Ideological Crisis in Indian Society

Desh Raj Sirswal

Ideological Crisis in Indian Society (E-book)

Editor: Dr. Desh Raj Sirswal

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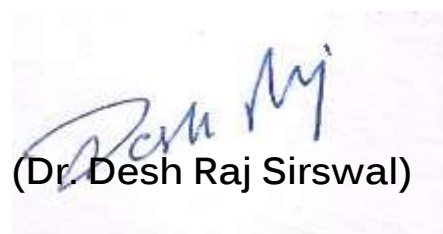
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Preface

The Milestone Education Society (Regd.) Pehowa (Kurukshetra) working since 2005 in the field of school education, social work and higher education through its research initiatives. It started Center for Positive Philosophy and Interdisciplinary Studies (CPPIS) in 2010 and contributing continuously in the field of higher education through research journals, various programmes, and published books.

The present initiative Centre for Studies in Educational, Social and Cultural Development (CSESCD) will work on the issues related to downtrodden people though its various activity like discussions, programmes and publications etc. It also promotes the ideology of the educational thinkers who positively contributed in the society.

The present book, "Ideological Crisis in Indian Society "is the first initiative of the Centre. It includes six essays of the students who participated in the essay competition organized by the Centre for Positive Philosophy and Interdisciplinary Studies (CPPIS) and the Department of Philosophy, P.G.Govt College for Girls, Sector-11, Chandigarh to celebrate *World Philosophy Day* with the theme "Indian Society and Ideological Crisis" on 21st November, 2013. These essays highlight writers' thinking and need further improvement on the basis of ideas.

On the occasion of Death Anniversary of Dr. B.R.Ambedkar, we dedicated this volume to this great personality who is the real motivation for us. His vision of social democracy and equality was closely related to good society, rationality and the scientific outlook.

I must congratulate all the members of Milestone Education Society (Regd.) Pehowa (Kurukshetra) for this new initiatives and submit my humble gratitude towards their positive efforts and kind-cooperation.

(Dr. Desh Raj Sirswal)

December 06,2013

Contents

Our Nation is our Wealth.

Indian Society, Ideological Crisis and Dr. B.R.Ambedkar

Desh Raj Sirswal

Indian Society is facing an ideological crisis these days. There are lots of social problems which are ruining the life of citizens of India. Several Efforts are made and going on to fight these problems but we are not able to find any definite solutions. Since India is a so-called democratic country but the present conditions of judiciary, politics, education system marked a question on this conception. These are all because we are ideologically weak. Different ideologies available for social change in India like Gandhian, Ambekarite, Humanitarian and Marxist etc. But when they come to political and social front they seem useless as their followers are not even acquainted to these ideologies and the noble will of great thinkers for a just society become a myth. This is also a matter of thinking that how many political thinkers become real heroes after Indian independence for the youth of India or for national development? How many ideologies come to existence and made a real contribution to our society? These are some point of serious concern for the youth and intellectuals of the nation.

Various philosophers, political scientists and writers have given numerous ideas on democracy. Dr. B.R. Ambedkar was a relentless champion of human rights and staunch believer in democracy, he said: "Democracy is not a form of government, but a form of social organisation." In "Prospects of Democracy in India" he analyzed Indian Democracy and said a democracy is more than a form of government. It is primarily a mode of associated living. The roots of democracy are to be searched in the social relationship, in the terms of associated life between the people who form a society. He believed that in democracy revolutionary changes in the economic and social life of the people are brought about without bloodshed. The conditions for that are (i) there should not be glaring inequalities in society, that is, privilege for one class, (ii) the existence of an opposition, (iii) equality in law and administration, (iv) observance of constitutional morality, (v) no tyranny of the majority, (vi) moral order of society, and (vii) public conscience. Addressing the Constituent Assembly, he suggested certain devices essential to maintain democracy: "(i) constitutional methods, (ii) not to lay liberties at the feet of a great man, (iii) make a political democracy a social democracy." (1)

Dr. B.R. Ambedkar shows us the path of real education. In ancient India education was the sole privilege of the upper castes; in the independent India it still is controlled by the upper castes; though education has become a fundamental right today, the method and purpose of education is not to produce innovative and free thinking creative individuals but persons who would accommodate to the existing structure and maintain the hierarchical structure of the society. Thus there is a need for educational systems that can conscientize people and make them agents of transformation. (2)

"Education can lead an individual to move from Caste to Class, i.e; from close system to open system. In Caste system, an individual is confined only to his or her traditional occupation. So, there is a little scope to grow. But in Class, as it is open, an individual can grow as per his or her capability. And only education can bring this change. Ambedkar had also given lot of emphasis on getting education. He said that, "Educate, Organize and Agitate". Here he had given prime importance to education. He further added that, "The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forego material benefits of civilization but we cannot forego our rights and opportunities to reap the benefits of the highest education to the fullest extent. That the importance of this question from the point of view of the backward classes who have just realized that without education their existence is not safe." He suffered a lot due to this caste system. Still in that system of discrimination, he succeeded to well educate himself."(3)

