

GUJARAT UNIVERSITY

8 October, 1955

**CONVOCATION
ADDRESS**

BY

Dr.S. RADHAKRISHNAN

Vice-President of India

I THANK you all for giving me this opportunity to JL come here and speak to you. A Convocation Speaker is expected to give advice to the students. I don't suppose students generally relish advice. Apart from students even elders do not relish advice. Graduation marks the end of one stage and the beginning of another and the graduates of this year have my very best wishes for a useful, happy, prosperous career. They are entering life at a very significant juncture in the history of our country. Eight years ago, we won independence. That independence has been only political. We are not constrained by any external authority to behave in this way or that way, the entire initiative rests with us. Before independence, whenever anything went wrong, we had the excuse 'it is all due to foreign domination'. That excuse has disappeared. As the Buddha has said, we suffer from ourselves. None else compels. Today we have freedom to shape the future of our country in any manner we choose. If we are able to shape that future with knowledge, with vision, with courage, we may have a great future. I should like to tell the students that what they have learnt here, intellectual habits, moral character, these things will stand them in good stead and they will be able to make effective contributions to the up building of our country when they enter life.

I wish to congratulate this University on the progress that it has made, I am informed that last year the University started two Departments of Gujarati Language and Literature, and Social Sciences. There is a wrong feeling about Social Sciences, which I should like to dispel. There are many people who think that just as Physical Sciences give us control over material nature, Social Sciences give us control over man's nature. A very distinguished educationist, Lord Beveridge said : 'Just as we control through natural sciences the physical world, hereafter we will be able to control human nature by a study of social sciences.' This is not quite correct. You will find also Lord Adrian addressing last year the British Association of Science at Oxford say : we have come to a time when by pressing a button it will be possible for us to obliterate two-thirds of the world and if we understand the nature of human behaviour, we may be

able to avert that catastrophe. Mere understanding of human behaviour, of the manner in which man acts in society, is not enough. There have been people in this world who took hold of the weapons of science and the techniques of psychology, organized the cupidities of men into gigantic and terrifying systems of material power.

Today, the forces of geography, history, science and technology are making the world interdependent. They are welding us into one world and the concentration of nuclear power in two great centres constitutes a challenge. Either we may enter life or death. We have either to live together or to die together. That is what Social Sciences tell us. It depends on our behaviour. But Social Sciences do not educate the human mind with regard to the norms, the goals, the purposes. If we want to use our knowledge, physical and social, for the regeneration of humanity, Social Sciences by themselves are not enough. They supply us with instruments, but those instruments may be used or abused by man. So the transformation of man is more essential than mere acquisition of knowledge. Statistics, economics, politics, psychology they are all empirical sciences. They give us facts, they give us principles, they tell us how men will behave when confronted with certain circumstances. But how men should behave, what attitude they should adopt, what behavior they should impose upon themselves, what self-control they have to insist on these things are not given by Social Sciences. When we have a Department of Social Sciences, let it be understood that Social Sciences will have to be supplemented by Social Philosophy, Social Ethics. These are the disciplines that we require.

There is another danger with regard to Social Sciences. The moment we use the word 'science', we at once think that society acts in obedience to certain laws, that there are certain predictable features, that it is possible for us to make society conform to certain principles. The Marxist view of history holds that there is such a thing as dialectical march of events. Spengler, for example, tells us that cultures are organisms and that world culture is a collective biography; birth, growth, age, decline, decay and death are all phenomena which apply to

social institutions. Then again we are making the mistake which raises the age-old problem whether history makes man or man makes history. Our answer has been : raja kdlasya kdranam. We have always said that the individuals of genius incite revolutions, change the course of history. They start new epochs. It is the individuals who mould society. A great historian of Europe, H. A. L. Fisher, said a few years ago : ' I see no predetermined plan, no pattern, no rhythm in history.' There is the play of the contingent, the play of the unseen, the play of the incalculable, of the unpredictable, that's how he put it. He meant that the human factors determined the course of history. We should not think that the events are overwhelming and man is just a petty, puny creature unable to cope with the forces of the world. That has not been our view of life. We have always believed that it is possible for individuals of genius to mould the course of history. We can re-mould the pattern of society. We can refashion our social structures and organizations. In this city with which Gandhiji has been associated, it is unnecessary for me to dilate upon the importance of the individuals so far as the historical progress is concerned. People may remain outside history, but they make history in a very real sense by the very attitude of withdrawing, so to say, from the work of society. So there is no point in our saying : what can we do, the circumstances are too much for us, therefore we have to succumb. There is no such thing as inevitability in history. There is such a thing as the play of the human factor in the recasting of society. Our students must go out with faith in the free spirit of man; they must go out with the faith that it is open to them to remake themselves every day. Every day we are recasting our own nature; for the worse or for the better, we are recreating ourselves perpetually. If we want to transform possibilities into actualities, what is necessary is the exercise of this freedom, of the subjectivity which the human individuals have. As I said in the beginning, it is our hope to convert the political freedom into true freedom in the social, cultural and the economic sense. We cannot bring about this conversion by merely sitting down with folded hands. We can do it with our brains, with our hands, with our sacrifice, with our sufferings.

These are the means vouchsafed to us for transforming our aspirations into actualities, possibilities into realities. Universities are expected to prepare young men and women with not only information, knowledge and skill but also spirit of dedication and detachment. These qualities are essential for the stupendous task of remaking the history of this great country.

I do hope, Mr Chancellor, that your University is turning out boys and girls not merely possessed of learning but also endowed with purpose and vision. Universities are not mere places of learning. They are homes of culture. They are centres for the making of men and women. Man-making is the task that has been assigned to the universities in our country today. Are we making men, are we merely turning out people who can repeat parrot like certain passages, or are we giving them a refinement of feeling, a civilizing of their purposes, a ripening of their understanding, both of nature and of society ? That is the supreme test of the functioning of any university. And if we are not able to fulfil this purpose we are responsible for the failure.

You, Mr. Chancellor, referred to the distemper which prevails in certain places in our country. I have been a teacher for over forty years of my life. I want to tell you there is nothing radically wrong about our students. I want to say that we are not giving them the opportunities which they should have. Look at our teachers : no man is a true teacher, if he has not love for his subject and enthusiasm for transmitting his zeal to the pupils. They should, of course, be placed above the verge of want. But we cannot have teachers who feel that they are first and foremost members of a party, or a clan, or a caste, or a community; who are not able to rise above all these considerations and serve the interests of the society as a whole. We should strive to make our boys and girls citizens of this great country. It is essential that the teachers of a university or a college should be elected with the utmost care. They must be selected not merely for their intellectual competence, but for their love of the subjects, their enthusiasm for making the students grow in their hands. These are very essential.

Again, we have got unwieldy classes. A class room which can

accommodate about 50 people is supposed to contain 100. What are we encouraging in such a class, if it is not indiscipline? It is impossible for us to make a class room of 50 contain 100 by any amount of congestion which we can bring about. Then again, are there any extra-curricular activities? In most of the colleges, which are overcrowded, the teachers are few, the boys are many and there are no opportunities for them to express themselves in free, artistic, emotional, or intellectual activities. In other words, unless we have scope for the expression of the individual's full personality, our college or our university will be a failure. I know that there have been some cases of boys lapsing into moral and spiritual dissolution. If we are not to imperil the future of our country, priority number one must be given to education. There is no point in our bringing about material rehabilitation, having large dams, etc., if the men we turn out are small and petty-minded. Unless the men themselves become large-hearted, vigorous in their intellect and refined in their minds, they will not be able to utilize all the conveniences and comforts which we are placing at their disposal. What's the good of bringing about a change in the environment if we do not bring about a change in mind? We must change ourselves and if we have to change ourselves, we have to start this process in the institutions which cater to the needs of students. Therefore, greater attention requires to be paid both by the State and the Central Governments to see to it that colleges have restricted admissions, have adequate staff, and there is a living communication between the teacher and the students. A conversation across the table with a wise teacher is much better than a long course of study. Have we opportunities in the present ill-equipped and ill-staffed colleges for that kind of personal intercourse between the students and the teachers? So long as we do not have it, what's the good of our saying that students are suffering from a distemper or the university standards are falling? I want the youth to be given a fair and square deal. It is essential for us, for the Government, to bring about an altogether different orientation, so far as the educational reconstruction of our country is concerned. And I do hope that those in power, those who are governing the country will take these things into

account.

The States Reorganization Committee Report is to be published the day after tomorrow formally, though it has been substantially released already. That again shows the lack of discipline in high places. Anyway, there is going to be a redrawing of the boundaries of our States. In all this we have to remember that this country has been for centuries a single country. When the Chinese pilgrims came here, they went to all parts in this country, to the North, to the South. When our people went out as representatives of our culture to China, they did not go from any one part. They went from different parts of India to spread the message of the Buddha or of Shaivism. So from those early centuries, when our Mahdbhdratd talks about Anga, Banga, Kalinga, Kashmira, etc., and when Samkaracharya established his four Mathas in the four corners of India, the one thing that they wanted to impress on us was the unity of this great land. Whatever may be the minor differences or adjustments that may take place, they must not militate against this sense of the oneness of our great country. Whenever we suffered in our history, it was because provincial, caste, communal differences came to be exaggerated whenever we succeeded, it was because such differences were ignored and we stood up united to win our goal. Unity means strength and progress. Linguism, provincialism, caste consciousness, etc. will mean dispersal of our energies and the downfall of our country.

It is essential, therefore, that we should take into account this one great fact that whatever our provinces may be, whatever differences may take place in them, we belong to this great land, which was responsible for much of the art and culture of the whole of the East. It is Shaivism, it is Buddhism, that went out there. Shiva, the Mahd Togi, the Buddha, the great Compassionate One they constitute, they symbolize for us the essence of religion.

Deepen your awareness, extend your love. Abhqya y freedom from fear, ahimsa, freedom from hate one is the inward, the other is the outward aspect of true religion. All other things are embroidery, paraphernalia. They do not touch the essentials of religion. If we harbour in our thoughts evil, greed, malice,

violence, spirit of superiority, pride, we are not religious men. If, on the other hand, we are able to rid our mind and our thought of these impulses and if we always behave with generosity and with love, we have the spirit of true religion.

Our people say, the one important purpose of all universities is integration of the individual and the society. The question was raised in the Upanisad : 'What is tapas? Different answers were given. Ultimately someone said svadhyaya pravacana, that is tapas. svadhyaya, study, reflection, research, advance of knowledge and pravacana, communication of it, transmission of it to others. We must advance knowledge and communicate it. Love of learning has been our precious possession all these centuries. Let us cling to it.

GUJARAT UNIVERSITY

54th CONVOCATION
Sunday, March 12, 2006

Convocation Address

BY

Shri Narendra Modi

Chief Minister of Gujarat

(English transcript of his Convocation address)

Mahamahim Rajyapal Shree Naval Kishore Sharma ji, dignitaries on the stage and my young friends. I'm happy to see that all of you are awake. Your quietness had made me think if you are in naps ! No, I'm convinced that you are awake. How can the youngest country in the world sleep ! I congratulate all young friends who are graduating today from Gujarat University and those who are going to receive medals. I am sure you have decided to take a new road in life. To nurture the good thought is not easy and to live that good thought and make others convinces is all the more difficult. Friends today a general atmosphere is where values have no place. Its has exited from our belief system. Students as well as teachers have lost their trust from values and blame against each other. Today *Satya-nishtha*, *Sad-hetu* and *Manoyoga* can play a big role in leading us to progress. Lets us recognize our strength which will end up cumulating the national strength. India today is the youngest country in the world. The young population in India is more than the total population in Europe. Once India's population was taken up as a burden. But today this very young force has reversed the notion of the world and has established that 21st century shall be led by India.

You might have visited some foreign countries. You might have noticed that what you see are the old people. Youth are not much in number. Today India has an opportunity to ride on strong leadership on account of your young force. It's a challenge, it's a responsibility and it's the biggest opportunity too.

There is a need to study the journey of. In 18th century when Industrial Revolution started India was still a slave country. Europe was ruling over the world. Only Europe gained through the Industrial revolution due to the Colonization. Then came a period when India started its struggle for freedom. This was the time when world was torn by world wars. This was also the time when America took the lead and initiated an Institutional Mechanism. There are many scholars, researchers and

teachers p[resent here today. I give a call to all of them to take up this trend as study considering it as an important exercise. This led the world not only to a bright future but also America to become the super power. America took up the situation into its hands and took timely leadership in creating Industrial Mechanism. It brought forth the concept of Human rights, after World war II the concept of No-War, its brought the concepts of World Organizations like League of Nations, United nations, World health Organization, eradication of diseases, eradication of poverty, eradication of illiteracy, promoting culture etc. this gave America immense power to rule the world. At the same time this mechanism touched all those countries which were suffering from one or other issues. It brought a systematized distribution of wealth, money, resources, military power and education. It created an outreach worldwide. This led America to become a Super power.

