Value Insight

(Mūlya Samīkṣā)

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FROM PRESIDENT DESK

SATYAMEVA JAYATE

Satyameva Jayate (सत्यमेव जयते) meaning "Truth alone triumphs" was adopted as the national motto of our country on 26th January 1950, the day India became a republic. This profound statement is inscribed in Devanagari script at the base of the famous Ashoka Pillar and is an integral part of our national emblem. The emblem and the words "Satyameva Jayate" are inscribed on one side of all Indian currency and national documents.

SATYAMEVA JAYATE NANRITHAM (सत्यमेव जयते नानृतं) is the first line in sloka No.6, chapter 1, 3rd section of Mundaka Upanishad. In the national motto the word नानृतं is deleted. When "Truth alone Triumphs" is itself very emphatic adding नानृतं - not falsehood – is redundant. Grammatically, Satyameva Jayati (सत्यमेव जयति) is more correct. But in line with the belief "आर्षवत् साद" i.e., coming from our Rishis it is correct, our Upanishads permit जयते instead of जयति.

Mantra 3.1.6 of Mundaka Upanishad has the following meaning:-

Truth alone triumphs; not falsehood.
Through truth the divine path is spread out
by which the sages whose desires have been fully fulfilled,
reach to where that supreme treasure of Truth is.

The slogan SATYAMEVA JAYATE was popularized and brought into the national lexicon by Pandit Madan Mohan Malaviya in 1918 when serving his second of four terms as President of the Indian National Congress.

Common connotations of Satyameva Jayate include:

- Truth stands invincible
- Truth alone conquers, not falsehood
- The true prevails, not the untrue
- Truth alone conquers, not untruth

Satyameva Jayate is the profound principle on which the whole universe subsists and functions. If we look around and observe nature, we will find every phenomenon is based on absolute TRUTH. The rotation of earth makes us also to rotate at a speed of 28Kms per minute. Earth's orbiting around the sun makes us hurtle through space at a speed of 885Kms. per minute. Do we ever feel this? Days follow nights and nights follow days is an accepted TRUTH. So are

the coming and changing of seasons. Earth's gravitational force without which we cannot be stable even for a second and which exerts the same attracting force without any weakening over millions of years, is again a triumph of TRUTH. So is the sun's illumination. Trillions of stars and other heavenly bodies keep a safe distance from each other, is again adhering to TRUTH. There is a Supreme POWER which has created the universe and which sustains it truthfully.

In our day-to-day transactions, TRUTH unseeingly pervades. It permits you to go to a Railway Station, purchase a journey ticket and any extra payment done is returned back by the booking clerk, unasked and truthfully. Human civilization rests on TRUTH. Aberrations are UNTRUTH.

As a young student, the story of king Harischandra, who had to lose his kingdom, wife and only son for adhering to TRUTH but could regain all these back in recognition of his truthfulness, was very popular and motivating. In the name of secularism, such inspiring stories are not now being taught in our schools. How will our young minds learn the splendor of TRUTH?

In Srimad Bhagavatham, Krishna tells his best companion Udhava "Satyam cha Samadarsanam" - TRUTH is the expression of HIS presence everywhere and in everything – i.e., TRUTH is no other than the SUPREME REALITY.

How fortunate we Indians are, such a solemn and everlasting knowledge has been handed over to us through generations and generations of our forefathers. Let us now hand over these values to our children and grand children.

Surely the importance, sanctity and message of our National Motto - Satyameva Jayate (सत्यमेव जयते) should be taught in all schools.

<div align="right">
Dr.E.Sreedharan
Founder President, FRNV
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Cover Story: Ethics In Education: A Must For Digital World

Prof. P.B. Sharma

A reputed academician Prof. P.B. Sharma, currently the Vice Chancellor of Amity University Gurugram has been the founder Vice Chancellor of Delhi Technological University. A Doctorate from University of Birmingham, UK, Prof. Sharma is a recipient of many awards and recognitions. He has been conferred with the Honorary Degree of "Doctor of Engineering" by his alma-mater University of Birmingham in July 2013.

Education, for a long time, had remained untouched by the disruptions caused by technology. However, Covid-19 led to rapid adaptation of digital technologies for imparting online education and made people interact online. A new teaching-learning environment has now been created that facilitates learning anytime, anywhere.

However, the digital age has its own challenges. Data piracy, data theft, cyber crimes, bullying on social media and waste of time on digital apps have raised issues relating to ethics and values. Self-regulation, self-control, described as *Aatma-Sanyam* in Gita, comes here as a highly desirable virtue of a civilized society that protects the interest of an individual and the entire society. In the ancient Vedic tradition of education, *Aatma-Sanyamwas* the master key for self-learning. *Swadhyaya* for enlightenment was mandated as a non-negotiable trait of noble citizenship that led to a righteous way of life. The Bhagavad Gita ordains, "*Aatma Sanyam Yogagno Jubhyate Jnan Deeptam*", meaning that the lamp of knowledge is lit by the fire of self-regulation. We need to integrate self-regulation as a universal value in our education system and mandate it for the use of vast information and knowledge in the digital space. However, self-regulation at its own cannot be sustained without strict compliance to a righteous way of life that necessitates nurturing ethical, moral and spiritual dimensions along with work ethics and professional morals that have become more important now in the digital age that provides easy access to information, knowledge and expertise.

