Chapter 5

Dr. Amartya Sen's idea on Development as freedom

5. Introduction

Development is a narrow term. Development in terms of G.N.P. or rise in personal income or industrialization or Technological advance is the incorrect term. Development as real freedom is the correct term.

Freedom defined in much bigger term. Dr. Amartya Sen puts emphasis on subjective value of (Human) man. Freedom depends on social and economic arrangement with development. Political and civil rights with liberty to participate, modernization, and technological progress help to have greater freedom. Development as an enhancement of freedom will be an end. Development should remove lots of non-freedom from man's life. Non-freedom is the blockade of human capability and hindrance into development.

Every body loves freedom. People are ready to die due to starvation for freedom rather than to have cake and eat in slavery. The bird would like to fly high rather than to live in golden cage. Asha Mukherjee has different opinion. “Instead of liberty one may, for example, value food much more. In a state of object poverty one may think it better to sell oneself to feed his spouse. Individual's preference must be respected if we are to arrive at meaningful criterion on the basis of which we can act to reduce inequality.”

5.1. The perspective of freedom.

Dr. Amartya Sen has given the example of Maitreyee and Yajnavulka and tried to say that there is something more important than income, wealth. There is something beyond the material world. The point is for eternality of soul.

1 Asha Mukherjee, “Applied ethics” edited by Dr. A. P. Dubey page no. 43.
The living of life has concern with income and achievement, commodities and capability and economic wealth and our ability to live the life. We wish to have a good and real life. Development lies in between economic wealth and life which we can lead. Quotation of Aristotle is important here. "Wealth is evidently not the goods we are seeking for, it is merely useful and for the sake of something else".\(^2\) Wealth is necessary but not beyond good life. We want more income to live the life as per our reasoning with freedom. Development is not to increase in income or wealth as gross national product but freedom and beyond this.

5.1.1. Forms of unfreedom

We start with negative approach of freedom. There are many types of unfreedom. Unfreedom for survival is due to famine. Unfreedom are in terms of medical facilities, morbidity, sanitation, clean water and premature mortality. Richer countries are no exception for unfreedom like gainful employment or education or social security and longevity along with restrictions on women. People do not get political freedom and civil rights. The LEE Theses\(^3\) Prime minister of Singapore feels that no grant of political freedom gives higher economic growth. We see in the world that the countries rule by Autocrat or dictator have not made much progress I.E. Pakistan, Cuba, Myanmar and African countries.

Freedom should allow to have action and decision on one hand and to have opportunities in personal and social circumstances.

5.1.2. Two roles of freedom

The Evaluative reasons: - In this, we will measure enhancement of freedom of the people.

The Effective reasons: - The free public agency is how far a cause in development is to be examined.

\(^2\) Acarya Mahapragnya, Mahavir ka Arthasastra, Page no.195
\(^3\) Amartya Sen, Development as freedom, Page no.15.
The combination of both should result into the best as development and freedom.

Freedom achieved by people through the economic opportunities, political liberties, social power and good health, education, encouraging and cultivating institutions. This will influence institutional arrangement by way of public freedom. Public freedom is in much bigger sense.

Constitution has given some rights to human. The democratic countries adopt the constitution in best interest for their people; gives fundamental and subsidiary right to live in the country. The human will make organization and agency to work for their development and there after freedom will follow.

5.1.3. Evaluative system: income and capabilities

Let us examine the evaluative system. This can examine in three ways. (1) Utilitarian (2) Liberation (3) Economic

Economic is to increase income and wealth. Utilitarian is mental process. Liberation is concern with liberty.

Here income is not defined in utilitarian or libertarian way in a sense mental satisfaction or liberty. Here income is defined as creative discontent and constructive dissatisfaction. Here low income is connected to deprivation in two ways 1) low income due to ill health, illiteracy, hunger and under nourishment 2) Reverse can give good health, high income, and good education. We have to study the good reasons and interconnection. Income deprivation and capability deprivation has connection. Policy wise decide to give importance to them on the basis of information. In this sense income and wealth are important to study.

5.1.4. Poverty and inequality

Dr. Amartya Sen narrated an example of labourer. Person had gone in search of employments. All of a sudden communal violence erupted in the market. The person became the victim of mob and got the death instead of employment. This is economic freedom in terms of extreme poverty, which
can make a person helpless prey in the form of other kind of freedom (Communal disturbance or violence).4

Poverty should define as deprivations of basic capability rather than low income. In affluent countries, poverty is in the form of unemployment, deprivation of social securities and social dishonour. Poverty effects in physical and psychological term.

5.1.5. Income and mortality

The income per head and freedom are not connected to each other. Income is the ability. Some times discrimination is done for income on the bases of race, colour and gender. In U.S.A. Black citizen earns less compare to white citizen but earns more compare to black citizen of Africa, Brazil or Namibia. At the same time, the citizen of Brazil, Namibia is enjoying higher life years compare to black citizen of U.S.A. Income is not equal to freedom.

5.1.6. Freedom, Capability and market

We should not make freedom only as income and wealth. Freedom is quality of life. The ability to survive is more important than mortality. The quality of life and substantive freedom is more important than income. Importance of income is only instrumental. National income and expenditure method are age old. Commodity consumption and its effect on human working are worth exploring. The common man happiness is a point. Joseph-Louis gave a formula to convert the nourishment value from wheat and other grains.

Market mechanism is another force of development. The people should have freedom of exchange and transaction. This increased the capability of men. Freedom for market mechanism is another good point for development. One should be free to exchange his entitlements, which may be the result of own labour production, inheritance by law, shared

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entitlements or ownership of some thing. Denial to access of the market mechanism is deprivation and non-freedom. Non-freedom of labour creates a war or war like situation. When you do not grant the right of exchange in free market than it is a denial of his improvement on capability and freedom. Government policy should encourage the market mechanism. Bonded labour is a denial of freedom. Child labour is another example of denial of freedom.

Market mechanism and freedom has a positive relation. This is a matter of freedom. Market mechanism helps person to expand his income, wealth and opportunity. By making law, you can prevent the people to transact his opportunity which is their right. Arbitrary restriction is reduction in freedom. This is a case of social loss. Deprivation is the denial of economic opportunities.

Generally market mechanism thinks in term of utility, income and wealth but not freedom. This does not justify the full role of market mechanism. It is argued in economics that in competitive situation desired result cannot obtain, but in centralized function, it can. For example, a dictator takes a decision on behalf of people. The dictator takes it for granted; it is in benefit of people. There is no opposition by public. Here the freedom comes in picture. The freedom is preferred than slavery. In U.S.A., after slavery laws were made effective, the labourer employed with higher wages to work like slaves, did not succeed. The bonded labour and wage labour problem is there. Bonded labour system abolished and wage labour can go anywhere and earn the wage as per his capacity. In agriculture, landowner has forced the debtor labourers to work in bondage condition. This has definite effect on productivity of agriculture. The free labour has produce more than bonded labour. The child labour comes from slave labour family. This is clear-cut case of non-freedom.

Dr. Amartya Sen said Aristotle had use the “Flourishing” and “Capacity” clearly to relate the quality of life. Adam Smith had analyzed the life in term of “Necessitate” arid condition of living. William Petty has made pioneering
work for this. He had applied the Income method and expenditure method in the 17th century. King was ruling to prove that king's rule is not bad.

5.1.7. Values, tradition and culture

Freedoms are diverse as we discussed earlier. It has to be assessed in the form of individual and social. Individual freedom is more in a sense that he is freely participating in debate and value priority of choice. Individual freedom should work for (1) Social arrangements to expand and (2) Social arrangements should be more appropriate and effective. Some fear that economic development may have heavy effect on tradition and culture. Tradition and culture requires a change in line with economic development. Here the "CHOICE" of people come in picture. It is up to the people to adopt change or not. The second thing is people obey the religious or secular leader and accept the change or no change. This is the freedom of liberty.

5.2.1. Types of freedoms

There are two general attitude of process of development - 1) Economic analysis and 2) Public debate.

Development can be defined in two ways. Development means "blood, sweat and tears" or development means calculated neglects of various concerns. Little further, the political right and social expenditure and to compensate poverty right in terms of democracy are at latter stage. The development is expanding in real freedom as primary end-constitutive roll and principal means-instrumental roll. Primary end define as freedom for human life and principal end define as freedom for elementary capabilities and freedom of speech, right to know and active participation in public life. In all, there should be enhancement of human freedom. Both the types of freedom are helpful to each other to make progress towards development. Each one of these will help to advance the general capabilities of a person. This will help to achieve freedom.
5.2.2. Instrumental freedoms

There is much diversity in instrumental freedom. Only most important five are listed below. Instrumental freedoms are for human development. (1) Political freedom (2) Economic facilities (3) Social opportunities (4) Transparency guarantees (5) Protective securities. Political freedom means a right to person to choose the government, watch the policy and freedom of speech and many political opportunities.

In economic freedom, person can utilize the resources for consumption or production or exchange. Economic freedom increases the national income and wealth. National income and wealth should be distributed amongst individuals for their economic entitlements.

Social opportunities are in terms of education and health care and others. This will help economy for production, quality control by way of education and health care by way of political activity participation.

Transparency guarantees based on trust. All are dealing with each other with some presumption. This should adhere too. The Transparency requires in government and private dealing regarding corruption and financial irregularities.

Protective securities requires due to vulnerability in society. It requires in terms of social securities like unemployment benefit, subsidies income, famine relief and flood or crop failure for farmers.

The above instrumental freedoms are interconnected and complementary in each other. Freedom of economic transactions is an engine of economic growth. This will increase income in private sector working and tax revenue of state. Both can take up social securities scheme. Public education and health care programme can reduce mortality rate, child birth rate and morbidly. Japan was ahead than Europe in education in nineteenth century in Meiji regime. Japan economic development is due to education.

China adopted economic reform in year 1979 and India adopted economic reform in year 1991. China had literate population and India had half of the
population literate. The time frame is earlier in case of China than India. In socialist regime of China, the social commitment had given good response to health care programme. India was much backward in health care. India was democratic country and responded well for economic policy and public action in the time of social crisis. Famine was minus point for China.

5.2.3. Income and longevity and other matters

GNP of country and public health care expenditure are worth exploring.

Some say that income achievement and life expectancy are different issue. The percentage of health care expenditure in GNP is worth examining. In a way this will help for poverty removal programme.

The study shows that very low level of income of people of Kerala state in India, or China or Sri Lanka are enjoying higher life expectancy than much richer countries like, Brazil, South Africa and Namibia. One may surprise that richer countries have put forward an argument that the fund for public health should be curtailed or postponed because of high cost. Poor countries need less money due to labour oriented medical services and wage rates are low. But they need advance facilities in health care and for that they have to spend.

In last century, Britain had lower life expectancy compare to low income countries. Britain adopted support oriented policies for nutritional food, health care and improved upon. Under nourishment and mortality had declined to good level. The GDP had not played a positive role in life expectancy of Britain.

5.3. Freedom and foundation of Justice

There are number of reasons for one decision. The information part is very important. You can say that there is (1) Classical utilitarian approach (2) Libertarianism (3) Rawlsian justice in individual freedom. The information has to be weighed in these perspectives. Information can be of general nature for evolving one judgment and particular nature for standard theories of social ethic and judgment.
5.3.1. Information- included and excluded

Information is necessary for evaluation in making judgment. The excluded information may not have any type of effect on judgment provided it is of non important nature. In case of utilitarian approach, which is the development of Jeremy Bentham, speaks in term of mental achievements. Here the individual freedom and right along with quality of life is not included. He has no interest in individual for actual distribution of utility as total utility is taken together. Utility in modern definition is the fulfilment of desire.

Libertarian talks about liberty and right of individual. In case of justice, the sensitivity of information is incorporated which is absent in two theories. They are opposite to each other.

Utilitarianism based on principle of utility. Earlier utilitarian theory was considered as ethical and economics of welfare and public policy was guided by it. R.M.Hare said “every body to count for one, nobody for more than one”. In classical utilitarian approach, they use utility as pleasure and pain. Jeremy Bentham had used this. This is a mental stage. This takes care of well being of person which is his mental state. Here interpersonal comparison is difficult. The mental condition of two people will not be the same. The mental state is difficult to transform in statistics. The actual distribution of utility to individual will be difficult. The utility is considered as consequential as it is a question what action to be included and what to be excluded. If we consider the utilitarian approach as welfare than it restricts the judgment. Now if we take utilitarian as sum ranking than it is not taking into account the inequality and other matter in purview. The information role is limited. The new definition of utility is fulfilment of desire or personal choice behaviour. This is fitting into numerical representation. Here the scaling of utility will give the answer for superiority of X over Y.

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5 R.M.Hare, Essays in ethical theory, page no.232.
5.3.2. Utility, merits and demerits

Here the utility is in terms of total utility as well as pleasure and pain. The pleasure and pain cannot be precise, it is mental process, and Interpersonal comparison is difficult. Utilitarian evaluation can be consequential. Here the consequence is important. Utilitarian evaluation is in welfare. This judged only the particular state of affairs and no more than this. Utilitarian evaluation on SUM ranking is another way of looking at utility. The sum is total of utility by all. In all there is aggregate loss of utility than achievement. The utility reflects in statistics is a new method to see the utility in person's observable choices. The formula is "If a person would choose an alternative X over another, Y, than and than only that person has more utility from X than from Y."  

Merits & Demerits of utilitarian approach:

MERITS: - 1) Utilitarian approach is useful in judging the results of social arrangements.

2) The first one will give an idea about the well being of the people.

