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CONTENTS

Introduction: T. K. Mishra	7
Gandhi on Happiness...: Bindu Puri	21
India Young Ambassador Program...: Kia Sherr	35
How to be a Good Mother: Krishtina Bartley & Margareta Odhuis	41
Importance of Teaching Life Education...: Nagma Siddiqui	53
Significance of Care Ethics...: Anumita Shukla	67
No one can Cheat if Everyone becomes a Cheater: Jaikishan	87
Religion and Happiness: Divya Tiwari	97
True Devotion: B. R. Nagpal	109
Non-Violence...: Sufia Khan	117
Peace Building...: Rajat Malhotra	125
An Ethical Perspective...: Neha Yadav	135
Redefining Morality...: Sreetama Misra	143

INTRODUCTION

'Ethics and Values could be our Happiness Propellants'. This 7th volume of *International Journal of Applied Ethics* (IJAE), an internationally comparable journal of current times, attempts here to establish this fact. A peer-reviewed journal, most of the issues of which contain contributions from eminent persons, including those from heads of the departments, institutions, and distinguished researchers abroad. IJAE seeks periodic consent/opinion of its advisory board that includes noted thinkers from the USA, CANADA, U.K, SWEDEN. The contributions submitted to IJAE are primarily intended to disseminate wisdom-based knowledge and fulfill society's intellectual curiosity. IJAE stands apart from accredited or listed journals where articles are largely submitted for career purposes. To incentivize local talents, about 15 per cent of the total content of IJAE includes research articles of its own faculty members. It also publishes insightful thoughts on love, spirituality, ethical values, happiness, well-being, and peace-building. Such wisdom, culture and emotion-based articles cannot rigidly follow the standard norm or stereotyped format of a typical journal.

IJAE depicts a gallery of humanist thinkers who highlight important challenges and propose simple solutions. With 'Happiness Ethics' theme this time, IJAE includes philosophical, ethical, and research articles shining light on the need, dimensions, and imperatives of values-based happiness.

Becoming a Peace & Happiness Doctor (PHD) at Ramanujan

Everyone wishes to become happier and lead a peaceful life. However, most do not realize that such wishes or ends can be fulfilled only with values-based means. A PHD, in this sense, is someone who

has completed a course on 'Values-based Happiness' offered by the 'School of Happiness' under the Centre for Ethics and Values of the college. He is someone whose presence fills the atmosphere with joy, love, and compassion. He knows how to create mental and emotional balance for the self and for the people around. A lot of philosophers (PhDs) might be academic philosophers who talk about living meaningful lives, but maybe they themselves never lived self-transcending lives or walked the talk.

Applying values in life, a PHD conquers the self. Conquering the self, one can go deeper into habits and rituals of life and resonate to people to give deeper satisfaction, higher purpose, and greater meaning. To become a good PHD, you need to treat people with love and respect even if you don't know them well and even if you don't agree with them. To ensure that they are joyful when you come to them rather than when you leave them; you must engage in active constructive conversation with them. Practicing values habitually makes you not only distinct but a joy multiplier too. People's joy gets multiplied when you align with your exuberance, energy, curiosity.

PHD can spread happiness ethics for individuals, groups, families, and workplaces. He knows how to bring happiness at the workplace and home or create happiness for peers and family. He generously values every situation and everyone around him and is incredibly a joyous figure. PHD is incredibly good at valuing rituals and sensing little things to alter that situation for the better, like little tones of voice, gestures, and quoting from a poem. It is not just that the doctor is joyful; people feel joyful by being around him because he is so alive, attentive, respectful, and valuing people so incredibly well. The doctor is joyful because he is momentous, feels emotionally aligned with people, develops an understanding with them, has a joyful purpose, and a sense of achievement for flourishing as a happiness

doctor. When the doctor is joyful, and the relationship is good, people freely express their mistakes, weaknesses, problems, and failures. The best thing is that 'you' and 'us' come closer, and values and understanding are brought into action. Training the people to distinguish right from wrong or values from values lessness, the doctor enables joyfulness to prevail.

Happiness has gained much relevance in this covid time. Happiness is critically imperative when situations are not favorable. We need to balance our emotions by bringing happiness ethically when things are not right.

Prof. Raj Raghunathan of 'Happiness Smarts' gave the best teacher's award to covid this year. Introspectively, people have begun thinking about why they are doing what they are doing? We were thinking much money to earn and had so many wishes to fulfill. This covid has given us an opportunity to sit back and contemplate, am I doing something worthwhile? Interestingly, we were suffering from not finding family time; now, we are suffering from not going to the workplace. So, no matter what the external circumstances are, we are capable of creating an echo-system of unhappiness and suffering. Hence, even if we achieve a good career, house, or partner, we continue to suffer.

In this issue of IJAE, Philosophy Professor & Head, **Bindu Puri**, also a founding member of our School of Happiness, writes vehemently in her epoch-making article 'Gandhi: on Happiness and the Good Human Life'. **Kia Sherr** of USA, the lone survivor of her family in 26/11 terror attacks in Mumbai, sowed the seeds of peace and happiness by visiting our college in 2011. In her classic contribution, 'One Life Alliance India Young Ambassador Program for College Students', **Ms Sherr** has given practical tips for building mental

peace and highlighted the 'Value of Honoring Sacredness of Life'. Nonetheless, in their article, **Kristina Bartley & Margareta Odhuis** of Sweden have beautifully explained the relationship between happiness ethics and a good mother's attributes.

We have to really win the inner world to be happy or to get rid of suffering. Moreover, this can just be done by adhering to ethics and values. The problem is: unlike the external world, it is difficult to define the inner world clearly. The inner world challenge before a PHD is how, merely by your presence, people can feel happy? How to let you express gratitude without reason and also without using words? The answer lies in asking questions like, don't you feel a grudge against someone even when you do not tell him? Can't you be just grateful to something, someone around you for no reason, and using no words? When you hold a newborn baby in your arms, you do not use words, but you feel overwhelmed. Internally we all humans are the same. Externally we may have different capabilities. When you see a little child crying, all humans have the same feeling. All will ask, can I help?

PHD tells you that you have a magical life when you transcend beyond reasons, not a reasonable life. Activity learning for attaining PHD means every day you do a new activity, which is simple. For example, gratitude activity – counting your smile throughout the day. For increasing the count, you would certainly look for opportunities when you can smile. You will also notice when are you getting irritated. Only believing in gratitude will not do, doing will do. To know whether or not a thing is working well for you, there is a yardstick. When you are aligned properly to a thing, you feel effortless in doing. If you are effortful, you are not aligned. PHD will not directly teach you how to do business. But will teach you to take care of your inner world so that your business grows out. If you have a

pleasant experience inside, you will share the same outside. You can share only those things which you have. If you are angry from the inside, you will share anger outside. If you are happy, you will make the other/s happy as well. Then, if you are not fulfilled from within, you can't give things to others. PHD helps connect life to life; your emotions connecting with the emotions of the other. That is how you align with others, allowing the relationship between emotions or feelings rather than ideas or ideologies.

Completion of Culture of Peace Program at Ramanujan

Inspired by the number of ethics conference and ethics parliament organized by the college, and regular publication of IJAE, Centre for Peace and Spirituality, CPS International, New Delhi, an organization founded by Islamic spiritual scholar Maulana Wahiduddin Khan, conducted a peace program at Ramanujan. One of the centre aims is to re-engineer the minds of individuals along positive and peaceful lines. Dr. Naghma Siddiqui of CPS submitted a report on her peace program in the college. She wrote, "For the purpose of taking this to a younger audience, CPS has developed the Culture of Peace Program. The program seeks to educate and train participants for resolving conflicts and help in peace-building in society. The program was launched at Ramanujan College, Delhi University, on 5 February 2018 with the support of Dr. S. P Aggarwal, Principal of Ramanujan College, and Dr. T. K. Mishra, Director of the college's Centre for Ethics and Values. In the program, 35 students participated voluntarily for a learning experience of three months. Devoting their time and energy diligently studying all the modules and steps, they understood their underlying principles and applied them in their daily lives. In the process, they were able to look at events from a new perspective and effectively peacefully deal with them. After the three-month program, certificates of completion were

issued to the participants during a ceremony held at Ramanujan College on 26 April 2018. The transformation, which was substantial, was shared with the administration and the participants based on the quantitative and qualitative testing tools—pre-test and post-test forms as well as feedback forms”.

In her article, 'Importance of teaching life education in schools and colleges', **Dr. Naghma Siddiqui** has remarkably emphasized the role of character building and duty-consciousness in solving the problems of our economy/market-driven modern youth. **Dr. Anumita Shukla**, in her article 'The significance of care ethics for medical ethics', has ably added a new dimension to care ethics by relating it to medical ethics and happiness. In his article, 'No one can cheat if everyone becomes a cheater,' **Dr. Jaikishan** has brilliantly showcased the formulation of universal law in the realm of philosophical treaties.'

Every time we're spiritual, we're happier

Dr. Divya Tiwari, in her article 'Exploring Religion and Happiness: A Philosophical Inquiry' highlights in an interesting manner the valid role that religion (spirituality) plays in propelling our happiness. While rapid economic development has been possible with the help of scientific progress, the catastrophic coronavirus spread is uncontrollable. It has taken away much of our peace and happiness. Despite modern advances in medicine, covid-19 has reported innumerable deaths. It did not discriminate as it went beyond race, color, gender, financial condition, religious faith, age group, and nations. Spirituality is non-discriminatory too. Manifesting an antidote against enemies, spirituality integrates our power of mind, body, and heart. Springing healing solutions it restores health and hope, and develops resilience and immune system in us. The more spiritual we are, the more resilient and robust we become in

neutralizing our enemies. Highlighting spirituality as a unique healer, Swami Muni Vatsal Das Ji, head, Delhi Akshardham temple, in a conversation, quoted his five saints who got healed of coronavirus within five days of sadhana and yogic exercises. To him, we need to reimagine and reinvigorate our ties with spirituality to counter the growing menace of this virus.

While scientific progress has been made against the virus, we still evade spiritual efforts to unravel its fear and pin it down. Let us here not confuse spirituality with a religious belief. The outcomes of religious beliefs' responses to the virus have exposed the difference between the two across the world. Kenneth Pargament, who spent a lifetime doing research on spirituality and health, says, “my more metaphorical definition of spirituality is that it is a way of seeing or perceiving the world, being able to see or perceive the world in a deeper way, to see that there is more to reality than what meets the eye, there is a deeper dimension. Moreover, people who have that capacity to see more deeply, it seems to have many benefits for happiness, and health, and well-being.” To professor Raj Raghunathan of Texas, “spiritual attitude involves having implicit trust in life, that you are taken care of. And even if you are currently experiencing a seemingly negative outcome, you will eventually grow out of it”. Spirituality is being mindful of how and why we are suffering and discovering that our minds are bigger than our problems. “If we are to defeat this epidemic, we need more, not less, trust and cooperation... If this epidemic results in greater disunity and mistrust amongst humans, it will be the virus's greatest victory,” writes Yuval Noah Harari, a history lecturer at Jerusalem.

Dr. B.R. Nagpal, in his article 'True Devotion', explains lucidly how spiritual devotion implies experience of the higher world and consciousness of divine in man. In her article 'Non-violence: A future

oriented policy', **Sufia Khan**, representing 'Centre for Peace and Spirituality' has highlighted the significant role of non-violence in a peace building exercise. **Rajat Malhotra** of Mewar University, in his article 'Peace building through dialogues and learning' has explained how dialogues play significant role of in peace building.

A number of studies have reported positive correlations between spirituality and decreased stroke rates, cancer, cardiovascular disease, hypertension, drug abuse, suicide, and general mortality. However, let us not confuse healing with curing. Curing is physical, alleviating the signs and symptoms of the disease at the organic level. In contrast, healing is spiritual, intangible, and experiential, involving integration of mind, body, and spirit. This integration really gives any person a sense of trust, peace, and cooperation. Our modern youth have not learnt the science of God, of spirit, spirituality. Schools and colleges keep swinging them from fear to frustration. Conceptual clarity will allow our youth to determine how they could use spirituality to rewire their strategies against abnormal. The virus makes the need for a positive psychological response more urgent and explores ways to strengthen our sense of spirituality.

Meditation and mindfulness are powerful spiritual tools for internal transformation. We need to spend some time daily meditating on small things that we are grateful for. It amplifies our positive experiences and reminds us that we are especially blessed. As we inhale, we invite our spiritual current into our life, and as we exhale, we offer our loving-kindness to all beings. Connecting us with our divine power, it brings spiritual awareness into every situation. We can develop spiritual insights and become who we truly are by revisiting scriptures and discourses. When we are on a meditation leap, our relationships with our thoughts and emotions change. There is a sense of freedom, fearlessness, and completeness. While we must

heed medical experts to deal with the virus, we can also do our best to spread happiness, cooperation, and a positive attitude to help healing. Evidence suggests that individuals who regularly participate in Satsang or who feel spirituality as sources of strength to them are healthier and possess greater healing capabilities. We can see how people with love, faith in the higher self, and courage are daring to cajole even wild beasts and hold on to snakes, while people who hate, are fearful, are inviting even pet dogs' wrath.

Your creative altruism is key to ecology, happiness

Neha Yadav has beautifully described the significance of altruism and being environment friendly in her article 'An Ethical Perspective on Ecology'. She considers happiness as natural outcome of altruism, ecology. When you give of yourself to the ecology, you not only improve the environment and happiness of the other/s, but you find yourself happier and derive deeper meaning from life.

“Thousands of candles can be lighted from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared,” said Buddha. Most of you identify money, status, success as the key to healing, happiness. Very few realize that the real source lies in seeking opportunities to do acts of giving, philanthropy, and spending money on others. We have to motivate ourselves to get involved in altruistic projects that contribute to humanity and make our world a better place to live. If history has taught us anything, writes Shelja Sen, a therapist, it is this that through times, whether humanity faced wars, the Partition, disasters, what has helped us heal is kindness, heaps of it, directed in words, action, acts of service, donations, whatever it takes to heal the world.

Altruism is in your self-interest, and if done creatively, may well be the greatest gift you can give to yourself. Eleanor Roosevelt, the

former first lady of the US, said, “Since you get more joy out of giving joy to others, you should put a good deal of thought into the happiness that you are to give.” While you are doing acts out of altruism, you are in the goodness mode, you get spiritual rewards, you have a sense of freedom from desires and complaints, have no upsetting thoughts and emotions inside, no urge to hang on to own problems or future insecurities, you are momentous, not afraid of failures, and free from wanting happiness. You can achieve such an elated state of mind only by having a prosocial altruistic bent of mind, creative for humanity.

Prof. Raj Raghunathan of the University of Texas, in his book 'If You're So Smart, Why Aren't You Happy', quotes several studies across the world showing positive effects of creative altruism on happiness. Being kind and generous takes the focus away from one's own worries/problems and elicits gratitude – via, for example, smiles and thank-you/s – and this, in turn, boosts happiness levels. Findings show that it remarkably improves overall health. Also, when we help others, we feel more capable, effective, and abundant. The “givers,” as Adam Grant, author of 'Give and Take,' calls them – who are most likely to succeed even in the world of business. The World's biggest philanthropists, Azim Premji of Wipro and Bill Gates of Microsoft, are some of the leading examples before us to prove this point. Does this mean that the more you give, the happier and more successful you will be? The answer is clearly no, and the reason is that although being kind and generous can make you happier and more successful, it also takes energy and resources. So, giving beyond a point is likely to burn you out.

For happiness, Prof. Raj suggests creative altruism as key. He writes, “three essential rules for giving.” First, make sure to contain the cost of giving. For example, if you want to distribute water to runners on a trail, make sure to position yourself at a place where you are likely to

encounter enough runners. Second, be sure to use value-enhancing strategies. This means do not forget to have fun/joy. Finally, make sure that you see the impact of your generosity. If your idea is to distribute food to the homeless, stick around to receive feedback from them.

Last but not least, **Dr. Sreetama Misra** in, her visionary article 'Redefining the Role of Morality and Rationality' has described the role of an individual's morality and rationality and how can the two contribute to making a happy life altogether.

India should rise before slipping last in the World

This volume of IJAE is dedicated to boosting up the happiness ranking of India. A deficient happiness emphasis remains a stark reality of India's academia, curricula. The UN World Happiness Report ranked India at a dismal 144 out of 156 nations surveyed. India scored 3.573 points, ranking lower than Pakistan, which secured 5.693 points, ranking 66. In 2019, India ranked 140, slipping 4 positions compared to last year. Though it is difficult to fix responsibility on specific sections of the society for such poor ranking, somewhat like the COVID-19 pandemic, academia cannot exonerate itself from the responsibility of giving happiness to society in general and youth in particular. While knowledge transmission remains central to education, academia has never been a torch-bearer for happiness originally. A post-pandemic policy can include the idea of training a socially-oriented teacher responsive to youth's happiness needs. Until a happiness solution emerges, schools and colleges will keep swinging youth from fear to frustration, from mis-wanting to mis-predicting happiness.

Tal Ben-Shahar taught his students how to be happy at Harvard University's most popular happiness course. Tal recalled his own

days as a student. Even though he was an outstanding achiever, something was missing. So later, he created the kind, of course, he was looking for as a student, which aimed to provide research work in the field of happiness and offer practical ways that the students can apply in their lives and communities. The pandemic that continues to evolve around the world has cleared campuses and shuttered classrooms. However, learning has not stopped dogged educators from continuing their lessons online for audiences bigger and more diverse than ever before. One of the most virtual offerings available is a class called “The Science of Well Being,” taught by Yale psychologist Laurie Santos. The course, which started in January of 2018, is the most popular course in Yale University's history. “We forecast those things will make us happy, but they don't make us as happy as we think,” said Santos about the phenomenon she refers to as “mis-wanting.” Our predictions about happiness are less good than what we think. And our predictions about how terrible something is going to be, in most cases, less bad than we think. We are also mis-predicting in terms of the magnitude and duration of how badly we are going to feel like.

After interviewing more than a hundred centenarians on the island of Okinawa, Japan, about their philosophy for a long and happy life, Hector Garcia and Francesc Miralles published the book “IKIGAI: The Japanese Secret to a Long and Happy Life.” Okinawans, whose average age is the world's highest - almost 100 years, live by the principle “treat everyone like a brother, even if you have never met them before.” Researchers need to find the reasons behind their long and healthy life. While the answer is likely to be a mix of good genes, good environment, diet, and exercise, studies have suggested that finding meaning in life is also a key component. We need to know what Japanese artisans, engineers, Zen philosophy, and cuisine have in common.

Inspired by the Harvard, and considering own poor happiness ranking and the success rate of 'happiness hours' at Delhi Govt's schools, Delhi University's Ramanujan College opened a 'School of Happiness,' offering courses in happiness. “So far, our curriculum is focused on making career solutions, without realizing that there is a need to include positive psychology at its core,” said Principal **Dr. S P Aggarwal**. The perception about academia is that it is too preoccupied with cultivating professional excellence to cast an eye upon happiness.

1 November 2020

T.K. Mishra
Editor

GANDHI: ON HAPPINESS AND THE GOOD HUMAN LIFE

Bindu Puri*

*This paper will argue that though Gandhi thought of the good human life as a life of self restraint and practice of virtue (and as not connected with the pursuit of happiness as an end in itself) he considered goodness as inseparably connected with happiness. In this connection **Section I** of this paper will briefly discuss Gandhi's understanding of the good human life as a life of self sacrifice spent in the exercise of the yama/niyama (cardinal and casual virtues). **Section II** will argue that Gandhi (like Aristotle) thought that the good human life was a happy life.*

Key Words: Greatest Happiness Principle, Utilitarianism, *Eudemonia* (Faring Well, Flourishing, Happiness), *Yama/Niyama* (Cardinal and Casual Virtues), Sacrifice/*Yajna*, *Tapsaya*/Voluntary Acceptance of Pain.

