



St. Thomas College

Koyambedu, Chennai-107

CERTIFICATE OF PROFICIENCY

This is to certify that Mr./Ms. R. HARIHARASUDHAN II B.Sc (Psy.)
of PSYCHOLOGY Department has secured the FIRST
place in MAJOR subjects in the University Examination held during the year 2008 - 2009.


Babu Daniel
Hon. Secretary


Dr. S. Mathuram Selva Raja
Principal



St. Thomas College

Koyambedu, Chennai-107

CERTIFICATE OF PROFICIENCY

This is to certify that Mr./Ms. Harihara Sudhan: R. II B. Sc (psy)
of psychology Department has secured the First
place in French subjects in the University Examination held during the year 2008 - 2009.


Babu Daniel
Hon. Secretary


Dr. S. Mathuram Selva Raja
Principal



St.Thomas College

Koyambedu, Chennai-107

CERTIFICATE OF PROFICIENCY

This is to certify that Mr./Ms. HARIHARAN SUDHAN . R - I B.Sc. (Psy)
of DEPARTMENT OF PSYCHOLOGY..... Department has secured the SECOND.....
place in MAJOR.. subjects is the University Examination held during the year 2007 - 2008.


Babu Daniel
Hon. Secretary


Dr. S. Mathuram Selva Raja
Principal




St.Thomas College

Koyambedu, Chennai-107

CERTIFICATE OF PROFICIENCY

This is to certify that Mr./Ms. HARIHARA SUDHAN R, I.B.Sc.(Psy)
of PSYCHOLOGY Department has secured the FIRST
place in FRENCH subjects is the University Examination held during the year 2007 - 2008.


Babu Daniel
Hon. Secretary


Dr. S. Mathuram Selva Raja
Principal

Subject: Re: Approval for funding for the conferences in Feb/March 2007
Date: Wed, 03 Jan 2007 17:42:00 +1100
From: Richard Larkins
To: Hari Ramaswamy
Cc: Kerrie.Edwards@adm.monash.edu.au, Richard.Larkins@adm.monash.edu.au

Dear Hari,

I will make a total of \$3000 available to the three of you to help you to attend one of the conferences.

You will need to indicate to Ms Kerrie Edwards who will be going to which conference and an indication of the use to which the money will be put.

Finally on your return you will need to provide receipts for expenses of at least \$3000 related to the conferences and your travel and other necessary expenses.

Best wishes

Richard Larkins

Hari Ramaswamy <hhraml@student.monash.edu> wrote:>

> Dear Pr. Larkins,

>

> I am writing to you in regards to your recent approval to provide
> funds

> for either of the international student conferences at Abu Dhabi
> (UAE) or

> Geneva (Switzerland) - EWB 2007 or World MUN 2007.

>

> Firstly, I have requested for information in my earlier e-mail,
> however I

> would like to reiterate them if I may. I did make a request in late
> 2006

> for financial help that I may be able to attend either or both these
> conferences. However, I had also mentioned in my e-mail that there are
> two other students participating in the conference.

>

> Secondly, I would like to kindly request information if the amount of
> AUD

> \$1500 was expected to fit for three students in total - Hari Ramaswamy
> (myself), Rosehana Mohd. Amin and Sophia Siachos. Also, I would like
> to

> receive information on what documents are needed to be submitted to
> you

> to receive the funds, and further information as to when and where
> they

> have to be submitted.

>

> Finally, I would like to request your acceptance of my seasons
> greetings.

> I look forward to hearing from you at your earliest convenience.

>

> PS:- I have forwarded this e-mail also you Mrs. Kerrie Edwards.

> The conferences that need support are Education Without Borders 2007
> (the

> participation will be advised on/before 18 January 2007) which is to
> be

> held in Feb 21-25 2007, and Harvard University's World MUN 2007 which
> is

> to be held in March 25-30 2007 (participation of this conference is
> confirmed).

>

> Thanks and Regards,

> Hari Ramaswamy

St. Mary's Anglo - Indian Higher Secondary School

63, Armenian Street, Chennai - 600 001.



N.S.S. Merit Certificate

Name of the Volunteer : HARI HARA SUDHAN, R. Attendance Good
Date of Enrolment : 3/7/2001 General Character : Good
Date of Investiture : 20/7/2001 Leadership : Good
Standard : XI Service : Good
Rank held : Group Leader Co-operation : Good

Remarks : Cooperative and service minded Volunteer

P. S. S. Programme Officer
N.S.S. Programme Officer

27/10/2002



Headmaster
Headmaster



Students Peace Brigade

St. Thomas College

Koyambedu, Chennai - 107.

Certificate of Appreciation

This is to certify that Mr. / Ms.MART. RAMASWAMY.....
of.....B.Sc. PSYCHOLOGY..... has actively participated in the programmes and
seminars organised by the Students Peace Brigade, during the academic year 2009 - 2010.


T. Alhithan
Co-ordinator


P. Jayakumar
Principal i/c



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Certified that *Mr/Ms. R. HARI HARA SUDHAN*.....

has successfully completed the Training on Basic Fire Safety and Emergency Preparedness

Both Theory and Practical on...TUESDAY...13th JULY 2010.....



MEMBER
04-05

K. JAGADISH ADAPA
Director (Training)

MY WISH TO BE FULFILLED (P.T.O.)



सत्यमेव जयते

राजीव गांधी राष्ट्रीय युवा विकास संस्थान Rajiv Gandhi National Institute of Youth Development

(संसदीय अधिनियम की सं. 35/2012 के द्वारा राष्ट्रीय महत्व का संस्थान)
(Institution of National Importance by the Act of Parliament No. 35/2012)

युवा कार्यक्रम और खेल मंत्रालय, भारत सरकार
Ministry of Youth Affairs and Sports, Govt. of India
पेन्नलूर, श्रीपेरुम्बुदूर - 602 105 / Pennalur, Sriperumbudur - 602 105
तमिल नाडु / Tamil Nadu

राष्ट्रीय सेवा योजन / NATIONAL SERVICE SCHEME

सेवा प्रमाण पत्र / SERVICE CERTIFICATE

संख्या/No: MADP16R608

यह प्रमाणित किया जाता है कि श्री/ सुश्री हरी हर सुधन आर
पुत्र/पुत्री/पत्नी श्री एच. रामस्वामी आईबीएस
इस संस्थान का/की वास्तविक छात्र/छात्रा है और एन.एस.एस. के तहत आयोजित विभिन्न
समवर्ती कार्यक्रमों में भाग लिया है तथा 2016-2018 के दौरान राष्ट्रीय सेवा
योजना में संतोषपूर्वक 240 घंटों की सेवा सम्पन्न की है।

This is to certify that Mr. / Ms. HARI HARA SUDHAN R
Son / Daughter / Wife of Shri N. RAMASWAMY IBS
was a bonafide student of this Institute and participated in the various
concurrent programme organised under National Service Scheme (NSS)
and completed satisfactorily 240 Hrs. of service during
2016-2018 in the National Service Scheme.

चमलेश

डॉ. पी. हिरण्य कलेश / Dr. P.H Kalesh
कार्यक्रम समन्वयक / Programme Co-ordinator
RGNIYD

प्रो. (डॉ) ए. चन्द्र मोहन / Prof. (Dr) A. Chandra Mohan
कुलसचिव / Registrar
RGNIYD



दिनांक/ Date: 21-05-2018

एन.एस.एस. सील/ NSS Seal

THE INTERNATIONAL CONFERENCE
ON AFFIRMATIVE ACTION AND
THE SUSTAINABLE DEVELOPMENT GOAL OF GENDER EQUALITY

C E R T I F I C A T E

THIS IS TO CERTIFY THAT THE PAPER ENTITLED,

*"DISSECTING NOTIONS ON AFFIRMATIVE ACTION - GENDER EQUALITY, INTERSECTIONALITIES AND
SUSTAINABLE DEVELOPMENT GOALS IN INDIA'S DEVELOPMENTAL AGENDA"*

WAS PRESENTED BY DR. MAHESWAR SATPATHY, MR. HARI HARA SUDHAN AND MR. SWASTIK
SUMAN SATAPATHY AT THE INTERNATIONAL CONFERENCE ON AFFIRMATIVE ACTION AND
THE SUSTAINABLE DEVELOPMENT GOAL OF GENDER EQUALITY, HELD ON THE 22ND AND
23RD OF SEPTEMBER, 2018 AT THE TAMIL NADU NATIONAL LAW UNIVERSITY,

TIRUCHIRAPPALLI



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INSTITUTE FOR SOCIAL AND ECONOMIC CHANGE
Dr. V.K.R.V. RAO ROAD, NAGARABHAVI, BENGALURU – 560 072

CERTIFICATE

August 02, 2018

This is to certify that Mr. ILARI ILARA SUDHAN, *RGNID, Chennai*, has presented a paper entitled '*Negotiating Space for Transgender and Intersex Youth in Indian Development Agenda, Planning and Policy*', in the National Seminar on "Transgender People: Citizenship, State and Society: Integration into Local Governance in Karnataka", organized by Sri Ramakrishna Hegde Chair on Decentralization and Development, Institute for Social and Economic Change (ISEC), Bengaluru, supported by Department of Women and Child Development, Government of Karnataka, held on August 02, 2018.

Dr. Jos Chathukulam
Professor & Organizer
Sri Ramakrishna Hegde Chair

Dr. M. Lingaraju
Faculty & Organizer
National Seminar, ISEC

Dr. P. S. Srinath
Registrar
ISEC, Bengaluru

Prof. M. G. Chandrakanth
Director
ISEC, Bengaluru



सत्यमेव जयते

राजीव गाँधी राष्ट्रीय युवा विकास संस्थान
Rajiv Gandhi National Institute of Youth Development

(Institution of National Importance by the Act of Parliament No.35/2012)

युवा कार्यक्रम एवं खेल मंत्रालय, भारत सरकार
Ministry of Youth Affairs and Sports, Government of India
Pannalur, Sriperumbudur - 602 105, Tamil Nadu.

Certificate

This is to certify that Dr./ Ms./ Mr. Hari Hara Sudhan R. has participated and presented paper on Between Her and Him: Analysing Gender - Roles, Virginity and the Rest in the 'National Conference on Gender and Development' organised by the Department of Gender Studies, RGNTD, from 8-9 March 2018 at RGNTD Campus.


Dr. J. Gopinath
Asst. Professor & Head i/c
Department of Gender Studies
RGNTD


Prof. (Dr) A. Chandra Mohan
Registrar
RGNTD



राजीव गांधी राष्ट्रीय युवा विकास संस्थान
Rajiv Gandhi National Institute of Youth Development

(Institution of National Importance by the Act of Parliament No.35/2012)

युवा कार्यक्रम एवं खेल मंत्रालय, भारत सरकार
 Ministry of Youth Affairs and Sports, Government of India
 Pennalur, Sriperumbudur - 602 105, Tamil Nadu.

Certificate

This is to certify that ~~Dr./ Ms./ Mr.~~ Hari Hara Suchan R. has participated and presented paper on Negotiating Space for Transgender and Intersex Youth in Indian Development Agenda, Planning and Policy in the 'National Conference on Gender and Development' organised by the Department of Gender Studies, RGNIYD, from 8-9 March 2018 at RGNIYD Campus.


 Dr. J. Gopinath
 Asst. Professor & Head i/c
 Department of Gender Studies
 RGNIYD


 Prof. (Dr) A. Chandra Mohan
 Registrar
 RGNIYD



सत्यमेव जयते

राजीव गांधी राष्ट्रीय युवा विकास संस्थान
Rajiv Gandhi National Institute of Youth Development

(Institution of National Importance by the Act of Parliament No 35/2017)

युवा कार्यक्रम एवं खेल मंत्रालय, भारत सरकार
Ministry of Youth Affairs and Sports, Government of India
Pennalur, Sriperumbudur - 602 105, Tamil Nadu.