"Ambedkar viewed democracy as an instrument of bringing about change peacefully. Democracy does not merely mean rule by the majority or government by the representatives of the people. This is a formalistic and limited notion of democracy. We would understand the meaning of democracy in better fashion if we view it as a way of realizing drastic changes in the social and economic spheres of society. Ambedkar's idea of democracy is much more than just a scheme of government. He emphasises the need for bringing about an all-round democracy. A scheme of government does not exist in vacuum; it operates within the society. Its usefulness depends upon its relationship with the other spheres of

society. Elections, parties and parliaments are, after all, formal institutions of democracy. They cannot be effective in an undemocratic atmosphere. Political democracy means the principle of 'one man one vote' which indicates political equality. But if oppression and injustice exist, the spirit of political democracy would' be missing. Democratic government, therefore, should be an extension of a democratic society. In the Indian society, for instance, so long as caste barriers and caste-based inequalities exist, real democracy cannot operate. In this sense, democracy means a spirit of fraternity and equality and not merely a political arrangement. Success of democracy in India can be ensured only by establishing a truly democratic society.

Along with the social foundations of democracy, Ambedkar takes into consideration the economic aspects also. It is true that he was greatly influenced by liberal thought. Still, he appreciated the limitations of liberalism. Parliamentary democracy, in which he had great faith, was also critically examined by him. He argued that parliamentary democracy was based on liberalism. It ignored economic inequalities and never concentrated upon the problems of the downtrodden. Besides, the general tendency of the western type of parliamentary democracies has been to ignore the issues of social and economic equality. In other words, parliamentary democracy emphasised only liberty whereas true democracy implies both liberty and equality. This analysis becomes very important in the Indian context. Indian society was demanding freedom from the British. But Ambedkar was afraid that freedom of the nation world not ensures real freedom for al1 the people. Social and economic inequalities have dehumanized the Indian society. Establishing democracy in such a society would be nothing short of a revolution. This would be a revolution in the social structure and attitudes of the people. In the place of hereditary inequality, the principles of brotherhood and equality must be established. Therefore, Ambedkar supported the idea of all-round democracy." (4)

The role Dr. B.R. Ambedkar played has left its imprint on the Indian society and is still shaping the political and civil contours of the contemporary India and of political discourse. Perhaps none of this would have been possible if it was not for the constant struggle Ambedkar waged and the vision he embedded in the

Constitution of India. His life is his message, so we have to look into his life and struggle to understand the liberative potentialities of his thought and his impact on the Indian society. (5)

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Positive Ideology toward Problems in India

Rajni Bala

India is one of the developing nations in the modern world. India is a democratic country and became an independent country as well as a republic, more than a half century ago. India is a country of various people, religions, castes, languages and cultures. India is a hierarchical society and a mixture of different qualities like various cultures, and various languages. But now-a-days India is facing several problems whether people acknowledge it or not. There are some evils in the society i.e. drug addiction, poverty, unemployment, problems related to children and women like gender discrimination, child abuse, dowry system, female foeticide, rape, corruption, literacy and westernization etc. We people do not aware about our nation, our society; we are unconsciously going to lose our dignity, our culture and our identity.

We people do not want to even listen or think about others. But, we need to work and think accordingly. We gave to grow positively; we have to be aware about the activities, in our surroundings. We should not avoid the problems; even we all have to come together to bring a new change (a positive change) in our Indian society. There are some brief notes about the problems which are accruing in our society today:

1) **Substance abuse/addiction:** The substance abuse means the habitual use and dependence on the harmful substances like alcohol, tobacco, bidis, gutka, cigarettes, drugs (for other than prescribed medical treatment). The people of young age are getting addicted; there are many factors, which are responsible for pursuing the young people into the trap of substance abuse. These factors include peer-perusal, stress, and frustration/conflicts. Tensions, non-conducive family environment. Drinking or Intake of harmful liquors is very serious problem in our society. Its addiction creates serious consequences. The other harmful substances like tobacco, bidis and cigarettes cause cancer, T.B., and other diseases. According to WHO (World

Helath Organisation) tobacco particularly, smoking it number one killer all over the world.

2) **Communalism**: Indian society/ Indian people have different faiths and religions, here people belongs to different communities such as Hindus, Sikhs, Muslims, Parsees and Christians. But the aggressive attitude of one towards of any community creates tensions and clashes between two or more than two communities. This situation is known as communalism. It needs to be tackled and eradicated.

3) **Poverty and Unemployment**: India has a large population and the large section of our population lives under the poverty line. There is a huge unemployment. Poverty is a fundamental problem and unemployment is a situation, where an educated and able person, willing to work, but falls to find a job to earn a living. It is also a reason of poverty. People do not hesitate even to send their children to the labour market. It is a painful experience that wherever we go, there are beggars. They ask for money and food, and even sometimes for clothes.

4) **Problems of Children** (including gender-discrimination, child abuse, dowry system and female foeticide): Gender-discrimination, child abuse are related to the problems of children. Female foeticide is also the major problem. The main reason behind these problems is illiteracy. A child is the future citizen of the country. We have a large population of children. It is our duty to provide them security, good health and education. We have to make sure that they are providing the opportunity to come forward time to time. A child in the age group of 6-14 years is supposed to be in the school but unfortunately they are not in school. They are in labour market to earn money and food. These children become vulnerable to physical and mental exploitation, they are starved, beaten, and even sexually exploited. The practice of female foeticide, dowry, child abuse and gender discrimination are the worst social practices. "Girls are the words most squandered gift. They are precious human beings with enormous potential, but across the

world, they generally the last to have their basic needs and have their basic needs divide."

