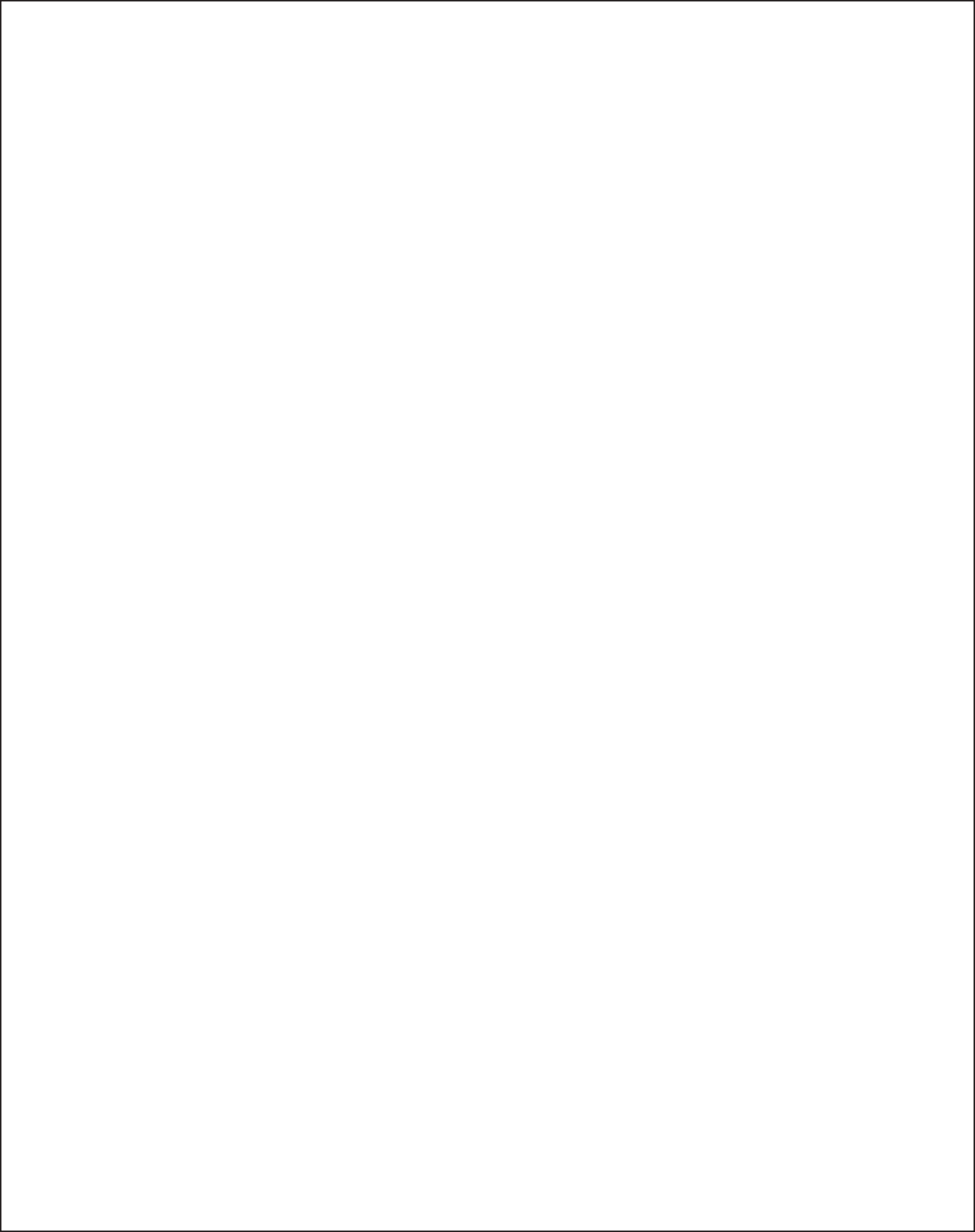




STATEMENT OF PURPOSE









A unique school based on Indian culture heritage and a global vision

STATEMENT OF PURPOSE

Bhavarlal Jain
The Founder

Statement of Purpose (SoP)

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Foreword

I make no claim to be an original thinker or writer. Certainly not to being a genius. In fact, that is what emboldened me to freely draw and derive from everyone in whose contact I have been. It may have been an individual, institution or a book. I have also drawn from the richness of nature around me.

Literary pundits may find that I have quoted verbatim from many august writers and thinkers without formal acknowledgement. They may also observe that words and thoughts have been borrowed, if not actually stolen, from literary treasuries.

To them I will only say – I have read only a few books; but I draw liberally from them. Also from the lives of the numerous worthy people I have known or I know about. However, I did not stop there. I experimented with their sayings. I experienced the outcome of their claims and statements. I adapted and modified them till I made them my own. Their thoughts and words, therefore, no longer remain exclusively theirs.

They are now mine as well. They are mine because I have lived them.

I may also add a word about the three principal themes – rational commitment to Indian culture, the principle of interdependence and the ideal of enlightened entrepreneurship. They complement and reinforce each other. This may not be obvious to a casual reader. However, if one muses over them, the underlying thread can be perceived. I hope, the readers will realize the connect at the deeper level.

If, however, you come to the conclusion that a given thought is incorrect or unjust, blame it exclusively on me; I may have interpreted it inappropriately or incorrectly. May it be Bhagwan Mahavir, Gautam Buddha or the more recent Ravindranath Tagore, Sri Aurobindo, Mahatma Gandhi, J. Krishnamurti and countless others. I am extremely grateful to all of them for all that they have taught me. Theirs is a debt I can never repay.

So, what I place before you is indeed a slice of my life; condensed in this Statement of Purpose. This is my value system. The sum total of my faith and the basket of my life's experiences and learning. This is the legacy I would like to leave behind for the children who are the repositories of future.

It took me about three years to complete the deliberations and correct the drafts. Each and every sentence, nay, almost each and every word, has been calibrated. They may not be the most appropriate words. But, one thing is certain; all of them have sprung from my heart. They pulsate with life. That is all I can claim or promise.

I dedicate this Statement of Purpose to the present and future generations of learners and educators.

- Bhavarlal Hiralal Jain

Jalgaon; 12th June, 2010.







Mission

Anubhūti's mission is to create a learning environment conducive to nurturing the learners and the educators to be creative, capable, compassionate and equanimous citizens of character with global outlook.

Preamble

The Three Principal Themes

Anubhūti shall achieve the mission with a rational commitment to:

1. Indian Culture
2. Principle of Interdependence and
3. Enlightened Entrepreneurship.

Methodology

Anubhūti, as a seat of learning, shall evolve and deliver the curricula, courses, case studies including projects, coaching and counselling with a view to realize the mission. Everyone concerned, particularly the educators and the management, will strive to understand, absorb, practise and own these philosophies in their thought, speech and conduct. They shall foster understanding of the three principal themes enumerated above and make the students recognize the merits of living with them.

All these elements, including the interiors and exteriors of Anubhūti, shall collectively spiritualize the whole atmosphere on the campus. They shall awaken the learners and educators to open their hearts and minds to assimilate these fundamental and practicable values: Non-killing/Non-violence (Ahimsa – अहिंसा), Non-accumulation (Aparigraha – अपरिग्रह), Pluralism (Anekant-Siddhant – अनेकांत सिद्धांत), Ceaseless work without the expectation of fruits (Karmyog – कर्मयोग), Tolerance (सहिष्णुता), Family bond (कुटुंब वात्सल्य), Mutual co-operation (आपसी सहयोग) and Environmental consciousness (पर्यावरण जागृती). They shall further awaken the Anubhūti learners and educators to imbibe and practise these values for their individual benefit and the larger good of the society.

The philosophies and thought processes outlined here are not static dogmas. They may be modified as and when needed, but only after a great deal of thought, due deliberation and reflection.



SoP Synopsis

Theme I - Indian Culture

♦ Anubhūti may make every effort to keep learners abreast of our ancient and multifaceted assimilative culture and its religious inclusiveness. Anubhūti learners and educators may emphasize that India is where Hinduism, Buddhism, Jainism and Sikhism were born; which has the second largest Muslim population; where Christianity has existed for many centuries; where the Jews have resided for many centuries; where the Dalai Lama and the Tibetan government in exile reside; where the Zoroastrians from Persia have thrived since being hounded out of their ancient homeland; where Armenians, Syrians and many others have come to live. Encourage the learners to be inquisitive, to delve into the meanings, the influences and the relevance of our unique legacy. Let them carry on the legacy to bring peace to this grief-ridden, spiritually poor, albeit materially advanced world.

♦ Anubhūti learners may be encouraged to deeply study and muse over the long traditions of Indian Philosophy, thought processes as well as the academic excellence India had achieved in the past. India's spiritual heritage also needs to be carefully nurtured. Our justified pride in rational commitment to Indian culture, heritage and values offers equal right to everyone to hold on to the culture to which they belong. Again, this approach emphasizes inclusiveness, pluralism and tolerance for every other culture. Anubhūti is international in so far as it respects the different cultures across the globe.

♦ Anubhūti learners may be motivated to resolve conflicts, as and when they arise, through the process of dialogue, consensus and practice of non-injury, tolerance and non-absolutism.

They may be inspired to shun excesses, all forms of extremism and violence of any type to any one or any thing.

- ◆ Anubhūti may base its working not on undue comfort, conveniences or consumption. Instead, it may be guided by the spirit of conservation and simplicity. Such an attitude of self-restraint (संयम) is the foundation of true education. It will lead to respect for the environment, conservation of natural resources and ultimately to world peace.

- ◆ Anubhūti's academic profile is to be so developed as to keep its learners close to nature and community to achieve symbiotic living and growth.

- ◆ Anubhūti learners may be guided to remain a part of the family, preferably the joint family and nurture gratitude towards the family and society.

- ◆ Anubhūti learners and educators would keep the windows of their mind open while their feet are firmly entrenched in their own culture; that is what Indian culture symbolises.



Theme II - Interdependence

- ◆ Anubhūti projects may not over-emphasize the importance of independence. Instead, they should be so designed to cultivate and nurture interdependence. At Anubhūti, co-operative project work and learning will be inseparable. Anubhūti will be a ground for free and creative work of individuals co-operating in networks. It will strive to elicit group co-operation and not merely reward individualistic competition. The aim of education at Anubhūti ought to be the building of a holistically integrated equanimous character.

- ◆ We live in a world of overlapping and abutting habitats and, as such, need to develop community spirit in our behaviour and team spirit in our working. If we are focused only on self-interest and remain aloof from society, we may not really have a peaceful co-existence. As

opposed to this, if we maintain a spirit of creative enquiry and a flexible attitude, we may be able to work in an inspired manner.

- ◆ It is observed that the principle of mutual dependence plays a decisive role in one's familial, social and working life; it is equally beneficial for a community or nation as a whole or even for a group of nations. In fact, the economic and social life is increasingly getting influenced and integrated all over the world and, as such, adherence to the principle of interdependence has come to stay even at an international level. It is also the opportune moment for India to take note of the West's slip in economic supremacy to realize as well as capitalize on the fact that interdependence is the key to the global economy.

♦ Anubhūti learners and educators should follow the principle of interdependence, understand it, feel it and learn to live with it. The whole ecosystem is a perfect example of seamless mutual interdependence. Even if one link is disturbed, the whole system gets adversely affected. When the spirit of co-existence, sentiment of mutual dependence and feeling that the world is one family (वसुधैव कुटुम्बकम्) will pervade all humanity, negative and undesirable human instincts will remain on a tight rein. Such an ambience has the potential to lead the learners to self-enquiry, self-knowledge, and ultimately, to self-realization.

♦ Anubhūti may explicitly include in its curriculum courses and projects based on “How to Think Skills”. This will improve the performance of students even in diverse

subjects such as mathematics, science and history. Anubhūti students should not merely understand and comprehend the facts. They should design the way forward by questioning their information, judgment and perception all the time. “How to Think” courses will smoothen this process.

♦ Anubhūti learners will bear in mind that emotions play a critical role in one’s life and that logic and rationality, though important, have their own limitations.



Theme III - Enlightened Entrepreneurship

♦ Anubhūti education should enable the learners, by unleashing their full potential to build more meaningful, more creative and fulfilling lives for themselves and for others – the society around them. They should be encouraged to formulate a vision and to work hard to translate it into reality. They shall learn to be enlightened entrepreneurs – opportunity creators, job-providers and social contributors, not merely job-seekers.

♦ Every one in Anubhūti may realize that there is no easy path which can arouse and bring about an entrepreneurial spirit. However, if one can awaken a sense of enquiry, a love of questioning and a spirit of open and free exploration, the ideal of entrepreneurship can be initiated. Development of entrepreneurship is a step towards freeing individuals from external

controls. Educators themselves need to practise such an approach in their lives and day-to-day situations so that learners around them will emulate them. The process would then bring about the desired outcome in a natural manner. An entrepreneurial spirit cannot be imposed.