From constitutive point of view, Property right is a fundamental right but political opposition will say that it is inequality. It should be abolished. We have to look into consequence point of view. It is a fact that this property right is powerful engine of economic growth. But some resistance is necessary in term of tax for good of the society. This is good for environmental protection, unlawful acquisition from poor and others. We can pay attention for well being of the people while judging social arrangements and results. Here information base is very important.

DEMERITS: - Utilitarian approach has limitation. This is a mental approach.

* Dr. Amartya Sen, Development as freedom Page no.59-60.
The interpersonal comparison of wellbeing and deprivation is not possible; therefore "sum ranking" has limitation here. There are three defects.

1) Here inequality is not taken into account.

2) This approach neglects the right of freedom.

3) In this, it takes care of individual only.

We adjust our pleasure and pain capacity to make our life bearable in adverse situation. This happened in case of over worked and less paid worker, hopeless housewives in severely sexiest culture. This is a need of survival. In such a situation, information can help them a lot regarding the education and employment opportunity and health care programme to improve their capability.

5.3.3. JOHN RAWLS and the priority of liberty

The theory of justice came very recently. JOHN RAWLS and his thought for the priority of liberty are very important. John Rawls theory of justice had many components. Dr. Amartya Sen took one part – known as "priority of liberty". This theory turns into libertarian theory. This puts rights in elaborated form, from personal liberty to property right. Robert Nozick had developed it fully. Priority of liberty discusses the essential rights including political and civil rights. These rights cannot compromise for economical needs. Herbert Hart argued for priority of economic need for survival than rights. John Rawls had acknowledged this. Dr. Amartya Sen is in favour of priority of liberty in case of poor countries. Dr. Amartya Sen raises a question that personal liberty should have the same importance such as income. Here the person's necessity comes in picture for the priority. In society, if personal priority is more useful than it is an additional benefit to a person.

5.3.4. Robert Nozick and his theory of libertarianism
As per Robert Nozick: "your entitlements of rights must be exercised; let the nasty result come out of it. This is known as "catastrophic moral horror". This thing does not exist in rest of Robert Nozick writings. This may result in terrible consequences. You cannot ignore freedom of a person on the ground of liberty. The freedom of person is in good mortality, good health, education etc. Dr. Amartya Sen gives an example of famine. You cannot avoid famine. It is there. You do not have enough food even though you have entitlements. Here no one's libertarian right is violated because you are having right of property and consequence as independent person.

The theory of political priority not bothered about people having freedom or not. You have to follow the procedural rule irrespective of consequences. Therefore this should not be considered in evaluative system. The libertarianism ignores utility, welfare and freedom of person. The liberty given cannot be considered as a merit to libertarianism theory. It needs broader information to justify.

5.3.5. Utility – real income and interpersonal comparisons

Utility in terms of mental satisfaction has taken place in comparison to simple happiness OR pleasure. Here psychological adjustment deprives the mental satisfaction. Now utility considered as a numerical representation of person's choice. This change has come due to methodology. Interpersonal mental comparison is not possible as per Lionel Robin. This happens due to no common denominator of feelings. Later on they took personal preference in place of feeling. The interpersonal comparison is away from actual choice. Now the question is, if interpersonal comparison is made for same choice and under the same circumstances in welfare economics, but to justify it in numerical term is a matter of question. The answer is negative. In practice, able and disable person cannot have the same utility. Assumption of same choice in same behaviour is not workable. Utility comparison on choice behaviour can be in terms of "Real income" or

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7 Ibid Page no.65.
8 Ibid Page no.67.
commodity based utility. This is also not advisable due to different people and diverse demand. Human diversity and people's respective advantage is difficult to judge.

5.3.6. Well being: Diversities and heterogeneities

The income or commodity bundle is our welfare. This depends on our personal as well as social circumstances. There can be variation in our real income and well being and freedom.

(1) Personal heterogeneities: - Sick person needs more income. The pregnant woman needs more nutrition. Older person needs support and help. Disable person needs more income than ordinary person. This will not be comparable even if you transfer the income.

(2) Environmental diversity: - Seasons, rainfall, heat will change the equation in terms of income. Winter may require more woollen clothes, more calories in food due to cold, whereas summer may require cotton clothes, air conditioner and other facilities. The presence of infectious diseases can change the balance of real income.

(3) Variations in social climate: - The public educational system can bring change in real income. The state law for prevention of crime does help in real income change. State has to take care of environmental problems. The community relationship is also important. This is known as "Social capital."

(4) Difference in relational perspective: - The commodity requirements differ from community to community. This may change according to customs and conventions. You may require higher standard of clothing and other visible consumption in rich society than poor society. This is an intersocietal variation. This was noted by Adam Smith before 200 years ago.

(5) Distribution in family: - The income is shared by earning member and non-earning member in a family. The interest and objective of members in
family are considered. In light of family income, it is difficult to judge one's achievements and opportunity in overall level of family income.

5.3.7. Incomes, resources and freedoms

The inadequacy of income is the cause of poverty including starvation and famine. This is for real low income. We have to go in detail for welfare economics.

John Rawls's analysis of "PRIMARY GOODS" is important in broader sense, which includes real income. The primary goods meant for getting ends including the right, liberty and opportunity, wealth and society based self respect. This represents person's opportunities and objectives. Nevertheless, this will differ from individual to individual. Person takes his own responsibility for his preference. Here the relationship is between income and resources and well being and freedom.

The actual living concept also thought by some economists. They study the relative desire of person in this regard. As per Adam Smith necessity means food and things as per custom to the lowest order should get. The poor society has no criteria where as in other case there are certain minimum requirements to live the life comfortably and to join in community function.

5.3.8. Well Being – freedom and capability

As per Dr. Amartya Sen not the "space" as per welfare, or primary goods as per Rawls but "CAPABILITY" is to choose a life one has reason to value.

We concentrate on individual's opportunities to peruse his goal. This is Rawls's recommendation. This will not be true in case of disabled person with a bigger basket of primary goods than a smaller basket of primary goods with able man. Here the disabled person has less chance to live normal life.

The functioning concept of Aristotle is working from simple to complex activities of a person. The "Capability" is an alternative combination of function and feasible to achieve freedom. One person is having good food but voluntarily fasting and second person is forced to starve. The
combination of actual achievement is a set of function vector. The capability set is a combination of such various functioning sets. Function sets are the achievements and capability is freedom to achieve.

According to well-established tradition in economics, it is important that actually you make best use of available sets.

5.3.9. Weights, valuations and social choice

Individual functioning can help to compare utilities in interpersonal comparison. The benefits of interpersonal comparison lies in to assess the end by using capability. You have to make aggregation for overall interpersonal comparison and not heterogeneous components. This is Pluralist due to (a) different function (B) weight attached to capability and vis-à-vis achievement and (C) for evaluation applying weight to capability.

All relevant concern is not exhaustive. The evaluation reasoning will be reduced in one metric which will not serve the purpose. You have to give weight to function. The partial ordering will narrow the function and weight will not be unique. You have to give weight as per reasoning. Interpersonal diversity can say little about the life they live. Real income will not be helpful here. Pre selected operational metric, for evaluative use, has a limit. The public debate is necessary to arrive at agreed weight in social-choice. Public opinion may not in fully agreed position.

People have to decide whether they want the park in their area or they want a primary school. Here School is better option than park. Again, if sufficient number of students and fund is not available, than the first option is useful in larger interest of society.

5.3.10. Capability information: alternative uses

The capability can be measured by way of income but this is decisive. The capability perspective is necessary for evaluation and policy analysis.

There are three alternatives available.
(A) Direct approach (B) Supplementary approach (C) The indirect approach.

(1) Direct approach: You are directly examining and comparing function or capability vector. This can be in three ways (1) Total comparison (2) Partial comparison (3) distinguishing capability comparison. Total comparison is much ambitious. Here you have to take into account many things. Distinguishing capability comparison is for some specific capability. The partial comparison is in connection to distinguishing capability comparison but not that useful.

(2) Supplementary approach: Income space is supplemented by capability in interpersonal comparison. This will result into direct comparison or may influence the capability. Here some more information is available for poverty removal program and to solve the problem of inequality.

(3) The indirect approach: Here you work on information to determine capability other than income duly adjusted. Say for example, the family income level will be adjusted on lower level for illiterate family and higher level on literate family. This will help to make interpretation easier. This has many advantages.

The indirect approach is not different than direct approach due to trade off and influence of income on capability. Income is considered as a unit for inequality and its role to reduce the inequality. The income space has great measurability but the value involve is misleading. A little change in income gap on higher side shift can increase the chance of survival capability.

5.4. Poverty as capability deprivation

5.4.1. Poverty as capability deprivation

Dr. Amartya Sen defines poverty as deprivation of basic capabilities rather than low income of an individual. This is more or less true in light of social justice and individual sustainable freedom. The lack of income is reason for person's capability deprivation. The following are strong arguments for this.

(a) This approach is concentrating on capability deprivation. (b) Capability deprivation influenced by other factor along with low income. (c) The
The instrumental relation between low income and low capability is variable between different community, different family and different individuals. The third criterion is important for public action, evaluation of policy making for poverty reducing or inequality reducing. There are good reasons for this.

(A) The capability and income is affected by age of the person, gender, family obligation as social role, by location due to flood or dry area, by insecurities etc, the relationship between income and capability, affected.

(B) Real poverty will be more intensive. The person is unable to convert his functioning and deprivation due to old age or ill health. The poverty will be deeper than it is seen on surface. He may require more income, even though he may be unable to enhance his capability.

(C) The unevenly distribution of income in family will create deprivation of capability of a member. This type of family discrimination is clearly seen in the countries of Asia and North Africa. In Europe and North America, poverty and inequality is existing along with gender inequality I.E. Italy has highest ratio of "Unrecognized" woman labour force. If you accord for reduction in freedom, it is true for Europe and North America. The interfamilly division is all over the world.

(D) Relative deprivation in terms of income can yield absolute deprivation in term of capability. The low-income person in rich country can have capability handicap. Person needs more income to buy enough commodities to reach the same social functioning of high society. This low income will exclude him socially.

The poverty analysis helps us to understand the deprivation of capability. Here the poverty converted from means to end and freedom to have this end. The deprivation is informational demand of social justice and has relevance for capability-poverty.

5.4.2. Income poverty and capability poverty

Poverty as inadequacy of capability is important fact. If you earn more, you will enjoy better life. To earn more, you require more capability. The
enhancement of capability is the answer to this. Therefore capability improvement is the greater earning power. The better basic education, better healthcare can improve the capability of a person to earn more.

The economic reform has improved the capability of people to earn higher income in India. Earlier the economic reforms were controlled. Social facility along with economic reform would have better productivity. East Asia and South East Asia have made up much earlier improvement in capability than India. Now India has learned opening of economy and importance of trade from them.

In India, in Kerala high education and good health care suffered due to anti market policy, people could not take advantage of this. Northern state (U.P., Bihar, M.P.) have suffered for not making social development as required. Kerala made moderate economic growth but remove poverty faster. Punjab made high economic growth and reduced poverty. Reduction of poverty is not the real goal. The goal is how people should live the life with freedom. The result will be an expansion of human capability. This will help in increasing of productivity and earning. The capability improvement will help directly and indirectly to make human deprivation less acute and more ease.

5.4.3. Inequality of what?

The inequality is difficult to evaluate in social and economical terms. Inequality to evaluate in terms of fairness is difficult. Adam Smith and John Rawls had tried for this. Adam Smith was very much concerned about poor and imagines that "Impartial spectator" will take care of the inequality. Inequality affects efficiency. The aggregative and distributive consideration has received attention of economists.

A.B. Atkinson gave formula known as "Equally distributed equivalent income". You have to choose in your ethical judgment a parameter of

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9 Ibid Page no.93.
choice to make balance in aggregative and distribute income by way of trade off. You have to reduce the accounted value in proportion to aggregate income to the extent of inequality in income distribution.

Inequality of income differs from inequality of "Spaces" in many respects. "Space" means well being, freedom and different aspects of the quality of life (including wellbeing, freedom, health and longevity). The income and capability can differ in terms of freedom. Say for example – A person with high income but enable to participate in political opportunity. Here the person is poor in a sense of freedom. A person is rich but cannot afford to buy alignment, which is expensive. Here the person is not poor in the sense of income distribution. A person, who denied employment, but given "employment benefit". This person is a deprived person in opportunity sense. Inequalities are of many types as listed above.

5.4.4. Unemployment and capability deprivation

The judgment of inequality is different from capability of income.

In Western Europe, unemployment is higher. The person is given financial support but it reduced the capability in term of psychological harm, loss of motivation for work, skill, self-confidence, disrespect in family and society, morbidity, racial tension etc. In financial term, Western Europe has done well compared to U.S.A. Nevertheless, in terms of reduction of inequality in capability is a big question. The inequality is higher in U.S.A. than Europe as per Organization for economic cooperation and development report. If you look at unemployment than it is higher in Western Europe than U.S.A. Unemployment rate of the period 1965 to 1973 is 4.5 % where as In Italy it is 5.8% and France 2.3%West Germany bellow 1% but by now it is 10 to 12%. U.S.A Unemployment rate was 4% to 5%. 10

Inequality in racial group in the U.S.A. is distinct in the sense of income – spaces. The American white is earning more than African American Black. American black is earning more compared to African black. The deprivation

10 ibid Page no.95.
of American black is more compared to American white. Compared to African black, the deprivation of American white is nothing.