Today world is thriving on knowledge. And history has shown that whenever there is Knowledge-Age, only India has shown the way. In each era India has contributed to the knowledge systems of the world. Today in each sphere the Indian youth is shining. From snake charmers we have become mouse charmers. The whole credit goes to Indian youth.

Gujarat is a small state with 15% tribal population and a large number of coastal setups; it's a state of eccentric distribution of prosperity and resources. I give a call to you to reach out to everyone evenly. I want to spread the prosperity and resources evenly. In this endeavor I shall need you. Only you can change the scenario with conviction.

At the end I wish you success in your life and wish you good life:

दोस्तों सपने वो नहीं होते जो हम सोने के बाद देखते हैं, बल्कि सपने तो वो होते हैं जो हमें सोने नहीं देते.

धन्यवाद

GUJARAT UNIVERSITY

**----- CONVOCAATION
date**

Convocation Address

BY

Sam Pitroda

Advisor to the Prime Minister

Honourable Governor of Gujarat, , Vice Chancellor, Deans, Syndicate members and faculty and students.

I'm very much honoured to attend this Convocation ceremony. At the onset let me congratulate all the students who are graduating in flair colours.

At your age, you might try things which are easy to obtain. Let me say that I'm not excited with those. One of the objective of Knowledge Commission is to change the tendency of young bright young Indians to study Engineering and Medicine. The Liberal arts are neglected. As a society we need to give more value to the liberal arts so that we can produce leaders with vision and who have solutions to India's problems.

Let me start with some real picture. I truly lament the 'rigid' attitude prevalent in Indian education sector. Indian universities have "19th century mindset" which is hampering the growth of students. I have full belief that universities and colleges should be given freedom to award a student with a degree whenever they think the student is ready to be a graduate.

In India that flexibility is needed. We can't carry forward with the 19th century mindset, 20th century process and 21st century needs. There is a need for theoretical and practical experiences and to achieve this, students should also be allowed to work in their respective sectors of interest even while studying.

The Central government is working hard to bring out the best in the country. We have a series of ideas which can be utilized for innovation.

The National Knowledge Commission (NKC) plan was to set up 40 new innovation universities with new ideas, which could offer degree in 2 to 3 years but now the government is talking of forming just 14 Universities or making desired changes in the existing universities.

The roles of Universities are very crucial. Most of the Universities do not provide fertile ground for innovations, he said hardly any programmes for internships are conducted.

Professors from outside are not called and Professors in the country do not do the researches, so it has become a chain where nobody wants to change. Innovation requires collaboration. Every University should have innovation centers. Along with high end centers its also the call for the day that education should be provided in multiple languages along with local languages otherwise students will not be able to have overall development. Its time to sweep out the dust accumulated in the staff rooms. 80% pf what is taught in schools and universities is outdated.

I met a professor who profoundly showed me his notes saying that the notes are so good that he didn't feel like changing them for last 20 years. The world has changed profoundly in last 20 years. But the education system hasn't changed a bit.

India will soon have youngest population in the world but if the education is low quality then young Indians will not get the jobs. Unemployment will go up, we will lose momentum in the economic growth. We will have lots of young force, directing their energy into wrong direction.

The more people say something can't be done, the more it appeals to me. If someone were to ask me to be the Chairman of some company, I wouldn't be interested, that's something anyone can do. I really want to do interesting, challenging, romantic work, work that has far reaching implications.

Its time to bring revolution with out of Box Thinking. The Knowledge should transform the way Indians Think and learn.

Best wishes to all of you and thank you for inviting.

Ahmedabad

CONVOCATION

February 18, 2009

**Rising Gap Between Rich & Poor and Growing
Cult of Corruption - Crisis of Development
& Democracy**

**Prof. Mool Chand Sharma Vice Chairperson University Grants
Commission & Professor of Law University of Delhi New Delhi, India**

Rising Gap Between Rich & Poor and Growing Cult of Corruption -

Crisis of Development & Democracy

Prof. Mool Chand Sharma

Honourable His Excellency, the Governor of State of ***Gujarat*** and Chancellor of the ***Gujarat University, Shri Nawal Kishore Sharma Ji***, esteemed Vice Chancellor of the University, ***Dr. Parimal H. Trivedi***, Members of the Executive Council, Academic Council, Court and various authorities of the University, Deans, Faculty Members, Dear Students, their proud parents and other distinguished invitees.

I am deeply honoured to associate myself with the ***Convocation of Gujarat University, Ahmedabad***. Let me at the outset congratulate the recipients of degrees and medal winners for the hard work they have put in round the years. They are now entering into a new phase of their life, full of challenges and opportunities. I wish them every success in their endeavours. Let me also pay my compliments to the faculty members who have worked hard to produce these talented and outstanding women and men. May I also join the happiness with which the parents are bubbling with on the success of their wards.

Gujarat University was established in 1949 and has a very unique distinction amongst all other universities of the State of Gujarat as the oldest and largest university. It is heartening to note that the University offers a wide spectrum of courses to the student community to remain at the forefront of knowledge and improve their employability. The growth in number of departments, introduction of large number of courses most of which are very relevant in changing times and establishment of outstanding infrastructure are some of the achievements which will go a long way in building the career of thousands of young people in this part of the country. I am sure the future if is full of formidable challenges it also brings phenomenal opportunities.

I am confident that guided by the visionary leadership of the Chancellor ***Shri Nawal Kishore Sharma Ji***, who not only brings the office of the Governor of the State of Gujarat along with him but also epitomizes a long history spreads over more than five decades of statesmanship, public service and commitment to

the cause of education and with the energetic and enthusiastic Vice-Chancellor, ***Dr. Parimal H. Trivedi*** would be able to lead the university to new heights.

Convocations are special occasions in the career of young people passing out from the educational institutions. I am conscious that these are the occasions for students for celebrating their successes and paying for thanks to the faculty who toiled along with them to reach to this destination and not for listening to long sermons. I say with all have at my command that you celebrate and enjoy this day. But, I equally and strongly believe that convocations are the occasions little more and in addition to celebrations and thanks giving. These are the occasions when some serious issues and unconventional subjects troubling the society and humanity ought to be raised. These are the occasions when young minds must be exposed to the hard realities that societies, governments and humanity are confronted with.

Thus when the Vice Chancellor ***Dr. Parimal H. Trivedi*** invited me for the Convocation Address I was wondering as to what should be the theme of this Address. After serious deliberations I decided to share with you some of my concerns and anxieties on two of most important challenges we as a nation' are facing today. ***The first issue represents a 'crisis of development'- rising gap between rich and poor and the second issue is that of 'crisis of democracy' growing cult of corruption.***

In deciding the subject I was largely guided by the fact that the university being the oldest one in the state and which is the birth place of ***Mahatma Gandhi the Father of the Nation*** who not only lead the movement against ***British imperialism*** but whose commitment to 'root out poverty' and also 'bringing integrity in public life' was exemplary. We are reminded of what *Gandhiji* once said: "Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj for the hungry and spiritually starving millions?" what a great wisdom for today's policy makers, of course it

is for them how wise and sensitive they are to accept and adhere to that wisdom. Similarly while talking of integrity Gandhi said leading the life of truth is to lead the life of Ceaser's wife i.e. life absolutely above board.

However, before I take up the theme let me share with you some of the lessons that time has taught me in life, which if found relevant may be relied upon and if not be dismissed with contempt they deserve.

The first lesson I have learnt in my life is to have dreams and dreams which are big. Never stop dreaming. No doubt many people would wonder whether having unrealistic dreams is foolish but my reply to this is that dreams be themselves can never be realistic or safe and if they are, they would not be dreams. Of course I do agree that one must have strategies to execute dreams and that is where education has a big role. One must slog and work hard with commitment and dedication to transform dreams into reality but dreams must come first. What saddens me most when young bright people getting disillusioned by initial few set backs and turning cynical and that is when dreams are most needed. Not when everything is going right, but when just about everything is going wrong. **It requires courage to keep dreaming and I urge upon you to solicit and collect that courage to dream and dream big if future is to belong to you.**

The second lesson I learnt in my life is to built and have self-confidence Of course I do not mean arrogance or obsession with self. Self-confidence comes from a positive attitude even in adverse situation rather more in such situation. Building self-confidence requires assuming responsibility for one's mistake and sharing credit with others.

I also learnt in my life that no one bats a century every time. Life has many challenges - one wins some and loses some. One must enjoy winning but at the same time not let it go to the head. The moment it does, one is already on one's fall. The most important is that when one does encounter failure on the way, one needs to treat the failure as a natural phenomenon. There is no need to beat oneself for it or anyone else for the matter. One should accept it and look at

one's own share in the problem, learn from it and move on. The most important thing is, when one loses one need not lose the lesson.

Right from my childhood **I learnt the importance of humility and gratefulness.** Most of us when we achieve something or succeed in achieving our objectives, get obsessed with the belief that this success is all due to our own capabilities and efforts without realizing in how many ways and how many people might have contributed directly or indirectly in the process of attaining that success. We forget that our parents, our teachers, our seniors, our friends and society in general have done so much for us to come to that stage that we can never repay. Many times those who disagree or differ with us also to be thanked as they too have contributed by making us rethinking and reassess our own position to either amend it or getting more confirmed of its veracity. **To be thankful and to express the feeling of gratitude must be the essential and integral part of any educational experience.**

I learnt hard way that there is no substitute to hard work and perseverance. It is through combination of these two that one can make the mark, one can bring the change, one can create and one can alter the course. See what happened in the **US.** Perseverance and hard work on part of one has laid the foundation for a new path, and a different approach and ways of thinking on issues of seminal importance. I am talking of the **US.** In our own country we have Gandhiji to follow who refused to be budged by any amount of adversity, followed his path and brought the freedom. **Hard work and perseverance of one's goals with integrity is the only way to grow.**

The last lesson that I would like to share with you is value of understanding, appreciating and accommodating others' view point even if with different perception. In fact it is this attitude that reflects respect for rule of law, human rights, democracy and pluralism -so crucial for peaceful coexistence.

I can imagine you being half exhausted by now but give me the liberty to make few general remarks about the theme of today's address.

India's independence struggle was aimed at not only securing political independence from the *British Raj* but was also equally if not more aimed at securing social and economic freedom to every single soul under the *blue sky of India*. Freedom struggle was committed to securing freedom from hunger, poverty, ignorance, exploitation, injustices of all kinds. *Gandhiji* repeatedly emphasized the aim of freedom struggle as "*to wipe every tear from every eye*". Emphasising his idea of securing independence, *Gandhiji in 1931 echoed that 'Swaraj' would have no meaning if it was not 'Swaraj' for workers and peasants*. Stressing on the economic aspect of independence struggle, *Gandhiji* once wrote:

"According to me the economic constitution of India, and for the matter of that of the world, should be such that no one under it should suffer from want of food and clothing. In other words, everybody should be able to get sufficient work to enable him to make the two ends meet. And, this ideal can be universally realized only if the means of production of elementary necessities of life remain under the control of the masses. **These should be freely available to all as God's air and water are, or ought to be; they should not be made a vehicle of traffic for the exploitation of others.** Their monopolization by any country, nation or group of persons would be unjust." In present context of widening gap between rich and poor how relevant it is to remember *Gandhiji* who while asserting for economic equality said :

"Working for economic equality means abolishing the eternal conflict between capital And labour. It means the leveling down of the few rich in whose hands is concentrated the bulk of the nation's wealth on the one hand and the leveling up of the semi-starved, naked millions on the other. A non-violent system of government is clearly an impossibility so long as the wide gulf between the rich and the hungry millions persists. The contrast

between the palaces of New Delhi and the miserable hovels of the poor labouring class nearby, cannot last one day in a free India in which the poor will enjoy the same power as the richest in the land. A violent and bloody revolution is a certainty one day, unless there is a voluntary abdication of riches, and the power that riches give, and sharing them for the common good.

He goes further and says: "Let no one try to justify the glaring difference between the classes and the masses, the prince and the pauper, by saying that the former need more. That will be idle sophistry and a travesty of my argument. The contrast between the rich and the poor today is a painful sight. The poor villagers are exploited by the foreign government and also by their own countrymen, the city-dwellers. They produce the food and go hungry. They produce milk and their children have to go without it. It is disgraceful. Every one must have balanced diet, a decent house to live in, facilities for the education of ones children and adequate medical relief. This constitutes my picture of economic equality. **I do not want to taboo everything above and beyond the bare necessities, but they must come after the essential needs of the poor are satisfied. First things must come first**" (cited by Justice Krishna Iyer, in *Law versus Justice*, Deep & Deep Publications, 1981 at P .33)

Echoing Gandhiji's understanding of democracy with economic justice as its integral part, *Prof. Harald Lawski* of *London School of Economics* had said : **"thanks who know the normal life of poor will realize well enough that without economic security liberty is not worth having"**. In similar tone *Clement Atlee* had once said : **"If a tree society can not help the many who are poor, it cannot save the few poor rich"**. Gandhian India finds its echo in Schumacher : The economic Swaraj of Gandhian India finds its echo in Schumacher.

