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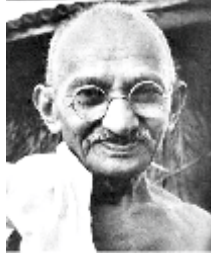
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FOREWORD

It's my great pleasure to bring out this sixth volume of our esteemed international journal featuring contributions on 'Ethics and Values'. For over six years, Ramanujan College has been co-organizing conferences in such areas with institutions like Assocham, India International Centre, New Delhi YMCA, Indian Institute of Public Administration, Baha'i House of Worship and Tibet House of Culture and Spirituality, New Delhi. We have organized a series of events with the Baha'i House and have built on our common commitment to promoting effective use of ethical values in diverse modes of education and administration. It is our common belief that ethical values are very relevant in today's globalized world.

The volume begins with a case study by Dr. T.K. Mishra on our ethical intervention in the college. We need to realize that we need training in our emotions, teaching methodology and pedagogy. Education is motivated by three major goals: to describe, predict, and improve human conduct. We need to be exposed to our efforts that allow us to answer each of these goals. Until teachers are not willing to walk down the talk of values on a two-way street with students, there is no hope for realizing the cherished goal of applying values to education. They need to realize that achieving this goal is a worthwhile adventure that offers immense advantage to the educational institutions, including the teaching community. Ethics education and critical thinking have a significant role in forming an ethically mature human person. Ethics is the foundation of our human relationship to ourselves and the world around us. The purpose and role of ethics has always been the preservation of the human being as a person, human dignity, and the conditions for leading a good life.

'Broadening Value of Freedom in Kant's Morality' by Yuhang Guo, diligently explains that the requirement of freedom is a defining feature of any Kantian approach to morality. Ethics protects and nurtures humanity of our existence, both in ourselves and in others. We always live in relationship to others, namely in a relationship of mutual giving and receiving, therefore

recognition of our dependence on others and caring for others is essential. This communitarian nature of ethics is extremely important and dictates reflections on justice, solidarity, compassion and cooperation. 'Business ethics and consumer purchase Behaviour' by Divya Gupta and Vaishnavi V.G, highlight the issues surrounding business ethics and corporate social responsibility. Students need to understand the importance of acting responsibly and respectfully when using technology, social media, or mobile devices for the purpose of business or profession. Human values need to be applied to practicing good digital citizenship, whereby students learn to avoid the misuse of information or to respect others' right to peace and privacy. They need to show tolerance and understanding to those who are less fortunate economically or socially.

The paper by Dr Sanjit Chakraborty 'Moral education: Hegemony vs. Morality' inculcates the path of modern education by implementing cum ensuing the form and content of moral education from the stances of prescriptivist R. M Hare and existentialist Sartre. Ethics and moral education is Dharma that is well explained in the Bhagavad Gita. You are Spirit, not matter. Matter only clothes the Spirit that is the same in all. Matter varies and consists of three distinct *gunas*, traits called *sattva*, *rajas* and *tamas*. *Sattva* is pure, free from desire and ego. *Rajas* is passion, characterised by frenetic, desire-driven activity. *Tamas* is inertia, indifference and inactivity that stem from ignorance. Every human has all three *gunas*. It is their proportion that makes the difference. The purpose of teaching is to eliminate *tamas*, refine *rajas* and promote *sattva*. You can excel in teaching when you operate out of *sattva*.

Teacher was given identity of a 'Guru', best suited for their nature. The purpose of a teacher was to help everyone rise to highest perfection. Teachers or 'Gurus' were predominantly *sattvika*, highly refined individuals -- leaders and visionaries. They naturally took to study, research and teaching in the different fields of inquiry. They excelled in soft skills like art, literature and philosophy. They were advisors to the society, particularly in the field of ethics and morality. Ancient India was led by the wise, not the

wealthy. The role and identity of teacher was to guide the wealthy and protected them from the corruptive influence of wealth and power. 'Reclaiming our identities: A Glocal initiative' by Dr. Sreetama Misra is an attempt at reclaiming human identities through the fusion of global dynamics and local contexts.

Gita encapsulates the entire human lifestyle starting with Karma, Bhakti and Jnana Yoga. Karma Yoga is acting with the attitude giving, not taking. Bhakti Yoga is inclusive love, not exclusive attachment. Jnana Yoga is distilling the permanent from the transient aspects of life. If you maintain your focus on Atman you will overcome all obstacles. If you ignore ethics or Dharma and get lost in material realms you will perish. In the article 'The conceptual synonymity of the ethical and The religious: revisiting the notion of agápē in Christianity', author Devasia M. Antony has ably argued for the claim of the Christian worldview. Dr. Namita Nimbalkar in her article 'Towards an understanding of going green in Jain religion', describes how the 21st century has posited many challenges for survival of human beings in years to come.

'Ethics, Miracles, Human Resource Development, by Valson Thampu examines beautifully the two trends that are obvious today. First, superstition-based miracle-mongering is at an all-time high. Second, our ethical sense is at an all-time low. The cultural allergy to the circumspection of individual freedom that the ethical demand implies is too well-known to need any documentation. Dr. M. P. Upadhyay and Chanchal Singh in their study 'LIS Profession and Ethical Differences Across', describe how Library professionals derive the philosophical and ethical principles that guide our practice from transcendent ideals which are also embodied in the universal declaration of human rights. While Dr. Naghma Siddiqi in her article 'Nation-Building through Education and Training' explains how nation-building requires concerted efforts to educate and train individual citizens to develop national character in them on duty-conscious lines; Ms. Sufia Khan explains how The concept of human values is universal in nature in her article 'Non-Violence—A Future-Oriented Policy'. Nazrul

Islam Azmi in his paper 'Bibliometric Analysis of the Publications on "Ethics" In India from 2010 to 2016' analyses remarkably the publications on 'Ethics' using bibliometric analysis from 2010 to 2016 in India.

Ethics, the Dharma, as enunciated by the Gita is not a doctrine of *adesha*, commandments, to be accepted without question. It is *upadesha*, advice based on logical, scientific exposition on the human personality. Reflect on these, experiment with them and draw your conclusions – just as you would in economics, physics or chemistry. Then you will experience the truths laid down in the Gita and find liberation while performing your role as a teacher and living not as a victim but as a victor in the world. Rajat Malhotra in his article 'Peace-Building through Dialogue and Learning' beautifully narrates how Human history has demonstrated over ages that the prime requirement for progress and development is peace. In her distinctive contribution 'Living a Good Human Life: The Champaran *Satyagraha* and The Making of The *Mahatma*' Prof. Bindu Puri has very ably explored Gandhi's insights into the good human life. This paper has philosophically examined the significance of the Champaran *satyagraha* to the transformation of Gandhi into a great soul/*Mahatma* and to the evolution of his 'true'/moral politics.

Educational institutions must instil in youth such values as tolerance, integrity, responsibility, justice, respect, solidarity, and fairness. These are the values that remain true and universal across times and cultures. Only by fostering the highest ethical and moral values, can we ensure the well-being of our people. The central theme captured in this issue, was that we have a unique responsibility to reinvigorate culture of transparency and ethical values replacing insular personal culture in the society. We as teachers have a moral duty to the truth, and we are the last stop where Individuals will wrestle with these issues.

We reiterate in this issue that freedom and power earned through ethical chase brings a sense of responsibility, accountability, fairness, transparency and justice. This is a necessary condition to attain long-term sustainability. The ethics argument suggests new and positive foundations for a more legitimate corporate and personal transformation. The ethical challenge

confronts us when confidence in its ability to provide sustainable success shakes. We do not realise that ethical element is indispensable to any meaningful progress. Educational institutions are in a unique position to grapple with and influence the conception of issues related to erosion of values from the realm of education, which is a general trend in higher education.

I would like to take the opportunity to thank the editorial committee members of this journal for their diligent work. I also congratulate the referees of the select articles for doing their job well. My special thanks to those who have carried out their research studies on the students of Ramanujan College. It is essential to bring together experts in the field of ethics, so that we can realize together the potential of ethics *for* education and administration. This year the college is celebrating its Diamond Jubilee. We have evolved from being only a provider of four subjects learning to a provider of 24 subjects multi-mode learning through the use of technology in various ways. This volume of the journal is certainly a wonderful addition to our academic calendar.

Dr. S.P. Aggarwal
College Principal

PROBLEMS AND CHALLENGES OF PROMOTING ETHICS IN TEACHING: A STUDY OF RAMANUJAN COLLEGE EXPERIMENT

T.K. Mishra*

Introduction

For teaching ethics in colleges and other educational institutions, we must prepare and produce not only academically and pedagogically competent teachers, but also ethically enriched teachers who are able to live up to the high moral standards of their teaching profession. Ethics play such a huge part in building distinctive style of teaching. It is what gives the style its recognisable characteristics and personality. Teacher education in ethics provides a framework through which teachers are skilled and oriented to, amongst others; understand what is “good” and what is “bad” or what is “wrong” and what is “right” with reference to day-to-day teaching commitments. Such skill and orientation is very important as ethical questions are complex and relate to humankind. Teachers are associated mainly with humans as social beings. The social nature of teachers creates the need for morality, not drawn from a God but from the nature of human self-responsibility. In light of the power that teachers have, especially to make or ruin future of our society, ethics education forms an integral part of the teaching enterprise. The ethical nature and character inherent in teaching necessitate the process of orienting and skilling teachers to adhere to ethics and teach ethics. By virtue of joining the teaching profession or education sector, school, college, or university teachers are obliged to lead ethical lives. Some of the features of teachers with natural intelligence, beautiful mind and developed skills in ethics and values are that:

1. They are always passionate, optimistic and happy about learning.
2. They are curious to solve the given problem.

* He is Associate Professor of Commerce and Director – Centre for Ethics and Values, Ramanujan College

3. They find happiness in all the tasks assigned to them.
4. They possess the ability to convert (–) ve into (+) ve.
5. They never like to give up.

With ethics, teacher is not only a confident person but also a self-directed life-long learner, an active contributor, good human being and a concerned citizen. One has the clear understanding of the two notions of value systems – the intrinsic and the instrumental. When something is desired as an end-in-itself, it is said to have intrinsic value. But when one desires an object as a means to obtain something else, such object has instrumental value. For example, most of the things we desire like money and materials have instrumental value; they are means to achieve transitory pleasure, happiness and satisfaction. We desire such objects not for their intrinsic value but to get happiness through them.

If compassion is the lifeline of any religion, ethics is the backbone of education. His Holiness the Dalai Lama, a religious leader, says, “Ethics is more important than religion. We do not arrive in this world as members of a particular religion. But ethics is innate.

In the 21st century we need a new ethic that transcends all religions, far more crucial than religion is our elementary human spirituality. It is predisposition towards love, kindness, and affection that we all have within us, whatever religion we belong to. In my view, people can do without religion, but cannot do without inner values, without ethics” (RD-07—2015).

This paper seeks to reflect the initiatives and practices that Ramanujan College has adopted and challenges so far faced by its Centre for Ethics and Values (CEV) while making the college teachers ethics-cum-values savvy. This idea evolved as an outcome of number of seminars on ethics and the realization that unless the thought of education and path of wisdom are wed-locked to each other, pursuit of ethics will not be the natural outcome of education. It was observed that with the advance of science, technology and the emergence of new industrial organizations, the ethical concerns got

retreated into the background.

Rationale of the Study

The genesis of this paper lies in the study of CEV and the outcomes of five international level seminars, two books and five volumes of international journal on ethics that the CEV produced, since 2010. Author of this paper is the founding members of the centre. The study focuses on the following lines of inquiry:

1) What is the relevance of ethics in teaching?

- Ethics and integrity is not only relevant but inevitable for addressing the constantly changing challenges of teachers. Tempered by competition, corruption and sharpened by socio-political constraints and difficulties, teachers need to create a new work-culture and style of teaching that is ethical, universally relevant, people-centric, and sees education as part of wider social vision.
- Teachers have to focus on broad mission and purpose, contributing to local community and country through holistic engagement; remembering the importance of transparency, honesty, creativity, resilience and social responsibility.
- We need humanistic teacher leaders in our country who is always conscious of the links between the particular and multiple aspects inherent in society because only in this way can one contribute – individually and collectively – to the social totality. To take society forward, everyone needs to incorporate a humanism that allows us to look beyond ourselves to get to know others and what is alien, to understand the keys of social life and integrate economy, politics, ethics, law, aesthetics, and so forth.
- Mahatma Gandhi rightly said, “There are seven things that will destroy us: Wealth without work; Pleasure without conscience; Knowledge without character; Religion without sacrifice; Politics without principle;

Science without humanity; Business without ethics.”

- There is a constant questioning of the different values that arise out of different perceptions about teaching profession. We need to explore and determine; along with the problem of teaching, whether or not the driving force for ethical values be derived from spiritual path. It also compels one to visualize that, 'with the loss of commitment to human values today, ethics could once again become the compelling force'.
- We need to understand lucidly how teaching can be made more effective, authentic as well as glorious. Showing elating outcomes of non-alienated and non-dual being in such service, we need to map out ways in which one could become ethical and achieve the balance in personal and official life. Over the last decade, conduct of teachers has come under the scammer of both the public and courts.
- Ethics in teaching is of utmost importance because immoral conduct and corrupt practices compromises the image and credibility of the education system in the eyes of the people.
- 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 need to be taken out from the narrow frames of religion to wider frames of democratic values that bring to center the question of ethics and values.
- Ethics is also about having a good sense of aesthetics. If you can see beauty in nature, you can also see beauty in humans and you can also interact beautifully. This is the crux of values. If you have to judge the inner beauty of someone, you have to know whether or not he/she can see/appreciate beauty in the nature, the divine and the humans. Practice of ethics and values help us develop such ability to see inner beauty in

ourselves and the other, so vital for nurturing relationships with the nature, the Supreme and the society.

2) What do ethics in teaching mean?

- Ethics in teaching means secularizing scriptural and moral teachings and bringing them into education. It means abiding by the ethos and values that are regarded sacrosanct by the society and acting in conformity with the objectives and provisions contained in the constitution. Or a secular way of talking about values and morality.
- It also implies strict adherence to the discipline and not claiming any whimsical or personal immunity from the writ of regulations. Thus, if students use unfair means, the teacher on duty should have the courage to act against the erring student.
- It is mandatory of teachers to ensure that the social and ethical values, as prescribed in the institution, are objectively, transparently, and effectively enforced. To ensure peace and harmony, teacher is required to ensure that every student enjoys his rights with impunity and has access to opportunities that are offered by the institution.
- Faith and support of the people and stakeholders can be earned by the institution if its teachers and administrators are honest, transparent, responsive and sensitive. Credible education is possible if the behaviour of the teachers is ethical and ensuring ethical work-culture is the main challenge before them. If teachers are not ethical, they would not have the moral right to insist on students to be honest.
- If education is the celebration of the awareness, ethics is the joy of enlightenment and teaching is wed-locking with wisdom. Purpose of ethics in teaching is to harness the joy of teaching and bring out the social purpose of teaching and learning as teacher's dominant philosophy.
- There is a need to improve human face of teachers and develop insights on the complexities and dilemmas of ethical style of teaching. There is a

need to provide the keys to those individual teachers who want to better understand and adopt the best practices of teaching. One of the most serious problems institutions facing today is impoverished ethical behaviour. Consequently, trust in the integrity of their teacher leaders/administrators is waning.

- We do not have to draw moral prescription for the job of teachers, but we have to reflect on a reasonably optimistic attitude to the history of ethics and integrity, and we need to know whether we have avoided revolting sentimentality.
- Setting out standards of behavior for teachers, we need to showcase ways and means to ensure the impartiality, objectivity, transparency, integrity, efficiency and effectiveness of teachers when performing their duties. We need to improve the quality of their behavior and how they relate to each other and the students.
- We need to improve ethical awareness and response to the new demands placed on the government officials arising from the judicial activism, public outcry and constitutional reform in terms of RTI, Human rights etc. Ethics also addresses the global trends in education that emphasize ethical conduct, value for money and professionalism. In essence, ethics shall be imbued to promote good teaching, transparency and accountability among teachers and improve their image.
- The objective of ethical underpinning is to look into whether or not a teacher is on the right track of his glory. The central argument of ethics in teaching is that an appropriate response to the challenges of development and welfare requires both love and truth. It attempts to apply the theme of love and truth to 'individuals, their moral conscience and their social responsibility as well as to their micro-relationships (with students, friends, family members or within community), and macro-relationships (social, economic and political ones)'.

3) What is 'wisdom-based' or 'transformational style' of teaching?

- A teacher of vision and wisdom has a developed moral imagination that allows him to empathize with alternative points of view and anticipate how others might feel about a particular situation. He is excellent at a 'creative mode' of inquiry that pulls together different views and abstract ideas into a unified whole. He realizes that the only way to harness happiness is to love the work assigned from the core of the heart.
- This style occurs when teacher engages with students in such a way that teacher and students raise one another to higher levels of motivation and morality. Their purposes become focused. Academic bases are linked not as counterweights but as mutual support for common purpose and the relationship become moralistic. In such a style of leadership, the culture of teaching becomes ethical in that it raises the level of human conduct and career aspirations of both the teacher and the student, and thus has a transforming effect on both.
- Honest teachers must develop wisdom and muster courage to defeat dishonest ones and restore culture of integrity and dignity to the teaching profession. It is a form of dynamic leadership in the sense that the teachers throw themselves into a relationship with students who feel elevated by it and often become more active and responsive themselves, thereby creating new bands of ethical leaders. Under such a teaching style, the teacher should understand that he is not obliging any such colleagues and students who are themselves efficient and committed to work. He is obliging only those who are either work-shirkers or unethical or inefficient.
- Education is about developing skills in the 21st century. Good jobs, money, competitive spirit. When we see this as yardstick of development, then the question about the aims of education which philosophers asked need to be asked—is education truly developing the society? Is it ensuring tolerance and honesty so that we can live in peace and prosper with harmony?

4) Who all should find this study useful?

- This is dedicated to the college teachers, which is the implementing arm of formal education and academic programmes and is charged with the responsibility of providing timely and quality education to the nation. To fulfil this responsibility diligently, it must have teachers who are loyal, committed, results-oriented, people-centred, and would observe high standard of conduct in life.
- A nation with a billion-plus people and mind-boggling heterogeneity offer a unique challenge to teaching profession. Success in teaching demands a clear understanding of all the major questions in moral philosophy and ethical values.
- This is also dedicated to a stress conquered and self-actualized teacher who is self-realized and derives satisfaction in the joy of the students. He is one who does not measure life by the sum of possessions. In his heart he knows what matters in life. From the philosophy and lifestyle of Mahatma Gandhi he learns that a prerequisite to advancing life toward wellness is from side to side - personal transformation.
- This study will be appreciated by those who are interested in improving the style of teaching, philosophically very interested in the values-based debate and who believe in trying to create adequate insights for ethical teaching in the society.
- For decades, curriculum meant for teacher education has concentrated mainly on the cognitive and pedagogical domains. Ethics, which is equally crucial dimension in the teaching profession, has been largely neglected. As a result, this negligence marginalizes the ethical character inherent in education and/or teaching.
- There is a growing body of evidence globally indicating that teachers, teacher educators, and lecturers engage in professional misconduct (Adelabu 2005; Fauske, Mullen, & Sutton 2006). So often, teachers are implicated in sexual related behaviors with their clients, theft, and

academic dishonesty.

- This paper is also dedicated to college administrators, who's role in the colleges is not only limited to the production of enough teachers, but also involves churning out high-quality teachers who can work effectively with students and serve as pillars of good moral character.

Study of Related literature

Various literatures stress the centrality of moral education in teacher training. According to Sirotnik (1990, p. 316) “teacher education is more a process of building moral character than a process of building knowledge-based skills, and expertise (not that the latter are unimportant)”. The concern over moral character is indeed a mission of every teacher education facility, irrespective of its geographical location. Also, such a duty extends beyond the socio-economic status of the geographical contexts in which teacher educational programs are executed. The centrality of moral education in teacher training is connected with the ethical character and very nature of the teaching undertaking. Whereas many studies widely documented the teaching enterprise in general, scholars, researchers, practitioners, and policy makers specializing in the philosophy of education have normatively raised and addressed the ethical dimension of teaching and/or education in more specific terms.

Elizabeth Campbell; in her book entitled *The Ethical Teacher*, for example, explicitly acknowledges the inherent ethical character of the teaching enterprise. She indicates that teachers' moral commitment has a dual character. “The first relates to the exacting ethical standards the teacher as a moral person and a moral professional holds himself or herself do, and the second, concerns the teacher as a moral educator, model, and exemplar whose aim is to guide students towards a moral life” (Campbell, 2003; p. 2). The dual nature is possible because teaching is by nature moral (Chang, 1994). In the same vein, Pring (2001, p.106) asserts that “it is an activity in which the teacher is sharing in a moral enterprise, namely, the initiation of (usually) young people into a worthwhile way of seeing the world, of

experiencing it, of relating to others in a more human and understanding way”.

Teachers are moral practitioners just as medical doctors and lawyers. Whereas doctors and lawyers are concerned with basic needs such as health and justice respectively, teachers are directly concerned with education a basic human right. Scholars, especially educational psychologists acknowledge that, although children are born with certain innate endowments, they are not born with ethics or morals. Instead, children are 'taught' moral qualities which develop as they grow up. Parents and other close relatives are responsible for this early moral education. Such moral education calls for appropriate nurturing; and exemplary conduct in terms of moral awareness on the part of parents and others (Herrick, 2003).

In countries, such as China, moral education is taught right from elementary school to university (Xiaoman & Cilin, 2004). So far, there is little doubt that moral education is an integral part of school, or college (see, for example; Nyerere, 1968). These educational institutions are agencies with an obligation to provide ethics education to students and raise the necessary awareness on the importance of ethics. Whereas the contribution of educational institutions to moral education development is self-evident, scholarship in colleges appear to have neglected this phenomenon. This inquiry, therefore, was an attempt to study the contribution of colleges in the provision of ethical or moral education.

Study Methods

This study is a qualitative study whose framework employed information on the initiatives, problems and challenges of CEV in promoting teacher ethics at Ramanujan College. Relevant insight was generated from conversations with teachers, students, principal and administrators of the college. The informants were from various departments of college; mainly, Commerce, Applied psychology, Philosophy, Hindi and English. Relevant information was sought using different methods which are as follows:

A. Primary sources which relied on interactive methods, including informal discussions between the informants and the researcher. The settings for primary information generation varied from homes, staff rooms, classrooms, and canteens.

B. Secondary sources, on the other hand, included journal articles, books, policy documents, newspapers, and grievances from college teachers, students. Equally relevant were information retrieved from the Internet. These varied sources provided the researcher with relevant information with diverse viewpoints.

In the light of the above, the researcher utilized interviews, discussions and conversations as the major and reliable means for the data generation. The researcher also used both note taking and a video recording the conversations. Furthermore, information regarding the initiatives and challenges of promoting teacher ethics in college were subjected to a critical examination. The information included teachers participating in extra-curricular activities, teachers joining seminars and obeying instructions, and online documents such as adherence to college notices and missions. The focus was on the extent to which the teachers complied with norms of their curriculum, including self-discipline and professional ethics.

Information generated from interviews, paper presentations in the seminars and workshops, contributions made to the CEV's journal and literature was analyzed thematically. It focused on transcribed conversations (interviews), observations made during and after academic programs, participation of teachers in extra-curricular activities and promoting interest of the students. Although the information pertinent to this study was derived from diverse settings within the departments, the college was used as the unit of analysis. The conclusions in this study can be generalized to the entire teaching community of the colleges. Generalization of findings was possible because college teacher largely draws education on a centralized curriculum of the university.

Study Findings

Findings resulting from the conversations and a critical study of relevant information indicated varied views, feelings, and experiences regarding the initiatives undertaken to promote and develop teacher ethics in the college. Findings in this study indicated that the CEV involved in promoting teacher positive attitude and ethics had to organize a series of seminars and workshops on ethics at national and international level and in collaboration with a number of external organizations of repute. To sensitize teachers with ethics, it also published a number of newsletters, literatures and articles on ethics, including an “International Journal of Applied Ethics”.

College regulations, important notices, paper clippings, posters and placards are posted on notice-boards in areas with large concentrations of students such as libraries, canteens, seminar rooms, staff rooms and administrative offices. These information and notices seek to create awareness on the college teachers of their responsibilities and good conduct. In addition, all the teachers get academic and general counseling in the departmental and staff council meetings of the college. The principal, the teacher in-charges at such meetings seize this opportunity to remind the teachers of the college missions, programs and responsibilities.

This suggests that teachers are expected to display qualities of a good teacher. Also, college appreciates teachers that demonstrate exemplary behavior on campus during the college activities and ceremonies. All teachers are obliged to observe college rules and regulations, respect and obey their fellow teachers, respect work or duty, care for college or public property and the environment, observe personal hygiene and maintain discipline, and cordial relationships. The rules include, respect of national laws and regulations, maintain academic standards, and avoid alcohol abuse. Similarly, college teachers must abide by college rules and regulations. Besides classroom teaching, teachers are supposed to enforce professional ethics by being models of moral conduct. Indeed, teachers are mirrors of good conduct for students. In this regard, various societies in the college explain the responsibilities of an ideal student. Conducting various

motivational programs, teachers are supposed to be committed in carrying out their professional responsibilities to the nation. Thus, help students to become ethically conscious future leaders of the nation.

Given this perception, the question is to what extent are college teacher professional models for their student? During an interview with another teacher informant from the same college, the author found that there were several cases of professional misconduct amongst the teachers expected to be moral models. In the same vein, it was found that teachers do not always arrive on time for teaching their students. At another college, one found (through observation) a case of smoker teacher. This disruptive behavior distracted the students and tarnished the image of the teacher educator as a role model.

Author observed that only those who are exemplary of values that they wish to promote can teach ethics properly. Some persons of philosophy, psychology, management mistakenly choose the job of teaching ethics. And they do more harm than good to the subject by adding confusion and complexity to the already challenging subject. Psychology tells us 'why individual behaves in a particular way'. Discipline of Philosophy tells us 'what is wisdom'. Neither psychology tells us how to behave correctly nor does philosophy tell us how to achieve wisdom. It is subject of ethics and values that tells us how to behave correctly and also how to achieve wisdom.

Problems in Promoting Teacher Ethics

Following are some of the problems identified by CEV why teachers undermine the role of ethics for them and are not able to teach ethics in the classrooms.

1. Complex teaching and learning habits leading to confusion.
2. Habit of taking exceptions as general rule by the teachers.
3. Lack of introspection or inward thinking habit.
4. Closed and egocentric mind-set.
5. Lack of confidence and commitment to teaching.
6. Lack of faith in the students.
- 7.

Insincerity towards own self. 8. Critique of traditional wisdom. 9. Glamour or sensuous pleasure-driven. 10. Lack of patience and ability to listen or empathize.

People who want to learn or teach ethics must realize that ethics does not end with profession; it ends with the way of life. It is not a religion but it is doing things right. It is not only doing things right by your standards, it must be doing things right by what society perceives and the history perceives you to do. For example, Aurangzeb in his own time must have done what he thought was the best, but history does not perceive him like that. You, therefore, have to be very careful in doing and thinking what you want to do. That means if ethics are to be brought in by policing, sorry, that does not work. Ethics works through compassion, ethics works within you for peace and your desire to do the best for people at large. And there is no path to peace. Peace is the path. That is what the dream of the Father of the Nation was, and that is what he said.

The main problem pertaining teacher ethics is the very nature of ethics. Ethics is application based and one who has not sensitized himself with ethical values in daily life cannot teach ethics satisfactorily. One has to have deep-rooted faith in ethical practices for doing justice to the teaching or for teaching to the satisfaction of the students. Today, the major question that has emerged is whether ethics is something that can be 'taught'. L Gregory Jones, president of leadership education at Duke University (edutimes@timesgroup.com) says that you can certainly teach ethics. He points out that you cannot teach ethics the way you teach a technique. "It is not as simple as saying: do not lie, do not steal, etc. that doesn't work. Adopt a humble approach to learning, focus on large questions, and that will help you to convey the core essence of ethics to others." It is the way in which a teacher behaves, treats its students and handles situations in the classrooms that actually creates and sets the discourse for ethics. Thus, setting the right examples and instilling the right values is important.

The idea CEV envisaged is to look beyond teaching and work for something that is more virtuous and significant universally. In fact, only when one has

faith, one has the courage to explore and make ethical decisions. A teacher leader evolves with the intersection of two elements – faith and courage. Ethicist is primarily an advisor, a consultant, or a researcher. He keeps learning from personal as well as other's experiences. His knowledge and wisdom is based upon his developed 'insight' and improved 'soft skills'. Therefore, it is not necessary that a person with formal degree from particular discipline can only teach ethics. Anyone who believes in 'human values' and 'collective wisdom' more than 'money-centric values', and has sense of 'beneficence', is competent to teach ethics. In short, ethics teacher can come from any discipline, provided he/she has a strong belief in ethical practices in life.

Challenges in Promoting Teacher Ethics

Arguably, promoting teacher ethics is a means through which to curb dissatisfaction that may arise amongst teachers. However, the initiatives in place at CEV aimed at promoting teacher ethics to create a culture of ethics in the college. There are challenges that seem to undermine such efforts. Some of the challenges that this college encounters are as follows:

Absence of a regular course in ethics: Generally, “teachers ought to be professionally trained in colleges where one learns ethics of the teaching industry” (Mwaimu, 2001; p. 22). For many years, however, courses on teacher ethics have been glaringly absent from the curriculum of teacher education and training. The colleges, departments, or faculties of education did not have specific and separate courses on teacher ethics. In refresher or orientation courses, the place of teacher ethics is not well-defined. As teacher ethics is not well-defined in the curriculum itself, the teaching of such a subject is not guaranteed. Often times, the teaching of teacher ethics in such a situation depends on the interest of the teacher responsible for the course.

Professional 'incompetence' of college teacher educators: In the absence of specific courses in professional ethics, colleges and universities tended to churn out half-baked teachers to teach without the required competence. It is

generally difficult for college teachers to teach ethics when they are themselves not adequately exposed to the subject. As a result, they could hardly draw a clear distinction between the subject matter of the discipline and professional ethics. Since the college did not have a provision for such a distinctive course, teachers in the college used different tools of ethical intervention. All these counterproductive measures undermine the central mission of college of promoting teacher ethics.

Lack of Teaching Materials and Resources: College involved in the study also lacked relevant teaching and learning resources for different courses. College library had inadequate books, journals, and other literature relevant to the promotion of teacher ethics. I think the problem is funding. If there was money we would be able to purchase and issue booklets that consisted of information about teacher ethics to all teachers. This anomaly suggests that teachers who do not have exposure to ethics also lack opportunities to familiarize themselves with ethical issues of the teaching profession once they become teachers. Though there is no evidence to confirm that practicing teachers would have time to read these books when available, the presence of such resources could serve as a stopgap measure and motivation for them to at least read something on teacher ethics. When it comes to time management, there is ample evidence suggesting that some teachers did not prepare themselves for lessons, citing lack of time. However, these same teachers spent most of their time on other activities, including surfing internet and visiting social media. The promotion of teacher ethics extends beyond the corridors of college since what is happening in the society has a spill-over effect on the college teachers, as well as the learning environment in which they have to work.

Conclusions and Recommendations

In the light of the findings of the study, it is concluded that the promotion of teacher ethics is a responsibility of both teacher and the college. Students spend a great part of their valuable time with teachers and in turn teachers contribute significantly to their overall development. There are numerous possibilities for teachers to influence the students to transform their attitude

and to create society that we want to live in. It is concluded that our teachers are aware of their responsibilities in shaping the moral and ethical values of student. As such, it requires the concerted and collective efforts of teachers, administrators, departmental in-charges and employees of the college to shape students in the desired manner.

In this regards, following is recommended: First, college should make courses/workshops on teacher ethics mandatory. Such courses/workshops would expose teachers to ethics pertaining to their vocation and motivate them to lead exemplary lives worthy of their profession. Secondly, the foundation of the ethical conduct of teachers is to certain degree be laid by the head of the institution. Without appropriate ethical administration, teachers will find it difficult to improve their conduct. It is suggested that senior teachers have the responsibility to promote and develop character traits of teachers when they join the college. Thirdly, facts from the discussions indicate that there is a need for a well-defined teacher education policy and effective regulations for all institutions in accordance with ethics and patriotism.

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SOME POINTS FOR DISCUSSION AND REFLECTION:

1. Do you think undertaking such study is an important exercise? Why.
2. How Ramanujan College finds ethics important for teacher leaders?
3. Who can teach ethics, according to the above study?
4. How can the college solve its problems and meet challenges of promoting ethics?
5. What do you think are the limitations of this study of Ramanujan College?

BROADENING VALUE OF FREEDOM IN KANT'S MORALITY

Yuhang Guo*

The requirement of freedom is a defining feature of any Kantian approach to morality. Many Kantian commentators and critics have attempted to characterize freedom, but fail to understand this idea in terms of either the narrow emptiness interpretation, which emphasizes logical consistency or the broad emptiness interpretation, which focuses on the destruction of humanity summarized in the impersonal and indifferent view or what is also labeled equal concern for all. In contrast, I argue that Kantian moral autonomy is not merely a matter of logical consistency or even a deconstruction of humanity by reason alone; it must be valued in a more specific non-formal sense.

Key Words: Value of Freedom, Kant's Morality, The Emptiness Charge

There can be little doubt regarding the centrality of the concept of freedom in Kant's critical philosophy since this notion constitutes a common thread running through all three critiques. Although Kant does not claim to establish the reality of freedom in the *Critique of Pure Reason*, he does claim, on the basis of transcendental idealism, to establish its compatibility with the causal mechanism of nature. Indeed, he even states that 'were we to yield to the illusion of transcendental realism, neither nature, nor freedom would remain.' Further, in the *Critique of Practical Reason* he shows the reality of freedom from a 'practical point of view' and characterizes the concept of freedom as the keystone of the whole architecture of the system of pure reason and even of speculative reason. Finally, in the *Critique of Judgment*, Kant suggests that the faculty of judgment makes a possible transition from the realm of the concept of nature to that of the concept of freedom (KpV 14-15, 35, 175-6, 195). Surely, it is no exaggeration to claim that, ultimately, Kant's critical philosophy is a philosophy of freedom.

* Munster University, Philosophy Department

Unfortunately, it is also no exaggeration to state that Kant's theory of freedom is the most difficult aspect of his philosophy. This arises from the fact that Kant offers a number of different ways of characterizing freedom and its various distinctions.