In 2016, the World Economic Forum had published an overview of 21st century skills that are necessary for workers in the digital age. Competencies such as problem-solving and effective communication are already very important in many jobs for working in a collaborative team. In addition, character qualities such as positive attitude, personal integrity, connection with *Aatmiyata* or empathy and concern for society and environment are important to create winning teams that lead to achievement of goals and realization of the vision of the organization. Adaptability to new technologies, persistence and sustainability are equally important in the digital age, as these qualities ensure greater resilience and success in the face of a changing working and social environment. With these qualities, workers can add great value to the use of smart automation and integration of new technologies like Artificial Intelligence. But skills and character are not only to be valued for the organizational success or individual attainment of repute and status; the importance of ethics and human values are to be recognized for the sustenance of a righteous world order, to create peaceful coexistence and harmony in the society and a fair and just global community. Family environment and education play important roles in nurturing ethics and human values and develop character skills of truthfulness, integrity and

empathy. Unfortunately, upbringing and family environment in modern society, mindlessly engaged in materialistic pursuits, are becoming more and more disconnected from sustaining an environment for nurturing values and ethics. In such a situation, the role of education in nurturing human values becomes more important.

Looking at the Indian traditions of education, we find that the gurukuls of ancient India were firmly committed to nurturing human values, ethics and morals along with developing capabilities, competence and character. They built a society where strict adherence to truth i.e., *Satya*; *Aatmiyata* or empathy; *Aatma-sanyam*; i.e., self –discipline, and service over self or *Nishkam Karma* became the hallmark of society that could sustain prosperity for many centuries. No wonder India became the world leader in education and its wisdom to create sustainable layers of peace, progress, prosperity and happiness impacted the entire world. Indian society also marched beyond humanism to serve the whole world as one family by inspiring the human society to work for the welfare of one and all and proclaim that the whole world is one family, *Vasudhaiva Kutumbakam*. In the Digital Age this age-old ethos has found greater relevance as technology demands highest care and commitment to truth for nurturing a fair and just global society.

> **University education should focus on the troika of Capabilities, Competence and Character to produce an army of responsible citizens.**

Education, especially higher education, is to be the fountainhead of a developed, prosperous and enlightened human society. This calls for a sustained focus on Quality, Relevance and Excellence, nurtured in an environment of integration of education with values so that the universities and institutions can become partners in progress of nation's development.

We need to create additional space in school and university curriculum to nurture universal human values and create an intrinsic desire to practice these values in all aspects of work and social life. The disconnect created by modern education between the physical and spiritual man has to be eliminated. University education should focus on the troika of *Capabilities*, *Competence* and *Character* to produce an army of responsible citizens.

With the rapid advancement of science and technology and the deep penetration of technology-assisted modern systems and applications in a globalized knowledge society, the value and worth of universal ethics, professional morals and personal integrity of the citizens at all levels has assumed high importance to ensure inclusive development and to touch the highest alters of human excellence. It's time we formulate global standards for universal human values, ethics and professional morals and make these mandatory for global citizens for mobility, trade and business.

P B Sharma

Values In Digital Age

Sri O. P. Rawat

O. P. Rawat, IAS (1977) became 22nd Chief Election Commissioner of India on 23rd January, 2018 and retired in December, 2018. Currently he is the chairman of the three member Committee for Content Regulation of Government Advertising mandated by Hon'ble Supreme Court of India. He held various senior positions in the Government and got the Prime Minister's Award for Excellence in Public Administration for the Year 2008-09 for innovative implementation of Forest Rights Act, 2006.

Every society needs to be bound together by common values, so that its members know what to expect of each other, and have some shared principles by which to manage their differences without resorting to violence. And this is true of local communities, of national communities as also of global community. This is why, the drafting committee of Indian Constitution included all such social values that are universal, human and democratic of the modern age in the draft constitution. The preamble of the constitution defines our national values as Sovereignty, Socialism, Secularism, Democracy, Republican character of Indian State, Justice, Liberty, Equality, Fraternity, Human Dignity and the Unity and Integrity of the nation. For our global community the values of Peace, Freedom, Equal Rights, Human Dignity and Social Progress are enSrined in the Charter of the United Nations and in the Universal Declaration of Human Rights, the documents drafted by representatives of many different nations and cultures.

Whenever disruptive developments in science, technology or in processes of wealth creation are ushered in, unintended consequences soon take over causing concerns and worries about adverse impacts on future of democracy and enforcement of human rights. For example, after a decade of globalization process, Kofi Annan, Secretary General of UNO observed: "But it would be tragic if local or national communities react to the challenges and shortcomings of globalization by repeating the mistakes of history, and turning in on themselves. Why? Because open markets offer the only realistic hope of pulling billions of people in developing countries out of abject poverty, while sustaining prosperity in the industrialized world. What we must do instead is to ensure that the global market is embedded in broadly shared values and practices that reflect global social needs and that all the world's people share the benefits of globalization."

We in India could smoothly take global integration as brought about by the processes of Liberalization and Globalization. We had been following the philosophy of *Vasudhaiva Kutumbakam* since the times of *Mahopanishad*. Therefore, India joined the process with full vigor and continued harnessing the benefits thereof to improve the quality of life for its teeming millions. This proved the point that technologies and processes of disruptive developments intrinsically have no evil but animal spirits considered necessary for fast economic growth and complex interplay of various forces create these ill effects. Culture and values having deep roots in a society would impart better wherewithal to prevent or at least reduce the impact of such effects of human interaction with new technologies and processes.

