



## SONDERAUSGABE **HEIDELBERG LECTURE** **NEU DELHI**

## **FEBRUAR UND MÄRZ 2015**

## Februar und März 2015

Sonderthema:

Universität Heidelberg und die Kooperation mit Indien

Forschungsschwerpunkt AGEING

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## Heidelberg University announces New Programmes, Internationalization

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Germany's oldest and one of the strongest research institutions Heidelberg University announced New Programmes and Scholarships for Indian students at India International Centre in New Delhi. Prof. Beatrix Busse, Pro Vice Chancellor, Heidelberg University talked

about degree programmes, funded Ph.D programmes, concept of free education and other recent achievements at Heidelberg followed by *Prof. Axel Michaels*, Head, Department of Classical Indology & Head Coordinator, Heidelberg Centre South Asia on the achievements of HCSA centers. Prof. Andreas Kruse, Director, Institute of Gerontology, Heidelberg University talked on the new subject Active Ageing: Vulnerability, Strengths and Developmental Potentials.

Speaking on the new programme, Prof Beatrix Busse, Pro Vice Chancellor, Heidelberg University says, "At Heidelberg we are offering more and more courses and degree programmes in English, especially at the master's degree level. The doctoral studies are offered entirely in English and are usually funded. Being a government funded university, students normally don't have to pay tuition fees, and if so, the fees are very low. Bachelor's degree programmes are tuition-free."

On scholarships, she further adds, "As an international student with outstanding academic achievement, Indian students stand good chances of receiving a scholarship to finance your studies in Germany. For instance there is an increase of 77.51% Indians with financial support from DAAD since the year 2008. Besides this there are also a number of **concessions** available to students. For example, the students pay subsidised fee at entertainment and other institutions."

Germany and India have a long standing tradition of bilateral cooperation and Germany is the 2nd most productive partner in collaborative research with India in S&T research (NISTADS – DFG Report 2011). Germany is the third most popular country for international students after the USA and UK (OECD, Education at a glance, 2013) and International students constitute 11.5% of the total number of students in Germany (Federal Statistical Office - Statistisches Bundesamt).

The number of Indian students in Germany has more than doubled in the past five years and India ranks 3rd in the tally of the top countries of origin of international students, 2nd on the list of the top countries of origin of international students enrolled in Master's degree programme and 2nd on the list of the top countries of origin of international students enrolled in PhD programmes.

Heidelberg University has a long standing presence in India (since 1962) as South Asia Institute and since 2010, as Heidelberg Centre South Asia (HCSA). By establishing the HCSA, the university seeks to enhance academic cooperation with South Asia beyond the regional studies context to include all faculties of the university. The **HCSA** coordinates existing research cooperation and exchange of students and faculty between Heidelberg University's faculties and centres and their numerous South Asian partner institutions, facilitates the initiation of new cooperative endeavours, joint events, counsils students from South Asia and Heidelberg who plan to study abroad, assists faculty in the assessment and recruitment of applicants, showcases excellence in research and teaching at Heidelberg University, and builds sustainable networks. It is part of the network of European research institutions in South Asia.

HCSA is a Consortium Member of The German House for Research and Innovation (DWIH) New Delhi. DWIH is the result of increasing cooperation between German and Indian academic and scientific communities.

#### 4<sup>th</sup> Heidelberg Lecture on Active Ageing by Prof Andreas Kruse

Every year Heidelberg University organises a 'High Profile Scientific Lecture'- 'The Heidelberg Lecture' in India to showcase research areas and associated strengths at Heidelberg. The talk is delivered by an eminent scientist from Heidelberg and care is taken to maintain a balance by inviting social and natural scientists alternately. These events witness relatively strong turnouts of students, scientists, researchers from universities, research institutes, national research institutes, corporate world, decision makers, government bodies and professionals. The event attracts media attention and is covered in print and electronic media.

These scientific lectures are successful in creating a platform for 'Indo-German' dialogue and in identifying research collaboration and exchange areas between India and Germany. There is also a lot of industrial significance and potential for fruitful collaboration between Industry and Academia in this area. While the focus so far was more on academia, we feel that it will be very appropriate to engage the industrial partners and are very confident that there is a great scope for mutually rewarding collaborations between Industry and academia and therefore we are very much interested to expand and strengthen ties with industrial partners.