Because of Kant's various, complex conceptions of freedom, the role of freedom is often hidden among the generation of duties. However, Kant explains that freedom is autonomy with a formal function, which exists because of the capacity of the will in a rational being and which remains independent of the influence of any objects of volition. The capacity for autonomy, according to Kant, is 'the basis of the dignity of human and of every rational nature: and in accordance with this rational nature, is an end in itself.' Furthermore, autonomy 'restricts freedom of action, and is an object of respect.'¹ Autonomy is self-legislation under the dictates of CI; there are only two kinds of legislation about human action, in Kant's view, either our actions are determined by the laws we set for ourselves, or they are subsumed under natural laws. The procedure of universalization allows one to self-legislate and thereby to break free of nature in some sense. Every dutiful act is an act of freedom according to Kant. Ironically, free acts are also controlled by moral law which means that 'radical freedom' does not exist in Kant's moral philosophy.

Autonomy, then, which constitutes the formal account of freedom, is an ambiguous principle since Kant treats it both as a self-contained formula for the CI² and as the supreme condition enabling the possibility of CI. For example, if I decide to construct a particular maxim, say to borrow money

¹ Many thinkers have followed Kant in grounding the dignity of persons and respect for persons generally in our capacity for autonomy although it should be noted that not all of these thinkers have accepted Kant's conception of autonomy. More will be said in our discussion of dignity.

² There are three main formulations of categorical imperative (CI): First Formulation (CI1): Act only according to that maxim whereby you can at the same time will that it should become a universal law without contradiction. Second Formulation (CI2): Act in such a way that you treat humanity, no matter in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end. Third formulation (CI3) states: always act as though you are a legislating member in the universal kingdom of ends.

without any intention to repay it, I make repaying my rule of behavior, which constitutes self-legislation. Even though such a rule reflects my inclinations and needs, it is never determined solely by them. Consequently, it might be argued that even in the case of desire-based or 'material' maxims, the "law stems from the will rather than from some property belonging to the object of volition." If it did not, the action "would be a mere conditional response to a stimulus rather than an expression of rational agency." As Rudiger Bittner, the main advocate of this interpretation of Groundwork correctly notes that Kant does not accept the idea of practical reason.³

Given there is no radical freedom and no receptivity of practical reason, is the notion of freedom in Kant's ethic an empty expression? Before we answer this question, one of the most difficult aspects of Kantian freedom must be clarified, namely, whether the concept of transcendental freedom is an explicitly indeterminate concept, which requires an independence of determination by all antecedent causes in the phenomenal world. In response to this question Kant himself insists that because freedom involves this transcendental (non-empirical) component it remains the 'stumbling block of all empiricists, but the key to the most sublime practical principles for critical moralists.' Despite the fact that Kant focuses on the question 'How can pure reason be practiced?' he gives only passing attention to the notion of freedom when he discusses the illustrations of duties, noting only that autonomy is the form of freedom in the *Second Critique*.

Kant's position here may serve as a strategy, which appears to be something of a radical move since if we hold to the idea of transcendental freedom, it will ultimately be contrary to the emerging fruitfulness of Kant's ethics. Moreover, as previously noted, transcendental freedom does not constitute a plausible interpretation for contemporary philosophical sensibilities, especially when metaphysical ideals provide a concrete theory of moral obligation or duty.

³ Bittner, R, *What reason demands? Theodore Talbot, Trans. New York: Cambridge, University Press, 1989.*

Given this background, we must pose a fundamental question: Is freedom an empty idea in Kant's ethics. In answering this question, we must consider the two formal views of freedom, i.e., personal autonomy and moral autonomy. While many scholars have addressed both of these positions and typically chosen one position in preference to the other, none have considered them through the lens of anti-formalistic thinking.⁴

The Original Emptiness Charge on Freedom

Hegel underestimates Kant's CI in terms of its content. Further, the emptiness charge holds to coherency among maxims rather than appealing to the ideal of universal law. The original emptiness charge may attribute freedom that is only constrained by logical coherency; we have freedom because the will is determined by something other than a sensuous or pleasure-based motivation. We might think that this 'something other' is coherency. If freedom is a value in Kantian value theory, then it should be able to determine the will non-sensuously.

However, to make sense of freedom as a value, we need also to look at Kantian freedom in its non-formal aspect. Robert Taylor best captures the value of freedom in Kant's ethics by plausibly and systematically rereading Kant's *Doctrine of Virtue*. Taylor provides an essential line of defense against certain critiques of Kantian formalism, especially that of Rawls' procedural formalism. Taylor says,

Is it even possible for a single conception of personal autonomy to meet both of these criteria, to be not only ultimately objective but

⁴ Robert. Taylor emphasizes that Kantian prudential reasoning could serve as a conception of personal autonomy. Further, Raz notes that "Personal autonomy, which is a particular ideal of individual well-being, should not be confused with the only very indirectly related notion of moral autonomy. Moral autonomy... is a doctrine about the nature of morality. Personal autonomy... is essentially about the freedom of persons to choose their own lives." Jeremy Waldon also suggests that, despite this claim, Raz in fact infuses personal autonomy with a substantively moral character, effectively associating personal autonomy with the pursuit of a particular conception of the good. See Waldron, J. Moral Autonomy and Personal Autonomy. In J. Christman & J. Anderson (Eds.), *Autonomy and the Challenges to Liberalism: New Essays* (pp. 307-329). Cambridge: Cambridge University Press, 2005, pp.320-21

also substantially subjective? I shall argue in this section that Kant offers just such a conception in his Tugendlehre, or Doctrine of Virtue—specifically, in the form of certain imperfect duties of virtue to self (natural perfection) and others (beneficence).⁵

This concept of personal autonomy places greater emphasis on the planning and deliberative features of personal autonomy that Rawls associates with Kantian empirical practical reason. As he explains, it "roughly parallels Kant's notion of hypothetical imperatives."⁶ Rather than focusing on the creative side of personal autonomy, Rawls highlights its dependence on principles of rational choice, such as "the adoption of effective means to ends; the balancing of final ends by their significance in our plan of life as a whole; and finally, the assigning of a greater weight to the more likely consequences."⁷ For Rawls, personal autonomy is a kind of deliberative rationality given that his procedural formalism focuses on the process of deliberation rather than its outcome, which neither implies nor is implied by personal autonomy. I find Rawls's procedural formalistic explanation of freedom too narrow. I agree with David Johnston's statement, "the pure proceduralism of personal autonomy does not assure results consistent with the moral law or any other substantive standard."⁸

The Broad Emptiness Charge on Freedom and Non-Formalistic Vale of Freedom

Given the disadvantages of the formal features of personal autonomy, we may ask how the personal autonomy would be creative. I will argue a developed interpretation of Kantian autonomy that is moral autonomy would suffice; especially when we meet the deeper charge about the CI.

The deeper charge against Kant's treatment of the CI is more complicated.

⁵ Robert Taylor, "Kantian Personal Autonomy", *Political Theory*, October 2005, 33(5): 622.

⁶ See my discussion of Rawls's version of Kantian formalism in Chapter Two.

⁷ Rawls, *Theory of Justice*, (Oxford: Basil Blackwell, 1975), p.359-60.

⁸ David Johnston, *the Idea of a Liberal Theory: A Critique and Reconstruction*. Princeton: Princeton University Press, 1994, 76.

According to Kant, being autonomous means being autonomous in terms of moral autonomy, thus governing oneself based on CI, which, in turn, includes CI2, i.e. respecting others as ends, without sufficient argument, that is, it is not possible to be personally fully autonomous without caring about the freedom and autonomy of others as well. As Raz notes, moral autonomy must consider the effects on particular cases. He further explains that moral autonomy reduces "self-authorship to a vanishing point as it allows only one set of principles which people can rationally legislate and they are the same for all."⁹

Earlier, we noted that Kant says very little about freedom in his discussion of the illustrations of duties. Because Kant does not espouse practical reason, some may be concerned about the disconnection between personal autonomy and moral autonomy. However, in practice, we are obligated to carry out moral duties, which means that as we live our lives we remain minimally responsive to these duties and engage in particularistic forms of self-legislation. This dual self-legislation combines elements of personal and moral autonomy, respectively, into a unified whole.

Taylor's observation which I find compelling and with which I agree states this notion well:

Personal autonomy should not be confused with the only very indirectly related notion of moral autonomy that this disjuncture between personal and moral autonomy is the main obstacle to constructing a genuinely Kantian personal autonomy, not an insurmountable one.¹⁰ Since this disjuncture implied in those contemporary theories is as holding rights (personal autonomy) and fulfilling obligations and responsibilities (moral autonomy). It can be assumed that these two notions are somehow demanding,

⁹ Raz (J.). *The Morality of Freedom* (New York: Oxford University Press, 1986), 370n. Cf. Joel Feinberg, "Autonomy," in the *Inner Citadel: Essays on Individual Autonomy*, ed. John Christman (New York: Oxford University Press, 1989), 35–6, and 44.

¹⁰ See Robert S. Taylor, "Self-Realization and the Priority of Fair Equality of Opportunity", *Journal of Moral Philosophy* 1 2004: 333–47, here 342–3.

but it can help us to elucidate the moral practice. Through this description, we can see the missing public ingredient in taking oneself seriously in the moral sense. Let us assume for now that moral practice consists in having rights and obligations.¹¹

Here, Taylor offers different levels of the practice that are publicly recognizable. The highest level of practice notes that both agents A and B have rights and obligations, such as is seen marital relationships or other partnerships. Such relationships are typically earmarked by deep trust, dependence, and mutual expectations between both agents. Thus, if one or the other abuses a right or fails in an obligation, the moral lapse is apparent. The second level of practice means that agents A and B share some rights and obligations, but not in equal strength compared with other relationships one or the other might have as is often experienced by adults and adolescents. While both may share mutual rights and obligations, one or the other does not possess a full set of rights or face an equal share of obligations. While this does not mean that the both agents may not necessarily achieve the highest level of rights and responsibilities discussed in the prior paragraph, it may also mean that A has a greater level of rights and obligations with another person (person C) which exceeds the level of commitment he or she holds toward B. In this case, A and C are at the highest level while A and B are at the second level since B is not taken as seriously.

At the third level, A and B do not have reciprocal rights and obligations. For example, B may enjoy rights with respect to A but holds no obligations with respect to A; this is seen for example in parent (A) and infant (B) relationships. In such a relationship, the infant has rights while the parent has obligations; but the infant has no obligations. It may appear in this case that the parent lacks any rights with regard to the infant. While this is true insofar as the parent cannot demand anything of the infant while the child remains an infant, the parent can of course exercise rights with respect to third parties concerning the infant. The parent can, for instance, refuse to

¹¹ Again, there is nothing essential about this way of expressing the moral practice; we could just as easily talk about privileges and responsibilities, duties and powers, etc.

leave the child with a stranger and in this way exercise a right.

At the fourth level a person has only obligations and no rights, which particularly refers to a slave. A slave is expected only to perform and never to expect or demand; in fact, the slave is not allowed to make demands since a slave's sole purpose is to obey the master. In such a situation, a slave can neither receive moral praise nor blame since a slave is not free and his or her behavior is, by definition, decided by the master. Kant holds that those who are in the fourth level do not possess the consciousness of freedom. In reality, for Kant, there is little distinction between an animal and slave since both are both controlled by nature. Only when we have freedom and can take ourselves seriously as well as exercise self-control are we able to embrace and act with moral freedom. Without this social and participatory understanding of freedom, Kant's doctrine becomes formalistic and is restricted to the self-legislation of a morally-solipsistic agent.

Conclusion: Summary

In this chapter, I have presented a resolution of the problems arising from the versions of the emptiness charge mostly by reconsidering them in a non-formal sense.

As we have seen, the broad emptiness charge is an adaptation of the traditional emptiness charge. This charge claims that the most distinctive and important feature in Kant's ethics is not his claims about the particular ethical duties that we owe to each other, but his views about the nature of value. In other words, moral action wholly exists deep inside of me rather than elsewhere. However, I argue that the possibilities for a formal theory of willing or the nature of value are based on Kantian universalization whereas the broad emptiness doctrine supports a theory rooted in the nature of value and employs different ways that in the end misunderstand the content of moral law. In contrast, I pose a non-formal theory which constitutes a rival Kantian theory of value that I call Kantian value realism. I further claim here that the core character of Kant's value realism rests on non-formalistic value of freedom in Kantian ethics. I have argued that such value is an

independent value, which many formalists would probably have not recognized given their stance and given that their formalist interpretation. This interpretation holds that freedom which arise from formal willing are unable to determine the will while at the same time claims that these values cannot be derived. Therefore, I have proposed that Kant's ethics possess a non-formal component to provide 'complete' judgment that speaks of and informs actions.

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BUSINESS ETHICS AND CONSUMER PURCHASE BEHAVIOUR

Divya Gupta* and Vaishnavi V.G**

Issues surrounding business ethics and corporate social responsibility are inherently controversial. An area that causes particular dispute is the question- Do consumers care about business ethics? This paper investigates the effect of good and bad ethical conduct on consumer purchase behaviour.

*In recent years, some companies have been accused of being engaged in unethical business practices. In May 2015, Food Safety Regulators accused **Nestle's widely popular instant "Maggi"** noodles of failing to comply with food safety laws, putting consumers at elevated health risks. Samples of Maggi were found having lead exceeding the prescribed limits of 2.5 parts per million. Similarly, **Coca-Cola and its subsidiaries** have been blamed for having depleted the water source, exploited and polluted the ground water at Plachimada, in Kerala. However this is not the first time the company has faced allegations. In 2003, the Centre for Science and Environment (CSE), said aerated waters produced by Coca Cola, contained pesticides that can contribute to cancer. **Apple Inc.**, has been criticized for relying on child slave labour that is working in dangerous conditions, while being exposed to cancerous vapours. **Toyota** made an unethical failure in 2010 when they ignored safety concerns just so they could save a little money. **Chevron** dumped billions of gallons worth of toxic waste into Ecuadorian rainforest.*

*This paper analyzes the impact of unethical business practices on consumer buying behaviour. This study involves a **survey of 100 consumers of age 18-21** with the questionnaire consisting of questions concerning their opinion regarding corporate ethical values and their buying behaviour. The aim is also to examine whether people are willing to pay extra for ethically*

* Assistant Professor, Economics Department, Daulat Ram College, University of Delhi

** Student, Daulat Ram College

produced goods. The paper also suggests measures to encourage consumers to engage in positive purchase behaviour in favour of ethical business practice.

Key words: Business Ethics, Social Responsibility, Consumer Behaviour

INTRODUCTION

Ethics refers to principles or values that guide behaviour (Sherwin, 1983). It is sometimes said that business and ethics do not mix; for some, the profits that are the basis of a firm's survival are said to take precedence over moral principles or values. The assumption is that the cost of ethical behaviour outweighs any benefits of unethical practices that might for example, lead to higher sales. This rejection of ethics ignores the role of a business as part of the social fabric and thus subject to moral constraints. We expect a good life and a good society from a free market system and this demands a fair distribution of goods and services. Also important are the social demands related to pollution, the depletion of natural resources, the quality and character of the work environment, and the safety of consumers. For this reason, ethics is necessary for business. Business ethics is the study of the relationship about what conduct is ethically right for businesses (Hoffman and Federick, 1995). Ethics seeks to answer questions about whether we ought or ought not to perform certain kinds of actions; and whether those actions are good or bad, right or wrong, virtuous or vicious, worthy of praise or blame, reward or punishment and so on. (Chryssides and Kaler, 1996)

The majority of consumers expects more than simple legal compliance and believes that companies have a moral responsibility to society. When faced with an ethical decision, consumers apply internally developed ethical guidelines or values based on different moral philosophies and expectations. Consumers expectations play an important role in the decision making process. (Kahneman and Tversky, 1979 and Creyer and Ross, 1997).

Various types of ethics-oriented corporate structures and activities have become common in western business organizations over this last twenty

years. The Body Shop, IBM, Procter and Gamble, Audi are among the firms that have initiated actions to encourage their employees to act ethically in their decision-making process through written codes of conducts (Catherine and Schlegelmilch, 1990). These firms believe that ethics is an important component of organizational effectiveness. Most companies recognize that their ethical actions improve their image among consumers, stockholders, the financial community, and the public. Ethical practices here are seen not simply as part of being a good corporate citizen but also as good business, resulting in a favourable image and ultimately in increased sales. This is the reason why ITC's popular brand Classmate also contributes some amount of its stationary sales for financing the education of less privileged ones. Similar stand is held by Procter and Gamble (P&G) also.

UNETHICAL BUSINESS PRACTICES

Corporate responsibility is not always realized. When companies become larger and extend to a global audience, they are often faced with some very unethical practices. When big profits are a company's largest and only concern their employees, and the world in general, tends to suffer. Many companies have been accused of being engaged in terribly unethical business practices

In May 2015, Food Safety Regulators accused Nestle's widely popular instant "Maggi" noodles of failing to comply with food safety laws, putting consumers at elevated health risks. The Gorakhpur lab tested for monosodium glutamate (MSG) to check Nestle's claim that Maggi had none. The tests found MSG; in addition, the Kolkata lab found "very high quantities" of lead — 17.2 parts per million. States like Delhi, Gujarat, Uttarakhand, Jammu & Kashmir and Tamil Nadu announced a ban on the sale and storage of Nestle's Maggi. Following concerns, Nestle withdrew Maggi from the stores.

In March 2000, Coca Cola, under its Indian subsidiary Hindustan Coca Cola Beverages Private Limited (HCCBPL), commenced operations at its bottling plant at Plachimada, in the southern state of Kerala. Over the next

few years, the area surrounding the plant began to feel the plant's hazardous effects, as groundwater was contaminated and toxic waste released. What followed was a long struggle by the people of Plachimada, interest groups, and NGOs, leading to the eventual shutdown of operations at the plant. However this is not the first time the company has faced allegations. In 2003, the Centre for Science and Environment (CSE), said aerated waters produced by Coca Cola, contained pesticides that can contribute to cancer.

In an effort to minimize the cost of manufacturing, Apple Inc. has been criticized for ignoring its responsibility of moral business practices. It was found that child slave labour is being used by the corporations that manufacture the parts that Apple uses to make iPhones, iPods, iPads, and Macs. The use of children and the poor working conditions is indirectly a result of Apple's effort to minimize costs and maximize profits. Because of Apple's lack of supplier investigation, their relentless effort to maximize profits, and their employment of companies like Foxconn, many people, including children are subject to extremely difficult lives starting at such a young age.

In 1964, Texaco (now Chevron), discovered oil in the remote northern region of the Ecuadorian forests. Texaco's oil extraction system in Ecuador was designed, built, and operated on the cheap using substandard technology from the outset. This led to extreme, systematic pollution and exposure to toxins from multiple sources on a daily basis for almost three decades. In a rainforest area, Texaco carved out 350 oil wells, and upon leaving the country in 1992, left behind some 1,000 open toxic waste pits. Many of these pits leak into the water table or overflow in heavy rains, polluting rivers and streams that 30,000 people depend on for drinking, cooking, bathing and fishing.

OBJECTIVES

The purposes of this research are to investigate whether:

- Consumers care about corporate ethical behaviour;
- Consumers are willing to reward the ethical firms through their purchase

decisions;

- Corporate ethical behaviour has an impact on consumers' purchase decisions;
- Expectations regarding the ethicality of corporate behaviour in today's society

RESEARCH METHODOLOGY & ANALYSIS

A random sample survey of 100 Daulat Ram Students was employed to determine consumer attitudes and opinions toward corporate social responsibility and consumer purchase decision. Responses to the items were measured on a seven-point Likert scale, with '-3' indicating “disagree completely” and 3 “agree completely”.

The mean responses for the consumers' consideration for corporate ethical behaviour and the willingness to reward the firms via purchase decision are given in Table 1. A T-test was used to determine whether the mean for each construct is significantly greater than 0, the midpoint of the seven point measures.

Table-1 Descriptive statistics and t-test

Variable	Mean	Standard Deviation	P value
Importance of ethical behaviour	0.62	0.93	0.00
Expectations of ethical behaviour	1.67	1.2	0.00
Corporate Ethics	0.85	1.31	0.01
Willingness to reward ethical behaviour through purchase	0.43	1.35	0.00

T-statistical tests show that all are statistically significant at the $p < 0.05$ level

Pearson's Correlation test using Statistical Software SPSS between the variables was carried out to determine the relationship between reward of

corporate behaviour with consumer's expectations of corporate behaviour and also with the importance of corporate behaviour as perceived by consumers.

Correlation with reward	Sample Size	Correlation Coefficient	P value
Importance	100	0.49	0.00
Expectation	100	0.32	0.004

Results show that perceived importance of ethical corporate behaviour is associated with the willingness of consumers to reward ethical behaviour. Furthermore, consumer expectations of ethical corporate behaviour are associated with the willingness of consumers to reward ethical behaviour.

OBSERVATIONS

The analysis of the survey administered to Daulat Ram Students revealed the following results:

- Given the choice between two firms, one ethical and the other not especially so, consumers more often would choose to purchase from the ethical firm (Fig 1)
- Majority of respondents (about 70%) are willing to pay more for ethical goods but only 10% more (Fig 2)
- Newspaper, internet is the major source of information for consumers about company's ethics (Fig 3)
- About 85% of the consumers believe that ethics is an important consideration while making purchase decisions (Fig 4)
- Majority believe that sustainable development, society welfare and environmental efficiency should be given equal importance by company, not only financial performance (Fig 5)

Figure 1

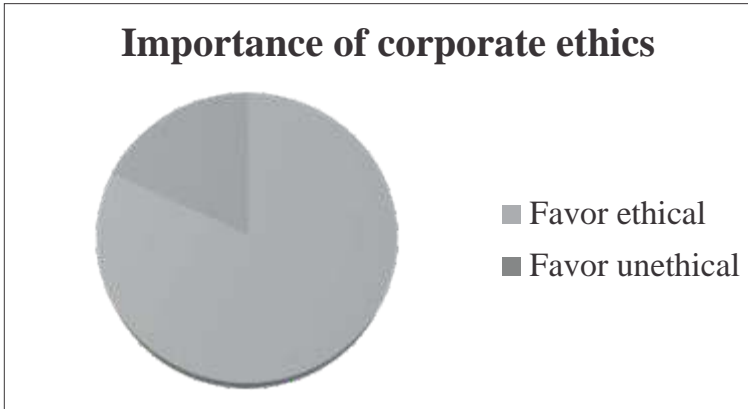


Figure 2

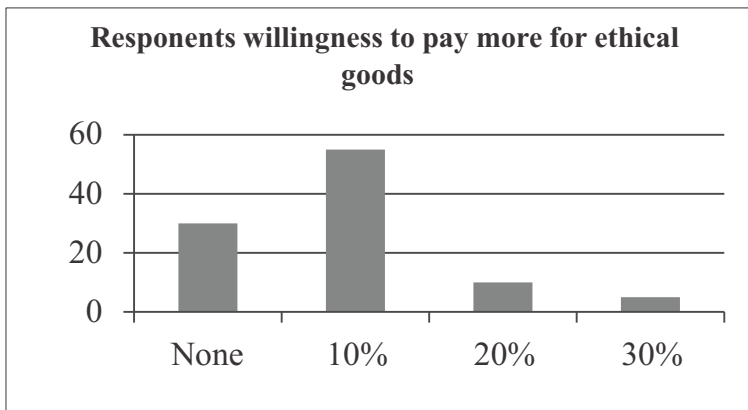


Figure 3

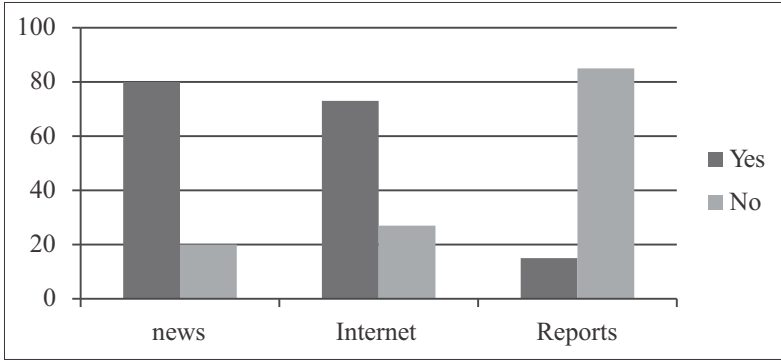


Figure 4

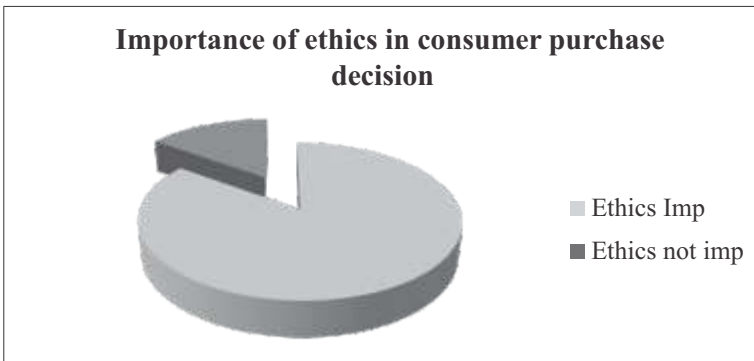
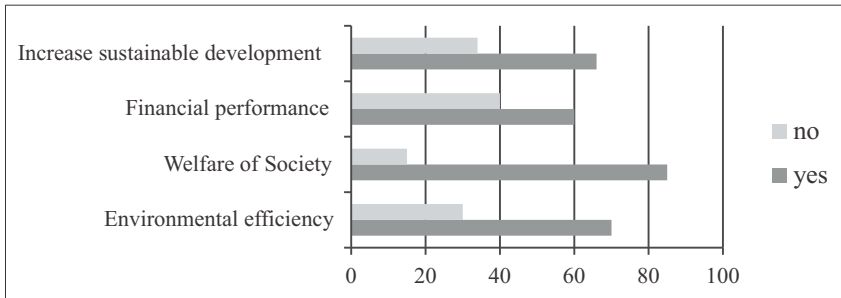


Figure 5: Respondents Expectation of consumer ethics



RECOMMENDATION

Consumers need more information to allow them to make better ethical judgements, and there is a role for firms to communicate this more effectively through the media. Most consumers remain uninformed about ethical behaviour by firms, and have limited knowledge about unethical behaviour. However, to be effective, future ethical marketing information has to be conveyed in a manner that does not confuse or alienate consumers.

CONCLUSION

In this research paper, an analysis of relationship between corporate ethics and consumer purchase decisions is examined through the administration of questionnaire to sample of 100 Daulat Ram College students. The results indicate that corporate ethics do influence consumer purchase decisions. It is also revealed that consumers perceive ethical actions of corporations as important factors in the decision of whether to purchase a firms product or not. Consumers are even willing to reward the ethical firms by paying higher price. These findings indicate that the firms should encourage ethical behaviour not only to enhance social welfare but because this behaviour may benefit their own enterprise in a world where consumers care about business ethics and are willing to back up this concern with action when making purchases. These benefits are accrued, however, only if the firm makes its ethical standards public.

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MORAL EDUCATION: HEGEMONY VS. MORALITY

Sanjit Chakraborty*

The paper inculcates the path of modern education by implementing cum ensuing the form and content of moral education from the stances of prescriptivist R. M Hare and existentialist Sartre. In the first part of the paper, Hare's tune for language centric moral concepts and its prescriptive plus universalistic application for society enhance an outlook for moral education where learners should be taught to apply morality from a prescriptive sense, not by memorizing it in a descriptive manner. Besides, Sartre's existentialist appeal delineates moral education as a free choice of a learner where any institutional hegemony becomes trivial.

The second part of the paper focuses on the content of moral education. What sort of moral laws make the content of moral education justifiable? Here Russell's approach takes a pertinent role. We should secure modern education from the social and state's anarchism. A way out that I depict in the last section of the paper stresses on moral education that evades itself from the repression of the pedagogue or rigid principles. Modern education should quest for *why* and liberal neutrality not by following the rigid rules obediently. Moral education teaches children about their own rights and the rights of the other in a beneficial manner.

The legendary thinker Bertrand Russell best expresses the aphorism on which my paper concentrates, as he notes:

What I do mean is that the educational system we must aim at producing in the future is one which gives to every boy and girl an opportunity for the best that exists. (Russell, 1960, 13)

* Department of Philosophy, Jadavpur University, Kolkata, 700032,
Email:cogitosanjit@gmail.com

Therefore, the dictum aims to depict gender-neutral education system basing on the best existing possibilities for the development of modern education in a universal prudence. Here education is not any *ornament* that makes only advantage for the rich person in the society. The uniformity that modern education pursues must be cradled on the scientific and moral centric elements, which are seldom confined in the boundary of anarchism and aristocratism. The policy, which the modern education should uphold, is nothing but the Kantian maxim that generates morality to an end instead of a mean. Nevertheless, we should grant our education from the level of means for the students. We must treat the students as ends by wiping off our inclination towards aristocracy and biases towards excellent category students. These are the general principles of morality that refrain modern education from the hegemony of societal hierarchy that I will confer later.

The Form of Moral Education

The conception of morality has different ways and philosophers put their fingers to work out the structure of morality and its relation to education in different outlooks. R. M Hare, an eminent ethicist gets rid of the traditional definition of morality from the sense of right and wrong and virtue, vice etc. He emphasizes morality as essentially interlinked with language and its structure. An agent can comprehend the notion of moral terms through the meaning of the term used in language. Therefore, language is the medium of morality and for Hare, 'the language of morals is one sort of prescriptive language'. (Hare, 1952, 1) The structure of language not only depends on prescriptive sense, but also in its descriptive uses. Similarly, morality has some descriptive sense like the statement 'She is a good girl'. Hare considers this sort of sentence becomes reminiscent because of the shrewd notion of description about the particular girl or subject. Moral language does not favor descriptivism like science; it ensues prescriptive values about the point 'what one should do or not?' Hare's model of prescriptivism about morality ties with the universal terminology and articulates moral judgments as universal cum prescriptive. The interesting point is that Hare's conception of morality is not led by the mere two necessary conditions like universal and

prescriptive. This theory also added an agent's *action* that is guided by moral principles as another condition that sounds more intriguing. Hare's account straightforwardly focuses on Kant's *categorical imperative*.¹ However, it seems true that prescription and universality cannot be the necessary conditions in every moral case as it would be hard to choose two situations as comparable. We cannot find two situations as the same in all aspects because time and place cannot remain alike. So providing universalized treatment equally seems unpersuasive. Even the contemplation about the close connection between prescription and action policy instigates a difficulty to live up to the mark. One should have to admit the ground level *gap* as an indispensable feature of moral life. We find a gap in normal moral cases like in principle and in practice or more precisely in our ideals and actions. What an agent morally desire cannot be wholly fulfilled. This gap between principle and practice is not bounded by psychological disquiets, but it overrides prescriptivism and actions by entangling with other types of moral insignia like legal, aesthetics, economics, etc. Hare's account leads to moral weakness in the mentioned cases where moral actions are outrun of moral principles. For an instance, the creation of any aesthetic art or the changeability of any particular law in a particular society does not rely on any rigid prescription of morality guided by the universality as Hare called for.

Now the question is that if we transit Hare's formal account of morality to moral education, then the picture sounds more interesting. In Hare's own words:

I am convinced that if parents first, and then children, understood better the *formal* character of morality and of the moral concepts, there would be little need to bother, ultimately, about the content of our children's moral principles; for if the form is really and clearly understood, the content will look after itself. (Hare, 1973, 164)

¹ Kant says, 'Act only on that maxim which you can at the same time will to become a universal law', see, Immanuel Kant, *Moral Laws*, ed H. J Paton, London: Hutchinson, 1948,29.

Hare's account of moral education stresses on moral action vigorously, which intends to see moral judgements from the level of guided action of a moral person (in the case of education it means moral educator). Moral educator must have the sense that moral principles are not for the purpose of lip-service that the linguistic approach upholds, but for practical application or a choice for a better life. Parents or teachers should bear in mind that moral principles are not mere descriptive (or the statements of particular facts basing on descriptive language) that children/learners require to recapitulate. Moral principles are indeed prescriptive that one should practice in life and should adopt the best one from his/her society. What will moral education teach learners or children? Hare proposes that moral education, relying on a universalistic ground instructs a learner not to give privilege on his/her own's interest, but love and treat the others with an equal pace. This procedure of moral education steps forward only if the children or learner precisely learn how the language of morality works and besides, how they preserve the moral principles more elegantly in their acts and lives. Rawls once says similarly:

We do not look at the social order from our situation, but take up a point of view that everyone can adopt on an equal footing. In this sense, we look at our society and our place in its objectivity. We share a common standpoint along with others and do not make our judgments from a personal slant. (Rawls, 1971, 516)

Though Hare's account of moral education refuses to detain itself in the domain of the *Principle of Utility* that conflicts with the prima facie principle of beneficence, yet the conception of sensitivity towards others (in Hare's words, *treating the interests of others as of equal weight to one's own*) in moral education stands as more noteworthy. In his later work (Hare, 1981, 10.2-11.5), Hare intends towards the analysis of moral language from a formal way of moral 'intuition' that inserts a good set of principles interlinked with acquisition of moral attitudes. Moral attitudes have moral intuitions, which preserve moral content and moral feelings, whereas the

goal of moral education is not only to uphold the moral feelings or moral intuitions, but also to act following them.

Another appealing theory that I would like to emphasize now is a formal theory that might differ from the previous one, as it is no way a systematic ethical theory. We can call this formal theory as Sartre's outlook on externalism. Actually, here, I aim to focus on Sartre's claims of morality and moral education. In *Existentialism and Humanism*, Sartre refutes any delve in favor of moral language, intuition or in short philosophical prudence. Sartre's existentialist plea delineates existence of human beings that precede their essence. Sartre thinks that what is perceived is not the objective study of things; it is mainly the result of the subjective activity of mind. Sartre says:

The word “subjectivism” is to be understood in two senses, and our adversaries play upon only one of them. Subjectivism means, on the one hand, the freedom of the individual subject and, on the other, that man cannot pass beyond human subjectivity. It is the later, which is the deeper meaning of existentialism. (Sartre, 1963, 29)

For Sartre, man is responsible for all his actions and he is nothing but *what he makes of himself*. In the Introduction to Sartre's book *Existentialism and Humanism*, Philip Mairet is wonderfully clarifying the Sartre's position on morality, saying that man is born as an ethically unbiased personality and ethical conscience arises when philosophical thought and undue societies distort his/her will. Unethical actions for Sartre are a contradiction of the self or one may call it as self-deception (in French 'Mauvaise'). 'Moral' is the replica of 'freely chosen' and acting it accordingly.