Digital age seeing revolutionary advances in Nano-technology, Bio-technology, Information Technology, Artificial Intelligence etc. etc. is not only opening multiple horizons for economic development all around but also causing concerns and worries all over the world. The

Washington Post contributor David Von Drehle in Jan. 9, 2021 edition wrote: "One of the great questions of our time-perhaps the greatest question – is whether liberty and human rights can survive the digital revolution. Big abstract questions such as this can be difficult to pin down, but two events on January 6, half a world apart, made the abstract painfully concrete." He was referring to the deadly insurrection in Washington DC where a collection of distortions, delusions and outright lies galvanized a mob of thousands to storm the Capitol. On the same day in China more than 1000 police officers fanned out across Hong Kong to arrest more than 50 pro-democracy activists. This contrast that China's approach of highly regulated digital technology tends to promote stability and order whereas digital freedom in US continues to produce the sort of chaos we saw at the Capitol, may lead governments else where to draw certain conclusions harming the cause of value based open and pluralistic societies.

PEW Research Centre published their report on concerns about democracy in digital age in February, 2020. The report states that an internet pioneer and technology developer and administrator, predicted, "My expectation is that by 2030, as much of 75% of the world's population will be enslaved by Artificial Intelligence (AI) based surveillance systems developed in China and exported around the world. These systems will keep every citizen under observation 24 hours a day, seven days a week, monitoring their every action. Another opinion scares much more saying that human brain is highly prone to dysfunction inside closed and self reinforcing information loops which can be created easily sitting anywhere in the world. Damage is complete when one loses oneself inside such loops.

Quite depressing indeed. But resilience of human societies through history has shown time and again that we survive and thrive overcoming all such threats eventually. Deadly insurrection of January 6, in Washington DC could not harm democratic transition as also brought to fore the strength of US Institutions in thwarting such attempt. However, there have been instances when democracy loses out and such incidents compel us to groom global citizens and coalitions of democratic institutions to safeguard universal values as enSrined in our Constitution/ Charter or Universal Declaration.

Amandeep Gill, Executive Director of the UN Secretary General's High-Level Panel on Digital cooperation wrote in Times of India (March 1, 2019)

"Digital transformation is sweeping the globe. Its vast economic potential has long been obvious, while the risks of social harm become clearer by the day. Less clear is the role of traditional regulation: legislation, executive policy and – especially tricky in these populist times- international agreements. We need to identify values that can guide conversations on these issues. Those values must transcend cultures and resonate around the world." He identified four such values for digital age (borrowed extensively from TOI):

- םלוע ןוקית (**tikkun olam**) from Israel means fixing the world'. While the world is inherently good, the creator give agency to human beings to improve it, and anyone can participate.

- प्रत्याहार (**Pratyahara**), one of the eight limbs of Yoga according to Patanjali's Ashtanga Yoga Sutras, in Sanskrit means turning the senses inward under the command of a focused mind. This inwardness becomes the wellspring of our ability to learn, express ourselves and solve problems. This leads us to become smart consumers of digital technologies.

- In Mandarin 和谐 (**héxié**) means 'harmony' A commitment to héxié should address fears that we are heading towards a future of disappearing jobs and unbridgeable gaps between ordinary people and techno-elites.

- The Greek εὐδαιμονία (**eudaimonia**) or flourishing or happiness but not the hedonism of momentary pleasure, but the self -fulfillment in material comfort of a considered life.

Gill concludes by saying "Imagine these four values working together: eudaimonia provides the propulsive force for the digital economy; héxié aids equitable sharing of benefits, tikkumolam helps us harness digital technologies for social good, and pratyahara ensures that we do not forget where the real solutions lie - in the analog world and in our human connectedness."

Attempts could be made to club together such relevant values from many more countries and cultures to bring them in for a commonly shared strategy to safeguard our global community from destructive impacts of emerging technologies and developments. For a long-term protection, we need to equip today's children with the skills and knowledge they need to learn, develop, flourish, and keep safe in unfolding digital age while emphasizing these universally owned and shared values. Children will comfortably embrace these if we do this in an open, honest and safe environment leaving enough room for having fun.

India has been pushing hard through its Digital India Initiative launched in 2015 to harness emerging digital technologies for bolstering economic growth, providing connectivity to remote rural areas, empowering the poor through financial inclusion and for modernizing education, defense forces, industry and business processes. Benefits far outweigh the emerging ill effects in our context so far. Still efforts are on to be future ready to prevent ill effects of digital revolution specially on elections, maintaining public order, peace and harmony, and on protecting right to privacy. Yet, on one hand we as a Nation must not be oblivious of the adverse effects of digital revolution elsewhere in the world and attempts at ameliorating these and on the other developed our own tools to safeguard India's future as a developed country and a vibrant democracy in **Digital Age**.

O P Rawat

An Overview Of Digital Education In Rural Areas -Challenges And Solutions

Sri Satish Kumar

Mr Satish Kumar is a Member, Governing Body of FRNV for over 3 years now. A technocrat with wide experience, he is an IRSEE officer (1967) who has worked with Delhi Metro Rail Corporation (DMRC), Indian Railways and Ministry of Defence. At DMRC, he as first Director-in charge of Systems, Rolling Stock, & O&M, and was a member of the leadership team. During this stint of 15 years from 1998 to 2013, he helped the introduction & implementation of state-of-the-art train and technology systems in a time bound & successful manner, including indigenisation. He continues his professional association with Metros. In recognition of his contribution, he has been conferred with various National and International honours in the area of engineering & technology.

The National Education Policy (NEP) 2020 emphasises digital learning as an alternative to the conventional physical classroom learning model for teachers and students. In 2019, prior to the pandemic, it was envisaged that in the next 1000 days, in accordance with the Digital India programme of the Govt. of India, all Indian villages would enjoy broadband connectivity and universal phone connectivity. However, to implement this vision in a country where a large population resides in rural countryside is a very daunting task.