The title of this paper could well seem strange to the casual reader and one might say that there is small connect between Gandhi's conception of the good human life, as a life of the practice of the *yama/niyama* (cardinal and casual virtues), and what one might ordinarily consider a happy life. One might, for instance, recall that Mill had suggested that the “Greatest Happiness Principle” (Mill 2003: 190) implies that happiness is not only the “end of human action” but also “the standard of morality” (*Ibid*: 190).

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In his words;

“The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to produce happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness pain, and the privation of pleasure. To give a clear view of the moral standard set up by the theory, much more is required to be said; in particular, what things it includes in the ideas of pain and pleasure; and to what extent this is left an open question. But these supplementary explanations do not affect the theory of life on which this theory of morality is grounded –namely, that pleasure, and freedom from pain, are the only things desirable as ends;” (*Ibid*: 187)

Gandhi would certainly not have made this kind of connection between the good human life and happiness or have been able to endorse the utilitarian idea that pleasure and freedom from pain are the only things desirable as ends. Indeed, quite to the contrary, he had recommended, that the *satyagrahi*/soldier of truth should resist injustice to the point of giving up his/her own life with all the happiness that it could bring. Indeed, as he clarified (*Young India* 1926);

“A votary of ahimsa cannot subscribe to the utilitarian formula (of the greatest good of the greatest number). He will strive for the greatest good of all and die in the attempt to realize the idea. He will, therefore, be willing to die, so that the others may live. He will serve himself with the rest, by himself dying. The greatest good of all inevitably includes the good of the greatest number, and therefore, he and the utilitarian will converge in

many points in their career, but there does come a time when they must part company, and even work in opposite directions. The utilitarian to be logical will never sacrifice himself. The absolutist will even sacrifice himself.” (Gandhi 2002: 4)

The emphasis that Gandhi put on self-sacrifice (which was essential to the notions of both *satyagraha* and *tapasya*/voluntary acceptance of pain) could lead one to think that (like Kant perhaps) Gandhi thought that leading a good human life and leading a happy life had no connection with each other. One might recall here that Kant had rejected the connection between following one's inclinations (no matter these be of a sympathetic or even empathetic kind) and a life of goodness. In the *Groundwork of the Metaphysics of Morals* Kant (2009) had argued that an action performed from inclination which was *in accordance with duty* could have no distinctive moral worth. Kant went on to insist that only an action done from duty *and for the sake of duty* could be characterized as a good action.

In this paper I will argue that though Gandhi thought of the good life as a life of self restraint and practice of virtue (and therefore as not connected with the pursuit of happiness for itself) he considered goodness as inseparably connected with happiness. In this connection **Section I** of this paper will briefly discuss Gandhi's understanding of the good human life as a life of self sacrifice spent in the exercise of the *yama/niyama*. **Section II** will argue that Gandhi (like Aristotle) thought that the good human life was a happy life.

However, before I go on to discuss this issue it might be useful to answer a very basic question that might emerge at this point. Namely why is it important to connect happiness with the good human life? This question can only be answered perhaps by raising another question and trying to answer that second question. This second

question concerns the sources of moral motivation and is of overriding concern to morality. Every moral outlook needs to answer this second question best phrased as 'why should I be moral? It is perhaps in response to such a question that one might see the close connection between the good human life and happiness. For the best way to answer this question could be (in Aristotelian terms) by pointing to the inseparability between morality and happiness.

Section I

Gandhi and the Good Human Life

The philosophically appropriate notion with which one might initiate a consideration of Gandhi's conception of the good human life is the idea of integrity. This is not only because Gandhi was a man of integrity but also on account of the fact that his thought itself was highly integrated. As Akeel Bilgrami has argued all Gandhi's ideas on politics economics and governance flowed from the most abstract methodological and epistemological convictions. (Bilgrami 2006: 249). Extending Bilgrami's argument about the integrity in Gandhi's ideas I would like to argue that one place where this integrity in Gandhi's life and ideas could be best unpacked is in terms of his fundamental moral insights about the good human life. Most of Gandhi's ideas on politics economics even aesthetics flowed from his fundamental moral convictions. However, this integrity in ideas goes further and is reflected in the continuities that mark Gandhi's conception of the good human life-a continuity between the past and present-between the religious and the moral-between the moral religious and the political-a continuity between man and nature.

A point about the idea of integrity and its connection with goodness might be in order at this point. In a certain sense the good human life is

the opposite of the fragmented, piecemeal or sporadic. One thinks of it as a continuous engagement with moral ideals so that **all** of the good man's actions flow from being at home in the life of goodness. One cannot for instance think of goodness as episodic in a truly good life. One could unpack Gandhi's idea of the integrated and good human life by saying that it was a life of the continuous and progressive search for the truth and that he thought of this life as a life spent in the exercise of 'virtues'. As these virtues, to which Gandhi often referred, marked his philosophically inventive re-interpretation of the traditional *Yama/niyama/vratas* of Indian philosophy it might be appropriate to take note (in passing) of the first continuity I had spoken of—that between the past and the present.

Gandhi spoke of the good human life (in continuity with the Indian philosophical tradition) as a life spent in the practice of 'the cardinal and casual 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.... (Gandhi, *eCWMG*, Vol. 33: 447-448)

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* (non-stealing) *brahmacharya* (celibacy), *aparigraha* (non-possession); and the *niyamas* or the casual virtues are, according to the same authority: *shaucha* (bodily purity) *santosha* (contentment) *tapa* (forbearance) *swadhyaya* (study of scriptures) *Iswarpranidhana* (resignation to the will of God). (*Ibid*)

Gandhi went on to expand this list and included

swadeshi/recognizing one's primary duty as service to one's immediate neighbors as one of the *yamas*. It is important to note here that Gandhi's re-interpretation of the *yamas/niyama* as "virtues" (*Ibid*: 448) was a philosophical reinventing. The word that had commonly been used for translating the *yamas* and *niyamas* was *vratham/vow*. The term 'vow', unlike the term 'virtue', appears to relate less directly to a disposition of character and more to an act of freewill involved in taking a moral pledge. In the traditional schools of Indian philosophy *Yama/niyama* had often been translated as vows. For instance, the *Ācārāṅga Sutra* of the Jains refers to the *yamas* as the "five great Vows" (Muller, (ed) 1895, Vol. XVI).

While Gandhi chose to translate the *yama* and *niyama* as cardinal and casual virtues he continued to use the term 'vow' in connection with them. One might understand the connection between the two -virtues and the taking of vows- if one were to ask the question: 'How should a moral aspirant be inculcated into a life of virtue?' Gandhi would have answered that the only way to be inculcated into a life of virtue was by taking a vow to practice the virtue concerned. He had explained that: "To do at any cost something that one ought to do constitutes a vow" (Gandhi in Narayan (ed), 1995, Vol IV: 249). In that sense Gandhian virtues were *also* vows or rather one could cultivate virtues by taking vows that is, by strengthening the individual will to do the right thing.

Moving now to the two other important concepts that were central to Gandhi's idea of a good human life-*tapasya* and *yajna*. The *Bhagavad Gita* had spoken of *yajna* and translated as sacrifice and as forming part of individual *dharma*/righteousness/duty. It would be useful to look at Gandhi's arguments about the proper sense of sacrifice/*yajna* as it appears in the *Bhagavad Gita*. Gandhi wrote on re-interpreting *yajna* in his several comments on the *Gita*. In his commentary on Chapter 111 of the *Gita* Gandhi had related *yajna* or sacrifice to the

Sanskrit root “*yaj*” as “to worship” (Gandhi, 1980: 75). In his comments on the *Gita* Gandhi had emphasized the need to re-interpret the traditional association of *yajna* with animal sacrifice and later with sacred fires “for securing the fulfillment of many worldly desires” (*Ibid*). In another instance of philosophical re-inventing of traditional terms Gandhi had gone on to relate *yajna* **with a sacrifice of the self rather than of the other** in “real service” (*Ibid*: 78). Gandhi argued that *Yugadharma* (for Indians who were struggling with colonialism) involved *yajna* understood as disinterested action in “working for those whom one does not know personally” (*Ibid*: 78). One may note here that Gandhi's reading of *yajna* as service of those most distant from oneself put him at complete odds from the greatest happiness principle of the utilitarian's. By arguing that if one served those with whom one was intimate there would be traces of self-interest (even where such action appeared most disinterested) Gandhi distanced himself from the equation between goodness and the pursuit of individual happiness. He emphasized, to the contrary, that individual moral aspirants would need to practice austerities and accept pain for a sacrifice of the self and self-interest. In this connection he often emphasized that individual moral aspirants ought to practice *tapsya*/voluntary acceptance of pain for the diligent fulfillment of moral duties.

Tapas became another instance where Gandhi both accepted and revised from the tradition in which all his thought was so powerfully located. Interestingly it was, Gandhi's contemporary and friend, the poet Rabindranath Tagore who recognized the significance of *tapasya* to the ethics of Gandhian politics. In the third phase of the Gandhi Tagore debate in the 1930's the Gandhian idea of *tapasya* became a subject of serious contention between the two men and Tagore called Gandhi the great *Tapasvi*. In a Gandhian framework

tapa was epitomized in the life of the *satyagrahi*:

“That is dharma in following which one suffers in the body to the limit of one's endurance.” (*Ibid*: 84)

That Gandhi did not quite re-iterate the traditional sense of the term *tapasya* as practices of self-mortification, but re-invented it, can become clear from a consideration of how Gandhi used that term. Firstly, Gandhi argued that *tapasya* was a part of non-violence- “...I discovered in the earliest stages that the pursuit of Truth did not admit of violence being inflicted on one's opponent ...” (Bose (ed), 1948: 17). Consequently, Gandhi argued that the “...vindication of Truth...” meant “...not...infliction of” pain on the opponent “but on one's self.” (*Ibid*) Forbearance/*tapas* as a form of *ahimsa*/love was the basis of the use of fasting as non-violent resistance by Gandhi. Secondly, such *tapas* as a self-imposed austerity became a part of moral education and a method of cultivating the virtue of non-violence in oneself. In this connection Gandhi argued that “...non-violent training must be of a different kind...I am of opinion that it used to be given in the past and is even now being given in a haphazard way. The various exercises of Hatha yoga are in this direction...I do not know...that the author of this science had any idea of mass non-violence.” (Gandhi, *eCWMG*, Vol. 79: 272)

Thirdly Gandhian *Tapasya* as a form of penance for the sins of others became a mode of inculcating virtues in others, specially, children. In this respect it functioned in a dual way. Firstly, as itself a form of *ahimsa*/love it brought about a requisite change of heart in the young and secondly self-imposed voluntary penance helped in setting up examples for others to emulate in moral matters. While looking after the education of youngsters at the Tolstoy farm in South Africa Gandhi noted that: “To develop the spirit is to build character”

(Gandhi in Narayan (ed) 1995: 504). At this point he realized the efficacy of *tapasya* as a mode of value education. When youngsters at the ashram made moral mistakes, Gandhi felt that "...the only way for the guilty parties to realize ...the depth of their own fall would be for me to do some penance. So, I imposed upon myself a fast for seven days...." (*Ibid*: 511). As a part of the individual's practice of love /*ahimsa* such fasting/*tapas* was at the same time an expression of effort to diminish "...anger against the guilty parties..." (*Ibid*: 511) and substitute it by "...a clearness of vision..." (*Ibid*: 512). This made it possible to give the moral mistakes of others a non-distorted attention free of anger and hostility, which are essentially characteristics of egoistic 'attention'.¹ This active *ahimsa* could also potentially transform all others-whether students, opponents or truant followers.

It seems to have become clear from the discussion above that Gandhi thought of the good human life as a life of restraint self-sacrifice and practice of virtue. This might seem to distant him from the idea with which this paper began i.e the idea that goodness is inseparable from happiness. This insight (it may be recalled) is an important source of moral motivation. A difficulty related to that of the paucity of sources of moral motivation might emerge if one would consider that Gandhi's conception of the good human life (with all its emphasis on sacrifice and self-limitation) could seem to be somewhat unrealistic. One might however gather hope for Gandhian ethics by reflecting on an idea that Gandhi had himself emphasized. This was the idea that a good human life could only be realized progressively and one step at a time. In this connection it is useful to recall the poem from Newman

1 Some part of this discussion on *tapasya* has been taken from Bindu Puri The Gandhi Tagore Debate: On matters of Truth and Untruth. Sophia: Studies in Cross-cultural Philosophy of Traditions and Cultures, Vol. 9, Springer 2015. (ISBN 978-81-322-2115-9)

that Gandhi quoted;

“Lead kindly light, amid the encircling gloom
Lead Thou me on;
The night is long and I am far from home;
Lead thou me on;
Keep Thou my feet, I do not ask to see
the distant scene; one step enough for me” (Gandhi in Murti
(ed) 1970: 73)

Section II

Gandhi and Aristotle: On Morality and Happiness

A consideration of Gandhi's moral conceptions in **Section-I** seems to have shifted the argument of this paper very far away from the issues that had been raised at the start. These, it may be recalled, related to the connections between moral motivation and the role of happiness thereof. It had been argued that one needs to answer the question 'why should I be moral?' and that one might answer this question by positing the inseparability between happiness and goodness.

It can be philosophically useful to posit a Gandhian connection between happiness and goodness by bringing in a more ancient philosophical reading of that connection-between goodness and happiness. It can be useful to recall Aristotle and his notion of *eudemonia*. For Aristotle, like Gandhi perhaps, *eudemonia* (i.e., faring well, flourishing, happiness) was an activity of the soul in accordance with the practice of the virtues. However, one might also note, that Aristotle had also spoken of the necessity of external goods for happiness. He had made the point that in the absence of an adequate infrastructure for a potentially fulfilling human life, this connection, between the good life and the happy life, might not quite

begin to surface. Thus Aristotle (perhaps unlike Gandhi) recognized that in conditions of debilitating poverty, complete lack of power, great-unforeseen misfortunes the internal connection that he had posited between virtue and happiness may actually become invisible.

Aristotle's answer to the question, 'How is the moral motive to be cultivated?' it might appear is two-fold. Firstly, Aristotle has pointed out a great variety of ways in which rational arguments can be used to show that in the large majority of cases, it is the virtuous who flourish and the vicious whose life is miserable. Secondly, and this is important to a understanding of Gandhi's position, Aristotle seemed to have insisted that the belief that the virtuous flourish and the vicious do not *is a part of morality itself*. To lack this belief is to lapse into moral despair and thence to immorality. Therefore, for Aristotle, an enterprise that must be internal to the good life is that of the cooperative effort by citizens to create a *Polis* which is such that this belief is seen to be overwhelmingly plausible and which thus effectively counters the possibility of moral despair. For Aristotle it is important that both these answers be made effectively available within a well-conceived system of moral education and training within the *Polis*.

This twofold answer might lead one to describe Aristotle's answer to the question, "How is the moral motive to be cultivated?", or 'why should I be moral?' -as an external answer, though this answer is still very far from being utilitarian. Gandhi, in contrast, might be described as positing an internal answer to this question in terms of spirituality and religion. For Gandhi one might say, moral training and education involves a movement to overcome the powerful impulses towards self-deception and self-ignorance that tend to entrench human beings in forms of life that are devoid of the moral motive. Gandhi believed that there was an 'internal route' to moral

truths just as there is an external route to the truth of the natural sciences. His 'experiments' perhaps consisted in traversing that interior route till the possibility of the moral life was firmly established. This journey to happiness and peace of mind, was of course, far from easy. As Gandhi put it himself;

“It may entail continuous suffering and the cultivating of endless patience. Thus, step by step, we learn to make friends with all the world; we realize the greatness of God or truth. Our peace of mind increases in spite of suffering, we become braver and more enterprising...our pride melts away, and we become humble. Our world attachments diminish and so does the evil within us diminish from day to day.” (Gandhi 1968: 217)

For Gandhi, one could say, that the test of the ultimate truth of the moral life is to be established in a form of life in which 'a person comes to feel a spirit which delights to do no evil', or in Gandhi's case, 'a spirit which delights to do justice to one's adversary in practical political and religious matters'. In a Gandhian understanding to take a joy in goodness was (at the same time) to achieve self-knowledge and come to be established in the moral life. This was the way to achieve true freedom or *swaraj*-a state where one's actions flowed spontaneously from one's knowledge. One could argue then that, for Gandhi, happiness was internal to the good human life.

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Value of Honoring Sacredness of Life

An IJAE classic

ONE LIFE ALLIANCE INDIA YOUNG AMBASSADOR PROGRAM FOR COLLEGE STUDENTS

Kia Scherr*

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

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

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

The opposite of the life destruction that is terrorism, is life-affirmation – honouring the sacredness of the life we all share. If we

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want to balance the extreme life-negative behaviours rising in our world, we must bring a strong commitment to the opposite - living with love and compassion to bring about harmony, truth, justice and balance in our everyday world.

As Persian poet Saadi Shirazi wrote, “We all come from the same source. We are one human family.” This is the truth. It is time to live this truth in our everyday lives. Our survival as a human race depends on it. One Life Alliance provides value-based holistic education to develop interaction skills that result in harmonious living. By bringing focus to the principles that develop the whole human being, we create an environment for positive change.

Neither terrorism nor corruption can dominate our lives if the majority of us make the oneness and sacredness of life our priority and highest value. In this way, we all take the lead to create new possibilities for not only resolving all conflicts, but preventing conflicts through collaboration and cooperation.

Why is it important?

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

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

Part 1 – 30 Day Pledge Practice

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

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

- Fill in the focus questions, challenges and insights for each day.
- Join the online community and share with others around the world who have joined the Pledge program.
- Invite all family and friends on Facebook and elsewhere to take Pledge and join the 30-Day Community Online Pledge Program.
- Meet weekly to discuss experiences and results from the practice. Document results and write down specific examples of how this practice affected your behaviour each day.
- What difference did it make? Compare before and after the Pledge.
- Note study habits, test scores, relationships with peers, teachers, parents. How were conflicts and challenges handled? Be specific.
- Create a daily chart to show your progress.

Part 2 – Sacredness of Life Community Project

Form smaller groups of 10 each to be led by an elder Mentor who has

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

Week 1

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

Week 2

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

Week 3

11. What are your intended deliverable results and how will you evaluate the success of your project?
12. What technologies will you utilize?
13. What members of the community will you contact?

Week 4

14. What will it cost? How will you raise funds, promote, share, enroll volunteers?
15. Assign roles according to interest, skill and experience.
16. Set a target date to begin implementation.
 - Keep track of progress each week to see what is getting completed and what needs more attention or assistance.
 - Create weekly objectives and who is responsible for each task needed to fulfil objective.
 - Create a power point to introduce your project. Each group will post their project ppt online for all to see.

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

3rd 30 Days – Take Action - Implementing the Project as a Team

Part 3 – Execute the plan for a school term. Set timeline of objectives,

evaluations, on-going follow-up. Monthly meeting with other OLA groups to share experiences, challenges, break through and results. On the target date, begin to execute the steps you outlined last month. Document all activities with photos and written reports. These reports will be posted for all to see. Confirm appointments; follow through with each other to ensure all objectives are being met. Document as the month unfolds: write progress reports for team members, photos, filming or recording as appropriate. Assign the best writer for this task.

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

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

Celebrate the Sacredness of Life

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

HAPPINESS ETHICS - HOW TO BE "A GOOD MOTHER" AND DO THE BEST FOR THE CHILD

Kristina Bartley* and Margareta Oudhuis**

We make decisions based on our values and self-interest. In this article we are interested in motherhood and consumption. Today, fashion-interested mothers are active online sharing opinions and information on children's clothing (Friedman 2013). By examining conversations in an Internet forum for mothers about children's clothing the aim is to discover how they reason about motherhood and ethical values linked to their attempt to be good mothers in relation to gender norms and children's participation. As our theoretical framework we use Bourdieu and Goffman. Based on posted messages in a Swedish internet forum we identified how mothers in their self-presentations position themselves. Mothers create and develop different maternal identities through their discussions regarding consumption experiences (Goffman, 1959/2006).