♦ Anubhūti entrepreneurs shall be conscientious about their social responsibilities and believe in the mutuality of purpose and interdependence. They will love the flora and fauna. They will mould their character and form their culture based on practical work and action orientation. Everything they do will be a learning experience.

♦ Anubhūti learners be gently discouraged from doing shoddy work or settling for something average or below

average. Whether doing up their beds, washing their clothes, shining their shoes, cleaning a plate, writing an essay or delivering a speech – whatever be the importance, size, type and nature of their endeavour – they shall be doing that with the spirit of an artist. In the ultimate analysis, it is their work which shall become their identity. This will also form the basis for their value system.

- ♦ If Anubhūti learners nurture the habit of being precise, meticulous and thorough in whatever they do, it will get into their system and ultimately become part and parcel of their personality. They will become what they repeatedly do. Therefore, they will develop an aptitude for excellence. On the way to achieving this excellence, they will experience many impediments and will have to think up newer

ways to solve those problems. Such an approach will induce their imagination and develop their zeal to search for innovative alternatives. In any case, creativity, flair for excellence and addiction to whatever work one does are closely interlinked personality traits.

- ♦ It is, therefore, imperative for Anubhūti to promote a work ethic of excellence and good work attitudes in our learners. Work ethic is a cultural norm which places a positive moral and economic value on doing a good job excellently. This, in turn, is based on a belief that work has an intrinsic value of its own.





Nurturing students in Indian Culture.

SoP Hand Book

Theme I - Indian Culture

1.0.0 Anubhūti lays great emphasis on nurturing students in our Indian Culture.

1.1.1 **Culture:** It may be defined as the total behavioural pattern of a society/nation including its manner of thought, speech and action. It symbolizes man's capacity for learning and transmitting knowledge to succeeding generations through language, faith, philosophy, social forms, materialistic traits, religious traditions, superstitions, morals, as well as tools and technologies. History indeed acts as a mirror reflecting the status, rise and fall of a culture at a given time, or over a given period of time.

1.2.1 **Indian Culture:** It symbolizes symbiotic living and development. It strives to achieve these by balancing the needs for individual, familial, societal and environmental imperatives. Individual, familial and societal needs can be squarely met in the longer term, only if environment is given overarching importance in the scheme of things. Development of one at the cost of the other can

never form a sustainable basis. The process by which this balancing is attempted is "Dharma", a way of living. At the root of Dharma lies a set of fundamental values arduously preserved through the institution of family.

1.2.2 Indian culture is one of the oldest surviving, most diverse and complex cultures in the world. It is one which has distinctively held India together as a nation through common history and heritage. Indian culture has been impacted in parts by Greek, Persian, Arabic, Turkish, Mughal and European cultures. It is a rare culture which is assimilative and hence inclusive. The overwhelming importance given in Christianity to the concept and practice of service (सेवा), the pride of place offered to the ideal of charity (दान) in Islam, the idea of righteousness (सम्यक्) in Buddhism and the doctrine of non-violence (अहिंसा) and pluralism (अनेकान्तवाद) in Jainism have seamlessly merged into it. That is probably why India never chose to wage a war on any other nation. However, in the recent past,

we were required to defend the integrity of our borders by direct physical action. Its basic foundation, nevertheless, continues to be 'non-violence'.

1.2.3 It must, however, be acknowledged that there is no one scripture, one statute or one declaration or decree which can be said to form the basis on which Indian culture is founded. Christianity has the Bible and Islam has the Koran as the mainstay of their religions. Indian culture has always been evolving and dynamic. It is not governed by any single faith or God; nor has it only a single place of worship. It is pluralistic.

1.3.1 **History:** Archaeological excavations have confirmed that a veritable agricultural economy was solidly in place as early as 6000 B.C. in the Indus and Saraswati River Basins. Harappa, Mohenjodaro, Kalibangan (Rajasthan), Lothal and Dholavira (Gujarat) were some of the many sites where Indus civilization spread and thrived. In those times, India had trade contacts and business links with the world outside. Indians were peace-loving and prosperous. At the beginning of the Christian Era, India's economy was the largest in the world with 33% as its share of the total world GDP. As such they possibly felt it was not necessary, much less imperative, for them to go beyond their boundaries for military conquest.

1.3.2 For 1200 years in the last two millennia, a good part of the Indian sub-

continent and Indian civilization suffered from a series of invasions – physical, cultural and economic. The Kushans (Central Asia), Sassanids (Persia), Huns (Central Asia?) and Mohammed-bin-Qasim (Arabia) looted and disturbed North India including the Gangetic plains, North-West India, Sind, Gujarat, Southern Rajputana and Malwa. Thereafter came Mahmud of Ghazni (Turkey/Afghanistan), Muhammad Ghor (Afghanistan), Genghis Khan (Mongolia), Timur-e-Lang (Uzbekistan), Vasco da Gama (Portugal), Nadir Shah (Persia), East India Company (England) and Ahmad Shah Durrani (Afghanistan). They exploited and mercilessly massacred and plundered Punjab, Maharashtra, Gujarat, U.P., Sind, Delhi – North India, Calicut and Calcutta. This was over a continuous period of about 800 years (1000-1769).

1.3.3 However, out of this period, the Mughals found it expedient to weave harmony between Hindus and Muslims so that they could rule the unified Indian state. Mughal rule beginning in 1526 and lasting for about 300 years, though technically an invasion, did not prove to be irreparably devastating. In fact Babar, the founder, an Afghan ruler, (Turk-Mongol-Mughal), decided that it was better to settle in India and assimilate into the main stream rather than to plunder and go back to his motherland. Akbar and Shah Jahan, in particular, built great works of Indo-Islamic art and architecture, making India a major culture centre of the world. As many as five sites of the Mughal regime have been declared as World Heritage sites by UNESCO. These sites

blend architectural and decorative forms of Indo-Islamic traditions and feature Persian practices of providing gardens, water bodies, pavilions and gazebos. However, on the religious front, barring the latter part of Akbar's regime (1556 - 1605), the Mughal rule in India is known for large scale religious persecution and forcible conversion of native Hindus, Buddhists and Jains. Akbar later married a Hindu princess and even accepted Jainism as part of his Dharma. Consequently, he defended and supported heterodoxy and tolerance through Din-i-Ilahi. Economically speaking, during the Mughal period, India's GDP did not decline appreciably. Even during the regime of Akbar and Aurangzeb, India had 24% of the world GDP, which was a little more than that of China and vastly greater than that of Britain.



Emperor Akbar

Therefore, the actual period of these invasions was about 500 years (800-300). The invaders faced resistance from local kings and ruling powers including the Muslim rulers. For the Portuguese and British, it meant the beginning of colonization. The disturbed conditions through this period reduced the Indian sub-continent's share of the world GDP from 33% to 24%. In the light of the above facts, the Organization of Economic Cooperation and Development, (OECD) based at Paris, maintains that ours was the largest economy on earth for about 1500 of the past 2000 years. It also confirms that prior to the British Rule, i.e. around

1850, India was the second largest economy. The earlier invaders (prior to the Europeans), thankfully, could not reach the central and southern parts of the Indian sub-continent.

1.3.4 Subsequently, 1757 onwards the East India Company and later from 1857 the British, began conquering parts of the country. Early British reports on Indian industry and society documented

the flourishing conditions of pre-colonial India, not only in the economic sphere, but also in the fields of astronomy, mathematics, indigenous medicine, education and technologies (especially metallurgy). Knowledgeable European travellers and British officials documented India's traditions of observational astronomy going back thousands of years. They found that Indian mathematicians handled infinite series long before the concept even emerged in Europe. They saw to their surprise that smallpox inoculation was commonly practised in Bengal in the eighteenth century, a few decades before Jenner's vaccine was introduced. They established that India's extensive native educational system was not only effectively meeting the needs of villages (over 100,000 schools were recorded in Bengal alone up to 1830), but was also the most economical in the world. They marvelled at the high yields of Indian agriculture (2.5 tons of grain per hectare in the Chengalpattu region of Tamil Nadu) and at the diversity of its crops. They also found Indian craftsmen, weavers and artisans capable

of producing the finest ornaments, textiles and metalwork.

Modern economics which mainly deals with cost, price, profit and taxation has many parallels in the fundamental ideas and code of economic conduct enshrined in the ancient Vedas. In the latter period, monumental works such as the Mahabharata, Smritis of Manu, Shukracharya and Kautilya are replete with various concepts of economics. Indeed, the definitions of economics by Shukracharya and Kautilya are the first of its kind in the world. Thus, in the history of economics, the first treatises were written in India. The core of Indian economics was a high rate of savings and an attitude of thrift and conservation rather than wanton consumption. As early as 1857, Karl Marx had described India as an Economic Giant with very high productivity and standard of living.

1.3.5 However, in just a few decades, many of these landmark achievements garnered over the centuries were negated. The British administration interfered with every aspect of Indian life with an iron hand and imposed a rigid rule with unsuited methods aimed at extracting massive taxes. Even in the ancient kingdoms, kings in India had no right over the land. Whether in Ram Rajya or during emperor Ashoka's reign, the rule was the same. Even the Mughals could not change these land rights vested in the Village Panchayats. The Panchayats collected only the necessary minimal taxes for the people's welfare and held the village as a

unit, complete in all respects, notwithstanding the central ruling power in Delhi or elsewhere. The British centralized the collection of revenue under the Ryotwari System. This amounted to fundamental interference in the day-to-day life of the village community and decreased the agricultural yield considerably. Ayurveda and other native systems of medicine were banned and European medicine imposed. Indian industries sharply declined with the imposition of high custom duties and the flooding of inferior British goods. Moreover, socially the British never ever stopped sowing the seeds of division between the two major factions of the population – the Hindus and the Muslims.

1.3.6 These measures coupled with the Macaulayan system of English education, completed the disintegration of India. But, for their own reasons, the British politically consolidated the various regions to form what is now referred to as 'India'. It must be, therefore, accepted that the British proved clever and manipulative. We were not rational, we lacked pragmatism and we were heterogeneous. Philosophically and spiritually we were very advanced; but materially and militarily we were impotent. Like all good and virtuous people, we trusted the British. Regrettably, by the time realisation dawned, it was too late.

1.3.7 Post independence, India adopted a socialistic pattern of society and encouraged governmentalization of major economic activities. This led to Licence and Permit Raj on the one hand and creation of a gigantic

public sector on the other. These policies and prescriptions virtually disbanded individual enterprise and initiative, making the masses Government-dependent. In due course, they resulted in retarding industrial/economic progress and stagnation of agriculture. As time passed, this scheme of things also led to the decline of the institutions created by the Constitution and saw the very social fabric being torn asunder by the self-seeking political leaders, bureaucratic masters and economically powerful sections of the society such as industrialists and traders. The ravages brought in by some technologies, eliminated whatever was left of the rural ways of livelihood and led to the exodus of rural masses to urban centres. The Government's central planning apparatus failed to alleviate the problems of poverty. Resultantly, large parts of India continue to face numerous daunting challenges, wide disparities and worrisome divides. Instead of politics restructuring the caste system, the caste system now appears to be restructuring the politics. Corruption at the official, political and (shockingly) even at the judicial level, with all its attendant deformities and debilitating consequences is hitting hard at the very foundation of Indian democracy. The western gospel of consumerism is tilting the growing Indian middle class towards materialism, adding fuel to the economic divide. To say the least, this state of affairs is not allowing India to play its rightful role in the



*Muhammad Iqbal:
Persian and Urdu poet.*

different spheres of international activities.

1.3.8 However, in terms of culture, the large masses of rural India remain a vibrant force held together by a spirit of community life through festivals, dress, cuisine, colour and design. The family as an institution, village as a community unit, and eternal faith in land as "Mother Earth", and Dharma, righteousness emanating from the deep-rooted religious heritage continue to lead our rural people to a spiritual way of life. Which is why

Iqbal sang:

यूनान-ओ-मिस्त्र-ओ-रोमा, सब मिट गए जहाँ से।
अब तक मगर है बाकी, नाम-ओ-निशां हमारा।।
कुछ बात है कि हस्ती, मिटती नहीं हमारी।
सदियों रहा है दुश्मन, दौर-ए-जहाँ हमारा।।

1.3.9 It has been argued that India's religion ridden culture blocked creativity, innovative thinking and condemned the society with multiplicity of castes, creeds and gender biases. They contend that this led to poverty and destitution. They further maintain that orthodox Hinduism with its unsubstantiated beliefs in fatalism, rebirth, soul and spirituality, its casteist ritualistic practices, idol worship and discriminating attitude towards women has hindered India's material progress. It is further argued that foreign rule was the consequence and not the cause of India's

backwardness. English education, it is said, was the best thing that ever happened to India because of which India has been able to register progress in nuclear research and computer related areas in the recent past. Protagonists of this view also prophesy that a society which is preoccupied with its roots will never grow to maturity and will continue to remain complacent with its myths of superiority and uniqueness.

