

CHAPTER – 35

EQUALITY PERSPECTIVES IN THE SOCIETAL NORMS

The aristocratic rule of the societies in ancient times paved the way for democratic rule by in clause needs as for enforcing the rights of the people in the right direction. The rule of aristocracy by far was an order prescribed by the affluent people of the society. The democratic rule although encompasses laws to enforce the rights for the people but still to match the efficiency in work culture in unison with scientific terms we need to understand the purpose of equality perspectives in the society. The governance domain of modern times should now pave way for those who are under privilege but competent enough to guide the destiny of the masses. The jurisdiction of the modern times should be highly favored for those who hold the purpose and competency to guide the destiny of the country on glorious paths. The equality perspectives in the society is but to channel the course for progress in such a direction that most of those who are equal in terms with privileged class are given a chance to enforce their commitment to prosperity. The modern terminology of development is highly engrossed in scientific terms and therefore it is necessary that those who can iterate themselves in scientific terms towards service to the nation should be encompassed for safe passage towards prosperity. The equality prospects in the society are thus to be traced in breaking the jinx of dominance folds in the society and leading the forefronts of work culture on scientific terms. The mandarins of work culture should manifest laws to bring forth such procedures which can enforce rights for every citizen in the country by way of a culture which can be in clause as a rule as of empowerment for all of the citizens in the country.

A country should be part of every citizen in the country. The country should provide opportunities to all such that the populations of the country can take some recourse to resources in the country. The modern chapter of governance should iterate rule of law by allocation of perspectives which can enhance the performance of the poor people such that they understand the modern ways of living in full itinerary. The hallmark of all government procedures thus demands that we anticipate the demands of the poor people in the wake of the developmental progress in the country. The hallmark next needs to manifest itself in a format such that we identify the true potential of the people who can be of virtue to the nation in the wake of developmental progress. The hallmark is that we need a free and just society which stresses itself in virtuous folds thus making the folds of governance simpler to identify the true potential of the populations. On the developmental front we need to understand that we require a level playing field which manifests to the true desires and aspirations of the public. Level playing field is the hallmark because then we can do justice to all manners of people and can enforce

laws which can be virtuous such that we define a compact chapter of equality prospects in the society. Equality prospects in the society will enhance the performance level of the developmental policies and will bring about tranquility in all the basics of governance.

The rule of law by dominance has been the part of aristocratic rule and it is still a warranted way of living in the democratic rule of law. The in clause benefits of equality prospects to all in the society thus can be enforced when dominance is dealt with governance lever by reiterating the rights of the people in various dimensions and perspectives such that developmental folds are an order prescribed on the scientific terminology for development. The scientific terminology of development is highly a replica of equality fold in the society for safe channeling of work culture while humanistic approach also demands that equality be practiced in the society. The scientific and humanistic terms are next explored to the maximum by science which manifests a work culture always in benefits to the humanity on grounds of welfare state policy. Thus science will manifest a culture which will make way for all of the people whether rich or poor but competent enough to guide the destiny of the populations. Equality is truly traceable in scientific terminology.

The order of dominance is the biggest obstacle in enforcing the rights of the people. The measure of success in quality prospects for the society is thus governance which paves the way for eradicating evils in the society and manifests a work culture to the true potential of the people. The nature of dominance is to curtail the free exercise of authority by the people thus governance should deal in such folds that we harness the true the potential of the populations. The divisions in the society on lines of religions, caste, race and class need to be dealt in such posture that we pave way for all those who can iterate themselves for service to humanity. The scientific terminology of modern times which is highly based in favor of technological development is a true mode of work culture which can stress the limits of discriminations to unseen forefronts. A uniform terminology is at our disposal and we can easily manifest the desires of those who want equality to serve their aptitudes.

We have been talking about common people how the equality prospects can be implemented for them. On the ground level we stress that developmental progress of the nation should direct the populations for gains to themselves such that we enforce an order which is duly complacent with modern ways of living. The demands on the resources for the poor people to withstand modern ways of living should thus be on anvils of policy makers. In clause benefits of equality prospects in the society is we achieve brotherhood which is the most effective force in guiding the course of development. The perpetual effect for channeling the course of development is feasible only when equality is sought to be practiced in the society such that we make way for achievers as a continuous endeavor. The inherent nature of work ethics is that there is equality in monetary folds in all trades to

a much greater extent and henceforth what is required of governance is to strengthen the folds of rules to make way for strong case for equality prospects in the society. Taxing system is a good virtuous way to achieve equality in developmental folds.

The nature of all trades is such that they try to exploit the monetary power of the people of the country for gains to themselves. Under this clout the gains to trades can be brought under the cover of taxing system such that we in clause equality folds for all of the trades. The purpose of taxing system is to generate such folds in the society that they channel the recourses for development and at the same time pave way for taxes to the exchequer which will enhance the performance of the poor people. Thus the poor of the country should be vigilant to the developmental status in the country such that they accrue gains to their folds which will help them to understand the philosophy of governance to a much greater extent. Equality is virtuous in governance such that it removes the irregularities on various fronts such that stable folds in livings are generated for the society. Equality prospects are to be traced in various perspectives firstly we make a case for gross equality terminology secondly we talk of equality on individual basis and thirdly equality folds are traced in the world order if the perspectives of growth can sustain the potential of growth in the nation.