Digital consumption in rural areas has shown a healthy upward trajectory prior to COVID-19. It is noteworthy to learn that as per 2020 digital consumption study estimates by IAMAI and Nielsen, in 2019, rural digital consumers users stood at 227 million in India outnumbered the corresponding number of urban users. Also, the rural digital user growth is higher at about 45% as compared to Urban growth at 11%.

The reality of Covid-19 has highlighted the relevance and the imperative of online education and has compelled its implementation in cities and in rural areas. In the existing situation, the challenges of online education have been more acute in the rural areas than the cities. This is primarily because of the following reasons:

1. Infrastructure Support- Shortage of Infrastructure support and facilities such as regular Power Supply, High Speed Internet connection.

2. Access to digital devices-The target segment for digital education is the 10- 25-year-old demographic, however only a small section of people living in rural parts of India have proper access to laptops and computers. Even students with computers cannot use the Internet due to the cost incurred in the process and lower internet penetration in the area. Where access to personal devices is available, they depend on the mobile phones of their family members for digital learning and online classes.

3. Lack of teachers and lack of digital literacy- Many teachers in Rural India don't have the skills or the requisite training to access and leverage digital platforms and hence they are averse to using them in their instruction methods. Other than that, there are about one lakh single -teacher schools viz. about 9% of schools in India, where such digital education would be difficult to implement.

4. Language Barriers- The absence of availability of easily accessible content in the commonly spoken national languages is a key roadblock in adapting to online courses. About 85% of the population living in India do not speak English.

5. Gender Inequality-Internet literacy is mainly confined to the men in rural India. According to the same 2020 study of IAMAI quoted above, 69% of digital users in rural areas are men, hence the number of men accessing digital services outnumber the number of women by a ratio of 2:1.

These roadblocks could lead to discontentment among rural communities and massive learning loss for students. However, this could also be a good opportunity to raise the standards of digital penetration and education in rural areas.

The way forward would lie in overcoming these challenges and in ensuring focussed efforts around the following three key areas of work for making technology accessible and enabling the rural community to benefit from digital learning:

1. **Digital Education Infrastructure**-There are two parts in Digital Education infrastructure that need to be addressed to make it ready for consumption by the Rural community:

   1.1. **Physical infrastructure**: Bharat Net– which aims to connect all 2.5 lakh gram panchayats of India. It is a programme which is required to be fast tracked and also ensure that the bandwidth provided is equitable and accessible. The physical infrastructure being setup should be made self-sufficient through initiatives such as harnessing solar energy and enabling the increased involvement of the private sector.

   1.2. **Content, device and software infrastructure**: E-Basta with e-books, Swayam spoken tutorials. National Digital libraries are examples of initiatives for making content digital and widely accessible. Like any other digital content site, work is needed on ensuring that the content is easy to comprehend and simple to use over a period of time. It is essential to especially address the user experience of these digital content libraries. They should be written and made accessible in the national languages. It may be worthwhile to leverage the help of companies that have done this at scale in India and abroad in the private sector, such as the Khan Academy and other such organizations for help in seeding the design and framework needed for content improvement.

2. **Teacher and community engagement**- It is important to engage the teachers, the students and the families in the digital education initiative. A changed view towards digital being a means for equality of information access around the world will help greatly in making this grow. A few ideas of experts on how to make the community engagement work as a force for accelerating adoption of this form of education are given below:

   2.1. **Virtual teacher training programmes**: Up-skilling the teachers by providing customized teacher training initiatives on digital learning by the State Government. Leveraging short video and audio conference content to enable teachers to up skill themselves, when they have the time, rather than making it a liability, would empower them to learn at their pace. This can help enable access to the best teacher-trainers across the country.

2.2. Creating Virtual Teacher communities: Accessible solutions such as messaging groups, making virtual help-desk and conference resources available centrally for AMA (Ask Me Anything) sessions etc. just like it is done in the software and technology community for digital learning.

2.3. Enabling equitable usage of digital devices through unique sharing schemes in villages so that students get access to the content in a group in a structured manner.

2.4. Involving the parents- especially mothers in accessing the digital content for usage in solving issues that are relevant to them viz. health and sanitation, agriculture, and connecting with other family members across the country. This will enable the understanding of the benefits of the internet in helping provide a better quality of life through better and faster information.

3. **Areas Of Policy Work**: While the first two points help address the areas of work to provide infrastructure and enable community involvement in digital education, there is further policy work needed in building out a roadmap for growth of digital education and its ability to impact the future of India.

> Digital consumption in rural areas has shown a healthy upward trajectory prior to Covid -19. As per 2020 digital consumption study estimates by IAMAI and Nielsen, in 2019, rural digital consumers users stood at 227 million in India outnumbered the corresponding number of urban users. Also, the rural digital user growth is higher at about 45% as compared to Urban growth at 11%. Faster adaptation of digital literacy in rural areas, requires combination of measures of infrastructure strengthening, community engagement and policy works But there are still areas where availability of broadband may take time, whereas TV and Radio can be leveraged.

3.1. Innovation across Digital Media- Television (TV), Radio and Internet: In order to make the most of the infrastructure available, we need to broaden the definition of digital media beyond the internet to include broadcast media. Given the proliferation of TV, radio in the country, it might be useful to leverage it for communicating messages of the relevance of digital content. Also, there are areas where availability of broadband may take time, whereas TV and Radio can be leveraged for now. While there is content created for Television for School learning for a few decades now, it requires a relook and modifications in approach to make it easily consumable and interactive in the digital age.

3.2. Government bodies need to make it easier for the Private sector, such as Technology companies, large companies, specialist Ed Tech companies to contribute in key areas necessary in the area. Specific initiatives could include- CSR (Corporate Social Responsibility), infrastructure, vernacular content, platform, teacher training or community engagement. For example, Government of Odisha recently partnered with Tata Consultancy Services (TCS) to train teachers on the effective use of technology in teaching and to provide digital content to the students.

