Chapter 11

CONCLUSION

Dr. Amartya Sen's thought of philosophy in economics

All though the comparative account of welfare economics of ancient thoughts of Jaina religion with the present day thinking of Dr. Amartya Sen, one can see a philosophical lining. Like Jaina religion, Dr. Amartya Sen also strives to go to the roots of the thoughts. Dr. Amartya Sen believes that the truth will take us to the roots of the cause and gives us better understanding. This is also applicable for development and welfare economics. This thought has no “normative” stamped but it becomes “Objective”. In this approach Dr. Amartya Sen is truth conscious. In this quest, Dr. Amartya Sen presents the evaluation in Economic as thought. It is the magic of Dr. Amartya Sen to put philosophy on practical drawing board and practical thing incorporated into philosophy. Dr. Amartya Sen’s approach is both subjective as well as objective. When Dr. Amartya Sen thinks about subject, he does not forget the object and vice-versa. Dr. Amartya Sen brings here the “ought to be” point in economics. This is a real aspect of the living life too.

A lot of changes have taken place in economics after awakening of Europe and search of North America and other countries. The East was developed much earlier than these countries and knowledge spread from BHRAT to China in East and Arab countries in Middle East to European countries. Spain, France and England made race to conquer the other kingdom in other part of the world. England was winner in the race and established their kingdom. They pushed their education system along with science and economics. In this way, they made revolution in industry and applied the economics laws. They forget the MAN. Alford Marshal was an economist, who wrote and care for common man. The welfare thought got off from there to Dr. Amartya Sen in present day.

Within three hundred years, lot of changes has taken place. The capitalist Economy did not work in many areas. As a result, the socialist system and
dictatorial system came into existence. The exploitation was the main theme. The labour supremacy was a popular thought for some time. Mixed economy of agriculture and industries came in lime light. This also does not prove successful in the field of economics. Again the capitalist economy was favored with the idea of WELFARE in it. Any activity in economics is related to HUMAN. Therefore welfare of man which was forgotten had brought in by Dr.Amartya Sen through Philosophical route.

**Welfare as Major point**

The Moral practices of human and ethical way of social understanding are the ingredients of welfare of human. Dr.Amartya Sen was more impressed by Kautilya's "Arthasastra"-an Indian economist of fourth century BCE. Kautilya blended the economics and moral in the form of king's duty for the welfare of public. The thought of welfare economics came to the mind of Dr.Amartya Sen from the situation of high standard of living and lop sided richness of North America and Europe. Many countries of the Asia, Africa along with South America were reeling under poverty, illiteracy, poor health and malnutrition. Dr.Amartya Sen picked up the idea of Aristotle, "wealth is necessary to live the life but not beyond certain limit." Welfare in a philosophical term has accommodated in economics. Recently, Justice and fairness is the criteria in welfare economics more applicable in politics. It is a blend of economics, sociology, politics, and philosophy and psychology. The point of capability of human and its development by state is good blend of human and state.

Dr.Amartya Sen gave another criteria that when all or majority of people are thinking the policy measure about the happiness of **poorest person**, in such case they will forgo individual happiness in interest of poorest person. This is useful in distribution of national income. This type of thinking helps us to depart from the problem of conflict and problem of assessment in society. Democracy gives right to people to form the forum and ask government about its working by way of opposition, using electronic and press media with effective use of the right of freedom of speech and right to information.
The political will and understanding is most important to increase the welfare of people with democratic process. Dr. Amartya Sen tried to find out the answer for welfare of man from the present economics. He took the help of epistemology and philosophy. He started thinking on Socrates line. He had abstract idea of “what ought to be” and tried to find the answer. Ought to be is an institutional type approach. The economics was standing on scientific base. Dr. Amartya Sen converted it in to rational of social and philosophical event. Ought to be should be the heart of economics for welfare. Dr. Amartya Sen brought the ethics and moral via theory of justice and fairness.

