Contents

Editorial

Human Well-Being and Flourishing

It was the French philosopher Paul Ricoeur has masters of suspicion. From there on he struggled with both "hermeneutics of suspicion" and then "hermeneutics of trust."

In his *Freud and Philosophy* (1965) Paul Ricœur proposed the "hermeneutics of suspicion" to capture a common spirit that pervades the critical writings of Karl Marx, Sigmund Freud, and Friedrich Nietzsche, whom he calls the three "masters of suspicion".

While a hermeneutic of suspicion reduces the extraordinary to the ordinary, a hermeneutic of trust employs a more empathetic approach, one that attempts to reconstruct the historical worlds in which their subjects lived. In our day-to-day lives, though they appear paradoxical, there are ways to trust and critique simultaneously. It helps scholars to reconstruct worldviews that are meaningful and creative for a community. It enables a

community to critique its common guidelines and at the same time to be committed to the values and vision of the community.

Paul Ricoeur has also introduced the rich notion of "second naïveté." He has dared to interpret ancient myths and metaphors, which are able to offer illuminating and fruitful understandings of the human condition. For this after critiquing everything, we need to rediscover the richness and profundity of "second naïveté." After having gone through the painful search, the "second naïveté" enables us to grasp the others and community with trust, in spite of their weakness and vulnerabilities.

It may be noted that Dr Cyril Desbruslais, SJ, whom we honour in this issue of *Jnanadeepa*, has been an ardent follower of Paul Ricoeur. He is turned 75 on December 21, 2015. So this special volume of the journal is to honour his contribution to philosophy in general and philosophy of liberation in particular.

The critical side of Ricoeur's philosophy as applied to Desbruslais was taken up earlier in *Jnanadeepa* (2012, Vol 15). So this special issue of the journal takes up the creative and flourishing dimensions of human life, to which Dr Desbruslais has been passionately attached. His philosophy of liberation is plea for human flourishing with passion and compassion.

All the articles in this volume celebrate human well-being and flourishing with critical and cautious trust!

May this volume of the *Jnanadeepa* help us to reach out to others in compassion and commit ourselves for the well-being of all, including the non-human creation!

The Editor

Human Flourishing: Towards Fullness of Life for All Persons and the Entire Ecosystem

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Abstract: Human flourishing is gathering increased interest across disciplines. It is also being explored from different angles within each discipline by scholars who highlight or focus on a specific aspect of flourishing. From a theological outlook, flourishing as wholeness or fullness of life if a gift from God as well as a task to be accomplished. This article integrates and builds on some of the varied aspects of

flourishing as reflected in the different disciplines of philosophy, psychology, education, anthropology, ecology and spirituality from a feminist theological perspective in order to present a synthesized theological understanding of flourishing as fullness of life for all persons and the entire ecosystem. An integral view of flourishing must take into consideration the context, experiences and the interconnections within and between the self, others, God and all of creation.

Keywords: Human Flourishing, Ecosystem, Virtuous life, Eudaimonism, Agapeic Love

The word 'flourish' comes from the Latin *florire* or *florēre*, the Anglo-French *flurir* or *florir*, and Middle English *florisshen,* which simply means to bloom or flower.[1] When referring to plants and animals it infers a growth that is expanding, increasing and luxuriant; whereas for humans the references are for thriving and prospering. Other overtones of the word include prosperity, wealth, happiness, success, creativity, production, progress, height of development, excelling, well-being, healthy growth and being in one's prime.[2] While there is some association between these different senses of the term, there are also subtle differences. Hence, the implication of flourishing may vary depending on which connotation is chosen and highlighted. Since flourishing involves living one's life in the best way possible, it requires favourable and enabling internal and external conditions. In order to offer an integral, interconnected and inclusive perspective of flourishing that befits all persons and all creation, I integrate some of the different aspects of flourishing across the disciplines of philosophy, positive psychology, sociology, education, sociology, theology and spirituality.

1. Flourishing as a Well-Lived Virtuous Life

There is a renewed interest in human flourishing in the field of philosophy and ethics with contemporary moral and social philosophers reflecting back on the Aristotelian notion of *eudaimonia* or the well-lived life culminating in virtuous activity or good action.[3] Aristotle's account of *eudaimonia* focused on the teleological fulfilment of human nature through rational agency and the cultivation of virtue, which was not for the individual alone but for the good of the society.[4] However, women and slaves were excluded as they were not seen to be capable of rationality. Mary Grey, ecofeminist liberation theologian, acknowledging the philosophical roots of flourishing in Aristotle's *eudaimonia,* sees the need for flourishing to be lifted "out of Aristotle's context", which identified it mainly with rationality, so that it can have significance for all people and the earth.[5]

Douglas Rasmussen, a neo-Aristotelian ethicist, considering the connection between human flourishing and human nature, sees flourishing or human good as "objective, inclusive, individualized, agent-relative, self-directed and social".[6] Rasmussen upholds human flourishing as "a self-directed activity" that involves actualizing one's potentialities through one's own efforts.[7] Flourishing is perceived as universal yet highly personal by Rasmussen, who in continuation with Aristotle stresses the necessity of theoretical and practical wisdom in exercising agency to achieve wholeness. This is because while all human nature has a capacity for flourishing, each person needs to exercise moral virtue, rational agency and practical wisdom to live a meaningful life and reach perfection or excellence.[8] When striving towards perfection, Rasmussen does not discount concern for others, community and culture, but he considers human choice and human good as unique and totally personal. This view of human flourishing seems quite limited and individualistic with its emphasis on self-direction, rational agency, virtuous activity, personal striving, human effort and self-fulfilment. In defending his

position against individualism, Rasmussen highlights the role of practical wisdom in human flourishing, which requires personal discernment in making moral choices for each action depending on every situation.[9] Proper exercise of practical wisdom allows humans to manage their life intelligently, utilizing and enjoying the necessary goods and virtues in a humanly fitting manner.[10] This attention to discernment, choice and pursuit of self-perfection upholds the rational aspects of the individual person but does not consider the social, emotional and spiritual requirements necessary for human flourishing.

Doris Kieser, associate professor of theology and ethics, tracing the history and moral theory of flourishing, incorporates and revises some of the views of Rasmussen on flourishing as self-directed virtuous activity.[11] Though Rasmussen stresses practical wisdom as essential for virtuous living, Kieser thinks that for practical wisdom to be realized fully, a person requires "communal living, maturity, personal integrity, intelligence, and self-awareness".[12] The emphasis for Rasmussen is on individual responsibility and agency, whereas for Kieser flourishing is relational and integrated, involving the individual and community, and dependent on universal and particular experiences of humans.[13] Kieser considers flourishing in relation to people's actual everyday lives within their particular context and community.[14] Kieser also brings in a spiritual component to flourishing as virtuous activity, wherein exercising and striving towards virtuous actions is geared towards union with the divine, where the fullness of human flourishing is one's union with God.[15] God is thus the "ultimate good" and virtuous activity is "seeking to do the good that is God's will".[16]

In her regard of flourishing as union with God, Kieser affirms the view of Thomas Aquinas (1225-1274), who adapted to some extent Aristotle's *eudaimonism*. For Aquinas, the telos to which all humans aspire, consists in "beatitude" which is mystical union with God leading to the ultimate good or

perfection.[17] A virtuous life alone cannot lead to beatitude. For Aquinas, along with virtuous activity humans need God's grace to attain complete happiness.[18] Aquinas therefore connects virtues with the gifts and fruits of the Spirit. The problem with Aquinas arises, however, because he sees virtue as the power of the soul, which is seen as separate from the body.[19] Kieser makes no such distinction between body and soul. For Kieser, God is to be known and loved "as embodied persons - soul in flesh, flesh in soul".[20] Flourishing is not just a desired end or goal for the soul to be united with God, but an ongoing "journey into and with the heart of God".[21] The body with all its sensory experiences is the medium through which the mind can reason and discern the movements of the Spirit. Thus, physical, emotional, sexual and spiritual needs must be considered for flourishing.[22] Kieser's primary concern in exploring flourishing is in the context of sexual flourishing of adolescent girls. Her research focusses on universal virtues, values and moral behaviour in sexuality, which affect the embodied sexual flourishing of girls. Her reflections remain within the realm of natural law and are mainly confined to taking the experiences and contexts of adolescent girls into consideration for sexual flourishing. Nevertheless, Kieser offers a significant contribution to thriving and flourishing, by including the physical, intellectual, emotional, social, ethical, and spiritual requirements for flourishing. These involve fulfilment of one's basic needs for survival, freedom, dignity, relationships, self-esteem, knowledge and meaning in life.[23]

Although flourishing as virtuous activity has been upheld by Rasmussen and Kieser, there are other scholars such as Nicholas Wolterstorff and George Terzis who have certain reservations with this virtue-based view and offer a critique to the *eudaimonist* virtue ethics.[24] Nicholas Wolterstorff, Professor Emeritus of philosophical theology, finds *eudaimonist virtue ethics* to be very narrow and limited. From the different philosophical understandings of flourishing, Wolterstorff observes three ways of perceiving a good life.[25]

The view of a good life from the utilitarian tradition is one that is "experientially satisfying", or one that is good for the individual person.[26] A good life in the *eudaimonist* tradition is the life well-lived wherein a person makes a deliberate choice on the basis of what he/she thinks will allow for living one's life well. This life is oriented towards agency and virtuous activity, whereby the excellence of one's life is the yardstick and not the good or excellence of others. Wolterstorff, judging both these views as inadequate from a Christian perspective of love and justice, considers a third way of a flourishing life which is one that is "both lived well and goes well".[27]

A life that is lived well and goes well, for Wolterstorff, is one in which a person has inherent rights based on one's worth as a human person and hence deserves to be treated well. Thus, flourishing is not only about living a virtuous life but having the right to being respected and treated with dignity by others. Wolterstorff's reflections thus move from individual agency to social relationships defending justice based on rights as prescriptive for good relations between oneself and others.[28] Love and justice, for Wolterstorff, involve caring about the well-being of oneself and others, honouring the rights of all people and treating everyone with due respect on the basis of their worth.[29] This view of flourishing takes into account human worth as stemming first from God's love and not any human capacity or function which then makes one accountable to show love, care and respect for oneself, others and God.

Another critical assessment of the *eudaimonistic* perspective of flourishing is offered by George Terzis, for whom the virtue ethics view of flourishing does not consider an individual's "actual motivational capacities" in pursuing a life suited to one's unique personality.[30] In order to live well and flourish, self-awareness and self-understanding are crucial for humans to discover and develop their core traits.[31] To build on one's strengths in the light of one's core traits, it is

necessary to evaluate which traits are basic to one's nature. Terzis thus favours a "trait-relative" view of flourishing using a psychological framework by which the character traits a person needs to flourish must be in accordance with one's central traits.[32] Thus, flourishing for Terzis, does not consist only in a successful life but a successful way of life specifically motivated in accordance with one's unique core traits.[33] While Terzis makes a shift from general virtues to specific traits, the focus is still very much only on the individual. The positive contribution made by Terzis is the necessity of self-awareness and self-understanding for flourishing, which is also considered important for Kieser.

In considering flourishing as a well-lived life of virtuous activity, the exercise or practice of virtues is essential to live a good life. The insights of Wolterstorff and Kieser offer a wider scope of flourishing from a preoccupation with individual virtuous living for a better life in the future, to living a good life in the present in relation to oneself, others and God.

2. Flourishing as Optimal Well-being

Optimal well-being is the key focus of positive psychology, which integrates virtues, character strengths and traits in considering psychological and social development. Positive psychology tried to shift the focus from mental illness, pathology and disease to positivity, wholeness and capacity building. While strengths and virtues were considered important for happiness by ancient philosophies and religions, it was Martin Seligman, who initiated the positive psychology network in 1999.[34] Seligman opined that much of one's thinking revolved around the wrong or negative, rather than on what is right, leading to unnecessary anxiety and stress.[35]

What matters, for Seligman, is to increase one's strengths and create positive conditions, rather than worry about reducing one's misery or analysing what is going wrong. This does not

mean that Seligman discounts negative circumstances and traumatic events. On the contrary, for Seligman, well-being and flourishing can be reached even in adversity through education and training in becoming more resilient, optimistic and empowered. In countering negativity Seligman emphasizes the need to cultivate and reinforce strengths and virtues rather than try to get rid of the obstacles. In the case of negative emotions, Seligman advocates acquiring knowledge on how to function well in the midst of distress, rather than only minimizing the negative emotion or removing the disabling conditions.[36] Human flourishing, according to Seligman, requires the development of five interconnected elements under the mnemonic *PERMA* – positive emotion, engagement, relationships, meaning and accomplishment.[37] Seligman developed a number of exercises to build the positive and to become aware of one's blessings and gifts.[38] However, these exercises do not offer ways to deal with distress and know how to flourish in adversity. The contribution of Maureen Gaffney on how to achieve well-being when facing adversity, complements this lacuna in Seligman's approach.[39]

For Gaffney, flourishing is neither just about building positive virtues, strengths, traits, emotions and relationships, nor wiping away all the negativity and problems from one's life. Flourishing involves finding "the right balance between the positive and negative" in one's thoughts, emotions, behaviours and relationships, in order to overcome challenges and transform setbacks.[40] The right ratio between the positive and negative, identified by Gaffney, is 5:1, because the negative emotions and reactions are more powerful and have a much greater impact on the flourishing of humans.[41] It is a known fact that one mistake or negative remark is sufficient to wipe out all the good done by persons. In families, communities as well as in organizations, lack of support accompanied by hurtful or discouraging remarks affects one's wellbeing, and therefore it is necessary to build the positive five times more than the negative.[42] The threshold of

flourishing as 5:1 is significant for Gaffney, since normal functioning requires a minimum ratio of 3:1.[43] Anyone having a positive-negative ratio below 3:1 is said to be languishing. Nonetheless, Gaffney thinks that too much positivity can also be problematic, and hence the threshold ratio of positivity to negativity arrived at through empirically tested studies is "between 3:1 and 11:1".[44] Acknowledging Aristotle's perception of flourishing as the teleologically oriented life of excellence, Gaffney sees flourishing as an intrinsic capacity to live currently in the best way possible. Each person, for Gaffney, exhibits "three related but quite distinct 'selves' or modes of being in the world" – the usual ordinary "good but not great self", the "best self" and the "worst self".[45] Humans keep fluctuating daily between these three modes. The main sign of a flourishing life, for Gaffney, is being for most amount of time at one's best self. However, it is difficult to ascertain what being at one's best self really implies and if this is the same for all persons in all contexts.

Gaffney considers four elements essential for the flourishing of any individual – owning and facing challenge; connectivity within and around; autonomy as sufficient control to make significant choices; and using one's special or valued competencies – all of which need to be exercised in combination and proper balance.[46] The deciding factors to determine if one is flourishing require a right combination and proper balance of the four elements. Thus, the more people take responsibility for their lives and choose to live out their roles in freedom to the best of their ability, the more they will be able to deal with the challenges that beset them, which will consequently lead to their flourishing. In the second part of her book on Flourishing, Gaffney outlines ten strategies which focus on nurturing a flourishing life by building one's positivity, resilience, capacity for happiness, meaning and engagement, as well as understanding oneself and setting goals.[47] These tools can help to understand oneself and to be in control of one's thoughts and feelings; but they place the

full responsibility of flourishing on the individual person without considering relationships and the community.

Flourishing as virtuous activity required more of rational agency in practicing the virtues whereas Seligman's and Gaffney's views on wellbeing and flourishing call for awareness and acceptance of feelings and emotions along with the right motivation and appropriate interpretation of one's thoughts, feelings and actions. While Seligman's theory of well-being is descriptive based on empirical findings, Gaffney's work goes deeper into understanding the power of the positive and negative; reflecting on how people think, feel and behave; and evaluating how one can work towards finding the right balance between the positive and negative. Although psychological, intellectual and emotional aspects of flourishing have been considered in this approach of optimal well-being, there is a further need to include the social and spiritual dimensions for the integral development of all persons.

3. Flourishing as Creating Just Opportunities for Human Functioning

The insights of Martha Nussbaum, feminist philosopher and professor of law and ethics, on flourishing move beyond an emphasis on individual striving towards well-being to the necessity of considering the opportunities available to persons in order for them to develop and flourish.[48] What is of prime importance for Nussbaum, is ensuring that all persons, especially women and other marginalized persons, have the basic capabilities or opportunities to function fully as humans. The choices that they then make towards achieving their well-being depends on each individual. Thus, Nussbaum's concern is with providing universal norms to uphold and protect human rights, leaving freedom for humans to make their own choices.[49] Nussbaum finds value in some of Aristotle's political and ethical thoughts and his views on *eudaimonia* as virtuous self-directed action, which she recognizes as one of

the earliest significant sources for the *Human Development* or *Capability Approach*, initiated by Indian economist Amartya Sen and further developed by her.[50] The concepts of justice and freedom assume priority in Nussbaum's approach. Nussbaum's work also incorporates some of the aspects found lacking in the *eudaimonist* virtue ethics such as motivation, emotions, self-understanding and religion. Although Nussbaum considers religion as an important value for people to find ultimate meaning in life, she includes it with the "capabilities of the senses, imagination, and thought", and with "affiliation", as religion does not need to be separately protected by public policy.[51] Thus, religion and spirituality do not have a unique place in the capabilities enlisted by Nussbaum, even though she acknowledges the value of religious traditions as significant sources for defending human rights and ushering social transformation.

Concerning Seligman's views on authentic happiness and flourishing, Nussbaum acknowledges that some of his insights concerning a positive meaningful life of activity, are in keeping with the principle of Aristotle's *eudaimonist* virtue ethics, which aim towards living an active virtuous life of excellence.[52] At the same time, Nussbaum finds Seligman's claim that positive emotions are necessary for flourishing to be misleading.[53] Emotions, for Nussbaum, are neither good nor bad in themselves since they are "conceptually interconnected" and depend on the evaluation of their worth and the beliefs that accompany them.[54] For example, one expresses grief at the death of a loved one, or one could have righteous anger for an injustice or punishment meted out to an innocent person. These are appropriate emotions for Nussbaum, but positive emotions arising out of negative or selfish activities cannot be good in themselves. Nussbaum questions whether privileged persons enjoying a luxurious life can be said to be happy.[55] Hence, while all positive emotions may not necessarily be valuable or virtuous; there could be some negative emotions that have value in themselves if they are appropriate for a good cause. Nussbaum's *Capabilities*

Approach (CA)*,* thus, to some extent, builds on the views of flourishing as virtuous activity and optimal well-being, though she is more concerned with public policy to create opportunities for people to flourish.

Nussbaum is convinced that the *Capabilities Approach* could serve well to respond to the inequalities, deprivation and problems of human life universally, since most of the central concerns, issues and problems are applicable to all people even if they differ in value according to each context. Capabilities for Nussbaum are "not just abilities residing inside a person but also the freedoms or opportunities created by a combination of personal abilities and the political, social, and economic environment".[56] In the development of the capabilities, Nussbaum sees the importance of the concept of threshold, which is the "basic social minimum" for each capability, that is required for a person to live a decent human life and that should be made available for all citizens by their governments.[57]

For Nussbaum, flourishing is the basic ability to live fully with dignity and freedom. Although her approach is based on Aristotle's concept of *eudaimonia,* it does not imply living to the best of one's ability or striving towards a life of excellence, as required by Aristotelian virtue ethics. The emphasis for Nussbaum is on the necessary opportunities created for humans to live well, and the freedom they can have to choose what they value or consider best to live well.

Merridy Wilson-Strydom and Melanie Walker, applied some of Nussbaum's central capabilities to the field of higher education to promote greater social and moral consciousness and well-being among university students.[58] Their main concern was to observe whether "students are flourishing within educational environments", and in what way "education enables flourishing in other aspects of life".[59] From among the ten capabilities enlisted by Nussbaum, Wilson-Strydom and Walker consider "Practical Reason" and "Affiliation" to be most important for students.[60] They also

observe a difference in the approaches of positive psychology and the Capabilities Approach (CA) concerning well-being. The emphasis in positive psychology is on individual wellbeing, whereas with the CA, agentic choices are made on the basis of moral judgements and social relationships for the well-being of the individual as well as for the protection of institutions that can nurture morality and relationships.[61]

When evaluating the flourishing of students, one cannot assess it on the basis of academic achievement alone. One must take into consideration the opportunities provided for affiliation and practical reasoning, as well as look at the social structures of race, class and gender, which either limit or enable a student to flourish.[62] Thus, for Wilson-Strydom and Walker, flourishing can be attained by providing opportunities to students for human development, for the formation of moral and social consciousness and for exercising agency.[63]

A positive point in Nussbaum's approach is that it aims at respecting "each person's struggle for flourishing" and treats "each person as an end and as a source of agency and worth in her own right".[64] Nussbaum sees the importance of leaving space for individual choices, considering the socio-cultural and historical context, needs, capacities, obstacles and values of people. For Nussbaum, what matters is the freedom that all persons must have to make choices, without forcing them to act in a particular way, since the context determines one's desires and choices.

4. Flourishing as an Inherent Potential

In the above three views of flourishing that I have identified, namely that of a well-lived life of virtuous activity, well-being and optimal living, and creating just opportunities, flourishing can be perceived as an activity or something that must be achieved. When reading the work of Sandra Levy-Achtemeier, American psychologist, theologian and episcopal

priest, I discovered a significant dimension of flourishing as an inherent potential that all persons possess to grow and flourish. This inborn potential considers humans as recipients of "God's grace-filled Spirit".[65] Influenced by the spirituality of Teilhard de Chardin, Levy-Achtemeier considers the ability of humans to flourish a definitive possibility, with the assurance of God's active presence and grace in persons and in the world. Levy-Achtemeier acknowledges the importance of developing one's strengths and abilities through education and practice, but it is ultimately God who draws humans toward excellence and self-transcendence, and who is fully involved in their flourishing.[66] The initiative to flourish as well as the grace to bring it to fruition is from God, but I firmly believe that this requires an accountability from humans to cooperate with God's grace and collaborate with other creatures on the earth. Flourishing is thus a God-given gift as well as a responsibility requiring faithfulness and some effort from humans.

Since Levy-Achtemeier thinks that the potential to flourish is from God, she is more concerned with understanding human nature and what enables or prevents people from living a flourishing life in receptivity and cooperation with God's grace. For Levy-Achtemeier, persons are created in the image of God and have the power to transcend themselves and engage with others and God.[67] The question then that arises for Levy-Achtemeier is, if all persons are endowed with God's grace and have an innate potential to flourish, why is it that only some flourish and others do not. She posits that people can languish and things can turn out negative and evil because of the human choice to "shut off the Divine call", resulting in the destruction of oneself and society.[68] One's potential for flourishing can thus be thwarted and hampered because of evil inclinations and frailty within humans and also because of destructive forces all around. Thus, Levy-Achtemeier sees the impact of the context and culture, and the support that people receive from their family, communities, social and religious institutions as crucial to grow and live fully.[69] Flourishing,

since it is a God-given potential, is not for oneself alone; rather it is meant for all persons and hence requires responsible living to continue the mission of establishing the reign of God here on earth. The ultimate flourishing for Levy-Achtemeier is not only in this life, but also a future possibility in the resurrected life obtained by Jesus' triumph over death.[70]

Levy-Achtemeier's focus on flourishing as an inherent potential is expressed slightly differently in the work of feminist theologian Serene Jones, who is concerned with the flourishing of women.[71] For Jones, the universal theological assertion that "God wills the flourishing of all persons, including women", is an "already/not-yet" vision.[72] This vision accepts that flourishing is a present reality as well as a future hope in which all pain and oppression will be wiped away. Nevertheless, the realization of the flourishing of women, as Jones sees it, is not just a universal given claim requiring human cooperation. It requires theoretical and theological reflection on the beliefs, assumptions, norms and constructions that contribute to the "oppression and the ultimate flourishing of women".[73] Jones thus recognizes the need for systemic and structural changes to establish right relations and ensure the flourishing of all persons. I agree with Jones' eschatological vision of flourishing, which is not a passive waiting in hope and expectation. Rather, the vision of a renewed humanity challenges people to deal seriously with one's choices, decisions and actions, here and now, in a way that all can experience fullness of life. Women are not only victims of oppression, but "active agents and ever-engaged protagonists" for flourishing.[74] It is necessary for women and others to work together to bring about systemic and structural changes that will enable the flourishing of all persons.

5. Flourishing as the Fruit of Spirituality and Right Relationships

Most of the studies on flourishing do not consider spirituality directly in relation to flourishing. This was observed by the

psychologists Maureen Miner, Martin Dowson and Stuart Devenish, when studying the contribution and significance of spirituality, particularly Christian spirituality, to human flourishing.[75] Miner and Dowson's main concern was to observe if and how Christian spirituality contributes to human flourishing, in contrast to the view of flourishing propagated by the media and popular culture. They make a distinction between a happy successful life of pleasure, and a *flourishing* life which is purposeful, hopeful and well-integrated.[76] They see spirituality as a necessary but not sufficient condition for flourishing, since other dimensions also need to be considered along with spirituality.[77] In looking at maturity in relation to flourishing and spirituality, Miner and Dowson recognize the main dimensions of human functioning as physical or biological, psychological (including the emotional and intellectual dimensions), social and spiritual.[78] The psychological, psychosocial and psychospiritual dimensions at intrapersonal, inter-personal and transpersonal levels need to be connected and integrated for true flourishing of persons. [79]

The emphasis on spirituality as a significant dimension of human life is also considered by Daniel Sulmasy, American medical ethicist, who proposed a "Biopsychosocial-Spiritual Model" for the palliative care of patients.[80] This model expands the previous 'biopsychosocial model' to include spiritual needs, which become significantly more important at the end of one's life.[81] In researching the religious and spiritual needs of dying patients, Sulmasy emphasized that the spiritual aspects need to be considered along with the "bio-medical, psychosocial, and ethical aspects" for meaning and wholeness in life.[82] The importance of spirituality for flourishing, is also highlighted by Ursula King, for whom, "spirituality is no longer a luxury of life, of mere interest to religious minorities or mystics, but it now appears as an absolute imperative for human sanity and survival".[83] Spirituality can creatively energize persons, in religious and secular matters, to work towards creating a better world for

P. Santos: *Human Flourishing*

all.[84] Besides seeing spirituality as essential for flourishing, King also thinks that human flourishing must be seen as an integral dimension of one's spirituality.

Flourishing, though an inherent potential and the fruit of spirituality, is not for individual well-being alone; it is always in relationship to others and to the whole of creation. This is affirmed by Levy-Achtemeier who sees humans as interdependent, relational and communal. For Kieser, human flourishing is the outcome of a right relationship with God embodied in one's "relationship with others, with self, and with creation."[85] The responsibility for the well-being of all creation is endorsed by Mary Grey, who sees flourishing as an ecological life-giving concept for all people and creatures of the earth.[86] She incorporates the well-being of the earth along with biological, social, psychological and spiritual well-being.

