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EDITORIAL NOTE

The Centre for Ethics and Values of Ramanujan College, University of Delhi in conjunction with Department of Philosophy, University of Delhi and in association with Baha'i Place of Worship, New Delhi is launching its first issue of 'International Journal of Applied Ethics (IJAE)'. Our aim is to meet the needs of the members of the academia as well as the larger community of ethicists, psychologists, researchers, professionals and spiritual seekers interested in how to promote work-ethic, well-being of the individuals and optimal functioning of the society. The mission of this new journal is to provide readers with outstanding articles that present, from an international perspective, the latest information, including best practices in the application of knowledge to promotion of ethics in the society.

It is an inter-disciplinary journal covering diverse areas of applied ethics and universal values. Committed to practical approach, this issue includes papers on the holistic human enhancement, the responsibility of educators, and the ethical issues of development. The IJAE is of the view that ethics and human values can and should include educational, practical and behavioural aspects of life. Journal is aimed to cover papers and reviews dealing with operational values and practical affairs in business, education, information and technology, environment, government, health care, law, politics and economics. The aim of the journal is to contribute to a better understanding of ethics and values-based issues by promoting research into various areas of applied ethics. It welcomes papers from scholars in the field of applied ethics and universal values, as well as papers from those in related disciplines or field of inquiry.

EDITORIAL OBJECTIVES: IJAE is dedicated to promoting and disseminating a broad range of scholarly inquiry relating to the areas of values and ethics, and their relationship to theoretical construct and practice in society. It is believed that the areas of values and ethics remain a critically important subject for research. IJAE is a metaphor for professionally effective, ethically sound, and conscientiously reflective practices in society. Devoted to exercise that is knowledge-based and values conscious, the journal provides a forum for the publication and discussion of original research. It aims to examine ethical and universal concerns in research,

teaching, administration, and governance. In response to the rapidly changing global environment, it also offers sustained inquiry into ethics, values, purposes, and functions of the institutions responsible for the creation and dissemination of knowledge. The journal offers holistic perspectives and best practices to deal with uncertainty and ambiguity in complex and diverse environments. It provides also means and methods for celebrating diversity across cultures while ensuring local relevance. It attempts to enlighten individuals and organizations on social, cultural and environmental responsibility. It provides an international forum for the exchange of ideas, principles and processes concerning the application of human values to organizations, institutions and the world at large. It aims to achieve an authentic synthesis of Western and Eastern approaches to management of human values, at the individual and organizational levels by creating frameworks of knowledge and methods of application of the same.

MANUSCRIPT REQUIREMENTS: The initial manuscript should be submitted electronically to the editor at the email address shown below. Manuscripts should be double spaced and leave wide margins. A separate page should be included which provides the author(s)' details, including contact information (address and e-mail). References and citations should be in alphabetical order, and chronological within alphabetical order. The editor reserves the right to make changes to the manuscript to ensure that it conforms to the style. Generally, manuscripts should be between 2,500 and 5,000 words in length. Prospective author(s) must include a statement which indicates they agree to the submission of the manuscript, and that the manuscript has not been published, and is not under consideration for publication, in part or in substance, elsewhere.

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SRINIVASA IYENGAR RAMANUJAN

Srinivasa Iyengar Ramanujan (22 December 1887 – 26 April 1920) was an Indian mathematician and autodidact who, with almost no formal training in pure mathematics, made substantial contributions to mathematical analysis, number theory, infinite series and continued fractions. Ramanujan's talent was said by the English mathematician G.H. Hardy to be in the same league as legendary mathematicians such as Euler, Gauss, Newton and Archimedes. Born in India, Ramanujan first encountered formal mathematics at age 10. He demonstrated a natural ability, and was given books on advanced trigonometry. He mastered them by age 12, and even discovered theorems of his own. He demonstrated unusual mathematical skills at school, winning accolades and awards. By 17, Ramanujan conducted his own mathematical research on Bernoulli numbers and the Euler-Mascheroni constant. In 1912–1913, he sent samples of his theorems to three academics at the University of Cambridge. Only Hardy recognized the brilliance of his work, subsequently inviting Ramanujan to visit and work with him at Cambridge. He became a Fellow of the Royal Society and a Fellow of Trinity College, Cambridge, dying of illness, malnutrition and possibly liver infection in 1920 at the age of 32.

Ramanujan independently compiled nearly 3900 results (mostly identities and equations). He stated results that were both original and highly unconventional, such as the Ramanujan prime and the Ramanujan theta function, and these have inspired a vast amount of further research. However, the mathematical mainstream has been rather slow in absorbing some of his major discoveries. Recently, Ramanujan's formulae have found applications in crystallography and string theory. The Ramanujan Journal, an international publication, was launched to publish work in all areas of mathematics influenced by his work. Ramanujan was a person with a somewhat shy and quiet disposition, a dignified man with pleasant manners. He lived a rather Spartan life while at Cambridge. Ramanujan's first Indian biographers describe him as rigorously orthodox. Ramanujan credited his acumen to his family Goddess, Namagiri of Namakkal. He looked to her for inspiration in his work, and claimed to dream of blood drops that symbolized her male consort, Narasimha, after which he would receive visions of scrolls of complex mathematical content unfolding before his eyes. He often said, "An equation for me has no meaning, unless it represents a thought of God."

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Chairperson's Message

It is a matter of great pride and pleasure for the institution that Centre for Ethics and Values, Ramanujan College is launching an 'International Journal of Applied Ethics'. This would inspire students and teachers to publish research articles, undertake research studies and discover ways and means to ameliorate problems of the society.

Personal ethics and accountability does not exist in a vacuum. Institutions need to create processes that ensure that an individual is encouraged to be right. Institutions also need to define the how of the education clearly so as to decrease the probability of justifying a wrong as a right. Ironically, most of us think and believe that we are in the right and are quick to blame others. When entire nation is grappling with menace of unethical practices such as corruption and terror, publishing of this inaugural issue is a timely and an appropriate act. I think this Journal will help us discover our personal ethical stance of life.

I am pleased to send my greetings and best wishes for the International Journal. I wish to congratulate all those who have contributed to this Journal. My special appreciations to the College Principal and Managing Editor Dr. S.P.Aggarwal, the Advisory Board, the Editorial Board members, and its Editor Shri T.K.Mishra.

S. Bala Bawa

(Dr. S. Bala Bawa)

Chairperson, Governing Body,
Ramanujan College, University of Delhi

About this issue

Ethics and values are the principles which direct our actions and choices. These are inherited by the society, applicable in our daily life and found at all times. Values have been classified differently by different educationists and philosophers. Some classified them as professional, operational and dynamic values. National Policy on Education (1986) classified all values into three main categories – Personal, Social and National values. All the three supplement one another. Adherence to personal values would promote better social values. Yet, some classified values as Eternal and Transitory values. The philosophy is that such values should help universally anyone to seek the real knowledge and goal of life in a righteous manner. These universal or the core values, if deteriorated by the neoliberals will hasten the breakdown of family, society and the nation as a whole. In addition, such deteriorating values will accelerate the risks to anyone's health, peace and development, such as HIV/AIDS, drug abuse, violence, stress and suicides.

A national seminar on 'Ethical dimensions of governance' organized in 2010 laid the foundation for discussion and debate on practical aspects of ethical and universal values in education and administration. My experience as Director of the seminar was stimulating. The outcome of this seminar was published in the form of a book 'Ethics in Governance', which was released by the Vice-Chancellor of our University. Inspired by the overwhelming support from all quarters, including the UGC, and with the initiative of our college Principal a Centre for Ethics and Values was established in our college. This inaugural issue of the journal is an outcome of an international conference on 'Restoring culture of Ethics and Values: The Holistic Education way' organized by Centre for Ethics and Values in February, 2012. My experience as Director of this conference was even more stimulating as this was organized in association with Department of Philosophy, University of Delhi and the Baha'i Place of Worship.

This inaugural issue of the journal contains articles – position papers, and reports. Their purpose is to illustrate the diversity of fields within the ambit of 'Holistic Education' that pertains to universal values and human well-being.

Holistic Education is an essential component of health and values promotion. It may not be a panacea to all problems, but is an important aspect for addressing young generation's needs in the face of wide range of corruption and social problems, including drug abuse, violence, HIV/AIDS and promotion of safety, peace and human rights. Further, the concern about the career prospects and unfulfilled potential of students is one of the perennial issues and central foci of researchers within the education system. This issue of our journal is chiefly dedicated to contribute to this aspect of the problem.

We consider teachers not only as friend, philosopher and guide of the youth but also the crusader of character building amongst them. The task of a good teacher is to nurture the curiosity, character, creativity and compassion elements of students, a universal manifestation. Are we performing that precious role? What we are doing is perhaps producing intelligent and smart beings but not universally laudable human beings or good citizenry for our society. Science and technology discipline has the capacity to take us to the moon; but if we really want to touch the sky, feel the love of humanity, appreciate beauty of human values and seek best wishes of elders, it is only through good education that we can do so.

To eradicate the instincts of greed, envy, ego and aggression among students we need education that forms the source of positive emotions, universal love, compassion, forbearance, equanimity and intuitive understanding of the very purpose of existence. It is quite clear that modern education completely sidesteps the emotional and spiritual aspects of the human personality and caters to physical and intellectual growth. Modern education is producing intelligent and smart men but not good human beings. Modern education has also in many ways failed to address the identity crisis of the youth. Identity crisis gives rise to emotional or relationship crisis and this ultimately culminates into a crisis of integrity.

It is not as if the educationists and education planners have not been aware of this deficiency, for as early as 1948 Radhakrishnan said, "If we exclude spiritual training in our institutions we would be untrue to our whole historical development". Mahatma Gandhi once said, "unless the

development of mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. By spiritual training, I mean education of the heart. A proper and all round development of the mind, therefore, can take place only when it proceeds with the education of the physical and spiritual faculties of the child.... Our children must from infancy be taught the dignity of labour. Thus, the true meaning of education is harmonious development of head, heart and hand, i.e. enlightenment of mind, compassion and dignity of labour". Swami Vivekananda proclaimed: "We must have life-building, man-making, character-building education". Rabindranath Tagore had a vision for such an education: "Education must aim at the development of moral, spiritual and ethical values and we should seek them in our own heritage as well as in other cultures and civilizations...It should be such that Indians do not lose sight of their rich heritage – their thought must be rooted to the ideals set forth in the great writings and works of our sages, poets and philosophers. The noble goals and high values set forth in our precious culture must be adhered to". 1966, the Kothari Commission recognized the need for inculcating social, Universal and spiritual values through education. It said, "A serious defect in the education system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life, needs and aspirations of the people cannot afford to ignore this purposeful force". Pundit Nehru once remarked, "let us pursue our path to industrial progress with all over strength and vigour and at the same time remember that material riches without tolerance and compassion and wisdom may turn to dust and ashes". In 1986, the Draft National Education Policy acknowledged, among other things, that "India's political and social life is passing through a phase which poses the danger of erosion of long accepted values. Not only are the young ignorant of, and often contemptuous of the ancient Hindu vision of life, but the 'modern' values of secularism, socialism, democracy and professional ethics are coming under increasing strain." The document spoke explicitly of 'values education' that have a universal appeal' and called for the fostering of values that could help to eliminate obscurantism, religious fanaticism, violence, superstition, and fatalism.

Attempts have been made to impart universal values indirectly through various means such as prayers, discussions and contemplation sessions, etc. Even direct attempts have been made through mediation sessions, lecture and discourses in various institutions such as Christian missionary schools; Islamic schools; Anglo-Vedic schools; Schools associated with Ram Krishna Missions; ISKCON; the Krishna Murthy foundation; Maharishi Yogi Centres; Brahmakumaris and the Sai Baba trusts, etc. However, these approaches have not been able to gain world wide acceptance. They have yet to offer universally acceptable solutions based on collective wisdom.

Unless we approach learning and teaching with collective wisdom and by inclusive approach we cannot succeed. How can we teach universal values with a mindset that is exclusivist? As teachers we need to introspect and ask ourselves, how many of us really perform our duties conscientiously having genuine concern for the students? We need to ask ourselves honestly as to whether we really love them? Leave aside loving them as our own children; do we even treat them as our customers or clients? We leave them thirsty, hungry and ignorant; and yet expect them to behave as honest, caring, responsible, and respectful human beings.... and embody a host of virtues.

More pertinent is that the responsibility for implementing Holistic Education or imparting universal values is not based on philanthropic or charity grounds. Institutions and teachers have to put into practice the Holistic Education to restore their hard earned legitimacy or status in the society, which is already under severe threat. We not only have to create good players who withstand dope-test but also impartial umpires and honest organizers. Otherwise the game would lose its charm and the players would go unemployed. In the atmosphere of cynicism and corrupt practices, we not only require surgeons to be efficient, leaders to be effective, bureaucrats to be brilliant and technocrats to be excellent but we also want them to act as good human beings. If service is their motive, as the nomenclature of their profession suggest, then they must not act as robots or a money-making machines.

APPLY ETHICS AND VALUES IN EDUCATION*

Colleagues and students,

I am quite delighted to be here, it has been quite a learning experience as I sat while my colleagues spoke. I realized how vast this topic is. Most of what has been worth mentioning has been said. There is one truth and the wise say it in many ways. They have all pointed us towards to the same truth. I'm not a wise person so I don't know what I can add. These occasions descend on me largely by default. But I have learnt a lot of good things today.

But I need to share with you what little limited experience and second hand knowledge I possess. I'm a little curious about the theme of the conference - this business of restoring values. I don't know exactly what is meant by that. Restore to what? That which has been lost may be from some bygone age? Are we talking of the age when Attila the Hun rampaged or are we talking of the age when Christ was crucified or are we talking about so long ago when Plato said today's generations doesn't seem to have any values, do we hark back to that? Or is it the time when so much had happened in Europe and in Germany in particular and despite Schiller, Kant and Bach, they allowed Nazism to happen or to the age when in the time of Mahatma Gandhi when large segments of population killed each other despite the Mahatma. Maybe the theme is to look at the one thread that transcends time, culture and geographical boundaries, that one thread of divine ideas that has allowed humanity to survive despite the mishaps that have occurred in every age. Maybe we want to catch that thread once again; maybe we are in danger of losing the thread.

Look at me in the context of what Tolstoy said, and remember that Tolstoy

*ADDRESS BY **PROF. DINESH SINGH**, VICE-CHANCELLOR, UNIVERSITY OF DELHI, INAUGURATING INTERNATIONAL CONFERENCE ON 'RESTORING CULTURE OF ETHICS AND VALUES: THE HOLISTIC EDUCATION WAY', 8-10TH FEB, 2012; ORGANIZED BY CENTRE FOR ETHICS AND VALUES, RAMANUJAN COLLEGE, UNIVERSITY OF DELHI

played Guru to Mahatma Gandhi in a large measure. On being asked that you don't seem to practice what you preach. Like the signboard that points the direction on the board, he does not have to travel the whole way. I am perhaps something like that in this context. And we have to speak in the context of education, since this is a university.

I don't know if students educated in our system go back educated in any sense of the word. I don't know we have any standard yardstick by which to measure this. I certainly keep getting educated step by step little by little when students enter our portals. What do I mean or understand by education? I could have said we could assess by the parameters of degrees and grades...But can this count as education? Is there something else? It is well beyond this. Russell, a philosopher at Cambridge said that he learnt really nothing at Cambridge; he had to unlearn what little he learnt when he went away from Cambridge. Education cannot be confined to classrooms or formal structures. Darwin said he learnt far more from pubs than in class. We have to consider what we mean by education. The really great ones, Buddha did not go to any institute of learning, he had no degree. Neither did Ramakrishna Paramahansa. Mahatma Gandhi did not go to any university. And the man who was his spiritual guru, who set him on his journey, was a successful diamond merchant from Surat who never went to any university. They have shown us the way, fulfilled us, they are from whom we draw sustenance and they make us conscious of the need to be ethical and therefore if we learn at all from them-there is just one lesson it is one insight, and one yardstick-the only thing that will educate us is to somehow reach within and search for the inner voice and grasp it, the sound within or the drumbeat.

It is difficult to recognize the drumbeat but once you recognize it, march in harmony with it. Gandhi did that and then other things descend upon you if you adhere to this. Catch that and march to it no matter what the cost. Throughout his life he underwent ordeal after ordeal. His wife Kasturba was on her death bed post surgery and the surgeon said she needs to have a non-vegetarian diet. Gandhi said she is free to eat I will not suggest it to her. The surgeon got angry and said we cannot leave the choice to the patient. Gandhi consulted his ten-year-old son and then they decided no matter what, it is up

to Kasturba to decide. Swadharma is that which binds us and it comes from within, follow that and everything else follows, it will descend upon you. Kasturba did survive. This is what I mean by harmony with the drumbeat. And he was also in harmony with the world. Meera too adhered to her God no matter what. Gandhi said for the atheist, atheism is his religion, it will take him, and he must adhere to it.

Do we allow our students a certain amount of freedom and space? They must know that they must figure out their calling themselves, we are only their mentors and cannot confine them to narrow cultures and thinking. And then what you mean by restoring will begin to happen. There are tests for evolving. You will then see the oneness for everything and think for the well being of everyone, the university will not be required. Even in the hard scientific sense Newton's discoveries happened when he was away from Cambridge because of his inner voice.

I recommend to the young here, you must understand that you should do your task no matter how humble you are. Srinivas Ramanujan was born into the humblest and poorest of families. He would be worried and harassed about where his meals will come from. But he found his calling in mathematics and he pursued it in exclusion of everything else. He evolved and then the world bowed to Ramanujan. Think how much the ethical world had absorbed him. But he knew he would die in a year's time and he knew his family was dependent on him. When Gandhi died he had not much material wealth and yet the world was at his feet. Follow your dharma all other things will follow.

“We can easily forgive a child who is afraid of the dark; the real tragedy of life is when men are afraid of the light”

Plato

“An intellectual is a person who has found one thing that is more interesting than sex”

Aldous Huxley

“Every fool can fast, but only the wise man knows how to break a fast”

Bernard Shaw

“Above all, be the heroine of your life, not the victim”

Nora Ephron

“A heart needs only its own voice to do what is right”

Vanna Bonta

“Celebrate endings – for they precede new beginnings”

Jonathan L Hue

“God is not present in idols. Your feelings are your god. The soul is your temple”

Chanakya

ROLE OF ETHICS AND VALUES IN MODERN EDUCATION

S. P. Aggarwal

Ethics and values are those desirable ideals which are not only moral and spiritual in character but upon achievement of which a deep sense of fulfilment is evoked. It is said that Truth, Beauty and Goodness are the supreme and universal values of life. Application of ethics and values in education can work as life-transformer. It can liberate the seeker and make the life better at individual, social and spiritual levels. By values we mean the judicious criterion or the basis for choosing between alternative courses of action. It can be defined as personality traits which are in harmony with the inner nature of the individual and which are in accordance with the values approved by the society. High values lead to objective, fair, correct decisions, actions, and ensure the welfare of all concerned.

In modern society, application of ethics and values need to be encouraged, since they are directly related to the character-building of youth. In the reports of the UNESCO, 'learning to be' and 'Learning: Treasure within', the highest ideals have been put forward. The concept of 'To Be' is so defined as to mean development of the fullness of personality in all richness. And this fullness of personality involves fullness of ethical and spiritual development. The ideal of 'To Be' refers to that direction of effort which leads the individual to look deeply within oneself and to find in his or her inner being the source and treasure of his or her personalities and actualities, the source of a harmony of the complexity of personality, and the source of fulfilment in some kind of perfection that transcends egoism and which rests in a vast and integrated self-hood.

We are witnessing on the one hand the disintegration and erosion of core values like integrity, transparency and honesty; on the other hand, cynicism, astonishing levels of greed and corruption loom large. Unfortunately, the field of education has not remained untouched by corruption. Since the personal is also professional, any robust discussion on the problem of erosion of ethics and values cannot leave out the personal.

The aim should be to generate some valuable leads and provide some direction to the pressing debates which dominate our society and also engage the dilemmas and quality of both public and personal life. More importantly, educators should give some direction on how to help young people deal with the complexities of contemporary life.

The youth is of particular concern as they are the key stakeholders of any society and the onus is on us to provide them with practical guidance which will help them to lead lives of fulfilment and also equip them with intellectual tools to make correct choices for themselves. As an attempt to address the problem of erosion of ethics and values which is discernible in every walk of life, we would like to pose holistic education as a possible antidote to such a problem. Holistic education is a cultural movement that encourages youth to be responsible, ethical and caring. In countries all over the world, education has had two great goals: to help young people become enlightened and to help them become good. Good character is not formed automatically; it is developed over time through a sustained culture of teaching, learning and practice.

A greater part of higher education in India exposes and trains students to learn isolated bits of subject-specific knowledge. They are rarely taught to relate such knowledge to other disciplines or to apply it to the improvement of their quality of life or of the world around them. The idea of holistic education calls us to return to a cosmological view of the world, and proposes that our modern world view has become narrow, sterile, clinical and ruthless. It concentrates on the total welfare of the individual rather than the material welfare.

While applying ethical values in education, areas that needs to be emphasized and harnessed may include social and emotional learning, universal reasoning/cognitive development, life skills education, health education; violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation. These put in place together can provide long term solutions to the general, ethical and academic issues of development in our society.

There is a need for modern educational institutions to seek new visions, embrace social missions, and provide Holistic Education that creates not only intelligence or subtleness of mind but also nurtures a willingness to learn, positive attitude, sense of responsibility, love and respect for others and a zest for life. Emotional and spiritual literacy must go hand in hand with formal education for the purpose of restoring culture of righteousness, building harmony, creating a compassionate society, and developing strong citizenship values.

The complete removal of texts/scriptures which illuminate eternal, universal values from the school/college curriculum – under the pretensions of being secular or modern – has further compounded the problems and anxieties of society. Universal and ethical education has been left entirely in the hands of parents or the individuals themselves, who lack appropriate tools for concept building. The emphasis of modern education on enhancing individuals' abilities or skills without a corresponding enhancement in self-realization or soft skills is creating a counter-productive, manipulative and angry youth. Orientation towards ethics and universal values would help in developing harmony in human relationships and deal effectively with the problems of human character and emotions. It will help the future generations in curbing the culture of corruption, restore culture of ethics and values, build the culture of trust, and above all, provide a road-map for creating a caring society.

In the era of global connectedness and competition recent surveys on education in India paint a grim picture. As connectivity expands through digital devices and social networking sites, we must consider the ethical implications of being tethered to these devices and sites. Such connectivity is shaping our thinking, perceptions, conduct and dealings with each other. Without a doubt, the Net is a wonderful repository of information. However, information does not automatically translate into knowledge, as knowledge does not automatically translate into good character, unless it is deeply analysed and evaluated.

Apart from other lacunae, reports and surveys have found school/college education lacking with regard to quality parameters. The Right to Education

(RTE) Act, with its objective of providing free and compulsory education to all schoolchildren, misses the quality issue above all other issues. The learning outcomes have not improved at all despite an additional expenditure of ` 100,000 crore in the last five years. Educators, policy makers as well as regulators can't duck their responsibility of reassessing and reviewing the performance, mission and the vision of education. Few vital questions remain to be answered – Are the young people becoming universal and ethical citizen? Are our educational institutions, in general, and teachers, in particular, imparting knowledge based upon work-ethic and human values to their students? Can learning outcomes be improved by legislation, regulation and the assumption that higher spending is the solution?

Now-a-days teachers are placed in a more responsible but rather difficult position. They have to be able to balance the desire for individualized ambition and forward looking education, on the one hand, with excellence in information and innovation on the other. Instead of only providing socially desirable education to the developing mind of a young learner, they have to be able to balance diverse demands of the community including being Internet savvy, fair to the students, profitable to the investors and exemplary for the society. There is a need, therefore, for the teachers to apply ethics and values clearly and comprehensively; to include thinking, feeling and aspirations of the stakeholders.

THE PHILOSOPHICAL UNDERPINNINGS OF HOLISM AND A COMMON HUMANITY

H. S. Prasad

Holism is not a simple concept. There is no common agreement on it and it is as old as humanity itself. I have to strictly follow ethics and values else I cannot be a human being. It is, however, more difficult to live a life of ethics and values. Buddha said, 'if one is sailing on a boat in the river, they can easily travel in the direction of the stream or with the current. If the current is very sharp, every moment is so crucial, there is fear of drowning. The stream is actually constituted by ethical practices. All saints practice ethics and values, but I am very sceptical that one has perfected ethics and values; it is not possible for humans'.

The plurality of culture is a historical fact. This very often generates conflicts on the issue of the origin of practices of ethics and values. Thus to avoid this conflict, we need cross-cultural dialogues which give primacy to interdependence over independence. It is all about divisions, the individual itself is split. Desire, in the positive sense, is what is good and right at the personal, social and even global level. Knowledge, freedom, commitment, equality, commitment, dignity, truth, human rights and justice are all part of it.

Ethics covers principles, norms, standards, analysis of Universal concepts, etc. Our choice of values determines our judgements which guide our ethical behaviour and conduct and its mental, vocal and physical aspects. Study of all these issues in a culture presupposes a study of the worldview it believes in and its foundational principles. If my worldview is that I belong to a certain caste, then I will think that humanity is divinely structured in hierarchy. But if I believe in a common unstructured humanity my view will be anthropocentric and global. If my worldview includes both the human and non-human elements then it is a cosmic-centric view, and this is my own worldview which integrates truth, value, dignity and compassion.

Who is the agent of the world view? All of us, it is the whole community of human beings. We are a combination of both good and evil. A radical

transformation of the self is required just to identify yourself- who am I? This question dominates Vedic literature, other cultures and religions. It seems like a very mystical question, but it's not. The discovery of the true identity of the self is a development of the cosmic world view. Our spatial-temporal identity is not our true identity. The self can be developed into a cosmic self - obviously it is not possible to physically expand. But growth is in the identity and mentality.

The soul has the capacity to rise to a higher level of consciousness - I can translate my action and expand myself accordingly. What are the ways to transform? Self transformation is the most important. How to grow from being selfish or from egoism to altruism in as far as world affirming activities are concerned? This can be understood through metaphors and different levels of meaning. If you are at the surface structure and deeper structure, the meanings are different. Traveling from one structure to another is a big exercise.

Human beings are divided into so many sects and groups and if it is not possible to organise humanity and if the world has failed to show one common humanity how can we talk of holism which includes human and non humans-animals plants, air water sun, moon, fire. If I have to be holistic in nature I have to include all these things as participating in my existence. If for example the air or water is polluted then there are problems.

The Sun and the moon don't clash, they have relationship- trees and mountains don't clash either, but humans do often in an organised manner. If you have holistic education you will notice all these things and relate all this to plurality and cosmic entities externally and internally. When nature is seen as a consumable item- this kind of perception has damaged the holistic concept. Even a table has a holistic pattern, if one leg does not function, it is of no use. If one eye does not work, entire body is disturbed. Holism means the functional unity of parts.

There is a harmony in the cosmos. If there is even little disturbance in the cosmic harmony there will be a catastrophe. I have to be in harmony with

my body, family members, and then I can be happy with the integrated functioning. Harmony is the highest virtue, there is no higher virtue. If I am the agent and it is realised that the cosmic harmony is represented in you then you see yourself as part of the cosmic being. If there is any kind of disturbance anywhere externally or internally, we go to the doctor- but we don't care about the cosmic level. We have to look at both the personal level and the cosmic level.