5) **Corruption**: Corruption is the abuse of entrusted power for private gain. It hurts everyone who dependents on the integrity of people in a position of authority. Corruption in India is a major issue that adversely affects in economy. The cause of corruption in India include excessive regulation, complicated and licensing system, power, unemployment, price rises, lack of lack of transparent laws etc. There are two forms of corruption first one is "well organized corruption" and the second one is the "chaotic corruption". Well-organised corruption is that in which the required amount and permanent recipient of a bribe are well known and payment of guarantees that, the desired favour will be obtained. But the chaotic corruption is totally different from well-organized corruption, because we don't know where and to whom our money goes and even we can't be sure that our desire will be obtained or not, or our requirement will be fulfilled. In well-organized corruption we can be the entire bit sure about our desire. So, we can imagine that how it can be dangerous and harmful for us, to be corrupt, whether due to well organized corruption or chaotic corruption.

6) **Illiteracy:** Illiteracy is another major problem before the society. Illiteracy is the condition of being unable to read and write, or lack of knowledge or education, or an inability to read. In India, today among the people, about six are illiterate. It should be eradicated form the society even, from the world as soon as possible. To remove illiteracy, the function of education should be to direct the child's creative instincts properly, not to collect the data and facts only. And we all have to be aware of it that the children, who are future citizens, get the proper entertainment, to gain education and knowledge.

By discussing the above mentioned problems, we come to know that in which direction we are moving. There is a lack of harmony, values, education, awareness and the system in society among the people. We learnt that of large section of the Indian society is suffering from poverty. There is a big discrimination between male and female. India is the country of different religions, linguistic and ethnic

backgrounds. Indian society is experiencing a variety of the problems. It's our duty to work accordingly, to think about it and come forward with new and positive ideas. And this positivity can gain by reading books and follow some ideology. Ideology means, when some ideas remain as an ideal for life. Today, if we want to improve our society, even ourselves, then we people have to be idealistic.

We can follow Swami Vivekananda or Dr. B.R.Ambedkar. Swami Vivekananda is known as Youth Icon. He says that "A wonderful, glorious, future India will come". He had infinite faith in the youth. He gave a clarion call that young men, my hopes is in you. Will you respond to the call of your nation? Have a tremendous faith in yourselves. Have faith each one of you, in yourself- that eternal power is lodged in you- and you will revive the whole of India. He was thinking about the glorious future of India. He says that, "If you have assimilated ideas and more them your life and character, you have more education- then any man, who has got by heart a whole liberty like Swamiji. We all have to be idealistic. He says that, "Take upon idea, make that one idea in your life.....thinks of it, dream of it, live that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just have every other idea alone. This is the way to success". He said that three things are necessary to make every nation and man great:

- Conviction of the powers of goodness
- Absence of jealousy and suspicion
- Helping others/ all who are trying to be and do good.

By adopting above ideas we can serve our society in a valuable manner. He said that, "Give me a few men and women who are pure and selfless, and I shall shake the world." So, be pure and selfless, and you can shake the world, you can bring a great change in society. We need an ideology to grow. If we want to change our society, want to be a powerful and valuable society or nation, then the modern thinkers are the best option for us, we have to follow them. Not only Swami Vivekananda, there are some other modern thinkers like Dr. B. R. Ambedkar, Dr. A.P.J.Abdul Kalam, Dr. S. Radhakrishnan, Mahatma Gandhi and Rabindranath Tagore etc. No, matter that you are following, the thing is just that, in which way you are thinking, moving and undergoing? If you want to bring a change and want to shake the nation, then first a full, bring a change in your own self.

Present Scenario of Indian Society and Ideological Crisis
Bhawna Singh

India offers astounding variety in in virtual every aspect of social life. While we are going across this, we also think manlier times about the Ancient Indian Society that dates back to the era of ancient Indian civilizations. Ancient Indian societies had their distinctive cultures, religions, indigenous beliefs, customs and occupations. The customs, beliefs, practices etc. were quite different in the ancient Indian society. It witnessed the evolutions of different civilisations. The evolution of the ancient Indian societies is well reflected in different literatures such as in Sanskrit literature and Indo-Aryan literature. It is even reflected in other Vedic Samhintas such as the Yajurveda, Samveda and Atharavaveda. Looking at the present scenario and also back to the history , we find Indian society is multifaceted to an extent perhaps unknown in any other of the world's great civilisations- it is more like an area as varied as Europe than any other single nation- state.

Adding further a variety to contemporary Indian culture are rapidly occurring changes affecting various regions and socio-economic groups in desperate ways. Yet, amid the complexities of Indian life, widely accepted cultural themes enhance social harmony and order. India is a hierarchical society where virtually all things, people and social groups are ranked according to various essential qualities. We find here castes which are primarily associated with Hindus, Muslims, Christians and other religious communities. The individuals are ranked according to their "wealth and power." A man of high status has more resources on his part but the poor man lacks all this because of which they are exploited. India is far behind many countries and the biggest issue is the "Ideological Crisis."

The word 'ideological' means, "pertaining to or characteristics of an orientation that characterized the thinking of a group or nation". And the word 'crisis' here means problems that is coming to a desperate pass; it is kind of deterioration of ideas. While talking about ideological crisis the nation of purity and pollution comes upto the mind.

