

NATIONAL SEMINAR

On

DEGRADATION OF ETHICAL ENVIRONMENT

24 to 26 November 2000

Sponsored by :

INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH
NEW DELHI



ABSTRACT



ESTD. 1891-92

Organised by :

P.G.Deptt. OF PHILOSOPHY
MADHAV COLLEGE
UJJAIN (M.P.)

Heartfelt Thanks

We are very much honoured to write that the Indian Council of Philosophical Research, New Delhi has made our dream true by given financial assistance^{for} organising this seminar on 24th to 26th Nov. 2000. We will always remain grateful to the council for its assistance. We are also very much thankful to the Prime Ministers' house for sending his "best wishes" for the success of the seminar.

Next, we are very thankful to all those who have sent their blessings in this regard. In those great Philosopher some good names are here : Dr. Brhamo, Dr. Kavishwer, Dr. Arjun Mishra, Dr. Mrinal Miri, Dr. H. N. Mishra, Dr. Akhilesh Rai, Shri R. C. Pradhan, Dr. S.P. Dubey & Dr. S. S. Negi etc.

Here we are enclosing abstract of papers of eminent philosopher professors & teachers. So our next thanks are to all those scholars and professors of different Universities, Institutions and colleges of India, who made great help us to send their papers, that's why our seminar has taken its nice shape.

Lastly our uncountable thanks are for Dr. Shiv Sharma, Principal Madhav College, Dr. Arun Kaul, Head Dept. of Geog. Dr. S. K. Sawant, Vice Principal and all respected teachers of Madhav College, Ujjain.

So again and again our heartfelt thanks to all those who made it possible and successful.

With regards,



Shri Hemant Namdev
Asst.. Prof.
Joint Secretary
National Seminar
Madhav College, Ujjain



Dr. Smt. Shobha Mishra
Head of Philosophy
Organising Secretary
National Seminar
Madhav College, Ujjain

No 2090/PM/P/2000

आरती काचरू

प्रधान मंत्री की अपर निजी सचिव

दूरभाष: 301 8939

फैक्स: 301 6857

प्रधान मंत्री भवन नई दिल्ली

PRIME MINISTER'S HOUSE
NEW DELHI

29 सितम्बर, 2000

36, Tughlakabad
Institutional Area,
Shrauli Badarpur Road,
(Near Batra Hospital)
New Delhi-110 062
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प्रिय डॉ० शर्मा,

आपके दिनांक 18.9.2000 के पत्र के लिए धन्यवाद जिसमें आपने प्रधान मंत्री जी को 24.11.2000 को उज्जैन में आयोजित होने वाली राष्ट्रीय संगोष्ठी के उद्घाटन के लिए आमंत्रित किया है।

खेद है कि पूर्व निर्धारित कार्यक्रमों में व्यस्तता के परिणामस्वरूप प्रधान मंत्री जी आपके निमंत्रण को स्वीकार नहीं कर पायेंगे। प्रधान मंत्री जी की ओर से संगोष्ठी की सफलता के लिए शुभकामनाएं।

शुभकामनाओं सहित,

भवदीया,

आरती काचरू
(आरती काचरू)

डॉ० शिव शर्मा

प्राचार्य

माधव महाविद्यालय

उज्जैन (म०प्र०)

2/MS/P/K/P
4, 2000

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श्री. शिव शर्मा
20.10.2000

36 तुगलकाबाद,
इन्स्टिट्यूशनल एरिया,
महरोली बदारपुर रोड,
(बत्रा हस्पताल के पास)
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प्रोफेसर आर. सी. प्रधान
सदस्य-सचिव

Professor R. C. Pradhan
Member Secretary

F.No 1-6/200/MSP/KPn
August 14, 2000

Dear Dr. Mishra,


Thank you for your letter of 10th July 2000. I am glad to know that you are organizing a National Seminar on "THE DEGRADATION OF ETHICAL ENVIRONMENT" from 24th to 26th November 2000. I am thankful to you for your kind invitation to me to attend the Seminar. However, I regret that I will not be able to attend the Seminar because of pre-occupations here.

I wish you all success in organizing the Seminar.

With regards,

Dr. (Mrs.) Shobha Mishra
Head, Department of Philosophy
Madhav College
Ujjain

Yours sincerely,


(R.C. Pradhan)



स्नातकोत्तर दर्शन विभाग
रानी दुर्गावती विश्वविद्यालय, जबलपुर-482 001.
DEPT. OF P. G. STUDIES & RESEARCH IN PHILOSOPHY
Rani Durgavati University, JABALPUR - 482 001 (INDIA)

Dr. S.P. Dubey
Professor

Dated ..9..11..2000

सेवा में,

डॉ० शोभा मिश्रा,
अध्यक्ष,
दर्शन विभाग,
माधव महाविद्यालय,
उत्तरैन-486001
=====

शुभ्री शोभा जी,

आपका 10.11.2000 का पत्र मिला जिसमें नैतिक पर्यावरण पर
24 से 26 नवम्बर तक एक राष्ट्रीय संगोष्ठी के लिए आमंत्रण है।
इस संगोष्ठी पर मैं अन्तर्-पूर्व-निर्धारित कार्यक्रम के अनुसार रहूंगा।
आप: इच्छा होने हुए भी इस संगोष्ठी में भाग नहीं ले पाउंगा।
हमारी वार्दिक शुभकामनाएँ-संगोष्ठी की सफलता के लिए,

भवदीय

श्रीप्रकाश दुबे

{ श्रीप्रकाश दुबे }

अध्यक्ष

अखिल भारतीय दर्शन- परिषद

डॉ० सुरेन्द्र सिंह नेगी

प्रोफेसर एवं अध्यक्ष

दर्शन विभाग

PROFESSOR AND HEAD

DEPARTMENT OF PHILOSOPHY



डॉ० हरीसिंह गौर विश्वविद्यालय

सागर-470003

Dr. Harisingh Gour Vishwavidyalaya

SAGAR - 470003

दिनांक : 05.08.2000

प्रति,

डॉ० शोभा मिश्र

अध्यापिका, स्नातकोत्तर दर्शनशास्त्र विभाग,

माधव महाविद्यालय, उज्जैन ४८०००३

प्रिय डॉ० शोभा !

इन्दौर से लौटने पर आपका पत्र पाया। सचमुच प्रसन्नता की बात है कि राष्ट्रीय सेमिनार का आयोजन आपके विभाग की ओर से किया जा रहा है। आपके सेमिनार का केन्द्रीय विषय "नैतिक पर्यटन का द्वास" बड़ा ही समय सापेक्ष और ज्वलन्त है।

भगवान आपके इस कार्यक्रम को अवश्य ही सफल करेगा। क्योंकि आपके द्वारा उठाया गया यह छोटा-सा कदम मनुष्यता के लिए महान् हो सकता है। हम सबके लिए प्रेरणा और चिन्तन का विषय तो है ही।

मैं अपनी सहज स्वीकृति भेज रहा हूँ और इसमें अपने को गौरवान्वित भी अनुभव कर रहा हूँ कि हमारी नई पीढ़ी की सोच सही दिशा में है और उसे हम लोगों का भी खयाल है।

धन्यवाद !

