षा, राम राम्रो अनेका धर्मी भर, भगवान
नृतात्मक मानसिकता रहेको छ, धर्म, सङ्कुचन र मनोरञ्जनका प्रयोग गर्न छ। भयोरत्यर
प्रतिरोधको तटका निर्माण गर्नुहुन्छ। क्योंकि तुम्हाले भगवानलाई धर्मसम्पन्न भएको भएको भएको
त्यसको सर्वोच्च भजनको अनुचित रहेको छ। आफ्नो त्यसको भजनको अनुकूल न मिल्नु
परियोग गर्नुहारून। तुम्ही गरीबको दम्पतीको भविष्यको विश्वास नहुनुहुन्छ।” एक रुपा निरुप भए, गरीब
लाई जन्म दिनापूर्वी ही गरीबको दम्पतीको विश्वास नहुनुहुन्छ। जुनोद्वारमा फल्चोक मात्री
लाई रोगिनी नियंत्रण गर्नुहुन्छ। जुनोद्वारमा फल्चोक मात्रीलाई रोगिनी नियंत्रण गर्नुको
रुपमा प्रतिकूल नहुनुहुन्छ। क्योंकि यसले फल्चोक मात्रीलाई भएको भएको भएको भएको
त्यसको भजनको अनुकूल न मिल्नु परियोग गर्नुहारून। तुम्ही गरीबको दम्पतीको
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त्यसको भजनको अनुकूल न मिल्नु परियोग गर्नुहारून।
காண, மேலும் கிடைத்த சாத்யங்களும் நிலையிலான மட்டும் அல்லது இரும் நிலையான சிரையை விளக்க வேண்டும். ஆனால் நேராக -

நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறி பெருமாள். நீங்கள் மற்றவர்களுடன் பேசுவதே என்று கூறிட்டு பெருமாள்.
చిన్ని షాకాహార్యాలు కలిగి ఉండటం నంది. మనం ఒక అతిశాయం కంప్యూటరు పరిసరంలో ఉండవచ్చు. అందువలన మన కార్యక్రమాలు కనుగొంటాయని! వాటి కారకాల నుండి శాకాహార్యాలు కనుమేయాయి - ముందు నమోతిలుగా నిబంధించబడింది, పాడానే అసాధారణమైన బంధానులు నిర్మాణం చేయబడింది. అనేకమైన కథలు ప్రవచించబడింది శాకాహార్యాల కోసం. అతిత్రవేత్తా తిరఫ్ సహాయం చేసినది. దీని మూలం అది శాకాహార్యాల ప్రభావం. అనేక ప్రాచీన శాకాహార్యాలు మొదలువు కంచి నిర్మాణం చేసిన శాకాహార్యాలు యొక్క పాకం కంచి నిర్మాణం చేసిన శాతవాహను మాత్రం మాత్రం ప్రవచించది. కానీ చాలా ప్రాచీన శాతవాహనులు ఈ ప్రవచనం అనేక చిత్రాలు కంచి నిర్మాణం చేసిన శాతవాహను యొక్క పాకం కంచి నిర్మాణం చేసిన శాతవాహను యొక్క పాకం యొక్క పాకం యొక్క పాకం యొక్క పాకం యొక్క పాకం యొక్క పాకం యొక్క పాకం యొక్క 

మారవాది హాగితానికి మారకండి భారీభావి కండమి. అనేక హాగితానికి మారుతానికి ప్రీంపాదయశాయం అవకాశం. మారిష్టానికి మారుతానికి ప్రీంపాదయశాయం అవకాశం. మారిష్టానికి మారుతానికి ప్రీంపాదయశాయం అవకాశం. మారిష్టానికి మారుతానికి ప్రీంపాదయశాయం అవకాశం. మారిష్టానికి 

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బ్రెకిస్ట్ రేషన్ తీసుకునే
మందమైన ఇసుక పదార్థాలకు లక్షణ
మాదిరి పదార్థాలకు ప్రత్యేకమైన

అందుకే పిలువడాన్ని నిపుణుడు. అనేకం సమయంలో పిలుకునేది. అందుకే "పదార్థాల పరిమితి ఉండదంతో ప్రత్యేకం" ఉండాలి "అనేకం పదార్థాలకు లక్షణం" ఇచ్చడం మలి నామం. 
"పదార్థాల పరిమితి ఉండదంతో ప్రత్యేకం". అందుకే "అనేకం పదార్థాలకు లక్షణం" ఉండాలి "పదార్థాల పరిమితి ఉండదంతో ప్రత్యేకం".