Grey discounts the societal conception of flourishing that promotes the accumulation of wealth and the pursuit of pleasure through addiction to drugs, alcohol, money and sex.[87] Grey presses the need to rediscover the rhythms of nature and honour the sacredness of life. This view of flourishing opens connections between persons, communities, creatures, and the environment, in relation to needs, rights and desires that are interwoven at every stage. It is not only connecting and relating that is important for flourishing but also the kind of connections and relationships that one establishes. It is for this reason, that Grey considers establishing right relationships in society and with all of creation as the vision of feminist liberation theology.[88] In contrast to patriarchal power which is dominating, disconnecting and disordered, the vision of flourishing heralds love, compassion, justice and reconciliation which unite all people and the earth.[89] Thus, while flourishing can be considered the fruit of authentic spirituality, it is important to recognize the essential connection between flourishing and spirituality, which involves right relationships with oneself, others, God, and the earth.

6. Flourishing as Wholeness or Fullness of Life

From a feminist theological perspective, flourishing can be seen as wholeness or fullness of life offered by Jesus as recorded in John 10:10 ("I came that they may have life and have it abundantly"). This was affirmed by St. Irenaeus in his profound statement – 'The glory of God is [hu]man fully alive.' The quest for wholeness and fullness of life has been shared by many humanists, and feminist and liberation theologians although the focus, means, methods and strategies differ. Taking women's lived experiences as the starting point of theological reflection, feminist theologians are interested in the flourishing and well-being of all persons especially women and girls as well as in the flourishing of all creation. Susan Miller, feminist New Testament professor, reflecting on John 10:10 observes that the material imagery and symbols used by Jesus in the Johannine accounts reveal a connection with the earth and earth creatures.[90] Hence the gift of abundant life is not for individuals alone but for the natural world as well.[91] Flourishing from an ecological reading must be seen as the renewal and restoration of relationships with humans, God and the earth.[92] Connections at all levels are significant for flourishing and fullness of life. Thus, according to Miller, an eco-spiritual outlook on John 10:10 rightly emphasises the interconnectedness of all life and the flourishing of the entire earth community.

While Miller looks at flourishing from a Johannine ecological reading, Jonathan Pennington, New Testament scholar, locates flourishing and wholeness in the Matthean Sermon on the Mount (Matthew 5-7).[93] The vision of flourishing as exemplified in the exhortations of the Sermon on the Mount are meant for personal, social and structural transformation.[94] This implies that true flourishing, which is a Trinitarian experience of communion with God through Jesus by the Spirit, can be experienced through faithful discipleship following in the footsteps of Jesus.[95] Flourishing, for Pennington, from a faith perspective, is living in accordance

with the life and teaching of Jesus Christ.[96] Human flourishing is associated with blessedness, wholeness, peace, prosperity, security, fertility and fullness of life, which, according to Pennington, come from a covenantal relationship with God.[97]

This covenantal relationship is to be lived in relation to oneself, others and all creation. The biblical understanding of wholeness concerns life in the present as well as for the future. God will restore fullness of life at the end of time, but this must also be brought about in this life through good interpersonal relationships, and healthy functioning of all systems and structures.[98] Pennington therefore sees the biblical vision of flourishing as eschatological but also for the present life in the midst of one's suffering and concerns. Flourishing is for the individual yet also other-centred and communal; and is oriented towards a universal mission of the restoration of wholeness for the entire creation.[99] Mary Grey sees the ecological links of flourishing, as life-giving for persons and all creatures, not only in the Bible but also in the sacred texts of all faiths.[100] For Grey, "all the major religions, indigenous and tribal traditions, and new forms of religion emerging from ecofeminism and from the recovery of forgotten traditions, contain dimensions of life-giving processes", which relate with flourishing.[101]

Flourishing as wholeness or fullness of life thus offers an integral view of flourishing incorporating aspects of all the diverse approaches to flourishing. Stephen Pope, Professor of theology, when reflecting on flourishing in relation to Christ notes that there are diverse views among Christians with regard to human flourishing. Some see flourishing as the fruit of unconditional love, exemplified by Jesus Christ, which reaches out to others in compassion and service. Others see the Cross, self-sacrifice and suffering endured by Christ as the true way to flourishing. Pope considers the key Christian concepts of love and suffering from two diverse perspectives - *dialectical* and *humanistic*.[102] The dialectical view of Christianity emphasizes *agapic* or self-denying love whereas

the humanistic perspective stresses the human capacity for empathy, compassion and mutuality.[103] While these two Christian views are distinct, Pope finds them converging on Christian theological principles. Rather than discard some of the ideals, values and theological formulations of Christianity, or opt for an either-or approach, Pope recommends an "incarnational integrationist position" for transformation and wholeness. To clarify his incarnational integrationist position, Pope situates it in the context of three Christian standpoints, that of "the verticalist, the horizontalist, and the integrationist". [104]

The *verticalist* position, held by some Christians and theologians, regards flourishing as eschatological, equating it with eternal life and salvation.[105] From this perception, Christ is seen exclusively as the only Saviour of the world, who took human flesh to save souls. The soul is also considered more important than the body from this position. Salvation only through Christ excludes people of other faiths from being saved. The exclusivist Christian position, for Pope, finds no value in the views of positive psychology and the capabilities approach since they do not consider salvation for flourishing.[106] The *horizontalist* position is more "liberal" in looking at flourishing as love for persons and striving for freedom from oppression.[107] For Pope, those who hold this perception regard Christ as a prophetic leader, like other religious leaders, who came to bring liberation to the captives, the poor and the oppressed. Liberal minded people can accept all views of flourishing that suggest ethical living and working for justice and liberation. The third *integrationist* position attempts to combine the views of the first, which enforce exclusivist positions of Christian theology, and the second humanist position of compassion, freedom and justice. The *integrationist* position considers Christ's offer of fullness of life as God's grace given freely to all persons so that all humans can flourish and grow in relationship with God and others.[108] For Pope, human flourishing from the incarnational integrationist position views flourishing as material, spiritual,

social, moral, historical and eternal, and can be witnessed in love of God and neighbour.[109] While acknowledging the eschatological view of flourishing as eternal life, this position accepts the incarnational vision of temporal flourishing in this present life.[110] It understands the necessity of human effort for flourishing but also recognizes the importance of God's grace for transformation and wholeness. Thus, flourishing or fullness of life, for Pope is not exercised in a "separate sphere called the 'sacred' but in and through every part of our daily lives", which involve "right relationships to God, one another, oneself, and all of creation".[111] When using Christ as the standard for flourishing, it is important to also engage with other perspectives that are genuinely concerned with the well-being of humans and the earth.

Concluding Remarks

Integrating the positive aspects of the different perspectives on flourishing as well as revising or reframing some of the limitations can offer an integral inclusive incarnational approach to flourishing. The emphasis in flourishing as a well-lived life of virtuous activity and as equated with well-being and optimal living, is on individual and personal well-being. In creating just opportunities for people to flourish, importance is given to ensuring conducive social and political structures for personal and social well-being. The communitarian and relational dimension in flourishing is accentuated in the view of flourishing as the fruit of right relationships and spirituality. This outlook, while taking into consideration emotional, intellectual, psychological and spiritual well-being of individuals, stresses right and just relationships with persons, God and the earth. These perspectives of flourishing are end or goal-directed, involving a process of effort and determination, physically, emotionally, intellectually, psychologically and spiritually, towards flourishing as the final outcome. Flourishing as an inherent potential, underscores the innate God-given ability to all

persons to flourish irrespective of one's class, caste, culture, religion, gender, race and ethnicity.

The perception of flourishing as wholeness or fullness of life takes all the aspects of flourishing into consideration to offer a critical constructive response for the flourishing of all persons and the earth. Flourishing is considered as a gift and grace offered by the Lord to all persons in the present, as well as a future hope and goal to be reached through personal and communitarian efforts. It also takes into account the experiences of the poor and marginalized, in advocating for just socio-cultural, political and economic structures to ensure their flourishing. All these diverse aspects of flourishing taken together offer an integral understanding of human flourishing that favours the flourishing of all persons, inclusive of those on the margins, with respecting the rhythm and requirements of the entire ecosystem. They herald an urgent theological consciousness among people, so as to think through and challenge the beliefs, myths, narratives, symbols and rhetoric preserved by the dominant cultures and traditions to maintain and perpetuate the oppression and dehumanization of the weakest and poorest. The concrete realization of fullness of life for all persons and the ecosystem requires sensitivity to each context, culture and needs, as well as connectedness and collaboration with people of all faiths for the well-being of all creation.

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[1] Cf. Frank R Abate, "Flourishing," *The Oxford Desk Dictionary and Thesaurus American Edition* (Oxford: Oxford University Press, 1997); Jonathan Crowther Oxford, "Flourishing," *Oxford Advanced Learners Dictionary of Current English* (Oxford: Oxford University Press, 1995).

[2] Cf. Abate, "Flourishing," 296; Oxford, "Flourishing," 450; J. A Simpson and E.S.C, "Flourishing," *The Oxford English Dictionary* (Clarendon Press, 1989), 1087–88.

[3] Cf. Rosalind Hursthouse, "Virtue Ethics," *The Stanford Encyclopedia of Philosophy*, 2013, accessed January 26,

2017, http://plato.stanford.edu/archives/fall2013/entries/ethics-virtue/; Ellen Frankel Paul, Fred D. Miller, and Jeffrey Paul, eds., "Introduction," in *Human Flourishing* (New York, NY: Cambridge University Press, 1999), vii–xiv.

[4] Cf. "Aristotle's Ethics," *Stanford Encyclopedia of Philosophy*, accessed April 10, 2018, https://plato.stanford.edu/entries/aristotle-ethics/.

[5] Mary C. Grey, "The Shape of the Human Home - A Response to Professor T. Gorringe," *Political Theology* 2, no. 1 (2000): 95–103.

[6] Rasmussen, "Human Flourishing and the Appeal to Human Nature," 3.

[7] Ibid., 10.

[8] Cf. ibid., 42.

[9] Cf. ibid., 16–17.

[10] Cf. ibid., 17.

[11] Cf. Doris Kieser, *Catholic Sexual Theology and Adolescent Girls: Embodied Flourishing* (Ontario: Wilfrid Laurier University Press, 2015).

[12] Ibid., 12.

[13] Ibid., 11.

[14] Ibid., 13.

[15] Cf. ibid., 14.

[16] Ibid., 14.

[17] Ibid., 13, 24, 25, 26.

[18] Cf. Thomas Aquinas, *Summa Theologica (Complete and Unabridged)*, trans. Fathers of the English Dominican Province (Claremont, CA: Coyote Canyon Press, 2010), 12, 35, 49, 55.

[19] Aquinas, sec. I–II, QQ.55.

[20] Kieser, *Catholic Sexual Theology and Adolescent Girls*, 14.

[21] Ibid., 22.

[22] Cf. ibid., 2.

[23] Ibid., 9–10.

[24] Cf. Nicholas Wolterstorff, "God's Power and Human Flourishing," The God and Human Flourishing Program (New Haven, CT: Yale Center for Faith and Culture at Yale

Divinity School), accessed April 15, 2018, https://faith.yale. edu/sites/default/files/nicholas_wolterstorff_-_ gods_ power_ and_ human_flourishing_0_0.pdf.; George N. Terzis, "Human Flourishing: A Psychological Critique of Virtue Ethics," *American Philosophical Quarterly* 31, no. 4 (1994): 333–42.

[25] Cf. Nicholas Wolterstorff, *Justice: Rights and Wrongs* (Princeton, NJ: Princeton University Press, 2008), 145; See also Wolterstorff, "God's Power and Human Flourishing."

[26] Wolterstorff, *Justice*, 145.

[27] Ibid., 145.

[28] Cf. ibid., 4, 263.

[29] Nicholas Wolterstorff, *Justice in Love*, Emory University Studies in Law and Religion (Grand Rapids, MI and Cambridge: William. B. Eerdmans, 2011), 101.

[30] Terzis, "Human Flourishing," 333.

[31] Cf. ibid., 336–37.

[32] Ibid., 340.

[33] Ibid., 340.

[34] Martin Seligman is the director of the Positive Psychology Centre at the University of Pennsylvania and founder of positive psychology. Cf. Shane J. Lopez and C. R. Snyder, *The Oxford Handbook of Positive Psychology* (New York: Oxford University Press, 2011), 7–8.

[35] Cf. Seligman, *Flourish*, 33.

[36] Cf. ibid., 51.

[37] Cf. ibid., 16–24.

[38] For instance, the "Kindness Exercise"; "The Gratitude Visit"; "What-Went-Well Exercise (Also called 'Three Blessings')"; "Signature Strengths Exercise". Cf. ibid, 20, 30, 33, 38.

[39] Cf. Maureen Gaffney, *Flourishing: How to Achieve a Deeper Sense of Well-Being, Meaning and Purpose – Even When Facing Adversity*, Kindle ed. (Dublin: Penguin, 2011).

[40] Ibid. x, xi.

[41] Cf. ibid., 25, 43.

[42] Cf. ibid., 77.

[43] Cf. ibid., 24–43.

[44] Ibid., 39–41.

[45] Ibid., 3–4.

[46] Cf. ibid., 6.

[47] Cf. ibid.

[48] Cf. Martha C. Nussbaum, *Creating Capabilities: The Human Development Approach* (Cambridge, MA and London: Harvard University Press, 2011).

[49] Cf. Martha C. Nussbaum, *Women and Human Development: The Capabilities Approach* (New York, NY - Cambridge: Cambridge University Press, 2001), 106.

[50] Cf. Nussbaum, *Creating Capabilities*, 17-20, 23.

[51] Nussbaum, *Women and Human Development*, 179.

[52] Cf. Martha C. Nussbaum, "Who Is the Happy Warrior? Philosophy Poses Questions to Psychology," *Journal of Legal Studies* 37, no. S2 (2008): S88-92; Cf. Seligman, *Authentic Happiness*.

[53] Cf. Ibid., "Who Is the Happy Warrior?"

[54] Ibid., S94.

[55] Ibid., S98.

[56] Nussbaum, *Creating Capabilities*, 20.

[57] Nussbaum, *Women and Human Development*, 12, 75.

[58] Cf. Merridy Wilson-Strydom and Melanie Walker, "A Capabilities-Friendly Conceptualization of Flourishing in and through Education," *Journal of Moral Education* 44, no. 3 (2015): 310–24. Merridy Wilson-Strydom is associate professor of Higher Education Studies and Melanie Walker is the Director of the Centre for Research on Higher Education and Development.

[59] Ibid., 311.

[60] Ibid., 312.

[61] Cf. Ibid., 312, 313.

[62] Cf. ibid., 315.

[63] Agency for Wilson-Strydom and Walker is "about having opportunities and choices as well as the autonomy to be able to make one's own decisions." See ibid., 314.

[64] Nussbaum, *Women and Human Development*, 69–70.

[65] Sandra M. Levy-Achtemeier, *Flourishing Life: Now and in the Time to Come*, Kindle ed. (Eugene, OR: Wipf and Stock, 2012), nn. 235, 1446.

[66] Cf. Levy-Achtemeier, *Flourishing Life*, nn. 205–214.

67 Cf. Ibid., n. 133.

68 Ibid., nn. 237–238.

69 Cf. ibid., nn. 355–366.

70 Cf. ibid., n. 2139.

71 Cf. Serene Jones, *Feminist Theory and Christian Theology: Cartographies of Grace*, Guides to Theological Inquiry (Minneapolis, MN: Augsburg Fortress, 2000).

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73 Ibid., 4.

74 Ibid., 6.

75 Cf. Maureen Miner, Martin Dowson, and Stuart Devenish, eds., *Beyond Well-Being: Spirituality and Human Flourishing* (Charlotte, NC: Information Age, 2012).

76 Cf. Maureen Miner, Martin Dowson, and Stuart Devenish, eds., "Foreword," in *Beyond Well-Being: Spirituality and Human Flourishing*, vii.

77 Cf. Martin Dowson and Maureen Miner, "Towards a Theory of Personal Maturity: Links to Spirituality and Human Flourishing," in *Beyond Well-Being: Spirituality and Human Flourishing*, 127–49.

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79 Ibid., 135, 139.

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86 Cf. Mary C. Grey, "Survive or Thrive? A Theology of Flourishing for the Next Millennium," *Studies: An Irish Quarterly Review* 88, no. 352 (1999): 402; Cf. Mary C. Grey, "It All Began with Miriam. Feminist Theology's Journey from Liberation to Reconciliation," *Feminist Theology* 20, no. 3 (2012): 228.

P. Santos: *Human Flourishing*

[87] Cf. Grey, "Survive or Thrive?," 404.

[88] Cf. Grey, "It All Began with Miriam," 228.

[89] Ibid., 228–29.

[90] Cf. Susan Miller, "'I Came That They May Have Life, and Have It Abundantly' (John 10:10): An Ecological Reading of John's Gospel," *The Expository Times* 124, no. 2 (2012): 71.

[91] Ibid., 68, 69.

[92] Ibid., 71.

[93] Cf. Jonathan T. Pennington, *The Sermon on the Mount and Human Flourishing: A Theological Commentary* (Grand Rapids, MI: Baker, 2017).

[94] Cf. ibid., 15.

[95] Cf. ibid., 14–15.

[96] Ibid., 289.

[97] Cf. Ibid., 14, 43.

[98] Ibid., 72.

[99] Cf. Ibid., 296–97.

[100] Cf. Grey, "Survive or Thrive?," 402–3.

[101] Ibid., 404.

[102] Cf. Stephen J. Pope, "Jesus Christ and Human Flourishing: An Incarnational Perspective," The God and Human Flourishing Program (New Haven, CT: Yale Center for Faith and Culture at Yale Divinity School), accessed April 15, 2018, https://faith.yale.edu/sites/default/files/pope_christ_and_flourishing.pdf.

[103] Ibid., 2.

[104] Ibid., 16.

[105] Cf. ibid.

[106] Cf. ibid.

[107] Ibid.

[108] Cf. ibid., 17.

[109] Ibid., 17, 22.

[110] Cf. ibid., 17.

[111] Ibid., 19, 23.

Church's Mission to Foster Human Well-Being of All

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*Abstract***:** The article looks at the change that Vatican II has brought about in the perception of mission and how this new understanding of mission has been at the heart of many documents of Vatican II as well as the teachings of all post-conciliar Popes. It explores the way Pope Francis interprets this concept of mission in the present context giving it concrete expression. The article indicates that People of God in their baptismal commitment constantly reach out to everyone in need with the same love and mercy of God. Baptised and sent on the mission the Church is a missionary by her very nature.

In the past, to be precise, before the Second Vatican Council (1962-65), mission was often understood and explained primarily from the perspective of the mission command of Jesus "Go, therefore, and make disciples of all nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look, I am with you always, yes, to the end of time" (Mt 28:19). Mission was essentially seen as a response in obedience to a command of Christ. Missionary commitment came to be regarded as an entrusted duty, especially to some people engaged in full-time missionary activity. The mission command was, therefore, considered to be the foundation of the missionary commitment. As a result of this understanding, the territorial concept of mission predominantly prevailed the Church's evangelising activity. A command is not given for its own sake and so is not an end in itself. The Second Vatican Council without diminishing or minimising the importance of the mission command, and without making an iota of difference to it, placed the mission of the Church on a more solid, broader, theological and trinitarian foundation. The council fathers of Vatican II realised that not only the mission command of Christ but also his entire life and mission on earth go back to God's will for the salvation of the entire human race. The Church is sent forth to participate in and continue this same mission of God's love made manifest in Jesus Christ and continued through the actions of the Holy Spirit.[1]

1. Ad Gentes

The Second Vatican Council in its famous decree on the Church's Missionary Activity (*Ad Gentes of AG*) categorically states, "The Church on earth is by its very nature missionary

since, according to the plan of the Father, it has its origin in the mission of the Son and the Holy Spirit according to the will of the Father" (AG 2). This indeed was substantially a radical statement in the sense that it greatly influenced the way the post-conciliar Church understood and explained what it means to be a member of the Church and more specifically what it means to be a missionary. Mission is a participation in the life of the Trinity and this participation begins in and through one's baptism. Thus, the Church, which Vatican II defined as the "People of God" (LG 9-17), is missionary by its very nature. In *Ad Gentes* for the first time in her long history, the Church teaches that the Church's mission (and her missionary nature) is rooted in the mission of God. Mission springs from the very nature of God who is love. This teaching has two essential implications from the perspective of practical evangelisation. The first is that all the disciples of Christ are called to be missionaries by participating in the very life of God in and through baptism. The second is that this divine mission (divine life) entrusted to the Church in general and to every Christian in particular reaches out to all, especially those who are poor or in need. "The Church, sent by Christ to reveal and communicate the love of God to all men and all peoples, is aware that for her a tremendous missionary work still remains to be done" (AG 10).

2. Lumen Gentium

Vatican II proposes many meaningful definitions of the Church. It is interesting to note that the first definition of the Church given by the Council in its dogmatic constitution on the Church, *Lumen Gentium (LG)* states "the Church, in Christ, is in the nature of a sacrament - a sign and instrument, that is, of communion with God and unity among all men…" (LG 1). It is true that after the

Council this definition of Church exposed by the Council, unfortunately, did not attract the attention it deserved from the theologians. However, from the point of view of mission and mission theology, this understanding of Church as the sacrament, sign and instrument of communion with God and unity among human beings is of enormous significance. The Church is sent forth to bring human beings to God (communion with God) and to bring human beings to one another. Indeed this is her identity, her mission and the primary purpose of her existence. A Christian's deepest identity emerges from this fundamental definition of the Church set forth in *Lumen Gentium*. The entire second chapter of *Lumen Gentium* dealing with the Church as the People of God too manifests her missionary nature and commitment to the whole human race because all humanity is related to the Church in various ways (LG 12-16).

3. Sacrosanctum Concilium

In fact, the very first document of Vatican II *Sacrosanctum Concilium*, *SC*, the constitution on sacred liturgy in its very opening paragraph makes explicit reference to this missionary nature of the Church and of all her sons and daughters. It states that the Council intends to "foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call all mankind into the Church's fold" (SC 1). It goes on to substantiate this missionary task of the people of God. Through the reform of the liturgy, according to *Sacrosanctum Concilium,* "the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church… increase their power to preach Christ and thus show forth the Church, a sign lifted up among the nations, to those outside, a sign under which the scattered children of God may be gathered together…" (SC 2). *Sacrosanctum Concilium* also makes an explicit reference to the universal salvific will of God in the context of the Church's mission to

preach the Gospel to every creature (SC 5; 1 Tim. 2:4). Thus the constitution on sacred liturgy observes "just as Christ was sent by the Father so also he sent the apostles, filled with the Holy Spirit. This he did so that they might preach the Gospel to every creature and proclaim that the Son of God by his death and resurrection had freed us from the power of Satan…" (SC 6).

4. Dei Verbum

The dogmatic constitution on divine revelation *Dei Verbum (DV)* also makes both explicit and implicit references to the missionary nature of the Church and her duty to foster human beings' communion with God and unity among themselves. *Dei Verbum* states that it is the Church's duty to proclaim the Word of God with reverence and faith. "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ" (DV 1). This vocation to proclaim the Gospel to all people is undertaken seriously by the Church because she "wants the whole world to hear the summons to salvation, so that through hearing it may believe, through belief it may hope, through hope it may come to love" (DV 1). In preaching the Gospel the Church is to communicate the gifts of God to the entire humanity.

5. Gaudium et Spes

Second Vatican Council's famous pastoral constitution on the Church in the modern world *Gaudium et Spes (GS)* is a document that substantiates the Church's missionary nature and her missionary commitment to the entire world. The Church is not for herself but for others. She reaches out to one and all in her resolve to remain faithful to the missionary character. Thus, *Gaudium et Spes* declares "The joy and hope, the grief and anguish of the men of our

time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find an echo in their hearts" (GS 1). The Church is depicted as a community of disciples of Christ moving forward to the kingdom of the Father and bears a "message of salvation intended for all men" because of which "Christians cherish a feeling of deep solidarity with the human race" (GS 1). The Council, having deeply studied the mystery of the Church (missionary by her very nature) is interested not only in the sons and daughters of the Church but the whole of humanity as well (GS 2). Today the human race is troubled and perplexed due to various reasons. With solidarity and respectful affection for the whole humanity, the Church desires to enter into dialogue with them. She "offers to cooperate unreservedly with mankind in fostering a sense of brotherhood to correspond to this destiny of theirs" (GS 3).

All the four constitutions of Vatican II demonstrate and underline, at the very beginning itself, the missionary nature of the Church and her missionary commitment to the entire human race. This is also very true of many other documents of Vatican II like *Nostra Aetate* and *Dignitatis Humanae*. After Vatican II all the four Popes have deliberately carried forward this conciliar emphasis on the missionary nature of the People of God and the Church's missionary commitment to humanity as a whole.

6. Pope Paul VI

Pope Paul VI in his Apostolic Exhortation *Evangelii Nuntiandi* (*EN,* Evangelisation in the Modern World) reiterated this nature of the Church and the people of God. He pointed out that the Church's mission is to follow Christ the missionary (the greatest evangeliser). "We wish to confirm once more that the task of evangelising all people constitutes the essential

mission of the Church" (EN 14). Mission is the reason for her existence. "Evangelising is, in fact, the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelise" (EN 14). *Evangelii Nuntiandi* taught that to be a missionary (evangeliser) means to bear witness to God's love for the whole human race, "to bear witness that in his Son, God has loved the world" (EN 26). In the encyclical *Ecclesiam Suam (ES)*, which Pope Paul VI wrote during the Council, he compared the Church to a mother. "The Church was founded by Jesus Christ to be the loving mother of the whole human family and minister to its salvation" (ES 1). Thus, in his first encyclical the Holy Father points out that the Church has the mission to reach out to all human beings like a mother.

7. Pope John Paul II

Pope John Paul II wrote his significant encyclical *Redemtoris Missio* (*RM*, Mission of the Redeemer) precisely to emphasise the missionary responsibility of the whole people of God. John Paul II said, "From the beginning of my Pontificate I have chosen to travel to the ends of the earth in order to show this missionary concern" (RM 1). In his opinion, the teaching of *Ad Gentes* that the Church is missionary by her very nature would imply that the Church is on mission always and everywhere. Therefore, further developing this teaching of *Ad Gentes* Pope John Paul II explains in *Redemptoris Missio* that the Church is always and everywhere on the mission. Looking at today's world from the view point of mission and evangelisation Pope John Paul II distinguished three mission situations. First, there is mission to peoples, groups and socio-cultural contexts in which Christ and his Gospel are not known. This is mission *ad gentes*. Then there is another mission situation where there are Christian communities with adequate and solid ecclesial structures.

They are fervent in their faith, Christian living and bear witness to the Gospel in their daily life. They also have a commitment to the universal mission of the Church. In these communities also the Church is engaged in the mission activity and it is called pastoral care. Thirdly, there is an intermediate situation where the entire groups of the baptised have lost a living sense of the faith and often no longer consider themselves members of the Church. In these places the Church engages in the mission of new evangelisation or re-evangelisation (RM 33).

Pope John Paul II reminded every Christian that with the Second Vatican Council "there is a new awareness that missionary activity is a matter for all Christians, for all dioceses and parishes, Church institutions and associations" (RM 2). Substantiating this view further, he said, "The need for all the faithful to share in this responsibility (mission) is not merely a matter of making the apostolate more effective; it is a right and duty based on their baptismal dignity whereby the faithful participate…in the threefold mission of Christ as Priest, Prophet and King" (RM71).