भवदीय

डॉ० सुरेन्द्र सिंह नेगी

प्रोफेसर एवं अध्यक्ष

दर्शन-विभाग

डॉ० हरी सिंह गौर विश्वविद्यालय

सागर (मि० ४७०००३)



पूवोत्तर पर्वतीय विश्वविद्यालय
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NEHU Campus, Shillong - 793 022 (Meghalaya)

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Mrinal Miri
Vice-Chancellor

No.NEHU/ 3-38 /2000- 921
22nd September, 2000

Dear Dr. (Mrs.) Mishra,

Thank you very much for inviting me to attend a National Seminar on "The Degradation of Ethical Environment" to be held in your College during 24th-26th November, 2000. Much I would have liked to attend the Seminar, owing to prior engagements, it will not be possible for me to do so. I am sorry about it. However, I wish the Seminar all success.

With best wishes,

Yours sincerely,

Mrinal Miri
(Mrinal Miri)

Dr.(Mrs.) Shobha Mishra,
HOD, Philosophy Department,
Madhav College,
UJJAIN (M.P.).

नैतिक परिवेश का अपकर्ष ' समीक्षा स्वाशंश

आज समूचे मानव समाज में नैतिक परिवेश की अद्योगति एक अनुभूत तथ्य है। सभी राष्ट्रों के सजग बुद्धिजीवी चिन्तित भी हैं। आध्यात्मिक जीवन का प्रबल प्रहरी होने के कारण भारतीय मनीषा की चिन्ता अत्यन्त गहन और प्रखर है। आज की राष्ट्रीय मंगोष्ठी इसी चिन्ता का परिणाम है। प्रत्येक क्षेत्र में नैतिक गिरावट के विविध कर्णमत् कर एवं तीभत्स तरीकों और रूपों से आप सभी परिचित हैं अतः उनका वर्णन करना अभीष्ट नहीं जान पड़ता है। फिर भी यह अवश्य अपेक्षित है कि इस गिरावट को समझने के लिये हम ऐतिहासिक दृष्टिकोण अपनाते हुये विशेष रूप से भारत के सन्दर्भ में उसके सांस्कृतिक चिन्तन-प्रवाह की प्रक्रिया को समझें।

डॉ. जे. पी. अवस्था
आभार

**Nature of Moral Doer and Reaper : A Humanist
Reassessment
(An Abstract)**

In this paper I have drawn attention to the social dimension of the doer and reaper of our moral behaviour. Society around also reaps the consequences of individual's actions along with the doer himself. And then very many times society around causes a person to take a particular decision. When we keep in mind these facts the concept of goodness etc. also acquire a social dimension, which is usually neglected. My present analysis is intended to help the strategies for the regeneration of moral environment. We must plan to create good individuals but even for this the creation of conducive type of social institutions and social life are also necessary. Creation of only one of these without the creation of the other will defeat our efforts.

(D.D BANDISHTE)
148, Indrapuri Colony,
Indore (452 017)

Follow, Fellow and Fellowship

Philosophers have not so far taken into consideration the words follow, fellow and fellowship as a moral values to solve all the human problems and prepare a base in establishing world peace which is a burning problem of the universe.

Every human being is following some person, some ideology, some religion. Humanity has been divided by persons, ideology and religion. These are to be eradicated from the surface of earth because it has given birth to corruption, terrorism, hatred against each other and man has lost faith in man and there is no security of life.

In following a person and making a fellow always remain ——— because it has some self interest which become the cause of tension in human life in the long run. A man must take into consideration fellow and fellowship before he starts following some one and claim to be a fellow to some one and have fellowship.

In my research paper I have tried to see that solution of all troubles can be found taking into consideration the words follow, fellow and fellowship as taught in the principles of Christianity.

Dr. A.B. SHIVAJI

.....

'Modernity, Moral Crisis And Indian Society'

ABSTRACT

Dr. S.N.Pande
Head, Philosophy(P.G.)Department
Institute of Oriental Philosophy.
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1.

Morality like ~~the~~ society is a relative concept. Its nature, scope and standard vary from time to time and place to place. What is moral at one time and place may not necessarily be so at another time and place. That pertains to the entire social life of man which extends from the basic instincts like sex and hunger to the higher ~~to~~ pursuits such as art, religion and culture. So is the case with civilization too.

That renders a summary commendation or condemnation of a particular civilization at a specific stage from a general standpoint an absurd exercise.

India is a traditional country with ~~conspicuous~~ ^{long} consold cultural heritage. An ancient country of variegated faiths and festivals, dogmas and ~~literature~~ rituals, flora and fauna, folklores, languages and literature and music India has been unrivalled in her cultural wealth. Civilization from outside through travellers, traders and even plunderers and invaders have been pouring in in this vast subcontinent since the times immemorial. Ironical though it may appear, they have only contributed to the variety and colourfulness of Indian culture through the ages.

Probably this has been the only land on earth who had little repulsion or scorn for any visitor or stranger from outside. The concept of a World family ---- vasudhaiva kutumbkam---- has not only been just a credo for India, it has been its inherent principle guiding and sustaining her unfolding character. Thus instead of being static or stubborn something Indian culture has been a dynamic and elastic force reconciling and integrating divergent currents from ~~reconciling-and-integrating~~ different countries and communities.

Ours is the age of science. Man has made sine dubio a tremendous progress in this age. Science and technology with their amazing advancements have virtually changed the face of human civilization. Electronic appliances, the T.V. sets, cassettes infotech and other numerous instruments and devices have gone defacto very deep into the thought, behaviour and routine of the present generation. But all the comforts, conveniences and luxuries put together are no compensation to the damage, inadvertently enough, they have done to human values and moral relations at large.

AN ETHICAL APPROACH OF HUMAN RELATIONS, MORAL CONDUCT AND PEACE - VIA EDUCATION

Mani Sharma

Professor

Department of Foundation of Education
Faculty of Education
Dayalbagh Educational Institute
Dayalbagh, Agra-282005.

Arti Singh

Research Scholar

Faculty of Education
Dayalbagh Educational Institute
Dayalbagh, Agra-282005.

Abstract

This paper considers the role of ethical understanding which influence the human relations among the society and even between countries. It has become the demand of humanity "To move to an era of Communion." In this era of axionoetic approach for Global Peace, the World has realized a striking feature of the millennium. The "World Peace Summit" was the presentation of the document and the commitment to Global Peace.

Hence, in this present scenario the understanding of various dimensions of human relations is an important factor. The term 'human relations' refers to all the interactions that can occur among people and is also known as 'conduct'. Here by conduct we mean a moral conduct i.e. 'thinking morally and behaving morally' – A moral person not only does the right things but also knows the reason as to why he does it. Human conduct by its very nature is governed, coloured, commanded and cultivated by the principle 'what ought to be done by man.'

Hence we are prone to think that human ideology has become the soul of social anatomy, which effects the social behaviour and social behaviour and is concerned with the problems of human relations. Human relations are influenced by the human conduct and human conduct is governed by human values of life. At the end we come to the conclusion that education is only the media through which one can improve balanced personality with balanced behaviour.

Key Words: Human Relations, Moral Conduct and Peace, Human Ideology.

ADDRESS FOR CORRESPONDENCE

Prof. (Mrs.) Mani Sharma
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Dayalbagh, Agra-282005.