Certificate

This is to certify that Dr./Ms./Mr. Hari Hara Sudhan R has participated and presented paper on Understanding Trans : From Outcasts to Economic Contributors in the 'National Conference on Gender and Development' organised by the Department of Gender Studies, RGNTD, from 8-9 March 2018 at RGNTD Campus,


Dr. J. Gopinath
Asst. Professor & Head i/c
Department of Gender Studies
RGNTD


Prof. (Dr) A. Chandra Mohan
Registrar
RGNTD



THE NATIONAL UNIVERSITY OF ADVANCED LEGAL STUDIES (NUALS)

CENTRE FOR CONTINUING LEGAL EDUCATION & EXTENSION (CCLEE)

This is to certify that Mr. Hari Hara Sudhan Ramaswamy has
presented a paper titled Legal Education & Beyond:
An Indian Overview in the National seminar on

Law in the Developing World: Impediments & Advancements

held on 17th- 19th January, 2018 at NUALS Campus, Kalamassery.




Asif. E
Director (I/C)
CCLEE, NUALS



राजीव गांधी राष्ट्रीय युवा विकास संस्थान
Rajiv Gandhi National Institute of Youth Development

(Institution of National Importance by the Act of Parliament No.36/2012)

युवा कार्यक्रम एवं खेल मंत्रालय, भारत सरकार
Ministry of Youth Affairs and Sports, Government of India
Pennalur, Sriperumbudur - 602 105, Tamil Nadu.



Certificate

This is to certify that Dr./Mr./Ms. Harvi Hara Sudhan R.
from M.A - Development Studies, RGNIYD, Sriperambudur
has participated in the Round Table Conference on "Areas and Concerns of Adolescent Development - A Policy Perspective" on 21st & 22nd December 2017 organised by Adolescent Resource Centre (ARC), Department of Social Work, RGNIYD - Sriperumbudur, supported by UNICEF.


Dr. S. Kumaravel.
Assistant Professor
Dept. of Social Work, RGNIYD


Prof. (Dr.) M M Goel.
Director
RGNIYD



Dr. MGR - JANAKI COLLEGE OF ARTS & SCIENCE FOR WOMEN

DEPARTMENT OF PSYCHOLOGY

PARTICIPATION CERTIFICATE

This is to certify that Dr/Mr/Ms. HARI HARA SUDHAKAR

has participated in the two days *International Seminar* titled "Psychological and Social Impact of the Recession - Retrenchment in IT and Non-IT Industries Across the Globe", organized by Department of Psychology, Dr. MGR-Janaki College of Arts and Science for Women on 1st & 2nd March 2010.


Dr. Usha Krishnan,
Principal


Smt. Latha Rajendran
Secretary & Correspondent


Dr. Lydia Eric
Head of the Department





UNIVERSITY OF MADRAS
DEPARTMENT OF PSYCHOLOGY
CHENNAI



Certificate of Participation

This is to certify that Mr./Ms./Dr. HARIHARA SUDHAN R
from ST. THOMAS COLLEGE CHENNAI has participated in the
UGC National Seminar on "PSYCHOSOCIAL IMPACT OF ECONOMIC MELTDOWN ON
BUSINESS ORGANIZATIONS AND EMPLOYEES", held at the University of Madras on 5th and 6th
March, 2010.


Dr. T. LAVANYA
Seminar Director


Dr. S. KARUNANIDHI
Professor & Head



Department of Sports Psychology & Sociology
Tamil Nadu Physical Education & Sports University
CHENNAI

NATIONAL SEMINAR ON
SOCIAL ASPECTS OF SPORTS IN INDIAN CONTEXT
12th March 2010

This is to certify that Mr. / Ms. / Dr. HARI HARA SUDHAN, R

ST. THOMAS COLLEGE OF ARTS AND SCIENCE University / College

has attended the National Seminar on **Social aspects of Sports in Indian Context**

held at Jawaharlal Nehru Stadium, Chennai on 12th March 2010.

He / She has presented paper entitled


Dr. V. Mangaiyarkarasi
Seminar Director


Dr. J.R. Sukumar
Registrar



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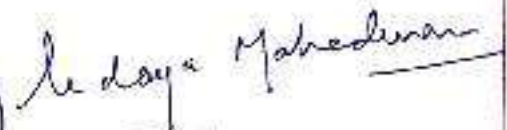
Certificate of participation

Seminar on Juvenile Justice Care and Protection of Children Act 2006(Amended)

This is to certify that HARI HARA SUDHAN . R
participated in the above seminar conducted by Sri Arunodayam Charitable
Trust in association with Centre for Social Inclusion and Dalit Studies (CSIDS),
Loyola College on 31st october 2009 at MRF Hall, Loyola College, Chennai


Mr. S. Iyyapan
Founder Trustee
Sri Arunodayam




Director
CSIDS





DEPARTMENT OF CHRISTIAN STUDIES
UNIVERSITY OF MADRAS

Chepauk, Chennai - 600 005.



Certificate

This is to certify that

Mr / Ms..... **HARI HARA SUDHAN**.....

participated in the National Seminar on

RELIGION AND TERMINAL ILLNESS : A HOLISTIC APPROACH

held on 22-23, October 2009

at the University of Madras, Chennai - 600 005.



Chennai

23 October 2009


Dr. G. Patrick
Head i/c
Dept of Christian Studies
University of Madras



Certificate of Participation

CONFERENCE ON PREVAILING HUMAN RIGHTS VIOLATIONS

This is to certify that HARIHARA SUDHAN.....participated
in the above conference held at Chennai on the 4th of April 2009


Co-ordinator
CSIM


J.S. Shekar
Director
Sinar Jernih I Pvt Ltd.,



**DR. MGR-JANAKI COLLEGE OF
ARTS AND SCIENCE FOR WOMEN**

11 & 13, DURGABAI DESHMUK ROAD, CHENNAI - 600 028.

National Seminar
on

***Inter Disciplinary Approach Towards
Non-Invasive Research***

August 30, 31 & September 1-2007

This is to certify that Dr. / Mr. / Ms. Hari Ramaswamy of
St. Thomas College of Arts and Science
participated in the National Seminar organised by Dr. MGR - Janaki College of Arts
and Science for Women, Chennai.


Organising Secretary


Secretary


Principal

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January 16, 2007

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ARIF LAKHANI
Director of Business

NAILA RAMJI
Comptroller

LARISSA LIMA
Director of Technology

JUNE-HO KIM
Director of Publications

WEIYI GUO
Director of Administration

To Whom It May Concern:

I am the Secretary-General of the Harvard World Model United Nations. We are a non-profit organization that runs a model United Nations simulation in a different city each year. We bring around 1,500 delegates from all over the world to our five-day conference and give them an opportunity to debate issues of international relevance in 17 different committees. This year, we will be holding the conference at the International Conference Center of Geneva in Geneva, Switzerland from March 26th to March 30th, 2007.

This letter is to confirm that we expect a team of 14 individuals from various Australian colleges to attend our conference this year, one of whom will require a visa to enter Switzerland (see below for the individual). This team has already completed their first phase of registration and paid their registration fee. The Australian Delegation Team is responsible for covering all of the expenses for every one of its 14 members; including insurance, airfare, accommodations, and any other transportation costs.

The person for whom we are supporting a visa is a student who will participate at this conference. He will attend the conference itself, and might travel in Switzerland after the conference for 4-6 days.

We would like to request visas for the following student for a period including the time between March 20th and April 10th, 2007:

Hari Ramaswamy

Please find his applications, and supporting documentation enclosed in this package

If you have any further questions about our organization, you can visit our website at www.worldmun.org or contact me personally at (617) 688-8375. Thank you very much for your help, and I look forward to hearing from you soon.

Best Regards,

Khalid M. Yasin

Secretary-General
Harvard World Model United Nations 2007
secretarygeneral@worldmun.org
Cambridge, MA



St.Thomas College

Koyambedu, Chennai-107

PAPYRUS CLUB

(DECCAN CHRONICLE)

EPHPHATHA

This is to certify that Mr./Ms. Hari Hara Sudhan B
of I Psychology Department was Editor of the
"PAPYRUS CLUB" for the academic year 2007-2008.


Babu Daniel
Hon. Secretary


Dr. S. Mathuram Selva Raja
Principal



St.Thomas College

Koyambedu, Chennai-107

PAPYRUS CLUB
(DECCAN CHRONICLE)
EPHPHATHA

This is to certify that Mr./Ms. HARI HARA SUDHAN.R., II B.Sc.
of PSYCHOLOGY Department was EDITOR of the
"PAPYRUS CLUB" for the academic year 2008-2009.

Babu Daniel
Hon. Secretary

Dr. S. Mathuram Selva Raja
Principal

On page 1

A round-up of all the specialisations that an MBA offers. On page 6

Educationtimes

THE TIMES OF INDIA

CHENNAI EDITION

www.educationtimes.com

MONDAY, JUNE 2, 2008

THE FUTURE, NOW

SANGAM CHATURVEDI

B.E. Mechanical Engineering, SRM University

"I am friendly, confident and love machines. Five years from now, I see myself as a mature human being shouldering many responsibilities, both at the corporate level, and off it too."

V RAGURAM

B.E. Electronics and Communications Engineering, Sathyabama University

"I believe in sincerity, hard work, and benevolence. Five years from now, I see myself heading a multi-national company that specialises in Microchip-design."

HARI HARA SUDHAN

B.Sc. Psychology, St Thomas College of Arts & Science

"My interests range from the art to sports to travelling to languages and culture. In the next five years, I see myself pursuing research in the field of cognitive and developmental psychology."

PRAMOD KUMAR YS

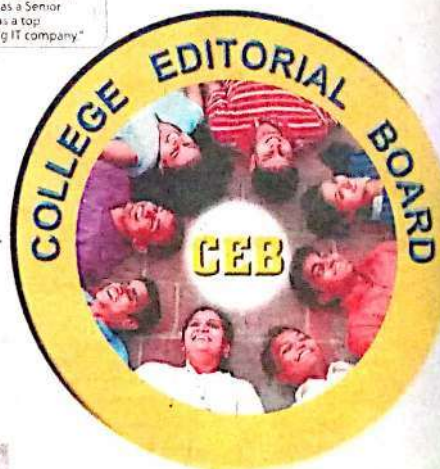
MBA student, Institute for Financial Management & Research (IFMR)

"I am a smart worker with a never-give-up attitude. Five years down the line, I see myself as a Senior Project Manager or as a top executive in a leading IT company."

J NAGALAKSHMI

B.E. Electrical and Electronics Engineering, Rajalakshmi Engineering College

"I am confident, bold and fun-loving. Five years from now, I see myself as a Human Resources professional, heading a team. I would also like to sponsor education for at least one underprivileged child."



"Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world." Albert Einstein

Imagine... That's precisely what we asked these students to do. They did... with only the sky as the limit! This issue - Education Times Tamil Nadu's first College Editorial Board - is a product of the collective imagination of these students, across colleges (and streams) in Chennai, ideated and implemented by the eight students whom we carefully handpicked. The CEB issue is really a celebration of their dreams, ambitions and aspirations. Over two weeks of non-stop news-gathering, these students cracked with ideas and demonstrated a great deal of energy. And made this issue happen! At the Desk, imbibed their energy and became students, all over again!