1.3.10 However, the long lasting unnerving circumstances and the doomsday views as narrated above have not permanently impaired the country's capacity to regenerate. For example, in the field of literature, maths, science etc., India has produced towering personalities. Tagore received the Nobel in 1913 for literature and C. V. Raman in 1930 for Physics. J. C. Bose the real inventor of wireless transmission, P. C. Ray (Chemistry), Sreenivasa Ramanujan (Mathematics), S. N. Bose, Meghnad Saha, S. Chandrasekhar (Physics), Hargobind Khorana (Life Sciences), Amartya Sen (Economics), R. K. Pachauri (Environmental Research) and Venkatesh Ramakrishnan (Chemistry) are some of the outstanding personalities in their respective fields. Similarly, in terms of military capability, the newborn spirit of solidarity and nationalism enabled India to defend most of its territory and reaffirm its identity (China War 1962, Pakistan War 1965, Bangladesh War 1971, Kargil War 1999). Even the repeated terrorist attacks which look more like proxy wars, have served to make the country more united in its response.

1.3.11 The above circumstances notwithstanding, post liberalization, i.e. since 1991 in particular, India is clearly on the march and taking the world head on. Even during the past sixty years, considering its democratic character, diversity and expanse, India has made strides in many spheres of human endeavour. India's share in world GDP has improved from 3.5% to about 7% as of 2008. In terms of GDP on PPP basis, we rank 4th, next only to USA, China and Japan. Saving rate has climbed to 37% of GDP resulting in saving of about \$ 1 trillion per annum. This makes India one of the largest saving nations. It is also forecast that a growth rate of 7-8% is sustainable right up to 2020-25. India is expected to bring the majority of her population out of poverty in about ten years. As a matter of fact, India is tipped to become the world's new economic powerhouse with a four trillion dollar economy before 2025. Its per capita income rose from Rs.285 in 1951 to Rs.48,000 in 2008 (GDP : Rs.54 lac crore). The outstanding point is that this happened despite the fact that during the same period population also rose three times. So in effect it has risen by 500 times!

Technological interventions and the unmatched strength of our human resources are showing miraculous outcomes and impacting our lives greatly. Our often outdated socio-cultural practices are melting away under the heat of social sanctions, legislative compulsions, a deeply engrained democratic temper and the spread of education. Economic co-operation with the West is another catalyst in this renewal.

Even in the fields of science and technology the country is set to witness a knowledge revolution. In the field of space exploration and development of rockets and satellites, India ranks amongst the top five next only to USA, Russia, China and Japan. We are already an acknowledged nuclear weapon nation, one amongst the seven in the world. India has also developed credible deterrence through peaceful underground explosions to establish and prove the level of its unified technology.

Today's India is a country where there is no discrimination on account of religion, caste or gender even in the selection to the highest office; where a booming economy is expected to lift the majority of its population to the middle class, (which is equal to the entire US population) by 2025; where the saving rate is as high as 30%; where more than 50% of the population is below the age of 25, which means that, by 2035 its most densely populated age group would be between 25 and 50, the most productive years for human beings and where all the great powers of the world are vying with each other to establish influence.

1.4.1 **Religion:** Over the centuries, India has mothered major religious systems: Hinduism, Buddhism, Jainism and Sikhism. These religious systems have a strong presence and influence not only in India, but also in South East/ Central Asia, China, Japan and beyond.



India has mothered major religious systems

Even today, Hinduism and Buddhism respectively are the world's third and fourth largest religions. Buddhism was prominent and practised in many parts of the country for as long as one thousand years. One of the focal points of most Indian religions is that they not only advocate and propagate, but also practise the doctrine of religious equality and freedom. Historically, the Hindu (and later Buddhist) Emperor Ashoka (273 - 232 BC) and, more recently, Akbar advocated the need for the State to be tolerant, neutral and equidistant from all religions. Since centuries, the ideal of multiculturalism and pluralism have been ingrained into the Indian mind and after independence, the same has been enshrined in the Indian Constitution as secularism. It supports the philosophy of 'live and let live'. Around the world, this doctrine is increasingly getting acknowledged as the only sustainable system for the human race.

1.4.2 India, arguably, has a greater body of religious literature than any other country in the world. It includes ancient epics such as the Mahabharata and Ramayana. The Mahabharata alone is about nine times as long as the Iliad and the Odyssey put together. The Vedas, Upanishads, Puranas and Tamil Sangam literature are some of the oldest and widely acclaimed storehouses of knowledge and wisdom. Their size and content bear testimony to the intellectual heights and cultural attainments

of our past. Religious scriptures and literature have been continuously updated and enriched by countless Indian Acharyas, Rishis, Munis, Sanyasis, Saints, Tirthankars and Viprahs. So the tradition goes on. This literature is written in over 200 spoken languages and dialects including Sanskrit, the most important of them and Prakrit languages like Pali and Ardha Magadhi which are probably even older than Sanskrit.



sciences, yoga and meditation were covered. The teachings of these institutions had a lasting effect in perpetuating peace and progress. They nurtured minds which were simple. Such simple souls received divine wisdom under which old things faded away. They absorbed the past and the future into the present time. The learning and the enlightenment which flowed from their system of education, created an environment conducive for pure souls like Gautam Buddha and Vardhman Mahaveer to blossom in the realm of spirituality.

1.5.1 Education: In the field of education, India has been the crucible of academic excellence. Takshashila, an international university, began 2700 years ago. Nalanda, in Bihar, was also established about 1500 years ago and lasted for over 600 years. Takshashila and Nalanda by no means stood alone. There were other equally prominent and acclaimed universities which were spread throughout the length and breadth of the country such as Vallabhi (5th-7th century AD - Gujarat), Vikramashila (8th century AD - near Bhagalpur in Bihar), Odantapuri (8th century AD - Bihar), and Jagaddala (12th century AD - India Bangladesh border). Some of them were famous beyond India's borders and admitted students from other countries. Their curricula and syllabi included as many as 68 different streams of knowledge. The courses extended to eight years after graduation. In addition to the usual subjects, including medicine and surgery, accounts and commerce, even astronomy and agricultural

1.5.2 These august centres of excellence moulded a society which was peaceful, contented, restrained, and, at the same time, highly intellectual and creative.

1.5.3 However, over the centuries, the character of education appears to have changed. In the recent past, the system of education has become employment oriented, individualized, formalized, compartmentalized and mechanized. The decline admittedly began with the onset of the British Empire. It became teaching dominated, examination ridden, abstract and bookish. It lacked creativity, spirit of excellence, self-actualization and interpersonal communication. It failed to produce open, critical, and alert minds which could promote social and community development. This resulted in erosion of family

values, social restlessness and scant respect for environment and ecology. In short, education became bereft of real life situations and applications. We, therefore, need to re-engineer it and integrate it with all forms of life on the one hand and the needs of the community on the other.

1.5.4 It is an urgent need since in the next two decades India is set to experience a knowledge revolution in every sense of the term. Currently, 70% of higher education institutes are owned by private managements. This trend will improve quality, though at higher cost. Consequently, the Government may have to balance the imperatives of quality and the need for affordability in its own / aided educational institutions. This alone can give the necessary impetus for broadening the base of the pyramid and also for raising its peak. Looking at the demographics, the need of the hour is to intensify efforts towards vocational education.

1.5.5 Notwithstanding the aberrations in the educational system and the sporadic rise of extremist elements in the social, religious and political fields, the basic tenets of our culture prevail even today. These tenets stood for assimilation and acceptance of all, even if they were alien, antagonistic or destructive to the Indian way of life. They continue to exhort the individual and the society to acknowledge the truth in other paths. This is so because every one of them is an approach to truth. This is the only lasting foundation for genuine tolerance and inclusiveness. The message has been absorbed

by the greater mass of society and it continues to percolate through successive generations.

1.6.1 **Philosophy:** India has also produced influential traditions of thought in diverse fields including logic, rationality, sciences, materialism, atheism, agnosticism and polity encompassing the entire realm of human existence.

1.6.2 The term Indian philosophy (Sanskrit: Darshanas), may refer to any of the several traditions of philosophical thought that originated in the Indian subcontinent, including Hindu philosophy, Buddhist philosophy, and Jain philosophy. Having the same or rather intertwined origins, all of these philosophies have a common underlying theme of Dharma, and similarly attempt to explain the attainment of emancipation. They have been formalized and promulgated chiefly between 1,000 B. C. and a few centuries A. D. Indian thinkers viewed philosophy as a practical necessity that needed to be cultivated in order to understand how life can best be led. It became a custom for Indian writers to explain at the beginning of philosophical works how it serves human ends (purushartha). They centred philosophy on an assumption that there is a unitary underlying order, which is all-pervasive and omniscient. The efforts by various schools were concentrated on explaining this order. All major phenomena like those observed in nature, fate, occurrences, etc. were outcomes of this order. The earliest mention of this appears in the Rig Veda, which speaks of the Brahman, or the universally

transcendent and “ethereal” building block of all the world. It is described as dimensionless, timeless and beyond the reach of the known frontiers of happiness and knowledge. Many Hindu intellectual traditions were codified during the medieval period of Brahmanic-Sanskritic scholasticism into a standard list of six orthodox (astika) schools (darshanas), the “Six Philosophies” (Shad-darsana), all of which cite Vedic authority as their source:

- > Nyaya, the school of logic
- > Vaisheshika, the atomist school
- > Samkhya, the enumeration school
- > Yoga, the school of Patanjali (which assumes the metaphysics of Samkhya)
- > Purva Mimamsa (or simply Mimamsa), the tradition of Vedic Exegesis, with emphasis on Vedic ritual, and
- > Vedanta (also called Uttara Mimamsa), the Upanishadic tradition, with emphasis on Vedic philosophy.

These are often coupled into three groups for both historical and conceptual reasons: Nyaya-Vaisheshika, Samkhya-Yoga, and Mimamsa-Vedanta. The six systems mentioned here are not the only orthodox systems, they are the chief ones, and there are other orthodox schools such as the “Grammarians” school. The Vedanta school is further divided into six sub-schools: Advaita (monism/nondualism), Visishtadvaita (monism of the qualified whole), Dvaita

(dualism), Dvaitadvaita (dualism-nondualism), Suddhadvaita, and Achintya Bheda Abheda schools. Schools that do not accept the authority of the Vedas are defined to be unorthodox (nastika) systems. Examples would be Jain and Buddhist philosophies. Carvaka philosophy is characterized as a materialistic and atheistic school of thought. While this branch of Indian philosophy is not considered to be part of the six orthodox schools of Hinduism, it is noteworthy as the evidence of a materialistic movement within Hinduism.



Swami Vivekananda at the World Parliament of Religions; Chicago, 11th September 1893

1.6.3 Swami Vivekananda stunned the world with his discourse on Hinduism, while he participated in the Chicago World Parliament of Religions in 1893. Sri Aurobindo, Mahatma Gandhi and many others generated novel ideas and thoughts in diverse fields. Gandhiji elaborated the concept of Ahimsa (अहिंसा) extensively. The basis of Ahimsa is love, compassion, sensitivity and harmony. It is the spirit of live and let live. It means one must not even remotely, through one’s thought, speech, action or omission injure any other living being. It preaches one to hate the ‘sin’ but love the ‘sinner’. It is a very active and positive concept as elaborated by him. Passive resistance (असहकार) is the methodology of ‘winning’ without ‘killing’ by means of collective insistence for truth (सत्याग्रह).

The foundation of Aparigraha (अपरिग्रह) is self-restraint. It automatically results in conservation and protection of environment and the resources. This principle, along with Ahimsa, is central to the Jain philosophy. It promotes learning to live with less by limiting one's desire through Tapasya (तपस्या) or abstinence. The nucleus of Karmyog (कर्मयोग) which is the cornerstone of Bhagvad Gita, is detachment towards possible outcome of one's efforts. It presupposes the relentless pursuit of one's objective and advocates a culture based on hard work (श्रम आधारित संस्कृति).

1.6.4 The touchstone of Anekant Siddhanta is the spirit of understanding, consideration, accommodation and respect for differences of opinion/ perception. Everything should be transparent. The thesis, anti-thesis and synthesis of various streams of thought converged and confluenced to form a rainbow of pluralism or non-absolutism (अनेकांत-सिद्धांत), implying compassion, non-violence, forgiveness and co-existence of humans, other living beings as well as inanimate things. We never subscribed to extreme views which considered others as hell. Anekanta Siddhanta, principle of non-exclusiveness, believes that every issue can be explored or enquired into at least from seven perspectives. For a balanced mind, all the views appear to be right one way or the other. One should not become the prisoner of one's own value system. One should not impose or insist upon the acceptance of one's own point of view. The streams of thought must remain free and unhindered. They should have no relation with

one's ego or pride. One should cultivate deep understanding and appreciation for the point of view of others. Do not say 'what I say is the truth'; instead maintain 'what is truth is mine.'