Key Words: Motherhood, Internet Forum, Children's Clothing, Consumption, Ethic Values

INTRODUCTION

Today, it is common for mothers interested in fashion to communicate their views on children's fashion via personal blogs and other internet forums. Online communication in the form of mother blogs has increased significantly in recent years (Friedman 2013).

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Research shows that these blogs help mothers interpret and transform motherhood representations and that blogs are a source of both self-expression and collective identification. At the same time, this means that today's motherhood is no longer part of the private sphere (Lopez 2009). What was previously considered part of the private sphere has also been transferred to the public sphere.

Mothers who blog, change their personal narratives through interactive conversations with other mothers, which can challenge and change perceptions of motherhood (Lopez 2009). Gibson and Hanson (2013) argue that mothers' digital forums can support them in their role as mothers. Two different factors play a role in mothers' online communication. The first is that mothers, through online conversations, increase their self-confidence as mother. By seeking information and getting advice from others with similar experiences, the feeling of normality can increase at the same time as it provides a variation of the role of a mother. The second factor is to satisfy the need to be more than "just" a mother, to be able to preserve their own identity and stay up to date with what is happening outside the walls of the home and feel less alone.

Writing maternity blogs is described by Lopez (2009) as a radical act. The mothers develop their own voice when discussing motherhood and this is clearly different from the image of the good mother that has dominated the media. Orton-Johnson (2017) calls blogging "life writing," where motherhood is (re)constructed digitally. She sees blogging as an important cultural phenomenon through which we can reflect on modern constructions of motherhood and get a more nuanced picture: "Mummy blogs, as a form of life writing, have emerged in the blogosphere as an important cultural phenomenon and are a lens through which we can reflect on contemporary constructions of motherhood. Blogs have provided spaces in which

the experiences of mothering are represented, negotiated, and resisted” (Orton-Johnson 2017, p 1.)

Previous research has explored how women create and develop their own particular maternal identities, experiences and relationships through everyday consumption practices and rituals (Colett, 2005; Andersen et al., 2008; O'Donohoe et al., 2014). Children's clothing is an important category of expressing the mothers' identity and ideals of motherhood. The clothing style underlines parents' values and simultaneously shows their concern with shaping their children as unique individuals (Brusdal & Frönes, 2013).

Research on good mothering ideology maintains different themes of child- centeredness, self-sacrifice, and devotion (McNeill & Graham, 2014; Dedeoglu, 2006; The Voice group, 2010; Thomsen & Sörensen, 2006). Being perceived as a good mother is a central identity issue for many women (Colett, 2005). Andersen et al., (2008) found that the 'perfect mother's' interest in children's clothing is a result of her wish to show dedication and care for her child. The 'self-sacrificing' mother in turn cuts her own consumption of clothes in favour of vicarious clothes for the child making the child part of the mother's extended self.

Theoretical perspectives: The cultural sociologist Pierre Bourdieu and the social psychologist Erving Goffman are the theorists we use to interpret and analyze mothers' conversations. Both theories are considered useful in internet research even though they were developed during a time when the internet did not yet exist. Bourdieu's field theory and capital concepts are well suited for interpreting structural relations on the internet. Likewise, Goffman's social constructionist perspective is useful for understanding how people jointly participate in shaping the way relationships on social

media are perceived and constructed (Lindgren, 2015).

Mothers' consumption can be categorised by their use of various capital, such as economic, cultural, social and symbolic capital (Bourdieu, 1984; Bourdieu, 1995). Economic capital encompasses primarily material assets, whereas cultural capital includes good taste and cultivated style. Social capital in turn describes how social networks and contacts can be used as a resource within a certain practice, such as in this case of mothers' online discussions. Symbolic capital constitutes what is considered as valuable within a certain group in relation to economic, cultural and social capital and can therefore be related to social hierarchies within that group, in our case mothers' online discussions. Two other concepts are habitus and social fields (Bourdieu, 1984). Habitus organizes and creates individuals' taste and lifestyle and can be understood as the embodiment of taste on different social fields. A social field is a group of people who are united through a common interest, i.e. mothers' online discussions on children's clothes, where taste becomes a way for mothers to position themselves and create similarity or distinction.

Another theoretical tool is Goffman's (1959/2006) dramaturgical perspective on social life where he uses the theatre-metaphors backstage and frontstage. Backstage an individual prepares for the role to be played when entering the frontstage. Even though Goffman's notion of social situations has been restricted to face-to-face interaction, some of his concepts are most useful within the context of mediated environments (cf. Rettie, 2009; Meyrowitz, 1985), for example, impression management and selective and indirect self-presentation. Impression management is the process in which we try to influence other people's perceptions about an object, event or ourselves. Selective self-presentation is the way we conceive

ourselves, and the role we are striving to enact. The indirect self-presentation is our use of associates for our own benefit (Goffman, 1959/2006; Colett 2005).

Research Methods: Our study is based on a large Swedish internet forum about mothers' views on children's clothes. The chosen threads and posts cover a period of eight years, 2010-2017, 61 threads and 4294 posts and comments have been analyzed through qualitative content analysis (Miles & Huberman, 1994; Langer & Beckman, 2005; Atkinson & Coffey, 2004). A thread is when a member's posting is submitted and multiple responses are posted to it, like an ongoing conversation between members in a forum. For this article, a selection has been made of subjects that deal with gender issues and children's participation in choosing clothes related to age.

All posts and comments have been printed, and the content analysis was carried out. They have since been coded. We have used initial and focused coding, an approach based on grounded theory. In the initial coding, the threads were first read carefully, and codes and main themes were summarized and written down at each thread's end. At this stage, we asked open-ended questions to the text, such as what is said, how is it said and who says what. We then went through the themes that emerged in the threads based on our purpose and issues from this initial and detailed coding. Using focused coding, we compiled the codes into more thematic categories that represented overall sections of the threads. Here we also used so-called memos, notes, and notes of concepts and categories that we defined for ourselves to be able to use later in the analysis (cf. Bryman 2018; Fejes & Thornberg, 2016). Finally, we went through the more general themes and what they could mean in relation to our issues and Bourdieu's and Goffman's theories.

RESULTS

Motherhood and gendernorms: According to the Swedish Gender Equality Agency the goal for Swedish gender equality policy is that women and men shall have the same power to shape society and their own lives. Sweden's government is committed to achieving this through a policy agenda that combats inequality and inhibitive gender roles and structures. Men and boys must be involved in and invited to participate in gender equality work. Gender equality must be central to all decision-making and resource allocation (www.jamstalldhetsmyndigheten.se).

Gender is the issue that has engaged mothers the most in terms of number of posts (2282), and has been included throughout the period 2010-2017. Most threads are about what clothes a girl and a boy should wear, often related to color and design. In the analysis of clothing as a gender marker, we found patterns in the argumentation that emerged in the discussions. Three types of arguments were distinguished; gender neutrality, gender-compromising and gender-preserving. Gender neutrality means that gender is socially constructed, while gender preserving emphasizes that we belong to one of two biological genders. Gender-compromising seeks to find compromises between these two perspectives.

We can conclude that mothers who use gender neutrality arguments challenge the gender-preserving norm by addressing taken-for-granted notions of the two-gender norm. They strive to complicate the meanings of gender-marked clothes and the color pink in order to create new ways of thinking about gender. They want to recreate the meaning of girls 'and boys' clothes and the color pink. For those mothers who use gender-preserving arguments, gender-specific clothing, on the other hand, is not a dilemma. For them, pink clothes

are by definition for a girl and dark clothes for a boy. The same applies to the discussion about whether boys can wear a dress or not. They use the clothes as gender markers for impressions (Goffman, 1959/2006), in order for others to perceive the gender of their child. The mothers who use gender-compromising arguments, in turn, strive to move away from gender-stereotyped children's clothing, but do not avoid them altogether. At times younger boys can wear a dress indoors at home but not outside among people. This is an example of Goffman's (1959/2006) frontstage and backstage as well as impression control and selective self- presentation. What the child wears outdoors represents the frontstage, where it is important how the child is dressed since it says something about what impression the mother wants to make and how she wants to present herself and her child to others. Indoors, however, in the private backstage, the child is allowed to choose more freely since the mother can let go of the need for impression control. These mothers give each other advice on how to mix boys'and girls' clothes in order to make the clothing style more gender-neutral.

Additional factors that limit mothers are the gender stereotypical range in the stores, which is reflected in the clothes' size differences and design. This also reflects how cultural capital and different gender habitus related to fashion create a notion of what is masculine and feminine and takes the form of symbolic capital, i.e.values that are recognized or not recognized in different social contexts and societies (Bourdieu, 1995).

Motherhood and children´s participation: According to the Swedish Child policy children should be listened to. Not only in family life, but government offices and companies regularly bring in young Swedes and listen to their concerns to create room for their influence. In Sweden children have strong rights. This is clear when you look at

the laws, government programs, and children's organizations that support children.

One of our issues deals with mothers reasoning about children's participation in the choice of clothes and based on their discussions, and we distinguish different views on children and childhood.

Most mothers in our study believe that children at an early age can decide what to wear. Many of their children are participating as early as at the age of two, or as soon as they start to show interest and become aware of choices. They argue that it is as part of the children's independence education. This view of children is in line with children's perception in the post-industrial society where the child's individual and unique potential is emphasized. A view of children which, according to Brusdal and Frønes (2013), can be explained by the view of children found in the UN Convention on the Rights of the Child and in the discourse on the competent child (Rubinstein 2000; see also Bartley 1998).

In the analysis of the mothers' self-presentation (Goffman, 1959/2006), it is possible to distinguish two motherhood images. One is the negotiating mother, and the other the authoritative mother. The negotiating mother emphasizes the education of independence, while the authoritative mother emphasizes the adult's economic power and authority and the children's dependence. These two categories of motherhood clearly indicate two different perspectives on children and childhood. One sees the child as an individual, competent to make their own decisions about the choice of clothes while the other has a more traditional view of children with the mother as the holder of financial capital (Bourdieu, 1984) and thereby the right to decide what the child should wear referring to dependence, obedience and control. The first perspective is more child-oriented and is very much

in line with what Johansson (2007) describes as the modern liberal family ideal where all family members are involved and active in the creation of the social construction family, while the second perspective is more adult-oriented and more grounded on traditional family ideals. In the former, we can distinguish two different types of arguments, partly rights arguments, the child's right to participate and make decisions, and partly consequential arguments that refer to good consequences such as encouraging the child's individuality and independence. In the second, it is more authority arguments concerning the adult's right to decide as he or she holds economic power.

CONCLUSION

The study shows that mothers strive to be seen as "the good mother" by doing what they believe is best for the child, which can be interpreted as a form of Happiness Ethics. However, the result also indicates that the mothers do not always agree on what a good mother is and stands for, they experience different dilemmas and argue for different opinions and views. The dilemmas mentioned include parenting and consumption of clothes and appear in discussions about how mothers should relate to the range of gender stereotyped clothes and children's participation and different ethical values. It is interesting to note that the mothers' discussions essentially follow the general public discourses in today's society in Sweden on gender equality- and family and child policy related to gender norms and democracy.

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IMPORTANCE OF TEACHING LIFE EDUCATION IN SCHOOLS AND COLLEGES

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The article looks at Life Education in general and ClearLight Life Education in particular as a tool to inculcate character-building in learners in schools and colleges on duty-first lines. Navdeep Eduhub's ClearLight Life Education uses the individual-based approach to inculcate positivity in individuals using the formula: 'change yourself positively and you can change the world.' Abandoning the language of do's and don'ts, ClearLight addresses the minds of learners using the modern idiom to explain universal principles of life and help them apply their related values in life. This makes learners fulfill their duties, and pragmatically receive their rights in return using the principle of reciprocity, unilaterally.

The article concludes that Life Education, if followed sincerely can ensure character-building in individuals so one is able to learn (a) to think positively, (b) to cultivate positive personalities, (c) to form positive connections with others in society (d) towards societal progress. And in making our fellow Indians an enlightened, aware and dutiful people, Life Education can help educational institutions lay the foundation of nation- building and global citizenship.

Key Words: Life-Education, Duty-First, Character-Building, Addressing Minds, Positive Thinking, Positive Personalities, Positive Connections, Nation-Building, Global Citizenship, Life Management.

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INTRODUCTION

Globalization, in making today's schools and colleges economy-driven, centers on preparing people for a profession, not in developing their character-building. This is making our youth undisciplined and rights-consciousness. The solution is educating in duty-consciousness. India has a long tradition of moral education, having some great teachers of the 20th century such as Raja Ram Mohan Roy, Rabindranath Tagore, and Aurobindo Ghosh. In independent India this is being taught through morals, peace and life skills education. It was found that more effort is, however, needed to make Indians dutiful.

Indiscipline in people is a challenge in the globalized world. Peterson Institute for International Economics defines globalization as “the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information.” Globalization is changing the very fundamentals of human relations and social life [UNESCO IIEP: Globalization and Educational Reform, p. 14]. Globalization has made today's schools and colleges economically-driven, focusing primarily on preparing people for a profession. While this is good, the downside is that contemporary education is no longer holistic. While it prepares individuals for a profession, it does not develop their character. As a result, schools and colleges, which were meant to lay the foundation of peace and development, consequently, are, often, becoming transmission points for indiscipline, aggression, confrontation and, often, violence. A blame-game is on between parents and educational institutions, with parents blaming the schools and college administrations for inadequate security and training and the schools and colleges blaming the parents for not doing their share in

preparing their children. The question remains: What should be done? An analysis identified rights-consciousness as the root cause of such negative behavior.

Educating India in Duty-Consciousness: Article 18 of the Universal Declaration of Human Rights (UDHR), adopted by the United Nations General Assembly on December 10, 1948, assured freedom and rights for all. This made human rights integral to modernity. While assuring people's rights is good, this needs to go in tandem with people performing their duties for holistic character-building. With little or no emphasis on duties people are becoming rights-conscious. Driven by economic exigencies, they want more and more, and expect others to give things to them as their rights. And when people do not give them what they think is their due they hold them to be at fault and act and react negatively towards them. This leads to indiscipline. The only solution is educating people in duty-consciousness.

Signing the UDHR (1948) assured rights to everyone. However, it failed to make them realize that these rights were subject to the fulfillment of human duties by everyone. This was realized when innumerable activities over decades yielded little development. Therefore, 50 years after the signing of the UDHR, UNESCO's Declaration of Human Duties and Responsibilities (DHDR) was signed in 1998, which stated that "The effective enjoyment and implementation of human rights and fundamental freedoms is inextricably linked to the assumption of the duties and responsibilities implicit in those rights." [DHDR Preamble]

This clearly showed that performing one's duties was implicit to receiving one's rights, as both go hand-in-hand. This shows that rights cannot be unilaterally demanded and enforced on others. Duties need

to be fulfilled first. India understood this early on and introduced Article 51-A in its Constitution giving the Fundamental Duties of every citizen in 1949 itself. Ten duties of every Indian citizen were listed, to which an 11th was added through the Eighty-sixth Amendment) Act, 2002, s. 4 (w.e.f. 1-4-2010). These fundamental duties of every Indian citizen are: (a) To abide by the Constitution and respect its ideals and institutions, the national Flag and the National Anthem (b) To cherish and follow the noble ideals that inspired our national struggle for freedom (c) To uphold and protect the sovereignty, unity and integrity of India (d) To defend the country and render national service when called upon to do so (e) To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women (f) To value and preserve the rich heritage of our composite culture (g) To protect and improve the natural environment (h) To develop the scientific temper, humanism and the spirit of inquiry and reform (i) To safeguard public property and to abjure violence (j) To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavor and achievement (k) Who is a parent or guardian to provide opportunities for education to his child or ... ward between the age of six and fourteen years.

India has a long tradition of moral education, having some great teachers of the 20th century such as Raja Ram Mohan Roy, Rabindranath Tagore, and Aurobindo Ghosh. In independent India schools are educating learners to be dutiful, in the name of moral education, peace education and recently through life skills education. Let us learn more about each.

Moral Science or Value Education is the responsibility of each State

of India. It was found that recommendations have been given through many avenues like the Kothari Commission (1964-66), Curriculum for the ten- year school: A Framework (1975), National Policy of Education of 1986, with modifications in 1992, Recommendations of Parliamentary Standing Committee on Human Resource Development—81st Report on Value based Education of 1999 as well as National Curriculum Framework 1988, 2000 and 2005. However, little implementation has taken place. The Supreme Court issued a notice to the Centre and CBSE on a Public Interest Litigation in February 2015 directing them to include moral science as a compulsory subject in the school curriculum. The petitioner stated, “The state is under a constitutional obligation to endeavor to provide education facilities which inculcate moral values from primary education to secondary education. But the state has failed in this primary and vital task of making students good human beings and (in) turn good citizens.” [“SC notice on moral science in schools,” TNN, February 3 2015] Schools have been including moral or value education in their curriculum at their own initiative. Such ethical education, showing students right from the wrong, implores them to follow the good and right principles of life like truthfulness, honesty, charity, hospitality, tolerance, love, kindness and sympathy. [Education Post Staff, “Education on moral values a must for children,” The Education Post, May 22 2017]

Peace Education: NCERT brought out a Position Paper by the National Focus Group on 'Education for Peace' [September 2006]stating: 'Peace, as an integrative perspective for the school curriculum, is an idea whose time has come.' [National Curriculum Framework 2005, NCERT, New Delhi, 2005, p. 61] The position paper acknowledges that the goal of 'education for peace' is the nurturing of knowledge, skills, attitudes, and values that comprise

and promote a culture of peace as the purpose shaping the enterprise of education. Peace education promotes values like nonviolence and social justice to prevent the occurrence of conflict, resolve conflicts peacefully, or create social conditions conducive to peace. This was found to be limiting, needing a more holistic approach.

Life Skill Education: Life skills have recently been included in the school curriculum. Life skills are defined as “The abilities for adaptive and positive behavior that enable humans to deal effectively with the demands and challenges of life for individual well-being and to help them become productive members of their communities such as critical thinking, decision-making, problem-solving, communication and inter-personal skills, resilience and empathy.” It was found that Life Skills Education prepares individuals for a profession. The Annual World Economic Forum Conference (2016, Davos) released The Future of Jobs Report listing Top 10 vital skills needed to succeed in workplaces of 2020. These are problem-solving, critical thinking, creativity, people management, emotional intelligence, judgement and decision-making, service orientation, negotiation skills and cognitive flexibility. The report suggested that life skills be acquired in schools (and colleges), while “the most practical way of teaching life skills in schools (and colleges) is to incorporate them in the lesson plans so it's a win-win for all. Academics with life skills interwoven and we have a true winner.” [Sunaina Gera, “The Importance of Life Skills as Part of the School Curriculum.” June 18, 2019] It was found that “most school and undergrad college principals have at best a hazy idea of the type of life and especially soft skills students need to be equipped with in the new and fast-globalizing world. [Sruty Susan Ullas, “Life Skills: New Mantra of Indian Education,” Education World, June 2019.]

In 2019, celebrating the 70th year of the adoption of the Indian

Constitution, the government started an outreach program to “educate” people, especially school students on fundamental duties. [TNN, “Govt. begins drive to teach fundamental duties,” Times of India, December 3, 2019] A 'uniform' and 'Common Minimum Program for Value Education' was rolled out to be implemented across India's entire schooling system, in the 2019-20 academic session that focuses on 'core Constitutional values' like Justice, Equality, Fraternity and Liberty. If these efforts are implemented successfully, will help in character-building in duty-consciousness in schools and colleges.

Life Education for Character-Building: I have been carrying on projects to inculcate character-building in learners of schools and colleges on duty- first lines for some years now. My doctoral thesis, in transforming individuals on positive lines (a) had identified hundreds of principles of life that could be practically applied to transform individuals on positive lines, (b) had developed a practical program to transform individuals positively entitled Towards a Culture of Peace and Reconciliation Program and (c) had tested the program on a sample, n=584 from Delhi University (Ramanujan College), Jawaharlal Nehru University, Jamia Hamdard, Jamia Millia Islamia and others institutions.