8. Pope Benedict XVI

Pope Benedict XVI in his first encyclical *Deus Caritas Est* (*DCE,* God is Love) stated that Church in her mission does essentially three tasks. The Church worships God, she takes care of the poor and finally, she teaches, preaches and evangelises. They are so intimately related that the Church cannot do one without the other two. Pope Benedict XVI stated that the love of God and love of neighbour are intimately and profoundly interconnected (DCE 1). Jesus united the love of God and love of the neighbour into one single precept. The Church's mission is to love God and love one another and in that process, Christians become witnesses, missionaries and evangelisers. God is love (1 Jn 4:8), Jesus Christ is the incarnate love of God and the Church is a continuation of this

love of God made manifest in Jesus Christ. "Love of neighbour, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level: from the local community to the particular Church and to the universal Church in its entirety. As a community, the Church must practise love" (DCE 20).

9. Pope Francis

Pope Francis in his Apostolic Exhortation *Evangelii Gaudium (EG)* has reminded the whole Church of the great missionary commitment and responsibility. Reiterating the views of Pope John Paul II, Pope Francis said, "there must be no lessening of the impetus to preach the Gospel to those who are far from Christ because this is the first task of the Church… missionary outreach is paradigmatic for all the Church's activity" (EG 15). He has, again and again, demonstrated what does it mean to be a missionary by nature. "In all the baptised, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelisation" (EG 119). In his opinion, all Christians are missionary disciples of Jesus. "In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Mt 28: 19). All the baptised, whatever their position in the Church or their level of instruction in the faith are agents of evangelisation, and it would be insufficient to envisage a plan of evangelisation to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelisation calls for personal involvement on the part of each of the baptised. Every Christian is challenged, here and now, to be actively engaged in evangelisation" (EG 120). From the

magisterium of Pope Francis it becomes all the more clearer that it is baptism that makes us missionaries.

We are all meant to have the divine life in us and having that divine life within us through our incorporation into Christ in baptism makes us holy. In this way Christians are set apart to participate in the divine otherness. Divine life or holiness is primarily a matter of love. It is in our love that we are set apart from the world. In the evening of our life we will be judged on this love (Mt 25:31-46). The legitimate question is; what precisely is this love? In the simplest explanation, love can be understood as willing the good of the other as the other is. Love makes us children of God who loves saint and sinner in the same way, who wills the good of good people and bad people alike (cf. Mt 5:45). Like our God we are also meant to reach out to others without measuring our love and without expecting anything in return. Jesus asks "If you love only those who love you, what reward will you have? Even the tax collectors do the same. If you greet only your brothers, what is unusual about that? Even the pagans do the same. So be perfect just as your heavenly Father is perfect" (Mt 5:46-48). Thus, having the divine life in us, we are meant to love God and others in a radical way. This is an important implication of the conciliar teaching that we are missionaries by our very nature.

To be a Christian is to be a missionary and to be a missionary means to be caught up in the very life of God, the Trinity. In the sacred scripture, we encounter God as one who invites us to share his life and glory (AG 2) and reaches out to everyone especially the "poor" with his saving presence and unconditional love (Lk 4:18-19). Pope Francis said to a gathering of the members of the religious orders and charitable groups inspired by St. Vincent de Paul, "Love of God always translates into an active love of the poor, leading Christians to get up and go out to anyone in need. One who loves does not sit in an armchair and watch, awaiting the coming of a better

world, but he gets up and goes with enthusiasm and simplicity"[2] This missionary outreach is "paradigmatic for all the Church's activity" (EG 15). Thus, the Holy Father invites all Christians to be "permanently in a state of mission" (EG 25).

Pope Francis envisions a Church that goes out with a renewed missionary commitment. The Church is sent by Christ to reveal and to communicate the love of God to all human beings. It invites us to have a sense of duty towards the mission. In his message for the World Mission Day 2019 once again Pope Francis spoke about the importance of renewing the Church's missionary commitment.[3] It is an invitation "to rediscover the missionary dimension of our faith in Jesus Christ, a faith graciously bestowed on us in baptism."[4] In baptism, we are born to a new life and are invited to share this new life of love with those around us. The Church of Christ is on a mission in the world and mission is an integral part of our identity as Christians. "Each of us is a mission to the world, for each of us is the fruit of God's love."[5]

Conclusion

In line with *Ad Gentes, Lumen Gentium* and other Magisterial teachings, Pope Francis reiterates that the Church is not for herself. As a sign of unity and salvation, it needs to reach out to the world. The Church as the community of the missionary disciples of Christ, is sent out to share the love of God with everyone. We can say that the Church does not have a mission but the Church is a mission (cf. EN 14-15; EG 120). In this sense, the whole purpose of the Church's existence is to call all human beings to the encounter with Christ so that everyone can see and experience the mercy of Christ. Reflecting upon this missionary character of the Church Pope Francis said

that she is "like a field-hospital that must care for the sick."[6] In the same way the Holy Father asks the priests to bring this healing power of God's grace and mercy to everyone in need and "to stay close to the marginalised and to be shepherds living with the smell of the sheep."[7] Christians who do not go out of themselves do not live their missionary vocation faithfully. The People of God in their baptismal commitment constantly reach out to everyone in need with the same love and mercy of God. Baptised and sent on the mission the Church is a missionary by her very nature.

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[1] I believe that Dr Cyril Desbruslais had such a mission and he communicated this mission to the youth with zeal and joy. So this article is written in his honour, for whom his life was a mission.

[2] Cindy Wooden, "St. Vincent de Paul inspired people to pray and reach out, pope says," Oct 16, 2017, https://cruxnow.com/vatican/2017/10/16/st-vincent-de-paul-inspired-people-pray-reach-pope-says/ Accessed on 10 October 2019.

[3] Pope Francis, *Baptized and Sent: The Church of Christ on Mission in the World. Message for the World Mission Day 2019.* (Mumbai: Better Yourself Books, 2019).

[4] *Ibid.*

[5] *Ibid.*

[6] Pope Francis' message during the General Audience on 28 August 2019. https://www.vaticannews.va/en/pope/news/2019-08/pope-francis-general-audience-church-cares-for-sick.html. Accessed on 14 October 2019.

[7] Pope Francis' message on 28 March 1913 during the Chrism Mass in St. Peter's Basilica. https://www. Thecatholic telegraph.com/pope-francis-priests-should-be-shepherds-living-with-the-smell-of-the-sheep/13439.

Flourishing of All: Education for *Sarvodaya* to *Antyodaya*

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Abstract: Education is and can be a source of empowerment and human flourishing. Mahatma Gandhi and B.R. Ambedkar not only were born in two different communities in India, but also had different ideologies regarding the ways and means for the wellbeing and development of Indians, specially those who belonged to the lowest rung in the society. Gandhiji who promoted basic education aimed at the economic and cultural empowerment of all people, whereas Ambedkar viewed education as a tool to uplift the marginalised, the underprivileged and depressed classes in the society. Education for a long time has been in the hands of the affluent and the elite, depriving the people in the lower strata from its benefits. The need for education today

is to be a tool that not only liberates the weaker sections, especially Dalits, from ignorance and injustice but also becomes an instrument that strengthens their resolve to face the challenges that life and society places before them in a creative and confident manner.

*Keywords***:** Education, Sarvodaya, Empowerment, Pedagogy, Liberation. Consciousness, Humanisation, Human flourishing

Introduction

Learning is an ongoing process and education, be it formal, informal, or non-formal – aims at building the society and empowering persons. Education has within it the power to craft the mind, build people, and mould a new generation and thus reflects the assumptions of society. Education is a tool that has within it the capacity to empower the individual and this in turn ushers a social change. Therefore, education brings in about a critical consciousness which in turn helps to transform society. Dr Cyril Desbrulais who has been an educationist, has always tried to impart education to empower the subaltern and always aimed that education is to be liberative force... To him, who has been one of my inspiration with deep reverence I express my tribute through this essay on education that has to be reaching to the least and the last.

When we view education from the perspective of people, we also see it as an ethical enterprise. Education is not merely a way of being, it is also a way, art of becoming. Therefore, education has to be the highest task of human culture.[1] Both Gandhiji and Paulo Friere had known this well that prompted them to make education a source of empowerment.

Mahatma Gandhi, the Father of our nation, through his many writings and Paulo Freire, a Brazilian educator and philosopher in his The *Pedagogy of the Oppressed* and other works brought

forth the need to build, reform and transform society through education of the marginalised, oppressed and the weaker sections. Mahatma Gandhi's aim for *sarvodaya* which literally means, 'universal upliftment', aimed at making education informal in nature, rural-centred, craft-based and self-sustaining. It was to prepare   Indians to develop a wholesome personality and to improve the quality of life. Paulo Freire through his work brought out the need to provide the world's poor and oppressed with educational experiences that make it possible for them to have better control over their livelihood.

Hence this is an attempt at the 're-reading' of Mahatma Gandhi and Paulo Freire in today's context.   This attempt is essential given the global context of the Indian educational system and the growing gap between the rich and the poor. Education to foster social change has to reassert the primacy of human beings, especially of the weaker sections, which ensure empowerment of the underprivileged. Social change is not an option but an essential requirement of every educator. Hence a critical analysis of education in the present context and from the perspective of these two significant thinkers is a positive step in this direction.

1. Education as Power

Education today has to be a positive force in building peaceful communities in a fast-changing world. The question is: how does one look at the whole arena of education, the different approaches towards it, and the methodology employed for imparting education to the masses. The approach towards education would decide the content matter, the methodology and outcome of the process of education. The postmodern scenario of our society calls for a new methodology, new approach; and a

totally new outlook towards the students, the teachers, the subject matter, and the society at large. Education has undergone rapid change though the basic framework of the British-imparted style of education still continues to exist in many parts of India.

Education is power.[2] The history of our nation shows that certain sections of the society were barred from learning, from reading sacred scriptures, from attending schools and from participating in intellectual debates and discussions. Education remained for long a tool in the hands of the elite who, at times, used it to suppress the weaker sections. Even today education, at times, becomes a prey to the elements and forces of certain groups that have vested interests thus failing to serve the national interest or the interests of the poor. Commercialization and politicization of education are the symptoms that reveal the role of vested interests in the field of education. Therefore, it is important to think of education as an organism promoting not only *sarvodaya*;- which means 'well being of all', – a concept made popular by Mahatma Gandhi; but also aims at *antyoday*a – well being of the least, lost and the marginalised in the society. Education is not and cannot be neutral. It needs to have a focus and direction in life. Right to education is a human right. The Right of Children to Free and Compulsory Education Act came into force from April 1, 2010. Accordingly, every child in the age group of 6 to 14 years are to be provided free and compulsory education in an appropriate classroom in the vicinity of his/her neighbourhood. (RTE Act, 2009). This is certainly a milestone in the history of education in India. But 'how much of this act remains a mere documentation than an action plan for people's wellbeing' is a question worth pondering.

2. Clarification of Terms

*Sarvodaya***:** is a term which means 'universal upliftment' coined by Mahatma Gandhi, who borrowed this concept from Ruskin's *Unto the Last.* The well being of the individual is contained in the well being of all people. Therefore no one section can claim priority or importance over the other. The aim of education must seek the welfare of all people and not of any particular section of society.

Antyodaya would literally mean ' rise of the last.[3] *Antyodaya* signifies the focus on the bottom stratum of the society. It does not merely focus on the weak, poor or the marginalised, rather it looks at the lowest rung in the society and aims at the upliftment of the poorest of the poor, lowliest and the most marginalised sections of the society.

3. Highlights of the Gandhian Concept of Education

Education was one of the areas close to the heart of Mahatma Gandhi. Gandhiji believed that education is a pivotal activity on which not only the social, but also the moral, political and economical progress of society ultimately depends on.[4] Gandhiji always aimed at the total well being of the person, and did not focus on only one area of life. The ideology was that education must draw out and stimulate the spiritual, intellectual and physical faculties of children.[5]

Character building is an important aspect of Gandhiji's scheme of education. He would not compromise his values of non-violence and truth and would speak of formation of character as an important aim of all education. Education is for the building up of character. Therefore, truth and non-violence has to be integral part of any education that aims for character building of the pupils.

For Gandhiji education has to foster all-round development of an individual. For him, mere literacy is no

education. He said, – By education, I mean an all round drawing out of the best in child and man – body, mind and spirit. Literacy is not the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy itself is no education."[6] For this Gandhi advocated not merely literacy but total education that would look into all the spheres of human growth. Education is to go beyond caste-class distinctions and for this he advocated 'Basic Education' which would take care of the total well being – physical, mental, spiritual and emotional. The human being is one therefore all dichotomies in the sphere of education have to be avoided.

Gandhiji who advocated Basic Education, speaking of its aims and objectives said, – "Basic education will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and the poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a just social order in which there is no unnatural division between the "haves" and the "have-nots" and everybody is assured of a living wage and the right to freedom. And all this would be accomplished without the horrors of bloody class war or a colossal capital expenditure such as would be involved in the mechanization of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill. Lastly, by obviating the necessity for highly specialized talent, it would place the destiny of the masses, as it were, in their own hands."[7]

Gandhiji was conscious that Western type of education has created only labourers for the British government and, therefore, his concept of Basic Education, has to suit India's socio-economic and cultural scenario and is to cater to the needs of Indian masses. Therefore, mere literacy which would

create clerks for British offices was not Gandhiji liking. So he aimed at education that would not only take care of imparting knowledge about how to live but also inculcate skills for a decent livelihood. So learning a craft that would provide vocation was an integral part of Gandhiji's scheme of education,

Education is not only for life but also for livelihood. Therefore, learning a craft as part of our educational system was art for Gandhiji. It must be taught in a scientific manner so as to the child interested in such a study. "I would, therefore, begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training… I hold that the highest development of the mind and the soul is possible under such a system of education. Only every handicraft has to be taught not merely mechanically as is done today, but scientifically i.e. the child should know the why and the wherefore of every process."[8]

Gandhiji's belief that a vocation should have economic value and that there is nothing baneful in it is also the view supported by educationist John Dewey who said, "to charge that the various activities of gardening, weaving, construction in wood, manipulations of metals, cooking, etc., which carry over these fundamental human concerns into school resources, have a merely bread and butter value is to miss their point. If the mass of humankind has usually found in its industrial occupations nothing but evils which had to be endured for the sake of maintaining existence, the fault is not in the occupations, but in the conditions under which they are carried on. The continually increasing importance of economic factors in contemporary life makes it the more needed that education should reveal their scientific content and their social value."[9]

Yet another feature of Gandhiji's educational philosophy is the self-supporting aspect of the craft chosen as a means of education. Gandhiji believes that the handicraft should, besides developing the personality of the child, make education self-supporting. The craft chosen should be so learnt that its produce should have economic value. The self-supporting aspect of education can be viewed in two ways, namely, education that will help one to be self-supporting, in later life and education which in itself is self-supporting.

In short, Gandhiji's *sarvodaya* scheme of education had the following tenets. Compulsory education for all boys and girls between the ages of 7 and 14 years and it is to be imparted through some craft or productive work and this work scheme should be self-supporting while the mother tongue should be the medium of instruction.

The final result of education is liberation. For Gandhiji, education is something that truly liberates human beings from all bonds and oppressive structures. Besides, character-building Gandhiji made *sa vidya ya vimuktaye* (education is that which liberates) one of the most important aims of education. It has been the motto of the Gujarat Vidyapith founded by Gandhiji in 1920.[10] Thus Gandhiji established a framework of education which is people friendly in general and poor friendly in particular.

4. Highlights of Paulo Freire's View on Education

Paulo Freire, a Brazilian educator, philosopher, and influential theorist of critical pedagogy is best known for his influential work 'Pedagogy of the Oppressed'. He spoke and wrote extensively on the liberative potential in education. Freire who reflected on the Brazilian scenario advocated a principle of education for liberation, education for justice, and education for all.

The work of Paulo Freire within a short while gripped the attention of people and countries beyond Brazil and awakened to the new reality of educating the oppressed who would, in turn, get off their shackles and experience freedom. It began as a struggle for national development but later it aimed at a new awareness among people who would examine the social situation in which they find themselves and take an initiative in order to transform these oppressive structures by active participation in the struggle for justice and thus empower them against the dehumanising forces and powers.

The vocation of every human being is to be fully human: yet, this vocation is thwarted, distorted, and destroyed by dehumanising forces who through injustice, violence and force, take away what is human. Freire was very conscious of the dehumanising forces that operate in society. Therefore humanisation of an individual and the entire society seemed to be the main task at hand for him. He would say, 'Dehumanisation distorts both the oppressor and the oppressed. Therefore the historical task is the liberation of both oppressor and the oppressed. There is fear of freedom for the oppressed.'

Any pedagogy in order to be of value has to be a humanising and liberative pedagogy. In the pedagogy one can trace two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed this pedagogy ceases to belong to the oppressed and becomes the pedagogy of all men in the process of permanent liberation. In both stages, it is always through action in-depth action that the culture of domination is culturally confronted. In the first stage this confrontation occurs through the change in the way the

oppressed perceive the world of oppression, in the second stage, this happens through the expulsion of the myths created and developed in the old order, which like specters haunt the new structure emerging from the revolutionary transformation.[11]

The pedagogy is for the oppressed and not for the oppressor because the oppressor would never feel the need nor is he aware of the call of the oppressive elements caused by him seeking its eradication. Oppressor being in an advantaged position would prefer to keep the status quo. So it becomes the task of the oppressed to become aware of their dehumanizing situation through critical consciousness which would lead them to usher in freedom and liberation.

Friere's method has two distinct features: In the first, the individual becomes conscious of both his oppressed reality and the decisions the oppressors impose; the second refers to the initiative of the oppressed to fight and emancipate themselves from the oppressors. This would naturally arouse resistance from the oppressors and would require courage to withhold any move that tries to break or suppress the moment, and this can only be done by the self-awareness of their own status and that of the oppressor.

In his work Friere strongly criticized the 'banking' system in the education which treats the student as an empty vessel that needs to be filled by the teacher. A lot of importance is given to lecture and memorisation with little importance given to reflection of what is being memorised. This will only make people passive and submissive to oppressive roles.[12] It will bring in loss of interest in life and liberation. Therefore a change of pedagogy is important to counter this trend. The authentic approach must enable people to become conscious of their situation with a desire to change it.

Freire was very particular that the present context is what really matters. Therefore the starting point of the programme content of education or political action or anything must be in the present context, the existential, the concrete situation that in truth depicts the reality of people here and now. Therefore all the discussion on education must be context-based. Many a time our content of education, methodology and curriculum are disconnected from life. They are archaic, away from the here and now, "centred on words emptied of reality they are meant to represent, lacking in concrete activity could never develop a critical consciousness. Indeed, its own naïve dependence on high sounding phrases, reliance on rote, and tendency toward abstractness actually intensified our naivete."[13]

 He said the education our situation demanded would enable men to discuss courageously the problems of their context – and to intervene in that context; it would warn men of the dangers of the time and offer them the confidence and the strength to confront those dangers instead of surrendering their sense of self through submission to the decisions of others. By predisposing men to reevaluate constantly, to analyse – "findings"– to adopt scientific methods and processes, and to perceive themselves in dialectical relationship with their social reality, that education could help men to assume an increasingly critical attitude toward the world and so to transform it.[14]

Change in educational system has to be ushered in through a political movement in which people are conscientised and made aware of the oppressive forces that are prevalent in the society, their deprivation and the oppressive structures that are prevalent would be manifested through this process of conscientisation which would reveal their socio-cultural deprivation. Thus he believed that mere

educational changes will not transform society, and any change in education or in society is possible through a political movement: a movement of the masses.

He was wary of technological developments, for he believed that the technology in fact was helping the oppressors than the oppressed. Many times technology was used against the oppressed. When a human person is prevented, disabled and made incapable of expressing himself, it was violence. Poverty itself is violence. This reality cannot be changed by our consciousness. It can be changed only through political, revolutionary action.[15]

He firmly believed that schools do not shape society nor they have the power to do so. It is transformative political action alone that can bring about social transformation. He has borrowed a great deal from Marxian principles that emphasized economic determinism. Though he does not specifically use the word superstructure and infrastructure Freire states that education is at the service of the rich and the powerful oppressors. Only liberation would liberate the oppressor too. Hence, a pedagogy of the oppressed when put in force will enable true liberation and humanisation of both the oppressed and the oppressor.

5. The Present Educational Scenario

Gandhiji and Paulo Freire were concerned that education to be of any value must respond to the challenges and questions raised contextually.[16] Hence, it is important to contextualise the educational scenario today in the light of globalisation and postmodernist settings. With the prevalence of market economy influencing and at times guiding and governing educational curriculum and policies the plight of the poor and the marginalised has been one of deprivation and oppression. Some of the salient features of modern education would include among other things – greater advantage for students

from the city, with the easy availability of technical and media education and information opposed to the rural poor who at times struggle due to lack of basic facilities like electricity in their villages. So, in such scenario technical skills seem important and are easily accessible for the rich and the wealthy. In such a situation, traditional knowledge and skills get replaced or displaced by a higher degree of learning and skills. These are in dire contrast to the principle of equality and nation-building.

There is a greater demand in the current scenario for the students to think critically about information, solve problems, communicate and collaborate, create new products and processes, and adapt to change and this will place them in a better footing than others.

Today's education calls for a number of skills, to name a few: automation, caused by computerisation in many workplaces, and skills in communication and problem solving, and also human skills. As there is a corporate change due to technology, globalisation and such competitive forces, companies have radically restructured how the work gets done. Many companies have flat organizational structures with less hierarchy, and workers experience greater autonomy and personal responsibility. Students are expected to able to use what they learn in school to understand critical information, and so there is a need to apply learning to real life situation.

There is also a need for broader competencies: students who are able to solve new problems and think critically with strong interpersonal skills for communication and collaboration, creativity and intellectual flexibility and also self-sufficiency including the ability to learn new things when necessary. This is needed for times when there are less predictability and less stability.

The current scenario promotes competition among the urban rich and rural poor students and in this rat race the loser is the poor who is weak socially, economically and not in the position to face these tough challenges of the society he gets thrown out of the system and this may, at times lead to frustration and loss of hope in life.

In the mechanized society with limited job opportunities, it becomes the 'survival of the fittest', which would naturally throw the poor out of the race in the society. Hence there is a need to empower the weak, strengthen the rural-based children and youth by providing opportunities, fostering critical consciousness and at times even challenging and questioning the current oppressive global culture in order to create a more humane culture that would give space and opportunities for the weaker sections to progress enabling them not only by providing opportunities for livelihood but creating conditions for living a dignified human life.

6. A Movement towards Antyodaya

It will be a too simplistic generalisation to attribute the concept of Sarvodaya to Mahatma Gandhiji and a*ntyodaya* to Paulo Freire. Both these thinkers in their writings have spelt out the well being, upliftment and empowerment of weaker sections.

Gandhiji desired that all children under the age of 14 are to be educated without any restriction. The Right to Education which is now a human right aims towards fulfilling the dream of Gandhiji. The weaker and subaltern sections are not to be deprived of the educational opportunity. Education, in itself should not be understood as merely primary education, but as Gandhiji suggested, education not just for living but also for a decent livelihood.

Freire who was aware of the societal structures controlling the education system in Brazil called for a change. Given the globalized context, one can see the market forces guiding and

governing the choice of subjects, curriculum, exam patterns today to a great extent. It is the industry and job market which indirectly holds a sway on the educational institutions today. As a result there are few takers for the humanities like Sociology, Anthropology, History, Philosophy etc. while there are increases in sections for commerce, MBA, BCA, Visual communication, Media and related areas of study. It is important that the society that seeks to uphold values does not get swept away by market forces. This calls for a critical consciousness that would free education from market forces.

The overall goal of education is a 'living' and not merely for earning a livelihood. As education is for life, there is a need for upholding a value-based life, formation of character, rebuilding society, challenging oppressive structures and developing a critical consciousness. In such society the weak, poor and the subaltern sections will have a voice and a place to assert their identity and seek justice, or else they will be swept away by the oppressive market forces. As Freire stated it is humanisation that is to be the main aim of education and not mechanisation nor marketisation.

Growing in critical consciousness would enable the subalterns to face the onslaught of oppressive and exploitative structure of the society. Freire clearly noted that it is those people who are conscious and vigilant that could face the onslaught of the oppressive forces collectively Though he was influenced by Marxian ideology, he established the need to unite and face the oppressive onslaught on education in the globalised world.

The competitive mode of education brought in by the technological growth, and the use of English as medium of instruction has in fact deprived many rural youths to enter

into competitive urban educational institutions; which, in turn ,brings in not only low self esteem in an individual but provides less opportunity in rising up the ladder of economic progress. Education in the mother tongue though has its advantages, has made many incapable to face competition as many of the technical, computer-savvy job centres deem English so essential.

While merit is given importance in government-managed institutions, the competitive structure puts the rich and the powerful in a better position than the others. It is important that the government and other supportive structures provide means and measure to empower the weak with tools of knowledge and communication that would enable them to face the onslaught of the rich and powerful who would sweep off the educational and employment opportunities in the society today.

As Paulo Freire indicated the students of the lower rung of society too must be equipped with similar skills and possibilities that the rich, urban youth are exposed too. In a dialogue with Ira Shor, Paulo Friere expressed the need to study the standard usage and technical skills because of the political realities facing the teachers and the students who live in a non-egalitarian society. What we need to invent are liberatory methods which develop student command of correct usage and of job skills while encouraging them to respect their own idioms and to criticize the very nature of the unequal job-market.[17]

Education for social transformation is the key principle in Gandhi and Friere. Social transformation is an ongoing process and there is continuous critique of the society through the medium of education. Given the current scenario it is unlikely that the oppressive forces are open to the critique. The educational system must challenge any attempt to domesticate

the masses and direct education by determining the curriculum, syllabus and other academic activities. Social transformation would also mean a critical consciousness of the existing reality, which would enable the student to question, critique, challenge the existing structures in order to build and transform the society.

In his work *A Pedagogy for Liberation*, Paulo Friere chalks out different dimensions of liberative education which would in turn help in transforming the society and herald *antyodaya*. Education today needs to go beyond classrooms to the homes and communities that we live in. The 'banking system' which Friere criticised as dehumanising, to some extent continues even today which in turn makes the students only 'receivers' without providing them the opportunity to share their wealth of knowledge.

Conclusion

Mahatma Gandhi and Paulo Freire still continue to inspire the field of education through their creative writings and speeches. These thinkers who had a preferential option towards the poor and oppressed not only sought education for all masses but sought special attention for the marginalised sections that are deprived of educational opportunity. Though the context of the thinkers and world scenario has changed much since these thinkers expressed their view on education, their guidelines still find an echo and meaning in our world today where education continue to reel under the domination of oppressive forces who many a time make students only receivers and fail to bring about the element of justice for the weaker sections. This is not to paint a completely negative picture of education. There is a continuous rethinking on education at the government level in particular and at the level of society

in general which would eventually and hopefully would free education from the shackles of market forces and give it its due place in our society by empowering the weak, the poor, and the marginalized. This can lead to the flourishing of all!