From the Desk

SKYSCRAPERS

SHALINI KURAPATI

B.E. Mechanical Engineering, Anna University

"I'm simple, confident, fun loving and really ambitious. Five years from now, I see myself as a successful entrepreneur. I would also like to start an NGO for women and a child healthcare and rehabilitation centre in rural India."

ANIRUDDHA SRIVASTAVA

Masters in Computer Applications, SRM University

"I am a focussed and friendly individual. My ultimate dream is to build my own IT empire. Five years from now I hope to see myself as the most respected CTO (Chief Technology Officer) in the world."

MEENAKSHI RIVER

Economics student, Ethiraj College for Women

"I am relatively new to Chennai, just like the TDI. I aspire to carve a niche for myself in the field of Journalism. Five years from now, I see myself as a post-graduate in international relations, travelled extensively, and having taken initial steps towards understanding global society."

VEL'S
GROUP OF INSTITUTIONS
CHENNAI, TAMILNADU, INDIA.

ADMISSION NOTICE 2008-2009

Pallavaram Campus
VEL'S COLLEGE OF SCIENCE
(Previously Affiliated to the University of Madras)



the Climate Change Convention highlights the need for education, training and awareness generation by the countries that have ratified the convention."

The mindset of students

Seconding his opinion is Vinuta Gopal, Climate Change Campaigner, Greenpeace (India), "Students should understand that a degree in engineering does not necessitate a career in the same field. There is no hard and fast rule which dictates it. However, even if they decide to continue in the field, there is no reason why they should not concentrate on research and innovation with regard to such problems." She also indicates that students of journalism must have a separate component, which

would teach them how to report issues concerning climate and the environment. She feels that problems concerning climate change cannot be solved easily, unless and until the world joins hands and shares the responsibility equally.

P Sudhakar, Joint Director, C P Ramaswamy Environmental Education Centre (CPREEC), says, "There are a handful of institutions that are willing to, and have already introduced, courses which spread awareness about issues concerning the climate. He finds that, while students are receptive to discussions on the causes and consequences of climate change at the academic level, they tend to prefer academic research over application-oriented options when deciding on careers. He adds, "The amount of attention given to these issues will bear

A world of our own

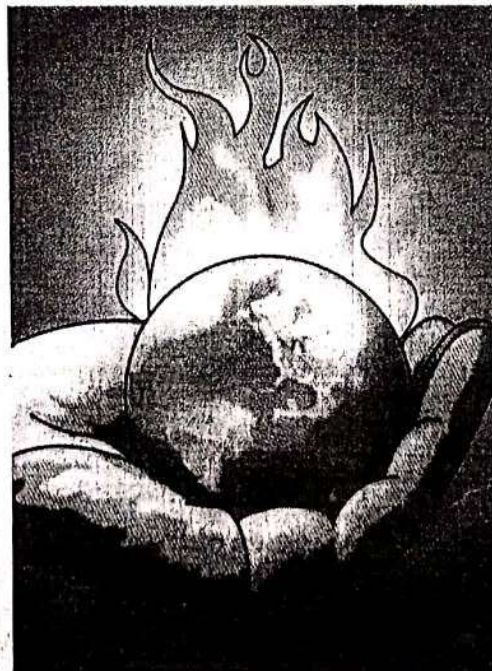
DOES ALL THIS TALK ABOUT CHANGING CLIMATES AND ENVIRONMENTAL DISORDERS ACTUALLY DISTURB US OR DO WE SIMPLY SHRUG OFF THESE CONCERNS AND GET ON WITH OUR DAILY LIVES? **HARI RAMASWAMY** TALKS TO A FEW EXPERTS ABOUT THE GROUND REALITY AND SUGGESTS A FEW COURSES THAT DEAL WITH THIS PROBLEM...

Climate Change: An overview

For most people, the idea of climate change is synonymous with weather patterns and shifts in these patterns that occur at the wrong times. Most of them are simply bystanders who are only able to stand and watch as their crops and their lives get affected. However, there are certain scientists who have been engaged in serious research on this problem. One such person, perhaps one of the most senior climate researchers in the world, is Kalipada Chatterjee, Senior Consultant, the Centre of Trade and Development (CENTAD), who has been working in this field for nearly two decades.

Professor Chatterjee is concerned about our thoughtless actions today, which are making the whole situation far worse than it could be. He urges governments, at all levels, corporate organisations and students to come together and learn more about their surroundings, as a means of safeguarding the same for the generations to come.

He says, "More institutions should be made available for public access. Furthermore, political red-tape and the indecision of the corporate sectors should be stopped. This will have a direct impact on the quality and frequency of research conducted. Article 6 of



fruit only if the education system manages to connect to in-service applications and identify the gaps in the knowledge system which, in turn, help to disseminate appropriate information which will enable students at the academic level to do productive work for the environment."

Daily contribution to climate change

Being strongly inclined towards religion, a lot of rituals are carried in the country in the name of God. Sometimes, however, our practices do not always have the best of effects on our environment. For example, there is a practice prevalent in certain parts of the State where people leave behind clothes in the river during Sani Peyarchi. Speaking about this, P Sudhakar says, "The dumping of these clothes into the river pollutes the water significantly and kills all organisms that live in the river, in addition to spreading diseases. It may also potentially make the rivers carcinogenic." He also feels that the media should project the consequences of climate change in such a way that people reduce their carbon footprint, which is the major cause for climate change. At the same time, they should also ensure that such reporting does not panic the masses.

— Continued on page 2



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Sexuality, Democracy and Human Rights

Hari Hara Sudhan R

Abstract


Sexuality is a subject to be discussed without shying-away. This essay, discusses about how sexuality of a certain minority people in India and across borders, are being perceived by people in various countries and the consequences faced by the people whose sexuality seems deviant i.e. the sexual minorities from the majority . This essay provides illustrations in the form of research done by various sources that provides such evidences that paint a different picture of the sexual minorities viz. Lesbian, Gay, Bisexual, Transgender, Intersex and Queer (LGBTIQ) people in India and across the world aiming at eliminating the prejudice against them.

Keywords: Sexuality, Democracy, Human Rights, LGBTIQ, India, Sexual Minorities

Introduction

Human Rights are considered as those rights which are “inalienable fundamental rights to which a person is inherently entitled” (Ramaswamy & Mane, 2013). These human rights are provided to each and every one irrespective of their citizenship and nationality. In light of this definition, one may question if human rights are being enjoyed by all sects of people irrespective of their caste, creed, ethnicity, gender and sexuality to name a few discriminations. To any person, human rights are more invaluable than any other right. For example, to an Indian, it is more than the fundamental rights as the human rights are those rights enjoyed by people across nations by virtue of being humans.

The human rights have more of a moral nature rather than legal nature (Osiatynski, W., 2009). It would be immoral to provide one group of people with more rights leading to access of certain resources than to all. In a smaller scale this is indeed a question of morality. Sometimes in a broader sense, this is also meant as ethics and that people often happen to be in an ethical dilemma. Each and every person is required to be served with the same level of importance. In terms of human rights enjoyed by peoples across borders, one person is no superior to another. Individuals' rights are as important to those of organizations which are treated as 'persons' for legal convenience. Medieval rights were considerably different from the rights which are being enjoyed



age. This means people of different times have different needs. Due to the changing needs of the people, one could say that the rights have evolved accordingly (Osiatynski, W., 2009). Human Rights are very essential to thrive on this planet. Without certain rights with which one can claim it is not possible for one to survive especially with the growing violence and other social vices. Right to equality, right to freedom of speech and expression, assemble, movement, residence, practice a certain profession are all some of the human rights which is being guaranteed to people across the earth (Pancholi, P. V., 2014). This suggests that the human rights are universal in nature.


Human rights also form an essential characteristic of a democracy (Teitel, R. G., 2013). Democracy has different values to different people in different contexts. A definition for the concept of democracy can be arrived as follows:


“Democracy is a system of government in which ultimate decision-making authority resides in the body of the competent adult citizens, which typically exercises that authority through regular elections and by simple majority vote” (Peters, C. J., 2011).

Democracy involves equality (Forsey, E., 1942). The equality before the law, equal legal freedom, equality to hold office, etc., fall under the broader concept of democracy. Democracy involves liberty (Forsey, E., 1942). Liberty sought could vary from one person to another, from one group to another group and likewise. At present, we could at some parts of the world see a struggle for civil rights or civil liberties. Hence, as a characteristic of our political system which is a democracy, we are guaranteed these human rights – which are provided to us by virtue of humanity or us being human.

When talking about human rights being universal rights to all humans in the world irrespective of any distinction in terms of gender, race, caste, creed, etc., the importance of the same must be acknowledged at an international level. That which has been traditionally the function of the states or nations to monitor, govern and guarantee the human rights of the people have now become transnational. The onus of responsibility has been shifted from governments of nations to international governmental and non-governmental organizations to further assure from at a higher level the human rights of peoples rather than just to people of one particular country. This exhibits a resulting attribute of people – ‘universal personhood’ (Koenig & Guchteneire, 2007).

The concept of ‘universal personhood’ tempts one to understand and believe that people across the globe are treated as universally equal. However this may not be the case. Democracy is not always good. It indeed at times works-out counter-productive. Referring back to the aforementioned definition of democracy, a government is elected after measuring the simple majority-vote. This is termed as ‘majority-faction’. Whilst, on one hand it is good that a majority of people like or need one particular party to govern a democratic country such as India, the opinions and votes of the minority is simply unheard. In this case, by the term minorities, the sexual minorities could be looked at. Whilst the number of sexual minorities may seem a negligible number, these people should also be offered a voice. For a start, there could be constitutional remedies in the form of amendments recognizing sexual minorities in India, first of all as humans; as people. This could be enhanced to representation of sexual minorities in the Parliament and the Legislative Assemblies in India.





In Madison's words, "united and actuated by some common impulse of passion, or of interest" is the characteristic of the people who form this majority-faction (Peters, C. J., 2011). Hence, often in a democracy whilst the opinions of a majority of people are taken into account and are acted upon, the minority is left behind and is required to endure with the consequences. This means, personal freedom is not given importance to. Rather, it is opinion of a collective populace which determines who shall be free and not free. This seems contradictory to the phenomenon of universal personhood.

With the disagreement that could potentially build between the majority and the minority, there are often disputes which one could see occurring and recurring and still democracy is unable to disengage such disputes. It is agreed on a global-level that democracy is a good system of governance. However, one is not being instilled with a critical thought about the same. Considering the process of policy-making, there is supposed to be a broad participation of people of the country, especially of those of who are affected to make a policy more effective. However, in a democratic process this feature of a broad participatory system is close to absent if not absent at all (Peters, C. J., 2011).


Thus, it is clear that one group may be advantaged while the other being left disadvantaged. This is not only about poverty, however this happens in many aspects of democracy, giving rise to injustice. What is just for one may not be just for another. Sometimes law and legal institutions also acknowledge the fact that one man's food is another man's poison and vice-versa. Justice in this sense, is not being served equally even in a democracy. Societies still work without a definite clarity on what is just for their society. When trying to consider what

is just for a society, the process of consideration could be a democratic process itself. That is, only the opinion of the majority would hold good and the minority at many times, could be disregarded.

Justice, like many is an abstract notion, which does not have a perfect definition. According to Aristotle, 'the just will be both the lawful and what is fair, and the unjust will be both the lawless and the unfair' (Heinze, E., 2014). Studying about these concepts makes one acknowledge the subordination that is shown to certain sects of people such as women, the Lesbian Gay Bisexual Transgender Intersex and Queer (LGBTIQ) community, religious minority, etc. Hence in many ways, democracy, although a majorly good concept of governance, may not yield goodness to all the people on the whole. Perhaps one could draw attention to the concepts of inequality and injustice going together here. Inequality whilst often associated with indicating the economically downtrodden should also be associated with the people who are deprived of rights.

