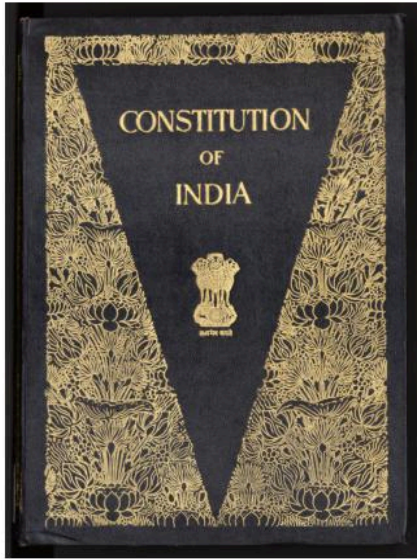
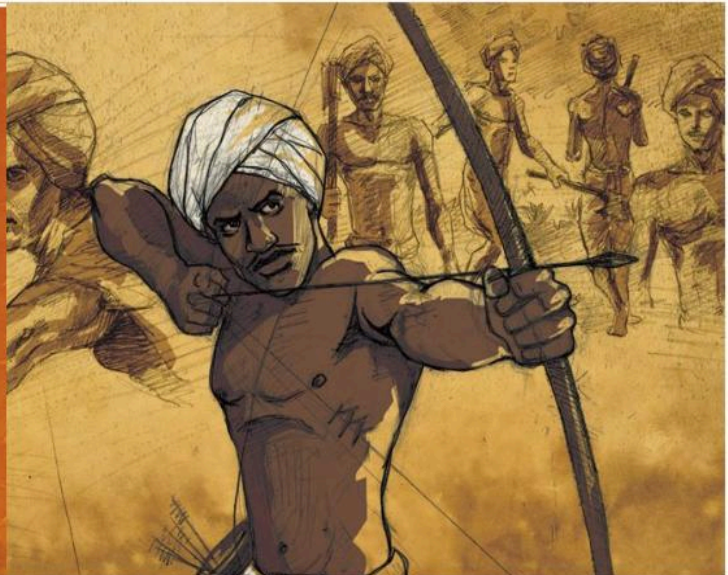


Essays on Positive Philosophy



Desh Raj Sirswal



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Centre for Positive Philosophy and Interdisciplinary Studies (CPPIS),
Milestone Education Society (Regd.), Pehowa (Kurukshetra)-136128
(HARYANA)

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PREFACE

Philosophy is a discipline that is, in many ways, like no other intellectual endeavor. It does not exist as a means to an end; it does not have a particularly defined purpose. In math, numbers are maneuvered in order to reach a specific endpoint. Philosophy is not about manipulating the reality it exists within, as are the sciences. It is not a tool in any sense. Philosophy is about watching, interpreting, and understanding the world and the people living in it. In a commercialized, profit-driven, goal-oriented society, philosophy just doesn't seem to make sense. In spite of this, it may be the single most important task any person can ever undertake. In defining Positive Philosophy it may be said, "The Positive Philosophy is an attempt to achieve an intellectual detachment from all philosophical systems, and not to solve specific philosophical problems, but to become sensitively aware of what is it when we philosophize." The chief practical reason to study philosophy is to acquire a very valuable set of skills. Philosophy is not just learning what other philosophers have thought. In philosophy the student becomes the active inquirer, thinker, and solver of problems and not just a passive learner who memorizes ideas only. Philosophy develops skills of critical and moral thinking, argumentation, information management, research, communication, abstract reasoning, and analytic and synthetic thinking. Students of philosophy also learn to identify important fundamental questions about themselves and their world through the process of clear, critical thinking and argumentation.

The present book, "Essays on Positive Philosophy" is an anthology of revised papers presented in several places. I am thankful to the organizers of the seminars who gave me an opportunity to share my ideas on their platform. The first paper "Philosophy and Values in Public Affairs: An Appraisal" presented in *National Seminar on Philosophy in Practice: Making Sense of Human Existence* organized by Society for Philosophical Praxis Counselling and Spiritual Healing held on 23rd Feb, 2014 at Department of Philosophy, University of Rajasthan, Jaipur. This paper discusses the nature of philosophy and different values and their use in public affairs. Second paper "Higher Education and Research in India: An Overview" presented in *28th National Conference of Council for Teacher Education on the theme "Emerging Perspectives in Indian Teacher Education: Search for Identity and Building Humane Society"* held on November 1-2, 2014 organized by CTE (HSC) at Kurukshetra which discuss status of higher education and research. The last paper, "The Role of Religious and Spiritual Values in Shaping Humanity

(A Study of Dr. B.R. Ambedkar's Religious Philosophy) in *3rd International Dharma-Dhamma Conference on Harmony of Religions: Welfare of Humankind*, held on 24-26 October, 2015 at Indore (MP). This paper is related to the religious philosophy of Dr. B.R.Ambedkar. Since philosophy, education and religion are highly inter-related subjects, you can find my views about them in my these papers. Hope this short volume will help us to understand some basics of these subjects.

The present book is a continuation of earlier two books published namely, *Philosophy, Education and Indian Value System* published online by Cooperjal Limited and <http://ideaindia.com> , in April, 2011 and *Positive Philosophy for Contemporary Indian Society* published online by Cooperjal Limited and <http://ideaindia.com> in May, 2011. Within period of 2010-2015 several other research papers, book chapters and e-books published between 2010 to 2015 in this endeavor of "positive philosophy", the details are given below:

- "Philosophy and Values in School Education of India", *Suvidya: Journal of Philosophy and Religion*, Vol.02, No.02, Dec. 2010, pp.80-87(ISSN: 0974-6110)
- "Samkalin Bhartiya Samaj Mein Darshan-Shastra ki Upadeyta" (Hindi), *Chintan : Research Journal*, Year 01, No.01, March 2011, pp.37-40 (ISSN:2229-7227).
- "Social Evils Related to Caste Discrimination and Human Rights Concerns" in *Development in Social Sciences*, edited by Atik-ur-rahman & Praveenkumar Kumbargoudar, published by Aadi Publications, Jaipur in 2011, pp.148-155(ISBN 978-93-80902-68-5).
- "Work and Ideals" in *Integral Management: The school of Management Theory* , edited by Rohit Puri , Spiritual Teacher Forum in 2012, pp.50-59. (ISBN - 978-81-923-275-3-2)
- "Casteism, Social Security and Violation of Human Rights" in *Human Rights for All* edited by Dr. Manoj Kumar, CPPIS, Pehowa (Kurukshetra) in 2012, pp.128-131. (ISBN: 978-81-922377-3-2).
- "Re-visiting Philosophy of Social Change in India" in *Satyam, Shivam, Sundram* (Proceedings of 11th ICSP and 4th ICYS, Dharwad, 28-30, May 2012) pp.155-164 (ISBN: 978-81-924572-0-8).
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- “Swami Vivekananda, Indian Youth and Value Education” in *Vivekananda and Contemporary Education in India: Recent Perspectives* edited by Atanu Mohapatra, Surendra Publications, New Delhi, in 2014, pp. 167-180. (ISBN: 978-93-80817-50-7).
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- *Ideological Crisis in Contemporary Indian Society*, edited by Dr. Desh Raj Sirswal, Centre for Studies in Educational, Social and Cultural Development (CSESCD), Pehowa (Kurukshetra), First Edition, December 06th 2013, <http://msesaim.wordpress.com/>
- *The Philosophy of Dalit Liberation* [Kindle Edition], Desh Raj Sirswal (Editor) Publisher: Centre for Studies in Educational, Social and Cultural Development (CSESCD), Milestone Education Society (Regd.), Pehowa (Kurukshetra), March 26, 2014, <http://www.amazon.com>

All the discussions, which are related to socio-political, educational studies, Dalit and women studies come under the domain of positive philosophy as it is directly related to society and not to purely metaphysical and religious speculations. Hope these three articles included in this volume do justice with our conception and add something more. I would like to thank the extremely helpful crew of CPPIS including Dr. Merina Islam, Dr. Vijay Pal Bhatnagar, Ms. Poonama Verma, Mr. Vikram Lohat and Vipin Sangar and the members of Milestone Education Society (Regd.) Pehowa (Kurukshetra) for their valuable suggestions and positive assistance towards CPPIS works.