5.4.5. Health care and mortality

In case of mortality, U.S.A black has lower life compared to Kerala person and Chinese person. The white female of U.S.A. has higher life compared to Kerala-India, china and U.S.A. black. U.S.A. black woman is lowest in the list. Now the mortality ratios of U.S.A. white and black women are as under. All index is 1.6 after adjustment of income compared with white and black, where as men index is 1.2 and woman index is 2.2 which is higher than white of U.S.A., in both the cases. 11 In America, health insurance is in private hand as a result those who can not pay the health insurance premium are depriving of the benefit. In case of Europe the situation is different. Here it is considered as a fundamental right and state government has to fulfil the responsibility in spite of political unhappiness. Ultimately, it is the inequality in terms of failure of basic capability in comparison to Europe and America.

5.4.6. Poverty and deprivation in India and Sub-Saharan Africa

Extreme poverty is in South Asia and Sub Saharan Africa. We have some idea about poverty and capability deprivation by way of life in those regions. In 1991, life expectance below 60 years was in 52 countries and total population of 1.69 billion people. 46 countries, out of these 52 countries, are of South Asia and Sub Saharan Africa. Indian population is half of these 42 countries but life expectancy is of 60 years. It has much variation at state level in India in spite of not having much variation in basic living condition.

Infant mortality and adult illiteracy rate is the same in both region. Infant mortality was worst in Ganjam district of Orissa and illiteracy in women was worst in Barmer district of Rajasthan state. Mali, Mozambique and Guinea-

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11 Ibid page 96-97
Bisau are African state, where the worst situation prevails as per 1991 estimate.

In India, median age death takes place at the age of thirty seven where as in sub Sahara African states it is five years and in five countries of sub Sahara African states, it is below three years.

| Under nourishment in terms of % |
|-----------------|-----------------|
| India           | 40% to 60%      |
| Sub Saharan Africa | 20% to 40%     |

Sub Sahara African states are in much better position. ¹²

In case of life expectancy, India is in a superior condition due to no famine, no warfare and health care program started by government. African countries were surrounded by the warfare, uncertainty to economy and political turmoil.

The literacy rate was very low in India and Sub-Saharan countries.

The capability deprivation of woman is eye catching. This is due to high mortality rate and artificially lower survival rate of women in many parts of the world.

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<th>Female ratio to men</th>
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</thead>
<tbody>
<tr>
<td>U.K., France and U.S.A.</td>
</tr>
<tr>
<td>Asia and North Africa</td>
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<tr>
<td>India</td>
</tr>
</tbody>
</table>

¹² Ibid Page no. 102.
In case of India, female health and nutrition matters were neglected. In China, one child policy has created a problem for female ratio to men.

5.5. Markets state and social opportunity

5.5.1. Markets, state and social opportunity

The Market mechanism has new meaning. The result of market mechanism reflects in income OR utility yield. We buy sale or exchange to make transaction to flourish our life. Therefore, freedom in this area is important. The denial will be falling of freedom in society. The business ethics has to follow. The absence of behavioural rule and absence of freedom is also major issue itself. African American in south U.S.A. were in slavery, even though their income was more and better living condition. But the deprivation of legal freedom was there to them.

5.5.2. Markets, liberty and labour

The development of free market and free seeking of employment is very necessary. Karl Marx has endorsed the idea of free seeking employment in interest of labour.

The bondage labour is in many parts of the world. There were tied labourers in Bihar-India. Upper class was terrorizing them. The activity was illegal on the part of landlords and criminal too. They did not have freedom of employment as well as ownership of land.

There was a failure of bureaucratic socialism in Russia and Eastern Europe. This fails in terms of economic development. Earlier life expectancy was very high compared to present 58 years after desolation of communist rule. The socialist community was taking care of all health related problems and about mortality and under nourishment. People do not want to return to old communist system. The market function came into existence. The people denied using market function. The market function wiped out their freedom. For example, people were not having employment in ongoing recruitment process.
There were child labour in India, Pakistan and Bangladesh. There was slavery and bondage. The root of this was economic deprivation to the family. The children were force to do unwanted work. The children were denied primary education. The parents were forcing them to work. It is important that before making any legislation, it is made sure that alternate arrangement of economic improvement is made.

The freedom of employment out side the family was an issue. This freedom was denied to many cultures and it is a violation of woman's liberty and gender inequality. This will stop the women economic empowerment. Women employment will improve her position on household front. In Afghanistan, woman working out of family is brutally executed. Some times woman is afraid of breaking the tradition. Women have started open discussion and established an organization to bring substantial social change. This has changed the social climate. Such women's social organization has good combination of complementary assistance and the market function, right of employment and earning which gives them freedom.

5.5.3. Markets and efficiency

The basic freedom of transaction is important issue in market mechanism, irrespective of positive or negative result. In market mechanism, we have to take note of types of market such as competitive or monopolistic, using general equilibrium model to achieve economic efficiency.

The Pareto optimality is another method. In this situation the utility of no one can be raised without reducing the utility of someone else. Arrow – Debrue model is thinking in terms of enhance the utility sum without reducing the utility of any one else. Dr. Amartya Sen is in favour of individual freedom than utility. Dr. Amartya Sen sees that the Arrow – Debrue model can transform "space" of utilities in individual freedom to choose commodity basket and in terms of capability function.
The final analysis is in competitive market equilibrium guarantee that no one’s freedom can be increased any further while maintaining the freedom of every one else. The option and choice is important in terms of freedom efficiency. The person is interested to maximize self-interest with the efficiency of market mechanism. In this condition in Arrow – Debrue model, this behavioural assumption is necessary for Pareto optimal. This behavioural assumption can avoid as it is more complex in Arrow – Debrue model, but in case of individual freedom achieved and enjoyed is the matter of motivation.

5.5.4. Coupling of disadvantages and inequality of freedom

There are inequalities in distribution of utility and freedom in Pareto Optimal. This happened because we couple some possibility with income for distribution of substantive freedom and capabilities. A situation may come that we may not be able to increase the utility or substantive freedom without reducing some one. The inequalities in the distribution of utilities and or freedom will be there. As a result, income cannot get converted into capability and into well being. Example: - A disabled or sick person is unable to earn more and facing difficulties converting income into capabilities for well being. The income earned and income used is important criteria in poverty study.

Problem of Inequality in freedom and inefficiency in freedom requires attention. Therefore, social interaction and government support for freedom efficiency is necessary in market mechanism. This is good for deprivation and poverty. Here the programme of social security comes in to picture. The efficiency and equality problem remains to be examined. The market mechanism will be weak in achievement and equity is promoted due to this. Europe, by offering good health care and unemployment allowance keeps employment level high. U.S.A. is offering high social securities and keeps employment level high. The efficiency and equity is equally maintained here. These things require looking into combine fashion rather than conflict.

5.5.5. Markets and interest groups
It is important that in market mechanism what things they can do and what things are allowed to do. Market is working in its own way than it is fine. But some times some people's vested interest may hurt and political pressure will work. They will disturb market mechanism. In monopoly, high price and below standard things will be sold. The producer will maintain his profit due to protection. The consumer suffers in economic term as well as in terms of freedom.

Adam Smith advocated for competition in better interest of consumer and for market mechanism. This can consider as “Pre capitalist” constrain approach. Adam Smith’s thought were of 18th century, when the idea of welfare and safety net or public intervention was very poor.

Adam Smith was in favour of public education. It is happening in developing country to day and it had happened in socialist country earlier. The general restriction in competition is favoured on politically influential people to have substantial material benefit from restricting trade and exchange. Many eminent economists have supported the competition.

Wilfred Pareto said that “Certain measure A is the case of the loss of one franc to each of a thousand persons, and of a thousand franc gain to one individual, the latter will expand a great deal of energy, whereas the former will resist weakly; and it is likely, that in the end, the person who is attempting to secure the thousand francs via A will be successful”.13 Pareto agreed that one-person benefits at the cost of thousands, but when it is made known in democracy, than all will oppose. The more freedom will come by way of public discussion and to take part in political decisions. This will help to have freedom of one kind helping to realize another kind of freedom.

We live in this world, where political influence is in search of economic gain, is very real phenomenon. Adam Smith said that the vested interest tend to win because of their “Better knowledge” of their own interest. Dealer will

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13 Ibid Page no.122.
favour restriction on completion and expand the market to have higher gain. The controlling law may not come immediately.

5.5.6. Need for critical scrutiny of the role of the markets

Critical public discussion is necessary for good public policy as you can not rely on market. Adam Smith was in favour of market but in favour of restrictions too. Adam Smith was advocating the maximum limit of rate of interest on loan by law rather than exorbitant rate of interest. Adam Smith was not in favour of money landing to prodigals and projectors. Only this people will give high rates of interest. As per his thinking, free market may give wrong signals and capital waste can be there and waste of social resources. It is quite possible that private profit motive can act against social interests. Best example is environmental loses.

5.5.7. Need for a many sided approach

A many sided approach to development is important due to success and difficulties faced by developing countries. The need to balance the market functions with government role and of politicians and social institutions. Development process should reject as compartment. It must be an integrated process in which progress on different front, with different institutions to work as reinforcement to each other. This should replace with integrated and multi faced approach. Some times the broader approach is not easy to sell then one point programmed.

India was lacking in elementary education and social opportunities. In India, Manmohansingh was successful to open liberalization in the year 1991. This was not combined with social opportunities as required. These two things would consider as broader approach. Year 1991 reform with education and social opportunities would have changed the face of India.

Extensive use of market with liberalization and social opportunities might give more freedom to people. The different instruments of freedom are (a) economics entitlements (b) Democratic freedom (c) social opportunities (d) transparency guarantee (e) Protective securities. These freedoms
recognized of their role as well as their complementarities. The critique will
discuss this to a particular situation of a particular country. Say for example.
India is neglecting social opportunities where as in China it is not. India is
favouring democratic liberties where as China is not.

5.5.8. Interdependence and public goods

We have to find out the limits of market mechanism.

Market mechanism is effective with supplementary activities of institution.
Still market mechanism will be weak in case of efficiency in presence of
"Public goods". Market efficiency is argued that there is no "Non-
marketable" thing. This is true in case of individual. The definition of public
goods is people consume together than an individual. Public goods are hard
to sell in the interest of human capabilities, welfare. This applies in the field
of environment, public health and epidemiology. I am willing to pay my
contribution for Malaria free surrounding but can not buy my part of
protection as this is public goods and have to consume together. In case, if I
am able to buy the malaria free atmosphere than it is free to my neighbour
too because it is public goods. Market mechanism is faster for private
goods. There can be a limited reach of public goods in case of market
mechanism. Example – Defence, policing and environmental policy.

There is a case for mixed property. The basic education is for benefit of
community and capability enhance of individual. Literacy will help to develop
economic growth and to bring social change. The effective reach is through
cooporative, local bodies and state. West, Japan and East Asia made rapid
progress due to low cost basic education. Some people argue for free
market for education in developing countries. This will withheld the
expansion of progress in free education and rapid literacy in developing
countries. Adam Smith said that with very little expanse on education,
benefit can reach to larger group. There fore it is necessary of "Public
Goods". Adam Smith advocated the usefulness of public goods in case of
basic education. Public goods are the need of basic capability apart from market mechanism with social provision and efficiency consideration.

5.5.9. Public provisioning and incentives

An argument can be against public spending for economic development and social change.

Fiscal burden: -Public expenditure depends on big or small planning and budget deficit. This will increase inflation in economy and increase public debt.

Incentive: - Public spending is an incentive may discourage man for initiative and individual efforts.

Dr. Amartya Sen said that redistribution of income and free provision for public goods does affect the incentive system in economy. Europe had experienced that unemployment insurance as costly affairs. It is not merely, not to work but make person less attentive to get employment. The unemployment allowance was to give part of an income and not whole. Again the employment requirement may be due to various reasons. The incentive will work as catalytic. The social scheme provides only part of income and this does have good effect in economy. It requires finding out the adverse effect on incentive and having balance in equity and efficiency.

In case of incentive, for free education and health scheme, it is important to examine from two points of view (a) The extent of need by recipient and (b) how much he can afford to pay for that services.

This is people’s right in social provision but up to what extent is a point. Financial resources has limit in developing countries. The choice of the society should be a share system for cost and incentive, in such a social provision, which is the best solution.

5.5.10. Incentives, capabilities and functionings

Incentive of what type is an important question. This helps to identify deprivation. The incentive effect varies as per nature and form of criteria. In
poverty analysis, the use of information shifted from low income to deprivation of capability. This is better term compare to low income concept. This change will help to understand incentive and subsidy in a better way in deprivation of capability concept. To understand capability function, one has to study the individual actual functioning and information as a support. If a person dies prematurely due to any reason than, in most cases, conclude that it was a capability problem.

In some cases, it may not be true, Example: - person commits suicide or decision to fast. The supplementary information will tell us the intention of person but again this is a matter of going beyond functioning and to check the capability deprivation expands upon circumstances. The functioning gives more instructive measure of deprivation than income statistics. It is applicable to capability deprivation that depends on circumstances. The information of function provides more detail about deprivation of capability and helps to incentive compatibility.

Supplementary information is also necessary to examine in the light of practical feasibility. It is possible to hide the income. This is happening in developing countries. The focus on capabilities and functioning will help to arrive at judgment. Incentive only on poverty can be manipulated, where as the capability and functioning information will restrict them to do so. People are interested in education, health care and under-nourishment. Occasional report is, at the time of famine people keep one child to get famine incentive in form of nutritional support.

Functional deprivation can be much more difficult to handle than income deprivation Example- old age, and handicapped person. The recipient may select and pay more attention to his capabilities to achieve. Few needy people will work hard at low level of income where as larger part will rely on public relief work. The rational of this approach is the recipient will think in broader term than to maximize his income. Capability handicap will use public provision as it is meant for a person who need this and not
transferable to any one else. There is in built matching in such provision. This will not distort the provision of incentive to capability deprive people.