A lot of studies are being conducted on the issues of women, their rights and about how women are being treated. However, issues of the LGBTIQ community are understudied. Such studies are particularly negligible in the Indian context. It is often thought that being a lesbian, gay, bisexual or a transgender in the Indian context, is only due to the deficient sex that one has. Some other opinions are such that, these communities exist due to a choice they have made. Few others believe that the people belonging to the LGBTIQ community are more sexually deviant and promiscuous. Often people associate that the LGBTIQ people are more affected by HIV/AIDS. Adequate efforts are not made to study all these issues in an unbiased manner.





When, one studies about humanity, it is essential that one comes across the issues of sexuality. It is an inevitable part of human life. It is a historical belief that sex is an activity meant for reproduction. It is also believed that this activity is natural and occurs as per God's will. Some say that this is a natural course of life and associate it with the 'Mother Nature'. Also, the terms 'normal' and 'natural' are often being used to provide synonymous meanings to the effect that there are certain prescribed sexual attitudes and behaviours, which is acceptable and which is normal as it is considered to being a part of the plan of the supernatural being 'The God' or the plan executed by 'Mother Nature'. This belief has led to any sexual activity outside of the prescribed one simply unacceptable and ought to be condemned (Kauth, M. R., 2000).

To consider few examples, homosexuality or the same-sex attraction and masturbation are condemned according to many religions. Even the oral sex was banned long time ago. When these issues arise, one often is made to wonder as to who knows the plan of 'The God' or 'Mother Nature'. It provides one with the intellectual thirst to analyze, understand and to reason with what is being preached. What is preached often happens to be for the advantage of a certain majority, again applying the aforementioned definition of democracy. Democracy as agreed as being not all that bad of a governance system, it enables one to have access to knowledge and question certain ways that the world works. This is perhaps, one of the reasons if not the only one, for why the LGBTIQ community receives support from certain heterosexual people despite the fact that they do not belong to that community.


It is being said that there are two major forces which shape our lives – the genetic force and


the forces around us in the environment (Kauth, M. R., 2000). Such features like our skin colour, body shape, etc., are provided to us genetically. Our behavior, attitudes, etc. are modified by the environment. One must find a common point viz. our human body, to tackle the complex relationship between these two forces. One is required to know the balance between the two forces to be able to tackle the two forces in a way that it benefits us to be able to live in harmony with the rest of the world.

Hence, this helps us understand that whilst we have certain physical features, it is the society and the societal forces which help an individual act or behave in a certain way. This behavior is required to be congruent with their body. By congruence, it is to mean that there would have been a set of traditional behaviours which the world would have seen as being common and existing among all men and another set with the women. These would have been documented and in time utilized for child rearing purposes which is why one receives a lot of conditioning from the family and society.

Congruent to that populous opinion, sexual activity is believed to be for reproduction. In some countries the sexual activity forms a part of a person and their life. For example, in the western countries, sexual feelings and personal identity become very important of a person's personality (Kauth, M. R., 2000). It should also be noted that association of culture and heritage to sex would vary from one society to another (Kauth, M. R., 2000). "Genes associated with sexual attraction create predispositions in how key neural systems receive and process particular sex-related stimuli" (Kauth, M. R., 2000).

This indicates the possibility that irrespective of whether male or female, gay or straight, the





sexual attraction works the same for all people the same way. Moreover the receipt and the process of particular sex-related stimuli add further idea of how sexual attraction could work differently from one person to another. This means that, this warrants further analysis as to how, why and even perhaps when the LGBTIQ people develop such different sexual feelings and behavior. Without stopping just there, one also is required to appreciate such people and their behavior rather than forsaking them.

At times, with the way, especially in India, when boys are warned against talking to girls at schools and colleges, one is made to wonder if the attraction to the same-sex is built due to the contribution received from the restrictive behavioural conditioning such as this. Evidently, most men, spend time with other males and not with females (Geary, C. D., 1998). Coalition of men, as many seem to understand due to false propaganda has existed in many ancient societies. Hominid males existed in same-sex coalitions. This has not only helped them to keep away enemies and gather food but also for sexual happiness. There were also political benefits between two males – especially between an older male and a younger male (Kauth, M. R., 2011). This kind of a social relationship between two men could help them and their societies.

Homosexuality has for long time now been a serious and a sensitive topic of debate. Despite having existed in almost every civilization and culture all along history, for some reason the acceptance of the same is close to nil. Homosexuality is often associated with bestiality. The need for laws protecting the homosexual couples has been seriously questioned. This behavior is particularly associated as being deviant from

'Normal' or 'Natural' sexual behavior. However, when saying so, one might have to also consider the fact that our genetic makeup contributes equally to all sexes and responds to certain sexual stimuli differently.

Don Wildmon is quoted as writing, “Every time you go against the law you pay. The problem is that by the time we admit that we have gone wrong against the laws of nature and nature's God, the damage has already been done”. Such perceptions in society might create or amplify the hatred behavior towards homosexual individuals. Whilst analysis one could easily figure out many unnecessary and biased propaganda about homosexuality. During the analysis, people, if when unbiased easily dispel certain myths that have been made associate with homosexuality. Some of them are discussed in the following paragraphs.

In this age of information, in India, a girl was found dead. She is quoted to have written in her last letter to her mother, “Forgive me, Ma, I am leaving like a coward. But I can't help it; I love her and she also loves me; it is impossible for us to live together. Nobody is responsible for our death. Our only request to you, Ma, let us both be cremated at the same crematorium”.

These women were unable to conform to the norms and practices set by the society which had a set structure to live by. Recalling the words of Don Wildman, one may wonder if this is what was meant when he wrote about having to 'Pay'. And of course, this is not the end of the discrimination that is faced by the members of the LGBTIQ community. Every day, these people live a silent-life which is in danger of being persecuted at any point in time. The point here however is that the women showed a great deal of love and care for each other, on which any family and family

values are built on. Hence, this helps one to understand that even lesbian couples are indeed fit to enter matrimony. However, it is just the majority of people who seem to exercise democracy, who are disapproving of such people. There is also a contention that homosexuals are not fit to run a family based on the fact that homosexual people have multiple sex partners or companions. There is another statement that these homosexual people are having multiple sex partners and practice unsafe sex, with at least many of them if not all, are very highly prone to Sexually Transmitted Diseases (STDs) such as HIV/AIDS. It is necessary to understand the significance of institutionalizing the same-sex marriage. Societies must allow marriage between same-sex couples so that they could have one partner alone. One of the consistent findings says that lesbian and gay couples value relationships more than the heterosexual couples (Dunne, G., 1997).

When marriage or civil unions are considered, the concept of similarities and dissimilarities come in, to better understand the differences in the way of life of the lesbian and gay and heterosexual couples. Obviously, in heterosexual marriages there is a stark gender difference. On the contrary, in homosexual civil unions, there is no such concept (Kitzinger, C., 2001). This gender difference becomes an inevitable barrier to cross for the heterosexual couples. This is definitely in the attitudes of the couples in the heterosexual marriage.

Research evidences according to Kurdek L. A. (1993) suggest that it is due to this gender difference that there is a strong difference in the way homosexual and heterosexual people share household work. Whilst the lesbian couples shared the work on the basis of equality, gay couples shared the work based on balance. However, the heterosexual

couples shared their responsibilities by segregation according to Kurdek, L.A. (1993). Much of the household work which included kitchen-work was left to the female partners. Hence the study concludes that the couples could do much better without establishing gender as the concept of sharing the household work resulting in a successful marital life.

Jan Pahl, is the first to have pursued research on money in the relationships of the homosexual couples. Pahl in her research in 1989 concluded that women felt much better living in refuge than living in the control of the male bread-winner. This happens to be the result of many marital relationships between heterosexual people. Hence, this only suggests that heterosexual marriages are not successful as they claim that homosexual civil unions, let alone marriages are being banned in many parts of the world. Similarly, another study concluded that homosexual couples, when it comes to financial management or simply put, money management, manage the same effectively by adopting to the merge or pooling some or all of their income together (Clarke et al., 2005)

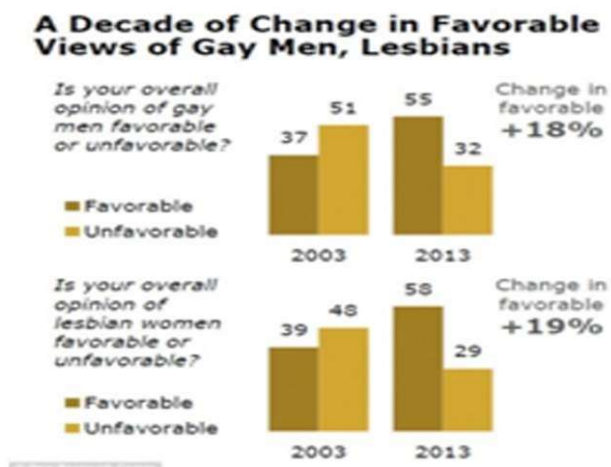


Figure 1.1 PEW Research Centre Data

The next debate that requires careful attention is that homosexuality is by choice. However the homosexual people claim that this is not true and place many facts for assessment. Pew Research Centre (PRC hereafter) study (Figure 1.1) shows that majority of the Americans, around 50% were not in favour of Gay men and Lesbian women in 2013. Another study by the PRC in 2013 shows that there was an increase in the people viewing Gay men and Lesbian women favourably. These studies show a considerable shift in the attitudes of the people of the United States of America (USA).

Whilst the Americans seem to be growing out of their prejudice, it is quite the contrary in many parts of the world. In many conservative countries like India, Malaysia, Zimbabwe, Nigeria, etc., homosexuality is condemned. This is the same trend in the middle-eastern countries as shown in Figure 1.2. This shows the tolerance and prejudice level on homosexual people and homosexuality in one country viz. the United States as opposed to many others across the world. These differences may have arisen due to cultural differences as the peoples in both the countries differ from one another in many ways including the way they might have been brought-up, their religious teaching, the values that the people have imbibed as a result of the value education they have received, their belief system, etc.

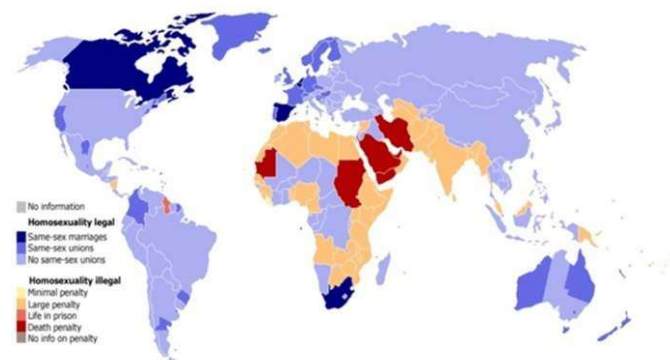


Figure 1.2 Pew Research Centre Data

The Figure 1.2 does not only show the countries where homosexuality is legal but also where the penalty or punishment is minimum and maximum (death penalty). It is clear that whilst there are four territories where homosexuality leads to death penalty in a majority of the places there is no legality of same sex unions. In a few other places there is legality for same-sex unions and countries like Canada, South Africa and Spain are the only countries allowing same-sex marriages. This is another PRC finding (Figure 1.3) which indicates the bifurcation of the opinions of the people in the USA. Here the study shows that the people believe that homosexuality is by an effect by birth or that which occurs due to the person's upbringing and other environmental factors that would otherwise contribute to a person's personality.