Sartre is not inspired with the ongoing analysis of good from Moore's sense of cognitivism where good is not considered as objective property; rather it is an intuitive quality. He does not like to take the conception of morality as prescriptism (Hare's position) that promulgates by the use of language and even he dislikes to accept any emotive theory, which considers good as an

emotional reaction (Stevenson's position). Sartre believes that moral values are the experienced part of human life that mainly comes through activities and experiences of life, not anyway related to the objective sense of morality. The reflective consciousness of human life is inseparable with values and so values cannot exist in the non-human domain. Moral values according to Sartre's view have a tie to humankind. We should choose the best value not only for us, but also for the humanity. This is a Kantian aspect of universalism, deeply adored by Sartre in his ethical milieu. However, Sartre differs from Kant when he wrote:

Kant declared that freedom is a will both to itself and to the freedom of others. Agreed: but he thinks that the formal and the universal suffice for the constitution of a morality. We think, on the contrary, that principles that are too abstract break down when we come to defining action. (Sartre, 1963, 52)

The conception of judging that depends on the content of morality seems impulsive. One should have to invent it through the venture of freedom. Human universality is constructed in the choice of an individual (choice of myself), but that needs not underrate the intention or the benevolence of others. Sartre's view in no means reluctant to admit the possibilities of moral values in a universal sense. Sartre's account stresses only those actions as well that are guided by freedom and free choices of the agent. In *Existentialism and Humanism*, his approach against morality becomes more close to social theory. If we imply Sartre's moral account in the case of moral education, then this stimulating insinuation certainly underlines the policy of independent judgment in creating moral choices. The exterior authorities or institutional despotism should not bound moral education. Roger Straughan writes:

Sartre's emphasis upon this feature of morality encourages us to think critically about how it might be interpreted in the content of moral education. By implication, he rejects the idea of *teaching* children to be good, by thrusting upon the

children themselves responsibility for their choices and actions, and by requiring them to 'invent the law' for themselves in order to qualify as moral agents. (Straughan, 1991, 61)

So doubtlessly, freedom is necessary for a child's education and side-by-side moral education attains its merit only if learning of the children grows in the natural good way escorted by freedom itself. One can genuinely question what would be the benefit of moral education for the child if we admit that one cannot teach a child or a learner to be good. Sartre's answer would be to leave the child alone, and allow making her own decision naturally and not anyway feared by authority, doctrine and even by the moral principles. The moral instructors should trust in the natural instincts of the learner and leave them alone in the realm of the pre-existing rules, laws and societal assumptions where they can freely decide their own lives and actions. We should encourage them to take their decision by themselves and be responsible for their own action and its outcome for the rest of humanity. A child becomes a man when he/she can take her/his own decision and the decision ingress to humanity. Sartre believes that since free choices depending on agent's own wish and moral concern cannot be a capricious exercise, so our choices need to be nourished by the conception of our responsibilities. Moral decision is an act that is like a new creation, which cannot dominate by any predetermined rules and laws. Its moral values remain in itself. The aptitude to recognize ourselves for what we are—without exaggeration—is the chief issue, since the principal value of human life is the inescapable responsibility to our moral decision. Man must be cared for the burdens of responsibility for his/her free actions and moral choices. Moral education becomes meaningless if it does not concern about the apprehension of freedom and responsibility together. What an individual prefer is a better one and nothing can be measured as better unless this individual choice turns towards the better facilities for all.

The Content of Moral Education

The content of morality supersedes in the case of subject of moral rules and principles. Here the conception of defining morality and also moral education to an extent rely on the content itself as the subject matters of morality express the content of the moral rules and principles like the conducts and behaviors of human that ought to be guided by moral content like honesty, truthfulness, justice and so on. The content of morality entangled with the principles and laws guide the conduct of the moral agents. Similarly, in moral education, we need to teach children a set of moral principles and norms of the society with the intention that they can equally give their attention to the interests of the others. The content of the moral rules and laws must be grounded on an implied and explicit justification like in a school the content-based moral lesson to the children should be equated with some authoritative declaration. Here the authority may be parents, teachers, or any holy book.

The account of content-based moral education cannot snub any non-authoritative deliberation like personal wish, social cohesion and family preservation. Let us take an example. 'Don't spit in class rooms', this type of moral education based rules prescribed by the school authority do not reflect that this authoritative declaration has no non-authoritative part like family preservation and self adequacy. No family will allow their child to spit at room or even it is against personal hygiene as it can spread some diseases. One very challenging point already pointed out by two different thinkers like R. M Hare and Sartre is that nothing can improve in moral education if the authority prescribes to perform it to the learners by snatching their own way of thinking.

Can we call a moral belief like 'It is wrong to spit at the class room because my teachers say so' as a moral judgment? In Sartre's sense, we cannot consider the person's belief as moral judgment because he/she has no self-regulating choice here. In this case, the authority guides the person's choice. The person may perhaps abhor following the rule for him/her or for the society. Here obeying the rule is maintained by him/her just because of the

instruction of the school authority or parents from his/her childhood days. Moral authority becomes a contradictory one only if we disclose Sartre's view regarding moral education. However, the critics can well argue that authority less moral prescription or freedom without any restriction goes arbitrary, that is undoubtedly a moral failure of humanity.

In the very beginning part of his well-known paper “Freedom Versus Authority in Education”, Russell says:

FREEDOM, in education as in other things, must be a matter of degree. Some freedoms cannot be tolerated. I met a lady once who maintained that no child should ever be forbidden to do anything, because a child ought to develop its nature from within. 'How if its nature leads it to swallow pins?' I asked; but I regret to say the answer was mere vituperation. (Russell, 1966, 127)

Moral education is controlled by different external factors like educators, parents, religious institutions, states and even the child itself (like in the case of Bernard Shaw and so on). Each factor carries its own viewpoint with its own good and bad sides together. The present world offers us a different panorama. Here education and to an extent, moral education is not only controlled by the authority of the states, but the impulses of the parents, religious institutions, educators are also controlled by the pronouncements of the state. Even a part of universal general view of education now goes down to the boundary of the particular school and state, where school and state now compete with each other regarding education to show their own merits, and only gives priority to the brightest students to uphold their credit. So now, education becomes a challenge or a competition in any school and even in a state also. The professional parents take the advantage of the policies and enrol their children in the renowned institutes so that in future they attain a good job and achieve more success. So their enthusiasm for their children depict their farsightedness for gaining well establishment, reputed job etc. Now parents, schoolteachers, educators and even the states teach the children to compete with the world and serve for the national

agendas. Education here is an emblem for the social and political problems, where neither knowledge nor happiness gets a prominent stand, rather worldly success and competence rule over the all-educational policies. This type of education policies snatches the freedom of the children to ask the question 'why', rather compel them to follow the rules and instructions given by the authority. A child has no right to learn what he wishes to learn. Educators and the institutions wish to teach the lesson according to their own profits.

Way Out

Modern education must be concerned about promoting human benefits. The believers of the opinion conserve a utilitarian entreaty and invoke the hypothesis of *the principle of utility*, which indicates the morality of an action in regards to the more usefulness of the action for the societal benefits, and more pleasure and happiness of the majority people in our society. For them, the linguistic meaning of the term *moral* means social welfare. In the same way, modern education and moral education together have to be specified for human welfare. Even the content of moral education needs to enhance the universalistic progress of humanity. Phillips and Mounce point out in their well-known paper:

There is no common agreement on what constitutes human good and harm... [for] human good is not independent of the moral beliefs people hold, but is determined by them.'
(Phillips, Mounce, 1969, 234)

Modern education and its scope bound in a considerate determination of lives, where the conception of rigidity and compulsion do not overrule. The form and the content of moral education should not be directed by hegemony or authoritativeness of the society, states, institutions, parents, etc. The necessary part of moral education is to teach the child that education has its own worthy and means. In addition, the knowledge we have achieved through education provides a practical effect not only for the learner but also for the social benefits. Education needs to escape from the dictatorship of the

pedagogue. We should encourage the learner to ask the question 'why' by not to teaching them to follow mere rules and principles instructed by the institutions. Russell beautifully says:

Freedom in education has many aspects. There is first of all freedom to learn and not to learn. Then there is freedom as to what to learn. And in later education there is freedom of opinion. (Russell, 1966, 134)

Educators should love teaching and the learner must aspire to love knowledge. Open mindedness is one the best qualities of education that comes up when we look for knowledge, since it becomes authentic by engaging with truth. Modern education achieves its zenith only by keeping up the content of morality ensues by love, encouragement, freedom and welfare for the humanity. Hegemony should look after for the safety of the unquiet souls and a genuine veneration for the individual personalities and their thoughts is the best way to secure modern education. Russell believes:

Throughout education, from the first day to the last, there should be a sense of intellectual adventure. The world is full of puzzling things which can be understood by the sufficient effort. The sense of understanding what had been puzzling is exhilarating and delightful; every good teacher should be able to give it. (Russell, 1960, 140)

The value of moral education and ethical awareness in school to university levels prop up a thoughtful consideration of the ethical issues in our lives and world. Our lives are full of information and moral ethics teach us what sort of information and decision one has to take in their lives independently (not feared or motivated by others). The sense of understanding and the sense of taking right decision of one's own is an art that can grow in our lives. Moral dilemma shows that moral decision is an independent quest for an individual being. Actually moral education offers us a greater quality of clarity and insight, which persuade us how to apply for moral concepts in our day-to-day lives. It is certainly not that moral education can make all of

us moral persons, but it is true that moral education teaches the learner to respect for his/her individual rights, the welfare of society and the deeper understanding to uphold a healthy and sophisticated relation between individual and society. Ethical education is not an indoctrination that relies on some core beliefs without questioning its benefit or precision. Liberal neutrality is another efficient side of moral education that teaches the students to challenge the divergence mode of foundational ethical theories that hold rigidly and pursues hegemony or authoritativeness. Moral education stimulates the learner to justify the moral concepts and its efficacy in our world and lives. The principle shows that we should give precedence to moral opinions of every agent so that it may stimulate moral growth of modern education and our society. We need to make our society more comfortable and liberal for the students and for all persons who can express their own moral beliefs without being affected by fear of any kind. Value of authority and independent thought of an agent equipped with the necessary implementation is called moral decision. Now-a-days, service learning, a very provocative part of moral education inspires the learners or children to engage themselves in social service and be aware of their unity with human, non-human and nature overall. We must realize that human happiness is not the happiness of the individual human being, but happiness ensues through 'habits of the heart' to care for humanity. Moreover, this type of greater degree of development in our human history is instigated for the sake of moral education in schools and universities that not only makes our education system more modernized and universalized, but more successful and generous for humans and non-humans. Engaging with ethics is not a kind of indoctrination that promotes people to preserve the elemental beliefs without doubting on its justification. Of course, it is a continual scrutiny of the ethical dilemmas by undergirding service learning that keeps ethical issues more alive and value for the society and education.

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RECLAIMING OUR IDENTITIES: A GLOCAL INITIATIVE

Sreetama Misra*

The paper is an attempt at reclaiming human identities through the fusion of global dynamics and local contexts. In an age where refugee problem, migration, colonization etc. are threatening human identities, we relook on whether the way we categorize the peoples as “indigenous” is at all justified or not. I realize that the distinction between “indigenous people” and the mainstream culture is vague, because at the ground level, we are all prone to using indigenous habits, though we identify ourselves as a part of mainstream culture, which is largely due to global socio-economic needs generated by the currents of industrialism and digitalization. So where does our identity lie? Is it globalised or localized? In this paper, my analysis will focus on a glocal initiative, a slight departure from the conventional “global” model, since global cannot portray the difference cum fragmented human realities through a singular uniformity. Our end must be directed towards glocal conscience appreciating the local-cultural differences, identical variations, and diversified modes of habits and living yet holding grip of a global realization in terms of inter-cultural, inter human exchanges.

Key words: Indigenous People, Glocalism, Identity, Inter-cultural Exchanges, Marginalized.

The emerging tension between individual and collective identities has created discontents among the world's population largely. Most popularly, we know it as the “me-feeling” v/s “we-feeling” conflict, where the later (“we-feeling” or collective identity) reflects a shared communitarian feeling among people belonging to a group, while the former (“me-feeling” or individual identity) represents the uniqueness that makes an individual distinct from the other. Collective identity has a new vision, as Triandafyllidou and Wodak claims that collective identity 'cannot exist over

* Assistant Professor, Department of Philosophy, West Bengal

and above individuals just like individuality, with its physical and cognitive-psychological referents... Personhood is socially constructed through social interaction between individuals and/or between individuals and groups. At the same time, collective identities are constantly in a process of negotiation, affirmation or change through the individuals who identify with a given group or social category... The two levels are intertwined and mutually constituted.”¹ In this paper, I shall be focusing more on collective identity of the indigenous groups. But before that, let me explain, how identity crisis has become a concern for humanity in modern times.

Identity Crisis and the Indigenous

Human identities (individual/collective) are the results of certain socio-historical and geographical conditions where an individual shapes his/her values, ideals and norms. The process of identity is always in knowing who can we be, and not in who we are; it is not what is “given”, but is always a process of becoming. Identity is to create oneself, to move from local to global, to establish certainty with respect to one's status and position. However, when this certainty and identity is threatened, crisis occurs. When something fixed, stable and consistent is displaced by something unstable, uncertainty and doubt; when normal peace conditions get disturbed and one falls into crisis, the question of identity emerges. The indigenous groups feel at stake when their identity is questioned (their collective rights are taken away), and when they are deprived of something they deserve. The groups then begin to struggle for their rights, for their existence, for their honor and pride. In the past few decades, especially with the rising concerns of colonial growth, migration, refugee problem, and globalization, the question of identity crisis has attained great heights, since it essentially takes away an individual's identity, dignity and status. It reminds of the September 11 attack in twin towers that led to an identity crisis for the American Muslims, especially because they were worried of practicing their own religion living

¹ Ruth Wodak (2009), *The Discourse of Politics in Action: Politics as Usual*, London: Palgrave Macmillan.

in the US. The pictures of domination, imposition and subjugation has terrorized the world, sometimes the west dominating the east, and sometimes Christianity and modernization subjugating and suppressing the weaker and the inferior, thus causing social unrest at all levels.

The tides of globalization and digitalization have not spared us from sidelining the deprived section – in another name, who we also call “indigenous.” Therefore, we look out to find a place for identity construction. The indigenous people who remain scattered in more than 100 countries are “Peoples” and their contribution to modern civilization is pervasive. They, despite being the original cultivators of all our staple foods and the first developers of world’s plant based medicines are often sidelined, exploited and robbed off from their culture of origin, and excluded from all major decision-making procedures. Through the “new world” order the Christians received, several missionaries plan to convert the indigenous people by adopting Christianity. Such fears have also segregated these indigenous people, making them live at a distance from mainstream people. Maintaining indigenous culture is not only for instrumental sake or for the sake of future generations, but the indigenous people foresaw the present socio-ecological crisis generations ago, and since then they strived to lead their life with holiness, egalitarianism, wisdom and a natural sense. But we have given up everything with the waves of mechanization and urbanization, and today when we are in crisis, we remind ourselves of the natural glory that we have left behind years ago. However, on careful analysis, an important question haunts my mind: Who do we really call the indigenous? Are they the hill-living or the tribal minorities? Are they the Gujratis or the Punjabis/the Bengalis or the Tamils? Are they the Muslims or the Hindus? Are they the farmers or the office goers? Are they vegetarians or the non-vegetarians? Are they the whites or the dark-skinned? Are they men, women, or children? What remains the defining criterion of the indigeneous? Behind the intricate issue of crisis, there lies this puzzle, yet remaining undefined. I shall explain in this paper how.

In this stanza, let me brief out the meaning of indigenous in its conventional sense and in what points my understanding takes a departure. An individual's identity is contextualized in terms of his/her culture, geography and collective experiences. The standard way characterizing the 400 million indigenous people spread worldwide and who forms a non-dominant group of human society practice unique traditions, retaining their socio-linguistic and political systems quite distinct from the mainstream people. One of the primary tasks of humanity is to retain their ancestral environments and culture in its distinctive forms. They are classified either occupationally /geographically, and we call them as adivasis, the hill people, the hunter-gatherers, the aboriginals, the peasants etc. Their diverse concepts of development based on traditional value-systems, needs and priorities hold significantly important in terms of their physical and collective survival. Franke Wilmer was one of the social scientists to understand indigenous groups as people who “in the aftermath of colonization and/or decolonization, continue to struggle for the preservation of their cultural integrity, economic self-reliance, and political independence by resisting the assimilationist policies of nation-states.” (Wilmer, 1993, 97). Conventionally, “indigenous” indicates: a) Those having close connection to ancestral region, & the natural resources associated to them; b) Where economy is dependent primarily on subsistent production; c) Having some customary socio-political rules; d) Having a distinct language, etc.

The Indigenous-Non Indigenous in Context

We call a group “indigenous” having the above mentioned qualities, but can we really call them indigenous based on these qualities? Each society has their distinct cultural backgrounds, a distinct linguistic practice, some definite social rules/norms relating to marriage, death, other rituals etc. The Tamils or the Malayalis have their unique social norms, and the same is the case with the Bengalis or the Punjabis or the Gujratis or any other Indian tribe. India is a land with 29 states and 7 union territories, where each state practice their own cultural events and rituals. Even there are subdivisions

among the many states. So if the above criterion be the parameter to mark the “indigenous”, it is more prone saying that the whole of India is inhabited by indigenous people, and there remains no question of special priority rights to them. We make the “indigenous groups” distinct in terms of their mode of living, their association to natural resources and their separateness from mainstream culture. An indigenous group living in the hills or as tribes base their living especially on the natural resources available to that region. They do not go to drug outlets for buying medicines; rather they believe that nature has remedies for everything (natural cure). They know the particular medicinal plant that would cure their disease. What I would bring to the reader's attention is that how can we sideline this feature calling it as specific to a particular group/tribe? Let me cite some contrary instances that would more explicate the point. In modern cosmopolitan societies, people in spite of believing in allopathic medicines often resort to certain natural remedies to cure certain diseases, might be because they could recollect that (during their childhood) their grandparents used to cure the disease in that way. One of the most common remedies still used in many households to cure toothache is applying the thick paste made by boiling together bay leaves, cloves, black pepper, ginger-garlic paste and a small amount of black tea leaves together. This paste is a homemade remedy used during heavy toothache sensations, which works safer than the ill effects of an allopathic pain-killer. Shall we then call all individuals as indigenous, because they resort to natural products for their daily living? Subsequently, in most societies, we see natural cure therapy is one of the fastest growing cure methods, keeping aside the harmful effects of allopathic medicines. Also known as 'naturopathy' in modern times, this method did not receive recognition in the past because of its lack of scientific verification, since it believed that nature has its own healing capacity. Naturopathy is taken up today as a distinct form of treatment by many patients so as to avoid the harms of allopathic medicinal cure. The common methods it uses in treating diseases include natural living, natural medicine (comprising primarily of earth, water, sunlight, heat, cold, air etc.), normal childbirth, acupressure, yoga therapy, massage therapy, psychological counseling etc. Nowadays

this practice is gaining faster popularity, especially in the metropolitan/cosmopolitan cultures, since more and more people have become inclined to similar such applications such as aromatherapy, ayurvedic nurture etc. that base their processes on the constructive principles of nature. Here my argument is that we (who we know as mainstream people) in spite of living in the cosmopolitan culture, also resort to these natural cure remedies for healing our diseases. Therefore, in what way can we make a clear-cut line between the indigenous habits (whose life depends on nature) and the non-indigenous (who are resorting to nature)? In modern cities, there is a growing demand among many individuals who believe in the concept of subsistence production. Subsistence production refers to producing sufficiently as per the needs of particular family/locality/region so that individuals need not depend externally on market products to feed themselves and their families. In addition, this practice not only remains limited to the specific hilly people or to the tribes, but it has radically entered in Indian city lives too. In fact, the indigenous groups when base their economy completely on subsistence living do it out of their natural tendencies, whereas many city-based individuals have now started practicing this kind of economy by growing one's necessities within one's territory. This practice reminds us of Gandhian self-sufficient village economy model, where Gandhi viewed villages as the independent economic units, where goods and services necessary for the villagers are to be grown in the village itself, since this method would reduce dependency on others and would promote to be self-reliant. Gandhi speaks of village *swaraj*, and he writes,

My idea of self-sufficiency is that villages must be self-sufficient in regard to food, cloth and other basic necessities... To be self-sufficient is not to be altogether self-contained. In no circumstances would we be able to produce all the things we need nor do we aim at doing so. So though our aim is complete self-sufficiency, we shall have to get from outside the village what we cannot produce in the village; we shall have to produce more of

what we can in order thereby to obtain in exchange what we are unable to produce. Only nothing of our extra produce would be sent to Bombay or far off cities. Nor would we produce things with an eye to export to those cities. That would run counter to my conception of swadeshi. Swadeshi means serving my immediate neighbour rather than those far away... Our outlook must be that we would serve the village first, then the neighbourhood, then the district and thereafter the province.²

To my view, Gandhian approach undoubtedly reaffirms inter-human bonding and assures youth employment, yet this model in its deepest sense is a barrier to inter-goods exchanges among several human communities. However, this model has been just been for the sake of reference to our understanding on subsistence economy. Another important element that conventionally distinguishes the 'indigenous groups' from the rest is their language, since it is native to a particular region and characterized as "minority language." Indigenous people have their own indigenous terminologies (through dialects), expressing certain indigenous philosophies and concepts, which they convey through traditions to generations. Thus, language forms a heritage of the indigenous people. Every culture has its own legacy for apposite interaction, along with some specific cultural norms for conversation. For an example, the Tamil language, a member of the Dravidian language family, often not understood by the north Indians, also depict Tamilian literary traditions; and the same goes with the Bengalis or the Marathis or the Dimasas. Thus, over a thousand languages spoken in India, a common intensive language system for communications and respect from across cultures is of prime importance. Throughout India, people practice English due to the ongoing global socio-cultural influences & for advanced livelihood and economic

² Mahatma Gandhi, The Collected Works of Mahatma Gandhi, Discussion with Shrikrishnadas Jaju, 10-10-1944; 78:171.

development (also due to pressure of world politics), yet each of us retain our own identity, that we belong to a particular caste, a particular sect, have our own mother tongue as first language, and have some distinct social norms. Studies demonstrate that the Garos (an indigenous community) also started to focus on modern economic development strategies, yet retaining their relationship between their form of language, and certain livelihood generation practices. With the widespread currents of globalization and digitalization throughout the country, inter-language and inter communal conflicts have spread across this 1800 language-speaking land. In India, English language is foreign to all of us, we have adopted it for the sake of a general medium of communication, yet each of us has our own language basing on our state/caste/class. So, how shall we differentiate the indigenous from the non-indigenous culture? It seems gradually that we (who are considered as mainstream people) are also indigenous in the sense we use foreign language adaptations as an instrument for fostering economic growth, since at the ground level, our mother tongue is threatened because of the encroachment of foreign language use, especially for professional purposes. We call them as indigenous who 'descend from populations who inhabited the country or geographical region at the time of conquest, colonization, or establishment of current state borders.' If this be the definition of indigenous people then there are thousands of populations residing in city life who have their legacy with populations inhabiting in the pre-independence/colonized period. With the passage of time, the need for a global outlook (in respect to education, health, profession, and living) appeared, and people had to settle down in different parts of the world. Hence, the origin cultures of mainstream people are not so different from the original indigenous culture. Therefore, a query naturally haunts in our minds: Are we too indigenous?

Going Beyond: Admitting Glocalism

The drawing line between indigenous and the non-indigenous is very fragile. It is severely difficult and rather too problematic to define legislatively who is indigeneous. The strategy we adopt is a majority-

minority approach, the majority as those dominant and regulated by external forces; and this approach gives rise to clashes and conflicts. While referring to the majority's rule, Peter Graf Kielmansegg claims that minority accepts the majority's decision only when there is legitimacy in majority's decision, and there is conscience of a collective identity. He writes,

Why does an overruled minority accept the decision?
When does an overruled minority accept this decision? In other words, which conditions will the legitimacy of majority rule be accepted reliably enough to keep the democratic decision-making process functioning?... Obviously, the majority's decision will only be accepted as legitimate as a matter of course if there is a sense of a common collective identity that transcends majority/minority and that prevents the majority's decision from being perceived as an act of heteronomy.³
(Kielmansegg, 1992)

I agree with Peter Graf Kielmansegg's argument to make a call to go beyond, where the minority must not feel that the decision taken is a forced one or the voice of one individual. The minority's dependency on the majority's decision is only a way promoting compliance and domination, and not congruity or agreement. Amartya Sen also writes on the same issue and says that the majority's domination, of any kind, is an external imposition, which harms the pride and dignity of a minority. He writes,

The increasing tendency towards seeing people in terms of one dominant 'identity' ('this is your duty as an American', 'you must commit these acts as a Muslim', or 'as a Chinese you should give priority to this national engagement') is not only an imposition of an external and arbitrary priority, but also the denial of an important liberty of a person who

³ Peter Graf Kielmansegg (1992), 'Frankreichs Lehren für Europa' in Frankfurter Allgemeine Zeitung, Sep.22.

can decide on their respective loyalties to different groups (to all of which he or she belongs). (Sen, 2009, xiv)

We designate those minorities as indigenous also in terms of linguistic reachability, in terms of their less exposure to modern amenities. Western thoughts and living has displaced and endangered all of our indigenous ways of living and our relationships to earth at large. We can recall the Ho tribe's protest against the World Bank project of dam construction that threatened the life of 10,000 poor hapless Indians without any viable alternative mode of resettlement/relocation. Therefore, our responsibility lies in respecting the "laws of our land" and in restoring inter-human relationships through the genuineness of humanism, integrity and inter-communicative methods. However, in an era of mixed socio-cultural pressures and dominant global forces (such as, with changing technologies and changing outlooks), unless protection, it becomes difficult to retain traditional identities and culture, and to identify oneself only with one's inherited culture gets difficult, as one remains tightened within the sphere of one's culture only. Solidarity exists among these indigenous groups, but it mainly remains an intra-group affair. Marginalized within their own sphere, the indigenous groups though ready to engage with the mainstream utilities and way of life, but fear that their identity might be totally in crisis, as happened in the case of most of us who live today calling ourselves as belonging to mainstream culture. Therefore, any particular group cannot be indigenous, rather their habits and practices are. It is unjust calling an individual/group indigenous, it would be wiser to call some particular methods/tools (which are pre-industrial/pre-modern) as indigenous. Indigenous methods in collaboration with contemporary efforts is a balanced way to keep alive the individual-community development in its balanced forms, it reawakens the transformative historical-cultural traditions of the third world and indigenous people. Here nothing gets lost, but is revived in a new appreciable form.

Associated with the indigenous issue, another question that bothers people worldwide is "Who am I?", "How shall I define my identity?" "Do my

relations exist with myself and the society, or with something larger?" Because, human identity is no longer singular, but a jargon of complexities. There no longer exists one-dimensional identity, but an individual is recognized with respect to the other. As Sen depicts that individuals today can choose any one of the collective identities available to them. He writes,

The same person can be, without any contradiction, a US-American citizen, of Caribbean origin, with African ancestry, a Christian, a liberal, a woman, a vegetarian, a long-distance runner, a historian, a schoolteacher, a novelist, a feminist, a heterosexual, a believer in gay and lesbian rights, a theater lover, an environmental activist, a tennis fan, a jazz musician, and someone who is deeply committed to the view that there are intelligent beings in outer space with whom it is extremely urgent to talk (preferably in English). Each of these collectivities, to all of which this person simultaneously belongs, gives her a particular identity. None of them can be taken to be the person's only identity or singular membership category. Given our inescapably plural identities, we have to decide on the relative importance of our different associations and affiliations in any particular context. (Sen, 2006, xii-xiii).

Sen's position depicts that most individuals are inclined to perceive themselves as simultaneously belonging to a variety of groups; while some of the identities an individual chooses consciously, some are given to him naturally or basing on environmental conditions. Here each of the identity discloses an individual's partial identity, but not the complete or wholesome one; and we are formed out the multifold traits, each being unique to itself. Identity being a highly contingent phenomenon is the result of socio-cultural exchanges between one social group and the other. The processes of acclimatization, acculturation, accommodation, adaptation, and cultural renewal are all made possible by the power of globalization, causing great changes to individual-collective identities in general. Globalization has

been one of the most popular call waves of 20th century, that made man's life easy at the same time uneasy, and this invariably led to a global identity mission. In Kevin Robin's words, "Globalization is about the compression of time and space horizons and the creation of a world of instantaneity and depthlessness. Global space is a space of flows, an electronic space, a decentered space, a space in which frontiers and boundaries have become permeable. Within this global arena, economies and cultures are thrown into intense and immediate contact with each other..." (Robins, 2000, 28-31.)

Globalizations has been a prompting solution for removing human differences, but let us first see whether global identity suffices to the needs of both mainstream and indigenous human culture. According to the UN, global identity refers to a "consciousness of an international society or global community transcending national boundaries, without necessarily negating the importance of state, nation, or domestic society."⁴ One of the essential tasks of global identity is to promote and retain the relation of solidarity among people across borders and boundaries. Cosmopolitanism is an early form referring to global identity, according to which an individual is a citizen of the universe. The basic premise of cosmopolitanism is that an individual is the central unit of moral concern, and that this moral concern applies equally to all human beings. Cosmopolitanism primarily stresses on "world-mindedness" or "global mindedness", which encourages a global human identity and focus on cross-cultural affairs. This idea spreading global interconnectedness leads to establish inter-human (inter-group) harmony in attitudes, behavior and action. It is noteworthy that global identity does not mean abandoning one's own ethnicity, one's own belief ideals that give meaning to our lives etc. However, we form global identity to associate oneself with the globalised world, where we integrate and connect individuals and communities in a new space-time combinations, thereby making our world more integrated.

⁴ H. Shinohara (2004), 'Evolution in Global Identity: The League of Nations and the United Nations', in UNU Global Seminar.

In an attempt to form global identity, national identities are being worn out, instead more cultural hybridization takes place. Three essential characteristics marks the idea of being global, that an individual/group must have awareness, should be conscious of global events, multi-cultural etiquettes, foreign ideologies that help contributing and spreading knowledge. Second, the sense that “my own group is my own boundary” has to be abolished; inter-group exchanges relating to politics, culture and communication is extremely essential, which further gives rise to a sense of responsibility for bettering the others, and in broader context, the world. Third, the capacity to participate in inter-cultural events and inter-social activities strengthening human education, health, social living is extremely important, which in a way extends the spreading of compassion, love, etc throughout the global community network. Now does this really help in retaining an indigenous identity? John Tomlinson brings out a very interesting idea that though we live in a world trying to restore back global identities, yet it is absolutely true that globalization has destroyed human identities. Before the era of globalization, there existed local, distinct, autonomous, well-defined connections between geographical locations and one's cultural experiences. Before the currents of digitalization and inter-cultural exchanges, the only identity people had was their inheritance, their long dwelling amidst nature that bore a historical legacy. During that time, people considered identity not as an element of one's cultural belonging, but as a collective treasure of their community representing their own way of living and culture. But the flood of globalization has displaced people from their original inhabitants, made people divided into indigenous and non indigenous ones, destroyed local utilities rather replacing them with market-driven branded products, and aiming to provide common platform for the diverse multi-cultural individuals. Hence, simply having a global identity would not suffice to meet the present day challenges and threats met out towards a group/culture. So let not make globalization impact us, rather make it vice-versa. Globalization overrides locality, whereas glocalism is a step to admit global consciousness through local lenses. We ought not to look at the negativities of what a world/global identity might lead to, but rather believe in a sense of togetherness. The world and planet is our lifeboat

in which we all are in, yet living with a unique identity in each of us. This rebuilds in us not “global”, but a “glocal identity”, in terms of togetherness, belongingness, and sharing happiness. Glocalization has turned itself into an innovative way of restoring originality. It is true that thoughts about global identity dates back to the days of Socrates when he says, “I am a citizen, not of Athens nor Greece, but of the world!” This thought shaped an individual's duties to humanity, and that an individual's identity cannot be determined by his/her loyalty to his/her group/region/nationality alone, it extends even to the world order where an individual being perceives his own social reality with the realities of the entities outside the perceived world. However, if Socrates' words are interpreted in the context of glocalization, then it would sound as “I am a citizen of Athens, of Greece, and also of the world”. This is “glocalization”⁵, the co-presence of “local” and “global” – the idea of being one amidst many; which directs our path to a new wider avenue of close bonding with the multifaceted cultural paradigms, yet not loosing one's local identity for which we are what we are. Let us rebuild glocal identities, retaining our authentic identities, and also being responsive to global/universal needs. Kevin Robins writes,

Whilst globalization may be the prevailing force of our times, this does not mean that localism is without significance. If I have emphasized processes of de-localization, associated especially with the development of new information and communications networks, this should not be seen as an absolute tendency. The particularity of place and culture can never be done away with, can never be absolutely transcended. Globalization is, in fact, also associated with new dynamics of re-localization. It is about the achievement of a new global-local nexus, about new and intricate relations between

⁵ The term 'glocalization' was first made used by sociologist Roland Robertson at a conference (1997) where he stated that glocalization 'means the simultaneity – the co-presence – of both universalizing and particular tendencies.' ('Glocalization' in Wikipedia <https://en.wikipedia.org/wiki/Glocalization>).

global space and local space. Globalization is like putting together a jigsaw puzzle: it is a matter of inserting a multiplicity of localities into the overall picture of a new global system.⁶ (Robins, 1991, 33-36.)

In the process of transformation of identities, this “global-local” tension has been parallel to the “universal-particular” debate; the “global” representing the universal, and the “local” representing the particular. Therefore, a significant question arises here: How does an indigenous group confront the principle of universalizability here? As universalism has two faces, relativism also has two sides. The relativists' position is that contextual thinking deepens one's respect for the other, at the same time it helps in understanding other's position well. However, it is very dangerous to take the position of absolute relativism, because it might give rise to possibilities of conflicting/contrary opinions among the diversified groups of individuals. On the contrary, if we adopt an absolute relative stance then it would be impossible to take any decisive stance even at times of crisis, for each individual/group will hold his/her own views as ultimate that might lead to cohesion and conflict. In another way, if we go for an absolute universal position, it will give rise to a universal way of viewing at things, where majority's preferences will be valued and the voices of many others would be marginalized. Hence, both the extremes are a problem. Absolute relativism supports flexibility in views and opinions, whereas absolute universalism sticks at rigidity. What I intend to adopt is a much accommodative approach – moderate universalism, meaning how a group avoids the narrowness of relativity yet inclines to a view complacent to all members of society. An indigenous group establishes an opinion – which is universal since adopted by all members of the society, and relative since it is subject to changes with the change of time. Hence, here also a particular-cum-universalist stance holds great importance.