Dr. Desh Raj Sirswal

1. PHILOSOPHY AND VALUES IN PUBLIC AFFAIRS: AN APPRAISAL

In the recent past, especially in the last quarter of 20th century, there have been drastic changes, which have taken place. People all over the world started feeling the pinch of “rate of change” in emerging contemporary society. It has influenced all the aspects of human life. It also influenced the ancient conception of philosophy that it seeks to understand the mysteries of existence and reality. It was also influenced by present scientific development, which raised philosophical speculations towards linguistic analysis, mental content and later on cognitive science studies. It is true that philosophy tries to discover the nature of truth and knowledge and to find what is of basic value and importance in life. It also examines the relationships between humanity and nature and between the individual and society. Philosophy arises out of wonder, curiosity, and the desire to know and understand. Philosophy is thus a form of inquiry--a process of analysis, criticism, interpretation, and speculation. It is contributing in the process of human development since ancient times. The process of human development begins with the conceptions and continues throughout life. It takes as many different courses as every human being develops in a unique way, embedded in the context of his or her environment. In the light of above assumptions, we are going to study the role of philosophy and values in public affairs and how philosophy shaping the human life with its continuous progress.

Introduction

Philosophy is a way of life, both in its exercise and effort to achieve wisdom. For wisdom it does not merely mean to know, it means to “be” in a different way. In the words of Quintillian, “We must. ...strive after that which is highest, as many of the ancients did. Even though they believed that no sage had ever yet been found, they nevertheless continued to teach the precepts of wisdom.” The ancients knew that they would never be able to realise wisdom within themselves as a stable, definite state, but they at least hoped to accede to it in certain privileged moments, and wisdom was the transcendent norm which guided their action.¹

Ian Ravenscroft rightly said, “Philosophy would be of little interest if it did not help us live without betraying our values and die without fear. One way it does this is by example. Diogenes, Socrates and Voltaire, for examples, spectacularly refused to compromise their values. Alexander the Great, drunkard, murderer and warmonger, is said to have asked Diogenes the Cynic if there was any favour he could do him. Diogenes, who was

sunbathing at the time, replied “Please get out of my sun.” And again he added, “Many philosophers have died without fear. The ancient paradigm is Socrates calmly drinking the hemlock after an evening of philosophical conversation. Amongst the moderns, David Hume’s equanimity in the face of death frustrated and shamed his ecclesiastical detractors.”²

Education for Inculcation of Values

UNESCO has long promoted a humanistic vision of learning based on principles of respect for life, human dignity, and cultural diversity, as well as social justice and international solidarity. This vision has been outlined in the two landmark publications, *Learning to Be* (1972) and *Learning: The Treasure Within* (1996). UNESCO is now building on these reports to rethink education in the current context of change, complexity, and uncertainty.³

There has been sudden shift in the perception of man as a consequence of fast and sudden changes in human societies all over the world. Emerging society led to formulate a new framework of education as the current one, became obsolete to meet the human needs. The international community drew a lead and envisioned education in a new paradigm. As a result an International Commission on Education for the 21st Century was established in the beginning of 1993. Jacques Delors was the Chairman of the commission. The aim of the commission, which was established by UNESCO, is to study and reflect on the challenges facing education in the coming years and to formulate suggestions and recommendations in the form of a report. The concept on which the UNESCO report entitled, “*Learning: The Treasure Within*” consists of nine chapters. The most important part of the report, “*Four Pillars of Education*” is described in its chapter no.4.⁴ The four pillars of learning are fundamental principles for reshaping education:

Learning to know: to provide the cognitive tools required to better comprehend the world and its complexities, and to provide an appropriate and adequate foundation for future learning.

While interacting with self, society and nature, an individual gets new awareness, knowledge, understandings, reflections and perceptions. Thus knowledge and learning enables the individual to meet his curiosity as well as his needs. The first pillar is a basic requirement of every human being to live meaningfully. “*Learning to Know*” is both a mean

and an end in itself. More is the knowledge one draws through education; the more meaningful and happy life one can live.

Learning to do: to provide the skills that would enable individuals to effectively participate in the global economy and society.

It implies to translate the knowledge under first pillar into action. The natural sequence in the order, can be “Learning to do.” As first pillar is the source brings awareness, knowledge and mental clarity in education, the second pillar forms the application of learning in one’s practical life. It implies the application of knowledge into practice.

Learning to be: to provide self-analytical and social skills to enable individuals to develop to their fullest potential psycho-socially, affectively as well as physically, for an all-round ‘complete person.

This third pillar of education emphasises on one’s social life, his living, his interaction with other and becoming sensitive to social needs of people around. The focus of education here is, to bring social efficiency in human society with regard to living in a social group or family with all satisfaction, harmony and peace with all shades or category of people.

The Delors commission places special emphasis on this pillar as it implies to develop the following values in social behaviour and social relations:

- Knowledge and understanding of self in relation to others.
- Appreciation of beauty in diversity in social traditions and practices.
- Awareness about the similarities, comparison and interdependence between human beings.
- Empathy, compassion, cooperation, caring, sharing and sacrifices for the needy, poor and deserving in social situations.

Learning to live together: to expose individuals to the values implicit within human rights, democratic principles, intercultural understanding and respect and peace at all levels of society and human relationships to enable individuals and societies to live in peace and harmony.

The fourth pillar is most personalistic in nature. It leads to one’s distinct growth in the process of education. To be means “to become” which has not been attained so far in one’s life but at the same time has the potential of becoming “to be” or “to become” or “to realise”.

The connotation of the term earlier historically referred to, in the Report of UNESCO in 1972, "Learning To Be" (Edgerr Foure et all) has been that a human being needs to be a better person in relation to his environment. The basic spirit behind it was perhaps due to the fear that otherwise the world be dehumanised as a result of technical changes all around. Therefore, the goal of education should be to make human being a better and refined person with good qualities which can be instrumental for his effective adjustment in life.

It can be said that due to over emphasis on material development and fear of competition and its harmful effects, learning should remain under four pillars for creating depth knowledge in learners, preparing them for correct and right action, creating in them a human understanding for social living and thus prepare him as Nobel human being. These four pillars are foundation which can prepare good human beings for the twentyfirst century.