5.5.11. Targeting and means-testing

After finding out the capability deprivation and not low income, we have to think "HOW" to distribute the public provision to them. We decide to charge for public services as per ability than again income ascertain comes in a picture. The means testing is applicable approach for this. Here we have to find out two things (1) person's Capability handicap (2) person's economic condition. This will help to specific class of needy person and information requirement will be minimal. The misuse will be minimal in case of capability. In case of economic condition, it is difficult because of information limit as people can hide income. Europe made public insurance free for every one is good in terms of information but do not distinguish between the poor and the rich, where as U.S.A. medical aid formula serve both the purpose. This way it is the question of fine tune targeting and means-testing.

The whole approach of finding capability deprivation and provisional public service can divide in following ways. (a) On the bases of information, it is difficult to eliminate the cheats. The honest person may have to suffer for dishonest person. (b) People can give wrong information to have the incentive. This will affect the economic progress. This type of behaviour will result into social cost. (c) Personal stigma of poor condition will prevent people to take benefits. John Rawls argued that self-respect "perhaps the most important primary goods". This is the heart of a theory of justice as fairness. (d) Substantial administrative cost for resource expenditure and bureaucratic power employed in finding needy persons. This may cost privacy and autonomy of person and breed corruption to get benefits. The bureaucratic will benefit due to willingness of beneficiaries to part the money. (E) The beneficiaries are poor and need political support to get quality benefits which is against democratic norms.

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14 Ibid Page no.136.
Even after right targeting, the programmed result is doubtful. This is equally true for rich as well as poor nations. We have to check the purpose of policy. Targeting and mean testing does not give guarantee for result.

5.5.12. Agency and informational basis

There are for and against for mean testing programmed. You can not have ready made formulas for this. The circumstances have to check for nature of public service and characteristics of society at universal level. At the same time, you have to look in to behaviour of individual, which effects to his choice and incentive. The importance of agency is there. The recipient is the active agent. The information will focus on capability deprivation. When you target the beneficiary than the identification will revel the capability deprivation and not the low income or poverty. The result will help for public provisioning.

5.5.13. Financial prudence and need for integration

Financial conservation is necessary. Conservation has merit but it depends on prudence. The equation is of "What" and "why". The total income is equal to total expenditure is not in demand. At present, all states are spending more than their income and gap is filled by borrowing. One has to examine the effect of this borrowing and over spending. State should see that inflationary pressure is not there and prices are more or less stabilized in terms of Macro economic stability as effect.

Dr. Amartya Sen says that Michael Bruno noted that 20% to 40% inflation has negative effect on economic growth. Where as stabilization will bring growth in medium and short run. Nation should go for less than 15% to 20% inflation rate which is costing less .The high rate of inflation will turn into spiral inflation than it is difficult to control. Michael Bruno gave an example of heavy smoker.

Dr. Amartya Sen says the moderate inflation can hamper the economic growth. You have to see the dynamic instability of it. It is a strong case to reduce budgetary deficit in moderate form and not to eliminate it. The zero
inflation will not help. The balance budget is also not advisable. Anti-inflationary measure should distinguish from financial conservation. There is a case for larger budget deficit which gives debt and interest burden on nation. Normally budget deficit should not be more than 3% of gross domestic product. Many countries are exercising to cut the high budget deficit. Financial conservation should be seen in light of objective of policy. Public expenditure will help to generate and guarantee the capability development. India failed in literacy program in her public policy. Financial term requires regulation to continue the faith of public in country's financial status. In most of the countries the public debt is the result of higher inflation and it is not used in proper way as per policy. The finance is siphoned out and real progress does not take place.

5.6. Importance of democracy

5.6.1. Economic needs and political freedoms

It is a general thinking that poor country can not afford democracy and political liberty. Others feel that it is a luxury which a poor country cannot afford. Poor person’s priority is economic need and to fulfil this he can take any risk-giving life. Vienna conference held in spring 1993 discussed about human rights. It was majority view to give political and civil rights to all countries particularly in third world. This was forcefully opposed by China, Singapore and other East Asian countries. Now the question is whether removal of poverty and misery OR guaranteeing political liberty and civil right, is important for poor countries. Which one is important? Dr Amartya Sen says political freedom and economic need is interconnected. Political freedom will help to provide incentive and information to solve the economic need. This interconnection is constructive. Public should debate the economic need with civil right and political liberty. The economic need address political freedom. This happens in three steps. (1) Human being associated with basic capabilities – direct action. (b) Instrumental action – People expresses and supports their claims for political freedom. (c) Constructive actions: - People should spell out their economic needs.
5.6.2. Arguments against political freedoms and civil rights

(1) Lee - effect: - Lee Kuan Yew, prime minister of Singapore thought that freedom and civil rights hamper economic growth and development. China thinks that individuals must put the state's right first there after their own.

(2) If people are given choice to choose the political rights on one side and fulfilment of economic need on second side than definitely the people will choose the second one. Here the reason to choose is important. The majority of people will be of the opinion to improve their economic need. They think that political right may come in the way of their economic opportunity.

(3) The political freedom, human right and democracy are western thoughts, where as East Asian people believe in discipline and order.

In Vienna conference the danger was shown that if you put human right as universal, it masks the reality of diversity.

5.6.3. Democracy and economic growth

'Authority is the key to economic growth' is not correct. The Lee thesis has limited information and not tested on wide range statistical data. Against this India, Costa Rica and Jamaica have made progress in democracy. Fastest growing Botswana is democratic state. There is no anti view about political right and economic development. There is nothing positive or negative about this. The research methodology is equally important with statistics. Apart from democracy, other helpful policies, such as openness to competition, use of international market, education, land reform, incentive for investment, export and industrialization. These are the real policies guiding factor to make development with democracy. The GNP is correct barometer to measure economic growth. This is one thing. Political freedom has impact on the lives and capability of person. The political right will give encouragement to people to put forcefully the grievances at the time of famine and to get the government response in case of acute suffering. This is an instrumental role of democracy.
5.6.4. Do poor people care about democracy and political rights?

We can verify this fact by way of opposition and expressive. Put the democracy for free election and freedom of expression and opposition. The political leader in third world does not give enough political right and people have less opportunity to express views against government claims. In India, Indira Gandhi declared emergency in 1970. This was opposed by people. Election declared and people voted against emergency. Poor people of India were interested in basic political liberty and rights. The people of Pakistan, South Korea, Thailand, Myanmar and Bangladesh are struggling for democratic freedom. In military regimes of certain African countries, people have shown their opposition, as and when they got chance. Political freedom is a part of basic capability approach for human.

5.6.5. Instrumental importance of political freedom

We have reason to value our liberty and freedom of expression and social action in our life. We should value openness and argue out the things.

Our demand attended and freedom of speech allowed. Political incentive should work as an instrument. They should listen to public criticism and seek public support for election. Famine has not accrued that heavily in any democratic country than dictatorship or intolerant single party rule or in ancient time authoritarian types of government. The freedom of press, election fear and freedom of speech has made democratic government to work at the time of famine. These are the effective instruments in democracy.

5.6.6. Constrictive role of political freedom

There is a connection between political freedom and economic need. It is a constructive one. The exercise of political right helps to conceptualization of economic needs. Economic needs require discussion and exchange. The political right with openness will generate information and reflects choice. This will result in information of value and deciding priorities. The effectiveness of open dialogue will help to solve social and political
problems. The discussion has helped to reduce fertility in educated state and it is ineffective in illiterate state. In India, educated state has discussed the bad effect of high fertility rate and result is positive. The birth rate is in control. Kerala fertility rate 1.7 is as good as Britain, France where as China is 1.9.

5.6.7. Working of democracy

The relevance, constructive importance and protective role of democracy can be very wide. The political right's effectiveness can be judged by its exercise. In democracy, disaster can be avoided and urgent things will take care immediately. The problems are some times assessable and some time not. Example: - The problem of Famine tackled but not problem of under nourishment, illiteracy or gender bias. These problems require greater political attention and more effective use of discussion. Democracy creates sets of opportunities and analysis of different kind. This happens with practice of democracy and political rights. People go for less number in voting than they cannot expect good governance. One has to grab the opportunity to have desired effect. Freedom is there, but it is important how it is exercised.

5.6.8. The practice of democracy and the role of opposition

The achievement of democracy depends upon rules, procedure and its' adoption as well as safeguard along with to use the opportunity. Democracy has to work for ordinary people by way of instrument and with constructive role. During famine in India, government had work well. This was successful due to opposition. But the opposition is not speaking effectively about land reforms, under nourishment and illiteracy in India. The opposition in dictatorial countries is also effective. There is an example of South Korea and Pinochert's Chile.

The gender inequality and elementary education are important issues. This requires public debate and support of opposition. Generally, people get what they demand in democracy. After independence, India has done well
as a democratic country in many respects particularly in stability and security. Political differences are solved in constitutional way. India has survived in spite of heterogeneity of culture, language, religion. The religion and communal differences had taken place and politicians have taken benefit of it in some part of the country, which was condemned by rest of the nation. To achieve social justice, in democracy, it is important to have institutional form and its continuous practice. Hindu, Jain, Muslim and Christians are living to gather in India.

5.7. Famines and other crises

5.7.1. Introduction

It is our fear that due to population increase, wide spread hunger, frequent famine and under nourishment will be a big problem and it is never ending. This pre-assumption is pessimistic. This is a lack of freedom for the remedy. We have to identify the measure to tackle this problem on the bases of our past experience. We can change the situation of hunger and deprivation in the world by effective policy and action. Famine, starvation and other related matter has to be examined in the light of sudden appearance of severe deprivation in the world. Poverty and endemic hunger is different from famine.

It was preliminary thought that the population increase is the cause of hunger. Individual and family has freedom over adequate amount of food by way of growing or buying from market. The loss of income will result into starvation even though plenty of food is in market. In case of fall of food supply, it is better to share the food quantity and alive. In such cases food import is possible. The results of famines show that it was for Individual and family, those who were not having enough economic power to buy the food and not the food supply. Economical and political crisis in East Asia and
South Asia are the causes of hunger due to sudden loss of economic entitlements. This incidence is different from poverty.

5.7.2. Entitlement and interdependence

Increased food production, agriculture expansion with functioning of economy and political and social arrangement affect to the person ability to acquire food and nourishment, directly and indirectly. In government policy, to have effective functioning, N.G.O. and other political parties with social organization like trade and industry, for discussion purpose Media should be incorporated. Under nourishment, starvation and famine are the result of working of economy and society and not just food production. Economical and social interdependence are incidence of hunger. One has to earn for food as it is not a charity. We have to think of entitlement by which individual and family can establish their ownership on food. The absence of entitlement results in to hunger.

Family has entitlement by way of endowment as ownership and assets which has price in market. You can say that labour, skill and land are included in assets. People have the production possibility and use of it. Here technology and knowledge to use it. Entitlement can be generated by way of agriculture, wage income in absence of land. In industry, person’s services will give endowment to buy food. The relation of earning wage is with industry and services. The defect will affect their endowment and as a result hunger and not food production.

The exchange condition of labour and craftsman generate the endowment. The question is do they get appropriate and fair price? The change in exchange condition makes person to the threat of famine due to shift in price. The fall in prices is due to many immediate changes. He gets less by way of sealing his services and less for particular type product. During 1943 Bengal famine, fisher men had to suffer most in exchange of food. The high quality food-fish-were sold to get low calorie food-staple food.

15 Ibid Page no.163.
In case of many other occupations, the price may drop or person alters his decision about taking services. Bengal 1943 famine had a tremendous effect on price of service and food price. The difference was up to 70 to 80% and poor became poorer. Here the service provider is in critical condition. On one side he has to sale services at either low rate or forgets about. In both the cases he has low or NO entitlement. This is true for carpenter, mason or barber.

The speculative hording had increased the price of food grain in high proportion. The food production did not decline sharply. Therefore we have to learn the causes of hunger and famine and not just mathematical calculation of production and supply.

5.7.3. Famine causation

Famine is due to various reasons, as a result, failure of entitlement. Industrial worker, service provider and agriculture labourer has to acquire the food from market. There are three things to get food 1) his earning 2) prevailing price of food item 3) non food expenditure. These people can get food from market as per their wages, production of other things and other factors.

Farmer has individual food output. It has nothing to do with national output. Farmer sales his expensive products at cheaper rate and buys low calorie food at market rate. The pastoral people sold their high value animal product and got cheap food at high price. This has happened in Sihal and African counties. Some times he has to sale the pair of ox or cow or piece of land to get entitlement. The sale rate will be on lower side due to many sellers. This will disturb his equation of balance. Famine will occur not due to decline in food production. In famine labour will loose income. The loss of income should be substantiated by social security system in economy.

Famines can occur in spite of high food production in the economy. In Bangladesh, the food availability per head was high in 1974 even though
famine occurred. Flood situation created regional unemployment and starvation. Flood resulted in immediate income reduction. Panic of starvation and hunger has resulted in price rise with a view to heavy shortage of food in future. The price rise was manipulated for time being but it had taken a toll of many deaths.

Famine can occur in case of food production decline for other reasons. The production loss in one part of country results into no income situation. Where as in other parts of country, having income, got food grain imported from famine part and had good time. Wollo famine in Ethiopia is the example of this. Actually the food had moved out of famine district due to higher price available at other districts.

Famine can happen in case a sudden increase in income results into high purchasing power of urban people and the rural people income shrank. This had happened during war boom in Bengal 1943. Famine occurred with out decline in food production.

The occupation changed and shift in gainful activity results into famine, in absence of income or entitlement. This has happened in sub Saharan Africa due to dry land converted in to irrigation land and shepherd has to face the famine due to no grassland for their animals.