A program was developed further for schools, colleges and universities, under the concept of Life Education or Educating for Life, as it is has a broader perspective than moral, peace and life skills education. Life Education goes beyond: (a) moral education that offers morals or prescriptions that differentiate between right and wrong, to help people understand and apply universal principles in their lives, (b) peace education of avoiding, managing and resolving conflicts to develop positive, peaceful personalities and (c) life skills education that helps to face the challenges of life, to actually

managing life. Life Education means developing character- building in people, especially the youth, so they develop on positive lines, succeed themselves and become contributors of societal progress, nation- building and global citizenship. The salient features of Life Education are:

1. Individual-Based Approach: Life Education transforms individuals on positive lines. As individuals are the building-blocks of society, if they change using the formula: 'change yourself positively and you can change the world,' they become an instrument of broader positive change in society. [Funk, Nathan, C.: *Peace Paradigms: Five Approaches to Peace*, Gandhi Marg, Vol. 24, [2002], p. 3.]

2. Inculcating Positivity in individuals' integral to Life Education: Frederick Langbridge wrote: "Two men look out through the same prison bars. One sees the mud, and one the stars." [*Leslie Vernick, Lord, I Just Want to Be Happy*, p. 204] In *Thriving on Chaos*, Tom Peters (b. 1942) writes: "The problem is attitude, and the solution lies in changing it to... being positive rather than negative...." Life Education guides individuals to cultivate modesty and positive attitudes so they develop (a) positive thinking, (b) cultivate positive personalities and (c) form positive connections with others. This is 'a glass half full' approach rather than 'a glass half empty' approach.

3. Addressing Minds in the Modern Idiom: The reason traditional means of ethical education gave little results was that they are undertaken in the language of do's and don'ts. And as such didactic prescriptions do not address minds, they do not activate minds. As a result, either positive transformation is not achieved at all, or it is achieved at a superficial level. Life Education addresses the

individual mind using the modern idiom by giving universal principles of life and helping them to apply the related values in daily life. Once the universal principle of life addresses one's mind, the related values and ethics are internalized personalities are formed on positive lines.

4. Training in Duties-First: People often talk of promoting duty-consciousness in society. This is seen in the words of Mahatma Gandhi: 'be the change you wish to see in the world.' Francis of Assisi's (d. 1226) stated: "For it is in giving that we receive." Life Education postulates the Duties- First approach, wherein human rights are not demanded as one's absolute rights, but fulfilled as one's responsibilities. And as it is in giving that we receive, fulfilling our duties assures that we will pragmatically receive our rights in return.

5. Principle of Reciprocity, unilaterally: Life Education promotes the principle of reciprocity which means that one must refrain from such behavior that one does not want to receive from others. This is used extensively while imparting value education. [National Curriculum Framework 2005, NCERT] Reciprocity is a simple and effective principle as everyone knows what attitude he or she wants or does not want from others. When Life Education proposes that the choice is theirs, one freely makes the better choice, and behaves positively with others, no matter how they behave with them. Reciprocity and other principles are to be followed unilaterally in Life Education.

These principles are integral to imparting Life Education. And if this process is followed sincerely it can build character in individuals on duty- first lines.

ClearLight Life Education Launch in Academic Year 2020-2021: Having found that the program is effective in character-building of

individuals, the time had come to take this at a broader level. The question was: from where to begin? Finding direction from Gandhiji's quote, 'If we are to teach real peace in the world we shall have to begin with children' Navdeep Eduhub developed Clear Light Life Education One-Stop Character-Building Platform for Classes 1 to 8 for the academic year 2020- 2021. The team has commenced work to develop the Clear Light Life Education Tools for Classes 9 to 12 and Graduate-Level Programs. These will be launched in the coming academic sessions. ClearLight Life Education has these salient features:

- Abandons old idioms, language of dos and don'ts, to address minds using the modern idiom.
- Teaches universal principles like duty-first, humility and discipline through pictorial stories.
- Teaches lessons like always be Hopeful, Be Gentle Not Harsh, Be the Bigger Person, Learn Positive Lessons from Failures and others through interactions.
- Gives morals and values derived from principles like Every Dark Cloud has a Silver Lining, Failures are Greater than Success, Combined Effort Needs Sacrifice and others.
- Helps cultivate positive personalities through introspection, to respond positively even to negative situations by converting negative experiences into positive lessons.
- Trains in success-management using principles like Take Problems as Challenges, Accept Defeat, Find Opportunities in Problems, Patiently Work Hard and others.
- Trains in Life Management using the principle of conversion,

modesty, anger-management, ego-management, stress-management, failure- management and success-achievement.

- Helps one to be a contributor of a peaceful, progressive society using principles like non-confrontation, burying grudges, not provoking the egos of others, reconciliation and others.
- Helps to form positive connections in society by respecting all and giving good in return for even the bad actions of others, so even enemies can become one's dearest friends.
- Helps make our fellow Indians, especially our youth, enlightened, aware and dutiful for societal progress, nation-building and global citizenship.

ClearLight Life Education for Classes 1 to 8 has a comprehensive set of multimedia tools and unique delivery methods to introduce character- building in schools. Material used at Ramanujan College, University of Delhi is available for Colleges and Universities to inculcate character- building in their learners on duty-conscious lines. The Clear Light Life Education Tools for Classes 1 to 8 are as follows:

ClearLight Tools for Learners include Learners' Textbooks for Classes 1 to 8 that use the power of story-telling, human interaction and biographies to facilitate character building in learners. Engaging pictorial stories address minds using the modern idiom to explain concepts, principles and values. Each chapter is supported by Learners' Videos that make the stories come alive, to be used by life educators to introduce and/or revise the principles, values and lessons of the chapter. Rigorous post-chapter exercises help instill the values and principles of the chapter in a child's mind and assess their comprehension and application. Formative Assessment is facilitated

through the post chapter exercises: Values and Principles, Worksheets, Cultivate and Connect in all classes, and Diary Time and ClearLight Society for classes 6-8. Summative Assessment is facilitated through Think & Do Section at the end of the Text Books in Classes 3 to 8.

ClearLight Life Educators' Tools: While developing the Life Education Package we were often asked, “Who will teach life education?” “Where are the trained life educators?” We found the answer to such questions in the words of Dr. A. P. J. Abdul Kalam: “if a country is to be a nation of beautiful minds there are three key societal members who can make a difference: father, mother and teacher.” ClearLight Life Educators were identified as 1. School Management, 2. Teachers and 3. Parents and the following tools were developed to help each facilitate character-building in learners.

- **ClearLight Schools' Tools:** As the school management has the visionary role of introducing Life Education in schools, Navdeep developed the ClearLight Presentation, 40⁺ School's Videos and Social Media Posters and Communiqués to be shared with them through www.navdeepeduhub.com and social media like YouTube, Facebook, and WhatsApp.
- **ClearLight Teachers' Tools:** Teachers are the primary life educators of the ClearLight Platform. To help them facilitate character-building in learners, a package of easy-to-use multimedia tools were developed as an in-service, self-learning teachers-training platform. These include Life Educators' Handbooks for Classes 1 to 8 that give complete guidelines on how to use each multimedia tool as well as introduce, teach and assess all the sections of the Learners' Textbooks. These are supported by Chapter-wise Teachers' Videos that help to break up

the principles of the chapter into lessons, ethics and values that learners can easily comprehend and apply in life. The Cultivate Posters and Connect Posters for Classes 1 to 8 are developed as classroom displays that give pointers on how to cultivate positive personalities and form positive connections respectively. Together, these tools will help life educators, in general and teachers in particular to inculcate character-building in learners.

- ClearLight Parents' Tools were developed on the premise that the family is a mini-society, and if children are trained to live positively in a family, they can do the same in society. The role of parents in life education is to become mentors and sustain the process of character-building at home. They can do this by rationally addressing the minds of their children instead of using the language of dos and don'ts. Clear Light developed Family Time in the Learners' Text Books and Parents' Videos as well as Parents' Sections in the Life Educators' Hand Books to interact with parents and give them tools to address their children's' minds.

ClearLight Life Education if used effectively can help schools and colleges prepare a new generation of positive and dutiful individuals who can successfully face the global challenges of life. The platform can help Life Educators—schools and college management, educators and parents facilitate character-building in our youth on duty-first lines so they are able to succeed themselves, become global citizens and become contributors of societal progress.

CONCLUSION

We need to invest in our youth, our future. An important way of doing this is by developing their character on duty-conscious lines to make them global- ready. For this, educational institution—schools,

colleges and universities need to make Life Education a compulsory part of their curriculum. And in making our fellow Indians an enlightened, aware and dutiful people, ClearLight Life Education can help educational institutions lay the foundation of nation-building and global citizenship.

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THE SIGNIFICANCE OF CARE ETHICS FOR MEDICAL ETHICS

Anumita Shukla*

Happiness construed in the Aristotelian eudaemonic sense is the primary constituent of, if not identical to, human well-being. Human well-being is in turn the primary aim of medical practice and thus ought to be the primary value that the ethics of medical practice, i.e. Medical Ethics (construed generally) are concerned about. It may seem then that all Medical Ethics, being united in its central concern, should yield to a unified treatment. However, this seeming platitude has faced some resistance in the Nursing Ethics community. Many in the Nursing Ethics community think that nursing being based on caring for the patient the ethical issues arising therein require an ethics of caring and therefore an ethics of care. However, some have taken this to mean that Nursing Ethics requires a separate ethics from Medical Ethics in general. But, historically Medical Ethics as a whole is itself rooted in Humean sentimentalist moral philosophy which an ethics of care, or Care Ethics – a normative ethics based in the notion of Care – can claim to embody well given a sentimentalist notion of Care à la Michael Slote. Thus, I shall argue, Care Ethics offers the possibility of a conciliation for Medical Ethics. Some also argue that Care Ethics is too confused and unsystematic to provide a proper basis for any kind of ethical understanding. I sketch how a Care Ethics based in the understanding of Care as a sentimental motive, in the manner of Slote, has the resources to defend against this charge.

Key Words: Sentimentalism, Care Ethics, Medical Ethics, Nursing Ethics, Care, Motive

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INTRODUCTION

Medical Ethics is the ethics concerned with the ethical treatment and care of patients. This platitude, however, reveals little about what exactly it is with respect to the patients that must be the goal of Medical Ethics. Arguably, the aim of Medical Ethics is to maximize the well-being of patients. Yes, the primary concern of medicine is the health of patients. But, the health of patients is a worthy goal to pursue precisely because it is constitutive of their overall well-being. In general, then the aim of medicine and therefore the value central to Medical Ethics is the happiness (construed as Aristotelian eudaemonia which is what we mean by “well-being”) of patients. It would seem then that all Medical Ethics should be given to a unified treatment in as much as it all has a unified goal. But this as we shall see has been brought under question.

It is to be noted in this regard that caring is essentially caring for the well-being (i.e. happiness construed as Aristotelian eudaemonia) of the cared for. Care Ethics is just the ethics which is based in the notion of caring and care. It originates from the works of Carol Gilligan¹ and Nel Noddings². Gilligan and Nodding argued that women tend to approach morality in a manner quite distinct from how men do. Women's approach is marked by care, sentiments, and the influence of relationships, whereas men approach morality in an objective, emotionally dissociated, rationalistic and rule- oriented way. They thought that in order to value the “feminine” care-based approach to morality, one requires a normative ethics based on the notion of care which must be established as a genuine alternative to the traditional rule, principle, and rationality based “justice” centered ethics that is built on the “masculine” approach to morality. Care Ethics is just the attempt to formulate precisely such a normative ethic.

Care Ethics has a special significance for Medical Ethics. Both can be seen to be rooted in Humean sentimentalism. On one hand, Care Ethics perfectly exemplifies Hume's idea that morality is based on sentiments and passions and that reason is best understood as a slave to passions. On the other, current understanding of Medical Ethics owes heavily to John Gregory's idea that doctors must act out of sympathy for the patient whose understanding of sympathy was derived from that of Hume. Furthermore, the profession of nursing being one of caring for the patient, Nursing Ethics is seen as an Ethics of Caring which must be informed by an Ethics of Care, or Care Ethics.

While, the significance of care in Medical Ethics has thereby been multiply noted and seems to be beyond question, one must question exactly what notion of care can properly inform morality, especially the ethical issues arising in medicine and healthcare. There are after all many different notions of care and there is no reason to believe that each of them would ground the same ethic, the same moral principles, and therefore same moral evaluations of issues in Medical Ethics. It also needs to be seen whether there can be an ethic that can unitarily apply to Medical Ethics in general without failing the demands that an ethics of nursing seems to specifically face. The lack of clarity on what would constitute an appropriate morally significant notion coupled with focus on an inappropriate notion of care to ground morality has led to criticisms such as from Peter Allmark, himself a medical ethicist. Allmark notes³ the increasing attention being paid to the ethics of care from nursing. However, he finds the focus on care "hopelessly vague" due to "an inadequate analysis of the concept of care", which he thinks is morally neutral due to which an ethics of care, he complains, fails to inform us on "what constitutes those right things, nor what constitutes the right way."

I believe and will try to argue in this paper that a Care Ethics that is based on the kind of account of Care emerging from Michael Slote's work⁴, which I call a *motive account of Care*, has the right tools at its behest to provide a resolution to these problems. Motive accounts of care may be understood as accounts that: i) understand Care as concern and sensitivity to another's needs and the drive to meet these needs,⁵ ii) take care to be a warm human sentiment in the same family as love, benevolence, etc.; iii) see caring sentiment as playing the role of motives behind actions; and iv) take caring sentiment as being intrinsically morally worthy and evaluate motives, character traits or actions, on the basis of that. To make the requisite argument I first discuss the connection between medical Ethics and Care Ethics, then I discuss in further detail some issues that are faced in trying to understand Medical Ethics in Care Ethical terms, and then I try to show how a Slotean motive-based account of Care can resolve these issues.⁶

Happiness, construed not hedonistically as pleasure, but eudaemonistically in the Aristotelian sense as well-being, is the central concern of medicine and therefore the central value for Medical Ethics in general. Caring for patients which defines nursing is also aimed at the well-being of patients. Caring and Care are also definitive of Care Ethics. The notion of happiness then provides the backdrop of the aforementioned discord within Medical Ethics and the conciliatory possibility therein provided by Care Ethics. The notion of happiness however shall itself not play any central role in the argument I provide in this paper. Nonetheless, it shall always be presumed.

What is Care Ethics? Carol Gilligan and Nel Noddings thought that women approach moral decisions in a way drastically distinct from how men seem to do. Men have a very rational outlook where they

look to arrive at an action on the basis of universal and objective moral principles, concerned more with what is right and just rather than being concerned with people. On the other hand, women make moral decisions on the basis of their emotional and sentimental connections with the concerned people who are the objects of their actions. They are influenced in their decisions by their care and concern for the other. Traditionally ethical theories focused exclusively on the masculine, rational and objective approach to morality which has been labelled the “justice approach” due to its preoccupation with being right and just. In the process the feminine “care” based approach to morality was ridiculed as being simply emotional and nonsensical, and outcast from ethical discourse. However, Gilligan suggested that this feminine care-based approach can itself be seen as a valid alternative approach to morality.

Care Ethics may be looked upon as the attempt to formulate a normative ethical theory that is based in the significance of relationships. It is an attempt to capture the feminine approach to morality in a systematic and well understood ethical system: one which would establish the feminine moral approach as a genuine and legitimate alternative moral approach to the traditional rationalistic, rule based, duty oriented, masculine, justice approach.

In care ethical literature many points of differences have been noted between the care and the masculine justice approaches. We have already noted that the feminine care approach is a relational approach whereas the justice approach is based on abstract rationalistic principles. The emphasis on abstract principle that can in one go provide the basis of judging for any agent and any situation what the morally correct course of action is has the effect of imparting the characteristics of impartiality, universality, and context independence to the moral evaluations engendered by the justice

approach. In the justice approach the chief question is taken to be of what one ought to do. On the other hand, the care approach is marked by context sensitivity, particularity, and specificity since it matters which specific other is the object of the action and how the other is related to the moral agent. The question significant from this approach is taken to be how the agent is to respond to the needs of the other in the given situation. While these differences have been noted no uniform account of the source of these differences has been provided. But, as I have argued elsewhere⁷, the distinctive characteristics of these two approaches are not just random differences between them but are sourced in the distinct understanding of moral agency in these two approaches.

The care approach views the moral agent as embedded in a web of relations whose actions are dictated by the nature of his/her contextually salient relationships with the concrete others, and the sentiments embedded in these relationships. The justice approach sees the moral agent as a rational agent who can dissociate him/herself from this web of relations and evaluate a situation from the perspective of a standalone autonomous being seeking guidance from abstract universal principles. This also underlines the feminist appeal of CE since the “different voice” of women may be construed as consisting precisely in approaching moral issues on the basis of caring relations and sentiments. The concreteness versus generality distinction is also borne out of the different view of moral agency since agents relationally construed are not abstracting away from the concrete situation and the concrete other, as may be needed to apply universal moral principles, but are carrying out their relationships with concrete individuals salient in that specific moment. On the topic of the use of principles it follows from this characterization of the difference between the two approaches that in Care Ethics, unlike

in the justice approach, principles cannot be taken as guiding the actions of the agent. Note this does not mean principles cannot be involved in some way. It only means they cannot play an action guiding role. In Care Ethics the moral agent must be construed solely in terms of a relational being carrying out one's caring relationships and sentiments. Even Noddings⁸ herself agrees that in the care approach it need not be that principles do not play any role but only that principles do not play an action guiding role; that the agent does not look towards principles to guide his/her actions.

Rationality does not come into the picture in the care approach in deciding what is the right aim to be achieved. However, it would have to come into the picture on how it is to be achieved. A mother who is moved by her sentiments to respond to her crying child does not use rationality to figure out if she wants to meet the child's need or not, but she must be rational in trying to satisfy those needs since she is more likely to do so successfully by employing reason.

Care Ethics and Medical Ethics: The purpose of discussing Care Ethics here is that Care Ethics seems to have a deep connection with Medical Ethics. For one thing, both Noddings and Slote have actually understood Care as arising from or based in empathy with the other.⁹ Slote¹⁰ in fact sees his notion of empathy to be in continuation with Hume's notion of sympathy. The basic idea of Care Ethics is unmistakably sentimentalist in the Humean sense as it is sentiments and passions that are seen to be the direct determinants of the morality of actions and agents, not reason. To be clearer, under Care Ethics sentiments/passions, as warranted by the relations in question, determine the proper moral end; reason only determines the means to that end. Thus, Care Ethics exemplifies perfectly Hume's famous dictum: "reason is ... the slave of the passions". Care Ethics then gives sentiments and passions the place in morality as Hume would have it.

But the emergence of Hume's notion of sympathy as an important factor in morality is not a characteristic of Care Ethics alone, it also characterizes the overarching idea of the doctor patient relationship in Medical Ethics as we understand it today. Medical Ethics as it stands today is in many ways derived from the works of John Gregory¹¹, especially his understanding of the significance of doctor-patient relationship for Medical Ethics. As McCollough¹² explains, in Gregory's times doctor-patient relationship was often dictated by economic considerations rather than considerations of patients' well-being. Most doctors' practices were sustained largely in virtue of being contracted to wealthy patrons. The relationships of these doctors with their patients were then highly sensitive to the doctors' economic considerations. Where the doctors were involved with infirmaries set up with the help of donations from the wealthy for the health care needs of the poor, the doctors were on the whole less attentive and committed than in the case of their rich and high-born patients. Gregory thought, notes McCollough¹³, that in both of these settings "physicians had become hardhearted, focused on themselves to the exclusion of the needs of their patients". Unhappy with these states of affairs Gregory expounded the significance of sympathy, "learned about from reading Hume"¹⁴, for the doctor-patient relationship.