Purity and Pollution

Many status differences in Indian society are expressed in terms of ritual purity and pollution. Generally high status is associated with purity and low status with pollution.

The familial and kinship ties are no more given importance in Indian society in present scenario. The ancient ideal of the joint family retains its power, but today actual living arrangements vary widely. Many Indians live in nuclear families- a couple with their unmarried children. Traditionally, males have controlled key family resources, such as land or businesses, especially in high status groups. It is mostly said that Indian society is the male dominated society. This is so because, following traditional Hindu law, women did not inherit real estate and were thus beholden to do household tasks only, it is also ideological crisis that women are seen as inferior to men in mostly every aspect. The Veiling and the Seclusion of women in Indian society is also a result of ideological crisis.

A significant of aspect of Indian family life is purdah or veiling and seclusion of women. In much of the northern and central India, particularly in rural areas, Hindu and Muslim women follow complex rules of veiling the body and avoidance of public appearance. Female modesty and decorum as well as concepts of family honor and prestige are essential to the various forms of purdah. All these limits, women's' access to power and to the control of vital resources in a male dominated society. Parents favoring boys is also because of ideological crisis. It is thought that a girl drains family resources, especially when a large dowry goes with her to her husband's home. In recent decades, demands for dowry have become quite exorbitant in certain groups. When it comes to widow re-marriage the widows of high rank have been expected to remain chaste until death.

Lack of Ideology in Politics has also led to Corruption

Guiding principles are all that we need as ideology. Part of the confusion today is due to needless confusions between governance and economy and ideology. Alas in politics for our times there is no living master worth his credit. And the sole reason for the politicians for behaving in the manner they are acting bereft of any values.

We can see that our India is still lacking behind in many aspect but we have to bring positive changes by taking a big step of "Improving ourselves and improving India". When we will move to the right direction then only India can survive long even in most adverse circumstances.

Our Power is our Unity.

Indian Society and Ideological Crisis

Laxmi Prasad Boda

"The Chinese use two brush strokes to write the word 'crisis.' One brush stroke stands for danger; the other for opportunity. In a crisis, be aware of the danger-but recognize the opportunity." - John F. Kennedy

The government of India has done very little in the way of meaningful economic reforms… it's still a rigid, bureaucratic society with inadequate infrastructure, insufficient savings.

"The Indian economy is in a crisis. While the growth rate has been declining…the issue (of high CAD) gets amplified against the backdrop of slowing economy, high fiscal deficit and persistent inflation," - National Council of Applied Economic Research.

Introduction

The many ills that our society as a whole is suffering today are mainly due to crises of values. Indian society is facing a serious crisis of values. Hardly any day goes without some news indicative of crisis of values. Values are those things that really matter to each of us. Values in public life seem to be on the cross roads. There is an erosion of social, moral, cultural, economic and political values at all levels. The erosion of values has led to the spread of selfishness, unlimited greed, corruption, violence, and destruction, abuse of human rights, frustration and crisis of character. The crisis has taken up such a magnitude that if serious efforts are not made to check it, then the whole system is likely to collapse. If we think that the political system alone is responsible for this crisis, then we are mistaken. No political system can develops in vacuum; it is the sub-system of the entire social system. Hence the strengths and weaknesses in the society are reflected in the political system. As is the society, so shall be the politicians. Merely criticism to a particular sphere will not solve the problem, nor accusing individuals or groups would take us a long way; Hence we must accept that the degradation of moral fiber is a problem of entire society.

Failure of our Educational System:

The problem of values is more general one, common to all fields of human activity, but often education is looked upon as the instrument for inculcating values .We have failed somewhere in providing right type of education to our younger generation According to John Dewey (1948)," to values means to prize, to esteem, to appraise, to estimate. It means the act of cherishing something, holding it dear and also the act of passing judgment upon the nature and amounts of values as compared with something else." So it is essential that education should be value oriented. Value education and Value-oriented projects can promote individual and social welfare, love, peace, good will and understanding Value-oriented education is the only key which would impel man to utilize atomic energy for the betterment of humanity rather than destruction. It is the task of education to develop, preach and practice social, moral and spiritual values, as these values are the greatest unifying forces in life.

Role of a Family:

Family is the first school where good habits and values are nurtured in a child. Social Networking that is rampant today among kids, teens and the youth has changed the way relationships are formed. Orkut pal, Facebook, Myspace pal etc are how friends are being classified and identified today by many children.

Spending more time at home with the latest gadgets and less time outdoors with real friends have changed the conventional and natural way of a child's interaction with the world. A balanced approach is needed to inculcate values in children. It is here that families have a determining role.

Spend more time with children. Encourage outdoor activities and also take them to orphanages, old age homes, special schools etc. to make them aware there is more to life than just gaming, Play stations, social networking etc. We need to educate them on what life is all about.

Socio-Economic Conditions:

Socio-economic conditions greatly influence moral behaviour. Poverty and morality cannot exist. People deprived of basic human needs such as food,

clothing, health services, and sympathy become frustrated and value education is wasted on then; it can have no effect. Indeed the whole setup of a society, the values and ideas on which it is based matters.

If the society is just, free from discrimination of caste and race, if there is a just distribution of wealth, then an environment exists which promotes value education.