మాదిరి పదార్థాలకు ప్రత్యేకం చిత్రం, నిపుణుడు పదార్థాలకు ప్రత్యేకం చిత్రం

పదార్థాల పరిమితి ఉండదంతో ప్రత్యేకం

అభిప్రాయం:
1. మామూలు పదార్థాలు - అదే బాగా
2. సుస్తుత పదార్థాలు - అధిక కొల్లినప్పుడు - సుస్తుతిత్తు కొల్లినప్పుడు
3. పదార్థాలు - అదే బాగా పాటు - ఎ. ఎల. పాటు
4. పాటుపాటు పదార్థాలు - సుస్తుతిత్తు కొల్లినప్పుడు - సుస్తుతిత్తు కొల్లినప్పుడు
5. అదే పదార్థాలు అదే పదార్థాలు - ఆది పదార్థాలు
AN APPRAISAL OF CONSTITUTIONAL VALIDITY OF
DEATH PENALTY WITH SPECIAL REFERENCE TO INDIA

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“Death penalty is against to the principles of natural justice. Whatever the reason may be, life should not be ended. Even imposed the death penalty in the rarest of the rare cases according to law, it should not be allowed abnormal delay in implementation. The entire process i.e., right from claiming the clemency petition by the convicted person before the president of India and on which the decision taken by him should be completed within the maximum period of six months because the interregnum period causes suffering from humungous mental agony to the convicted person”

– Justice B.Chandrakumar, Highcourt of Andhra Pradesh (15-02-2013)

INTRODUCTION

In the recent past the Indian Law Commission has released a questionnaire seeking the people’s opinion whether the death penalty under IPC shall either to be annulled or to be continued. From that onwards death penalty became a burning topic besides one of the most debated one across the country besides global level. Myriad studies, researchers and experiments divulged that no logical conclusions have been arrived yet, which can be socially, morally and legally accepted. India has also been experiencing this debate. The death penalty has been a mode of punishment since time immemorial. Presently certain studies divulged that there are 58 countries actively practising and 97 countries have
abolished it. India is one of the 78 listed countries which have retained the death penalty on the ground that it will be awarded only in the **rarest of the rare cases** and **special reasons**. Albeit. The rarest of the rare cases or special reasons have not been interpreted either by the legislature or by the Apex court. Death penalty or Capital Punishment is a legal process or practice of executing people or someone as punishment for a specific crime after a proper and complete legal trial and whereby a person is put to death by the state as a punishment for crime. The crime or offenses that can result in death penalty are called death punishment. Usually it is used as a punishment particularly for serious types of murders, abetment of mutiny, waging or attempting to wage war, kidnapping for ransom but in some countries treason, types of fraud, adultery and rape are capital crimes. In many countries there has been a demand for abolition of death penalty and in some, the demand has been accepted and death penalty has been abolished. In India too there are many social workers including lawyers and judges who have voiced their demand. So far as constitutionality is concerned, it has to be considered in the light of the provision of the constitution of India (COA). The question of constitutional validity of death penalty has been raised before the Supreme court (SC) of India more than once.

Some important case laws in respect of constitutional validity of death penalty:

1. Jagmohan Sing Vs State of U.P.: In this case constitutional validity of capital punishment was challenged before the Apex court. It was argued that the **right to life** was the basic fundamental right under Article 21 of COI. The SC rejected the contention and held that capital punishment could not be said to be violation of Article 21 of COI.
2. Rajendra Prasad Vs State of U.P.: In this noteworthy case, Justice Krishna Iyer has emphatically stressed that death penalty is strictly violation of articles 14, 19 and 21 of COI.

3. Bachan Singh Vs State of Punjab (AIR, 1983 SC 957): In this landmark case, by a majority of 4 to 1, the SC overruled its earlier verdict as had held in Rajendra Prasad case. It expressed the view that death penalty, as an alternative punishment for murder is not unreasonable and hence not violation of Articles 14, 19 and 21 of COI, because the Public Order contemplated by clauses (2) to (4) of Article 19 is different from Law and Order and also enunciated the principles of awarding death penalty only in the rarest of rare cases.