"The new thinking that is required for aid and development will be different from the old because it will take poverty seriously. It will not go on mechanically saying : 'What is good for the rich must also be

good for the poor'. It will care for people - from a severely practical point of view. Why care for people? because people are the primary and ultimate source of any wealth. whatsoever. If they are left out, If they are pushed around by self-styled experts and high-handed planners, then nothing can ever yield real fruit.

It is here there is need to pause and ask to ourselves what model of development do we believe in. Is it the one that believe that what is 'best for the rich must be best for the poor?'. We wonder and ask ourselves if is it not that in a substantial measure if not fully this is how we have designed our developmental policies resulting into widening gap between rich and poor? Rural sector, agriculture and unorganized labour remains ignored if not at the receiving and a point we will elaborate later.

We have quoted above just to point out that both the philosophy of India's *Freedom Struggle* as well as the *Cornerstone of its Constitution* as framed by the *Framers* combine objectives of both political independence with independence from poverty deprivation, exploitation and social injustice. In fact, right from the *Preamble* of the Constitution to Part-III incorporating chapter on *Fundamental rights* to Part-IV delineating *Directive Principles of State Policy* to chapter in Part-IV (A) on *Fundamental Duties*; India's Constitution desires and directs that every organ of the State works in the direction of securing justice - social, political and economic. Not following or acting contrary to these directions amounts to utter disregard not only of the constitution alone but also dreams and vision shared by the leaders of the *Freedom Struggle* and *makers of the India's Constitution*.

III

Neither the occasion nor the paucity of time allows me to go into the detailed analysis of functioning of India's democracy and its march towards development. It is enough to say from point of view of this address that 60 years of independent, republic India's march are full of achievements which are no

means achievements, yet the justice in its comprehensive sense that is social, economic and political still remains of formidable challenges to meet with.

India's success in reducing percentage of the people living below the poverty line has come to be hailed all around. However, reading in between the lines would reveal the story is not so simple, it is complex and too much still remains wanting; The processes of globalization as set in motion since 1990 and the changing perceptions of state about its obligations (primarily as a *welfare state* as mandated by the constitution particularly in the chapters on *Fundamental Rights* and *Directive Principles of State Policy*) has made the challenge of poverty alleviation too challenging and too complex. **The widening gap between rich and poor and emergence of new clusters of poverty are some of the manifestations of this complex story and scenario set in motion since 1990s.**

The rhythm of the story is almost same be it the developed part, developing part or under developed part of the world. No doubt last two decades have witnessed the largest economic expansion in the world history but as many have concluded the benefits have barely accrued to the poor. According to various studies 90% of the increased wealth has been concentrated in the top 10% of the population. According to these studies not only has the polarization between rich and poor become wider but also in real terms the poor actually have been further impoverished and in many instances new clusters of poverty such as caused by displacement, heighten border conflicts etc. have been created.

Coming back to India, India is amongst very few economies that have experienced sustained growth in terms of per capita income since 1950. In fact, since 1991 the GOP growth rate has been impressively ranging between,6% to 8% per annum (from 1991-2005). There can be no denying as mentioned above earlier that there has been sustainable reduction in terms of percentage of people living below poverty line but unfortunately when the figures are desegregated and probed in carefully a very different figure emerges. At conservative estimate around 350 million people which is equivalent of India's entire population at the

time of its independence in 1947, are now living below poverty line. India is home to half of world's illiterate and destitute. While India has produced more millionaires and billionaires in terms of dollars compared with most of the developing countries the distressing fact is that it has not been able to tackle successfully the problem of hunger and malnutrition. The NFHS-3 provides some depressing reminders such as: the proportion of under-weight children remains appallingly high at 46% for the country as a whole. The statistics of anemia are even worse. Not only are the data on the prevalence of anemia alarmingly high but they have actually got significantly worse since the mid 1990s. According to NFHS survey 4 out of 5 children in the age group of 6 to 35 months had anemia, while nearly 3 out of every 5 married women and pregnant women were anemic.

The most important in the above context to note is that there is congruence or convergence of all forms of disabilities in the same group of people and this is so not only in India but almost everywhere else. Pointing out this the Planning Commission of India in its approach to XI Plan has observed that the poor are not only poor but they are also most illiterate, least healthy are malnutrition and insecure; they are also the voiceless, socially discriminated and politically excluded. This congruence of disabilities largely generated by the system itself is the toughest Challenge that needs to be addressed to with urgency, sincerity and vision.

There seems a situation of paradoxes and contradictions. If there is affluence and abundance on one side there also resides unmet necessities, diseases and destitution on the other and as indicated above. The growing and glaring disparity between rich and poor reminds us of Charles Dickens :

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch-of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other

way."

This widening gap while raises doubt as to our sincerity in implementing constitutionally desired and mandated objectives and also clouds our confidence in the centrality of government to our society as the custodian of social justice. ***It casts doubts of its effectivity in removing 'every tear from every eye'.***

Such a situation we call as a **situation of 'crisis of development' and 'crisis of democracy'**. It is '***crisis of development***' because it is only few who have really been benefited and quite many of them phenomenally from country's growth and development but to a large section of the society particularly the rural sector, agriculture and unorganized sector the benefits of development have remained inaccessible. It is a '***crisis of democracy***' as again as in the case of development, institutions designed under the constitution to serve the democracy have largely been monopolized by those who wield money power and muscle power thus hardly leaving any scope for a common woman and man to participate in democratic processes except exercising her or his vote after a gap of period when elections are held. **In short, the idea of securing economic and social democracy that formed the basis of India's Freedom Movement and which is the signature tune of the constitution remains at a distance. We really do not know how long this distance would persist. How to explain this contradiction and what to do to resolve it are the questions?**

IV

Globalisation and market ***liberalization*** might have brought more FDis in India or might have helped raise India's foreign reserves or might have seen few Indian industrial houses expanding their territorial jurisdictions of operation or enhanced scope of their commercial or industrial activities, but, it is equally true that these forces of ***globalisation*** and ***liberalization*** have done little to lift the rural, agricultural and unorganized masses. It has left the vast majority of Indians either unaffected or as said by many even affecting negatively.

It has been pointed out by many economists that business-centric view of

India (*Pankaj Mishra*, "The Myth of New India" in the *New York Time*, July 26, 2006) suppresses more facts than it reveals. Recent accounts of rise of India rarely tells the fact that the country's \$ 728 per capita gross domestic product is just slightly higher than that of *Sub-Saharan Africa*. It is also pointed out by many that even if *India* sustains high growth rates (which in the post financial meltdown is surely going to go down it is a different question that probably the downfall relatively may not be as bad as in the cases of few other nations, but no doubt fall is going to be bad), it will not catch up with high income countries. Speaking in the same vein it can be pointed out that *India* is not very fast on the *Human Development Index* either where even now India ranks below many nations which by no reckoning are claiming that high rate of economic growth as India. And thus we are not far fetched to say that there is crisis of development.

In our assessment the crisis is largely the contribution of ignoring the philosophy discussed earlier on which rests the India's Constitution and relying more on an economic philosophy that would prefer to replace the government with the market for the task of ordering the society. It is a philosophy where market is supreme so much so that it is not only free from regulations and control but is left free to correct itself if there appears some aberration in its functioning. This philosophy that advocates absolute faith in market considers that market is self-capable and does not require any outside regulation. The financial crisis as originated in the US and now traveling fast engulfing almost every corner of the world be it *Europe* or *Asia* or *Latin America* or *Africa* requiring states after state to doll-out tax payers money to save big corporations who were professing that they were capable of governing and regulating themselves is the outcome of this philosophy of absolute faith in free market economy. As result of these developments '*tsunami of recession*' is spreading fast, putting social welfare schemes to crunch and resulting into massive job cuts all over. The core of this philosophy was summarized by *John Galbraith* long back in the following words :

"The market is a natural, non-coercive and self-regulating sphere

of voluntary behavior that rewards people according to their contributions to the welfare of others. As a result it produces the maximum possible levels of freedom, equality, and welfare. People are self-contained, have mostly contractual links or responsibilities, and are largely uninfluenced by others. Each person seeks her or his own advantage and is equally able to enter markets and bargain. Pursuit of individual want and self-interest leads to spontaneous order or natural harmony, social advantage, the common good, and benefit to others.

Companies produce what the consumer

- collectively - wants, in the quantities and qualities wanted, and at prices they will pay. In a market free of government intervention, no one person, seller, buyer, or manufacturer determines what is produced or what prices are paid.

Large and small participants are equally subject to the market. As no one controls production, prices, or what is offered, no identifiable individual has power over any identifiable individual, each of whom voluntarily participates or not at the prices and quantities offered, and thereby protecting freedom. Competition regulates behavior, preventing self-interest from harming others. Competition thus becomes the key moral imperative - one lacking in government - and means to organize society. If free market takes over and de-politicizes many of the distributive and regulatory functions others assign to government. Non-interventionist public policy, limited government, and leaving people to their own devices follow. In short, according to this economic philosophy it is not the business of the government to undertake *distributive justice* or *provide welfare benefits to deprived and marginalized*.

Subscribing and fully endorsing this view Mrs. Thatcher once famously said that '*there was no such thing called society and that there are individual men and women and families*'. She further said that 'no government can do anything except through people, and people should look after themselves first'. She thought it was the duty of everyone to look oneself and then also to look after the neighbours.

The above philosophy is quite in contrast with the philosophy on which India's constitution rests. As mentioned earlier India's constitution visualizes a State mandated and under an obligation to ensure human welfare, human dignity and justice - social, political and economic to all and everyone despite, respite differences of class, caste, religion, sex etc. The shift that occurred since 1990s we call it as a paradigm shift. In this paradigm shift the goal of distributive justice and providing welfare benefits and taking care of marginalized and disadvantaged is not or atleast (to be charitable) assigned a very low priority. **In this new paradigm - a paradigm which has by and large found acceptance in almost every nation or every nation has been made to accept (may be under the influence of few rich nations and global financial institutions like IMF & World Bank) the same the governance of society is no longer the prerogative of the government. In this new paradigm there is growing advocacy of government and market joining together or what is being popularly called Public - Private Partnership (PPP) for securing public purposes such as health, education and environment. There are serious doubts shared in certain quarters of students of development about the long run consequences of such arrangements affecting the availability and use of resources including natural including the land, forest, water, mines, minerals etc. for the common benefit of the ordinary citizens.**

More strangely and it is true almost everywhere in the world except few exceptions that governments are increasingly adopting the principle of 'competition' and are 'outsourcing many of their activities to avail the comparative advantages of other providers'. These governments are increasingly using the market incentives to advance public policy. Most significantly increasing number of governments all over the world including Indian if not fully atleast partially no longer delivers many of services which are meant for ordinary public and even if delivered it is delivered for fee or for increased fee that was not to be so earlier.

Another important characteristic of this new paradigm of governance is

that government including in India are increasingly becoming regulatory authority rather than being operational agencies. Efficiency through adoption of market processes seems to have become an end in itself obscuring the very purpose of good governance in which the government is supposed to be the guarantor of social and economic justice. **To us efficiency is no less important but that efficiency which does not respond adequately or is insensitive to addressing the concerns of the poor who remain outside the domain of market is problematic. From the perspective of the poor the withdrawal of government's operational role in running and managing the economy does not look too happy, atleast in the short term even if we subscribe to 'trickle down theory' which predicts that in ultimate analysis the benefits of market economy and liberalization would trickle down to the base. Evidences are to the contrary. Studies after studies are casting doubts on the practicability of the trickle down theory.**

As the government's functions are rolled back there is cut in government jobs, disinvestment in public sectors and winding up of many ventures run by the government - resulting into heavy job losses. We are not talking of unorganized sectors as yet where the situation is pathetic. It is true that as economy expands and private enterprises flourish new and better paid jobs are created. But let us not forget that in any knowledge-based economy these jobs would go to those who are well educated, skilled, savvy, English speaking and with wide exposure will be able to take advantage of these new opportunities. A rural locally educated person would find it too difficult to compete for such a job. Thus poor will be further marginalized and rich would grow richer.

Above is not intended to undermine the importance of '*economic expansion*' and '*generating high economic growth rate*' - we in fact join in hailing the development economists, economic expansion and high economic growth and also those who mastered and managed these developments. ***The only point we are attempting to make is that of 'end and means' 'dichotomy' that is***

emerging and emerging fast. As seen earlier, the course of economic expansion and human development seem to be running in divergent directions. To say, that *development economists* have confused or created this dichotomy between ‘means’ and ‘end’ is not to undermine or suggest that they have no role in policy prescriptions. Rather we remember and remind ourselves what *Prof. Amartya Sen* has told that some of the major ideas put forward by the development economists remain valid. According to him and, with whom were in full agreement, the major themes of development economics, industrialization, rapid capital accumulation, mobilization of manpower and the government’s role in creating a facilitating and enabling environment for development - still remain important concerns for policy formulators. The rate growth, the state of industrialization and the level of unemployment are useful indicators and give us a fairly good understanding of the state of economic growth. But what is most significant about *Prof. Amartya Sen’s* thesis that reminds *us that growth only matters because it is a means to an end and not an end in itself; it enables other desirable goals to be realized.* In this context, *Prof. Gowher Rizvi* in one of his very informal talks reminds us of what *Prof. Albert Hirschman* once pointed out that those development economists so wrong in believing that developing countries have ‘only interests and no passions’. *Hirschman* goes on to say that these countries can not be "expected to perform like wind-up toys and ‘lumber through’ the various stages of development single-mindedly". Development experts after all forget that human beings matter.