However, with the emergence of this inventive notion “glocal identity”

⁶ D. Morley & K. Robins, 2000, “Globalization and 'Localism'” in *Globalization: The Reader*, John Benyon & David Dunkerley eds. New York: Routledge.

formation, it becomes easier to let the deprived, segregated and marginalized mingle with the globalised culture, while not letting their originality go away, rather holding it tightly in grip. Hence, the search is for an “ethical glocalism,” a viable way to give true life to indigeneity. “Ethical glocalism” is a stance of theorizing how the local plus global approaches are accommodative in any genuine living. In this consumeristic world culture, in one way where indigenous people are forced to lose their authenticity, we the mainstream people are shredding away from our own inherited culture. Hence, for both (indigenous and mainstream culture), preserving local/indigenous identity of each of us along with striving for a global integration to rightly address the growing socio-economic disparities happening primarily because of unrest, migration and increased cultural diversity is an urgent necessity. Therefore, this ethical penetration of global dynamics and local convergences are extremely important in trying to reshape human identity. From an ethical stance, one must be conscious to be “glocal” – meaning, indigenous cultures must not be so rigid in their ways so as not to be impacted by any of the modern amenities; similarly, mainstream culture must not be mechanized, as this might make them lose all their identities in the real sense.

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THE CONCEPTUAL SYNONYMY OF THE ETHICAL AND THE RELIGIOUS: REVISITING THE NOTION OF AGÁPĒ IN CHRISTIANITY

Devasia M. Antony*

“Ways of thinking are ways of existing.”

Iris Murdoch (1992), *Metaphysics as a Guide to Morals*

Introduction

In this article I want to argue for the claim that in the Christian worldview, the paradigm of *agápē* offers a specific framework where one can locate the conceptual synonymy of the ethical as the religious. By synonymy I mean the semantic sense that is seen to exist between two words and further these two words signifying the same sense homologically. In fact this is the universalizable ethical language of the Christian *weltanschauung*. After the prefatory comments meant to elucidate the concepts of 'religion', 'ethics' and the highly contested terrain of the relation between religion and morality, I attempt to identify the fulcrum of the Christian worldview and its ethico-religious synonymy in the dialogical relationship of the 'self' and the 'other' in the so-called Love-commandment of Jesus. Then I go on to analyze the parabolic significance of the ethical story in the New Testament, 'the Good Samaritan'. Here I try to show that the most fundamental question that comes up is 'who is my neighbour?' In understanding this question one confronts the challenge of the alterity of the dialectic of the 'self' and its 'other'. And in meeting this challenge the ethical becomes enmeshed in the religious. I end the paper by spelling out the significance of such an understanding of the Christian ethic in our contemporary life situation.

Clarification of Concepts

Before I discuss the ethico-religious conceptual synonymy of the

* Assistant Professor & Teacher In-charge, Department of Philosophy, Hindu College, University of Delhi

Christian worldview, it is important to dwell on the logical propriety and conceptual clarity of what one might call conflating the ethical and the religious. The questions that crop up here could be articulated in these words: Is the ethical necessarily tied to the religious? Does the religious necessarily imply the ethical? Are certain moral truths true because of the truth of certain religious truths? Are truth claims about the rightness/wrongness of a given human action dependent upon the truth claims of a certain universe of religious discourse? Does the claim that morality in some important way is dependent up on religion stand the rigorous test of rational enquiry? The philosophical underpinnings of these questions are very complex¹ and a detailed discussion of the issues involved is beyond the scope of this paper. At the same time in order to offer a philosophically justifiable conceptual framework for locating the arguments advanced in this paper, I intend to touch up on some of these issues.

One of the major problems is that of logically demarcating the realm of the religious and there by conceptually clarifying the contours that determine the character of the universe of religious discourse. In other words, the crux of the matter is to identify and delineate the constituent conceptual contours that make up what is called 'the religious view'. Here I am aware that one is entering into arguably the most difficult problematic in the domain of philosophical thinking about religion: defining what 'religion' is. Current debates on this question seem to favour the possibility of conceiving

¹ For a detailed discussion of the problematic of religion and morality see Ronald M. Green (1987) "Morality and Religion" in Mircea Eliade (ed) *The Encyclopedia of Religion*, Vol.10. New York/London: Macmillan Publishing Company/Collier Macmillan, pp.92-106; Baruch A. Brody (2003) "Morality and Religion Reconsidered" in *Philosophy of Religion. An Anthology*, ed. by Charles Taliaferro and Paul J. Griffiths. Malden/Oxford: Blackwell Publishing, pp.477-84; George I. Mavrodes (2003) "Religion and the Queerness of Morality" in *Philosophy of Religion. An Anthology*, pp. 485-92 and Patrick H. Nowell-Smith (1967) "Religion and Morality" in *The Encyclopedia of Philosophy*, Vol.7, ed. Paul Edwards. New York / London: Macmillan Publishing Co. & The Free Press / Collier Macmillan Publishers, pp. 150-58.

religion rather ploythetically and not monothetically.² The idea is to give up the tendency to define religion essentially in terms of singular or plural properties. Instead the attempt is to conceive religion in terms of an explicit or implicit conjunction of properties. In monothetic definition all the characteristic properties of religion are seen to be necessary and further having taken them as a whole it is perceived to be sufficient to define what religion is. Where as in polythetic definition, one encounters what I call hermeneutic fluidity in understanding religion. Here one sees no particular property necessary to religion. Instead what is considered is a collection of properties understood in the sense of the Wittgensteinian metaphor 'family resemblances.' The significance of this conception is that instead of succumbing to the craving for generality, that is holding on to the view that there must be something common to all the instances of a given concept, it inaugurates a new paradigm of understanding and employing a given concept. That is, what holds the concept together and gives shape to its unity is not something like the single thread that runs through all the cases where the concept is employed. Rather it is the spectrum of the overlapping of

² See what William James has said in this connection: "...the very fact that [religions] are so many and so different from one another is enough to prove that the word 'religion' cannot stand for any single principle or essence, but is rather a collective name. ...[L]et us rather admit freely at the outset that we may very likely find no one essence, but many characters which may alternately be equally important in religion."- William James (1987) *The Varieties of Religious Experience*, Fifth printing. New York: The Library of America, p.32. For a different but related treatment of the problematic concept of 'the religious' see W.D.Hudson (2003) "What makes religious beliefs religious?", pp. 7-20; "Religion" in John Bowker (ed) (1997) *The Oxford Dictionary of World Religions*. Oxford: Oxford University Press, pp. xv-xxiv; Wilfred Cantwell Smith (1978) (1962) *The Meaning and End of Religion*. London: SPCK, p. 119 ff.; and John H. Hick (2005) (1990) *Philosophy of Religion*. Fourth Edition, Second Indian Reprint. New Delhi: Pearson Prentice Hall, p.110ff. Perhaps the most articulate and comprehensive discussion on the problematic of definability/ non-definability of 'religion' is found in Winston L. King (1987) "Religion [First edition]" & Gregory D. Alles (2005) "Religion [Further Considerations]" in *Encyclopedia of Religion, Second Edition*. Vol. 11. Edited by Lindsay Jones. Detroit: Thomson Gale, pp.7692-7706.

different fibres as in the case of a rope.³ Employing such an understanding William Alston has enumerated a list of what he calls 'religion-making characteristics' and says that the presence of any of them in a given cultural practice would make it a religion:

(1) Belief in supernatural beings (gods). (2) A distinction between sacred and profane objects. (3) Ritual acts focused on sacred objects. (4) A moral code believed to be sanctioned by the gods. (5) Characteristically religious feelings (awe, sense of mystery, sense of guilt, adoration), which tend to be aroused in the presence of sacred objects and during practice of ritual, and which are connected in idea with gods. (6) Prayer and other forms of communication with gods. (7) A world view, or a general picture of the world as a whole and the place of the individual therein. ... (8) A more or less total organization of one's life based on the world view. (9) A social group bound together by the above.⁴

It is in this sense of conceiving religion rather polythetically and not monothetically that I use the term 'religion' and its conceptual correlate 'the religious view'.

The next concept that needs some kind of notional clarity is the 'ethical' or the 'moral'. The word 'ethical' having its origin in the Greek word *ēthos* can be taken to mean in one sense the philosophical investigation into the

³ See Ludwig Wittgenstein (2001) (1953) *Philosophical Investigations*. Third Edition. Trans. by G.E.M. Anscombe. Oxford/ Malden: Blackwell Publishers, Part 1, no.67. See also Hans-Johann Glock (1996). *A Wittgenstein Dictionary*. Oxford/Cambridge: Blackwell Publishers, p.120ff.

⁴ William P. Alston (1967) "Religion" in *The Encyclopedia of Philosophy*, Vol. 7, pp. 141-42. To my mind the problematic of defining what religion is can be better elucidated in the context of what some thinkers have called 'ambiguity and dilemma' in analyzing the multifaceted socio-cultural stratification of religions – see Thomas F. O'Dea and Janet O'Dea Aviad (1983)(1966) *The Sociology of Religion*. Second edition. Englewood Cliffs: Prentice-Hall, pp.110-28.

standards of right and wrong, good and bad, with regard to the character and conduct that ought to be accepted by a class of individuals. In this sense it can also be called normative ethics and can be distinguished from other related senses in which 'ethics' is employed, such as, social or religious ethics, descriptive ethics and meta-ethics or analytical ethics. And the word 'morality' comes from the Latin root *moralis* (it was Cicero [106-43 BC] a Roman philosopher who created this word from the Latin *mos* [plural *mores*], a translation of the Greek *ēthos*) and is used ambiguously in various ways. And here my focus is on how the 'moral' is distinguished from the 'ethical'. Contrasting morality (*Moralität*) with the ethical life or ethicality (*Sittlichkeit*), Hegel (1770-1831) says that morality is the concern of the autonomous individual and in that it is potentially incompatible with shared social values and customs. But in ethicality, according to him there is no such incompatibility. For thinkers like Habermas, ethics is concerned with the good life and morality is related to the social dimension of human life and the principles of right human conduct. Thus the terms 'moral' and 'ethical' do have varying resonances, shades of meaning and rough boundaries.⁵ However for the purpose of this paper I intend to use these two terms interchangeably in the sense of rational inquiry into the actions, dispositions, virtues, attitudes and ways of life that characterize the moral person and society.

One other notion that needs clarification is the contentious conceptual tie up between the ethical and the religious and the resultant bearing of religion on morality. In a significant sense we have seen that the conception of the religious involves the relationship between human beings and a transcendental reality where as the domain of the ethical or the moral pertains to the conduct of human affairs and the spectrum of relationships that exists between persons. The emphasis on the distinctiveness and autonomy of these two separate domains can possibly be traced back to the canon of the

⁵ See "ethics" and "morality" in Thomas Mautner (1996) *A Dictionary of Philosophy*. Oxford/Cambridge: Blackwell Publishers Ltd, pp. 137, 278-79. See also Bernard Williams (1998) "Ethics" in A.C. Grayling (ed) *Philosophy 1, A Guide through the Subject*. Oxford: Oxford University Press, pp.546-47.

Enlightenment rationality. And its basic premise is the strong assumption of the self-sufficiency of autonomous human reason to address the very fundamental issues that envelop humanity: “*Sapere Aude!* Have the courage to use your own intelligence!”⁶ Philosophically speaking it is true that the connections between ways of thinking and acting morally need not necessarily be dependent on religious revelation. That means ethics is not something that is parasitical on religion for its intelligibility and one is perfectly justified in treating ethics completely independent of religion. However, it is significant to ask the question why these two domains of the ethical and the religious have usually been so closely interwoven in the labyrinth of human history. And I think as Bernard Williams has rightly argued that if the notion of the moral is tied to that of what a good human person must be, then such an understanding needs to be grounded basically on two types of philosophical reasoning: the transcendental type in which an appeal is made to some framework outside the empirical human life (what one might call the religious view) and the non-transcendental type in which such an appeal is conceptually redundant.⁷ Taking a cue from such an understanding, the point that I want to make is that the conception of the ethical as the religious makes sense only within the paradigm of a transcendental religious type of reasoning with regard to the question of being

⁶ Immanuel Kant (2001) “Answer to the Question: What is Enlightenment?” in *Basic Writings of Kant*. Edited with an Introduction by Allen W. Wood. New York: The Modern Library, p.135. For a discussion on the idea that ethics is not something that can be understood only in terms of religion see Ronald M. Green (1987) “Morality and Religion” in *The Encyclopedia of Religion*, Vol. 10, p. 92ff; Peter Singer (2003) (1993) *Practical Ethics*, Second edition reprint. Cambridge: Cambridge University Press, p.3; and Rajendra Prasad (1989) “God and Morality: A Conceptual Exploration” in his *Karma, Causation and Retributive Morality*. New Delhi: Indian Council of Philosophical Research, pp.142-156.

⁷ Bernard Williams (1997) (1972) *Morality. An Introduction to Ethics*. Canto edition reprint. Cambridge: Cambridge University Press, p.54. Such an understanding of the ethical as the religious in which moral judgments are seen as religious judgments is also called supernaturalism – see Harry J. Gensler (1998) *Ethics. A Contemporary Introduction*. London and New York: Routledge, p.35ff. In this connection see also Charles E. Scott (1999) “The Sense of Transcendence and the Question of Ethics” in Gary B. Madison and Marty Fairbairn (eds) *The Ethics of Postmodernity*. Evanston: Northwestern University Press, pp. 214-30.

moral. And this is the conceptual framework that is operative in this article.

Such a possibility of conceiving the ethical as the religious in its conceptual synonymy within the paradigm of a given religious-transcendental framework has been vehemently critiqued by philosophical critics of religious belief. For them any such attempt to provide a religious grounding of morality is seriously flawed and fundamentally incoherent. By making a virulent attack on the philosophical justifiability and intelligibility of religious belief, they make the claim, among others, that it is impossible to think coherently about the transcendent reality called God. In the words of Bernard Williams “the trouble with religious morality comes not from morality's being inescapably pure, but from religion's being incurably unintelligible.”⁸ Richard Dawkins sees religious beliefs as a kind of virus that is parasitic on human beings, self-replicating and extremely difficult to eradicate. Making a contra-distinction between religious beliefs and scientific ideas he says that religious beliefs unlike the scientific ideas are imprecise, untestable and are mainly the product of a given socio-cultural predicament. He concludes that religious faith is like a kind of disease against which people especially the young have to be protected.⁹ In response to these challenges religious ethicists have developed nuanced understanding of perspectives to situate the problematic of religious ethics. In what is called a *compatibilist* perspective, the solution advanced is that there is compatibility between the acceptance of religiously based ethical stipulations and the adherence to a wider philosophical perspective. The other approach is known as *distinctivist* approach in which adherence to religious ethics is seen as a unique alternative to the options available in philosophical understandings of morality. Besides these two approaches, some religious ethicists like Basil Mitchell have spoken of a '*third way*' approach. In this they identify the complex contours in the networking of

⁸ Bernard Williams (1997) (1972) *Morality. An Introduction to Ethics*, p.72

⁹ Richard Dawkins (1999) "Viruses of the mind" in Nigel Warburton (ed) *Philosophy: Basic Readings*. London and New York: Routledge, p.76ff. See also his *The Root of All Evil?*, a recently broadcast two-part TV documentary on religion in the United Kingdom, on January 9 and 16, 2006.

moral standards and beliefs and consequently argue for a somewhat fluid understanding of the complex process of moral formation.¹⁰ To my mind perhaps the most powerful critique of conflating the ethical and the religious comes from Karl Marx (1818-1883) and Sigmund Freud (1856-1939). For them the religious view is to be rejected because it is ultimately detrimental to the development of authentic human freedom and moral responsibility and leads to what Marx calls the 'loss of self'. I think what is implied here is the suggestion that the meeting point for engaging the ethical in the humans should be the common ground of autonomous human reason and atheism. But there were also philosophers like Soren Kierkegaard (1813-1855) who attempted to radicalize this problem by claiming that religious faith ultimately transcends ordinary human considerations and therefore morality is essentially subordinate to religious concerns. For Kierkegaard it is the case of 'the teleological suspense of the ethical'.¹¹

In pointing out these criticisms the point I want to make is that despite these problems it is philosophically justifiable to make the claim for a religious understanding of morality. To give a full account of the nature and content of this justifiability is beyond the scope of this paper. By implication I have already pointed out some of the contours that constitute such a view. For example, the grounding of such an understanding in what is called a religious transcendental framework. Perhaps it is better articulated in these words:

A religious understanding of morality ... cannot be criticized without also challenging the larger complex of beliefs with which it is intimately associated. To criticize such a perspective in the name of autonomy [of human reason] or moral maturity only raises broader questions about the 'thick' theoretical frameworks in which those terms can be understood. Ultimately one is led to issues that have to do not only with the existence and nature of the [transcendental

¹⁰ For a detailed discussion of these three approaches see Richard J. Mouw (1998) "Religion and Morality" in *Routledge Encyclopedia of Philosophy*, Vol.8, edited by Edward Craig. London and New York: Routledge, p.219ff.

¹¹ See *ibid.*, p. 221 and Ronald M. Green (1987) 'Morality and Religion', p. 93ff.

reality], but with the contours of human condition, the character and extent of divine revelation, the proper locus of moral authority, and the ways in which religious teachings actually bear on the rich diversity of human practices.¹²

Christian Ethics and its Conceptual Synonymity

The possibility of such a religious understanding of morality does justify our attempt to engage Christian ethics and its correlate the Christian worldview. For this purpose I propose to take the biblical, more particularly, the New Testament description and analysis of *agápē* as the paradigmatic notion that instantiates the ethical as the religious. In the philosophical and theological discourse about what is distinctively Christian regarding the ethical, arguably the most important problematic that has attracted the attention of Christian ethicists is the centrality of *agápē*.¹³ Here a word on the interrelated notions of the 'Christian worldview' and 'Christian ethics' may not be redundant.¹⁴ The

¹² Richard J. Mouw (1998) "Religion and Morality" p. 221. For a detailed study of religious morality specific to the major religious traditions see Peggy Morgan and Clive Lawton (2004) (1996) *Ethical Issues in Six Religious Traditions*, reprint edition. Edinburgh: Edinburgh University Press.

¹³ See for example Gene Outka (1997) "Agapeistic Ethics" in Philip L. Quinn and Charles Taliaferro (eds) *A Companion to Philosophy of Religion*. Cambridge/Oxford: Blackwell Publishers, pp. 481-88; "Ethics" and "Christian Ethics" in James F. Childress and John Macquarrie (eds) (1986) *The Westminster Dictionary of Christian Ethics*. Philadelphia: The Westminster Press, pp. 206-08 and 87-90; Charles E. Curran (1987) "Christian Ethics" In *The Encyclopedia of Religion*, Vol. 3, pp. 340-348; Charles E. Curran & Richard A. McCormick (eds) (1980) *Readings in Moral Theology, No. 2: The Distinctiveness of Christian Ethics*. New York/Ramsey: Paulist Press; Ronald P. Hamel and Kenneth R. Himes (eds) (1989) *Introduction to Christian Ethics*. New York/New Jersey: Paulist Press; Charles E. Curran (1999) *The Catholic Moral Tradition Today. A Synthesis*. Washington, D.C.: Georgetown University Press; Michael Keeling (1994) (1990) *The Foundations of Christian Ethics*. Edinburgh: T&T Clark; William Schweiker ((1999) (1995) *Responsibility and Christian Ethics*. Cambridge: Cambridge University Press; Werner G. Jeanrond (2000) "Love" in *The Oxford Companion to Christian Thought*, ed by Adrian Hastings et al.. Oxford: Oxford University Press, pp. 394-97; J. Bruce Long (1987) "Love" in *The Encyclopedia of Religion*, Vol. 9, pp. 31-40 and Pope Benedict XVI (2006) *Deus Caritas Est*. Indian edition. Mumbai: St. Paul Publications.

¹⁴ For a detailed explication of these concepts see Devasia M. Antony. (2005) "Christian Faith, Inter-Faith Harmony and Social Cohesion" *Vidyajyoti Journal of Theological Reflection*, Vol.69, No.8, p.593.

term “Christian’ came into use as self-designation only by the early second century. The Christian scriptural tradition documents the fact that the earliest term employed to refer to Christians was the ‘people of the Way.’¹⁵ Here it is also important to note that the Christian religion is a pluriform, heterogeneous, richly diverse and multifaceted faith-tradition. Among others one can note three significant and distinct forms of Christianity: the Eastern Orthodox Christianity, the Roman Catholic Christianity and the Protestant Christianity; each having its own ethos, singularity and uniqueness. However, in the web of this multiplicity of expressions and embodiments, certainly one can identify what I call the non-negotiable soteriological framework of reference. That is the passionate commitment to the person, practice and message of Jesus Christ as embodied in the Gospels. And this forms undoubtedly the nucleus of the Christian worldview. In the words of a renowned biblical scholar,

the central message of Jesus [is] the ‘Kingdom of God’, the core-experience from which this message derives [is] the ‘*abba*’ experience, the values that it announces [are] freedom, fellowship and justice, and so, ultimately, the vision of a new human society is implicit in it. For every religious experience does in fact include a vision of man and society – particularly when the experience occurs (as Jesus’ did) in a tradition in which God is experienced as revealing himself in history, in which religious belonging is expressed in terms of a political category (the ‘covenant’), an in which salvation is expected not as an escape from material reality (‘saving souls’) but as the renewal of man in his totality (‘the resurrection of the

¹⁵ In *the Acts of the Apostles* [all references to biblical texts are taken from *The New Jerusalem Bible*, Standard edition. London: Darton, Longman & Todd, 1985] the use of the term ‘the Way’ has a double meaning: the title for the Christian message as well as of the Christian community – see ‘Christian’ and ‘Way’ in *Eerdmans Dictionary of the Bible*, ed. by David Noel Freedman. Michigan / Cambridge: William Eerdmans Publishing Company, 2000, pp. 239-40 & 1370-1. See also “Christianity’ in *The Oxford Dictionary of World Religions*, pp. 216-18.

body') and of the world he lives in ('a new heavens and a new earth').¹⁶

It is in the matrix of such a conception of the Christian worldview that the notion of Christian ethics and its conceptual synonymy become intelligible. Here one might raise a legitimate question, what is the distinctive character of Christian ethics? In response, one can say that the issues that concern philosophical ethics and Christian ethics are similar, but the operative rational framework in which solutions are sought and nuanced shades of meaning and understanding are constructed are very different. For example, all Christian ethics would undoubtedly recognize the principal revelatory source-character of the Christian scriptures, tradition, and ongoing interpretive teaching of Churches for moral wisdom and knowledge. It also discusses the vexed problem of inter-relationship between the revelatory and non-revelatory sources of Christian ethics. This does not mean that the Christian ethical discourse is all homogenous and the interpretive contours are all crystal clear. Rather one does find heterogeneity, hermeneutic ambiguity, and differences in the perception and understanding of the ethical issues and moral concerns.¹⁷

¹⁶ George M. Soares-Prabhu (2001) *Theology of Liberation. An Indian Biblical Perspective*. Pune: Jnana-Deepa Vidyapeeth, p. 224.

¹⁷ There is a pronounced difference in the way the three major expressions of Christianity interpret the very nature and source of the Christian ethics itself. Protestant Christianity emphasizes the primacy of scripture and downplays the tradition and church teaching in developing its Christian ethics. Where as Roman Catholicism and Eastern Orthodoxy give primacy to both the scripture and tradition in developing their version of the Christian ethics- see Charles E. Curran (1987) "Christian Ethics" in *The Encyclopedia of Religion*, Vol. 3, p. 341 and Bruno Schuller (1980) "The Debate on the Specific Character of a Christian Ethics: Some Remarks" in *The Distinctiveness of Christian Ethics*, pp. 207-233. In contemporary discussion on moral issues such as third world hunger and poverty, abortion, euthanasia, contraception and means of birth control, gender equality, human rights, social justice, etc one can easily notice differences in perception and various shades of interpretation within the domain of Christian ethics. In this connection see Charles E. Curran et al (eds) (1996) *Feminist Ethics and the Catholic Moral Tradition*. New York/ Mahwah: Paulist Press; Hunter P. Mabry (ed) (2004) *Doing Christian Ethics: Context and Perspective*. Bangalore: Board of Theological Education of the Senate of Serampore College; and Ronald P. Hamel and Kenneth R. Himes (eds) (1989) *Introduction to Christian Ethics. A Reader*. New York and New Jersey: Paulist Press.

The Fulcrum of Conceptual Synonymity and the Paradigm of *Agápē*

Undoubtedly the notion of *agápē* is very central to the Christian soteriological framework and ethics. And that has led some philosophers to coin the word *agápēistic* ethics to denote the very fundamental nature of Christian ethics.¹⁸

A look at the concept of *agápē* as portrayed in the Gospels and other New Testament writings would show that it is a notion with complex shades of meaning and is connected to the Hebraic notion of love (*hesed*) and to the various Greek terms especially *eros* and *philia* that appear in the writings of Plato (427-347 BC). The cognate concepts and categories that are descriptive of the emotional, moral, and spiritual qualities of love are in a sense correlated to but distinct from *agápē*. These could be classified in the following three ways. First, “carnal love that arising out of the erotic desire to enjoy, possess, or otherwise pursue an object of beauty or virtue for one's own pleasure or gratification” denoted by *eros* in Greek and *amor* in Latin. Second, “friendly love or affection extended to another human being of either gender, motivated by feelings of altruistic generosity and expressed by such terms as *philia* in Greek and *delictio* in Latin.” And third, divine love manifested as self-giving grace and represented as *agápē* in Greek and *caritas* in Latin.”¹⁹

Here it is significant to note that among *agápē*, *eros* and *philia* the three cognate words for love in Greek, the New Testament writers preferred the use of the word *agápē*. It can possibly be taken to mean that *agápē* specifically denotes the ethical and the religious teachings within the Christian worldview. The probable reason why the New Testament writers avoided the term *eros* was that in Greek literature *eros* had strong sexual overtones and was seen as a passion, an ecstasy. And *agápē* was seen as denoting a mature

¹⁸ See for example Gene Outka (1997) “Agapeistic Ethics” in *A Companion to Philosophy of Religion*, pp. 481-88; and R.B. Braithwaite (1955) *An Empiricist's View of the Nature of Religious Belief*. Cambridge: Cambridge University Press, p.18.

¹⁹ J. Bruce Long (1987) “Love” in *The Encyclopedia of Religion*, Vol.9, p.31. See also “Love” in *The Westminster Dictionary of Christian Ethics*, p. 354 ff.; “Love” in *The Oxford Companion to Christian Thought*, ed. by Adrian Hastings et al (2000). Oxford: Oxford University Press, p. 394ff; E. Stauffer (1964) “*agápē*” in *Theological Dictionary of the New Testament*, Vol.1., Grand Rapids: Wm. B. Eerdmans Publishing Company, p.21ff and “Love” in *Eerdmans Dictionary of the Bible*, p.825.

love of rational preference that chooses its object and holds on to it in freedom. At the same time the Christian use of *agápē* is not totally divorced from the sense of *eros* in Plato. For Plato *eros* was the deep desire for vision of the ideal beauty. Later in neo-platonism it becomes the desire for union with the ultimate reality identifiable with the Good, the highest God. And for Augustine (354-430) it becomes the essentially a religious and ethical quest. Hence in his conversation with God he gives it perhaps the most sublime spiritual, poetic and philosophical expression: "...you made us for yourself, and our hearts are restless until they rest in you."²⁰

Among the many instances of its clear articulation, to my mind, the core ethical and religious significance of *agápē* becomes encapsulated very clearly in the paradigmatic love-commandment of Jesus as found in *the Gospel according to John*:

Jesus said: ...

I give you a new commandment:

love one another;

you must love one another

just as I have loved you.

It is by your love for one another,

that everyone will recognize you as my disciples.²¹

²⁰ See "Love" in *The Westminster Dictionary of Christian Ethics*, p. 354 ff; J. Bruce Long (1987) "Love" in *The Encyclopedia of Religion*, Vol.9, p.37; and Saint Augustine (2004) (1986) *The Confessions of Saint Augustine*. Modern English translation by Hal M. Helms. Indian edition. Mumbai: St.Pauls, Book I, Section 1

²¹ *The Gospel according to John*, chapter 13, verses 34 & 35[all references to biblical texts are taken from *The New Jerusalem Bible*, Standard edition (1985) (1966). London: Darton, Longman & Todd]. The other textual cases of instantiation of *agápē* in the New Testament are *The Gospel according to Matthew* 22: 37-40 that enjoins all men to love their fellowmen as they love themselves; *The Gospel according to Luke* chapter 15, verses 11-32 that attests to the fact that one who is informed and guided by *agápē* will reflect the attitude of the father of the prodigal son; *the First Letter of Paul to the Church at Corinth* chapter 13, verses 1-13 called the great 'hymn of love' where St. Paul unmistakably asserts that of all possible and humanly conceivable capabilities *agápē* is the greatest; *The First Letter of John* chapter 4, verses 7-21 where Saint John says that the love of the human beings for one another is based upon God's prior love of man, "for love is of God"; and finally *The Gospel according to Matthew* chapter 22, verse 40, which shows that it is the ethics of selfless love on which 'the law and the prophets' depend.

In this context-independent indicative formulation of the *agápē* ideal it is important to take note of the way in which the self and its other are perceived. And the contours that go on to construct the reality of the self and its other are at once ethical and religious, for they operate within the paradigm of *agápē*. Such an understanding, I believe, is the focal point in any given spontaneous context-sensitive application of the *agápē* ideal, as eloquently portrayed in the parable of the Good Samaritan.

The Identity of the Self and its Other

How does a human person guided by the Christian faith and challenged by the *agápē* ideal perceive himself/herself in relation to the other? How does he/she go about in constructing the moral ethos? These crucial questions that constitute the very core of Christian morality come into the fore in the parable of the Good Samaritan.

The parable of the Good Samaritan²² found exclusively in *The Gospel according to Luke* is the response Jesus gave to the question posed by the lawyer 'who is my neighbour?' And it signals a revolutionary ethical interpretation of what it means to live and act according to the *agápē* ideal. The context of the parable is the paradigmatic reply Jesus gives to the two-fold soteriological question regarding inheriting eternal life. And in his reply Jesus categorically affirms the irreducible and inseparable trinitarian dimension the *agápē* ideal: love for God, love for neighbour and love for oneself. That is why the question of the lawyer 'who is my neighbour?' and the response of Jesus in the form of the parable of the Good Samaritan become very significant. The parable tells the story of a traveller who fell into the hands of thieves. The thieves severely beat him up, strip him naked, take away his belongings and leave him half dead. Soon afterwards three people pass by: a priest, a Levite and a Samaritan. The first two ignored this man. But the Samaritan went up to the man, nursed his wounds, took him to an inn and thus looked after him. After narrating this story, Jesus asked the lawyer a very poignant question: which one among the three who passed by

²² For the full text see *The Gospel according to Luke*, chapter 10, verses 29-37.

proved to be a true neighbour? To this the lawyer replied that it is the one who showed compassion to the man by actively taking care of him. And then Jesus exhorts the lawyer to put into practice what it means to be a true neighbour.

As I have already indicated, in this parable we have what I call the context-sensitive instantiation of the context-free, universalizable love-commandment. Further it deconstructs the perceived non-alterity of the 'self', the alterity of the 'other' and the exclusive otherness and transcendence of 'God'. Undoubtedly the 'self', the 'other' and 'God' are in a sense irreducible. But in another important sense of the ethical and the religious all the three are in constant dialogue and creative process of encounter. It is in this locus of hermeneutic fusion and praxis that the identity contours of the self, the other and God are drawn and constructed. This is what happens in the ethical life of a Christian. This is what I call the Christian act of self-love and self-emptying. It is in being-with-the-other that one can discover the ethical and religious face oneself. The ethical becomes enmeshed and subsumed in the religious. The true neighbour is seen as a person who shows genuine compassion and concern for the other beyond the narrow and parochial boundaries of one's own culture, religion, ethnicity, politics and nationality. In such an ethical vision, *agápē* means precisely being good as well as doing good even to those who one does not love, even to one's enemy!²³

Synonymy of the Ethical Ideal and Its Contemporary Implications

The understanding of the Christian ethic that I have portrayed does not mean that the ethical ideal is a finished project and that the life of a Christian is a perfect example in the world of today. Rather it is to be seen as a continuous journey where informed and guided by the ideal of *agápē*, one is radically challenged to meet with the demands of given time. In fact this is what one finds in the early historical evolution of the Christian community.

²³ George M. Soares-Prabhu (2003) "The Love Commandment" in his *Biblical Spirituality for Liberative Action*, edited by Scaria Kuthirakkattel. Pune: Jnana-Deepa Vidyapeeth Theology Series, pp.65-75.

Its life was so radical that even the notion of private property was alien to its members.²⁴ But a close reading of the history of the Christian churches and their engagement with the world provides a rather ambivalent and conflict ridden contours of the ethical ideal. In some cases the Christian way of life went counter to the ethical ideal of *agápē* and was seen and experienced as “the crusading religion of Western Christendom.”²⁵ What is important to note here is the complex problem of domestication and routinization of the ethical ideal in an institutionalized religion. And the irony is that such a process is an unavoidable historical necessity. Its dilemma and ambiguity are well portrayed by Dostoevsky (1821-1881) in his most celebrated work *The Brothers Karamazov*. In this narrative, Christ is seen returning to the world during the period of the Inquisition in Spain. The people readily recognize him and hail him, but the authorities place him under arrest because they perceive him as a threat to institutionalized religion, religion idolized in the form of 'miracle, mystery and authority'. In response to all the allegations cast against him, he chooses to remain silent and finally kisses the Grand Inquisitor on his forehead!²⁶ This literary piece is not to be taken to mean that one has to condone and justify the spiral of violence and hatred that has been perpetrated in the actual cases of living out the ethical ideal. What is important is that every religious tradition that makes claims on a given religious morality should constantly engage in serious introspection, self-criticism and continuous dialogue with other ethical systems.²⁷ Very significantly it also needs to take into account the moral challenges faced by

²⁴ “The whole group of believers was united, heart and soul; no one claimed private ownership of any possessions, as everything they owned was held in common”- *Acts of the Apostles*, chapter 4, verse 32.

²⁵ Karen Armstrong (1999) (1993) *A History of God from Abraham to the Present: the 4000-year quest for God*. London: Vintage, p.228

²⁶ Fyodor Dostoevsky (1976) *The Brothers Karamazov*. Edited by Ralph E. Matlaw. A Norton Critical Edition. New York/London: W. W. Norton & Company, p.243.