The landless labourers have to face famine situation in 1974 after the flood in Bangladesh, as they lost the gainful employment for rice transportation. The temporary event converted in to famine.

To understand famine, average food availability per head will not help. Famine hardly affects 5% to 10% of population.

5.7.4. Famine prevention

The loss of entitlement can be re-arranged, as small portion of population effected at particular region due to famine. Poor country with little cost and systematic efforts can avert starvation of small group of large population in difficult time. Suppose the 10 % of population is in danger of potential famine and their food consumption is of 3 to 5% of national food
consumption. The total income going to this people is say 3% of GNP. The preventive measure will take care for supply of food to needy with efficient organization. The famine affected people may have some resources with them than the net required amount will be still lesser.

Famine is associated with mortality due to disease and sanitary breakdown and population movement; infectious diseases endemic in the region. This can be controlled with the help of community health arrangement and public action. The situation can be cured with little amount and well planned programme to give benefit to large number.

Famine prevention depends upon political arrangement. In rich countries antipoverty programme and unemployment insurance are there. The developing countries may not have that type of arrangement but they provide emergency public employment caused by natural or non-natural calamities. Government can offer employment by making complementary expenditure for some scheme. Maharashtra government had created 5 million temporary jobs during the draught in the year 1973. The results were extraordinary. The food production was affected to 70% of the region though there was no rise in mortality and under nourishment was great thing.

5.7.5. Famine and alienation

The political economy works for prevention of famine with the help of institutions and organizations. This is very much associated with the ruler who rules and must have perception and understanding to use power for the cause. The distance between public and government may be a cause for non prevention of famine. Famine occurred in Ireland in 1840. The higher proportions of population were killed. People migrated in terrible voyage condition. At present the original Irish people are small in number in total population of Ireland. The food was exported to England. People were dying due to hunger. It was a failure of public policy. Public policy is the mixture of political, social and cultural influence. It is the effectiveness of public policy for prevention of famine. Famine in Ireland was due to reduction in food output due to potato blight. The statistics of food in United Kingdom said that
there were no food crises at that time. Food would have moved from England to Ireland, if the Irish people had food purchasing power. The opposite had happened. The fund was sufficient with United Kingdom but was not available to Irish people. Poverty of the Irish people was the cause of potato blight. People are vulnerable in change of economic condition. The small group of potato grower of Ireland were affected and food prices were high. The result was the economic power was meagre in such situation.

The overall slump in economy had encouraged the food counter movement. This was happened in Wollo famine-Ethiopia in the year 1973. Here in both the cases the market force has encouraged the movement of food from one place to another place where they get higher price. The ban of movement of food is not the right step but with positive policy, income should have generated which might have stopped the food counter movement and famine can be restricted.

It is a fact that government of United Kingdom had not given enough help to Irish people to generate income. The famine of Ireland was cultural alienation with political will. Poverty in Britain is considered as economic change and fluctuation, where as for Ireland poverty was considered as idealness. British poor were given enough help. British were interested to teach Irish people the lesions of civilization and live like human being. It was a mistake of Irish people to eat only potato and its other products. Winston Churchill remarked for Bengal famine of 1943 that it was the result of population explosion.-"Tendency to breed like rabbits". It is easy to prevent famine but distance between "us" and "them" is the crucial point.

5.7.6. Production, diversification and growth

Growing economics will provide better entitlement and more resource to prevent famine. This fact is applicable to Sub-Saharan Africa. The incentive provided by government to guarantee the growth of output in production and income by way of technical change, skill and improvement of productivity in agriculture and other fields which will help them to come out of traditional life style. As a result the growth in food out put and all round economic growth.
Economic growth will allow importing the food grain and preventing famine. If we compare food production per head figure of year 1992-93 with the year 1979-1981 than food production had declined by 1.7% in South Korea, 12.4% in Japan, 33.5% in Botswana and 58.0% in Singapore but these countries were not starved. The richness of the people of these countries was able to afford import of food.

In contrast to this, Sudan was having 7.7% increases and Burkina Faso had 19.4% increases in food production even though they were having famine situation. This was due to general poverty and lack of entitlements. Sub Saharan Africa had experienced decline in food production and famine in absence of high economic growth and dependence on food output. This is public policy matter and Sub Saharan Africa was lacking in agriculture research and control of population growth. Other countries did not experience famine because they were not dependent on above things. Sub Saharan African countries problem was lack of food output, absence of international trade. Only agricultural improvement will not help but has to diversify in other area also.

5.7.7. The employment route and agency issue

The country with no presence in international trade and the economic situation is not good though famine can be averted. In this condition, equal share of food grain and employment opportunity to all will help to save from quick starvation. This will regenerate the income of people. These types of arrangement have helped India, Botswana and Zimbabwe. The trade and commerce will help employment. They will not disturb the economic and social life. This will help to have family life and social continuity. There is less chance of spreading disease. The employment route makes people active. The famine victim will get good treatment in society. The different social institutions are employed to eradicate famine. The public policy measure will help in three ways 1) State support to create income and employment 2) Operation of private market for food and labour 3) Reliance

16 ibid page no.176
on normal commerce and business. The market and non market organization should work together for famine prevention and this is important for economic development.

5.7.8. Democracy and famine prevention

Famine can be prevented in democracy due to political interest for election, multiparty politics and free press and electronic media. Rich or Poor democratic county can prevent the famine. India, Botswana and Zimbabwe are poor countries but prevented famine successfully. Botswana and Zimbabwe were democratic country and food out put was less by 17% and 38% respectively between 1979-1981 and 1983-1984. The democratic countries had experience of larger decline in food production and bad economic situation, even though, they did well compare to dictatorial countries. Dictatorial country had 10% to 12% decline in food production in Sudan and Ethiopia. The decline in food production was moderate compared to Botswana and Zimbabwe. They face the music of famine.

5.7.9. Incentive, information and the prevention of famines

Democracy gives the incentive to ruling party to take preventive measure for famine. The fear of next election and opposition makes them to work. The press and electronic media will bring the story of famine. This will force the ruling government to work for famine. In China, before taking preventive measure, 30 million people died in 1958-1961 famine.\(^\text{17}\) The China had good progress in case of life expectancy and economic reform than India. The dictatorial regimes failed to implement proper economic policy after failure of "Great leap forward" for three years. The opposition, the freedom of press and electronic media were absent in China during this period. Chinese Government gave rosy picture of economy through proper planned propaganda.

5.7.10. Protective role of democracy

\(^\text{17}\) ibid page no.181
China suffered for famine due to wrong policy. The economic incentive was there. China did not acknowledge the political incentive. The political progress was in question. The Sub Sahara African countries, authoritarian regime has made good loss to the fellow citizens in economic and political freedom. The continuous war and skirmishes and ecological disturbance were the reasons for famine. The leaders of various African countries were not in a position to decide to join with west or with communist countries. This hampered the progress of democracy. When newspapers suppressed and political parties were banned than there were no international protests. The absence of news, electronic media and opposition in Sudan, Somalia, Ethiopia and Shale countries have suffered a lot for famine. One party African state like Cape Verde and Tanzania had successfully avoided famine. Crop failure affects food supply. This can happen due to public policy failure. The democratic countries like India, Botswana and Zimbabwe had made good progress in preventing famine.

5.7.11. Transparency, security and Asian economic crises

Multiparty election and media gives a protective security in instrumental freedom. The positive role of political and civil right prevents social and economical disasters. This type of institutional right comes in to picture and becomes significant when laps come in light. Economical incentive and political incentive -- both are equally important.

The change in economy and mistakes in policy will bring insecurity in system. The undemocratic governance of East Asia and South Asia brought out problems. There is no transparency guarantee in business. The IMF has stress the importance of this to avoid unscrupulous businessmen and to save fund. This will create confidence in international community. The public participation could be effective instrument to avoid government apathy. Trust is important factor in business and banking. This is lacking in these countries. The money was not invested in proper development projects in Indonesia or South Korea. These countries are not democratic therefore the non-accountability and no transparency. The financial crises lead to
economic recession in non-democratic country will not make the ruler responsible. In democracy, it will be opposite.

5.8. Women's agency and social change

Women right movement started in 1792 by Marry Wollstonecraft. She wrote a book “A vindication of the rights of woman”. She spoke about right, women well-being and women agency. Agency aspect is now in lime light. The well-being of women is concentrated. It is a combination of welfare and agency. Now women are considered as an active agent of change. The men and women are working together for women’s cause. This is a social transformation.

5.8.1. Agency and well-being

The women cannot allow inequalities at the same time they are thinking about the well being. These things are overlapping with each other. Inequality has to be solved by way of agency. Women's well being comes through agency. Now well being aspects and agency aspects are coming into picture. Both the aspects are intersection. Woman is, as a head of the institution, as well as member. She is having dual role. You consider a woman member should have well being which is important but do not restrict her to womanhood. You have to work in any condition being a head of the agency.

The matter of deprivation in well being of women is a matter of social injustice including injustice for women. Justice requires in respect of biological aspect, mortality and missing women in term of gender bias, for health care and other necessities. The question of missing women is on a big scale and treatment “less than equal” should be abolished. The limited role of active woman agency is harmful. It should be full-fledged which will help woman, man and children in all respect.
One argument is the agency aspect will affect the well being aspect of women. It proved contrary. The agency has helped women to get independent income, to find employment outside home, to have ownership right and improved literacy and made them to discuss the matter in and outside family. This is a positive force of contribution to women agency. This has helped them to have effective empowerment. They are exposed to world and world affairs is an improvement as an "Educational effects". The result is, respect in family due to extra income, improved social status and property right. This has created far reaching impact in society for women entitlements.

5.8.2. Co-operative conflict

In family, the interest is of two types (a) Congruent (b) Conflict. How this will turn into cooperative interest of man and woman in family is important. This is a deal and will useful for understanding. Men and women have to get equal benefit out of this. The partial unresolved conflicts are solved in terms of behaviour. The cooperative arrangement distributes joint benefits to both of them. Woman may not be able to assess the right thing in deprived condition. In such cases, it is difficult to judge the production and contribution of her to the family. This may be relative deprivation of women.

5.8.3. Perceptions of entitlement

The perception of individual contribution and entitlement in family plays a major role in dividing joint benefit between man and woman. The circumstances influence the perception of above is important. The women agency can help here to get proper benefit to women. The impact of woman entitlement will correct the situation and agency will be strengthened. This is not for individual but for family. This will help to reduce child mortality rate. The agency voice will help in case of education, employment and in turn the nature of public discussion such as women fertility ratio and environment. The point of intra family division of food, health program, education comes in picture. These things are govern by convention, but woman empowerment will have definite impact in value systems of community. In case of poverty,
mostly in many communities, women will make sufferer due to gender bias. At the time of famine, loss of entitlement will affect the intra family food distribution program and under nourishment for women.

Earlier male was the earning member of family. The wage earned by woman is now visible in family. This helps her to have better division of food and enhance position in family. When woman works in house, her contribution does not attract attention but out side work increases family prosperity due to extra income. She becomes independent and little powerful. We can say that freedom in one area helps to have freedom in another area. The woman empowerment has great bearing on fertility. The fertility is in check because of woman education and earning. The positive result has come in 300 districts in India. This is in benefit of woman as well as family.

5.8.4. Child survival and the agency of women

Women education helped to reduce child mortality. This is because of welfare of children by mother through agency to have independent income and say in the family decision. In family, mother’s decision helped the survival of children without gender bias. Mother attached to children’s welfare. India, Pakistan, Bangladesh, China, Iran, North Africa and West Asia are having the problem of gender bias. The girls are less preferred. The female child mortality rate is more compared to Europe, U.S.A. and sub Saharan Africa.

Women agency has played important role in education and literacy. Women agency was successful in economic effect as the women had started earning; they had say in family decision about children care. The social effect was that man was not ready to take responsibility of children care; it was the double burden on women.

In intra country comparison, it is found that the female literacy had given good result in child mortality rate under the age of five. There is a difference
of child survival rate in case of literate and illiterate woman. Illiterate woman and modernization had increased the mortality rate. The lack of economic empowerment to woman has resulted in gender bias. In India, women agency is playing successful role in reducing gender bias because of education and literacy amongst women. Therefore WOMAN AGENCIES are important.

5.8.5. Agency, Emancipation and fertility reduction

Women well being and women agency are essential for the reduction in fertility ratio. Asian and African women are denied the freedom for reduced birth-rates. Female literacy and female labour participation had positive role. Educated woman is not ready to bear the child and rare the children. Education has brought knowledge of family planning in women. The all India fertility ratio was 3.0 where as women agency in Kerala has brought down fertility ratio upto1.7 compared to 1.9 in China. Women agency in Kerala has given property right to women.

5.8.6. Women's political, social and economic roles

Women, given opportunity, are highly successful in the field of politics. The women were president of Sri Lanka, India, and Prime minister of India and Pakistan, Bangladesh, Philippines.

The social initiative of women is also important. The violence is more in the men than women. Women have done good job in the field of education and reduction in fertility rate. The observations are 1) the males are more than females in Indian population. Males are more violent. The female murder rate is more than male. 2) The violence is more by male for male child 3) the sex ratio is a reason for violence in male.

On economic front, women have less excess to resources. The ownership of land and capital is in the hand of men. Women have very less resource to start enterprise. Given opportunity, women have proved their ability in economics and provided social benefits to them as well as society.
The Gramin bank in Bangladesh is running successfully for women against discrimination of credit to them in society. The repayment of loans is 98% to the bank. Agricultural activities, land ownership of women have played greater role. In case of environment, women can help to conserve the natural resources. Naila Kabeer's study of Bangladesh for economic involvement of women has shown that in local environment, it has a great effect.