ABSTRACT

Ethical implications of Cognitive Dissonance: Application of Buddhist Ethics

Dr. B.V.S. BHANUSREE, Asst. Professor, Department of Philosophy and Religious Studies,
Andhra University Visakhapatnam – 530 003 A.P

* * *

Dissonance is described as a subjective variable. It is an attitude, which contains imbalance, disorder, incongruence and internal inconsistency with in an individual's cognitive systems. The attitudes whether positive or negative, held by an individual are inter related and are part of the overall organization of his personality. It is observed that an individual's cognitive organization is at all times in a state of neither complete consonance nor complete dissonance.

Leon Festinger in his 'theory of cognitive dissonance' explains that the existence of dissonance in a cognitive system is psychologically 'uncomfortable' and motivates the individual to try to reduce dissonance and achieve consonance and to avoid situations and information that would increase the dissonance.

This paper intends to study how dissonance becomes an ethical problem both for an individual and for the society. It is explained illustratively as to how dissonance makes a person dishonest, hypocrite and disintegrated. Now the question is whether such a person can achieve and contribute anything to society. Is he not a burden to the society? Then, what is the way out? Modern Psychologists suggest that reason and logic can help an individual to reduce the dissonance.

I would like to conclude with an idea that whether Buddhist ethics can be applied to the present ethical crisis. Buddhist Ethics is also said to be rational and logical which aims at achieving human perfection. An integrated and perfect personality is a social gain according to Buddhism.

'DIDACTIC POETRY' - A MIRROR OF ETHICAL ENVIRONMENT

Dr. (Mrs.) M.V. Ramana

Didactic poetry (i.e. Niti kavya) has a very ancient origin and can be traced back to the Vedas. The sufferings of mankind on this earth and a constant search for truth thereof led to the origin of didactic poetry.

The Vedīc hymns - Sanjnana (in Rg. Veda), Sāmmanasya (in Atharvaveda) and 'Sivasamkalpam' (in the Yajurveda) proclaim universal brotherhood, harmony and integrity. In the epic period, the two epoch-making sages Valmiki and Vyasa blessed the human race with the two monumental epics the Rāmāyana and the Mahābhārata which have eternal social values. The Mahābhārata is infact a moral encyclopaedia.

In the later classical period too, the Pancatantra and the Hitopadesa, the two great hand-books of ethics and the 'Satakatrāyī' of Bhartr̥hari occupy a prominent place. Besides, there are quite a large number of didactic poems such as Sāṅkarāchārya's Mohamudgara, Vedāntadesīka's Subhāsitanīvi, Subhāsītāvali of Vallabhadeva etc. which bear ample testimony to the ethical environment.

The Hindus, the Buddhists and the Jains have contributed their mite to enrich these literary works in form as well as content. The key-note of all the didactic works is Niti (polity), Sānti (Peace) and Vairāgya (renunciation) and they extol the need for the spirit of tolerance and brotherhood. An attempt is made in this paper to show how didactic poetry has been a mirror of the ethical environment right from the Vedic age down to the present millennium.

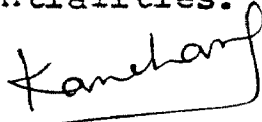
Value Crisis: An Integral Perspective

(Abstract)

The diagnosis of the eleology of the present cultural anomie requires a more integral perspective. In fact the more integral is our perspective in the understanding of a problem, the nearer we are to the truth about it, though a perfectly integral perspective is not humanly possible because of man's serious limitations. This, however, only reiterates the principle that the more integral, ^{it} is the more true. This is specially so in the present context because value systems are intuitive and their truth cannot be understood piecemeal. Looking at the problem integrally one may not agree that the present Indian society is sinking in the morass of valuelessness but a chaos in value system is too obvious. What India needs today is a cultural super-system of spiritual values which may work as a dominant cultural theme for creative orientation. These spiritual values are truth, beauty, goodness, sublimity, bliss and the fullest realization of our inner potentialities.

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(DR. KANCHAN SAXENA)
READER
Deptt. of Philosophy
L.U. LKO

ABSTRACT

"THE CONCEPT OF MORAL DEGRADATION AND PRESENT CIRCUMSTANCES: AN ETHICAL ASSESSMENT"

Dr. S.R.Vyas

Head,

Department of Philosophy,

Mohanlal Sukhadia University,

Udaipur (Raj)

Morality has been the insaparable part of man's personality since his existence on this planet. The question of manifestation of morality still remains a pertinent problem for ethical thinkers. In the same way moral decline and change in values and their acceptance by an individual and society places dual problems of internal rejection and external approval causing a moral decline.

Modern thinkers like Thompkin, Goodheart, Earnest Barker and Babgeuef deal with this problem differently with different points of views.

This paper endeavours to discuss and distract the emerging factors to acquaint with the concept of moral degradation alongwith the analysis of present circumstances which have engulfed individual and society.

The analysis emphasises on the theory that degradation in values is not in vaccum but a reoccupying process which is incessantly operative in present as it was in past. Conventional morality and its contents can not be taken for granted for ever and therefore the paper conclusively suggests optimistic approach towards moral degradation. This approach which is not only the demand of the day but also desirable for a modern moral man of new millenium.

Abstract

A note on the Ethicality of Human actions with reference to Ecologic Crisis and Moral Progress

- *M.N. Sinha*

Ecologic exists results from degeneration of ecosystem due to man's inconsiderate thinking and living. Moral progress is a function of behaviour, arising, on the one hand, from continuous introspection and reappraisal and, on the other, from critical analyses of changing social realities. This is progressively achieved in course of life span during attainment of fitness and its quality which expresses the results of the interplay between organisms and environment.

Human actions are always purposive. They are open to judgement or evaluation. The ethicality involved in human actions pertaining to ecosystem can also be viewed with respect to their rightness or wrongness on three possible levels :

(i) The person/persons might be clear about the standard/standards of conduct and actions to be performed rightly are sharply defined and understood. They are done according to reason behind them according to some guiding principles. In this case ethicality of such actions performed is proved as they conform to and are in harmony with the standard/norm.

(ii) The person/persons might not be clear about the standards of behaviour (what is right or wrong, about what constitutes virtue in human action) and without knowing the norm, one performs the action/actions. Actions performed here are behind. They are thus beyond evaluation, justification or decision regarding their ethicality.

(iii) Persons might be clear about the norm of conduct but do not hesitate violating it in performance of their actions. At times put pleas for such violations.

In the light of these three positions, actions creating ecological imbalance and consequently causing degradation of ethical environmental can be judged. Viewed in the light of the first, the persons performing their actions according to norm of behaviour do not create ecological crisis, do protect ecological balance, display individual as well as social responsibilities and contribute to the moral progress. Their actions, therefore, are normal, rational, desirable and value-neutral. Evaluated in the light of the second, the person's actions can be said to be blind, actuated by involuntary impulses, affected by unreason, and therefore, a- moral. The third position, inturn, is important and relevant with reference to the present problem i.e. the ethicality of human actions involved in ecologic crisis and moral progress. When the person in his attitude, motivation and even in wrong justification of one's actions with respect to one's share in degradation of ethical environment causes abrasion and destruction of ecosystem, negates its maintenance, and ultimately impedes moral progress, such action of the person can be judged as underirable, individually and socially irresponsible, ethically not permissible and, therefore, immoral. These actions do not help the evolutionary path and thus are not ethically good nor virtuous. They partake in retardation and, therefore, are evil acts.

Ethical Environment & Medical Practice

ABSTRACT

DR. RAKESH DUBEY

M.B.B.S M.D. (ANAESTHESIOLOGY)

SHAHGAHANPUR (U.P.)