Harmony is the source of peace. This kind of realization is needed for sustaining the world. You are required to develop yourself to transcend your own interest and motives. The transcendence of ego is transformation of the self. It is important to develop the quality of caring, even for strangers who we are not related to, this is holism.

SWAMI VIVEKANADA

“Education is manifestation of the perfection already in man”, said Swami Vivekananda. Mention Vivekananda and immediately we think of a robust youth, son of the soil, who toured the length and breadth of India and represented India's timeless wisdom to the West. Life of Vivekananda in America and Europe was very brief compared to the many of other yogis from India, but his pioneering effort to share the Vedic wisdom and for integration of science and spirituality is today even more relevant than ever before. Synthesis of material development with spiritual wisdom, for a balance growth of any civilization, is the cardinal principle of all great spiritual heritages. But who was this youth, just 20 years old, emerging as such a towering presence in foreign land? What was his training that made him one of the greatest leaders of modern India? This brief life story makes an attempt to understand Vivekananda in the making. Swami Vivekananda was born in an educated and well-to-do family of Calcutta on 12th January 1863. His father, Vishwanath Dutta, was a famous lawyer with a progressive, liberal and scientific outlook. Mother of Vivekananda, Bhuvaneshwari Devi, was a pious and wise lady devoted to God. She inspired the latent virtues of fearlessness, honesty, justice and devotion in her son. Narendra, as Vivekananda was called in his childhood, was brave and fearless. He did not approve of injustice or sycophancy. But his peculiar tendencies in childhood were 1) the ease with which he could go into deep meditation, 2) the unusual capacity of intense mental concentration, which made him learn and remember the essence of his studies by reading just once and 3) his acceptance of things only on the ground of rationality and not just on blind faith. Once, Narendra was reading the 'Encyclopedia Britannica'. His friend Sharatchandra Chakravarti, seeing those twenty-odd volumes, remarked, “It is difficult to master the contents of so many volumes in one life. “He did not know at the time that the Narendra had already finished ten volumes and was reading the eleventh. “What do you mean?” said Narendra. “Ask me whatever you like from those ten volumes and I can tell you all about it”. The friend, out of curiosity, brought down the books and asked Narendra many questions on difficult and varied topics, selecting them from different volumes. Narendra not only replied correctly, but also in many instances quoted the very language of the books. To his mystified friend Narendra explained: just as a child reads every letter of a word, and most of adults read a cluster of words or a part of a sentence, one can read paragraph to paragraph. Thus, just three glances and he could read a whole page. Later, he greatly emphasized the need to cultivate the powers of the mind through purity and concentration for spiritual pursuits as well as in other branches of knowledge. The young and versatile Narendra was well versed in both Indian and Western philosophical thoughts, including the ancient Vedanta philosophy of the Upanishads and newer trends in Western philosophy like the works of Schopenhauer, Kant, and Hegel. It was a rare combination of science and philosophy that flourished in the mind of this young man, hungry as he was for knowledge in all the fields.

HOLISTIC EDUCATION FOR THE WHOLE HUMAN BEING

Kia Scherr

One Life Alliance was founded as a holistic response to an act of terror. Terrorism is the extreme negative result of lack of holistic education about who we are, what life is and how we are all interconnected. It demonstrates no value for life. Lack of holistic understanding leads to false perceptions that lead to selfish agendas that become the basis of corruption and terrorism.

We are each a part of the magnificent wholeness of life. Life itself is our ultimate value because without it we have nothing. The same life force empowers each of our breaths and each heartbeat. Therefore, life is sacred and we must learn to honor and respect the sacredness and oneness of life in ourselves and in each other. Education about the sacredness of life is education about wholeness, oneness, truth – the truth that we are all interconnected and interdependent. Within the wholeness of life we are whole human beings, capable of living life fully by reaching our full potential and contributing our inner treasures to this world.

What is more ordinary and yet extraordinary than life?

It is ordinary when we take it for granted and live habitually and robotically within its day to day happening. It is extraordinary when we are wakeful and truly alive, surprised and delighted with the newness of life each moment. If we are whole, life is a sacred experience.

Holistic education is essential to the development of the whole human being. The whole human being is living what Gandhi called *satyagraha*, living from soulforce. To be whole is to be balanced in body, mind, emotions and spirit. To be whole is to be established in being while performing action. This is living with awareness, being fully present while engaged in any activity. This is living with balance in an imbalanced world. This is, as Mahatma Gandhi said, being the change we wish to see in the world.

How to be that change? This is what value based holistic education will bring to the forefront and shift how we interact with each other. Our success

as human beings depends on how we interact with each other. One of the tools necessary for the development of the whole human being in value-based holistic education is learning the art of interaction. We can educate student how to create positive interactions that lead to harmonious relationships. Communication skills are essential not only for conflict resolution, but can resolve conflict before it begins. Communication skills include the art of sacred listening and speaking the truth with respect.

The fact that I am standing here right now speaking to you is the power of holistic education. Besides the basic reading, writing and math skills, there is only one thing in my entire education that had lasting value. When I was 15, a student at a high school in Ann Arbor Michigan, we were given an assignment in social studies class. We could pick any topic we wanted but we had to present it to the class and it had to include a map. I picked Mahatma Gandhi and my map was a map of India.

This is when my holistic education began. The principles of Mahatma Gandhi opened me to a whole new possibility to experience and live life in a much deeper way. This led me to read about Buddha, which led me to learn meditation. Meditating over these last 39 years has been a progressive process of integrating my experience of wholeness.

When the 26/11 terrorist attacked happened in 2008 and killed my husband and daughter, the test of my practice came to fruition. Despite the intense grief of this loss, I could only feel compassion for those so disconnected from humanity that they could commit such an act of violence. In the big picture, over time, value-based holistic education will prevent such acts of violence. We founded One Life Alliance to facilitate this process and I wouldn't miss a moment of it. But first things first....One day I had coffee with a Turkish Muslim in a Starbucks in Charlottesville, Virginia and he said, "Small steps lead to big steps – and God is on our side."

Here's an important step to the process of increasing wholeness:

We all know that change must come from within. That means living with awareness. That means taking the time to go within. That means closing

our eyes and going beyond the surface waves of our thoughts into the unbounded ocean of Consciousness. Meditation opens us to the wholeness that we are. This is how to, as Buddha said, “Be a light unto yourself.”

Meditation is the primary balancing tool that leads to wholeness. Relative reality – life experience – contains two polarities – positive, negative – being, becoming – internal, external. We are already imbalanced to the negative polarity (external world), which obscures our experience of wholeness and results in a fragmented experience of life. The more fragmented we are, the more conflicted and mired in the illusion that we are separate from all and everything. This results in the selfish behavior that leads to corruption. To restore the experience of wholeness, we must restore balance. Otherwise, conflicted individuals give rise to conflicted families and that results in conflicted societies and extends to all of the conflict in the world that we observe today.

Holistic education becomes practical when it is both conceptual and experiential. Education can play a major role in developing the whole human being, who would be incapable of lying, cheating, stealing or harming anyone or anything. The whole human being is too aware of our oneness to tear at its fabric. The golden rule of ‘love your neighbor as yourself’ becomes second nature because there is such a high value for the life we all share. Every religion has its version of the golden rule and this would be an important component to value-based holistic education. Learning about different religions and cultures around the world is important, but even more important is including the experience of cross-cultural exchange and dialogue. This is possible through the internet. Technology has much to offer holistic education and can be used in so many ways to bring the depth of experience to our education process.

When education includes interacting with our global community on a regular basis, we create connections and naturally extend ourselves with love, compassion and forgiveness. This is the foundation of world peace. We are one race – human. We share one life and it is sacred. Together we can create a world that works for everyone. We can educate our youth to be

leaders that connect, collaborate and cooperate with people of all races, religions and cultures. Our leaders will learn to include rather than exclude. We must also include tools that build inner strength to support the expression of their creative intelligence.

Summary of points to consider:

- >> Education about the oneness and sacredness of life
- >> Education that includes the art of interaction – skills for communication and listening
- >> Education that includes balancing tools for mind, body, emotions and spirit – meditation is foremost
- >> Education that includes the principles of Mahatma Gandhi
- >> Education that includes the Golden Rule throughout all religions
- >> Education that includes use of technology to connect and converse with the global community in positive, creative ways to deepen our appreciation and understanding of our world family.

Conferences like this one need to be held in every major city around the world. This is the conversation that needs to be ongoing in education, business and government with the support of the media. This is the conversation that will result in practical application of value-based holistic education that will transform the world.

DISCOURSE ON CULTURE: INDIAN PERSPECTIVE

R. P. Singh

Culture is the one people inherit. They have either consciously adopted or uncritically accepted the culture or reflectively revised it in rare cases. Hence human beings are culturally embedded in the sense that they grow up and live within a culturally structured world and organize their lives and social relations in terms of a culturally derived system of meaning and significance. In 1952, A. L. Kroeber and Clyde Kluchohn have given 164 definitions of cultural aspects of human beings comprising of the content and the intent of culture, the universalistic character of culture, the hierarchical status of culture and the pluralistic features of culture.

Since different cultures represent different systems of meaning and visions of the good life, each realizes a limited range of human capacities and emotions and grasps only a part of the totality of human existence. Suppose I say that 'Everybody has freedom to live a good quality of Life'. Now I split this statement into two parts- 'Everybody has freedom' and 'to live a good quality of life'. So far as the first part is concerned, there is no contestation but the second part is extremely contested. One may ask the question- is Christianity or Islam or Hinduism or Buddhism, etc. a good quality of life? Or is capitalism or socialism a good quality of life? Or is liberalism, conservatism, or nationalism a good quality of life? To answer this question, one culture needs other cultures to help it understand itself better, expand its intellectual and Universal horizon, stretch its imagination, save it from narcissism to guard it against the obvious temptation to absolutise itself, and so on.

This does not mean that one cannot lead a good life within one's own culture, but rather that, other things being equal, one's way of life is likely to be richer if one also enjoys access to others, and that a culturally self-contained life is virtually impossible for most human beings live in the modern globalized and interdependent world. From a pluralist perspective, no political doctrine or ideology can represent the full truth of human life.

Each of them – be it liberalism, conservatism, socialism or nationalism – is embedded in a particular culture, represents a particular vision of the good life, and is necessarily narrow and partial. Liberalism, for example, is an inspiring doctrine stressing such great values as human dignity, autonomy, liberty, critical thought and equality. However, they can be defined in several different ways, of which the liberal is only one and not always the most coherent.

A culture could possibly be analyzed in three ways- Cognitive, Connotive and Normative. The cognitive aspect consists of the world view, the apparent plurality with internal coherence and identity and reflects a continuing conversation between its different traditions and strands of thought. Connotive means acting in certain way within the culture, a way of life with meaning and significance. Normative means judging or evaluating in terms of majority and minority, mainstream and subaltern, high and low, etc. with the view of apprehending the crisis. In a nutshell we can say that culture consists of the aspects of religion/dharma, spirituality, philosophy, ethics, aesthetics, and archaeology and so on.

It is from this point in view that I propose to develop the diverse cultural perspectives in India- **Contact, Conflict and Confluence:** The philosophico-religious quests and cultural-civilisational achievements of India have been two-fold. First, it has the feature of colossal continuum of contact, conflict and confluence. We instinctively suspect attempts to homogenize a culture and impose a single identity on it, for we are acutely aware that every culture is internally plural and differentiated. And we remain equally sceptical of all attempts to present it as one whose origins lie within itself, as self-generating and sui generis, for we feel persuaded that all cultures are born out of interaction with and absorb the influences of others and are shaped by wider economic, political and other forces. This undercuts the very basis of Afrocentrism, Eurocentrism, Indocentrism, Sinocentrism and other kinds of centrisms, all of which isolate the history of the culture concerned from that of others and credits its achievements to its own genius. Likewise Indian culture came in contact with Jewish religion,

Christianity, Zoroastrianism and Islam in the pre-independent India.

In the post colonial and independent India, we came in contact with Tibetan Buddhism in a big way and most recently, we came in contact with the Bahai's Faith. There have been conflicts regarding the fundamental beliefs, practices, myths and rituals. But there is no conflict so far as the notion of Absolute is concerned. It is confluence, which has prevailed and sustained all through the ages. Different religions have all preserved their identities, maintained their rituals, propagated their beliefs and value systems and cherished their culture. Not only that the northern Bharata came in contact with the Greeks, the Mongols and the Persians, but the southern Bharata was also in greater contact with Egypt, Syria, Palestine, Babylonia as well as Persia, long before the Persian or Achaemenian imperialism extended their empire into India in the days of Cyrus (558-530 BC.). King Solomon of Palestine and his ally King of Syria sent Phoenician sailors to trade with India and their contacts were mostly with the South. The flourishing spice trade was an avenue for many contacts between the southern- Indians and their trade partners in the Middle East.

I do not wish to impress this fact that our contact with others was based on trade alone. That is of course one aspect but not all that is the case. These are stronger Philosophico-Religious and cultural factors too. We should not forget the fact that Zoroastrian Community came to Gujarat coast much before the Christian era and that Jewish community had migrated to Bombay and Kerala when their faith was shattered by the Roman tyranny. Christianity also came to southern India in 54 A.D. with St. Thomas, almost twelve centuries before Christianity went to Europe. During Middle Ages Islam and Sufism came to India under certain historical conditions which includes feudal expansionism. But the contact with other cultures did not stop there. In the post-independent India, Tibetan Buddhism came to India as big diasporas. And few decades back. Bahai's Faith has also found a respectable place on our soil. In a nutshell, we can say that all the religions of the world emerged in Asia and all Asian religions can be found at one place i.e., Bharatavarsa. Of Hinduism, it can be said that it is not a religion

like Zoroastrianism, Christianity, Islam, Buddhism, Jainism, etc. It is rather a kind of Sanatan dharma, or 'perennial duty'. By its origin and development, it has a collection of thought that encompasses all aspects of not only human existence but also of the existence of plants, insects, animals, rivers, mountains, moon, sun etc including the climates, seasons and everything. It is essentially cosmos-centric as against anthropocentric of European thinking. The very fact that Hindus worship an entire pantheon of gods and goddesses means that the faith is an all-inclusive one. There is always a room for dissent and digression and the freedom of choice. In fact, the Vedas and the Upanisadas do not preach a particular religion, nor do they spell out a list of do's and don'ts. The Rig Veda says that '*Aano bhadrah kritavo yantu visvatah*' or 'let noble thoughts come to us from everywhere'.

Diversity and Plurality or *Ekam sat viprah bahudha vadanti*: The Vedic exhortation is *Ekam sat viprah bahudha vadanti*. This has been the fundamental act of philosophizing in India. The Reality admits of alternative approaches in terms of thought constructions and linguistic expressions. It is pluralistic in its expression. The initial characteristics of Indian society are that it is diverse, liberal, democratic and pluralistic in regulating and restructuring the systems of Indian philosophy. It is pluralistic in its expression. Pluralism has been expressed in many ways in the later development of Indian philosophical systems; such as in the Vedanta philosophy, we go from one to many; in Vallabha Vedanta, we go from many to one; in Sankhya and Nyaya-Vaisesika systems, we go from many to many and in Buddhism, we go from nothing, i.e. *svabh va shunya* to many.

The pluralistic nature of Indian society is manifested in various ethnic identities, community structure, linguistic identities, different nationalities, languages and so on. In search of our local identities, we have to go into the details of our tradition. Indian tradition could be divided into two kinds; namely, the Brahminical tradition and the Shramana tradition. The former is the textual, the written, the intellectual tradition or the *Sastriya parampara* consisting of the Dharma Sastras, Purusarthas, Asramas etc. And the latter is

the oral tradition, the folk tradition, the tradition of the people or the *Lokaparampara*. Fortunately we have had both the traditions as equally strong. However, it is the oral tradition, which has a stronger social basis. It consists of three pillars - family, community and the economy. Around these activities, there developed idioms, symbols, proverbs, riddles and sutras. This was the corpus of knowledge. It is this oral tradition of our country that is the driving force behind our experience of democracy and secularism. Indians have always had political management at local level with consensus or the Panchayat tradition. In fact, in the last over 60 years we have survived with democracy precisely because of consensus and the panchayat tradition. In India, there are 327 languages but more than 3000 communities out of 4000 in India speak in 33 languages. Despite these diversities, Indians have a participatory habit, we are not neutrals, and we have audience participation. We are very talkative people. Traditional factor of India is its community structure. It is highly segmentary. It is a multiple society.

Caste structure gives India regional identity from 20 miles to 300 miles. And there are above 4000 castes in India. So India is a land of very diversified and segmented social structure. It is in this rather complex situation that we have to assess our response to secularization. If we wish to secularize our religious institutions and ethnic identities, we will have problems. But at the level of our philosophic heritage, we are not so weakly placed. Our philosophy has always been conducive to secular ideas. I can illustrate this point with certain examples of Indian habits of mind different from European habits of mind. First of all Indian mind has perpetually been cosmos-centric. There is an organic unity between humanity and the rest of cosmic reality. And this is expressed in holistic values and attitudes of Indians. On the other hand, Europeans have an anthropocentric world-view.

The early Greeks, particularly, Thales, Heraclitus, Democritus and others were cosmos-centric. With Sophists particularly with Protagoras the dictum came up—Man is the measure of all things. In modern times, particularly with liberal humanism, human being is regarded as 'given' and nature is regarded as another 'given' and nature is something for you to 'use'. One of the founders of modern thinking Immanuel Kant has said “The order

and regularity in the appearances, which we entitle nature, we ourselves introduce. We could never find them in appearances; had not we ourselves, or the nature of our mind, originally set them there.” This was Kant's Copernican Revolution, which quite literally shifted the direction of both epistemology and Universality from the nature of reality, outside there, to the essential structure of human mind.

Hermeneutics: Hermeneutics is a system of understanding, an interpretation, and an attempt to find the hidden meaning of a text. In theology, hermeneutics means interpretation of the spiritual truth of the Bible. It is said that Jesus interpreted himself to the Jews in terms of scriptural prophecy. Also, the Gospel writers interpreted Jesus to their audiences. However, during the period of modernization, secularization and humanization of Europe, i.e. during European modernity, hermeneutics came into prominence in the context European Protestant theology. In philosophy, the term hermeneutics was used first by Dilthey (1833-1911) to denote the discipline concerned with the investigation and interpretation of human behaviour, speech, etc. as essentially intentional. In existentialism, hermeneutics has been used to enquire into the purpose of human existence. If by hermeneutics we mean the interpretation of a text, this has been used by the Mimamsakas and Vedantins probably from the 1st century B.C. There are so many statements in the Upanishads, which are so paradoxical, puzzling, symbolic, suggestive and aphoristic that we cannot understand them without interpretation. Just to illustrate this point briefly here, let me take up the Isavasya text 5 which says, “That moves; That does not move; That is far off; That is very near; That is inside all this; and That is also outside all this.” It is in this context that hermeneutics has been used to clarify the obvious paradoxes. ankara comments on this text thus: “The meaning of text is that, though in itself the supreme Reality is motionless, it seems to move.

Moreover, it is far off, because it is unattainable by the ignorant even in hundreds of millions of years. It is very near indeed to the men of knowledge. The reason for this is as follows. Being their very self . . . it is also very near. It is inside everything as stated in the Vedic text, “The Self that is within all.”(Brhadaranyaka Upanisad, 3.4.1.), is inside this world consisting of

name, form and activity. It is outside all this, because it is all-pervasive like ether; and it is inside, because it is extremely subtle.” We have several paradoxical sentences occurring in the Bhagavada-Gita, 13.13, 1: “With hand and feet everywhere, with eyes, heads and mouths everywhere, with hearing everywhere, That (Brahman, which is to be known) exists enveloping all.” One obviously knows that hands, feet, hearing, mouths etc. belong to the body. Here again we require the hermeneutics to explain the aphorisms and the paradoxes. The next verse (13.14) reads: “Shining by the functions of all the organs, yet without the organs; unattached, yet supporting all; devoid of qualities, but is the enjoyer of qualities”.

Dialogue: The one method that has been continuously used in the different Upanishads is the method of dialogue. We come across several dialogues in the Upanishads, such as, Satyakama and his mother Jabala in Ch andogya, Prajapati and his sons in Brihad ranyaka, Yama and Nachiketa, Ghora Angirasa and Krishna in Ch andogya, Narada and Sanat Kumar in Ch andogya, Prajapati, Indra and Virochana in Ch andogya, Swetaketu and Uddalaka in Ch andogya, Aruni and Swetaketu in Ch andogya, Y jñavalkya, Maitreyi and Katyayani in Brihad ranyaka. Various issues have been scrutinized according to the necessities of the discussions. Let us briefly discuss the status of dialogue in the Upanishads. A dialogue is a process of conversation, argumentation and mutual supplementation of ideas between two individuals. With dialogue, a method has evolved in which the encounters with other thinkers are essential. It is just opposed to a monologue, which can formulate nothing but a dogma.

The ideas I formulate to defend my standpoint must confront with other approaches, must give expression to other thinkers as others, and not as possible elements of a system in which I can recognize my own thought. Other thinkers must be permitted to speak as others on the same subject. I am and remain only a participant. The method used by Upanishadic sages involves several operative terms; such as dialectic, deferring, analogies, synthesis, aphorisms, paradoxes, etc. It has even involved such terms as

mysticism and monologue. There are over dozen such dialogues from which these features or key terms can be extracted. In a dialogue, it is the view of the other as the other or the contradiction, which is the operative term. But a dialogue is possible only when both the speakers maintain a fundamental consensus, i.e. both the speakers “ (a) speak and (b) listen, (c) aim at truth (d) understand each others language (e) understand each other's way of thinking (f) and do not live in two worlds whose contents totally differ.” These elements prepare a meeting ground for a dialogue to be possible. As speaker, I am successful when my words elicit a response. Total silence or applause interrupts or ends my speaking. The listener who assimilates what I have said can produce an answer, which can stimulate me in return. My listener becomes speaker and vice-versa. Master and pupil exchange places. We can just furnish some of such instances of dialogues. The Katha Upanishad utilizes an ancient story from the Rig Veda about a father who gives his son Nachiketa to death (Yama).

Dialectic: Dialectic has been used in almost all the dialogues available in the Upanishads. Dialectic has been operating at two levels; first, it is a mode of argumentation to bring out a contradiction in the views of the other party. This process is generally known as the *Purva paksha*, the *khandan* and finally the *uttarpaksha*. Second, it resolves/dissolves/sublets the contradictions at higher levels. In such dialogues as between Uddalaka and Nachiketa, we find that the dialogue begins with the empirical experiences, the *vy vah rika sat*. In order to resolve the contradictions at the *vy vah rika* level, we go to the *p ram rthika* level. Like in a dialogue between Narad and Sanat Kumar, we find the examples of *par vidy* and *apar vidy* . There are certain occasions when dialectic fails to resolve the contradictions. The situation reminds us the dialogue between Socrates and Theaetitus. The dialogue occasionally takes the form of a severe disputation as at the symposium in King Janaka's court, which unfortunately became a tragedy on account of the implication uttered by Y jñavalkya on his last disputant, namely Salakya. In short there is always a need to overcome and sublimate the contradiction either in terms of higher ideas or by recognizing

the superiority of the leading philosopher.

Questioning as an Enquiring act: The Kena Upanishad consists of an older prose section and some more recent verse with which it begins. The word Kena means "by whom" and is the first word in a series of questions asking by whom is the mind projected, by whom does breathing go forth, by whom is speech impelled? What god is behind the eye and ear? The answer to these questions points to a mystical self that is beyond the mind and senses but is that God by which the mind and senses operate.

Deferring: Deferring is a method used by the sages to show the active and passive movement that consists in deferring by means of a delay, delegation, reprieve, referral, detour, postponement and reserving etc. Very often the seers are absolutely pertinent and do not illuminate anything except the one which is before them taking into account the capacity of the learner. We come across such an instance in the celebrated dialogue between Prajapati, Indra and Virochana in Ch andogya Upanishad. The preceptor does not disclose the wisdom at once but defers it and reserves it for some other occasions. It thus happens that Virochana is completely satisfied with the first answer of Prajapati but Indra is not. Indra proposes the preceptor again and again for the solution of his difficulties. Deferring helps Prajapati to understand and appreciate the capacity of the learner. At the end Prajapati discloses the secret of his philosophy and supplies us with an excellent example of the method of deferring employed in the Upanishads.

Analogical Approach: It is an inference making it possible to draw conclusions about the similarity of objects in certain of their properties on the basis of the similarity of other properties. It has been used at many places in the Upanishads. When, for example, the sage Y jñavalkya introduces the analogy of the drum, the conch or the lute in order to explain the process of the apprehension of the self, or when again Aruni introduces the analogy of the juices, which in constituting honey ceases to be different from it, or again of the rivers that flow into the ocean and become merged in it, or of salt which becomes one with water when it is poured into it, and so on. All

these analogies are used to show the identity and difference between the individual soul and the universal soul by means of analogies alone. Psychology is explained in the Katha Upanishad by using the analogy of a chariot. The soul is the lord of the chariot, which is the body. The intuition (buddhi) is the chariot-driver, the mind the reins, the senses the horses, and the objects of the senses the paths. Those who do not understand and whose minds are undisciplined with senses out of control are like the wild horses of a chariot that never reaches its goals; these go on to reincarnate. The wise reach their goal with Vishnu and are not born again. The hierarchy, starting from the bottom, consists of the objects of sense, the senses, the mind, the intuition, the soul, the unmanifest, and the person (Purusha).

Integrationism: It has a reference to what is immediately given to us by means of the senses and within the spatio-temporal frame in terms of the *vy vah rika sat*. There is an integration of thought affected by Asvapati Kaikeya out of the doctrines of the six cosmological philosophers in the *Ch ndogya* or by Prajapati out of the six psycho-metaphysical questions propounded to him by the six seers in the *Prasnopanishad*.

Aphorisms: Aphorisms are used for the benefit of compressing all the material of thought in short pregnant sentences. It leaves enough conceptual space for the commentators to provide as the best and the varied interpretation of them. The best example of the aphoristic method we find in the *M nd kya Upanishad*. It is perhaps because of this method that the name *Ved nta Sutras* have been interpreted in so many ways that 8 to 10 schools of Vedanta philosophy have come up. To translate from *M nd kya Upanishad* we are told how “the syllable Om is verily all that exists. Under it is included all the past, the present and the future, as well as that which transcends them. Verily all this is Brahman. The tman is Brahman. This tman is four footed. The first foot is Vaisvanara who enjoys the gross things.... in the waking stage. The second foot is Taijasa who enjoys exquisite things.... in the state of dream. The third is Prajn who enjoys bliss... in the state of deep sleep... The fourth is the tman... that is alone, without the second, calm, holy and tranquil.”

These are some the most general features of India's spiritual, intellectual and diverse cultural traditions. These features are both instrumental and emancipatory at the same time.

We need to have dialectical dialogue, which can incorporate dialogue on the one hand, and the dialectic on the other. Dialectical dialogue is deeply rooted in the plurality of human existence in terms of their identities, ethnicities, cultures and civilizations. From pluralist perspective the good society cherishes the diversity of human solidarity, community, a sense of rootedness, selflessness, deep and self-effacing humility, contentment and encourages a creative dialogue between its different cultures and their Universal visions. Such a society not only respects its members' rights to their culture and increases their range of choices but also cultivates their powers of self-criticism, self-determination, imagination, intellectual and Universal sympathy, and contributes to their development and well-being.