5.9. Population, food and freedom

5.9.1. Introduction

In prosperous world, hunger is the worst enemy. Famine with hunger comes in some part of the world regularly. The wide spread hunger is unavoidable thing in the world. Millions of people dead and this is a tragedy of modern world. There are three factors affecting the hunger, under nourishment and famine. 1) Food output of world 2) The price factor at which people buy the food and 3) decline trend in food production. World can not import food from no where.

5.9.2. Is there a world food crisis?

The question is - is world food production falling behind world population? The answer is no. Malthus published "Essay on population" in the year 1798. He predicted a situation that the "The proportion between the natural increase of population and food" will be imbalance. After two centuries population had increased SIX times and the food consumption per head is higher due to general increase in standard of living than Malthus time. Malthus assumption might not be relevant to his theory but certain points are even applicable to day. United Nations, FAO quarterly bulletin of Statistics, 1995 and 1998 and FAO monthly bulletin of Static August 1984 proved that there is no food production decline; on the contrary the densely populated countries are having largest per capita increase in food

18 ibid page no.201
production. The production figure may vary from year to year but the trend was upward.

5.9.3. Economic incentives and food production

It is a fact that world food production per head had increased and it resulted into price reduction.

Table – year 1950-52 and 1995-97 price comparison.

<table>
<thead>
<tr>
<th>Food</th>
<th>1950-52</th>
<th>1995-97</th>
<th>% change.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>$427.6</td>
<td>$159.3</td>
<td>-62.7</td>
</tr>
<tr>
<td>Rice</td>
<td>$789.7</td>
<td>$282.3</td>
<td>-64.2</td>
</tr>
<tr>
<td>Sorghum</td>
<td>$328.7</td>
<td>$110.9</td>
<td>-66.2</td>
</tr>
<tr>
<td>Maize</td>
<td>$372.0</td>
<td>$119.1</td>
<td>-68.0</td>
</tr>
</tbody>
</table>

Note: - The unit is constant 1990 U.S.Dollar per metric ton adjusted by the G.5. Manufacturing unit value index (muv).


(A) In mid 1990, panicky statements do raise the price for short run. Since 1970, prices are falling in long term. In 1998, world prices for wheat and coarse grain declined by 20% and 14% respectively. The downward price trend has affected the production.

(B) Generally the food production has increased well ahead of population growth. This will help the hungry people.

The food production governs by market mechanism. The rise in food production bought down the price. India and China had biggest increase in food production but domestic market was insulted against world effect. The yield rises per hectare by 42.6 Kg. during 1981-93 in world as a whole. The
cereal production rises 94%, due to increase in production, to per unit of land from 1970-90 and 6% increase in area of world as a whole.

5.9.4. Beyond the trend of food output per head

World population has to slow down the growth. The environment and over crowding are issues. The increase in population will not be the reason for food production decline. Dr. Amartya Sen says the entitlement approach is important. The Bengal famine of 1943 was misleading by food output per head. The government realized the fact of famine after six months.

5.9.5. Population growth and the advocacy of coercion

We have to look into the rate of growth of world population.

<table>
<thead>
<tr>
<th>Growth of World Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>One billion to Two billion</td>
</tr>
<tr>
<td>Two billion to Three billion</td>
</tr>
<tr>
<td>Three billion to Four billion</td>
</tr>
<tr>
<td>Four billion to Five billion</td>
</tr>
<tr>
<td>Five billion to Six billion</td>
</tr>
<tr>
<td>In 123 Years</td>
</tr>
<tr>
<td>In 33 Years</td>
</tr>
<tr>
<td>In 14 Years</td>
</tr>
<tr>
<td>In 13 Years</td>
</tr>
<tr>
<td>In 10 Years</td>
</tr>
</tbody>
</table>

If this is so, the world will be over crowded in 21st century. It is necessary to slow down the birth rate. China applied the coercion method and kept the birth rate low. The point is, was this method right?

5.9.6. Coercion and reproductive rights

The slow down of the birth rate has two arguments. (1) Family must have priority to decide how many children they should have. (2) The potential mother should have 'SAY' in this. If a mother is not willing for abortion, than that should be her right. This right is in terms of judiciary or for sake of right. This is very ambiguous. This has to be decided.
The normative right is important. The political philosopher has denied the right. Jeremy Bentham is not in favour of right. He says it is "NONSENSE".\textsuperscript{19} If you give priority to right than you have to accept it unconditionally. Libertarian system is in favour and says that let any consequence came because of it.

Dr. Amartya Sen gives a "GOAL RIGHT SYSTEM" which is fulfilling the necessity of both thoughts (Utilitarian and libertarian). John Stuart Mill accepts that there is "No priority" between utility generated from different activities. The reproductive right must be protected irrespective of disaster to happen. The fast population growth affects the urbanization and environment at local as well as at global level.

5.9.7. Malthusian Analysis

CONDORECT – a French mathematician had predicted that "Increase in number of then surpassing their means of subsistence resulting in either a continual diminution of happiness and population, a movement truly retrograde or at least a kind of oscillation between god and evil".\textsuperscript{20} He further thought of voluntary reduction in fertility. He was seeing in female education, a smaller family as a progress of reason and to give happiness.

Malthus was thinking that individual reasoned decision would not work. He was of the opinion that population will reduce food supply. He was sceptical of voluntary family planning. He was in favour of "Moral restrain". He was not trusting power of reason and economic compulsion for small family. He identified "Forced" route. The population growth will bring down standard of living; increased mortality would force to have smaller family due to economics.

The fertility rates have come down due to social and economic development. It has come down in Europe and North America and coming down in Asia. Fertility rate remain highest and constant in Sub-Saharan

\textsuperscript{19} ibid page no.211
\textsuperscript{20} ibid page no.213
Africa, where economic and social progress is not much and backward in terms of education, health care, and life expectancy.

The "Development is best Contraceptive" is half true due to various reasons. In the West, there are many reasons. (A) Rise in income (B) Expansion of education (C) Greater economic independence of woman (D) Reduction of mortality rate (E) Family planning opportunity.

5.9.8. Economic or social development

Gary Becker’s analysed that prosperity is the reason or reduction in birthrate. The economic development will help to have better education to children. This will improve the quality of children. Social theory is in favour of education in general and female education in particular to control birthrate. Dr. Amartya Sen says that Becker believed change of costs and benefits make a change in desired number of children. Where as CONDORECET thought that social changes brings the decision to limit number of children. The knowledge of family planning and practical affordability of birth control devices will make difference in public behaviour. The sharp decline of birth rate in Bangladesh was due to knowledge of family planning. Fertility rate has come down from 6% to 3.4% in ten years.

5.9.9. Empowerment of young women

It is difficult to separate out economic development from social change. People chose small family due to economic reason. High fertility nations should follow the route of economic and social change to reduce fertility. Women education has lowered the fertility in world and it is a fact. Along with this, economic empowerment by way of employment, property right, and women status in social culture. The rich states in India, like Punjab and Haryana has higher per capita income and higher fertility rate. Southern states with low per capita income and high education and job opportunity.

21 Ibid Page no.216
has lower fertility rate. Women education and women empowerment dose make a change.

5.9.10. Externality, values and communication

Woman education and particularly school education help for standing in family and her social standing, her ability to be independent, her power to articulate, her knowledge of outside world, her skill to influencing group decision etc. Inter family study shows that fertility rate has not decrease and also independence of woman.

5.9.11. How effective is coercion?

China adopted one child policy in 1979 and gave economic punishment to child and adult. The fertility rate came down to 1.9 compare to India’s 3.1 and weighted average of 5% of low-income countries. This route of lowering fertility rate has a cost and violation of right. The human right commission is worried about this. The woman organization is particularly thinking the loss of freedom. The fundamental issue is of reproductive freedom. When one child policy is applicable, the heath of child will be neglected and mortality rate will increase.

China, India and North Africa population prefer the male child than the fate of girl child is in question. Girl child will be neglected. Birth rate may vary as the fundamental thought changes. The compulsion may not be the only reason in lowering the fertility rate in China. The social and economical change has made concrete effect on fertility rate in China.

The concept of low birth rate is not fitting psychologically in the mind of people. The social ingredients of education, employment and health care has helped to bring down the fertility rate. Compared to China, Kerala in India is having all the same ingredients along with property right to woman which is an important point. Kerala birth rate is 1.8 compared to 1.9 of China. Kerala achievement is without compulsion, which China had.

5.9.12. Side effects and speed of fertility reduction
In China, woman had performed abortion due to compulsion by government. In Kerala, infant mortality (16 for girls and 17 for boys) is much lower than China (33 girls and 28 boys). Kerala accepted voluntary control for child's birth. Kerala woman did not go for abortion by knowing the sex of foetus. It is understood that compulsion will help for fast reduction in birth rate, but it is not so. Kerala is as much as same of China in fertility rate.

<table>
<thead>
<tr>
<th>Fertility Rate</th>
<th>Year 1979</th>
<th>Year 1991</th>
</tr>
</thead>
<tbody>
<tr>
<td>China</td>
<td>2.8</td>
<td>2.0</td>
</tr>
<tr>
<td>Kerala</td>
<td>3.0</td>
<td>1.8</td>
</tr>
<tr>
<td>Tamilnadu</td>
<td>3.5</td>
<td>2.2</td>
</tr>
</tbody>
</table>

Low education in the state of Bihar, Utter Pradesh, Madhya Pradesh and Rajasthan, had resulted into the high fertility rate which is from 4.4 to 5.1.

5.9.13. Temptations of duress

In mid 1970, Indira Gandhi declared emergency. The government policy was to meet the family planning targets by officers had resulted in pressure tactics. The two child policy made effective for local self government, state and central government staff. The discrimination in service for two child norms was there. Indian government tried to pass a law in parliament but unsuccessful. The poor people are not bothered about compulsion. The coercive measure brutally forced upon poor and least privileged people. The poor people voted in election against Indira Gandhi and her party defeated. Coercive has resulted in an opposite way. People were suspicious about family planning program. As a result, up to 1985, long stagnation of birth rate was there.

5.10. Culture and human rights

The importance of human rights is accepted now a day. A committee examined the position every year. It is prominent but the priorities have
changed then what it was before few decades. The human rights become an important part of literature on development.

5.10.1. Three critiques

There are three critiques. The first one is “Legitimacy critique” of human right, they said it is natural. This is not natural. It has to acquire by way of legal system. The governing state has to pass the law. It is not natural but established through constitutional right. This gives people well defined right.

The second one is Coherence right. Here the matter is related to ethics and politics. You give the right to Mr. A but there should be a fulfilling agency named B too. The duty is recognized. In absence of agency, the right is a vocal and not effective in life.

The third one is cultural critique. This is not a legal or instrumental. This comes in social ethics. Ethics are not universal. The culture differs from country to country. Person has to become tolerant to the other culture than and than only universal human right can work.

5.10.2. The legitimacy critique

The ethical issues are based on reasoning of rights. There are similarities and differences. The best thing is right must be seen as an instrument rather than ethical entitlement. The point is all human being should have certain rights. This is supported by ethics and has to be fulfilled. Now the right can be actual and potential. The potential right can be defined in the following example. The wife has every right to take part in family discussion, every one accept this. In practice it can not be forced by police. Here the ‘right to respect’ comes into picture. This is an ethical reasoning based on political demand. The other side of the picture is freedom.

5.10.3. The Coherence critique

When we talk about rights, we have to see that some body has to give guarantee to fulfil it. The specific agency has to do this duty. The exact responsibility has to be given to see that right is obliged. The point is how you know that your right is realized. Immanuel Kant called it “Perfect
obligation”. Agency has specific duty to realize the right. The claim must have legal merits but rights considered as an entitlement. Human right has to come to every citizen without discrimination. The general demand is considered by Immanuel Kant as “Imperfect obligations”. The claims are addressed to any one, who can help and to see that they realized through no particular person or agency. The rights formulated, some times end unfulfilled. Here we bifurcate the right in following categories of a) right have and not fulfilled and b) does not have right. Ethical value affirmation is to get help for right within limit of freedom. The freedom part is also equally important. The language of freedom can fulfil the right. Here the right can help freedom.

5.10.4. The cultural critique and Asian values

Are the human rights universal? Do they have ethical value? Confucian culture does emphasis a discipline than rights and loyalty rather than entitlements. Political liberty and civil rights are a part of human rights. This has created tension. The authoritarian political arrangement of Asia had tried to suppress the Asian values. This was done to run the state and influence neighbouring countries. You can not generalize that Asian value is opposing human rights. About 60% of world population is in Asia. You can not separate them due to vast heterogeneous population from the rest of the world. The Asian values mostly considered for East Asian region. It is compared west, than it is only Korea, Japan, China, Vietnam and NOT INDIA. Korea, Japan and China have vast difference in their culture. Singapore is a glaring example of intercommunity amity and friendly coexistence.

5.10.5. The contemporary west and claims to uniqueness

Asia is having authoritarian line of thinking. West indirectly backs this idea. West is giving preference to political freedom and democracy. The West invited Asia and Africa to join this club. In western history, the political freedom and political idea were not in full fledge, earlier, which we see today. Aristotle supported the idea of political liberty. In Asian tradition, these
thoughts are from beginning. The idea of personal freedom is in (a) the value of personal freedom. Personal freedom is an indicator of good society and (b) quality of freedom. Here the freedom guaranteed for one and for all. Every one loves the freedom. Aristotle was harping on the values of personal freedom excluding slave and women. Equality to women is a recent development. Slavery is nonexistent. Freedom was valued in higher class in Asian society as well as in Greek society.