To us the idea of economic expansion is the idea of ‘means’ which needs to be dedicated and translated into achieving the ‘end’ or goal of achieving human development or in other words ensuring health, education, food, shelter, clean environment and ultimately dignity to each individual. Unless this happens the dreams of Founding Fathers will remain unfulfilled and our conduct wanting. Youth has a special role in this regard. It is important for youth to realise that education and good education that one receives is a trust that he or she holds for society and not for his sole enrichment but to contribute

to the welfare of the society and humanity at large. I am not the one who would suggest you to be monks or sanyosis or have no desires. I strongly believe that you need to be capable to lead a life of comfort and provide same to your family. I am one who would say earn and earn as much as you can, but please follow two important caveats namely - earn by means which do not make you fall in your own eyes and the second that earn but also learn to return a earning for the uplift of those who are in need and who are marginalized. That is where I strongly believe comes the role of value education. But unfortunately how many universities and institutions of learning and how seriously they are pursuing this agenda of converting youth in to social and human capital through the kind of education which is much needed.

V

Another major challenge that we face today is that of growing cult of corruption which threatens to undermine not only the stability of economic system but of the entire process of democracy and the very notion of governance. This growing cult poses a serious ‘crisis of democracy’. It not only threatens the economic and political stability but also presents a serious social problem. In fact it is an epidemic which is in total negation of any notion of **‘Rule of Law’** and **‘Equality’**.

Corruption has ceased to be only a domestic issue requiring domestic policy concerns alone. The World Bank estimates that corruption amounts to 5 per cent of the world economy, well over 1.5 trillion dollars. The effects of corruption are most destructive and savage in developing countries. Not coincidentally, the top 20 countries - the 20 least corrupt - in **Transparency International’s** Annual Survey (2007) tend to be dominated by the western industrialised countries. In **Transparency International’s** survey from the list of the top 10 corrupt leaders of the last century, eight were from the developing countries of Asia, Africa and Latin America.

In past few decades the issue of corruption in major international policy

debates, has emerged as a serious social and political concern requiring integrated anti-corruption measures and policies on global scale. Most of these debates recognize emerging epidemic of corruption as a major threat to the world political ' system needing urgent attention. With the signing of the **U.N. Convention against corruption in Merida**, Mexico on December 9, 2003, the issue of the drag of corruption on economic growth and development gained fresh relevance. The **Global Compact Leaders Summit in New York** on June 24, 2004, chaired by the then **Secretary General Kofi Annan**, incorporated the fight against corruption as the 10th principle of the **U.N. Global Compact**. Policy reforms proposed by agencies such as **Organization Economic Cooperation and Development (OECD)**, the **World Trade Organisation (WTO)**, the **International Chamber of Counsels (ICC)**, are some of the global regional efforts aimed at prohibiting the practice of bribery of member nations. **OECD Anti Bribery Convention** is perhaps one of the strongest statement of this position. International Banking Organisations such as the **World Bank (WB)** and the **International Monetary Fund (IMF)** have taken anti-corruption initiatives. These initiatives have been designed to enhance organisational surveillance and governance over the disbursement of funds to client countries. **While we take note of these efforts by WB, IMF, WTO in their anticorruption drive aimed at member nations, we are tempted to put a caveat that while talking of anti-corruption measures these institutions should also indulge into some soul searching to whether they as carrier and promoter of agenda of Globalization are themselves not contributing to the rising culture of corruption?** Say, for instance and as a matter of common knowledge, the **World Banks'** reform package always begins with privatization, but Noble award winner and at one Chief Economic Adviser to the World Bank **Joseph Stiglitz** calls it "briberisation". He calls it so because in most economically strapped countries, national leaders get 10 percent commissions paid to Swiss bank account for undervaluing the sale price of national assets. Endorsing these views of **Stiglitz, Justice Krishna lyer** points out that the

biggest "briberisation" was beheld in Russia as it began selling off its numerous nationalized assets in the mid-1990s. This massive movement was alleged to have been accompanied by under-the-cover money. Thus, it does not seem rhetoric to suggest that these international financial institutions do also contribute to the cult of corruption and corrupting the governments. Efforts such as formation of non-governmental organizations such as **Transparency International** whose primary mandate is to develop and implement anti-corruption strategies on a worldwide basis exemplifies international civil society's concern to rising menace of corruption. Without entering into any debate at this stage over promises and perils of globalization with its grave implications on the humanity we would like to point out that the rising opinion amongst cross-sections of nations, societies, researchers and academicians is that 'globalisation' has attributed and given impetus and opportunity for epidemic of corruption to grow. Ruthless and ferocious competition, maximization of profit as the sole objective and desacrelisation of nature and human which are the major attributes of 'globalisation' are some of the major factors contributing to this rising culture of corruption- and bribe.

While talking of this rising culture of corruption, perhaps the situation in India is worse. According to the Annual Survey of 2006 by the Berlin-based Organization **Transparency International**, India is considered to be amongst the countries being very corrupt. According to **Transparency's** rating India ranks 74 amongst 180 countries on the scale ranging from least to most corrupt countries. There is hardly any walk of life be it social, civil or political and hardly any institution be it legislative, executive, judiciary, media, or civil society that is out of this epidemic all are the victims of this menace.

Talking of democracy, politics and elections we in India are rightly proud of and which has earned the world's applause - our elections. But unfortunately except during first few decades of independence these elections have become a deeply entrenched confabulation of low politics (represented by exploitation of considerations based on caste, religion, region, language, drawing on criminal

past and muscle power of the candidates) and high money. These elections have become one of the main causes for spread of corruption- culture. Warning this long ago **C. Rajagopalachari** wrote in his diary in Vellore Jail in 1921-22 : "We all ought to know that Swaraj will not at once or, I think, even for a long time to come be better government or greater happiness for the people. Elections and their corruptions, injustice, and the power and tyranny of wealth and inefficiency of administration, will make a hell of life as soon as freedom is given to us". Believe it or not, this was written 25 years before independence.

Shri Rajmohan Gandhi in his **Rangnathan Memorial Lecture** delivered in November 2007 points out that in the first years, elections meant the chance to select, objectively, A over B. Today, it can still mean that however, it cannot but mean the putting of A's money resources against those of B. Elections according to him have come, by definition to mean the infusing of candidature with cash. The weaker the candidate, the stronger the cash. The fizz of money-white, black and grey - pervades the election air. Thus vast sums get flung into an election both from legitimate and illegitimate sources. This is where the black money mingles with the white making the whole thing as grey as smog. More than this mingling, lies the important question : Once elected with the help of another's money - be it an individual's or a company's - can the victorious candidate look into the donor's eye and say 'No' when that donor asks for an inappropriate concessions ? Thus the whole process of election and functioning of democracy gets corrupted.

In India as far as corruption in elections and politics is concerned no single party can be indicted. In fact, the plague of corruption bears strong signs of being virulent and contagious. Almost all political parties harbor people who have had no qualms about misusing their official position for corrupt and immoral acts. Moreover, acquiring a reputation for corruption has so far not proved to be a good way to lose elections, which is most unfortunate. It is pathetic to watch on television screen elected representatives taking bribe for asking questions on the floor of the House. It creates a sense of revulsion watching sting videos or

learning from print media about high functionaries including former and sometimes even those currently occupying positions and who are responsible for running the system getting allured in the hands of large corporations, brokers and other such interests.

During last two decades, we have had a long list of alleged corruption scandals. The prominent ones include : **Bofors, St. Kitts and the JMM bribery case, hawala case, the then incumbent President of a political party caught on video allegedly accepting bribes, alleged defence coffin scandals, Taj corridor case and food for oil coupons case.** Many more could be added to this list. Interestingly during 1990s and early 2000 so many countries around the globe had been shaken by corruption and scandals reaching the top level of the government. However, comparing the public's attitude towards these disclosures and thus towards corruption in India and in other countries it has been pointed out that the Indian people had of course, long regarded a discreet degree of corruption as part of the administration and dismissed occasional revelations with a strong. Nevertheless in other countries surge of civic house-cleaning attacked the governmental corruption resulting into ousting of crooked politicians. This is why in those countries the elected governments had to go because of corruption charges leveled against them. Probably in India the only occasion that to large extent influenced the voters in the elections was the Bofors episode that followed shortly after the alleged revelations.

In **Japan** the Liberal Democratic Party led government lost control in 1993 after nearly 38 years in power in the aftermath of a series of scandals. The voters had ultimately rejected the "mcney politics and corruption" exemplified by the then LOP Prime Minister **Noburo Takeshita**. In **Spain** the scandal-ridden government of former Prime Minister **Felipe Gonzalez** had to quit in 1996. His party was in power for 13 long years. Several senior officials of his government had to face charges of fraud, bribery and misappropriation of public funds. The former Prime Minister of **Italy, Silvio Berlusconi**, was known as an avowed corruption fighter. In 1992, a massive corruption probe had begun putting

thousands of politicians and business persons under the scanner. His party, **Forza Italia**, had ultimately won the elections in 1994 on clean-up pledge. Nevertheless, after only seven months **Berlusconi**, also a media magnate had to resign and face trial on charges of bribing tax inspectors "to conduct lenient audits of "**his Finniest financial empire**". In 1990, the **French Socialist Party** could not *save* its three cabinet ministers and several mayors from ouster on charges of kickbacks. Ecuador had its Vice President **Alberto Dahik** impeached in 1995 on charges of misusing public monies. There are umpteen examples even of developing countries like **Mexico, Venezuela, Brazil, South Korea** and others where the crooked politicians were shown the exit. In India, at times, the politicians were shown in true colours but the pandemic of housecleaning did not set in India that had long seemed immune. It is hoped that with rising awareness and instruments like **Right to Information Act** a new beginning would be made in cleaning operation. It is here that Universities have to play a crucial role.

Unfortunately, it is not only the political parties and elected representatives who are contributing to the culture of corruption in the recent years even the judiciary that enjoys unique constitutional authority and pristine place has come under clouds. Voices have been emerging from within and from outside about the growing tendency amongst judges of getting tempted to bribes, corruption and other such favours. Three of former chief justices on record have said that at least 15 to 20 percent members of judiciary suffered from the culture of corruption.

So far as the executive branch and the bureaucracy is concerned their contribution to this culture of corruption and adherence to it is no less in measure. Some of very senior civil servants who have either occupied or even currently occupying very high positions have come under serious allegations, so much so that at one time even a list of most corrupt offices from a state was drawn by few. There are serious allegations of kickbacks, commissions and abuse of powers for financial gains but worst is when conduct of such officers is found wanting in the course of implementation of welfare schemes made for poor and weak. The former Prime Minister **Shri Rajiv Gandhi** had to make public

confession that only 10 out of 100 paise meant for poor under such schemes go to the deserving. Just to give one or two examples of such instances contributing to culture of corruption are :

➤ **Public Distribution System (PDS)** evolved as a major instrument of Governments' economic policy for ensuring food security to poor is arguably the largest distribution network of its kind in the World with 4.89 lakh fair price shops. The main users of PDS goods are rural poor families of six crores for whom about 72 lakh tones of food grains were earmarked during 2006. According to a study done by a Delhi based research firm **Centre for Media Studies and Transparency International** covering 4,405 respondents over 20 states it was found that the chain of ration shops provide supplies to only 10 percent of the Country's population. However, the government claims it supplies goods to 16 percent of the people. According to a recent report of the ministry of consumer affairs, food and public distribution, in the last three years, Rs. 31,585 crore worth of wheat and rice meant for the poor were siphoned off from the PDS and found out their way into the black market. What is siphoned off is sold in the open market proving beyond doubt that in the name of providing food security and ensuring availability of foodgrains at affordable prices to the public, the intermediaries government officials and administrative machinery are getting the real benefit. What a big robbery ! A **Bofors or Tehelka** has gripped our imagination for such a long time, but they pale before this robbery or what has been described as Food scam.

➤ Recently (see Hindu of January 13, 2008 and Indian Express of January 17, 2008) the **World Bank** has unearthed serious cases of corruption and fraud in atleast three health care projects spanning across reproductive health, control of T.B. and malaria and food & drug capacity building project. The total cost of these three projects has touched more than 250 million dollars. With the assistance from the **World Bank** and other donors, these projects were implemented during 1997-2003. The fraud and corruption came to light during a **Detailed Implementation Review (DIR)** by the Bank last year with the support of

Government of India. The Government of India in a statement said that the review was in the nature *qt* fact finding report and did not extend to detailed investigations. It also said that the necessary action would be taken against those suspected of wrong doing and , if found guilty, will be dealt with exemplary punishment. However, the crux of the matter is that the epidemic of corruption is spreading amongst officials even when schemes of welfare are involved.