"I come now to mention the moral qualities peculiarly required in the character of a physician. The chief of these is humanity; that sensibility of heart which makes us feel for the distresses of our fellow-creatures, and which, of consequence, incites us in the most powerful manner to relieve them. Sympathy produces an anxious attention to a thousand little circumstances that may tend to

relieve the patient; an attention which money can never purchase: hence the inexpressible comfort of having a friend for a physician. Sympathy naturally engages the affection and confidence of a patient, which, in many cases, is of the utmost consequence to his recovery.”¹⁵

Here, as McCollough notes¹⁶ Gregory is using “humanity” and “sympathy” interchangeably and sums up Gregory's idea as “Sympathy makes us feel the distress of the sick and moves us to relieve that distress.” McCollough¹⁷ goes on to note how this is based in Hume's notion of sympathy: “This is just what Hume's account of sympathy, as the double relation of impressions and ideas, would say.”

Note that this statement of McCollough that summarizes Hume's notion of sympathy, as was also accepted and propagated as an ideal characteristic for the doctor-patient relationship by Gregory, is exactly how one understands Care. As I remarked earlier, the Care as a sentiment is best understood as a sentiment of concern and sensitivity to the other that motivates us to meet the needs of the other. This idea of Care if understood specifically in terms of medical and health care needs would translate exactly to “Sympathy” replaced with “Care” in McCollough's summary statement of the significance of sympathy. After all the sick are just the other who have immediate medical and health care needs. Hume's notion of sympathy was itself, in at least some of its uses, better understood as the notion of empathy¹⁸. Given that empathy is a notion closely related to that of care, it is no surprise that Helga Kuhse and Peter Singer suggest¹⁹ that Gregory's work may “also be read as one of the first articulations of an “ethics of care”, owing to his “view of the central role played by care and sympathy in the doctor-patient relationship”.

That a notion of Care in the form of Hume' notion of sympathy shaped Gregory's view has great significance for the relationship between Medical Ethics and Care Ethics because of Gregory's significance for Medical Ethics. As McCollough puts it²⁰:

“It is not too much to say that this history pivots on Gregory: before him in the English-language literature there was no professional medical ethics and no profession of medicine in its intellectual sense (i.e., based on science and the virtues of the scientist) and in its moral sense (i.e., based on a life of paternalistic — in the medieval, not contemporary sense of the term — service to patients and its virtues). After him there was a professional medical ethics and the profession of medicine began to develop an image of the sympathetic physician.”

The significance of an ethics of Care for Medical Ethics has also been appreciated from the significance of caring in certain roles within Medicine, especially that of the nurse. Since caring for patients is the primary duty of nurses, any ethical issues arising within nursing are then readily seen as requiring an ethical understanding of caring and thereby an ethical understanding of care. In fact, in line with the aforementioned distinction, a foundational one for Care Ethics, between an ethics of principles, duties, rules and rationality on one hand, and an ethics of care, sentiments, relationships on the other, some (for example, Jean Watson²¹) from the Nursing Ethics quarters have demanded that Nursing Ethics be understood independently from Medical Ethics. The rationale given is that while Medical Ethics is steeped in a context free rule based “traditional rationalist” understanding of ethics, an ethics of nursing must be able to pay

attention to the “receptivity, intersubjective relatedness, and human responsiveness” that characterize nursing practice, which an ethics of care seems to be aimed at.

Care Ethics and its Application to Medical Ethics: While, the significance of care in Medical Ethics has thereby been multiply noted and seems to be beyond question, one must question exactly what notion of care can properly inform morality, especially the ethical issues arising in medicine and healthcare. There are after all many different notions of care and there is no reason to believe that each of them would ground the same ethic, the same moral principles, and therefore same moral evaluations of issues in Medical Ethics. It also needs to be seen whether there can be an ethic that can unitarily apply to Medical Ethics in general without failing the demands that an ethics of nursing seems to specifically face.

The lack of clarity on what would constitute an appropriate morally significant notion coupled with focus on an inappropriate notion of care to ground morality has led to criticisms from medical ethicists such as Peter Allmark. Allmark notes²² the increasing attention being paid to the ethics of care from nursing and how that may be seen as the basis of treating Nursing separately from the rest of medicine (and therefore Nursing Ethics from Medical Ethics), “Nursing has long sought to gain an identity separate from medicine and some writers hope that care may be the key to finding this identity”. While Allmark notes the significance of Care Ethics for Nursing Ethics he does not do so approvingly. He criticizes Care Ethics, and the possibility of its application to Nursing Ethics or any set of ethical issues in general, on three overall grounds:

“(i) As described by its proponents, caring ethics is hopelessly vague. It lacks both normative and

descriptive content.. (ii) This vagueness is due to an inadequate analysis of 'care', and thus of the source of any moral meaning which may attach to the term and its cognates. 'Caring' ethicists take the fact that care related terms are used to express moral judgement to imply that care is itself a good, or the good. This inference is both invalid and false, (iii) When care-related terms are used to express a moral judgement (for instance, to criticise someone as 'uncaring') the source of that judgement is not in the fact of care or its absence. Rather it is in what the person cares about and in how they express that care. 'Caring' ethicists can tell us nothing of the 'what' and the 'how' which underlie the judgement."

Allmark thus finds Care Ethics and its application to Medical Ethics completely unacceptable.

I think that Allmark's criticisms against the morality of the care approach stem from two sources. One source lies in the application of concepts like universalisability, autonomy, etc. based and nurtured by a characteristically justice-oriented approach to Care Ethics itself. In other words, scholars have become used to looking at morality from the perspective of the justice approach and demand that alternative approaches also validate the notions they have come to see as important for morality. A failure to do so seems to them like a failure to be ethically relevant.

The second source lies in the failure to see how care is connected to morality and good, which leads to criticisms such as Allmark's claim that caring is not itself good, so care ethics is mistaken. Take the

example of utilitarianism to see how off the mark such criticism is. Just as Allmark claims caring is morally neutral, *prima facie* the utility of an action towards establishing happiness is also morally neutral.²³ In fact, it is unclear if any theory that looks to ground good in some other notion will ever satisfy Allmark's expectations. Allmark's criticism seems just a version of the open question argument by Moore. So, goodness is not a natural property; it is *conceptually irreducible*²⁴ to any natural property for if we take the example of any natural property it seems an open question whether it is true that the property is good. This shows that good does not conceptually reduce to any natural property. But, surely the right path to take for any theory in the wake of this argument is not to abandon its claims that their favoured natural property is what goodness is grounded in, but investigate how this natural property could ground goodness without goodness being conceptually reducible to it.

While I think that Allmark's criticisms are at least partly based on a misunderstanding of Care and its moral significance, he cannot be blamed for the state of affairs that breed such misunderstanding. On one point Allmark is absolutely correct. Care Ethicists have failed to provide a general agreed upon systematic framework for Care Ethics which can give clear answers to questions as raised by Allmark: what makes Care morally significant, how can it be the basis of a systematic ethic, how and why certain moral notions that have forever seemed to us to be definitive of morality may in fact not correctly capture all possible legitimate approaches to morality at least not in the ways usually envisaged, etc.

Motive Accounts of Care and Medical Ethics: To opponents of the care approach to ethics Allmark's criticisms may be seen as reasons, whether conclusive or not, to give up a vague and confused enterprise perhaps motivated more by socio-political (read "feminist")

concerns than by the actual theoretical demands of the attempt to grasp morality and the proper basis of its practical application. To me, and I would urge other proponents of an ethics of care to approach such criticisms in a similar way, Allmark's and other similar criticisms must be seen as challenges; as essentially demands for a precise expression of Care Ethics as a systematic ethic, the understanding of care as a normative ethical notion, and a justification of its place as the basis for a normative ethics of care.

I believe that a motive account of care is the best way to meet these challenges. A motive account of Care can establish a principled and systematic ethics of care with clear and defensible normative import which yet satisfies the demands of care ethicists that an ethics of care capture the feminine sentimental and relations-based approach to morality, as opposed to a traditional abstract rules and principles based one. While presenting a systematic ethics such an account need not yet itself boil down to a principle-based approach to morality. To be more precise it can perform the following tasks: i) provide a systematic and principled way Care can be the basis of moral evaluations that accord with our intuitions including those that arise in the context of Medical and nursing Ethics, ii) say how it still captures the feminine non-principled approach to morality which Nursing Ethics appears to require, iii) say why and how Care is moral, and iv) say how it may still provide a unitary ethical grasp thus hopefully reuniting Nursing Ethics with Medical Ethics. Let us briefly see how these points may be addressed by a Care Ethics based on a motive account of Care.

First of all, Care Ethics under a motive account of Care is seen primarily as an ethics of motives. We do evaluate people's motives as good or bad and it seems intuitively correct to evaluate the motive of someone acting out of the drive to meet some other person's needs

motivate by the drive to meet those needs. Thus, intuitively agents and actions motivated by Care seem to us to be morally good. This can be captured by Care Ethics by taking the presence or absence of Care to be the basis for moral evaluations primarily of motives; that is a motive to act that is characterized by the presence of Care (to an extent) may be seen as good (to that extent). Thereon, agents (i.e. their characters) may be seen as good to the extent that they tend to act out of good motives (those characterized by Care), and actions may be seen as good in as much as actions are motivated by good motives (i.e. motivated by Care). Thus, Care Ethics can be seen as providing an *aretaic* evaluation primarily of motives and thereon of actions and characters. This not only provides a systematic basis for wide ranging moral evaluations but also promises to provide evaluations that are intuitively correct.

While this seems to provide a principled basis for evaluation this does not reduce Care Ethics to the justice approach. Such a Care Ethics can see moral agency to lie ultimately in responding to the needs of the other rather than trying to do one's duty. It is when one asks what one's duty is that one then requires principles to answer that question. But such a Care Ethics only promotes acting out of Care that is present between an agent and the others that may be the objects of the agent's actions. In other way of looking at it, a mother selflessly motivated to meet her child's need can readily be seen as acting out of good motives, and her actions as morally good. She is not required to think what is right and seek guidance from universal principles but act solely on the basis of her specific relationship and the sentiments they engender. This is how Gilligan and Noddings saw as the way women approach morality, and this feminine approach can be vindicated as morally non-deficient and good under Care Ethics under a motive account of Care. Thus, such a Care Ethics can capture intuitively

valid moral injunctions and evaluations in a principled and systematic way without requiring the agent to act out of duty and seek guidance from universal principles, thus capturing the distinctive feminine approach to moral issues Care Ethics was born to capture.

All this would be seen as on the right track only if it can be argued that Care is good, a notion which Allmark so vehemently denied. To address that issue it may be noted that a state of affairs where the needs of people are met has to be considered as better than a state where they are not met. This suggests that the needs of people being met is intrinsically good. Here we should pay attention to Thomas Hurka's work. Hurka notes²⁵ that good motives (often) lead to right action. While this is clear why it is so may not be. There Hurka suggests that the rightness of actions and the goodness of motives may be related. Good motives lead to right actions precisely because the same thing, an independent good, which makes actions right may also be the basis of the goodness of those motives. Good motives are those which are directed towards this good and right actions are those that lead to it.

Most importantly, here the goodness of motives is not dependent upon this independent notion of good or on the rightness of actions. That is the good motives only need to be *intentionally directed* towards the independent good, they need not be causally effective in achieving them. Care then, as a motive, can be good in as much as it is by definition intentional directed towards the independent good of meeting the needs of the other., while still being causally independent.

Lastly, and in continuation of the idea above, such a Care Ethics can unite the aretaic evaluation of motives and actions to the deontic evaluation of actions. This is so, since deontic evaluation of actions

can be readily understood in terms of meeting the needs of others. That is, it seems intuitively highly plausible that actions are right if they meet the needs of all the others affected by an action in a balanced way. But, meeting the needs of all those involved in a balanced way is precisely what would be promoted by a motive which is not characterized by Care for all involved. Thus, agents who act out of motives which exhibit Care for all involved are readily seen to be led to act in the right way. Hence, agents need not think about what is right. As long as they act out of Care for all involved in their actions will, barring epistemic limitations, not only be good but also right.

Let us chart out briefly what such a Care Ethics means for Medical Ethics. For Medical Ethics it would mean that the desire for an ethics that can do justice to the demands of moral issues as they arise in nursing practice need not go unfulfilled on account of the obvious candidate being found too unsystematic and vague. In fact, the diktat's of Care Ethics under a motive account of Care are very clear and precise. Even in tricky medical situations one can and must be guided by Care and seek to address the other's (in such cases the patient's) needs in the best and most balanced way possible. It would also mean that meeting the demands of nursing practice does not require seeing Nursing Ethics as a field separate and discontinuous from Medical Ethics in general. Not just the actions and motives of nurses, but even of doctors – in fact not just of medical practitioners, but of moral agents in general – can be judged on the same basis. Everyone, to be morally good must be guided by care. One is morally deficient only when deficient in care itself.²⁶

CONCLUSION

Both Care Ethics, through its focus on the feminine sentimental

approach to morality, and Medical Ethics, through its origin in Gregory's work, capture Humean sentimentalism in a way that leaves Care Ethics the best normative ethical model for Medical Ethics. Nursing Ethics with nursing involving taking care of patients also screams for an ethics of Care. But, some think that Care Ethics should be applicable to Nursing Ethics alone while others like Allmark think that Care Ethics fails to provide any systematic ethics if it provides any ethics at all. I have tried to sketch out, in brief, how a Care Ethics based on a motive account of Care a la Slote can not only provide a systematic ethics that yet captures the distinctively feminine way of approaching moral issues, but also provides a unitary ethics that can seamlessly apply to all ethical issues thus plausibly reuniting Nursing Ethics with Medical Ethics without failing the specific demands of Nursing Ethics. Happiness, construed as well-being, being the central concern of medicine, seems to unify Medical Ethics in general in having the same central value. This unity, I have argued, need not be abandoned.

NOTES AND REFERENCES

1. Gilligan, 1982, *In a Different Voice*, Cambridge, MA: Harvard University Press.
2. Noddings, 1984, *Caring: A Feminine Approach to Ethics and Moral Education*, Berkeley, CA: University of California Press.
3. Allmark, 1995, "Can there be an ethics of care", *Journal of Medical Ethics*, 21: 19-24.
4. See Slote, 2001, *Morals from Motives*, Oxford: Oxford University Press. Also see Slote, 2007, *The Ethics of Care and Empathy*, Oxford: Routledge.
5. This characterization of Care is not something Slote has propagated himself, at least not explicitly. Instead, this follows from the platitudinous idea that Care as a sentiment motivates us to take care, combined with the understanding of taking care, or 'caring for', as the meeting of needs which

many care ethicists accept. For example, see Diemut Bubeck, 1995, *Care, Gender, and Justice*, Oxford: Oxford University Press, p129, and Sara Ruddick, 1998, “Care as labor and relationship”, in Joram Haber and Mark Halfon (eds.) *Norms and Values: Essays on the Work of Virginia Held*, Lanham, MD: Rowman and Littlefield, 3-25, p10.

6. Due to constraints of time and space the argument will have to be largely programmatic. But, I hope to cast sufficient light on certain key components of the argument.
7. See Anumita Shukla and Mayank Bora, 2018, “On motive accounts of Care”, *Journal of Indian Council for Philosophical Research*, 35.1: 175-192.
8. Noddings, 2010, *The Maternal Factor*, Berkeley, CA: University of California Press, p69.
9. Noddings actually uses the term “engrossment” which she thinks is distinct from the notion of empathy since it is more receptive but less active than empathy. However, the difference appears to be of degree and not of kind and thus for our purposes here the distinction may be ignored.
10. Slote 2007.
11. Gregory, 1817, *Lectures on the Duties and Qualifications of a Physician*, 2nd Edition, Philadelphia, PA: M. Carey and Son. (1st edition published in 1772)
12. McCollough, 1999, “Hume's influence on John Gregory and the history of Medical Ethics”, *The Journal of Medicine and Philosophy: A Forum for Bioethics and Philosophy of Medicine*, 24.4: 376–395.
13. McCollough, *ibid*, p379.
14. McCollough, *ibid*.
15. Gregory, 1817, p.19.
16. McCollough, 1999.
17. McCollough, *ibid*.
18. As Slote (2007, p13) puts it, “Hume in *A Treatise of Human Nature* says important, groundbreaking things about what we would now call empathy, but he used the term 'sympathy' to refer to it”.
19. Helga Kuhse and Peter Singer, 2009, “What Is Bioethics? A Historical

Introduction”, in Kuhse, H. and Singer, P. (ed.s) *A Companion to Bioethics*, Oxford, UK: Wiley-Blackwell, p6.

20. McCollough, 1999.
21. Jean Watson, 1988, “Introduction: an ethic of caring/curing/nursing *qua* nursing”, in Watson, J. and Ray, M. (eds.), *The Ethics of Care and the Ethics of Cure: Synthesis in Chronicity*. New York: National League for Nursing.
22. Allmark, 1995, p.19.
23. The simple fact that an action happens to increase the happiness of people does not intuitively make it morally right. Nor does happiness strike one as being same as the good. The point was well made by George Edward Moore, 1903, *Pincipia Ethica*, Cambridge: Cambridge University Press.
24. By conceptual reducibility I mean that the one concept can be completely conceptually captured or analyzed in terms of another concept.
25. Thomas Hurka, 2010, “Right act, virtuous, motive”, *Metaphilosophy*, 41.1-2: 58-72.

Please note that due to time and space constraints I have only been able to explicate Care Ethics under a motive account of Care, and its consequences for Medical Ethics in a programmatic manner. For a detailed discussion of how a motive account of Care may present a well based, systematic, and intuitively correct normative ethics of Care please see (Shukla and Bora 2018). It is also important to see how concrete moral issues as arising within Medical Ethics and Nursing Ethics may be handled on the basis of a Care Ethics based on a motive account of Care. There again the present work has had to remain silent. In (Shukla 2017) I discuss how Care Ethics based on a motive account of Care can address actual specific moral problems. There the focus was on moral problems concerned with the environment, but the same treatment can be extended to moral issues in Medical Ethics and Nursing Ethics as well. Those interested in the relevant application of Care Ethics may refer to that article.

NO ONE CAN CHEAT IF EVERYONE BECOMES A CHEATER

Jaikishan*

This paper explores the formulation of universal law in the realm of the major moral philosophical treatises. If the maxim of a person is to cheat, to make a false promise, that person should be prepared to live a society in which cheating would become a universal law. However, it would be interesting to investigate these moral principles to establish a universal law based on morality and virtues, having humanity as an absolute end. The essay will further contextualize certain cases of moral turpitude and instances having reference in popular epics.

Key Words: Utilitarianism, Imperative, Universal Law, Humanity, Virtue.

INTRODUCTION

It may be awful to talk about a society of cheaters of dishonest people. However, it may be interesting to investigate that if everyone in the society were to become cheater, would people having cheating as a trait, be unable to cheat. Thus, imagine, a society premised on no fraud will have to have society be modeled on a universal law or moral principle of fraudulence. If we analyze Immanuel Kant's universal law underpinnings to assess this behavior, the outcome would be interesting. A broad formulation pertaining to such a world may be as follows. Imagine a world in which, whenever a person needs money, they make a promise to repay that in the future, fully aware of their inability to pay back (i.e., a willingness to cheat). To

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understand the concept of universal law and the subsequent formulation of this law propounded by Immanuel Kant and Bentham's utilitarianism, as a human behavior for self-pleasure, would imperative to know.