MOTHER TERESA

"I am myself unworthy of the prize. I thank God for making the world acknowledge the existence of the poor and works of love to be works of peace". This is what the Mother said when she received the Nobel Peace prize. The Mother was a very simple lady who embarked on a mission to serve the poorest of the poor and was aptly called the "Saint of the Gutter". How did this frail, mild-mannered and diminutive Albanian woman create and organization of 570 missions all over the world, comprising of 4000 runs, 300 brothers, and over 100,000 lay volunteers? What were her strengths which enabled her to reach sainthood? This brief life sketch highlights some incidents from her life that show some of her great human qualities which we should all imbibe in our own lives. The Mother had great conviction in herself and in her work, which gave her immense power even to remain persistent against all odds. One of the most imposing Indians Mother Teresa ever met was Dr.B.C.Roy, who gave free medical service to needy patients in his medical office every morning before leaving to begin his government work downtown. For he was also the Chief Minister of the huge Bengal province! One morning Mother Teresa did not go to the slum of Motijhil where she taught children but went to his office and calmly waited as if she were a patient herself. Finally the massive doctor towered over her. "And what is your problem, madam?" The Mother replied "Motijhil needs a water pump. Clean water will prevent much of the cholera there." "No water pump in MotiJhil?" he asked in surprise. He turned to his assistant. "Make a note to see about this woman's complaint." She returned again and again, always waiting patiently with the needy. She asked Dr. Roy for electricity hookups water connections, garbage removal, and all the basic things of civilized society and always for the neediest neighborhoods. Every time something was actually done. Finally Dr. Roy knew her too well. "You again, Mother Teresa? You have too much to do for the needy to wait around like this. From now on you come directly to my government office downtown. Walk in straightway." Once, after she began to distribute food and also take in babies, she did go to his downtown office. "Would it be possible to get some food and medicine from the government." She asked. After he agreed to help, she added out of politeness, "I hope you don't think we sisters are tacking too much, Dr. Roy." "Not at all. Make it bigger, and bigger, Mother. A good cause never suffers for want of money." Agnes GonxhaBojaxhiu, the childhood name of the Mother, was just 15 when she told her mother she wanted to help the poor as nun in India. Mama was stricken. Didn't Gonxha know nuns didn't get to travel about? Mama would never see her little 'flower bud' again! Mama lurched into her bedroom and didn't come out until the next day. She looked drained. "Dear child, do not forget that you went out to India for the sake of the poor. Do you not remember our File? She was covered in sores, but what made her suffer much more was the knowledge that she was alone in the world. We did what we could for her. Over the years mama's letters kept reminding Mother Teresa of her calling to the poor but she kept on insisting that nothing could be done. She was fearless in her execution of works, nothing was too menial or too great an obstacle in her path.

HOLISTIC LEARNING IN A WORLD OF CONTINUOUS TRANSITION

Per-Olof Thang

Confucius: 'Learning without thinking is useless. Thinking without learning is dangerous'.

Universities are key institutions in all societies today, and they participate in, and contribute to the on-going construction of the future life of human beings and society. However, the relationship between society and higher education has changed and this relationship has been fundamentally transformed during the last four or five decades. Every university collects and develop knowledge about societies and the human being, and shall therefore manage and further develop the cultural heritage of every society. Clark Kerr (1963; in Sundqvist, 2010) was very close to the on-going debate today about the role of higher education, when he wrote that universities have a well-developed capacity for adaptation, but lack ideas about their values and they lack a sense of purpose guiding their efforts. Policies to expand education have increased pressure for greater access to tertiary education in many OECD-countries (Education at a Glance, 2005) and universities are grappling with how this can be done and the influence of this political imperative on their identity.

In the highly competitive global information economy the demands on higher education are divergent. In an effort to cope with this, university leaders all over the world are inventing different ways of extending the academic curriculum in order to include specialised as well as generalized knowledge and generic skills, but also a holistic understanding of the community and the globalized world we are living in. Global economy depends to a large extent upon elite symbolic-analytical knowledge, i.e. the capacity to generate, design, manipulate and translate ideas and moving them all over the world.

The present and on-going financial crises in Europe and the U.S., which to a high degree are political and Universal crises are a reminder of the absence

of ethics in the modern *laizze-faire* and neo-liberal economy. The new capitalism is driven by global hyper competition, massive technological changes and the demands and desires of increasingly sophisticated consumers (Castells 2000). Change is the leading motif of our time, and change is the norm of existence. It is epidemic (Jarvis, 2006).

In many western industrialized countries nearly half of every cohort currently enters some form of higher education. In a new situation land set of forming conditions in this we have to ask what higher education is expected to deliver, and interrogate the capacity of the institutions to be responsive and hold attitudes that are sensitive to the dynamic changes in the economy, climate, food-production, technological innovations, and to accommodate the values and expectations that people bring with them. Ethics and a holistic education are prerequisites for every single individual and the community, so that ethics and Universal orientation can address an ever changing world. The search for rational knowledge has been individualized today more than ever.

The modern globalized world is founded on social and scientific knowledge. The rapid transformation of the global environment makes it difficult for many organizations to recruit and maintain the necessary human resources to maintain and improve innovation and change to survive and thrive. Higher education is of course not immune or protected to this change, and many universities face today a growing crisis in terms of the economy and their relevance. The universities should prepare students to function successfully in current life; as citizens, parents, in business in industrial environments, in administration or what so ever. However, education and learning, life long and life wide, are also critically important in both personal, organizational and community development (Thăng 2006).

A time of lifelong and continuous learning

One can state that the post-modern society must include continuous lifelong learning. If the amount of information increases and changes reinterprets

and reverses, each and every person has to develop their own intellectual tools and emotional readiness to perform and to face the new in encountering the unexplored. The will to know and learn must exceed what is given here and now. This calls for reflection and consideration.

Teaching and learning in higher education is thus, in the year of 2012, totally different to the medieval forms as well as different to the Humbolt-university in Preussen at the beginning of the 19th century. Wilhelm von Humbolt (1767-1835) stressed the role of universities in producing new scientific knowledge. Humbolt's contemporary Cardinal Newman, who wrote a famous book with the title *The idea of the university in 1852*, stressed the importance of education and the educational process. A famous quotation from Newman is that we must consult the living man and listen to the living voice (in Sundqvist 2010).

The modern university is a service university on a global market. What worked in the classroom a century ago, or just a decade or two, will no longer suffice because past approaches fail to develop the full battery of skills and abilities needed in the modern life. True learning is guided by discovery, not the transmission of knowledge. Preparation for the continuous on-going future needs rich and diverse experiences. Learning is also inseparable from human nature. Therefore it is hard to grasp the learning process itself. In its most generic sense learning involves the acquisition of understanding, knowledge and skills, any time, any where. Learning never starts from zero. It is wise to take care of what the students bring with them to the university. The admission rules, the collaboration with the teachers and the study mates, the selection and use of study material and so force must be based, formed and applied in relation to experiences that the students bring with them.

One kind of teaching consists of the transmission of information about the world, to give the students knowledge and insight so that they will know what to answer when questions of fact and context come up. However, the end of learning cannot, either in comprehensive school or in higher education, be restricted to the mastery of facts. Another kind of learning

therefore involves the acquisition of skills to develop the capacities of the students to utilize facts or to create new ones in every known or unknown situation in the future. A third kind of learning includes engagement with the self and reflections on personal challenges, and the development of ethics and values for a democratic and sustainable society. Higher education should develop the student to adapt to the future society as well as encouraging them to become a member of the regional, national and globalized society. But not just develop every single student to his or her position in society and working life, but higher education must develop the knowledge, and be a change agent to alter the society as well as ensuring that the working life is more efficient, productive and innovative, based on democratic ethics and values. Higher education should therefore mobilize resources for social and economic justice and promote democracy. In such an environment it is more essential than ever for the community of higher education to define clearly and precisely its set of values and the sense of purpose that guides its efforts (Shapiro, 2005).

In Sweden, as well as in many other industrialized countries, there is an intensive debate concerning higher education, and about whether it equips the students with the relevant knowledge, skills and with the ability and values to adjust to changes in technology and work-processes in the labour market today and tomorrow. New demands are expressed in the globalized economy, but what knowledge, skills and personal competencies do employers look for when recruiting young academics?

To address the demands emanating from both the private as well as the public sector, universities have introduced methods and ways of extending the curriculum to include experiences from life outside the university. There is an increasing commercialization of universities and other forms of post-secondary education, both in terms of teaching and in terms of the new knowledge produced by research. How will this effect holistic learning, ethics and values necessary to become a responsive human being?

Academic knowledge, like everything else, becomes less visible, when it becomes more common. We do not see the value of it, because it is no longer

sharply profiled against less developed knowledge or against lack of knowledge. If we see the dynamic relations between the creation and the use of new knowledge better, this means that the interplay can be performed more efficiently.

The New economy and a new work order

The confidence invested in technical development and science has for a long time been seen as a guarantee of continuous progress and a force for development which partly has been succeeded by something less predictable, less stable and uncontrolled. Science has procedures to acknowledge correct reasoning, correct observations, correct use of artefacts, and correct conclusions. However, knowledge productions in daily living and in working life don't have any such procedures. At the same time this is a paradox, when research and the production of knowledge are so increasingly emphasized.

People of today live in an environment of uncertainty, and are forced to react to the demands of the surroundings. This vulnerability will be dealt with an increasing ability to respond to the changing environment. Teaching is becoming a key factor which will prepare people, not only for the certain, but also the uncertain. All the talk about the flexible and competent workforce of today is an expression of the fact that a stable and solid knowledge base no longer exist. There is a never ending evolution of knowledge and the accompanying sphere of activities. These arrangements are however also affected by an unceasing flow of disturbance, conflicts and dilemmas. Knowledge becomes not only a product of science and proven experiences, but also negotiated between parts of a distinct society. Learning becomes a universal method to solve problems, but learning is neither good nor bad in its self (Jarvis 1997). Distinctions between life and work, between learning and production, communities and enterprise are becoming less firm (Boud & Gerrick, in Elkjaer & Wahlgren 2006).

The modern society places emphasis on more conceptualized knowledge and understanding, and better skills in different aspects. In the western

industrialized countries we can notice a growing “new work order” (Gee, Hull & Lankshire, 1996) in tension with an “old work order”. According to the policy debate, “the new work order” demands competent, flexible, and committed workers, creating more stimulating working conditions, and at the same time increasing productivity. Workers are expected to be highly skilled. Not only with regard to basic literacy and numeracy competencies, but at all levels they are expected to be able to solve problems and create ways to improve their performance in a flexible, adaptive, innovative, self-directed and self-motivated way, and take responsibility for their decisions and actions (OECD 2005a). The new work order will influence higher education (Thăng 2004), combining scientific based knowledge with deeper, more or less traditional, professional skills.

A constant flow of new knowledge

Shapiro (2005) writes that higher education has a dual role as society’s servant and society’s critic. Higher education must therefore provide educational programs that the working life asks for, but higher education must also have the courage to raise those questions that society does not want to raise. Higher education needs to find a balance between links to and distance from the labour market and the world of work. On the other hand some sectors of the economy demand specialised qualifications while other sectors demand a generalized knowledge. An interesting hypothesis advanced by Ridell (1995) is that the decentralized market economy has escalated employer demands for increasingly specialised skills and knowledge over the past 15 years (in Grosjean, 2000). Competence in itself is not an inherent or intrinsic quality among humans; it is an expression for the relationship between a human and her tasks and duties. The Humanistic Psychologist Robert R. White. (1904-2001) wrote in his article *Motivation Reconsidered: The Concept of Competence* (1959) about intrinsic motivation.

During the last decades the tools for immediate sharing of knowledge have become much more sophisticated and common than ever before. The research groups are, actually, normally worldwide and among other things this means that international scientific collaboration has become dominant.

It is also more common with research like elements in the everyday activities. This has speeded up the tempo of change and development. In a way we can say that we can foresee and take part in new knowledge daily. As a consequence it becomes more and more important with short distances between research and education, and between education, the labour market and the community. We can not rest on experiences only.

There is a much more extensive need than ever before for all kinds of professional groups to be able to act within sophisticated areas and to react with responsibility to changes. The kind of good and bad combination of dependence and competition between different parts of the world has never been at hand before. It is therefore understandable that existing tools to cope with it are in need of development in ways that make them more possible to handle in new and unforeseeable situations. Every day every one of us will wake up to a new world.

Knowledge that for some decades ago was stable and valid for years nowadays might have to be changed daily. At the same time it is necessary to keep intact much knowledge that is as old as human kind. This is a profound tension for higher education.

Of course this is true because the outer situations and the need for knowledge to cope with them are changing incessantly. It is not possible to foresee more than a limited part of this. Specialised knowledge is always to some degree an object for change. There are differences in the amount required, but it might be safe to say that the kind of sophisticated knowledge, that is the most important in university studies, is more changeable than the knowledge that is possible to use from time to time in most everyday actions. People can learn and use some habits from childhood and long afterwards, but the results of university studies must be renewed and exchanged incessantly. This is of course important when it concerns specialised and sophisticated knowledge. It is not wrong to state that we have to make new starts at the time and constantly.

We have to invent and get used to judging and taking critical stands towards

our generalized knowledge, for some of it is as everlasting as the human kind, but much of it must be changed and developed in order to keep the usability of it. Knowledge must be developed in line with the changes in the external reality that surrounds us. Of course there must be a core of knowledge that remains the same through time, but the surrounding knowledge and the use of it must be changed in ways that lead to good and efficient actions in actual situation. In practice this means that we have to learn how to ask why? More often than we ask how?

Sophisticated and proven knowledge about the generic skills is a starting point for a development of competence to use the activities of human beings in new and contributory ways. Where do we start in knowledge processes? How much can we trust human nature and how much do we have to arrange in order to make the inherited capacities work well?

Universities and the world around

Much of that which happens at universities is different from that, which is of need outside of them. Universities must be developed into efficient organizations for research about sophisticated knowledge and the dissemination of its results, but this does not mean that everything that happens in the academic work has to be understood and used by others than those who work with it. What happens and is learned at the universities might therefore be used at first when it has been adapted to other situations. It is also true that much knowledge that exists outside of the universities is of only little or even no interest at all within the universities until it has been understood and dealt with in academic ways.

The border line between the universities and the world around them must be reflected in ways that are realistic and creative. We have to learn what we must share and what we must get and give in the situations where we are active and responsible. There are too many obsolete demands and restrictions in and about academic work, and it is too common to develop the universities as tools only for those who are used to routine actions.

A practical aim concerning the quality and transformation of higher

education to the world around is nowadays stressed more than ever before, and in professional knowledge ethics and values must be a continuous companion (Mattsson et al 2011).

Learning to be

Learning is an ambiguous concept. It can signify a behaviour, transfer or transmission of experiences or knowledge, and it can signify the meaning of something, memory of facts, expanding what is taken for granted etc. There are a lot of theories of learning: behaviourist, cognitive, constructivist, connectionist, sociocultural and situated learning theories and others. No one single theory of learning can explain the huge variety of human learning. Many theories of learning ignore the emotional dimension of human experiences. Probably, most of our lives are composed of non-cognitive experiences. People create, suffer, and enjoy etc. all the time and these are most fundamental experiences. All uncertain and unexpected situations people confront, and which they have to relate to, are intrinsically emotional. To explore the uncertain and unexpected is one fundamental way to understand, and thus a reason to learn. Where and how do people learn about friendship, about death, love, ethics, values and all other existential circumstances and permissions fundamental for human life? The fact that learning and adaptation to the environment is such a determinant for human existence and growth makes it difficult to capture what learning really is. Learning is a part of human existence and development. There is a tendency when referring to activities in society and in working life to use the concept learning, when it could be referred to just as change. Change is not, by definition, congruent to learning.

The learning process is not primarily a pedagogic or psychological phenomenon, thus existential. The Norwegian writer Per Peterson gives a beautiful example of this in his novel “Ut och stjäla hästar” (Out to steal horses):

“What I do, which I have not told a living soul, is to close my eyes every time I am about to perform a practical task in addition to what I am normally

forced to perform, and I visualize how my father would do it or the way I have seen him make it done, and I copy his way until I get in the right rhythm, whereupon the task becomes clear and visible, and this I have done as long as I can remember, and if the secret lies in the posture of the body towards the task ahead, in a certain balance of the starting point, just like hitting the plan in a long-jump and the calm estimate just before, how much to add and how little, and the inner mechanism, which every task has; first one thing after another, in one coherence that lies before every task, just like the work lies there in its ready state, and all the body has to carry out in its movement is to reveal what is behind the veil so it may be read by the contemplator” (p. 80-81).

There are at least four different theoretical ways to perceive and understand what learning are (a) learning as an outcome of individual maturity (b) learning as an outcome of transfer of knowledge, and (c) learning as the creation of meaning, but also (d) experiential and spontaneous learning. Adoption of facts and development of skills are an important part of professional and vocational education and training. However, the construction of meaning and collective practices seems to be even more important.

Learning could be described and analysed in different aspects and dimensions. (a) Learning can be viewed as a meeting, or an encounter, between people; a social cultural perspective. It is not possible to gain professional knowledge and skills without the capacity to communicate, and without some kind of practical work. Knowledge and practice are put together; (b) learning can be viewed as the processing of a an idea, a thought, an information, a perception, or what so ever, in somebody’s mind; (c) learning can be viewed as a memory or an experience of something; (d) learning can be viewed as the effect of the mental processing of a thought or an action, i. e. a reflection of something, and (e) learning can be viewed as an action per se. However, it could be problematic to recall and recognise an action we perform, and if we do not have any distinctive memory of an action, did we than learn anything?

All knowledge acquisition is based on the question why? Learning is mostly a more or less conscious act, and it is only then that the questions what and how arise. One necessary step in creating a creative and educational activity is to start with the question: What use can be made out of these experiences? and to carefully listen and develop the answers. This may not always be the truth, but you have to be close in touch with your motives for learning. If people do not recognize what they already know education may be without structure, but random and hazard like. The concept of reflection has more or less been integrated in the everyday vocabulary of education and learning. The fundamental thought is that through reflection we should reach better understanding, better actions and increased professionalism, and a more conscious position on ethics and values. Reflective practice is a form of reflection that can be characterized as the process of inquiry that seeks to uncover and make explicit what one has planned, observed, or achieved in practice. The distinction between reflection and critical reflection is that the former is an instrument in problem-solving and the latter emphasises the assessment of underlying values and ethics. However, a critical reflective behaviour may imply risk-taking in many situations, not the least in work life. Reflective practice is often thought of as the public form of reflection that can be characterized as the process of inquiry that seeks to uncover and make explicit what one has planned, observed, or achieved in practice, such as might be made available through internship-type placement. (Raelin, 2008). Raelin discusses the critical nature of the reflective practice from Mezirow (1981) and his concept 'transformative learning' and the three forms of reflection distinguished by Mezirow (1991), namely (i) content reflection, (ii) process reflection, and (iii) premise reflection.

People today must learn to be observant, critical and selective towards all the information they are 'attacked' by in the surroundings; in private life, in work life and in education. The search for rational knowledge has individualized today more than ever, at the same time as the need for collective and common knowledge increases. The modern post-industrial information technology has changed the conditions for learning and the reality of education.

Information in itself is not knowledge. The Internet, the new technologies, migration, work place changes, mass media and so on have all lead to a rapid and revolutionary change in the scenario and the environment for mankind's learning. A lot of knowledge becomes quickly outdated and therefore ineffective, or worse, an obstacle to new learning. If people do not recognize what they already know the education may be without structure and too much hazard like (Thăng, 2006).

For information to become knowledge it has to be processed by human beings. Information is material for knowledge; knowledge we have to dedicate to our selves. True knowledge is not something simple, that you may one day use and the next day throws away. Knowledge is incorporated into the whole perspective of the understanding of the world, i.e. holistic education and learning (Liedman, 2002). Knowledge is much more differentiated and specialised today than any time in history.

When students learn how to conduct experiments, interpret poems, play music, analyze data, or compare language families, they develop capacities they can use on their own. The goal of such learning is an ability to perform some kind of activity. Good teaching requires that the instructor is competent and experienced enough to demonstrate the skills in question in a nuanced manner. It also requires some organization of the learning process to fit varying levels of development. The student's role involves willingness to learn and keep on learning, as an active process of a never ending. When successful, this kind of learning results in the attainment of one or more arts. Once an art is learned, it can be practiced on a number of levels.

The purpose of all kinds of education is to structure knowledge and to pass on. However, the purpose of higher education is also to take a step towards maturity as a human being, and to behave in a responsible and Universal way in all the aspects of daily living. But to talk about the reality you have to be able to encounter it, and let one's own knowledge be confronted by the reality you will face outside the frames of the organized world of education. In life we talk about reality, but we also act and possibly change it. As early as 1911 the Swedish Philosopher Axel Hägerstöm (1868-1939) separated

knowledge about something and knowledge in something. Knowledge about something is a relation between the single individual and the world around. Knowledge in something is a part of the individual. Tacit knowledge (Polanyi, 1967) is just one example.

Theories of Learning

As little power we have over our ability of thinking, and the need of thinking, we have over learning. Learning is unavoidable; the question is what we learn and which conclusion we draw from our learning. For the pragmatists thought and action are two sides of the same thing, in the same way as thought and emotion are linked together. The different parts and the comprehensive involve each other equally. For the pragmatists, e.g. John Dewey (1859-1952), Charles Sanders Pierce (1839-1914) and William James (1842-1910) learning is produced when actions and accustomedness no longer is clear in a concrete situation. The state of uncertainty gives us a reason to explore, think and reflect. A pragmatist learning concept gives a forward thinking learning process, in opposite to a backward thinking process. The learning process in working life is now mowed forward in time and space towards the consequence of the action. Traditional school based learning is viewed historically, the students shall view what earlier has been taught, and how earlier experiences has been used, only to use this in a later stage.

The potential of pragmatic learning is based on the fact that thinking is considered as an experimental and instrumental use of theories, to be able to understand and grip the world around us. This reflection is not only historical, but it also tries to encompass the future. The reflection becomes a tool for a forward thinking process and innovative learning involvement in work life. In Dewey's conception education is not only a preparation for what will come later in life. Every person is in a constant state of involvement and learning (Dewey, 1963).

The conception of experience is central in this view of pragmatism, and for Dewey experience was the founding transaction, or relation, between a person and his/her world (Elkjaer, 2005). Experience is both a process and a

result of this process. Experience will link together the past and the future. People always reconstruct their experiences, and so also their memories. We can't restore the memory of our experiences, just reconstruct them and possibly get a new understanding about the past, and to value the past in a different way.

Experience and learning within formal educational settings constitutes only one and externally constructed form of experience and learning. To become a professional, this is not enough. We need to meet the unexpected and abroad variety of situations, more or less constantly, in which we do not have any spontaneous readiness to act. Therefore we need mental tools for reflective and critical thinking.

Learning and personal evolvment requires a certain amount of personal flexibility. If a person is too rigid, a change will not occur due to all the resistance that they mobilise. At the same time you can not be too flexible, because you have to regard your surroundings critically. At the same time one cannot be flexible to the extent that one accepts the environment uncritically. In different combinations depending on the topic or situation you are in as the learner or individual. Situated learning theories focus an individual's participation in a particular context, and may be considered as a way to overcome the dualism between a situation and the individual agent. Situated learning is a theory about transformation of both the individual and the situation; practice or context.

Mezirow (1997) developed a theory about transformative learning. It is theory about how a personal change process is transforming a human being's frames of references, i. e the structures of assumptions through which people understand their experiences. People selectively shape and delimit expectations, perceptions, cognition, and feelings. Consequently, this is not only a theory about individuals' knowledge acquisition, but also individuals' awareness of their defensive ways of communication. However, this awareness is not restricted to specific situations, but an attitude and responsiveness following the individual from one situation to another.

Experimental learning is a central perspective in adult education, as well as in learning in work life. For Kolb (1984) learning is a process where knowledge is transformed through experience. Kolb is best known for his model of learning styles which is based on the personal experience (based on the theories of the German-American psychologist Kurt Lewin). The founding of this theory is based on the experiences and perceptions of people which is validated and tested against abstract conceptions. People create goal related actions through the information of the feed-back process. In this way goal related actions are created, and in which the consequences are evaluated by the individual. Kolb says that each and every phase in this model is suitable for various individual learning styles. For Kolb, contrary to Lewin, the reflection of the work of the group mattered gravely. The attention on the exterior study objects disappears with Kolb; the attention is instead used on the process of the group and the participation in a work group. Learning becomes an effect on the reflection of the interaction of the work group, rather of a specific evolvement of knowledge.

In A situated learning perspective the focus is on the contextual potentials and constraints of learning. What we learn and how is embedded in the context where the experience is made and where the specific knowledge and skills are forged and take shape from the experience. Learning occurs in a specific context or in the midst of practice, and not as a representation of transmitted knowledge from teacher to student. It is through common action that we are able to realize ourselves within a community of practice. Knowledge becomes an interactive contention among a community of inquirers who share meanings, interpretations, and ideas. "We are witness to a growing paradox in higher education ever since the recognition that one of its primary purposes has become the advancement of professional education. Perhaps the most unrecognized trend in college education in the United States has been the decline in the liberal arts which purportedly prepare students for Universal and service participation in society. The apprehensiveness of liberal arts exponents' notwithstanding, by the start of the 21rst Century, some two-thirds of college undergraduates had voted with their feet to enrol in professional field. The paradox is that in spite of

this rampant professionalization through higher education, the provision of professional education has been orchestrated through standard classroom delivery mechanisms that are based on methods associated with liberal arts provision. This methodology has been retained while in other fields of endeavour, such as social theory, organizational studies, technology and society, there has been a 'practice turn' that has elevated the value of experience as a basis for knowledge" (Raelin, 2007, p. 2).

The constituent parts of knowledge are a product of the activity and situations in which they are produced. Lave & Wenger (1991) formulated a situated theory of learning as a "legitimate peripheral participation in communities of practice". This is a way to describe learning as a context in which individuals, environment, actions, thinking etc are connected. That is, learning is an integral part of the practice in everyday working life. In the theory of situated learning the focus is not the minds of the single individuals in an organization, but to the participation of the members of an organization, i. e. the social structure of an organizational practice, including conflicts, matters of power and so on; the practice architecture. The main idea is that people learn from their participation in organizational practices. "The individual learner is to become a practitioner who is skilled in and knowledgeable of the organizational practices. This means that learning is a practical rather than epistemic accomplishment, and it is a matter of identity development. It is not only the individuals who solely retain knowledge; instead, knowledge is distributed within and among colleagues" (Elkjaer & Wahlgren 2006, p. 21)

However, it's not easy to intermediate the situated knowledge and skills. There are cultural differences not just between educational institutions and work places outside higher education, but also within every single university.

Conclusions

It's a long time since the first universities were founded in Paris, Bologna, Salerno, Padua etc. When the first universities started, about thousand years ago, there were associations for teaching and other forms of educational

work. Later they were enriched by becoming centers for scientific work. Today there is much more scientific and sophisticated knowledge available than ever before in the history. At the same time knowledge of that kind is more needed than ever before. The modern society is founded on scientific knowledge. As they are dependent on each other, there is or at least ought to be profound collaboration between those who create new knowledge and those who use that knowledge. The universities must have an important role in this. Those who have their main work at universities must learn to see the needs for research and development in other parts of the society. Those who are active in other parts of the society must learn to bring their knowledge, wishes and suggestions to the universities. At the same time as the universities continue to be centres for sophisticated work with as well as available as yet not yet created knowledge, they must be seen as practical tools for the development of a better world

Every society rests on information and knowledge. Today we are bombarded with information. The significance of information technology during the last two or three decades cannot be exaggerated. The scientific development is an on-going revolution. What was true yesterday is obsolete today. Castells (1996, 1997, and 2000) elucidates this development in his trilogy about the information society.