Ethics and Human Interface

Ethics, also termed as moral philosophy or the science of morals, is the branch of philosophy that studies morality through the critical examination of right and wrong in human action. Values come under the studies of Ethics. " The value concept is able to unify the apparently diverse interests of all the sciences concerned with human behaviour." According to Stanford philosophers John Perry and Ken Taylor, and guests Brian Leiter, Jenann Ismael, and Martha Nussbaum on the 200th episode of *Philosopher Talk*, find a new basis for common sensibilities and common values one of the most important issues in the 21st Century. According to them, "The world is more economically interconnected than it has ever been. But it still seethes with divisions and social fragmentation. Can we find a new basis for shared values that will bring us together rather than tear us apart?" This question directly indicated the importance of human values. We can describe values with the following statements:

- Values are beliefs. But they are beliefs ties inextricably to emotion, not objective, cold ideas.
- Values are a motivational construct. They refer to the desirable goals people strive to attain.
- Values transcend specific actions and situations. They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations.

- Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria.
- Values are ordered by importance relative to one another. People's values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes.

People's age, education, gender and other characteristics largely determine the life circumstances to why they are exposed. These include their socialisation and learning experiences, the social roles they play, the expectations and sanctions they encounter, and the abilities they develop. Thus, differences in background characteristics represent differences in the life circumstances that affect value priorities.⁵

Human Values is the Need of the Hour

Classical literature does not make a distinction between values and human values. Perhaps there was no need for it the. Philosophical ideas on value enquiry were directed towards finding the nature, meaning and purpose of human existence. In the present century search for a theory of value has become a separate branch of modern philosophy and has been called axiology. Although the different realms of this value enquiry cover all areas of human concern like ethics, religion, art, science, social science, law etc., no separate or special significance is attached to the term human values.⁶ Human values are the need of the hour in this world. Truth, right conduct, love, peace, non-violence are basis for a golden age of the planet earth. All religions come under this basic foundation. The following values have the importance in present time:

- **Self-Direction:** Independent thought and action; choosing, creating, exploring.
- **Stimulation:** Excitement, novelty, and challenge to life.
- **Hedonism:** Pleasure and sensuous gratification for oneself.
- **Achievement:** Personal success through demonstrating competence according to social standards.
- **Power:** Social status and prestige control of dominance over people and resources.
- **Security:** Safety, harmony, and stability of society, of relationship, and of self.
- **Conformity:** Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms.
- **Tradition:** Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.

- **Benevolence:** Preserving and enhancing the welfare of those with whom one is in frequent personal contact.⁷
- **Universalism:** Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

Since, several Indian and Western thinkers worked to develop and implement different value system, but they have restricted to their system of thought or philosophy of life. But in present time we need those human values which can be implemented without any restriction of creed, nation, and region. But the problem is that there is not one language, cultural tradition, framework of thought, proved to be adequate for philosophizing, but many of them, and everyone is culturally rooted, not natural. Philosophy in an intercultural orientation intends to be conscious of this fact in order to be of benefit to both philosophy and interculturality.⁸

Role of Intellectuals and Philosophers

Man is a conscious being and a social animal too. All development is for man and to make his life beautiful. Without him, the society lost its meaning as he is the source of creativity. So, "Nature has divided beings of all species into male and female genders obviously for reproduction of their kinds and for its own continuity viz. of the world order. Beings get enjoyment in the process of reproduction. It points to the reality that the purpose of the world order is its own continuity and enjoyment of beings through it. Accordingly the role of individual is to make his contribution to the fulfillment of the purpose of world order and their lies his own fulfillment and enjoyment too, not in its exploitation."⁹

Dr. S.R. Sharda said, "Intellectuals and philosophers are to understand the reality of the world order and human beings and their function and to formulate codes of ethics for each profession keeping in view one's profession, society and the personal maintenance. Further they to equip people with this knowledge and for arranging for their ever vigilance in the values. The functioning of the people in power is to protect the ethical discipline of cohesion, protect the righteous from exploitation by any unscrupulous elements; those who are not aware of cohesive discipline are likely to commit violation. For any violation, primary fault is of the people in power and the thought to think of remedy."¹⁰

This is rightly said that a businessman cannot share his wealth with others and politicians cannot share his power with others. But an intellectual is impatient to share his knowledge with others. These are professional characteristics given by the nature. Nature produces some intellectuals to give the order of cohesive discipline for the guidance to all others. In

regard of human values, they can play an important role. People should start thinking and work according this is the right time for this. They should think about their lives and should get the best education and training. Lack of full knowledge to people, would bring back approach of exploitative otherness even in the teachers. So there is a great need to play this important role and save human life from disaster of inhuman activities and mold them a better person who can work for the best of their own life and helps other to develop in good manner.

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2. HIGHER EDUCATION AND RESEARCH IN INDIA: AN OVERVIEW

Higher Education is a very important sector for the growth and development of human resource which can take responsibility for social, economic and scientific development of the country.¹ While, higher education gives India an edge in the world economy as evident from the availability of the skilled manpower, and research scholars working abroad, unemployment, illiteracy and relative poverty continue to be the major deterrents to realize her potential in human resources. The higher education system in India has grown in a remarkable way, particularly in the post-independence period, to become one of the largest system of its kind in the world. However, the system has many issues of concern at present, like financing and management including access, equity and relevance, reorientation of programmes by laying emphasis on health consciousness, values and ethics and quality of higher education together with the assessment of institutions and their accreditation. These issues are important for the country, as it is now engaged in the use of higher education as a powerful tool to build a knowledge-based information society of the 21st Century.²

Education in India

Education is not knowledge alone, but also the capacity to utilize it. The quality of education depends on the ability it imparts to make proper use of the learning. In other words, acquiring knowledge coupled with the ability for its proper application is the real education. As such, the traits, which impart the skill of applying the acquired knowledge, are of great significance; without the requisite skill of application, the knowledge is a mere treasure trove in a sealed vault. Education includes all that which completes the personality of an aware and cultured citizen....True education must, therefore, provide also the skill for application and enable development of the traits, which nurture its future growth. The ethical component of education is an element, which caters to this need. It is in the different ethical values of the knowledge makers that we find the cause for the difference in their contribution, even though they are equipped with the same level of knowledge.³

Prof. Yaspal said, "My complaint against the present education system in our country is that it tends to be contextually disconnected. Personal observation and experience do not change what is required to be learnt and the manner in which it is to be learnt. A defined

collection of competence and well-listed pieces of information constitute education for every one, with little or no room for personal variation. Not only the learner but also the teacher is bound by contours, in expanse and in depth. The interconnections with allied areas are normally frowned upon but when allowed they are restricted to examples that might not be relevant any more. The testing methods ensure that diversion from the well-defined path does not take place... Even the pathways for excursion are defined to the extent that they too form a part of the inorganic contour that contains the syllabus. This works reasonably well for restricted training but not for growing minds that might wander off into unexpected but often exciting new areas. We are not honed for creating new disciplines.”⁴

According to K.C. Pandey, “The higher education constitutes of academic workers, administrative structures, systems, and conventional procedures. Academic workers or educationists include teachers, teacher trainers, academics and policy makers. These all are responsible for the crisis in higher education. The crisis is multi-faceted such as institutional mismanagement and structural rigidity, financial constrains and commercialization of higher education, equity vs. quality debate, political interference, undue emphasis on interdisciplinary and applied study and syllabi’s irrelevance, and integrity of academic workers, and issues about moral basis of education.”⁵