➤ A young sales executive of **Indian Oil Corporation** in U.P. was murdered because the oil mafia was incensed at the anti-adulteration drive launched by this young Sales Executive. The young man died almost on duty and stood for rectitude and government. He was the clear victim of the down right corruption that stalks our life.

□ According to a news of March 6, 2008 in the media, the Central Bureau of Investigation is through with the investigations of the alleged biggest ever disproportionate asset case against former chief secretary of the State. The case was registered in 2005 and it is claimed by sources that the scam runs to rupees one thousand crores. What to say and how to react or does not know?

As is the case with the politicians, members of legislature, members of the executive, bureaucracy, judiciary others including the media, journalists and various professionals are also not immuned to this growing epidemic of corruption. **Most significantly the culture of corruption as has set-in in India is not one way traffic. In fact, it is not as if the corruption is only on the demand side in which the politicians, bureaucrats, professionals are targeted, the supply side if not more is as much to be blamed. Unfortunately, the society by and large has not only become complacent but shares the belief that the officers who after taking the bribe has done what was due and legitimate is a good officer but the one who after accepting the bribe does not help in getting what is legitimate is a bad officer and worst is the officer who does not take the bribe and still does the work, he is considered fool. We are heading towards the situation of cynicism.**

It is in this context that the role of the youth of colleges and universities

become fundamental. I know and I am conscious that what I am going to say may not sound very realistic but friends, at the end of the day if not now, you will be able to assign some meaning to that. It can still be rationalized (though not approvable) for one to accept bribe as one's basic needs and his necessary wants are unmet but unfortunately most of those who are partners in the game of corruption are the ones **not motivated by their needs but by their greed.**

There is urgency to launch a crusade and a public movement against corruption and the youth should be in the forefront of such a movement. However, in order to lead such a movement youth will have to first understand the message of **Vivekananda** and **Gandhi** - "That means are as important as the ends". Today's mad race of getting richer and richer by whatever means in which we are all fully engrossed is in complete negation of this grand relation between 'ends' and 'means'. Today one does not bother to buy and sell the body organs of poor and ignorant, one does not mind getting rich and richer accepting bribes even if by action for which bribe has been accepted would lead to illegal mining or deforestation fatal for the posterity. Mastering the art of relating means to ends would require deeper understanding and inculcating attitude of containing tendencies of being extravagant. It requires being socially conscious and caring of others. I wonder who other than parents and the institutions where young minds are being trained are suited for building such understanding and attitudes. We really need to ponder whether in the name of providing education we are producing only self centered, selfish, egoistic and ruthless competitors or producing concerned, sensitive and wholistic citizenry.

Before concluding let me say how beholden I am to His Excellency the Governor of State of Gujarat **Shri Nawal Kishore Sharma Ji**, for bestowing me with the rare honour of sharing the dais and delivering the Convocation Address. I also convey my thanks to the Vice-Chancellor who provided me this opportunity and being so generous. May I also take this opportunity to thank all those present for extending their indulgence so long. You all have really been kind and I thank you all from the core of my heart.

GUJARAT UNIVERSITY

**58TH CONVOCATION
FEBRUARY 8, 2010**

CONVOCATION ADDRESS

BY
DR. K. KASTURIRANGAN
MEMBER, PLANNING COMMISSION GOVERNMENT
OF INDIA

Your Excellency, Dr. (Smt.) Kamla, Chancellor of Gujarat University and Governor, Gujarat State; Dr. Parimal H. Trivedi, Vice-Chancellor; Members of the Court, Syndicate, Senate and faculty; dear students, esteemed guests and invitees, ladies and gentlemen,

I deem it a great privilege and honour to address the Convocation of Gujarat University, a centre of excellence in higher learning. I express my grateful thanks to the Chancellor and the Vice-Chancellor for this singular honour done to me. This university was born out of a vision to provide value-based quality education leading to socio-economic welfare of the society through enrichment of human capital.

The Gujarat University, established in 1949, is today one of the well known centres of higher education with 376 affiliated colleges, 125 grant-in-aid Post Graduate Centres and 41 recognised institutions, with a total of 400 . thousand students in under graduate and post graduate programmes. Over the last 6 decades of its existence it has produced very many distinguished alumni who are spread all over the world contributing to the enrichment of the society in several

ways. I use this august occasion to greet and congratulate all those who are associated with this great institution. I, particularly, would like to express my deep admiration to the visionary leadership and guidance being given by Her Excellency the Chancellor. We have also in Dr. Parimal H. Trivedi, the Vice-Chancellor of this University, a man of eminence, the right person to steer the destiny of this institution .

It is always a matter of great experience for me to visit this great state of Gujarat - The land of the Legends. Its people are highly industrious and entrepreneurship is encoded in each one of their genes. The state played a central role in the India's freedom movement, started by leaders like Mohandas Karamchand Gandhi, Sardar Vallabhbhai Patel, Morarji Desai, K.M. Munshi, Narhari Parikh, Mahadev Desai, Mohanlal Pandya, Bhulabhai Desai Md Ravi Shankar Vyas, all of whom hailed from Gujarat. It is not out of place to recall that Gujarat became a place for some of the most popular revolts, including the Satyagrahas in Kheda, Bardoli, Borsad and the Salt Satyagraha. I was indeed fortunate to be a part of the city of Ahmedabad for more than 8 years, working at the Physical Research Laboratory, which stands as a true symbol of a great vision bequeathed to this country by Late Dr. Vikram Sarabhai, one of the great sons of this country and the pioneer of India's Space programme. Ahmedabad is truly a city of contrasts. On one side, the noise of industrial growth and readily sprouting malls will amaze you, and on the other end, the serenity of the Gandhi Ashram on the banks of Sabarmati will calm you. The unbreakable spirit and hospitality of its people from all walks of life can indeed humble you. This unique experience is indeed a privilege which I always cherish.

My dear graduates, let me at the outset warmly congratulate each one of you who is being conferred the degree of this reputed institution today. It is indeed a special day in your life. You will join thousands of your distinguished alumni in carving a niche for yourselves and contributing your mite to the society. May this rich ambience in which you had grown and pursued' your learning provide you with necessary strength, courage and inspiration to seek and

understand different aspect of truth and to shape your destiny.

This University has bestowed on you the capacity to learn and face challenges of future; you will have to carry with you the common aspiration of the past and present to uplift this great nation to further heights. As we experienced in our own times, this is not an easy task, neither will it be a task for the weak hearted. It will demand a great amount of faith, hope and confidence in yourself. So stand tall with all confidence and strength of spirit. It is also obvious that this world around you is transforming rapidly owing to the impact of scientific and technological progress. In this scenario, your efforts to learn should be continuous. You should not forget that in the very heart of challenges, there are opportunities hidden. Remember that India is being increasingly sought by other countries as a market place and also as a potential outsourcing destination.

Being an alumni of this University, having received the Doctor of Philosophy Degree for my thesis work related to cosmic radiation at balloon altitudes working at the Physical Research Laboratory, 'I use this opportunity to narrate a few incidents related to those eight eventful years. Those years were not only memorable for some of its unique experiences that shaped my thinking and outlook in the subsequent years of my professional career, but also for enriching me through the acquisition of a broad range of knowledge base in several areas of science and engineering, data analysis and interpretation and above all problem solving. Dr. Sarabhai as the head of the institution took personal interest in each one of we students. He kept track of our activities and progress, besides being a source of continuous inspiration, we learnt much from his way of incisive thinking and candid assessment of issues that encompassed science, acquiring experimental skills, developing interest in interdisciplinary approach to research as well as team spirit as a work culture. Further, during the times of crisis, which we often encountered during our research career, he was a great source of encouragement and re-assurance. Once, when we went to fly a balloon in the backyard of the Physical Research Laboratory, during the early morning hours to make measurements of cosmic radiations at different atmospheric altitudes with

an instrument which we had built in the laboratory, we encountered technical hitches. Dr. Sarabhai, who was present in the field to encourage us early in the morning, quickly understood our dilemma and himself suggested that we postpone that flight by a day or two, take the instrument to the laboratory and correct the problem. We were greatly relieved on hearing this suggestion from him and next day after correcting the anomaly successfully flew this instrument. When he enquired with us subsequently as to how the balloon flight went, with great enthusiasm we explained to him the details of the success of the flight. He remarked laughingly that this was the best that could have happened to us. When we asked him what he meant by this, he explained that had the flight been successful in the very first attempt, we would not have learnt even half of what the complexity of the functioning of the instrument was, which we could get insight while addressing the anomaly. How true he was in his judgement of this experience and its impact on our ability to deal with complex problems. I should also recap with gratitude the tremendous encouragement and freedom of thought, that I enjoyed with my guide Prof. P.D. Bhavsar, another distinguished alumnus of this University. When I completed my PhD, Dr. Sarabhai wanted me to work in satellite technology. He was so persuasive in his arguments that people like me should continue to work in India, since there were several fascinating challenges that this country could offer. I could not believe that he had already changed my mind when there was a serious offer pending for me to accept from a leading US University. He also dispelled my doubts about my suitability to work in highly engineering oriented and interdisciplinary tasks. In respect I realized that his thoughts proved remarkably correct, because a broader understanding of physics and engineering is key to systems analysis and management in complex technological progress. I may mention that it is not easy to create such expertise out of engineers or scientists who are highly domain knowledge oriented. I recall these experiences of mine, my dear young friends, only to highlight the importance of knowing and interacting with leaders who have a vision and a very broad perspective while dealing with complex responsibilities.

Now let me make a few remarks about modern higher education. The challenges that modern higher education face are those pertaining to relevance, quality, dealing with obsolescence of knowledge, globalization and competitiveness to mention a few. I am sure, in the years to come, this University through its high quality academic pursuit including publications in specialized journals of high citation index will raise its standard, to even higher levels. Further, an increase in the number of PhDs can considerably strengthen your contribution at the national level, of highly trained research workers who are in great demand for several development initiatives of the country. Needless to emphasise that such professionals can significantly influence the pace of our socio-economic development. For the size of India's academic and research system, the 8000 and odd PhDs we produce annually, is pitifully low. This becomes even more glaring when compared to US and West European countries and some of the more recent emerging economies like China, South Korea and Taiwan. I may also mention that an exercise to rank the top 500 Universities across the world, based on research publications as evaluated through their citation index, academics with highest recognitions like Nobel prize, the distinctions achieved by the alumni in their professional career and such other parameters, lead to the conclusion that the best of the Indian institution can be placed only in the 300-400 rank. Obviously, our academic institutions, in terms of their excellence in performance have a long way to go. This University, with its strong foundation and traditions of excellence, could set its goals towards making an entry into the elite 500 and even within the first 100. You have the potential to meet such a challenge.

Let me at this juncture make a few observations on multidisciplinary research. India and many other developing countries in the world have serious problems of poverty, illiteracy and health care. Poverty reduction will depend on economic growth and development in most countries, with the recognition that a few may require more economic development than growth. Both economic growth and development hinge on innovative activities to address the changing

environment. This in turn is the pivot for the generation of knowledge and wisdom. Additionally, the best way to gain knowledge is through science based approaches. These provide results that are translated into new areas, new insights, new technologies, new institutions, new linkages and new management principles. Barring some exceptions, Universities in our country still follow traditional discipline-based education and research. On the other hand, global competitiveness call for broad based community and coordinated approach of many disciplines including natural science, engineering and social sciences. There could be differences in the approaches towards breaking institutional barriers to forge interdisciplinary research. Managing partnerships is an evolving art where the scientists and other academicians in universities, working in different disciplines come together to conduct research and derive holistic perspectives about different issues. They require deft skills. I am convinced that broad spectrum institutions like yours can charter pioneering directions in bringing about such transformations. This uniqueness springs from the experience and expertise at Gujarat University in a wide range of disciplines spanning diverse branches of learning including sciences, technology, management, law, arts, culture and social sciences as well as thematic areas such as health, agriculture and physical education. Such an environment is suitable for cross fertilization of ideas among diverse disciplines. Many modern endeavours and new progress are critically dependent on such cross fertilization of ideas. As modern branches of knowledge are rapidly expanding, there is growing realization of the need for such interactive studies to achieve rapid progress.

Coming back to you, my dear students, I should say that education is a step which demands continuous striving to develop your personality in an integrated fashion. On one side, you have been equipped with knowledge and skills, to deal with the problems of the region, to serve the broader needs of your country and to play an effective role in a globalised world. On the other side, true education leads to the development of your physical, mental and spiritual dimensions. Always, remember that your own welfare cannot be achieved in isolation from

the welfare of the society in which you live. As an educated citizen, devote, at least, a small portion of your time to the service of others. Do not forget that the true fruit of education is harmony. Let us strive for harmony between thoughts and action, of science and religion, of individual and society, and of anthropogenic action and environment protection.