In our developing world what can a human doctor give apart from the professional skill or scientific knowledge, it is human sympathy & understanding, that form the very core of medicine. But let us not be ashamed to admit that scientist has his limitations. Science is man made and hence open to human failings. Lord Belfor pointed out that though science is on the way to truth, it is not there, yet. There is no finality. There is always one more experiment to be done.

But although there is no finality, there should be clearly laid guidelines to prevent fallout's. Ethics, which is the science of moral values, should give those claimants as scientists the necessary faith not only in religion of science but also in the integrity of scientists. Medical ethics are the moral principles, which should guide members of medical profession in their dealings with each other, with their patients & with the state.

The Conception of Good Life in the Mahabharata: Purusarthas revisited In the light of Narrative Ethics.

The present paper attempts to look into the Mahabharata for an understanding of the present malaise. The degradation of our moral environment has one major reason—the loss of a wholistic vision of life. We have stopped looking at our life from a wholistic point of view and have started looking for short term gains which ultimately land us with longterm losses. The solution of this impasse lies in tempering our present approach with the wisdom of our ancient sages.

Mahabharata contains a host of situations where the protagonists are compelled to ask questions about the meaning and purpose of human existence. These can inspire the reader to look into our contemporary life in the light of the ways of living propounded by our ancestors. This paper is not an attempt to reverse the sequence of time and re-establish our past ways of life. But it is inspired by an effort to relook into our past to get cues for a more meaningful life. The idea is to synthesize or integrate the past into our present with a view to make our life qualitatively better.

The Mahabharata sees the purpose of human life in terms of liberation which comes by gradually detaching ourselves from all that we hold dear—wealth, power and even human relationships. Built into its narrative is the view of phasing of the four purusarthas—dharma, artha, kama and moksa. The whole thrust of the text is towards a balance of all the different dimensions of human life with a view to liberate ourselves from all impediments. Each aspect of life is significant at a particular period of our life. If we can understand this constant change that life enforces, one who is endowed with discretion would naturally understand that not everything is possible at any time. Neither does it make any sense to pursue in old age things that we valued in our youth. Thus there is time for the pursuit of artha and kama and a time for the pursuit of moksa. Dharma, of course gets interpreted according to our stage and station in life (varnasrama).

Thus, one could say that the present paper attempts to look upon the Mahabharata as a document of narrative ethics for sorting out the present crisis in our values.

REKHA JHANJI

नैतिक पर्यावरण का हास =====

डॉ. शकुन्तला सिन्हा,
प्राध्यापक शू. नि. शू
शा. कला एवं वाणिज्य महाविद्यालय,
इन्दौर ।

नैतिक पर्यावरण से क्या तात्पर्य है ?

नैतिक नियमों से संवालिit व्यक्ति का पारिवारिक एवं सामाजिक परिवेश । मनुष्य एक मनोभाविक प्राणी है । उसके संतुलित व्यक्तित्व हेतु मन और शरीर दोनों का सम्यक् एवं सामंजस्यपूर्ण होना आवश्यक है । हमारे कुछ नैतिक आदर्श हैं, नैतिक मूल हैं, जिन्हे हमने अपने जीवन में स्थापित कर रखा है । मनुष्य एक सामाजिक प्राणी भी है । समाज की प्रथम इकाई परिवार है । व्यक्ति और समाज के परस्पर संबंध को सुव्यवस्थित रूप में बनाये रखने के लिये हमने सामाजिक आदर्श और मूल स्थापित किये हैं । मनुष्य स्वभावतः स्वार्थी होता है, पर सामाजिक नियमों के अन्तर्गत उसे अपने स्वार्थ पर अंकुश लगाना पड़ता है । सामाजिक नियम उसके स्वार्थ को नियंत्रित करते हैं । उसे वहीं तक स्वतंत्रता प्राप्त है, जहाँ तक वह दूसरों की स्वतंत्रता में बाधक न हो । अगर सामाजिक नियम उसे नियंत्रित न करें, तो उसका व्यवहार उच्छृंखल भी हो सकता है । पर यदि उसके मानस-पटल पर नैतिक "आदर्शों" की स्थापना कर दी गई हो, तो ऐसा व्यक्ति विषम एवं प्रतिकूल परिस्थितियों में भी अपनी नैतिकता से च्युत नहीं होता । पर यह कैसे संभव है ?

व्यक्ति के नैतिक पर्यावरण का निर्माण संस्कार के रूप में उसके मन पर अमिट छाप छोड़ जाता है । नैतिकता की प्रथम पाठशाला होता है उसका परिवार और उसकी माँ होती है प्रथम शिक्षक । इतिहास इस बात का साक्षी है कि महान पुरुषों के व्यक्तित्व निर्माण में उनकी माताओं की अहम् भूमिका रहीं हैं, अब इसके लिये आवश्यक है कि उनकी माता का व्यक्तित्व स्वयं भी नैतिकता के आदर्शों के अनुरूप टला हो ।

नैतिकता की कसौटी है संयम, पवित्रता, सत्य के प्रति आस्था, प्रामाणिकता तथा प्राणी मात्र के प्रति सदभावना । संयम के बिना नैतिकता संभव नहीं । नैतिक

पर्यावरण का सम्बन्ध व्यक्ति के संस्कारों, नैतिक एवं सामाजिक नियमों एवं आदर्शों से है, जो एक नैतिक पर्यावरण का निर्माण करते हैं और इसे बनाये रखने का दायित्व व्यक्ति और समाज दोनों पर है ।

MORAL POLLUTION : A MARXIST VIEWPOINT

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ABSTRACT

The gravity of the problem of Moral Pollution or Moral Malaise has come to be recognized as a serious threat to human society and civilization. Philosophers of all shades have engaged themselves in enquiring into it. Some times the scientific achievements and technological advancements have been blamed. Others have called it the 'original sin' while a few others have referred to the irreversible state of alienation equality if with objectification of all sorts. However, the analysis of Morality reveals that it is an important form of social consciousness based on socio-economic material conditions of a particular class in a class divided society. Morality is an historical phenomenon. Alienation as understood by Marx is the root cause of moral pollution. De-alienation or emancipation of human beings is possible only through radical reorganisation of society based on equality and freedom of individual beings.

ETHICS - THE PHILOSOPHY OF MORAL CONSCIOUSNESS

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ABSTRACT

'Moral consciousness' means 'the consciousness of right and wrong' or 'it is that special form of awareness which reveals the moral worth of acts and agents.' As rational and moral being, we pass judgements both upon our own acts and those of our fellow beings, and think of them as being either right or wrong- as either coming up to, or falling short of, the standard of moral excellence or goodness. This thought or consciousness of moral quality with the concomitants essential to it is what we call moral consciousness.

Now, in Ethics, this complex issue of moral consciousness requires careful analysis, inasmuch as such an analysis reveals the facts of moral life, which Ethics seeks to elucidate. In fact, it is in the process of analyzing and explaining moral consciousness, one has indirectly to treat of several problems, which are psychological, philosophical, sociological and political in nature. Therefore, it is correct to say that the Ethics is the philosophy of moral consciousness.

Ethics is usually used to describe the systematic study of group conduct, while moral consciousness refers to the actual way of life, which we find exemplified in the various cultures. It is also considered as an investigation of the true moral laws or rational percepts of conduct. Moral laws are regulative principles, which must be regarded as the means of attaining the highest end of life. They are the paths towards the highest good of man.