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Liberation and Flourishing: Psychological Perspective of Martín-Baró and its Relevance

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Abstract: Ignacio Martín-Baró SJ, along the line of liberation theology, advocated for liberation psychology. For him, the ultimate purpose of the discipline of psychology should be the liberation of the oppressed people. He is critical of the mainstream psychology for its individual orientation and for a powerful few utilizing it as an instrument of oppression. Instead, liberation psychology is to uncover the ideologies that maintain and perpetuate exploitation. Martín-Baró advocates methodological eclecticism and objects political neutrality. The researcher

ought to have a clear option for the poor. However, he attempts to strike a balance when warning against political commitment biasing the researcher's commitment to social reality. Liberation psychology calls for a psychology that is context relevant, sensitive to the social nature of the human being, and far from narrow positivist research strategies.

Mainstream psychology was developed in Britain and North America. The practice of psychology as a discipline outside these countries are often imitations of mainstream psychology. Nevertheless, there were attempts to originate more context sensitive psychological theories and practice. One such attempt is the liberation psychology originated by Ignacio Martín-Baró SJ in El Salvador, South America. This article will identify the main characteristics of liberation psychology and will explore its implications for the development of psychology as a discipline.

Ignacio Martín-Baró was born in Spain in 1942. He was a social psychologist, philosopher, and a Jesuit priest. He entered the Society of Jesus in in 1959 and was sent to El Salvador, where he studied psychology. He did his doctorate in social psychology from the University of Chicago. After his doctorate, he returned to the midst of the violent civil war in El Salvador. Despite death threats, Martín Baró pursued a brilliant teaching and research career at the Central American University (UCA). Finally, in 1989, Salvadoran army soldiers came for the Jesuits in the University campus. Martín Baró was among the six Jesuits and two others who were killed by the army.

In a letter that Martín-Baró wrote a few months before his murder, he refers to the repeated attacks that the UCA Jesuits faced: "we have moved forward and will continue to move forward. These attacks confirm that our activities at the university, which we have conducted peacefully, are challenging our oppressors at their very core."[1] Since 1976 the paramilitary groups had set off bombs in the UCA library, print shop, and computer center, and in 1980 the Jesuit residence was machine-gunned and later raided four times, dynamited twice and bombed once again in 1983. All of these attacks took place before November 1989 when the military, after having failed to silence the Jesuits, killed them.[2]

1. Characteristics of Liberation Psychology

Martín-Baró developed liberation psychology in response to the problems within mainstream empirical psychology. Psychological knowledge seemed far away from people's pressing problems. The discipline heavily relied on certain sections of the population for their studies. That is, for psychological studies, experimenters regularly gathered their sample of participants from the undergraduate student populations the Western Universities. However, it claimed universal valid knowledge applicable to anyone anywhere in the world. It relied on certain restricted methods such as game-like methods of experimental social psychology. Finally, much of the mainstream psychology production remained within the academic community at a highly theoretical level, practically irrelevant to the profound social problems.

To overcome the limitations of mainstream psychology, Martín-Baró proposed liberation psychology, rooted in the South American context. Following are some of its key features.

a. Option for the Oppressed Majorities

An essential focus of liberation psychology is serving the needs of the oppressed majorities. On its commitment to the poor, liberation psychology remains close to liberation theology. Both makes a preferential option for the poor. According to Duque, the theology of liberation is contextual theology.[3] It arises from the common reflections of the poor communities with regard to their faith and experience of God. Theology of liberation stands outside the official theological institutions. Thus for Martín-Baró' liberation psychology also has to take a stance outside the institution of mainstream psychology and opt for the liberation of the poor.

Social liberation should be the focus of psychology because the social structures that keep the poor people oppressed. He reinterpreted some of the traditional theories from the point of view of the poor. For example, Martín-Baró redefined traditional categories of social psychology such as prosocial behavior with a critical and a historical sense, proposing instead typologies more consistent with the daily experience of the poor in El Salvador.[4] From a socio-historical perspective, he distinguished three kinds of prosocial actions: acts of cooperation, acts of solidarity, and acts of altruism. Acts of solidarity contribute to social unity and give priority to the common rather than individual good. Acts of solidarity contribute to the development of just structures through the support of the weak. Acts of altruism contribute to the sustenance of society by solving difficult problems.

b. Social Orientation

Liberation psychology places an emphasis on social orientation. The major critique of liberation psychology is that the mainstream psychology promotes individualism. It needs to be really social. Psychology, in general, has

often put social and economic factors beyond its disciplinary boundary, preferring instead to look to intrapsychic explanations.[5] However, human beings develop and become who and what they are through the process of interacting in a socially organized and defined world. Definitely, humans are animals with brains but constantly formed from our interactions with multiple environments.[6] Therefore, psychology needs to look beyond the individual. Psychologists need to understand how society is structured and how its dynamics influence the human being.

The societal orientation that Martín-Baró' advocates is also historical.[7] Psychology needs to have a sense of how things got to be the way they are, and how this history is ever present in the subjectivity of the people. Similarly, the recognition of the conflictive nature of society and the omnipresence of power is two fundamental features of this societal orientation of psychology. There is hierarchy and distinct social interests that give rise to conflict. Power is to be understood not just on an interpersonal basis but in terms of its organization in society. Conflict and power have both economic and ideological dimensions, and the latter could be analyzed using psychology. Psychology should aim beyond individual liberation. It should also concern itself with breaking the chains of social oppression.

c. Deideologization

For Martín-Baró yet another objective of liberation psychology is to examine the ideological component of human behavior.[8] For liberation psychology, individual behavior is not neutral, but originates from an ideological context. Thus, what is required is deideologization--demonstrate how elites enable an oppressive social system, by upholding and promoting beliefs and assumptions that favor status quo.[9] However, for Martín-Baró, to be truly emancipatory, psychology must be first

liberated from its own ideological chains.[10] This assumes that the mainstream psychology itself is adopted in serving the interests of the ruling power.

Martín-Baró highlighted Freire's concept of the process of conscientization.[11] Conscientization leads to transforming the human person through changing his or her understanding of reality. It requires an active process of dialogue that leads to an understanding of the mechanisms of oppression and dehumanization. This opens up new possibilities for action where new knowledge of the surrounding reality leads to new self-understanding about the roots of what people are at present and what they could become. Martín-Baró stressed that ultimately the liberation of the people would imply the liberation of the oppressors too.[12]

d. Methodological Eclecticism

Liberation psychology is open to the use of methods that stem from diverse paradigms.[13] The pressing social problems require a methodological eclecticism. Traditional techniques (e.g. surveys, use of official statistics, content analyses) are combined with new approaches (e.g. social representations, use of interviews and testimonies, collaborative photography, textual analysis and drama).

There is an emphasis on participatory action research.[14] Relatedly, the method demands the commitment to and engagement with the oppressed, an antidote to academic isolation. Martín-Baró used opinion polls as a tool that could contribute to the formation of a new collective identity for the poor.[15] Thus, research itself became social involvement and a process that identified the knowledge of the poor. This knowledge was not to be used for

formulating isolated theories, instead for provoking constructive interventions in the society.[16]

Among others, one reason that provoked the army was the University Institute of Public Opinion (IUDOP). The military regime was keen on using the media for winning the hearts and minds of the people through spreading news that they wanted. Those in power constructed the news and other information. When the UCA created the IUDOP, it became a channel for Salvadorans to express what they felt without partisan filters or interference. In this way, the public opinion polls that the government had used to maintain the established order were refashioned into a tool to thwart official discourse, its lies and deceptions. Ignacio Martín-Baró saw the public opinion poll as a powerful tool in the confrontation of ideologies.[17]

e. Objection to Value Neutrality

Martín-Baró objected value neutrality.[18] Instead, liberation psychology should be committed to oppressed people. The researcher takes a situated standpoint on the side of the oppressed. Value neutrality serves only the interests of the ruling ideology. Social psychologists must abandon the notion of objectivity, but rather explore the subjective experience of the poor and marginalized. Thus, objectivity is redefined as a matter of ethics, a commitment to the liberation of the poor.

Martín-Baró, however, did not favour an uncritical commitment: There has to be an identification with the oppressed and at the same time necessary distance to examine with critical eyes the proposals emerging from their own praxis. Thus, there has to be a combining of the logic of action with the logic of research. In other words, liberation psychology must recognize the importance of combining both the knowledge of academia and the people in popular praxis and struggles. He did distinguish between political activism and his own commitment to social reality as an academic. For

him, scientist political neutrality was ethically unacceptable. Yet he also warned against political commitment biasing social psychologist's objectivity.[19]

2. Relevance of Liberation Psychology

Martín-Baró was committed to his research by situating psychology in his social context. He attempted to understand and develop psychology as a social science committed to the poor. He used empirical tools at his disposal at that moment to unmask the repressive character of the government and to challenge the lies of the State through opinion polling. This was the real reason for his assassination by an elite force of the Salvadoran Army. Martín-Baró challenges us to own up a psychology that is relevant to real social contexts and problems without dictating or homogenizing the ways of doing psychology in different contexts.

Further, I wish to situate Martín-Baró's liberation psychology in the context of the different paradigms in psychology. Here I use Danziger's "Constructing the subject" that traces the history of psychological methods from the nineteenth century to the currently favorite model.[20] He begins by tracing three competing models of investigation in psychology: the Leipzig model, the clinical model, and the anthropometric model. Each of these models had its social context, characteristic structuring of the experimental situation, and specific knowledge goals. The Leipzig model from Germany originated in a University context, its experimental situation was characterized by the fluidity of experimenter-subject division, and its knowledge goal was to understand the processes of the human mind. The clinical model from France originated in a medical context, its experimental situation was characterized by

doctor-patient interaction, and its knowledge goal was the treatment of the patients. The anthropometric model from England had schools as its most favourite context, its experimental situation consisted of the test-administrator-subject interactions, and its knowledge goal was the creation of aggregate data to aid administrative practices in various social institutions.

From the "alternative rival conceptions" of psychological investigation, the anthropometric model became predominant in the interwar period. Danziger lists a number of reasons for this narrowing of the investigative practices. Predominant among them is the practical aspirations of psychology that was typified in the way psychology was practiced in U.S. Psychology that increasingly occupied a space in schools, military and industries needed large data in a short time to aid administrative decisions. Therefore, the aggregate of data (modeled after the social survey) was preferred to time-consuming experimental and clinical investigations. Any skepticism of the 'scientificity' of the aggregate data was overcome by a number of strategies. The experimentation, modeled after the classroom experiments, provided them with an aura of being scientific. Assigning an individual a space in an aggregate went hand in hand with the propaganda that the measured characteristics (intelligence, personality) were expressions of innate biology. Therefore, studying the laws of behaviour (biological and similar to physical laws) was necessary and sufficient to understand individual behavior. Besides, research reports stripped individuals of all their identities "to create the illusion of empiricism."[21]

Danziger, unhappy with the narrowing of the investigative practices, concludes with a hope to recover the lost continents of psychological realities for a more liberating praxis of psychology. "The worldly success of modern psychology was built on a narrow social basis. That entailed a

very considerable narrowing of epistemic access to the variety of psychological realities. Critical analysis can give us some insight into the nature of that narrowing. Further insight depends on some knowledge of that which has been excluded – in other words, the knowledge that has emerged in different social contexts. The receptivity of the discipline to such knowledge, however, would seem to be tied to changes in its social and cultural commitments."[22]

Conclusion

Danziger's critical analysis of the history of psychology shows the narrowing of the investigative practices in the discipline. From alternative and competing models of approaching human reality, psychology came to be relied heavily on positivist research strategies aiming for successful applicability in schools, military, and industry. Instead, Danziger calls for regaining the multiple models for approaching human reality for a more liberating praxis of psychology. Martín-Baró's proposal for a liberation psychology exemplifies each of Danziger's analyses. Martín-Baró sees mainstream psychology as a tool of oppression and instead calls for psychology aiding the liberation of the oppressed majorities. He is critical of the overreliance on experimental methods and instead calls for methodological eclecticism. The challenge of liberation psychology for psychology as a discipline is to explore its various possibilities by relocating the subject in social, cultural, and historical context.

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Meditative Thinking and Poetic Dwelling: Heidegger for Contemporary Human Flourishing and Authenticity

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*Abstract***:** This paper is aimed to bring the analysis of one of the influential thinkers, Martin Heidegger, on the plight of the contemporary humans as they have become thought-poor in our age of science and technology. He sharply pointed out, "The most thought-provoking thing in our thought-provoking time is that we are still not thinking." In this context, he contrasts the essential differences between calculative thinking and meditative thinking as well as the sources of these two types of thinking. The former is the manifestation of traditional metaphysics as a consequence of forgetting the primordial question of being, whereas the latter emerges from humans' unique relation to the fact of

being (ek-static openness). The meditative thinking demands an inner disposition to listen to the disclosure of being which could be related to Dr. Cyril Desbruslais' vision of life 'fully human and fully alive'. Heidegger is urging us to think deeply and radically to be freed from the clutches of practical and calculative thinking in our hyperactive society to emancipatory meditative thinking. Such a lifestyle leads to human flourishing and authenticity for contemporary human beings.

One of the best Experiences I've had since coming to Pune is meeting Dr. Cyril Desbruslais (popularly known as Cyril as he prefers to be called). My admiration for him began in 2011 when I was a young student at De Nobili College (DNC), pursuing a bachelor's degree in Philosophy. My first impression of Cyril was sheer admiration for the kind of person he was. What struck me was his complete and dedicated commitment to various apostolates. At that time, Cyril was the Director (Superior) of the Students of Philosophy at DNC. His approach was radically different: He genuinely inspired us to seek conviction in our Jesuit vocation and get involved with our ministries by using all our talents and creativity. At Jnana-Deepa Vidyapeeth (JDV), he conducted a number of courses for which I was most fortunate to attend. The enrichment I experienced will no doubt last me a lifetime!   His clarity of thought and his ability to articulate them made him one of the most popular and beloved professors on the campus!

Among the various courses Cyril was offering at JDV, "Philosophy of Liberation" stands out as one of my favourite subjects. It revealed his intellectual depth, highlighting his radical and critical dimensions about life and reality. He brings out his liberative vision of life more creatively and effectively

in the subjects he taught at JDV and other places or through his Annual Plays with the SSU! In his room at DNC, there hung on the wall an upside down quote which read, "But we've always done it this way". This accurately sums up the kind of person he is, one who can think otherwise in bringing about a change in the hearts and minds of people to grow into 'fully human and fully alive'. Cyril has truly been a source of inspiration for all who encountered him, the biggest beneficiaries being the Students of JDV and the Youth of SSU.

I admire Cyril immensely for his multi-tasking abilities; I have witnessed from close quarters his remarkable availability for various engagements throughout the year, be it academic commitments at JDV and other places, his availability for the students of DNC for varied tasks, SSU youth ministry activities including its time-consuming annual SSU play, the weekly bible classes in the city, to name some of them. Besides, he always found time for reading books and novels (a compulsive reader as once he told me about his reading habit). Moreover, I found him always on time for everything (most often waiting for people because of his rigid punctuality). Once I quizzed him about his mantra for time management, he casually replied "There is a time for everything and everything in its time". Of course, he had time for everything and he did everything amazingly well in his own unique way.

What I also admire about Cyril is that despite his age and physical challenge, he is able to effectively lead a very busy life and makes it all look very easy! In the midst of various hectic activities throughout the year, he is amazingly well-organised. I heard people saying that he is gifted with many such remarkable qualities. However, what strikes me most is his rootedness in spirituality. All his apostolic commitments flow form here like a running

stream. Cyril has the unique ability to be available for all his commitments and yet remain deeply rooted in life. It is not possible to be deeply committed, unless you are genuinely connected to your inner core. I consider this singular quality as something special of Cyril and he does it so effortlessly.

This attitude of being in touch with oneself in the midst of various activities poses a challenge for contemporary society. People lose their focus and get carried away from their busy life schedule and as a consequence get disconnected from their true selves. In this regard, I present in this paper, *Meditative Thinking and Poetic Dwelling*, which investigates the reasons behind the plight of contemporary humans and spells out the conception of meditative thinking after the philosophy of Martin Heidegger.

Martin Heidegger, the German Philosopher, is considered as one of the major forces of the 20th century of European thought. His was a strange, but a very important and significant, concern in philosophical search. This rare and strange preoccupation makes him a real heuristic thinker who thought out-side the box and paved the way to question the fact of being. Traditional western philosophy, spanning nearly 2,500 years, was concerned about beings (the noun aspect) but had forgotten to question the verb being itself. What was forgotten in more than two millennia has affected humanity and this has resulted in a state of thoughtlessness. Thus it has become a central preoccupation for Heidegger to address it. To turn to the act of being makes him in a way an anti-tradionalist, i.e. he turned away from the traditional concerns, methods, concepts and their underlying assumptions. And what he discovered from his up-side down approach was a ground-breaking work and he left an indelible legacy behind. Few heuristic thinkers, such as Heidegger, who have created such a radical disturbance in the history of philosophy!

It has been my long-cherished desire to study what such a heuristic philosopher like Heidegger has to say about our thinking itself. His famous memorial address, on October 30, 1955, in honour of 175 birthday of the German Composer and a native of his region, Conradin Kreutzer, entitled '*Discourse on Thinking*'[1] is a disclosure in this regard. It deeply reflects his concern for the essence of human thinking and, in particular his call for meditative thinking. Also, his '*Letter on Humanism*'[2] is a classic which delves deeply and elaborates in detail the essence of human thinking. Based principally on these sources, this paper explores the poverty of thinking of contemporary humans because of the onslaught of the traditional metaphysics.

1. Calculative Thinking of Contemporary Humans and the Alienation

While addressing the gathering in honour of Conradin Kreutzer, Heidegger, at the outset, begins his memorial address with a question that challenges his audience; he finds fault with the way the celebration is organised, reducing such a memorial to the mere playing and singing some of the works of the composer, Conradin Kreutzer; because that is the way memorial celebrations are organised everywhere. Heidegger finds much discomfort with such a prevalent culture that people are not urged to think deeply enough and they end up being just too practical, choosing an easy way out. Taking a cue from there, he digs deeper into the core issue with this generation who are thought-poor and thought-less. Thoughtlessness, as he writes, is an uncanny visitor who comes and goes everywhere in today's world.[3]

S. Balan: *Heidegger*

Heidegger gives a critical analysis for the root cause for this kind of human *flight from thinking[4],* as thinking has become merely practical and calculative. Thinking has become just an instrument of education as a classroom matter and a cultural concern. As a result, language also has become a mere means of objectification. This kind of representational thinking, to objectify unconditionally everything, is the result, as Heidegger points out, of the traditional metaphysics; because this kind of thinking does not permit us to go deeper into the fact of being of the beings. Right from the time of pre-Socrates, the philosophers have failed to account this ontological ground of being. Philosophy as metaphysics had forgotten its primary task, and as a result thinking about being and the truth of being is forgotten in and through metaphysics. And this long tradition of metaphysics was obsessed by contemporary humans so badly that the act of very thinking and language has become mere servants of communication.

As a result, this threatened the very essence of humanity; because for Heidegger, the human person at the core of his being has the capacity to think. He details at length this unique position of human person which distinguishes from other beings. The human person is the only being which is concerned about his being and that makes a human as a unique and special way of being in the world. But from the time of Aristotle, human beings are conceived as being only rational animals. After Immanuel Kant, the human being is seen as a rational and autonomous being. But the human person is much more than that, not just a being among other beings. Heidegger points out that giving attributes to humans such as spirit, mind, soul etc. is the manner of traditional metaphysics. As a matter of fact, the question of being itself suppressed in this way, along with its ontological difference between being and beings; and it has been fixed by other metaphysical interpretations. As a result, what is nearer than the nearest for

the humans, i.e. the truth of being, is pushed away to farther than the farthest.[5] Sadly, this kind of metaphysical thinking has entrapped human person to conceive oneself just another being among beings.

Now what sets off human person from other beings is his ek-sistence which is his unique openness to the self-showing or disclosure of being. Heidegger describes this state of being-in-the-world as only proper to the human person. And most importantly, the proper way of human thinking arises from this unique relation to being. That is the essence of human thinking as Heidegger writes, "*Only from that claim "has" he found that wherein his essence dwells. Only from this dwelling does he "have" "language" as the home that preserves the ecstatic for his essence. Such standing in the clearing of being I call the ek-sistence of human beings. This way of being is proper only to the human being.*"[6] In the ek-static openness, being discloses itself, and its truth is appropriated by the human being by listening to it. For Heidegger, it is thinking which brings the essence of humans into relation with being and it is precisely the poetic language which maintains this relation with being.[7] Humans living ecstatically amidst the truth of being become the core argument for Heidegger's understanding of humanism.

Moreover, this ek-sistence should not be confused with the traditional metaphysical notion of existence. Heidegger explains in detail, in his *Letter on Humanism*, that ek-sistence is fundamentally contrasted to existence of the traditional metaphysics as he writes, '*The ecstatic essence of human being consists in ek-sistence which is different from metaphysically conceived existentia.*'[8] Traditionally, existence is the realisation of something that is as it appears in its Idea. This kind of traditional metaphysical determinations 'existence and essence' has dominated the

entire Western Philosophy for a long time. Medieval Philosophy considered existence as actuality. Kant termed it as actuality in the sense of objectivity of the experience. For Hegel, it is the self-knowing Idea of absolute subjectivity and Nietzsche termed it as the eternal recurrence of the same. But Heidegger's insight of ek-sistence is totally different from this kind of traditional metaphysical determinations. The ek-static dwelling of humans is the humanism that realises the proper dignity of the human person: "*It is a humanism that thinks the humanity of the human being from nearness to being*."[9]

But the calculative thinking reduces the capacity of human person to just mere mechanical and less creative in their endeavours. The point in case for Heidegger is that calculative thinking never stops, as if machines do, and never collects itself (loss of reflective thinking) just racing from one prospect to the next.[10] It is here that Heidegger makes a crucial observation that science and technology adds more to the growing thoughtlessness of contemporary man, taking humans away from their unique ek-static dwelling. Though we are living in the age of Science and technology with its tremendous success in many fields, we have as consequence ended up being slaves to technology; as a result, we behave like machines and we lose touch with ourselves, our depth of being. Losing touch with the core of our being, that which determines us humans, is the key issue of this crisis of thoughtlessness which dehumanises the contemporary human person.

As a matter of fact, this state of flight from thinking of contemporary humans has resulted in a state of homelessness – being away from the core of one's being: "*Homelessness so understood consists in the abandonment of beings by being. Homelessness is the symptom of oblivion of being. Because of it the truth of being remains unthought*."[11] This state of brokenness is dehumanising as the alienation touches the very essence that constitutes that what is human itself. It is the

challenge of contemporary humans to resonate with Heidegger's thoughts if our thinking does not account deeply the truth of being. The saddest part is that contemporary humans are not even aware of this state of alienation as they are conditioned by the technical interpretation of thinking. Here at this plight of contemporary humans, Heidegger proposes an alternative way of thinking that paves the way back to the truth of being.

2. Meditative Thinking and Poetic Dwelling

How can we relate to Science and technology without losing our inner and real core? What type of thinking is needed to realise human's worth and his true potential? It is the awakening of the meditative thinking that Heidegger proposes as the alternative to the mechanical calculative thinking. Essentially, man is thinking, that is, a meditative being.[12] He quotes a poem from Johann Peter Hebel to describe the state of meditative thinking: "*We are plants which- whether we like to admit it to ourselves or not- must with our roots rise out of the earth in order to bloom in the ether and to bear fruit*."[13] The image of the plant in the poem emphasises the rootedness, being in touch with the core of its being. Unlike calculative thinking, meditative thinking permits us to stay rooted always in our human ek-static essence and branch out to bear much fruit in our endeavours. Meditative thinking is all about this rootedness in '*our life-giving homeland*'[14] of human uniqueness.

Our relation to the world and to technology needs to stem from this rootedness of our thinking. It is to be noted that Heidegger is not against science and technology itself but he is concerned about our relation to them. We should not be encircled by the forces of technology. Then we lose

touch with ourselves and that disturb our meditative thinking. To remedy such a dangerous position of being carried away from our meditative thinking, Heidegger proposes that our relation to technology be proper and balanced. He wants that our relation to technology to become wonderfully simple and relaxed, which does not affect our inner and real core.[15]

In this context, he uses a technical term '*releasement toward things and openness to the mystery*'[16] which, to put it in simple terms, is an inner disposition to listen to the voice of being. It is in a way a step-back approach to muse over being, "*The stance of man seems almost a devotional passivity which will be completely open to the voice of being*."[17] But at this passive openness to being, being discloses itself more and more what was hidden. Calculative thinking does not give us this inner disposition, but meditative thinking allows us this balanced state of relating to the technology. Heidegger emphasises that his proposed stance of releasement toward things and openness to the mystery does not befall us accidentally but only through persistent and courageous thinking.[18]

In the same line of thinking of meditative thinking, Heidegger quotes Aristotle's *Poetics*[19] to clarify that poetic composition is truer than explorations of being, because the former is claimed by being, guided by being, and its task is to bring being into language.[20] He invites humans to be poetic dwellers who meditate being. In the same vein of thought, Heidegger gives another instance that Aristotle reports from the life of Heraclitus, the Greek philosopher. Some strangers wanted to pay a visit to Heraclitus, but upon their arrival, they were surprised to see that Heraclitus was warming himself at a stove. To their wonderment, Heraclitus invites them to come in with the following words, "*For here too the gods are present*."[21] The significance of the instance is that the strangers thought that a great philosopher must be busy doing something great. But Heraclitus taught them that we need to muse over the

ordinary and common activities of our life. Meditative thinking gifts us with such an inner disposition to be present intensively to the familiar everydayness of our life, and listen to the voice of being of the ordinary instances.

Conclusion

'*Discourse on thinking*' of Heidegger is one of his deep concerns for contemporary humans. The seriousness of his concern is summed up in his words, "*The most thought-provoking thing in our thought-provoking time is that we are still not thinking*." It is at this background of his deep observation of contemporary humans that he wants us not to lose our essential nature by the onslaught of science and technology. It is very true that his genuine concern is much more relevant today than when he made the discourse about 65 years ago in 1955. Today technology is enjoying unprecedented success in its history, and its success is going to be increasingly on the rise; the danger of being swayed by its almost omnipresent presence in every sphere of human endeavours must serve as a wake-up call for everyone not to lose their rootedness of thinking.

Having said this, it has to be reemphasised that Heidegger is not against the technological advancements, but rather he is concerned about our relation to science and technology. He would like to have the relation as that of simplicity and relaxedness but at the same time what is near, as Heidegger warns us, for this is always the longest and the hardest for humans.[22] Only persistent deeper thinking could bring us to the awareness of our thoughtlessness and the danger it presents to contemporary humans.

The seriousness of Heidegger's concern is that humans are to be rooted in their essence where meditative thinking is an integral part of their nature. Failing to be in touch with

this inner and real core of our nature makes us to be in the state of alienation and homelessness. Calculative thinking is the product of the brokenness to be in touch with our inner core of human essence at the expense of our meditative thinking. The former makes the humans thought-poor whereas the latter gifts us the inner disposition to listen to the disclosure of being. The lifestyle of the contemporary generation is too busy and hyperactive; it becomes a huge challenge to have that sense of pondering and wondering at reality. Discourse on thinking is aimed at inviting contemporary humans to contemplate the mystery of being. It is dwelling at this mystery of being that gives new ground and foundation for creativity for producing lasting works to strike new roots.[23] This enables human flourishing and authenticity for contemporary human beings.