The principle of non-absolutism applies alike to human material pursuits and spiritual quests. The precept takes an impartial and integrated view of life and the universe as a whole. It is this kind of liberal and charitable disposition towards the opinions of those who differ that has made Indian civilization sustainable – both socially and culturally. We have, over the years, learnt to live with dissent and disagreement. Consequently, this has continually healed individual and social relationships. This principle paves the way for friendship with all beings. The Aagamas (Prakrit) and Nigamas / Vedas (Sanskrit) constitute the wholeness of unfragmented knowledge – a holistic view of the universe. These were enriched by constant interaction of the Shramanical and Brahmanical thoughts and traditions. In any case, it is a widely accepted principle that if one takes a position and then sets out to argue the case, it is a very primitive, crude and ineffective way of exploring a subject.

1.6.5 Even the mountains, rivers and the environment in general go to build the history and heritage of civilizations. They also add content and character to life and thought processes of humans. The historical and geographical limitations also determine and influence our culture, e.g., being bounded by the Himalayas for long, had made us secure

that we will not be easily invaded. We could, therefore, progress and prosper. The major rivers originating from the Himalayas, Vindhyas and Sahyadris, support and sustain our agriculture, industry and drinking water needs. In addition to being home to countless species of plant and animal life, they continue to be a perpetual inspiration to writers, poets, travellers, explorers and anthropologists. For millions, they have been the birthplace of their religious beliefs and spiritual enlightenment. Similarly, the vast seas surrounding the peninsula provided food to countless people; they also made invasion difficult in the past. The environment, it has been researched, does influence several aspects of our life and being, starting from our genes.

1.6.6 Another outstanding feature of Indian philosophy has been its unwavering respect for the environment and ecology. Indeed, it went so far as to elevate the five primordial elements (पंचमहाभूत) to the status of the supreme – God Almighty. It believes that the universe is an integrated whole and everything in it is interdependent. All things share the same breath – the animals, the plants and all humanity. The ground beneath our feet is the ashes of our ancestors. The earth has been enriched with their lives and remains. As such when we spit upon the ground, we spit on them or on ourselves! Indian culture exhorts – the earth does not belong to man; man belongs to the earth. Therefore, whatever befalls the earth, befalls the sons of the earth. It believes that this truth has hardly any exception. Much against the prevalent western belief that human

progress is not possible without exploitation of natural resources, it has many times over been demonstrated that a good life is possible without costing the earth. The latest HPI index (2009) reveals that comparatively less wealthier countries with significantly smaller ecological footprints per head do enjoy, higher level of life expectancy and life satisfaction. India is one among them. Probably because Indian culture accords great importance to maintaining an ecological balance notwithstanding the material progress it has attained.

1.6.7 The mindless pursuit of material advancement is speedily compelling most of the humanity to compromise and marginalize the environment and ecology. Most of the world today treats mother earth as a quarry to be mined or plundered endlessly for the benefit of humans. Scant respect for our exhaustible natural resources is forcing us to compromise on long term perspectives and opt for short range objectives. This is in stark contrast with the Indian philosophy which believed:

यत् ते भूमे विखनामि क्षिप्रम् तद् अपि रोहतु ।
मा ते मर्म विमृग्वरि मा ते हृदयम् अर्पिषम् ॥

[Oh earth! Whatever I dig out of you, let it immediately sprout in you! Let me not pierce your heart and vitals.] (Atharva Veda)

1.7.1 **Fine Art Forms:** Coming to the art forms, Indian music has a history spanning several thousand years. It has remained intrinsic

to religious expression and also as a source of entertainment. At least eight styles / forms of classical dance and over 300 ragas have been developed and practised in India. They encompass dimensions of time and space and, more



Classical Dance by Anubhūti students

importantly, every aspect of human emotion and endeavour. The earliest Indian paintings were prehistoric rock paintings. Latter day exquisite cave paintings from Ajanta, testify to our love of beauty, nature and reverence for God. As for sculpture, its origin dates back to the ancient Indian civilization. Hinduism, Buddhism and Jainism produced unrivalled cave and temple sculptures and huge shrines like the ones at Ellora, Mathura, Madurai and Puri. So is the case with Indian architecture. It has influenced the world, especially eastern Asia. Features like the Stupa, Shikhara, Pagoda and Torana are symbols of Asian architecture. The 'arch' was first developed by the Indus civilization; it later became intrinsic to Indian architecture. The innumerable places of pilgrimage and temples are not merely the abodes of various gods, but are



Padmapani Bodhisatva: Painting from Ajanta Caves

unique in themselves for their spectacular beauty and awe inspiring architectural expressions. Not to forget the various crafts like weaving, tapestry etc.

Everyday things like what and how we eat, the way we dress, the way we build our houses and use them and even the tools and the technology we use and adopt also influence and shape our thinking, speech, behaviour and, finally, our character and destiny. They ultimately get reflected in art forms.

1.8.1 Institution of Marriage and Family:

It is one of the vital pillars of Indian culture. Strong family ties have had an abiding influence on both the Indian mind (thought) and heart (emotions). Indian society, as a whole, has always focused more on repaying its debt to the family in particular and to society in general. Defiance of traditional values and norms does not have much social sanction. However, with the disintegration of the joint family system, independence (bordering on to individualism) and separatism, are making inroads even in the Indian society. The

increasing western influence is giving rise to conflicts between individualism and the fulfilment of familial and social obligations, especially amongst the younger generation. We know that the Western culture encourages dating



Kanyaadaan - A Wedding Ceremony

prior to marriage. Consequently in the West, marriage becomes a legal contract. America, in particular, has virtually destroyed the institution of “family” and its divorce rates are as high as 60%. In the younger generation, 50% of the children know either the father or mother, but not both. That is, one has one common father or mother and the other person is someone else. It is also appalling that the number of unwed teenaged mothers has climbed to about 30%. This has led to bondless, rootless behaviour and wanton consumerism. Together this has resulted in disaster for the national economy. Americans are just not left with any urge for savings or for being frugal. They, therefore, continue to be labouring under the mounting debt of the world. In Indian culture, an overwhelming majority still believes in arranged marriages. This mindset results in “family” – a social and cultural bond. In India, we thus start from the bottom and then invest upwards and make the marriage work. It becomes the free choice of the couple not to have a “free choice” as the respective parents decide. Independence, culminating into pure individualism is a failed Western value/concept.

Even in the West, they are now striving to reverse the process and strengthen the family bonds. The roots of Indian culture lie in the institution of family.

1.8.2 The principal benefit of the mutually dependent joint family system is that the children get to learn a lot from their grandparents. Grandparents are an institution in themselves. They are the repositories of family history and distilled wisdom for the younger generations. Likewise, if two brothers and their families live together, their children grow up like brothers and sisters. They have a strong sense of security and stability and respect for elders. The love and affection shared by the family members is something of everlasting value to all. Division of work in the joint family system allows every member to pursue his/her work with undivided attention and spirit of excellence. Such a member is free of routine family problems and limitations. He can devote himself fully to work. His addiction to work doesn't have to be at the expense of the family. The spirit of tolerance, self-sacrifice, feeling for common good, working in harmony and making room even for the under-performers are the cornerstones of the joint family system. Once imbibed, the same spirit goes on to build community sharing and mutual dependence. Life becomes more fulfilling, wholesome and enjoyable in this manner. If the learners remain

rooted in the Indian ethos and culture - known for its characteristic peace-loving attitude, close family bonds and social ties - it will not hinder their economic progress, even if they choose to settle abroad where permissive culture rules with all its ills. It is, therefore, noteworthy in this context that India has been placed way ahead of many developed countries including the US and the UK in terms of both happy lives and eco-friendliness. The UK-based New Economics Foundation has placed India at the 35th position on the Happy Planet Index (HPI) among 143 nations studied by them which constitute about 99% of the world population.

1.9.1 **As They See Us:** “If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow – in some parts a very paradise on earth – I should point to India. If I were asked under what sky the human mind has most fully developed the choicest gifts, has most deeply

pondered on the greatest problems of life, and has found solution of some of them, which well deserve the attention even of those who have studied Plato and Kant – I should point to India.”

Max Muller (1823 – 1900)

“We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made.”

Albert Einstein (1879 – 1955)

“India was the motherland of our race, and Sanskrit the mother of Europe’s languages; she was the mother of our philosophy; mother, through the Arabs, of much of our mathematics; mother, through the Buddha, of ideals embodied in Christianity; mother, through the village community, of self-government and democracy. Mother India is in many ways the mother of us all.”

Will Durant (1885 – 1981)



Happy Planet

1.10.0 **Short Summary:** Indian culture by its antiquity, diversity, complexity and emphasis on a symbiotic relationship with nature is unique. So also is its concept of 'Dharma' as distinguished from "religion". Its assimilative character is yet another distinguishing singularity. At its deepest level lies "Ahimsa". Hence its rightful claim to being a country which has never waged war for territorial gains.

With its history going as far back as 6000 B.C.E., India was a peace-loving nation of fabulous wealth and international trade contacts as late as the middle of the 19th century. But India faced a series of invasions culminating in the rule of Mughals. At the time of the arrival of the British, India was a vastly developed country with remarkable domain knowledge and achievements in several fields. The British systematically obliterated India in every field. In the post-independent India, some of the problems grew even worse. Therefore, though culturally united, India's rural masses are economically impoverished. India has made strides notwithstanding all such daunting challenges. However, since economic liberalization of the early 1990s, India has emerged as the world's third largest market and

is getting recognized as an emerging industrial and military power. The 2005 India-US joint strategic relationship initiatives in respect of nuclear power may prove to be a turning point not only for the respective countries but even for the world. It won't be foolhardy to profess that India will become a superpower in the not too distant future.

India is the cradle of many religions and her destiny has been shaped by them. It has a great literary and artistic heritage. It has also remained a crucible of academic excellence. But colonial influence robbed it of its values; it needs to be re-engineered keeping in view the social needs. India also has an enviable tradition of philosophical multiplicity. Indeed, its non-absolutist premises have given birth to political experiments such as passive resistance, non-alignment etc. Moreover, its ecological bias is proving to be the most important sine qua non of human existence. So is its time-honoured joint family system which is gaining in relevance in the face of the ever increasing feeling of rootlessness in the West. On this solid basis of family values, Indian culture thrives even after the decline and disappearance of most other ancient world civilizations.

How relevant and necessary is this rational commitment to Indian culture? Primarily, as an Indian school it is Anubhūti's duty and privilege to understand the best of Indian traditions and heritage and also conserve them. More importantly, we need to bring up ambassadors to spread the Indian ideals of non-violence, non-absolutism, tolerance, self-restraint, ecological

awareness and the family system. School is the first community centre to commence this value education. It takes time for everyone to graduate from the symbolic to the actual. It is, therefore, hoped that the token initiatives undertaken in Anubhūti will ultimately stay with the learners as cultural imprints.





Principle of Interdependence -Dahi Handi : Birth Celebrations of Lord Krishna.

Theme II - Interdependence

2.0.0 Human beings receive information about their environment through their sensory organs. The process by which this information is organized and meaningfully interpreted may be termed “perception”. Perceptual errors could occur on account of prejudices and conditioning. Perception is a crucial determinant in that it influences our thought process. If we do not challenge our perceptions continually and if we do not guard against the tendency to convert reality to suit our perception, our thought process is sure to get stunted. Even excellence in logic may not make up for errors in perception because logic only ensures box type, argumentative thinking and does not address the emotional responses of human beings. What is important is that we sharpen and broaden our perception. This will allow us to realize the inherent contradictions. Right perception and right thinking allow us to make right choices. Freedom/independence is all about making choices.

2.1.1 **Independence:** Independence when it means self-direction, self-experience,

self-reliance and self-governance, is a desirable attribute. It helps one to stand on one’s own. Such a spirit of independence can stimulate creativity and lead to a bold manner of thought, speech and action.

2.1.2 An independent mindset can also lead to passionate enquiry or curiosity regarding fundamental themes such as soul (आत्मन्), knowledge, truth, life, and death. Minds crammed merely with mundane facts, figures, formulae and formats hardly have space, time and the urge to delve into such basic themes.

2.1.3 An independent person may tend or claim to be unorthodox and non-conformist. Such a person may also believe in free will and the right of self-determination. He may have the traits of a libertarian.

2.1.4 Highly independent persons tend to become individualistic. Such persons may not accept any influence, leave alone any constraint or control from anyone or anything. They could be impatient with, or become annoyed at, any

restriction whatsoever.

They could be reluctant to team up with others. They may stand alone and apart – without any bond with the world outside. They may consider themselves as isolated islands and not as integral parts of a larger whole. Independent persons may not take into consideration the opinions of others or take guidance from others. They may act independently in total disregard to the surroundings or to the commonality of the order.



...we should be ever awake and alert and look at everything afresh all the time.

2.1.5 Most of the thought patterns of independent persons may have their origin in their ego. They may have developed this from their own passions, habits, traditions, perception or environment. They may become totally self-centred and ultimately utterly selfish. They may develop rigidity in their thought, delivery and behaviour. In extreme cases independent individuals can become egoistic, egocentric and, at times, even eccentric.

2.1.6 Independent persons may profess to be always 'certain' because they do not accept, much less entertain, a different point of view. Such an attitude and approach may induce arrogance, arbitrariness and unilateral behaviour, and ultimately result in conflict, confrontation and extremism.