Indian Higher Education

India has successfully created one of the biggest higher education systems in the world. Quality of many top institutions is recognized to be comparable to the best in the world. However, Indian education system faces problems and issues that originate from disparities and developmental models adopted. With all the impressive development in the areas of Information Technology, space science, nuclear technology, oil exploration, industrial production etc., India could not solve its problems of poverty, ignorance and underdevelopment completely and successfully due to various reasons. Nearly 25% people are still below poverty line; one-third are illiterate and disparities amongst rich-poor, urban-rural, educated-uneducated are high, which are creating enormous social tensions. The country has to face challenges of globalization and pressures of liberalization while continuing its fight against poverty, illiteracy and disadvantages. The major problems before the Indian Higher education are ⁶:

- Comodification of Education: Higher education is becoming a marketing commodity. It is a multi-billion dollar business. Foreign universities are trying to have a share of Indian educational markets, and have prepared for this during the last decade or more. This shift from education as a social good to marketable commodity is against the Indian culture, and sufferers in these changes will be poor and disadvantaged people of India.
- Global Competitiveness: The competition will essentially be for offering quality education recognized at the International level and relevant to the local needs. The major issue is how to raise the quality and standards of Indian education and make it globally competitive, locally relevant and enable it to offer marketing paradigm appropriate for developing societies.
- Concerns of weaker institutions: High disparities in educational standards and quality of education offered by Indian universities and colleges is of great concern to all. National and global competition may create problems of survival of weaker universities and colleges.
- Developmental disparities and unsolved Indian problems: Many colleges and universities were started in India for removing regional imbalances and for supporting education of weaker and disadvantaged classes, particularly of women. These institutions and other developmental programs for weaker classes are still facing resource constraints, which are further aggravated by ignorance, poverty and disadvantages of the people they serve. This is resulting in widening divides and in keeping many educated from weaker and disadvantaged sections outside the job and employment markets. The challenge of these marginalized and deprived to the system of education is enormous.
- Weak linkage of education with developmental processes is creating frustration amongst graduates when they find that education is not so useful in employment and in work situations. A challenge is to transform the system from its present model of education to developmental education linking education to developments in society, industry and services sectors.
- High cost of higher education: The unit cost of traditional education, particularly of professional education, is quite high and has gone out of reach of the Indian middle and lower classes. Many private entrepreneurs have started educational institutions for offering creamy courses with marketing approach; and have raised fees not affordable to majority. Subsidy to the education by the state is not the right solution in the present situation, when numbers aspiring for higher education is large and

ever increasing. The deprived are already creating pressure on the state to make education accessible; and have raised an issue of socioeconomic equity and justice. The issue has already become extremely volatile in some states like Maharashtra.

More of the same will not offer a way out. The major issue and challenge is to use IT and evolve a new system of education that may enable educational institutions to develop appropriate paradigms of development and education, and to increase coverage by serving larger numbers so as to move towards education for all so essential for knowledge-based society.⁷

Higher Education and the 12th Five Year Plan

Based on the information from the studies conducted by UGC and other material the UGC had put together a report akin to a road-map for higher education in the country. The UGC report had suggested following issues to be addressed under the Eleventh plan:

- Lower enrolment in higher education;
- Inter-state and inter-district disparities and rural-urban differences in the access to higher education;
- Inter-caste, inter-religion, male-female, poor-non-poor disparities in access to higher education;
- Issue of quality in higher education;
- Issue of providing relevant education;
- Academic reforms in Universities and Colleges; and
- Regulation of private educational institutes.

It is gratifying to note that, eventually, the Eleventh Plan has addressed most of these issues, and developed policies and programmes accordingly. Its main focus is on expansion in higher education with inclusiveness, quality, relevance, and with academic reform.⁸

Much greater challenges continue to exist with respect to quality and the provision of relevant education. Curricular reforms leading to regular revision and upgrading of curricula, introduction of semester system, choice-based credit system, examination reforms are yet to take place in all higher educational institutions across the country. Exceptions apart, majority of our higher education institutions perform poorly in the area of quality on a relative global scale. To materialize a "quantum jump" in achieving the triple

objectives of access and expansion, equity and inclusion, and quality and excellence, with an emphasis on consolidation and optimal use of infrastructure already created during the 11th FYP, it is proposed to focus on the following strategies during the 12th FYP ⁹:

1. The focus will be towards achieving higher access through expansion by consolidation and better utilization of the existing infrastructure, upgradation of the infrastructure as and where necessary, and creation of new institutions primarily to meet the objective of regional equity.
2. Increasing and enhancing access through a mission mode national programme, "Rashtriya Uchch Shiksha Abhiyan (RUSA)" aimed to achieve 25% national level GER which will include (a) upgrading of Autonomous Colleges, Colleges with Potential for Excellence, and A grade-accredited Colleges by the National Assessment and Accreditation Council (NAAC), as university-level institutions; (b) promoting evening universities/evening colleges; (c) introduction of undergraduate programmes in the universities as integrated undergraduate/ postgraduate (UG/PG) programmes; (d) enhancing the intake capacity of the existing institutions of higher education; (e) developing the 'College Cluster Universities' regionally; and (f) establishing "Meta University Complexes" in association with public/private sector undertakings as a part of their corporatesocial responsibility, on an industry-academia mode.
3. The strategy for promoting equity at all levels and all branches of higher education, from enrolment to pass-out stage, shall be through new schemes for financial support of socially deprived groups, minorities and women, along with significant remedial support for such students and faculty.
4. Schemes for reducing regional/disciplinary/gender imbalances will include (a) setting up of large number of Polytechnics (1,000); (b) completing the establishment of 374 Model Colleges in the identified Educationally Backward Areas of low GER districts; (c) establishment of 800 Constituent Colleges in the already existing 40 Central universities; and (d) establishment of 20 exclusive universities for women;
5. The system of financial support to girl students and students from SC/ST, Minorities and Other Backward Category (OBC) category is proposed to be considerably enhanced at all levels of higher education and for all branches, including professional and technical education. Financial support will be expanded in the

form of scholarships, transport/rent allowance, book banks, and fee-plus scholarship system for professional students.

6. In order to retain students from deprived social groups in the higher education system, post-doctoral scholarships will be enhanced and a fast-track methodology implemented.
7. There will be strengthening of infrastructure to provide access, and retention of women students, differently-abled students and students from socially deprived backgrounds.
8. A major emphasis will be the strengthening of the remedial system for students from socially deprived backgrounds in order to enable their retention and better performance.
9. Equal Opportunity Cells, which were initiated in the 11th FYP, will be set up in all institutions, including institutions covered under Section 2(f) of the UGC Act. These will monitor and oversee the implementation of policies and programmes for the weaker sections and their progress in their respective institutions in achieving social inclusion.
10. Promotion of quality would be through a greater focus on performance, curricular reforms, better human resource management, schemes to promote high quality research, and technology-assisted monitoring mechanism. National science experimentation facilities, particularly in the cutting edge areas will be set up as Inter-University Centres and University-housed Networking Centres to provide international quality resource support to all the researchers and PG students.
11. Faculty being the single most critical factor responsible for the overall quality and excellence in higher education, it is a matter of grave concern that a large number of faculty positions remain perennially vacant due to either nonavailability of suitably qualified persons or due to procedural restrictions/fund constraints in State universities/colleges. In order to ensure that expansion drive in higher education is sustained, initiatives shall be taken to attract and retain the best talents as faculty resources by creating conducive working ambience and by making teaching and research as a lucrative career destination through continuous central assistance.
12. The capacity building and capability enhancement, keeping in tune with modern-day requirement of the faculty resources through the Faculty Talent Promotion scheme by upgrading the Academic Staff Colleges (ASCs) as Faculty Development Centres (FDCs) with redefined roles and responsibilities, would be another priority.