²⁷ Here it is significant to note that on March 12, 2000, the Catholic Christian Church formally asked pardon for all the sins committed against truth, against the Jewish people, against peace, against women and for every violation of human rights- see Bradford E. Hinze (2000) “Ecclesial Repentance and the Demands of Dialogue”, *Theological Studies* 61/2, p. 207ff.

a human person in contemporary times such as chronic hunger and poverty amidst plenty of wealth, rising instances of religious fundamentalism and violence, female infanticide and euthanasia, environmental pollution and deforestation etc. It is significant to note that much of contemporary debates and discussions in Christian ethics dwell on the moral problems rising from these issues.²⁸

Concluding Remarks

I have tried to argue for the claim that in the Christian worldview, *agápē* functions as a paradigmatic notion of conceptual synonymy that constitutes the locus of what can justifiably be called Christian ethics. I prefaced this claim by clarifying the concept of religious morality and the perceived necessary relationship that exists between the domain of the religious and that of the ethical. As I have shown, such an understanding makes sense only within a given transcendental or religious worldview. And that is what makes the discourse on religious ethics and in that the synonymy of the Christian ethics justifiable and intelligible. Coming to the universe of Christian morality, I dwelt on the so-called love-commandment of Jesus, its central focus on *agápē* and the implied conceptual contours of identity of the 'self', the 'other' and 'God' and its correlate the *agápēic* praxis. It is in meeting the demands of such an ideal that the ethical becomes enmeshed and subsumed in the religious. And it calls for a creative encounter with the challenges posed by the contemporary human predicament.

²⁸ For example see Trevor Shannon (2004) (1996) "Christianity" in *Ethical Issues in Six Religious Traditions*, pp. 175-214; Stanley Hauerwas & Alasdair MacIntyre (eds) (1983) *Revisions: Changing Perspectives in Moral Theology*. Notre Dame: University of Notre Dame; Charles E. Curran (1999) *The Catholic Moral Tradition Today. A Synthesis*. Washington, D.C.: Georgetown University Press; and William Schweiker (1999) (1995) *Responsibility and Christian Ethics*. Cambridge: Cambridge University Press.

TOWARDS AN UNDERSTANDING OF GOING GREEN IN JAIN RELIGION

Namita Nimbalkar*

The 21st century has posited many challenges for survival of human beings in years to come. Of these, the environment issues are the most urgent. Of the various alternatives providing solutions and insights to deal with the challenges of environment, it is increasingly felt that religious traditions can play an important role to relook at our most cherished religious beliefs and practices in resolving the complex environmental concerns of today. The religions of the world through various aphorisms teach us how to motivate ourselves and others to act on global climate change, if only we listen, talk and synthesize.

The supreme ideals in Jain religion is non – violence. Compassion is another main pillars of Jain religion. The emphasis of Jain religion on non – violence and compassion makes it as a religion which teaches to live in harmony with nature, to forgive and be friendly with all living beings in the world. The Jain religion with its emphasis on self – restraint provides the guiding principle to reduce one's needs wherever possible. The paper will examine the rich treasure trove of Jain religion to deal with environment crisis

All breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away.

Lord Mahāvīr

Āchārāṅga Sūtra (book 1, lect 4, lesson 1)

Translated by H. Jacobi¹

* Associate Professor, Department of Philosophy, University of Mumbai

¹ [www.jainlibrary.org/.../\\$JES401_Jain_Philosophy_and_Practice2_E5_2](http://www.jainlibrary.org/.../$JES401_Jain_Philosophy_and_Practice2_E5_2), retrieved March 20, 2017.

Introduction

The eighteenth and nineteenth century witnessed unprecedented changes in the world. The overthrow of the imperialists, industrialization, development of science and technology opened new horizons for development to the world. The new governments of the independent countries introduced series of measures to usher economic development in consonance with social equality.

In terms of world population 200 years ago it was less than one billion and the past hundred years witnessed an increase in world population from 1.5 to 6.1 billion.² India records population of over a billion in 2015.³ India makes up 2.4 percent of the world's land, while supporting 16 percent of the world's population. The compounding result is a severely unsustainable use of natural resources for several generations. Currently, India is experiencing rapid and widespread environmental degradation at alarming rates. Tremendous pressure is placed upon the country's land and natural resources to support the massive overpopulation.⁴ One needs to just compare the population growth of past two hundred years and the realization sets in that to meet the growing requirement of population, one is left with little choice but to use and exploit nature, natural resources to the maximum.

Environmentalists, philosophers, sociologists, scientists are struggling to find solution to the problem worldwide. It is realized that the environmental problems are complex and multi -disciplinary. Solution oriented actions occur on multiple social levels. This led to the beginning of Environmental Ethics as a new discipline of philosophy in the early 1970's. The seed of it was sown in the 1960s spirit of progressivism (the civil rights, the women's and peace movements) which brought a sense of the possibility of a new

² <http://ourworldindata.org/data/population-growth-vital-statistics/world-population-growth>, retrieved January 29, 2017.

³ www.worldometers.info/world-population/india-population/ retrieved August 15, 2017.

⁴ www.fsdinternational.org/country/india/envissues, retrieved January 12, 2017.

attitude about the proper human relationship to nonhuman nature.⁵ The debate and discussion in environmental ethics began when the anthropocentric view is considered that holds that human beings, and human beings only, are of intrinsic value and that non – human nature is valuable for human purposes.⁶ Philosophers like John Cobb, Arne Ness, Richard Sylvan challenged the anthropocentric or human centered view which assumed moral superiority of human beings to members of other species on earth.

Religious Environmental Ethics

An intricate relationship is observed between environmental ethics and values closely related to the behaviour of human towards the conservation of nature. Values, as Bharucha notes, lead to a process of decision making which leads to action. For value education in relation to the environment, this process is learned through an understanding and appreciation of nature's oneness and the importance of its conservation.⁷ It is an intellectual code of behavior that regulates man's relationship with nature. It cannot be imposed by law but has to be articulated, systematized, codified and brought to the doorsteps of each and every individual. Religion is one such instrument through which values can be disseminated. It is increasingly felt that religious environmental ethics or green religion can play an important role in preservation and conservation of environment.

The religious teachers have turned to the ethical significance of religious teachings to align it with environmental ethics and present it as religious environmental ethics which appeals to the sensibility of the adherents. The religious thinkers and preachers in the process unearthed the age old wisdom and have begun to reflect on how the broader values of religious tradition might contribute to foster greater care for the Earth. To quote

⁵ Kellar R David.,(2010)*Environmental Ethics – The Big Questions*, Wiley- Blackwell, p. 6.

⁶ *ibid*, p. 4

⁷ Bharucha, Erach. (2005). *Environmental Studies*, Hyderabad: Universities Press, p.230.

Iranian-American philosopher Seyyed Hossein Nasr, "the environmental crisis is fundamentally a crisis of values," and that religions, being a primary source of values in any culture, are thus implicated in the decisions humans make regarding the environment.⁸ Pankaj Jain in his article *Jainism, Dharma and Environmental Ethics* brings out the distinction made by scholars of religious environmental ethics between the "devotional model" and the "renouncer model" based on the dichotomy between the householder and the ascetics. As per his view both the models have the possibility to work towards tackling and providing solutions to environmental problems.

Jainism and Environment

Jain religion originated more than twenty-five hundred years ago in India. Jainism as an ancient Indian religion prescribes the path of ahimsa (non-violence) towards all living being, in order to be free from the shackles of karma and to attain liberation from rebirth or *kevala*. The Jains believe in the words of wisdom of Lord Mahavira of '*parasparopgraha jivanam*' – all life bound by mutual cooperation and interdependence. The Jain philosophy, due to its emphasis on non-anthropomorphic view provides as one of the many alternatives available to deal with the growing ecological challenges.

If You Don't Care for Nature You Don't Care for Yourself – The Jain View

The Jain tradition emphasizes on the interconnectedness between human beings and other living organisms. A mutual sensitivity to living beings is shared among the adherents of Jainism towards environment. The base of it is in the cosmography that states that the *loka*, that part of the unbounded limitless *akasa*, in which all the six *dravyas* (categories of substance) are found existing side by side, has a definite shape and size..... in shape it resembles the figure of man standing akimbo with feet apart⁹ and in whose

⁸ https://en.wikipedia.org/wiki/Religion_and_environmentalism, retrieved January 28, 2017.

⁹ Jain Prasad Jyoti, (1999) *Religion and Culture of the Jains*, Bhartiya Jnanpith, New Delhi, p.43

body contains countless life souls (*jiva*) that reincarnate repeatedly until the rare attainment of spiritual liberation. To achieve spiritual liberation the *karma* doctrine inspires the individual to fight and annihilate the *karmic* forces by developing willpower and putting in his own personal effort.¹⁰ One of the ways to annihilate the karmic forces is to refrain from violence. To refrain from violence is an ecological concept which results in good deal of self – restraint in terms of resource consumption.

***Sthula Pranatipataviramana* (Refraining from violence)**

Jains believe that the only way to save one's own soul is to protect every other soul, and so the most central Jain teaching, and the heart of Jain ethics, is that of non-violence (*ahimsa*). The Jains adhere to non - violence (*ahimsa*) to purify their karma and to advance towards higher states of spiritual attainment (*gunasthana*). The Jain monks and the laity refrain from violence (*pranatiyata*) to avoid doing harm to the life forces of a living being. Maximum emphasis is placed on the actual observance of ahimsa. The distinctive contribution of the Tirthankaras and Jaina acharyas is to give emphasis on *Pranatiyataviramana*. *Pranatiyata* means to destroy life force of living beings and the term '*viramana*' means refrainment.¹¹ In short it is refrainment from violence.

Jainism believes that violence is committed in three ways – by doing the act oneself, by urging or forcing others to do it or by approving it done by others. The great acharyas extended the implications of *ahimsa*. They invariably stressed both the negative and the positive aspect of ahimsa. They further accentuated the negative connotation of ahimsa should not be overstressed but ahimsa should be consistently applied in the positive way, that is, in the direction of increasing the welfare of all living beings.¹² They always appealed to the people to bear good intentions about the prosperity

¹⁰ *Ibid*, p. 48.

¹¹ Shah Nagin J, (1998) *Jaina: Philosophy and Religion*, Motilall Banarsidass, New Delhi, p. 44.

¹² Sangave A. Vilas, (1999) *Aspects of Jaina Religion*, Bhartiya Jnanpith, New Delhi, pp. 156-57.

of others, to show active interest in the welfare of the needy persons, and to take practical steps to ameliorate the miserable conditions of afflicted living beings including insects, birds, animals and men.¹³ This can be termed as positive encouragement to social welfare activities and which have great relevance to contemporary environmental concerns.

Jainism makes a distinction between the monks and the householder. It realizes that for a householder total and absolute abstinence from violence is impossible. The vow formulated for the householder is "I shall not kill with determined intention the gross (mobile) living beings when they are innocent".¹⁴ For example a farmer while carrying out agricultural activities in his field cannot observe that much *pranatapataviramana* which a saint in his hermitage can observe while conducting hermitage activities. The viewpoint is that if violence committed is done with the sole objective of social welfare, then the activities turn good, wholesome and praiseworthy. Laxmi Mall Singhvi observes that Jainism religion's entire emphasis is on life consonant with ecology.¹⁵

Non – Violence and Diet Observance

The Jains object to the eating of flesh and eggs of animals and birds. It is based on the principle of non-violence (*ahimsa*) which aids in non-accumulation of karmas necessary for spiritual liberation. The Jains believe non-violence is the most essential religious duty for everyone (*ahinsā paramo dharmah*, a statement often inscribed on Jain temples).¹⁶ Tirthankara Mahavira and Jain acharyas strongly propagated against meat –eating and animal sacrifices, promulgating the principle of *ahimsa* - the logical outcome of the basic Jaina metaphysical theory that all the souls are potentially equal. Perhaps the earliest notice given of the Jain interpretation

¹³ *ibid*, p. 157.

¹⁴ *op cit*, pg. 47

¹⁵ Laxmi Mall Singhvi, "Jainism," at: <http://www.rsesymposia.org/>, retrieved March 30, 2017.

¹⁶ Peter Flugel, (ed),(2006) Wiley, Kristi L, *Ahimsa and Compassion in Jainism*, in *Studies in Jaina History and Culture*, London, p.438.

of soul can be found in the *Acaranga Sutra*, a text that has been dated to the 4th century B.C.E. In this passage, one can almost hear the cries of all living beings:

All beings are fond of life.
They like pleasure, they hate pain,
They shun destruction.
They like life and long to live.
To all, life is dear (I:2:3)¹⁷

The practice of *Ahimsa* or non – violence instills in an individual *Jiva daya* (compassion, empathy and charity). *Jiva daya* means caring for and sharing with all living beings, tending, protecting and serving them. It entails universal friendliness (*maitri*), universal forgiveness (*kshama*) and universal fearlessness (*abhaya*).

Jains, whether monks, nuns or householders, therefore, affirm prayerfully and sincerely, that their heart be filled with forgiveness for all living beings and that they have sought and received the forgiveness of all beings, that they crave the friendship of all beings, that all beings give them their friendship and that there is not the slightest feeling of alienation or enmity in their heart for anyone or anything. They also pray that forgiveness and friendliness may reign throughout the world and that all living beings may cherish each other. In addition, non – violence (*ahimsa*) is considered as the principal vow of the five main *vrata* and the other four vows, Truth – *Satya*, Non-stealing - *Achaurya* or *Asteya*, Celibacy/Chastity – *Brahmacharya*, Non-attachment/Non-possession - *Aparigraha* were considered to be merely details of the principal vow.

The teachings of the Tirthankaras and Acharyas had far reaching consequences in the social life of the then society and even today. The sacrificial rites and slaughter of animals fell down considerably. Discrimination is also made in Jainism of what to be eaten from what not to

¹⁷ www.fsdinternational.org/country/india/envissues, retrieved January 28, 2017.

be eaten. To develop the spiritual pursuit of human being, certain rules are laid down. It is stated that one should abandon the food and drink which involve killing of mobile creatures, cause intoxication and unconsciousness leading to deviation from duty and to loathsome behaviour, are injurious to health. The Jainas became the primary exponents of vegetarianism throughout the subcontinent.¹⁸ They rejected even the Buddhist notion that meat is acceptable if an animal has died of natural causes, contending that the dead flesh itself is a breeding ground for innumerable *nigodas* and hence must not be consumed.

Similarly, from the religious standpoint, even for the purpose of bodily growth or for that of the cure of diseases, one should not take such medicines or tonics as are prepared from liver, etc., of the mobile creatures after killing them, because their use encourages the business of killing animals. Meat eating is a very reprehensible and contemptible act, it being a form of intense violence and should be abandoned by all always. Jainism also lays strict norms and states that the destruction of the higher forms of life from *dvindriyas* (two-sensed beings) upward is strictly forbidden for all Jainas.

The vows are undertaken at an austere and exacting level by the monks and nuns and are then called *maha vratas* (great vows). They are undertaken at a more moderate and flexible level by householders and called the *anu vratas* ('atomic' or basic vows).

The five *anu – vratas* or the lesser vows are not absolute vows for the householder as in the case of ascetics. The *vrata* i.e. vow, of *aparigraha*, i.e. abstention from greed of worldly possessions reflects the humanitarian approach to lessen the miseries of living beings. *Aparigraha* also termed as *parigraha – parimana – vrata*, requires the imposition of a limit on one's needs, acquisitions and possessions, and implies the use of the surplus for the common good.¹⁹ The lay aspirant is also warned to guard himself by

¹⁸ Jaini Padmanabhan S, (1979) *The Jaina Path of Purification*, Motilall Banarsidass, Delhi, p.26.

¹⁹ *opcit* Jain Jyoti Prasad., p. 102.

putting a limit on the worldly possession according to their needs and desires. If a man does not set limits to his possessions, then greed and desire will press him greatly to involve himself into all those vicious activities necessary for accumulating wealth. This will degrade and defile his soul as he is carried away by passions. This fact points to the necessity of the observance of this vow. Proper control of desire results in decrease of anxiety and tension invariably associated with wealth and possession²⁰ of landed property, movable effects and riches, servants, pet animals, and other worldly good.

A closer analysis of the three *guna – vratas*, also points to the ecological underpinnings in Jainism. The third *guna – vratas anartha – danda – vrata*, commands one not to commit unnecessary purposeless moral offence, such as talking ill of others, preaching evil, doing inconsiderate and useless things, manufacturing or supplying instruments of destruction. The *guna vratas* vow is noteworthy as it indirectly aims at world peace by peacefully preventing undue manufacturing or supplying instruments of destruction.

Emphasis is also laid on donation or charity. Donation (*Dana*) is renunciation to the extent things or money is given. A man who has renounced all his possessions remains engrossed in the works beneficent to both himself and others, is satisfied with the bare necessities of life, entertains no desire to accumulate anything, and employs all his powers, energies and faculties in achieving the noble and good ends of life - to work positively to promote tolerance, forgiveness and compassion, and to help those who are less fortunate. It is the householder's obligation to give donations and one's time for community projects. The social obligation of the Jains is seen in the founding and maintaining of innumerable schools, colleges, hospitals, clinics, lodging houses, hostels, orphanages, relief and rehabilitation camps for the handicapped, old, sick and disadvantaged as well as hospitals for ailing birds and animals. The religious teachings advise the wealthy individuals that they are the trustee of surplus wealth which is to be used for social benefit.

²⁰ *Opcit*, Shah Nagin J., p. 54.

By taking the basic vows, the Jain laity endeavour to live a life of moderation and restraint and to practice a measure of abstinence and austerity. They must not procreate indiscriminately lest they overburden the universe and its resources. Regular periods of fasting for self-purification are encouraged. Underlying the Jain code of conduct is the emphatic assertion of individual responsibility towards one and all. Indeed, the entire universe is the forum of one's own conscience. The code is profoundly ecological in its secular thrust and its *practical* consequences.

***Parasparopagraho jivanam* (Interdependence)**

Mahavira proclaimed a profound truth for all times to come when he said: One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them.

The ancient Jain scriptural aphorism *Parasparopagraho jivanam* (All life is bound together by mutual support and interdependence) defines the scope of modern ecology while extending it further to a more spacious 'home'. It means that all aspects of nature belong together and are bound in a physical as well as a metaphysical relationship. Life is viewed as a gift of togetherness, accommodation and assistance in a universe teeming with interdependent constituents.²¹

***Syadavada* or *Anekantavada* (the doctrine of many - sidedness)**

The method of viewing or explaining a thing from different standpoints is *syadvada*, based on *anekantavada* and the related *nayavada*, this theory manifests the realistic, rational and highly tolerant spirit of Jainism. *Anekantavada* describes the world as a multifaceted, ever-changing reality with an infinity of viewpoints depending on the time, place, nature and state of the one who is the viewer and that which is viewed.

This leads to the doctrine of *syadvada* or relativity, which states that truth is,

²¹ Jain%20n%20environment/Jain%20Declaraton%20on%20Nature%20_%20Institute%20of%20Jainology.html, retrieved September 01, 2017.

relative to different viewpoints (*nayas*). What is true from one point of view is open to question from another. Absolute truth cannot be grasped from any particular viewpoint alone because absolute truth is the sum total of all the different viewpoints that make up the universe. Different standpoints yield contradictory attributes which are synthesized in a coherent whole by *syadvada*.²² The Tirthankara declared: if one sticks only to one of the many aspects of the thing, ignoring and rejecting all the others, he can never realize the truth.²³ It is only by dispassionate study, based on a systematic explanation and rational analysis of all viewpoints which helps in mutual understanding and a happy reconciliation even in the face of severe antagonism. Because it is rooted in the doctrines of *Anekantavada* and *Syadvada*, Jainism does not look upon the universe from an anthropocentric, ethnocentric or egocentric viewpoint. It takes into account the viewpoints of other species, other communities and nations and other human beings.

The present situation

Ahimsa is more than an attitude, it is a whole way of life. And for modern Jains the concept also includes the positive elements of working for justice, peace, liberation, and freedom, if doing so does not involve violence. It also means more than not hurting others, it means not intending to cause harm, physical, mental or spiritual, to any part of nature. In practical terms the biggest part that *ahimsa* plays in the lives of lay Jains today is in the regulation of their diet.²⁴ The teachings of Mahavira are remembered from time to time:

- You are that which you intend to hit, injure, insult, torment, persecute, torture, enslave or kill.
- There is no quality of soul more subtle than non-violence and no virtue

²² *Opcit*, Shah Nagin, p. 329.

²³ *opcit*, Jain Prasad Jyoti, p. 81.

²⁴ www.bbc.co.uk/religion/religions/jainism/living/ahimsa_1.shtml, retrieved September 01, 2017.

of spirit greater than reverence for life.²⁵

Jains believe that life (which equals soul) is sacred regardless of faith, caste, race, or even species. Further Jain principles with a decidedly pro-environmental bent include practicing compassion towards all of life; recognizing that, as the Alliance of Religions and Conservation puts it, "all of nature is bound together...if one does not care for nature one does not care for oneself"; and practicing a good deal of self-restraint in terms of resource consumption.²⁶

Conclusion

The Greening of Religion, i.e. to draw from the wisdom of religious truths, sacred literature is taking place in every religious tradition, yet drawing general conclusions is difficult. This is true in part because making broad definitive statements about religious belief is problematic, but also because many of the factors prompting religious environmental teaching and ethical practice are local, even as our environmental problems occur on a global scale. The Greening of Religion may have terrific potential for sparking broad changes in human society, in the thinking and acting of many people. But realizing this potential will require many people living a moral life according to the vision of these new religious environmental ethics.²⁷ A moral life to not only be spoken about but acted upon in every aspect of individual's social, economic, political and cultural life is what is essential. It requires efforts, co-ordination among religious leaders, an openness among followers to accept that certain traditions, rituals may be detrimental in the safeguarding of environment, an understanding that if environment exists then human society will be able to survive and thrive. To conclude, the essence of man-nature relationship can be summed up by a Tattvartha Sutra which states; *All life is bound together by mutual support and interdependence.*²⁸

²⁵ www.jainworld.com/ahimsa.htm, retrieved September 01, 2017.

²⁶ [www.treehugger.com > Living > Culture](http://www.treehugger.com/Living/Culture), retrieved September 04, 2017.

²⁷ <https://www.scu.edu/ethics/focus-areas/more/environmental-ethics/resources/thinking-ethically-about-the-environment/lesson-10/>, retrieved September 01, 2017.

²⁸ Tattvartha Sutra, 5.21

ETHICS, MIRACLES, HUMAN RESOURCE DEVELOPMENT

Valson Thampu*

Two trends are obvious today. First, superstition-based miracle-mongering is at an all-time high. Second, our ethical sense is at an all-time low. The cultural allergy to the circumspection of individual freedom that the ethical demand implies is too well-known to need any documentation.

Lest my intent is misunderstood, let me begin by noting my reservations about ethics itself. I endorse Soren Kierkegaard's scheme of seeing ethics as part of a triad: aesthetics, ethics, and spirituality. Beauty is the essence of aesthetics. A sense of right and wrong is the hallmark of ethics. Transformation, or radical change, towards attaining perfection is the insignia of spirituality.

If we endorse Kierkegaard's outlook at all, we have to reckon the inter-relationship among the triadic components. The aesthetic cannot be wholly separated from the ethical and the spiritual. The ethical involves, in some measure, the aesthetic and the spiritual. The spiritual, likewise. I emphasize this in view of the genius of the present age, which is one of compartmentalization. "Son of man," wrote T. S. Eliot, "you know only a heap of broken images." A heap of broken images accommodates none of the three dimensions; except perhaps the beauty of random brokenness, appealing to those who have such a taste.

So, it is unhelpful to absolutize ethical norms and demands. I would not place them on level with the Kantian 'categorical imperatives'. We can conceive of situations in which ethical norms come into conflict with contrary demands, though these are not routine situations. Shakespeare's Brutus faced such a situation, in having to deal with his friend, Caesar, who

* The author is the former principal of St. Stephen's College, Delhi (2008-2016). He also served a term as a member of the National Commission for Minority Educational Institutions (2004-2007). His Memoir, outlining his eventful tenure as principal, titled *On A Stormy Course* (Hachette India) is due to be launched on 8 November 2017.

seemed to him to be a threat to the republic traditions of Rome. With this caveat, we turn now to the ethical.

From where do we derive our sense of right and wrong? Well, the simple answer is: from prevailing assumptions and norms. But they are derived from the past and are the steel-frame, if you like, of the status quo. So, there is a problem. How wholesome is it to stay wholly anchored in the mores (which means 'habits') of the past, when we are, in all other respects, on the fast-forward mode? It is thus that we come up against a tension between ethics and progress.

In the process we overlook the role that ethics has played in progress! A wholly corrupt and anarchic society cannot progress. (Some economists maintain that, if we were not as corrupt as we have been, each Indian would have been now five times richer!) The agents of progress in the past were principled and ethically enlightened individuals. They were distinguished for self-transcendence, integrity, selfless, sacrificial work, a profound sense of accountability to the human species, and a spirit of reverence for life, which according to Bertrand Russell is basic to being wholesomely human. The readers would surely note that this 'sense of reverence' is the bridge between aesthetics and ethics on the one hand, and ethics and spirituality, on the other.

Aesthetics too has played a part in progress. From the crudity and constriction of the pre-modern way of life, we have come a long way. The world around has a glitter and gloss that are not indifferent to beauty. At the very least, we can now afford beauty, even if our idea of beauty leaves much to be desired. Over a period of time, the aesthetic, except in rarified contexts of art, has shifted from depth to surface. In our obsession with the beauty of the surface -driven by the thirst to be seen and admired- we have lost touch with the beauty of inner life, which is the domain of the spiritual. In the process beauty relocated itself from life to its amenities and accoutrements.

The religious establishments, to their eternal self-denigration, instituted a

false antinomy between science and spirituality. In a frontal insult to godliness and sanity, faith and facts began to be deemed incompatibles! Patterns common to science and spirituality were conspiratorially eclipsed, to the impoverishment of both. They include: the endless quest for perfection and its cognate of manifesting the hidden, which is the shaping principle of progress.

Delinking itself from reason, religion entered into an unholy alliance with the miraculous. Miracles, meant for mass-hypnotism, spring from the soil of fraudulence. The foremost dishonesty is the idea that miracles prove the presence and power of the divine. This devious myth spread like wildfire, because of the ignorance and powerlessness of the masses, which it further aggravated. A modicum of common sense could have exposed the flimsy façade of this most perverse falsehood. Insofar as the ethically debilitating influence of the miraculous is now a global pandemic, it is worthwhile to take a closer look at this phenomenon.

Most religions acknowledge God as the Creator of all that there is. To create is to create also the foundations -the rules, laws, principles, possibilities- for what is created. These foundations cannot be tampered with arbitrarily, if the created is to endure at all, without peril of impoverishment. It is like what a foundation is to a building. It is absurd to tinker with its cornerstones in order to show off to a gullible crowd.

God as Creator has established nature on immutable laws. Now, miracles are supposed to be arbitrary interferences with the laws of nature. What is natural is never miraculous and what is miraculous is not natural. Even godmen and godwomen, who thrive on miracles, would agree that God is sovereign over nature too. They cannot have an authority that supervenes the authority of God. That is why they claim to perform miracles in the name of God, masquerading themselves as 'god'-men or 'god'-women.

But God is not a Performer, but the Creator! Laws, not miracles, are germane to his/her power. Why would God, the Supreme Reason, belittle what he/she has created? And can he/she do so, without incurring self-

denigration? One has to be rather puerile to create a set of laws and then to show off arbitrarily breaking them at will, much like the immature introduction of a half-baked government scheme that needs to be corrected all along the way through a series of fiats and diktats as after-thoughts. If children behave like that we would chastise them; and rightly too. Then, how does it come about that adults who show utter impudence in public in claiming to have the power to play fast and loose with the laws of nature are revered by us as God's agents and deputies?

As a rule, miracles thrive in an ambience of superstition. Historically, the relevance and incidence of miracles waned in the wake of the ascendancy of reason. Superstition belongs to the sphere of ignorance. Human beings have the tendency to ascribe to God the occurrence of any event or outcome the logic of which remains incomprehensible to them. Surely, the scope of what is not yet known is oceanic. What is known is small compared to what remains to be, and can be, known. The gulf between the two can be filled with either of the two contrary possibilities: a quest for perfection or a morass of superstition. Humankind stagnates, not progresses, enfeathered in superstition. But we are now into an amazing feat: we wax eloquent about progress and embrace superstition at the same time! So, we have merchants of miracles flying on wings of modernity!

It is faithful at once to scriptures and to science to envision God revealing himself/herself, not through the miraculous, but through nature itself. In the Indian spiritual vision, no discontinuity was posited between god and nature. Instead, the iridescent manifestations of the divine were intuited on the awesome panorama of nature. It is because this tradition did not allow itself to be wholly hijacked by miracle-mongers that it developed as one of the greatest philosophical traditions humankind has known. Even if the present miracle-mongering goes on for another millennium, we will not make an inch of progress as human beings. Instead, we shall regress and shrink in stature continually.

It is time now to return to the ethical. The ethical is situated in an imperfect world. As Aristotle points out, no ethical principle or value is inherent is

human beings. They have to be cultivated. What Aristotle does not make explicit enough is the connection between the ethical demand and the need for human perfection, though he implies it all the time. If staying the way we are, is all that it takes to be human, the ethical demand may be only of ornamental value. There is a direct connection between ethics and the arduous process of becoming full-fledged human beings.

It is for this reason that I emphasize the complementarity between ethics and spirituality in the Kierkegaardian system. The core of spiritual power is transformation, or radical improvement, as against cosmetic embellishment. In the Aristotelian system too, it is impossible to separate the two, though the category 'spiritual' exists only as subsumed in 'soul' in his scheme of things. Our fundamental need is not to find, somehow, somewhere, ad hoc remedies for our emerging aches and pains, ills and ailments. Our basic need is to be fully human. The miraculous ensconces itself in the sphere of the convenient and the palliative. The ethical and the spiritual comprise our evolutionary pressure; the wind under the wings of our human destiny.

This raises one of the most fundamental issues vis-a-vis religion and the inter-relationships of religions. During the ethical-philosophical-spiritual phase of religions, they have no mutual animosity. Religious conflicts come to the fore when the miraculous and the superstitious overpower and distort religions. This occludes the light at the core of religious traditions. Followers of religious traditions then behave, in Matthew Arnold's words, like 'ignorant armies that clash by night'.

Miracle-mongering thrives on exclusivity. Miracles happen between an expert in this art, and his blind followers. The only eligibility requirement to belong to this charmed circle is the incapacity or unwillingness to think rationally or assume responsibility for oneself. Or, in the words of Immanuel Kant, the allergy to Enlightenment. "Enlightenment," writes Kant, "is man's emergence from his self-incurred immaturity. Immaturity is the inability to use one's own understanding without the guidance of another." The value -presumably of a supernatural order- of the 'guidance'

that a godman offers is proved not by the quality of its wisdom, but by its attestation by presumed miracles. We must heed Kant's concern about the perpetuation of human immaturity that superstitious miracle-mongering necessarily entails.

The ethical demand, in contrast, rules out short-cuts for the reason that short-cuts are inimical to human growth. Short-cuts of all kinds make us shrink in scope and stature. Corruption is a forest of short-cuts. Miracles - which portent spiritual corruption- are short-cuts too. Most religious practices, vitiated by the superstitious, are barely hidden short-cuts. Consider, for example, the holy corruption into which parents initiate their children. On the eve of examinations, they urge them to pray, and pray more ardently! They make them offer money at shrines, on the way to examination halls to enlist God's benign partiality. The ethical and spiritual alternative is to cultivate the discipline of hard work and to stand on one's own legs academically. As Dietrich Bonhoeffer, the German mystic who perished in a Nazi prison, said: "We must live as though God is dead!" Renounce all miracles. Become full-fledged human beings!

Significantly, the State, not less than religious establishments, has a vested interest in promoting superstition and miracle-mongering. This is nothing new, but has a history of its own.

Every State, according to Dostoevsky's Grand Inquisitor in *Brothers Karamazov*, insists that subjects or citizens make a choice between 'bread' and 'freedom'. They can't have both. The problem is that both are fundamental. They are the two legs on which life walks. Amputate one, you incapacitate the other as well. This existential trauma is sought to be kept under anaesthesia, for which the most effective resources are offered by the hypnotic tricks in the magical-superstitious carpetbag. Karl Max was wrong that only religion thrived by peddling opium to the masses. The State too runs a hyper-market for similar wares. Wherever any agency or system thrives on people's ignorance, the superstitious and miraculous are at work.

God-men and state-men (not statesmen) proffer quick fix solutions and

ready-made paradises. Both are equally apprehensive of citizens attaining enlightenment. The preachings of godmen are, in fact, not only paralleled but outdone by the propaganda of state-men. Both demand uncritical faith and blind following, while maintaining illusions to the effect of the sovereignty of the people. Both manipulate and control their camp-followers. Both promote a psychology of dependence and, thereby, perpetuate human under-development and existential disability. We invent the State, Freud said famously, to oppress us.

The State proffers development only as bread; 'bread,' read metaphorically. The irony underlying this needs to be reckoned. 'Development' is derived from 'envelope' which means 'to cover from all four sides'. To de-envelope is to uncover, or to set free. Etymologically, philosophically and spiritually, no model of development that compromises the freedom of citizens, should be hailed or tolerated as development. To counterpoint 'bread' with 'freedom' under pretext of development is to treat human beings like animals.

But freedom needs to be understood in its positive signification. Philosophically, freedom is not a product, but a by-product. It the by-product of human development. We can be only as free as we are developed in our humanity. Likewise, only a humanly wholesome and developed society can respect the freedom of its members. When holistic human development -which it is the role of science, philosophy, and spirituality to promote- is substituted with the 'bread vs. freedom' alternative, human beings become bestial, and freedom degenerates into license, reveling in the exercise of muscle power to constrict 'the other'. Freedom, which is essentially freedom for full self-realization, is then sought to be realized through the power to hurt the freedom of 'the other'.

Development needs to be understood essentially as an ethical project. This is where Aristotle still remains a challenge. The vision of his twin-volume thesis -*Ethics* and *Politics*- can be stated simply. Only a virtuous -or ethically empowered- person can be happy. But that potential for happiness can be exercised and actualized only in a virtuous society. The prime task of

politics -law-makers in particular- is to create and maintain such a society. Development-as-bread-only -or more and more of bread- is a fraudulent substitute.

In stark contrast to the Aristotelian vision, politics is, alas, widely conceded now to be a domain of the possible and the expedient. It is the miasma of this mendacious misrepresentation of politics that keeps us insensitive to the ethical degradation subsumed in the development now in vogue. Not surprisingly, development -essentially an agenda for human liberation- is at peril of turning within itself into its opposite and to caricature and criminalize citizens. This need not be problem to those who believe that human beings are no more than mere stomachs.