2.2.1 **Freedom** doesn't simply mean absence of force or coercion to act in a certain way or to make a certain decision. It means we should be ever awake and alert and look at everything

afresh all the time. It means and presupposes

that we should be able to exercise multiple choices. Real freedom is to get rid of the prisons of superstitions, misconceptions and misunderstandings which keep conditioning and polluting our minds all the time. In practice, however, we hardly ever enjoy 'real freedom' and are hardly really "free" because the range of information available or given is restricted, coloured or controlled by the behaviour of external forces such as the society or the media. The behaviour of the society/media may not always be normal, natural or logical. Most of the time, the information sources (media) publicise and capitalise negativity and selectively fit the information into the framework of their preconceived story/requirement.

One may also be partially or fully ignorant of the reality or depth and dimensions of a given situation. Decisions based on partial understanding of problems will in all likelihood turn out to be incorrect decisions. It may indeed be better to understand, accept and respect decisions of others who may be better informed

or experienced. It is well known that persons who don't think comprehensively, rarely get the freedom they desire.

The prevalent educational system puts disproportionate emphasis on logic. In real life, however, logic plays a relatively minor role compared to perception. This is because freedom is inextricably connected to human beings and their behaviour. Human beings may not always behave logically. Those who use logic to seek freedom are often disappointed. We, therefore, need to develop an overall perspective of the situation and then deal with it accordingly. There is a premium on competitiveness and rationality in today's world. Talented individualistic people feel that there is nothing they cannot achieve with the use of these tools. But in actuality it is an American indoctrination of recent origin. It is always team spirit which wins in the ultimate reckoning.

2.3.1 Interdependence: Once we start working with our heart and emotions, the theory of freedom /independence gives way to the theory of interdependence or mutual dependence. It is a natural outcome because in this approach we give more space to our heart and emotion than to our mind and logic. Indeed, interdependence results in freedom – a different

kind of freedom; freedom from ego, jealousy, competitiveness, ruthlessness, helplessness and insecurity. Independence is never exclusive. It is wholly compatible with interdependence within or without.

2.4.1 Universal Applicability: If we apply the principle of mutual dependence to a society, nation or a community of nations, it can create significant value addition for everyone concerned. By its very nature, interdependence is a relationship in which changes or events in any single part of the organization system will produce some reaction or consequences in other parts of the chain. In fact, since the world has become more like a global village, it is already witnessing such a domino effect from time to time. Sometimes it may happen in the field of economy, trade, security etc. Many are experiencing that interdependence and collective actions are increasing the benefits of co-operation. It would be, therefore, safe to say that global interdependence has come to stay.

2.4.2 The revolutions in information technology and communication have, more than ever before, made it clear that we are living in a world of infinitely overlapping and abutting habitats. We have become more and more aware of global interdependency.



Speeding on the thrust of one another

Proximity has replaced distance, cultural traits are getting extended and economic systems are getting unified. Social norms are getting enlightened and political systems are getting integrated. These factors obliterate geographical and religious divisions, leading to a unitary world culture.

2.4.3 Even animals and plants are interdependent. Human beings are essentially social animals. One is either a host or a prey in the chain of life. Hence, each link is dependent and integrated with the other. Indeed, right from conception till death, humans are dependent on someone or something for their survival, sustenance, growth and even for their final departure. First, it is the mother; next comes the family and school, followed by friends and society. At every stage one needs some advice, guidance and support of others. No one is self-born or self-created (स्वयंभू). It is only by mutual interaction that one can come to terms with the cross-current of ideas, convictions, intellectual and emotional processes. It is only such free exchanges that can pull one through the trials and tribulations of growth and life.

Once we share a common direction and team spirit, we can reach the destination quicker and easier. This happens because each of us is speeding on the thrust of one another. Even if one in the community flounders, he can fall back on the strength of the others. Thus, one learns to accept help from or give help to others. If the leader gets tired, another can take his place and thus use each other's skills, capabilities, gifts,

talents and/or resources. Standing by each other in adversity as well as in prosperity, is always helpful.

An example in practice would be the Japanese tradition of "Yui" which is a system of mutual labour exchange among farm families. This word is primarily used for farm work, but is also used for a wide variety of non-farm work, including roof thatching and various kinds of daily work. It is based on principles as follows: (1) No money is involved in any exchange of labour; (2) Every receiver of labour must return to the giver the same amount of labour; (3) Exchanges of labour are done on a household to household basis, not on a person to person basis. Yui is born out of the need for mutual assistance in the busy farming season. There are sociologists who believe that it is the continuance of such traditions which will allow the Japanese to create some alternative systems which are free from the control of market mechanism within the existing system of market economy. Why turn to Japan? In our own country we used to practise this till recently. Labour in the farming sector was always available in times of need. Indeed, farmers even used to space their planting dates to allow for staggered harvesting. This co-operation is not confined to farming alone. It has been recorded among tribals and urban workers – the honey gatherers of Andhra Pradesh and the dabbawalas of Mumbai are two examples.

Another relevant example would be high-sea fishing expeditions. The dependence of each

member on the character and skills of others is accompanied by the recognition that whether one drowns or not may depend upon someone else's courage. Thus the consequent concern of each member of the crew has to be for each other: Also for the members of their immediate families. So the interdependence of the members of a fishing crew extends to an interdependence of the families of crew members and perhaps beyond them to the whole society of a fishing village. When someone dies at sea, fellow crew members, their families and the rest of the fishing community share a common affliction and common responsibilities. This will certainly hold true in all high risk ventures.

Mutual dependence ensures this process and it would result in:

(i) *Humility, kindness, compassion and tolerance.* Tolerance will generate empathy and foster companionship, collaboration, compromise, consensus and teamwork. It can even arouse magnanimity and generosity in one's conduct and character. The doctrine of mutual dependence will guide one to remain open to arguments and counter-arguments. It would make one charitable towards the opinions of those who differ. It will also make one accept

the fact that one's independence is restricted by the independence of others. Hence, one would conduct oneself with responsibility.

(ii) *Enlightened self-interest.* It means that we can be selfish only to the extent we can remain sensitive to the interest of others. This does not provide room for pure selfishness or exclusive self-interest.

(iii) *Self-discipline.* Co-existence should ultimately lead the learners towards the sublime concept of spirituality, making them proud to be part of the whole, guiding them to be equanimous and thoughtful. Such an attitude will help them experience and enjoy the totality of different systems which exist in the arena of human existence. It will induce the learners to accept freedom with order and become 'integrated persons' rather than remain merely 'independent persons'.

A mutually dependent person shall anticipate the future effects of his deci-



Compassion

sions and collectively evaluate the same before making important financial, technological and/or moral choices. Interdependence does not suggest nor imply loss of individual initiative or intuitive decision making.

(iv) *Co-operation for mutual benefit.* Look at this stone bridge. Does any single stone support the bridge? It is not supported by one stone or another. In

fact, the bridge is supported by the line of stones that makes the arch. Can we then say that the “arch” is the only important factor? This is not so, because the arch is formed

only by the stones. It is only with mutual co-operation that each one of them can perform their duty. Support - emotional or material - provides an opportunity for collaborative reflection in times of need and/or distress. One can't succeed without the co-operation of the other. However, this does not mean that the team do not have a leader. He is like the keystone, so crucial to make the arch. The first amongst equals.

(v) *Inspired action.* Some of us may possess an advantage, ability, opportunity or position to do something positive, good or different. Such a possibility may arise out of inheritance or may be granted by someone. If so, it becomes one's duty to utilize the same for the larger benefit. If only all of us chose to educate our fellow men on an “each one teach five” basis, the entire world would have become literate in some trade or other in a few years. Wider reach, speedier

implementation with minimal cost and greater measure of operating freedom are its natural results.



It is only with mutual co-operation that each one of them can perform their duty.

Duty is a form of motivation for the man to reach beyond his individual likes, dislikes or benefits. If it is man's privilege to be independent, it is equally his duty to be interdependent. However, the sense of duty must not result in

self-centredness; one should not become so overwhelmed by the events that one loses the very joy or happiness of such an act of duty. It is only then that a learner can foster his creative urges and not be subdued or dulled. Interdependence must not lead to passivity.

(vi) *Moderation and peace.* It requires reciprocal understanding and co-existence. Realization of the need for interdependence ensures not only co-operation and mutual protection, but also nourishes growth of all living things. It naturally combines the spirit of conservation and non-violence and has a deep respect for everything that surrounds us. It would naturally lead us to accept and respect heterodoxy, plurality and secularism. All hallmarks of ancient Indian thought and culture - Right World View, Right Knowledge and Right

Conduct - will invariably lead one to declare, “All life is interdependent (परस्पररोपग्रहो जीवानाम् ।)”.

2.4.4 Indeed, the whole eco-system is a perfect example of seamless mutual interdependence. When left alone, it works smoothly and maintains its balance. However, the exponential growth of population and craving for high living standards are creating enormous ecological problems. The finite limits to ecological resources are forcing an alliance or mutual co-operation amongst the nations for restoration of the ecological balance. It is true that ecological problems can be partly solved through technological interventions or innovations and their appropriate application. However, as it stands, the fragile ecosystem has been severely damaged and technology alone cannot provide the “total solution”. We have to, therefore, compulsorily co-ordinate our actions for positive results. As a global community our future lies in following nature’s unique pattern of interdependence, mutual co-ordination, active co-operation and integration

2.4.5 Similarly the economic and social life is increasingly getting influenced by the corporate world because the society either benefits from or is adversely affected by the global corporate culture. Their economic development plans give rise to many cultural, social and legal issues. If the corporations get together and decide upon a code of moral and ethical behaviour and seek societal involvement and co-operation, the process will result in socio-economic interdependence. However, this

is unlikely to happen in the near future. This is so because there are built-in contradictions, conflicting self-interests and a vast disparity in the stages of development of each country.

2.4.6 The inter-governmental organisations (IGOs) depending on the scope of their memberships and their objectives are making significant contribution to solving global problems. Some examples would be UNO, NATO, EU, ASEAN, SAARC, IMF, ILO, World Bank, etc. These institutions validate the benefits of mutual co-operation and interdependence. Apart from these formal organizational structures, which indeed go a long way in assessing and addressing problems which affect the whole world, realization has dawned on all concerned that whether or not we want/like it, we cannot but be mutually dependent to solve them. Take for instance the issue of global warming. Countries have to necessarily forget their political enmities and co-operate with each other in this arena. Same is the case with over population and poverty, war and disarmament, or for that matter, terrorism and globalization. These are global issues which necessitate global concern, co-operation and co-ordination. It is, therefore, no wonder that 189 countries out of about 194 have signed the Nuclear Non-Proliferation Treaty. This is a component of the “One World” Theme. No nation is wholly self sufficient and can afford to live in isolation any longer. Trade and technology are necessary conditions for survival, sustenance, peace and progress in this new world. Nature does not recognize artificial, man-made boundaries, whether it be the sharing of river waters or minimizing the effects of pollution.

2.4.7 Interdependence will lead towards more and more co-operation amongst states as they come together or are brought together. However, it may also be viewed as a possible way of imposing constraints on one's freedom and thus prove to be the source of conflict. This may so happen in cases where interdependence is heavily lopsided making one party excessively dependent on another. In such a case, it can generate frustration and anger. However, these limitations notwithstanding, the contemporary world systems do require group actions. Therefore, interdependence is both the cause and consequence of the current compulsions. The growing social and economic tensions and the potential threat of total extinction of the human race, make it obligatory to adopt the principle of interdependence at national and international levels. Globalization is blurring local, regional and international perspectives to a broader outlook of an interconnected and interdependent world with free transfer of capital, goods, services and ideas across frontiers. This will enable

individuals to have greater freedom in decisions that affect their lives and limit governmental power. The only fear is exasperating inequality and worsening the lot of the poor thus disempowering them. We must guard against them by enlightened fiscal policies, by regulating the greed, vices and speculation as well as the mindless exploitation of natural resources. This alone will result in minimum concentration of power and wealth in a select group of individuals, corporations or nations and avoid marginalization of the under privileged.

2.4.8 The intricate interdependence among population, investable capital and other fields such as food and pollution, influences the very growth processes and prospects. Therefore, if the world is to ever achieve sustainable development, it will have to voluntarily place limits to its mindless hunger for growth.

2.4.9 In the context of a school, particularly a residential school like "Anubhūti",



Parents' meet

which has set value education as its objective, how is interdependence relevant? That of teachers and learners must be obvious for anyone; but what about parents?

Education, of the kind that is imparted at Anubhūti, must necessarily be a partnership between the parents and the school, which the parents have chosen as the second home for the child. Learning is not a limited activity that takes place only in the school. Parents (grandparents, guardians included) can join their children in a wealth of explorations, resulting in learning for both. It is critical that parents and teachers both reinforce the spirit of enquiry in a child. Parents should ensure that the cultural complements imparted to their children at the school are reinforced during the holidays. At no stage should they be in conflict, because it would be very detrimental to the child's emotional and intellectual development.