Each of us must be aware and develop the capacity to be responsible for all the knowledge we have. Knowledge and information can enrich every day, but can also complicate everyday living by presenting us with hard decisions and difficult choices. Every single individual need therefore a Universal compass for their actions, i.e. ethics and values. All the specialised and fragmentary knowledge must form a whole.

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MAHATMA GANDHI

From a timid, introvert, below average student in India, to become a barrister in England and then to practice law in South Africa at a very young age of 23, Mohandas changed a lot to be looked upon as a leader. He fought for the Indians in South Africa by his technique of Satyagraha (non-violence, non-cooperation based on truth) and returned to India to take the leadership role of India's freedom struggle at a very young age of 45 and finally became the Father of the Nation. This brief case study of Mohan Das Karamchand Gandhi discusses only some of the numerous qualities that made him the Mahatma. Gandhiji had a very humble family background. His father was hardly educated beyond grade 3 and his mother was illiterate. The other family members also had very little academic qualifications. However, both the parents had great human values and taught Gandhiji the same. They taught him to develop a strong character, which helped him to complete the London matriculation as well as the London Bar examinations. There are numerous incidents in Gandhiji's childhood which show seeds of human values. Below are mentioned just two such incidents that exemplify the human value of truth. One day, the Inspector of Schools, Mr. Giles, came to Mohan's school. He read out five English words to the class and asked the boys to write them down. Mohan wrote four words correctly, but he could not spell the fifth word 'kettle'. Seeing Mohan's hesitation, the teacher made a sign behind the inspector's back that he should copy the word from his neighbor's slate. But Mohan ignored his signs. The other boys wrote all the five words correctly; Mohan wrote only four. After the Inspector left, the teacher scolded him. "I told you to copy from your neighbor," he said angrily. "Couldn't you even do that correctly?" Every one laughed. As he went home that evening, Mohan was not unhappy. He knew he had done the right thing. What made him sad was that his teacher should have asked him to cheat. As was the custom in those days he got married when he was about 13-14 years old. His wife's name was Kasturba (and she was as old as him). It was at this time that Gandhiji fell into bad company and picked up many bad habits. It was because of these bad habits, unknown to his parents, that he was once forced to sell apart of his gold bracelet. However, he soon realized his mistake, and amply repented his sinful behaviour. He decided to clarify everything to his father, but he lacked the courage to face him. So instead, he wrote a letter to his father, mentioning all the sinful deeds he had done. He gave the letter to his father, and stood by his bedside, his face hanging down in shame. At that time Gandhiji's father was seriously ill. He felt miserable when he read the letter. Tears rolled down his cheeks, but he did not say a single word to his son. It was too much for Gandhiji to bear. Right then he decided to lead a truthful and honest life, and throughout his life he stuck to his resolution. The main secret of Gandhiji's success, first in South Africa and later in India, was his unique weapon, 'satyagraha', whose implementation requires little academic education but strong character education.

INDIAN EDUCATION SYSTEM: CULTURAL AND HISTORICAL PERSPECTIVES

P. N. Mishra

Education is part of a social system and I shall be talking about value education and higher education from an Indian perspective. There can be no good society without good values. And good values can only be brought about through education. Education has the ability to influence society. The process of degeneration of society started with the Mahabharata when a teacher, Dronacharya was degenerated. When he decided to come to Hastinapur from his own *gurukul*, his contemporaries told him that they never sold their knowledge, those who wanted to learn came to their ashram willingly. They warned Dronacharya that he should not go to the king's palace and sell knowledge. But Dronacharya came to Hastinapur and started selling his knowledge. If you have such a teacher in the education system, he will favour the powerful and the mighty, under-mark and over-mark; and commit all sorts of bad things. And this resulted in the fall of our country. This is when Kautilya started an educational reform for transforming the country.

One should trace out the development of the Indian education system. First, there were Gurus who had to develop the total personality of students and then Gurus would take not fees, but *guru-dakshina*, just to test the calibre of the student. The Guru was the supreme authority even the king had to take permission to enter his ashram. In the next stage the Guru was replaced by the Acharya, who trained students into branches of knowledge and skills, took *guru-dakshina* and thus sustained themselves. Then evolved Upadhyayas (teachers), who provided ready-made solutions, just made students pass the exams and did not bother to develop students' personalities or teach them skills. In modern times we are neither Acharya nor Guru, nor even Upadhyayas. We are only behaving as paid academic workers. If teachers go on strike for increased salaries and benefits, forget about value education and transformation of the society. Teachers have the legacy of sacrificing their selfish interests and then the country developed.

In our culture, we have three kinds of teachers- those who produced students intellectually better than themselves, those who produced students who trade at par with them, and those who produced students who are inferior to their standards. So decide whether you are first, second or third rate teacher. I want to be defeated by my own sons, daughters and students -we don't have such inspiring teachers today. We behave no better than paid academic workers; hence we cannot be transformative leaders. It can be said, therefore, that if the teacher forgets his solemn responsibility, the whole society degenerates. We can put individuals in four categories-value poor and skill poor, skill strong and value poor, skill poor and value strong and value strong and skill strong. The last category is the ideal situation. Value inculcation, however, is a difficult and long drawn process. Skills can be easily taught. What is then the Indian answer to making society value strong? There are three theories relevant to value education that can be put as below:

Karma theory

Good deeds bring good results, bad deeds bring bad results. Your karma will fix you. If somehow we can inculcate this feeling through education, students will refrain from doing things knowing that they will have to pay a price for misdeeds. Somehow, we do not emphasize, teach or convince our students on this.

Five-fold debt theory

Our cultural belief is that we should target honourable death; this is possible only if we have discharged our obligations honourably. We are indebted to the cosmic power; a slight variation in temperature can destroy all of us. Our life depends on the sun maintaining a certain temperature. We must revere and not damage the cosmic powers. The sky, earth, trees, water, mountains, forests and rivers should not be excessively used, they should be passed on to the next generation in the manner we received it from our forefathers or in a better manner. You are indebted also to sub-humans like plants, insects and animals. You cannot live without them. Actions will be intuitively correct if you follow the five-fold debt theory.

Samskar theory

There is the samskar theory, which encourages creating permanent marks in your personality so that you makes intuitive decisions. When India was the most advanced country in the times of the Rig Veda, the *Gurukul*, family and society played an integrated role in creating value strong individuals. Unfortunately modern parents are only teaching how to succeed in life. This will adversely impact the families in the future. Thus the teacher, family and society must come together to create value strong individuals.

Rather than curse the darkness, light a lamp. Through a step by step method, start working and acting ethically. You may collapse, but rise again. Only our affirmative postulations can save the society from collapse.

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THE ETHICS OF SOCIAL AND ECONOMIC DEVELOPMENT: ITS ROLE IN BUILDING A CULTURE OF ETHICS AND VALUES

Jay Drydyk

The perception is that ethics and values should play a larger role in public life. This is a perception that seems to be growing, not only in India, but in many countries of the world. But let us be clear from the start on what this should mean. What is needed is not just a greater role for values in public life. To illustrate this, I will give you some examples from North America, which is my homeland, and you can draw the connections to India as you see fit. In the United States, values have become more important than ever in political life. This is due partly to the rise of radical right-wing political movements supported by fundamentalist Christians. But these values, in my view, are actually quite unethical. Ethics – as understood by all of the great ethical and religious traditions – is fundamentally concerned with the dignity, the well-being, and the freedom of every human being. From any fully ethical viewpoint, every human being matters, and matters equally. No living person may be neglected, nor subordinated to the needs or desires of any others. This, in my opinion, is what the American fundamentalist Christians and their corporate supporters would like their fellow citizens to ignore or forget. In their values, they are very strong, but in ethics, as I see it, they are very weak. So it is not just more values that we need in public life, but values and ethics.

There are also secular forces that would keep ethics out of public life. The well-known economist Milton Friedman held that only one value should be upheld in public affairs, and that is the value of personal liberty. There should be no intervention, therefore, in free markets, except to keep them as free and honest as possible. Other values, such as social justice, would amount to intolerable meddling, according to this. Unfortunately we have seen the effects of this libertarian doctrine in all too many places. While they may preserve liberty, under-regulated markets have been found over the last two centuries to periodically cause poverty and hardship, as they have done, so very recently, in the richest country in the world. The result, then, of

keeping ethics out of markets is that many people will lack the one sort of freedom that may be more valuable than any other, and that is the freedom to have a good life, the freedom to live well, or, as Amartya Sen has called it, 'substantive well-being freedom'.

So the question faces us, how can ethics be brought back in to economic life in particular? Or how can we, as a public, regulate our economic life, in order to realize the core ethical value, that every person matters, and matters equally?

Needless to say, this is a very complex and difficult question, and there are many approaches to answering it. Today I will be speaking about just one such approach, the ethics of social and economic development. sometimes called 'development ethics'. The central idea is that social and economic changes can be evaluated ethically. With experience, we should then be able to distinguish changes that are worthwhile from changes that are to be avoided.

I would like to introduce you to this way of thinking first with a few words about one of its founders, at least in the Western world, Denis Goulet. As I proceed, I will also say a few words about contributions that have been made to this way of thinking by two sons of South Asia, Mahbub ul Haq and Amartya Sen.

Denis Goulet observed there are two directions in which development can go. Some development is worthwhile because it leads to improvements in people's lives. In other cases, development leads in the opposite direction, making people's lives worse. This can be called 'maldevelopment'. Goulet's inspiration was to propose that this distinction is not merely technical, it is a normative distinction, based on values that worthwhile development is expected to serve and advance. In other words, development is worthwhile when it serves certain values, whereas maldevelopment does a disservice to them.

Well, what might these values be? How on earth can we reliably find out what they are? In fact, people around the world have been debating these

questions about good development versus maldevelopment for the past 60 years. They include people like you. They include people who set development policy, and people who manage development projects, but also the people who are affected by development projects and the advocacy groups and networks that support them. And, of course, academics like me will also stick our noses in.

The key question has often been misdescribed as 'What is development?' But what these debates were really about, I think, is what development ought to be - and what it should not.

My approach to development ethics has been to study this extended debate, to look for the values that have been used to distinguish maldevelopment from development that is worthwhile. So far, seven key ethical values have come to light.

First, worthwhile development must improve people's well-being. This is the first principle of the human development approach founded by the late Mahbub ul Haq. It is here that development ethicists disagree with some development economists: you can have periods of growth in which living standards remain stagnant or even fall, and for this reason development – worthwhile development, that is – cannot be identified with simple economic growth. There may be much debate about how we should understand 'well-being' but nevertheless there is widespread agreement that good development must enhance human well-being.

Second, the development that is worth having must be equitable, both locally and globally. This may mean giving priority to the worst off; it may mean bringing more people to a threshold of decent living standards; it may mean reducing inequalities of what Sen has called 'well-being freedom'; it may mean reducing long-term social inequalities along lines of sex, race, ethnicity, disability, and so on. Notwithstanding these differences of interpretation, there is widespread agreement that good development contributes to reducing these inequalities, while maldevelopment either reproduces them or worsens them.

Third, good development is not something that is done to people; rather, the people must be the agents of their own development. At one time this was conceived as participatory development; more recently, 'agency' or 'empowerment' have become the leading concepts. In my view, the principal value here is empowerment. Good development connects people with power in such ways that, through their own agency and decision-making, they can improve their lives, and, on the contrary, development that disempowers people is maldevelopment.

The fourth value of worthwhile development is environmental sustainability. Development is not worthwhile unless it is environmentally sustainable. Once again, there is wide agreement on the broad principle, accompanied by wide discussion of what 'sustainability' should mean.

While these four values may have been most often invoked in discussions of how development can go wrong, three others are no less important. The fifth is that worthwhile development does not weaken but strengthens human rights. Sixth, worthwhile development reduces social exclusion and enhances cultural freedom - the freedom to be who we are and who we want to be. Seventh, worthwhile development is not carried out by corrupt means or for corrupt purposes; rather it is carried out with integrity.

Directly or indirectly, all of these values are affirmed by the so-called capability approach that was pioneered by Amartya Sen. As I have mentioned earlier, the central idea in this approach is the idea of human capability or well-being freedom: the extent to which people are actually free and capable of living in ways that everyone has reason to value: staying in good health, becoming well educated, having good relations with loved ones, enjoying the respect and esteem of others, and so on. Changes that go in the right direction empower people to reduce inequality in these capabilities while expanding the capabilities of all; human security must aim to prevent anyone's capabilities from sinking below basic levels; at the same time, the capabilities of all are to be expanded and protected against catastrophic losses due to such causes as war, epidemics, and economic or political instability. Moreover, the ways in which these goals are achieved

should be consistent with public values of honesty and due process. Directly or indirectly, then, the seven values of development ethics are all supported by Sen's capability approach.

But can these values do any work? They are meant to show us how to distinguish maldevelopment from development that is worthwhile. How they do this is best shown with an illustration. The case I have chosen is that of the Kariba dam, built in southern Africa in the 1950s.

One of the largest dams in the world, the Kariba Dam was built across the Zambezi River between 1955 and 1959. The Zambezi divided what were then the colonies of Northern and Southern Rhodesia, now the independent countries of Zambia and Zimbabwe.

The dam was designed primarily for power generation, and its main beneficiaries were 'electricity consumers, the copper mines, and other industries, who could enjoy low prices for electricity. Some 57,000 tribal people, the Tonga people, were displaced and resettled on new territory, where they were given land to replace the farms and villages which they lost, flooded under the reservoir created by the new dam. However, replacement land was of poor quality, and it would not support farming methods traditionally used by the Tonga. Food production fell, a famine occurred, and the Tonga ceased to be self-sufficient in food for decades to come. Resettlement of the Tonga on different sites, divided by the river, led to their isolation from each other, especially when the river became a boundary between the independent states of Zambia and Zimbabwe. Some resettled groups melted into host communities, losing their language and Tonga identity.

What do the values of development ethics tell us about this case?

The displacement and attempted resettlement of the Tonga was clearly damaging to their well-being. The land they received as compensation was of poor quality. As a result, food production fell, a famine occurred, and the Tonga ceased to be self-sufficient in food for decades. While their well-being was diminished, others (including copper mines and other industries)

profited from lower energy costs. So this project had a negative impact on well-being and equity alike.

Governance was as disempowering as it could be, dictated by project managers and state authorities. The colonial denial of human rights to Africans made this possible. Finally, the project had a negative cultural impact: some resettled Tonga merged with host populations and lost their language and culture, so that, on top of everything else, even their cultural freedom was diminished. What development ethics tells us about the Kariba dam, then, is that this was a case of maldevelopment, five times over.

So clearly development ethics can be a valuable critical tool, showing when, how, and why some cases of displacement are ethically deplorable cases of maldevelopment. In this way, development ethics can be useful, in at least a small way, in helping to build a culture of values and ethics in our public life.

ASCIENTIFIC DISCOURSE ON ETHICS AND VALUES

Gerald Filson

My first degree was in Mathematics, to speak in a college named after a mathematician is exciting. As a young man, I ran into this figure, always a fascinating mathematician. The West thinks that Newton invented calculus, but when Vasco Da Gama arrived in India in 1498, calculus was already much developed in India, and much of the mathematics from the Islamic world came through India, made its way to Europe and was a reason for the Renaissance and the scientific revolution.

I want to talk about science because I am concerned about the dichotomy between Universal capacity on one side and science and scientific capacities on the other. I am not referring to the results of science, but the cognitive capacity of scientific development, from which there is much to learn about the development of Universal capacity. There are 1 billion humans between ages of 10 and 19-that is the age group which will turn the world around or it won't.

Corruption is like a disease, contagion, infection. But good behaviour and Universality is also infectious. But unethical behaviour is air-borne and good behaviour while also infectious and contagious; requires very close face to face contact between people and this refers to the question of love and human relationships. To create this contagion of good Universality and good values, we have to have fair, sustained and systematic relations between parents and students, students and teachers and all others. Love captures these relations in the best way. It has to be a systematic process, not loose or thoughtless.

When the scientific revolution started, it began because it was systematic. When we think about Universal capacities and education, we have to be more systematic. Science works by working in collective communities, scientists work together, publish their results and it is a transparent process. Similarly, Universal education too has to work in the framework of collective communities; there is a need to be more transparent about the

results of our work.

When scientists discover, they expose their ideas to reality. There is a humility about the way they real world works. To expose your ideas to reality is to test it with the real world. Is the Universal education actually having positive consequences, succeeding or not? We need to find this out and thus expose Universal education and training to actual reality.

We have to learn to reflect and evaluate what we do in the real world, assess if the practices are Universal and also analyze their impact. You cannot merely learn Universality in the classroom through lectures. The students have to talk and engage with each other, learn by doing through group projects, they should take initiatives, build relationships with other people, practice, come back and reflect, discuss- just as scientists work in the lab, communicate with other scientists, discuss and then publish.

We have to look at principles of Universality not only in a deductive way, but also practice them. So people in the age group of 10-19 have to do projects on their own, develop Universal courage and help others. Give the students space for taking initiatives. Science is not just in a book, classroom or lecture, but lies in exposing your ideas to reality.

The purpose of Universal education has to be two fold. Look at just not personal development, see how this development will change and impact the society. Look at how it changes the individual and society. Studies show that people in the 10-19 age brackets always want to help other people. You have to build groups of people, involve families in working together and then transmit Universal values. Universality should not be understood not in a loose, imprecise or vague sense.

One must emphasise on friendship-it is the only way in which you can develop more virtue. It is through relationships among friends that students can be honest, trustworthy and serve the community and others also learn by emulation.

You need skills, relationship skills, working with other people skills for

Universality. You can choose to imUniversal, aUniversal or Universal.

We should not be thinking of values, ethics and Universality as vague. It is the time to study science. Science is not just about inductive or deductive thinking, it is about imagination. Universality is not just about rules and how to do things, it's about how to serve your family and friends better.

Universality is about affecting change in the world. Expressing love is a challenge. Learn to reach out, expose your Universal capacities to the world of experience, otherwise you just move in a circle by mere reading or talking. Universality also involves emotions, your emotional side, you have to learn to train you emotions. You need the arts, music and the visual arts which can inspire people to do certain things. Universal capacities diminish minus emotions. Universal capacity is a systematic process.

“Only from the heart can you touch the sky”

Rumi

“Nothing would be more tiresome than eating and drinking if God had not made them a pleasure as well as a necessity”

Voltaire

“Don't let schooling interfere with your education”

Mark Twain

“When love is suppressed, hate takes its place”

Havelock Elis

“Man is not what he is thinking he is, he is what he hides”

Andre Malraux

“If friendship is your weakest point, you are strongest person in this world”

Abraham Lincoln

“Everything has beauty, but not everyone sees it”

Confucius

GETTING EDUCATION CENTRE BACK ON TRACK- ETHICS AND VALUES ROLE

Poonam Batra

Being in the department of education and having engaged with education for more than two decades, it is not a surprise that world over people are trying to reflect on values and ethics as the most central concern of our civilization. Globalization has unleashed forces which is changing our lives and society in huge ways. It is not a new phenomenon. Many thousands of years ago, people did venture outside their spaces, but today globalization has taken many different forms leading to a huge change in social fabric, and hence the concern regarding a life of ethics and values.

When we talk of values, we are confronted about a dilemma of which values, whose values, what values. We grew up with an understanding of Universal values. We also grow up with the idea of religious values associate with the faith we have in our personal lives. The Indian state has been very clear about keeping religion separate from the State, but they do get mixed by ideological persuasions. But religion has an important role in our personal lives. We find there is more unity among different religions than disagreement-there is only unity in fact. Unfortunately what is fore grounded is the differential aspect, very overtly and superficially. Difference has become the focus of our existence; we fail to see the unity.

There are aspects binding humanity together, bringing together humanity. We are a country where there is so much diversity where we can celebrate it, but we don't, we look at the surface and fail to see the unity, that which connects. Look at education specifically, what has been happening in the recent years as a direct result of globalization which has at its centre a free market economy and a neoliberal framework. Education was about building education, human beings, character. It is now about skills, technical aspects of a person that can fetch him a good job and salary. The education concept has changed. What is education as a question has disappeared from the spaces of education. Education is about developing skills in the 21st century. Good jobs, quick money, competitive spirit. When

we see this development, then the questions about the aims of education which philosophers asked need to be asked—is education about developing society? Is it about tolerance so that we can live in peace and harmony?

The basic core question of education has receded somewhere. Globalization pushes us towards developing skills in the 21st century; it is also making us intolerant, social fabric is tearing apart. But globalization demands interdependence; that we live together in peace and harmony. Today school education seems to be about the learning outcomes of children. What have they achieved in maths and science? In large scale testing, social science has been left out. We are leaving out the basic questions of humanity, ethics and values. In a democratic country like India, which lets schools decide the curriculum and knowledge to be imparted, but when testing is only in science and maths, schools will teach only the same and leave out social science.

This trend occurred in the west, it is now in India. It will snatch our right to look at humanity, ethics and values. We need to think about constitutional values—a set of values which cuts across every sect, every aspect, it contains in itself the questions of faith, liberty, fraternity and democracy. Our constitution says we should celebrate diversity for a harmonious society. But the current trend of education is taking us away from this practice. A five year old was asked what you want to be. The child said, 'she wants to be a good human being'. Adults were wondering where to send the child for education. Those instruments of democracy such as decentralization and transparency are not being used. Questions of ethics and values need to be taken out of from the narrow frames of religion and Universality to wider frames of democratic constitutional values that bring to centre change the question of ethics and values. Ethics is also about a good sense of aesthetics. If you can see beauty in nature, you can see beauty in humans and you can interact with beauty. This is the crux of values. Ethics and values will help education get back on track and fulfil its ultimate aim which is in its intimate relation with society and its basic aim is to create a harmonious society.

THE UNIVERSITY AS A SITE FOR RESTORING CULTURE OF ETHICS AND VALUES

S. P. Mishra

The rise and fall of the nation and society is due to the nature of culture of ethics and values in society. How is India's growth and development not disturbed by the changing scenario? Many psychologists and sociologists have been trying to find out. The key reason is our values, ethics, and culture which is the binding force in the country and is enabling it to survive. This aspect therefore is taking us to a point where we will have no option but to imbibe values and culture in ourselves.

In India you may not have heard of this. The experiment is of setting up a university of a different kind, namely the Dev Sanskriti Vidyalyaya. This university was envisioned by Pandit Ram Sharma Acharya who wrote more than 3000 books over 40 years. In 1964 he said that we should have such a university where we can make truthful and good human beings. He gave a simple formula- life is a combination of physical aspect and consciousness. We only talk about the physical material aspects, such as clothes, houses and cars. But we ignore the consciousness, we don't think of life as such. In case we want to imbibe the essence of consciousness in the education system, then we must have culture of ethics and values which is a man making and building mechanism. He advocated spiritual involvement, not religion or rituals. Spirituality refers to how you can go towards the right path, improving yourself and your life irrespective of your caste, class, creed or religion. There are many invisible things such as values not which are not empirically verified, not objective and cannot be seen. Our task is to make the invisible visible, looking within and looking beyond.

Prof. Chakravarty of IIM Calcutta wrote about the value competency model. He gave different combinations-high value low competency, high value high competency, low value low competency and low value high competency. The best model related to productivity, efficiency and proper functioning of humans is that whatever you do, values should be high, even if competency is low otherwise functionality goes down. This value

competency model is important. Thus consciously, unconsciously and deliberately, we need to talk about values.

Let the competency be the by product. Other universities speak about competencies, we speak about development of culture, character and commitment. The by product which is elsewhere is our main product. And the main product elsewhere is our by product. There is a difference between ability to do and will to do. In government setups, people know a lot and are capable, but still do not want to do anything, the problem lies with the will. The other aspect which is more important is the will to do. Man-making is concerned not with structure, but with nature, man should imbibe all kinds of values and virtues. The intelligence model- we all teach and talk about it. But in our model we focus on the value and spiritual quotient in addition to the physical, material and emotional aspects.

In the value system, there is also the issue of congruence versus incongruence. We say something act differently, this is incongruence. In the congruence model, you try to do as you think- this is important. Guru-the teacher is a very important element and for who we have all kinds of respect and regard. Our vision is that the university should be a standard of excellence in the cultural renaissance of the globe. There should be a university solely devoted to man making. This university was established in 2002 and the best part is its traditions and spiritual ambience. The university does not take money from the government for capital or revenue expenses. The teachers do not take salaries including me as the V-C. 50 per cent of the teachers get subsistence allowance up to Rs. 5000, this is only an honorarium. There are free boarding, lodging and free medical facilities. These are the value systems which we imbibe. We don't charge tuition fee from the students. We charge 24,000 per annum which is inclusive of everything. We also give fellowships to our students. There are more girls than boys in our college. Our university is structured like a family. No ragging, or disciplinary actions. None of the student gets a degree unless they devote three months for the development of the society. We make students understand the reality of the society. There is a possibility of replicating this experiment in all parts of the country.

THE SIGNIFICANCE AND ROLE OF RELIGION IN OUR EDUCATION SYSTEM

Vasudevan Nair

We are in a crisis, India; particularly our country is in crisis. The reason why we speak about restoring culture of ethics and values is because we are in a crisis. Firstly, we have lost our foundations and moorings, we need to restore our institutions which have failed, whether it is our legal institutions, our government or our commercial institutions, none of which we can trust.

The engines of the progress have stopped. The functions of decision-making institutions like parliament have been paralyzed, brought to a standstill. It is not only the functioning of decision making institutions which have been paralyzed; it is also the paralysis of the mind. The pillars of democracy are crumbling one by one. 50 per cent of the members of a state legislature are composed of criminals, what can you expect from them? The eyes and ears of the society, namely the media are such that they have become the agents of commercial and other kinds of interests and are becoming more powerful by the day. We cannot trust what we hear on TV and the radio and read on the newspapers since we cannot trust the media which are advocates of vested interests. At such a time u say you want to build a curriculum, teach and prepare the new Indian. How will u do it? It is very difficult. The school is part of the corrupt society, you cannot make an independent decision, it is all linked together unless you believe that institutions and individuals can be detached from the environment. But don't forget that the environment influences you, is interdependent, you cannot take the child or student away from the environment and say that if you teach the child Universality, the environment will change,-it won'

You cannot even say that if you change the environment, people will change. This is closely interrelated because the environment will have some impact. Our thoughts, language and emotions are shaped by institutions. Therefore friends we are in crisis, but there is hope, no matter how difficult things are. People who are making the curriculum for the university, family or school must ponder on the issues that are involved. What is the nature of

the human being for whom you want to create this institute? Just like we have two hands, two ears, two feet, we also have two faculties- the material faculty and the spiritual faculty. The material faculty consists of science and technology, you can understand and do things but you need material skills which can be easily acquired.