We can define tolerance in. 1) the value of tolerance. Here you have to tolerate the diverse beliefs, commitment and action of people. 2) Equality of tolerance means offered to some must be reasonable offered to all. In western literature, democratic and liberal idea is a part of personal freedom. Western does recognize the order and discipline. In Asia, Buddhism is thinking very much in personal freedom. There is a room for violation and free choice in Buddhism. Nobility of conduct has to achieve in freedom. Confucius in China also believed in above virtues

5.10.6. Interpretations of Confucius

The present Asian thinkers are not giving enough justice to varieties of teaching of Confucius. Zilu asked Confucius how to serve prince? Confucius replied "tell him the truth even if it offends him". This statement is in relation how to serve a prince. Singapore or Beijing might have different view. Another good example "When the (good) way prevails in the state, speak boldly an act boldly. When the state has lost the way, act boldly and speak softly". Confucius gave two great things of Asian value (1) Loyalty to family (2) Obedience to the state. The role of state should be an extension of the role of family. There can be conflict as per Confucius. Confucius did not emphasise the authority of state but gave varied preaching about ethics and moral.

5.10.7. Ashoka and Kautilya

We see variety of views on freedom, tolerance and equality in Indian history. Emperor Ashoka of third century B.C. had vast kingdom. Ashoka started
thinking of public ethics and politics after victory in great Kalinga war. He was much disturbed and horrified due to war. Ashoka accepted Buddha religion. Ashoka spread Buddhism abroad and carved stone with the list of things of good life and good government in his country. Ashoka gave special importance to tolerance in diversity. It was for political matter in government and good behaviour for each other as citizen. Ashoka covered the forest people-native in tolerance. Ashoka can be considered an egalitarian.

Kautilya was a contemporary of Aristotle in the 4th century B.C. and worked as a senior minister of Emperor Chandragupta Maurya, Emperor Ashoka's grandfather. Kautilya wrote ARTHASHASTRA-the economic science. The treatise is on political economy governance. He was rational and believing to promote happiness in kingdom. He gave detail guideline to king to observe it. The impressive work was in the area of famine prevention and administrative effectiveness. At the same time, he advised king, if necessary violate the freedom, to win over opponent and adversaries. Kautilya specially identify as the duty of the king to “provide orphanage, the aged, the infirm, the afflicted and the helpless with a maintenance” and “subsistence to helpless women when they are carrying and also to the (new born) children, they give the birth to”.

5.10.8. Islamic tolerance

Mughal Emperor Akbar was ruling India during the year 1556 to 1605 A.D. King Akbar accepted social and religious behaviour and human rights of various kind including worship and religious practice though it was not a democratic kingdom. In Europe this would not have tolerated in those days. Akbar gave the specific instruction that (1) The person is free to follow the religion of his will (2) If Hindu child is converted to Islam against his wish than the child can go back to his father's religion at will. This was in the

22 Ibid page no.237
year 1591-92. The Muslim lover was living with his Hindu wife. The above resolution goes in favour of Hindu father in spite of opposition by Muslim. This is an example of tolerance and equality.

Middle East history of Islamic region is the proof of intolerance due to wars. Akbar proved contrary opposite of this. Turkish emperor was more tolerant than European ruler. A Muslim Scholar had to run away from his birth place to Cairo to save himself from brutality of Jews. Alburani was advocating mutual understanding and tolerance in 11th century. The value of freedom not confined to any one's culture. The Asian value is not authoritarian but with the full of freedom and tolerance, which West tries to teach us.

5.10.9. Globalization: Economics, culture and rights

You have to value others culture in democracy. The western style and culture cannot dominate others. There is a threat to native culture. Globalization gives the free movement of labour due to trade and economics. The technological evaluations give competitive edge in economics. You can not stop the import of other culture. According to Adam smith, Globalization will bring economic prosperity. It is true, if the gain is on positive side. Globalization has effect in employment, traditional living and transformation to new atmosphere. The affected people should be given training to cope up with new technology and short term social security allowances to stabilize in new atmosphere. Globalization carries equity in culture and opportunities in economics.

In case of economy some looses will be there, due to method of production and new technology. However, in case of culture it is total LOSS. It is up to society to preserve old tradition with economic cost. Society has to balance cost and life style. This can be decided by public debate. You can compromise in your own way. Human right of education, free media and free participation in political debate must be adhering by society.

5.10.10. Cultural interchange and pervasive interdependence
Cross-cultural is a great thing. Society should accept it. We should adopt and enjoy other’s good idea. There should not be any resistance. The great poet Rabindranath Tagore said, “What ever we understand and enjoy in human products instantly becomes ours, where ever they might have their origin. I am proud of my humanity when I can acknowledge the poets and artists of other countries as my own. Let me feel with unalloyed gladness that all the great glories of man are mine.” 23 There are examples available in history that some culture had come to India say- Chilli from Portuguese and Indian food went to England. In past, Aryabhata invented the mathematical formulas as “Sign” which travel to Arab countries and from there to Europe and England. We should not lose our ability to understand others culture in the name of purity and conversion of our own culture.

5.10.11. Universalist presumptions

Dr. Amartya Sen is trying to emphasise the belief in ability of different people from different cultures to share much common value and agree on some common commitments. The value of freedom should convert into organizational form into universal presumption. Only the western is not tolerant in religion. The argument is, western accept the atheism. There are number of illustration available in Indian history such as teaching of Charvak and Lokyat, The advice of Javali to Ram in Ramayana and question of Maitreyee in Upanishad to her husband Yajnavalkya. Tolerance is not hard to find in any culture. Against this, lots of violent incidents had taken place in past and in present in the name of freedom.

5.11. Social choice and individual behaviour

5.11.1. Introduction

Dr. Amartya Sen agreed that you cannot change past, but you can make your future. The behavioural norms and support of institution is necessary to prove the above with reasoning. It is difficult to arrive at social assessment

23 Ibid page no.242
through reasoning due to heterogeneity of preference and value commitment of different people in society. Some time a question is what we intend will get through our ability? Unintended events take place than it is futile to understand with reasons. The point is our behaviour will not go beyond our self interest. It means it is with in limit of market mechanism. The interest is in examining the relevance of values and reasoning in enhancing freedom and in achieving development.

5.11.2. Impossibility and informational bases

The Arrow theorem is not the impossibility of rational social choice but it base on limited information. This is impossible. Let us examine the voting paradox. If one person prefers X to Y and Y to Z, the second person prefers Y to Z and Z to X and third person prefers Z to X and X to Y. Kenneth Arrow says that majority rule has some inconsistency. Now the parameter X, Y and Z are having majority. The decision based on some information will lead to inconsistency, unless we decide dictatorial solution, making one person preference final. Majority rule will not solve economic problem. Let us see the example. One cake is divided amongst three people equally. Now we take share of first person and distribute it to person two and three. The majority rule is applied here. In the name of majority improvement, the two persons will take benefit of share of cake and poorest of poor will suffer-the first person. Here preference ranking does not take in to account poor or rich person. The limited information base will not help to solve the welfare economic problems. Economics can not make social judgment on little information.

5.11.3. Social justice and richer information

In social rule, we have to take into account other relevant facts. Who, whom, how and what are the important question to be asked. External facts are required to gather and than make economic decision. Arrow gave general approach regarding social decision based on individual conditions. Broadening of information gives the correct social assessment. Arrow’s theorem is not impossibility theorem but conditional impossibility theorem.
5.11.4. Social Interaction and partial accord

The politics of social consensus calls require individual preference and sensitivity of social decision for development of individual preference and norms. Public discussion and interaction is needed to share the value and commitment. Preference formation through social interaction is necessary. Social ordering on the bases of public policy need not be complete, can be partial. Social justice does not require preciseness. Say tax rate should 39% or 39.5 %. It is possible that the force of idea will be reduced, when we over use the concept of justice in case of deprivation and inequality. There may be misunderstanding about social justice.

5.11.5. Intended changes and unintended consequences

Unintended consequences of Human action may bring big change in world. Example – the discovery of penicillin from fungus or destruction of Nazi party due to over confidence of Hitler. This had happened unexpected. The reasoned attempts in social change will get better result than unexpected events. Reasoned attempts to increase the literacy rate will bring good result. The Europe and North America as well as Japan are the precise examples. The disease of small pox eradicated. Europe is extending the health care program. Learning by working is the best thing. We can correct our mistakes and failure.

Adam smith believed that the action of rich in society gives benefit to poor. Adam Smith was doubtful about the morals of rich people. The theory of "unintended Event" was fully subscribed by him. This happens due to "an Invisible hand" and "Advance the interest of the society". A baker sale the bread for his benefit and consumer buy the bread for his benefit. Here consumer benefit is unintended event. Carl Manger and there after Friedrich Hayek contributed to this theory. Dr.Amartya Sen says that we have to look in to the emphasis in the unintended event. Some thing can be predictable. Economic and social reasoning may be the result of consequence by unintended event but it results from institutional arrangements.
5.11.6. Some illustrations from China

Some time consequence occurs which are not intended or anticipated. The human failure for this thing gives a chance to learn for future policy making. Chinese 1979 reforms had negative impact to economic reform. The government had not thought of this. The social effects were seen in the field of rural health care. The introduction of “Responsibility system” of 1970 was replaced by cooperative system and financing of rural health care became difficult. Earlier health care system was getting finance through cooperative on non voluntary basis. It was difficult to run public health system after post reform. Lately this effect came to the notice of Chinese authority. This could be avoided by making proper study earlier.

Another example of “One child policy” was resulted in all to gather different results. The “one child policy” had given negative effect to child mortality and especially to female child. The sex specific female child abortion was there to have male baby in family. The family planning was thinking only in terms of reduction in fertility; where as the results were negative in other way. China could have studied the cause and effect properly for unintended and predictable events. This would help them to take preventive correction in policy. The favourable unintended events and predicated events had taken place in Chinese economy which has brought positive social and economical reforms. The study of unintended event can be positive and negative in comparison of two types.

The favourable unintended events in recent period in economic planning in China are land reforms, spread of education and literacy and health care programme. These were the social consequences. The economic reform was unintended event and market economy flourished. In India, social development had taken place late and economic development hampered. Mao in China was looking for social foundation and post reform resulted in good economic benefits as listed earlier.

The social change had enhanced the human capability of Chinese people. Human capability reduced the vulnerability of life. The human capability is
associated with improving the productivity and employability of people. The interdependence of human capability in general and human capital in particular is the result of reasonably predictable event. This proves that rational assessment of unintended or intended effects are necessary.

5.11.7. Social values and public interest

Individual is selfish. Self interest is important in economic and social fields. Our some actions are beyond selfishness because of value in our life. The social norms are communicative reason and evolutionary selection of behavioural modes. Individual freedom is the centre of socially responsible reasoning and idea of justice. When people exercise freedom, they do not think of social reasoning or ideal of justice. The sense of judgment plays an important role in success of the various social events. Different people have different interpretation of the ethical ideas, which include social justice. The person does not think for himself but for family and surrounding of society and world.

5.11.8. The role of values in capitalism

Capitalism is not working on greed but on powerful system of value and norms. Capitalism has ethics. Capitalism is for achievements. You relied only on market mechanism is doubtful for ethics of capitalism. Successful market operates upon basis of exchanges allowed on one side and effective legal system as institution and behavioural ethics on another side. Trust and promise are important ingredients for successful market operations. The concept of humanity is the part of ethical value.

Adam Smith considered economic, social and political values in his study. Montesquieu and James Stuart consider capitalism as "Passions" by "interest". Capitalism is the motivational improvement in capitalist ethics. The following of interest with rational and intelligence is the path of moral improvement. This is great motivational improvement in capitalist ethics. Capitalist ethics are limited in a sense of economic inequality, environmental protection and need for cooperation that operates out side market.
Capitalism works in ethics which provides trust and vision for successful market operation and related institutions.

5.11.9. Business ethics, trust and contracts

The mutual trust and norms make exchange operation successful. There were plenty of problems in pre-capitalist system in absence of development of capitalist virtue. Social scientist had considered capitalism as a profit maximization rather than motivational instrument which is more complex. None profit motives are also a part of capitalism. Good behaviour works as a catalyst in business. It is difficult to establish norms and institution in market economy in under developed countries. The corruption in Italy was a result of less development in some area and dynamic capitalism in some part of nation. Soviet Union and Eastern Europe experienced the absence of institutional structures and behavioural codes to develop the capitalism. You can not put this change suddenly in any economy. It takes times to function. Institutional development requires common behaviour pattern, mutual trust and confidence in other party ethics as this is like interpersonal relation. Mafia style operation requires to examine its' behavioural pattern. This is a negative side of capitalism.

5.11.10. Variations of norms and institutions within market economy

Behavioural codes are different in developed capitalist economy from country to country and resultant effects of them. The Japan is a capitalist country, a glaring example. The profit maximization and individual ownership of capital had turned in to rising output and generating income in Japan. Michio Morishima said that the “Japanese ethos” had worked because of rule based behaviour. Masahiko Aoki has given importance to cooperation and behaviour code. Kotaro Suzumura gave credit to commitment with competitive atmosphere and reasoned public policy. Wall street journal declared puzzling claim that Japan as “the only communist nation that works”. The reason behind this is nonprofits motivation had worked in economy.
5.11.11. Institutions, behavioural norms and the mafia

The developing economy has to see that the ethical code is properly applied such as transparency, punitive legal action, trust and no corruption etc. These are the bases for success of capitalism. New challenge of capitalism is “Inequality” and “public goods”. The institutional help and development of ethics will take us beyond capitalism to solve these problems. The compatibility will be a problem. Behavioural code is necessary for economic corruption linked to organized crime. Public discussion and influencing public policy requires for this. The mafia gang is operative in primitive area with exchange system. The behaviour of trust is important here. You can put mafia to work for good of contract to be fulfilled by way of trust and assurance of each other with out corruption or crime. This type of institutions requires where there is no behaviour code. Mafia gang can be eradicated by applying legal enforcement of contracts and behavioural code of trust and normative code.