Materialistic Attitude:

People are becoming more and more money-minded and materialistic. People are becoming greedier .They are busy in collecting money by one way or the other at the cost of values. They want to become rich overnight through illegal means or corrupt practices. .Mahatma Gandhi said," The lust for money and power has corrupted the man". This life style is sending a wrong signal to the masses.

Policy Implementation Approach:

In practice we seem to have only policy implementation approach, no creativity in framing or modifying the needed policy .The circulars from the state are only executed without a spiritual involvement in the process. Top administrators have to rethink and rebuild proper policies for managing better values.

Competitive society:

Huge competition in society also leads to degradation of moral values. In this high competitive world, everyone wants to be on the top and this race has made an individual forgotten about his moral values. Excessive competition in every sphere has prompted people to use unethical practices

Political exploitation:

Most of the political leaders exploit the masses to achieve their narrow selfish ends .Now a day's most of the institutions are founded and controlled by politicians. Some of them are established and managed by the wealthy businessmen and industrialists. Naturally they tend to misuse the noble centres for the purpose of power and pelf. So many of appointments are now politically influenced and the dominance of merit by manipulation has led the popular

phenomenon of 'Brain Drain' in our country. This all has to stop and unless the political leaders learn some values this cannot happen.

Conclusion:

In the end it must be admitted that this crisis of values can only be overcome by combined efforts of all. Everyone has to commit himself towards a minimum ethical standard in his life. Unfortunately, there is a big gap between preaching and practicing of what one believes or what one says. One's actions must reflect the values that one intends to inculcate in children. Problems cannot be overcome by pointing fingers at others.

There's also a more generous explanation for the polity's slow-moving, indecisive style (although not for its corruption). Outside observers sometimes fail to appreciate the extent to which India's leaders are engaged in a fragile balancing act between competing economic, regional, ideological, and sectarian interests. The nation's frustratingly slow pace of change is frequently the result of a natural— and perhaps even commendable—caution in a messy, diverse democracy. India's plodding method is the manifestation of a consensus-driven model of governance that, often against the odds, has held this maddeningly pluralistic nation together.

Indian Society and its Ideological Crisis

Krishma

The epitome of Indian success as a society: A girl is brutally raped in an upmarket area of the capital; cynical use of the religious sentiments and the fall of an Asharam. The environment of our so called "Bharat Mata" I think is no longer safe as a girl could not step outside at night. No doubt! The Government of our country has passed some rules for the protection of women but the question arises is that are they followed strictly? We as Indians feel proud of our culture and history but I want to ask my fellow citizens that what makes us feel proud as we live in a country where a women everyday suffers from mental and physical harassment. I think no culture teaches anyone to disrespect women. So we should obviously feel ashamed of bad behaviour towards women.

Well! The Indian society is not all about this i.e. the list does not end here but there are some other problems like Inflation etc. Isn't it a difficult time for the Indian economy? Growth has slowed. Why? With the industry shrinking over the last two successive months wholesale price inflation has risen to 5.8% and the rupee has been losing value sharply. And we the Indians then do nothing but keep on blaming the policies of Government. The Govt. which we have ourselves elected. I think there is reason to be upset about this and to demand more form policy makers yet as I argue in this article. But I am totally against blaming. This is not India's biggest problem. The nation's biggest challenge at this critical juncture is a moral and ethical one.

India- shining India still has extremely high rates of child marriage, teenage pregnancy and of domestic violence. There is still a sense that boy and men are fed before girls and women, that if there is not enough milk to go around in a family it goes to the boys. It is no news that Indian society is suffering form crisis-The Ideological Crisis. We have seen that rape cases are a common scenario, there is a generational war within families and with the issue of women into spotlight, which model of generational values and moral are correct, become the topic.

The land of truth where goddesses and women are worshipped during the so-called "KANJKAS" falls into the pungent hole of immoral activities. I think one has no right to behave with any girl or women so brutally. Well! Here is a new story enlighten our shameful rescue behind so called morals. The monumental charges of corruption against Madhya Pradesh IAS Office, Arvind and Tinoo Joshi, have again brought to light what we have known for some time that the moral loss of our bureaucracy is more dangerous than that of our political class.

As much as this was a crisis for women, the event also presented a crisis of masculinity in which Indian man were told about their female colleagues, male peers and the media, both national and international, that their masculinity was infant deficient. This may be the reason that the men of our society sometimes choose a wrong way or path to prove them.

Our reality stands grounded in the fact that Indians were neither able to adopt westernization in its true sense of freedom, liberty or self-dependent. People of Indian society no doubt want to be modern, to be liberal or frank but by following and not giving up our Indian culture. So obviously we have neither able to get rid of the backward social injustices ingrained in the land of purity. So in my opinion today Indian society is sailing in two boats and which is a negative point.

So at last I would like to conclude that whole panoply of things needs to be change. Most fundamentally, the way Indian society thinks about gender, about masculinity, about feminity, about what it is to be a strong man or a strong boy, that women's role and position in society are- very basic notions that, in terms of the constitution of India and formally speaking, have been accepted since Indian independence, in reality are not implemented.

Indian Society and Ideological Crisis

B. Ram Prasad

Our political vocabulary deploys the term 'nation' in a sense that presupposes certain articulations between this true or supposed reality and other realities the state, the world system of states, the economy and social classes. We inherit these concepts and their articulation in a system of various social theories developed out of the historical experience of 19th century Europe, in the shape of bourgeois nationalist theories or historical Marxism.