13. Equally important shall be the initiative for Leadership Development and Institutional Management programmes at all levels from top to bottom, for those who may be currently holding the leadership, management and administrative positions. For those in the leadership tiers who need to be readied to take over such leadership positions in colleges and universities in future, a separate Leadership Mentoring Programme is envisaged through dedicated/competent centres.
14. Support for curricular and academic reforms to improve student choices, technology assisted participatory teaching-learning processes and increasing the provision of relevant education, with an emphasis on feed-back-based holistic examination/evaluation system. A fine balance between the market oriented professional and liberal higher education shall be the hallmark of such initiatives.
15. Minimizing the affiliating burden of the existing universities by implementing the "Affiliation Reforms Package" developed by the UGC during the 11th FYP in a multipronged approach would be another added dimension of promoting access with quality and relevance.
16. For promoting private sector participation in higher education, newer models based on quality shall be explored, supported and incentivized by well-defined policies, norms, and monitoring mechanisms. The initiative would also include maximizing the potential of Public Private Partnership (PPP) in higher education not only for setting up new universities and colleges but also for creating/sharing quality infrastructure and physical facilities in the existing colleges and universities.
17. For promoting skill-based education and to improve competence, a fresh impetus to vocational education shall be given with due regards to National Vocational Education Qualification Framework (NVEQF) and the initiative is to be supported and incentivized through well-defined policies and monitoring mechanisms.
18. Reforming the financing system of higher educational institutions by the UGC such as to promote the culture of accountability, improved performance and better resource use efficiency and at the same time respecting the academic autonomy. A norm-based funding mechanism based on the justified requirements submitted by the universities and colleges with due approval of their decision making bodies, (Academic Council and Executive Council) and moderated by the availability of resources with the UGC shall replace the existing conventional approach.
19. For better coordination and speedy implementation of the 12th FYP priorities, the UGC, as an organisation, shall have to be restructured and modernised, and

rejuvenated as a vibrant academic, administrative and fund providing/monitoring body by the introduction of new management system of good governance which is a layer above e-governance, with transparency and accountability on the one hand and by roping in eminent academics on full-time basis as advisers on the other, besides lateral entry/deputation- mediated administrative talent infusion. This shall enable the UGC to design the schemes better, execute them effectively and monitor the outcomes/outputs in a time-bound manner.

20. State Councils of Higher Education have so far been established only in a few states as an interface bodies between the state governments, the universities of the State and the national bodies/councils like the UGC/All India Council for Technical Education (AICTE), etc. In order to facilitate national level coordination of the higher education schemes/policies and their speedy implementation, all states shall be encouraged and incentivized to establish and activate these Councils. Similarly, the College Development Councils (CDCs) of the universities will be made more effective in channelizing the UGC schemes to Colleges through the CDCs, supported appropriately by the UGC.
21. Universities and Colleges being the end-users of the public funds, provided by either the central or the state governments, shall have to be made accountable for the funds, provided by introducing a New Educational Management System whereby their accountability would be assessed more in terms of their performance and outcomes and less in terms of insistence on adherence to elaborate processes and procedures. Such initiatives shall have to go beyond e-governance, management information system and enterprise-wide resource planning. They must seek to bring about changes in the systems, processes, culture, and structure of the university Act/Statutes.
22. State Universities and Colleges affiliated thereto account for an overwhelmingly large number of enrolments in higher education and it is this sector that has been least attended to in terms of resource support and subjected to external influences and pressures in the name of accountability. Enhanced resource support to this sector based on the commitment of the state governments to provide these institutions greater autonomy and operational flexibility shall be a priority during 12th FYP.
23. A large number of new Central Universities and Model Colleges that were established during the 11th FYP would require continued and accelerated support because during this Plan they are likely to fast pace their development and

operational work and any resource constraints at this juncture would be detrimental to their growth and development.

In the 12th FYP document provides the details of the present trends, prevailing issues and challenges, projected goals and the planned strategies for the 12th FYP with schemes and programmes under the three major heads of Access, Equity and Quality with interlaced components of relevance, value-education and creativity. The overall budget requirement projected to achieve the proposed initiatives is \$ 1,84,740 crore.¹⁰

Higher Education and Research in India

Critical appraisal of Indian Higher System reveals that though there is proliferation of higher educational institutions, however, due to the prevailing systemic deficiencies, continues to produce graduates that are unemployable despite emerging shortages of skilled manpower in an increasing number of sectors. Deterioration of standards of education and research, inadequate infrastructure and facilities, large vacancies in faculty positions, low student enrolment rate etc. are the manifested consequences. The unwieldy affiliating system, inflexible academic structure, uneven capacity across various subjects, eroding autonomy of academic institutions, the accreditation system that has low coverage and no consequences. The following lines bring forward the brief note of the crisis of higher education and research in Indian context.

Excellence and expansion:

Indian higher education, the significant and impressive developments of the past few decades notwithstanding, faces major challenges in both quantitative and qualitative terms. Perhaps the clearest and boldest statement of this issue can be found in the "Report to the Nation 2006" of the National Knowledge Commission which concludes that there is "a quiet crisis in higher education in India that runs deep", and that it has to do with both the quantity and the quality of higher education and research in India.

Regulation and governance:

Besides its quantitative limitations and qualitative deficits, Indian higher education is also considered to be sub-optimally organized and significantly overregulated, limiting initiatives for change. In its assessment of the existing regulatory arrangements, the National Knowledge Commission concludes: "In sum, the existing regulatory framework

constrains the supply of good institutions, excessively regulates existing institutions in the wrong places, and is not conducive to innovation or creativity in higher education."

The privatization of higher education:

One of the striking features of the development of higher education in India over the last few decades has been the extent to which private institutions have come into the scene and attempted to respond to the massive demand for education at the post-secondary level. This is particularly true in the fields of engineering, medicine, and management, and much less at the broader level of university education.

Staffing higher education:

Should the ambitious plans of both the public and the private sector for the massive development of higher education in India have a chance to succeed, one of the key prerequisites is a large and highly capable pool of scholars who can provide academic leadership in teaching and research. What is needed is to understand and respond to the growing needs of the society through continues upgrade of the standards of an internationally competitive system of higher education and research.

Interface between University and other Stake Holders:

With the shortage of adequate funding to meet the demands of various novel innovative programmes has affected in developing a meaningful and purposeful inter-face between the universities, National Research Laboratories, industries, government, NGOs and society, etc. ICT in higher education policy may not be able to completely overcome all these challenges though it may play a role in information and resource sharing.