Americans Are Split on the Origins of Homosexuality

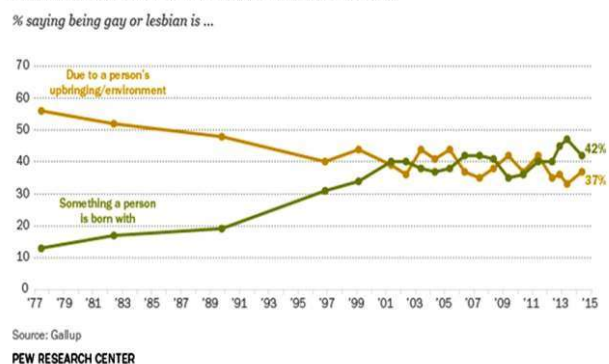


Figure 1.3 Pew Research Centre Data

The Figure 1.3 now leads this discussion to yet another aspect of human sexuality by and large. As seen in the diagram it is to assess if or if not, sexuality and homosexuality in particular is something innate, as in, if it is as a consequence of a particular genetic make-up or a chromosomal composition or if it is as a result of the various exposures and treatments which as humans we come across

in our environment. For this it is essential that there is at least a glance at the biopsychological aspects of sexuality of human-beings. Also it is essential for one to understand that there exist other forms of gender – viz. Intersex.

Essentially the notion that homosexuality is a result of some form of biological difference from that of the heterosexuals, is a widely accepted notion that acts as a good enough sign-post for one to research further upon with respect to the medical aspects of the homosexual beings across the globe. It is important that it is this notion which has aided in 'gay' movements across the globe especially in the USA. However, this phenomenon should be discouraged from being used as a tool to denote and attribute homosexual men and women of the LGBT community as somewhat abnormal and as people who require some sort of treatment.

Conclusion

The Lesbian, Gay, Bisexual, Transgender, Intersex and Queer (LGBTIQ) community seem to form a negligible minority in the Indian scenario. As a result of this, these individuals, as mentioned in the examples above, even in the day and age of the 21st century continue to constantly face serious lapses in enjoying their human rights, despite the truth that human rights are those to be ensured and enjoyed by all individuals across race, colour, gender, caste and sexuality.

Certain beliefs about the people belonging to the LGBTIQ community such as they are more prone to or are more affected by HIV/AIDS is not true. There are such other beliefs that the LGBTIQ people are unfit for family due to their perceived promiscuity. There have been evidences as mentioned above that certain countries are very

unfriendly towards the LGBTIQ community in terms of their legal provisions, prejudice and so on.

This essay tries to convey that the LGBTIQ community deserves a recognition so that they could enjoy their human rights bestowed upon them without any discrimination and prejudice. Author believes that in a country as large as India, certain constitutional amendments must be made to recognise the existence of the LGBTIQ community in India, may be as minority to ensure their rights and peaceful co-existence.

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WOMEN AND POLITICS IN INDIA: A PSYCHOSOCIAL PERSPECTIVE

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ABSTRACT

It is important for one to know the how India acquired her independence from the British ending the colonial rule. Similarly, it is imperative to know of the contribution of women who fought equal to men during the freedom struggle out of which, the present India enjoys the fruit of independence. This essay provides the reader not only an essence of the eminent women who fought for the independence of the freedom for India, but also, in a different perspective, how women were seen in the yester-years and why with politico-psychological explanation. Politico-psychological explanations by Aristotle and Sigmund Freud are used in this essay to provide an extended view of the women's role in independence as opposed to the generically perceived household role played by the fairer sex.

KEYWORDS: Independence, India, Politics, Political Freudianism, Women

INTRODUCTION

This essay aims to define 'politics' and introduce the reader about politics in India and women's participation in politics in India. Further, the essay shall discuss the scope of both 'politics' singularly and women and 'politics' combined with a specific geographic focus on India.

Defining Politics

'Man is by nature a political animal'

'Politics is not a science but an art' Chancellor Bismarck is reputed to have told the German Reichstag.

The word 'politics' is derived from 'polis' meaning literally 'city-state'. Politics can be understood to refer to the state of affairs of the polis – 'in effect, what concerns the polis' According to the Greeks the purpose of politics is to enable men to live together in a community and also to lead a high more life. Politics aims to foster a sense of adoption and follows certain ethical goals leading to spiritual attainment of self-realization.

Politics according to the Greeks are believed to study about the humans individually, societally and also about the society as a state and how it provides to its citizens.

Aristotle about Women

Aristotle in his book talks about the subject of household rule, and takes up the question of the proper forms of rule over women and children. As with the master's rule over the slave, and humanity's rule over plants and other animals, Aristotle defines these kinds of rules in terms of natural hierarchies:-

"The male, unless constituted in some respect contrary to nature, is by nature more expert at leading than the elder and complete than the younger and incomplete". Aristotle has concluded in tune with his time, that the women are by

nature inferior to men and this view is being refuted as being faulty in biology. It is also considered that Aristotle had a wrong belief where his belief about procreation only saw men playing a vital and dominant role with their semen which forms the foetus and those women playing a more passive role in the process.

He is also said to have believed that women are less brave than men for whom he used dubious or dodgy examples of animals, squids in this case. He also believed that whilst marriages are to provide support and peaceful co-existence in society, men should be the ones who could make the decisions. Although Aristotle had his own faulty beliefs about the gender roles and the dominance that results thereof he is also said to have believed that communal or societal harmony could only exist and prevail whether there is contribution from both the men and the women.

Psychology and Politics

Aristotle discusses the sexes and their natural psychological differences in his work Politics. He begins his discussion with a problem about moral virtue in a natural slave. Does a slave have any virtue besides that of a mere instrument? Does he require temperance, or courage, or any other such habit? But he also asks about women and children. Does a woman need to be temperate or courageous? Do those who rule by nature and those whom they rule have the same virtues? More specifically, do males and females have the same natural virtues?

Aristotle resolves the problem about the virtue. He argues that both those who rule and those who are ruled have virtue, but that they have virtue that is different. Their virtue differs because those ruled differ. He explains with an analogy to the soul and its parts. His analogy implies that someone who is a natural ruler has the virtue of the rational part, and that someone who is naturally ruled has only the virtue of the irrational part. The implication is important as that a male has a deliberative faculty which is mature and has sovereignty, and that a female has a faculty which is mature but not sovereign.

Aristotle then offers his resolution for the problem about moral justice. He concludes that those who rule and those who are ruled have different moral virtues. Someone who rules especially require complete moral virtue, but someone who is ruled does not. Thus anyone who rules has both intellectual and moral virtue, but someone who is ruled has only moral virtue.

Political Freudianism

The use of the theory of the unconscious to understand politics – first appeared in late nineteenth century Europe. The context was the waning of classical liberalism and the emergence of mass society. Contrarily, Political Freudianism was very much aligned to the left. Although the common people were not directly rejected there was somehow a psychological contract that instigated them into “populist, fascist and xenophobic” directions. In politics, Freud’s theory is to be provided a closer attention. Whilst on one hand Freudian theory promoted the patriarchic system – the importance of father – the theory also provides significance to the connection that exists between each individual in society. What Aristotle also identifies is that in a mass or a crowd, individuals irrespective of their gender wants to emphasize their ego. It is further believed that such an emphasis may be only shared with a leader or a person who could gain the favouritism of that individual in the common society.

This being a point of departure, Political Freudianism took off to merge with many new arenas. For example, Jacques Lacan reads Freud’s theory as a combination of ideology and the discourses of the ideology described. Lacan also notes that the feminist and gay liberation movements were also included in his interpretation of Freud’s theory. He says that whilst women were made to exclusively bond just between each other, his interpretation of Freud’s theory helped him

to understand that feminists paved way for a breaking-away of the traditional merging between women.

Politics in India

The women elites of Orissa changed their strategy of leadership after India achieved its Independence. Most of the women elites (old elites) chose to abstain from direct participation in electoral politics and gave way to the 'new elite' to take up this new role. The pattern of poor representation of women of India in the Lok Sabha has been repeated in Orissa. In 1952, Orissa sent 16 members to the Lok Sabha, in 1962, this number increased to 20, and since 1977, Orissa has been sending 21 members to the Lok Sabha.

Till 1962 (Third General Election), no woman from Orissa contested in the Lok Sabha elections. For the first time in 1967 Lok Sabha election, there was one woman candidate, Ms. Sailabala Patnaik who contested independently, though she lost the election. Women pioneers in all the main professions, were led by the noble motivating factors, and the idea has been "service for women by women". An interesting thing about the emergence of these pioneering professionals is that they had to create a language professionalism, till it became an acceptable channel of development of thousands of women. Witness the transformation of Florence Nightingale from the poetic image of the 'Lady of the Lamp', in the Crème an War into the driving fury of her middle-years and to the spearhead of a professional nursing movement in peace, that has made a profession of world-standing.

Taking examples from among Indian pioneers the impetus to the emancipation of women in Maharastra was given by Maharishi D. Karve, probably the first Hindu to marry a child widow. With his wife he opened a home to encourage child-widows to be educated and remarried. Dr. Ida Scudder of Vellore fame, was inspired early to go in for medicine when she saw two young women dying within 24 hours of each other, merely because the family would not permit a qualified medical man to attend on them. Bombay, Calcutta and Madras Universities opened their doors to women for medical education. In law, Corenelia Sorabji turned-up virgin-soil as the first Indian woman barrister.

The participation of women in Indian politics can be traced in many ways. The freedom struggle in India is one of the few liberation movements in the world, which witnessed a vast participation by women. The extent, nature and method of this participation broadly followed the pattern of the evolution and growth of the Indian national movement as a whole. Sixty years of the movement witnessed the beginning and gradual growth of women's participation. There was formal, direct and visible participation of women in various activities like singing, writing, partaking in protests, processions, going to jail, etc., and in the more peaceful forms Satyagraha and non-violent non-cooperation. Married women even took-up training in gun carrying. And there was an informal process of participation such as lending support and backing up with various activities, which have not always been singled-out.

The presence and contribution of the women, however, were recognized by the leaders, particularly during the era of Gandhi's leadership. At the same time, the absence of a separate women's selection in the movement meant that the various organizations pursuing the interests of women had to act on their own; they also served as pressure groups both on the British rule and on Indian National Movement. Many women served in both, establishing a link between the two. By the beginning of the twentieth century, many women's organizations working specifically on women's organizations working specifically on women's issues were born. Women's education, health, training colleges for women, construction of homes for widows, scholarships medical colleges and short maternity courses for women, etc., were some of the issues women's organizations were concerned about They also recognized quickly that the emancipation was inextricably linked

to the political freedom of the nation. The various organizations, dealing with the multifarious problems and activities of women, had to be brought together and amalgamated, if women's questions had to be highlighted and their emancipation achieved. It was with this in view that the All India's Women's Conference was created in October 1926. Many women believed that their rights and issues could not be secured in isolation from nationalist struggle.

CONCLUSIONS

Women political aspirants are still captives under the veil of patriarchy even in the domain of reservation. Most of the time the male members dominate the election campaign, etc., because of some restrictions being traditionally imposed on women to go outside home during night and for other reasons. On the contrary, the elected representatives of Assam – the women – are active participants in the election. This is new to the patriarchic world exhibiting women empowerment. However, it is depressive that a large majority participates without any homework and as a result they mostly become backbenchers, without meaningful participation.

By examining the role performance, political participation, nature of emerging women leadership, socio-economic background features of women and their family members, perceptions of male representatives and the civil society on women leadership we find that though women are not fully successful in playing their role as development participants, their participation.