A word about what is in store for you. In the progress of your life, you will certainly come across hurdles, handicaps and failures. I can only advise that for everything you do, have a strong conviction, have the persistence to follow through your conviction and have the courage to face failures. I still remember the events related to the failures of the first two Augmented Satellite Launch Vehicles. Even though, a sense of despondency overtook us initially, we did not allow this setback to override our resolve to succeed. I should say, the critical analysis and the in-depth assessment of the problems we made and the technology and quality issues that we addressed, really paved the way for the success of the present generation PSLVs and GSLVs. In analyzing the failures, we got an insight into the inadequacies and the marginal nature of our initial design. Further, our courage of conviction made us work with redoubled vigour to succeed and, yes, we did! I have often felt that life can teach you more from a failure than through success. Also, as an example of our sense of self confidence to achieve, what may look impossible, I recall with pride India's Remote Sensing Programme. In a matter of three generations of satellites spanning over two decades, we built world class systems. In building these unique space imaging capabilities, we were faced with technology challenges, lack of inputs from the previous experience of other nations primarily because there were restrictions on the availability of such information and above all, lack of our own infrastructure both within the organization and in industries. In the face of these challenges, we had one strength, our self confidence. Our engineers and scientists brought to bear their originality and creative thinking that allowed several innovations in realizing these world class satellites in which, today, we are the leaders. Only through such innovations and originality, can we acquire leadership. On the other

hand when we try to imitate or copy the ideas and approaches of others, we can never become leaders. My own experience with such situations has made me realize how extraordinary are the young minds that India currently possess. The question is one of right ambience that one needs to create for such achievements to happen and the determination of the youngsters to seize such challenges and make an opportunity out of them.

This brings me to some of the future challenges in research and development. At the recent Indian Science Congress, the Hon'ble Prime Minister Dr. Manmohan Singh, in his inaugural address made several important observations regarding the role of science and technology and innovation as a differentiator in global economics and I quote "Modern science has grown along the grooves of its ability to support a materialistic society since industrial revolution. Basic difference between developed and developing nations is truly related to their differential access to capital, technologies and market supported by an enabling infrastructure. Countries like India rich in cultural heritage and scholarship started lagging behind several Nations during the last century. In spite of vast talent pool and relatively good educational system, relative position of India in the world with respect to Human Development Indices has remained unfavourable for long. To some extent, our knowledge system and socioeconomic developmental agenda~ are disconnected. There is a compelling need to connect science, technology and innovation system to combat our challenges of the 21st century". Unquote. More specifically, he went on to highlight 5 major challenges for which the science and technology has to provide appropriate research and development solutions. Firstly, in the area of climate change, Hon'ble Prime Minister observed that climate change is a major global threat how do we protect the earth from the unfavourable changes in its atmosphere, is a challenge of the 21st century. Secondly, about the energy and environmental security, the Hon'ble Prime Minister remarked that gaining energy security is a major challenge of 21st century not only for India but for the entire world. Energy security without loss of environmental security, is even a greater challenge. Thirdly, on water security, the Hon'ble Prime Minister opined that bridging the demand and supply gaps for water for various applications

seems a major challenge of the 21st century. Fourthly, on food and nutrition security, PM's statement includes "combating nutrition deficits of the world is critical. Increasing the land, water and labour productivity in agriculture to meet the food and nutrition concerns is a major challenge." On the fifth aspect of health security and affordable human healthcare, PM emphasized that affordable healthcare and quality of life of elderly are major challenges of the 21st century.

It is quite obvious from the above observations of the Hon'ble Prime Minister that there are much bigger and complex challenges waiting for you, not only involving science & technology but also economics, social sciences and innovative management models.

Before I conclude, it is appropriate to recall the early initiatives of the Gujarat University in establishing a centre for space sciences. With your neighbours, Physical Research Laboratory and Space Applications Centre, you have an excellent environment to nurture this area. Space science includes studies of upper atmosphere and ionosphere, solar and planetary astronomy as well as study of stars and galaxies. In particular, I urge the scientific community of this University to participate in the use of data that would be available from the two scientific missions of ISRO, Chandrayaan-I and ASTROSAT.

Chandrayaan-I is a very unique mission to study and explore the origin and evolution of moon. It also represents India's foray into the planetary exploration, an endeavour that is going to be important at the global level in the 21st century. The mission is scientifically exciting, technologically challenging, organizationally complex and above all offers unique opportunities for institutions like this University to participate through data analysis, interpretation and publications at the scientific level. Already many exciting scientific discoveries such as indicating the presence of water on the Moon, have been lauded by the global scientific community. The other mission i.e. ASTROSAT is a multi-wave length observatory which India plans to put up in the next year or so. It seeks to explore some of the hottest, densest and extremely high magnetic field regions of space and thus throw new light on the physics of black holes, neutron stars, white dwarfs as well as violent stellar and galactic explosions. It is important for your University to participate in such exciting program through

partnership with agencies like ISRO.

In conclusion, I can only tell all young friends, that there is very little distinction between successes and failures in life so long as you are willing to make your life, one of satisfying experience. In this connection I would like to quote Steve Jobs, the Founder of Apple, after he was fired from Apple as recounted by him at the convocation address delivered at Stanford University and I quote "I am pretty sure none of this would have happened if I had not been fired from Apple. It was awful tasting medicine, but I guess the patient needed it. Sometimes life hits you in the head with a brick. Don't lose faith. I am convinced that the only thing that kept me going was that I loved what I did. You've got to find what you love. And that is as true for your work as it is for your lovers. Your work is going to fill a large part of your life, and the only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do. If you have not found it yet, keep looking. Don't settle. As with all matters of the heart, you will know when you find it. And like any great relationship, it just gets better and better as the years roll on. So keep looking until you find it. Don't settle". Unquote.

I would like to quote a small beautiful poem that serves as an apt message as I conclude my address.

I quote

*"Life's battles do not always go
To the strongest or the fastest man,
Soon or late the man who wins
Is the man who thinks he can. "*

(Unqu

ote) Let me wish all of you. once again success in your chosen careers and future endeavours.

Thank you!

CONVOCATION ADDRESS

Gujarat University

Ahmedabad

By
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7th January, 2011

HE Hon'ble Governor of Gujarat, Hon'ble Vice Chancellor, distinguished faculty, distinguished invitees, proud graduates, their equally proud parents, friends, ladies and gentlemen.

I deem it a great privilege to have been invited to deliver the convocation address of this great university, as it celebrates its diamond jubilee just as the state of Gujarat celebrates its golden jubilee. A university that was established through the efforts of the likes of the father of the nation, Mahatma Gandhi and the iron man of India, Sardar Vallabhbhai Patel has fulfilled the expectations of its legendary founders. It has uniquely positioned itself as a great centre for learning. I

feel truly privileged to be here today.

On that remarkable day 1 .1.11, that is just six days ago, we began the exciting Journey of the second decade of the twenty first century. And what a first decade we had!

In this decade, we saw a Tsunami, a natural disaster. Then we saw. a manmade disaster, global economic meltdown. And down went giants like Lehman Brothers, Meryl! Lynch, Bank of England, something that looked impossible at one time. Why did this happen? Because someone forgot Mahatma Gandhi's eternal words 'there is enough for everyone's need but not for everyone's greed'. We saw human innovation with its worst and best effect.

We saw a destructive innovation, that used a commercial aircraft as a missile to bring down the World Trade Centre- the 9/11 event. That changed the world for ever. Followed the I rag war and the continuing human tragedy. And then came the election of Barack Obama, the first nonwhite President to occupy the White House. But then there was the creation of Facebook, the biggest social network with 600 million netizens. Facebook is virtually the third largest country of the world now! And then there was the emergence of Google, i-pod, i-pad and these astounding achievements of human creativity will continue to change our lives like never before.

And how did India fare in the first decade of the 21st Century? India's economic growth continued unabated despite the global economic meltdown. World's confidence in India's emergence as an economic power grew. India's image started changing from that of a **third world country** to a potentially **the third most powerful country**. India and Indians continued to surprise the world. In the year 2000,

India had around 2 million mobile phones. In the year 2010, it reached 700 million a staggering 350 fold increase in ten years! Indian born Venki Ramakrishnan won a Nobel Prize in chemistry, Abhinav Bindra won India's first ever Olympic gold medal. Ratan Tata produced Tata Nano, world's cheapest car, which was a game changer for the global automotive industry. But Ratan Tata also

became the biggest employer of British in Britain, because he acquired big British companies like Jaguar Land Rover, Corus, etc. Can you imagine an Indian doing this in Britain, which ruled India for 180 years! Chandrayan-I, an Indian mission to the moon made all Indians proud' Chandrayan I detected for the first time water on the surface of the moon. And from up in the sky to the bottom of the sea. Reliance successfully found the gas two kilometers below the sea bed through its KG-D6 exploration, an incredible feat of extreme innovation. The production, distribution and utilization of this gas is bringing the country closer to energy security.

As we begin our journey in the second decade of this century, how should we prepare ourselves? And what could be the role of a University like Gujarat University in preparing for it? I believe this University is specially blessed. It belongs to a state, which is one of the most progressive states in the country, with unusually enlightened and dynamic leadership, and proven record of accomplishing very ambitious development goals. The University itself has a great history and even a great future.

People say that twenty first century will be the century of knowledge. Some say that it will be the century of mind. Countries with the best minds will become global leaders. I believe it is not just so much the quality of mind but it is the quality of mindsets that is going to matter. The University will have to focus on creating not only the best minds but best mindsets.

The uniqueness of the Indian mind has been well accepted. It was the Indian mind which recognised the power of the fusion of mind, body and spirit. The products of Indian mind have influenced the events of the twentieth century. For example, we could not talk about digital economy if binary digits, comprising the numerals 'zero' and 'one' did not exist. But who invented zero? We all know that it was the Indian mind, which invented the concept of 'shunya' or the zero. So we Indians laid the foundation for the digital world.

Indian minds continue to dazzle the world . A few days ago, we had with us the Indian born Nobel laureate Venki Ramakrishnan. He could not make it through the IIT entrance examination. He graduated in physics, worked in biology and got a

Nobel prize in Chemistry. And we are proud that this mind of an incredible Indian was shaped in our university of Vadodara.

How do we shape the minds of the young in India so that we create more such Venki Ramakrishnans, who will work in India and win Nobel Prizes? We require a new education system to shape our youth, since, this young India is going to play a crucial role in the development and upliftment of the nation. The youth represents the national strength, vitality and vigour. If properly moulded, the youth can become the champion of our culture, custodian of our national pride and a trustee of the freedom of the country. But the process of such moulding requires the right type of education right from childhood. And this system must be directed towards building an **open and creative mind and a positive and forward looking mindset. The Battle of Indian Mind vs Indian Mindset**

There is a fundamental difference between the mind and the mind set. Mind represents the intellect, mind allows you to do smart observations, smart analysis, smart synthesis etc. but it is the mind set, which determines your attitude and your approach to life. In India, there is this huge battle between the Indian mind and the Indian mind set. The Indian mind is taking us into the 21st century, but the Indian mind set is pulling us back into the 14th, 15th, 16th century you name it!

Let me illustrate this battle of Indian mind vs Indian mind set. Today, everybody talks about global village as a great idea but who talked about global village first ? Who said *Vasudhaiv Kutumakam*? It was an Indian mind. In Maharashtra, Dnyaneshwar is held very highly as a great saint philosopher. Around 700 years ago, he said '*He Vishwachi Maze Ghar*' i.e this entire world is my home. So, our great minds talked about a global village long time ago. They were already 21st century minds a several centuries ago. But what is our own mind set in the 21st Century?

Some one asked me recently as to when one Japanese and one more Japanese come together, how many Japanese do they make? I said two. No, said my friend. They become eleven. They form such a great team. Then he asked me when one Indian and one Indian come together, how many Indians do they make??

I said two. He said 'you are wrong again. They make zero! The two Indians neutralize each other! They do not form a team. That is because of the Indian mind set. Indians are great solo players but they cannot do an orchestra!'

So, my basic premise is that our education system must be such that besides shaping the Indian minds, it should shape the Indian mind sets too. The challenge is not just to create more intelligent minds, more observant minds, more analytical minds, but also mind sets that are positive, that are constructive, forward looking and mutually reinforcing.

Otherwise what one creative Indian mind will create will be destroyed by another negative Indian mindset. Tata Nano was a global game changer. A great Indian mind created it. But the Singur mindset ensured that Nano could not be produced. It was the Sanand mindset in Gujarat here that made the production of Nano possible.

What we require are open minds and positive mindsets. They say parachute works best, when it is open. Mind is also like that. It works best, when it is open. That is why Mahatma Gandhi had said "*I do not want my house to be walled in on all sides and my windows to be stuffed. I want, the cultures of all the lands to be blown about my house as freely as possible.*" The message is simple. Keep the doors and windows open all the time. **Innovation, Compassion and Passion**

What are the three attributes that I would like to see all of you imbibe? I would say these are three things that are connected with our body. One is innovation; this comes from our mind, our brain. The second is passion; passion in the belly. The third is compassion, compassion in the heart for fellow citizens, for the have nots, for the deprived.

