

dishonest means and of concentration of wealth in the hands of a few is a major task of a democratic state. Poverty has ethical implications for the society as it-

- Violates the principle of distributive justice and fairness, aimed at redistributing resources to bring about greater equality across people
- The ethical perspectives on recognition suggest that disadvantage suffered by these groups arises from economic and political institutions systematically denying their value and contribution
- Hinders self-realization and holistic development of individual
- Attacks human dignity
- Violates Individual rights such as right to clean environment, right to decent living, etc.
- Promotes injustice and inequality
- Hinders access to various rights and entitlements
- Increases vulnerability
- Erodes social cohesion and social capital

Societal ethics also determine the priority attached to poverty alleviation and the success of various poverty alleviation programs. The relationship is –

Ethical perspectives -> Social norms -> Political processes -> Policy -> Poverty reduction.

Efforts to address poverty will be inadequate without addressing the ethical imperatives. Due ethical scrutiny is required at both individual and institutional level. Individuals should be more empathetic and should refrain from corrupt practices to amass wealth at the expense of others. Distributive justice has to be ensured in government's developmental policies to ensure 'sarvodaya through antyodaya.'

6. ***Every superstition cannot be removed by the force of law. For that, a mental change is necessary. Comment. Also, explain how educators and public figures can help in eradicating superstition and instilling scientific temper among people.***

Approach:

- Briefly explain the meaning of superstition and mention few laws that are aimed to tackle it
- Discussing efficacy of the law, mention how a mental change is as important a method to remove superstition
- Explain the role that educators and public figures can play in this regard

Answer:

Superstition is a belief or notion which is not based on any reason or scientific knowledge. It involves reverence for the supernatural and is generally in contradiction to modern science. For example-practices related to witchcraft, sati, human sacrifice, black cats etc. Some of these superstitious practices are centuries old and are considered part of the tradition and religion. As a result, introduction of new prohibitory laws often face opposition.

Nevertheless, some states have brought laws to check upon such superstitious activities. For instance, Maharashtra implemented ***Maharashtra Prevention and Eradication of Human Sacrifice and Other Inhuman, Evil and Aghori Practices and Black Magic Act, 2013*** which criminalises practices related to black magic, human sacrifices, use of magic remedies to cure ailments etc. Further, several existing sections of IPC and CrPC criminalize such practices. For example, throwing a child on thorns is an offence under Sections 307 and 323 of the IPC.

Nonetheless, the external forcing imposed by laws has been insufficient to curb the menace of superstitions. There have been instances of people carrying out inhuman acts or human sacrifice in quest of some bounty or reward. Thus, in addition to active implementation of laws and a responsive criminal justice system, there is a need to bring a mental change from traditional and irrational to rational and scientific temper, which is also one of the Directive Principles of State Policy.

This can be effectively done by proactive involvement of educators and public figures. Since they have massive public following, they can effectively deploy persuasion techniques for changing the superstitious mindset altogether. For instance, Raja Ram Mohan Roy used the religious texts for attacking