Parents, siblings and other relatives are welcome to volunteer to work in the school, depending upon their background, interest and expertise. There will also be opportunities for parents to interact with the school. Such opportunities will present themselves in the form of dialogues, workshops and seminars. This will ensure that a desirable level of communication exists between the school and the parents without interference in their respective roles.

Parents may appreciate that the school has to balance the needs and priorities of different stakeholders while it journeys towards its stated mission. Some of them, while placing their points of view before the school, may ignore the views, requirements and priorities of many others. In such situations, the school will examine the issue, assess the overall position and strive to achieve a balance in the spirit of overall mutual benefit.



Anubhūti Students with the Founder.

2.5.0 **Short Summary:** Independence / freedom is a beneficial attribute in as far as it promotes self-reliance and a sense of enquiry. But it is very often limited in scope on account of inadequate sources of information, errors in perception and traditional rational thinking. Traditional thinking is theory-based and largely regulated by reason. It works well for science because cause and effect can be predicted with near certainty and can be as accurate as arithmetical formulae or equations. However, in human affairs, people are mostly moved by emotions. As such, their behaviour is not always predictable. They may respond differently even if the causes or events are the same. Thus, in the case of human beings, cause and effect theory or logic or rationality cannot be always presumed to be producing the same effect. In case of human beings, conscious reasoning may not work because they may be moved by unconscious motivation or ego or some such feelings. It is for this reason that if people are mutually dependent, they will develop emotional bonds which will more or less produce the desired effect. This is what, for example, happens in a mutually dependent family. A given member of the family will go along with the decision of the majority of the family members

even if he individually does not agree with the reason or logic put forth by others. It is where interdependence proves beneficial.

Interdependence is accepting the need to co-exist as a fact of life from the point of view of international exigency, environmental consciousness and many such imperatives. Teamwork based on interdependence ensures greater speed and success because everyone is working in tandem. The example of Japanese “Yui” proves the point. Indeed, the web of life itself is a perfect example of inseparability.

Interdependence engenders positive personality traits like humility, compassion, self-discipline, peaceful living and respect for heterodoxy. It has come to stay on the international arena because of economic compulsions as is seen from the inter-governmental organisations which have emerged after major global conflicts endangering the very existence and survival of humanity. The corporate world also will have to follow suit by ironing out petty competing self-interests and rise towards enlightened self-interest for a sustainable future.

It is natural for every human being to be independent because no sooner he comes out of his mother's womb, he is required to breathe independently. What is interesting to know, however, is that prior to birth, he was dependent on his mother even for breathing. In other words, independence and interdependence are not mutually exclusive. They are indeed

complementary. Independence manifests more in thought and interdependence is a felt necessity when it comes to action. These two attributes co-exist in everyone in some measure. Thus, it is "natural" for everyone to aspire to be "independent", but it is "inherent" in everyone to be interdependent. Human beings, it is said, are "inter-beings".





Enlightened Entrepreneurship : Students of Anubhūti trekking at Chikhaldara, Dist. Amravati

Theme III - Enlightened Entrepreneurship

3.0.0 What is the role of entrepreneurship in school education? As far as we know, there are not many schools which have made it a principal theme to work upon. Why is it then that we chose to highlight it? Is it for any parochial reason such as an overwhelmingly large trader community of parents? Far from it. We do not limit entrepreneurship to business as is commonly understood and we distinguish a businessman from an entrepreneur.

It would be worthwhile at this juncture to dwell on another misconception as well. Across the globe, business has been historically viewed by people of culture and refinement and by academicians as a selfishly narrow minded, exploitative activity largely intended for money-making. For long, it has been held that different occupations such as business, education and healthcare are based on different value systems/propositions. The net result has been that business skills are not part of the education and healthcare curricula. The antagonistic view taken by them against each other has indeed blocked the necessary and natural exchange of their respective skills and values. This has, perhaps,

caused incalculable harm to all those professions and businesses.

In the long run, it will be seen that no really great and successful business is selfish and narrow. What makes one a good parent, a fine teacher or a great sportsman, is a combination of talent, passion and commitment to parenthood, education or sport. Similarly, the motives that make for real success in business, both for individuals and for corporations, are commitment to and passion for business: which is not the same as lure of money. The defining purpose of business is to build good businesses on sustainable basis, just as the defining purpose of parenthood is to be a good parent. What we mean by good business is as multi-dimensional and complex as what we mean by good parenthood, good education or good sport. There is widespread agreement on which indeed are good businesses. They are characterized by satisfied customers, motivated employees, well-rewarded investors and high reputations within their communities/societies which they stand to serve.

In short, profit motive and narrowness of objective are not confined only to business. They are evident in varying degrees in almost all walks of life. It is hardly possible that motives behind a given profession are either wholly selfish or totally altruistic. The majority of human activities, then, are multidimensional and those who participate in them have complex and multiple motives.

The point to be noted in this context is that those business groups which overridingly try to make immediate short term gains will not be able to sustain themselves for long, whereas those groups which interweave relationships into the community at large will last longer. To put it differently, good business practices are as honourable as any other human activities - such as education, health or sports. It is well said that the objectives of the best businesses are identical to those of the highest centres of learning. Which is why even those centres have much to teach and a great deal to learn from business.

Further, with the spread of education, increased channels of communication and introduction of innovative technologies, the dimensions of different callings and professions have been radically altered. They have come to be mutually dependent and the sharp edges which they had developed for themselves have been, in a way, blunted. Today, all of them appear to be working in a far more friendly environment. With this change, it is being increasingly felt and realized that the basis on which these professions are erected and developed are not really very much different. The lines which divide them are getting thinner, if not invisible.

Society has now more or less come to accept the virtues of the capitalistic system of economy. Consequentially, business is earning respectability and greater acceptance. Some businessmen have chosen to take a broad view rather than remain tunnelled with profit as the only focus; yet others have developed themselves



Budding entrepreneurs; glimpses of brisk sales of Anubhūti Products - Cool drinks, Jewellery and T-shirts.

as enlightened human beings, who, along with the profit motive, do succeed in attending to the greater concerns such as social and environmental protection. Such businessmen we describe herein as enlightened entrepreneurs.

3.1.1 Businessman, Entrepreneur, Enlightened Entrepreneur. A businessman per se is a person engaged in the exchange of goods, commodities or services for a consideration. He will be an individual with thinking skills, concentration skills and clarity which permit simultaneous attention to multi-situational problems. He will be one who can exercise his mind to prioritize the same for a quicker and more acceptable solution. An entrepreneur is a person who does everything that a businessman does, but would take a broader view of the business and to some extent of the surroundings. An enlightened entrepreneur will however, take a far more comprehensive view, not only of the business, its process, the outcome and the surroundings, but the effect it will have on the society and the environment. For every category of entrepreneur, however, there is one attribute which is common. It is action orientation. Time is the starting and ending point of an entrepreneur. For him the most important thing is to deal with the here and now. This can happen only through personal action. Time and tide do not wait for strategies or strategists. He has to seize the opportunities.



Thomas Edison

3.1.2 We may come across entrepreneurs in every form of human endeavour, such as in the fields of business, industry, science, technology, theology, philosophy, fine arts and humanities.

Their respective ventures may evolve, grow and culminate into grand and outstanding enterprises. For example, those engaged in trade, commerce and industry may produce marvellous products and/or processes like the Tatas did.

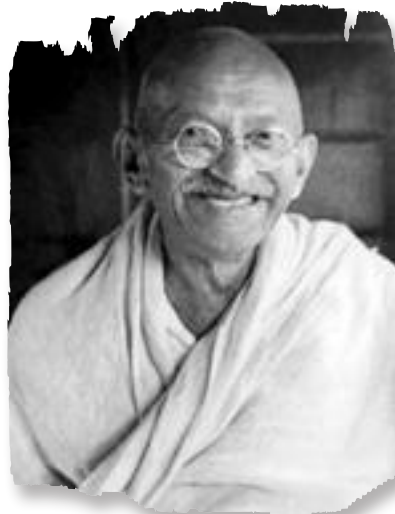
In the field of science and technology, many inventors and their inventions have helped humanity to achieve higher standards of living, e.g. Thomas Edison.

In the realm of theology and philosophy, we have had Buddha, Mahaveer, Christ and Mohammed to name a few.

The great philosophers who gave captivating themes, theories and messages to humanity include Plato, Socrates, Aristotle, Confucius, Vivekananda, Sri Aurobindo, Mahatma Gandhi etc.

The horizon of art and humanities have been brightened and broadened in India by celebrities like Kalidasa and Tagore.

An enlightened entrepreneur may not remain restricted only to a given field of human endeavour. He may excel in one or more of these activities. A prime example of this would be Mahatma Gandhi, who apart from giving the world a totally new art of political warfare, also gave new theories for economic development, social reforms and amity.



Mahatma Gandhi

3.1.3 If a businessman or an industrialist is an enlightened entrepreneur, he will also tend to be a philosopher. He will not wait for ideal circumstances to arise, but will look out for opportunities to make the existing circumstances work. Such an entrepreneur will conduct his business with conscience and compassion. If he is an inventor entrepreneur, he will not only think of his invention, but will also be greatly concerned about the consequences of his inventions on the life of the people and the surroundings. An entrepreneur politician (a statesman) will have a long-range perspective not only for the whole country but for all humanity. Not just for the present generation, but for posterity. He will not only witness and study history, but also strive to be a part of history or even create it. A philosopher

entrepreneur will concern himself with the entire humanity rather than with a community or even a country. An entrepreneur educator will not merely prepare the learners for examinations, but also nurture them to be equanimous and responsible citizens of character. He will be a role model for the learners.

3.2.0 One would observe that some or all of the following attributes characterise an enlightened entrepreneur:

3.2.1 Enlightened Entrepreneur Attributes: (i) *Risk Taking.* An enlightened entrepreneur will have an exceptional ability to take risk and responsibility, an unusual capacity for taking new and different initiatives, an unlimited appetite for innovative and, at times, difficult ventures or adaptations. He continually faces high risks. The risks arise from his hunger



High risk adventure

for newer pastures, his style of making on the spot intuitive decisions based on newly found ideas, his driving ambition or his propensity to take on challenges disproportionate to available resources. It is mostly true that when a business is faced with

a major strategic decision, it will be presented with a detailed financial assessment of the consequences. But it is naïve to think that these decisions are truly based on these calculations, given their largely speculative nature. They rest in reality on the trained, experienced intuition of able managers as to whether this fits with their sense of the proper development of the business. Entrepreneurs possess intuition. Taking risks becomes a way of life for them. They do not stop only at discovering alternatives and options. They continually design options that never existed before. By definition, a new idea is new and is not representative of current thinking. So, every really new idea is a high risk proposition. To accomplish a given purpose, they spread themselves thin and stretch beyond limits, both physically and mentally. The objective, for them, is not a destination; but, a never ending journey. We only know the truth about the past. We can only speculate about the “possible value” of a new idea. An enlightened entrepreneur proceeds from this fundamental assumption. Entrepreneurs are persons who engage themselves in the pursuit of a new, innovative, independent business, profession or vocation. An opportunity could present itself in the form of an initiative, project, idea, product, process or service, covering any aspect of human endeavour. Such ventures may involve risk of partial or total financial loss and/or failure.

3.2.2 (ii) *Own set of values.* In most, if not all, cases, they will have the strength to develop and live with their own set of values. They would deal with the many

financial, technical, ethical, moral dilemmas and issues with the help of this value system. It is observed that dedication to a code of conduct for themselves and for dealings with all other connected issues, more often than not, compound their difficulties on the road to success. However, they prefer not to compromise on such basic issues. For them, they are too fundamental to be sacrificed for eventualities or exigencies. This attribute sometimes makes them strict disciplinarians and leads to many misconceptions and misunderstandings about their utterances and actions. Enlightened entrepreneurs are also known to be outspoken in their expression. They have a deep unflinching commitment to values. They do not compromise on integrity. Values come first; business success follows.

Most of the decisions entrepreneurs may be taking will be on-the-spot, intuitive decisions, born out of self-confidence and rigorous self-discipline. Such decisions may involve important financial and technical choices as well as moral and ethical dilemmas.

Entrepreneurs are likely to pursue mostly those types of businesses which align with their basic values. This leads them to new businesses or newer ways of doing them. More often than not, they are idealistic though pragmatic. Such entrepreneurs are not merely dreamers and visualizers, but are men of action. Entrepreneurs treat and pursue their dreams with strong conviction. They immerse themselves in work to realise their dreams and visions.

3.2.3 (iii) *Compassionate Social Commitment.* There is yet another distinguishing quality which differentiates enlightened entrepreneurs from others. They are found to be compassionate and conscientious about their social responsibilities. They closely involve themselves and are connected with the surrounding community. Their connectedness with the community adds a new dimension to their work profile as well as to their life. Like everything else, they take even this aspect equally seriously. They are found to be deeply involved in the redressal of grievances of the underprivileged. They are generous in their disposition.