Utilitarianism: Bentham's Argument: The promise to pay back with the prior knowledge of inability to do so is an explicit manifestation of Bentham's utilitarian idea of pleasure, bereft of any moral(s). Bentham said: "*a man's motive be ill-will; call it even malice, envy, cruelty, it is still a kind of pleasure that is his motive; the pleasure he takes at the thought of the pain he sees or expects to see, his adversary undergoes (a lender in the case being considered). Now even this wretched pleasure, taken by itself, is good: it may be faint, it may be short, it must be at any rate be impure: yet while it lasts, and before any bad consequences arrive, it is as good as any other if not more intense.*" Utilitarianism is based on the intuitive idea that any action is right, or it is not at least wrong, and insofar it is beneficial for those who are affected by that action. Bentham talks about the objectivity of considering any idea without the whims and prejudices as an instrument for pleasure. He gave the instrument of *felicific calculus* to assess the imperatives of any action, which means that consider any action or law's impact on each individual affected by that- some would be affected positively, and some would be affected negatively- add these up. If that is a net positive effect, the action/ law will be beneficial (in overall terms) for human lives. Bentham furthering his argument provides a semantic argument rather an assertion that What else could *right* and *wrong* means if not *productive of benefits* and *productive of harm*. Bentham believed that the use of right and wrong in any other way would not make any sense; he asserts that if not in this sense, it would be like, "*to deal in sounds instead of sense.*" In the realm of Bentham, the aggregation of

the good of all, if making a false promise, gives you the pleasure of collecting some ready cash, it is absolutely condoned. In utilitarianism, what matters, is the pleasure, not the morality of actions- maximization of the pleasure being the objective.

Immanuel Kant: Formulation of Universal Law: However, Kant differs from Bentham's views and argues that acting on the supreme principle of morality, one would not only be contributing to the character of the social world but also to the character of the self, you are industriously constructing. Hence, if the false promise of repaying becomes a universal law, no one will buy your promise as cheating, having become the universal law, nobody would be able to collect the cash. As Kant put it as follows:

"For the universality of a law that everyone when he believes himself to be in need, could promise whatever he pleases with the intention of not keeping it would make the promise and the end one might have in it itself impossible since no one would believe what was promised him but would laugh at all such expression as vain pretences." This argument most prominently signifies that cheaters (false promise makers) will not be able to get any money (consequently, lose the ability to cheat) if cheating would become a universal law. Furthermore, Kant says that "I ought never to act except in such a way that I could also will that my maxim should become a universal law." In this case, if my maxim or my truism is to get money by making a false promise, then I need to be prepared to operate in a universe in which everyone will have the same maxim. This is a very crucial interpretation, in the sense that in a society, we are creating enormous externalities even by making our decisions in isolation with the perception that no one is watching me. In effect, if we are following a 'non' moral path, we are not polluting ourselves rather contributing to lowering the moral upshot of the society we live in

and thereby of the entire universe.

However, Kant emphasized that if you act on your maxim of cheating in the world in which your maxim is the ground rule for everyone, it will lose its efficacy, i.e., you will not be able to cheat in such a world. Kant argues that rightness is not a function of what we manage to achieve as an outcome of our actions or efforts. Rather it is the outcome of nature and character of the action itself. Hence, we do a wrong act out of our inclination, then to convince ourselves and to rationalize the act, a justifying story is weaved that it was not really that bad.

Moral Turpitude Cases in Practice: Intuitively, the reference to the most infamous cases of bank borrowing, fraudulent like Vijay Mallya and Nirav Modi, would be intriguing. Imagine having an ecosystem in which there is a universal law whereby all businessmen are defaulters; in that case, banks would have laughed at their faces. These people would not have been able to commit fraud (cheating) by making a false promise. Epically as well, in the Ramayana, Ravana had to camouflage as *Saadhu* to abduct Sita, as the universal law was that *Saddhus* is the person of virtues. If the universal law would have been the opposite, Ravana would have not been able to commit the act. It must be reinforced that Kant is not claiming that making a false promise is ineffective in the actual world. It may be very effective as examples of bank frauds or tax evasions are quite rampant across the globe.

Immanuel Kant- Argument for Humanity as an End: Kant argues that the end of our all means should be humanity instead of using humans as a means to our end. He emphasized that any activity should be a shared activity. Even in the commercial exchanges, involved parties may have different ends, which may not be realized together, but still,

they may work together. Kant's idea about the shared activities is that people are treated as co-participants instead of treating them as tools or obstacles. It involves giving the opponents to consent freely to your way of treating them and joining together to promote each of one's ends through a shared or a common activity. For instance, two players in a game of chess may agree to play to win, as both of them would not be able to win, but may agree to play according to a set of rules. This would be a shared activity, both willfully consenting to be a means to an end.

Nonetheless, the 'end' of this shared activity would be humanity would be a question of deliberation. Playing a fair game as shared activity in the realms of the most famous and notorious game of dice played with well-defined. It obeyed rules between *Kauravas* and *Pandavas* in *Mahabharata*, the Kantian framework of the shared activity; however, the outcome was disastrous for humanity. Nonetheless, it is important to have a rule-based shared activity, but the intention and implications of action/law or game are of more paramount importance for humanity.

Perhaps, that is the reason, Kant while deriving the formula of humanity as an end contrasts between relative and absolute ends. Kant said that a relative end is a purpose you have in virtue of the inclination you happen to have. Your relative ends are ends that play a role in determining the hypothetical imperative that applies to you. But given that we are subject to a categorical imperative, Kant asserts that this means that not all ends are merely relative.

Hence, the absolute end is the purpose you set for yourself, independent of any inclinations you might happen to have. In the *Mahabharata*, Duryodhana was pursuing his relative end with the inclination (hypothetical imperative) of not only of satisfying his

desire of pleasure of defeating but without bothering about moral upshots and humanity as an end. Fundamental conflicts seem to be between individual good versus morally right.

Aristotle's Ultimate Good and Virtues of Life: Aristotle's theory, however, does not see morality as a limiting factor in what one can do to promote happiness or one's own interest. While dealing with the central question of the ultimate good, he talks about *eudaimonia*, a Greek term which literally means- which is loved by God, often translated as happiness or flourishing. During Aristotle's time, living a good life was not construed as something distinct from living a morally good life; for him, it was simply a matter of common understanding. He strongly suggests that what is important, not just knowing what is good, but internalizing this knowledge and actually putting it in practice. Aristotle was really annoyed with the teachers and students of ethics who talk the talk but didn't walk the walk. Aristotle was of the opinion that being good is a matter of having virtues, which are character traits like bravery (dealing with difficult or dangerous situations), temperance (dealing with sensuous desires), and generosity (dealing with righteous spending)- a man of some standing as Aristotle prefers to call a virtuous man.

Aristotle believes that a virtuous person will have a sense of pleasure and pain but not in a utilitarian sense of aggregate pleasure over pain. A person having temperance as a virtue will not take pleasure by overeating, rather will enjoy the good food with an appropriate portion of food for body requirements. Aristotle advocated that virtues are self-reinforcing and by acting virtuously we will be enhancing our pleasure by doing so. Hence it would become easy to act virtuously and harder to act viciously. Therefore, if we can habituate or reinforce to take morally informed pleasure in promoting the aggregate pleasure, then perhaps it would be easier to tolerate the

sacrifice of our own non-moral pleasure. A virtuous person may not derive any pleasure from getting money by cheating others; rather, he would be in the agony of acting viciously. MIT Professor Tamar Schapiro, while summing up these philosophical theories, says, "*is Aristotle's virtue theory a competitor or complement to the Utilitarianism and Kantian ethical theory? Suppose you are striving to be a good utilitarianist, what virtue you need to cultivate? Presumably, you would have to learn to take a morally informed pleasure. So, while promoting aggregate pleasure, even at the expense of your own non-moral pleasure. On the Kantian side, presumably, we can learn to take morally informed pleasure in acting fairly, in standing up for the principles that could be the principles for all.*"

Hence, applying this philosophical understanding, perhaps we can tentatively conclude that a society of the honest-the virtuous people (Aristotle's framework) working on their maxim of honesty as shared activities with humanity as an end could formulate honesty and promise fulfillment as a universal law (Kantian formula).

This sounds certainly better to visualize a society in which everybody is trustworthy and honest rather than a society of false promise makers and cheaters. In the realm of the epics *Ramayana* and *Mahabharata*, promise-keeping is one of the greatest virtues, and it is an inherent attribute of humans. Humanity, as an end of all action, is one of the essential aspects of these epics. For instance, *Ramayana* is based on the upkeep of promise. King Dasaratha had to send his beloved son Rama to fourteen years of exile to upkeep the promise given to one of his queens Kaikeyi. Fulfillment of promise is one of the greatest virtues in this tradition. It is considered more valuable than life as presented in Tulsidas's *Ramcharitmans-* 'रघुकुल रीत सदा चली आई, प्रा । जाई पर वचन न जाई.' In *Mahabharata*, the philosophy of *Gita*

is more of a hypothetical categorical, not in the form of inclinations but as an inherent virtue of human beings. The Gita is more of a persuasive text, encouraging humans to be righteous for their welfare and for the welfare of mankind, rather than a regimented law book for its followers, unlike many other religious books. The Gita, one of the most revered books by its follower, categorizes three distinct yet amalgamated virtues(*gunas*) in human beings as Sativa (goodness, harmonious); Rajas (passion or sensuous gratification), and Tamas (darkness, destructive) (Bhagavat *Gita* XVII & XVIII Ch.).

Although all these three virtues are manifested in all human beings, the predominance of Sativa is absolutely desirable, Rajasic is acceptable with constraints; (perhaps comparable with a relative (Rajasic) and absolute (Sattvic) ends in the Kantian Idea of Humanity as an End), however Tamasic as a virtue, which primarily is a sensuous pleasure (utilitarianism) is deemed undesirable rather despicable. Sattvic attributes are categorical imperatives in the process of ethical perfection and should be habituated and reinforced to enjoy the pleasure of living a virtuous life. (Aristotelians Idea of Virtuous life). In chapter 13 of *Bhagavat Gita*, as a wise man is said to be virtuous by definition, it says: "*Humility, sincerity, patience, simplicity, reverence for one's teacher, purity, fairness or stability, self- control, renunciation all objects of sensuous gratification, absence of ego; perception of the evil of birth, death, old age disease, non-attachment of children, wife, home, evenness of mind in fulfillment and frustration; devotion to the service of the lord... are called knowledge and remains is ignorance*" (The *Bhagavat Gita*-13.7-11). This chapter of The *Bhagavat Gita* encompasses the broad spectrum of the philosophical dimensions of the building of a virtuous universe which not only has humanity as an end rather in which the meaning of life is service of humanity by devoting oneself to the service of the lord (eudaimonia- Aristotle's Ultimate good).

CONCLUSION

We can safely conclude, based on this analysis of philosophical theories across cultures and time, that if we as human beings are able to control the intemperate desire of accumulation by whatever means, the possibility of creating a Universe of promise keeper and honesty is not impossible and cheating and cheaters will definitely exist, but their behavior cannot be categorical imperative or an absolute end of human beings. Hence, philosophical understanding would make humans more transparent and empower us and deter us from succumbing to the temptations and tendencies of rationalizing our vicious actions and behaviors.

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EXPLORING RELIGION AND HAPPINESS: A PHILOSOPHICAL INQUIRY

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For centuries religion has played an interesting role, controversial at times in influencing the lives of people. I am examining whether religion is reduced to behavioral practice only, or is it capable of bringing some meaningful changes in the lives of people? At the micro-level, it has an impact, but at the macro level, is it open to some human intervention or maneuverability? What is the demand for religion from its followers? What is the demand of followers from their religion? Who decides the validity of those standards? How are problems of human dignity, discrimination, and gender bias nurtured in the content of practiced religion? The question of happiness should be connected with religion, but does it have any such connection? Are the psychological patterns of human behavior a ground for prescribing that behavior? The answer to these questions will have a socio-philosophical basis for understanding the status of religion in its present form.

Key Words: Religion, Standards, Human Behavior, Human Dignity.

INTRODUCTION

Philosophy must examine religion to reason out a belief system and expose the tendencies of the human mind as discovered through its practice. The case of applied religion is interesting. What is it that makes religion relevant? After all, ethics is affected by religion as well. The religion also gets a reasoned following if it is based on an ethical basis. The co-existence of the two is desirable though not

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necessary. Then comes the task of political theorists to either build or suggest changes in a social-political setup. The role of religion in any society is not hard to gauge. For centuries religion has played an exciting role, controversial at times in influencing the lives of people.

The role of education through religion is significant but is treated casually. The age at which conditioned morality and religion are fused is a tender one. The likelihood of a challenge is little. By the time a young mind can give some of the alternatives to a curious mind, there is an imposition of an authority that is hard to ignore. Authority makes its presence felt right from the inception of the practice, something that is prescribed as a daily practice. Education through tenets of religion can be pervasive. Is this knowledge about personal betterment or a personal God? Is it a way of life or an identity statement that is powerful enough to change the face of the political system as well? What is the essential requirement of religion from the people? Does it cross the line of acceptable behavior? If yes, who should be held responsible for it? All the followers are responsible for it or one authoritative head of a religion? Why is it so that the communication between the religious head and the followers of that religion is markedly impressive for desired results and fails when it comes to establishing harmony or peaceful living? Is there a way to prove that God exists? Is there a way to prove scientifically that God does not exist? If both the proponents are equally placed, should there not be any basic understanding of concepts of peace and coexistence on dignified grounds? If there are and there are aplenty provisions of seeking forgiveness as a virtue and granting forgiveness a more significant virtue, then, why is this value not seen in the followers of any religion where conflict is created in its name? The political takes its energy from the religious sphere to misuse it to its advantage. Coming back to identifying happiness, it is essential to examine the

basic features of happiness and how does happiness become an integral part of the expression of religion.

Happiness is a state of mind on reasoned grounds that becomes a natural choice to make and to which the sentiment or feeling of satisfaction is related if this state of mind exists over some time. This seems to be a good enough description, to begin with. If this definition is kept in mind, does it fit into the requirement, and provisions are given in a religion? The task of philosophy is to raise such searching questions to look for a point wherefrom religion has been politicized for other than spiritual benefits.

The spiritual achievement brings happiness but spiritual and religious may be significantly different. Besides, there may be multitudinous followers of any religion with the freedom to change their religion from time to time. However, the spiritual feat is beyond such manipulation; it is rare to find. Given the principle of consciousness, all human beings can recognize spiritualism, but excellence achieved is directly related to the purity of effort. This is in itself a rarity.

RELIGION AND FOLLOWERS- ITS IMPORTANCE: It is essential to think of how religion could be examined with a tilt towards human virtues. The virtues are not given extraneously; we all know, but to let them remain latent in us is also a religious failure of its kind. What role does religion play in evaluating a wholesome effect in a follower to make others understand its value and impact? The question of identity is easily fulfilled by religion. Nevertheless, the buck does not stop here. The dynamics of religion and language must become a part of religious education. Communication must be directed towards interpreting dialogues and changes to make the context relevant. The fixity of practices that make religion static must

be avoided.

The context of communication should be clarified. The fixation of ideas is not productive, but written ideas lead to possibilities. The possibilities could be for better or worse. The philosophical approach is about explaining the direction of that approach. The social facts need to be examined to understand the socio-philosophical expression of the real world. The expression of religion is social at various levels. The rituals are directed accordingly. How meaningful are the rituals? Do these meanings have a cultural fulfillment, or do they cater to the selfless mental pleasure which religion must address? The philosophical analysis must study the 'religious' and the 'religion' to distinguish. Most religions posit the relation of an individual with a superhuman power that it rests on. Is our happiness generated due to its understanding, or is it an elusive concept? The diligence with which rituals are organized must make their presence comprehensible to the follower. At an individual level, there are many variations in the execution of a ritual and its purpose. Why should there be no responsibility assigned for the knowhow of that action? Why is the belief not examined with the cost at which it is sustained?

Happiness is an abstract idea, but humans do experience it. Just as each divine form is worth, its concept so is each human life following the divine meaning that always eludes it. Religion must take the task of building the bridge between the concept and the realization. It is only then that the meaning of religion in its real sense may be understood. Identifying happiness as a feeling or a response and reflecting on its quality and sustenance facilitate it. The rituals are emphasized so that habits can be formed. Through repeated rituals, an understanding of the divine world emerges, but that does not mean that only those rituals can bring such understanding. If it is becoming more hierarchical, dogmatic then there are philosophical concerns in

accepting it. Life in its dynamic state and mind, in its process of reason, continuously needs to evaluate the synthesis of religion and ritual. Sometimes the social takes over the psychological, and sometimes political seeks to take mileage from it.

Happiness is an overall balance of an attitude that comes out of different expressions of religion. The question of identity and ego are challenging to tide over and equally hard to recognize. In any given situation, the role of religion in dealing with human disposition must be explained. If a religious society fails to give happiness to its followers, it needs to be programmed repeatedly. How is it possible that some creatures and beings appear more valuable than others? Happiness becomes purified with an increased sense of reasoning in it. The selflessness and the significance of being in the present with all possible commitment is the basis of its fecundity. Does not every religion have this notion wrapped in it? How does one unfold the means of identifying such thoughts? The practical world continues to move unexpectedly, and religion is left with the choice of becoming a companion of the masses or the mentor. Becoming a mentor is in dealing with social, historical, and psychological challenges. The illusion of taking the gross and subtle as two different worlds is met with more cynicism as we move on. In the name of keeping the professional and personal separate, we have confused the idea of a man having two worlds –within and without as separate. The truth is that the gross and the subtle are connected. The gross is the means to enrich and understand the subtle. Happiness can never be experienced if the subtle does not affect the experiences of the world without. The individual becomes all-significant in demonstrating a connection between how he feels and how he behaves.

RELIGION AND HAPPINESS: At this juncture, we need to look at the inevitability of happiness in the success of religion. No religion

can last if happiness is not a part of it. The proportion of happiness will only increase with it becoming an integral part of human nature. Happiness is about peace, reason, stable mind, compassion, co-existence, human dignity, and rights. A religion that seeks to start from one end to address these issues of humans is a progressive religion else it needs to be studied. However, do we have access even to say that religion needs to be evolved? Why not? Why is there a scope of not entertaining any critical thinking on issues of religion? The question of power may be involved here to understand the larger issue. The play of ignorance and the desire to rule primarily through the religious platform can be destructive. Philosophy must explain the constituents of religion and show how it is being misappropriated in the interest of a few.

Happiness is not granted by the 'other' in religious outcomes. It cannot be rigged, nor can it be shown in fake numbers. Its presence is felt in the outside world once it is sitting well within an individual. The most downtrodden of any religion must have a course to walk through an understanding of the religion he follows. This involves the necessity of equity-based success in life. The compensatory provisions must keep in mind the eligibility of the recipient. A blanket supposition is often self-defeating. Religion may have some texts to explain its goal, to teach its principles, but all the texts have their contextual validity that must be pronounced. To fit the content of ancient times in the present context should be an exercise that religion must accustom itself to if it wants to remain significant.

Happiness thus is an essential referral in identifying its achievement. The happiness quotient can be nurtured; only if there is a sense of restraint in the individuals. What are the ways of bringing restraint in the followers of a religion? The examination of happiness, its basis, its manifestation will be useful in evaluating a religion. Different

individuals embrace religion at different levels. Their concept of happiness is reflected accordingly. If there is deterioration in the social, psychological, and personal sphere, then ethical degradation is bound to happen. Suppose religion has been a passive witness to such a trend, it needs to be examined. Without comparison or bias, we can begin by examining the happiness content of the followers of a religion, their approach towards the people and the physical world, and their skill at merging the concern of the two. The sense of truth and the recognition of duty are connected.

The larger picture of reaching all with utmost sincerity, looking for the fundamental element of purity in happiness, must become a qualifying feature of any religion. The deflected approach must be highlighted and set aside as soon as it is identified. If we take the example of the *Bhagvata-gita*, it is the victory of the inner self over the mind that assigns the power of becoming an equipoised mind. This equipoised mind teaches us to succeed at *Niskamakarma* or detached action. Both features co-exist. One begins with doing things without expecting fruits of action whereby a state comes when the mind is always in a state of *niskamakarma*. Thus, *Gita* becomes a religion unto itself, a way of life to realize the larger goal of *moksa* or liberation. The concept of happiness is to be identified here; it is pure bliss, happiness cultivated with submission and effort towards achieving a sense of stability in the mind, which becomes a ground of *niskamakarma* and related liberation. The outside world is to be guarded by the principles of the inside world. *Gita* teaches us a way of life. The religion must place before us a way of life that goes from comprehensible to incomprehensible, in this sense, the divine. To understand the value of virtues, to know the foundation of ethics, to realize the importance of human life, to play our part in the larger scheme of things, religion must be a faithful guide, not a dictator.