4. Machhi Singh Vs. State of Punjab: In this case, the SC laid down the broad outlines of the circumstances when death sentence should be imposed.

5. Shashi Nayar Vs Union of India: In this case, the SC held that death penalty is an unconstitutional. Besides invoking article 21 of the COI and asserting that capital punishment did not serve any social purpose, it was argued that the Law Commission’s 35th report of 1967, in which the majority opinion cited in support of the capital punishment held in Bachan Singh ought not to continue to guide the Court since lot of time has been elapsed since then. The court by rejecting the contentions and held “the death penalty has a deterrent effect and it does serve a social purpose ... a judicial notice can be taken of the fact that the law and order situation in the country has not only improved since 1967 but has deteriorated over the years and is fast worsening today”.

6. Mohammed Ajmal Kasad Case: Similarly in various
other cases the SC has given its views on death penalty and on its constitutional validity. But the punishment of death penalty is still used in India, some time back it was given to Mohammed Ajmal Kasab.

7. Prakash Kadam and others Vs Ramprasad Viswanadha Guptha and others case (Cr.A No.1174 – 1178/2011): In this case, the SC held that “the encounter deaths treated as rarest of the rare cases. It added that in the guise of encounters, innocents should not be caused to death. If a common man committed, that will be treated as normal culpability. But if a police officer, who shall safeguard the lives of the people committed culpability, which is against to his legitimate duties, he shall be punishable to death” in the light of Sohrabuddin and Azad encounter cases.

8. Bhagavan Das Vs State of Delhi (Cr. A No.1117/2011): In this case, the SC held vehemently that “Whatever the reason may be, all the honour killings are nothing but rarest of the rare cases and culpable for death sentence”.

Arguments in favour of abolition of capital punishment:

1. Capital punishment is an ancient form of punishment having cruel, degrading and disproportionate: Cesare Beccaria wrote that capital punishment is found on vengeance and retribution and not on reformation of the criminals and prevention of future crimes, which is the purpose of punishment i.e., the deterrence argument. There is considerable evidence to support this argument. Scientific studies have consistently failed to find convincing evidence that the death penalty deters crime more effectively than other punishments. The most recent survey of research findings on the relation between the death
penalty and homicide rates, conducted for the UNO in 1988 and updated in 2002 concluded that “it is not prudent to accept the hypothesis that capital punishment deters murder to a marginally greater extent than does the threat and application of the supposedly lesser punishment of life imprisonment”

2. Miscarriage and fallibility of judgement in case of Capital Punishment: The abolitionists are opposed to death penalty for reasons that utilitarian support and also for reasons of fallibility of judgement. A judgement being given by human beings based on evidence produced in courts, the possibility of human error cannot be ruled out and the irreversibility of death penalty makes it dangerous and opposed to the principles of proportionality. As human justice remains fallible, the risk of executing the innocent will never be eliminated.

Justice P.N.Bhagavathi in his descent in Bachan Singh’s case has made two astute observations. Firstly, that it is impossible to eliminate the chance of judicial error. Secondly, the death penalty strikes mostly against the poor and deprived sections of society. Studies conducted by the Amnesty International and the Peoples Union for Civil Liberty’s have shown that the process of deciding who should be on the death row is arbitrary and based. The SC has itself admitted on several occasions that there is confusion and contradiction in the application of the death penalty.

(a) Instances of Innocence
During the year 2012, 14 eminent judges wrote an epistle to the president of India pointing out that the Supreme Court had erroneously given the death penalty to 15 people since 1996, of whom two were already hanged. The
judges called this “the gravest known miscarriage of justice in the history of crime and punishment in Independent India”

(b) The Innocence Project in the USA has found several cases where innocent people were given death sentence. One such case is that of Cameron Todd Willingham, who was executed in 2004 for the deaths of his three young daughters. But in 2009, reinvestigation by forensic evidence divulged that he was wrongfully convicted.

(c) Likewise Carlol De Luna, who was executed in 1989 for the murder of a young woman. But in 2004, a study by Columbia Law School divulged that he was wrongfully convicted due to mistaken identity of the actual perpetrator of the murder.

3. Not Retributive but needed Reformative approach: In Narotam Singh Vs State of Punjab, the supreme court has taken the view “reformative approach to punishment should be the object of criminal law, in order to promote rehabilitation without offending community conscience and to secure social justice”.