Quo Vadis, Human Resource Development?

As one who has been in the sanctuary of education for over four decades, I am obliged to make a confession. When 'education' was 're-named' 'human resource development', I grew somewhat hopeful, though I had no idea as to what revolution this was about to usher in. Well, I think I am better informed now.

The essence of education was human empowerment. To educate -a word of Latin origin- is to 'call up and to call out'. This implies empowerment from within, which is the only way human empowerment can, and should, take place. This idea of education was derived from the matchless value ascribed to each student as a human being. As Kant would say, an individual is an end in himself or herself; not a means to an end. Human instrumentality is a philosophical anathema. In spirituality, it is an insult to God.

The covert intent in re-christening 'education' was to shift the emphasis, as it has turned out to be, from persons to functions. Over the years 'human resources' has been developed as analogical to material resources. You fabricate a tool, let us say. The tool is nothing in itself. It is no more than the function it sub-serves. Intended or otherwise, the outcome of the current approach to 'human resource development' has been to reduce the educated

into subservience to the interests of the State. 'The interests of the State' has, of late, shrunk alarmingly into the economic question, symbolized by cashless economy with a digital magic added to it. Individuals are seen as no more than tools. What is strange is that this is termed 'development' and widely accepted as such. It would be more truthful to designate this, 'work-skill formation'.

As a former educator and administrator in education, my sadness is that the education we practised has prevented our intellectuals from becoming the 'intelligentsia'. Intelligentsia is a concept of Russian origin, in which context it denoted those with a profound moral passion, of which Count Leo Tolstoy and Dostoevsky are, for me, the greatest exemplars. The intelligentsia is to a society what the sun is to the world. We are today bankrupt for want of an authentic intelligentsia; and to think that this has resulted largely from the education we practised is a matter of much sorrow. It is high time we realized that we belittled the 'human' in the way we pursued 'human resource development'.

Why should the concerns flagged in the preceding paragraphs matter to us?

They should matter, because when all our smart strategies and grand projects are done with and the Everest of development is conquered, one humbling question will remain, says Aristotle. Are we a happy people? Did my education, my development, my work, my achievements, and all else besides, enable me to be a happy human being? Did it empower me to express my best? Or, help me to bring a spark of joy into the life anyone at all?

So, I end by bringing Aristotle and Kierkegaard together, with Kant and Spinoza in between. (The neat parallel between Aristotle and Spinoza, in seeing politics as continuous with ethics, a tradition central to German idealism and European Romanticism as a whole, cannot be lost on my readers.) The Kierkegaardian triad of aesthetics, ethics and spirituality, the Kantian insistence on the primacy of the individual, Spinoza's anxiety that superstition-ridden miracle-mongering amounts to de facto atheism and

perpetuates human underdevelopment: all of these cohere on the Aristotelian concern that it is the duty of the State to create conditions that conduce to happy life. We owe to the King of Bhutan a wee-bit of gratitude for insisting on a shift from GDP to GDH, or Gross Domestic Happiness! Happiness is, regrettably, posited nowhere in the grammar of our mantra for development.

A Word About Religions

One last word, and that about religions; picking up from where we left off our reflections on that subject. I am fairly convinced that only the 'evolutionary paradigm' affords a valid approach to the inter-relationship of religions. Religions err grievously when they claim to be ends in themselves, a distinction that Kant allows only to human persons. As Aristotle points out, the moment we posit anything as an end in itself, we concede to that entity the right to use the rest, including each one of us, as means. This is a perennial mistake in religions. Unlike spiritual traditions, all religious establishments use the 'faithful' as tools; mostly as ATMs and, at times, as battle formations. The pride, for instance, that a religious community takes in its size -numerical strength- is tainted by the presumption of human instrumentality. It is tantamount to seeing believers as foot-soldiers. What constitutes strength, from a spiritual point of view, is not numerical preponderance, but the 'character and soul force', in Gandhi's words, of each believer.

Be that as it may, it is high time we insisted on a shift from religious exclusivity to spiritual complementarity within an evolutionary model that accommodates, and cherishes, all religious traditions. Arguably, such an outlook distinguished the spiritual vision of India, so much so, noble thoughts from all directions were welcome. And the worldview of India was comparatively free from religious intolerance. (What foments religious intolerance is anything but religion qua religion.) I believe that each religion is a significant watershed in the evolution of our species. With this we reach the heart of the theme we have been considering. So, I need to state it somewhat distinctly, with a spotlight on the 'evolutionary'.

An Evolutionary Model?

Readers may be surprised that I, a Christian priest, take kindly to the Darwinian model at all; for it runs counter to the biblical model of creation. But I do. This is not the occasion to spell out my testament on this count. It suffices for our present purpose that I do not, because I cannot, believe in a God who disengaged himself/herself from the creation a long, long time ago and went into cosmic hibernation! I am in sympathy with Hagel's view that history is God making himself. The world is a stage for the on-going self-revelation of God. I also believe that God's self-revelation is limited by the level of human development at any given point in time. (So, it makes sense that God has a vested interest, if you like, in human development!). I agree with Charles Darwin that humankind is the outcome of evolution. I also believe that the principles of 'natural selection' and 'the survival of the fittest' will not go beyond the human in a physical sense.

At the point of the human, evolution switched gears. It shifted from the physical to the spiritual, of which the cerebral is but a small part. Evolution, since the dawn of human spiritual consciousness, locates itself in the trans-physical domain. It is from this perspective that I appreciate the value of all spiritual traditions. I have no problem accepting the fact, for instance, that Christianity presupposes Greek philosophy (had I said so six centuries ago, I would have been burned at stake!) to which Indian philosophy contributed much, just as Greek and Indian mythologies made immense contributions to the evolution of psychiatry and depth-psychology in 19th Century Europe. It amuses me when one religion tries to thrive at the expense of another, as Christianity, I am afraid, did for a long time. I consider this to be puerile and spiritually purblind.

The empire-building genius that politics -State power, to be precise-infected religions with, and its small-scale version of ghettoization of faith-communities, are largely responsible for arresting the continuing spiritual development of our species as well as the enlargement of our shared spiritual consciousness.

This is a great pity because the age in which we live is one of swift and sweeping changes. It is a world, says Toffler, of 'future shock'. Our spiritual development must keep pace with our material progress. Just as we cannot find refuge in archeological remains, we cannot find our homes exclusively in antiquated religious systems and dogmas. Spirituality, like life, as Lord Buddha said, is like a river. Whatever lives, moves, flows. Whatever flows, changes. It must; if only to stay faithful to what it is meant to be. Unchanging, stagnant, status quo-ist religiosity has nothing to do with a spiritual way of life, of which ethics is the operating manual.

Humankind is truly at the cross-roads today. It is not as if we have not tired, or not succeeded. We have. But, says Reinhold Niebuhr in *Tragedy is Not Enough*, we are defeated by our victories and crushed under our achievements. Or, as Jesus said, in our eagerness to win the whole world, we have lost our soul. This is a serious issue; for whatever we do can, in no wise, be better than who we are, of which the earliest parallel in history is the Tower of Babel: the sad event of the most grandiose effort of man ending up in utter chaos and unforeseen afflictions. What we need is not cosmetic solutions to minor rashes. What we need is solution to the problem of life; that it may be lived not as mere, creeping existence, but as a great adventure. The only one that matters in the end.

LIS PROFESSION AND ETHICAL DIFFERENCES ACROSS CULTURE: AN APPEARANCE

M. P. Upadhyay* and Chanchal Singh**

As gatekeepers of information, information professional have a greater ethical responsibility than ever before to their users, to themselves, to the profession and society. —Koehler and Michael

Library professionals derive the philosophical and ethical principles that guide our practice from transcendent ideals which are also embodied in the universal declaration of human rights. Library is a social institute and library professionals are a keyperson of the social organization. Once we have defined goals for our profession, we need to make sure that we meet these goals in ethical ways. LIS professionals are expected to follow certain ethical standards. Today library is changing from traditional to hybrid library due to IT revolution. To tackle the present challenges in form of library profession and library professionals to fulfill better services to the end users. LIS professionals should have various competencies and skills and knowledge management to execute the hybrid library business. In concern with LIS professionals, Lord Buddha told that learning and knowledge is not important unless you have ethics, moral and values. Ethics and moral behavior get societal approach community attachment and it is essential for library profession. The moral and ethical behavior developed the values that mean moral build up a rule for behavior values established by our society. Finally morals, values makes the strong behavior to give better performance to face the various challenges to discharge better services to the readers to develop and resolve all troubles related to society. Today there is need for ethics, moral and standards for not only LIS professionals but also to society for the national status and social development. This article discusses many of the ethical considerations in

* Dr. M. P. Upadhyay, Professional Assistant, Ramanujan College (University of Delhi), Kalka Ji, New Delhi-110019. E-mail: mangalaprasadupadhyay@gmail.com, Mobile: 9818941493, 9891748253.

** Chanchal Singh, Librarian, K.R.C.M. Mahavidyalaya, Mainpuri, Uttar Pradesh.

the library and information science professions. While one can articulate reflection that must often confront and negotiate dilemmas and tensions. The importance of the LIS professional's commitment to human rights as the ethical basis for library services is defined and discussed.

Key words: Ethics, Human Behavior, Human Rights, LIS Professional, Moral.

Introduction

Without some kind of ethics (a theory of right and responsibility) and some kind of axiology (or value- theory), we lack guidance and direction for titling problems whether global, environmental or otherwise. What is more, we even lack a satisfactory basis for identifying problems in first place. Many of the individuals who occupy our most important professions, such as politician, lawyers, business executive, and bankers are given low marks for their ethics and honesty. Despite the general sense of ethical decline, the ethical dimensions of our personal and professional behavior are transparent in day-to-day activities. The actions we take every day are reflexive in terms of ethical conduct; our days are not replete with ethical reflection. Rather, we operate with a subconscious ethical system, whether poorly or well developed, that emerges into consciousness only when a special event or situation makes us doubt or defend our judgments or actions. At these times individuals try to make explicit the values and beliefs that underlie their actions or judgments. Profession is the code of conduct, regarded as an important way to increase the status of the profession (Chavalit, 2002). To study the ethical applications in library and information profession. Ethics maintain the good relationship between library professionals and users. Ethics is important to ensure the responsibility for the development of the profession, to promote excellence amongst library professionals, to strengthen the co-operation and coordination among library professionals, and to develop good relationship with colleagues and other members of the profession. Ethics or morality is to give uphold and give due respect to the library as an integral part of institute. Finally ethics is most useful to establish the library status and task

in providing information for the modernization of society because library is a social institute. The LIS professional's performance is in ICT environment that will ensure high excellence library services and equality of access, devotion to the development of the LIS profession and avoid damaging the standard of the profession. The morality is to construct some principles comprise the better services, access equality, respect, confidentiality, privacy and guard of Intellectual property rights, literacy and professionals and social obligations.(Koehler and Pemberton, 2000).

Notion of Ethics

The term ethics is rooted in the Greek word *ethos* which refers to customs, character, habit, ways of behavior etc. *Ethos* from the root of the word *ethikos* meaning “moral, showing moral character” (Frankena K. William, 1973). Scholars often refer to ethics as “moral philosophy”. According to Webster's Dictionary, Roman philosopher and states man, Cicero (106-43 BCE) translated *ethikos* into Latin as *moralis*. Originally the two terms “ethical and moral” were synonymous and used interchangeably. The word *moralis* also is coming from the Latin word *Mores* used to describe the customs of specific social groups. However, the etymological roots of the term 'ethics' and 'moral' reflect a shift in the meaning and treatment of the subject. The emphasis in the first instance that is, 'Ethics', is one's character and how it is best to be a person, including the action which one ought or ought not performed since these action shape one's character. The emphasis is the latter instance, i.e., *moralis* is more specifically on what it is best to do. “Morality refers to moral standards or conduct while ethics refers to the formal study of such standards and conduct. For theists, morality typically comes from God and ethics is a function of theology; for atheists, morality is a natural feature of reality or human society and ethics is a part of philosophy.”(Austin Cline) Keeping in mind these various notions of ethics, it can be best defined as “the science and art of making beneficial human decisions; decision that help individuals fulfill their enact and cultural needs” (O'Rourke Kevin, 1987). As far as the philosophical aspects of ethics goes, it comes under the domain of philosophy and is known to be

“the study of ideal conduct the highest knowledge, said Socrates, if the knowledge of good and evil, the knowledge of the wisdom of life.”(Durant W) Although we can trace the history of human behavior, we cannot really trace the history of ethics. Still, we can track how ethics and ethical thought as a discipline evolved since the beginning to contemporary times.

What is meant by Ethics/Morals?

Ethics, also known as moral philosophy, is a branch of philosophy that involves systematizing, defending and recommending concept of rights and wrong conduct. The term comes from the Greek word ethos, which means “Character”. In general, ethics is the philosophical examination, from a moral stand point, of particular issues, activities in private and public life that are matters of moral judgment. Business ethics also corporate ethics is a form of applied ethics are professional ethics that examines ethical principles and moral or ethical problems that arise in a business environment. It applies to all aspect of business conduct and is relevant to the conduct of individuals and entire organization. Ethics code is established for those professionals which require a high level of ethical practice.

Real happiness i.e. job satisfaction how maintained by moral order? Lord Buddha told that “it is the Karma Niyam (conduct rules) and not God which maintains the moral order in universe” Karma means man's action and vipaka is its effects. If the moral order is bad it is because man does akusala karma (bad). If the moral order is good it is because man does kusala (good) Karma.” The Lord Buddha's admonition was: Do kusala Karma so that humanity may benefit by a good moral order which a kusala Karma helps to sustain do not do akusala Karma for humanity will suffer from the bad moral order which an akusala Karma will bring about (Dr. Ambedkar, 1970, Pp.243-245). Buddha's Law of Karma which is a part of Dhamma maintains the moral order. Further it is broadly explained that the moral order includes some important factors and these are to discuss here is mandatory. The professional are integral part of library business and he should have some moral principles i.e. Sila is achar Dhamma means acting aright, karuna

(love among human) and maitri (love among living being).

Pradnya (Thinking aright): Thinking aright mean sin sigh or wisdom or knowledge is more important than education. Acting aright is more significant than wisdom because without thinking aright has no value without performing aright.

Acting Aright (Sila): It includes five principles i.e .taking life, not to steal, nor to tell a lie, nor to indulge in sex immorality and not to indulge in drinking are the personal standard of living in society as well as in any profession to prove himself as ideal man to able to discharge his task passionately. The use of knowledge depends upon a man's aright acting. A part from acting aright, knowledge has no value. Performing aright is the mother of all good. It is the foremost of all good conditions.

Karuna (Love Human Being): Public, social or communal love is very much essential to maintain the holy relationships between people to people. This is the thread of love to bind the public relation which is central to LIS professionals to prove better themselves. It develops social responsibility, commitment and attachment towards the readers of library. Love to all make a relation to each other i.e. love to bind more than two people. Finally, society can either live or grow (develop) without love to human being.

Maitri (Love for living beings): karuna is only love for human beings. But Maitri i.e. love for living beings that means love for human beings is no sufficient but society or any organization needs maître i.e. love for beyond human beings is broadly important to take an account of surroundings that is nature and environment and their protection from imbalance. That means, love to all livings things in nature and behavior them a rightly.

What is an Ideal Society? There is no caste, no inequality, no superiority, no inferiority, all are equal. Identify yourself with others. Worth and not birth is the measure of man. This promote equality between men to men and

is not that a better society (ethics) which promotes the happiness of oneself and tolerates no domination. Ethics is perfect justice springing from a man's own meritorious disposition. Society may choose not to have any ethics, as an instrument of government. Without ethics society chooses the road of anarchy. Society may choose the police i.e. dictatorship as an instrument of Government. Society may choose ethics plus magistrate. In anarchy and dictatorship liberty is lost. Those who want liberty must therefore have ethics. Ethics consists of Pradnya, Sila, Karuna and Maitri. Ethics is so indigenous yet so innovative. A unique amalgam of knowledge and karuna is the ethics of society or any organization (Dr. Ambedkar, 1970).

Ethical Principles

Ethics is a branch of philosophy that is concerned with moral principles of behavior or conduct of individuals in society. Ethics defines and provides ideas that sustain action that is good and right in terms of obligation, fairness and benefits to society (Wengrt 2001; Markkula Center for Applied Ethics, 2010). Laws are enacted to address principles and values that regulate behavior with respect to what is right or wrong (Pollac and Hartzel, 2006). Therefore in practice these laws support a moral legal and ethical workplace providing a clear guiding philosophy (Shachaf, 2005) especially when making decision. Ethical principal apply across many dimensions or levels. Bopp and Smith 2001 identified the following four levels in which to apply ethical principles:

... ethical obligation occur on at least four levels : individual level- librarian have an obligation to act ethically to each individual they serve; Organizational level- librarians have an ethical obligation to act in their best interest of their organization; Professional level- librarians have an ethical obligation to promote standards of professional conduct established by the accepted professional organization; and societal level- librarians, as do all individuals, have an ethical obligation to serve the best interest of society as a whole.

Purpose of Ethics/Moral Behavior

The purpose of ethics or moral behavior is to reconstruct the organization means the reengineering of library organization with the latest tools or technology that is information and communication technology. Ethics must be sacred and universal standard. Morality is most sacred because of three factors seem to have played their part in making morality sacred.

First factor is social need for protecting the best. This arises out of the theory of evolution. It is common knowledge that evolution takes place through a struggle for existence because the means of food supply in early times were so limited. This morality had to be sacred because it was imposed originally on the fittest, i.e. the strongest. The only way to put a stop to conflict is to have common rules of morality which are sacred to all. Secondly, to give the safeguard the growth of individual under the struggle for existence or under group rule the interests of the individuals are not safe. The group set up prevents an individual from acquiring consistency of mind which is possible only when society has common ideals; a common model i.e. code of conduct and is for LIS professionals to avoid misconduct. Fraternity is nothing but another name of brotherhood of men which is another name for morality (Dr. Ambedkar, 1970).

Ethical Differences Across Cultures

Cultural differences can make it difficult to determine what is and not ethical—especially when it comes to the use of computers. Studies on ethics and computer use reveals that people of different nationalities have different perspectives: difficulties arises when one nationality's ethical behavior violates the ethics of another national group. For example, to western culture many of the ways in which Asian cultures use computer technology is software piracy. This ethical conflict arises out of Asian traditions of collective ownership, which clash with the protection of intellectual property. Approximately 90% of all software is created in United States. Some countries are more relaxed with intellectual property copy restrictions than others.

Ethics and Education

Attitude toward the ethics of computer use are affected by many factors other than nationality. Differences are found among the individual within the same country, within the same social class, and within the same company. Key studies reveal that the overriding factor in leveling the ethical perceptions within the small population is education. Employees must be trained and kept aware of the number of topics related to information security, not the least of which are expected behavior of an ethical employee. This is especially important in information security, as many employees may not have the formal technical training to understand that their behavior is unethical or illegal. Proper ethical training is vital to creating an informed, well prepares, and low-risk system user.

Deterring Unethical and Illegal Behavior

There are three general causes of unethical and illegal behavior:

- **Ignorance-** Ignorance of the law is no excuse; however, ignorance of policy and procedures is. The first method of difference is education. This is accomplished by means of designing, publishing and disseminating organization policies and law from all members of the organization. Reminders, trainings, and awareness programs keep the policy information in front of the individual and thus better support retention and compliance.
- **Accident-** Individuals with authorization and privileges to manage information within the organization are most likely to cause harm or damage by accident. Careful planning and control helps prevent accidental modification to system and data.
- **Intent-** Criminal or unethical intent goes to the state of mind of the person performing the act; it is often necessary to establish criminal intent to successfully prosecute offenders. Protecting a system against those with intent to cause harm or damage is best accomplished by means of technical controls, and vigorous or prosecution if these controls fails.

Whatever the cause of illegal, immoral or unethical behavior one thing is certain: it is the responsibility of information security personnel to do everything in their power to deter these acts and to use policy, education and training, and technology to protect information and systems. Many security professionals understand the technology aspect of protection but underestimate the value of policy. However, laws and policies and their associated penalties only deter if three conditions are present:

- Fear of penalty- Potential offenders must fear the penalty. Threats of informal reprimand or verbal warnings may not have the same impact as the threat of imprisonment or forfeiture of pay.
- Probability of being caught—potential offenders must believe there is strong possibility of being caught. Penalties will not deter illegal or unethical behavior unless there is reasonable fear of being caught.
- Probability of penalty being administered- Potential offenders must believe that the penalty will in fact be administered.
- Where the cause of illegal immoral or unethical behavior, one thing is certain it is the responsibility of information security personal to do everything in their power to deter these acts and to use policy, education and training, and technology to product information in systems. Many security professionals understand the technology aspect of protection but underestimate the value of policy.

Core Values for Library and Information Professionals

- Development of the profession.
- To strengthen the cooperation among library professionals and to increase good relationship with colleagues.
- To maintain library standard and commitment in providing knowledge for the development of society.
- Ethical behavior promotes high superiority library services and fairness of access.

- Ethical behavior is to avoid standard of the profession.
- Moral behavior contribute to the development of the profession and represent the library in an honorable way; and strive to the Indian society into an intellectual and learning community that will benefit the human and country.
- To increase the and innovative practices by applying ICT's to attach the whole human being in one thread called global access with global skills.
- Commitment and participation in professional activities.
- Perform the required duties honestly and commitment and trust to the library.
- To enhance the relations globally by means of ICT's.
- By acquiring ICT's to reengineering of library organization for facing future challenges.
- Acquires global skills and competencies for development of library profession and maintain library standard.
- Acting aright maintains good relationship between library and users.
- Society and culture are rich due to ethical library profession.
- Human beings and living beings on the Earth are safe with development of societal and cultural behavior and get justice to end living things is the supreme tie-up of the world are get restructured for all living being wisdom of kingdom.

Unethical Conduct

- Robbing or embezzlement of public monies intended for library services.
- Deciding what information or service a user is to receive based on personal biases on the subject or towards the user or anything the user may, in your mind, represent.
- Deciding what should go into the collection on your own personal interest or biases.
- Not taking action to ensure that library collection is fully accessible.

- Not clearly delineating between your own person opinions and that of the parent body (library).
- Disrespectful treatment of peers, subordinates, supervisors and particularly those being served.
- Unfair treatment in personal actions.
- Laziness, when it ultimately hurts the user and the institution

On Ethical Conduct in Library Practice

It takes a special breed of person to work in the library field. The bottom line is they are willing, basically, to throw their life on the line in practicing. The code of ethics and defending its basic tenets of privacy, equality, professionalism, excellence in service and improving humanity or not. Those that are not need to get off at the next station.

Library Ethics, Professionalism & the Human side of the Libraries

Ethics involve the moral principles that govern a particular culture. Professional ethics are important in the library and information science profession. Responsible behavior is the result of adhering to the values of the society. It is important that libraries have policies, procedures, and guidelines in place that address issues related to ethics. Ethics plays an important role in librarianship. Professionalism is demonstrating the knowledge, skills, attitudes, and disposition expected of a library and information science professional. Professional development is the process of keeping up to date on topics and issues concerning the profession.

Conclusion

The challenges facing libraries are emblematic of the struggle in the India to maintain civil, social, and even environmental freedoms guaranteed by laws in an era when conservative forces have gathered to suppress dissent about governmental actions. Libraries provide the resources for the still voice within each person to be nurtured and grow. Libraries provide a public space for discussion of issues important to the common goal. These

opportunities occur because library professionals have developed philosophies of collection development, outreach, and community building that are expensive and inclusive. Librarians and other information workers share their professional experience with colleges and they help and guide new professionals to enter the professional community and develop their skills. They contribute to the activities of their professional association and participate in research and publication on professional matters. Librarians and other information professionals strive to earn a reputation and status based on their professionalism and ethical behavior. Ethical conduct should also be promoted by the information profession itself to ensure that the standards of conduct are consistent with the highest level of professional service. Information professionals are obligated to act ethically on at least three different levels: they have a responsibility to their profession to their employer-client-system users and to the society as a whole. On the contrary, the options of ethical concerns would make the information profession very dangerous. As the information professions mature, expand and grow in importance, information professionals need to redouble their efforts to define their ethical responsibilities and find the means to ensure that all professionals are aware of and accept their ethical obligations. It is clearly within the library professional's scope of responsibility to identify disinformation and to provide the alternate and correct facts. Finally, library professionals in the quest library service as a profession committed to human rights, should consider what human beings require to become content enlightened and fulfilled.

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NATION-BUILDING THROUGH EDUCATION AND TRAINING

Naghma Siddiqi*

Nation-building requires concerted efforts to educate and train individual citizens to develop national character in themselves on duty-conscious lines. It was found that it is by changing people at the intellectual level that social change can be ushered in for nation-building. CPS International and its associates have developed three programs to educate and train individuals to develop national character in themselves. These are: 1. *ClearLight™ Program* for formal education to be run in schools, colleges and universities, 2. *Culture of Peace Program* for informal education as a non-profit model to be run in institutes and society at large and 3. *ThinkClear™ Program* for informal education for corporates, institutes and society at large. Targeting individuals at every strata of society within the nation, these programs strive to inculcate duty-consciousness in individuals so that they follow 'we-we' ethics as opposed to rights-conscious, 'we-they' ethics. The aim of such an exercise is three-fold: *firstly*, to ensure that individuals develop their personalities on positive lines and progress themselves; *secondly*, to ensure that relations in society are developed on positive lines and *thirdly*, to ensure that people become contributors of the nation's progress. The article shows how education and training through the principles identified by the three programs can lead to nation-building.

This year marked the 70th year of Indian independence. However, India is yet to join the ranks of the developed countries in spite of it having tremendous potential. One deficiency amongst Indians was found to be national character, due to which India is yet to tread the path to progress and prosperity fully.

* *Naghma Siddiqi, the author of the article, member of Center for Peace and Spirituality—CPS International, is a researcher holding a doctorate degree in peace education. Specializing in the field, she writes and publishes material under 21st Century Educators through Navdeep Publications. Contact: +91-9810117359, naghma@cpsglobal.org.*

What is national character? National character is defined as “an expression which describes forms of collective self-perception, sensibility, and conduct which are shared by the individuals who inhabit a modern nation-state.” (A. P. Frogner, National Character, Yale University) More simply it means “the capacity and the will to hold the interests of the nation supreme in every sphere.” (Maulana Wahiduddin Khan) This means when there is a clash between individual and national interests, citizens of a nation subordinate themselves to the greater good of the nation.

A nation can make progress only when its citizens are able to develop national character within themselves. This, in fact, is the spirit of nationalism. Without such a spirit, no nation can advance itself either internally or externally. This is the only way to build nations. Striving to build India by raising voices against social evils, staging protests on the streets, organizing *pad-yatras* (journeys on foot), etc. will not get positive results.

Key words: Nation-Building, National Character, Clear Light, Culture of Peace, Think Clear, CPS International, Duties-First Trend, Rights-First Trend, Acceptance of Reality, Unilateralism, Pragmatism, Re-Engineering of Minds, Addressing Minds, Educating and Training in Unilateralism.

Working Towards Nation-building

In today's world people are so engrossed in their day-to-day life that they are only able to think of their next moment. They are concerned with fulfilling their rights. They have no time to think of helping others, building positive relations in society and developing their nation, India.

How can nation-building take place in such a scenario? The answer is to begin from the beginning, through the individual reform of its citizens. By addressing society in general we will not get anywhere. If we want to usher in real change in a nation we must first of all change individual thinking and conduct, so citizens develop national character in themselves. This is because it is the national character of its citizens that plays the most crucial role in building a nation.

Countries such as Singapore, Korea, Malaysia and Japan, etc. have succeeded in fostering national character in their citizens to become developed countries. National character can be understood from this description of Japan: “A national spirit of compromise and co-operation, and a willingness to endure short-term setbacks for the long-term good of the nation, company or family.” (Hindustan Times, 25 August, 1981)

It is a fact that the national character of its citizens is important in nation-building, just as the quality of bricks are important in construction work. A house made of unfired bricks is unsafe, because any calamity, even a minor one, can bring it tumbling down. A building, on the other hand, which is made of kiln-fired bricks can be trusted to withstand the onslaught of tempests and floods. Similarly citizens with a character so tempered that they can be depended upon through thick and thin—like the kiln-fired brick—are what in the long run build a nation. On the other hand building a nation without first laying a solid foundation in its individuals is like building sandcastles, which soon crumble away.

The tree shows us how to develop the character of citizens of a nation. The roots of a tree are deeply embedded in the soil and its trunk rises up and its branches spread out high above. Through this the tree shows the way to usher in real change in the citizens of a nation: first consolidation and then expansion, where consolidation means to firmly establish one's base in the ground, expansion means to spread out everywhere.

As such the process of building a nation is like growing a garden. If we start by sowing seeds, we can grow a beautiful garden. If, however, we begin by building the garden itself we will not be able to achieve our goal. The building of a nation is a lengthy affair, there is no shortcut in this regard. Simply making oratory speeches will lead us nowhere. If we want to build India we have to educate and train our citizens to develop national character.

Education and Training in Duty-Consciousness—The Pre-Requisite

According to research conducted by the author the reason why citizens are not able to develop national character is rights-consciousness in them. What is required is to inculcate duty-consciousness in the citizens of the nation. It is only then that they will be able to put national interests above their own interests in times of clash between individual and national interests. When they develop duty-consciousness in themselves, the citizens of a nation will be able to develop national character in themselves so that they are able to subordinate their interest to the interest of the nation.

An understanding of this can be made by understanding the definition of the two trends.

<p>Rights-First Trend is when people, considering their interests to be above that of others and the nation, strive towards their self-interest.</p>	<p>Duties-First Trend is when people are ready to sub-ordinate their interests to the interests of others in society and the nation for the overall good of the nation.</p>
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By following the prevailing *Rights-First Trend* people strive towards their self-interest and by rising above this they are able to follow the *Duties-First Trend* to place the interest of the nation above their own. The table below explains various aspects of this.

RIGHTS-FIRST SYSTEMS FROM SELF-INTEREST	DUTIES-FIRST SYSTEMS FROM NATIONAL INTEREST
<i>Rights-First</i> Basis of all evil in society	<i>Duties-First</i> Basis of all good in society
<i>Serves Self-Interest</i> : strives to fulfil one’s interest	<i>Serves National Interest</i> : keeps one’s interests sub-ordinated to that of the nation
<i>Social Relations</i> based on WE-THEY ethics	<i>Social Relations</i> based on unilateral, WE-WE ethics
<i>Focus</i> Rights, problems leading to confrontation	<i>Focus</i> Duties, opportunities leading to development
<i>Ethics</i> Ask others to give you your dues.	<i>Ethics</i> : Fulfil others’ dues; yours will be fulfilled pragmatically
<i>Leads To</i> individual frustration; social anarchy and staggered development	<i>Leads to</i> individual success and pragmatically social peace and continuous development
<i>Economic Trend</i> based on ‘more and more’	<i>Economic Trend</i> based on contentment
<i>One’s Progress through</i> equal opportunities; negative striving	<i>One’s Progress through</i> pragmatic opportunities; positive striving
<i>... Develops Self-Interest in individuals leading to Self-Building.</i>	<i>... Develops National Character in individuals leading to Nation-Building.</i>

The above table shows how the *rights-first trend* is the path to self-building, which is the prevailing trend in society. On the other hand the *duties-first trend* is the trend towards nation-building or the development of society on peaceful lines. The duties-first trend, which helps to develop national character in individuals, needs to be inculcated through education and training.

Simply saying we need to develop national character in individuals is not enough. We need to identify methods and propositions to do so. The methods and propositions that can be used for education and training are given in the next sections.

Nation-Building through Education and Training—Some Methods

Researches on the issue concluded that individual citizens are usually on a *rights-first trend*. To transform them towards a *duties-first trend* requires education and training. Some principles for this are outlined below.

1. Transform Individuals: The question is how to usher in change in society, the nation? As individuals are the building-blocks of society and the nation, if we want to transform them, we must begin with transforming individuals (citizens) on duties-first lines. It is instructive to recollect M K Gandhi's favourite quote: **“Be the change you wish to see in the world.”** It is a fact that we have waited too long for others to change society and the nation, when the truth is: If we want to transform society (and the nation) we have to begin with ourselves. As such it is in our own interest to transform ourselves rather than asking others to change.

2. Re-engineering of Minds: The next question is from where to begin the transformation of individuals (citizens)? For this we found guidance from the Preamble of UNESCO's Constitution states: **“Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.”** (UNESCO's Constitution Preamble) **The focus of ushering in change is the transformation of individuals at the level of their minds from a *rights-first trend* to a *duties-first trend*. Maulana**

Wahiduddin Khan refers to this as the re-engineering of minds. (Khan, Wahiduddin. *The Ideology of Peace*, New Delhi: Goodword Books, 2015)

3. From Rights-First to Duties-First: Indira Gandhi (1917-1984), the former Prime Minister of India rightly said, “People tend to forget their duties, but remember their rights. That is the root of the problem. Individuals in a society and the nation have become rights-conscious. Following the *Rights-First Trend*, everyone wants to receive their share without giving anything in return. It has become a vicious cycle. John F. Kennedy, the 35th President of the United States, gave the solution to the problem when he said: “Ask not what your country can do for you; ask what you can do for your country.” The only way to change society (and the nation) is to begin by changing individuals, on peaceful, duties-first lines. The study has termed this the **duties-first trend**.

4. Educating and Training in Unilateralism: Danilo Dolci (1924-1997), an Italian reformer laid emphasis on education or training to improve humanity, which he says is something that cannot be achieved by merely making speeches but by working towards it. The need for education and training arises due to a law of nature, which is that all people in this world have total freedom for the purpose of testing them. As such each and every one of us is free to do as we like. No one can take this away from us. However, while everyone is completely free to make their choices, to ensure their own progress and the progress of society and the nation; they have to limit their own freedom and not interfere with the freedom of others. Thus, the formula of social ethics and national character entails: 'you are free, but your freedom ends where another's nose begins.' So if we want to strive towards our goals we have to do so without interfering with the goals of others. This can only be done through the process of **unilateralism** that is keeping our own interests sub-ordinated to that of others. Asking or demanding others to keep their interests sub-ordinated to our own is a form of coercion. As such it will only lead to confrontation, and often violence. The only way to train individuals to follow unilateralism is by educating

and training them in principles of duty-consciousness.