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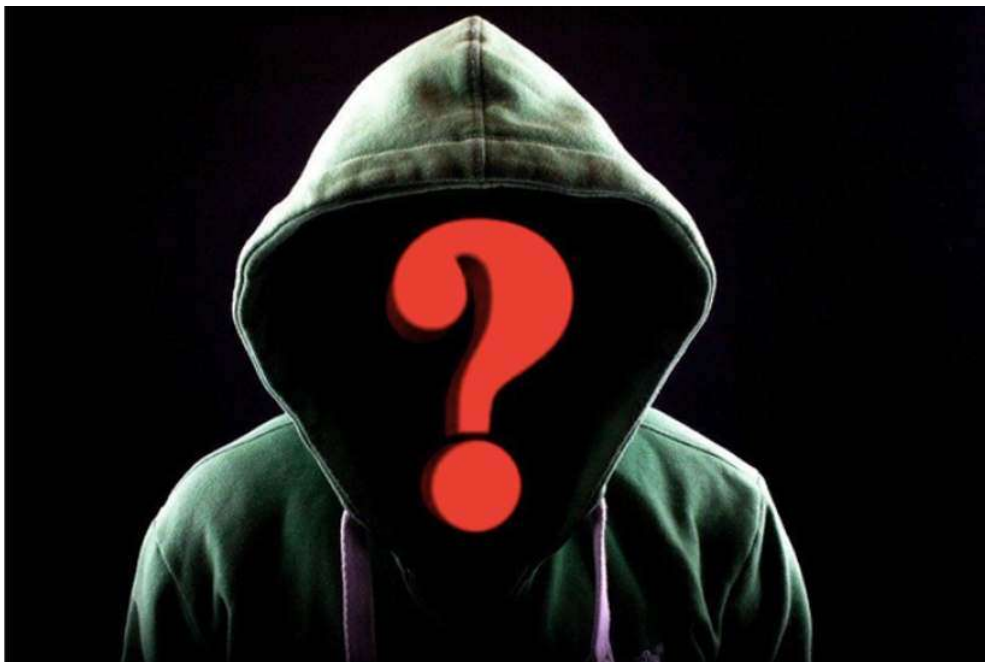
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Addressing the Pandora's Box called the "Bois Locker Room"

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The "bois locker room" case has attracted widespread attention across the nation. It is a case believed to have involved a group of school boys from South Delhi who allegedly glorified gang-rape and objectified under-age [girls](#) by passing around various girls' naked & morphed photos in an Instagram group called "bois locker room". The group was administered by an 18-year old boy who when caught had said that he did not know all of the Instagram group [members](#). However, in a new twist to the incident, it was found that the comment on gang-rape was never made on the [Instagram group](#).

The comment and idea of gang-rape was initiated by a girl on Snapchat to another boy to test the "[strength of his character](#)". However, it should be noted that the morphed pictures were still shared on the Instagram group "bois locker room". Looking at this incident and the misogyny that these boys of 16 years of age exhibit in this case, there are several questions and concerns that one may have. There may be different answers to such questions. Here, we discuss one of those possible answers that has proven to increase awareness towards other individuals whether they are male, female, intersex or transgender and respect each other regardless of their sexual orientation.

etc. This is owing to the fact that these schools charge a very high tuition fee which is unaffordable to the majority of the [population](#).

[Radha Khan](#), an independent consultant in the field of gender, governance and social inclusion, points-out that from the surnames of the participants of the Instagram group "bois locker room" it is clear that most of them, if not all, come from an upper class background. [Khan](#) argues that given the name of the Instagram group, these children (boys), gather their concept of their sexuality (masculinity) from such misogynistic, homophobic, transphobic, intersexphobic and biphobic sources that exist in the Indian Popular Culture, American Popular Culture, American Movies, Indian Movies and also from social media. Besides learning about sexuality from these sources, they also gather inaccurate information on sex and other related concepts through [social media](#) and [pornography](#). Thus, the "bois locker room" case suggests that misogyny, homophobia, transphobia, intersexphobia and biphobia manifests itself in an individual from childhood. This needs to be addressed at home, schools, colleges and [universities](#).

The United Nations Educational, Scientific and Cultural Organization (UNESCO), in 2018, launched its global campaign to promote Comprehensive Sexuality Education (CSE). It emphasizes that CSE lays the foundation for life and [love](#). UNESCO also urges nations to follow CSE to tackle sexual violence among many others such as puberty, pregnancy, HIV/AIDS, etc. It empowers individuals to become more responsible in their attitude and behaviour towards their sexual and reproductive [health](#). CSE has demonstrated to have decreased sexual activity, sexual risk-taking behaviour and STI/HIV rates among the youth in [general](#). This information is true in those countries where CSE is being effectively implemented at present.

CSE or sex education in the global context is referred to as Family Life Education (FLE) or Adolescent Education Program (AEP) in India. It trains or imparts values, attitudes and practices that may impact their family [relationships](#). CSE is [defined](#) as:

"Learning about the cognitive, emotional, social, interactive and physical aspects of sexuality. Sexuality education starts early in childhood and progresses through adolescence and adulthood. It aims at supporting and protecting sexual development. It gradually equips and empowers children and young people with information, skills and positive values to understand and enjoy their sexuality, have safe and fulfilling relationships and take responsibility for their own and other people's sexual health and well-being." (p. 428)

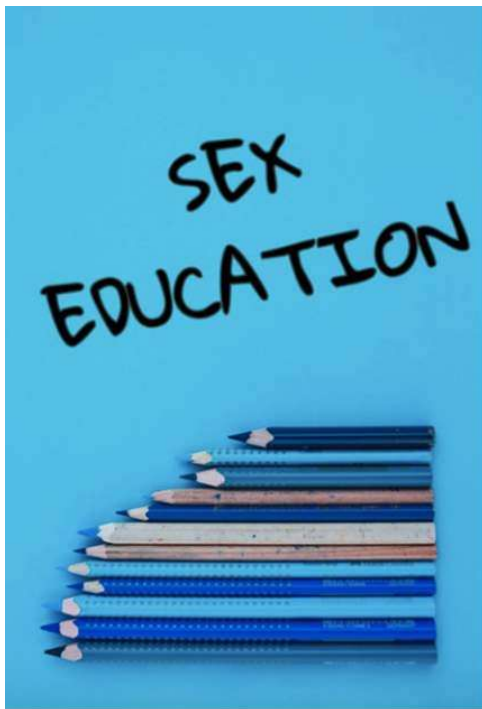
Although UNESCO has urged nations across the world to oblige with its guidance and deliver sexuality education, in India, AEP was stopped in 2007 after a brief introduction in the school curriculum in 2005. Across India as many as 11 states opposed the delivery of CSE at schools and withdrew the same from their school [curriculum](#). This was due to the lack of political will and other oppositions received from the religious and cultural fronts without any scientific basis to their [claim](#). On the contrary, there is a rising need for CSE programs in India among the [youth](#). Owing to this, AEP was updated by NCERT and UNFPA and implemented in the Indian states of Bihar, Odisha, Madhya Pradesh, Maharashtra and

([O'Sullivan, Byers, & Mitra, 2018](#) p.2); high percentage of early marriage among girls (18% married before 15 years and 47% by 18 years) ([O'Sullivan, Byers, & Mitra, 2018](#) p.2). An estimate of four million young women of the age group of 15 – 19 give birth annually ([O'Sullivan, Byers, & Mitra, 2018](#) p.2). The estimates of teenage or adolescent unwanted pregnancy and abortion rates are very high in India. One in every sixth pregnancy in India is reported to be that of young women of the age group [15-19](#). Despite this record many States in India still do not have an active CSE implementation that is mandatory for all classes, which is a saddening state.

The World Health Organisation (WHO) acknowledges that there is still research needed in identifying the relationship between gender and violence. [It](#) also suggests that:

"School-based programs can address gender norms and attitudes before they become deeply ingrained in children and youth. Such initiatives address gender norms, dating violence and sexual abuse among teenagers and young adults." (p.1)

The report further indicates that positive results have been reported for a program called the 'Safe Dates' in the United States of America (U.S.A.) and the 'Youth Relationship Project' in [Canada](#). Thus, it is a good indication that school-based good-quality age-appropriate and scientific CSE programs would mould the future citizens of a country like India in a just way that is inclusive without (if not completely) misogyny, homophobia, biphobia, intersexphobia and transphobia.



In India the CSE program talks about topics such as sexual harassment. However, as [Das](#) identifies, the curriculum (mis)informs the learners about two sections of the Indian Penal Code (IPC) – sections 354 and 356. The curriculum says that IPC sections 354 & 356 are used to criminalise an attempt to rape. Whereas, actually, these two aforementioned sections, criminalise sexual harassment. This indicates that the CSE curriculum interchangeably used the concepts of rape and sexual harassment. It also reduces domestic violence to [wife-beating](#) in one of the case-studies. Although domestic violence between a heterosexual couple exists, domestic violence can affect any person especially of vulnerable groups.

Although the CSE program that currently exists in the Indian school curriculum discusses sexual orientation, it still privileges [heteronormativity](#). As [Das](#) reiterates, there is no mention of the words 'gay', 'lesbian', 'homosexuality', etc., in the curriculum except for in the section of HIV where the term 'men who have sex with men' finds a mention. This is a problem besides the ones discussed above, that the CSE program lacks inclusivity and privileges

In addition to the inclusion of gender and sexual diversity in the CSE program, there is a need for the inclusion of people with disabilities (differently-abled) as well. People who are differently-abled are mentioned in the introduction and then there is no mention of them in the entire text of the CSE including in the case studies and the [activities](#). This means that people with disabilities are considered as an invisible population in the mainstream discourses. Similar to the mainstream schools, the special schools for the differently-abled do not have a good-quality, age-appropriate, scientific CSE program in place, which is also a cause for [concern](#).

Unlike in 2007, when political parties, religious and cultural groups among other stakeholders opposed the delivery of CSE programs, to address the above-mentioned worst-case scenarios of sexual and reproductive health records in India, the country should also move towards a mandatory and a more scientific, holistic, culturally-relevant and age-appropriate CSE implementation in its schools from primary school till the higher secondary. This will, as research suggests, help young individuals to not only become more aware of one's sexual and reproductive health, but also become more concerned of the others' sexual and reproductive health and their well-being. The proper age-appropriate delivery of a good-quality CSE program will also teach young individuals about relationships, consent and other very important aspects of life in a more holistic way.

On a concluding note, we understand that CSE programs are of paramount significance in our present-day society. This CSE is important for many reasons including the need to reduce gender-based violence as seen in the case of #boislockerroom where young boys under the age of 18 exhibit misogyny and a girl poses as a male and plans to gang-rape and sexually abuse minor girls to allegedly test her friend's character. CSE programs will also help individuals to mutually respect one another irrespective of each other's sex, gender and sexual orientation. Hence, CSE programs which are science-based, good-quality, culturally-relevant, age appropriate and which are delivered by well-qualified instructors are the need-of-the-hour and the governments of the day, both, state and central, need to carefully look into this and do the needful before it is too late.