3.3. Encouraging public-private schemes where companies can work together with the Government agencies over a long period of time.

3.4. Focus an education policy for evolving pedagogy for remote digital education based solely on end user feedback - all stakeholders to come together and produce an inventive pedagogy, attainable educational devices for growth of online education in rural areas. This is a new and evolving area globally. By focusing on a clear policy to review and improve pedagogy and tools, this can help fast tract the impact and benefits for the country.

3.5. **India as a hub for Digital Learning**-Can India- the land of the oldest university in the world- aim to lead the 21st century in digital learning? To make this happen, substantial Investment would be required to create world class institutions. These institutions would focus on actionable research projects for designing and implementing remote digital learning with reduced costs of technology and focus especially on combining the usage of Technology, Artificial Intelligence and Design. Therefore, the primary objectives in focussing in the Digital learning policy should be around content design, distribution, testing and feedback across digital channels. This could be made a priority investment area, so that the best minds devoted to these areas in India and abroad choose India for executing and creating best practices related to technology in remote digital education. This may spur the private as well as the public sector to come together and undertake joint research and action to lead the world in best practices in this area. After all, India offers the largest population base in the world to make this a success.

3.6. **Reinvent from within**: Creating ways and means for talented and experienced people from the private sector to join in Government positions for helping accelerate the digital literacy mission in the country.

If this combination of infrastructure, community engagement and policy work can come together, it could enable the faster adoption of digital literacy and also help lay the foundation of a better quality of life and better future for our fellow countrymen in the rural countryside.

Satish Kumar

In Search Of Ethical Leadership: Integrity
R.M. Lala

Are Ends and Means Separable

What do we mean when we speak of a man of integrity? One who will be true to the highest he knows; who will never betray the truth or trifle with it; one who will never make a decision from self-regarding motives; one who will never yield to the persuasion of friends, or the pressure of critics unless either conforms to his own standards of right and wrong; one who will face the consequences of his attitudes, decisions and actions, however costly they may be; one who will not be loud in self-justification, but quietly confident and humbly ready to explain.

George Appleton, Journey for a Soul

Integrity sums up a number of qualities that make for character – honesty, dependability, uprightness, loyalty and sincerity. Character is formed when a man demonstrates his attachment to these virtues even under strain. While character may be conditioned partly by heredity and environment, it is essentially the result of series of decisions a man makes through life – whether he deliberately rejects what he knows is wrong and chooses the good.

Societies get the leaders they deserve. A society that accepts certain restraints has a right to expect that its leaders do the same that they are not corrupt and that their private conduct will not adversely affect public interests.

Lt. Coloney Lyndall Urwick, a pioneer of scientific management, lists courage, will power, flexibility, knowledge and integrity as essential qualities for leadership in management. Of these, he says, integrity is by far the most important.

Integrity means "wholesomeness" and springs from a man's ethical and spiritual convictions. Honour governs every action of a man of integrity.

Alcibiades and Socrates

Ancient Athens provides examples of men of integrity and those who, for want of it, failed in spite of other laudable qualities. Alcibiades was gifted with most qualities that command success and yet he failed. In its assessment of this leader, the Cambridge Ancient History states:

Endowed with imagination, insight, eloquence, and personal distinction, he was versatile enough to master at the same time the art of war and the art of demagogy, so that he was qualified by training as well as by inheritance to become a great force in the public life of Athens - For his petulance, self-will, recklessness, and contempt for dullness and goodness - the joint product of a willful nature and his youthful career as a people's pet - could not fail in the long run to speed him on courses of which his better judgement would disapprove and to intensify unnecessarily the passions of political controversy. He had almost all the qualities needed for greatness in a democracy except the supreme one - character, a lack that was not mitigated, as in the case of Themistocles, by devotion to a great cause.

When Alcibiades was wounded at the battle of Potidaea (432 B.C.) a foot soldier of the Athenian army saved his life. The foot soldier's name was Socrates.

In the years to follow, Socrates became the most controversial figure of Athens. He became, in his own words, "the gadfly" who cautioned, persuaded and reproached those with influence and authority. Whenever there was smugness, conceit, injustice, arrogance or greed, Socrates was there to aim his shafts of inquiry. A leader of his times, he did not tell people what to do. He did ask them questions so that they ultimately arrived at their own realization. He helped men to know themselves better.

Socrates believed in "an inner God-given voice" and it is this voice which finally decided. "Listen, then Socrates," the voice told him, "think not of life and children first, and of justice afterwards, but of justice first. Now you depart in innocence a sufferer and not a doer of evil."

Bismarck and Gandhi

The test of a leader's integrity is not in his profession of principles but his actions.

Bismarck and Gandhi were both founders of their respective nations. As Minister-President of Prussia, Bismarck strove with might and wile to unite the German States under the Prussian King whom he served. Bismarck succeeded in 1871, when Kaiser Wilhelm I of Prussia was crowned Emperor of Germany.

Bismarck frankly professed that ends justified the means. His first war with the German States was planned in 1866. Bismarck remarked, "Our linen was not always one of the cleanest."

Although some German historians like Hubert, Prince Lowenstein, vigorously defend Bismarck, the works of many other historians point an accusing finger at Bismarck's methods. Though apparently successful during his lifetime, his impact on the future is summed up by H.A.L. Fisher, in his History of Europe as follows:-

> *He led Germany into the path of long-range policies of aggrandisement based upon long-range military and naval programmes. The State was Power. War, as Clausewitz taught, was the continuation of policy. End and instrument acted and interacted. As policies became more ambitious, armaments grew, policies expanded. The conversion of Europe into an armed camp was an inevitable consequence of the defeat of Prussian Liberalism in 1862.*

On the other hand, Indians said of Mahatma Gandhi, "Out of dust, he made us into men."