Many nations, many societies, many individuals may be very passionate, they may be very innovative but if they have no compassion, then they are missing something. Compassion is particularly very important for this country for the simple reason that we have to create an 'inclusive' society, not an 'exclusive' society. We talk about 8%, 9% growth. It has to be innovation led inclusive growth that is achieved by passionate leaders.

We see a huge innovation, compassion and passion among many schoolchildren. Let me give some examples.

A Kerala school girl, Remya had incredible constraints. Her father was down with cancer. Her mother was perennially ill. She had to change three buses to go to the school. She had to come home, wash her clothes and do her studies. She created this pedal driven washing machine, so that she could read, while the clothes were being washed, while she pedaled away. The combination of constraints of time and resources and an aspiration to study created this rural washing machine. National Innovation Foundation gave her a national award. She was honoured at the hands of the President of India.

And then there is the story of Madhav Pathak from a Jabalpur School.

Council of Scientific & Industrial Research (CSIR) set up CSIR Diamond Jubilee Invention Award for school children. The objectives of this was to spot creativity and innovativeness amongst children. Any Indian student enrolled in an Indian school below the age of 18 years could compete for this award.

The Braille developed by Madhav Pathak from a Jabalpur school received the first CSIR Diamond Jubilee Award. Madhav improved a conventional Braille slate to make writing easier for the blind. It was very tedious for a blind person to memorize more than 300 combinations, since reading and writing is done in the opposite way for a conventional Braille slate. Madhav's innovation made it possible to read and write from left to right. This invention later received international prizes too. This innovation came out of the compassion that Madhav Pathak had for those, who did not have the power to see. Madhav's creation was due to a real combination of innovation, compassion and passion.

When I look at all of you, I see an unbelievable potential. There must be millions of Remyas and Madhavs amongst us, just as there must be potential Venki Ramakrishnans. This potential can be fully unleashed if we all develop and harness these attributes of innovation, compassion and passion.

Talent, Technology & Tolerance

What are the three things on the basis of which we can carve out our future for us in the 21st century? They are three Ts- Talent, Technology and Tolerance. Talent- this is in evidence here in this hall. What India is going to leverage is this talent - the Indian talent. One looks at different countries, they grew because of different things at different points of time in their history. For example, for United States of America, it was roads and railways, for Britain, it was textiles, for Denmark, milk and milk products, for Sweden, it was timber and timber products, for Middle East, it was oil. And if you ask me what is the "oil" for India in the 21st century, I will say IT and when you would say oh! IT means Information Technology. No, I am sorry, IT means "Indian Talent"- all of you. That's what is going to make the 21st century India's century.

Technology is absolutely transformational. I am not just talking about what we did or can do in space, defense, atomic energy, etc. but technology which can make a difference in the lives of the people, at large technology that is inclusive, technology that can be made to work for the under privileged.

And the last is "tolerance". What is tolerance? Tolerance for failure, tolerance for risk taking, tolerance for ambiguity Today we talk about Silicon Valley's success with great admiration, but this success is not just because of the talent and technology that they have had but because of the tolerance that they have for failure. Venture capital flourished there, risk taking comes naturally there. Ventura capital has assumed the meaning of "adventure" capital there.

Tolerance for ambiguity is very critical. Behind Microsoft, somewhere there is a romantic story about the tolerance for ambiguity. Bill Gates recently got an honorary doctorate from Harvard and he narrated an experience during a dinner cum discussion meeting in New Delhi to a small group a few years ago, where I was also present. He said that during his address, he declared himself as the most successful dropout from Harvard University. Then he said, in his early days, when the computer hardware manufacturing was started by a company in Albuquerque, he phoned them up and offered to supply them the software, half expecting that they would keep the phone down because he was just a student, who was calling.

But they did not. They asked him to come after a month. Bill Gates says. 'Thank God! They said come back after a month because I had not actually developed the software, when I had called them'. So, you can see a plenty of ambiguity here. It is in terms of what Bill Gates did because he offered the software, which he was yet to develop. But he had all the confidence in the world that he would develop it. And ambiguity in terms of the company in Albuquerque really accepting the offer by an unproven undergraduate student- they did not keep the phone down because he was a student. The rest is history, the rest is Microsoft, the greatest software company, which made Bill Gates the richest man in the world. This reinforces that despite the talent and technology of Bill Gates it required the tolerance of that company to take a risk on a promising youngster - and that was the key to success.

Finally

So let me sum up with my three key messages in this convocation address. First, develop an open mind and a positive mindset. Second, combine innovation, compassion and passion- and then you will do well for yourself and also do good to the society. Third, build a competitive India through a powerful combination of Talent, Technology and Tolerance.

My young friends, today is a momentous day in your life. You are now stepping into a world, which is full of challenges and astounding possibilities. You must aim to reach your potential and even exceed it. But this is possible, provided you aim high. Provided you promise to give your best, and not the second best, in everything that you do. Provided you dare to learn and learn to dare.

Let me end this convocation address by repeating what I always stress with young people. There is no limit to human achievement. There is no limit to human endurance. The only limits are what we put on ourselves.

Do not compromise excellence at any cost. And remember that the ladder of excellence is limitless. Keep on climbing it relentlessly. Let us work to make the impossible possible. Let us work to give India the rightful place in the comity of nations, which is right up there at the top. Let us make the twenty first century an

Indian Century.

GUJARAT UNIVERSITY

**60TH CONVOCAATION December 22,
2011**

CONVOCAATION ADDRESS

By

DR. S. S. MANTRA

CHAIRMAN (ag)

A.I.C.T.E. NEW DELHI

The Vice Chancellor, All the dignitaries on the dais and off the dais, Invited guests of the University, Members of the academic Council, Senate, Syndicate, Faculty, Parents, ladies and Gentlemen and my young friends

At the outset, I take this opportunity to congratulate the students graduating from this University, singularly distinguished of an accomplished record of service to the nation on this graduation day. I would want to wish and appreciate the effort of all those, who did extraordinarily well in their all round performance at the University and those who won Gold Medals and Awards. I feel privileged to be a part of an occasion that you all will cherish for years to come.

It is now time to celebrate one of life's defining moments embarking on a future of your own making, a journey-completed and one yet to begin.

You are members of a Nation blessed, and yet, one which grapples with serious problems. Make no mistake:- you are entering a world with special challenges and unparalleled opportunities. The emerging global economy has intensified competition and blurred the lines of nationality. Technology has brought people closer together but, at the same time, has created several disparities. This world, does not guarantee personal success. Only those who have the requisite skills and knowledge will prosper. Information is power. Those who have right information for the occasion will succeed. The unprepared and the under-educated will fail and fall by the wayside.

Higher education has been a key factor for its ability to change and to induce change and progress in the society. Not surprising that in today's globalized economies; it is the globalization of knowledge that will enable us to deal with the present and future challenges that confront us in every sphere of life, whether in environment, health or food security. Higher education reforms are high on the agenda of the new government with emphasis on expansion, inclusion, and excellence as the cornerstones of higher education.

Higher education has always been identified as a critical component of India's growth story. When Pandit Jawaharlal Nehru established the Indian Institute

of Technology, he understood the need for educated and skilled human resources only too well. We all need to emulate those visionaries.

The five imperatives for making the Indian Higher Education system in future are Financial Innovation, Innovative Use of the Information and Communication Technologies (ICT), Reinvigorating Research, Trust on Vocational Education & Training (VET), and- Regulatory Reforms. I am sure the annual Report of the University will reveal many of these features as being met with by the University.

The Indian higher education system has emerged as one of the largest in the world, in terms of number of institutions as well as student enrolment. India is third in the world in terms of student enrolment with 12.85 million enrolled while China has 25.35 million enrolled and USA has 17.76 million enrolled.

India has more than 35,000 colleges, with almost 15,000 colleges being set up in the current decade. India has the largest number of higher education institutions in the world. State Universities dominate the landscape, accounting for more than half the total of Universities in the country.

I am happy to be here on the Convocation of The Gujarat University conceived in the nineteen twenties in the minds of public-spirited and learned men like Gandhiji, Sardar Patel, Acharya Anandshankar Dhruva, Dada Saheb Mavlankar, Kasturbhai Lalbhai and many others. However, the University could come into existence only after the achievement of independence. In 1949, the University was incorporated under the Gujarat University Act of the State Government 'as a teaching and affiliating University.'

During the course of its life of more than five decades, the University has seen the establishment of seven more Universities which were carved out of the jurisdiction of the Gujarat University. Even then, the Gujarat University is the largest university in the state catering to the needs of higher education of more than, two lakh students scattered, over 235 colleges, 15 recognised institutions and 24 approved institutions. There are 34 Post-Graduate university departments and

22t P.G. Certres.

Gujarat University has developed phenomenally in the last 57 years to be recognized as a premier University in the country today. It provides education in one of the widest range of disciplines to more than 3 lakh students.

The Ministry's effort at creating Universities -of innovation is most laudable in this context.

Despite having one of the largest higher education system in the world few Indian institutions have earned global distinction. I am glad to note that your University is striving hard to attain international distinction through establishment of collaborations.

I am sure, a substantial qualitative development in the students' attitude, basic improvement in discipline, bet[er student-staff interaction and higher employability of the graduates must be the cornerstones at this University.

Technology has affected society and its surroundings in a number of ways. In many societies, technology has helped develop more advanced economies (including today's global economy) and has allowed the rise of a leisure class. Many technological processes produce unwanted by-products, known as pollution, and deplete natural resources, to the detriment of the Earth and its environment. Various implementations of technology influence the values of a society and new technology often raises new ethical questions. Examples include the rise of the notion of efficiency in terms of human productivity, a term originally applied only to machines, and the challenge of traditional norms. Your University I am sure will address all these issues.

The challenges are many. -Theories of technology often attempt:-to predict the future of technology based on the high technology and science of the time. This process is difficult if not impossible. Referring -to -the -sheer velocity of technological innovation, Arthur C. Clarke said “Any sufficiently advanced technology is indistinguishable from magic.” We need Universities that work and create magic.

Friends, quality of higher education in India are impacted by shortage of

faculty and poor infrastructure. India has one of the highest student-teacher ratio's in the world. New teaching learning methods need to be explored and hybrid learning, use of both synchronous and asynchronous modes need to be used on a large scale.

The Central Government retains a higher share of spending on technical education while state governments account for a majority of the spending on general education. However, the key challenges affecting financing of higher education are poor utilization of alternate sources of revenue, large share of the public spend incurred on recurring expenditure, low tuition fee realizations coupled with weak system of extending financial support and skewed allocation of UGC and Central Government resources through suboptimal budgeting processes.

Higher education institutions in India also underutilize other potential revenue streams such as intake of foreign students at differential fee structures and providing research and consultancy services.

A survey indicates that private institutions depend largely on student fees while public institutions depend on government grants, even as both generate little revenue from alternate sources. The survey has indicated that regulation of fees is the major financial challenge before Indian higher education institutions. Information and Communication Technology (ICT) can perform multiple roles in higher education to benefit all stakeholders.

The private sector has played a key role in the growth of the higher education system, especially in professional higher education.

One of the difficulties of the current system of education is that it neglects certain aspects of human personality, like character building. Value systems and Ethics that build healthy relationships between human beings and the universe also need to be promoted. Life sciences, social sciences and physical sciences also should find appropriate place in the curriculum for overall growth of the student.

With the expanding knowledge of the universe and microscopic study of atoms and cells, it has become difficult to keep pace with all that is happening in the world. It is necessary to have a bird's eye view of this vast and complex

universe. Probably it is necessary to be informed of all happenings but attain expertise in one or two areas. A recent McKinsey report also corroborates the fact that a student should at least be good in two expert areas to succeed in life.

It is also necessary to provide the student, a holistic view of the contemporary global world, to make him/her understand the complexities of the outside world.

Every young man and woman will have to develop general knowledge, analytical skills, reasoning skills and logical skills and a keen observation to apply all that he or she has acquired to succeed. With the advent of technology and entertainment electronics, reading seems to have been given a complete go-by by all. There is good literature available in the print medium and I strongly believe that it would make a world of good to the current generation if they could get back to the habit of reading.

Friends, like I said earlier, the theme of value-oriented education is most important though most neglected. The desired purpose of any education is that you produce good individuals and not individuals who possess mere degrees. We need to conceive a programme of value-oriented-education that transcends conflicting ideologies and controversies and focuses upon explorations in those themes. This is required in the current difficult times that we live in.

Finally, the higher education system of India should be an Indian system of higher education, modeled on our requirements, and therefore: it is necessary that every undergraduate student has intelligent and robust understanding of Indian culture. We have, therefore, to devise a special course in Indian culture which could become a bridge for the above value system that I spoke about.

Friends, we all know that our world is very complex and challenging. We need to run and run very fast, even to remain at the place where we are in. Indeed I am happy to share my views before this elite class of students and staff of a very good University Thank You.

GUJARAT UNIVERSITY

GUJARAT UNIVERSITY

**63rd CONVOCATION
FEBRUARY 18, 2015**

Convocation Address

BY

Dr SATYAPAL SINGH

MEMBER OF PARLIAMENT.