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THE PROSPECT OF LEGAL EDUCATION: AN INDIA OVERVIEW

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Abstract: Education in India is losing its relevance. This seems much more applicable to the situation in the present day of legal education. This essay aims to focus on two aspects of legal education. Whilst, on one hand, it aims to provide details of the existing legal education system on the other, it aims to drive more attention to the various improvements and developments that are needed. The essay firstly shall describe the existing legal education system. It shall analyze and assess the curricula that are available for the various undergraduate law degrees available in India. It aims to provide an understanding of the perceived distinctions between the three-year law degree and the five-year law degree. As a second aspect, the essay aims to explore options to further the quality of legal education in India by considering examples of various law schools or colleges of law across the world that have consistently proven themselves as a cut-above not legal education and research in their global scale. Also, from the learnings of the gaps in the curricula of the law degrees as discussed previously, the essay shall provide suggestions on the various plausible collaborations with foreign law schools and universities for the benefit of the Indian law schools and colleges of law. As a third and final aspect, as a measure to curb fake or bogus law schools or colleges of law within India and to enhance the employability of law graduates in India at par with those across the globe, the essay aims to provide suggestions applicable for the present-day legal education scenario.

Keywords: Legal Education, India, USA, Australia, Legal Studies.

1. Introduction

India's education system comes from the concept of 'Gurukul' and unarguably is home to the world's first-ever university – Nalanda University. Despite such benchmarks, Indian education seems to have become obsolete. This is evident as the reports by Xavier (2011) surfaced about the employability of the engineering and other graduates in India, according to which whilst seventy-five percent of India's

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Ramaswamy, H.H.S., (2020)

The prospect of legal education: An India overview

engineering graduates are unemployable, eighty-five percent of the graduates of other subjects or degrees are also unemployable of the three million graduates and post-graduates who add on to India's work-force each year.

This is particularly relevant in one of the most required professions in any country. Legal education in India was and to a large extent still continues to not be the most preferred field of academic pursuit for many students especially the ones with very high marks (Badrinarayana, 2014). It was only with the National Law School awareness and the career opportunities for law graduates began attracting students from across India. In addition to this, it is pertinent to note the reports stating that approximately one million two hundred thousand lawyers of the two million lawyers in the country being fake, as reported by Sarda (2017). This is the sort of level or state in which the legal education in India is currently held.

This piece works towards analyzing through the available literature and other secondary sources, the source of the planning and execution of legal education in India. It tries to understand how this source has executed legal education in their country. It compares the legal education in select countries such as the United States of America (U.S.A.), and Australia and certain other off-beat countries such as in China and Brazil. The paper also analyses the various achievements and the other sign-ports in the sojourn of the establishment, planning, executing and the other procedures of legal education.

This paper looks briefly at the curricula which have been established for students intending to pursue a legal education in India. A consolidated approach is taken on the curricula available in all the educational institutions available which provide legal education. This consolidation is arrived at by initially comparing and contrasting the distinctions of legal education within India. As a further step, the curricula that are available at world-class institutions abroad are considered for comparison. It compared the curricula, suggestions are made on regularizing the curricula and of the existence of both the five-year dual-degree law programs and the three-year stand-alone law programs.

Upon comparison, as a measure to address the quality of legal education available at the various law-universities and law-colleges in India, the research capacity and the funding that is made available to the law-universities and law-colleges in India is addressed. This analysis of the quality of legal education is added by providing suggestions on the possible collaborations that could be reached by the internationalization activities of the various law-universities and law-colleges in India with those of international repute and excellence abroad.

Having made a mention about an alarming issue of fake-lawyers which deteriorate the quality of the legal education provided and learned and the incurable plague that this aspect may cause on the law-making in India and other legal and constitutional facets of the running of a nation are considered briefly. Further, as a concluding note,

suggestions are made upon comparison of the bar council mechanism in countries abroad to curb the increase of fake-lawyers.

2. Understanding the history

The concept of law in India dates back to the Vedic period in line with such ancient-India concepts as Dharma – an inherent concept of the Hindu religion. This could be understood from the writings of the Manu Smriti. In such a time there was no proper formal legal education installed to teach the law. However, concepts such as Karma and Dharma governed people, their thoughts and actions. Justice was administered either by the kings themselves or by those appointed as judges by the king. The judges also would not have had proper training in carrying out the justice however would have been people who were just and righteous.

Whilst the aforementioned was ancient history it had a difference in the colonial era starting with the Mughal era. During this time the emperor would be the head of the judiciary. It was during this period where clear demarcations began between civil, criminal, family and other codes of law which in turn paved the way to the need of people who are experts in these branches of the law. It is pertinent to note that these branches of law were at the time much in line with the Quran although the village-level disputes employed the Hindu-law. Also, during this time in villages, the panchayats played a key role in executing justice.

Following the aforementioned ancient and Mughal eras is the British period. The present-day legal education in India has received much of its contribution from the British imperial rule in India during which time, proper structuring of the establishment of law was made by the installation of Courts of law in Madras (erstwhile Chennai), Bombay (erstwhile Mumbai) and Calcutta (erstwhile Kolkata). However, there was a dire need of law practitioners in India with the establishment of the Supreme Court in Calcutta in 1774. To address this growing issue, as a first in northern-India, legal education was commenced in the province of Punjab in 1868.

As continuation police personnel in Travancore received training in law in vernacular languages in 1874 which further led to the establishment of academic institutions for the purposes of legal education in other parts of India. After the Independence of India, there was an establishment of many more academic institutions for legal education. However, most of these did not have the most basic of the amenities in terms of infrastructure such as a library, proper class-rooms, etc.,. These academic institutions also did not meet the standards to be declared as universities.

After the independence of India, upon several high-level deliberations, a Bar Council of India was founded along with the various State-level Bar Councils. Such a council headed by the Judge of the Supreme Court of India was formed owing to the recommendations which came from the deliberations of the various committees to

monitor the quality of legal education in a uniform manner. The Bar Council of India and the other State Bar Councils shall act as the apex bodies and shall be able to implement the recommendations as highlighted by the Bar Councils due to the comprehensive Advocates Act, 1961 as enacted by the Parliament of India.

3. The present story

With the many law colleges instituted in India after independence, owing to the importance of the study of law and the role it plays in nation-building, a lot of interest was shown corresponding to the number of law colleges that sprouted then. It was imperative to maintain the quality and structure of legal education. However, this was out of hand. It was only when the National Law School of India University (NLSIU) in Bengaluru in 1986, did legal education become a highly in-demand field of study. India had to look at many other countries including the United States for guidance in forming a structure in the selection of students who would take up legal education.

Prior to this, the student quality was considered as being extremely low which again affects the quality of legal education, the graduate outcomes, the quality of academicians in the legal fraternity, the quality of lawyers, etc., The United States had the Law Schools Aptitude Test (LSAT) much before as a mechanism in place to select students to pursue a legal education. However even in 1986, as opined by Getman (1969), this was by and large absent in India letting the profession and its outcome suffer a plague.

It is an inarguable fact that students' interest was much towards Engineering and Medicine in India for a long time as opposed to a very less interest shown towards legal education. With the level of their learning capacity, the practicing lawyers were often categorized according to the training-level they had received. According to Dasgupta (2010), law schools in India were in such a way that the classes were being held in the evenings or the night time and it was seen that the students receive employment opportunities to work by the day.

This meant that the classes were mostly held on a part-time basis and the professors were also employed part-time which helped law schools save money. The law schools did not attract very high-profile professors due to the part-time and the meager-paying nature of the job. In addition to this, there was also no active and genuine interest and seriousness in teaching law.

4. Three-years or five-years?

India's legal education system provides two degrees. First is the traditional one for the fresh pass-outs from higher secondary which is a combination of two degrees having a Bachelor of Arts (B.A.) degree in addition to the Bachelor of Laws which was abbreviated at B.L. at the time. The second was the three-year degree which is

offered for students who already hold a Bachelor's degree which is offered at an undergraduate-level. In countries like the United States students take up legal education at the post-graduate level professional-degree and the degree is often three-years only.

This means the students in the United States who take up legal education are required to have completed their four-year undergraduate degree prior to embarking on to the law degree. It should be noted that in Independent India, there was a two-year law degree that later underwent a reform under the leadership of Dr. S. Radhakrishnan, India's second President. Further, India had many law schools or law colleges which were both standalone with an affiliation to large universities and as departments of larger universities (Dasgupta, 2010). In both cases, it is required that the institutions have ample academic and research facilities.

Considering the academic and research facilities of the law schools in the West, India still has a far place to go. There is often in law colleges in India, not much seriousness and professionalism offered towards students pursuing a three-year law degree. This is especially the case with many privately-held academic institutions that provide legal education. Their stand-point is perhaps due to the cost being borne by the five-year law degree students which is higher in comparison with the three-year law degree students.

In addition to the aforementioned reason, it is evident that the three-year law degrees are not taken up and provided at the various publicly-funded National Law Schools of India including the National Law School of India University (NLSIU) in Bengaluru and the NALSAR University in Hyderabad. This indicates that the three-year law degrees have been left for as a playground for certain privately-held institutions providing legal education to sustain in business due to which many operate on the basis of high fees for all its degrees and lesser academic standards when compared to the NLSIU or the NALSAR.

This sort of distinction between the five-year law degree and the three-year law degree assumes a position that students intending to pursue legal education are required to have finalized their interest whilst pursuing their higher secondary. The legal education fraternity considers these students as the most relevant crowd to undergo legal education. These results in people who may want to study a three-year law degree after perhaps the completion of a first-degree not having the opportunity to do so at a decent institution that would concentrate on academic, teaching and research excellence.

Also, the disinterest of National Law Schools in India to offer the three-year law degrees for graduates has resulted in that private law schools can offer these to such students whoever provides the fee required. This indicates that there can be a very high probability of a compromise on the quality of students who are provided with the admission to private law schools to pursue a three-year law degree. Many if not

Ramaswamy, H.H.S., (2020)

The prospect of legal education: An India overview

all of these private law schools do not conduct any entrance tests for the students intending to pursue the three-year Bachelor of Laws.

The national level entrance exams such as the Common Law Aptitude Test (CLAT) and the Law School Aptitude Test (LSAT) are usually for the students who intend to study the five-year law degrees who have just passed out of their higher secondary examinations. This distinction between the admission mechanism between the five-year degree program and the three-year degree program does not ensure the quality of law graduates and law professionals. This should be addressed for being a serious folly.

Although the purpose of the five-year program is for recent students who have passed-out of higher secondary examinations and the three-year program for students who already possess a Bachelor's degree, the present scenario dictates another situation at hand, whereby the law schools offering the three-year course seem to attract students of very low caliber and go-on to affect the practical aspects of having obtained a law degree.

The initially quoted number on the 'fake' lawyers in India who constitute more than half the total number is an evident example of the state of the enrolments that the legal profession seems to have and is also indicative of the quality of law graduates who are churned-out every year adding on to the scene of unemployment each year (Sarda, 2017). This adds-on to the existing number of graduates who are unemployed due to their employability gaps. This is a sadder state for the law graduates to face unemployment due to the superior nature of the subject. Also, being a professional degree, although one is able to establish a private practice, that try could be a toll for the fresh law graduates especially when there is a serious lack in the quality of education they have received.

5. Exploring abroad

India has been subjected to many foreign invasions be it during the Mughal era or even during the British colonial era. Much of what the people of India enjoy now are the remains from their rule. Due to a large portion of India's population being uneducated, it was a trend of the pre- and post-independence policy-makers was to take reference to the developments of policies abroad and to customize it according to the Indian people and implement the same in India. India is known to have taken as an example the systems in place in such countries as the United States, United Kingdom, Australia and certain others to be able to augment the quality of education in India.

Considering the example of the United States, it is imperative to note that the legal education provided in the country has sprung with the ideology of the Jeffersonian Vision of Legal Education in the early 1780s Douglas (2001). According to Douglas, Thomas Jefferson provides the legal professionals of the United States a rather

Ramaswamy, H.H.S., (2020)

The prospect of legal education: An India overview

"sophisticated" role to uphold the country's republication form of government (p. 185). In his view, the provision of legal education in colonial America was not an effective method of learning and indicated specialized learning spaces for law than even in university settings.