As we understand happiness, the element of fear should also be examined. Religion should explain the fear generated in the minds of people as a mere political scheme. There can be no understanding of pure love if there is unexplained fear. Any religion presenting myths to sow fear in its followers or to promise them heaven in the after-life only becomes self-defeating on rational grounds. The essence of humans must be sought through religion. Man has to place his goals, priorities the duties the acceptable way. The 'acceptable' has to be following the pursuit of happiness. Communication of religion is as significant as its practice; the lesser the gap between the two, the better it will be. A system works with structures and religion as a system enters every human sphere. The role of religion in different spheres should be laid down along with provisions of dealing with exceptions. Wherever the exception has not been incorporated, a review of basic principles must be done to avoid any logical inconsistency. Happiness cannot be achieved through logic. Neither can it be ensured through logic, but experiential religion on the grounds of integral features encountered at a given time could be a way out.

Just as we have a case for applied ethics, so is the need for applied religion now. Applied religion will address all issues of human concern, and should there be an area that is not answered, and it needs to be propounded. The applicability of the basic principles in dealing with conflict situations or a myth is a mark of mature religion. The violence in religion is in itself defeating. The language of religion should be open to scrutiny. The meaning of words in the present context must be examined. Language takes upon itself the function of reporting the present state of affairs and synergizing the present with the expectation of the past. Differences from the past have to be rationalized before they can be accepted or rejected. The human world is in a constant state of adjustments with the past, present, and

future concerning cultural and social affairs. The higher the element of reason in these two spheres, the more they are likely to produce happiness. The debate may be left open on issues of historicity and its applicability. However, conclusive action may be devised in the present context on the basic foundation of religion from a philosophical point of view—the link between the gross and the subtle play an essential part in choosing the best explanation.

The act of breathing is linked with the mind; till the two do not get connected, there is little to do with religion as the spiritual. The practical approach is very different from the theoretical one. The task of religion is to place the idea of happiness within that of being religious. In the end, religion comes with a different perspective for even a common man to re-evaluate it. The honest approach towards issues of human concern, along with the existence of happiness, is what religion must set as a demand to qualify as relevant religion. Whatever can make happiness grow over the years and justify its presence in human lives could be accommodated in a chapter of religion. The practical approach of bringing changes in the environment around us, along with happiness content in the mind of its follower, will help one to understand a changed meaning of 'good' as well. The simple understanding of religion as merely ritualistic is one reason behind creating a non- efficacious treatment of religion. Virtues, human dignity, rights, duties, responsibility are indirectly taking us towards a way of life that gives happiness, which is a subtle form of satisfaction in our selves. When we look at living religions and their effect on the conflict around us, there is a case of reinventing the role of religion.

The belief, especially religious belief, must be set to reason with some space for building on the unexplained along with spiritual effort. The idea of overlooking the need for the present in

emphasizing the past is not a progressive one. The limits are not easy to decide. Whenever reason takes a backseat, many idiosyncrasies of religion are shaped. No wonder that these idiosyncrasies give a form to religion that is hard to break. The philosophical examination must include the treatment of such behavior. The nature of mind can be formulated with the way thoughts are fed in it, so the importance of rationalizing religion in all its features, the need to train the followers, the change in the patterns of practice are steps towards making religion relevant for social progress.

CONCLUSION

Religion affects a man, so the task of assigning religion a set of responsibilities, and holding it accountable will help. The freedom of religion is there, but the way it imposes its vision on the masses, the way it makes them submit to its expectations is far more complicated. The obsessive element in religion is usually a way of diverting people from real issues. This obsession, when placed alongside the requirement of happiness, makes us understand the contrast between pure happiness that describes the truth of religion and an obsession from which religion has to be released. The journey is subtle; rationality is the ground to stand on. It is a myth to think that religion is so irrational that only unexplained can be its product- 'happiness' in it is rather significant.

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TRUE DEVOTION

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True devotion is an aspect of Bhakti. A true devotee is one who is contemplative of God, surrenders to Him fully, and finds the purpose and meaning of existence in His Kripa. The devotee's communion replaces the mundane, worldly existence with the ultimate, his absorption in His reality, the vastness and abundance of His splendor. In fact, even the natural world owes its meaning, direction to His signals.

Key Words: Devotion, Bhakti, Existence, Reality.

INTRODUCTION

Swami Vivekananda writes

'I pray, thou who bearest the universe, help us to bear the burden of this our life. Leave us not. Let us never be separated from Thee. Let us always dwell in Thee.'¹

Great saints like Guru Nanak Dev ji, Mira, Kabir, Ramakrishna have realized souls. They are God manifest and are representative of the highest form of devotion. There is no duality between this planet and their presence in the other-worldly. They reflect only divine in their word, actions, perceptions, lyrics. Their wholeness of perspective is beyond man's comprehension. It is a rich spiritual heritage. The cosmic vision cannot be subjected to any intellectual analysis.

For a true devotee, God has to be revealed. The attendance in

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customs, rituals, and ceremonies does not cater to his inner thirst and hunger and does not fulfill the purpose of righteous living. In the Hukumnama, which is the word of Guru Nanak Dev ji, it is precisely pointed out that the cycles of birth and death can only be overcome by obeying His Word Divine command, Hukum. Our soul is united with the word of the Lord. That is only what we have to discover and forever bear the imprint of His love, compassion, and bliss. For otherwise, there is a terrifying ocean of darkness, and the Karmic debts are never cleared. There is a succession of births.

The significant point is that our origin, home is only in Guru's world, and our separation from Him is our horrible destiny. Only if we are genuine devotees, true seekers of His Kripa, we can evolve from our miserable human state to the sense of splendor, the rebirth of consciousness that may be described as divine. Guru Nanak Dev ji writes that a true devotee dies before his death. Human life takes a different direction when we seek to incorporate His word in our deeds, acts, everyday living.

The intriguing question is one of having real Guru in our lives. How do we know that God is truly manifest in human form and in whom? Guru Nanak Dev ji makes a distinction between two forms of individuals. Those who follow Guru are Gurumukhi, and those who follow their ego; selfishness is Mansukh. The former lives a life of renunciation, whereas the latter follow a life of greed, possessions, worldly goods. Their unlimited desire is only the poison of materialistic gains.

The need for a true spiritual guide in our present wasteland is extreme, where those disturbances tear our emotional-mental-psyche lives. Our sense impressions are intense. We live a life of anxiety, fears. Our bodily drives make us driven towards greed,

covetousness, avarice, worldly goals, selfishness. If the Maya world enslaves us, our material existence will finally remove us from the world of God. We are either masochistic or sadistic. We need to understand the difference between gross and subtle. We have to discriminate between the real and the unreal.

Ramakrishna has aptly summed up in the following words, 'Nothing exists except the One. That One is supreme Brahman. He reveals that it is He who, as the Primal Energy creates, preserves and destroys the universe.'² From this standpoint, what is clear is the life of a devotee. His concerns lie beyond the emotional-familial framework, attachments, bondages in terms of relations, men, women, property, possessions. The focal point has to be a direct experience of God. It is an area that lies beyond systems, beliefs, ideology, sanctions. The relationship with God, the consciousness of a divine world has to be aroused as also inner-outer existence; the subjective- objective entity has to find a dwelling in Him, His illuminated reality.

Swami Vivekanand writes: 'When love to God is revealed and is all-in-all, this world is like a drop.'³ Kabir is a saint who finds his living in the abode of God. He writes, 'O how may I express that secret word? How can I say that He is not like this, and He is like that? When He reveals Himself, Brahma brings into manifestation that which can never be seen.'⁴

Kabir who suffered from madness and was in devotion trance. He was a mystic and experienced a state of nothingness where eyes, ears, mind, and speech cannot reach. For Kabir, the soul is synonymous with God. The soul is not affected by sin and darkness. It is ever shining, is bliss.

Mira, too, has something identical to say. She represents Bhakti for

Krishna. She is an eternal worshipper at His feet. She says:

'Mira's Lord is Girdhar Nagar
She is slave of his lotus feet.'⁵

She has developed difficult bhava for Krishna – that of Daya (love), Sakha (friend) and is singing the praise of Lord through Kirtan or Simran (recollection). Mira writes

'Keep me as your servant,
Girdhar' ⁶ She also addresses him as Yogi
'Sorrow is one's portion
If you love a Yogi.' ⁷

It may be pointed out that the true and transcendental devotion lies in loving God for His sake. Rubaiyat (a Basra born saint from Iraq) does not believe in heaven or hell but in loving God for the sake of loving God, in having strong longing for Him and in taking upon herself the pain of others, in worshipping Him unhindered. That is the everlasting love of God, the sense of eternal which is practiced by saints alone.

The qualities of a devotee embody or imply embodiment of a Bhava. Some of the bhavas mentioned are Dasya (servant), Sakha (friend), Prem (beloved), Madhurmya bhava (love towards the beloved), Vatslya bhava (parent – father/mother for the child), Simran (recollection). Ramakrishna describes reverence as Maha Bhava.

A real devotee must experience a sense of attainment in his present predicament. When he engages himself in devotional practices, finds bhava in his life in acknowledging the presence of God, His interference, direction in his activities, as obvious. The outcome is a sense of elevation, upsurge towards another goal. The Guru always

lifts one from the world of darkness, ignorance to the world of beauty, knowledge, bliss. Ramakrishna addresses Mother Kali in his state of intoxication:

'Mother, I don't seek knowledge,
Here take Thy knowledge
Take thy ignorance,
Give me only pure love for Thy feet.'⁸

Lord Krishna tells Arjuna in Bhagwat Gita regarding a devotee 'who accepts pleasure or pain as it comes, is centered on the Self, to whom a piece of stone or clay or gold are the same, who neither likes nor dislikes, is steadfast, indifferent alike to praise or censure. And he who serves one only with unfaltering devotion shall overcome the Qualities and be one with the Eternal.'⁹

The evident point is one of unconditional faith, surrender and obedience. The moot point is how God reveals Himself. For saints like Ramakrishna, Mother Kali in reality appeared when he was about to commit suicide. Om Shakti Baba ji spent fifteen years in a forest at Yuvat (Maharashtra) without any human conversation when he became witness to the presence of God even in a cobra. However, for worldly mortals like us the beginning lies in engendering purity in life, purity of body, mind, heart so that the passions are overcome. The worldly life is replaceable by inner calm, peace, tranquility and a state of beyond on honor, distance conflict. The poison of anger, lust, covetousness is destroyed. Our sense of immortality, infinite begins, when being mortal, clogged by death, the finite is annihilated. Only a true Sadguru can deliver us from the chains of birth and death.

The awakening towards another life is a regular encounter with Sadguru. Our purified inner self must respond to the highest Self. The evolution towards being divine must continue. Sadguru holds the

hand provided one accepts Him. Aurobindo states different planes of divine consciousness, 'the greater Life is attracted to what is beyond it; it always seeks the Splendor that is above its range.'¹⁰ Our object has to be to unify with the divine ground of our being. The Bible states, 'He who has faith in me may die and yet shall live.' True devotion implies change in our personality, our system, our vitals. We must address Him with the totality of our being and not with fragmented, split selves. There will be a strange sense of bliss, joy, communion with friends, members of family and individuals at workplace. When we are receptive of His grace, we have to be vigilant and imbue in us those positives and set aside the negatives. Life has to be peaceful, happy, contented only. Our desires, wishes, expectations are constantly being screened by His word and we are not dominated by ego, selfishness, motives. The animal sense in human nature has to disappear. Our mental state has to be captured on our road towards being divine.

The birth of a new person, consciousness is a possibility with the blessings of Guru when we are finally in an illuminated divine world. Our vision rises from being paltry, limited. We rise to the sublime vastness of His knowledge.

Swami Sivananda writes, 'The sense of all life, the source of all knowledge is Atman, the innermost Self. There is no difference between Atman and Bliss. The Atman is Bliss itself.'¹¹

CONCLUSION

The innermost self has to radiate the joy of living, brightness, hope, optimism. There has to be concerted action towards this end. The keynote of such a personality is that he has found his residence in God only. Swami Sivananda writes, 'Moksha cannot be attained by man so

long as knowledge of the Eternal is not attained. Such a devotee serves Him only and acts at His command.'

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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. Some ethics of the principle of non-violence are patience, tolerance, self-restraint and positive status quoism. These ethics help individuals become peaceful themselves and become an instrument of peace in society. Further, non-violence is essential in a world of weapons of mass destruction as disputes and disagreements can no longer be solved through the violent method. It is essential to find non-violent ways of solving problems. Peoples of the world need to inculcate non-violent principles in their minds. Only then will peace be possible in the world.

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.

NON-VIOLENCE—THE PRINCIPLE OF RECIPROCITY

Non-violence is an essential value in all religions. The principle underlying the ethics of non-violence is expressed in all religions as the Golden rule. Also termed as the principle of reciprocity, 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

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dharma. Other behavior 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 behavior 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 behavior to indulge in and what behavior 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 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 achievements 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.

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. 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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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.

Key Words: Peace Building, Conflict Resolution, Conflict Management, Dialogue, Learning, Mutual Respect, Mutual Learning, Respect for all, Difference Management, Peaceful Negotiation, Avoidance.

PEACE-BUILDING THROUGH DIALOGUE

Peace-building is a term that is often used in the world today. Peacebuilding can be defined as a process of strengthening a society's capacity to manage conflict in non-violent ways. The premise behind peacebuilding is that conflict is natural in society and can lead to positive change. Major positive aspects of conflict are the possibility

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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 peacebuilding. While there are many other avenues to peacebuilding, in this article I will look into two such tools for peacebuilding—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 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 peacebuilding 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. 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 superiority of their religion over that of the 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, which 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.

Peace-building 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, behaviors, 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 peacebuilding.

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 uninterrupted. 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 Encyclopedia. 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 endeavors.

6. Principled Behavior: 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 behavior 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.

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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AN ETHICAL PERSPECTIVE ON ECOLOGY

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In contemporary times, the scenario of the environmental crisis has created serious doubts about the future of the Natural Environment. Most scientists have begun to believe that if the current human behavior towards nature continues to exist, the hope for sustainable life will be lost entirely. Considering this, it is necessary for man to modify and correct his behavior towards nature. Though ethics has historically been centered on relationships between human beings it is now getting focused on man- nature interaction. It requires modification of human behavior in order to correct the impacts of human activities on Nature. To attain this, both ethics and ecology are needed simultaneously. Ecological studies help us to develop an understanding of Natural systems and associated laws and regulations. In contrast, ethical studies give us a sense of defining what right and wrong behaviors towards the Natural systems, flora, and fauna is. This article attempts to discuss some links between ethical concerns and ecology for nature conservation.

Key Words: Ethics, Environment, Ecology, Interaction, Ecosystem, Equilibrium.

INTRODUCTION

Recent available researches clearly indicate that the changed lifestyle of man has resulted in various local, regional, and global problems ranging from global climatic changes, pollution, desertification, disasters, and changes in the biogeochemical cycles. Considering the

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horizontal and vertical extent of damages, which have been caused to nature, there is an emergent need to integrate ecology not only with ethics but with other scientific fields as well. The deterministic school of thought believes that Nature governs and shapes the life of human beings. In contrast, the possibilistic school of thought believes that nature provides opportunities to man. With the advent of technology, the present man is exploring those possibilities and shaping the environment. This changed scenario is visibly showing an increase in the power of man to modify his natural environment and has led to a profound change in man-nature interaction. The idea that humans can explore the possibilities provided by nature is getting more support than the deterministic view.

Man's power has increased due to advancement in knowledge and its application, which has led to a rise in different forms of technological innovations, causing a change in the traditional man-nature relationship. As a result of this, the need has arisen to look into the man's changed position concerning the natural environment. This complete transformation in man nature relations began with the starting of the 16th century Industrial

Revolution in Europe, grew in the 20th century and came to be known as the period of modernity, directly related to man's changed behavior towards nature. One of the outcomes of modernity was also the separation of science and religion. The separation of science and religion has led to the dissociation of ethics and virtues from the scientific discussion. Materialistic values have become more dominant in understanding man- nature interaction. Based on this view, nature has been reduced to a material object which can be easily modified and manipulated.

It is important to remember that the industrial revolution has led to a

growth in sciences, which has helped to understand the natural environment and its complexity. However, at the same time, the dominant place has been given to human beings, which could become possible only with various technological inventions. As a result of this, man has perceived and treating nature as an object without any moral, ethical responsibility towards it. In other words, modern science and technology observe no limits in the exploitation of natural resources.

It can be observed that humans have always dreamt of their dominance over nature, and the industrial revolution provided man a starting point for realizing the same. In current times, technological advancement can be seen as man's growing dominance over nature, which is also justified by various developmental projects being taken up even in areas with grave geographical constraints. As a result, it can be concluded that what is responsible for today's ecological crisis is man's perception of nature only as an entity and its rampage behavior towards exploiting natural resources.

Mohaghegh-Damad (2001) believes that the modern scientific concept has led to removing spirituality from the natural environment and opened the doors for overexploitation. Therefore, it must be realized that technology cannot provide any solution for the ecological crisis; rather, technology has caused them to emerge. Instead, the solution should be looked into the revised and well-knit man-nature relationship. The idea of Schumacher (Schumacher, 1989) believes that humans should restrict themselves from dominating nature in any way because, in any case, the only man is going to be the loser. It seems that Schumacher is debating the consequences of man's dominance over nature only in the case when humans are acting without any responsibility. He also says that even when a man is dominating nature, but if he acts responsibly and with

wisdom, better opportunities are provided for improvement and growth. The above-discussed opinions have indicated a need for a universal standard reference, and ethics is the area that can provide this reference (Dalfovo, 1996).

What is required is the equipment of the ecological studies with ethical aspects. Ecological studies opine that humans are only one of the species existing in nature and form a small part of the ecosystems, biogeochemical cycles wherein the biotic and the biotic components are interacting with each other. All components of the natural systems support the functioning, and any alteration or disturbance in any part can endanger the equilibrium of the entire cycle (Christopher son, 1997). For example, in a patch of forest, herbivores feed on the autotrophs. Normally, one hectare of forest land can fulfill the need for a specific number of animals. However, if the number of animals exceeds the capacity of the forest land available, then there can be an imbalance. In such a situation, a new balance will be attained by the ecosystem by reducing the number of animals or reduction in the no. of autotrophs. In other words, the natural systems maintain the balance on their own by reaching equilibrium between plant-animal populations.

Nevertheless, man can disturb the natural processes by altering any of the components. After a point of time, it is possible that the first-class community of forests is replaced by the second-or third-class community and ultimately may lead to problems like desertification or land degradation. From all these alterations, it might be possible that new relationships and new equilibrium gets emerged among the various ecosystem components. These may further prove to be negative for other ecosystems and species, including humans. In such a scenario, if humans continue to behave the way they have been doing in the past decades, man will no longer sustain his position in

nature, and the further generations may be at stake. For these reasons, humans need to redefine their role in the natural environment.

As discussed, in all the ecosystems, several factors are accountable for maintaining the equilibrium of natural systems. However, humans have the power to undermine those regulatory mechanisms concerning their logic, wisdom, and freedom. Man has additional capabilities, and that is the reason that makes a man a different component of the ecosystem. Man has studied other bridges in ethics, found in their inner self, and spheres like ecology. Also, environmental ethics comes under bioethics, and environmental ethicists try to define the man-nature interaction in terms of what is right and what is not towards nature. (Benson, 2002). Ethics helps man voluntarily limit selfishness and urge him to respect all other species of nature by recognizing their right to life and freedom.