Compassionate social commitment

Enlightened entrepreneurs will be sensitive and compassionate to community needs. They will think, feel and behave beyond mere “market and profit” as their goal. They will build relationships with a broader vision for overall human progress. This they will do, not as a mere business strategy or corporate social responsibility. Instead, they will endeavour to make a difference to the community as an integral part of their purpose of being. This too they would do on a long-term sustainable basis.

As a matter of fact, this is a wise imperative from an economic angle as well. It is seen that

many customers prefer to buy products from a manufacturer with whom they can share a “value alignment”. They perceive and realize that if the values of the business are the same as what they hold dear, there is greater chance of qualitative excellence in the product and hence greater economic value realization in transacting business with them.

As can be seen, it results in greater turnover and greater profits for the businessman.

Profit is not a dirty word per se, so long as it does not ask for sacrifice of peaceful co-existence, operational excellence, social commitment and care for the environment. There is a world of difference between an enterprise which is solely profit centric and another which steadily earns a decent and reasonable margin on the products or services provided by it.

3.2.4 (iv) *Economic Development with Social Concern.* It will be seen that advancement of society as a whole is, to a great measure, dependent on economic development. Economic development in turn cannot be divorced from overall social progress. Economic success and productivity – whether for an individual or for a community – are strongly correlated with growth in trust, openness, tolerance, responsibility, and respect for others. An enlightened entrepreneur

rooted in Indian culture promotes such an atmosphere. He takes a broad perspective, examines, combines and develops a novel approach to deal with such issues. His innovative practices do not remain confined to only technological development. He also devises newer ways for social relationships. Thus, for an enlightened entrepreneur, development of knowledge is also a social process.

3.2.5 (v) *Promoting creativity*. This is a 'feel good' factor and offers a sense of fulfilment for them. In due course of time, they also cultivate a love for the finer things in life. They enjoy doing their mite for the alleviation of the woes of the needy and discover that this adds to their creative energies rather than being a drag on their time or resources. They promote artistic, social and cultural events. They pay a price in terms of their resources, but they do this gladly.



Promoting creativity

3.2.6 (vi) *Dreamer Visionary*. An enlightened entrepreneurs will think, dream and visualize with a multitude of creative ideas. Their dreams are but a series of unconscious thoughts. They are igniting points which lead them to create something new. In this way, learning becomes a creative process, driven by their intelligence, passion, courage and entrepreneurship. Learning is the primary

source of innovation. Innovation, in turn, creates sustainable value for the economy and society.

Entrepreneurs will generally exhibit exceptional ability and imagination in launching, pursuing, managing, developing and succeeding in such novel ventures. They will be, in most cases, attempting something which is unique, specialized and which not many people have done before.

3.2.7 (vii) *Striving for Excellence*. Creativity propels them to unending hard work. Hence every entrepreneur gets wedded to hard work and

strives for excellence. Hard work, patience, passion, talent, creativity, responsibility and an atmosphere of free enquiry and trust are needed for excellence.

Excellence means striving for the highest achievable standards.

It presupposes continued outstanding effort and an ability to not merely do one thing cent per cent better, but doing hundred things cent per cent better. You have to search and stretch your limits on a continuous basis. It is possible to do so, only if you have an addiction to work - grueling, fatiguing hard work. No one else symbolizes hard work (कठोर परिश्रम) better than a farmer. He is known to be the foundation of civilization. His entire life is a saga of a

continuous struggle against variables - most of them, beyond his control. He is deeply involved with and committed to nature – the soil, the sky and the sun. Nay, he draws his very sustenance from them. He loves these elements when they are favourable to him. When they are adverse, he is seen to be in a transitory conflict with them. However, at no point in time is his relationship with them less than symbiotic. His life is close to nature and away from artificiality.

Entrepreneurs charged with the spirit of excellence do not wait for opportunities to present themselves or for ideal circumstances to exist. They build their own environment. Their energy flows through the whole system effortlessly. They automatically stimulate their own spiritual potential in the management of human affairs, whether for themselves or others. No amount of handicaps, hindrances, disappointments, discouragements or failures can dilute their spirit for achieving a pre-set objective.

Such an intense desire to achieve the best calls for greater abilities than mere technical skills. It requires more than just competence. Excellence can be achieved only through innovative approaches and an ability to take greater risks, or through original thinking and action. Such persons committed to

excellence are also found to be highly creative. They do not appear to be overburdened even under great pressure.

Those entrepreneurs who engage themselves in pursuing the path of excellence will never have to worry about the likely outcome of their endeavours. They will soon realize that there is always room at the top and that they get immense pleasure and satisfaction out of the excellence they have achieved. An excellent work is a prize in itself. They, therefore, would not even expect any recognition or reward for their work.

3.2.8 (viii) *Tenacity and Teamwork*. If one approach fails, they will initiate another. If an idea flops, they will devise another, but they will not give up or be discouraged. (Despite his ageing grey cells, Azim Premji did complete his



Tenacity and teamwork

interrupted study in electrical engineering and got a degree at Stanford after 33 years. He is indeed an enlightened entrepreneur.) For this purpose, they will seek co-operation and work actively on the development of individual and collective competencies. In other words, they will arouse an atmosphere of mutual dependence and teamwork.

3.2.9 (ix) *High Concentration.*

They pour their body, mind and soul into meeting challenges. Adherence to their personal value system and concern for the community above the profit motive inspire them to go beyond the call of duty. They are, therefore, required to muster a high degree of concentration to remain focused.



High concentration

3.2.10 (x) *Optimism and Perseverance.* In case they meet with failure, incur heavy financial loss or even experience a disaster, they will just double their effort and pursue the course passionately till their objective is met. They are incurable optimists. Their core characteristic is 'hope'. No amount of handicaps, hindrances or disappointments can dilute their spirit for reaching their goal. They treat every obstacle as a disguised opportunity. They will not wilt under pressure, will remain steadfast and own all responsibility for failure. They would rededicate themselves for correcting the course and will persist with the courage of their conviction. All through the process, they will keep learning



Environmental consciousness

from every episode, event or experience.

3.2.11 (xi) *Environmental Consciousness.*

Enlightened entrepreneurs firmly believe that the earth does not belong to them alone, but that

they, along with many others, belong to the earth.

They, therefore, do not arrogate to themselves the right to subjugate other human beings or the plant and animal world for their own comfort and convenience. Such an expanded and unified view of life leads them to protect and improve the environment rather than exploit it for their short-sighted and selfish economic gains. They thus become environmentally conscious human beings.

Now, the answer to the question raised at the beginning of this chapter. The learners should work hard for the sheer joy of learning and teachers should work hard for the sheer joy

of teaching. Children are

deeply influenced by the attitudes of the educators and parents towards work. If educators and parents demonstrate, even remotely, an indifference or dislike towards work,

children will assimilate this

and start acting accordingly. Their appraisal at this age is based on the perspective of others. As they mature, their attitude towards work become internalized to form their belief system. Thereafter, their work performance is less dependent on the reaction of others. Work ethic is principally influenced by socialization experiences during childhood and adolescence. Through interaction with family, peers, educators and other public figures, children learn to place a value on work behaviour. During the latter part of their lives, situations may arise where great demands are placed on them for productivity and speed. In such situations, children with a positive attitude towards work emerge stronger and more capable because, by then “excellence” may have become a part of their value system.

The relevance of instilling an entrepreneurial spirit in children, therefore, cannot be overemphasized. Apart from creating work opportunities and wealth, it could also be an effective tool in addressing issues of social concern. Is it possible to display entrepreneurial spirit even as a student? Certainly. Any student who devises new ways of learning – creating a mnemonic, visualizing a scene, dramatizing a conversation or finding a new proof for an age-old theory/ practice – is showing signs of entrepreneurship. Similarly, educators could also be entrepreneurs in their field of specialization; it could be about innovative teaching, initiatives in counselling or publishing pedagogical experiments etc. Indeed, an enlightened entrepreneur can turn almost every business proposition into an opportunity to serve society

and promote the environment. All that is needed is consciousness towards these concepts and a genuine interest in imbibing them. Anubhūti students will be naturally led to accept social commitment and environmental consciousness as their basic values.

3.3.1 Intrapreneurs: Those who choose to work in large established enterprises, may also possess and display entrepreneurial qualities. They assume direct responsibility for turning an idea into a profitable innovation. In a way, they are in-house entrepreneurs or intrapreneurs.

3.4.1 Social Entrepreneurs: Entrepreneurs who are involved in the field of social service are to be called social entrepreneurs. They are opinion makers who impact the society in a variety of ways.

Their work and the satisfaction they derive from doing it, create the energy to replenish the whole process effortlessly. Such energy not only sustains their effort at hand, but also provides the strength and stamina for them to embark on yet another venture. If entrepreneurs are working for a higher purpose, say, service to humanity without self-interest, such work, even if it were to be small, will arouse and stimulate the power within themselves and in others. They become leaders amongst their fellow beings. Such entrepreneurs are leaders who carve out a place for themselves in society.

Some of these social entrepreneurs may not or will not work for NGOs. They may like to run their business for a profit. However, their enterprises could be socially driven where the social element may be embedded in commercial operations. They may empower people and make them economically independent, so as to bring them into the mainstream of society. Such employed people may be persons with disabilities (PWDs). If so, PWDs will enhance their socio-economic status, self-esteem and dignity. Such enterprises can also have huge market potential, can be profitable and sustainable because they are run on a “Business Principles” model and not on charitable basis. Take the case of Mr. Dhruv Lakra, who got an idea while he was seated next to a deaf boy travelling in a bus. He started talking to him and soon realized that the boy had no opportunity for employment because of the negative perception regarding his ability to be productive. On reaching home, he received a courier and there was no communication exchanged with the delivery man. That got him thinking: “Why can’t low-income deaf adults become courier carriers?” And so he started Mirakle Couriers in Mumbai. They employ only deaf persons, who carry a social stigma and generally remain under employed. This is one of the creative ways to inspire, train and equip individuals to use the power of business to create a socially more inclusive and sustainable world.

There is yet another social venture that I am aware of. This is in the area of energy. Mr. Harish Hande is based in Bangalore. Harish

received his engineering degree from the Indian Institute of Technology, Kharagpur and his doctorate in energy engineering at the University of Massachusetts. But his real education came as a result of living two years in a rural village with no electricity. He pioneered access to rural solar electrification for families below the poverty line through a combination of customized lighting systems, innovative doorstep financing and understanding the market needs of different user groups. To further the effects, he created SELCO entrepreneurs who distribute solar powered lights to low-income communities. Thus, he has reached 80,000 clients across Karnataka and Kerala and has recently moved into Gujarat.

3.5.1 Social Business: Dr. Muhammad Yunus, Nobel laureate, has coined a phrase “social business” to mean cause-driven business with a social objective. The concept connotes the basic idea that a business or service can be done for a profit which should be used to repay the original investment and extend the reach of the business. It is, however, clearly understood that the original investors are not to expect or get any dividend or profit from such enterprises or business. It is also assumed that such a business will be run mainly for uplifting the underprivileged and socially neglected, poverty stricken rural population, which will mainly include women and children. It is also stipulated that such businesses should be sustainable and environmentally protective. It is believed that this model of social business is essentially “an inclusive model” which will help reduce tensions and lead to a more peaceful society.

3.6.0 Short Summary: An entrepreneur is different from a businessman in that he takes a broader view. An enlightened entrepreneur thinks far more comprehensively of the effect his business activity will have on society and on the environment. He will not merely work for earning a living but would live a more fulfilling life by making a difference in the lives of others. When enlightened entrepreneurship chooses to be in social business, it can meet such an objective to a higher degree.

This process ultimately leads to the formation of the entrepreneur's character and culture based on practical work and action-orientation. For them, academic education then remains only as a reference.

Entrepreneurship could be in any form of human endeavour and such people tend to be philosophical in their outlook. Ability to take risks, a value system of one's own, compassion, readiness to blend development with social concern and promote creativity, striving for excellence, tenacity, teamwork, high

concentration skills, optimism, perseverance and environmental consciousness are all traits of these dreamer visionaries. Intrapreneurs are inhouse entrepreneurs in an organisation.

Rarely do we come across a successful entrepreneur, who became an entrepreneur only to make money. In almost all cases, people became entrepreneurs because there was some challenge that excited them: a challenge to change the world, a challenge to invent, a challenge to create. Perhaps it was some gripping challenge that appealed to them personally. But, rarely was the desire to make money the prime driver. These are the enlightened entrepreneurs.





Sunday meetings with the Founder; a regular feature at Anubhūti

Glossary of Terms Used

Meanings ascribed to some of the terms used in the SoP

Academic

Theoretical study lacking practical skills; formal study.

Anubhūti

Anubhūti means learning by experience - a process that journeys through different experiments; involving understanding, acceptance or rejection of the outcome. Anubhūti is a process of living.

The symbol of “Anubhūti” is the Sun. Sun emerging from the shadows leading to light. From darkness to realization - exemplifying the joy of young minds seeking unexplored frontiers of knowledge.