The importance of Ethics can hardly be overestimated, It is a science for all, in as much as every one is in need of guidance and enlightenment, but it is particularly useful to ministers of religion, statesmen, juristics and teachers. The study of the grounds and principles of Ethics is a living and fruitful subject and is most important results to the highest interest of mankind.

Key Words: Ethics, Moral Consciousness, Philosophy.

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MORAL CRISIS AND INDIAN SOCIETY

ABSTRACT

By Dr. Benjamin Khan

If we believe that our daily newspapers are the index of events that take place in our society, we will then find that they mirrorise in a very big way, that in every walks of our social, political, economic and judicial life, we are becoming morally corrupt. These newspapers are running commentary on our moral bankruptcy. They picturise our gradual moral decadence.

Every day there are some serious news about some Ghotalas, some officials have taken a large sum of money as bribe, a woman has been gang raped, there is child abuse, a couple has been murdered in their flat in Delhi, a gold chain was snatched near the bus stand, a fake police officer duped a shop keeper, a fake C.I.D. officer asked for a bribe from an industrialist, false issue of educational degrees by some fake Educational Institutions even by a recognised university the growth of unrecognized medical and engineering colleges, Frauds, deceits, duplicate items , adulteration of food , adulteration of medicine. Justice is sold to the higher bidders, unethical medical practices, child girls given in marriages in Rajasthan, innocent wives burnt to death for the sake of dowry, the temple prostitution, sex scandals in our religious Ashrams, the death giving sale of brown sugar and many other scores of crimes for the sake of silver coins. And if I loudly pronounce that our public and private morals are plagued by false economic considerations it would not be an exegeration.

विपणन नैतिकता बनाम उपभोक्तावाद

* डॉ. एस.सी. मूणत

** डी. मेहता

आज के उदारीकरण एवं भूमण्डलीकरण के दौर में कुछ शब्द अपने अस्तित्व को बचाने के लिए संघर्षरत हैं, उस सूची में एक शब्द नैतिकता भी शामिल किया जा सकता है। हजारों देशी-विदेशी कंपनियों अपने उत्पादों, सेवाओं को ग्राहकों तक पहुँचाने में एवं उनकी निर्णय क्षमता को प्रभावित करने में दिन-रात लगी हुई हैं। सबका ध्येय एक ही है कि कैसे भी अपने बाजार का पूर्ण दौहन करते हुए उपभोक्ता को प्रभावित करना।

उपरोक्त परिदृश्य में प्रस्तुत शोधपत्र का उद्देश्य, विपणन नैतिकता एवं उससे जुड़े उपभोक्ता पर पड़ने वाले प्रभावों—दुष्प्रभावों की समीक्षा करना है।

सर्वप्रथम यदि हम विपणन और नैतिकता शब्द की अवधारणा को स्पष्ट करने की कोशिश करें तो हम पायेंगे कि विपणन विचार एक दर्शन है, एक मनःस्थिति है, एक चिन्तन का तरीका है, जो यह बताता है कि ग्राहकों की आवश्यकता तथा संतुष्टि एक कंपनी के अस्तित्व को आर्थिक-सामाजिक औचित्य है। आधुनिक विपणन अवधारणा में "ग्राहक अभिमुखीकरण को सर्वोच्च प्राथमिकता दी गई है। विपणन जगत में नैतिकता शब्द का अर्थ अच्छाई, ईमानदारी या आदर्शवाद की स्थितियों, सिद्धांतों एवं कंपनियों द्वारा संबंधित सभी पक्षों यथा विभिन्न वितरण वाहकों एवं उपभोक्ताओं के साथ किए जाने वाले उचित व्यवहार से है।

आज विपणन नैतिकता सभी प्रकार के उपभोक्ताओं को एवं उनकी क्रय निर्णय क्षमता को मुख्य रूप से भावनात्मक एवं संवेगात्मक ढंग से प्रभावित कर रही है। आज के दौर की सफल विपणन नीति का सार यह है कि उपभोक्ता को सपनों का संसार बेचा जा रहा है एवं कंपनी अपने विक्रय तथा लाभ के आंकड़ों को अधिकतम स्तर तक पहुँचाने में लगी हुई है। आधुनिक समाज में विपणन का मुख्य ध्येय मानवीय आवश्यकताओं को असीमित बताते हुए उपभोक्ताओं को येन-केन प्रकारेण पूर्ण कराने की ओर उत्प्रेरित कर देना मात्र रह गया है।

निरन्तर बढ़ती गलाकाट बाजारू स्पर्धा के दौर में "उपभोक्ता" अपने को शिक्षित एवं जागरूक मानते हुए भी स्वयं ठगा-ठगा सा महसूस करता है। चाहे वह मूल्य संदर्भ हो, गुणवत्ता संदर्भ हो, वितरण वाहक व्यवहार संदर्भ हो अथवा "कस्टमर केयर" (ग्राहक संतुष्टि, व्यापक संदर्भों में विक्रय प्रश्चात् सेवा) की बात।

उदाहरण के तौर पर कंपनियों द्वारा उपभोक्ताओं को दी जाने वाली "एक्सचेंज ऑफर्स", फायनेंस ऑफर्स एवं नित नए लाटरियों एवं ड्रा द्वारा लुभाए जाना, तत्पश्चात् स्थगन योजनाएँ (सीमित क्षेत्रों में) स्पष्ट दर्शाती हैं कि उपभोक्ता स्वयं भी इस होड़ में शामिल है और अपने सीमित संसाधनों और पारिवारिक दायित्वों को नजरअंदाज करते हुए विपणन की लुभावनी योजनाओं में अपने आपको नैतिक-अनैतिक मापदण्डों को नजरअंदाज करते हुए शामिल हो रहा है।

इन सब मुद्दों के नजर प्रस्तुत शोध पत्र आज के दौर की विपणन नैतिकता के परिदृश्य को चित्रित करने का एक छोटा सा प्रयास है।

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मानवेन्द्रनाथ राय के दर्शन में नैतिक मूल्य

ABSTRACT

डॉ.अशोक कुमार सिंह

सहायक प्राध्यापक

शा.स्नातकोत्तर महाविद्यालय, मन्दसौर

दार्शनिक दृष्टि से सम्पन्न भारतवर्ष में महत्वपूर्ण दार्शनिकों की सूची में एम.एन.राय का नाम अग्रगण्य है । राय समकालीन भारतीय दार्शनिकों में कदाचित् एकमात्र भौतिकवादी दार्शनिक है जिन्होंने भारत के साथ विश्व की भी महत्वपूर्ण समस्याओं पर अपने मौलिक विचार भौतिकवादी दृष्टिकोण से प्रस्तुत किये । राय ने राजनैतिक, आर्थिक, सामाजिक, धार्मिक मुद्दों के साथ ही नैतिकता पर भी मौलिक ढंग से विचार किया है । नैतिक मूल्यों पर विचार के इस महाकुम्भ में राय के नैतिक मूल्यों सम्बन्धी विचारों का अध्ययन समीचीन होगा ।