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[1] Martin Heidegger, *Discourse on Thinking*, trans. Anderson & Freund (New York: Harper Torchbooks, 1966).

[2] Martin Heidegger, "Letter on Humanism," trans. Frank A. Capuzzi in William McNeill (ed.), *Pathmarks* (Cambridge: Cambridge University Press, 1998).

[3] ibid., p. 45.

[4] ibid.

[5] Letter on Humanism, p. 253.

[6] ibid., p. 247.

[7] James Luchte, "Heidegger's 'Letter on Humanism'- A Reading," https://www.academia.edu/6049524/Heideggers_Letter_on_Humanism_A_Reading, p. 8.

[8] Letter on Humanism, p. 248.

[9] ibid., p. 261.

[10] ibid., p. 46.

[11] ibid., p. 258.

[12] ibid., p. 47.

[13] ibid.

[14] Discourse on Thinking, p. 48.

[15] ibid., p. 54.

[16] ibid.

[17] Richard E. Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger and Gadamer*. (Evanston: Northwestern University Press, 1969) p. 149.

[18] Discourse on thinking, p. 56.

[19] Letter on Humanism, p. 275.

[20] James Luchte, "Heidegger's 'Letter on Humanism'- A Reading," p. 21.

[21] Letter on Humanism, p. 270.

[22] Discourse on thinking, p. 53.

[23] ibid., p. 57.

Social Progress Index
Human Well-Being Quantified

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Abstract: Human wellbeing a highly debated topic from many disciplines have been tried to quantify by the usage of Social Progress Index, which has taken into account fifty-four indicators. This can be considered as the best possible way of quantifying it from quite many angle. This analysis has compared often known indicator with the SPI. Currently many have come up with the view that GDP has to retire. This can be seen as a probe into the same category. The outcome seems to be quite disgusting from an economic perspective.

Keywords: SIP, GDP, HDI, Rank Correlation Coefficient, Progress Indicator

The reason why Richard Ainley Easterlin, a renowned economist at the University of Southern California, is worried with happiness is that he unambiguously identifies it with welfare. He accepts the English economist Arthur Cecil Pigou's dissimilarity between social (or total) welfare and economic welfare. In Easterlin's view: "Happiness corresponds to the broader of the two concepts, that of social welfare, or welfare at large". Unfortunately, he does not propose a more accurate definition of happiness.[1] To examine whether higher income is linked with greater happiness, Easterlin performs three diverse comparisons. Third, he compares the happiness of Americans at unlike points in time. This to the point arrangement of Easterlin's article illustrates that he adopted the innermost assumptions underlying psychological measures of well-being. First, the technique he uses to determine welfare presupposes that wellbeing is a matter of a psychological state, in this case happiness.

In the above, I have traced the chronological roots of subjective course of well-being. There is no doubt that subjective method of well-being appeared in functional branches of psychology and other fields. Even though the questions given to subjects in the early studies consistently referred to happiness – of individuals or of marriages – the conclusions were often framed in terms of contentment as well as happiness. Over time, psychologists in full swing started asking questions about satisfaction together with questions of happiness, and they realized that answers to questions of satisfaction were not as highly correlated with answer to questions about happiness as they would have thought. Some ask about happiness, others about satisfaction. At the same time, the correlation between answers to questions about happiness and satisfaction suggests to the researchers that for many purposes, a

measure of either one can serve as a measure of both. Anyway, this passage certainly gives the impression that psychologists and economists working on subjective well-being simply assume that people are reliable judges of their happiness.

The concept of well-being, as it is used here, needs to be sharply distinguished from the concept of financial well-being, or economic welfare, in the sense of access to economic resources.[2] For the purposes of understanding, I divide accounts of well-being into three main classes: mental state accounts, preference-satisfaction accounts, and objective list accounts. Welfare, rather, is like physical fitness. Although Keller does not offer a complete account of welfare, he does put forward that one aspect of welfare is the accomplishment of goals. Second, Keller maintains, goals be different from simple preferences or desires.

In this section we take into account the three different indicators and the relationship between these are checked over here. Once these relations are established it can help us to know the real facts about freedom and capability establishment in an economy. When we speak of an economy it takes into account a concept of nation. Gross Domestic Product, Social Progress Index and Opportunity are the three indicators taken into account in the analysis.

1. GDP or HDI as Progress Indicator

The two measures of GDP and HDI has remained as the majority commonly used standards by which experts assessed whether a country is making improvement better than in the past. Sometimes GDP has also been regarded as a representative indicator for by and large development and progress in all-purpose. However, with the succeeding insight that GDP does not put across information on social inclusion, environmental sustainability or social progress in its intend and function, the need to harmonize and substitute GDP with some

enhanced development indicators has been progressively more recognized. The indispensable concern that emerged from this discernment raises the question whether the GDP measure evaluates progress precisely, while progress could take account of not only the material progress but the standard of life aided by health care, education and basic amenities of life. In fact, the development of Human Development Index (HDI) in 1990 is recognition to the information that per capita income levels are not satisfactory to denote overall development. According to Anand and Sen[3], income or wealth do put up with importance but cannot constitute a direct measure of the overall well-being and therefore the HDI is constituted approximately a broader concept of development by combining health, education and per capita income into a composite index. On the other hand, it is also argued that at the same time as composite indices broaden the dimensions of development they also compromise on the fact that all the components in a composite index are not evaluated at market prices.[4] In fact, it has in recent times been claimed that GDP bears a noteworthy advantage over other indicators of development in the sense that it only uses information that are generated by the market processes.[5]

One may for that reason be apprehensive about deliberating the appropriateness of using the GDP measure as an alternate indicator for wellbeing and in general development as opposed to the HDI. It may be mentioned that several studies have earlier indicated high correlation between economic indicator of per capita GDP and other aggregate social indicators of development, thereby suggesting that GDP can be used as a proxy measure of development. It may be well-known that the values of development index like the HDI have been shown to show

evidence of positive and statistically significant correlation with the GDP or GNP per capita. Some researchers have consequently recommended that since the HDI is so intimately correlated with GDP or GNP per capita, it is a redundant index. The argument that is forwarded is that since additional dimensional indicators like health and education outcomes often advance with income, then the HDI measure would consistently be closely connected with the per capita GDP and therefore no additional information can be gained from the HDI index.

It may likewise be noted that the features of higher economic growth have often been found to be associated with performance in cumulative or dimensional human development indicators like health and education attainments. According to Sen[6], economic development holds a innermost orientation for the human capability expansion, since improvements in per capita income provides superior opportunities for people to benefit from long, healthy and creative lives. On the converse, the responsibility of human and social capital accumulation has critically been acknowledged in accounting for differences in growth rates across countries. Investments in health and education have been emphasized in the development literature for its positive contributions. A series of papers by Boozer, Ranis, Ranis and Stewart, Ranis, Stewart and Samman explored the two-way relationships between economic growth and human development, and argued that human development is not only an end product of the development procedure but also a means to generate future economic growth. It is argued that strong economic growth advances human development through the increased domestic consumption expenditure as well as public expenditures, which unswervingly benefit the poor. Thus, while economic growth increases a country's tax base, it becomes possible for the government to spend more on the key

public services of health, education and other items that contribute to their capabilities and raise the standard of living. The employment opportunities created by robust growth levels can also create incentives for families to expend in education and health. On the other hand, the impacts from human development to economic growth works as people turn out to be healthier, better nourished and educated and to contribute more to economic growth.

Although, per capita GDP growth can continue as an important mechanism for achieving a higher standard of life, the impact of economic growth on human development level significantly depends on aspects, such as the allocation of income. Thus, the same level of GDP can be found to distribute very different development performances depending on the allocation of income across income classes. In fact, a key message enclosed in various Human Development Reports remains that economic growth alone does not automatically translate into human development progress. For instance, the 1996 edition of the Human Development Report identified five ways in which economic growth can be problematic, viz.,

1. Jobless growth, where economic growth does not expand employment opportunities.
2. Ruthless growth, where growth benefits only the rich.
3. Voiceless growth, where economic growth is not accompanied by democracy or empowerment.
4. Rootless growth, which causes minority cultures to be swamped by the dominant culture.
5. Futureless growth where resources for future growth are exploited (UNDP 1996)[7].

The elevated economic growth rates may not convert into development unless appropriate distributional policies and

well-designed delivery instruments are accompanied to translate the benefits of growth into the lives of the under-privileged.

2. HDI to SPI

Most wellbeing indices, such as the Human Development Index, the Better Life Index, and Bhutan's Gross National Happiness measure integrate GDP or other economic measures directly. Most of these either comprise only a modest portion of social progress, such as the environment or basic needs, conflate social measures with economic ones, or make use of more subjective contribution measures rather than outcomes. The Social Progress Index is the primary holistic measure consisting of only observable outcomes that focuses exclusively on social and environmental performance. These are commendable efforts to measure wellbeing that have laid important groundwork in the field. However, because they conflate economic and social factors, they cannot explain or discharge the relationship between economic development and social progress. The Social Progress Index measures social progress unswervingly, independently of economic development, in a way that is both holistic and rigorous. The Social Progress Index can be used to measure a country's performance on social and environmental factors relative to its economic peers in a more meaningful and rigorous way than when economic performance is incorporated as a component. The Social Progress Index is the first holistic measure consisting of only observable outcomes that focuses exclusively on social and environmental performance.

3. SIP as a Progress Indicator

Economists created the Social Progress Index to enlarge how country achievement is measured, beyond economic indicators like GDP per capita. Social progress is about gathering everyone's basic needs for food, clean water, shelter, and

security. It is about living healthy, long lives, and protecting the environment. It is about education, freedom, and opportunity. Social progress has become a more and more serious agenda for leaders in government, business, and civil society. Citizens' demands for enhanced lives are obvious in uprisings such as the Arab Spring and the emergence of new political movements in even the most prosperous countries, such as the United States and France. Since the financial crisis of 2008, citizens are increasingly expecting business to play its role in delivering improvements in the lives of customers and employees, and protecting the environment for us all. This is the social progress imperative. Advancing social progress requires a new model of development, because economic development alone has been found wanting.

Economic growth has had an astonishing impact on our world. Not only has global Gross Domestic Product (GDP) per capita more than doubled since 1970 but, according to World Bank estimates, the percentage of the world's population now living in extreme poverty has fallen from nearly 40% to less than 10%. However, the gains from this growth have been uneven. Most of the worlds extremely poor now live in countries considered middle income. Progress on social issues does not automatically accompany economic development. Rising income usually brings major improvements in access to clean water, sanitation, literacy, and basic education. But on average, personal security is no better in middle income countries than low-income ones, and is often worse. "Too many people – regardless of income – live without full rights and experience discrimination or even violence based on gender, religion, ethnicity, Traditional measures of national income, such as GDP per capita, fail to capture the overall progress of societies. This limitation has been

well documented in reports such as *Mismeasuring Our Lives*, but solutions have been slow to emerge. The question of when and how economic development advances social progress (and when it does not) has become central due to concerns about inequality and environmental limits to growth, but the answers have been absent."[8] The Social Progress Index is the first wide-ranging framework for measuring social progress independently of GDP, and gives us the ability to understand the relationship between economic and social progress. Our vision is a world in which social progress sits together with GDP as a core standard for national performance. The Social Progress Index provides a methodical, empirical foundation for this yardstick and a guide for comprehensive growth strategies.

4. Analytical Examination

This section explores whether the SIP and Opportunity ranks countries differently from the way the popular economic indicator of per capita GDP ranks them. To deal with this issue we draw together a 100-country data set at two dissimilar points of time, i.e., 2014 and 2017. The gap between per capita Gross Domestic Product, Social Progress Index and Opportunity is examined for the full sample of 100 countries, as well as for diverse income groups of countries. Our analyses make use of the SIP and Opportunity scores and per capita GDP (current values in USD) data consistently for the full sample 100 countries as well as three sub-samples of high, middle and low-income groups of countries for the duration of two points of time. We have used the World Banks' per capita income categorization in each definite year to group economies according to the high, middle and low income countries. The information of the income categorization and the number of countries falling in each group throughout specific years are provided in Table 1[9]

Table 1: Classification of Countries in Income Groups, 2014 and 2017. Source: World Bank (various years).

Years	Income Range for Country Classification (2014 and 2017)			
	High Income Countries	Middle Income Countries	Low Income Countries	Total Countries
2014	12806.56 USD and above (32 Countries)	12593.7 - 1052.13 USD (52 Countries)	1031.11 USD and below (16 Countries)	100 Countries
2017	13429.41 USD and above (32 Countries)	11856.8 - 1139.57 USD (50 countries)	998.201 USD and below (18 Countries)	100 Countries

Figure 1: SPI versus GDP per Capita Rank in Low
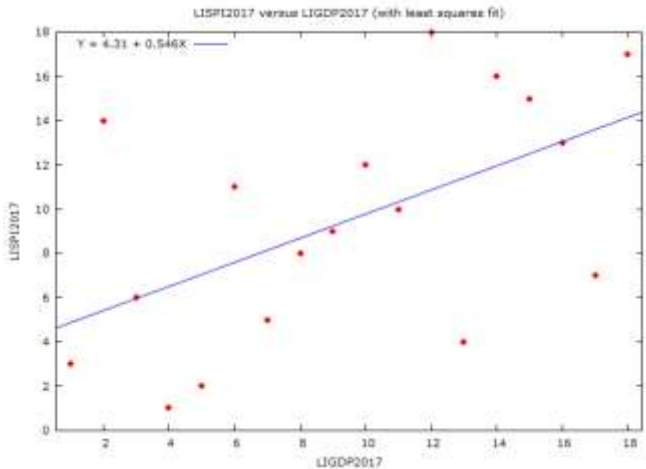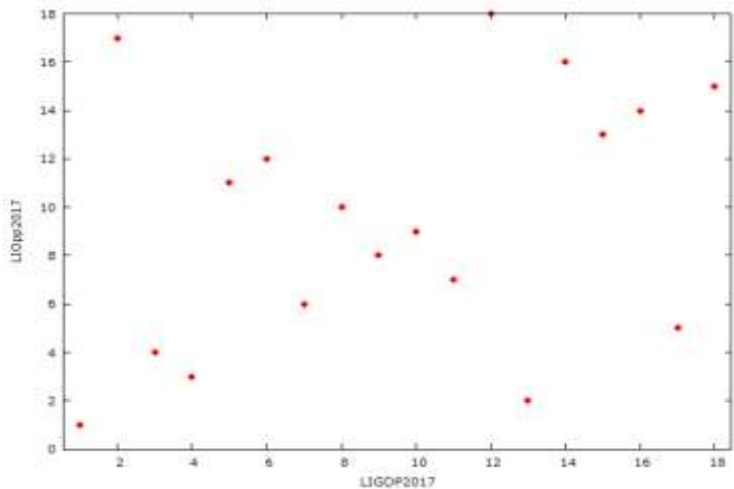Income Countries, 2017

Figure 2: Opportunity versus GDP per Capita Rank in Low
Income Countries, 2017

The statistics on per capita GDP, SPI and Opportunity level for
the section of 100 countries have been defined and sourced as

follows. The per capita gross domestic product in current U.S. dollars is defined as country's gross value added by all occupant producers in the economy plus any product taxes and minus any subsidies not incorporated in the value of the products divided by the midyear population. This information has been derived from the World Bank and Social progress Index Annual reports of two years. The SPI and Opportunity scores for countries are derived from Social Progress Index Report.

The assessment of the differentiation in the rankings between SPI, Opportunity and per capita GDP is first attempted by a contrast of scatter plots for like chalk and cheese income group of countries during two specific points of time. Consequently, we compute the Spearman's rank correlation coefficients between the SPI, Opportunity values and current per capita GDP level for the full sample 100 countries as well as the sub-samples of high, middle- and low-income countries.

5. Scatter Plots and Regressions

The assessment of the rank differences between SPI scores, Opportunity scores and per capita GDP (current levels in USD) is performed by plotting the GDP per capita ranks in the horizontal axis and other ranks in the vertical axis from our cross-sectional country data. The analysis is performed for different income group of countries and time after time during two points of time, viz., 2014 and 2017, so as to establish whether the experimental association is undergoing any change over time. The first four figures (Figures 1 to 3) demonstrates how closely the SPI, Opportunity and per capita incomes were connected during the year 2014 in high- and middle-income countries, while the same for all income groups of countries are depicted in Figure 7 & 8. We observe a high

positive correlation between the per capita SPI, Opportunity and GDP rankings for all the 100 countries, so that the fitted regression line also yielded a positive sloped line. The same line of analysis but disaggregated over different income groups, however, disclose that positive correlation is the highest in the case of High income countries (Figure 1 to 2), which is followed by the middle income countries (Figure 3) and no relation for the low income group of countries. Thus, the fitted regression lines are upward sloping for high- and middle-income countries in the year 2014. No relation established between the low-income countries in the year 2014.

Similarly, the relationships during the year 2017 are graphically represented through a scatter-plot of the two series for three specific income groups and all countries in Figures 8 to 16. While the fitted regression lines are still upward sloping, the degrees of correlation vary substantially among different income groups in the sample. The positive relationship remains more pronounced in the high-income group of countries. Although the observed correlation remained the lowest for the low-income group, it registered higher degrees of correlation than the correlation in 2014. We can study the link between the rankings of SPI, Opportunity and per capita real GDP during the 2017. The regression lines are positively sloped for all the income groups, but the positive relationship remains more evident in high income countries. One can notice that the positive association between the rankings of SPI, Opportunity and per capita GDP remains the highest for the high- and middle-income group of countries in comparison to the association in other income group during all the two time periods. Overall these results seem to indicate that although the SPI and Opportunity ranking of countries is not very different from the ranking of per capita GDP in the full sample of all countries except from low income countries, there remain

substantial differences in the results for sub-samples of countries containing different income groups. The opportunity which is taken in this case gives a clear picture about the fact of Amartya Sen's concept of freedom of choice, which seems to be influenced by many other factors than income alone.

6. Rank Correlation Tests

The rank correlation coefficient measures the degree of similarity between the two rankings, and can be meaningfully used to assess the significance of the relation between SPI, Opportunity and GDP per capita. The rank correlation coefficients are calculated using the full sample comprising 100 country observations, together with sub-samples that comprise countries classified by their income groups according to the World Bank classification as low, middle- and high-income countries. The total sample of 100 countries has been reorganized for three income groups depending on the range of incomes in each year group. The results on the rank correlation coefficients are reported in Table 2 & 3 for the full sample of 100 countries as well as for the subsample of different income group of countries. One can observe positive and high rank order correlation (in the range 0f 0.94 to 0.95) between the SPI and per capita GDP, Opportunity and per capita GDP (0.88 to 0.89) for the full sample in each specific year. All these coefficients are statistically at significant level. We also observe positive rank-order correlation coefficients for the sub-samples consisting of high, middle- and low-income countries in all the years, but the degrees of rank correlation remained different across various income groups of countries. For instance, the rank correlation coefficients between SPI and per capita GDP recorded values of (0.86, 0.76, 0.17 and 0.94) for high, middle, low- and all-income groups of countries in the year 2014. The

degrees of rank correlation increased in successive years and reached to (0.85, 0.77, 0.54 and 0.94) in the year 2017 for high, middle, low- and all-income groups of countries. When we take the case of the rank correlation coefficients between Opportunity and per capita GDP recorded values of (0.80, 0.67, 0.07 and 0.88) for high, middle, low- and all-income groups of countries in the year 2014. The degrees of rank correlation increased in successive years and reached to (0.79, 0.58, 0.33 and 0.89) in the year 2017 for high, middle, low- and all-income groups of countries.

It may be noted that the correlation coefficients between ranks of SIP and per capita GDP remained comparatively high for high income countries all along, even though a reasonable re-grouping of countries occurred among income groups over the years. Even when we compare the correlation we understand that though there is a slight change happened in 2017 low income group but it can be considered as a rather good move between SIP and GDP Per Capita (0.17 to 0.54). a substantial growth is brought about in this aspect. But when we consider Opportunity and GDP Per Capita there no substantial growth present over there. There is no positive correlation between then in low income group. As we have observed the value (0.074 to 0.33) this is not considered as a substantial positive growth. So we can conclude by saying that both in the case of SPI and Opportunity in relation with GDP Per Capita the low income countries are never in tune with the GDP. There should be another means to measure the development. This actually contradicts the study done on GDP Per Capita and HDI.

Conclusion

Human life without a purpose to live is meaningless. The ultimate purpose and meaning in life are viewed by different people in different ways. The analytics shows a very different aspect of the freedom and capability approach. It explains that

the practical approach of these philosophical aspects. Also, at the same time the speciality of variations which takes place with the countries in terms of relation with GDP, SIP and Opportunity. These relationships undergo various changes as the countries change from high income to middle income and low-income groups. These changes revel a greater truth about the hidden factors in the whole economy or nation taken together.

[1] In 2001, Easterlin wrote: "Throughout this article, I use the terms happiness, subjective well-being, satisfaction, utility, well-being, and welfare interchangeably" (Easterlin 2001), p. 465.

[2] Amartya Sen, *Commodities and Capabilities (*New Delhi: Oxford University Press, 1987), p.16.

[3] S. Anand, and Amartya Sen, *"The Income Component of the Human Development Index"*, *Journal of Human Development* (2004).

[4] G. E. M. Santos, "Composite Indices of Development*",* in Bruce Currie-Alder, Ravi Kanbur and D.M Malone (eds) *International Development: Ideas, Experience and Prospects* (New York:Oxford University Press, 2014), p.11

[5] J. Weimann, A. Knabe and R. Schob, *Measuring Happiness: The Economics of Well-Being*, (Cambridge:MIT Press, 2015), p.103.

[6] Amartya Sen, *Development as Freedom* (New Delhi: Oxford University Press, 2000), p.28.

[7] United Nations Development Programme, *Human Development Report* (New York: Oxford University Press, 1996).

[8] Michael E. Porter , and Scott Stern, *Social Progress Index 2017* (Washington DC: www.social progressimperative. org., 2018), p. 8.

[9] Considering the aspect of data availability on a comparable basis, we could find uniform data for 100 countries, which are Afghanistan, Albania, Algeria, Argentina, Armenia, Australia, Austria, Bangladesh, Belgium, Benin, Bolivia, Botswana, Brazil, Bulgaria, Cambodia, Cameroon, Canada, Central African Republic, Chile, China, Colombia, Congo, Costa Rica, Côte d'Ivoire, Croatia, Cuba, Cyprus, Czech Republic, D.R. of the Congo, Denmark, Dominican Republic, Ecuador, Egypt, El Salvador, Estonia, Fiji, Finland, France, Gambia, Germany, Ghana, Greece, Guatemala, Guyana, Honduras, Hungary, Iceland, India, Indonesia, Iran (Islamic Republic of), Iraq, Ireland, Israel, Italy, Jamaica, Japan, Jordan, Kazakhstan, Kenya, Kuwait, Kyrgyzstan, Lao People's DR, Latvia, Lesotho, Malawi, Malaysia, Mali, Malta, Mauritania, Mauritius, Mexico, Mongolia, Morocco, Mozambique, Myanmar, Namibia, Nepal, Netherlands, New Zealand, Nicaragua, Niger, Norway, Pakistan, Panama, Paraguay, Peru, Philippines, Poland, Portugal, Romania, Russian Federation, Rwanda, Saudi Arabia, Senegal, Serbia, Sierra Leone, Singapore, Slovakia, Slovenia, South Africa, Spain, Sri Lanka, Swaziland, Sweden, Switzerland, Tajikistan, Thailand, Togo, Tonga, Trinidad and Tobago, Tunisia, Turkey, Tanzania, Uganda, Ukraine, United Arab Emirates, United Kingdom, United States, Uruguay, Venezuela, Yemen, Zambia and Zimbabwe.

Life as Celebration of Mystery

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Abstract: Existentialism is not a system of philosophy rather it is way of philosophizing. There is no common pattern of thinking in this style of philosophizing. Though Søren Kierkegaard is called the father of existentialism, this style of philosophizing came to the fore during and after the World War I & II, when the human life was on the verge of extinction. At the same time what makes these thinkers similar in view is that they all begin their works centered on human life and its existential situation. Thus, Existentialism came as a reaction to logical positivism with its emphasis on sensory empiricism, objectivity, and science with emphasis on individualism, subjectivity, introspection, and feeling. It is a philosophy of the situation-the actuality of existing and not the concept of existing. In reaction to idealism it is an objection to be liberal doctrines of optimism and progress that man is not an object to be understood, or a problem to be solved and grasped but a subject and a mystery to be lived as brought out by Gabriel

Marcel in his writings. With their outcry of subjectivism, existentialism is a champion of the concrete against the abstract, of life as opposed to logic, of the non-intellectual and irrational in contrast to intellectualism, and of freedom as against mechanism and determinism. It has much in common with romanticism, pragmatism, personalism, Bergsonism, voluntaristic and vitalistic philosophies in general. This article brings to light that life is not a problem to be solved but a mystery to be lived, a thought central to the writings of the French writer Gabriel Marcel.

Introduction

As Rev Dr Cyril Desbruslais SJ, writes when we take a brief glance at contemporary Western philosophy, we are filled with new interest and it seems to confirm our all too human penchant for constructing neat "national stereotypes" and over-simplified generalizations. Thus, German philosophers turn out to be "characteristically," abstract and obscure as they elaborate vast system of thought which, in 'an all-too-orderly fashion, assign a neat place to everything according to a pre-planned scenario, Idealism, culminating in Hegel, appears to be precisely that kind of thing.[1] He says that as for the French, most obligingly, they offer us Existentialism, a philosophy which, in "typical Gallican" spirit, wears its heart on its sleeve and writes melodramatically about anguish and anxiety in a hyperemotional vein that would make us "traditionally inexpressive Orientals" blush.[2] For him Sartre is a good example of this and it is a pity that Kierkegaard is Danish; his outpourings would fit in well with the type of stuff we'd expect a Frenchman to produce. TheBritish, with their usual English phlegm, guard a stiff upper-lip and raise their eyebrows at the sentimentalism of "those wretched frog-eaters" and serve us up the philosophy which cause us no surprise at all; cold, detached analysis of "words, words, words."[3] While linguistic

philosophy is "so thoroughly English, y'know" and the average professor of philosophy in Indian Universities of today will hasten to sit at the feet of Wisdom and Ryle (we are still culturally colonialised by the British).[4] Prof. Desbruslais asks: "and the Americans?" The reply is simple: "What else can we demand from them but pragmatism – that rough and ready way of reviewing things which is so stamped with the "American way of life' and actually pontificates in philosophical terminology what the Great American Dream has always proclaimed: the important thing is to succeed? The true is what works. After all, isn't that 'in a nutshell' what William James was trying to say?"[5]

Pro. Desbruslais reminds us that we should be more than cautious about all kinds of stereotypes, nutshell-summaries and hasty generalizations and at best these are but exaggerations. At the same time let us not forget that, if they are authentic exaggerations, as they can only be so by underscoring a solid vein of truth.[6] According to him it is not too startling to note that philosophers, like everyone else, are as much makers of their age as they are shaped by their cultures. He points out that nowadays, when we are more than aware of the conscious and unconscious undercurrents of the will to power that infiltrate all manner of national and international structures.[7] Keeping in mind of this nature of the background of all philosophies, systems and patterns of thought that this article titled, "Life is not a problem to be solved but a mystery to be lived," is being brought out. This, I believe that it is a common experience of every one of us that life is often a problem to be solved rather than a mystery to be lived and contemplated. But as humans whatever be the problems one has to face in life, one comes to realization at one time or other that life is not merely a problem to be solved but a mystery to be lived, which makes us to live our life as authentic and responsible human persons. Such approach to

life will help us to see the preciousness our life as humans in this world.