4. Ethical and moral ground: By allowing death penalty morally nothing is achieved except more death, suffering and pain. Secondly, why should a person be allowed to die a quick, almost painless death if he murdered another person violently? Instead he must languish in prison upto his natural death. In fact, if the social values really mean that killing is wrong, then the society must abolish death penalty. Death penalty legitimises an irreversible act of violence by the state.

5. Arguments of proponents in favour of abolition of capital
punishment: To substantiate their argument, they have quoted the Article 5 of the UDHR which says that “no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment”. The death penalty is the ultimate cruel punishment. Abolitionists tend to advance two main reasons why it must go; It does not deter crime and as justice systems around the world are flawed, there is more than a possibility that someone will be punished wrongly and irrevocably. There no humane method of execution either death by hanging, lethal injection, electrocution, beheading and shooting are equally repugnant in their intent to take life and in the violence they inflict on the condemned person. ‘An eye for eye will make the world blind’ - Mahatma Gandhiji. Further it has no place in the modern world and progressive criminal justice system.

6. Analytical Statistical Data robust the argument of abolition of Capital Punishment: Internationally, there is an increasing trend towards abolition with 96 countries doing away with it and 34 countries being abolitionists in practice by observing official or unofficial moratoria on executions. Each of the 3 UNO resolutions calling for a moratorium has seen more countries backing it. Indian courts handed down 105 death sentences during 2010 according to Amnesty International.

As per the CSDS survey: The survey interviewed 20,000 respondents across 267 constituents in 18 states. 40% of them ‘fully’ or ‘somewhat’ agree with the proposition that the death penalty should be abolished as life imprisonment was enough punishment. 30%, however, ‘disagreed’. Another 30% did not offer an opinion. 48% of upper
class respondents, 48% of college educated respondents, 45% muslims, 45% urban voters and 43% youth are in favour of abolishing capital punishment. Albeit, in the same category, 39% of upper class voters, 41% of college educated, 31% muslims, 34% urban voters and 33% youth are opposing its abolishing.

7. Views of The Hindu, Newspaper: It consistently stand for decades that India must make a clear break with a savage tradition by abolishing capital punishment. An immediate moratorium on executions should be the first step.

8. Enquiry shall be conducted in an open court: The SC Bench comprised by 5 judges delivered its verdict with 4-1 majority that the enquiry shall be conducted in an open court in respect of capital punishment cases.

9. Divergent comments and opinions against certain judgements: In respect of Indira Gandhi’s assassination by Kehar Singh case, Bomb blasts by Afjal guru case and Bombay blasts by Mohammed Ajmal Kasab case – the Human Rights Commission’s, altruists, legal experts and NGOs vehemently commented that the courts while delivering its verdicts, not followed the principles of natural justice by not bestowing reasonable opportunity of being heard. There will be myriad opportunities to prove the person from guilty. If once executed by hasty decisions, however hard we may be tried, we can’t get back the valuable life of the executed person. This instance was vividly delineated and displayed in an American film Christened ‘Twelve Angrymen’. Therefore before going to deliver death sentence it shall be initiate 360° meticulous, assiduousness and care in pursuance of article 21 of the COI read with sections 121,
132, 194, 302, 305, 307 and 396 of the IPC, 1860.

Rajiv Gandhi Case: In this case, Justice K.T Thomas has said that executing Perarivalan, Murugan and Santhan convicted and sentenced to death would amount to punishing them twice for the same offence, as they had already spent 22 years in jail, the equivalent of life imprisonment.

10. Views of Prof. Madabhushi Sridhar, National Commissioner, RTI Act and former Professor of NALSAR Law university: In order to know the fact finding of her father, Rajiv Gandhi’s assassination, Priyanka Gandhi proceeded to the Tamil Nadu Jail where in Nalini was imprisoned. When interrogated in the presence of an advocate, an awestruck truth was divulged that while human bomb entitled ‘Thanu’ tried to intrude the security circle, one police constable obstructed to do so. Albeit, she manipulated him by bribing Rs.100 and caused for the great destruction. Had it not been taken by the PC, the unwanted event would not have been occurred. Therefore it is a thought provoking moot point that whether the assassination was caused by the LTTE human bomb or by the corruption crept everywhere in India?.