The emergence of international finance capital following unprecedented huge levels of capital accumulation unleashed a new re-ordering of the world economic order. This is to further facilitate profit maximization – the *raison d'tre* of capitalism. By virtually drawing all the countries of the world into its vortex, imperialist globalization under the dictates of international finance capital pressurizes all countries to remove all restrictions for the flow of this capital in its pursuit of profit maximization. The consequent package of economic reforms include financial liberalization, the pricing open of the markets of independent countries through trade liberalization, the privatization of State-owned assets, the conversion of public utilities (electricity, water, sanitation, civic amenities etc.) and services (education, health etc.) into areas of profit generation. Neo-liberalism is the ideological and theoretical construct that defines such reforms.

Such a process of gigantic accumulation under the leadership of international finance capital is generating deep crisis imposing unprecedented burdens on the vast majority of world's population. In the efforts to resolve one crisis, the seeds of a more intense crisis are being sown. The global financial meltdown caused by the sub-prime credit crisis was sought to be overcome through humongous bailout packages to resurrect those very financial giants who caused the crisis in the first place. This resulted in converting corporate bankruptcies into sovereign bankruptcies. This, in turn, is being sought to be solved through the reduction in government expenditures by imposing `austerity measures' and drastically reducing social sector expenditures that are mounting further economic

onslaughts on the people. This, in turn, is leading to a further contraction of the purchasing power in the hands of the people, sowing the seeds of a deeper crisis of double-dip global recession that is, today, looming large.

These developments confirm the Marxist prognosis that the true and complete liberation of humanity from such exploitation can come only with the establishment of socialism.

Indian Conditions: Certain Concrete Issues

The Resolution states that: "In Indian conditions, our task to strengthen our revolutionary advance …. requires the unleashing of powerful mass and popular struggles to sharpen the class struggle in our society in the concrete conditions in which we exist."

A process of social restructuration has been taking place in India. New cultural and ideological movements have emerged recently. Two important cultural sources such as science and religious values initiate this process.

The traditional values retard the process of institutionalization of science in our society. The view that science would displace religion from human life too has been disapproved.

In India, as in many other societies, the modernization process initiated by science and technology proceed along with adaptive changes in religious values and beliefs. The cultural transformation in our society, which has made successful adaptive synthesis between scientific-technological and traditional values, too now shows tensions of rising fundamentalism. Advance in science is not able to check the rise of sectarian and other fundentalist beliefs.

The process of social restructuration going on in our society today is full of contradictions. For example, we witness economic growth with increasing social inequalities, changes in value and definition of the self without elasticity in social structure.

The accelerated pace of social restructuration which has enlarge the size of the rural and urban middle classes, encouraged entrepreneurial activities and process of urbanization etc. has not, however, reinforced cultural values of secularism, justice and equality. It has encouraged an ideology that is non-liberal and non-cosmopolitan. The poorer and exploited classes perceive in this cultural profile of the middle classes a rejection of their identity.

Their cultural perceptions suffer a semiotic break which leads them to 'subalternaty' or a search for counter models of values. Insurgent ideology is a product of such subalternity. There is a movement among the scheduled castes to reject the Brahminical model of pollution-purity for a model based on class exploitation. The alternative cultural processes have obstructed the growth of cosmopolitan cultural tradition commensurate with our national ideology.

Traditionally, the organic cultural values were sustained in India by creative linkages between the folk art-forms, its rich oral tradition and the classical art-forms of the elite. There was a syncretic relationship between the two cultural traditions.

The local and the cosmopolitan cultural traditions interacted together in their diversity and unity constituting a whole. Modernization process introduces the technological and structural forces that put strains both on the folk and elite traditions of culture.

The pace of social restructuration, the emergence of new classes and the decline of traditional cultural institutions exemplify this process. Social mobility, migration and occupational diversification break the traditional institutional bases of art and culture. Society thus faces dual crisis, decline of the traditional forms and institutions on the one hand and on the other, the feebleness of the new cultural institutions and forms.

Other reasons for crisis in present times:-

Rupee weakness: Further weakening of the rupee due to a lower supply of dollars and higher interest rates abroad.

GDP Growth: Economists predicting a lower GDP for the current fiscal year, a disastrous sign since we just witnessed a GDP drop from 6.2% to 5% from the last fiscal year to the current fiscal year.

Current account deficit: A further rise in India's current account deficit.

Foreign reserves: the government signalling that within months it might run out of foreign reserves.

Short-term debt: $170 billion in short-term debt to pay, while in 2008 it was just $80 billion.

Conclusion

It is on the basis of confronting and overcoming such concrete challenges, the India, reiterates its resolve to "carry forward its revolutionary tasks and mobilise all the exploited sections of the Indian people in order to change the current correlation of class forces amongst our people and mount the revolutionary offensive for the establishment of people's democracy and, on its foundations, socialism – the only basis for human liberation and emancipation".

Work for Humanity.