It is clear from the above that we need to recognize the prevailing crisis in higher education in India which runs deep. The need of the hour is to address this crisis in a systematic, forthright manner. We must emphasize the urgency of the situation, because our future depends on it. We are convinced that it is important to act here and now. At the same time, we believe that there is an opportunity in this crisis. Given the demographic reality of a young India, expansion, inclusion and excellence in higher education can drive economic development and social progress. Indeed, what we do in the sphere of higher education now can transform economy and society in India by 2025.¹³

In view of the above, we are baffled by various questions i.e. Do the educational institutions produce people who can deal with life as a whole? Have the institutions of higher learning been able to meet the increasing needs of the society? Do we teachers prepare our students to play the expected role? What are the factors that adversely affect teaching and research and in turn the quality of higher education? Are the pertinent questions relating to transparency and accountability of higher education institutions is addressed? Do these institutions prepare the students to face the highly competitive world? These are some of the pertinent questions that this seminar will look into and would try to find answers through intellectual deliberations from the diversified group.¹⁴

The higher education needs to be expanded without diluting quality and in fact by raising the standard of education imparted and making higher education more relevant to the needs and opportunities of a knowledge society. The higher education system must provide for accountability to society and create accountability within. An expansion of higher education which provides students with choices and creates competition between institutions is going to be vital in enhancing accountability. The recommendations of the seminar will require action at all levels i.e. reforms within existing systems, changes in policies, and amendments in, or the introduction of, new statutes or legislation.¹⁵

UNESCO on Higher Education

In *Learning: The Treasure Within* (1996) lifelong learning is understood as 'a continuum of learning, expanded to the whole of society, open in time and space, and which becomes a dimension of life itself.' In this document a detailed discussion find on higher education.

1. A first point to remember is that, side by side with universities, there are other types of higher education institutions in many countries. Some cream off the most able students while others were set up to provide specifically targeted, high-quality vocational training, lasting between two and four years. Such diversification undeniably meets the needs of society and the economy as manifested both at the national and at the regional levels.
2. Increasingly stringent selection in order to ease the pressures brought about by mass higher education in the wealthiest countries is neither politically nor socially acceptable. One of the main drawbacks of such an approach is that many young people are shut out from the educational process before they have been able to obtain a recognized diploma; they are therefore in the desperate predicament of

having obtained neither a formal qualification nor a training appropriate for the job market.

3. The evolution of enrolments therefore needs to be managed, but it can be kept within limits as a result of secondary education reform, along the broad lines proposed by the Commission.
4. Universities would contribute to this process by diversifying what they offer: (a) as scientific establishments and centres of learning, from where students go on to theoretical or applied research or teaching; (b) as establishments offering occupational qualifications, combining high-level knowledge and skills, with courses and content continually tailored to the needs of the economy; (c) as some of the main meeting-places for learning throughout life, opening their doors to adults who wish either to resume their studies or to adapt and develop their knowledge or to satisfy their taste for learning in all areas of cultural life.
5. Education: as leading partners in international co-operation, facilitating exchanges of teachers and students and ensuring that the best teaching is made widely available through international professorships.

In this way, universities would transcend what is wrongly held to be the conflict between the logic of public service and the logic of the job market. They would also reclaim their intellectual and social vocation as, in a sense, guarantors of universal values and the cultural heritage. The Commission sees these as cogent reasons for urging greater university autonomy.¹⁶

Reorientation of Higher Education

Educational opportunities and traditions that Indian Universities have built up, since independence have been able to produce graduates, capable only of pursuing limited careers, but, in the new globally competitive environment that is emerging in the country, the Indian student is now required to develop a multifaceted personality to cope up with the rapid changes in the world at large. This calls for the development of body, mind and spirit, through the educational processes in the institutions of higher education.

Health consciousness and physical fitness for a healthy body should be an essential part of the University culture. But, a healthy body alone cannot be attained and maintained without a healthy mind. Therefore value education becomes a desirable moral necessity for meeting the challenges of the contemporary World. Professional competence is of little value if professional ethics are forgotten. Similarly, brilliance is of no use if it is employed

for anti social activities. In order to achieve all these ends effectively one has to see that the processes of education are properly regulated in terms of assessment and evaluation of learning. A close interaction between the teachers and the students in the evaluation of the progress of learning is desirable, so that teaching-learning process is not superficial.¹⁷

Professional Ethics and Value Education

The rapid developments in science and technology and the challenges of globalization are posing additional challenges to the education system in the country. This is also the time when parental care to the children is on the wane. The adverse effects of the media on the mental development and moral values of the younger generation are being felt increasingly in all spheres of life. Gross consumerism has distorted the outlook of persons into one of equating possessions with richness. Exploitation of natural resources is proceeding without reference to sustainability. The hiatus between the rich and the poor is getting wider. While the education system needs to keep pace with the scientific and technological developments in terms of building the skills and knowledge, it also needs to address the more fundamental issues of the social and moral consequences of such unregulated activities. In this context, there is now a growing demand to lay greater emphasis on education to inculcate, nurture and develop values, particularly among the youth of the country. Major recommendations of this seminar are given below ¹⁸:

The Social Role & Status of Teachers and other Educators

There is an urgent need to rethink the evolving yet central role of teachers at all levels of education. This not only implies issues relative to teacher training and professional development, but also broader questions related to the evolving social role and status of teachers and other learning professionals.¹⁹ We in India are fond of miracles. We tend to look for extraordinary solutions for routine things. The field of higher education has been no exception. The problem is that the universities have failed to perform signalling functions on account of steep decline in standards; we have delinked our degrees completely from entry into professional and the job market. Our crisis is organically linked to increasing irrelevance of our process of certification leading to alienation of participants within and disenchantment of public outside. What is needed is the restoration of this signalling function of the university linking it to the needs of the community. We need a new engagement with the community. We need to reassure it that our certification is both reliable and relevant, that our pupils have necessary competence for which our degrees stand, that these young men and women can be trusted for different jobs and skills.²⁰

A reaffirmation of the signalling alone will redeem our public image and provide us protection against political and bureaucratic interference. This becomes all the more necessary in the present context of expanding economy. Even graduates of social sciences and humanities will be in much greater demand because service sector is expanding at an enormous pace in our society. This sector will need people with decent degrees, who can write, compose and analyse in terms of national and international trends. It is only with the restoration of the first rate teaching and learning experience linked to skills required by the market that the universities will acquire a new dignity and find a new place for themselves in the life of the community.²¹

Conclusion:

Education not only makes a man a perfect gentleman, it also arms him to meet all the situations in life. An educated man can always face difficulties in a better way than an uneducated person. He knows how to face the difficulties in a calm and quiet way. Instead of getting worried on the onslaught of difficulties, he will welcome them. This is the only chance in the life of a man to bring to the fore the latent powers which lie hidden in a man, till they are put to use. So long as the man is in a comfortable position, he need not exploit this hidden treasure. However, once he is in straitened circumstance, he is compelled to use every bit of energy to fight out the adverse circumstances. This can be done only by an educated man, who is not frightened at the sight of the difficulties, because he does not allow them to get on to his nerves. It is said that it is not ease but effort, not facility but difficulty that makes a man. Thus, the education helps a man to develop a balanced personality.²²

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3. IDENTITY CRISES: RELIGIOUS IDENTITY, IDENTITY POLITICS, AND SOCIAL JUSTICE

Identity is a concept that evolves over the course of life. Identity develops over time and can evolve, sometimes drastically; depending on what directions we take in our life. In the age of globalization, a human being is more aware than old times regarding his community, social and national affairs. A person who identifies himself as part of a particular political party, of a particular faith, and who sees himself as upper-middle class, might discover that in later age, he's a very different person. Perhaps he's no longer interested in politics, he's changed his religion, and he's living on less money than when he was in his youth. Any variation is possible during a person's life span. The major objective of this paper is to analyze conception of religious identity, identity politics, social justice and see their relation with reference to a national character building as the present scenario of India showed a identity crisis between individual's religious identity and secular objectives of the constitutions. The negative effect of the identity politics ruin ideal nation's character and negatively affects the concept of social justice too.