As personalities, Bismarck and Gandhi were very different. Bismarck was overweight and had an enormous appetite. Gandhi was frail and ate sparingly. Both were able men who had tremendous energy, even in their mid-seventies.

Contrary to Bismarck, Gandhi never did anything in secret. From his South African days in the 1890s, up to the day he fell to an assassin's bullet, his life was an open book. He would inform the British Viceroy of his next major moves and at times took the trouble to explain why he was taking these steps. He had done the same earlier with the authorities in South Africa. His open technique made him a very difficult opponent to fight against, even when one disagreed

with him. General Smuts, who fought him in South Africa, observed many years later that it had been his fate to be the antagonist of a man for whom he had the highest respect."

Bismarck's patriotism was overlaid with his ego. Gandhi's was a patriotism with a higher purpose. Bismarck could only think along political lines. Gandhi looked beyond politics. Gandhi's prime objective was not the removal of the British from India. In his view, their removal was essential so to give his countrymen the opportunity to mould their nation nearer to God's desire. The Rule of God, "Ram Rajya", was his aim. With such an aim, Gandhi was resolutely set against the use of any wrong means to attain the exit of the British Raj.

> **Integrity is "wholesomeness" and springs from a man's ethical and spiritual convictions. Honour governs every action of a man of integrity.**

In 1922, he launched a Civil Disobedience Movement against the British Raj. He called upon his people to boycott the schools, the law courts and jobs under British rule. Thousands left their schools, colleges and jobs. He asked them to stop wearing British-made cloth so that his own people could find work, and he called for bonfires of foreign cloth as a sigh of defiance. Countless bonfires were lit all over India. Thousands went to prison gaily. Jail lost his terror and became a place of pilgrimage.

When Gandhi launched on non-cooperation he insisted that people should be non-violent. And all over India they behaved remarkably well. Only in one corner of India called Chauri Chaura, the crowd grew violent, chased some policemen and killed twenty-two of them. Immediately, Gandhi called off the whole agitation. When Gandhi called off the movement his comrades, like Jawaharlal Nehru, were furious that for the lapse on the part of a handful of people, India's time-table for freedom was being set back.
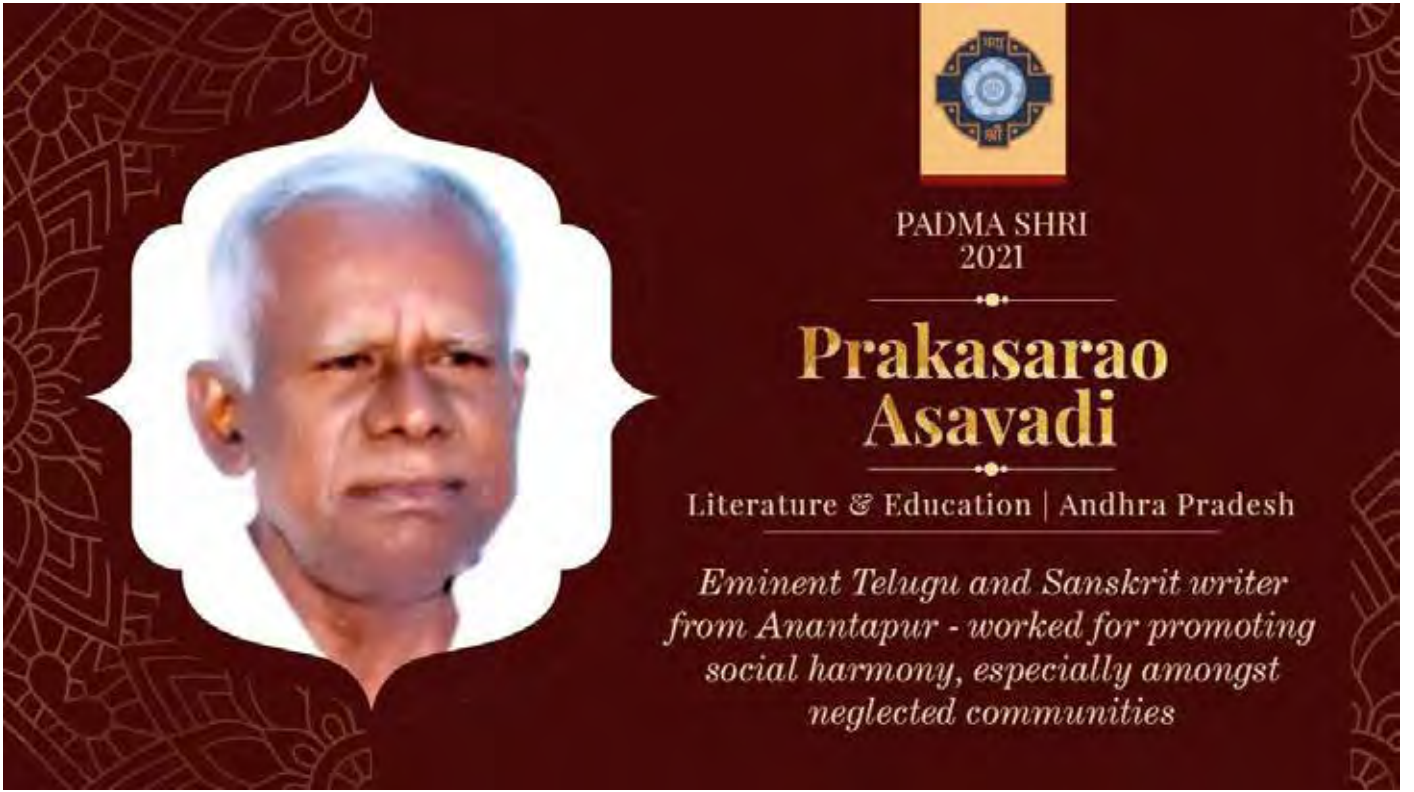
> *"Our mounting hopes," wrote Nehru in his Autobiography, "tumbled to the ground." But it established the fact that Gandhi was more concerned about the means than the end. It made Nehru and others search for the true meaning of non-violence. "Ends and means," Nehru was to ask, "were they tied up inseparably, acting and reacting on each other, the wrong means distorting and sometimes even destroying the end in view?"*