Education is a by-product of practical work. Knowledge and work are one.

Centre of Excellence

Excellence is great merit, exceptional worth or superior quality. It presupposes flair for detail,

requires high level of concentration and hard work. Excellence begins where an average person quits.

Excellence is search for continuous improvement and hunger for newer and innovative ways of doing things. It is striving for breaking the established records even if they are one’s own.

It is a goal to be pursued with vigour and readiness to pay the required price in terms of physical, mental and other resources as may be required.

Centre of Excellence means an institution which considers excellence as its central value.

Character

Character means one’s personality or individuality i.e. what one really is. It embodies an individual’s dominant, peculiar qualities and his value system. The word has a positive connotation. So, “a man of character” would mean one with admirable qualities. Qualities which may include striving for excellence, strong

commitment, perseverance, determination, sense of ownership and responsibility with which one conducts oneself. The force of character is cumulative and it creates a massive cascading quality effect.

Men of character are indifferent to all circumstances. They pass for what they are. They don't believe that virtues need to be communicated by overt actions. They simply emit virtues every time they breathe. They are indeed not carried away by reputation, i.e. 'what others think or say of them'. They are concerned with their character i.e. 'what they really are'.

Co-curricular

Outside the regular curriculum, but complementing it; usually contrasted with extra-curricular.

Comparison

Examining to see what differences or similarities they have. Relating.

तुलना, समानता, औपम्य, सादृश्य

Compassion

Unselfish tenderness; deep feeling for and understanding of other's miseries or sufferings culminating in spiritual consciousness.

अनुकंपा, करुणा, दया, सहानुभूती

Composite

Made up of distinct parts, Belonging to, having the characteristic of, or being a member of the family.

संयुक्त, संमिश्र, विविध घटकांनी बनलेला

Conservative

Averse to change, supporting established views, traditional, overcautious. Such people never take risks. They would generally like to play safe keeping security as their principal concern. Resultantly, such category of people tend to maintain status quo rather than search for new frontiers beyond their own sphere of activity. Those who are obsessively concerned with safety are unlikely to be dynamic and progressive.

Creative

Something innovative based on one's own experimentation or reflection. Something which is not an imitation or a repetition. Something original and pioneering.

Curricular

Related to curriculum.

Curriculum

The whole course/body of study.

Empathy

Ability to fully understand and share other's emotions, thoughts, feelings and ideas.

समानुभूती, कल्पनेने इतरांच्या भावनांना जाणून घेण्याची क्षमता

Entrepreneurial Spirit

Attitude which makes one feel responsible not only for himself but also for every other element surrounding himself or herself. It would thus include concern for familial, societal or environmental elements. Such a spirit can be developed if one is a lateral thinker and risk taker willing to work hard and reach the end of every problem or difficulty that one may face.

A person with entrepreneurial spirit will not be satisfied only with knowledge, thought or philosophy. Such an one will develop yearning for application of knowledge, thought and philosophy and will work towards achieving complete living which is full of action and challenges.

Equanimous Character

A character or a constitution with emotional balance, evenness or steadiness of mental disposition and a composed frame of mind which cannot be easily elated or depressed even under praise/recognition or trying/hard circumstances.

Experience

Knowledge or skill gained through practice. It is knowledge gained through long and varied observation of life and nature/surroundings.

प्रत्यय, अनुभव, प्रत्यक्ष कार्य वा दर्शनाने प्राप्त ज्ञान, प्रतीती - प्रत्यय, अनुभव

Experience also means worldliness and may lead

to sophistication. It is sometime used to describe an ordeal, a nightmare, trial/tribulation or adventure. Under these varying circumstances, one may undergo, sustain, suffer, encounter, endure or merely sense and perceive. All these in totality lead to a well-rounded personality development – emotional as well as physical and intellectual.

Experiential Learning

A learning process which is based on hypothesis making, observation and experimentation. It will include working hard with hands and body, i.e. arts, theatre, nature trips, quiet time as well as undertaking life-related projects and interaction with others in the society. It will help develop critical understanding, skills and communication capabilities. Such exploration could be independent and/or collaborative reflection. Experiential learning is based on direct experience as distinct from theoretical knowledge. The process will implicitly involve a certain amount of risk in undertaking tasks which are otherwise not routinely included in the rote learning methodologies.

Extra-Curricular

Outside regular curriculum; such as athletics, dramatics, publication of school newspaper/magazine; connected with curriculum but without any credit.

Fundamental Value

A value which is highly desirable and precious, and on which all further development is founded or to which further development is related. It

is of central importance without which things would not be what they are or what they are expected to be. The value could be ethical, moral, social or ideological. To a great degree, they are subjective and can vary across people, cultures and organizations.

Global Outlook

It is a point of view adapted/extended to the entire world. It is an attitude which is not narrow in terms of region, religion or culture. It is a comprehensive view which is unrestricted and all-inclusive. It refers to a flexible frame of mind which is open for breeze from all around to flow in. Cultivation of such an outlook does not have to be at the cost of compromising one's own fundamental values.

Global outlook merely suggests readiness to critically examine and cultivate respect for whatever is new and different, whichever source it may originate from. When one comes to respect a different point of view, one paves the way for its eventual acceptance and assimilation as one's own value.

The Indian cultural heritage gives one a wide-angle view of the world. However, if one looks at any piece of work entirely from the Indian perspective, then it may become difficult to run a global business. One has to relate one's business interests to the interests of the other parts of the world – to be relevant in those societies.

Humane

Kind and sympathetic.

“Humane” has a shade of deep concern for

feelings, and more so for the sufferings of others. It is a higher degree, an exalted state of mind, which can cultivate such an attitude and convert that into a way of life

करुणार्द्र, कृपाळू, माणुसकी, दयान्वित, दीनवत्सल, मानवता असणारा

Inference

Conclusion from facts, observation, careful thought and deduction .

अनुमान, अनुमिति, तर्क, निष्कर्ष, परिणाम, ठोकताळा, होरा, निगमन.

Interpretation

Interpretation means explanation for something which is not immediately explicit or obvious. This may pertain to explanation of actions, events or statements suggesting inner relationship or motives or principles or even thoughts. It can also mean adaptation.

Knowledge

It is information acquired through learning and/or experience – understanding and awareness. It is to be distinguished from skill development as well as emotional or spiritual development, which together can lead to what is described as wisdom or enlightenment.

ज्ञान, माहिती, ग्रहण, विद्वत्ता

Learner / Learning

The term “learning” is used to convey education, scholarship, knowledge and wisdom. Sometimes it is also used to suggest “rote”. Consequently, the learner is also taken to mean a beginner, an initiator, a disciple, a student. The term “learned” is, however, used to describe educated, cultured, scholarly and all round attributes. The word “learn” as verb, suggests an attempt to study or acquire knowledge.

Though the terms “learner” and “educator” have been used to mean two different roles, there is a great deal of commonality between the two. Indeed, previously there was no distinction between “learning” and “teaching”. Up until the mid-eighteenth century, there was nothing wrong with a sentence such as “the teacher learned the children how to count”. Then for no discoverable reasons, “learn” in the sense of “teach” retreated to the background, where it has remained ever since. The word “learn” comes from Old English “leornian”, which means to learn/to teach.

Vinoba Bhave has made a telling comment about “teaching”, viz. that in no Indian language there is a word for it other than as a causative of “learn”, as in सिखाना in Hindi which is from सीखना and अध्यापन in Sanskrit which is from अध्ययन.

Etymologically, the word “learn” is derived from Latin “lira” and Russian “lekha” which means a furrow / track / garden bed. Furrow is required in agricultural operations before planting of seeds. The furrow is always deep and is suggestive of indepth search. Preparation

of ground is necessary to allow the roots to proliferate easily and profusely. Transposing the idea to education, it would mean preparing the child to be able to face the future confidently.

Perception

The process whereby information about one’s environment received by the senses is organized and interpreted so that it becomes meaningful. It is power of observation, discernment and insight.

आकलन, समज, बोध, जाण, ग्रहण, ग्रहणक्षमता, प्रत्यक्ष-ज्ञान, अवबोध, दृष्टिकोन, देखने, सोचने एवम् समझने की योग्यता

Pluralism

A state of society in which members of diverse ethnic, racial, religious, or social groups maintain an autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization/constitution.

अनेकतत्ववाद, अनेकांत सिद्धांत.

Sensitive

Highly conscious and readily responsive to mutual relationship with animates as well as inanimates.

कोवळ्या मनाचा, हृदयवान, संस्कारक्षम, कोमल, भावुक, अतिसंवेदनशील, हळवा.

Socially aligned

Socially aligned persons are those who do not find any serious contradiction between their

individual goals and societal needs. Indeed in their case the two may even be complementary. But highly individualistic persons may not be able to adjust to a correct relative position vis-a-vis the societal needs, imperatives or value systems.

A constant state of conflict with societal values is not a very positive proposition for one's development - intellectual, emotional or spiritual. If the person gets socially aligned, his/her chances of success in the society dramatically improve.



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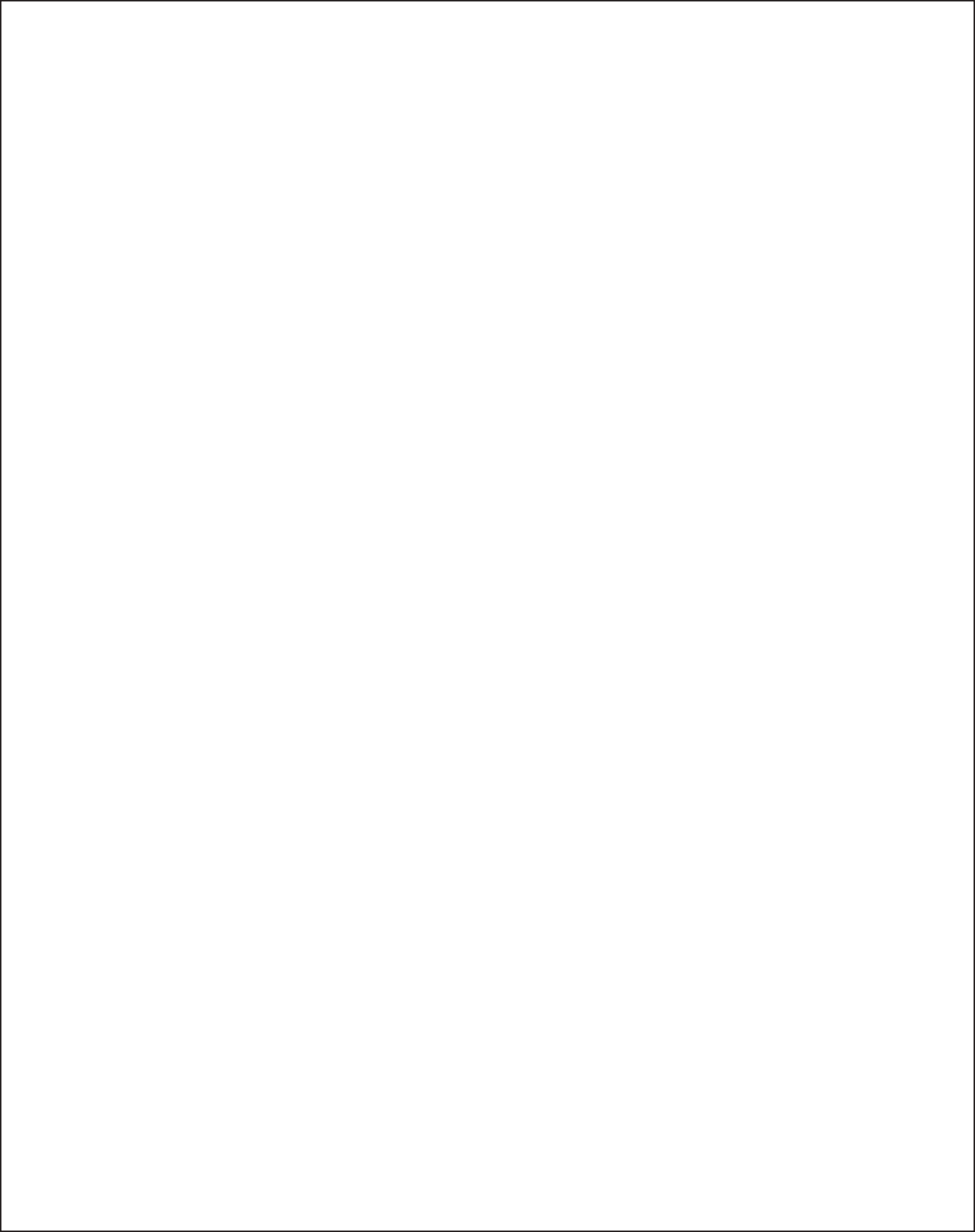
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These books, newspaper articles and opinions of veteran educationalists which have been considered while deliberating upon the various aspects dealt with in the SoP have been separately bound for each theme and kept in the Library as Support Documents.



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