सर्वप्रथम प्रश्न उठता है नैतिकता क्या है ? नैतिकता का अंग्रेजी पर्याय Morelity. है जो लैटिन शब्द Mores. से किया गया है । जिसका अर्थ है रीतिरिवाज अथवा अभ्यास का प्रचलन । इस प्रकार वही बातें नैतिकता अथवा कर्त्तव्य-अकर्त्तव्य का मापदण्ड बन जाती है जो मानव के लिए शुभ हो और जिसका स्वरूप रीति-रिवाज एवं सामाजिक प्रचलन का हो । साथ ही प्रश्न सामने आता है मूल्य क्या है, मूल्य दार्शनिक जगत में एक महत्वपूर्ण शब्द है । वास्तव में मनुष्य जो भी कार्य करता है उसके मूल्य को अपनी दृष्टि में रखता है । उसकी चेतना में यह बात बराबर रहती है कि किसी कार्य को सम्पादित करने पर उसको क्या लाभ होगा जो कि उस कर्म का मूल्य है । मूल्य का सम्बन्ध मानव की भावना से ओत-प्रोत है इसी कारण "दार्शनिक उन मूल्यों को जानना चाहता है जिनमें मनुष्य के कर्म, भाव तथा विचार को दिशा प्राप्त हो ।"¹

Environmental Ethics – Issues and Responsibilities: The Indian Perspective *

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“You name one societal reason that would cause people to engage in a wolf-pack operation, looking for victims.” he (New York Mayor Ed Koch) said. Throughout the week sociologists obliged, proffering familiar theories about why many delinquents of this generation do not content themselves with stealing hubcaps and breaking windows. The experts argue that too many families are broken, too many schools and communities are crumbling, and too many drugs are available for children to acquire a sturdy sense of mercy or morality to guide their behaviour.” *Wilding in the Night* *Time*, May 8, 1989. p.22-23.

Abstract

The basic question that the ecological ‘man’ has to answer is “Is man a part of nature or master of nature?” The natural man operates in a system and the system is one in which there are components which are independent but dependent on each other. They are organized in an orderly manner to form a functional whole, the organizational input coupled by energy results in a functional output. The ancient concept of holism finds new properties emerging from the interactive combination of parts. The whole becomes more than the sum of the parts when there are interactions. The cosmos is in balance without any violence and hence it is a thing in beauty. The balance is happiness and this balance is beautiful. A balanced system can pave the way in the direction of happiness. The ecological man who is balanced in life and in his interactions is happy.

Gandhi once said that earth provides enough to satisfy everyman’s need but not everyman’s greed. Man has acted as a parasite on his environment exploiting the natural resources and taking what he wants with little regard to the welfare of the system, which is his host i.e. the bio-sphere which is his life support system. Over-exploitation of the natural resources without maintaining a proper ecological balance and the introduction of pollution pressure on the environment without expending energy to pump out disorder are the primary human activities that will eventually destroy man’s ecological house. In other words pollution can be redefined as a conflict between man and environment.

* Abstract of the paper to be presented at the National Seminar on “Degradation of Ethical Environment” organized by Madhav College, Ujjain-456 001, (MP) from November 24-26, 2000

The ecologists feel that man should maintain and develop an aggressive territorialism that will prevent overuse and destruction of his environment. In his "Small is Beautiful" Schumacher observes that economic values have overtaken human values. The conflict between economics and ecology on the one hand and economic value and human value must be avoided or reduced. There is a direct relationship between man and man, and man and his environment. It is time that man should learn to man himself.

Any ecological discourse should culminate in ethical questions and find its justification there. In view of the given social situation, a change of consciousness is what is to be invoked. Ethics is to be understood as a reflection theory of morality. The ecological communication will examine ethical possibilities and be able to prepare a field of development for their reformulation.

In an Indian context, the ethics of nature dictates the *dharma* of man and communities, which is subject to ecological imperatives. Vedic man had his views directed towards the whole universe and was amazed at what he perceived, the order that reign throughout the world he lived in, which he called *Ṛta*. The energy he understood is *Agni*, the fire, and he consciously worshipped the orderly energy that is at the root of all movement, including all forms of life. In the *Ṛgveda*, one comes across the description of fire who is the primordial god the eye and guardian of *ṛta*. Man, the observer must have rationalized the multifarious usages of fire while watching the outside world and the heat within himself. Order is everywhere and disorder, the exception. Order, the *ṛta*, is a basic concept derived, like the "fireness in fire" from observation followed by logical thinking. The extension of this reasoning is that the natural elements like fire, wind, water air and all the natural transformations of man in his birth to death and that in the nature, the occurrences like flood, earthquakes etc. come within the format and realm of the external law and order, namely *ṛta*. The holistic possibility of the metaphysical realities and epistemic perceptions of the Indian schools of philosophy are based on the different explanation of this concept, which is the bedrock of religion, philosophy and ethics.

This paper attempts to critically analyze the idea of ethics in Indian Tradition relating to the environment and find out the Indian attitude and ethos as far the relation of man and nature is concerned. It also tries to unravel the causes of degradation of ethical environment which looks to be an offshoot of modernity and see if the tradition has anything to offer as damage-control measures for this malady.

Inward Revolution and Creativity : A way out of moral crisis

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ABSTRACT

From the perspective of moral values the current 'kaliyug' is a cursed time. Dooms-day is approaching as the moral degeneration is moving ahead at a furious pace. This is an apparently depressing scenario but it also focuses clearly on the challenges facing society today. What is really worrisome is our inability to cope with Ethical degradation. The times are such that we can't afford to sit still. This seminar is a timely reminder for reappraisal and structuring our pedagogy so as to enable us to produce results.

There is a need for all teachers to start flexing their intellectual and pedagogical muscles. Unless academicians create circumstances which will help students develop a positive self image of themselves and confidence in their work and output. They will have failed to attain their objectives. There is also a need to sensitize our students to the ways of their conduct. Instead of following the prescriptive approach and issuing a set of instructions it would probably be more realistic to focus on what it is humanly possible to do in order to produce good human beings.

The present paper attempts to look into the inward mechanism which facilitates our insight into the process of degradation and to seek ways out of it. There is an urgency of an inward revolution which alone can bring about a radical transformation of the outer, of society. Any reform which is accomplished without this inward revolution becomes static. It is a fact that society is always crystallised and absorbing individuals and creative revolution can only be in individual relationship, that, is society. I would like to conclude that the answer to the ethical degradation comes from within, through inward revolution.

ABSTRACT

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The study of the development of material civilisation forms the subject matter of economic history. Although the science of economics dates back to 1776, however, the history of economic thought is as old as the human thought itself. There is a strong relationship between the history of economic thought and economic history. Thinking or theory affects environment, but more than that environments motivate contemporary thinking. Economic ideas, thus, depend upon environments. When ideas get firmly established, they become part of the traditions on which economic policies are based.

This paper attempts to introspect into the ethical philosophy of economics. The arrival of "Wealth of Nations" and further, the objective approach of economics branded economics as a dismal science, bread and butter science and as the "Gospel of Mammon". "Ethics or Economics" became a common phrase. However, a systematic study of history of economic thought reveals the fact that positive economics is actually a reflection of "what is" in the economy.

Whereas glimpses of normative economics are always visible in the form of theory of moral sentiments propounded by Adam Smith, Happiness Economics, Welfare Economics, Ricardian theory, Marxian Scientific Socialism, Marshall's touch of humanitarianism to neo-classicism, and so on. Even in today's age of institutionalism, Amartya Sen and Mahboob -Ul-Haq have emphasised human resource development and thereby brought human beings at the centre of development process.