Secondly, we must think about who are we? The essential nature of man is different from animals. In the physical and material aspects, man is transcendental compared to animals. He can look at the sky and create a calendar, He can overcome nature, he can even foretell the nature, and how are you going to address this reality of man? The source of values and ethics in history has been basically in a system called religion. How will the educator handle this? We are a secular country, so if you get government funding, you are to ensure that you don't have any religion entering your school or college. This is good; we have to guard peace and communal harmony. But how can we import into the system the management of the transcendental soul of the child? What skills, what competencies are we to give him, we are different from animals, we have a higher nature. In the higher nature we can reach out to love, justice, sacrifice, service. There are two difficulties here, it is not there in the curriculum and it is also a problem for teaching. It is not there in the curriculum, how you will translate these concepts into practices. In education we look at humans as a potential. How do you train potentiality? If it interacts with the environment it becomes actualized. Actuality is a result of potentiality interacting with the environment just like a seed in the soil with sunlight and water will grow into a tree and give fruit. How do we then create an environment and how do we guide the interaction of the learner with the environment to harness the potential? Potential can be of material kind but we also have to think about how we can actualize the inner potential of man, ethics and good behaviour.

How to bring God into the curriculum? There has been a historical problem against God in the west owing to the fight between the church and establishment since the church was making a lot of mistakes, and persecuting individuals including scientists. Then a revolution started in Europe against religion, the church and the age of reason was born. The

result is that you look at only the material side and not the actual self. The reality of man lies in his thoughts and soul. If you go to school, as a teacher, or participate in such discussion, someone is bound to say that we want spirituality and not religion. But, how to bring about spirituality? In religion you have principles of ethics, values, it is a fountainhead of principles, it also has institutions and specific laws whereas in spirituality anybody can say anything and it refers to the manner in which how you operationalise a concept as goodness and sacrifice and this is difficult. Nobel Prize winner Amartya Sen called us argumentative Indians.

Human being as child must know when he grows up and transform himself spiritually, into a good boy, girl, citizen, family member etc. Without transformation he will be worse than animal and dangerous if the potential is misshaped. Intelligence is not enough and can be misused for purposes such as building atomic bombs. Children have to have a deep sense of purpose. What is this sense of purpose and how do we cultivate it? This is something which we must dwell on in the future. A person who transforms can transform society and to be happy is finding happiness in others' happiness. The idea of happiness can also be looked at as a combination of interaction and service. Poverty is characteristic of humankind. Worms are not highly evolved, but among the worms there is no poverty, no poverty among animals, but in humans there are extremes of wealth and poverty and more poverty than wealth. How come the great intelligent humans produce poverty whereas the worms and animals do not produce poverty?

There is no Indian solution for Indian problems, there is only a world solution for human problems, we have to go beyond nationalism, integration is important. Our welfare depends on the welfare of others. The new Indian is a leader of the world, promoter of science and technology, and to mitigate the consequences of poverty and caste must be a citizen of the world. Both the spiritual and material faculties have to be cultivated. Forget about regional and lingual differences. Mankind has become irreversibly one.

With compliments

From

CULTURAL SOCIETY
Jazba Theatre Group
Independent Musical Society

Ramanujan College
(University of Delhi)

SCIENCE AND ETHICS: THE PRESENT SCENARIO

Smriti Sharma Bhatia

“The first step in the evolution of Ethics is a sense of solidarity with other human beings.”
~ Albert Schweitzer

Last century has witnessed a rapid proliferation in scientific discoveries. Though science on one hand is applauded for the solutions brought out by it for the innumerable problems facing mankind, it on the other hand also brings about unavoidable challenges regarding its ethical aspects. It is the need of the times that scientific progress is ethically acceptable. within a context of cultural, legal, philosophical, and religious heritage of the various human communities. Problems of science today are too complex to be solved by scientists alone. This is the reason why their cooperation with humanities and social science is indispensable. There is an urgent need to reflect on the Universal dilemmas of these advances. The problem that emerges is that we generally tend to over-generalize this topic. Any discussion of Indian ethics is susceptible to either a lack of specificity or over generalization. Commerce, they say is ruling science and this is having extremely deleterious effect on the ethical aspects of science. Financial motivation leads the scientist to commit scientific frauds like forged or fabricated data and falsified or invented results.

ALLEGED DISHONESTY IN SCIENCE IN THE RECENT PAST:

Increasing frauds and misconducts in research are big problems all over the world. The most recent example of Hwang Woo-Suk in stem cell research is one of the biggest in its scope and impact. It was an eye-opener. Fraud and misconduct in science were acknowledged but in hush-hush tones. Therefore, the collapse of research ethics in Korean biotechnology is not only a fatal blow to Korea, but also throws many problems to the whole world. In spite of the continuous criticisms from bioethicists, Hwang was a national hero and international star fully supported by the government, mass media and people. He looked invincible. Thanks to the information of a whistleblower and the tenacious investigation by the producers of MBC

TV his research was disclosed to be a huge fake (Song, et al. 2004). It was fortunate that the verification efforts of young scientists and prompt investigation by Seoul National University brought the case to conclusion. The Korean Government hurriedly began to make a guideline for research ethics, and research integrity committees are appearing in many universities. In his memoir *The Double Helix*, Nobel-Prize-winner J. D. Watson described getting data that its owner would not have wanted him to see. William Lipscomb, 1976 Nobel-Prize-winner in chemistry, says that he "no longer put my most original ideas in my research proposals, which are read by many referees and officials. I hold back anything that another investigator might hop on and carry out. When I was starting out, people respected each other's research more than they do today, and there was less stealing of ideas." In X-ray crystallography, it had become routine to publish structures of complex substances without giving the raw data, so that others couldn't do proper checks or build on the work.

Scientific misconduct is of two types. The first category is scientific negligence. It includes those instances where scientists have provided erroneous information, but they did not intend to defraud. The scientist who experiences this self-deception is one who has no premeditated plans to be dishonest. If the field of research is not very important, the error may never be discovered. From an ethical point of view there is not much of the Universal dilemma in this case. Very important example of scientific negligence in recent past has been the Cold fusion experiment conducted by Pons and Fleischmann. The second category includes Deliberate Dishonesty In which the scientist makes a deliberate attempt to be dishonest. For example, pre-meditated acts of fraud that may include forged or fabricated data, falsified or invented results, plagiarism, piracy, hoaxes, and other such malicious acts.

Harriet Zuckerman suggests that we should "distinguish between fraud as a deviation from the Universal norms of science and negligence as a deviation from the methodological norms. She sees two sorts of cognitive errors in science: reputable ones and disreputable ones". It is very obvious that disciplinary actions against fraudulent researchers do tend to be more

serious than for instances of negligence.

Apart from these considerations of ethics in science, there is another very important dimension and that is bio-ethics related issues that include genetic engineering, cloning, stem cell research, euthanasia and abortion.

Genetic engineering: Genetic engineering can provide immense benefits provided it is used prudently and carefully regulated and controlled. Voices are raised against Genetic engineering. For example, genetically engineered crops are criticized because they may threaten the environment. Crops provided with bacterial genes that allow them to make their own pesticides, for example, may result in the death of harmless insects such as monarch butterflies. Human genomics is also criticized as it is feared that it could lead to the revival of eugenics which propagates that only people with desirable characteristics should be allowed to reproduce. Because of eugenic laws in a number of Western countries and states, including some parts of the United States, thousands of people who were developmentally disabled, mentally ill, convicted of crimes, or otherwise classified as “unfit” were forcibly sterilized. Also Genetic predispositions to conditions such as shortness, obesity, or below-average intelligence, now considered normal inheritable characteristics, may become grounds for gene alteration or abortion.

The Cloning: A very important ethical issue in genetic engineering centres around cloning, or creating a new individual having exactly the same genes as the existing one. Those who oppose human cloning on ethical grounds say that allowing adults to clone themselves would produce confusion about family relationships and encourage parents to regard cloned offspring as products rather than independent human beings.

Stem cell research: Medical researchers believe that stem cell therapy has the potential to dramatically change the treatment of human disease. A number of adult stem cell therapies already exist, particularly bone marrow transplants that are used to treat leukaemia. In the future, medical researchers anticipate being able to use technologies derived from stem cell research to treat a wider variety of diseases including cancer, Parkinson's disease, spinal cord

injuries, Amyotrophic lateral sclerosis, multiple sclerosis, and muscle damage, amongst a number of other impairments and conditions. However, there still exists a great deal of social and scientific uncertainty. The public debate asks if it is ethical to destroy human embryos in order to gain knowledge for the purpose of curing diseases. The arguments against the use of embryonic cells essentially deal with the respect for human life and for human dignity. Actually this is a question of hierarchy of values: is the life of a frozen embryo more important than a cure for a disease?

The Euthanasia: The word "euthanasia" comes from the Greek words eu and thanatos and means "happy death" or "good death." Historically, the euthanasia debate has tended to focus on a number of key concerns. According to Ezekiel Emmanuel, proponents of euthanasia have presented four main arguments: a) that people have a right to self-determination, and thus should be allowed to choose their own fate; b) assisting a subject to die might be a better choice than requiring that they continue to suffer; c) the distinction between passive euthanasia, which is often permitted, and active euthanasia, which is not, is not substantive; and d) permitting euthanasia will not necessarily lead to unacceptable consequences. Similarly, Emmanuel argues that there are four major arguments presented by opponents of euthanasia: a) not all deaths are painful; b) alternatives, such as cessation of active treatment, combined with the use of effective pain relief, are available; c) the distinction between active and passive euthanasia is Universally significant; and d) legalising euthanasia will place society on a slippery slope, which will lead to unacceptable consequences.

Abortion: There is also lot of discussion and controversy surrounding the Universal and legal status of abortion. The two main groups involved in the abortion debate are the pro-choice movement, and the pro-life movement. Each movement has, with varying results, sought to influence public opinion and to attain legal support for its position.

It is often argued that science is 'objective' while ethics is an 'emotional' concept. But what is not realized is that both are attempts to find answers to our basic quest to make sense of our world. Scientific progress cannot be achieved without Universal progress. Science is objective but a scientist

cannot do away without the notion of social responsibility and accountability. There is a need of a synergistic relationship between knowledge and responsibility.

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With compliments

From

COMMERCE SOCIETY

Ramanujan College
(University of Delhi)

THE HOLISTIC WAY TO HEALTHY CENTRE OF EDUCATION

Akanksha Jain

“The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole.” These words of J. Krishnamurthy clearly lay down the need for a holistic way of education. It is a philosophy that focuses on the fullest possible development of a person, encouraging individuals to become the very best or finest that they can be and enabling them to experience all they can from life and reach their goals. This paper attempts at understanding the meaning and dimensions of holistic education by studying the writings and views of prominent thinkers.

Holistic education can be defined as a philosophy of education based on the premise that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to humanitarian values such as compassion and peace. According to Ron Miller, holistic education aims to call forth from people an intrinsic reverence for life and a passionate love of learning. The holistic way of thinking simply says that education should be understood as the art of cultivating the Universal, emotional, physical, psychological and spiritual dimensions of a developing child.

The holistic education dates back to 1960s and 1970s when disasters like the ecological crisis, the prospect of nuclear annihilation, chemical and radiation pollution, the breakdown of the family, the disappearance of traditional communities, and the disregard for traditional values and their institutions (e.g., the church), caused many people to question the direction of the modern western world and many of its central values. Traditional nationalism and localism were also being challenged, and were seen as inadequate to meet the world's realities. The ecological crisis does not consider political boundaries. The greenhouse effect, the depletion of the ozone layer, air and water pollution, radiation leaks, and the elimination of species and rain forests are perhaps national or local in origin but they are global in impact. People began to understand that by serving national or local interests these problems could

not even be imagined, much less solved. The earth had to be seen as a whole. Creating domestic wanted conditions and looking only after the internal needs seemed often to produce problems elsewhere that eventually became unwanted conditions for all. Many people emphasized that looking at “wholes” was necessary to understand other things like the economy - which had become global, human interchange - where satellites and computers had made the global village a reality, and cultures - which were increasingly becoming international. Looking at wholes began to be seen as necessary for understanding “Holism,” whole earth ideas, whole foods and the whole child. People began to feel they needed to look at the global to see the internal. Educators and ecologists like David Orr and Gregory Cajete suggested that seeing the interconnectedness of all things with nature as the foundation was the basis of a new mind that the world needed for its survival, and that the creation of this mind is the first responsibility of education.

OBJECTIVES

The objectives of this paper are:

- (a) To understand what holistic education is
- (b) To define the key dimensions of holistic education
- (c) To review the writings and views of some of the prominent thinkers such as, Dr Ron Miller, J. Krishnamurti etc.

Holistic education has long maintained that mis-education or inadequate education lies at the roots of our modern problems, and a different kind of education, which lays emphasis on the wholeness (also called holism), has a real chance of solving them.

VIEWS OF PROMINENT THINKERS

With the passage of time, a number of approaches to holistic way of education developed. These were integral education, transformative education, constructivist approaches, Gandhi's basic education, peace education, mindfulness and values education. Let us study the views shared by some prominent thinkers of holistic education.

Ron Miller

Dr Ron Miller is one of the leading pioneers in the field of holistic education and the founder of Journal Holistic Education Review (now entitled Encounter: Education for Meaning and Social Justice). He is among the best-known and best-informed interpreters of the holistic education movement. According to him, holistic way of thinking seeks to encompass and integrate multiple layers of meaning and experience. This is done, not through an academic "curriculum" that condenses the world into instructional packages, but through direct engagement with the environment. Holistic education nurtures a sense of wonder, it helps the person feel part of the wholeness of the universe thus making the learning process naturally enchanting and inviting. There are many paths of learning and the holistic educator values them all; what is appropriate for some children and adults, in some situations, in some historical and social contexts, may not be best for others. The art of holistic education lies in its responsiveness to the diverse learning styles and needs of evolving human beings. Holistic education cannot be reduced to a set of techniques or ideologies. Thus, holistic education rests in the hearts and minds of the teachers and students.

Jiddu Krishnamurti

Another great spiritual teacher of our century, Jiddu Krishnamurti, made much the same argument in his classic work, Education and the Significance of Life. He claimed that our present education is geared to industrialization and war, its principal aim being to develop efficiency; and we are caught in this machine of ruthless competition and mutual destruction. The present system of education is making us subservient, mechanical and deeply thoughtless; though it awakens us intellectually, inwardly it leaves us incomplete, stultified and uncreative. Personal economic success is a partial and limiting understanding of education. Our technical progress is fantastic, but it has only increased our powers of destroying one another, and there is starvation and misery in every land. We are not peaceful and happy people. He further says that as long as success is our goal we cannot be rid of fear, for the desire to succeed inevitably breeds the fear of failure. The constant desire

to be on top, creates conflict within ourselves and with our neighbours; it leads to competition, envy, animosity and finally to war. The right kind of education, according to Krishnamurti, is one that enables each person to fully and directly understand oneself, and one's relationship to the world. In his words "The intention of education must be the inner transformation and liberation of the integrated human being who is free of fear. From only such people, society can be transformed into a place of peace." Merely to stuff the child with a lot of information, making him pass examinations, is the most unintelligent form of education. It is important that education should in fact 'awaken intelligence' and not simply reproduce a programmed machine or trained monkey. He felt that most schools emphasize preparing young people to succeed materially in the society that exists.

Rudolf Steiner

Rudolf Steiner sought to solve the problems in education by recommending imagination, inspiration and intuition. He developed the Waldorf School as an example of the kind of educational advance that is possible when the teacher and educational philosophy are rooted in a spiritual awareness of the child and the learning process. Waldorf education balances artistic, academic and practical work educating the whole child, hand and heart as well as mind. Its innovative methodology and developmentally oriented curriculum, permeated with the arts, address the child's changing consciousness as it unfolds, stage by stage. Imagination and creativity are cultivated as well as cognitive growth and a sense of responsibility for the earth and its inhabitants. Under the warm and active instruction of their teachers, children are provided with a creative and nurturing environment in which to develop, grow and learn.

Maria Montessori

Maria Montessori visualized a new world where children could grow up in an atmosphere of peace and respect and extend that attitude into adult life. The Montessori method of education combines a philosophy of freedom and self-development for children within a structured setting. Building upon children's intrinsic desire to learn, Montessori created ideal environments full of opportunities for children to experiment and initiate

their own education. This learning environment is continually adapted in order that the child may fulfill his greatest potential - physically, mentally, emotionally, and spiritually. Montessori stressed the need to change our attitudes about children and their treatment. The philosophy underpinning her work is one of respect and care for all children: the ideal Montessori teacher is gentle, sympathetic and always looking for the best in every child.

Mahatma Gandhi

Mahatma Gandhi also had a holistic view of life. Gandhi viewed the individual as an integral part of society and hence found no ground for accepting any dichotomy between individual and social interests and goals. The distinctions among individuals point to the many-sidedness of reality and its not unbridgeable differences. According to Gandhi, true self-interest is that, which sustains society and enables self-expression and development of all individual members of society; as all individuals are interrelated and interdependent, one man's welfare is intrinsically interconnected with the welfare of others as well. That was why Gandhi insisted on Sarvodaya, the welfare and all-round development of all, and rejected the utilitarian theory of the greatest good of the greatest number. Gandhi's vision of Sarvodaya – meaning, 'universal uplift' or 'progress of all' – is based on the spiritual perception of the oneness of existence. It suggests the evolutionary all-sided development of all human beings without any distinction between them. It presupposes a social order that would provide equal opportunity for all to develop all dimensions of their personality. This would further imply the establishment of socio-economic-political and education structures that would facilitate the development and expression of the latent potentialities of the individuals. Gandhi did not recognize the separation of economics from ethics, and what he wanted to achieve in the economic field was the ethical ordering of the economic life of society.

Dr. Ramon Gallegos Nava

Dr. Ramon Gallegos Nava is a young Mexican sociologist and a prominent thinker in the field of holistic education. He introduced hundreds of Latin

American educators and scholars to holistic thinking through annual conferences. According to Dr. Ramon, holistic education is a thoughtful response to the ecological, cultural, and Universal challenges of our age. It aims to inspire young people to live wisely and responsibly in a sustainable and compassionate society, and to contribute to the building of such a society. Dr Ramon Gallegos Nava presented a multi-dimensional model of holistic education at the 8th International Holistic Education Conference in Guadalajara, Mexico, November 2000. Dr Ramon describes six dimensions of thinking and expression that should be taken into account in teaching and learning:

- » Social: All learning happens in a social context of shared meaning. Holistic learning includes collaborative learning and authentic relationships.
- » Emotional: Emotions accompany all learning and these emotions can affect the learning outcomes. Emotions can be pleasant or difficult (e.g., joy and frustration) and different emotions can support or block learning.
- » Spiritual: Spiritual has to do with the “total and direct experience of universal love that establishes a sense of compassion, fraternity and peace towards all beings.”
- » Mental: Mental dimension describe the thought processes and capacity to reason logically.
- » Physical: Nava notes that all learning occurs in a physical body, and that mind-body harmony is important in learning. Griffith describes physical learning as including the five senses of sight, hearing, smell, taste and touch. The more senses are used in learning the more likely we are to understand and remember.
- » Aesthetic: Aesthetic defines the inner and external beauty of an individual, and impacts an individual's state of mind.

Dr Ramon further gave five levels of awareness for being a whole person. These are - Cosmic level, planetary level, Social level, Community level

and Personal level. According to Dr Ramon, “In a multilevel vision of education we begin to integrate different pedagogies into a global map. This allows us to see with clarity the fact that education has at least five levels and that these rest in a deep level of awareness and experience that is cosmic or spiritual and which is fundamental to all genuine education.”

Conventional education does not have this multilevel vision. Its vision is of a flat territory of a single level in which much alternative pedagogy can be seen as antagonistic towards one another because there is no inclusive vision. A multi-dimensional vision allows us to begin to integrate components at each level and to extend a uni-dimensional view of education and therefore extend education beyond the mechanist or conventional.

CONCLUSION

The holistic way of education enables the creation of a generation of healthy minds and not just wealthy people. However, to achieve holistic education, we need to understand the pedagogy of wholeness, the fact that all learning and teaching is designed on the principle of relatedness and interconnectedness of all subjects and discipline. Science is connected to spirituality, economy to ecology, philosophy to practice and so on. As the various schools of holistic education say - that education should not be reduced to academic memorizing and intellectual, linguistic, and materialistic training. Education is a much greater experience than all that - it is related to the total awareness and experience of a child or a student. By including the emotional, the social, the aesthetic, the physical and the spiritual, we obtain a more integral understanding of learning and enable a child to grow into a whole or a complete individual. In Albert Einstein's words, “The most important human endeavour is striving for Universality in our actions. Our inner balance and even our very existence depend on it. Only Universality in our actions can give beauty and dignity to our lives.”

With compliments

From

NATIONAL SERVICE SCHEME

Ramanujan College
(University of Delhi)

RETHINKING THE INDIAN EDUCATION SYSTEM FROM THE PRISM OF ETHICS AND VALUES

Urvashi Sarkar

Our society seems to be on the precipice of a breakdown as ethics, Universals, principles and indeed all the finer values of life appear to come with a price tag and are up for sale. Of course there are principled individuals, who do not budge from their principled stands, but these as we know are few and far in between. Just a mere casual observation of the daily workings of our society is enough to show us the extent of rot and the alarming levels of cynicism that characterise our behaviour.

The extent of monetary corruption has run so deep that it has made inroads into almost all aspects of life. Palm greasing, condoning or overlooking unethical behaviour, misuse of power and position are all too evident.

A greater cause for concern is the impact of corruption on the education system. How the youth of our country are to be educated is determined by a handful of so-called policy makers who cater to their own agenda and interests rather than what would be in national interest. Education is now openly commercial and is transacted like a business. Dozens of educational institutes have mushroomed across the country to cater to the growing demand for technical education. The quality of education provided in these institutions is dubious and comes with an exorbitant price tag. Capitalizing on the middle class' fascination with foreign education and the demand for more educational institutes, the government has allowed foreign educational institutes to make inroads into India. The quality of education to be provided by these institutes is again anybody's guess. Instead of trying to concentrate on developing high quality institutes at home, the government is quite happy to let somebody else take care of the needs of an increasing educated youth.

The above was an outline of some of the current ills that plague the higher education system. We also need to look at some of the systemic weaknesses of our education system especially in relation to the child and the young adult.

What we are really concerned about is the future of the generation which is on the threshold of adulthood and indeed even young school going children. What is the legacy that they are to inherit? What kind of world will they have to assume leadership of? Will they merely carry on from where their predecessors have left off or will they attempt to usher in some sort of change? These are crucial and pressing questions which we need to think about in some depth.

It goes without saying youngsters are considerably moulded by a set of influences which include their families, educational institutes, peer groups and social circles. What they learn and absorb from these structures will determine their behaviour in later stages of their lives. It will be stating the obvious to say that the sort of environment youngsters are growing up in is a cause for worry and concern. A fast paced hectic life governed by the sole aim of earning a great deal of money has impacted family life. Double income households are increasingly the norm and are seen as a necessity for surviving in a world of inflated costs. The issue is not that both parents work, the worrying factor is that many a time, they are unable to strike a work life balance. Children cannot be left to merely take care of themselves. They need tending and nurturing. While procreation is assumed to be a natural phenomenon, little thought goes into the responsibility of bringing up children as responsible, thinking adults. Parents must find some way to ensure that their children grow up with the right set of values which can help those children lead happy and fulfilled lives.

Holistic education refers to education in a completed rounded sense of the term. It refers to the all round, wholesome, rounded development and education of the child. Thus all the key institutions which the child comes into contact with and which have already been mentioned earlier such as the family, educational institute and peer groups have a role in the holistic education of the child.

It must be clarified that when we speak about restoring a culture of ethics and values, we are not harking back to some vague, illusory or glorious past. We could think about the culture of ethics and values as an ideal which

could be aspired to. The closer we get to the ideal, the more successful our project will be deemed to have been. Also the ideal does not have to operate in a vacuum or rarefied realm, rather it can embody the practical, the here and the now. The ideal can also be flexible and modified to incorporate change rather than being rigid and anachronistic.

The ideal culture of ethics and values would embody those particular sets of attitudes, way of thinking and living that would enable the youngster to develop positive qualities, intellectual skills and a desire to engage with the world. To educate the youngster in a holistic manner, the educators also need to be educated. The family and teachers in particular need to carefully think about the onus which is on them-that of bringing up and training the youngster? What kind of worldview should the child have? What character traits should the child possess? Again the intent should not be to impose their own world view, rather it should be to guide, show the way, and suggest multiple routes and possibilities.

Educators are doing a great disservice to children if they take the prerogative to decide what the career role or social role of the child should be. The emphasis on technical education needs to be reduced and there is a need to create spaces for youngsters to choose and decide the sort of career roles they wish to take on. The point is that youngsters need to be shown the various paths that they can walk. This can succeed if from the very beginning, children are exposed along with formal facts based education to arts, culture and other aesthetic pursuits. The aim should be cultivate children with a sensitive intellect. Intellect can be encouraged through exposure to the social sciences. Youngsters should be equipped to engage with and delve on the current questions of the day. But more importantly they need to feel free to exercise choice; indeed they should be made aware that they do have the right of choice.

The other question is about ethics and values. While exposure to the social sciences, arts and aesthetics and the right of choice can lay the ground for the development of individuals who seriously engage with the question of life and values, there is also a need to further reinforce the significance of

leading a life which is a manifestation of culture, ethics and values. Preachy Universal science lessons will not necessarily produce the desired effect and fail to spark interest or eagerness among youngsters. They must be provided with a framework within which to place such values. The framework should be practical and easy to identify with.

It is possible to develop a culture of ethics and values through the incorporating of holistic education. However, this is evidently not going to be an easy task. Will and capacity are needed in order to execute this project. Unfortunately, the will is something which is sorely missing in public spaces and among the masses. The malaise of indifference, cynicism and fatalism needs to be eradicated. People must be invested with a fresh grant of energy, enthusiasm and the will to be the change that is needed. The task at hand is a serious one cannot be taken lightly. A regeneration of capacities, eagerness and zest is required. Thus the project is two fold- at one level is needed the pursuit of gainful holistic education concentrating on the rounded development and growth of the youngsters. At another level, the educators too need to be transformed. The educators include the family, school and other institutions the child comes into contact with. The educators need to be aware of their tasks and responsibilities in this regard , they need to give it serious thought and contemplation, develop a path of action through broad consultations and evolve a sensitive, nuanced and beneficial approach which can further the cause of ethics and values. At the same time this approach should enable youngsters to combine idealism with praxis.

AN INNOVATION PROJECT - Ambassador Program for College Students*

The Project:

The project would attempt to analyze how college students and teachers jointly can benefit from participation in the service-learning/community service initiatives. The proposed innovation project, undertaken jointly by the teachers and students of the college, will be implemented in college and the neighbouring community. Service-learning is a teaching and learning strategy that creates a platform for students to learn, plan, and connect with each other across the society and a place where they can share resources and improve their understanding of the socio-economic problems. As a youth ambassador, they can integrate meaningful community service into their curriculum, reflect to enrich the learning experience, teach civic responsibility, and strengthen communities. Through service-learning students can use what they learn in the classroom to solve real-life problems. They not only learn the practical applications of their studies, they become ambassadors of youth and actively contributing citizens through the service they perform. Community members, students, and teachers everywhere should ensure that service-learning offers its youth a chance to take part in the active education while addressing the concerns, needs, and hopes of communities.

Hypotheses:

“Service learning /community service initiative, undertaken jointly by students and teachers; honours sacredness of life, aims liberation of the learning process, and advances the cause of holistic education”.

Background:

This project is prepared taking cue from our Vice-Chancellor's viewpoint on 'education beyond classrooms' in a recently concluded three-day

* Prepared by Centre for Ethics and Values, Ramanujan College, University of Delhi

international conference on Ethics and Values organized by the Ramanujan Centre for Ethics and Values.