After conducting and completion of enquiry and investigation, court imposed death sentence to Perarivalan, Murugan and Santhan and on request made by Sonia Gandhi, Nalini was commuted to life. The culprits however preferred clemency petitions before the President of India, who has taken six years to interdict the same in the light of Article 72 of COI. No where in the COI with regarding to the time limit against the clemency petitions. It is hapless that there is no mention in the COI what will be the punishment for the
abnormal delayed decisions in respect of clemency petitions. Albeit, in the case of Jagadish Vs M.P (2009), the SC made clear that if at all the verdict will not be delivered within 3 months, death sentence will be commuted to life automatically. Likewise, in the case of Devendrapaul Bhullar Vs State (2011 July), the SC made clear that abnormal delay in taking the decisions against the clemency petition is not the prerogative and privilege to the Government and ordered to take the same in time. Likewise in the case of TV Vatiswaran Vs Tamilnadu (AIR 1883 SC 361), the SC held that if at all lapsed two years in implementing the death penalty, automatically the same may be commuted to life. Therefore the interregnum period from which death penalty levied and implementation besides the mental agony suffered by the culprit shall be reckoned by the Governments with the milk of human kindness and since clemency petitions are not mere papers but they are the valuable lives of the human beings.

11. Views expressed by Prof. Shibbanlal Saxena, A freedom fighter: who had been on a death row during Quit India movement, spoke in the constituent assembly of how he had seen the innocent people being hanged for murder during his days in prison. Proposing the abolition of the death penalty he said that the avenue of appealing to the SC “will be opened to the people who are wealthy, who can move heaven and earth, but the common people who have no money and who are poor will not be able to avail themselves of it”.

12. The overall global view: The EU has made ‘abolition of death penalty’, a prerequisite for membership. The 65th UNO’s General Assembly voted in December 2010, for the third time, in favour of
abolishing the death penalty and called for a global moratorium on executions. Amnesty International reports that 140 countries more than 2/3rds of the world do not use the death penalty any more. Therefore it is sine-qua-non for India to recognize this global trend and act in step with it.

**Arguments against abolition of capital punishment:**

1. Delay in executions is no ground for abolition: A considerable time between imposition of the capital punishment and the actual execution is unavoidable, given the procedural safeguards required by the court’s in such cases. This is in fact in favour of the convict. In Sher Singh Vs State of Punjab, the SC refused to follow the rationale of T.V Vathiswaran’s case for commuting death penalty to a sentence of life imprisonment.

2. Chances of mistake by the judiciary are not possible: **Firstly,** the Apex court has confined the imposition of capital punishment to the **rarest of the rare cases** so few people, after long careful proceedings are awarded death penalty. **Secondly,** the process of ascertain guilt and awarding sentence separated by distinct hearings. The sentence awarded by the Sessions Courts is subject to automatic confirmation by the high court of the concerned state. It must be borne in the mind that, 95% cases goes to the apex court. Even thereafter, these cases are subject to an endless procession of clemency appeals, reprieves and pardon’s etc under Article 72 and 161 of the COI. This eliminates even a single atom of judicial error, which might have remained after such a long purification process.
3. Arguments based on the deterrence theory punishment: If a convict is imprisoned for life, there is no deterrence for him to kill others since there is no harsher punishment than life imprisonment, which already has been given to him. If one assumes that death penalty will not operate as deterrence on some criminals then no other lesser punishment can logically deter them too.

4. Argument of proponents of death penalty: They argued that death penalty is the only way to compensate or provide justice to those affected by heinous crimes such as murder or terrorism.

5. Statistical data connotes in support of capital punishment: China, USA, Iran, West Asian countries and South East Asia buck the trend by frequently using the death penalty. In India, the then president, Prathiba Patil dismissed the clemency petitions of Murugan, Shanthan and Pararivalen on death row for the assassination of Rajiv Gandhi. In the recent past executed the death sentences for Afzal Guru and Ajmal Kasab.

6. Constitution of India: Certain sections of the people argues that there could be nothing wrong with the death penalty as the COI itself allows for capital punishment, which means that the founding fathers of this country must also fully approved of it.

7. According to some sections of the people: They argues that the death penalty is only way to deter heinous crime, especially violence against woman and children.