Dr. Amartya Sen is of the opinion that in politics, tolerance is important element for equality and justice. Social circumstances are far more important for political justice. Political considerations are important for justice and fairness. Unity will be costly affairs in politics. Dr. Amartya Sen approves the “PARETO OPTIMAL” for individual. Welfare economics is to increase the welfare of public. The philosophy in welfare economics by way of collective choice reflects in the caution that the personal choice may be wrong, as it is guided by mental position and social, economical situation. Dr. Amartya Sen believes that the choice association with internal behavior of person is not enough for logical conclusion. Maximization of personal interest is logical. At the same time the other than personal interest maximization is also not logical, is not correct. Dr. Amartya Sen combines the selfishness and non-selfishness and it gives a specific area in choice function. Person can sacrifice his little self interest in benefit of larger people say society. This is a new thought in economics. Dr. Amartya Sen raised the question of public choice and collective choice. Collective choice is the reflection of public choice. The collective choice concept had dead end in terms of Kenneth Arrows “Impossibility theorem”. Dr. Amartya Sen gave solution that unless and until you do not provide information; it will remain as it is. The information is most important in welfare economics.
The sum of utility can be considered as the degree of social welfare. The social choice is based on more information regarding individual attitude and social alternatives. The economist had firm view that human, with keeping in view the economic situation, individual is taking the decision rationally. Dr. Amartya Sen surprised over such a situation. In case of individual, it is a mistake that the person will always act rational. The rational fool is the best example of it. According to Dr. Amartya Sen, human is making the preference and not final choice. This choice is not necessarily reflect his welfare.

The moral and right attitude cultivated in individual, will influence the collective social scale in course of time. "Pure" system of collective choice is well known but limited with impurities. The "impure" elements may be more practical and useful to institution. Dr. Amartya Sen knew that social development is necessary with economic development. Therefore Dr. Amartya Sen give emphasis on education, medical help and entitlement, to remove poverty from society, with the globalization of the economy of the country. The public policy of democratic government is very important for welfare of public. The considerable significance stays in human nature of philanthropy, sacrifice and donation. A thing of sacred or beautiful is valued in market terms. The theory of market mechanism has no place for love, respect, pity, beauty, compassion for nature or human.

Dr. Amartya Sen believes in equality of men and women and wrote on many problems for women; to start with mal-nutrition, dignity in family, independent economic development of women, missing women and equal opportunity for them in society. The atrocity on women and sub human condition of women in many places of world is the matter of disrespect for women of the world.

Dr. Amartya Sen said that every individual is not that selfish who do not think about the other person's welfare. Human does not think in economic terms always. Human is happy with the object in mind for other's happiness. This is the philosophy which is the inbuilt part of every human and Indian culture. This is important quality of human being. The Indian culture says "when
you are hungry and eat that is the 'nature', when you are not hungry though eat, it is ‘defect’ and when you are hungry and the hungry guest comes, you give your food to your guest to eat, is the culture.”

Dr. Amartya Sen has given a new definition of development. The new definition is the full use of capability of a person. The capability depends on the entitlements. The capability is the sums total of natural, social, political, anthropological, cultural, and legal and other matters in human. The Human is in centre. The price and market mechanism proved wrong in case of entitlements. Entitlements are available to a person by way of legal, hereditary, ownership, exchange and own labor cum partnership. This requires the support of society. The democratic government working should be run by majority and in total interest of welfare of people. Liberty is personal aspect and freedom is social aspect. The income and resources are linked to freedom ultimately. Equality requires freedom to chose any thing in terms of optional or selection way. Poverty is a black spot on the character of any nation. The Rawls theory of justice and fairness may work in certain area.

Dr. Amartya Sen talk about truth and consciousness. The eastern philosophy is expressive in terms of truth, peace, consciousness, coexistence and distinction between body and soul. The people of east are not blind runner behind materialistic life. They have noble virtue of tolerance, mercy, cooperation, love and selfless service to fellow human. This type of thinking and working coincide in their day to day life. There is less space for zealous, cheating, hurt feeling and ego. The western philosophers have brought out these noble virtues in their writing in past and in present. The exploitation, false statement as cunning factor, along with too much importance to body is some of the prime points in every culture. The human nature is as such that it gets changed from good to bad and bad to good. The eastern philosopher are thinking not only in terms of human on the earth but had linked themselves with cosmos and thought for welfare of universe. They make no distinction in terms of human and animal or human and other elements in the universe. The concept in economic is for the life spans i.e.
one day life to hundred year life or may be more years. Here the thought for after death does not count or life before birth is not considered. The only individual and independent existence of human is considered. The animals and plants life are considered as dependant to human. The care, safety or health problems of animals and plants are not given any importance. The care, safety or health problems of animals and plants are considered only as for hobby and as a wealth of a person, family or nation.

Dr. Amartya Sen has discussed the main theme of welfare via philosophy in economics. It is difficult that to presume that the person will act in the same way. At the same time man is intelligent. Man will mixed many things and result may be opposite than desired. In such circumstances, the thought of Dr. Amartya Sen may not bring the result. Say the problem of poverty or capability development. The Famine is rare occasion but the starvation in term of mal nourishment and undernourishment much depends on government policy, administrative directive but the administrative machinery may work against the very aim and objectives, as the human has uncontrolled wish for wealth. It is good in policy or on paper to talk but implementation is a tuff job. This requires a general consciousness about the fair intention of all and at all level.