While several valuable perspectives on ethics and values emerged in the course of the conference, one of the key points made was the need to honour the sacredness of life through service learning and holistic education involving the youth. This point was considered significant for encouraging ethics and values in the life of a learner. The Innovation Project envisages that students would be encouraged to formulate and participate in community service initiatives emphasizing on the sacredness of life under the supervision and guidance of teachers. As a practical method, this initiative was much emphasized by Ms. Kia Scherr, founder of The One Life Alliance, USA.

Aims:

In an era of acute conflict, violence, terror and brutality and acute disregard for human lives and dignity, this project proposes to be a timely intervention, which can sensitize the youth to the preciousness and sacredness of life. Hatred, the reign of dogmatic ideas, intolerance and mercenary attitudes are glaringly manifest in our society. In this process, a number of innocent lives fall prey to ideologies propagating violence and destruction. As a result there is an acute desensitization and lack of feeling towards the human life and its dignity. The project seeks to attempt to reverse this trend by involving students and teachers in real time practical interventions which shall focus on making neighboring communities aware of the sacredness of life. Our future young leaders will be trained to initiate harmony, truth, justice and balance in their communities. We begin by cultivating this value within ourselves as we build a path that will open new possibilities and opportunities to work together in community. The project will advance the cause of holistic education of its participants and the community. Service learning is a teaching and learning methodology that connects classroom curriculum with identified community issues and needs. This kind of learning engages students in projects that serve the community and build their social and academic capacities. It will

strengthen the classroom instruction of students in all subject areas to improve their overall academic success, and will fulfill real needs in the society. Through their participation in curriculum-driven projects, students will be exposed to new concepts in learning and will develop a stronger sense of social responsibility and civic awareness. Service learning as an educational strategy is designed to enhance social and academic learning while developing character and citizenship skills.

- » To see if students can provide creative inputs in the framing and implementation of the service training/community service initiatives.
- » To put students involved in the organization and planning of innovation projects with an aim to analyze how it can help boost their skills, including the process of learning.
- » To encourage fruitful interaction and discussions with the beneficiaries of education system.
- » To see if there is a visible refinement of attitudes with regard to values education, service learning or the community service.
- » To encourage interaction and communication between students and teachers beyond classrooms. Also see if teachers and students can work together and demonstrate a positive team spirit.
- » Based on the experiences gathered through service learning/community service, the participants will also explore the possibility of establishing a permanent mechanism in the college for service learning/community service.

THE METHODOLOGY:

10 undergraduate students and three faculty members will work on the project. To provide direction to the project as well as guidance and mentorship, an advisor of acknowledged academic standing will be appointed. A survey will be conducted by means of a questionnaire to assess the attitudes to service learning/community service. The questionnaire will

contain a series of questions which will seek to gauge the values of the involved participants, their thoughts on service learning/community service. The students and teachers working on the project will help the participants answer the questionnaire. A field study of the target group will be carried out. A study tour in this regard is also envisaged. Once this is done the advisor will provide a broad summary of the survey results. Relevant literature will also be consulted from which inputs can be incorporated into the service learning/community service measures. Based on the survey results and relevant inputs from literature, the researchers will discuss how best to frame and formulate service training/community service measures which can be implemented in the college curriculum and neighboring areas. The measures would be those which encourage interaction between those associated with the college and the project and those outside it. Potential subjects in the form of outcomes like community participation in creating values, cleaner social environment initiatives, communal harmony measures etc. After the completion, participants will take initiatives to carry the outcomes forward. The entire experience, including the survey content and research results can be finally compiled into a draft proposal for the consideration of UGC, MHRD. Potential outcomes of the project could be in the form of remedial measures to improve quality of education and integrate the goals with the community.

Part 1 – 30 Day Pledge Practice:

In the first stage, students will begin by taking and participating in the 30 day Sacredness of Life Pledge using the One Life Alliance Pledge book by Kia Scherr. Participants, including teachers will document specific examples of how this practice affected their behaviour each day; study habits, test scores, relationships with peers, teachers and parents will be noted. A teacher will meet with each group weekly to discuss experiences, challenges and insights of the participants. Participants will also speak about how they handled conflicts and challenges. Comparisons in behavior before and after the pledge is taken will also be made. The appointed advisor will also participate in these meetings and provide guidance. An online community will be

created where feedback, experiences, pictures and other inputs can be shared.

Part 2 – Execution of the project during a period of eight months:

Each group will spend the next 30 days designing eight-month plan to honor the sacredness of life in the community. The plan will include strategy for execution. Each group will propose a project to be implemented. The groups will meet each week to formulate a project and outline all the steps to make it materialize– who, what, where, when, how? Online communication will also take place. Some of the aspects to be considered while framing the project include visualizing objectives and outcomes, identifying a target audience. The possibility of assistance and partnership with another organization for the project can be considered. Participants will also discuss intended deliverable results and parameters for evaluating the success of the project? The advisor will keep of progress each week to see what is getting completed and what needs more attention or assistance. The final suggested projects can be posted online. The proceedings of each group meeting are to be documented and preserved for future reference and summaries.

Part 3- Formal documenting of experiences and arriving at conclusions and deliberating results:

This process will take two months. Participants will make written submissions of their experiences, and suggest how the implemented initiatives can be extended taken forward. The experiences can be compiled and edited for publication in book format. This can also form the subject of a draft proposal for the consideration of UGC, MHRD and the university. Potential outcomes of the project could be in the form of remedial measures to improve quality of education and integrate the goals of education with the community.

Part 4-Celebrate the Sacredness of Life:

A celebratory event will be held in which teachers and students of the college and community leaders will be invited. Participants can share their experiences. A keynote speaker from the community can address the gathering.

With compliments

From

ENGLISH LITERARY
ASSOCIATION

Ramanujan College
(University of Delhi)

THE DELHI DECLARATION AND A NOTE ON HOLISTIC EDUCATION*

The Centre for Ethics and Values, Ramanujan College, University of Delhi, hosted an international conference in Delhi in association with the Baha'i House of worship and Department of Philosophy, University of Delhi. About 400 delegates from different parts of the country took part in the three-day International Holistic Education conference on February 8-10, 2012. A diverse group of ethicists, educators and professionals, including foreign delegates, gathered to find ways to work together and boost Holistic Education efforts. The valedictory session of the conference concluded in a declaration which would form the intellectual foundation for the Holistic Education movement, started by the Centre. The following is the Delhi Declaration:

- » The well-being of our society requires an involved, caring citizenry with good Universal character. These core ethical values transcend cultural, religious and socio-economic differences.
- » People do not automatically develop good Universal character; therefore, conscientious efforts must be made to help young people develop the values and abilities necessary for Universal decision-making and conduct.
- › Effective character education is based on core ethical values rooted in democratic society and in particular respect, responsibility, trustworthiness, justice and fairness, caring, and good citizenship.
- › Character education is, first and foremost, an obligation of families, educational institutions and youth-service organizations which also have a responsibility to help develop the character of young people.
- › These responsibilities are best achieved when academic groups work in concert. We must focus on research along with teaching. Teachers should thus conduct research on issues related to ethics and values.

* Prepared by Centre for Ethics and Values, Ramanujan College, University of Delhi

- » The character and conduct of our youth reflect the character and conduct of society; therefore, every adult has the responsibility to teach and model the ethical values and every educational institution has the responsibility to promote the development of good character.
- » As a follow up on this initiative, we need to organize a workshop on the theme of this conference. It should be convened soon, so as to keep the spirit of discussions alive.
- » We have to focus on service learning in our educational institutions. As part of service learning, students can be encouraged to formulate and participate in community service initiatives under the supervision and guidance of teachers.
- » Work can start on the formation of conflict resolution centres. The proceedings of this conference can be compiled in a form of a book and can be widely distributed so that it can serve as a reference point.

The Ramanujan Centre for Ethics and Values can organize more events on the theme of ethics and values and attempt to frame a discourse of ethics and values by building interaction among people representing a cross-section of society. The Centre can form new partnerships and sustain its relationship with older partners.

In this spirit and to these ends, we call upon all associations, professions, disciplines, faculty bodies, employee associations, and student organizations related to higher education to consider these questions, to debate, revise, and expand these propositions, and to join with us in renewing the Holistic mission of higher education. Our challenge in a time of change is to transform knowledge into wisdom and to make education come alive, for ourselves and for those who follow after us.

ANOTE ON HOLISTIC EDUCATION*

Those of us in higher education can change its direction and commitments by focusing our energy on the character-building. We can mobilize support for change from outside constituencies by making alliances. We can shape our cultures, renew our missions, and guide our destinies. The challenges facing higher education go beyond the need to add more career oriented or professional courses. As important as these objectives are, the more fundamental task is to renew our great mission as the agents of values in the society. This task points to a multi-pronged approach and strategic challenges: how to tap talents of all elements of our colleges — our faculty, our students, our staff, our administrators — for the implementation of holistic education? How to break down the modern and superficial cultures that now stifle creativity, relationships, and community feelings? How to renew throughout our institutional life and cultures a robust sense that our work contributes to the commonwealth of our communities, our nation and the world? How might this vision of Holistic Education be made manifest? It will take many different forms in different universities. Here we suggest some ways that an engaged university will embody its mission.

1. **Students:** What will it mean for our student bodies to be restored with the Holistic Education spirit?
 - » A core element in the mission of Holistic Education is to get students to engage with citizenship through multiple opportunities to perform the work of citizenship with integrity. Such work involves real projects of impact and relevance, through which students learn soft-skills, develop good habits and positive identities and acquire the knowledge to contribute to the general welfare.
 - » The university curricula and courses challenge students' imagination, draw on student experiences and interests, and cultivate students' talents and public identities. This means

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sustained attention to how our curricula help to develop ethical competencies and civic habits. These include the arts of character-building, public argument, civic imagination, the ability to critically evaluate arguments and information, the capacities and curiosity to listen constantly, interest in and knowledge of public affairs, capacities for intergroup dialogue, the ability to work with diverse groups on common projects and problems in ways that deepens appreciation of others' talents.

- » Campus co-curricular activities on and off campus offer multiple opportunities for students to get engaged in community projects that enhance the civic welfare and common good, commitment to vote and active participation in political campaigns and other change-oriented activities. Further, such activities create space for constant reflection about how such experiences might shape their future careers and life work.
- » Students help build and sustain genuinely public cultures full of conversation, argument, and discussion about the meaning of their learning, their work, and their institutions as a whole. Students encounter others different from themselves and learn about their experience, culture, racial background, ideologies and views.
- » Students have multiple opportunities to help create knowledge and do scholarship relevant to and grounded in the public problems of society. Provide students with opportunities to make meaningful choices. Validate students' perspectives and avoid blaming. Give students specific feedback on what they did right.

2. **Faculty:** What will it mean for the faculty to be filled with the Holistic Education spirit?

- » Faculty help create, participate in, and take responsibility for a vibrant culture of ethics and values in their institutions. Such a culture reflects their Universal and civic imaginations and their judgments, insights, and passions, while it recognizes their

contributions through public work.

- » Faculty members have opportunities and rewards for socially engaged scholarship through genuine civic partnerships, based on respect and recognition of different ways of knowing and different kinds of contributions.
 - » Faculty teaching includes community-based learning and undergraduate action research that develops substantive knowledge, cultivates practical skills and strengthens social responsibility and identity for citizenship.
 - » Faculties' professional service is conceived of and valued as public work in which disciplinary and professional knowledge and expertise contributes to the welfare of society.
 - » Faculty members are encouraged to pursue innovation and “Research studies”, relating their work to the pressing problems of society, providing consultations and expertise, and creating opportunities to work with the community in co-creating things of public value.
 - » Faculty members engage in diverse cross-disciplinary work projects that improve the university and create things of lasting value and significance.
 - » Faculty are encouraged to mentor students, providing out-of-classroom opportunities to build communities of learning on and off campus. These opportunities have the potential to expose students to the public work of faculty whose own Universal imagination and public talents are vitally engaged in relevant discipline and work of social significance.
3. **Staff:** What will it mean for staff to be filled with the Holistic Education spirit?
- » Staff, in association with institutions, make visible their multiple

experiences, talents, and contributions to student learning and to the community-building process in institutions of higher education.

- » Staff getting recognition for the often extensive ties that many have with the local community, seeing such community knowledge and connection as a resource for community-university partnerships, for student learning and for the broad intellectual life of the institution.
- » Staff gain a voice in governance, receive fair salaries and benefits, and are encouraged to participate in ongoing intellectual conversations and public life. Staff assists in the creation of multiple opportunities for staff development and continuing education.
- » Faculty and others come to recognize that educating students for the society is an institution-wide endeavour in which the staff play a key role in providing opportunities for public work, dialogue with others, and democratic practice on campus. Staff is encouraged to work with faculty to examine and change the campus into culture of ethics and values.

4. **Administrators:** What will it mean for administrative leaders to be filled with the Holistic Education spirit?

- » It will mean that the president and other leaders lend a consistent and sustained voice to the broad socio-economic purposes of our institutions. This will involve articulating the philosophical and intellectual meaning of education. As agents of democratic society, they highlight the specific and unique quality/character of their institution and make visible the public work and contributions of faculty, staff and students.
- » Administrators assume leadership in creating institutions that evolve to reflect changing demographics and to engage the diverse

cultures of our places and our world. Leadership includes policies of promoting/hiring to achieve broad representation and social diversity among faculty members and administrative staff, not simply out of a Universal imperative but from a full recognition that a diversity of backgrounds, cultures and views is essential to a vital public culture within our institutions.

- » Administrators create/ improve infrastructures that sustain creativity, flexibility, and public contribution in many forms and develop mechanisms for a continuing process of self-examination and organizational learning.
- » Administrators support and create multiple opportunities to develop leadership skills and capacities of diverse members of the institution.

5. **The Institution:** What will it mean for institutions; comprising of faculty, students, staff, administrators and controlled by trustees/funding/regulatory agencies, to be filled with the Holistic Education spirit?

- » This will mean that the institution develops admission policies and financial arrangements that are structured to create diverse “publics” within the institution. This imperative understands economic, ethnic, racial, religious, and ideological diversity to be a crucial ingredient in learning.
- » Trustees/funding/regulatory agencies think of themselves as public philosophers as well as stewards and promoters of institutional resources of higher education.
- » Stakeholders in our universities define institutional work as a whole in ways that highlight civic missions, tie work to large public questions and issues, and that unearth distinctive civic histories, cultures, and contributions. Such efforts include creating high academic standards and rigorous methods of evaluation of innovation, teaching, and public work.

- » The university creates and sustains long-term partnerships with communities and with a range of civic bodies. These will be framed in ways that reflect the university's commitments to and self-interest in community building and civic vitality that integrate community experience into the learning of students and the professional service opportunities for staff, and that fully reflect the public dimensions of scholarly work.
- » The university promotes public understanding of its work as an essential part of its mission, recognizing an institutional responsibility for publicly useable knowledge, developing formal structures to sustain such uses.
- » The university similarly creates structures that generate a more porous and interactive flow of knowledge between university and communities. These aim at making the university's knowledge more accessible to communities, and constantly informing university scholarship with the experiences, knowledge and public issues that arise from the life of communities.

We need to answer some of the basic queries underpinning implementation of Higher Education:

What is Holistic Education?

“Education is the manifestation of perfection, already in man”, said Swami Vivekananda. Holistic Education is a cultural movement which creates institutions that encourage young people to be ethical, responsible and caring. It is a commitment to nurture the 'whole child'. Putting forward examples of role models, teaching good Universal character and emphasis on human, spiritual and universal values forms the integral part of such education. It is a proactive effort by schools/colleges and teachers to instill in their students important core ethical values such as caring, compassion, honesty, fairness, responsibility and respect for self and others. Love for humanity – is the core virtue from which emanate all other virtues such as honesty, integrity, responsibility, respect, compassion, etc. Holistic

education provides long-term solutions that address Universal, ethical and academic issues of growth and development of our society. Cutting-edge technology, while important, can also overwhelm institutions and take away their central focus from education. Holistic Education not only cultivates minds, it also nurtures hearts. The goal of Holistic Education is to develop a value system in students that enlightens and sustains them socially, ethically and academically in society. It has to address, therefore, not only the learning outcomes, but also find solutions to the Universal, social, emotional, and ethical problems emanating from the education system.

Why do we need Holistic Education?

Rabindranath Tagore wrote in 'Crisis of civilization (1941)' that "By unrighteousness man prospers and gains what appears desirable, conquers enemies, but perishes at the root". In the light of recent emphasis on a form of education linked to globalization and the growth of the private sector at the expense of urgent local but less glamorous endeavors in education; an analysis of our strengths, weaknesses, opportunities and threats needs to be done. This new trend brings fresh challenges for our youth as they find that the values-crippled capitalist market is a great handicap. The divide between the culture and priorities of Indian higher education, which seems to cater to the elite, to the exclusion of the vast majority, mandates review. We need Holistic Education to simplify modern education, counter the loss of traditional wisdom and reassess our vision, mission and performance. Breakdown of families and human relationships, increase in drug abuse, free sex and violence, corruption and human rights violations in the present day society is no more a hidden fact. There is a growing need for concerted efforts towards character building by all stakeholders of government and civil society. Holistic Education is not a new idea. It is, in fact, as old as education itself. Throughout history, in countries all over the world, education has had two great goals: to help young people become enlightened and to help them become good. Good character is not formed automatically; it is developed over time through a sustained culture of teaching, learning and practice. A greater part of higher education in India exposes and trains students to isolated bits of subject-specific knowledge. They are rarely taught to relate

such knowledge to other disciplines or to apply it to the improvement of their quality of life or of the world around them. A textual or content-specific boxed approach to excellence in education prevents innovation and the integration of new learning with life situations outside our colleges. The absence of traditional wisdom and the lack of critical thought to apply and test in the local context make the purpose of education less relevant to the society.

How does Holistic Education work?

Holistic Education is based on the premise that knowledge does not give rise to the character of a culture. Rather it is the culture of the society that determines knowledge. It is a concentrated effort to develop in young people core ethical values affirmed across all cultures and religions. To be effective, Holistic Education must include the entire community, including teachers, parents; and must infuse the curriculum and culture. Holistic Education should attempt to promote core ethical values in all phases and practices of life. When an institution decides to comprehensively use Holistic Education, a positive Universal culture is created in the total environment that supports the values taught in the classroom. This is accomplished through effective leadership of the principal, commitment to self-discipline, sense of responsibility toward the society, adherence to democratic principles, and willingness among adults to address Universal concerns. Schools/colleges must involve parents and the community as partners and emphasize on concerns beyond the classroom by using role models and opportunities for community service. Teachers act as models and responsible mentors, treating students with love and respect, setting a good example, supporting good behavior and checking hurtful actions. They can create a Universal community, helping students respect and care about each other and feel valued within the group. They can create a democratic classroom environment, where students are involved in decision-making. Teachers can practice self-discipline and respect for others. They can use their academic subjects as vehicles for examining and testing ethical values. They can use cooperative learning to teach children to work together, and they help develop their students' academic responsibility

and regard for the value of learning and work. Universal character should reflect in their reading, writing, discussion, debate and decision-making exercises. Teachers can be taught to resolve conflicts through fair, non-violent ways. They need to define their values in terms of good behavior that can be observed and which forms the basis for all human relations. A school/college committed to Holistic Education clearly outlines the core values and takes public stands to protect them. They uphold values by making entire community responsible for consistent standards of conduct.

How does a school/college implement Holistic Education?

Holistic Education should be initiated in every school/college; from small to large, from urban to sub-urban, and from public to private. Methods and strategies need to be developed which motivate and empower teachers, parents and members of the community to help the school/college achieve the vital goals of character/holistic development amongst young students. Certainly parents, the community, religion, voluntary organizations, government departments, and the media should participate, if we value and want to implement Holistic Education. It is a shared responsibility of parents, teachers and members of the community. Formalized Holistic Education begins when members of a school/college, along with the broad involvement of community members, come together to determine the core universal, ethical values that they share and that form the basis for good education in their particular school/college. These values then become the foundation for all that the school/college does—curriculum, teaching methodologies, work culture, extracurricular activities, etc. Holistic Education is thereby, infused into the broader community. Holistic Education does not require huge amounts of funding. Primary expenses may include staff training and periodic survey services. Partnerships in Holistic Education Pilot Projects can be evolved at district level. Holistic Education should reflect in the work-ethic and form an integral part of the entire school/college administration, curriculum and culture. Holistic Education should not be treated as 'Holistic or a Universal education class' that is conducted periodically. It should be infused as a philosophy in every

activities and processes of the school/college.

Is Holistic Education as important as academics?

The answer is definitely, a big yes. Education, through the process of transmitting social values, prepares the young for their social inheritance. The objective of Holistic Education is to help a person realize basic life goals i.e. to become a person of good character; to build healthy relationships, to make a positive contribution to the society and become responsible citizens. Social, ethical and emotional development of the youth is as important as their academic development. After all, we know that workers, citizens, parents and neighbors -all need to have good character. Holistic Education promotes academic excellence, laying foundation of good Universal character. It builds a classroom environment where students and teacher interacts heart-to-heart in a respectful manner. If we want to have good workers and good citizens, we need to create an environment in which individuals can talk about the Universal and ethical dilemmas that they have faced and how they resolve them.

Is it an additional workload on teachers?

Holistic Education is not an “add-on” but is simply a different way of teaching; it is an inclusive approach that promotes core values in all phases of school/college life and permeates the culture of school/college. It is not an imposition of additional workload on the already overburdened institution; rather, it helps educators fulfill their fundamental responsibility to prepare young children for the future by laying a foundation for learning through the creation of good character, caring behavior, respectful attitude and compassion. Teachers may report that their task has become easier with the implementation of Holistic Education because there are fewer discipline and behavioral problems to detract students from learning.

Implementation of Holistic Education provides an additional avenue for the teachers to earn love and respect from the students and credibility of the society. Teachers may report that their job/task has become easier with the implementation of Holistic education because there are fewer discipline

and behavioural problems to detract students from learning.

Isn't Holistic Education just a new fad or buzzword?

No, Holistic Education has always been an essential part of our education mission. In fact, since the beginning, it was always intended that character education be an integral part of school/college along with academics. Teaching students to imbibe good character is particularly important in today's society. The youth of today face challenges largely unknown to earlier generations. They are confronting negative the influences of a characterless society. The rising unethical power of money, media and the market is making the situation still worse. Institutions can resume a proactive role in assisting families and communities by developing caring, respectful environments where students learn core ethical values. One reason why the modern youth is so poor at basic life skills or soft skills is that they have never been taught the essentials of handling anger or resolving conflicts positively- nor have they been taught empathy, impulse control, and expression of love, despair or any of the other fundamentals of emotional competence. In order to develop our institutions as caring and respectful communities, we must look at issues that are deeper and comprehensive

Why is Holistic Education re-emerging now?

Though Holistic education has always been important, schools/colleges have stayed away from proactive efforts to incorporate character building into their teaching agendas in the course of past decades. Ironically, this neglect is at a time when the need of raising ethical children is greater due to the increased disruptive potential of the new digital media. Today's character education movement is a resurgence of that important mission. A number of factors are responsible for the rising challenge in this regard, such as weak parenting; indifferent communities, impatient and restless youth, and neglect of elderly parents, for example. The brightest minds, after graduation, find themselves uncomfortable in the alien environment around them, with its strange logic, different practices and unknown pastures.

Is religion a part of Holistic Education?

Parents are the primary and most important agents of Universal education of their children. Thus schools/colleges should develop Holistic Education programs in close partnership with parents and the community. Holistic Education focuses on the core civic and Universal values that are found common in society despite religious and other differences. School/college teachers can neither inculcate nor denigrate religious sentiments. Universal values can be taught without religious indoctrination. At the same time, core values should not be taught in such a way as to suggest that religion and spirituality is unnecessary or unimportant. Sound Holistic Education programs affirm the significance of religious and philosophical commitments. Schools/colleges may teach spirituality (as distinguished from religious indoctrination) as part of a complete education. For example, the curriculum may include the role of religion in history and contemporary society, alerting students to the negative aspects of fundamentalism grounded in religious traditions.

Shouldn't parents be the primary character educators?

Developing good character is first and foremost a parental responsibility, but the task must also be shared by the school/college and the broader community. Today's society confronts a tougher challenge of raising ethical and responsible children, therefore, parents and communities are increasingly looking to the School/college for assistance. And sadly, the school/college is the only place where virtuous behaviour can be taught because families are not serving as role models for character development.

Who decides what Holistic Education traits are?

It is very important that each school/college community reaches consensus on what values should be taught in order to create a market for the program. To effectively market school/college based Holistic Education programs; there is a need to seek broad support from all stakeholders in the community—educators, parents, community leaders, youth service groups, business houses and charitable groups. Early in the planning process,

School/colleges should collaborate with parents and their communities to craft a shared vision and objectives. Collectively, they should identify the core values to be taught in their school/college as well as the particular methodology of teaching them. Effective Holistic Education programmes across the country can show that despite deep differences, Schools/colleges and communities can converge around a commitment to the common ethical inheritance. We know that there are some things that we all value for ourselves and for our children. We want our children to be honest. We want them to respect those different from themselves. We want them to make responsible decisions in their lives. We want them to care about their families, communities and themselves. These things do not happen automatically. It has to take all of us to get us there.

Who would teach Holistic Education in a school/college?

Inherently, each and every adult in a school/college is a character builder of students. Regardless of whether or not a school/college has formalized the system of Holistic Education, all adults should serve as role models. Students constantly watch all adults in the school/college, including teachers, administrators, counsellors, coaches, care takers, secretaries, cafeteria staff, bus drivers etc.

Are Schools/colleges competent to teach Holistic Education?

Many teachers are being trained in child education through teachers training institutes across the country. However, it appears that such institutions are doing little to prepare future teachers to be character educators/builders. While Universal or character education is very strongly emphasized by the Deans and Principals at colleges and universities that are training new teachers, very few Schools/colleges are practically addressing Holistic Education as integral part of teaching. In order to implement this part, effective initiative needs to be taken by the schools/colleges. They require access to resources and need guidance in establishing/ maintaining / assessing their programs.

Should Holistic Education be made mandatory?

Legislation and policies should encourage Holistic Education in general, but this is not a solution in particular. Holistic Education can work better

when school/college and community works together voluntarily to identify the core values to be taught as well as the particular approaches to teaching those values. Since very few educators and administrators receive training on how to incorporate Holistic education in their classrooms, in the initial stage the role of states and districts in providing funds for staff development is important.

Why should the community support Holistic Education?

Communities have a vested interest in seeing that our youth develop into responsible, ethical people. Our work force today needs soft skills that are the building blocks of character. Students must develop a new set of skills and competencies such as interpersonal skills, individual responsibility and accountability, self-esteem, sociability, self-management/discipline and integrity.

How can Holistic Education programs be assessed?