1. Basics of Existentialism

Thus, at the opposite pole of logical positivism, with its emphasis on sensory empiricism, objectivity, and science, Existentialism has been a reaction in favour of individualism, subjectivity, introspection, and feeling.[8] It is a philosophy not of things, but of the situation, the actuality of existing and not the concept of existing.[9] Against the philosophy of idealism it is an objection to be liberal doctrines of optimism and progress that man is not an object to be understood, or a problem to be solved and grasped but a subject and a mystery to be lived. With their outcry of subjectivism, existentialism as a champion of the concrete against the abstract, of life as opposed to logic, of the non-intellectual and irrational in contrast to intellectualism, and of freedom as against mechanism and determinism. Existentialism has much in common with romanticism, pragmatism, personalism, Bergsonism, and voluntaristic and vitalistic philosophies generally.[10]

Though existentialism is not a system of thought, but a way of philosophizing, has its historical roots deep in the culture, with an ancient heritage, the outlines of which have become plain especially since the work of its chief technical philosophers such as Martin Heidegger, Socrates, the psalmists, Paul, Augustine, and Pascal who contributed to its foundations.[11] But it came to its modern technical form, grounded in the psychology and theology of Søren Kierkegaard, the philosophy of Nietzsche, and the method and ontology of the phenomenologist Husserl.[12]

It should be noted that there is no single existentialist position in their philosophizing but they all begin their philosophizing with man (humans) from their act of existing. Thus, the philosophy varies with its proponents, some of whom insists

that they are not existentialists at all.[13] But there is a common stream of doctrine that identifies them, nevertheless, and indicates quite clearly their relation to the classical philosophic tradition with their major and differentiating thesis that "existence is prior to essence," while in the established tradition, "essence is prior to existence."[14] By this the existentialist means that human nature is determined by the course of life rather than life by human nature.[15]

In political philosophy, in the present, epoch, the submerging of the individual takes other forms than that of absolute idealism, in the powerful tendency towards political and social totalitarianism with its reduction of personal responsibility, and its evaluation of personal value in terms of service to the collectivity.[16] Existentialism, in some of its forms, can be considered, in part that is to say, as a reaffirmation of the free individual in the face of this powerful tendency.[17] Frederick Copleston points out that one of the reason why Marxists have represented the existentialism of M. Sartre as being the philosophy of the dying bourgeoisie, the last convulsive effort of an outmoded individualism.[18] He says that again, existentialism, by insisting on the individual, on the free subject, is also a protest against the general tendency in our civilization to resolve the individual into his (her) social function or functions, such as taxpayer, voter, civil servant, engineer, trade unionist, etc.[19] According to Copleston this theme has been developed by Gabriel Marcel in particular, who believes that the tendency towards the functionalization of man (humans) involves degradation of the human person.[20] As he writes that in general, therefore, we can say that existentialism represents the reassertion of the free man (humans) against the collectivity or any tendency to depersonalization, and in this respect it is akin to personalism and has some affinities with pragmatism.[21]

Existentialism is more than a protest of the free individual against totalitarianism and impersonal functionalization. For as in certain

forms it seems to be being presented, tacitly at least, as a way of salvation, which is partly true of Marcel's philosophy; for as a convinced Catholic, he believes   that man's salvation is achieved by other means than by man's unaided effort and choice.[22] For example, it seems to be verified not only in the case of Jaspers' philosophy but also in those of Sartre and Camus.[23] As Copleston writes that it may, indeed, appear to constitute a gross paradox if one speaks of a way of salvation in connection with an atheistic philosophy such as that of Sartre.[24]

In the ancient world history we find people looking to philosophy for a way of life, for reasoned guidance in conduct and belief, which was not provided by the official cult. It does not mean great numbers of people turned to philosophy for moral guidance and for religious belief.[25] According to Copleston serious philosophy is scarcely a popular pastime; and the number of people who pay much attention to philosophers is at any time comparatively restricted.[26] He points out that even in the earlier phases of Greek thought we find the tendency to look to philosophy for a way of life: we have only to think of the Pythagorean "society." In the Hellenistic and Roman periods we find the tendency taking definite forms as in Stoicism and Neo-platonism.[27] Copleston points out that the former offered a moral doctrine which was supported by rational argument: the latter offered, besides ethical teaching, a deeply religious view of the world and of human life, a view which was capable of attracting those who had no real belief in the ancient anthropomorphic mythologies and who at the same time looked, in the uncertainty and bewilderment of 'human existence,' for some message of personal salvation which was at once intellectually respectable and satisfying to the religious impulse.[28] In many a time, the individual (human), thrown back on himself (herself) in the great cosmopolitan

society of the Empire and only too conscious of the forces threatening his personal security, could find in Stoicism the ideal of the self-sufficient virtuous man or in Neo-platonism a religious doctrine of liberation and salvation.[29]

While in the mediaeval world the situation was very different. For them the way of salvation was provided by the Christian religion and, whether they practiced it or not, men accepted the Christian code as the norm of moral action. In the mediaeval world, philosophy, therefore, tended to be a purely academic pursuit, a matter for university professors and their students.[30] It was the view of the general circumstances, that mediaeval man should not have expected from philosophy, as distinct from Christian theology and Christian moral and ascetic teaching, what Marcus Aurelius, for example, had looked for in Stoicism.[31]

Coming to modern Europe not however, mediaeval Europe, here, belief, in the Christian religion has waned, and this has been followed as Nietzsche saw that it would, by doubt concerning the absolute character and universal applicability of Christian values and of the Christian moral teaching.[32] Copleston says that at the same time it is now realized more clearly than it was in the last century that we cannot expect science to provide us with a normative morality or with religious belief.[33] He points out that it is no matter for surprise that some at least should look to philosophy to provide them with what, in their opinion, neither Christianity nor science can give them.[34] In such human situation where one finds himself (herself), Copleston says that whether we think that existentialism meets the need or not, it seems to him that it is one of the forms of philosophy which attempts to do so.[35] Thus existentialism lays special emphasis on the free individual that is why existentialism finds its relevance even today.

Existentialism in its theistic form has been an important factor in the neo-orthodox awakening that has marked theology since the first war with its emphasis on the negative qualities of man, on

human estrangement and the tragedy of human existence, have supported the resurgence of the dogma of original sin and the entire structure of eschatological theology.[36] While secular, or what is often called atheistic, Existentialism has popularized especially since the second war by numerous in fiction, drama, and poetry, particularly by its French partisans under the leadership of Jean Paul Sartre.[37] Existentialism in its recent technical formulations is largely a German product, its foremost representatives being the Protestant theologian Paul Tillich and the philosophers Karl Jaspers and Martin Heidegger.[38] In the post-war scene, to some extent the rise of Existentialism must be attributed to the destruction and human desolation attending the two world wars and the anxieties that stem from the continuing unrest in both world and domestic affairs and as such it is a product of large-scale social failure.[39] It is also an expression of the psychological and moral tensions that hold the individual in their grip in any age and in any society, for as humans we are the same irrespective of place and time.[40]

a. Gabriel Marcel

Gabriel Marcel, in full Gabriel-Honoré Marcel, (born December 7, 1889, Paris, France—died October 8, 1973, Paris), French philosopher, dramatist, and critic who was associated with the phenomenological and existentialist movements in 20th-century European philosophy and whose work and style are often characterized as theistic or Christian existentialism (a term Marcel disliked, preferring the more neutral description "neo-Socratic" because it captures the dialogical, probing, and sometimes inchoate nature of his reflections).[41] He is considered as the advocate of Christian existentialism in France, who was also a personal thinker like Kierkegaard, whose thought springs from personal experience. Marcel was opposed to abstract system

building and absolute capacity of reason to resolve human difficulties.[42]

According to him evils, hatred and mass hysteria of modern times are the result of unwarranted abstraction. He says that the need of day is to react with our whole strength against that dissociation of life from spirit which a bloodless rationalism has brought about, which reflects his 'obstinate and untiring battle against abstraction.[43] According to Marcel such abstraction not only leads the philosopher away from the truths of one's own experience but also leads to fanaticism and violence.[44] Marcel sees the limitation of excessive claims of thinkers who place everything in the wheel of reason. For him reason is always inadequate in explaining existing individual.[45] He says that it causes evils in society and obstructs natural flow of life and, as such brings man into the chain of determinisms.[46]

Thus, at times, it catches hold of the individual person and fastens him (her) so tightly that he (she) feels immense pressure in participation.[47] It is for this that Marcel emphasizes the recovery of personal value not through reason but through art, contemplation and friendly association.[48] Thus, this personal value culminates in the existential unity of every creature and in the love of Being.[49]

Being

Marcel's spirit of his thought, as revealed in his concern with exploring the realm of "Being," is more "metaphysical," than the spirit of Sartre's thought, which is turned dramatically towards action.[50] At the same time as Copleston points out that we can hardly read Marcel's writings without realizing his concern with exhibiting that it means to be a human person in the fullest sense of the term and with bearing witness to what he regards as the truth with a view to enabling others to appropriate it freely, not only by intellectual recognition, but also on the plane of being.[51]

The Existent

Marcel analyses the existent reality. The existent reality for him cannot be known rather can be encountered through communion. Thus he is against the dichotomies of thought and being, subject and object, self and God, the individual and the society, set forth by different thinkers in the history of thought.[52] According to him these dichotomies are epistemological rather than ontological and, as such, they are contingent. For him, even knowledge is contingent and being so, it fails to explain the existent reality.[53] He says that it does not account for participation in being. Thus, his statement, knowledge is contingent on a participation in being for which no epistemology can account because it continually presupposes it, bears testimony to this fact.[54]

Thus, Prof. Desbruslais points out that Gabriel Marcel was an existentialist before the term became fashionable. According to him Marcel was the first to use the word to describe his own approach to philosophy-though he rejected it afterwards because of Sartre's appropriation of the label into his atheistic system.[55] He says that Marcel was also a phenomenologist before phenomenology became a central concern for European philosophy.[56] Prof. Desbruslais points out that finally, he was a religious thinker at a time when religious was not a respectable thing in philosophy.[57] For him, no wonder Seymour Cain called him "a herald of our times."[58] Marcel lived in a time when the world was shaken by the two great earthquakes viz., World War I & II. So his life was one of sufferings, pain, hunger and thirst, alienation, anxiety, despair and death. Thus his world was a world of problems. From the midst of such a situation he develops his philosophy of life that 'life is not a problem to be solved but a mystery to be lived.'

Being in a Situation

M. D. Joseph: *Life as Celebration*

It is the experience of any of us as humans in the world that we are always in a situation or in a predicament, which could be called as in an existential situation. Thus, Prof. Desbruslais writes that Marcel's is indeed, a very "concrete approach," to man (humans).[59] He says that rather than approach him abstracting man's ego from out of its context and then grappling with the pseudo-problem of how to bring the context back again-via the "problem of the bridge" bogey or attempts to "prove" the reality of the world-he takes a realistic, down-to-earth approach which takes men (women), as he (she) is, a being in situating.[60] This also means to what am I? Or what does it mean to be a person? This situation also implies the world, the spactio-temporal reality that surrounds me (us). Thus it is not the self-enclosed ego but myself (ourselves) in the world, present in a situation, participating in Being and open to Being.[61] Prof. Desbruslais says that according to Marcel this insertion into the cosmos is through my body. He points out that through my body I am "incarnating into the world and my relation to my body is, thus, mysterious. Thus neither statement does justice to the facts – neither have "I had a body," nor I am a body".[62]

According to Marcel it is a unique type of relationship; it can be properly compared or likened to none other.[63] Thus Marcel avoids the fatal dichotomy of "me and the body," trying to put the proverbial Humpty Dumpty together again after having separated what was inextricably joined together.[64] For him the postulate that the primary philosophical-and psychological concept is not the isolated "I" but the "I-in-situation" which, in the context of persons, broadens into an "I-in-communion" is certainly a healthy corrective to the usual individualistic thrust of many an existentialistically inclined author.[65] Being human always implies that we are always in a situation. This is also what we mean when we say, 'life is not a problem to be solved but a mystery to be lived,' particularly when we are faced with life's problems and anxieties.

b. Problem and Mystery

Prof. Desbruslais points out that this well-known distinction of Marcel is the key to his whole philosophical development.[66]He says that in his own words, metaphysics is essentially a 'reflection bearing on a mystery[67] for Marcel to speak of ontology as a problem is an abuse of language, which, in the last analysis invalidates the whole process of philosophizing.[68] Thus by making the distinction between 'problem' and 'mystery,' he intends to explain the true position of existential philosophy which does not explain the concepts rather unfolds the mystery and reveals deeper implications of our existence.[69] This is one of the distinctive mark of Marcel when we say, 'life is not a problem to be solved but a mystery to be lived.'

Problem

For Marcel, a problem relates to things that can be resolved by intellect objectively and does not involve the being of the questioner.[70] For example, in a problem, the involved object is an epistemological subject who can be replaced by a machine as a computer solving the problem of calculation.[71] But as humans we are, most of us today are faced with daily problems of life such as basic necessities of life like shelter, food and clothing. Even in these utter human necessities of life one does not get lost in the stark realities of life such as these problems of life. But in the midst of all these, there is always a ray of hope which makes us go on with our life joyfully and with hope and love which raises us from problem to life as a mystery. This could be what in Marcel's philosophy when he says that life is not a problem to be solved but a mystery to be lived.

Mystery

Aristotle says; "one fine day, the mind comes up against not this or that aspect of being but being itself-being as being."[72]

For Marcel in mystery, the being of the questioner, the human person, is involved. Therefore, is a problem which encroaches upon its own data, which invades them, as it were.[73] And finally, it transcends itself as a simple problem. For Marcel ontological reality is a mystery and not a problem as it cannot be solved like problem by intellect but can be revealed directly through participation or encounter.[74] Thus the work of philosophy, according to him, relates, to the realm of revelation of mystery underlying human existence and not the mere explanation of the concepts related to it.[75] This is the outstanding contribution of Marcel to the thought of philosophizing in the history of philosophy. For him, the existential philosophy does not or should not undertake the explanation of concepts or resolution of problems related to these concepts but attempts or should attempt to unfold the mystery of human existence and reveals the deeper implications underlying it.[76] This is what we mean when we take Marcel's pattern of thought that life is not a problem to be solved but a mystery to be lived.

Conclusion

Marcel is noted for describing man's (humans') place in the world in terms of such fundamental human experiences such as relationships, love, fidelity, hope, and faith.[77] He is a survivor of the two great earthquakes – World War I and II that shook the whole world. Among his contributions to the history of thought is his description of human life with regards to problem and mystery which can be summarized in these words that life is not a problem to be solved but a mystery to be lived. His whole philosophy can be said to be centered on this theme. His brand of existentialism was said to be largely unknown in the English-speaking world, where it was mistakenly associated with that of Jean-Paul Sartre. Marcel's view of the human condition was that "beings" are beset by tension, contradiction and ambiguity.[78] He was also interested in life's religious dimension and was considered the first French existentialist philosopher.[79] At times

it may seem that Marcel offers an anthropocentric philosophy with regards to human life where metaphysics seems to be absent or alien.[80] To this Copleston himself says that Marcel's thought centres round the human person; round the person as related to other persons and to God, it is true, but still round the human person[81], which Marcel calls 'intersubjectivity.' It is from this background that Marcel develops his theme that life is not a problem to be solved but a mystery to be lived, where oneself, others, God and the world are intimately related.

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Spirituality that Enables and Empowers: Making Spirituality Relevant for Today's Youth

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*Abstract***:** Given the extremely minute fabrications that have gone behind the universe and the innumerable biotic coincidences several scientists tend to think that the universe is not self-explanatory. Though the universe is immense in its size and age yet it is finite; there are more evidences emerging now, to show that the universe had a beginning (Big Bang!) and will have an end; of course there are several proposals to narrate the end of the universe, like Big Crunch theory! As the universe cannot explain its own existence it is not

difficult to think of an agent outside of it. Catholic Church is among the many believing communities to take this fact to show that human reason can certainly take us to believe in the existence of God: "The world cannot have its origin and its destination within itself. In everything that exists, there is more than we see. The order, the beauty, and the development of the world point beyond themselves toward God. Every man is receptive to what is true, good and beautiful. He hears within himself the voice of conscience, which urges him to what is good and warns him against what is evil. Anyone who follows this path reasonably finds God." So in this article, the author pleads for an enduring and seasoned spirituality that is relevant for the youth of today.

Spirituality is a word that is usually not attractive to the modern youth; many of them are indifferent to them and some of them run away, and still others would even argue against the very concept of spirituality, saying that it is not only unnecessary and irrelevant in the modern society but also dangerous to the peace and harmony in society. It is in this context this paper takes up this notion of spirituality for some clarification and suggestions to modern society, especially to our youth today.

First, it begins to clarify the very notion of spirituality, by contrasting it against the idea of religion; spirituality goes beyond the 'confines' of religion; it is not proper to identify spirituality with the idea of religion, though both are not unrelated. Since the modern youth is generally

carried away by the contemporary science some efforts are taken to show that science in its real sense is, not only not against spirituality, but in fact it even enriches the notion of spirituality. Thus, in section two, it is shown that modern youth can be very comfortable with the notion of spirituality even in the ethos of science today. In section three, the notions of seasoned and seasonal spirituality are clarified, by showing that seasonal spirituality cannot be genuine spirituality. Finally concluding remarks are made along with some suggestions to make studies of spirituality and meditation as part of the regular curriculum of our education, so that our children get holistic growth and development in life.

I. Religion and Spirituality: Some Clarifications

Today's young people are often disillusioned with religion due to many factors. The number of conflicts at various levels, the number of wars, the amount of violence and bloodshed – ironically all in the name of religions, that instruct us to love everyone, disturb any thinking person, and especially the modern youth. Many regions seem to have unfortunately forgotten their original charism and vitality; they seem to be more of an institution rather than a way of life; they do not affect the value-systems and convictions. The externals and the rituals dominate over the inner convictions and attitudes of the believers. For instance, as Krishnamurthy points out, "[T]oday religion has almost degraded into a vast fund of apparently meaningless rituals and rites, coupled too often with fundamentalist dogmatic attitudes. And on top of this it has come to be massively used as an alibi for acquiring political power and economic domination and for condoning violence".[1] Religion is identified with its founder(s) and their lives, holy books and worship places, rites and rituals, dogmas and doctrines. But spirituality, though it can have religion as its starting point and an enriching element, goes beyond the 'limits' of religion. Tom Boyd has claimed 'that the current

attempt to split spirituality away from religion is an expression of postmodern thinking', yet he contends that 'spirituality and religion, while distinguishable, cannot be separated.'[2]

Samuel Rayan distinguishes three models of spirituality – *distributive spirituality* (some follow a spiritual life and others don't); *alternating model of spirituality* (same people alternate their activities between spiritual and other engagements) and *interpenetrative model of spirituality*; (all are spiritually engaged in all their actions, in such a way that action and contemplation are integrally connected).[3] Spirituality is today seen as the quest for enlightenment, meaning and purpose in life; for instance, according to Elena Lugo: "Spirituality is the pursuit of meaning, of an intimation of purpose and sense of vital connection to one's ultimate environment – the dimension of depth in all of life's endeavours and institutions. In short, a spirituality functions, as a principle of enlightenment, integration and finality without which our self-reflection, self-realization and self-surrender would become superficial, chaotic and aimless."[4] Nowadays, spirituality has been defined more inclusively: "Spirituality has been described as an attempt to grow in sensitivity, to self, to others, to non-human creation and to God, or as an exploration into what is involved in becoming human".[5] It is now common to see spirituality as a tool to achieve self-transcendence; it is "that dimension of the human subject in virtue of which the person is capable of self-transcending integration in relation to the Ultimate, whatever this Ultimate is for the person in question. In this sense, every human being has a capacity for spirituality or is a spiritual being."[6] The dichotomy between spiritual and secular realms is getting thinner: "New spiritualties are formulated and practised

within a secular context, and these challenge the traditional, homogenized and universal understanding of spirituality in established religions traditions".[7]

Down the centuries various religions and religious ideologies have been upholding various claims about God, Divinity and Spirituality. Given the fact that human beings are not perfect their understanding of God is also not perfect. Every religion and ideology seems to have some lacuna or fallacy in some aspects or the other. In the words of Neale Walsch one can point out a few major fallacies about God and Life, which are responsible for deep crises and wars, killing and violence in our societies: "God needs something; God can fail to get what God needs; God has separated you from God because you have not given God what God needs; … God needs so badly that God now requires you, from your separated position, to provide it; and God will destroy you if you do not meet God's requirements."[8] These fallacies are so harmful that they affect the convictions and value-systems; when fallacious beliefs come together they even create more harmful beliefs and teachings about the very nature of human beings, the purpose, the origin and their destiny. Such harmful teachings claim that: "Human beings are separate from each other; there is not enough of what human beings need to be happy; to get the stuff of which there is not enough, human beings must compete with each other; and some human beings are better than other human beings."[9]

Walsch looks for refined spirituality which appreciate the efforts and methods of others which try to experience and express the inner drives towards the Divine; it would neither ridicule nor attack the other ways of experiencing and expressing and "This New Spirituality will do more than simply create religious tolerance, however. It will offer a whole new set of basic values around which humanity could choose to organize. [It is] a New way to create and experience

its politics, its economics, its religions, its educational systems, and its social constructions of every kind."[10] Further, he looks forward to having a new type of spirituality that would make inter- and intra-religious fights unnecessary, meaningless and impossible; that spirituality would be rooted upon the, what he calls, the Big Idea about One God. The basis for that Bid Idea is nothing but love… love in its genuine sense: "The Big Idea is that We Are All One. The Big Idea is that there is Only One God, and this One God does not care whether you are Catholic or Protestant, Jewish or Muslim, Hindu or Mormon or have no religion at all. The Big Idea is that all we have to do is love each other, and everything else in our world will take care of itself out of our willingness to act in loving ways with each other… The Big Idea is that all the earth's natural resources belong to all the world's people, and this has nothing to do with what land mass that resources is located on, over, or under."[11]

According to Ursula, the concept of spirituality is today used "as transcending the assumptions of specific religious traditions. It has become a general code word for the search of direction, purpose and meaning related to the deepest dimension of human existence. Spirituality is thus no longer exclusively based on an a priori theological standpoint, but is rooted in a search, in experimentation, questioning and exploring".[12] It is seen, "not as an idea or concept but as praxis, is a perennial human concern which entails encounter with self-transcendence."[13] Such a refined understanding of spirituality cannot be inimical to science, and vice versa.

2. Science and Spirituality: Mutually Strengthened

Contrary to the much popularized notion that science is against spirituality, today we realize that science not only

not against spirituality, it can even be seen as contributor towards it. Several hard core scientists do agree that science, with all its discoveries and explorations, can easily add to a sense of awe and wonder, divinity and spirituality. Science can easily take us to the level of spirituality, which cannot be reduced or identified with religion as such.

In spite of all growth in many fields of science and religion, there are some lacunae in understanding their role and relevance to humanity. Integrated and inter-disciplinary approach is sadly lacking in looking at science and religion. The differences between them are focused so much that the similarities are overlooked or unduly denied. That is why, there are several myths about them; for instance, Krishnamurthy points out three such myths, entertained in India and elsewhere: i) "Science and religion are opposed to each other. They cannot coexist for the same personality; ii) It is the exclusive privilege of Science and Technology to do good to the Society and take care of their well-being. Religious education is a superficial luxury that can be dispensed with and iii) Religion and Spirituality are only two different names for the same game that adults play when they have nothing else to do. Religion is the cause of several wars and killings and so Spirituality has no place in the civilized world of Science and Technology". [14]

However, contemporary science gradually discovers umpteen number of biotic coincidences hidden nature. Some of them so extremely fine-tuned and minutely fabricated that one cannot but think of some design, and thereby a designer, behind these fabulous structures. Just to mention a few of the mysterious coincidences in the universe: a) A stronger nuclear strong force (by as little as 2 per cent) would have prevented the formation of protons – yielding a universe without atoms. Decreasing it by five per cent would have given us a universe without stars; b) Gravity is roughly 10^{39} times weaker than

electromagnetism. If gravity has been 10^{33} times weaker than electromagnetism, 'stars would be billion times less massive and would burn a million times faster'; c) The nuclear weak force is 10^{28} times stronger than gravity. Had the weak force been slightly weaker, all the hydrogen in the universe would have been turned to helium (making water impossible)[15] d) The very nature of water, so vital to life, is a big mystery – unique among the molecules, water is lighter that its solid than liquid form; ice floats. If it did not, the oceans would freeze from the bottom up and earth would now be covered with solid ice and no life would have survived in the oceans.[16]

The origin and the nature of life seem to be another mystery for science. Is life available only on the earth? So far, no substantial evidence of life as we know on the earth, or in any form for that matter, has been obtained from anywhere in the vast known space. But this does not rule out the possibility of some sort of life in the billions of planets. It is estimated that there could be one hundred billion trillion Earth-like planets in space, and it is inevitable that some sort of life exists there. Edward J. Weiler, Director of NASA, points out that "We know the number of stars in the universe is something like one followed by 23 zeros. Given that number, how arrogant to think our is the only sun with a planet that supports life, and that it's the only solar system with intelligent life".[17]

Whether life is found only on the earth or on some other planets as well, it is still a mystery. Paul Daives[18] wonders about life on the earth: "Most textbooks focus on the chemistry of life: which molecules do what inside the cell. Obviously, life is a chemical phenomenon, but its distinctiveness lies not in the chemistry as such. The secret of life comes instead from its informational properties; a living organism is a complex information-processing

system."[19] Complexity is said to be a criterion for all known forms of life; even single-celled bacteria is amazingly complex. But even hurricane, galaxy and all the known and the unknown universes are also extremely complex, but are they living? That is why, Francis Crick rightly wonders: "the origin of life appears… to be almost a miracle, so many are the conditions which would have had to be satisfied to get it going."[20]

The very notions of life, origin and destiny of the universe and everything in it including humans, meaning and purpose of human life, the fact of human consciousness, memory, emotions and so on, the nature and functions of human brain – are some of the areas in which science realizes that it has to go beyond itself to make any meaningful investigations. Biologically humans and all other creatures are the same in terms of some fundamental features and functions, but humans totally differ from the aspects of consciousness, and its derivatives like morality, spirituality, and different degrees of commitment and dedication. As Krishnamurthy points out, "Hunger, sleep, insecurity and sex urge are common to man and animals but the understanding of dharma is the extra quality of Man."[21] Several philosophers of science point out that even to justify its very existence, science has to go beyond itself. Thus we are made to realize that 'science alone' is neither possible nor desirable! When we take science in its larger sense it becomes more productive, relevant and vibrant; it gets more human and humane. Science cannot prescribe values. "Science is know-how without know-whether. Science describes what is (or was, or will be), not what ought to be. Scientists, *qua* scientists alone, are not ipso *facto* wise. After science, we still need help deciding what to value; what is right and wrong, good and evil; how to behave as we cope. The end of life still lies in its meaning, the domain of religion and ethics."[22]

Gottfried Wilhelm Leibnitz (1646-1716), the mathematical and philosophical genius, who had invented differential and integral calculus independently of Isaac Newton, argued that God should be the wall that stopped all further questioning; in his *Principles of Nature and Grace*, he declares: "Why does something exist rather than nothing? For 'nothing' is simpler than 'something'. Now this is sufficient reason for the existence of the universe… which has no need of any other reason… must be a necessary being, else we should not have a sufficient reason with which we could stop."[23]

Finally, Krishnamurthy gives an analogy to show that there is no contradiction between science and spirituality. "We need both. The same person has to be a father at one time, a husband at another time, a son in another context, and a subordinate under a boss in a totally different circumstance – these are not contradictions but different presentations of the same personality. So also science and spirituality are different presentations of the same ultimate Truth."[24]

3. Signs of Seasoned Spirituality

What I mean by seasonal spatiality is that spirituality which emerges in a person only in a given situation, say, during the time of stress and difficulties; it is like thinking of God only when one becomes sick, one faces some challenges in life or finds oneself in a situation beyond one's control. If one tends to think of God only when one becomes 'old', then that spirituality is seasonal; if one thinks of God only when one gets into some trouble, only when one wants to be delivered from some difficulties, then that spirituality is seasonal; if one experiences the presence of God only during one's visits to some holy

shrines or in the charismatic conventions and prayer meetings, then one's spirituality is seasonal.