**Former Commissioner of Police, Mumbai,
Maharashtra State**

Hon'ble Governor of Gujarat, Respected Vice Chancellor , the distinguished guests, galaxy of intellectuals and teachers, staff and my dear graduating students...

I deem it an amazing privilege and honour to be the Chief Guest today. I have enormous pleasure in delivering the convocation address in this prestigious university. The state of Gujarat has been very fortunate to be the birth place of some of the leading lights of our great country.

In recent history Swami Dayanand, Mahatma Gandhi, Sardar Patel and Vikaspurush Modi have brightened the lives of millions of people in this land and they have all come from this noble land. The fact is that many of you will be following in their footsteps in indeed a cause for celebration.

The true purpose of education, as many of you know, is empowerment through enhancement of all faculties of humans in a holistic way. It is doing away or over-powering all the difficulties, diseases, disdain, demeanor, depression, deficiency, disorder in individual or social life. सा विद्या या विमुक्तये – Education gives us freedom from the shackles of ignorance, injustice and deprivation. Hence, my dear students education must give us a security, not merely a sense of security from all kinds of emerging and impending dangers. Education is a life-long learning process. It cannot be confined to the four-walls of colleges or universities. Education is the greatest enabler to ennobling a person. Let all noble thoughts come to us from all directions as Rigveda proclaims आ नो भद्राः क्रतवो यन्तु विश्वतः Our minds should not be closed, clogged or colonized or for that matter be the prisoners of the past. Our minds, like the sky, should have no borders or boundaries. In fact, the potential of our brains are also limitless. Our memory can be photographic. People say that one of the greatest scientists Einstein used only 8% capacity of his brain. I would emphasize by saying that if we are sick or lazy or lethargic, poor or unemployed, there have certainly been some gaps, or shortcomings in our education. We have been told शरीरं खलु धर्म साधनम् & a good health is foundation of a good life.

The aim of education, as Mahatma Gandhi used to say, is to cater to the requirements of head, heart and hands. It must give us worldly knowledge, cultivate in us feelings of empathy, compassion and mutual dependence and employable skills or work to hands. If today's institutes are churning out graduates who are fickle-minded or not employable, then what is the purpose of education. A survey of about 100 engineering colleges in Hyderabad City about 4 years ago concluded that only 18% graduates were employable. Our country is producing about 40,000 Ph.D. every year but our contribution to the world knowledge is less than 2 percent. The scenario is not very encouraging.

Now and then, deep concerns have been expressed about the rising crime in society and especially against the women. As literacy level goes up in society, so is the higher rate of crime. Most of us might be knowing that the most heinous crime against a woman, law calls it rape, is perpetrated mostly by the known relative/friend or neighbor. More than 90% cases fall in this category. Who will police the homes? Not the law effectively but our own value-based education.

The number of suicides is almost 6 times more than the murder committed in the country. Highly educated people – doctors, engineers, managers, I.T. Professionals etc. are also ending their lives. Our present education system has not taught us the immeasurable value of human life. Beautiful buildings are coming up but homes are being broken. See the paradox in our midst – as more and more girls are getting educated, divorce rates are growing. The sex-ratio between boys and girls at the time of birth is widening.

A society which always respected the parents and elders is grappling itself as how to take care of aged people. We want to build more and more homes for the neglected, ignored or harassed parents or aged. Today elders are becoming orphaned. Can we teach or educate our children that parents who gave us birth and brought us up at the cost of their comforts are the greatest gods to us? The ancient Indian education had always echoed माता पिता गुरु दैवं the mother, father and teacher are our revered angels in first order.

I would say, dear students that the greater goal of education is moulding and purification of man. We may say it is man-laundering. It is to chisel out good human beings rather than good engineers, doctors, architects or any other professional. Society needs an integral human being and not just a technological man. If humanity or humanism is lacking, the professional can play havoc with the society or their clients or customers. Once Einstein was asked to explain education, "He said it is a dynamic process of constantly and continuously clean or dust off the man like a statue in desert.

As I hinted earlier, I would like to draw the attention of our worthy professors and research scholars that most of our thinking, our curriculums in schools, colleges and universities are dominated by western influence. We started believing blindly that whatever is western is brighter and superior. Systematically, through planned institutional education and wide propaganda by state machinery and missionaries our minds were colonized, cataloged and compromised. The educated and intellectual class of this country mostly believe that our forefathers were not even knowing the art of writing and that Aryans came from outside and trampled the original inhabitants (aborigines, tribals) and Dravidians. Aryans destroyed the Indus Valley Civilization, they were beef-eaters and worshippers of natural forces. We knew nothing about art, craft or science. British united this country, brought rails and telegrams. Our ancient scriptures Vedas are childish and no more than shepherds's songs. Our culture is about 5000 years old. Sanskrit is a dead language. India is a sub-continent and not a nation and so on.

To the believers of these notions I would recommend the reading of book, "The Case for India" by the famous American historian Will Durant. This book was initially banned by British. Will Durant scores: "This was not the destruction of a minor civilization produced by an inferior people. It ranks with the highest civilizations of history, and some would place it at the head and summit of all. When the British cannons attacked.... The Hindus surrendered at once lest one of the most beautiful creations of mankind be destroyed. Who, then, were the civilized people, overrunning with fire, sword, bribery, render a country temporarily disordered and helpless"

"India was a far greater industrial and manufacturing nation than any in Europe or Asia, producing textile, metal works, jewelry, precious stones, pottery, architecture. She had great merchants, businessmen, ship building – nearly every kind of manufacture known to the civilized world was already in India."

Lord Macaulay before introducing the present system of education, while addressing the British parliament, on 2.2.1835 had said, "I have travelled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief; such wealth I have seen in this

country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage and therefore, I propose that we replace her old and ancient education system, her culture, for the Indian think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native culture and they will become what we want them, a truly dominated nation.”

It has been revealed across the world today that the scholars like MaxMullier, Wilson, MacDonald, Rudolf, Weber, Griffith, Winternitz, Monier Williams, etc. all had the same basic objective which is expressed in Maxmuller’s words what he wrote in a letter to his wife, “This edition of mine and the translation of the Veda will, hereafter, tell to a great extent on the fate of India. It is the root of their religion and to show them what the root is, I feel sure is the only way uprooting all that has sprung from it during the last three thousand years.” Monier Williams wrote in the preface of his Sanskrit-English dictionary, “I must draw attention to the fact that I am only the second occupant of the Boden Chair and that its founder Colonel Boden stated most explicitly in his Will (dated August 15th 1811) that the special object of his munificent bequest was to promote the translations of scriptures into English so as to enable his countrymen to proceed in the conversion of the natives of India to the Christian religion. Prof. Golduster had revealed that Roy, Weber, Whitling, Fuhan, and other scholars were determined because of some mysterious reason to ruin the prime glory of India in any way possible.

Let us be aware that many modern scholars-foreigners and Indians are perpetuating myths and biases about Indian Culture, religion and scientific achievements through misinterpretations and deliberate distortions. To give some specific examples of western bias, I would like to quote what western scholars propagated in the field of science. The much lauded scientific invention of Copernicus that earth is round is considered the foundation of western science. Much before that our Vedic seers have always considered that earth is round Hkwxksy . Now enough evidence is on fore to suggest that Copernicus borrowed planetary Mechanics concept from earlier Arab astronomers Ibn-al-Shatir, whose book expanded the theorem of another Arab Scholar Nasir-al-din al Tusi who lived 300 years before Copernicus. Prof. Otto Neugebauer of Brown University and Edward Kennedy of American University of Beirut, eminent historians of science proved that Copernicus borrowed these theorems from Arabs who in turn obtained these scientific facts from Indian astronomers.

Before Newton and Leibniz who are given credit for Calculus, Madhava, a 14th century mathematician in Kerala, used principles of Calculus, 300 years before Newton. In my recent visit to Geneva, I was happy to note that contribution of Madhava, Bhaskaracharya, Brahmgupta found mention on the massive metal plaque in front of CERN (Globe of science and Innovation) in Geneva. We have a long list of illustrious Indian scholars who made extra-ordinary contribution to science, technology, including aeronautical engineering, medicines and language but alas they are not taught or even mentioned in our curriculum.

Let us know that McCauley was not knowing even one Indian language but he commented on all Eastern wisdom James Mill never visited India but he wrote on Indian history.

None of the foreign indologists like Maxmuller, Winternitz, Griffith had any knowledge of Vedic grammar, metre (chhand), astronomy, etc. but they all translated Vedas and assumed the status of authorities.

These foreign scholars in their religious over zeal and for political ulterior motives inflicted an irreparable damage to world knowledge. The worse was that own Indian scholars followed them to get fast recognition and easy acceptance in the community of so-called intellectuals. The worst was that in post-independence era, because of Marxist and colonial bent of mind of our leadership, we took pride in denigrating ourselves. It is harder to crack a prejudice than an atom, as Albert Einstein used to say. The Vedic scriptures and wisdom were not merely Indian or of Hindus but universal heritage. Had they not done so, the pace of science and technological advancement would have been far greater, and our world almost free from the pangs and parches of ignorance, superstition, injustice, crime and terrorism. The world scholarship could have corrected the Darwinian distortions and Freudian underpinnings in the fields of history, archeology, linguistics, biology, and psychology etc. It is highly regrettable when our own intellectuals become mercenaries instead of becoming missionaries of truth.

The challenges before us today are how to have an inclusive education – the real Sarva Shiksha Abhiyan – the compulsory and free quality education for one and all, the value-based education, the Sanskari Shiksha, the one transformative, the character-building, the personality-moulding education. I believe such kind of education is not a matter of research- it was already there in this country for thousands of years. People, the educationists of this country as Prof. D.S. Kothari had lamentedly said that the gravity of our intellectuals is west-focussed. So, there is a need to unlearn or unwind the spirals of modern system and learn & relearn the time-tested, tried and perfected Arsh Shiksha which is capable of harmonious development of man-irrespective of caste, creed, country or gender.

Let us all now come together and commonly try to unravel the great scientific facts in Vedic wisdom. Let all scholars be clear that Vedas have no myths, mythology, miracles or history but pure natural, scientific and spiritual knowledge of universal relevance. It is my earnest request to the intellectuals and university authorities to make sincere efforts to integrate the traditional Indian knowledge, scientific and technological achievements of our forefathers in the modern curriculums of our colleges and universities.

No nation in world history has ever developed by ignoring its cultural ethos. Our education must be rooted in culture and be oriented towards holistic and sustainable development. However I would not support any self-assuring intellectual hypocrisy leaving the actual scientific enquiry process to winds. We should neither be prisoners of past nor ungrateful condemner of actual achievements of our own soil, rather be proud of the past.

Education has to be the harbinger of harmonious development (integrated or all-round personality) of an individual or a society. It must provide inputs for a holistic growth from birth to death, from cradle to cremation. A real education forges the bridge of social harmony, encourages equality and universal brotherhood. It has no place for intolerance and hatred. An holistic education brings in internal, external and universal peace. It culminates in the combination of Jnana (knowledge), Vijanana (Scientific application) and Prajnana

(self-realization). In the words of Rishi Dayanand, the great Indian thinker and reformer – the process of education must ingrain true knowledge, civilization, righteousness and self-restraint (over impulses/desires) into the lives of its students. Swami Vivekanand defined education as the manifestation of the perfection already in man. Let the perfection in man manifest out-side through true education.

I would like to state that the combination of material well-being and spiritual-realization ensures peace in man, society and the world. Let our education give us material pleasures and spiritual happiness. Man is the measurement of everything, education is the measurement of man and happiness is the measurement of education. A society is shaped by education, law and spirituality. The first claims that one may not go wrong, second stipulates that he should not go wrong and last assures that he can never go wrong. Let our education be studded with natural (scientific) laws and spiritual vigour.

I would also like to take this opportunity to briefly address the graduating students who have empowered themselves through skills and knowledge during their course of studies in this university. Conferring of degrees and awards of gold medal will certainly instil confidence in you. It is my earnest appeal that you all use the precious knowledge gained over here not only for your own well being but also for the development of society and the country as a whole. You are graduating from this university today with distinctions, honours and achievements. The seal of this university on your achievements will remain your prized possession for all times to come. The learning for which you had an opportunity to imbibe at this university will be remembered by you in whatever walk of life you enter after leaving the portals of this institution. Alma Maters are unique institutions which provide enriching insights which influence your accomplishments in the experiences that you gather later in life.

I have no doubt that you always remain as a proud alumnus of this university and dedicate a part of your time and resources to maintain the pre-eminence of your alma-mater and bring glory to this university and our great nation.

To conclude, dear graduates, I urge upon you to set new standards of scholarship and leadership. Dedicate yourselves to the cause of nation and humanity. Let me share with you that there are no short cuts in life. Only those of you going to stretch yourself beyond comfort zones and trade the path of honesty and integrity would make a mark in life. I would want you to learn the art of time management for, time is the ultimate driving force. I would also want you to learn the art of treating individuals with dignity as that alone will help you bring in laurels to your family, alma mater and the self.

Wishing you all the very best and great good luck to all of you.