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Santosh Kumar Patel

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समाज, एक से अधिक लोगों का समुदाय जिसमें सभी व्यक्ति मानवीय क्रियाकलाप करते है। मानवीय क्रियाकलाप में आचरण, सामाजिक सुरक्षा और निर्वाह आदि की क्रियाएं सम्मिलित होती है। समाज शब्द को यदि तोड़कर महसूस करने का प्रयास करें तो वह यही कहेगा कि ^l ekt** l &l epnk;] ek&ekuo] t&thou यानि – समुदाय जहां मानव अपना जीवन व्यतीत करता है समाज कहलाता है।

यदि हम देश की संरचना की ओर झांककर देखे तो हम पाते है कि कई देश छोटे–छोटे प्रदेशों से मिलकर बनता है। प्रदेश छोटे–छोटे जिलों से मिलकर बनता है, जिले छोटी–छोटी तहसीलों से मिलकर बनते हैं तथा तहसील छोटे–छोटे गावों से मिलकर बनती है और गांव छोटे–छोटे समाज से मिलकर बनते है। समाज, देश के घर की नींव है जहां से इस देश रूपी विशाल निकाय के संरचना की शुरूआत होती है उसे हम समाज कहते है। समाज मानवीय अतःक्रियाओं के प्रक्रम की एक प्रणाली है। यह व्यक्तियों का ऐसा संकलन है जिसमें वे निश्चित संबंध और विशिष्ट व्यवहार द्वारा एक दूसरे से बंधे होते हैं।

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विकास शब्द को कुछ इस तरह परिभाषित किया जा सकता है कि समाज का लक्षणात्मक व गुणात्मक परिवर्तन जो उसे समाज को उनके उद्देश्यों और लक्ष्यों की प्राप्ति में बेहतर सहायक बन सके।

उन्नति की बढ़ती हुई श्रृंखला में चार शब्द उपयोग होते है सर्ववॉइवल (जीवन यापन), ग्रोथ (वृद्धि), डवलॅपमेंट (विकास), और इबोलुसन (क्रांति) ये चारों शब्द एक दुसरे से संबंधित है लेकिन अलग–अलग है। हम पहले शब्द को देखे तो सर्ववॉइवल (Survival) जो कि विशेष जीवन शैली को छोड़, सामान्य जीवन शैली से विशेष जीवन शैली तक पहुंचने को निरूपित करता है। दूसरा वृद्धि (Growth) जो कि मात्रात्मक बढ़ोत्तरी का सूचक है जैसे – किसान अपनी जमीन को और बढ़ा ले या रिटेलर दूसरी दुकान खरीद ले। तीसरा विकास (Development) जो कि कार्य के स्तर में ऊर्ध्वाधर तथा गुणात्मक परिवर्तन को सूचित करता है। जैसे – रिटेलर शॉप की जगह उत्पादन करने लगे या स्कूल, हाईस्कूल में बदल जायें।

चाहे गांव हो या शहर, चाहे मध्यभारत हो या सीमा पार, चाहे कन्याकुमारी हो या जम्मू कश्मीर हर जगह विकास की आवश्यकता होती है। समाज और विकास का गहरा रिश्ता है। समाज विकास के बिना लगड़ा है जो आगे नहीं चल सकता। हमारे देश में तरह–तरह के समाज मिलेगें, लेकिन इनमें कुछ समाज बहुचर्चित व सम्मानीय होते है। इसके बारे में एक कथन कहा जा सकता है कि – ^l ekt , d dPph jkVh gS tks fd vkVk ds nkuksa l s cuh gksbZ gS ; gh dPph jkVh tc fodkl dh vkp esa idrh gS rks nfu;k esa ykx [kkus ds fy; s il n djrs gSA** जो समाज, विकास के तवे में पक गया वही आज विकास और सम्मान का हकदार है।

समाज विकास के अनन्य उपाय किये गये और किये जायेगें लेकिन सबसे पहला और उपयोगी उपाय यही होगा कि समाज के हर एक वर्ग (स्त्री, पुरूष) को सशक्त किया जाये। सशक्त शब्द सशक्तिकरण से आया है। और सशक्तिकरण का मतलब – ^^dkp dks nil k cukuk gkrk gSA** जिस प्रकार अनुपयुक्त कांच, दर्पण बनने के बाद अपना सम्मान बढ़ाता है और दूसरे व्यक्ति को उसका प्रतिबिम्ब दिखाकर अपनी उपयोगिता साबित करता है उसी प्रकार समाज सशक्तिकरण के अंतर्गत समाज के उन लोगों को सशक्त किया जाये जो यह समझते है कि हमारे अंदर कोई ताकत नहीं है या हमारी किस्मत अच्छी नहीं है, या फिर हम गरीब हैं, उनको सशक्त किया जाये जिससे उनके अंदर आत्मविश्वास पैदा हो और वे अपना सम्मान बढ़ा सकें तथा दूसरे लोगों को भी उनकी सफलता में सहायक बन सकें। सशक्तिकरण करने के लिये समाज के उन लोगों को वीणा उठाना पड़ेगा जो आज सफलता के शिखर पर है या समाज के मार्गदर्शक कहे जाते हैं सशक्तिकरण के अंग्रेजी शब्द के माध्यम से हम अपने समाज के हर एक इंसान को सशक्त कर सकते हैं।