5. Propositions to Address Individuals' Minds: Jerome D. Frank (1909-2005), a professor of psychiatry at John Hopkins University School of Medicine explains, giving the example of Dr. Scott, a psychologist, that man's mind can be trained. The question arises: what is the language that must be used in education and training of individuals at the level of the mind? Research concluded that the main reasons why ethical transformation is often not successful in individuals is that it is done in the language of do's and don'ts or as prescriptions that do not address the individual mind. As a result the person does not understand the relevance of the proposition (value/ethic/principle, etc.) and is, thus, not motivated enough to apply it in one's daily life. The study found that to transform the minds of individuals on duty-conscious lines the related principles (propositions and sub-propositions) need to be explained in a language that **addresses the minds of individuals**. Research in partnership with CPS International, an NGO founded by Maulana Wahiduddin Khan identified such propositions.

The next step was to identify propositions (and sub-propositions) to address individual minds to transform on duties-first lines.

Nation-Building—Some Propositions

To develop national character in individuals many propositions need to be followed. The aim is to help develop positive thinking and duties-consciousness in individuals, such that they are able to continue to progress in their lives and become contributors of progress of society and the nation. While hundreds of such propositions (and sub-propositions) were identified, broad principles are given below.

1. Acceptance of Reality: The first principle to follow is acceptance of reality. Life runs with the help of two cog wheels: one's own cog wheel and nature's cog wheel. The latter has a speed of its own whereas the former has to be adjusted to the nature's pace. When man tries to run his cog wheel

according to his own will, it leads to problems. Realism entails that one runs one's cogwheel in accordance with that of nature. Then we will make an objective estimate of our strength, attempt to adjust to the laws of nature to progress in our own life and become an instrument of social and national progress.

2. Rights without Rights Activism: This world is full of challenges. As such, registering protests and complaints is counter-productive. The way to effectively meet challenges is to prove one's own competence, rather than asking others to give us our rights. The course of rights activism should, thus, never be adopted. We should engage in the kind of activism that lays emphasis on duties. And since in giving we receive (Francis of Assisi), if we serve the rights of others and the nation; we will also obtain our rights pragmatically in return.

3. Consider Problems and Shocks as Educators: People often take shocks as negative experiences and are unable to learn lessons from them. Problems and shocks are actually great educators. They set off such a process of brainstorming that a whole new mindset takes shape in us which results in the emergence of a new personality within us. We can do this if we do not become negative after suffering a shock. Then shocks will stimulate our mind, and will unfold our latent potential. As a result we will progress ourselves and become contributors of national progress.

4. Working Together: The only way to develop a nation is by working together. The question remains: how can people live and work together? There is only one way—to work by living in harmony in spite of differences. People must bury their differences and agree to disagree. Through the spirit of give and take, citizens of a nation can work together for the national interest.

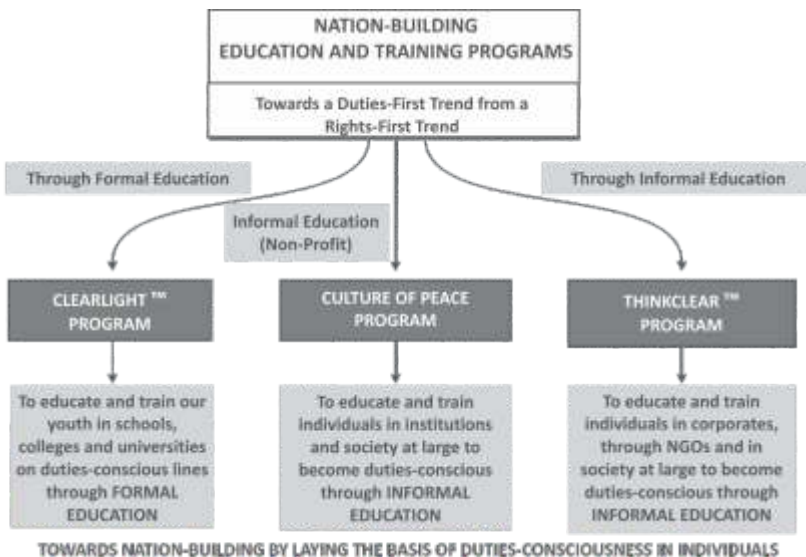
5. Striving for Excellence: Regarding the youth, Dr. Kalam said: “My message, especially to young people is to have courage to think differently, courage to invent, to travel the unexplored path, courage to discover the impossible and to conquer the problems and succeed. These are great

qualities that they must work towards.” If we express these qualities in one word, it can be said that young people should make 'excellence' their goal. This should not only be the target of the young but of all citizens of a country. The example of Japan is one that all should follow in this regard. In doing so, not only will individuals reach great heights of success, but they will also be able to reform the society along constructive lines.

These methods and propositions to address individual minds to transform on duties-first lines were packaged as programs to educate and train individuals to develop national character in them.

CPS International's Nation-Building Programs

CPS International has been working towards nation-building for some decades now. To collaborate with researchers, institutes of learning—schools, colleges and universities and NGOs, CPS International and its associates have developed three programs: 1. ClearLight™ Program, 2. Culture of Peace Program and 3. ThinkClear™ Program. These programs strive to develop national character in individuals at various strata of society. The three programs are outlined herein.



1. CLEARLIGHT™ FORMAL EDUCATION MODULE: Dr. Kalam once said, “If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key societal members who can make a difference. They are the father, the mother and the teacher.” The **ClearLight™ Program** is a formal education nation building program for the youth, developed as a series of books, quotes, videos and more for classes 1 till 12th and onwards for colleges and universities. Training material for teachers and parents have also been developed, understanding their pivotal role in nation-building. The program, to be published by Navdeep Publications, has been developed by 21st Century Educators.

2. CULTURE OF PEACE INFORMAL EDUCATION SOCIAL SERVICE MODULE: Understanding that rights-consciousness begins from the mind, so it has to be uprooted from the mind itself, the **Culture of Peace Program** is being developed as a non-profit module to **impart informal education and training on duties-first lines** at the level of colleges, universities, institutions and communities at large. It will comprise of print and audio-visual material to be used in conjunction with workshops. The program has been developed by CPS International, an NGO based in New Delhi (www.cpsglobal.org).

3. THINKCLEAR™ INFORMAL EDUCATION MODULE: The **ThinkClear™ Program** is being developed to impart informal education and training for individuals at corporates, institutions and communities at large. Developed by 21st Century Educators, the program comprises of print and audio-visual material to be used in conjunction with workshops, etc.

The aims of these programs are: 1. the transformation of individuals, the building-blocks of society; 2. at the level of the mind where the change must begin; 3. from rights-consciousness to duties-consciousness; 4. through education and training with the aim nation-building; 5. using propositions that address their minds, not in the language of do's and don'ts, so they are motivated to apply them in their daily life on their own.

Further, such research-tested measuring tools have been developed that

can quantitatively and qualitatively measure the progress of the respondents of the programs.

In Conclusion

If nation-building is the aim then raising voices against social evils, staging protests on the streets, organizing *pad-yatras* (journeys on foot), etc. with the aim of asking or demanding others to change will not get positive results. Further, it is a form of coercion, and, thus, lead to confrontation and, often, violence. And in a world where everybody enjoys freedom it will become counter-productive. We can possibly build India by educating and training citizens to develop unilateralism in themselves. This will develop national character in them on duty-conscious lines, by changing people at the intellectual level. CPS International and its associates have developed three programs to educate and train individuals to develop national character in themselves. The three programs are: 1. ClearLight™ Program for formal education in schools, colleges and universities (developed by 21st Century Educators, New Delhi to be published by Navdeep Publications, New Delhi), 2. Culture of Peace Program for informal education as a non-profit model (developed by CPS International under Maulana Wahiduddin Khan Peace Foundation) and 3. ThinkClear™ Program for informal education (developed by 21st Century Educators, New Delhi). The emphasis of these programs is to inculcate duty-consciousness in individuals so that they follow 'we-we' ethics as opposed to rights-conscious, 'we-they' ethics. When citizens develop national character within themselves will be trained to put the national interests above their own. In this way nation-building can take place through education and training at various strata of society.

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NON-VIOLENCE—A FUTURE-ORIENTED POLICY

Sufia Khan*

The concept of human values is universal in nature. This is the reason we find uniformity in the teachings on human values in all religions. Non-Violence is a central teaching of all major religions. Non-violence is the practice of being harmless to self and others under every condition.

The principle underlying the ethics of non-violence is expressed in all religions. In Hinduism it is given as: '*One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of dharma. Other behaviour is due to selfish desires*' (Brihaspati, Mahabharata); in the Bible it is given in these words: '*Do unto others as you would have them do to you*' (Luke 6:31); in Islam this rule is given as: '*A believer is one who likes for others what he likes for himself*' (Tradition of the Prophet Muhammad in *Sahih al-Bukhari*, No:13); and in Buddhist scriptures: '*Hurt not others in ways that you yourself would find hurtful*' (Udanavarga 5:18).

This simple principle is very effective in imparting value education, as everyone knows what behaviour he or she wants or does not want from others. Everyone likes to be treated in a kind manner. So everyone should treat others kindly. Everyone wants their life to be free of problems, so they should avoid creating problems for others. In this way, everyone's personal experience becomes a guide for what behaviour to indulge in and what behaviour to refrain from. This code of ethics is very simple and natural that anyone can easily learn it, whether he is literate or illiterate. No one can find it difficult to understand.

Non-violence is a very important value for human society. Through non-violence we can lay the foundation of positivity in society. In this article we

* The author of the article, member of CPS International—Center for Peace and Spirituality, is pursuing her doctorate in Islam and nonviolence.

will strive to understand the concept of non-violence in Islam and its benefits.

Benefits of Non-violence

It is a fact that all positive achievement in this world has been gained by the non-violent method. No great or noble task has ever been carried out by the power of violence. This is true with regards to scientific discoveries and technological progress. No educational institutions or research institutions have ever been established by violent means.

Violence is destructive and no constructive result can ever be achieved from a destructive act. This is the law of nature. Therefore, it can be said that non-violence is result-oriented, while violence is destruction-oriented. So, if the individual confines his activities to the field of non-violence, his work will yield results, whereas one who opts for the way of violence and intolerance will fail to make positive gain.

The truth is that whenever anyone opts for the way of intolerance and violence, his effort and energy are spent in two different areas—internal construction and doing battle with the external foe, whereas one who opts for gentleness and non-violence is able to devote all his available energy and resources to the work of internal consolidation alone, and as a result, he can achieve a far greater success.

Key words: Nonviolence, Positive Status Quoism, Ethics of Reciprocity, Peaceful Activism, Value Education, Ethics, Avoidance of Confrontation, Equality, Peace-Building, Patience, Tolerance, Self-Restraint, Islam, Prophet Muhammad, Future-Oriented Policy.

This is the law of nature. Here if one is to achieve a goal, it will only be possible by following this law of nature which is based on the principle of peace and non-violence. Therefore, no one can be successful by deviating from this law.

Positive Status Quoism

An important principle of non-violent activism is what may be described as positive status quoism. Status quoism does not simply mean to passively accept the existing circumstances. Rather, it means finding a path for oneself by adopting a non-confrontational policy within the existing circumstances. Therefore, status quoism is not passivity or inactivity; it is a planned course of action.

We see this principle at work in the life of Prophet Muhammad (b. 570 AD). Positive status quoism of Prophet Muhammad was accepting the prevailing situation as it is, while working patiently towards the opportunities that the situation presents.

The Prophet of Islam followed this principle in his life at Makkah as well as at Madinah. This is one of the reasons for his achieving such great success—within the short period of 23 years—as had never been achieved by anyone throughout the entire course of human history. The great benefit of such status quoism is that this policy allows one to instantly avail of opportunities for the advancement of one's own goals. One is able to utilize all of one's time and energy for the progress of one's mission. By avoiding clash and confrontation, it becomes possible devote oneself entirely to constructive activity.

Positive status quoism brings twofold benefit. Firstly, peace remains undisturbed, and secondly and ultimately, success is guaranteed. This formula can be summed up in these words: Avoid confrontation, adopt peaceful activism.

Basis of Non-Violence in Islam

In the words of Mohammed Abu-Nimer, nonviolence stems from the Quranic concept of universal brotherhood as all human beings are the children of Adam and Eve. In fact, all human values including nonviolence in Islam stem from the ideology of tawhid, or the oneness of God, and the equality of all mankind.

Tawhid is the basis of the religious system of Islam. This is expressed in the phrase, *Allah-u-Akbar*, which Muslims utter about 300 times daily in the course of their prayers. *Allah-u-Akbar* means 'God is great'. Inherent in the idea of 'God is great' is the idea of the equality of human beings. If we derive a principle from this, it will be: God is great and all men and women are equal.

The concept of equality is the real basis of human values in Islam. It means that all human beings are equal and that the entire population of the world is like one great family. Believing in the idea of equality means looking upon everyone as being exactly the same as oneself. Such belief fosters a culture of amity in society. People become one another's well-wishers and desire to live with others in peace.

Human equality is thus the bedrock of all virtues, and as such, generates all the desired values. Equality of all human beings as creatures of the one God is a central principle in Islam. The Prophet said, 'All people are equal, as equal as the teeth of a comb... Only God-fearing people merit a preference with God.' (Ibn Asakir, *Tarikh e Dimashq* 10/363). The principle of equality is key to promoting harmony and brotherhood between people. (Mohammed Abu-Nimer, *A Framework for Nonviolence and Peacebuilding in Islam*)

A society composed of a large number of people who are possessed of such a moral character becomes a healthy society in every sense. Such a society is marked by a deep sense of integrity, the backbone of which is honesty and truthfulness.

Non-violence in Islam also stems from the very same values of oneness of God and equality of all mankind. When one believes in one God, he/she becomes accountable to Him and, as such, ready to fulfill the rights of all mankind. Let us understand some ethics that emanate from the value of non-violence in Islam.

Non-Violence in Islam

According to one tradition, the Prophet Muhammad observed: God grants to *rifq* (gentleness) what he does not grant to *unf* (violence). (Abu Dawud, *Sunan*, 4/255)

The word *rifq* has been used in this *hadith* as the opposite to *unf*. These terms convey what is meant by violence and non-violence in the modern age. This *hadith* clearly indicates the superiority of the non-violent method.

That God grants to non-violence what He does not grant to violence embodies an eternal law of nature. By the very law of nature all negative things are associated with violence, while all positive things are associated with non-violence.

Violent activities generate hatred in society, while non-violent activities create an atmosphere of love. Violence leads to destruction while non-violence leads to construction. In an atmosphere of violence, enmity and hostility flourish, while in an atmosphere of non-violence, friendship and brotherhood flourish. Violence leads to problems, while non-violence leads to the exploiting of opportunities. In short, violence is death, non-violence is life.

Some of the ethics in Islam are given as follows.

Patience

The entire spirit of the Qur'an is in consonance with this concept. For instance, the Qur'an attaches great importance to patience. In fact, patience is set above all other Islamic virtues—with the exceptional promise of reward beyond measure. (39:10)

Patience implies a peaceful response, whereas impatience implies a violent response. The word *sabr* enunciates the concept of non-violence as it is understood in our times. It has been clearly expressed in the Quran that patient action is non-violent action.

Tenderness

Tenderness is an important ethic in the code of non-violence. Tenderness in one's dealings and activities and the readiness to help others and speak kindly to people are all virtues in the Islamic system of morality. Here is one tradition of the Prophet in this regard:

“God is compassionate and likes compassion in His creatures. He grants more to the kind and the tender-hearted than to those who are harsh and severe.” (Muslim, *Sahih*, 2593)

One who wants to follow the value of non-violence has to be tender.

Tolerance and Self-Restraint

Islam emphasizes on cultivating the values of tolerance, self-restraint, and controlling of one's temper. The Quran mentions the blessed ones who are destined for Paradise: “Who restrain their anger and pardon their fellow men.” (3:134) The Prophet says: “God will withhold His punishment from one who curbs his anger.”

Those who possess these fine moral attributes hold a very high place in the eyes of God.

Gentleness of Speech

Gentleness of speech is a great ethic of a non-violent person. The Quran declares:

“Speak kindly to mankind.” (Quran, 2:83)

We have it from the Prophet that “to speak politely is piety and a kind of charity.”

Gentleness of speech is a pre-requisite of non-violence.

Non-Violence Is a Future-Oriented Policy

In this age of weapons of mass destruction, we cannot afford to solve disputes and disagreements through the violent method. We have to find

non-violent ways of solving problems. Recent history of violence shows the sheer destruction modern weapons can inflict on human society. The world community must come together and inculcate non-violent principles in the minds of the people. Only when minds are transformed can true change come in the world. Nonviolence is the future-oriented policy.

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BIBLIOMETRIC ANALYSIS OF THE PUBLICATIONS ON "ETHICS" IN INDIA FROM 2010 TO 2016

Nazrul Islam Azmi*

*This paper is the study of publications on 'Ethics' using bibliometric analysis from 2010 to 2016 in India. The bibliometric analytical technique is used to examine the topic in World of Science (<http://www.isiknowledge.com/>) database publications from 2010 to 2016; the study finds **485** publications with 'Ethics'. The paper implemented and classified Ethics literatures using the eight categories as: publication year, institute name, document type, research area and source title, International collaboration, for different distribution status in order to explore how Ethics studies trends have developed in this period.*

Introduction

Ethics or moral philosophy is a branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct. The term ethics derives from Ancient Greek *ethikos*, from *ethos*, meaning 'habit, custom'. The branch of philosophy axiology comprises the sub-branches of ethics and aesthetics, each concerned with values.

Ethics seeks to resolve questions of human morality by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime. As a field of intellectual enquiry, moral philosophy also is related to the fields of moral psychology, descriptive ethics, and value theory.

Three major areas of study within ethics recognized today are:

- Meta-ethics, concerning the theoretical meaning and reference of moral propositions, and how their truth values (if any) can be determined
- Normative ethics, concerning the practical means of determining a moral course of action

* He is Librarian, Ramanujan College, e-mail.azminazrul@gmail.com

- Applied ethics, concerning what a person is obligated (or permitted) to do in a specific situation or a particular domain of action. [1]

The study conducted a literature review of 'Ethics' research papers published during 2010 to 2016 using the bibliometrics research.

Bibliometrics is an empirical method of using data and information to generate “citation frequencies and general overview of publications within a certain field.” [2]

Bibliometrics is statistical analysis of written publications, such as books or articles. Bibliometric methods are frequently used in the field of library and information science, including scientometrics. Bibliometric methods have been used to trace relationships amongst academic journal citations. Citation analysis, which involves examining an item's referring documents, is used in searching for materials and analyzing their merit.

A limitation of the present study is the incomplete coverage of publications. Only publications in World of Science Database (ISI) are taken into consideration.

Need & Objectives of the Study

The need of the present study is to analyze the studies on Ethics in India from 2010 to 2016, based on the publications output as indexed in World of Science database. The study focuses on the following objectives:

- (1) To study the research output on 'Ethics', yearly.
- (2) To identify the distribution of Indian research output by broad research areas in 'Ethics'
- (3) To study the international collaborative publications.
- (4) To discover the contribution of the top ten most-productive institutions in India.
- (5) To identify the publication productivity of leading authors of Ethics

studies in India.

Methodology

The data were collected using the World of Science Database [3] at the beginning of January 2017. Publications in the field of Ethics studies in India from 2010 to 2016 were retrieved. The keyword 'Ethics' in the "title" and "keyword" fields was used for searching the main publication data used in the study and became the main search string. Different search strategies were developed that were later combined with the main search string to generate the data for analyzing institutions, authors, and journal outputs.

A number of indicators were used to study the research performance of the country, institutions, and individuals, including count of papers, international collaborative papers.

Analysis

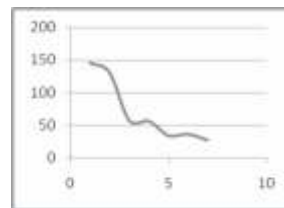
Annual Publications Pattern

There was a steady growth in publications from 2010 to 2016. The 145 number of publications grew considerably in 2016, with the year preceding 130 publications.

The previous year's witnessed a large number of publications in the field of Ethics, displaying an annual growth. Table & Figure 1 shows the annual publication pattern in Ethics in India from 2010 to 2016.

Table & Figure 1: Annual Publications Pattern

Publication Years	Publications	%
2016	145	29.897
2015	130	26.804
2013	57	11.753
2014	56	11.546
2012	34	7.423
2011	36	7.01
2010	27	5.567

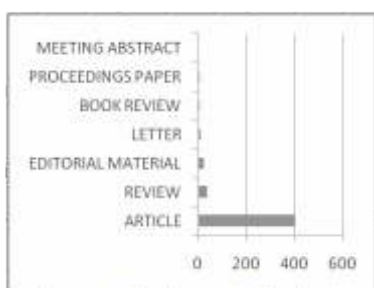


Source: World of Science;
<http://www.isiknowledge.com/>

Document Type

Based on the World of Science database entries, it was found that a total of 485 papers were published in India on Ethics from 2010 to 2016. A majority of the articles appeared in journals, followed by review, editorial materials, letters, Book reviews, proceeding papers and meeting abstracts. Table & Figure 2 shows the distribution of publications by document type in the field of Ethics from 2010 to 2016.

Table & Figure 2: Annual Publications Pattern



Document Type	Publications	%
ARTICLE	399	82.268
REVIEW	37	7.629
EDITORIAL MATERIAL	25	5.155
LETTER	11	2.268
BOOK REVIEW	8	1.649
PROCEEDINGS PAPER	7	1.443
MEETING ABSTRACT	5	1.031

Source: World of Science;

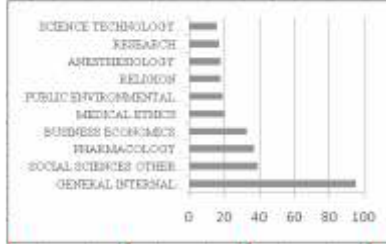
<http://www.isiknowledge.com>

Broad Research Areas

A research area analysis of the publications was done on the basis of the research areas categories that were provided by the World of Science database. Studies on Ethics in India from 2013 to 2014 were published in the context of several broad subjects. The highest publication output came from top ten research areas General Internal Medicine. This was followed by: Social Sciences and other topics ; Pharmacology Pharmacy; Business Economics; Medical ethics; Public environmental and occupational health; Religion; Anaesthesiology; Research experimental medicine; Science technology and other topics. Table & Figure 3 shows the subject distribution of publications in Ethics from 2010 to 2016.

Table & Figure 3: Annual Publications Pattern

Research Areas	Publications	%
GENERAL INTERNAL MEDICINE	95	19.588
SOCIAL SCIENCES OTHER TOPICS	39	8.041
PHARMACOLOGY PHARMACY	37	7.629
BUSINESS ECONOMICS	33	6.804
MEDICAL ETHICS	20	4.124
PUBLIC ENVIRONMENTAL OCCUPATIONAL HEALTH	19	3.918
RELIGION	18	3.711
ANESTHESIOLOGY	18	3.711
RESEARCH EXPERIMENTAL MEDICINE	17	3.505
SCIENCE TECHNOLOGY OTHER TOPICS	16	3.299



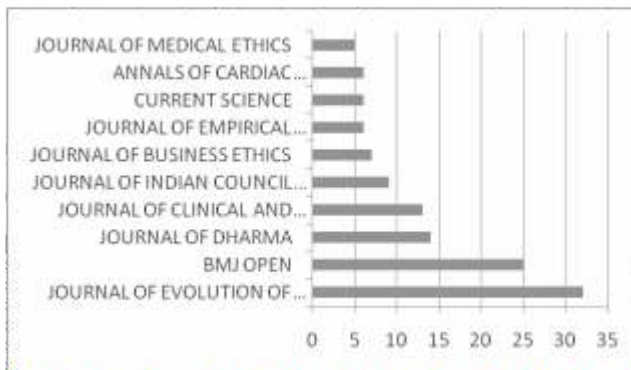
Source: World of Science;
<http://www.isiknowledge.com>

Distribution of Publications by Source Title

The number of publications per source title reveals a common source for publishing articles in the area of Ethics. Following Table & Figure 4 shows the top ten sources and the related number of publications. The numbers indicate that articles are published by a wide variety of scientific publications, emphasizing various theoretical roots. It can be seen that among the top ten source titles, the majority are journals.

Table & Figure 4: Annual Publications Pattern

Source Titles	Publications	%
JOURNAL OF EVOLUTION OF MEDICAL AND DENTAL SCIENCES JEMDS	32	6.598
BMJ OPEN	25	5.155
JOURNAL OF DHARMA	14	2.887
JOURNAL OF CLINICAL AND DIAGNOSTIC RESEARCH	13	2.68
JOURNAL OF INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH	9	1.856
JOURNAL OF BUSINESS ETHICS	7	1.443
JOURNAL OF EMPIRICAL RESEARCH ON HUMAN RESEARCH ETHICS	6	1.237
CURRENT SCIENCE	6	1.237
ANNALS OF CARDIAC ANAESTHESIA	6	1.237
JOURNAL OF MEDICAL ETHICS	5	1.031



Source: World of Science; <http://www.isiknowledge.com/>

International Collaboration

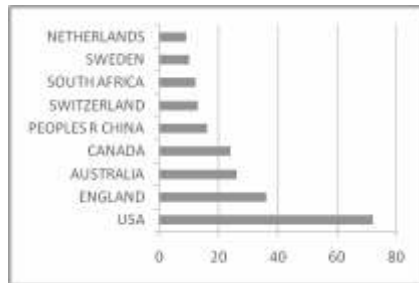
During the analysis, it was found that a total of the 72 (14.8%) papers from India have been written in collaboration with authors from United States followed by England 36 (7.4%), Australia 26 (5.3%); Canada 24 (4.9%);

Peoples Republic of China 16 (3.2%); Switzerland 13 (2.6%); South Africa 12 (2.4%); Sweden 10 (2%); Netherlands 9 (1.8%).

Following Table & Figure 5 shows the list of the top ten countries with internationally collaborated papers on Ethics with India from 2010 to 2016.

Table & Figure 5: Annual Publications Pattern

Collaborative Country	Publications	%
USA	72	14.845
ENGLAND	36	7.423
AUSTRALIA	26	5.361
CANADA	24	4.948
PEOPLES R CHINA	16	3.299
SWITZERLAND	13	2.68
SOUTH AFRICA	12	2.474
SWEDEN	10	2.062
NETHERLANDS	9	1.856



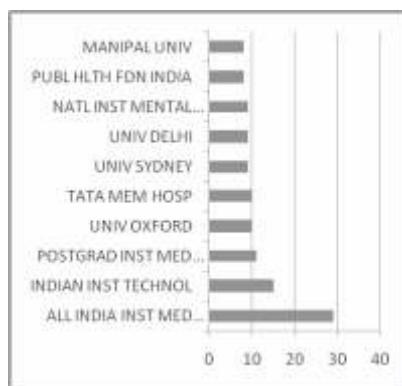
Source: World of Science; <http://www.isiknowledge.com/>

Top Institutions involved in Studies on Ethics in India

The top ten most-productive organizations involved in Ethics studies in India published 8 or more papers and contributed output in Ethics studies from 2010 to 2016, includes AIIMS, New Delhi (29, 5.9%); IIT (15, 3%); PGI (11, 2.2%); University of Oxford (10, 2%); Tata Memorial Hospital (10, 2%); University of Sydney (9, 1.8%); University of Delhi (9, 1.8%); National Institute of Mental Health Neuroscience (9, 1.8%); Public Health Foundation India (8, 1.6%); Manipal University. (8, 1.6%). Following Table & Figure 6 shows the profiles of the top ten institutions along with their research output.

Table & Figure 6: Annual Publications Pattern

Institutions	Publications	%
ALL INDIA INST MED SCI	29	5.979
INDIAN INST TECHNOL	15	3.093
POSTGRAD INST MED EDUC RES	11	2.268
UNIV OXFORD	10	2.062
TATA MEM HOSP	10	2.062
UNIV SYDNEY	9	1.856
UNIV DELHI	9	1.856
NATL INST MENTAL HLTH NEUROSCI	9	1.856
PUBL HLTH FDN INDIA	8	1.649
MANIPAL UNIV	8	1.649

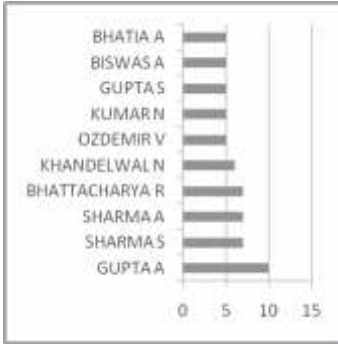


Source: World of Science; <http://www.isiknowledge.com/>

Top Authors in Ethics studies in India

The top ten most-productive researchers in Ethics studies published 5 or more papers each, share in the cumulative research output of India in Ethics from 2010 to 2016. The profile of the top ten authors along with their research output, are shown in Table & Figure 7 follows.

The ten authors are Gupta A. (10, 2%); Sharma S. (7, 1.4%); Sharma A. (7, 1.4%); Bhattacharya R. (7, 1.4%); Khandelwal N. (6, 1.2%); Ozdmir E. (5, 1%); Kumar N (5, 1%); Gupta S.(5, 1%); Biswas A. (5, 1%); and Bhatia A. (5, 1%).

Table & Figure 7: Annual Publications Pattern

Authors	Publications	%
GUPTA A	10	2.062
SHARMA S	7	1.443
SHARMA A	7	1.443
BHATTACHARYA R	7	1.443
KHANDELWAL N	6	1.237
OZDEMIR V	5	1.031
KUMAR N	5	1.031
GUPTA S	5	1.031
BISWAS A	5	1.031
BHATIA A	5	1.031

Source: World of Science; <http://www.isiknowledge.com/>

Discussion and Conclusion

The purpose of this study was to conduct a bibliometric analysis of Ethics research in India in order to understand the growth of literature in the discipline, the pattern of publications of research. For this purpose, 485 papers published in India during 2010–2016 were analyzed.

Analysis indicates that research in the area is gaining momentum and that India may play a key role in Ethics study in the future.

It was found that most of the papers were published in the form of Journal articles. It was also found that the highest numbers of articles on Ethics were published in Journal of Evolution of Medical and Dental Sciences (JEMDS), making it a preferred journal title as a publication outlet among researchers. As a large number of authors indicate the interdisciplinary nature of research in the area, it can be deduced that research in Ethics in India is interdisciplinary in nature. A considerable number of international collaborative papers show that research in Ethics in India involves more international collaboration. Among the ICP, the highest collaborator is the USA, which indicates the sharing of knowledge and expertise in the discipline between the two countries.

Among the top ten institutions, All India Institute of Medical Sciences

(AIIMS) emerged as the number one institution on the basis of research productivity, followed by Indian Institute of Technology, Post Graduate Institute of Medical Sciences and others.

There is good potential that the profiles of the Indian institutions and authors will become more influential as they gain citations in time.

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PEACE-BUILDING THROUGH DIALOGUE AND LEARNING

Rajat Malhotra*

Human history has demonstrated over ages that the prime requirement for progress and development is peace. It is the fulcrum for learning and knowledge. However society is inhabited with people of diverse faiths which causes differences and eventually leads to violence. An important principle of peace-building in matter of faiths from the Islamic perspective is to follow one and respect all. When one adopts this principle it encourages one to be patient and tolerant towards other religions. This in turn inculcates a fundamental principle of learning from one another which helps in spiritual and religious development. It is the dialogue and learning which helps in inner engineering of a person who then becomes a catalyst for a peaceful society. Essential to peace-building is, therefore, dialogue and learning.

Peace-Building through Dialogue

Peace-building is a term that is often used in the world today. Peace building can be defined as a process of strengthening a society's capacity to manage conflict in non-violent ways. The premise behind peace building is that conflict is natural in society and can lead to positive change. Major positive aspects of conflict are the possibility of positive change in society, renewal of relationships, newer opportunities, increase in productivity—due to challenge-response mechanism, and so on. Conflict resolution and management are some ways towards peace building. While there are many other avenues to peace building, in this article I will look into two such tools for peace building—dialogue and learning, and their roots in Islam.

Human society is full of differences as differences are a natural part of life in all aspects including religions. If peace-building is the aim we have to learn

* The author of the article is a Research Scholar at Mewar University, Rajasthan. He is pursuing a doctorate on “A Study of Transformation of the Arabian Society under the Prophet Muhammad and its Contemporary Relevance”

the art of difference management rather than difference elimination. The emergence of difference is not in itself a bad thing. What is bad is that at the time of the arising differences the individuals concerned do not rise to the occasion. This is all the more relevant between peoples of different faiths as it is primarily between peoples of different faiths, cultures and ethnic groups that differences arise.

Dialogue is a primary ethical model. In fact, the importance of interfaith dialogue in peace building is essential. This is because mutual relationships should be maintained while continuing serious discussion of contentious issues. In the present world everything is designed to put man to the test. Differences also serve this purpose. Man ought to be extremely cautious, particularly at moments of contention. He should continuously strive to be tolerant lest he show some improper reaction.

What are the models of interfaith dialogue? The usual models being used for dialogue are primarily two. Firstly there is the model of uniformity: the notion that all religions are one and the same and that we have to achieve unity among all religions. Based on the principle of oneness of religions this model has not been able to give results as it is against nature which is based on 'differences are a natural part of life. This model has failed to arrive at social harmony as the concept of the oneness or sameness of all religions is not a natural concept. In nature, there is diversity, not uniformity.

Key words: peace building, conflict resolution, conflict management, dialogue, learning, mutual respect, mutual learning, respect for all, difference management, peaceful negotiation, avoidance.

Both the material and the human worlds are based on diversity and differences. One cannot exempt religion from this universal law of diversity. You cannot find any two men or women who are exactly alike. The word 'uniformity' is found in the dictionary, but not in the human world. That is the reason that this method of dialogue has not been able to bear fruit neither achieving inter-religious understanding or social harmony.

The second model of dialogue is based on polemics and debate. Using this method people try to establish their superiority and domination over others. For them, dialogue is simply a means to try to show the superiority of their religion over that of others. This model has also not been able to attain social harmony as it further divides people rather than bringing them closer.

Peacebuilding through Dialogue by means of Peaceful Negotiations

The model prescribed by Islam is different from these two methods: neither *one*, oneness of religions; nor two, debate; but the *third*, that of peace-building through dialogue by means of peaceful negotiation. What is the aim of peaceful negotiation? Dialogue according to Islam is not undertaken to tell others about one's religion; it is undertaken with the aim of 'learning' from each other. Islam desires that participants in dialogue learn from each other and thereby enrich themselves intellectually and spiritually. It is also a means to interact with others to learn about and appreciate wise and good things in other religions. Such a dialogue achieves two objectives at the same time: *one*, people learn from each other and *two*, it brings people closer.

Islam not only lays down principles of dialogue, but also gives practical demonstrations by which a culture of peace can be maintained in society by undertaking interfaith dialogue.