CONCLUSION

October, 10 marks the World and European day against the death penalty. Among 192 countries recognized by the UNO, 140 have abolished the death penalty. Three times, the General Assembly of UNO has passed resolutions by powerful majorities
calling for a universal moratorium on the death penalty, pending its full abolition. Along with the USA, China, India and Japan, the Middle East and the Arab World are still retentionist although the frequency of use of the death penalty varies widely. In Europe, only Belarus still executes people. The EU has made the abolition of capital punishment as one of the pre conditions for membership. Article 2 of the Chapter of fundamental rights of EU states that “no one shall be condemned to death or executed”. Another significant milestone was the Rome Treaty creating the ICC which envisages life imprisonment for crimes against humanity. Robert Badinter, Minister of Justice, France rightly said that “the recognition of abolition as a principle of universal value that resects the death penalty in the most extreme cases, where humanity denies itself the power to execute the executioners of humanity”. In June, 2013, Madrid hosted the 5th Congress against the death penalty. Arguments based on the Punishment Deterrence Theories also proved to be incorrect. Because in the state of Travancore, there held 162 murders between 1946 to 1950 when the death penalty was not in force. But during the five years from 1950, when it was re imposed, there occurred 967 murders which divulged that it is not possible to fight such crimes by framing law. What we need is to target the root cause of the crime. It is an apt to quote here that even Justice Krishna Iyer concluded in Rajendra Prasad’s case that “the death penalty may be awarded where the killer is such a Frankenstein monster or beast with utmost brutality, criminality and heinousness that he can never be reformed”. Therefore criminals, who can be hired to kill anyone or to through a bomb in a crowded killing so that myriad innocent men, women and children lost their valuable lives for no cause shall deserve no sympathy at all. So far as juveniles are concerned, they have
to be dealt with under the J.J.A’s and there should be no question of awarding death sentence in their case. Thus the case for abolition is based on two cumulative and trenchant arguments, each one of which on its own should be sufficient: two wings do not compensate for each under any higher moral code; the right to life is unconditional and universal; the fear of capital punishment may cause a criminal to kill his victim, thereby removing a witness; a miscarriage of justice in wrongfully convicting and sentencing a person to death cannot be revoked; there is no statistical link between the death penalty and reduction of criminality; and there are other and better ways to deter serious crimes. It is an opt to quote here the buzz words of Mahatma Gandhiji that “an eye for eye will make the whole world blind”. This year marks the 250th anniversary of the publication of Cesare Beccaria’s famous text Dei Delitte e Delle pene (on crimes and punishment) – a path-breaking approach advocating the abolition of the death penalty. Gradually but persistently their views have been gaining majority acceptance, with an euphoric attitude and aplomb, we believe that it is time now to move towards the universal abolition of death penalty. Thus it is an apt to conclude the topic with the following buzz words:

“People may not follow non-violence in practice but they certainly adhere to the principle of non-violence as a moral mandate which they ought to observe as far as they possibly can. The proper thing for this country to do is to abolish the death sentence altogether”.

– Dr. Babasaheb Ambedkar, Bharatha Ratna and Architecture of COI
## References

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WOMEN EDUCATION IN INDIA: AN ANALYSIS

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Introduction

Education is one of the main components for all developments and a powerful tool to form knowledge-based society in this post-modern world. It has become an imperative concept that education is most essential for individual growth and societal developments, which is now been accepted unanimously and universally.

Women education is the vital role to contribute for national progress and a good indicator of development. Women cover more or less half of the population in the world. Women’s development is regarded as an important approach to raise the level of productivity and to reduce the vicious circle of poverty and slavery, ultimately enriches health and hygiene which are also needed for a better society. It improves the physical well being of the individuals and enhances their productivity and ability to contribute to the ‘national income’. Pandit Jawaharlal Nehru said that “if you educate a man, you educate an individual; if you educate a woman, you educate the whole family. Women empowered means mother India empowered”.

Women in India have also been a major preoccupation of both the government and civil society as educated women can play a very important in the development of the country. India is poised to emerge as one of the most developed nations by 2020, high literate, more knowledge, women rights, awareness for all, political and economically at the forefront.
The slow but steady progress of women's education in the Pre-Independence period should be analysed after taking into account some of the socio-economic factors such as prevalence of Purdah system and segregation of women-folk, Child marriage, sati, subjugation after marriage and absence of Divorce System, enforced asceticism for widows, system of Devadasis, Female enforced asceticism for widows, Mental/Physical harassments on women and so on. After independence, women education has sought good improvement, but yet to reach to the literacy level of men.