Though ecological science has significantly contributed to the development of environmental ethics, still clarification about the same is required for the conservation of resources. Conservation of the environment could happen only by adopting the universal ethics of balance and harmony, respect for all species of nature, and an agreement on resource conservation (Dalfovo, 1997). The objective of developing the relationship between ethics and ecology is to enhance people's friendly behavior towards nature.

Nevertheless, various approaches for the integration of ecology and ethics concerning man-nature relation still needs to be explored (Adolphson, 2004).

CONCLUSION

It is evident now that before preserving the natural environment, the

link between man and natural environment needs to be understood, the laws of working natural systems, and their respective processes. There is no doubt that we need to understand the natural environment before natural environment preservation.

This has answered the question of what, the knowledge about the natural environment. However, another critical question is, how? After attaining the knowledge of what, it is significant to know how to implement that knowledge towards conservation. Knowing what not enough is, what might require is some guiding principles to govern the behavior of man towards nature and in dealing non-human world. In the modern age, limitation of human desires and wisdom for ethical, responsible man environment interaction is the need of the hour. Ethics can only help in developing a responsible attitude and respect for natural laws and regulations. It is also required to establish such environmental ethics that strengthens the inner intentions for preserving the sustainability of the environment. This can be attained only by knowing both the natural environment and man's inner self.

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REDEFINING THE ROLE OF MORALITY AND RATIONALITY

Sreetama Misra *

The paper aims to intertwine the two distinct human capacities – morality and rationality, and how can the two contribute to making a happy life altogether. Even though humans exclusively possess both morality as well as rationality, yet they seem to be different from each other. It is often debated that possessing rationality naturally presupposes possessing morality, but how far the opposite is tenable. The paper brings forth the views of modern and even contemporary ethicists regarding their notions on how far can rational agents be truly moral, and the discussion gets heated up in understanding as well as conceptualizing how a morally justified human action can lead towards a happy, satisfactory and balanced life.

Key Words: Morality, Rationality, Human Agent, Virtue, Happy Life.

INTRODUCTION

The intertwining of morality and rationality naturally brings into fore some fascinating queries about human motivations and human actions. How should one live? What kind of living is considered good? How can we be happy? What is our duty to ourself and to others? Is our moral living guided by rationality? What does it mean to act for a reason? Can there be any moral reason for my action? An inquiry into these questions marks the beginning of our discussion on morality. In seeking answers to these questions, Socrates' name comes first, who designed a rational way of living life. A rationally

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designed life implies a life guided by a rational action, and as per the ancient Greek ideas of teleology, a person doing a rational action is a man of virtues. A rational agent is one who performs his/her actions basing on his/her judgments of what one ought to do and what one ought not to do.

A rational agent is a moral agent, and practical reasoning is the primary aspect of a moral agent. Rational tradition, as we know, is a tradition of critical discussion and it represents the best way by which we can expand our discourse of knowledge. One of the essential traits in a rational human agent is virtue. Virtue marks the foundation of moral character. A man without virtues is insensitive to truths.

Around 70 years ago, Joseph Schumpeter opined that in a democracy, citizens may possess wide range of cognitive skills, but they lack motivational virtues. Often people act without virtues. Citizens involve themselves in gathering information on resources, money and wealth and are more close to the dictates of passionate (primitive) instincts, while they suffer from rational ignorance, which truly ruins the democratic reasoning process. Virtuous action of an agent is required in order to employ one's cognitive skill for a deliberate and effective democratic programming. Quite a good number of philosophers have spoken in favour of a rational basis for ethics. Immanuel Kant, for instance, argued from the perspective of deontology that morality is derived from rationality by the aid of categorical imperative. Humans are moral because they have rationality in them, other animals since lack rationality are not included in the moral paradigm. But utilitarian thinkers like Peter Singer and J. S. Mill held the view that morality maximizes certain intrinsic goods like pleasure and happiness.

Looking Back at the Past: Traditional ethical judgments were

mainly supernaturalist because it rested primarily on religious framework, but in modern times, with the growth of science and technology, the old pillars of morality weakened, and since then morality is shaped according to worldly happiness in accordance with the growing adherence to reason and scientism. It must be noted that ethical judgments ought to have rationality; whereas decisions taken out of emotions may lead to negligence of any long-term perspectives/goals. It is because; a reasoned decision is indeed strong enough and has most chances for universal applicability in our society. In the eighteenth century, Adam Smith looks at morality from the self-interest point of view; he looks at how an individual becomes a fundamental unit in society. Smith developed the *homo economicus* in his famous *Wealth of Nations*, according to which an individual acts rationally only by maximizing his returns and minimizing his efforts. In this way, Smith resorts to securing private interest for safeguarding the common good. Smith's ideas are in one way, comparable to Hobbes, who sees a rational action primarily in an individual's pursuit of self-interest. It is so because Hobbes believes that the guide to all actions comes from human beings and their endeavors.¹ The impetus for all human action comes from the brain states, which motivates an individual to act as per his/her desires. This subjectivist position of Hobbes becomes clear when he writes, but whatsoever is the object of any man's appetite or desire, that is it which he for his part called the good; and the object of his hate and aversion, evil; and of his contempt, vile and inconsiderable. For these words of good, evil, and contemptible are ever used with relation to the person that use them: there being nothing simply and neither absolutely so; nor any common rule of good and evil to be taken from the nature of objects themselves.”

However, Bertrand Russell had some strong views with regard to

morality and rationality. Russell in his article “Can Men be Rational?”² hold that a rationalist is “one who wishes men to be rational.”³ Russell classifies the definition of rationality into two – theoretical and practical. The theoretical question is “what is a rational opinion?” and the practical question is “what is a rational conduct?” Let me first clarify the theoretical opinion that what a rational opinion is. In order to arrive at rationality in opinion, one has to take into account all the relevant evidences for arriving at a judgment. In cases where complete certainty of any judgment is unattainable, rationality in opinion arises by giving weightage to the opinion of highest probability. We arrive at certain opinions, which are mostly scientific, since they yield objective results. But the Japanese Buddhist thoughts of the 6th century AD present a quite different view. For them, “there is no such thing as objective fact to which our opinion must conform if they are to be true.” For them, opinions are merely weapons in the struggle for existence, and those which help a man to survive are to be called “true”. This is however, a religious method adopted and it carries many controversies. So, the theoretical aspect of rationality depends primarily upon evidences proper (and not on our desires/wishes/prejudice/superstition), the evidences must not in any way be obfuscate or unintelligible. A man arrives at rationality in opinion only when one is judicial or is scientific. However, the next arduous problem is the practical side of rationality i.e. on the question “what is a rational conduct?” An individual performs an action owing to the fact that his action will yield some results, which he considers good; and even though he has no desire to produce good results, it may also turn out so.

But the second way (where the act turns out good unintentionally) is no way a motivated or guided action which can be rational. A man's conduct can be called rational only when his intelligence informs and

controls his desires and wishes. An action resulting merely from one's beliefs and desires would be irrational, rational actions are not caused due to beliefs and desires. When intelligence guides human desires and right conscience directs a man's doing, moral actions are bound to occur. It must be noted here that for Russell, intelligence relates to finding evidences.

However, some pertinent questions haunt me here. What sort of intelligence guide belief/desire morality? How could a rational moral belief be possible, so that other people accept it as a general principle for others? Moreover, if the highest cases of belief are guided by non-intelligence, then can we call it a justified belief? We know there is an apparent demarcation between intelligence and belief. Years ago, in India, Sati practice was considered as one of the noblest acts. But with the passage of time, our beliefs have changed and now we hear the dictates of rational intelligence. Today we consider Sati practice as a heinous crime. It reflects how a principle becomes universally accepted owing to our belief, which sometimes turns to be rational, and sometimes even irrational. In philosophy, we find a distinction between factual beliefs and moral beliefs. While factual beliefs can be either true or false, moral beliefs are neither.⁴ The statement, "the glass is full of water" can be either true or false, but if one says "Bring a glass full of water," then it is neither true nor false, because the statement does not indicate any fact, but is an imperative/command. But it is not quite sure whether the same applies to moral propositions too. With moral beliefs, we are less sure in making a claim because moral beliefs can be either true/false. It is because in moral beliefs, there is no direct connection with the objective structure of the world. So does the matter end up here? We see that when a rational opinion is justified basing on degree of evidences, what can be the sufficient justification for a moral belief. The question arises because moral

beliefs are concerned with how we ought to be and how our actions/conduct ought to be. Reasons are contrasted to “intuition,” the latter happens due to sudden flash of mental decision that results in either approval or disapproval.

A contrary opinion, however, appears in the writings of the Scottish philosopher David Hume, who is however less bothered about the influence of rationality in deciding a moral life. Hume says that morality has nothing to do with reasoning at all. Hume defines a moral person as one who has well trained passions used reliably in order to yield good results. Hume's staunchly says that a moral life is worth pursuing because immorality is obnoxious and brings unpleasant feelings in human beings, and not because it is not rational. For Hume, “reason is, and ought to be, the slave of the passions.” To the question, *how can reason serve and obey the passion?* Hume answers that knowledge of both the kinds – knowledge of ideas (relating to statements of mathematics and logic) and knowledge of matters of fact (as derived from sense impressions) cannot motivate any moral conduct of an individual. Hume's actions are motivated by human desires, feelings, pleasures, pain etc. Reason obviously acts as means or as instruments for attaining our motive/desires. In Hume's view, reason has no authority to find faults with human feelings and passions.

However, Hume makes a distinction between 'natural' and 'artificial' virtues in man. By natural virtues, he means benevolence, charity, kindness, sympathy etc. present in each man. Contrarily, by artificial virtues, Hume means justice. Artificial virtues are not natural, yet it arises due to socio-political pressures and conventions. Since justice is unnatural, therefore an individual can practice justice owing to his own self-interest or being motivated by public interest and so on. In Hume's words, “The only difference betwixt the natural virtues and

justice lies in this, that the good, which results from the former, arises from every single act, and is the object of some natural passion: whereas a single act of justice, considered in itself, may often be contrary to the public good; and it is only the concurrence of mankind, in a general scheme or system of action, which is advantageous.”⁵ Hume's view is not in consonance with the views of Plato and Aristotle, since for Plato and Aristotle moral life is synonymous with just living. A man of justice is always moral and is bound to be rational. An unjust man, on the other hand, pursues the lesser goods of human life. Socrates was adamant of the fact that a just life has intrinsically good consequences.

Current debates in Morality cum Appraisal: The trend of viewing moral values has changed considerably during the past few decades. In this context, Keenan writes, “Whereas formerly ethicists were concerned mainly with the merits of teleological versus deontological moral systems, with the discovery and application of moral rules and with the logical structure of moral judgments, nowadays many people have devoted their energies and resources in analyzing and answering the question 'why be rational?'... in the past twenty-five years or so.” The formerly most sought questions were: How can we be moral? How can one lead a moral life? But the modern-day moral theorists concentrate on questions of a different cadre. Why be moral? Is it rational to be moral? What ought I morally to do? Philosophers of the contemporary era like Thomas Nagel, Philip Pettit, Michael Smith and such others have spoken a lot on this significant realm. Thomas Nagel considers that the central problem of ethics lies in discovering how the “lives, interests, and welfare of others make claims on us and how these claims are to be reconciled with the aim of living our own lives.” We find a two-way approach in the American philosopher's analysis of morality. According to earlier Nagel, all our reasons for actions must be universal. He adopts an

objective stance determining that as rational agents, we have the same reason to act for our cause, as do we have to act for the cause of others.

However, Nagel dropped this staunch objectivity during the 1980s when he regarded that the characteristic of morality lies in its tendency to be objective, and impersonal; holding that subjectivity has a good role in taking moral decisions. For Nagel, subjective reasons are valid until they are not overridden by (objective) reasons. Nagel distinguishes between agents neutral and agent-relative reasons. A reason can be called an agent-neutral one when the reason for which the agent performs the action is not necessarily (in any way) related to the interests of the agent. When an agent wants doing something for the distressed people of the world, then it is an agent-neutral action, because the act performed has no direct essential reference to the agent concerned. On the other hand, a reason becomes an agent-relative one when the reason directly connects to the interests of the agent. Nagel considers agent-relative reasons to be significant because it is concerned with the fundamental ethical query as how an agent ought to perform his/her actions. In this regard, Nagel however suggests three kinds of agent-relative reasons: reasons of autonomy, deontological reasons, and obligatory reasons. Although distinguishing between the objective and subjective kinds of reasons, Nagel's inclines towards the position of moral realism⁷ The basis of morality, in Nagel's analysis, consists not in the fact that good and bad of an agent is based on a subjectivist point of view; rather it is to be understood from a more generalized conception. In deciding an opinion, we are to consider not only our own interests, but also the interests of others.⁸ Most significantly, in ethics, we ought to consider what effect/impact our action puts on ourself and to others.

What is most important is that in all matters of morality, it is essential to pursue genuine knowledge, and shun out all kinds of false pretensions. Years back, Socrates held that virtue is equivalent to moral knowledge, and all wrong doings are results of ignorance. Morality is significant as it reveals moral values of human existence, just as if natural science reveals the natural facts of human existence. It was Mill's opinion that morality is not natural, rather morality is a product of human civilization that is made in order to satisfy the urge of human beings. It is something going beyond the impulses of nature, and to set standards and rules for what ought to be done. Hence, I agree with this opinion that morality arises not from nature but from culture, hence human actions and doings, dos and don'ts are results of human cultural artifice. Pascal defines morality beautifully saying that the basis of morality is thinking, and “a reasoned search the way to proceed to find meaning.”⁹ In the modern times, Peter Singer puts forward an interesting analysis that in attempting to find out why I should act morally, one has to presuppose morality. 'Ethics,' Singer says, “though not consciously created, is a product of social life that has the function of promoting values common to the members of the society.”¹⁰

For Peter Singer, human's ability to reason helps in moving away from an absolute subjectivist position, and from uncritically accepting moral values of a community. Through reason it is possible to search an individual's place in the world, it enables viewing that others too hold a similar subjectivist position like me, and that my viewpoint is in no way privileged than others. Regarding moral values too, human's subjectivity is necessary but cannot be ultimate. I agree with Peter Singer when he refutes the claim that values depend on subjectivist position. But in no way it refers to saying that values have an objective basis. It is evident that the element of subjectivity is

undeniable. If there were no humans with desires, preferences or wishes, then nothing would have been valuable. But value exist because there are human beings with individual choices, desires, and preferences; and again subjective values of each individual being is not enough, because through reasoning, we get a grasp that there is objectivity out there in the universe. The objective viewpoint into consideration is as much meaningful when we human beings attribute values basing on the instrument of reason.

I agree with Peter Singer when he stresses on conscientiousness (that is, doing something for the sake of doing what is right) as an essential element in human agents. Those having conscientiousness will do actions in accordance with what the society values; even they are motivated by the desire to do what is right and what they think as right in all circumstances. Conscientiousness requires moral conscience plus rational motivation in oneself to help carry out an action. It motivates individuals to value what ought to be valued. If we adopt conscientiousness for the sake of getting any better result, then it would lead to something else. Hence, conscientiousness is to be valued for its own sake. Ethics now concentrates on human motives and the worth of doing something for its own sake and not for the sake of anything else. The element of rationality allows us to meet human desires more justly than irrationality does. We mostly do not get into what people might to do, rather it is our duty to do what gives us greatest pleasure, and we are even motivated doing the act. The prime idea of ethics is that it is not merely an ideal system; rather it is good in practice too. It is only through good ethical practice that a just society is formed. Since the Platonic times, this idea ruled that a just society is formed out of just individuals, and the most crucial part of a just individual is his rational cum spirited soul. A human individual's life with merely appetites and desires would surely lead to negative

consequences; our rational part of the soul must guide the desire part through proper thinking and reasoning.

In Bernard Williams's view, for leading a meaningful human life, one has to go for a set of categorical desires.¹¹ (desires that make human life normatively/prudentially meaningful) that one wishes to satisfy. We have to make human life recognizably meaningful by living a healthy, ethical and rational life. We ought not follow the morality that we simply preach but not practice, and even not practice that which we cannot preach. A system of moral rules can make our living happy only when our actions that we practice are guided by what we preach rationally and from our heart. We can lead a happy life maintaining a balance of the three – ethical, rational and satisfying actions.

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Moral realism is a meta-ethical position claiming that ethical propositions are not independently subjective, they depend on certain objective features of the world. It claims that there are facts of the matter relating to which actions are good/bad, right/wrong etc.

Thomas Nagel stresses this aspect by portraying the possibility of practical reasoning in morality. See, Nagel, *The Possibility of Altruism*, 1970.

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Williams distinguishes categorical desires from contingent desires. Categorical desires are a set of systematic desires that organizes one's life and activities, like living an honest life, shaping child's future etc.; whereas, contingent desires are temporary and are meant to satisfy short term goals, like desire for a good food, good dress, ornaments etc. For further, see Bernard Williams, *Problems of the Self: Philosophical Papers (1956-1972)*, Cambridge: Cambridge University Press, 1973, 86.

'A REPRINT FROM THE HINDU'

Never Be A Wet Blanket

T.K. Mishra

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Share in the joy of others on the spur rather than put off the jubilation

I have come to understand, quite late, that how we become killjoys or hijackers or thieves of joy. So, I noticed a killjoy style in me when my son came rushing to me with some good news, and I barely paid attention to him. I hardly looked up from the newspaper, rather I felt distracted.

He felt hurt and looked down. I tried to figure out what pushed me into being that? Maybe, I was tired at that time, feeling bored, engaged in something else. I could have told him to come back later.

But imagine, particularly me as a parent, when I am back home after a tiring day. Maybe thinking about what has been happening at work, and my son comes bounding up to me and says, "Dad, an amazing thing happened. I want to tell you about it." And I, in that moment, retort, "You know what? Just give 15 minutes, let me get out of my work clothes."

The problem is that no one would come back later. And even if I sought the child out, "Tell me now, Dad wants to know, what were you so excited about?" Guess what? The joy that he's sharing 15 minutes later isn't the same that he wanted to share. So, we are a killjoy sometimes because we believe we will do it later. It doesn't work like that. Working towards a joyful me, therefore, I have decided to give the people I love more of what they want the moment they want it.

Sometimes I notice people picking up on another's conversation, and changing it to something else like a joy hijacker. For example, some exciting news comes to me — say, friends are thinking about taking a long road trip to Shimla. I change the conversation to my upcoming cricket match. And one could see the other getting upset and confused

about why I changed the conversation. Someone comes to me with good news and before I know it, instead of shining the light on that other person, I begin shining the light on myself. Why do we do that? Maybe we feel envious. So, to become a joyful me, I am working towards giving up the habit of envying or competing with people to show oneupmanship.

Sometimes we respond describing the problems involved with the good news. In the case above, I say that is good news, but the trip will consume a lot of time. I am worried because my time is committed elsewhere, and I don't know where I am going to have all that time. All right, that style is called joy thief. What I did is that I pointed out all the problems to the good news. My focus was negative. And my negativity drained the other's joy. I didn't mirror the excitement. Well, the person went from joy to worried. The person wasn't feeling any closer to me, and was worried about what previously made him or her so excited. I realised being high on critical thinking or judgment makes me a joy thief. So, I am trying to overcome the factors or notions that make me a joy thief, as it creates heart burning, distrust, and starts splitting the connection that person has with me.

I realised that I must respond to good news joyfully and actively, like the above road trip news, saying, hey, who made this amazing trip? How did this idea come to you? I am so excited about it. Psychologist Shelly Gable calls this as the active constructive style that strengthens relationships and makes you a joy multiplier in conversations. You make good eye contact, you smile, you mirror the excitement. It would be a shared joy. So, I try to unmute my positive emotions and lend myself to the person interacting with me. That's what joyful me is all about, and which will build my relationships.

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