While concerted efforts, to our knowledge, have not been made to quantify the exact number of Schools/colleges that are using Holistic education formally, we know that it is being implemented in varying degrees in a number of Schools/Colleges across the country informally. A metric can be developed and evaluation can be performed to assess the impact of Holistic Education. Changes in the school/college environment and students' attitude, discipline and behaviour, attendance and academic performance can be judged through studies and surveys. Such institutions can be ranked according to their contribution to the society in terms of primary care of the locality they belong to, the social missions like peace/ harmony, the environmental causes, and developing civic-sense, patriotism, values / character amongst youth, for example. Assessment of school/college should be comprehensive and should examine their impact on the society. Behavioural observation statistics and self-assessment simplistic questionnaires can be prepared for the purpose. Such studies may reflect that whether or not schools/ colleges that are infusing Holistic education into their curricula and cultures are finding improved academic

achievement, including personal transformations; pro-social behaviours such as cooperation, respect and compassion replacing negative behaviours such as violence, disrespect, apathy etc. When you walk into such schools/colleges, observations can be made on whether or not there is an atmosphere of mutual care and respect, whether students value learning and care about their teachers, classmates, communities and themselves. Study Centres can document positive outcomes reports with the help of students who have attended Child Holistic Development Projects at their school/college. Findings from such studies can show reduction in smoking, use of alcohol, drugs and enhancement in other indices of good citizenship. Schools/ colleges that foster self-development and self-realization and promote core universal, ethical values and performance values as the foundation of formal education should not only be acknowledged but also brought to limelight by the media and other agencies.

With compliments

From

ALUMNI ASSOCIATION

Ramanujan College
(University of Delhi)

ONE LIFE ALLIANCE INDIA: Young Ambassador Program for College Students

Kia Scherr

The One Life Ambassador training program is designed to launch leaders of integrity from the colleges of India by educating them about the value of honouring sacredness of life through direct experience and practical application.

Life as I knew it ended on November 26, 2008 when terrorists killed my husband and 13 year old daughter. But something sacred and precious lived on in my heart. Love never dies. Love is the light that pierces the heart of darkness. Love is compassionate and love forgives. And out of that love emerged the possibility of a greater vision, a positive outcome from the tragic loss of 170 people from India and many other countries throughout the world.

What good could possibly come of this? What is the most powerful way to counter-act terrorism? It is clear that now is the time to engage in a new conversation – a conversation that evolves the ultimate value of the sacred life within us all.

The opposite of the life destruction that is terrorism, is *life-affirmation* – honoring the sacredness of the life we all share. If we want to balance the extreme life-negative behaviors rising in our world, we must bring a strong commitment to the opposite - living with love and compassion to bring about harmony, truth, justice and balance in our everyday world.

As Persian poet Saadi wrote: “We all come from the same source. We are one human family.” This is the truth. It is time to live this truth in our everyday lives. Our survival as a human race depends on it. One Life Alliance provides value-based holistic education to develop interaction skills that result in harmonious living. By bringing focus to the principles that develop the whole human being, we create an environment for positive change. Neither terrorism nor corruption can dominate our lives if the

majority of us make the oneness and sacredness of life our priority and highest value. In this way, we all take the lead to create new possibilities for not only resolving all conflicts, but preventing conflicts through collaboration and cooperation.

Why is it important?

At a time of increasing violence all over the world, this program teaches the opposite – that life is sacred and must be honored in self and others. Our future young leaders will be trained to initiate harmony, truth, justice and balance in their communities. We begin by cultivating this value within ourselves as we build a path that will open new possibilities and opportunities to work together in community..

The OLA Ambassador Training Program is a Three Part Plan to create an innovative and sustainable contribution to our communities. Mumbai and Delhi will lead the way for cities all over the world to follow this model.

Part 1 – 30 Day Pledge Practice

College students begin by taking the Sacredness of Life Pledge and participate in the 30 Day Pledge Practice, using the One Life Alliance Pledge book by Kia Scherr.

An adult leader will meet with each group weekly to discuss experiences, challenges and insights. On a daily basis, they will go online to review the day's focus and post their experiences, challenges and insights for that day in the online community group.

- » Fill in the focus questions, challenges and insights for each day.
- » Join the online community and share with others around the world who have joined the Pledge program.
- » Invite all family and friends on Facebook and elsewhere to take Pledge and join the 30 Day Community Online Pledge Program.
- » Meet weekly to discuss experiences and results from the practice. Document results and write down specific examples of how this

practice affected your behavior each day.

- >> What difference did it make? Compare before and after the Pledge.
- >> Note study habits, test scores, relationships with peers, teachers, parents. How were conflicts and challenges handled? Be specific.
- >> Create a daily chart to show your progress.

Part 2 – Sacredness of Life Community Project

Form smaller groups of 10 each to be lead by an elder Mentor who has also participated in the 30 Day Pledge program. Spend the next 30 days designing a 4-6 month plan to honour the sacredness of life in your community. The plan will include strategy for execution. Meet weekly with Mentor and communicate daily online. Kia will monitor online daily and comment/provide feedback to students. Student Worksheet: Take 30 days to formulate a project and outline all the steps to make it happen – who, what, where, when, how?

Week 1

1. Your name and names of group members:
2. Give your group a name related to the sacredness of life and what it means to you
3. What project will your group create in your community?
4. What is your objective? What outcome do you intend to achieve?
5. What is the target audience? How many will you reach out to and how often?

Week 2

6. Will you work in conjunction with another organization, or work independently?
7. How will you introduce your project to your audience?
8. What aspects of the Pledge program will you focus on?
9. Set a strategy to implement with a timeline.

10. Who will do what and when? Set deadlines.

Week 3

11. What are your intended deliverable results and how will you evaluate the success of your project?

12. What technologies will you utilize?

13. What members of the community will you contact?

Week 4

14. What will it cost? How will you raise funds, promote, share, enroll volunteers?

15. Assign roles according to interest, skill and experience.

16. Set a target date to begin implementation.

- » Keep track of progress each week to see what is getting completed and what needs more attention or assistance.
- » Create weekly objectives and who is responsible for each task needed to fulfill objective.
- » Create a power point to introduce your project. Each group will post their project ppt online for all to see.

In addition to power point, each group members needs to have a complete outline of the project that includes each person's role. The outline needs a page that lists each member of the group and their contact information. (phone, email, address)

Take Action - Implementing the Project as a Team

Part 3 – Execute the plan for a school term

Set timeline of objectives, evaluations, on-going follow-up. Monthly meeting with other OLA groups to share experiences, challenges, break through and results. On the target date, begin to execute the steps you outlined last month. Document all activities with photos and written

reports. These reports will be posted for all to see. Confirm appointments; follow through with each other to ensure all objectives are being met. Document as the month unfolds: write progress reports for team members, photos, filming or recording as appropriate. Assign the best writer for this task.

Create a Contract: What I agreed to do by what date. What I completed by this date. Result:

Next step: By when: Post progress report on group blog. Include photos whenever possible.

Celebrate the Sacredness of Life

Create a celebration event at your school after first 90 Days to launch your project – Invite teachers and community leaders to share your project and invite them to take the Pledge. Invite their support and participation. Give awards to leaders of community who most exemplify the message of OLA. Ongoing celebration of project success to keep the momentum alive and inspiring: Best student speakers share results of project thus far. The groups will elect a keynote speaker from the community and invite special guests appropriate to the projects that are happening.

GUIDELINES FOR WRITING BOOK REVIEW

We invite academicians and researchers to write reviews of books on applied ethics and allied subjects. The reviewers are requested to follow the guidelines given below:

- » The reviewers should begin with a listing of the bibliographical details of the book, comprising the name(s) of the author(s), full title and sub-title of the book, details of the place and name of the publisher, year of publication, number of pages in the book and the price.
- » The review can range from 1000 to 3000 words, depending on the topic and the importance of the book.
- » The review should engage with the theme of the book and the issues and problems raised, and should make an attempt to identify and assess main arguments put forth by the author.
- » The review should be written in a manner and style that would qualify it as a short article in its own right.
- » The reviewer should provide confirmation that this review has not been published or sent for publication elsewhere and that the author will cede copyright, if it is accepted for publication in *IJAI International Journal of Applied Ethics*.
- » The book under review should have been published recently, preferably in the current or the previous year, and preferably be the new release.

Thus, the review should be an objective assessment of the book, indicating its strengths and weaknesses, and an overall assessment by the reviewer.

AN IMPETUS TO HOLISTIC EDUCATION THROUGH SWAMI VIVEKANANDA

Swami Nikhileshwaranand

Youngsters are the future of the nation and also the whole world. If they are not given holistic and humanistic values, the world will not be a desirable one. The UNESCO is alarmed and says in a report that 54 per cent of the youth in Japan, US and Sweden are not meeting with natural death. The cause of death is suicide and 42 per cent of people are becoming psychic patients. These are mainly youngsters and there are an increasing number of drug addicts. So UNESCO said rightly in this context that one should learn to be, not learn to do. This is what Swami Vivekananda also said more than 100 years ago.

Swami Vivekananda said what we want for our nation is western science coupled with Vedanta. Dr. APJ Abdul Kalam came to Porbandar on 12 January 2006, on National Youth Day, to inaugurate the Swami Vivekananda Institute Of Value Education And Culture. In front of 5000 young people, he said Vivekananda was an inspiration for not just India but for the whole world. He also inspired Jamshedji Tata to build an Indian Institute Of Science.

Swami Vivekananda was a genius wanted the best of science and spirituality to blend together. The gist of value education, holistic life and holistic education can be summed up by a simple song. This was a favourite song of Swami Vivekananda and his guru Ramakrishna Paramhans' also. How can we meditate with this song which was composed by the last Mughal Emperor Bahadur Shah Zafar? This song contains Vedanta philosophy which is the foundation of India's spiritual culture.

“Tujhko humnaye dil se lagaya, Jo kuch hai so tu hi hai, ek tujhko apna paaya, jo kuch hai so tu hi hai... konsa dil jismay nahi tu.” Oh lord you are present everywhere, inside each and every atom, inside each and every human being irrespective of caste, creed, colour, religion and nationality. This is the message of the Indian spiritual culture. The whole world is one-

this is the same divine soul. Don't hate others, only love. The sole antidote to terrorism is universal love. If the youth are given universal love, there will not be any terrorism. All humans are part the divine soul. In all places-be it the temple, church, or mosque, the same god is being worshipped. Truth is one and worshipped in various forms-this is the message of the Indian spiritual culture. Sri Krishna did practice Hinduism, Islam, Christianity- he practiced all religions by turn and when he reached the epoch of all realizations he realized the truth is one.

Everywhere there is the same god-this is also the message of modern quantum mechanics. All particles of the world are interconnected at a deeper level. The whole universe is one and interconnected and permeates by a single consciousness. Inside every human is this same consciousness. Why should I not cheat or be a corrupt person? This is the question asked by the person of modern times. Bu a CEO cannot sleep by exploiting someone. It is a holistic universe. Why should I be spiritual, or follow Universal values? This is because your Conscience won't allow u to sleep or be peaceful, so to be happy. To get peace and tranquillity you need to follow values, Universality and love the lord who is present in every human being.

Swami Vivekananda said in a letter that "I shall find it good to get outside of my body -- to cast it off like a disused garment. But I shall not cease to work. I shall inspire men everywhere, until the world shall know that it is one with God." He also said: "May I be born again and again and suffer a thousand miseries, if only I may worship the only God in whom I believe, the sum total of all souls, and above all, my God the wicked, my God the afflicted, my God the poor of all races."

Worship the god who is in the form of the poor person and the sick person. Swami Vivekananda started the Ramakrishna Mission to communicate the message that the divinity of human being should be worshipped. We have 174 branches all over the world, indoor hospitals, outdoor dispensaries and 6 lakh students who are learning through practical demonstration. God is of course present in the temple, church and mosque.

But the greatest god lives within us. Why not worship the living human

being? This is the practical spirituality. What we need is practical spirituality in a holistic education framework. Education is the manifestation of perfection already in man. GDP will grow, poverty will not go. Our GDP was 9 per cent in 2011, but so many were below the poverty line. If you put Rs.1 in the Five-Year -Plans, only a fraction reaches the farmer, and before it can reach, the farmer commits suicide. Education is the panacea-man making education and character building education.

There are four types of people-excellent human beings who sacrifice, ordinary humans who try to think of self and then others, the third dimension appear like humans but are demons- for individual gains they are capable of harming others. The fourth category is where the person revels in other people's miseries though with no particular advantage to himself and finally those who harm others by harming themselves. Swami Vivekananda said we need character development education. Our youngsters have to be saved from psychic problems or a suicidal state by giving them spirituality and holistic education, not just religion as such. The spiritual quotient is needed in addition to the intelligence quotient and emotional quotient. All three are needed. Each soul is potentially divine. Swami Vivekananda urges us to develop it. Unselfishness is the test of man. What is selfish is I am Universal. We need to be unselfish because it is a holistic universe. According to Swami Vivekananda, the best way to be happy is for others to be happy.

With compliments

From

PLACEMENT CELL
&
EQUAL OPPORTUNITY CELL

Ramanujan College
(University of Delhi)

ETHICS: A SIMPLISTIC APPROACH

Zafar Aijaz Abbasi

A lot has been said and written about ethics, values and morality. But to understand these, it is necessary to understand basic things first. Because we have a majority of teenage students who cannot understand the philosophical talks and philosophy of life. They must know what human being is and what life of a human being is about. The first question that arises is, what is a human being?

The human being is supreme creation of God. Question further arises is, why do we say that the human being is supreme creation of God? Answer to this is that God has given humans the power to think and act accordingly. More importantly, God has given them the capacity of self-sacrifice. Because of this very sacrificing nature, human being is supreme. This sacrificing nature has not been granted even to angels. So, supremacy lies with the human being.

Now we may address our next question - that is, what does life mean to a human being? Ans: Life is a conflict or fight between soul and the lust. Human life is not possible in the absence of these two elements. Again the question arises - what is soul and what is lust? Ans: The soul guides you to do right things and also stops you from doing wrong things. Consequently, the question arises, what is right and what is wrong? Ans: Any move which gives you happiness or pleasure, does not give you a guilt feeling at the end and does not hurt feelings of others is right.

What is wrong then? Ans: Any move which gives you happiness/pleasure for a moment but gives you a feeling of guilt afterwards and puts burden on your subconscious mind is a wrong move. Any move that hurts feelings of the other person or the society is wrong. In short, any move of yours which respects the innocent feelings of others and gives happiness also to others is a right move and whatever makes innocents sad, even if it makes you happy, is a wrong one.

There is a saying 'human being is a social animal'. This social nature drives humans to form some norms to live in a society governed by religion and

other forms of laws. Every religion teaches you how to live in a society. We have laid down certain norms for the coexistence of human beings in society. There are also punishments for violation of these norms. The basic motive of every religion is welfare and betterment of human beings. In every religion there is concept of fasting and charity which satisfies the human desire to self-sacrifice. Every religion teaches us team-work in society and guides us to uplift the poor and weaker sections of the society. All such things come under morality. For true prosperity, we need to uplift the poor as well. After independence India has progressed in every field of life like education, research, technology, agriculture, science, health, commerce, economics, industry, etc. However, no government has given priority to one aspect of life, i.e. morality. And that is the main reason of birth to corruption.

We teach our children all the subjects and demand that they score highest marks and become successful in life. The present education system, to me, is not a proper one because we are creating human machines (Robots) for different professions. In my view, basic purpose of education is to make our children good human beings. No doubt, competitive element is good for progress and securing high marks is excellent, but to achieve success by using unethical means is wrong or, we can say, is a morally corrupt practice. There is a saying that charity begins at home. So first we have to look into our own homes - what we are doing and how are we teaching our children, by blindly following western culture. Competition begins in the family and then spreads outside. Now, let us come to the point. What is the quality of life of a child or youth these days? In most of the cities family is typically nuclear, as traditional concept of joint family (kunba) is eroding very fast. Most of the wives are working and children are being brought up by the domestic servants. Most of the domestic servants are illiterate. What ethical and moral values can a child learn when thrown into the company of illiterates? Without support of a joint family, child becomes self-centered.

The question that arises again is: what are we really earning and what are we producing? No doubt, we are earning more than what our parents or

predecessors earned in their times. We may have more comforts. But what are we giving to the next generation? How are we treating them? This is important because this is the point from where corruption starts and our moral values recede. At the age of 2-3 years only we put our children in play schools or crèches. After play school they join primary school. For securing admission in a reputed public school, parents often use other means, such as donations and bribes. Corruption which starts at the first step of life then becomes part of their life later on. Parents expect them to excel in both academics and co-curricular activities. We have no time to judge the potential of our wards and we are unaware of their mental and physical capacities. We are mostly not satisfied with them and expect them to surpass other children who may have more mental and physical capabilities and resources. We put pressure on children to live up to our unrealistic expectations.

Children are often put under constant pressure. Now-a-days they do not play an outdoor game which is important for their physical growth. They watch TV, play video games or surf the internet – all of which is harmful to their eyes and overall health. We never encourage children to play outdoors and interact with friends of their age-group. We advise them to look at their class-mates as competitors and not as friends. This attitude destroys their social bonding.

From class 8th onwards we declare war against our own children by demanding them to secure 90% to 100% marks in their board exams without considering their potential and abilities. Every child has his or her own potential and capabilities in different fields. So, comparing our children with others is a moral offense against them. We put pressure on them to secure high marks. After their 12th class exams, they join a professional course in which they spend 4-5 years of their youth under stress. After completing their degree they have to join a Masters Degree course or take up employment in a Multi National Company. It has become almost a fashion to join MNCs and other Private Companies. There they are treated as machines, not human beings. The whole system is based on 'hire and fire'. Pushed into this life style, the youth are bent upon working hard,

earning more and enjoying life. For them the important source of enjoyment is going to a pub in the evening, drinking few pegs of alcohol and dancing in a disco. They do not know what real enjoyment is and what kind of enjoyment human being needs. Our present education system merely converts humans to machines, which is very dangerous for the future of society. So instead of talking high on ethics, values or morality, let us first see what we are doing with our children. If we cannot enforce ethics in their upbringing, can we promote ethical living in wider society?

After independence India has registered progress on many fronts. While wealth of the rich has increased, so has poverty of the poor. This is the real problem of our society. And this has happened because moral values have become immaterial. We must understand that things are made for the use and people are made to be loved. Ethics is sacrificed when you love material things and start using people. The moot question is: Who is the greatest, most respected and richest person of the world? The obvious answer is: one who loves the people.

ETHICAL DIMENSIONS OF HEALTH CARE GOVERNANCE

Mathew Varghese*

At the outset, I must thank Dr. Mishra who pushed me into accepting my role as a speaker here. He said you are the right person to do this job because you have to talk about ethical governance, the practice of it. So, I thought am I the right person? I never gave up a challenge to take on a new topic which I normally do not take. That is because as a teacher I know that when I have to take a new topic, I learn far more than the taught. So, I thought let me open up my eyes to the ethics of governance as practiced for institutions and the only exposure I have is as I practiced it in my hospital. So, what I am going to share with you has to deal with hospitals, but I am sure as human beings that have interactions with the healthcare infrastructure, all of you, some time or the other, have experienced it.

Hospitals are institutions where the possibility of an ethical conflict is a very high possibility. The conflicts could be in the care of the human being that is coming to the hospital. It could be in the relationship between the players within the hospital – the hospital employees, the physicians, the professional rivalries among them. It could also be a conflict between the hugely powerful pharmaceutical industries, the economies of which exceed the economies of some of the nation States of the world because of conglomeration of several smaller companies, these economies of pharmaceutical industry are very powerful economies and they control a whole lot of healthcare infrastructure tacitly or in an intangible way. It is important for us to act consistently despite all that happens around us in our communities.

Our decisions in hospital situations are very especially vulnerable. Why because it deals with a vulnerable group that comes to us. Our decisions, if they are arbitrary or unfair or they are biased, lead to damage to the psyche or the physique of a human being. Therefore, we are special in the eyes of the society as someone doing a noble profession. Whereas I believe policy-making on any

* Eminent Orthopedist, Ex-Director, St.Stephen's Hospital, whose presentation won the first prize in National Seminar on 'Ethical Dimensions of Governance' organised by Ramanujan College in 2010.

activity that relates to human being is equally noble. So, our discussion should be more in terms of how policies influence what we do in our hospitals.

If you look at the principles, the basic tenets of medical ethics, we have four keywords that are discussed – autonomy, beneficence, non-maleficence and justice. If you analyze these words, everything that we do as a human being can also be based on these four words that are described here. The guiding principles which are these four operative words that I have mentioned of any hospital system can make it very difficult for the hospital management to make sure that the patient gets ethical care. The finances that are involved in this ethical care in today's modern corporatization of healthcare is completely ill-understood by most people. The lay person at large is oblivious of the complexities that are involved in healthcare because it is common practice to say that the doctors have a very poor handwriting. The fact is not that doctors have any poorer handwriting than the average human being. It is because what they write is incomprehensible to the average human being. So, there is opacity in what the doctors do in the healthcare business that makes it incomprehensible for the lay person. Now that opacity creates a fertile ground for creating unethical situations. So, the doctor can justify things which may have gone wrong by using a language that is absolutely opaque and beyond the knowledge comprehension of the patient and the lay person. This is an important aspect.

People also believe doctors, they trust doctors. Why because they do not want to be in a situation where they want to take a risk because the doctor must be saying right because it has to do with life and death. Nobody wants to take a risk in a life and death situation. So, the trust is complete, implicit faith, in what the doctor is doing. Given the asymmetry of knowledge among the various players and the opacity of information, physicians have a responsibility which goes beyond this. The relationship of a patient with that of a physician is that of a trust. Once this trust is breached, suspicion steps in and that suspicion is the beginning of all medical negligence and consumer court cases that go on against the physicians. Once ethical treatment goes out of the domain of the physician to be regulated by legal authorities and legal systems, we have a situation where defensive medical

practice comes into play. This is the bane of the western society's system of medicine where a legal system determines what the doctors do in the hospitals because it is very difficult for a doctor in a western world to change the practice other than what is accepted in the legal norms for medical quality of care. Therefore, the doctors are very hesitant. They keep doing all kinds of investigative procedures for fear just in case if I did not do this, I will have this kind of a case against me of negligence of my duty. This is a very important part and we do not understand this as we are copying the western models of healthcare. We do not understand this aspect of healthcare there. Under these circumstances, how do we ensure effective system of governance to ensure ethical practice within hospitals, how do we resolve conflicts of interests between clinicians, researchers, hospital administrators and patients in the face of commercialization in all areas of healthcare, be it diagnostics, be it curative care, or be it research. How can vulnerable patients' interests be safeguarded against the risks of inducements and exploitations? As an ethical leader, a leader may set an example, so he may be a leader by example, an institution may respond ethically to the demands of a situation because of sound ethical principles of the leader that is occupying the CEO's chair, or it is also possible that there are systems in place which ensure that the leader and his juniors behave in an ethical way because the system encourages it that way. Good governance entails that the ethical virtue of an institution is ingrained or embedded in the systems and procedures in that institution. This will ensure that even if the person is biased in his judgment, the system in place in the organization prevents him from taking an unethical decision. This is very, very important. It is not very easy to achieve. In most institutions, the systems rely on personal ethics of the leadership to provide ethical care. Often, in testing times, it is personal heroics that save organizations. So, people look up, no, this person is brilliantly honest, he went and sacrificed his self, and his position and the chair to become a martyr so that he could save the organization. Now, martyrs are not what good institutions should develop. Good institutions should develop systems and procedures that take care of every human being that is there. We do not want martyrs and systems and procedures that are created in organizations. It may be a good individual

leadership which may be a good example, but not ideal governance. Matured societies create systems that are ethical in a systemic way, not an individualistic way. It is common to hear that there is too much of corruption in India. I travel a lot. In my travels, I interact with a lot of people around the world. And a lot of times, I see Indians demeaning themselves. Indians telling that you know we are very corrupt in India. I see no reason why an Indian should be any more corrupt than a white man. I see no reason. If you look at around the world, the stories of Enron and all those things that happen around the world and of course the recent Wall Street collapse, human beings here are as vulnerable as human beings there. They are no less or they are no more than you and I. We are all vulnerable to same temptations. So, it is incorrect to say that there is a culture of corruption embedded in our societies. Let us face it we are all human beings, vulnerable to temptations, and therefore we must create a system that even when there is a temptation coming through an open door deliberately left open, we are still not able to do a corrupt practice. That is your matured system in your society. If you can aim to get to that level of maturity, then you have evolved in your systemic governance in your society. That is an important thing for you to understand. And that is possible only when we have complete transparency of functioning in an organization. And the Right to Information Act that all of you are praising all around. The basic tenet of the Right to Information is transparency. If there is opacity of your action, then you are in for trouble because that opaqueness allows you a curtain behind which you do all kinds of unethical activities. You take away the curtain and there is transparency, you have a situation where it is difficult for that human being to do an unethical action. So, it is important for us to recognize that we create a society where all societies have systems; they are absolutely transparent and does not allow an unethical practice.

These are times of corporatization of healthcare. Multi-crore investments are made in hospital to create hi-tech five-star hospitals. The sad part is world-class healthcare is equated with five-star culture. Medically, there is no parallel at all between five-star care of hotels and good quality professional medical care. Most people make mistakes on this front. They

look at the classy infrastructure of the corporate hospitals and are appalled by the grubby appearance of most Government Medical Colleges whereas the Medical College doctor may be far more competent in dealing with that particular case than that corporate hospital who probably sees one or two cases in a month, whereas that Medical College doctor sees so many numbers in volumes. People say that Indian doctors are very good. How is it possible that Indian doctors can be any better than the western doctor? It is the competence that accrues from a large volume of body of experience that the person has. You see ten of the same variety. You know all the facets of those ten cases. You see all the complications of treating that case; you see all the rare presentations of that particular case; it is far easy for you to pick up. Indian doctors are not in any way better. They are better probably because the databank that they have in their brains on the cases that they see everyday is far more than the databank of a doctor from probably a western society because of the sheer numbers. For a hospital, that is, a corporate hospital, it is a business house, it is an investment, and to get a better return from the investment in the hospital would be the shareholders' concern. So, if it is a corporate hospital having shares, the shareholders' concern would be that they should have better value for the investment in that company. It is a company; it is a business. So, of course, you can do completely ethical business. There is a door of temptation that allows you to think in terms of profit more than the altruism of patient care. There in comes your temptation, temptation walks in quietly through that door of temptation that is left open. Hospitals hire world-class surgeons. So, you have advertisements coming in newspapers, full page advertisements coming in, and world-class surgeons. When I go to medical conferences, it is a common practice that I hear very regularly that you know, this surgeon has been hired, you know how much salary per month, per year, it is not an exaggeration, Rs. 2.0 crore, Rs. 3.0 crore. Oh, Surgeon B is appointed for Rs. 5.0 crore per annum. Rs. 5.0 crore per annum, that is a huge volume of money. So, you have that volume of money being given to a surgeon for care of patients that come to that hospital treated by that doctor for that particular year. Now, obviously, if the hospital is a corporate business house, the hospital management is going to look at the balance-sheet at the end of the year and

say, look here, from this department, we are investing so much of money, we are giving so much of money in terms of salaries and perks, and the return is only this much. So, whether you like it or not, tacitly or otherwise, a message is conveyed subtly or not in so subtle manner that the balance-sheet needs to be equated somewhere. Where does the equation for the balance-sheet come on? It has to come from the patient that comes to the hospital. And how do hospitals make money? Hospitals do not make money just by admissions. They do not make money by just admissions. Those of you who do not know about hospital functioning, hospitals make money by doing procedures. If you do a procedure, you charge that much for that procedure. Beyond that, say, for example, if the day to day cost is Rs. 1,000 for that bed, if you do a procedure, it is Rs. 20,000; straightaway Rs. 20,000 is equal to 20 days of stay in the hospitals. So, the hospital management would like to have a patient who stays for three days and has one procedure rather than have a patient who stays for 20 days and has no procedure. Here, your system by policy is encouraging procedures and investigations out of the patient that is admitted within the hospital. It is a systemic illness. If you have corporatization of healthcare with health as a business, you have a system created where a patient is a client, not a human being, from whom revenue is generated out of activities performed on the patient. You have a temptation where the doctor, the physician, the healthcare infrastructure is vulnerable to the temptation of relying on these procedures to increase the annual turnover of that corporate healthcare business. Now, this is not clearly understood by most people who say that you know we have so many corporate hospitals world-class hospitals, all kinds of facilities are available, and technologically we are advanced. The trouble is technologically advanced medicine is not cheap. It is very expensive, and the moment you have an expensive situation, healthcare in the US, I will just give an example, the General Motors and the Ford Company in the US, the budgets go into billions of dollars, yet, they were going bankrupt. Toyota, again, that has gone into bad reputation because of the recent exposure that has happened, had factories in the US making a profit while GM and Ford had factories in the US which were not making profits. Do you know where the catch was? The catch was upfront an employee in Ford or General Motors was getting

an equivalent of about US \$ 4,000 per year as healthcare benefits whereas Toyota because they came in as later players took away this healthcare benefit from the workers and made sure that they had that profit passed on to the car owners that are going to buy their cars. So, by policy, you have created a situation where, one company providing for healthcare goes out of business, one company that is not providing for healthcare is in business, has profits and is viewed as a more efficient company. See, efficiency in such situations can actually be at the cost of a human being somewhere down the line. So, we have to see as a society, are we creating systems and procedures where a human being's healthcare and if you are a just society, you will make sure that nobody is denied healthcare for want of resources, if you are a just society. If you are an unjust society, you can have all kinds of things happening in it. It is an unethical system that you have created. In addition, if you are an owner of a hospital, you have to balance out ethics. You will say that I have to be loyal to the organization that I am serving. So, there is a conflict of ethics of the owners also, the ethics of the loyalty to the organization and of stewardship of the institution against the service to the patient and community. There are also issues of patient's safety *versus* the financial responsibility. Here in, there is the responsibility also to the workers. So, there are situations where the workers have occupational hazards which are not protected for by the healthcare institutions.