In India, too, ethics, nationalism and jurisprudence occupied a prominent place in ancient Hindu economic thought, Kautilya's Arthashastra, economic nationalism of Naoroji, Ranade, Dutt, Gokhale and others. Gandhian Economics is the epitome of ethical economics.

Thus, the degradation in the philosophy of economics now and then, can be attributed to environmental factors to some extent. Moreover, occasional review of economic theories and their application is essential to keep alive the value judgements in the descriptive judgements.



ETHICAL DILEMMAS AND ADVERTISING

- D. Mehta

- Naveen K. Mehta

Ethics are considered options between two extreme ends- Good Vs Bad, Right Vs Wrong, Moral Vs Immoral. In more simple words they represent individual norms, group norms, social norms etc.

In today's competitive business world, Advertising has become social process and affecting individual as well as social behaviour of the society.

Modern Society is facing ethical challenges and dilemmas in all walks of life. Our paper attempts to address some ethical dilemmas associated with advertising:-

- * Advertising Truth & Credibility.
- * Advertising & Materialistic demand.
- * Advertising misuses Women & Sex appeals.
- * Advertising creates Social Discontent.
- * Violent & Adventorous forms of advertisements.

But advertising ethics must be followed and let the advertising do its "impact work" in disciplined & ethical manners. We should not suppress the creativity of Human beings or creative/ Philosophical persons at the cost of Advertising Ethics.

Particularly in a developing country like India, in our opinion, "Advertisors must be Philosophers." Because they have to address issues like Dowry, energy and water conservation, corruption, women empowerment, child labour, illiteracy, poverty eradication, deforestation, population.

If advertiser goes ethically, it will contribute to the enhancement of knowledge and consumer's welfare. Ethically it must be ensure that promised claims are fulfilled with promised quality, promised price and at promised place.

In the end, we can conclude that truthfulness, ethical honesty, ethical decency must be accepted in all types of advertising efforts. Ethical advertising can work like Panesia as a "Mass Moral Mantra".

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कला और नैतिकता

ABSTRACT

जिस प्रकार अन्य वस्तुओं के प्रत्यय हैं उसी प्रकार नैतिकता भी एक प्रत्यय है इसका प्रस्फुटन अनेक वस्तुओं की अंश-अंश सुन्दर आकृतियों में हुआ है । पर ये अलग-अलग सुन्दर वस्तुएं नैतिक अथवा अनैतिक नहीं है केवल सुन्दरता युक्त कलाकृतियां हैं । पूर्ण सौन्दर्य अपने आपमें स्वयं ही एक प्रत्यय है और संसार की सुन्दर से सुन्दर वस्तु भी उसको पूर्ण रूप से प्रकट नहीं कर सकती है । अतः हम अधिक शिवत्व सौन्दर्य को देखते हुए क्रमशः नैतिकता की अभिव्यक्ति का ही विकास करते हैं । कलाकृतियों का यह सौन्दर्य देहासिक्त होते हुए भी कान्तिमान है तथा शिवत्व की एक सीढ़ी से दूसरी सीढ़ी पर चढ़ते जाने की प्रक्रिया है । अतः कलाकृतियों के कारण सौन्दर्य है और सौन्दर्य स्वयंभू शिवत्व में समाहित है तो वह अनैतिक हो नहीं सकता ।

इसके लिये कालीदास ने भी कहा है -

न रूपम् पापवृत्तये यदुच्यते पार्वति, अव्यभिचारि तद्व्यः

डा० अल्पना उपाध्याय

चित्रकला विभाग

माधव महाविद्यालय उज्जैन ४८०००४

नैतिक पर्यावरण व संरक्षण मानवीय आचार संहिता - 'अणुव्रत' के द्वारा

डॉ. वीरबाला छाजेड़

नैतिकता आज के युग का सर्वाधिक चर्चित शब्द है। नैतिकता सामाजिक संबंधों का विज्ञान है। नैतिकता की समस्या विभिन्न युग में विभिन्न प्रकार की रही है। यह समस्या दो हजार वर्ष पहले भी थी और आज भी है किन्तु देश और काल, सामाजिक, आर्थिक और राजनीतिक व्यवस्थाओं तथा मूल्यों के दृष्टिकोणों के परिवर्तन के साथ उसका रूप बदल जाता है। आज का युग नैतिक समस्याओं का युग है। कुछ विकासशील गरीब देशों में अर्थ विषयक अनैतिकता चल रही है तो कुछ विकसित देशों में चरित्र विषयक अनैतिकता चल रही है। सामाजिक व राजनीति विषयक अनैतिकता की भी यही स्थिति है। यह बहुरूपी अनैतिकता मानवीय दृष्टिकोण या आध्यात्मिक समानता की अनुभूति होने पर मिट सकती है।

'अणुव्रत' मानवीय दृष्टिकोण व आध्यात्मिक समत्व का दर्शन है। भौतिकता और आध्यात्मिकता ये दो स्वतंत्र धाराएँ हैं। इनमें विरोध नहीं है। भौतिक साधनों के बिना जीवन शक्य नहीं है और आध्यात्मिक अनुभवों के बिना मानसिक संतुलन संभव नहीं है। दोनों का अपना-अपना उपयोग एवं क्षेत्र है। 'अणुव्रत' क्या है? एक वाक्य में इस प्रश्न का उत्तर हो सकता है - चरित्र विकास के लिये किये जाने वाले संकल्प का नाम 'अणुव्रत' है। अणुव्रत विनाश का प्रतीक है तो अणुव्रत ने उसके विपरीत निर्माण की भूमिका का चयन किया है। 'अणुव्रत का कार्य है - जाति, वर्ण, संप्रदाय देश और भाषा का भेदभाव न रखते हुवे मनुष्य मात्र को संयम की प्रेरणा देना। अणुव्रत आंदोलन का सूत्रपात आज से ५३ वर्ष पूर्व सन १९४७ में तेरापंथ धर्म संघ के ९ वे आचार्य तुलसी द्वारा हुआ। इसका उद्देश्य मनुष्य मात्र में हो रहे नैतिकता के हास को रोकना है। वर्तमान में आचार्य महाप्रज्ञ इस अणुव्रत आंदोलन को गति प्रदान कर रहे हैं।

'अणुव्रत ने जीवन-विज्ञान के रूप में ऐसी ध्यान पद्धति का विकास किया है। जिसके प्रयोग से मनुष्य की भावधारा में निश्चित रूप से परिवर्तन लाया जा सकता है। भाव धारा का नियंत्रण करती है - हमारी अंतः स्त्रावी ग्रंथियाँ। ध्यान तथा आसन प्रयोगों से ग्रंथियों के स्त्रावों में परिवर्तन किया जा सकता है।

नैतिक पर्यावरण के हास के दो मुख्य कारण हैं - बाह्य व आंतरिक। नैतिक पर्यावरण को दूषित करने वाले बाह्य कारणों में वातारण, परिस्थिति, अश्लील साहित्य, फिल्म, दूरदर्शन, केबल आदि आते हैं। आंतरिक कारणों में तृष्णा, क्रोध, अहंकार, लोभवश होकर भी मनुष्य अनैतिक हो जाता है। यदि व्यक्ति निर्माण की प्रक्रिया हो तो "सुधरे व्यक्ति, समाज व्यक्ति से राष्ट्र स्वयं सुधारेगा"। यदि आंतरिक विकास द्वारा इस सभी दुष्प्रवृत्तियों का शोधन हो तो भौतिक पर्यावरण का संरक्षण किया जा सकता है।