1. Mutual Respect—Basis of Dialogue: The first principle for conducting interfaith dialogue is given in a verse of the Quran in this way, '*lakum dinakum Waliyadin*' (Quran, 109: 6) This verse explains that when establishing harmony between adherents of different religions is concerned, the best formula is "Follow one and respect all." Islam recognizes that there are differences in religion. But, at the same time, it advocates mutual respect between adherents of different faiths. This is the only realistic formula for interfaith dialogue to attain social harmony in a multi-religious society. Religious harmony means harmony between people of different religions. Giving the principle of mutual respect it is encapsulated in the concise phrase 'peaceful coexistence'.

2. Mutual Learning—Aim of Dialogue: From the Islamic perspective the aim of interfaith dialogue is to share with others for the purpose of learning from them. This formula was adopted by Umar bin al-Khattab, the second caliph of Islam. We read this about him in books: “*Kana umar yatallamu min kulli ahad.*” Translated it literally means: 'He used to learn from everyone.'

We see that this formula is completely based on the law of nature. The Prophet of Islam said: Every Muslim, man and woman, is duty-bound to acquire learning. This tradition of the Prophet shows the importance of learning in Islam. Learning is necessary for the realization of God. That is why acquiring learning is held to be a duty for all. The Prophet of Islam once said:

“Wisdom is a believer's own lost property. He should accept it wherever he finds it.”

This tradition expresses the universality of learning. This means that learning belongs to all mankind. It is a common treasure house. It is not the monopoly of a particular person or group. It can be likened to the sun. Everyone has the right to receive light from it. Without this concept of the universality of knowledge, the progress of knowledge would just not be possible. The treasure house of knowledge is so vast that however much it is expanded; its reservoir will never be exhausted. Knowledge is a vast lake which satisfies the thirst of every seeker. And through peaceful interfaith dialogue this vast knowledge can be shared between people of the world. We can use these principles of mutual respect and mutual learning in every walk of life, in every discipline, to maintain social harmony. For example, in education, industry, business, or social life—everywhere, we try to learn from others. Mutual respect and learning are the basic formulae of life for maintaining social harmony. If we apply this universal formula to interfaith dialogue, then interfaith dialogue becomes part of the universal learning process.

Peacebuilding through Learning

Just as mutual learning becomes the primary objective of interfaith dialogue for peacebuilding, similarly learning in general becomes a basis of peacebuilding in society, especially among the youth. Learning is the process of acquiring new or modifying existing knowledge, behaviours, skills or preferences. If peacebuilding is the aim, new approaches in learning is the essential ingredient. While many formal education courses of higher learning are available for peacebuilding the field of informal education, especially through religions holds the key to learning for peacebuilding. Let us look at the importance of learning for peace-building.

1. The Importance of Learning

Learning is essential for religious and spiritual development. Setting off the process of intellectual development, it brings maturity to one's thinking. Without learning, one can neither study the sacred books, nor can one be aware of the history of man and the universe. In short, learning brings man from the level of the animals to the level of human beings.

Talking about the importance of learning, the Prophet of Islam has said: "Every Muslim, man and woman, is duty-bound to acquire learning." This tradition of the Prophet shows the importance of learning in Islam. Islam lays emphasis of learning for peacebuilding.

2. The Aptitude for Learning

The aptitude of a learner in learning is an essential component of the extent to which one learns. It is written in books of history that the second caliph, Umar Faruq, used to learn something from everyone he came in contact with. In other words the learning process was active in him all the time.

However, this is possible only when one meets others with open minds, when one tries to learn from them instead of always wanting others to learn from oneself. It is essential for this learning process to continue uninterruptedly. The learner should be free of biased thinking, and should not wallow in self-glory. His attitude should be such that he wastes no time

in taking in whatever good he receives from anyone, whatever the source. Whenever a mistake is made clear to him, he should immediately rectify it to compensate for his shortcomings.

The role of the recipient in this process of learning is far more important than the role of the giver or teacher. The more he possesses this quality of right thinking, the more he will be successful in receiving from learning others. At every moment, knowledge and inspiration are being showered by God on this world. Man has only to be open-minded enough to receive them.

3. Ask Those Who Know

Seeking knowledge is essential in peacebuilding. The Quran says if you do not know then ask those who do know. That is, one who is ignorant of facts should seek correct information and thus make himself an aware person. Generally, people do not like asking others about anything. They think that asking questions means admitting one's ignorance. This is fatal. Asking should rather be regarded as being like consulting a dictionary or an Encyclopaedia.

No one can learn everything on his own to compensate for the gaps in one's knowledge, one studies books. Similarly, one should develop the habit of asking questions of those who are well-informed. The knower is like a living book for the seeker of knowledge. If no bias comes in the way of reading a book, no such feeling should come in the way of putting questions to one who knows.

Interacting with people, while asking them questions not only increases our knowledge, it also develops human relations.

4. Modesty

Having the courage to say, "I do not know" is important in learning. This stems from modesty. According to a saying of Prophet Muhammad: "When you do not know anything, you should say: "God knows better." This modesty is a must for intellectual development. It is not a simple matter to

say 'I do not know.' In fact there is a saying in Arabic, "Uttering the words 'I do not know' is the half of knowledge." The awareness of a man's ignorance awakens the spirit of enquiry within him which ultimately leads him towards gaining knowledge. When one does not know something, one should accept one's ignorance. Accepting one's ignorance is a step towards gaining knowledge. Without such thinking, no one can attain the goal of intellectual development.

5. Success with Patience

Patience is an important ingredient of learning for peacebuilding. The Prophet of Islam once observed, "You must know that success lies in patience." Being over-hasty is the opposite of patience. Activities indulged in in haste are without planning, while an activity patiently carried out is planned activity. In this world only that activity meets with success which is properly planned in advance. Patience is another name for a buying-time strategy. When one is patient one is able to spend that time in productive, peacebuilding endeavours.

6. Principled Behaviour

Principled behavior is essential for peacebuilding. The Prophet of Islam, addressing his companions, said: "Should I not tell you what is good character?" They said, "Yes, certainly." Then the Prophet replied that you should join him who cuts asunder from you. You should give to those who deprive you. You should forgive those who oppress you. This can be termed unilateral ethics. But, high moral character does not mean that you should give good treatment only to those who give good treatment to you. That would show a tit for tat mentality. "Do as you would be done by" expresses the principle which should be adhered to.

Principled behaviour is not governed by our reaction to another's action, but is rather governed by a code of ethics. A man should rise above any base attitude displayed by others; he should instead be unilaterally governed by ethics. He should refrain from the psychology of reaction. And in no circumstance should he abandon his positive moral attitude. The greatest

sign of a noble character in any individual is that, in spite of a negative reaction from others, he maintains his positive attitude.

In Conclusion

Learning and dialogue facilitate intellectual engineering of every human being. And this can be accomplished only in a peaceful atmosphere. Peacebuilding is, therefore, not only a result of dialogue and learning, but it is also its pre-requisite.

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LIVING A GOOD HUMAN LIFE: THE CHAMPARAN SATYAGRAHA AND THE MAKING OF THE MAHATMA

Bindu Puri*

This paper will explore Gandhi's insights into the good human life. To this end the paper will philosophically examine the significance of the Champaran *satyagraha* to the transformation of Gandhi into a great soul/*Mahatma* and to the evolution of his 'true'/moral politics. The first section will bring out Gandhi's emphasis on the practise of the *yama/niyama* of classical Indian ethics as virtues. It will argue that there was a shift in Gandhi's thinking about the virtues—from a pre-occupation with detachment in the South African years—to an appreciation of the *yama/virtue* of non-possession in later years. The second section will examine how the central ideas that defined Gandhi's conception of true politics as *sewa/service* evolved through his experiences at Champaran. The paper will argue that it is possible to say that the Champaran *satyagraha* was pivotal to the transformation of Gandhi into a *Mahatma*.

A hundred years ago, that is on 10th April 1917, Gandhi arrived in Patna to ascertain for himself “the true position” about the indigo plantations. As he put it at that time: “My mission is that of making peace with honour” (Gandhi 1917, *eCWG*, Vol. 15: 330). This paper will attempt to explore Gandhi's central insights about the good human life. To this end the paper will philosophically examine the significance of the Champaran *satyagraha* to the transformation of Gandhi into a great soul/*Mahatma* and to the evolution of his 'true'/moral politics.

The first important point is of course what it could mean to speak—as many commentators have spoken—of Gandhi's inner transformation in the spiritual journey from man to *Mahatma*. It seems to me that the progressive process of inner transformation can be minimally read in terms of Gandhi's gradual movement away from— an identification with and limitation by—his individual life and its ordinary concerns. Gandhi's time in South Africa very

* Chairperson, Centre For Philosophy, School of Social Sciences (SSS-I), Jawaharlal Nehru University (JNU)

especially the incident at Pietermaritzburg -has often been spoken of as the moment of transformation from man to *Mahatma*. Perhaps what is signified by this transformation is more properly not a moment but the progressive expansion in the sphere of Gandhi's moral concerns. Contemporaneously in Gandhi's case there seem to have been an increasing engagement with the inner life as the proper sphere of living out the good human life. In this paper I will argue that the emphasis on Gandhi's moral progress in the South African years often appears to overlook the significance of the time spent at Champaran to Gandhi's search for truth and commitment to a life spent in the practice of virtues.

In a sense Gandhi was making moral experiments as he lived out his commitment to truth by engagements in *satyagraha* as the practise of non-violence in the search for truth. Gandhi's *satyagrahas* were perhaps a part of his own individual spiritual and moral experiments .It might be useful here to speak a little bit about how one can understand spirituality in the context of Gandhi's inner transformation from man to *Mahatma*. There are several "received" views about spirituality. One of them is that spirituality is primarily concerned with knowledge of oneself, and that achieving such knowledge, requires efforts of very special kinds. On this view spirituality appears to be primarily an epistemic exercise concerned with the knowledge of the 'self' within. Of course another more popular view of spirituality sees it as primarily engaged with the knowledge and techniques of dealing with the presence of "spirits" outside oneself in the material world. "Phenomena" such as the intervention of spirits in our day to day life used to be the subject of enquiry in the discipline named, "Extra-sensory Perception" (ESP), fairly popular in the West in the early part of twentieth century. In this paper I shall not be concerned with this second view of spirituality simply because Gandhi was not concerned with spiritual experiments of this kind. His transcendence of ordinary life and its concerns had to do with spirituality in the first sense. That is Gandhi thought of the spiritual life as a life of the search for the truth of oneself. Spiritual knowledge of the truth of the self was however for him, at the same time, knowledge of the truth of the real and therefore of God. This was because

Gandhi believed that God is Truth and Truth is God.

The route to the knowledge of Gandhian God or truth was however extremely difficult and it involved a life of self restraint as *swaraj* or self rule. Such *swaraj* involved a life of the practice of the *yama niyama* of classical Indian philosophy. It should be noted that Gandhi had translated the terms *yama/niyama* as “cardinal and casual virtues” (Gandhi, *eCWVG*, Vol. 33: 447-448).

Though many scholars (Judith Brown, Ram Guha, Antony Parel and Bhikhu Parekh) have emphasized the importance of South Africa to the moral transformation of Gandhi it is possible to argue that the Champaran *satyagraha* had played a significant part in Gandhi's transformation into a *Mahatma* or truly great soul. If one looks at his correspondence and notes during this period it seems fairly evident that the courage and dignity of the *raiya*s had indeed deeply influenced Gandhi's life and thought over the next three decades. I will discuss this influence in the paper which is in two sections. The first section is entitled “**The making of the Mahatma: *aparigraha* and a Life of Virtue**”. This section will bring out Gandhi's emphasis on the practise of virtues in living a good human life. It will argue that there was a shift in Gandhi's thinking about the good human life -from a pre-occupation with detachment in the South African years- to an appreciation of the *yama*/virtue of non-possession in later years. This shift towards the importance of *aparigraha*/non possession to a good human life was perhaps intimately connected with the time Gandhi had spent among the indigo farmers. The second section of the paper is entitled “**Champaran Satyagraha: The Evolution of Gandhi's True/Moral Politics**”. This section will argue that many central ideas that defined Gandhi's conception of true politics as *sewa*/service evolved through his experiences at Champaran.

Section-1

The making of the Mahatma: *aparigraha* and a Life of Virtue

1.1 History of the struggle at Champaran

The struggle at Champaran bears witness to the courage of the cultivators of Bihar and India. The *raiya*s had struggled persistently against all odds from

1867 to 1917 when they approached Gandhi at Lucknow.

While the early history of the Indigo plantations in Bihar is not clear the cultivation of indigo on European methods in Bihar appeared to have started in 1782. The area under indigo cultivation was higher in Champaran than Tirhut. In 1917 three large proprietors- Bettiah, Ramnagar and Madhuban estates- held three fourths of the 2846 villages in Champaran. These estates had for the most part gone under temporary/permanent lease to the European planters. The planters had taken to cultivation of indigo by exerting immense compulsion on the *raiya*s. The *tinkathia* system had led to the extreme unpopularity of the Indigo plantations of Champaran. The first protests against the plantations in Tirhut and Champaran took place in 1867 and 1868. The cultivators presented petitions to the Lieutenant Governor and had their case presented to the Governor General demanding a Judicial Enquiry and the appointment of an Indigo Commission. As a result of their efforts the government passed the Bengal Tenancy act in 1885 to protect the rights of the occupancy tenants. However the planters and the landholders managed to pressurize the government and the *raiya*s continued to suffer atrocities such as the imposition of *hurja*. In 1907 there were protests within the limits of the Tilhara factory. There were more protests in Sathi and then in the Bettiah subdivision in 1908. In 1912 there was resurgence when Babu Braj Kishore Prasad raised questions in the Legislative Council.

Raj Kumar Shukul, who was instrumental in involving Gandhi in the movement, was a tenant farmer. As he had gone to Lucknow to meet political leaders who had assembled for a session of the Indian National Congress he asked Gandhi (who was just back from South Africa) to table a resolution on Champaran. In the interest of making sure of the truth of the case Gandhi refused to do so until he could personally ascertain the facts. Shukul persisted and Gandhi arrived in Patna on 10th April 1917.

1.2 Champaran and Gandhi's Insights into a Life of Virtue

It may be recalled that it was the poet Rabindranath Tagore who had given Gandhi the title of 'Mahatma' after he came back to India in February 1915

(Bhattacharya (ed) 1997: 1). As I have been noting most commentators trace the significant moments in Gandhi's transformation from man to *Mahatma* to the time he had spent in South Africa. In this context it is important to take note of Ram Guha's arguments about Gandhi's progressive engagement with the virtue of *brahmacharya* and practise of detachment from family ties during the life of public service and collective living in South Africa. Guha has argued that Gandhi's time in South Africa witnessed gradual progress in his practise of detachment from family ties (Guha 2013). Such detachment culminated in the vow of *brahmacharya* in 1906. The last chapter of Guha's book, is in fact entitled, "How the Mahatma Was Made". In this chapter Guha answers the question raised by the title, by arguing that South Africa was crucial to the making of the *Mahatma*. For it was South Africa that provided Gandhi with a space which functioned as a "...crucible of human togetherness, allowing him to forge bonds of affiliation with compatriots with whom, had he remained at home, he would have had absolutely no contact whatsoever" (*Ibid*, 537). However Guha's account of how South Africa provided Gandhi the space to conduct experiments remains limited to the details of what Gandhi did. In itself this does not seem enough to explain Gandhi's spiritual progress. It is possible to argue that some part of Gandhi's spiritual progress –transcending the limits of individual concerns –certainly began in South Africa but the transformation to the great soul that he became, progressed with the deepening of his practise of simplicity and *aparigraha* or non-possession, when he was back in India. This transformation was intimately linked to the months Gandhi had spent in Champaran.

In order to support this argument it is important to bring up the idea of the integrity in Gandhi's life and ideas. This is important because it is difficult to understand the relationship between Gandhi's politics and his moral practise unless one is able to see just how his ideas formed an integrated whole. As Akeel Bilgrami has famously argued all Gandhi's ideas on politics economics and governance flowed, and in his mind necessarily flowed, from the most abstract methodological and epistemological convictions (Bilgrami 2006:249). I would like to add that the one place where this integrity in Gandhi's life and ideas could be best unpacked is by

looking at his fundamental moral insights. This can be philosophically fruitful on account of the fact that most of his ideas-on politics economics governance- flowed from his fundamental moral convictions. However this integrity in Gandhi's ideas is also reflected in the continuities that mark his conception of the good human life-continuity between the past and present-between the religious and the moral-between the moral religious and the political-continuity between man and nature. To unpack the integrity in Gandhi's life and ideas one therefore needs to start with Gandhi's fundamental moral conceptions .A good place to start is with Gandhi's conception of the virtues drawn from the *yama/niyama* of classical Indian philosophy. Gandhi thought that the practise of the *yama/niyama* laid down in the *Yoga Sutra* were pre-requisites to the life of goodness.

It is possible to say that Gandhi's ethics was at the heart of both his thinking and his practise. The “cardinal and casual virtues” (Gandhi, *eCWMG*, Vol. 33: 447-448) were the conceptual resources for the moral concepts that shaped Gandhi's life and politics. These Gandhian virtues were *ahimsa* (non-violence), *satya* (truth), *asteya* (nonstealing), *brahmacharya* (celibacy) and, *aparigraha* (non-possession).In this section I will speak a little about the Champaran *satyagraha* and its influence upon the emphasis Gandhi placed on *aparigraha*.However as each Gandhian virtue involved the rest this will involve some discussion on all the Gandhian virtues.

To begin with it is important to start with the idea that Gandhi related the search for the truth of oneself with the practise of all the virtues;

....even knowledge of the self within presupposes a pure heart, which in its turn depends on the practice of the *yamas* and *niyamas*-the cardinal and casual virtues.... (*Ibid*)

A footnote provided by Gandhi in this text clarifies that;

Yamas, the cardinal virtues, according to Yoga Shastra are: *ahimsa* (non-violence), *satya* (truth) *asteya* (nonstealing) *brahmacharya* (celibacy), *aparigraha* (non-possession); and the *niyamas* or the casual virtues are, according to the same authority: *shaucha* (bodily purity) *santosh* (contentment) *tapa* (forbearance) *swadhyaya* (study of scriptures)

Iswarpranidhana (resignation to the will of God). (*Ibid*)

I would like to make three points about Gandhi's conception of the good human life as a life committed to the cultivation of a disposition which is at home in the practice of virtues;

1. It is important to see that the Gandhian commitment to the practise of virtues could not be understood, apart from their relationship to the 'end'/*telos* of individual moral life as 'Truth or God'. Truth therefore functioned in a dual way in Gandhian ethics. First as a moral absolute truth was the end or goal of the good life and secondly as a *yama* or cardinal virtue it informed the life of the pursuit of "Truth or God" (Gandhi 1931 in Murti (ed), 1970: 73) as the *telos* of such a life.
2. There was an intimate inter-relationship between the practice of the different Gandhian virtues. In that sense- in Gandhi's understanding of it-the good human life- was marked by a blurring of the boundaries between different virtues. The virtues were continuous with the tradition and also with each other. To practise one virtue properly was also to practise all the rest.
3. When looking at the Gandhian conception of the virtues there is need to put special emphasis on *ahimsa*/non-violence and its connection with *satya*/truth both as a virtue and as the *telos* of moral life. Since Gandhi thought that *ahimsa* was eventually a love of all others the connection between truth and non-violence transformed the manner of looking at 'otherness' from within a good life.

The first point to emphasize here is simply that the practise of one Gandhian virtue involved all the rest. Gandhi had specifically made this point;

"Patañjali has described five disciplines. It is not possible to isolate any one of these and practice it.It is well to bear in mind that all the disciplines are of equal importance. If one is broken all are.Therefore it is essential that all the disciplines should be taken as one." (Gandhi, "The Voice of Truth" in Narayan (ed), 1968, Vol. VI: 133)

This idea of the interconnection between the different virtues perhaps emerged

from the conviction that the practice of the virtues flowed from an integrated commitment, in the individual's moral life, to all and to each of them. Gandhi believed that a good human being would indeed commit herself to a virtuous life in which the practise of one virtue would involve the practise of the others. In this connection Gandhi argued that the virtues of non stealing/*asteya* and non-possession/*aparigraha* were intimately inter connected. He also thought that there was an inter relationship between celibacy/*brahmachaya* non-possession/*aparigraha* and non-violence/*ahimsa*. He argued that there were inter connections between the practise of non-violence/*ahimsa* and non-possession/*aparigraha* and between non-violence and truth. To substantiate what Gandhi meant by this I will look here at some of these continuities. I will do this here because these inter-connections also serve to directly bring out what was involved in the practise of non-possession.

Gandhi made connections between the practise of *asteya*/non stealing and *aparigraha*/non-possession .To understand the inter-relationships it is important to reflect upon how a good person was to practise the Gandhian virtue of non-stealing. Gandhi had clarified that the practise of *asteya*/non-stealing did not only mean, that one would not take without another's permission, that which belonged to him/her. It went "...very much further. It is theft to take something from another even with his permission if we have no need of it." (Gandhi *From Yeravda Mandir* in Narayan (ed), 1968, Vol IV: 227) It seems clear that Gandhian *asteya*/non-stealing involved the cultivation of a disposition which was free from the desire of collecting possessions one did not need. In this connection Gandhi had added that; "There is besides another kind of theft subtler and far more degrading to the human spirit. It is theft mentally to desire acquisition of anything belonging to others, or to cast a greedy eye on it." (*Ibid*, 228). It seems fairly clear that non-stealing/*asteya* was related to *aparigraha*/non-possession in a fairly direct way. For acquisitiveness is most directly involved in seeking to possess things we do not really need. Gandhi himself made this connection; "Non-possession is allied to non-stealing. A thing not originally stolen must nevertheless be classified as stolen property if we possess it without needing it." (*Ibid*, 229) This connection perhaps becomes clearer when we note that while

aparigraha was usually translated by Gandhi as non-possession it is common for translators of the *Yoga Sūtras* to translate it as non-acquisitiveness. This translation also seems to capture the sense of what Gandhi meant by that term. Gandhian *aparigraha* would be freedom from the Greek vice of *pleonexia*, wanting more than one's share, or acquisitiveness as such.

While it seems clear that the practise of non-stealing commits the aspirant to not desiring to possess more than he/she needs one may still ask; 'What of things that one already has?' Gandhi had clarified that one can practice *aparigraha* while possessing things (which one might already have) simply by giving up "...attachment to these things..." (Prabhu & Rao (eds), 2007: 192). He emphasized that; "You may have occasion to possess or use material things, but the secret of life lies in never missing them" (*Ibid*). Consequently one can argue that the real sense of Gandhian *aparigraha* was not freedom from possession but freedom from acquisitiveness or a *desire* for things as such. It is interesting to note that the practise of *aparigraha*/non-possession was also connected with celibacy. For the practise of Gandhian *brahmacharya* involved the renunciation of possessiveness over another. At the same time there was also continuity between non-possession and non-violence. This was because Gandhian non-violence eventually meant the complete non-possessiveness over one's own self and one's own body. This inter connection was beautifully brought out in the life of the *satyagrahi*/soldier of truth who not only gave up attachment to possessions but also surrendered herself (without subordination) in practising non-violence while resisting the hostile other deferentially to the point of her own death.

While the importance of *brahmacharya* to Gandhi's ethics has been much noted the centrality of non-possession has been less commented upon. When Gandhi had taken the vow of celibacy/*brahmacharya* in South Africa he had decided to "...relinquish the desire for children and wealth..." (Gandhi in Guha 2013: 197). As he put it himself this was the life of the "...*vanaprastha*—of one retired from household service" (*Ibid*). However it was during the time he spent at Champaran that Gandhi progressed in the practise of non possession/*aparigraha*. In this connection it is important to remember that it

was in Champaran when Gandhi lived among the peasants for an extended period that he took to wearing the minimal hand spun *dhoti* which distinguished his appearance for the years to come. It may be recalled that there had been critical remarks concerning his manner of dressing in Champaran. It had been suggested in a letter by Mr Irwin that Gandhi appeared before the *raiya*s in a dress that he had worn temporarily and specially adopted in Champaran in order to produce a political effect. In a reply to “*THE PIONEER*” “from Motihari, on June 30, 1917 Gandhi had responded;

“The fact is that I wear the national dress because it is the most natural and the most becoming for an Indian. I believe that our copying of the European dress is a sign of our degradation, humiliation and our weakness; and that we are committing a national sin in discarding a dress which is best suited to the Indian climate and which, for its simplicity, art and cheapness, is not to be beaten on the face of the earth and which answers hygienic requirements” (Gandhi 1917, *eCWMG*, Vol. 15: 447).

This reply seems to clarify that the change in dress in Champaran was not simply a temporary measure undertaken as a symbolic gesture for identification with the peasants but an external manifestation of a change in Gandhi's inner life. This change signified a deepening insight that one would only make moral progress if one could develop a progressive freedom from the desire for accumulating possessions. On Gandhi's understanding *aparigraha* became especially relevant for all Indians given the context of the excruciating poverty of the Indian masses.

Section 2

Champaran *Satyagraha*: The Evolution of Gandhi's True/Moral Politics

The first section has attempted to bring out the importance of the *satyagraha* at Champaran to Gandhi's living out of the good human life. It is unsurprising that this inner transformation was reflected in the progressive development of Gandhi's conception of true politics as a life of service to those not immediately connected to oneself. In a sense the *satyagraha* in April 1917 marked the beginning of Gandhi's true politics in India. As he

was later to explain he believed that this true politics was different from a politics of power and position.

The Champaran *satyagraha* provided Gandhi with an opportunity to test and to find inner clarity about some of his most important beliefs-his ideas about the intimate connection between non violence and truth, his idea that politics morality and religion cannot be separated, that true politics is the outer expression of a life of inner transformation and that such true politics was only to be found in service given the *yugadharma* of the time. I will briefly develop some of these points across the following sub sections.

2.1 Champaran *Satyagraha*: Truth and non-violence

Gandhi is principally known as the apostle of truth and champion of non-violence. He discovered the power of non-violence in the interest of truth and brought it to bear on the Indian struggle in South Africa. The resolutions that were made on September 11th 1906 at Johannesburg initiated the method of non-violent direct action against unjust laws with all its consequences. On September 7th 1907 Gandhi had thought this out for himself;

“To submit to the unjust law will be a sin. Likewise, it will be a sin to violate the divine law” (Murti (ed) 1970: 4).

He was equally clear that the divine law required non-violent self-suffering in the interest of truth;

“It is that one has to suffer pain...that one's true interest consists in the good of all, which means that we should die-suffer-for others” (*Ibid*)

Gandhi was clear about the conceptual connection between truth and non-violence and he had adopted the term 'satyagraha' for the practical application of this connection in 1908. Yet at that time his experiments with *satyagraha* were carried out in the context of racial discrimination and the struggle for the rights of all Indians living in South Africa. This was relatively less complicated than the application of the same force on a nationwide scale to secure rights and independence for an India which was deeply divided along many lines-classes, caste, race, religion, language and

region. It was through the conflict in Bihar that he sensed that *satyagraha* could be applied on a nationwide scale in India. At one level this provided him with an initiation into Indian political life but at another it gave him deeper insights into the connection between non-violence and truth. It might be useful to note two significant things about the movement at Champaran;

1. The first relates to Gandhi's deepening conviction that truth could only be arrived at through non-violence. In this connection it is important to note that throughout the Champaran *satyagraha* Gandhi emphasized that it was absolutely essential that the *satyagraha* be completely non-violent. In this context he had responded to the allegations that two fires in factory premises –one of which was at the Olaha factory in Tarkalia– were a consequence of the *satyagraha*. In his response Gandhi reiterated his faith in the connection between non-violence and Truth;

“... The character of the mission is wholly against any such activity. It is designed to seek relief by self-suffering, never by doing violence to the supposed or real wrongdoer. And this lesson has been inculcated among the *raiya*t in season and out of season.....” (Gandhi 1917, *eCWMG*, Vol. 15: 330).

2. The second point was related to Gandhi's deepening insights into truth. It is surely significant that Gandhi did not lose sight of the truth throughout the movement at Champaran. This becomes apparent if we take note of three aspects of the Champaran *satyagraha* and its close connection with Gandhi's overriding insights into truth as the end of individual moral life. First it should be remembered that Gandhi had only agreed to get involved in the Champaran struggle on the condition that he could come to the truth of the matter by visiting Champaran. Second one should also note that he made it clear, when he arrived in Champaran, that he was ready to face imprisonment if he was prevented from gaining access to the truth. Third it should be noted that in the interest of truth Gandhi meticulously collected statements from both the *raiya*t and the planters taking great care to do justice to both sides of the dispute.

The involvement in Champaran provided Gandhi with an opportunity to

live out his commitment to truth and *ahimsa* in a morally complicated and challenging context. This served to deepen his understanding of non violence as the only means to truth.

The importance of the Champaran *satyagraha* in Gandhi's moral and political life will become clearer if one only recalls that our knowledge of moral concepts like truth nonviolence and love is significantly different from our knowledge of empirical concepts, as for instance, that of a 'chair'. In a sense one can express this difference by saying that one grows in one's understanding of moral concepts. Note here the deepening in one's understanding of the concept of 'love' as one matures. To appreciate the importance of the Champaran *satyagraha* in Gandhi's life and thought one should also note that for Gandhi there was continuity between morality and politics. It is therefore easy to understand that as his practise of moral concepts such as truth *aparigraha* and nonviolence evolved through the experience at Champaran there were corresponding transformations in his politics.

Champaran Satyagraha: Politics Morality and Religion

Though Gandhi was close enough to liberal philosophy on many counts such as the recognition of the importance of rights to man and an insistence on equality he departed from liberal philosophers in affirming the inseparability of religion morality and politics. Gandhi clearly rejected the idea that religion could be restricted to private space. However it is important to understand that when Gandhi spoke of religion as pervading true/moral politics he was referring to religion as obedience to fundamental moral truths/the divine law that underlay doctrinal faiths.

The *satyagraha* at Champaran brought Gandhi close to the understanding that politics involved obedience to both moral and divine laws. When Gandhi arrived in Champaran he was asked to leave the district in the interest of law and order. At this time he filed a written statement before the sub-divisional Magistrate Motihari on 18th April 1917 in response to notice U/S 144 Cr.P.C making it clear that in disobeying the order he was obeying the inner voice of his conscience. The passage below quoted from that

statement expresses Gandhi's faith that moral religious and political spheres of human life can be beautifully intermingled. It must of course be noted that for Gandhi this could happen only when a person's inner spiritual life remained steadfast in a commitment to truth and *ahimsa* as the “law(s) of the species” (Prabhu & Rao (eds) 2007: 20).

“As a law-abiding citizen, my first instinct would be, as it was, to obey the order served upon me. I could not do so without doing violence to my sense of duty to those for whom I have come. I feel that I could just now serve them only by remaining in their midst. I could not, therefore, voluntarily retire. Amid this conflict of duty, I could only throw the responsibility of removing me from them on the administration. I am fully conscious of the fact that a person, holding in the public life of India a position such as I do, has to be most careful in setting examples. It is my firm belief that in the complex constitution under which we are living, the only safe and honourable course for a self-respecting man is, in the circumstances such as face me, to do what I have decided to do, that is, to submit without protest to the penalty of disobedience. I have ventured to make this statement not in any way in extenuation of the penalty to be awarded against me, but to show that I have disregarded the order served upon me, not for want of respect for lawful authority, but in obedience of the higher law of our being—the voice of conscience” (Gandhi 1917, *eCWVG*, Vol. 15: 345-46).

Concluding remarks

True politics: Inner transformation and a life of service

Gandhi had steadfastly worked with the *raiyats* the planters and the government. He was clear that this was true politics. He would go on in 1940 (in a speech to the Khadi Sewak Sangh) to make the famous distinction between “power politics” as a politics of securing positions of power and “true politics” which involved a life of service. Gandhi was clear that the call of politics was a call to serve those who were not related to oneself and that there was joy in such a life as indeed there ought to be in a good human life. He spoke of this sense of joy in a life of politics as *sewa*/service in many

letters that he wrote at this time. For instance in a letter to Esther Faering from Champaran written on May 13, 1917 Gandhi said-“My work here gives me greater and greater joy day by day” (*Ibid*, 365).

It is important to recognize that Gandhi's moral practise seemed to have progressed from a progressive detachment in personal relationships and the practise of simple living at Phoenix and Tolstoy farms in South Africa to absolute non possession and a wide universal love of all others. Gandhi spoke of *ahimsa* as love in many places. In 1926 Gandhi wrote two interesting essays on the *swabhava*/nature/own most orientation of man in *Young India*. In these essays he spoke of man's true nature as *ahimsanat*. Gandhi argued that the special virtue of humanity was “that ahimsa (love) not himsa (hate) rules man...” (Gandhi, *eCWMG*, Vol. 36: 6). Gandhi explained that such *ahimsa* meant that it was man's *swabhav* his special virtue/*khaaslakshana* that he was to own “kinship with not merely the ape but the horse and the sheep, the lion and the leopard, the snake and the scorpion.....” (*Ibid*, 5) Gandhi went on to argue;

“...the difficult dharma which rules my life, and I hold ought to rule that of every man and woman, impose this unilateral obligation (*ekpakshifarj*) on us. And it is so imposed because only the human is the image of God” (*Ibid*, 5).

There is little doubt that the movement to love- feeling a kinship with all- that Gandhi came to believe was the *swabhava* of man was deeply influenced by the time he spent at Champaran. It was here that he felt the identification with village India. His self image as a pilgrim of truth engaged in service seemed to be prompted by such a love for all- In a letter written to the District Magistrate W.B Heycock from Bettiah, on May 20, 1917 Gandhi voiced his disinterested determination to help the *raiya*ts. Describing himself as having “no other axe to grind but that of reform “Gandhi said that his “.... determination to secure a freedom for the *raiya*ts from the yoke that is wearing them down is inflexible.....” (Gandhi 1917, *eCWMG*, Vol. 15: 389).

It seems clear that during this period Gandhi had experimented with the truth of his fundamental convictions. He grew in the knowledge of what simplicity demanded of him in the context of India's grinding poverty. The inner commitment to non-possession/*aparigraha* was reflected in the adoption of a style of dressing that was close to the dress of the cultivators of Champaran. He made several dietary experiments while living in Bihar eating the simplest food that he could. He drew himself closer to complete detachment from personal relationships by asking his close friend Andrews to leave for a life of service in Fiji. This *satyagraha* also gave Gandhi an understanding of India's villages and a faith in the simple villagers which served him well in the subsequent movements that he went on to lead in the decades that followed. One can then look on Champaran as pivotal to the making of the *Mahatma*.

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