Present century women are going to get equal rights and credits in the all the fields like, political, social, economic, legal etc. The Indian society has established a number of institutions for the educational development of women and girls. India has also signed a number of MOUs in several international conventions that aim to ensure the rights of women as well as for right to education. These educational institutions aim for immense help and are concerned with the development of women in all sectors. In the modern society, women in India have come a long way. Indian women are at par with men in all kinds of tasks like reaching the moon, conquering Mount Everest, and participating in all fields. All these have made possible just because of education and the profound impact it has had on women.

The augment of feminist ideas has, however, led to the marvellous development of women's condition in the society throughout the world in recent the times. Access to education has been one of the most urgent and important demands of theses women's rights movements. It gives awareness to the women in the society as India has been in many dimensions of educational disparities in the society in common and also in general.

Gender discrimination, the main obstacle for women, still persists in India and lot more
needs to be done in the field of women’s education India. The gender literacy gap is a simple indicator for male and female literacy. While the male literacy rate was 9.8 per cent and female literacy rate was 0.7 per cent according to 1901 census in India. Last year census year report is the male literacy rate is 82.14 and female literacy rate is 65.46 according to 2011 census in India. Girl’s school enrolment is low over the year from 1951 to 2010 as compared to men in India.

**Objectives**

1. To study the girl’s enrolment in school education in India.

2. To analyse the female literacy rate in over the census year in India.

**Methodology**

The present study based on fully secondary data from various sources related to objectives. Information on girl’s enrolment in school education at different levels of class I-V, class VI-VIII and class IX-XII was obtained through the reports of the Statistical of School Education and Ministry of Human Resource Development, New Delhi-2011. And female literacy rate at different levels from 1901 to 2011 was obtained through the reports of Census of India in 2011.

**Database and Interpretations**

**Table1: Girls enrolment in school education in India**

(In Lakhs)

<table>
<thead>
<tr>
<th>Year</th>
<th>Primary Class I-V</th>
<th>Middle/Upper Primary class VI-VIII</th>
<th>High/sr. Secondary (class IX-XII)</th>
<th>Total Class I-XII</th>
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<tr>
<td>1950-51</td>
<td>54</td>
<td>5</td>
<td>2</td>
<td>61</td>
</tr>
<tr>
<td>1960-61</td>
<td>114</td>
<td>10</td>
<td>7</td>
<td>131</td>
</tr>
<tr>
<td>1970-71</td>
<td>213</td>
<td>39</td>
<td>19</td>
<td>271</td>
</tr>
<tr>
<td>1980-81</td>
<td>285</td>
<td>68</td>
<td>34</td>
<td>387</td>
</tr>
<tr>
<td>1990-91</td>
<td>404</td>
<td>125</td>
<td>63</td>
<td>592</td>
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<tr>
<td>2000-01</td>
<td>498</td>
<td>175</td>
<td>107</td>
<td>780</td>
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Table 1 shows that girl’s enrolment in education at differential levels class I-V, class VI-VIII and class IX-XII in India, girl’s enrolment in school education has been increased from 61 lakhs in 1950-51 to 1169.91 lakhs in 2010-11. After republic period the primary class I-V girl’s enrolment in school education has been increased from 54 lakhs in 1950-51 to 648.48 in 2010-11. Overall middle/upper primary class VI-VIII girl’s enrolment in school education has been increased from 5 lakhs in 1950-51 to 292.48 in 2010-11. And high/sr. Secondary class IX-XII girl’s enrolment in school education has been increased from 2 lakhs in 1950-51 to 228.94 lakhs in 2010-11. It is general observation from the table indicates girl’s enrolment school education has been raised from 1950-51 to 2010-11 at differential levels in primary, middle/upper primary and high/sr. Secondary in India. During 2007-08 to 2008-09 period girl’s enrolment in school education slowly increased at different class levels, but middle/upper primary enrolment was declined from 2007-08 to 2008-09.