Aspiring lawyers in colonial America did not have many opportunities in comparison to their British counterparts. The type of legal education which these lawyers received did not provide them with the necessary knowledge and training. Often, one of the modes these lawyers in colonial America had to adopt to get trained in law is by self-study. However, it was an expensive practice as the text-books were very expensive. Public libraries were out of the question and reach then. Without practical training to understand these law books were proving to be difficult.

Although the lawyers of the colonial America had no importance and much role to play then, this changed after the independence. In the independent America the concept of 'public good' dominated all decisions and actions and the lawyers at the time were regarded as such people who could work for the public good in the independent America. During this time the structure of the government and certain colleges changed to facilitate the provision of legal education by decreasing the role of the Church and the Crown in the decisions being made. Amidst these efforts, it is pertinent to note that the College of William and Mary in Virginia, United States of America became the first college to provide formal university-level legal training in 1780 (Strickland, 2001).

Since this time, much has been changing in the way legal education was provided in the United States. In 1890 for example, not many law schools had entrance examinations in the United States which made it easier to gain entry into a law school than to an Arts and Sciences degree. There had been times when law schools admitted every other applicant. Further, the 1970s saw a huge hike in the number of applicants applying to study law at the law schools. The influx of applicants was from varied backgrounds which increased competition.

The present scenario of the US legal education is that there are two types of degrees available for students wishing to pursue legal education in the United States. One is the traditional Bachelor of Laws alongside another Bachelor's degree which constitutes a five-year degree. The other is a three-year graduate-law degree for students coming from a non-law background – Juris Doctor (JD) – which is offered at the post-graduate level. Both of these require an entrance exam clearance viz. the Law School Aptitude Test (LSAT).

Many law schools in the USA are now shifting towards offering only a JD rather than the five-year program. Data from the American Bar Association (ABA) states that there are 110,156 current enrolments to the JD degree program in 2017 as opposed to 110,951 enrolments in 2016. There are currently 205 law schools across

Ramaswamy, H.H.S., (2020)

The prospect of legal education: An India overview

the USA which are approved by the ABA and there are several more to be (American Bar Website, 2017).

The legal education scenario in Australia is quite similar to that of the USA and both the countries' goal is to impart the best possible legal education to its students and to help them deliver the best practices in the legal profession, although the term 'best' is often contested in within and between each country. In Australia, clinical legal education, a form of legal training, which involves students playing the roles of real-lawyers to real clients is given a lot of importance to. Whilst this is in Australia, some countries may choose to give importance to the theoretical legal knowledge (Evans, Cody, Copeland, Giddings, Noone & Rice, 2017).

The similarities between the Australian and the US legal education system is also exhibited in the recent trend and shift in Australia towards the adoption of JD degree at many of the Australian universities which house world-class and infamous publicly-funded law schools viz. the Melbourne Law School which is a part of the University of Melbourne, the Sydney Law School which is a part of the University of Sydney and Monash Law School which is a part of Monash University. Other law schools which have taken this route belong to the Australian National University (ANU), the University of New South Wales (UNSW), the University of Technology Sydney (UTS), Macquarie University and the University of Western Australia (UWA), to name a few (Study In Australia website, 2017).

Although the aforementioned Australian universities have taken the route of the many American universities in adopting the JD degree still there are two pending aspects:

- 1) Not all Australian universities have adopted to providing Juris Doctor (JD) degree; and
- 2) Not all Australian universities which have adopted to providing the JD have chosen an entrance examination viz. the Law School Aptitude Test (LSAT) the same as in the USA.

This could be a tactic for the universities to attract more students especially the students from abroad who wish to study a JD degree in Australia to be able to easily enroll in the degree. It is to be noted that the JD being a three-year long degree attracts a very huge fee in Australia especially so for the international students who often have not many scholarships as in the USA.

Considering the example of one of the BRICS (Brazil, Russia, India, China and South Africa) partner countries – Brazil – could prove imperative to be able to initiate better understanding, appreciation and a usage of the understanding and the appreciation to forge collaborations between the countries to strengthen the BRICS relationship further. Brazil's legal system is largely civil in nature meaning that the Courts do not enforce or make laws but only interprets the same for the legislators

at the various levels to enact the same. This is due to the influence of Germany and Italy (De Araujo, 2001).

The law schools in Brazil are traditionally housed in the universities and are a part of an accreditation process of the Ministry of Education which is empowered to regulate the curriculum and other structures according to the need and demand. At the time of independence from Portugal Brazil's legal education attracted the elite and legal education was a number of changes was made before it could attract people of all social strata preparing law graduates for both public offices and private practice (De Araujo, 2001).

China is yet another BRICS partner with India with a significant history in its laws, rules and regulations. China practiced an age-old feudal law since at least 211 B.C. and a sudden opening up of the country to the Western ways forced it to practice foreign law. The country introduced Common Law in its curricula and it was becoming difficult due to the language barrier. Japan was the trusted bridge then bridging the language gap due to which many Chinese students studied Common Law in Japan (Wang, 2002).

China was forced to open-up its modern law schools which taught Common Law. The first of the law schools in China was established in Tianjin in 1895. These law schools hired many law professors from abroad who also knew Chinese. Soochow University law school was one such law school that taught its courses entirely in English. Slowly other law courses from other jurisdictions such as French law, etc. also made its way into the Chinese curriculum. However Chinese legal system, in general, was rooted in the European Continental Law and it hence China as is Taiwan perceived as a country practicing civil-law mostly.

China has at least ten different law degree types unlike in the United States (Wang, 2002). They are as follows:

- A two-year or three-year Associate Law degree program for the school-leavers;
- A two-year Bachelor of Laws degree program for the people with the Associate Law degree;
- A four-year Bachelor of Laws degree which is rather a combination of the above two;
- A two-year Bachelor of Laws degree for non-law graduates;
- A five-year or six-year Dual-degree program;
- Two-year or three-year Juris Master degree (J.M.) originally adopted from the American Juris Doctor (JD) degree;
- A three-year Master of Laws (LL.M.) degree for the law graduates;
- A three-year Doctor of Philosophy (Ph.D.) degree which is similar to the S.J.D degree in the United States;
- A two-year post-doctoral law degree for Ph.D. holders;

Ramaswamy, H.H.S., (2020)

The prospect of legal education: An India overview

China has far too many options that allow one to practice law in China. Also, one does not have to have a Master of Laws degree or a Ph.D. degree to qualify the bar exam. This is because any person in China is able to apply for the bar clearance provided, they have acquired a good level of legal knowledge even through self-directive learning. The other drawbacks in Chinese legal education. It is far theoretical and not much practical.

6. The curriculum

The legal curriculum is supposed to be a practical affair. As evidenced in the examples of the countries as mentioned above the advanced countries like the United States and Australia follow a rigorous clinical legal education. This is a form of legal education which involves first-hand practical knowledge of the law students to gain the best of their legal acumen in place. For example, law students are placed in legal clinics and are often allowed to play the role of an actual lawyer for real clients and represent these real clients in the Courts of Law in the real cases.

Many universities in Australia like the University of New South Wales (UNSW), the University of South Australia and the University of Newcastle have their own legal clinics on-campus for their students to indulge in clinical training. This ensures a constant opportunity for the students of these universities to participate in clinical legal education. This form of legal education having an in-house legal clinic is characteristic of the United States legal education system (Evans et al., 2017).

Similarly, the other modes of legal education include external legal clinics and Australian universities such as Monash, La Trobe, Griffith and Murdoch Universities and the Australian National University (ANU) all involve its students with external legal clinics allow them practical exposure in this manner as well. This practice is not new and has been in practice at these universities for many decades now.

Many countries including the United States, United Kingdom, and Australia offer externships to its students. Externships include internships and placements to all the students who are enrolled. Students are often provided opportunities to intern with the finest law practitioners in the country and some get to practice with the international organization and intergovernmental organizations like the International Criminal Court (ICC), European Court of Justice (ECJ), the World Bank, Amnesty International and the like.

7. Global legal learning

A very common feature amongst the four countries quoted above – the United States, Australia, China and Brazil – have a well-structured legal education with a wide coverage of linkages and collaborations for research and other academic purposes with law schools and universities abroad. For example, China plays host to an LL.M. program in collaboration between one of its universities and Temple

University of the United States. This course is approved by the American Bar Association and the Ministry of Education in China. There are now many other universities trying to follow this model to attract foreign and in-country lawyers.

Hence, in this globalized world which is often offered to us as a global village, an increased international collaboration through positive understanding and mutual benefit is always in order. India in this way has a lot to learn. Where China has boldly sent its students to Japan to study Common Law despite being a Communist nation, India despite being globalized and democratic is still seen as taking very slow steps towards establishing itself as a hub of transnational education despite the major advantage that much of India speaks English in comparison with China or even Japan.

Australian law schools like the University of New South Wales (UNSW) Law School, Monash Law School of Monash University, Sydney Law School of the University of Sydney, University of Adelaide Law School, the Australian National University (ANU) Law School are amongst the world-renowned to have transnational partnerships with other globally renowned law schools such as in the National University of Singapore (NUS), the University of Oxford, the Washington College of Law, the University of Warwick, the University of Mannheim and the like. However, India is still playing a primitive role in this aspect.

8. Curbing the fake ones

To stop the fake law schools in India is paramount which will eventuate in increasing the number of good lawyers who would work with integrity and ethics towards nation-building. This means all the subjects and degrees offered at the various law schools and colleges must be accredited and reaccredited by the Bar Council of India from time to time and there should be an increased monitoring by the Ministry of Human Resource Development (MHRD) in India. As a further measure all law graduates should be accredited by the Bar Council of India.

There should be three-year law degree courses at all academic institutions making it vitally accessible to study and obtain a law degree by all people. These should be particularly monitored that there is a nominal fee and there is an entrance exam for the three-year law degrees. All national law schools should be encouraged to offer a Juris Doctor degree with an entrance exam to ensure quality students.

9. Conclusion

The lawyers and the judicial members form the most paramount backbone of any nation. India has witnessed many of these legal scholars and others who have extensively participated in the shaping of a large democracy such as India, be it whether reinforcing criminal laws, determining the dynamics of such institutions as family and also being such stalwarts who affect the making of the Constitution of

Ramaswamy, H.H.S., (2020)

The prospect of legal education: An India overview

India as in any other country. This indicates the amount of burden which these experts saddle along with their entire life with.

The burden borne by the legalists means that they are to have a great deal of responsibility meaning that they are expected to have superior knowledge, experience, attitudes and most of all ethics and such attributes as professionalism. To achieve such qualities the legal education that the future legal experts have access to, ought to be of global competence especially in the increasingly globalizing world where competition is so high.

India which produces one of the highest numbers of graduates should aim to have high-quality legal education graduates with critical thought and a broad-mind with legal ethics and integrity embedded in their curriculum and beyond. This could be afforded primarily by achieving constant updates and amendments in the curricula at the various academic institutions which disseminate legal knowledge and confer degrees.

Apart from the curricular updates, the universities, colleges and institutes in India which teach taught and research degrees in law must ensure that they increase their visibility, participate in the various independent ranking systems in India and abroad, invest on legal research and also importantly advertise so that institutions, as suggested above, are able to seek and are welcome to seek academic collaborations. As a conclusion, these suggestions could be expected to help in the improved provision of legal scholarship which can most definitely be expected to help law students to hone their skills so that the country could welcome better qualified and skilled legal scholars and experts to serve not only India but also the countries across the world in this extremely globalized world wherein borders keep disintegrating and irrelevant.

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