**Jain Religion and Human Welfare**

In Sanskrit-religion means DHARMA. The word religion has very deep and broad meaning. The men can have self development on spirituality and to be successful in worldly affairs. Here religion regulates activity of man and evaluate him to have ultimate motto of selfless services. Religions of Indian are having clear distinction about soul and body. They talk about past birth and rebirth for future with a view to ultimately get out of cycle of birth and death. Other Semitic religion does not think in this term which is the prime difference.

Human belongs to very selfish breed. The constituents of human are body and soul. Here human does not wish to recognize the two different aspects such as BODY and SOUL. One can say that body is a golden cage and soul is as parrot living in it. Parrot loves to fly free in sky but at the same time
loves the golden cage to live in. Human entangles in karma-activity and
dose all wrong and right things. He develops selfishness and collects all
types of items in his list. The Anger, Ego, and conning nature with pride
become his permanent friends. The world does take note of SOUL and the
functions of soul are kept apart. When soul left the body, the human is
declared as dead. Indian philosophy has considered the SOUL and its uplift.
The spiritual development depends on non-killing, truth, celibacy and non-
stealing. These are universal principles. The final goal of soul is to get rid of
the cycle of birth and death. Soul can have eternal peace and no birth and
death situation. Here all the activities will come to rest. According to Plato,
an indestructible soul substance is inherently immortal. Kant refers self to
as the transcendental self.

The philosophy of Lord Mahavir accepted as a religion. It is a Jain religion.
The definition of Jain is who has conquered the desire arising out of five
senses and effects originate in of psychological region of human. Here man
has to reduce his wants and make progress towards the non-
possessiveness. Lord Mahavir was of the opinion that human should follow
the morality and to save himself from soul deceit and take in to account the
equality and many-sidedness of an object. This is to be experienced. Jain
religion believes in "PARASPAROPAGRAHO JIVANAM"–interdependence
of living beings. Jain religion believes in "LIVE AND LET LIVE" policy. We
should take into account the effect of social and human destruction for
environment. Jain religion believes in to remove disparity in any sense from
the society and embraces every human being without distinctions of caste
and creed, inferiority or superiority. This is real universal brotherhood. Jain
religion thinks for the happiness of all.

1 Dr.S Radhakrishnan, Book: - An idealist view of man, page no. 211
2 Ibid, page no. 215
3 Sukhlalji Pandit, Tattvarthsutra of vacaca Umasvati, chapter no. 5 stanza no. 21, Sanskrit
text page no.15
In Jain religion, the welfare is for the people. Jain religion had clearly two thoughts. One should accept house and world and follow religion. Householder is having welfare in material and spiritual term. Householder has to follow the vows to keep him in main flow of religion. Householder has to purify his mental condition and observe rules for physical and vocal act. Householder has to perform the duties with moral and ethics to make progress on the path of emancipation of his/her soul. Householder continues his journey in this birth and in coming births, he may get emancipation. Lord Mahavir got emancipation of his soul in 22nd life. Householder and ascetics have to follow Ahimsa thoroughly in life. Both have to observe the rule of karma and to follow non-possessions partially for householder and wholly for ascetic. Second one is to leave the worldly affairs and become ascetic. Ascetic has welfare in spiritual term. Live the life with intention of emancipation of soul. Soul is only the eternal substance.

The six types of living being killing is the greatest sin. This attracts heavy karmic matter result into bad effect. The killing is considered as a cause of having birth in infernal or animal states. We have elaborate detail about ahimsa-non-killing in separate chapter in this thesis.

Jain religion is in favour of higher income, building of assets and capital. The individual decides limit and extra income is used for religious and social purposes. There are number of ways described under the heading of donation. Jain philanthropic activities are open for all caste and creed in hospital sector, subsidized help for food, education etc. At the same time Jain religion prescribes the limit by way of observing vows. Jain philosophy has described certain prohibitions. The use of every thing should be up to your own requirement is the right meaning of non-possessiveness. This helps to protect the environment and teaches every individual how to behave with nature, animal kingdom and all other suksma-non visible elements on this earth.

The four multiplicative vows are for psychological position. Soul is in check, for making all good and bad psychological acts and control on them. This keeps soul in process of purification and attains higher and higher stage in
spirituality. Body is material which gets destroyed. The man engrossed in the body and its activities; forgot about the emancipation.

Soul is in check, for making all good and bad psychological acts and control on them. This keeps soul in process of purification and attains higher and higher stage in spirituality. Body is material which gets destroyed. The man engrossed in the body and its activities; forgot about the nirvana-liberation.