E	–	(Equality) एकता व समानता प्रदान करें।
M	–	(Motivate) प्रेरित करें या प्रेरणास्रोत बनें।
P	–	(Politics) राजनीति में भागीदारी को बढ़ायें।
O	–	(Opportunity) समाज में मौके प्रदान करें।
W	–	(Work) कर्म करने दें।
E	–	(Educate) शिक्षित करें।
R	–	(Respect) सम्मान प्रदान करें।
M	–	(Mentor) मददगार व परामर्शदाता बनें।
E	–	(Employment) रोजगार प्रदान करायें।
N	–	(Non-Violence) अंहिसात्मक व्यवहार अपनायें।
T	–	(Team Work) सामूहिक प्रयास करें।

समाज के विकास में क्षणिक समय लगेगा यदि हर एक इंसान सशक्त हो गया इसके लिये पिछड़े तथा निम्न वर्ग के असहाय लोगों को बराबरी का स्थान दें, उन्हें किसी भी कार्य को करने के लिये प्रेरित करें, देश की राजनीति को हमारे विकास की आग मानी जाती है इसमें उनकी भागीदारी को बढ़ाये, आगे बढ़ने के मौके प्रदान करें, कर्म करने दे, शिक्षा के प्रति उनकी रूचि बढ़ाये, उनकी इच्छाओं को पहचाने और सम्मानित करें, आप उनके मददगार बनें। समाज में रोजगार प्रदान करवायें और इनके साथ अहिंसात्मक व्यवहार करें तथा सामूहिक कार्य करें। इसके पश्चात सशक्त इंसान को किसी की जरूरत नहीं होती बल्कि वह किसी और की जरूरत का हिस्सा बनता है।

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शिक्षा, समाज विकास का प्रबल कारक है और आज हमें नारी शिक्षा पर जोर देना चाहिये क्योंकि कहा जाता है कि – ^^;fn V;scykbN tyrk gSrks og vdkdj dks nij djrk gSyfdu ;fn nhid tyrk gSrks og vdkdj dks nij djus ds lkFk&lkFk ifo=rk dks ykrk gSA mlh idkj ;fn iq"k f'kf{kr gkrk gSrks og cjkstxkjh dks nij djrk gSyfdu ;fn L=h f'kf{kr gkrh gSrks og cjkstxkjh dks nij djus ds lkFk&lkFk lekt eas laLdkjks dks ykrh gSA** समाज के संस्कार भी विकास में सहायक होते है।

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आज के समय जोरो से बढ़ रही विज्ञान और प्रौद्योगिकी को भी समाज के पथ–प्रदर्शकों को लोगों तक पहुंचाना पड़ेगा। समाज विकास की यात्रा तीन स्तर पर होती है – भौतिक, जीवंत और मानसिक। भौतिक विकास के अंतर्गत समाज के लोगों का धन–दौलत तथा रहन–सहन आता है। जीवंत विकास के अंतर्गत मानव की भावनात्मक तथा व्यवहारत्मक विकास होता है तथा मानसिक विकास के अंतर्गत तीन तरीके से दिमाग को विकसित किया जाता है जैसे– व्यवहारिक उपयोग के अंतर्गत कुछ नये अविष्कार, समाज उपयोग के अंतर्गत, नयी संस्थायें, राजनीतिक उपयोग के अंतर्गत, जनता को लोकतंत्र तथा राजनीति के प्रति सशक्त करना। समाज और विकास को कुछ पक्तियों के माध्यम से व्यक्त किया जा सकता है।

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Contributors

Dr. Desh Raj Sirswal   (Assistant Professor(Philosophy), P.G.Govt. College for Girl, Sector-11, Chandigarh).

Ms. Rajni Bala   (B.A. Final Year, P. G. Govt. College for Girl, Sector-11, Chandigarh).

Ms. Bhawna Singh (B.A. Final Year, P. G. Govt. College for Girl, Sector-11, Chandigarh).

Mr. Laxmi Prasad Boda (B.Com (Hons.) IIIrd Year, IIMC College, Hyderabad (A.P.).

Ms. Krishma (B.A. Second Year, P. G. Govt. College for Girl, Sector-11, Chandigarh).

Mr. B. Ram Prasad (MBBS Third Year, Katuri Medical College,Guntur Distt., A.P.)

Santosh Kumar Patel (M.Tech : Civil Engineering,   Shri G.S.I.T.S.. Indore (M.P.) .

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Contact :

Dr. Desh Raj Sirswal, Near Guaga Maidi, Balmiki Basti, H.No.255/6, Pehowa, Distt. Kurukshetra (HARYANA)-136128 (India) Mobile No.09896848775, 08288883998, E-mail:cppiskkr@gmail.com,mses.02@gmail.com

Website: http://milestonereview.webs.com

About the Author:

Dr. Desh Raj Sirswal is an Assistant Professor (Philosophy), P.G.Govt. College for Girls, Sector-11, Chandigrarh and Programme-Co-ordinator of Centre for Positive Philosophy and Interdisciplinary Studies (CPPIS), Milestone Education Society (Regd.), Pehowa (Kurukshetra). He is the Editor of bi-annual interdisciplinary online journals *Lokāyata: Journal of Positive Philosophy and Milestone Education Review* (ISSN: 2249-8389) and *Milestone Education Review* (The Journal of Ideas on Educational & Social Transformation: ISSN: 2278-2168). He wrote contribute several research papers in the field of philosophy, Ambedakrism and edited several titles. Visit at http://drsirswal.webs.com for more details.