Spirituality, being an experiential reality, cannot be captured in clear, precise and absolute definitions. However we can think of ten measures to understand the nature and the meaning of, what I call *Seasoned Spirituality*. First let us see what seasoned spirituality is NOT: i) **To be spiritual does not mean** being found always at the places of worship, nor to be found carrying the Sacred Books. For, a goat that is housed in the library will certainly not become intelligent or wise! It is not the place where we are but with what dispositions we are, that matters; ii) **To be spiritual is not merely** in performing the religious rituals all the times. One can perform them very diligently but still can be very far away from God and people. It is not uncommon to see people who attend the Holy Mass in the church (or the *Namaaz* at the mosque or perform *Puja* at the temple) in the morning and during the very day getting bribe to do their duty or exploit innocent people in dealing with them. Their conscience does not prick them, probably because they think they pacify God by offering something to God from the bribery that they receive!; iii) **To be spiritual is not** to be ignorant of facts about life, world, scientific developments, one's self, religion, Sacred Scriptures etc. It is in fact glory to God when one fully uses her / his reasoning power and equips oneself in every aspect; iv) **To be spiritual is not** in hiding under the shield of 'God-will-take-care-of' attitudes. God will, in fact, pity those, for having given them the intelligence which is one of the fundamental distinguishing characteristics of being humans; v) **Genuine spirituality does not depend on** how long we pray, but how deep we pray! It is not in how holy we look, but in how holy we think! It is not in the good certificates given by people, but by God! Yes, the more spirituality is seen outside, perhaps, it is less likely that is found inside.

Let us now see what seasoned spirituality is: vi) **To be spiritual means** to be consciously aware of God's presence, not only in the places of worship but also on the dusty streets of one's locality; it is the ability to see God in the suffering humanity, to see him who longs for consolation, who longs for a ray of hope and meaning in one's life. Yes, it is the ability to see God in all, and all in God; vii) **To be spiritual means** to see God in people, not only in those, whom one loves, which is relatively easier, but also in those whom one does not like, or does not like even to think of them.[25] viii) **To be spiritual implies** being genuinely human and genuine humanness has certainly room for occasional stumbling and unintended mistakes. Yet, one is truly sorry for the sins, and is determined not to repeat them with the strength that comes from God. We need to be practical in having expectations about ourselves; being over-angry for our mistakes, or being scrupulous or pre-occupied about our sins are, in fact, signs of not trusting the forgiving mercy of God; or it may even be the indication of our arrogance that makes us think of ourselves too big to sin! ix) **To be spiritual means** being firm, without being harsh; being principle-oriented, without being arrogant; being compassionate without being compromising and being humble without reducing oneself to nothingness. (Genuine humility means the constant awareness of my dependence on God, others and nature for my very living); x) **To be spiritual means** to be cool, calm and serene even in the midst of the moments of uncertainty and anxiety. Such a person is convinced of doing one's best and leaving the rest to God; she/he never doubts the fact that God always gives the best to those who leave the choice to him; it is easy for such people to drop their ego; dropping one's ego is, in fact, a real challenge, even to a yogi, who has dropped everything else!

The idea of 'seasoned' spirituality is also related to the notion of 'seasoned' understanding of God. I have elsewhere elaborated the 'seasoned' notion of God, under the title: *"The God I Don't /Can't Believe In"*. True, there are millions in the world who don't believe in God, who deny God's existence, who even just ignore the whole issue, or just humbly accept that they don't know whether there is God. On the other hand billions of believers are convinced of God's existence and they dedicate their lives to religions or spiritual movements. All these, of course, conceive God in their own ways, according to the teachings of their religions or the revelations received by the saintly seers of those traditions. The understanding of God differs from religion to religion, time to time, culture to culture and place to place; there is nothing wrong in that and, in fact, it has to be like that; for it is not humanly possible to confine God, who is infinite, into our limited concepts. If we succeed so, then perhaps God ceases to be God, because by the very definition of God, we all understand, including those who deny God, that God must be infinite in every positive quality, like, truth, love, mercy, forgiveness, compassion, presence, existence, time – in all possible positive aspects God must be infinite. Of course this must not make one think that God can be infinite in having negative aspects as well. For instance, God is infinite in telling lies and having hatred! No, because God being TRUTH cannot violate himself by telling lies, and God being LOVE cannot violate himself by hating anyone and this in no way diminish his omnipotent (all-powerful) nature! Therefore as long as we are limited by space and time, we can never ever have the final and absolute understanding of God, as God is. May be the day when we see God face to face, as most of the religious traditions believe, we will understand God totally.

However, every now and then we need to critically evaluate our understanding of God and our claims about God; if they

are oppressive and negative they will do more harm than good. In fact, no religion or no faith is much better than a wrong one! When our concepts of God are wrong and faulty, dehumanizing and enslaving, we end up justifying many wrong ideologies, and even go to the extent of harming and destroying one another! It is a sad, undeniable yet, fact that in today's world violence, massacre and blood-shed are perpetuated and justified in the name of religions, though, paradoxically, no religion advocates it. Many people deny God and religions because of the negative witness borne by the followers of religions. That is why, the need to constantly introspect our convictions, to evaluate our own belief-systems and to critically look at the religious rituals, arises very strongly.

Here I would like to spell out certain ideas and convictions that don't suit the 'real' nature and attributes of God.[26] It is, perhaps, easier to spell out in what sort of God I don't believe in rather than what sort of God I believe in! *Yes, I shall never believe in the God or the God who does not deserve my faith and surrender is:*

The God who is heartless not to answer the painful cries of an honest man / woman in agony…

The God who enjoys seeing his own people in pain and delights in their sufferings, which cannot be explained with sufficient and convincing reasons…

The God who makes himself so dreadful that people hesitate to approach him and to have an enslaving and oppressing allegiance to him …

The God who reserves a set of sins as too big for him to forgive, when the sinners approach him with sincere repentance, genuine remorse and deep resolutions of not committing them again…

The God who makes certain people suffer from cancer or sterility or impotency and is happy about it…

The God who abandons those who, in spite of their sincere and eager search, have not known him…

The God who does not take initiative to meet even those who, for some reasons or the other, have abandoned him… like a loving mother reaches out to her child, who in a moment anger shouts at her, "go away, I don't want you, I don't love you'…

The God who does not make everything and every person that he touches, new and fresh creation…

The God who does not create everyone with a specific purpose and goal in his / her life…

The God who does not get 'melted' in the cries of the child for food and in the tears of its mother who is incapable of feeding that child…

The God who will be happy with someone who goes through his / her life without making even a single person happy and giving them hope and meaning in their lives…

The God who destroys nature, which is his own creation, and the God who delights in those who disfigure and deform the environment...

The God who would not incarnate himself into the world to love and participate in the daily joys and struggles of humans…

The God who does not delight in the discoveries and inventions of humans, who achieve them by legitimately and wisely using their intelligence and reasoning power…

The God who cannot be the bedrock of all my hopes…

The God who causes some accidents, even fatal ones, just to teach others some strong lessons…

The God who does not bring under his justice those who deliberately exploit others, violate their human dignity and live a selfish and meaningless life…

The God who does not fill with his grace and presence, those whom he touches…

The God who does not get drenched himself in the painful tears of those who have lost their loved ones and culture, language and land, due to the mindless warfare and inhuman exploitation…

The God who hesitates to create human beings with the gift of 'freedom', in spite of the dangerous possibility of denying him with the wrong use of the very freedom given by him...

The God who does not delight and strengthen those who toil for human rights and dignity, who risk their lives to establish harmonious and egalitarian society…

The God who does not light a ray of hope and give a sense of meaning to those who sincerely turn to him…

Yes, I can't believe in such God… I don't want to believe in such God… and such God does not deserve my surrender and worship… because, my God is a *God with a DIFFERENCE!*[27]

Concluding Remarks and Suggestions

Given the extremely minute fabrications that have gone behind the universe and the innumerable biotic coincidences several scientists tend to think that the universe is not self-explanatory. Though the universe is immense in its size and age yet it is finite; there are more evidences emerging now, to show that the universe had a beginning (Big Bang!) and will have an end; of course there are several proposals to narrate the end of the

universe, like Big Crunch theory! As the universe cannot explain its own existence it is not difficult to think of an agent outside of it. Catholic Church is among the many believing communities to take this fact to show that human reason can certainly take us to believe in the existence of God: "The world cannot have its origin and its destination within itself. In everything that exists, there is more than we see. The order, the beauty, and the development of the world point beyond themselves toward God. Every man is receptive to what is true, good and beautiful. He hears within himself the voice of conscience, which urges him to what is good and warns him against what is evil. Anyone who follows this path reasonably finds God".[28]

Among the traditional arguments proposed to prove God's existence, the one put forward by John Henry Newman (1801-1890) is known as the 'Moral Argument for God's Existence'. We feel good when we do good, and we feel bad when we do wrong; he is wondering about the origin or the cause of the good / bad feeling. There is a natural drive within us to reach out to those in suffering or pain; we spontaneously express sympathy / empathy with those in struggles or dangers. Why do we have the feeling of moral responsibility over our actions? That is why, he is convinced that "If... we feel responsibility, are ashamed, are frightened, at transgressing the voice of conscience, this implies that there is one to whom we are responsible, before whom we are ashamed, and whose claims upon us we fear."[29]

In spite of enormous growth and scientific achievements among the rich nations there are millions who find no meaning in their lives; having lost it they don't find life worth the while in spite of huge possessions and big positions. The material riches don't satisfy the inner longing of the human spirit; in a way, there are poor everywhere, both in the poor countries and the rich as well – either economically poor or emotionally

poor. One may have everything to make one's life comfortable and enjoyable but may not have the basic thing that makes life meaningful. That is why, St. Teresa of Kolkatta, a modern saint who can certainly inspire the modern youth, is convinced: "There is hunger for ordinary bread, but there is also hunger for love, kindness, and mutual respect – and that is the great poverty from which people today suffer so much".[30] Thinking along the same lines, she explains how the lack of real love makes human lives a tragedy and drudgery. Lack of love leads humanity to emptiness, both individually and collectively. That is the reason why St. Teresa abhors this type of 'sickness' of all others sicknesses: "Tuberculosis and cancer are not the most terrible sicknesses. I think that a much more terrible sickness is to be unwanted and unloved"[31]

Today what the youth needs is intellectual clarity and spiritual experience. Often they get only instructions and orders about do's and don't's in their traditional religions. Their parents, elders and the religious authorities make sure that they follow certain rules and regulations that give them the clear identity of belonging to certain religious or believing community. The modern youngsters, exposed to more of rational approaches by the contemporary science around, look for rational basis for their beliefs and faith-claims but the followers of the traditional religions are often unaware of such rational explanations for their faith and therefore they are not able to convince most of the youth about the need and relevance of following a religion. So what the modern youth need today is intellectual clarity of what they are asked to believe. Of course, though purely rational and logical approach to religion, or even to life in general, is neither possible nor desirable.

Today's youth need to be taught that only rational or scientific approach is neither desirable nor possible in

every aspect of our life. There are lots of grey areas where reason and logic seem to be insufficient to explain everything. We need to stop at certain brute facts and have to accept as they are; for instance, no one can give the rational justification to the inductive reasoning, which uses the assumption that 'the future will resemble the past' – this can never have complete logical justification; to justify this principle one has to assume the very principle of inductive reasoning, that since it has worked in the past it will work in future as well! Further, for virtues and moral principles one cannot have pure scientific basis. As Einstein points out, "You are right in speaking of the moral foundations of science, but you cannot turn around and speak of the scientific foundations of morality."[32]

Nevertheless, some rational basis and clarity is very essential so that one is not misled by superstitions and illogical practices in the name of their religion. So the religious leaders, parents and elders are bound to help our youngsters to have intellectual clarity about what they believe and without this they cannot be rooted in what they believe. If at all they want to have conviction of certain principles and ideals they need to know them with clarity and this can lead them to spiritual convictions. Perhaps some suggestions and guidelines such as given below can be thought of.

It is high time that our education system became holistic. It must involve dimensions of spirituality in the syllabus of the students from the early stages. There must be elaborate plans "to incorporate the habits of spirituality, like introspection, meditation, analysis of human behaviour through study of Biography and Religion – in the curriculum from as early a level as possible".[33] It is unfortunate that our education focuses only upon the rational aspects of our human existence, but obviously there are many more aspects to our existence in addition to rationality. Krishnamurthy argues that humanity is educated only half, in the sense only science is taught and

spirituality is ignored. We can progress holistically only with the integration of science and spirituality, because only science and technology cannot give the real and meaningful progress of humanity. We may be successful in conquering the space out there, but not the 'inner' space; "it may be possible because of science and technology to talk across the vast emptiness of space but it is important to know and decide what to talk".[34]

Fortunately, today some schools in India and abroad include yoga classes as part of their curriculum. They need to be taken more seriously by both the students and the management. It is often sees as mere physical exercise-techniques. Along with it, the young minds need to be trained in various techniques of meditation as well, which will draw out the spiritual powers from them. "Meditation, being the higher and better use of the enormous spiritual force lying hidden in us, should be included as a compulsory part of a curriculum for value education right from the school level" and this will enable them to be familiar with the Absolute and the Supreme Wisdom: "just as the scientific pursuit of Truth consists of the sole reliance on rationality, the spiritual pursuit of Truth relies on the omnipresence of the Absolute in our own consciousness in everything that we do or think."[35]

Krishnamurthy proposes a nine-point master plan for value education to be symbolically embedded in the educational system: "i) Human qualities of sympathy, compassion, kindliness and brotherhood must be inculcated into the minds of young children for the sake of family, nation and the world; ii) Biographies of great men and women of the world to be taught at every level of the education, according to their age and background – scholars, saints, innovators, leaders, reformers, religious heads, social workers, scientists, devotees of the Lord, writers, poets,

thinkers, philosophers, perfomers of the arts, managers, administrators, entrepreneurs, and professionals; iii) Awareness of the disasters of the ecology and the urgent need for protecting the planet must be given to the students; for that they need to learn that the whole planet is one living entity; iv) They must be encouraged reading books and classics; v) As early as the age of 5, the practice of silent prayer must be a daily routine irrespective of the religious denomination or religion; they need to be taught God-experience; vi) From the age of 7, they need to be taught the habit of sitting for an introspection and meditation; vii) From the age of 11, regular lessons on meditation should form part of the curriculum; viii) From the age of 15, the basic elements of genuine spirituality must be taught to them; to teach them objectively the commonness of spirituality in all religions; they must be motivated in comparative religion… If religion is totally left to the individual private affair, the students will be left out without the means of understanding any culture beyond a limited subset of their own and ix) They should be taught history, not as history of the different countries but as history of humanity; peace is not just the absence of war, but mutual understanding and respectful attitude towards the rights of the others".[36]

The absence of such spirituality in the modern society has created violence and hatred, vacuum and meaninglessness in life; being bogged down with the materialistic approaches and short-cut gains, there is a lack of transcendent horizon; no depth dimension, no degrees of interiority; a sense of soul is lost, sense of the spiritual nature and destiny of the human being is dwindling. There is now an effort to see spirituality as an academic discipline; many universities have it as their regular course; many encyclopaedias include this topic and volumes are written every year.[37]

This seasoned spirituality would keep us virtuous, and therefore we can be free from anxiety; wise and therefore we can be free from perplexity; brave and therefore we can be free from fear; and faithful and therefore be *free from meaninglessness in life.* As Krishnamurthy puts it, "the consummation of spirituality is to gradually move towards that perception which sees al beings in the Self and the Self in all beings and consequently hates none".[38] and, I am convinced, that is the type of *seasoned spirituality* is what our modern youth needs today.

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[1] V. Krishnamurthy, *Science and Spirituality: A Vedanta Perception* (Mumbai: Bharatiya VIdya Bhavan, 2002), p.186.

[2] Tom Boyd, "*Is Spirituality Possible without Religion? A Query for the Postmodern Era", in* Ann W. Astell (ed.), *Divine Representations: Postmodernism and Spirituality* (New York and Mahwah, NJ: Paulist Press, 1994), pp. 83-101, p. 83.

[3] Samuel Rayan 'The Search for an Asian Spirituality of liberation', in V. Fabella, P. K. H. Lee and D. Kwang-sun Suh (eds), *Asian Christian Spirituality: Reclaiming Traditions* (Maryknoll, NY: Orbis Books, 1992), pp. 11-30.

[4] Elea Lugo, 'Reflections on Philosophy, spirituality and Mariology' in Astell (ed.), *Divine Representations: Postmodernism and Spirituality* (New York and Mahwah, NJ: Paulist Press, 1994), pp.248-66; p. 252.

[5] Tom Boyd, "*Is Spirituality Possible without religion? A Query for the postmodern era", in* Ann W. Astell (ed.), *Divine Representations: Postmodernism and Spirituality,* p. 100.

[6] Sandra Schneiders, "Spirituality as an academic discipline", in *Christian Spirituality Bulletin*, 1.2 (Fall 1993), pp. 10-15, p. 11.

[7] Ursula King (ed.), *Faith and Praxis in a Postmodern Age* (London: Cassell Wellington House, 1998), p. 11.

[8] Neale Donald Walsch, *Tomorrow's God – Our Greatest Spiritual Challenge* (London: Hodder and Stoughton Ltd, 2004), p. 111

[9] Neale Donald Walsch, p. 390.

[10] *Ibid*.

[11] Neale Donald Walsch, p. 241. As a follower of one particular religion, one may be convinced of the teachings and doctrines of that particular religion, but one need not absolutize them to the extent of claiming superiority over all religions, still worse, going to the irrational extent of eliminating others just because their beliefs are different from one's own; this sort of approach is basically illogical as no one can comprehend God in totality and it goes against the very love (for God, for humans and nature!) that every religion professes.

[12] Ursula King "Spirituality in a Postmodern Age – Faith and Praxis in New Contexts", in *Faith and Praxis in a Postmodern Age*, 94-112, p. 96.

[13] Ursula King "Spirituality in a Postmodern Age – Faith and Praxis in New Contexts", in *Faith and Praxis in a Postmodern Age*, p. 97.

[14] V. Krishnamurthy, *Science and Spirituality – A Vedanta Perception* (Mumbai: Bharatiya VIdya Bhavan, 2002), p. 184.

[15] John Leslie, *Universes* (London: Routledge, 1989), pp. 4-5, p. 34.

[16] Barrow and Tipler, *The Anthropic Cosmological Principle* (Oxford: OUP, 1988), pp. 143-144.

[17] *Washington Post*, 20 July 2008.

[18] Paul Davies an internationally acclaimed physicist, cosmologist and astro-biologist at Arizona State University, where he runs the pioneering BEYOND centre for Fundamental Concepts in Science; he has authored more than 20 books, including *The Mind of God, About Time, How to Build a Time Machine* and *the Godlicoks Enigma.* The asteroid 199920G was officially renamed Paul Davies in his honour.

[19] Paul Davies, *The 5th Miracle – The Search for the Origin and Meaning of Life* (New York: Touchstone, 1999), p. 19.

[20] Francis Crick, *Life Itself: Its Nature and Origin* (NY: Simon & Schuster, 1981), p. 88.

[21] V. Krishnamurthy, p. 2. By dharma, "it means Righteousness, duty, law; the inner characteristic of a thing without which it cannot be what it is; (also) the path which a man should follow in accordance with his evolutionary nature and Ashrama in life; (also) religion, responsibility, justice"; p. 222.

[22] Holmes Rolston III, *Genes, Genesis and God* (Cambridge: Cambridge University Press), 1999, pp. 161-162.

[23] Quoted by: Ann Druyan, (ed.), *Carl Sagan – The Varieties of Scientific Experience* (New York: The Penguin Press, 2006), p. xvi.

[24] V. Krishnamurthy, p. 185.

[25] Loving and liking can be differentiated this way: it is easier to love someone when there are things to like in him/her, but one is called to love someone even when there is nothing 'likable' in him/her; precisely that is what God does with us – even though there is nothing to like in us, he still loves us!

[26] I put the word real within quotes, because we don't know the 'really real' nature of God but given our limited understanding of his infinite love, knowledge and power, we can hold certain claims with sufficient confidence!

[27] S. Stephen Jayard, *A Book That Cannot Be Titled* (Christian World Imprints, New Delhi), pp.111-113. Some ideas for this reflection I owe to Juan Arias' book, *The God I Don't Believe In*, 1973. One may look at my book for more reflections on God, Faith and Spirituality.

[28] *Youth Catechism of the Catholic Church*; trans from German, Michael J. Miller (Bangalore: Asian Trading Corporation, California: Ignatius Press, 2010, pp.5-6.

[29] *Youth Catechism of the Catholic Church*, p. 171.

[30] *Youth Catechism of the Catholic Church*, p.282.

[31] *Youth Catechism of the Catholic Church*, p.203.

[32] See: https://www.goodreads.com/quotes/449844-you-are-right-in-speaking-of-the-moral-foundations-of. Accessed on 28 Nov, 2019

[33] V. Krishnamurthy, *Science and Spirituality – A Vedanta Perception* (Mumbai: Bharatiya Vidya Bhavan, 2002), p. 179.

[34] V. Krishnamurthy, p. 180.

[35] V. Krishnamurthy, p.197.

[36] V. Krishnamurthy, pp. 187 – 195.

[37] The 25-volume cross-cultural series on World Spirituality where each volume concentrates on a particular faith is worth-mentioning - J. R. Hinnells (ed.), *A New Handbook of Living Religions* (Oxford: Blackwell, 1997; London: Penguin Books, 1998).

[38] V. Krishnamurthy, p.198.

Modern Science in India and the Emergence of a Wholesome and Flourishing Worldview

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*Abstract***:** Serious study and reflection on the phenomenal developments in science and technology reveal that they have transformed not only the way we live – better home, health, means of travel and communication, etc. – but also in the way we think, act, shape our value system, frame our worldview, etc. This paper discusses these points in some detail, pointing

out that the result has been a mixed bag of several well-effects and ill-effects. It suggests that the best strategy to deal with this situation is to focus on maximizing the well-effects and minimizing the ill-effects. It further points out that this noble task can best be achieved by blending harmoniously the latest findings of contemporary science the deepest insights of religions. The paper pays special attention to highlighting this important interplay in the context of the developments in India.

Introduction

In the past science was very much looked upon as a provider of important but dispensable amenities and comforts of life. However, today it is being recognized that science has and does play a far deeper and wider role in our world and society, thanks mainly to recent developments in science and technology, particularly in the field of the biological sciences. It can be said that today modern science is in a position to have an important say in determining not only what we have and want to have, but also what we are and want to become. Not only is modern science an integral constituent of our culture, it also is slowly but surely reshaping our culture, paving the way for the emergence of new world order.

India has always been the home of an ancient and rich culture, noted for its wide variety and deep spirituality. Today modern science is daring to reshape India's deep-rooted values and time-tested customs.

This paper is a critical study of certain developments in modern science and technology which exert a profound influence on contemporary world culture in general and Indian culture in particular. After discussing briefly some of these important developments, I will point out that these changes have come to stay, and there seems to be no turning back. A new order is taking definite form in the world scenario, and a new culture is emerging in India, with all its 'well-effects' and ill-effects, offering serious and almost unavoidable challenges. It is for us to transform these challenges into genuine opportunities in order to usher in a more prosperous and nobler world. I will further argue that creative and constructive interaction between modern science and spirituality can be of considerable help in this laudable venture by maximizing the 'well-effects' and minimizing the ill-effects. Furthermore, India is in a privileged position to contribute substantially towards this dialogue since here both science and spirituality have always been taken very seriously.