Key-Words: Indian Society, Identity Crisis, Religious Identity, Identity Politics, Social Justice.

INTRODUCTION

Since India is a multiple identity nation, it is true that "India for instance offers a unique example of peaceful transactions of multiple identities. Often described as a river, constantly refreshed by fresh streams, the Indian civilization reveals a remarkable propensity to respect and absorb traditions and rituals across religions and cultures. The quest for truth through a reconciliation of diverse viewpoints has ever been intrinsic to Hindu thought. Rgveda thus pronounced "Ekah va idam vi babhuv sarvam" (That which is one has multiplied unto all) and Ekam Sad Vipra bahudha vadanti (The truth is one, the sages express it variously) and further 'Aa no bhadrah Krtavo yantu Vishvatah' (May noble and auspicious thoughts come to us from all over the Universe). Such dialogical tradition and non-dualistic ethos creates a natural space for and cultural pluralism and diversities. Unsurprisingly India has long been a preferred destination for various religious and cultural communities from afar."¹ This paragraph reveals the nature of Indian society with the multiple set of identities and urges to create an intellectual thought over it. India is not only multi-religious but also a society based on rigid caste hierarchy. Thus in India it is not only religious identity which matters but also caste identity which has its own dynamics.²

When we come to Indian society, we find that there are multiple factors which are directed by religious, caste, power, language and economic factors and create problems in Indian society. The notion of identity crisis appears to be a modern phenomenon and fostered by some of the unique feature of modern western cultures. All identity crisis are not the same.

CONCEPT OF IDENTITY

These days the discussion of the concept of identity is the central issues in social sciences and humanities disciplines. For example in political science, we find the concept of "identity" at the center of lively debates in every major subfield. We can use identity word in double sense. First it refers social categories and secondly the source of individual self-respect or dignity. According to Jenkins (1996) "Identity refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities."³ Identity always answers the question, "Who are you?" Self concept, in contrast, may contains answers to other questions like "What kind of person are you?" The concept of identity resets on two notions, sameness (continuity) and difference. Identity means being the same person you were yesterday or ten years ago; it also means being different from someone else.

Most of the time we consider the term identity and self-concept in common but they are totally different. A self-concept exists only in one person's mind, whereas identity is essentially social. Thus, identity rests on a definition of the self that is shared by the person, other people, and society at large.⁴ "Mol (1978) argues that the concept of identity is used in two different ways in the social sciences. The first way of conceptualizing identity deals with the notion of immutability, or at least the slowly changing core of personality that manifests in all aspects of an individual's undertakings, notwithstanding the influences of various role models. The second way deals with the transitory and adaptable self as individual's transit from one social milieu to another, providing potentially a somewhat different identity as it were in each occasion. Buttressing further he notes that the first conceptualization brings up the issue of involuntary dimension of identity, while, the second raises the issue of adaptability of identity."⁵ Identity seems to include at least three major types of things. First, it includes one's interpersonal self,; how others know you, your interpersonal style, your reputation and so forth. Secondly, it includes some concept of potentiality, that is, of what you may become. Third, it includes some general values, principles, and priorities.⁶

RELIGIOUS IDENTITY

Scholars have struggled and argued for many years about how to define religion. Some emphasize the ideas that religion is concerned primarily with conceptions of God, divinity, and the meaning and other human existence. Others have tended to emphasize the way religion serves to draw distinctions between sacred forms of space and beliefs and more mundane, or profane, domains of 'wordily' human endeavor. ⁷ No generally accepted definition of religion taken into account the nature of the discipline, diversity of religions, diversity of religious experiences, and diversity of religious origins, among others. A person's religious identity is the name of the religion that they identify themselves with. In this society people want to know, "What religion are you?" Generally they expect a one-word answer with the name of a religion that expresses their religious identity. A person might say they are a Buddhist - or a Christian - or a Jew - or a Muslim - or a Hindu. These are examples of religious identities. Recent developments in the field of social sciences in general and sociology in particular suggest a gradual tendency towards revival of interest on the issue of religion and identity. It is plausible that religion and identity may be positively correlated. The link between religion and identity can be contextualized through the exploration of the self. Religion might serve, as a powerful influence on an individual identity assuming that the person involved is deeply religious or significantly committed to his/her religion. The influence of religion on identity formation may also work through parental influence. Children whose parents are significantly religious are more likely to be significantly religious themselves. The commitment to religion and consequent influence on identity formation works through parental influence in this particular case.⁸ "The link between religion and identity will be reviewed with reference to youth's search for identity formation. Youths are more likely to struggle with identity cohesion, as they continually search for a sense of self. Basically, youths undergone this psychological journey so as to solidify and understand their experience of self as well as identifying and associating themselves with the familial, vocational and societal roles (Damon, 1983)."⁹ Thus we can say that Religion is more likely to play significant role in identity formation in a culture where youth confront a continually fluctuating social and political milieu. Religion can potentially provide ultimate answers and viewpoints about elusive issues of life that might be more intriguing and pertinent for a youth (see, Erikson, 1964)."¹⁰

IDENTITY POLITICS

Identity politics is a political style that focuses on the issues relevant to various groups

defined by a wide variety of shared characteristics, including, but not limited to, race, social class, religion, sex, gender, ethnicity, ideology, nationality, sexual orientation, gender expression, culture, currency, shared history, medical conditions, profession, and other of the many ways in which people differ from each other, and into which they may be classified or classify themselves. This concept played an important role in shaping social and national sphere. Identity politics is an exercise of democratic political freedom. We find identity politics of various hues abound in India, the most spectacular, however is based on language, religion and caste, ethnicity or tribal identity. The following points emphasize on the basic characteristics of Identity politics:

1. All Politics is identity politics. In democratic politics the conflict is among putative equals. Identity politics and democratic politics freedom are mutual supportive and each of them enabling the vitality of other.
2. Identity politics can dampen or smother democratic political freedom. And democratic politics itself sometimes seems to sponsor this tendency, undermining itself by fostering a perversion of identity politics.
3. The pathology of identity politics has to do with its promotion of self-regarding (rather than a public-regarding) political culture. Identity politics tends to portray and purvey differences and grievance (rather than similarities and bonds) among groups and individuals. So, the identity politics is self-regarding.
4. Identity politics become pathological insofar as it is perverted to stifle, rather than to animate, the openness of democratic political conflict.
5. In identity politics the identification of a group is not in terms of a trait such as race or ethnicity or sexual orientation, but as a "minority" group- and worse, the identification of an individual "member" of such a group as "a minority". The banality of the label blinds us to its significance. ¹¹