Gandhi was not only keen on adopting right means to achieve his objectives, he used the independence struggle as an exercise to educate his colleagues and his own people. Twenty-six years after he called off the non-cooperation movement, Gandhi fell to an assassin's bullet. His political heir, Prime Minister Jawaharlal Nehru, came to the microphone to broadcast to the Indian people. Without a script, with tear-filled eyes, words cascaded from his lips"

The light has gone out of our lives and there is darkness everywhere. The light has gone out, I said, and yet I was wrong. For the light that shone in this country was no ordinary light. In a thousand years that light will still be seen …. And it will give solace to innumerable hearts.

Excerpts from the book "In Search of Ethical Leadership – written by R M Lala"

PADMA SHRI 2021

Prakasarao Asavadi

Literature & Education | Andhra Pradesh

Eminent Telugu and Sanskrit writer from Anantapur - worked for promoting social harmony, especially amongst neglected communities

Asavadi Prakasarao (born 1944) is an Indian poet, critic, translator and scholar, who is known for his poetry and prose works. He is noted for his significant contribution to Telugu and Sanskrit literature . As Ashtavadhani, he has given 170 performances and has written and published 50 books across various genres. His most notable literary contribution is his performance of Avadhanam – a literary performance. He has received an honorary D.Lit. from Potti Sreeramulu Telugu University and a Distinguished Teacher award from the Department of Higher Education, Government of Andhra Pradesh.

Asavadi Prakasarao is born in 1944 in Korivipalli, Anantapur district of Andhra Pradesh, India. His teacher Nanduri Ramakrishnamacharya changed his name to the optimist Prakash Rao. Born into a Dalit family, he spent his childhood in the villages of Beluguppa and Sirpi. He served as the Principal of Penukonda Government Degree College and retired in 2002.

Pi B. Sangkhumi, a new recipient of Padma Shree from Mizoram was congratulated for getting her works recognized and appreciated at the highest level. Her pioneering works in the fight against social evils and for women empowerment in the Mizo society was recognized.

Pi B. Sangkhumi is a former public servant who went on to lead the largest women federation and a pressure group in Mizoram, Mizo Hmeichhe Insuihkhawm Pawl (MHIP), in different capacities for a considerably long period of time. She had also been known for working in the Mizoram Public Service Commission (MPSC) for 9 years, first as Member and later on as Chairman. Prior to her stint in MPSC, she was Director, Higher & Technical Education, Government of Mizoram.

Children's Corner

Story From Mahabharata - Vidura

The sage Mandavya who had acquired strength of mind and knowledge of the scriptures, spent his days in penance and the practice of truth.

He lived in a hermitage in the forests on the outskirts of the city. One day while he was immersed in silent contemplation under the shade of a tree outside his hut of leaves, a band of robbers fled through the woods with officers of the king in hot pursuit.

The fugitives entered the ashrama thinking that it would be a convenient place to hide themselves in. They placed their booty in a corner and hid themselves. The soldiers of the king came to the ashrama tracking their footsteps.

The commander of the soldiers asked Mandavya, who was in deep meditation in a tone of peremptory command: "Did you see the robbers pass by? Where did they go? Reply at once so that we may give chase and capture them."

The sage, who was absorbed in yoga, remained silent. The commander repeated the question insolently. But the sage did not hear anything. In the meantime, some of the attendants entered the ashrama and discovered the stolen goods lying there.

They reported this to their commander. All of them went in and found the stolen goods and the robbers who were in hiding.

The commander thought: "Now I know the reason why the brahmana pretended to be a silent sage. He is indeed the chief of these robbers. He has inspired this robbery." Then he ordered his soldiers to guard the place, went to the king and told him that the sage Mandavya had been caught with the stolen goods.

The king was very angry at the audacity of the chief of the robbers who had put on the garb of a brahmana sage, the better to deceive the world. Without pausing to verify the facts, he ordered the wicked criminal, as he thought him, to be impaled.

The commander returned to the hermitage, impaled Mandavya on a spear and handed over the stolen things to the king.

The virtuous sage, though impaled on the spear, did not die. Since he was in yoga when he was impaled, he remained alive by the power of yoga. Sages who lived in other parts of the forest came to his hermitage and asked Mandavya how he came to be in that terrible pass.

Mandavya replied: "Whom shall I blame? The servants of the king, who protect the world, have inflicted this punishment."

The king was surprised and frightened when he heard that the impaled sage was still alive and that he was surrounded by the other sages of the forest. He hastened to the forest with his attendants and at once ordered the sage to be taken down from the spear. Then he prostrated at his feet and prayed humbly to be forgiven for the offence unwittingly committed.

Mandavya was not angry with the king. He went straight to Dharma, the divine dispenser of justice, who was seated on his throne, and asked him: "What crime have I committed to deserve this torture?"