1. Some Recent Developments in Science and Their Implications

A number of developments initiated or catalyzed by developments in science have played a pivotal role in bringing about the new world order. I discuss below some of the more important ones.

a. Shift from the Age of Discovery to the Age of Mastery

Thinkers are pointing out that today science is moving from an age of discovery of nature to an age of mastery over nature. In the past scientists were pleased and felt

fulfilled when they succeeded in revealing the secret laws of nature. Johannes Kepler, Isaac Newton, Albert Einstein, etc., were acclaimed as outstanding scientists because of their discovery of important laws of nature. Today scientists seem to be far more ambitious: Not only do they want to make new discoveries, they also want to have mastery over the operations of nature, but they also want to have a hand in determining the destiny of nature. A good illustration for this new focus is the Genetic Revolution and Neurological Revolution that is being unfolded before us, conspicuously from the second half of the 20th century onwards. Certainly, this revolution involves the discovery of new laws. However, today we see that these laws are being skillfully transformed into tools of mastery to reshape the nature and destiny of humans and the world around.

b. Paradigm Shift in the Role of Science

Closely linked to the shift of focus is the transformation taking place in the role of science and the impact science has on society. As mentioned already, in the past the role of science was confined very much to providing certain amenities and comforts in life. Computers, TV sets, mobile telephones, etc., were some of the outstanding gifts of modern science to humanity. These contributions certainly helped to enhance the quality of life, at least for those who could afford them. But they remained optional: one could remain neutral towards them without being affected in any significant way. They touched humans from the outside; they concerned the world around humans. But today science is in a position to go deeper, to human persons themselves. For instance, the main actors of the Genetic Revolution – genetic engineering, the Human Genome Project (HGP), cloning, nanotechnology, etc. - touch human persons themselves in a significant way. We may say that so far science dealt with the conditions of life, but today, thanks to developments like the Genetic and Neurological

Revolutions, science is in a position to deal with life itself. So far, science focused on what humans have and want to have, but in Genetic and Neurological Revolutions it focuses on what humans are and can be.

c. The Narrowing of the Geographical Boundaries and the Formation of the Global Village

The term 'global village' is closely associated with Marshall McLuhan, who popularized it way back in the 1960s in his well-known books like *The Gutenberg Galaxy: The Making of Typographic Man* in 1962 and *Understanding Media* in 1964. Although in the past it was used as a metaphor to describe the amazing speed with which the electronic and internet media could interlink the different parts of the world, today it is becoming more and more literally true. Our globe has become a village in a true sense – whatever happens in any part of the world, however remote and inaccessible, is almost instantly made accessible to anyone, anywhere. This revolution cannot be passed over as a mere advance in the ease and efficiency of communication, it has very serious implications and far-reaching consequences – social, cultural, political, economic, religious, etc.

d. Tension between Global and Local Interests: Emergence of Regional Nationalism and Power-Centres

The present world scenario is full of inconsistencies and contradictions, apparent as well as real, giving rise to tensions and uncertainties. One such instance is the tension between global and local interests. Never in the history of our globe has there been so much progress made in the process of globalization and widening of interests as well as concerns. At the same time one sees local groups with their own specific agenda clamouring for world attention and support. The aborigines (*adivasis*, first settlers), the dalits and other disadvantaged groups in various parts of the world are raising their voices for sympathetic and decisive hearing. There is no doubt that the process of globalization has come to stay; there is no turning back. The challenge facing our world today is to

discern and identify appropriate ways of responding to these local needs without jeopardizing the process of globalization.

e. Greater Realization of the Need and Relevance of Collaboration and Teamwork

One area in which the positive impact of the globalizing tendency is noticeably seen is the growing awareness regarding the need and relevance of collaboration and teamwork. It is becoming more and more evident that great advances are brought about not so much by isolated efforts of individuals, however gifted, as by collaborative efforts of talented, committed and open-minded persons. The old paradigm of *"genius in isolation"* for serious, creative achievements is giving way to that of *"experts in collaboration."* Newton in the 17th century and Einstein in the 20th did outstanding, creative work almost as isolated individuals. But today the Human Genome Project, the Space Programme of NASA, God Particle discovery, Gravitational Wave discovery, etc., owe their success to the well-planned and meticulously executed collaborative efforts of experts from different fields.

f. Greater Awareness and Recognition of the Power and Limitation of Science

Another apparent contradiction we find in our world of science today is the growing awareness of both the power and the limitation of science. Never before in the history of humankind have we witnessed the amazing power and capability of modern science. At the same time, never before have scholars exposed the inherent limitedness and inescapable weakness of modern science. Science, indeed, is the creation of humans and seems to share in the limitedness of humans. Gone are the days of scientism when many a megalomaniac scientist assumed that science

was the panacea for all problems and the scientific approach the sure path to all success. Today, thanks to several groundbreaking developments in science itself and in the philosophy of science, it is becoming more and more accepted that, although science is mighty and potent, it is not omnipotent. Scientific findings and predictions are reliable, but can claim no inerrancy; Science has given us *the best knowledge,* but not *perfect knowledge.*

I refer to this turnaround as the "humbling experience" of science, wherein science has come to a genuine and realistic self-understanding, recognizing its real power and capabilities, acknowledging its clear limitations and shortcomings. This is a very healthy development that opens the door for greater enrichment. In particular, this opens the door for constructive and creative dialogue between science and other areas like religion.

g. Shift from the Mechanical Philosophy of Nature with Its Mechanistic World to a Non-mechanistic, Complex World

One of the points emphasized by contemporary philosophy of science is that science is not just a collection of laws, theories and methodological rules, but brings with it a worldview that plays a crucial role in our understanding of the world and in the shaping of our value system. Classical science or Newtonian science was most successful from the 17th to the end of the 19th centuries and brought along with it a worldview known as the Mechanical Philosophy of Nature (MPN), according to which the universe was a gigantic machine following the rules and principles of mechanics with assured certainty and guaranteed predictability. Practically all the prominent scientists during this period subscribed to this view, to some degree or other, hoping that science would give us sure and absolute knowledge. However, later developments in science, particularly the advent of Relativity and the Quantum

Theory, have exposed the poverty of MPN, revealing the complex, indefinite nature of the universe. The mechanistic view of the universe is not fully given up since even today it persists in many areas of science, particularly in the medical sciences. But the awareness is growing that pure mechanical principles alone cannot capture the complexity and diversity of our universe.

h. Shift from a Deterministic, Static, Sure and Certain Universe to an Indeterminate, Dynamic, Uncertain and Unpredictable World

The mechanistic world was characterized by determinism according to which everything acted in accordance with strict laws of nature. It was also a static world prohibiting any radical change of the system itself, although within the system changes could take place. Furthermore, it claimed to yield sure and certain knowledge about the universe, including human actions. But more recent developments in science like quantum mechanics showed that ours was an indeterminate world; evolution showed that ours was an ever-evolving dynamic world; the Uncertainty Principle of Werner Heisenberg showed that ours was an uncertain and hence unpredictable world. These changes, far from being confined to the academic circles, were recognized as having far-reaching consequences in other important areas as well.

i. Shift from Humans as Creatures to Humans as Co-creators: Human Dignity Enhanced

One of the positive results of these developments in science was the enhancement of human dignity. This was particularly true of the developments in the biological ad neurological sciences, like cloning, the Human Genome Project, genetic engineering, Artificial Intelligence, robotics, etc., which offered unprecedented powers to

scientists to reshape and even alter the nature and function of living beings. In the past humans were mere creatures living helplessly subject to the creator. With these advances, humans have been elevated to the level of co-creators and collaborators empowered to chart the future course of creation.

j. **Reaffirmation of the Unity of the Universe**

Another far-reaching consequence of the developments in science, particularly since the dawn of the 20th century, is the reaffirmation of the unity of nature. In the first half of the twentieth century the different discoveries in particle physics revealed the unity in diversity of the non-living world, since, according to them, the whole material world is made up of the same fundamental particles like protons, neutrons, electrons, etc. In more recent times, the genome project and related developments show this unity in diversity of the living world. Just as atoms of different material elements are made up of the same fundamental particles, the DNA of different beings is made up of the same kind of nucleotides – A(Adenine), G(Guanine), C(Cytocine), and T(Thymine). Even in the sequencing one can see a remarkable similarity. The genomes of different organisms like yeast, nematode worm, fruit fly, mouse, etc., show remarkable similarity with the human genome. According to some estimates, humans share 99% of DNA with chimps. With cow the DNA shared is 90%, with mouse 75%, with yeast about 30%, with *E. coli* 15%, etc.[1] The human race has crossed the 7.5 billion mark in 2017. Despite such large numbers spread over many continents, cultures, and races, humans show a remarkable deeper unity in their biology. It is found that any two individuals differ on the average only in one nucleotide per one thousand.

2. Interconnectedness of the Universe – The Butterfly Effect

Many religious traditions, particularly the eastern ones, have always upheld the interconnectedness of the myriad of beings in the universe.[2] Today this is being confirmed by developments in contemporary science. Quantum theory, particularly as developed in the Copenhagen tradition, strongly endorses this view. The theory of quantum entanglement focuses precisely on this point. The "butterfly effect" in chaos theory, according to which, "a butterfly flapping its wings in Hong Kong can affect the course of a tornado in Texas" also carries the same message. The genomic data presented above show how deep the genetic connection is, not only between the different living beings but even more among the billions of human beings. In a real sense, we are brothers and sisters, having a real common origin and a common destiny.

This interconnectedness is not confined only to the quantum world or the genomic world. Today we find echoes of it in the world of our everyday experience too. The action of a single person, however insignificant, has the potential to affect the rest of the world. Think of what the action of Bin Laden, Abu Baker al-Baghdadi, etc., who were almost unknown and unheard of persons till recently, have done to the world. Today it is becoming clear that no person, whatever be his/her status and background, can be taken for granted.

The Return of the Mystery Dimension of the Universe

It was hoped, mostly by the opponents of religion and God, that with the emergence and growth of science, all mysteries would be demystified, thereby banishing religion and God to the limbo of the superfluous and the

superstitious. But this has not happened; on the contrary the mystery dimension has only reasserted itself, taking up more sophisticated forms. The human genome, recent findings about the human brain, etc., reveal the mastery and mystery of creation. They all bear testimony to the creator's mastery over creation. At the same time their complexity and intricacy has become a baffling mystery to us humans. The sheer number involved is staggering. The latest estimate show that in an average human body there are 37.2 trillion cells. In the nucleus of each cell there is DNA, which contains about 3.1 billion base units or nucleotides, each one of which has over 50 atoms. Now one can figure out how many atoms there are in each cell, how many in the whole human body! And all these trillions and trillions of atoms are arranged in the most orderly manner to make complex life possible. This is for just one human being, and there are over 7.5 billion of them walking around on the planet. These facts exposed by contemporary science simply astound us. The only answer Francis Collins, the director of HGP (Human Genome Project), could give to this, was "a sense of awe." His sincere and hard-headed science transformed Collins from an atheist in his younger days into a practising Christian today. Speaking of his most important work on HGP, he comments: "I experience a sense of awe at the realization that humanity now knows something only God knew before. It is a deeply moving sensation that helps me appreciate the spiritual side of life."[3] Collins is not the only scientist to have this kind of experience. The well-known British astronomer late Allan Sandage too had a very similar experience through his work in contemporary astronomy. Speaking of his turnaround from "almost a practising atheist as a boy" to a believer at 50, he says: "It was my science that drove me to the conclusion that the world is much more complicated than can be explained by science. It is only through the supernatural that I can understand the mystery of existence."[4] One can give many other similar cases. Decades

ago, both Albert Einstein and Werner Heisenberg had voiced similar sentiments.

3. Scientific Developments and the Indian Scenario

India is a country that has always accorded great importance to science and technology, and hence these revolutionary developments cannot but have a serious impact on the situation in India. I discuss below briefly some aspects of it.

a. Some Positive Aspects

i. Shift from a Backward, Primitive, Un-technical, Underdeveloped Country to a Technologically Advanced, Vibrant Nation

In the past, particularly during the colonial, and initial parts of the postcolonial times, the stereotype perception of India was that of a third-world, third-rate country, teeming with poverty, hunger, illiteracy and superstition – all leading to an underdeveloped nation of no serious significance. But today this questionable perception has taken a total turnaround. According to reliable reports, today:

• India has the second-largest pool of scientists and engineers in the world.

• India is among the top 10 most industrialized nations.

• India is ranked the sixth country in the world in terms of satellite launches.

• India is the only country, other than US and Japan, to have built a supercomputer indigenously.

• India is ranked 2nd in the software industry.

• Four out of 10 Silicon Valley startups are run by Indians.

• Mangalyaan and Chandrayaan projects of ISRO (Indian Space Research Organization) have placed India among the top echelons of space science and exploration.

• There are almost 4 Million Indians in America. Their involvement in the field of science and technology in the US is impressive. For instance, according to some past records, 38% of doctors in America are Indians; 12% of scientists in America are Indians; 36% of NASA employees are Indians; 34% of Microsoft employees are Indians; 28% of IBM employees are Indians; 17% of INTEL employees are Indians; 13% of XEROX employees are Indians.

According to experts, "India finally has started acting as the technology superpower in the 'new world' where countries become superpower by virtue of technical strength and capability and not colonial wealth!" Albert Einstein has the following to say about India: "We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made"[5]

ii. Shift from a Poverty-Stricken, Impoverished Colony to a Potential Economic Giant

For centuries India was looked upon as a poverty-stricken, impoverished state, colonized by foreign masters. But today this situation has changed significantly.

• According to the latest data India is the world's 5th largest economy by nominal GDP and the 3rd largest by purchasing power parity (PPP).

• India has become an attractive centre for investors. As Bertie Ahern, former prime Minister of Ireland, says, *"India's unprecedented economic growth over the past decade makes it an attractive prospect for companies seeking new markets for their products and services...."*

iii. Shift from a Land of Diseases, Epidemics, Malnutrition and Other Health Hazards to an Attractive Centre of Medical Tourism

In the past India was often depicted as a land of high health hazards, abounding in diseases and epidemics. Foreigners, particularly from the developed, affluent nations, hesitated to come to India. But today the scenario has changed dramatically. India has become an attractive spot for medical tourism – India is placed 5th highest in the world and 2nd highest in Asia in the field of medical tourism. Of course, India has always been noted for Ayurvedic medicines, massage treatments, yogic meditation techniques and other ancient medical traditions. However, today she is at the forefront of modern medicine as well, attracting huge numbers to her state-of-the-art medical facilities in various parts of the nation. The records in these world-class medical institutions are impressive.

iv. Increasing Food Production and Move towards Self-sufficiency

With regard to the production of food also India has made great strides. The statistics in this regard speak for themselves. For instance, the total area under the high-yielding-varieties programme was a negligible 19,000 km² in the financial year 1960. However, since then the growth has been spectacular, increasing to nearly 1,54,000 km² by the financial year 1970, 4,31,000 km² by the financial year 1980, and 6,39,000 km² by 1990.

b. Some Negative Aspects

i. Shift from Self-reliance to Techno-Reliance

Indian culture and tradition were noted for its simplicity, practicality, closeness to nature, and self-sufficiency. Mahatma Gandhi crystallized these effective, time-tested

traits in his concepts of *swadeshi* and *swaraj* in which the aspect of self-sufficiency and self-reliance are fundamental. In his own words, "My idea of village *swaraj* is that it is a complete republic, independent of its neighbours for its own vital wants, and yet interdependent for many others in which dependence is a necessity."[6] This would mean that the epicentre of Indian culture and tradition are the villages. In Gandhi's vision "The true India is to be found not in its few cities, but in its seven hundred thousand villages. If the villages perish, India will perish too."[7] Furthermore, this would mean that we focus on production by the masses rather than mass-production. In Gandhi's view, mass production is only concerned with the product, whereas production by the masses is concerned with the product, the producers, and the process.

In contemporary India, thanks to the explosive growth of science and technology, this tradition is fading away, and a culture of techno-reliance is fast spreading. People become so dependent on machines that they cannot manage if the machine-system breaks down, as evidenced almost daily when we are afflicted with electricity power cuts. This change has serious consequences. The simplicity of life is lost; the use of the hands becomes rarer and rarer; unwanted and unnecessary dependence sets in. Speaking on this scenario Gandhi wrote: "It's a tragedy of the first magnitude that millions of people have ceased to use their hands as hands. Nature has bestowed upon us this great gift which is our hands. If the craze for machinery methods continues, it is highly likely that a time will come when we shall be so incapacitated and weak that we shall begin to curse ourselves for having forgotten the use of the living machines given to us by God."[8] Accompanying this disregard for nature and what is natural is the mechanical mentality which looks upon fellow-humans as machines, and which wants to analyse their life and behaviour mechanistically.

ii. Economic and Cultural Exploitation

Another negative aspect of technological development is that it can quickly become an effective tool of exploitation in the hands of profit-hungry multinationals and technocrats. In fact, it has already become in many cases. This has come about because any technology, particularly the frontline ones, requires highly expensive infrastructure, which only very few can afford. Again, the nations and companies which are already ahead and well-established have a decisive advantage. Also, today technology and regulations are such that those ahead can claim a monopoly, and prevent others from coming up. For instance, today the genetic technology can produce terminator seeds that do not allow new seeds to be produced from them, forcing the farmers to purchase fresh seeds each time they want to cultivate. Since only the original company with a monopoly and copyright can produce and sell these seeds, the farmers are forced to buy the seeds from the parent company, often at an unjustly high price.

A number of instances of this kind of economic colonisation and exploitation have been reported and documented. It has been said that these companies with very good capital base, particularly in India because of the attractive Rupee foreign exchange rate, first buy up all possible local competition by offering a highly attractive and even disproportionate price. For instance, it was reported some years ago that in Brazil the Monsanto Company - a US multinational agro-product company, headquartered in St. Louis, Missouri - spent more than $1 billion to buy out 60% of all the seed companies in just two years. In India, it bought major holdings in the largest seed company. Once this is done, these multinational companies introduce their own product along with their

production technology and monopolize the field. It may be noted that the seeds produced by these genetically engineered products either do not germinate or need for germination certain specific chemicals developed by these companies. This means that once farmers begin to use this product, they are permanently dependent on the companies, leaving these multinational giants full freedom to wantonly squeeze out money from the local people.

There is not only economic exploitation but also cultural exploitation, often introduced in a subtle, innocuous manner, as part of entertainment, advertisements, etc. Cultures and cultural values have specific contexts, and once detached from these contexts and introduced into another culture, they can become not only unhelpful, but even harmful. This is already happening in India today. For instance, family values are taking a strong beating in many parts of India, particularly in the urban areas. It has been pointed out that one of the sources of this tragedy is the invasion of the entertainment media from certain countries where family values have lost their centrality.

iii. Tension between Material Prosperity and Spiritual Poverty

Progress in science and technology is often accompanied by material prosperity, particularly in the technologically advanced countries and groups. More food, better education, improved health, more leisure, longer lifespan, etc., are the usual indicators of this prosperity. However, it has been found that this material prosperity is not accompanied by any spiritual, or inner growth. In fact, in some cases, one can see a concurrent decline in the world of the spiritual. Commenting on this asymmetry in the growth of the material and spiritual worlds, Louis de Broglie lamented: "Our enlarged body clamours for an addition to the spirit."[9] "Now, in this extremely enlarged body, the spirit remains what it was, too small now to

fill it, too feeble to direct it," he continued, "Let us add that this increased body awaits a supplement of the soul and that the mechanism demands a mysticism."[10] In his view, "Humanity groans half-crushed under the weight of the advances that it has made. It does not know sufficiently that its future depends on itself. It is for it, above all, to make up its mind if it wishes to continue to live...."[11]

This imbalance between material affluence and spiritual hunger cannot be brushed aside as something insignificant or irrelevant. This is a serious matter demanding our careful attention, since this mismatch exhibits itself in many ways like decline in the law and order situation, increase in the cases of depression and suicide, etc. Our contemporary society in many parts of the world, including India, is afflicted by this unhealthy situation.

iv. Widening of the Gulf between the Haves and the Have-Nots

Another unhealthy outcome of the explosive growth in science and technology is the widening gulf between the rich and the poor. The economic growth, in many ways, has been a one-sided one, giving rise to a deformed monster rather than a well-balanced organism. The rich seem to be getting richer and richer, while the poor becoming poorer and poorer. Nowhere is this anomaly more conspicuous than in India which still has the world's largest number of poor people in a single country. Of its more than 1.3 billion inhabitants, an estimated 22% live below the poverty line, 75 per cent of them in the rural areas. The level of illiteracy is alarmingly high, particularly among women. More than 40 per cent of India's population is illiterate, with women, tribals and scheduled castes particularly affected. With regard to infant mortality also, the statistics are equally dismal. India

is ranked 53 in the world with 55 deaths for 1000 births, and 78.6 deaths for 100-births in the case of children under 5.

v. Rise in Environmental Degradation and Pollution level

Another unfortunate victim of all these developments triggered by an unprecedented advance in science and technology is mother-nature, particularly the environment. Much has been written on this problem under the heads of deforestation, acid rain, green house effect, ozone depletion, etc. Pollution in all its virulent forms – air pollution, water pollution and land pollution, has been inflicting serious health problems on India. A number of Indian cities have been listed among the most polluted ones. For instance, some reports in November 2019 say that Delhi is the most polluted city in the world.   Many steps have been taken by governmental and non-governmental agencies, but much more needs to be done.

4. Some Serious Consequences of these Developments

a. The Cultural Confusion

There is no doubt that the astounding developments in science and technology have played a significant role in bringing about the changes and shifts, with their accompanying blessings and curses, as discussed above. No doubt several other factors also have their share of responsibility. But since the capability of science with striking immediate results is far greater than that of many other influencing agents, the major responsibility rests with it. Moreover, since science's forward march is an ongoing one with ever-increasing pace, one can expect more surprises on the way.

Perhaps one of the immediate consequences is the cultural confusion these developments are giving rise to, presenting formidable challenges to various sections of our society. It is clear that many of the items in this package are good, and are to be encouraged. For instance, many aspects of globalisation

with its broadening of vision and opening up of new vistas are beneficial. But the challenge is how to safeguard many legitimate local needs and concerns in this process of globalisation so that the individuality and uniqueness of local cultures is not sacrificed. So often we are saddened by the spectre of many abandoning their Indian cultural values in a mad chase after certain western fads.

The challenge is not something that will go away with time. In fact, it will only become stronger and more formidable since there is no turning back of this process. Nor is the traditionalists' solution of "retreat to the good-old-days" a healthy response to this challenge. Ours is an evolving world; evolution is not only a law of life, it is also a law of the universe. As Teilhard de Chardin and other thinkers have passionately and persuasively argued, no power on earth can stop this process of ongoing evolution. This world of ours will have to learn to deal with this situation constructively and creatively. Therein lies the path to future success.

b. How to Meet this Challenge?

At the very outset, we need to admit that this challenge is only natural and to be expected since culture by nature is a dynamic, growing/evolving phenomenon. As the "Theme Overview" of this seminar puts it, culture can be looked upon as "the sum total of all the devices and methods that a society has at its disposal to control, direct, and modify the material conditions of its existence." In the case of such a complex, dynamic phenomenon, changes and challenges are to be welcomed as part of the growth process. History tells us that Indian culture is one of the most ancient and experienced ones, having had to face the onrush and impact of many outside alien influences, even destructive ones. India has faced them successfully and

creatively in the past. No culture or outside influence that has come into close contact with India has remained unaffected by some aspects of her unique traits. The well-known British writer Mark Twain has remarked: "India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend and the great grand mother of tradition."

The present challenge seems to be rather formidable, having many apparently conflicting strands, defying any easy integration. We are called upon to do due justice to the different strands without undermining the essential elements of our own culture. Among other things:

- This would mean the challenging task of keeping our technological edge that is essential for growth, without sacrificing the human face.

- It would mean keeping the path of material prosperity open without marginalizing those below the poverty level.

- It would mean developing frontline medical treatment, without ignoring the basic medical facilities for the ordinary people.

- It would mean that India's economic plans should focus *not only on profit-making, but also profit-sharing*, particularly with the less-privileged ones.

- It would mean that science and technology be put primarily at the service of meeting the basic needs of humans, rather than making lucrative cosmetic items for the rich and famous.

- It would mean using the almost inexhaustible nuclear power for useful, peaceful programmes, rather than for

the production of more and more sophisticated weapons of mass destruction.

- *It would mean transforming the national and multinational corporations from profit-hungry organizations to service-sensitive ones.*

- *In fine, a cultural, value-based restructuring is required in the light of these developments, giving rise to a new culture, a new world order, a new India.*

5. Science-Spirituality Dialogue and the New World Order

In this final section, I wish to point out that a creative and constructive interaction of science and spirituality is necessary for this cultural restructuring. This collaboration is only natural since science is today an integral part of any culture, particularly our Indian culture, and spirituality has always been a central part of it, although it is expressed in different ways.

This all-important process of value-based cultural restructuring is a long and complex process requiring judicious and skillful intermingling of many elements. This certainly involves adapting and integrating the emerging new trends into the cultural setting of India. Not all new trends can be assimilated wholesale; nor should all the traditional values be thrown overboard. Identification of the new items to be admitted and of old ones to be abandoned will have to be done with the utmost care and sensitivity.

a. Certain Traditional Values to Be Reemphasized

This process also involves the reemphasizing of many of our traditional, time-tested values and principles. For instance, India was noted for her positive appreciation of other cultural values. History tells us that we accepted

other cultures with a welcoming attitude. This spirit has to be preserved and further developed. Again, India was noted for her spirit of tolerance. In fact, many serious scholars have shown that Hinduism is the most tolerant among the major religions of the world. In the process of cultural restructuring this spirit will be of immense assistance. The spirit of *nishkamakarma*, selfless service, was another value very much emphasized by our Indian religious traditions. In today's profit-hungry, success-oriented world, driven by cutthroat competition and rivalry, this principle should play a central role. The spirit of the *mahatma*, large soul, is another treasured value in our rich tradition. This spirit too needs to be reemphasized. I leave the experts to extend this list further.

b. New Values to Be Developed

This process involves also developing new values in the light of the developments around – a task demanding well-informed, discerning, creative, innovative, and daring persons. Here also a constructive interplay between scientific and spiritual values can be of immense help. To suggest a few possibilities, along with the scientific values of efficiency and expediency, concern and care for others are to be cultivated. Again, along with the scientific values of exactness and certainty, room will have to be provided for a certain imperfection and uncertainty. Furthermore, along with the scientific values of predictability and self-reliance, provision will have to be made for a certain unpredictability and reliance on other sources, particularly on divine providence.

Conclusion

The challenge is clear, but the line of response awaits further clarity. But one thing is non-controversial: neither science alone, wherever its success may take us, is competent to meet this challenge, nor is spirituality left alone, whatever be its resources, competent to deal adequately with this situation. On

the other hand, together they can meet the challenge more effectively, creatively and constructively. A serious, well-planned, and skill-fully executed dialogue between modern science and spirituality should be one of the principal players in the creation of new world order for the betterment of humans and the

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[1] For details see Michio Kaku, *Visions* (Oxford: Oxford University Press, 1998), pp. 152-153. Please note that the percentages given are only approximate, since different researchers give slightly different figures.

[2] About eighty years later, as early as 1963, Edward N. Lorenz,[2] using Poincaré's mathematics, described a simple mathematical model of a weather system that was made up of three linked nonlinear differential equations that showed rates of change in temperature and wind speed. Some surprising results showed complex behaviour from supposedly simple equations; also, the behaviour of the system of equations was sensitively dependent on the initial conditions of the mathematical model. He spelled out the implications of his discovery, implying that if there were any errors in observing the initial state of the system (which is inevitable in any real system), prediction as to a future state of the system was impossible. Lorenz labelled these systems that exhibited sensitive dependence on initial conditions as having the "butterfly effect": This unique name came from the proposition that a butterfly flapping its wings in Hong Kong can affect the course of a tornado in Texas. This has become the emblem of chaos theory, following James Gleik.

[3] John Cornwell, "Scientists Playing God," in *The Tablet*, 8 July, 2000, p. 920.

[4] Sharon Begley, "Science Finds God," *Newsweek*, July 20, 1998, p. 47.

[5] https://www. goodreads.com/quotes/ 1128408-we-owe-a-lot-to-the-indians-who- taught-us, accessed on 4 November 2019.

[6] M.K. Gandhi, "My Idea of Village, Swaraj," in *Harijan*, 26-7-1942, https://www.mkgandhi.org/panchayat_raj/village_swaraj.htm, accessed on 4 November 2019.

[7] Satish Kumar, "Gandhi's Swedeshi – The Economics of Permanence," https:// www. google. com/search? sxsrf= ACYBGN QClPll3J7Yl_ UIHd Bxf1HK6cam_g:1 5728 6200694&q=Mahatma+Gandhi:+%22The+true+India+is+to+ be+found+not+, accessed on 4 November 2019.

[8] Mahatma Gandhi, "Mahatma Gandhi Quotes, https:// www. azquotes. com/quote/877358, accessed on 4 November 2019.

[9] Ken Wilber, ed., *Quantum Questions,* 1984, p.121.

[10] Ibid., p.122.

[11] Idem.