Identity has become an important phenomenon in the modern politics. The identification of members of the group on the basis of sharing common attributes on the basis of all or some of the attributes, language, gender, language, religion, culture, ethnicity etc. indicates the existence or formation of identity. In all, caste has become an important determinant in Indian society and politics, the new lesson of organised politics and consciousness of caste affiliations learnt by the hitherto despised caste groups have transformed the contours of Indian politics where shifting caste-class alliances are being encountered. The net effect of these mobilisations along caste-identities have resulted not

only in the empowerment of newly emerging groups but has increased the intensity of confrontational politics and possibly leading to a growing crisis of governability.¹² According to Alexander Lee, "Caste activism is political phenomenon with social and economic causes. Rising levels of wealth and education make caste mobilization, but higher levels of wealth and education make it unnecessary. This non-linear pattern supports the theory that socio-economic status influences identity not just by empowering political actors but by altering the relative benefits of different forms of political actions."¹³

The article of Asghar Ali Engineer directs us to several dimensions of identity politics. In this section I used his ideas as it is, "It should be clearly understood that in a highly diverse and complex society like that of India identity politics can play very creative role, if it is done to seek justice for backward sections of society. Those who talk of only national identity and deny the role of other identities like that of religious, caste, regional and tribal identities are less than honest and do so to retain their unfair privileges which they have been enjoying and they make national identity co-terminous with majority religious identity." He again said that, "the concept of religious nationalism can be very dangerous for social justice and even and just development of society. It is only through assertion of these unprivileged identities that weaker sections of society like religious minorities; dalits, tribals and lesser developed regions can demand socio-economic justice. But again the dilemma is that unscrupulous leaders of these communities use these identities as tools for their own advancement."¹⁴

Emotional attachment within community has an important role in identity politics, as he said, " it becomes much easier for their leaders to exploit their emotions for political purposes. Being backward they are less educated and ready to be mobilized on emotional issues. They have no stakes in the given situation and longstanding frustrations and sense of deprivation makes them psychologically most vulnerable. ...Muslim politics in India has been centred around emotional issues like Shari'ah law, Aligarh Muslim University, Babri Masjid and Urdu.... These highly emotional issues also caused great deal of communal violence. The UP had in fact become a communal powderkeg and most of the major communal riots took place in mid-eighties and thereafter in UP and Bihar....Similarly Mayavati exploited Dalit emotions for her own politics and reduced Ambedkar as a powerful symbol in her politics of personal ambitions. She hardly did anything for dalits to solve their land question but went on erecting Ambedkar statues and parks during her reign in UP and named few districts after Dalits icons. At the most she posted few Dalit officers subservient to her to some key posts. But the socio-economic

condition of Dalit masses hardly improved. They were made to feel proud that Behenji, (this is how Mayawati was usually addressed), their leader, is in power, though they themselves were never empowered.....There is hardly easy solution to such a problem of complex identity politics. Greater the backwardness and illiteracy the greater will be the potential for exploitation by the unscrupulous politicians. Politicians play the game according to their own rules. Identity politics can become a powerful instrument for betterment of weaker sections and it can also become powerful tool for empowerment of opportunist politics.And it is hard to find honest politicians among those who are seeking power through these identities.”¹⁵ So we can say that identity politics is an important factor in Indian society that moves it and creates some social problems too.

SOCIAL JUSTICE

Social justice denotes the equal treatment of all citizens without any social distinction based on caste, colour, race, religion, sex and so on. It means absence of privileges being extended to any particular section of the society, and improvement in the conditions of backward classes (SCs, STs, and OBCs) and women. Social Justice is the foundation stone of Indian Constitution. Indian Constitution makers were well known to the use and minimality of various principles of justice. Social justice found useful for everyone in its kind and flexible form. Although social justice is not defined anywhere in the constitution but it is an ideal element of feeling which is a goal of constitution. Feeling of social justice is a form of relative concept that is changeable by the time, circumstances, culture and ambitions of the people. Social inequalities of India expect solution equally.

The concept of social justice has been enshrined in the Indian Constitution. The fathers of the Indian Constitution had the dream of a new social, economic and political order, the soul of which was social justice. Ambedkar was the chief architect of the Indian Constitution. He was fully aware of the pattern and problems of the society and their conflicting interests. The Constitution is a monumental example of social engineering. Social justice is not defined in the Indian Constitution but it is relative concept taking in its wings the time and circumstances, the people their backwardness, blood, sweat and tears.¹⁶

Under Indian Constitution the use of social justice is accepted in wider sense, which includes social and economical justice both. It is unfortunate that even sixty nine years after independence social justice is still a distant dream not with in the reach of the

masses. The Scheduled Castes, Scheduled Tribes and women under the traditional Hindu Caste hierarchy had suffered for centuries without education and opportunities for advancement in life. "Social justice requires strong and coherent policies in a multitude of areas. Fiscal, monetary and other economic policies, as well as social policies, incorporate specific objectives but must all be geared towards the overall social goal of promoting the welfare of a country's citizens and increasingly, in this age of global interdependence, the citizens of the world. The well-being of citizens requires broad-based and sustainable economic growth, economic justice, the provision of employment opportunities, and more generally the existence of conditions for the optimal development of people as individuals and social beings.¹⁷ Social justice may be broadly understood as the fair and compassionate distribution of the fruits of economic growth."¹⁸

The Constitution of India brings a renaissance in the concept of social justice when it weaves a trinity of it in the preamble, the fundamental rights, and the directive principles of state policies and this trinity is the "the core of the commitments to the social revolution.³² This is the conscience of the Constitution.¹⁹ Social justice is not yet reaches to the Scheduled Caste people in India even today who are subjected to recurrence of killing, burning and gang rape of their women folk. Many people question, why do Scheduled Castes not fight against such atrocities done to them? How can they fight with empty stomach against feudal-land lords who are rich and resourceful, police and courts are also hand in glove with them, therefore, the social justice still beyond their reach even after 69 years of independence. The globalization is no way to help to Scheduled Castes and Scheduled Tribes.²⁰ So, Social justice is a public and collective good that involves an equitable sharing of the earth's power, resources and opportunities to enable people individually and collectively to develop their talents to the fullest. Its realisation requires social relations embedded in trust, acceptance, mutuality, reciprocity and solidarity.

Conclusively, we discussed three basic conceptions of religious identity, identity politics and justice in this paper. Religious identity plays an important role in human life as well as it affects his social and political life also. Most of the time religious identity domain over man's social affairs and it became a threat for society and nation as well. Identity politics is the core reality of today's world and nothing can be far from its influence whether it is man's social life, political life and even religious life. In India, identity politics might have some benefits but it also ruins social harmony of the individuals and a threat to the national character building, as identity politics of caste, religion, language, ethnicity etc. is

dominant in our surroundings. Identity crisis is a crisis of multiple identities. A man has to live with these identities and it's a social reality. If we want to want harmony with this identity conflicts, we must respect and care for the essence of Indian constitution i.e. social justice. If we are dedicated and committed to this final objective, we can provide a society free from social evils of caste, creed and language conflicts. As we know India is still facing age-old evils of social systems, the concept of social justice shows a ray of hope to fight with these evils. Identity crises can be eradicated from Indian society when we will be successful to create an environment of social equality, freedom, fraternity and social justice. For a better nation we should a balanced state of affairs where every citizen has a space to develop him/her self and a motivation to contribute in development of India.

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