5.11.12. Environment, regulations and values

Environmental protection is an important issue. This will not be solved by help, subsidy or incentive in tax given by government to any one. The ethical behaviour has to change. Adam Smith had thought about this in his book “The theory of moral sentiments”. Smith tried to control environmental disaster by rate of interest initially. The environment is a “Public good” enjoyed commonly. Unlimited use of Air, and water required to be checked. There are government rules for action and social provisioning. We have to develop social value and social sense of responsibility.

5.11.13. Prudence, sympathy and commitment

Rational choice is not limited for personal advantage but it has to extend up to consideration of ethics or justice or interest. The behaviour has to be defined as “Sympathy “and “Commitment”. Self interest is our concern for
well being for self as well as for others; therefore sympathy is the right behaviour. We sacrifice our commitment, which is beyond our value of social justice or nationalism or communal welfare. For example, if you help to a destitute than it is a sympathy. When you decide to remove the cause, it is commitment. As per Adam Smith said prudence remains with all virtue that which is most helpful to the individual. John Rawls calls them as moral powers – “A capacity for a sense of justice and for a conception of the good”. The power of reason allows us to do many things. This is the freedom in democracy.

5.11.14. Motivational choice and evolutionary survival

The rational choice theory expanded in term of formation of preference and evaluation of it. The rational choice theory has to be developed and examine in the interest of common men. It is better to have “direct” than “derived” reasoning. The direct is concern for justice and practical ethics. Practical ethics in behaviour includes the moral, social and psychological nature and norms. Justice can be direct as well as indirect. The value influence us, may emerge in quite different ways. (1) Value may come from reflection and analysis. The reflection may relate directly with our concern and responsibilities or indirectly with the effects of good behaviour. (2) The value may arise from our willingness to follow convention. (3) The public discussion can have a strong influence on value formation. Frank Knight defines the value as an activity which is social, intellectual and creative. James Buchanan has defined democracy as government by discussion. Here the individual value can change in decision making process. (4) A crucial role played by evolutionary selection. Behavioural choice demand attention. All these four works jointly and alone in conceptualizing in human behaviour.

5.11.15. Ethical values and policy making

24 Ibid page no.272
Ethics and norms have to reflect in public policy. There are two reasons for the value of social justice. The first reason is to identify the aims and objectives in public policy. The second reason is to find out proper instrument. Public policy is dependent on individual as well as social behaviour. The social behaviour influenced by social ethics. Thus making public policy requires value of public at large. We have to see the role that norms and ideas of justice play in the determination of behaviour and conduct, and how they can influence the direction of public policy.

5.11.16. Corruption, incentives and business ethics

Corruption makes public policy ineffective and productive activities will suffer. This may encourage violence and mafia activities. Asia and African countries are the worst suffer of this. In history, we get the examples of illegality and corruption. We have to learn the ways of stopping corruption.

The definition of corruption is personal gain and profit. You cannot tell them to sacrifice their personal interest but you can check corruption by way of organizational reform. First thing-are you having system of inspection and penalty? Kautilya had described 40 types of temptations to civil servants. He prescribed the spot checking and penalty and reward there after. The strong enforcement of system will change behavioural pattern. Second, the discretionary power breeds corruption. This had happen in India and South Asian countries. This discretionary power should be made limited or removed. Third thing is, if a person is poor and has power than he becomes corrupt. These lines of corruption go upward and influence even the senior people. In ancient China, corruption allowance was granted to remain clean. Above three investigative ideas have limitations. The code of behaviour, public awareness and organization should make effective.

Chanakya wrote that "It is possible that the water living fish may fly in sky but government servant do not make corruption is impossible". As per

25 Acarya Mahapragyna, Mahavir ka Arthsastra, page 45.
Plato, a law, in which strong sense of duty would help to prevent corruption. An honest and upright person is always respected. It is important that how people look at the corruption. Financial incentive will help to some extent but behaviour mode is more effective. In case of corruption, inter cultural variation play an important role. The "Other does the same" tendency is responsible for corruption. The established rules of behaviour may help to limit the corruption. If the person at the top is sincere; good people will work and bad will go in hiding. If the person at the top is dishonest; bad person will be in lime light and good person will disappear. But you can change the direction and make bad people good and see the effect. It has far-reaching effect in this way.

5.12 Individual freedom as a social commitment

5.12.1. Introduction

The necked fact is, in this world there is a misery, hunger, below human condition lives, children died due to insufficient food, medicine and social care. Some argue that god has given intelligence to men to solve these problems. As per Indian philosophy, it is the KARMA of a person, which is responsible in past lives and in present life. According to Dr. Amartya Sen it is our responsibility. The solution of this kind of problems lies with us as a social responsibility. We can not deny this; otherwise our social existence will vanish.

5.12.2. Interdependence between freedom and responsibility

The reply of above miseries is Self Help is the best help. The point is one should be independent and do not rely on other. Dependence on others may be ethically problematic. It is also disrespect to person for his ability. To put responsibility on another person is a loss of motivation. The individual efforts are productive. We enjoy the freedom than we have to fulfil responsibility. The non-educational facility, non-medical aid, bonded labour, landless labourer, subjugated girl child; these are the examples of deprivation of their freedom. Freedom and capability should fulfil
responsibility. Freedom is necessary and should be sufficient to fulfil responsibility.

There is a link in between freedom and responsibility. At one time person may be responsible and at other time may not be responsible. Social individual freedom is not only the job of state but it should include other institutions and agencies. The institutions and agencies are of political, social, communal and non-government organization, media and other communication nature. State should recognize functions of institutions and agencies.

5.12.3. Justice, freedom and responsibility

An acceptable society is the result of evaluation and understanding of social justice.

(1) The substantive freedom checked in terms of individual advantage and social achievement and failures. This argued in terms of one’s capability. This is all together different than development.

2) Freedom has two aspects-opportunity and process. Freedom oriented approach has relative claim of efficiency and equality. Freedom can be less unequal or freedom without restriction-even equality. In the theory of justice, a solution is available for freedom and equality. Poverty, inequality and social preferences are neglected in public policy. The development requires the informational base of evaluation. The instrumental role of democracy is to protect the venerable section of the society.

In case of justice we see this example. When society is in a position to prevent the famine and even though does not take action is UNJUST. Extreme inequality in terms of race, gender and class is inevitable. The instrumental role of democracy and human rights are important but different at its own level. Justice and development are the factors in freedom which through light on agency as well judgement taken by individual. In a shared responsibility, society should solve the problem of bonded and child labour. Individual will decide to have employment or not. This is his freedom. All
round progress of women is the responsibility of society and anticipated women development programme are announced.

5.12.4. What difference does freedom make?

Development in terms of GNP is old definition. Enhancement of freedom is the motivating factors to assess the economical and social change. The final definition of development is increasing the range of human choice. The growth of output per head is the centre of thought. This gives control on environment and more freedom.

5.12.5. Why the difference?

We have to find out the difference between development and freedom. Development helps to expand freedom. Freedom is concerned with opportunity aspects and process aspects. The process of decision making and opportunity to achieve valued outcome are not working in political and social choice. You have to consider them as a part of constituent in achieving END of development. The opportunity in political, social and economic activities achieved will increase real income. Freedom can have importance only as it gives opportunity for actual use. Freedom gives us chance to choose which we may or may not choose. Person can reject it with strong option. This way freedom has many aspects.

5.12.6. Human capital and human capability

Human capability is expression of freedom.

Now a day, to develop capability, human development is given importance in all respects. Human capital and human capability puts humanity in centre. Human capital is working as agency to increase production where as human capability is individual functional of ability. Human capability has reason to value. This can be direct as well as indirect. Human capital is considering both approach but more emphasis on indirect. Person gets education and his productivity increases. He understands the production process better. This way human capital and human capability are mutually helping each other. Adam smith had given importance to education and increased the
scope of human capital in human capability. Human capital and human capability are means and end in freedom.

5.13. Welfare philosophy in development as freedom

In first chapter we show how the collective choice rule works for individual and technicality of it. Collective choices can be of few types but have its importance in its own way. Some accommodates some thing where as other accommodates other things. Pareto and Arrow are short for total agreement for collective choice. This is due to heterogeneity and diversity of man. Now we think about the freedom as an end of development.

Dr. Amartya Sen has taken development as freedom in right sense. It slowly opens up the subject to start with definition and expanding it to the horizon of freedom. The traditional definition of development is not up to the mark. Adam smith thought that the invisible hand will take care of problems of human because the seller and buyer, both are in win situation in market mechanism. The development and freedom are interdependent.

Freedom and unfreedom are the aspects of development in human life. According to Dr. Amartya Sen the income is not the end in chain but some thing more than that. Income is connected with many problems say-poverty, hunger, and famine; inequality, lack of education, good health and political liberty. The answer is CAPABILITY of human will solve these problems. The development of capability will give real freedom to human from varieties of problems. The human behaviour and his ethics with moral will play an important role to achieve freedom. Development can be 1) Primary end and 2) principle means. Japan made progress because of education. Again China had adopted economic reform in 1969 and India accepted economic reform in 1991.

Information has to evaluate in egalitarian, Libertarian and theory of justice concepts. Latest development is theory of justice in economical and political field. Dr. Amartya Sen gives importance to liberty as well as income.
Wellbeing is the result of income or bundle. Dr. Amartya Sen defines poverty as deprivation of basic capabilities and not low income. Information of deprivation is necessary for fairness in justice, for poverty and capability.

Adam Smith and John Rawl had tried to solve the inequality. Given financial assistance for unemployment is reducing the persons' capability in many sense i.e. Motivation, psychological, physical, moral and social status. Extreme poverty and deprivation of capability in terms of life expectancy is different in India and Sub Saharan African countries.

Basic education is necessary for capability enhancement for individual. West, Japan and East Asian countries had made progress because of cheap basic education. Adam Smith is in favour of basic education as public good policy. Dr. Amartya Sen is against incentive and free distribution of public goods.

Few leaders in the world believe that poor countries can not afford the luxury of democracy and political freedom. Dr. Amartya Sen say political freedom and economic need are interconnected. In democracy, the urgent matter is tackled immediately-example famine. China has suffered the loss of 30 million people in famine. At the same time public should exercise their political right. Democracy can successfully avoid famine by way of political parties, Multi party politics and press and media. People will get what they want in democracy. Indian democracy is stable and secure. In democracy, Gender inequality and basic education requires opposition support.

Women inequality and women well-being are points. Agency has helped women in case of education and employment, ownership right and say in family matters. The agency will help women to have endowment, to discuss fertility ratio and intra family food division along with health and child mortality problem. Child mortality rate is higher in India, Pakistan and many other countries compared to Europe and U.S.A. The literacy rate has made an impact on the situation.
In Human rights, national human right commission is important in the development. Some say human right is natural. Political liberty and civil rights are a part of human rights. Value and human right can not be separated. Cultural value has to take in to account. Globalization has changed the scenario. You can not stop the invasion of other culture. You have to preserve your own culture than to make compromise. Dr. Amartya Sen says you have to see at different culture and accept common values and commitments. Indian Philosophy believes in "VASUDHAIV KUTUMBKAM". It means that the whole world is my family.

Capitalism is working on system of values and norms. It is the motivational improvement in capitalist ethics. There are defects in capitalism such as inequality, environmental protection and cooperation outside market. The worst result of capitalist economy is it increases the gap in between rich and poor. Rich wants to become richer and richer as a result poor become poorer and poorer.

Environmental protection is an important issue. Unlimited use of water and natural resources required to check. We have to develop social value and social sense of responsibility. Behavioural code is important in any economy. Rational choice has to extend up to consideration of ethics or justice or interest. The behaviour has to define as "Sympathy" and "Commitment". Ethics and norms have to reflect in public policy. Dr. Amartya Sen says it is our social responsibility to remove non welfare elements from society. The solution is self help is the best help. We enjoy the freedom than we have to fulfil responsibility. Human capability expansion is freedom. Human capital increase production and human capability works for individual. Human capability and human capital helps each other.

Lord Mahavir accepted the development. Lord Mahavir strategy was with a view to keep all the natural resources in tact and to give survival to human. Lord Mahavir agreed that no body like to remain poor. Every one wants to make progress. The selfishness is the key for development. Lord Mahavir
told for selfishness that the thing you like but thing may not be in your interest and thing you may not like but it is in your interest. The personal selfishness has created a lot of problem in society.

Lord Mahavir had three steps formula for development. (1) Non violence and purity of instrument (2) Moral and ethical principle should not be sacrificed. (3) Limit of selfishness. The limit will give you pleasure. The Religion will guide you about the right and wrong. Selfishness brings cruelty. This will result in to war, colonialism and ecstasy of power. The per capita income should be as such that every one gets food, shelter and clothes as minimum requirement. Man can live with minimum wants. To reduce or decrease the want is the result of happiness. The minimum want is the key to mental and physical comfort.

Dr. Amartya Sen has given new direction to welfare economics by choosing few important aspects such as freedom through the route of development. Freedom is not in ordinary sense but very broad base on the foundation of social, economical and political consideration. He also speaks in the line of Lord Mahavir that you should honour others views, an anekantvada of Jain religion and behavioural norms are as vows and ethical rules in Jain religion.

Now from freedom, we move to inequality in society. The inequalities are of various kinds and various magnitudes. Dr. Amartya Sen has collected maximum information and established the importance to spread the equality in society for human being. This will take us to the third chapter.