Equality folds are talked about in gross terms in such perspectives that we in clause an integral order in livings which can withstand modern ways of livings. The modern culture should manifest itself in such postures that poor of the country anticipates the order in livings to its liking and certifies the workouts as beneficial for whole of the humanity. The modern culture should certify the order in livings in the utility of the processes and at the same time make a beneficial case of returns from the processes such that we serve the financial needs of the individuals thus pay to government exchequer in the form of taxes for uplifting the poor. Equality in gross terms is thus to be located in the social systems of the nation such that all classes of the people make a beneficial case of returns from the developmental processes. The field of development is widely recognizable to a wide range of people is to be made sure by allocating resources to the people who lack on developmental front despite full endeavor to make pace with modern ways of living. The prospects of development are not biased in favor of the rich only is to be iterated by channeling a course of developmental strategy in quality terms which is a true manifestation of the welfare state policy. Channels of work culture should uphold the sanctity of work ethics in modern scenario such that we make a fruitful case for all of the populations in modern ways of living. Thus we talk of equality folds or strategic policies of equanimity which can bring about complacent work culture in the country.

The prospects of equality are to be traced in the individual domains such that we make a perfect case of justice for all. The equality fold in the individual domain is to be fabricated in such

perspectives that society which upholds the sanctity of various developmental processes such that the person who is justifiably suitable to the work culture is aptly located for virtuousness. The order of living should be there should be equal opportunity for all and they should be graded with equality for status under law such that we make a perfect case of justice for all. The process of equality prospects on an individual basis are thus to be located in channeling a work culture which does not discriminate for persons and values the rights of every citizen as of paramount importance thus keeps the folds of law open for all class of people. The service sector should ensure equal opportunity to all its candidates for getting recruited to services and general people should value the status of all persons on an equal basis for in clause justice under the law of the nation.

The third proposition of equality is to be traced in international developmental prospects. The growth of a particular nation may cross borders of achievements which are not easily into the anvils of other nations and thus the growth of latter nation is jeopardized to great extent such that it cannot participate in the international arena. One nation leading highly on developmental front should pave way for other nation to stand on the terms of developed nation such that we make a perfect case for development with an integral approach for all modes of development. The processes thus should yield in such a fashion that uniformity in developmental approach in the entire gamut of nations is within prescribed norms and values of the nation. Equality folds in international terms are thus to be located into adopting those virtues which can manifest virtuous living for the people on lines of the world order and at the same time serves the developmental needs of the international order with benefits to the nations. Equality folds thus should be prescribed for all of the nations to the nature of trades in their country such that we make a case for virtues in international terms of the domestic modes of productions. We should value international development as virtuous for all of the countries such that all of the nations get recognition of their values in the international trade. This is the discourse of equality that uniformity in the adoption of work culture in the countries should be highly specific to the demands of development in the world. The virtuous folds are a two way process of exchange and is the whole exercise to be adopted in the course of equality prospects to the nation.

The quality perspectives in the society are a tough task and can be achieved only when the roots of the social system are very strong. Persons should try to achieve excellent work aptitude in their field of work such that they can enroll more people to their kitty which as such will help in extension of trades and help in garnering mass support for their cause. The support for their cause along with increased trade will help the persons to achieve equality in their field of work. In the absence of quality outlook to the business streams all work culture will be of subsistence level and will not in clause people to suffice their cause thus equality cannot be achieved. The persons should try to achieve equality folds of various types in the society such as same education level, same amount

of expertise with the persons, similar life prospects for same work input etc. By following on such procedures and deliberating the cause of their field in the public there can be wide recognition of their aptitude in work ethics which as such will help in removing inequality in the society.

Taxes are a way of financial culture to produce a social creature for the society. By far the products which are costly in the markets are sold in small quantities while the products which are cheaper as compared to other products are in clause with high quantities of sale. The role of taxes can be viewed as removing irregularities on the economic front by imposition of taxes such that products of wide sale are taxed while products of meager sales are also taxed in such a way that equality is achieved in all of the trades to a wider extent. Taxing system is always such that people who earn more are made to pay more taxes while people who earn less are made to pay marginal taxes for the purpose of achieving equality in the society.

Prescriptions for achieving equality in the society are not easily on anvil of the policy makers. The purpose for achieving equality should be permanent in nature and should extend to long ranges of time can be manifested only when the concerned affluent populations make a strong case for approval and certification from the people of the country. The certification from the people will in clause only when the affluent populations make a strong case with authentic efforts such that their values are widely accepted by the public. The in clause benefits will percolate to the underprivileged only when there is concrete base for recognition in the forefronts of value culture. Thus the entrenched benefits to achieve equality will be located in the government functioning which makes way for poor people to rise in the society by policy making and at the same time leads the societal folds of development by virtuous grounds such that most of the populations are practicing value culture for their uplifting. The grounds of equality should be located into permanent ventures such that all of the populations realize the forefronts of virtues which always manifest in permanent work culture.

We cannot make a case for equality directly by measures of force and advocating same monetary rights for all of the populations. We need to understand that firstly we should make for virtues which will in clause permanency in work culture otherwise the advocacy of equality without prescriptions of virtues will hurt the sentiments of the society and will affect the volumes of trades to a much greater extent. The natural equality among people is true to a greater extent. We need but to extend our effort in making the forefronts of development more uniform by equality provisions. The lesson for equality provisions in life is that we need to manifest equality by virtuous folds and making the forefronts of livings fully commensurate with prescriptions of values for the society. When the forefronts of society will be guided by virtuous living then the society will acknowledge the cause of virtues in the society and the developmental forefronts can then be guided on channels of equality

prescriptions. The welfare state policy can then be implemented in full compromises and lead the equality front to long distances.