Lord Dharma, who knew the great power of the sage, replied in all humility: "O sage, you have tortured birds and bees. Are you not aware that all deeds, good or bad, however small, inevitably produce their results, good or evil?"

Mandavya was surprised at this reply of Lord Dharma and asked: "When did I commit this offence?"

Lord Dharma replied: "When you were a child."

Mandavya then pronounced a curse on Dharma: "This punishment you have decreed is far in excess of the deserts of a mistake committed by a child in ignorance. Be born, therefore, as a mortal in the world."

Lord Dharma who was thus cursed by the sage Mandavya incarnated as Vidura and was born of the servant-maid of Ambalika, the wife of Vichitravirya.

This story is intended to show that Vidura was the incarnation of Dharma. The great men of the world regarded Vidura as a mahatma who was unparalleled in his knowledge of dharma, sastras and statesmanship and was totally devoid of attachment and anger.

Bhishma appointed him, while he was still in his teens, as the chief counselor of king Dhritarashtra.

Vyasa has it that no one in the three worlds could equal Vidura in virtue and knowledge. When Dhritarashtra gave his, permission for the game of dice, Vidura fell at his feet and protested solemnly: "O king and lord, I cannot approve of this action. Strife will set in among your sons as a result. Pray, do not allow this."

Dhritarashtra also tried in many ways to dissuade his wicked son. He said to him: "Do not proceed with this game. Vidura does not approve of it, the wise Vidura of lofty intellect who is ever intent on our welfare. He says the game is bound to result in a fierceness of hate which will consume us and our kingdom."

All deeds, good or bad, however small, inevitably produce their results, good or evil.

But Duryodhana did not heed this advice. Carried away by his doting fondness for his son, Dhritarashtra surrendered his better judgment and sent to Yudhishthira the fateful invitation to the game.

Excerpts from the book "Mahabharata retold – written by C Rajagopalachari"

Children's Corner

Panchatantra - The Four Friends

An unusual group of four friends lived deep inside a forest. The four friends were: a deer, a crow, a mole and a tortoise. They would meet every afternoon under a shady banyan tree and talk for hours.

One day, the deer did not turn up at the usual time. The mole, tortoise and crow were worried. The mole turned to the crow, "I think you better fly around and see where the deer is." The crow nodded her head and flew away.

She didn't have to fly too far to find the deer. Unfortunately, the deer was trapped in a hunter's net! "Friend deer! What happened?" the crow cried.

The deer sighed, "I am normally very careful in where I put my step. But this net was well-hidden. I am now trapped. It is only a matter of time before the hunter gets here."

"I'll get some help," the crow said as she flapped away. She quickly flew to the banyan tree where the mole and tortoise were waiting. She told them everything that had happened.

"Friend tortoise, you wait right here," said the mole, "I will go with the crow and cut the net our friend is trapped in with my sharp teeth."

The crow picked up the mole in her beak and flew quickly to the spot where the deer was trapped.

The deer was happy to see his friends. The mole starts cutting through the net. It was hard work, but soon the deer was free. "Thank you, friend mole!" the deer cried out as he stepped out of the net.

"Ah! Looks like our friend is free!" came a voice from the bushes. It was the tortoise who had walked slowly to the spot.

At same moment, the hunter arrived. The deer ran swiftly. The crow flew away. The mole quickly dug a hole to hide in. But the tortoise was too slow.

The hunter was shocked to see that the net had been cut. But then his eyes fell on the slowly moving tortoise. "I lost the deer, but this tortoise will make a fine soup," he thought to himself, as he tied the tortoise up with a rope.

"Oh no! We've lost our friend!" cried the crow.

"No, there is still hope," said the mole with a smile as he whispered a plan to his two friends.

With the tortoise on his back, the hunter headed back to the village. The path took him past a lake. He saw the body of a deer lying on the grass. A crow was sitting on the deer's antlers, pecking at his eyes.

The hunter could not believe his luck. "I lost one deer, but looks like I have found another! And I don't even have to kill this one," he said to himself.

As long as we help each other, we'll always be safe.

The tortoise smiled. His friends had come to rescue him.

The hunter left the tortoise on the ground and ran towards the deer. The mole ran out of the bush and quickly cut the rope. The tortoise was free! "Friend tortoise, run!" cried the mole.

For a tortoise, he moved really fast straight to the lake.

Meanwhile, the hunter had almost reached the deer. The crow could see that the tortoise was now safe in lake. "Caw! Caw!" she cried and flew away.

That was the signal! The deer sprang to his feet and ran away. The hunter had no chance of catching him. And when he turned back, he found the tortoise missing too!

The four friends hurried back to the banyan tree. "Thank you, friends, for saving my life! said the tortoise.

"No thanks needed," said the deer with a smile, "As long as we help each other, we'll always be safe.!"

Excerpts from the book "Panchatantra"

(will continue)

Readers' Views

Inaugural issue of Value Insight – January 2021 evoked positive feedback from the Readers. Some of them are: -

Anil Sahasrabudhe
Chairman AICTE

Its indeed a pleasure to know the launch of inaugural issue of 'Value Insight' (MūlyaSamīkṣā).

Congratulations Sir. This is a new feather in your cap. This is the necessity of today to realize India's true potential. Nothing can be achieved without values, ethics and honesty; however, we may become technologically sound. Hence this initiative from the person like you will enthuse young engineers to adopt this policy and not only be happy but make others happy.

Prof S Sitaraman
New York

Most highly respected "Metro Man " Sir, Dr E Sreedharan, Fabulous publication, contents are well chosen. Forwarding to my friends in USA

Subhashitam

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कल्याणकारक विचार चारों
ओर से हमारे पास आयें |

Let noble thoughts come to us from all
directions.