These are all institutional governance issues which take care of not just the patient, but also the worker which comes to the hospital. If you are looking at procedures within the hospital, we have a situation say, for example, people would think that -- the doctors would think that getting an MRI does not harm the patients, so you can get an additional MRI -- with modern day anesthesia - - in earlier days, anesthesia used to be a very scary thing, patient could die because of anesthesia itself – it is very safe; so, modern day anesthesia being safe, people do not hesitate to order for a cesarean section; people do not hesitate so that they can time the birth of delivery to whatever, convenience of the doctor, convenience of the patient, all kinds of things happen. There are also these degenerative, ageing is not a disease, let us face it. The corporate healthcare business has made ageing as a business to capitalize on. So, you

have degenerated joint diseases where joint replacements are done because it makes more revenue for the hospitals. This also must be understood where human vulnerability of these normal physiological processes are also taken advantage of. Now, how do you prevent this as a system? As a system, we have to create benchmarks. As medical profession, I think my own profession has failed. My profession has failed in creating benchmarks where people can say, look, in an ordinary situation, in a community, the cesarean section rate in a hospital should not be more than 18 per 1,000 or 100 or whatever. You have to create a certain number, benchmark number. Or the number of joint replacements in a hospital of this population of this age group, over 65, cannot have more than these many joint replacements. We have not created benchmarks. If you have not created benchmarks, you are allowing an opacity of function where the doctors and healthcare business can take advantage of the vulnerable person. So, as a system, your governance that is matured will ensure that doctor takes care of the patient in an ethical way only if the systems of benchmarking, systems of transparency are in place.

Hospitals are also places where end of life situations are constantly keep occurring. I shall not go into the debate of euthanasia, merits and demerits. That is a different thing. In our country, it is a legal issue. If you perform euthanasia, you are likely to be caught under the law. But there are other situations which happen every day, day to day, in the hospital. It is constantly happening. There are situations where people say do not resuscitate. There are situations where people say, no, no, I am not willing for this surgery. Doctor knows it is life saving, though the patient may not agree to that. Or, there may be situations where the patient is already on a ventilator, and the patient may want you to remove the ventilator. I do not know how much time you give me. Do you have time?

I can give you three concrete examples. You would be interested in knowing examples rather than listening to my didactic lecture on what we face in the hospital. For example, last week, I had this patient who was admitted. He was disoriented. He had a bad combination of multiple injuries. He needed an amputation which would have been life saving. The surrogate consent that was given, somebody, the patient's relatives, all disagreed. For us, it is

very difficult to go ahead in such a situation, and it is an ethical dilemma for us – do we take the beneficence issue upper hand or the autonomy issue upper hand because in this the autonomy of the patient is out of question because he is disoriented, the surrogate autonomy, the surrogate decision making is happening. That is an issue where there is a crisis which is happening. So, we were in an ethical dilemma as to what do we do. We keep facing these kinds of dilemmas all the time. But before we could take an action, the patient died. But if the patient had survived long enough, it would have been a very, very difficult challenge for us, relatives disagreeing for an amputation which we know is life saving. That is number one example that I am giving. Number two, there are people that keep saying that you give us false certificates saying that my disability is 40 per cent. The Government gives you facilities for disabled persons, provided your disability is 40 per cent. They want us to be unethical in giving a deceptive thing, information to the authorities, which is actually ethically incorrect. The system should have a transparent way of getting the disability certificate in such a way that anyone can double check, not just a doctor can double check. The system has to be transparent, available all the time so that anyone who is not even medically qualified should be able to quantify that percentage of disability. Huge amounts of unethical practice are going on in certification of disabilities. In fact, you may not know it; those of you who had been to the courts and watch the Motor Vehicles Accident Tribunals working. The way they work is you will get the compensation based on the percentage of permanent disability which is a very stupid way of functioning. As a society, we have created a policy, greater the disability, greater the compensation. For example, if you have an amputated arm, and I do not get medical treatment in the appropriate manner, that remains as an amputation, I have a 90 per cent disability relating to the upper arm, and I get a huge compensation from the court of law. The same person comes to a competent doctor, gets the arm re-implanted, and has a full functioning arm, so what happens. We have a situation where good treatment has reinstalled the arm and there is a good function, the permanent disability in this case is probably five per cent. This patient does not get as much compensation as the person who has got an amputation. So, there is a systemic flaw in your

design of your system which encourages permanent disability by poor treatment rather than having good outcome of surgical interventions. So, it is a systemic flaw which we need to look into. There is a patient, it is a real tale which has happened, the wife needed a kidney transplantation, the husband was supposedly willing to donate, when he was being inspected, examined, he was medically fit, but do you know what he did? He called the doctor and said, "Doctor, can you do me a favour? Actually, I am scared of this. I do not want you to do this procedure. Can you tell my wife that I am unfit for donation." Now, it is unthinkable as a human being, somebody he is living with, all his life is caring for is supposed to be the husband, it is his responsibility, they are mutually responsible to each other, here is this person deceiving his wife, telling us, he does not want to be part of the deception, he wants us to be part of the deception, he wants us to be involving us in an ethical dilemma where the relationship between the husband and wife is spoiled because we tell the truth that this person is fit for donation and he does not want to donate whereas he is wanting us to tell that he is unfit for donation. So, we have ethical dilemmas constantly happening in our situations. It is a constant challenge; it is never straight.

The last story I will tell you is a patient who had pneumonia bilateral, double pneumonia in layman's terms, admitted in the hospital, was immediately shifted to the ICU. As Director of the hospital, I suddenly get a call in the evening from New York, "Doctor Mathew?" I said, "Yes, speaking." "Sir, I am your resident." I said, "I do not remember you." He said, "No, I was an intern in your medical college when you were a Registrar there and my grandfather is admitted in your hospital, he is terminally ill, can you look after." I said, "Fine, I will look after him. I immediately called up the ICU and found out his condition and found that he was critical." The very next day, I find this person comes to my office requesting, "Sir, Dr. Mathew". I said, "Yes." "Oh, I am the person who called you up from New York, 24 hours down the line; he is back in Delhi because he has been told by me that his grandfather is critically ill." So, he is on a ventilator now. He requests me, "Sir, you know that he is terminally ill; I know that he is terminally ill; I am a physician now in New York, and I would like that his life sustaining

systems be discontinued.” Now, that is a difficult decision. Our legal systems do not permit that kind of a situation. My ethical system did not permit me. I said, “Forget about the legal issue. We would not create a fuss.” That means, it is between him and me that we decide among ourselves that we discontinue the life sustaining system. I said, “No, it is not possible. We cannot do that.” Now, that is personal ethics here. The Department Head I talked to, he said, “No, Sir, it is not possible.” We have a situation now, I was thinking, if he does not come to me, he directly goes to the Departmental Head and talks to him, he might say, okay, maybe, between us we can do it. But both of us agree and we decided not to do it. The father comes to me the next day and says, “Sir, you know we are actually prolonging his agony, misery, so bringing in the thing about euthanasia and all those things”, I said, “Look here, this man is not brain dead, I cannot remove his life sustaining systems. What do we do? I will not do it. I am sorry. You may be a resident in my medical college, but I cannot do it. You may be whatever you are, I cannot do it, I will not do it.” I did not do it. On the fourth day, a third gentleman comes to me whom I have not met before, “Sir, you are looking after this patient.” I said, “Yes.” “Sir, please save him, whatever you do, you save him.” Now, this is a new enlightenment in the whole case. First day, request for withdrawing life sustaining systems; second day, being pushed for it; third day, father comes and then the son comes again, who is a doctor, who is a physician, whom you expect will behave in an ethical manner, all of them requesting to withdraw the life sustaining measures; and on the fourth day, another person comes and I said, “Who are you? I have not seen you before.” He says, “No, I am the youngest son of this man. I have just landed up. I was not in town.” I said, “Yes, he is critically ill, I do not know, but we are doing our best, whatever we can.” He says, “Please save him, there are a lot of property feuds.” Look at this. Human greed goes beyond relationships, cultures, borders, national, international or whatever. We have to be aware of this constantly every day in whatever we do because it is important for us to understand that. Whatever we do, human dignity must be the basis of all actions in our day to day life. Respect for human dignity must be the core of every act in our life. Thank you very much.

**“A teacher affects eternity; he can never tell,
where his influence stops”**

Hennery B Adams

**“Those who are free of resentful thoughts surely
find peace”**

Gautama Buddha

**“Sculpture and painting have the effect of
teaching us manners and abolishing hurry”**

Ralph W Emerson

“Independence is a fact, it is not an opinion”

Peter Coyote

**“Life’s most urgent Question is: what are you
doing for others?”**

Marti Luther King, Jr

**“If you allow yourself to dissolve for others, you
will be transformed”**

Osho

**“Do not pray for tasks equal to your powers;
pray for powers equal to your tasks”**

Philips Brooks

**“The best way to cheer yourself is to cheer
somebody else up”**

Mark Twain

लकरीर

अखतकल वासे

मैं सब से पहले आभार व्यक्त करता हूँ इस कॉन्फ्रेंस के अगोजकों का कि उन्होंने मुझे यह अवसर दिया कि मैं आपके सामने आऊँ और आज के विषय पर बात करूँ। साहबों खैरात घर से शुरू होती है और सबसे बड़ा मूल्य यही है। सबसे बड़ी वैल्यू यही है और इथेक्स का सबसे बड़ा प्रिंसिपल यही है। आप जो कुछ अपने लिए पसंद करते हैं वहीं दूसरों के लिए पसन्द कीजिए तो दुनिया के अन्दर वैल्यू और इथेक्स के बहुत से जो पेचीदा सवाल हैं उनके जवाब खुद बखुद आपको मिल जायेंगे। हमारा मामला यह है और दुनिया में जो घपला है वह यही है कि हम अपने लिए कुछ और पसंद करते हैं और दूसरों के लिए कुछ और पसंद करते हैं। नतीजा यह होता है कि इस से समाज के अंदर एक विशलता पैदा होती है समाज के अंदर एक टकराव पैदा होता है समाज में एक मतभेद पैदा होता है एक बात और समझने की है और वह यह कि हम कभी अतीत की बात करते हैं कभी वर्तमान की बात करते हैं और कभी भविष्य की बात करते हैं। मेरे नजदीक समय की यह यात्रा निरंतर है और जो आज है वही कल है गुजरा हुआ और वही कल है आने वाला। इसलिए मैं बात एक और जगह से शुरू करता हूँ। मैं शुरू करता हूँ उस वक्त से जब सृष्टी की रचना हुई और सागर मंथन हुआ और सागर मंथन में सब जानते हैं क्या हुआ कि जितने भी राक्षस थे वह अमृत ले भागे और विष रह गया था ताकि मानवता का विनाश हो जाए। ऐसे वक्त में शिव आगे आए भोलेनाथ के रूप में उन्होंने विष को अपने कंठ में ग्रहण किया और नीलकंठ बने। आज भी हमारे यहाँ वही सागर मंथन हो रहा है इसमें जो राक्षस हैं यह अमृत ले के भागने की कोशिश करते हैं। आप चाहे करपशन के नाम पे कहिए चाहे किसी नाम पे कहिए, सवाल यह है कि हम में से सा आप में से, कितने भोलेनाथ के रूप में नीलकंठ बनने को तैयार हैं और मानवता को बचाने को तैयार है। इथेक्स और वैल्यू की जो चुनौती है सब से बड़ा जो सवाल है वह यह ही है इसका जवाब देने की कोशिश कीजिए तो बात बनेगी। हमारी प्रॉब्लम यह है

कि हम सारी चीजों को अपनी आस्था का प्रतीक तो मानते हैं पर उनको अपने लिए आचरण की सभ्यता के रूप में अपनाने को तैयार नहीं हैं। यही हमारी सारी समस्या है इसका सपझने की जरूरत है। हम यहाँ पे जो लोग हैं मैं भी इसी वर्ग से ताल्लुक रखता हूँ यानी शिक्षा अगत से और मुझसे पूर्वक्ता ने जब Discussion Initiate किया तो इसके ऊपर ख़ासा बल दिया था। साहबो शिक्षा जगत से जुड़े हुए जो लोग हैं उन्हें भी सोचना चाहिए और आप सबको सोचना चाहिए जो इस देश को चला रहे हैं उनके सोचना चाहिए कि कितना परिवर्तन आया है प्रौद्योगिकी परिवर्तन आया है कल ज्ञान सबसे ऊपर होता था उसके नीचे सत्ता होती थी सत्ता के नीचे मार्केट होती थी। कुछ दिनों में यह हुआ कि ज्ञान जो है वह नीचे गया। सत्ता ऊपर आई और अब सत्ता के ऊपर भी मार्केट आ गई। यह ग़ौर करने की चीज़ है। मैं आपसे पूछता हूँ, एक शिक्षक के रूप में पूछता हूँ चूँकि मैंने कहा था कि ख़ैगत घर से शुरू होता है। इसी तरह मुद्रासिवा या अवलोकन जो है यह भी अपनी ज़ात से शुरू करना चाहिए। क्या शिव जी द्यूशन करने गए थे। अयोध्या नरेश के बच्चों के लिए या अयोध्या नरेश ने अपने बच्चों को विशिष्ट के हवाले किया। द्रोणाचार्य जो हैं उनके पास कोरस हों या पांडव हों उनके बच्चे खुद आए थे या वह गए थे। कितना परिवर्तन आ गया है। कल अयोध्या नरेश अपने बच्चों को विशिष्ट के पास भेज रहे थे। कोरस और पांडव जो हैं अपने बच्चों को द्रोणाचार्य के पास भेज रहे थे और आज हम लोगों के घरों पर द्यूशन करने जा रहे हैं। हमने शिक्षा को खुद व्यवसाय का ज़रिया बनावा है।

हम पुन्वों की बात करें और वह हम से नैतिकता की बात करें मआफ़ कीजिएगा यह काम चलने वाला नहीं और मेरे लिए बड़ी तकलीफ़ की बात है कि यूनीवर्सिटियों जो हैं अब ज्ञान का केंद्र नहीं रही हैं। वह व्यवसाय की पूर्ति करने वाली और व्यवसाय की जरूरतों के लिए लोग मुहय्या करने के लिए हमारे इंडस्ट्रियल यूनिट्स बन गए। ये चूवा पीढ़ी बैठी हुई है वह भी हमारे पास इसलिए नहीं आती कि उसे दुनिया की चिंतन को या दुनिया की जो जनता है उसके लिए कोई चिंतन चाहिए और चिंतन से वह कोई चेतना पैदा करना चाहते हैं। वल्कि वह आती है कि हम कागज़ के वह माईसंस और पॉपिट दें जिसके ज़रिए वह बाज़ार में अपनी जगह बना सकें। कैसे चलेगा कैसे परिवर्तन

आएगा कॅम में गून्चों की बात कर रहे हैं। आप किस नैतिकता की बात कर रहे हैं जी गुरु गोविंद से बढ़ा था कबीर ने कहा।

गुरु गोविंद दोहू खड़े काफ़े लागों पाप
बलदारी गुरु आपने गोविंद देओ बताए।

आज कितने गुरु हैं जो गोबिंद को बता रहे हैं। वह तो हमें सेठ गोविंद दास के गोदाम में पहुँचा रहे हैं। यह हमारी समस्या है इस समस्या को ऐंहेस करने का ज़रूरत है।

दूसरे दोस्तों एक बात और कहना चाहता हूँ क्योंकि मैं गुरु की बात कर रहा हूँ। डॉक्टर जाकिर हुसैन वह बड़े शिक्षाशास्त्री थे जो भारत के राष्ट्रपति भी रहे उन्होंने एक बात कही कि उस्ताद के माथे पर इल्म यानी ज्ञान का नहीं बल्कि मोहब्बत का उनवान होता।

उन्होंने यह भी कहा बच्चे से दुनिया में सिर्फ़ दो लोग हैं जो कर्मा मायूस नहीं होते। एक उसका माँ और एक अच्छा उस्ताद। क्या हमने वह रिश्ता बनाया है। आज आपको शिक्षा के माध्यम से उन चीज़ों को वापस लाना है। हम जिस समाज में जी रहे हैं इस समाज के अन्दर नरसरी में दाखले के लिए माँ बाप अपनी प्रतिष्ठा अपनी दौलत अपना सम्मान और आत्मसम्मान सब कुछ दाव पर लगाने को तैयार रहते हैं। यह नहीं जानते दुनिया के बड़े लोग जो हैं वह एयरकंडीशन स्कूलों से नहीं निकलते हैं वह टाट की पट्टी पर बैठ कर पूरी तपस्या के साथ शिक्षा हासिल करते हैं।

आप किस समाज की बात कर रहे हैं किस शिक्षा की बात कर रहे हैं। मैं इसलिए आप की खिदमत में यह अर्ज करना चाहता हूँ कि अपने बारे में गौर करें। दोस्तों इस देश का क्या होगा जहाँ पर कि क्वालिटी एजुकेशन और क्वालिटी Health Treatment जो इस देश का सब से बड़ा बरूमत है उस तक पहुँच ही ना पाए और उसको बाज़ार के हवाले कर दिया जाए। आज हमारे यहाँ 5 Star होटल ही नहीं बनते 5 Star हॉस्पिटल भी बनते हैं और अब हमारे यहाँ स्कूल और विद्यालय नहीं बनते बल्कि हमारे यहाँ 5 Star बस्कि 7 Star स्कूल खोले जा रहे हैं। आप चाहते हैं क्रान्ति आ जाए आप चाहते हैं परिवर्तन आ जाए कैसे आ जाएगा और माफ़ कीजिएगा जब इसलिए परवर्ती होगी वह मानिकता होगी। तो आप समझ लीजिए करपशन नहीं होगा तो और क्या

होगा। क्रपशन की भुनिवाद जरा दिन रख जाती है जब बच्चे को नरसरी में दाखला दिलाने के लिए मां बाप पाँच लाख और सात लाख का डोनेशन देते है। आप मेडीकल डोनेशन को छोड़ दीजिए इंजीनियरिंग को छोड़ दीजिए यह तो नरसरी से खेल शुरू हो रहा है और उसके बाद यह कौन कर रहा है। यह वह कर रहे हैं जो कि विद्या के मंदिर कहलाते हो। जिनको कि हम कहते हैं कि उन्हें सरसवनी का आशिर्वाद हारिहा है। यह बातें आपको बे उत्तीव्र बातें लगनी हो सकता है कि इनके अन्दर वह स्कॉलरशिप और Intellect आपको ना मिले जिसको आप सुनते आ रहे हैं। मैं तो परिवारिक स्तर पर एक आदमी के लिए एक आम भारतीय के रूप में अपना दुख और दर्द आपके साथ शेयर कर रहा हूँ। हम सब मज़हबों की बातें करते हैं मिसाल के तौर पर मुसलमान कुरआन को मानते हैं कुरआन की नही मानते यही हिन्दुओं का मामला है। आपमें से कितने हैं जो प्रदलाद की तरह हरनाकशफ के आगे सर ना झुकाएं उसका अपना याप होते हुए भी। क्योंकि चाप होना अपनी जगह है लेकिन सख जो है और बरिष्ठता जो है उससे जुड़े रहना अपनी जगह है। हमें यह सोचना चाहिए हमें तो गर्व है इस बात पर कि हम यह देश हैं जहाँ पर कि औरत की पूजा की जाती है। लेकिन उसी वक्त तक की जाती है जब तक कि पत्थर की पूर्ति बनी हुई वह मन्दिर के अन्दर स्थापित है। जहाँ जवान खोली यहीं उसके लिए समस्या शुरू हो जाती है। किस मूल्यों की बात कर रहे हैं हम। जिसकी पूजा करते हैं उसका आम जीवन में ब्यवहारिक स्तर पर सम्मान नहीं कर सकते और यह चाहते हैं कि दुनिया के अंदर इंकलाब ले आये, दोस्तों यह नहीं हो सकता।

उसके लिए तकलीफ उठानी पड़ती है। याद रखिए हम जिस देश में रहते हैं उस देश में लोग अपनी गलतियों की सज़ा ही नहीं भुगतते सिर्फ, हमारा आदर्श तो यह है कि दूसरों की गलतियों की सज़ा भुगतने के लिए भी हम चौदह साल बनवास में जाने को तैयार रहते हैं। वह गलती राम ने नहीं की थी दशरथ ने की थी। लेकिन जब उन्होंने कहा कि मैं तो ऐसा वचन दे चुका हूँ तो राम शलिदान के लिए तैयार हो गए। राम मर्यादा पुर्णोत्तम इसी लिए बने। अपनी गलती की सज़ा भुगतने वाला मर्यादा पुर्णोत्तम नहीं बनता है। मर्यादा पुर्णोत्तम जभी बनता है जब दूसरों की सज़ा भुगतने के लिए भी तैयार हो जाए और अयोध्या को हर तरह के क्लेश से हर तरह के झगड़े से महफूज कर दे।

और सुरक्षित कर दे और फिर बात बनती है इस बात से जब एक पाई यह कहे कि मैंने आपके साथ अब तक सत्ता में गुजारा अब भी आपके साथ गुजारा। अगर मैं अयोध्या के राज पाट में आपके साथ रहूँ तो बनवास में भी आपके साथ रहूँगा। यह मेंस ऑफ़ Attachment जय आता है जब जाके मूल्यों की यात्र होती है और लक्ष्मण के रूप में एक किरदार और एक चरित्र उभर के आता है। आज मैं आपसे गुजारिश करता हूँ आप जिम देश में रह रहे हैं उस देश के अंदर आपको तय करना होगा। हम में से हर व्यक्ति को तय करना होगा। ऋषभ का अनमोलन राय लीला मैदान में सभार्ये करके जेलों को भर के सड़कों पे चतु के नारे लगा के नहीं होगा बल्कि उस वक्त होगा जब हम वह तय करेंगे कि हम कभी भी किसी चीज़ को Out of Town हासिल करने के लिए कोई रिश्तत नहीं देंगे। जब हर आदमी यह तय कर लेगा ना रिश्तत दूंगा ना रिश्तत लूंगा उस वक्त खुद बखुद आंदोलन हो जाएगा। जी आज कल क्या मूल मंत्र है। आज कल तो मूल मंत्र एक है 'ले के रिश्तत फेंस गया दे के रिश्तत फूट जा'।

इस कलचर को खत्म कौन करेगा। दोस्तों पुरानी पीढ़ी जो है वह अपनी पापों की गठरी उदाए हुए है और उसकी सज़ा भी भुगत रही है। हम सबकी हैसियत, भोष्यभिताभा की तरह है जो तीरों की जो है शय्या पर असमंजस में पड़े हुए हैं। मैं आपसे याहत्या हूँ उठिए, नए युग में जो भूष्य हैं और जो नेतिकता है उसको ऊपर लाने के लिए उसको स्थापित करने के लिए व्यवहारिक स्तर पर उसको आम करने के लिए जो महाभारत हो रही है उसमें साथ बटाइए। हमारे जमाने में इसमें कोई क्लिष्ण नहीं होया साथी रूप में और कोई अर्जुन नहीं होगा खुद ही आप अर्जुन बने खुद ही कृष्ण बने और इस महाभारत में हिन्दुस्तान को तरक्की दिलाओ और ऋषभन से मुक्ति दिलाओ ताकि दुनिया यह कह सके कि भारत की यूवा पीढ़ी ने हमारे सामने एक आदर्श पेश किया। यह दुनिया में सिर्फ जाहकती पैदा करने के लिए है। चिंता की अव्यक्ति के लिए है चिंतन पैदा करने के लिए है लेकिन येतना अब हमारे दिनों में होगी हमारे दिमाग में होगी उस दिन भारत में एक नया सभ्य समाज, ईमानदार समाज कुजूद में आरग्य और दुनिया फिर हमें एक दफ़ा सत्ताम करेगी। हमें निम्न करेगी। आपसे तो मैं सिर्फ यही कहूँगा, बुजुर्गों से नहीं कहना चाहता।

पेरी हैसियत भी नहीं है लेकिन आपसे कह सकता हूँ एक टीचर की हैसियत से भी एक बड़े की हैसियत से भी कि सशियों आगे बढ़ो। अपना हक माँगा नहीं जाता डीगा जाता है आप आगे बढ़ेंगे अपने लिए जगह बनायेंगे तो भारत में नए मूल्य आवेंगे उसके लिए थोड़ी सी तकलीफ़ तां उठानी पड़ेगी। बाँर तकलीफ़ उठाए हुए कोई चीज़ मुमकिन नहो है क्या आप यह करने को तैयार हैं इसी पर निर्भर है हमारा भविष्य भी भारत का भविष्य भी मानवता का भी भविष्य। कोई बात बुरी लगो सो उसके लिए माफ़ी चाहता हूँ। लेकिन यह मानता हूँ सच्यों बात कड़वी तो होती है लेकिन उसके बाँर हमें कापवावी नहीं मिलती है मुझे उम्मीद है यह सेमीनार हमें एक नई सिमूत देगा इस कॉफ्रेंस से हमें सोच के नए अय्याम मिलेंगे। लेकिन वह अय्याम हमारे लिए उसी वक्त प्रभावित भी होंगे कारगर भी होंगे जब हम आत्ममंथन भी करें सागर मंथन नहीं क्योंकि असल सागर मंथन जो है वह बाहर नहीं होता अंदर होता है। हमारे अंदर ही वह राक्षस भी हैं और हमारे अंदर ही वह शिव भी हैं आप क्या बनना चाहते हैं और किस को चुनना चाहते हैं वह आपका फैसला है।

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