Lastly, the Householder wishes to have a peaceful death by leaving all material and mental desires by way of looking in to the soul and get engrossed into the soul known as Samlekhana vrata. The soul is permanent and material is impermanent. The Moksa-emancipation will give freedom to soul from rebirth and makes soul free for ever. The Soul gets kevaljnana known as siddahood. This belief is the most important spiritual position in Jain religion.

In Jain religion the non-killing is the mother of all sources of religious principle and practices. The Karma is the working force behind the man and anekantvada is the position to bring the peace in society. The non-possivesness is not applicable to Jain community. The better thought will be the trusteeship. The superior thought of Lord Mahavir is to have voluntary control on desire, wish, consumption, possession with a thought in mind to spare some thing for others.

**Economics and religion are complementary**

Welfare in economics is important at its own place and religious welfare of human is at its own place. Religion do take into account the day to day economic activities and guide to human about the right and wrong thing by way of moral and ethics. Religion shows the pitfall in the life and suggests traveling in the proper direction to achieve spirituality and to hear the voice of soul. Jain religion believes in the Moksa-emancipation of soul as last wish of human being. Economic welfare is important to eradicate the hunger, to forecast the famine, to adopt proper measure for prevention of famine, to develop the capability of human and give him the freedom. Here the freedom is defined as a free will, free approach and free to do the things for
ones' own betterment. If man answers to his/her spiritual call than all problems will be solved. A change in the outlook of human is more urgent than the scientific and technological developments for revival of love and reverence for life.

Welfare economics and Jain religion, both are in favour of liberty for people. Economics gives liberty for development of capability of man. Religion gives liberty to choose the way of life. Welfare economics is in favour of justice for all in the distribution of national income, political and administrative transparency in working. Religion gives justice in terms of bad and good rules of moral and ethics. The transgression of vow is a matter of justice. Welfare economics is in favour of equality in terms of opportunity, employment, capability development, away from deprivation and women welfare in all respect. Dr.Amartya Sen has given an idea of BASAL equality. Religion always favors equality in terms of gender and religious practice. In Jain religion the women ascetics are considered as lower level than counter part- male ascetics. They are not allowed to study some specific Agamas and have to bow down a newly male ascetic irrespective of age, knowledge and other things. In case of house holder there are some differences in case of male and female but as far as children are concerned, they get equal treatment for every thing till their marriages. Ladies are voluntarily accepting low status as per tradition or customs but have full say in family and social affairs. In welfare economics, fraternity is in down trodden people and is given full support by political parties and government as minority. There are special programmes for health, employment and distribution of national help of various kinds. In Jain religion, all are equal as far as religious practices and benefits are concerned. It is matter for individual to take pride in the economic position and take pride about their children for educational qualifications and other things. Normally economics and religion does not make any compartment for human being.

Dr.Amartya Sen is the authority on the subject of welfare economics and Jain sacred books are without fault as it is the preaching of Lord Mahavir which is considered as “APTA VACHAN”. The study is not to degrade one in
the eyes of another but it gives a choice to human which one to accept. The efforts for the achievement of goal may by easy or difficult. Again this is one’s own choice and thinking. This does not prove the superiority or inferiority of one over another.

We have to accept certain basic things in this universe for Economics and Religion. Broadly they are as follows.

1) There is heterogeneity in the universe.
2) There are different religions.
3) The human psychology is complex.
4) The education of people differs.

When we examine any thing in light of man, it will be difficult to have proper analysis and finding will be diverse and may be of opposite nature due to above factors.

As far as economics is concerned, welfare of man is top priority. Looking to above basic things one can say that it is good as model and achievement as target but the psychology of man will give different result. Human psychology changes every movement and good will be bad and bad may be good or worst. The person on opposite side also reacts in the same manner. The uniformity is the most difficult aspects. Any ruling government in any country will not be able to put into practice the concept of well being in full fledge manner. One can recommend and emphasize as a concept and harp on the subject, time and again, as and when opportunity comes. There are hardly one or two countries in the world that have achieved full target of wellbeing. Again, in those countries person is known by number only. How far they can become a roll model to world is a matter of concern.

Same situation is for religion. But one can recommend HUMAN RELIGION and insists on some basic things. The evaluation of man is meant for ultimate good for human race and it is important that it is fulfilled in all respects. I feel that every one should be tolerant for each other. One should control the anger and greed. One should allow having development of ones’ capability and having entitlement and freedom. The co-operative efforts of each person for each other should be the motto. Political interference should

396
be minimal. Man should be aware of his aspiration and wellbeing. The combining effect will work, more or less, major extent and man will make progress in his life.

In this writing, the mistake and misunderstanding are mine. The brilliant readers will pardon me for my sort coming.