<table>
<thead>
<tr>
<th>Year</th>
<th>Class I-V</th>
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<td>2001-02</td>
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<tr>
<td>2006-07</td>
<td>626.32</td>
<td>246.22</td>
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<tr>
<td>2007-08</td>
<td>643.84</td>
<td>261.54</td>
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<td>644.72</td>
<td>260.47</td>
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<td>2009-10</td>
<td>648.24</td>
<td>275.92</td>
<td>215.35</td>
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<td>2010-11</td>
<td>648.48</td>
<td>292.48</td>
<td>228.94</td>
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Source: Statistical of School Education
Ministry of Human Resource Development
Figure 1: Girls enrolment in school education in India

Above figure clearly explains that very highest enrolment in school education girls were studied at primary level, one fourth of enrolment in school education girl’s were studied at middle/upper primary level for total enrolment and low level of enrolment in school education were studied at high/sr secondary level for total enrolment in India.

Table 2: Literacy Rate in India

<table>
<thead>
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<th>Year</th>
<th>Persons</th>
<th>Males</th>
<th>Females</th>
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<td>Pre-Independence Literacy Rate in India</td>
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<tr>
<td>1901</td>
<td>5.3</td>
<td>9.8</td>
<td>0.7</td>
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<td>1911</td>
<td>5.9</td>
<td>10.6</td>
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<td>7.2</td>
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<td>1931</td>
<td>9.5</td>
<td>15.6</td>
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<td>1941</td>
<td>16.1</td>
<td>24.9</td>
<td>7.3</td>
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<td></td>
<td>Post-Independence Literacy Rate in India</td>
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</tr>
<tr>
<td>1951</td>
<td>16.7</td>
<td>24.9</td>
<td>7.3</td>
</tr>
<tr>
<td>1961</td>
<td>24.0</td>
<td>34.4</td>
<td>13.0</td>
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<td>1971</td>
<td>29.5</td>
<td>39.5</td>
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<td>1981</td>
<td>36.2</td>
<td>46.9</td>
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<td>52.1</td>
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<td>2001</td>
<td>65.38</td>
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<tr>
<td>2011</td>
<td>74.04</td>
<td>82.14</td>
<td>65.46</td>
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</table>

Source: Census of India (2011)
Table-2 reveals that the pre-independence period literacy rate for women had a very low in 1901 as compared to literacy rate of men in India. This is evidence from the fact that women literacy rate had rise from 0.7 per cent to 7.3 per cent where as the literacy rate of men had risen from 9.8 per cent to 24.9 per cent, overall literacy rate had risen from 5.3 per cent to 16.1 per cent during these five census periods. The post-independence period women literacy rate has been raised from 7.3 per cent to 65.46 per cent where as the literacy rate of men has raised from 24.9 per cent to 82.14 per cent, overall literacy rate has been raised from 16.7 per cent to 74.04 per cent during last seven census periods in India.

**Figure 2.1: Pre-Independence Literacy Rate in India**

![Bar chart showing literacy rate by gender and year](chart.png)

Figure 2.1 shows that the male’s literacy rate had been strongly and fast increased from 1901 to 1941 in pre-independence period. The female’s literacy rate had been increased very slowly from 1901 to 1941 when compared to men literacy rate in pre-independence period.
Figure 2.2 shows that the male’s literacy rate has been increased strongly and steadily in post-independence period and female’s literacy rate has been well increased in post-independence period but still not beat men’s literacy level in India.

**Suggestions**

The present study gives some suggestions related to objectives and through results for encouragement of girls and women education in India.

1. Providing free and compulsory education for girls up to 18 years.
2. Establishment of more number of primary school.
3. Comprehensive of literacy programmes in all governmental schemes.
4. Remove the gender bias in the school curriculum.
5. Increase the enrolment in school education and literacy level in India.
6. Adopting new welfare schemes and educational programmes for girls/women education.
7. Promote gender equity and women’s empowerment

**Conclusion**

The present paper examined to study the girls’ enrolment in school education and analyse literacy rate in India over the census year. We concluded
that girls’ enrolment in school education has been increased year by year in India. At the similar time women literacy level is low as compared to literacy rate of men. But female literacy level rapidly increased but still not achievement of men literacy level in India. Still women literacy rate is only half of women are literates and in men literacy rating, three fourth of men are literates. High rate of illiterate women is definitely attributing for women depends on men as well as to mainly play a secondary role. Government should adopt more programmes for improving women education and reduce the gender discrimination in educational avenues in India.

“Education is the Chief Defence of Nations” –Edmund Burke.

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