जनसंख्या वृद्धि का नैतिक पर्यावरण पर प्रभाव {भारत के संदर्भ में}

आज भारत जिस दौर से गुजर रहा है, आबादी की बाढ़ एक खतरनाक असलियत बन चुकी है। इस भयावह वृद्धि ने स्वयं-सिद्ध माँग स्वम् पूर्ति के सिद्धांत को डगमगा दिया है। वर्तमान परिदृश्य में ^{माल्यस} ~~माल्यस~~ यह कथन 'प्रकृति की भेज सीमित अतिथियों के लिये लगी है, जो भी लोग बिना बुलाए आयेगे उन्हें भूखा मरना पड़ेगा' सही प्रतीत होने लगा है। गरीबी, ^{मरी} ~~मरी~~ भुख, बेरोजगारी सभी ने मिलकर नैतिक भ्रम-मंडल में दरारें पैदा कर दी हैं। आबादी में गुणात्मक गिरावट रसातल तक पहुँच गई है चाहे सामाजिक क्षेत्र हो या राजनैतिक, धार्मिक सभी के संकीर्ण नजरिये ने नैतिक मूल्यों को चोट पहुँचाई है।

देश की बढ़ती जनसंख्या ने सामाजिक बिघटन को जन्म दिया है, समाज में स्थापित मापदण्डों को ब्रह्मचोरा है जन-कुल की इस भीड़ में व्यक्ति 'निज स्वार्थ' में रम गया है संवेदनशीलता लुप्त हो गई है सहनशीलता का खात्मा हो गया व्यक्ति संघर्षों का सामना करने के बजाय तनाव मानसिक ^{अवसाद} ~~तनाव~~ ^{अवसाद} ~~अवसाद~~ नशाखोरी आत्महत्या जैसी दुष्प्रवृत्तियों का शिकार हो रहा है। साथनों की अपेक्षाकृत कमी ने पारस्परिक विद्वेष स्वम् विषमता को जन्म दिया है अनैतिक स्व से एकत्रित सम्पत्ति के परिणामस्वरूप एक ओर नवधनाह्वयों की क्लिप्ता उन्माद है तो दूसरी ओर निम्नतमस्तर का जीवनयापन करने वाले गरीबों के क्लिप्ता के आकर्षण ने कई नई बीमारियों को आमंत्रित किया है। जहाँ राजनैतिक स्व से वोट की आकांक्षा ने भीड़ को बढ़ाया है वहीं धार्मिक ठेकेदारों ने अपने अनुयायियों की संख्या में वृद्धि देख अपनी शक्ति को प्रदर्शित किया है। ये सभी क्लिप्ता ओजार आज नैतिक पर्यावरण को आघात पहुँचा रहे हैं। सर्वत्र नैतिक मूल्यों को दिखावटी वस्तु बना स्टेज रखा है।

देश के उपरोक्त परिदृश्य को बदलना समय की माँग है नैतिक पर्यावरण को यदि नहीं सुधारा गया तो हमारी सभ्यता, संस्कृति क्लिप्ता हुए बिना नहीं रख रह सकती इस संदर्भ में जनसंख्या शिक्षा का प्रचार प्रसार करना अत्यन्त आवश्यक है। शासन के प्रयास के अतिरिक्त शैक्षणिक स्वयं सेवी संस्थाएँ अशासकिय संस्थाएँ धार्मिक औषचारिकेत्तर संस्थाएँ इसमें अपनी सहभागिता निभायें। फलस्वरूप समाज का पूर्णतः उपेक्षित और हाशियार पर गये हुए वर्ग तक इनके प्रयास पहुँचें।

प्रस्तुत शोध आलेख में व्यवहारवादी अनुसंधान के सहारे जनसंख्या और नैतिक पर्यावरण के बीच संतुलन कायम करने का प्रयास किया है।

ABSTRACT

MORAL PROGRESS - IN CONTEXT OF ISLAM

Meenu Khan

The single most important malady of the world today is the absence of virtuous life. One is often confronted by the question - are we proceeding in the direction of moral progress? Compared with ancient and medieval moral life the individual today has more opportunities to indulge in immoral activities. Actually, it should be noted here that a mechanist civilization, physical culture, urbanisation, industrialization, atomic energy etc, have no essential relation to moral ideals and neither is its development, as an indication of moral degeneration. All these are means which can be used in reference to any ideal. In a true sense, more emphasis upon internal rather than external virtue is an indication of moral progress because ultimate morality is dependent upon the individual's virtue and virtue is intrinsic. So deepening of moral insight is a sign of moral progress. The ideal of self realization is superior to the search for pleasure. Towards the achievement of this ideal, all religious faiths do their best to deepen the moral insight into an individual.

Islam, literally means peace, has always been more interested in morals and matters of conduct than in ethical theories because Islam insists on Good or righteous deeds as well as on good intentions. Slowly and steadily by leading a virtuous life man has to take his soul towards perfection so that it might be able to attain the knowledge of God and consequently Divine love, which is the summum bonum or the Highest Good in the world. This will lead to the beatific vision in the world to come. Helped by God i.e. Taufiq, in this way the individual proceeds to exercise virtues which gradually raise the heart higher and higher up towards the ideal.

This paper is based on the sacred scriptures of the Islamic philosophy and conditions which are the basic kernels of islamic message of righteousness i.e. moral deeds the world at large.

PROFESSIONAL ETHICS OF A CHARTERED ACCOUNTANT

1. FIRST KNOWN PROFESSIONAL:

(a) The best illustration of the most ethical person can be seen in an incident occurring in 'MAHABHARATA'. Sahadeva (One of the five Pandavas), was a reputed astrologer, whose predictions never went wrong. Duryodhana (eldest of the Kauravas), approached his adversary, Sahadeva, to fix an auspicious day for him to commence war against Pandavas. Sahadeva selected for him a New Moon day even though the advice was against his own interest. Later, Lord Krishna, who had overheard this prediction, knew of Sahadeva's professional competence and admonished him for having given his prediction to his enemy and to his detriment. Sahadeva's reply was simple: (i) I am a professional, (ii) I am bound to give advice to anyone who approaches me, (iii) I am bound to give honest advice, (iv) I have to maintain objectivity, (v) that the advice was against my interest, well-known but it should not vitiate my judgement, and (vi) I have to maintain confidentiality. These are the essentials of professional ethics. (Later, Lord Krishna used His Divine Powers to see that the New Moon Day fell on a day earlier.)

(b) Ethics in general refers to all standards of behaviour. The Prefix Professional to it concerns a member's behaviour of conduct towards other members of his profession and towards the members of the public. Ethics, like 'Dharma' is not capable of being defined.

The Chartered Accountants Act has only defined the reverse of ethics, i.e. professional misconduct. The Institute of Chartered Accountants of India has identified following principles by which its member should be governed in the conduct of his professional relations with others:

(1) Integrity: An Accountant should be straight forward, honest and sincere in rendering professional services.

15.

RELIGION & MORALITY

ABSTRACT

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Religion and Morality are not far from each other. Morality is like a mirror in which one can see his real face. Morality is nothing than to be dutiful, and to be dutiful is the essence of all religions. Whether it may be Hindu Dharma, Islamic, Christianity & Sikh, etc. No religion denies morality. Morality fulfills all the needs of true religion. So, to improve the society and for reformation of society there is very much need to know, what is true religion.