We do believe that the scientists at Heidelberg have outstanding domain expertise and their engagement with India may usher new collaborations of fundamental and commercial importance. Thus, we plan to have a brain storming session, involving academicians, industrial partners and experts.

In year 2015 the lecture is on 'Active Ageing' and would be delivered by the renowned scientist and researcher, Prof. Andreas Kruse. Active Ageing is a relevant topic in today's world, especially in India with a sizable proportion of elderly population. With the increase in life expectancy, the ageing population is becoming a crucial challenge for the years to come. Building an inclusive society and improving quality of life of elderly population could be the key strategy for active ageing.

#### Contemporary Images of Age and Ageing: Vulnerability, Strengths and Developmental Potentials

Population ageing does not necessarily imply inevitable decreases in societies' competitiveness or decreases in intergenerational solidarity. However, current demographic change contributes to an increasing societal (and also scientific) interest in possible contributions of older generations to development and cohesion of society. The respective question is approached from both an individual and a societal perspective, referring to actual and future resources and potentials of older people as well as to societal preconditions which have to be fulfilled for developing, expanding, and realizing potentials of older people. We elucidate a comprehensive understanding of old age considering increased vulnerability as well as specific strengths and developmental potentials as reflected e.g. in introversion, openness, and generativity. Moreover, we present evidence from different spheres of society for the hypothesis of a strong correlation between social images of old age and ageing which one-sidedly accentuate deficits and decline and a limited range of opportunities for older people to establish and maintain continuity and self-worth by engaging in meaningful roles, thereby realizing potentials to lead a life in self- and joint-responsibility to the benefit of both older people themselves and society as a whole.

#### Rationale

- In 2000, the global population of people aged 60 and over was 600 million; by 2025 there will be 1.2 billion and, by 2050, almost 2 billion.
- The proportion of the global population aged 60 will double from 11% in 2006 to 22% by 2050.
- Older people play a crucial role in communities - in paid or volunteering work, transmitting experience and knowledge, or helping their families with caring responsibilities. These contributions can only be ensured if older persons enjoy good health and if societies address their needs.
- Making cities age-friendly is one of the most effective policy approaches for responding to demographic ageing.

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## Heidelberg University announces New Programmes, Internationalisation and Scholarships

Monday, March 02, 2015

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Speaking on the new programme, Prof Beatrix Busse, Pro Vice Chancellor, Heidelberg University says, "At Heidelberg we are offering more and more courses and degree programmes in English, especially at the master's degree level. The doctoral studies are offered entirely in English and are usually funded. Being a government funded university, students normally don't have to pay tuition fees, and if so, the fees are very low. Bachelor's degree programmes are tuition-free."

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Heidelberg University, founded in 1386, is Germany's oldest university and one of the strongest research institutions in Europe. Its successes in the Excellence Initiative, a competition to promote top-level research, and in international rankings prove its excellent reputation and leading role in the scientific community. In terms of educating students and promoting young academics, Heidelberg relies on research-based teaching and an outstanding, well-structured training for doctoral candidates.

Heidelberg University is a comprehensive university, offering the full spectrum of disciplines in the humanities, law and the social sciences alongside the natural and life sciences, including medicine. 31,000 students are enrolled at Heidelberg University, almost 20 per cent of which come from abroad. With over 170 study programmes, Heidelberg offers a broad range of subject combinations nearly unparalleled in Germany.

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4th Heidelberg Lecture on Active Ageing by Prof Andreas Kruse: Every year Heidelberg University organises a 'High Profile Scientific Lecture' - 'The Heidelberg Lecture' in India to showcase research areas and associated strengths at Heidelberg. The talk is delivered by an eminent scientist from Heidelberg and care is taken to maintain a balance by inviting social and natural scientists alternately. These events witness relatively strong turnouts of students, scientists, researchers from universities, research institutes, national research institutes, corporate world, decision makers, government bodies and professionals. The event attracts media attention and is covered in print and electronic media.

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With the increase in life expectancy, the ageing population is becoming a crucial challenge for the years to come. Building an inclusive society and improving quality of life of elderly population could be the key strategy for active ageing.

Contemporary Images of Age and Ageing: Vulnerability, Strengths and Developmental Potentials: Population ageing does not necessarily imply inevitable decreases in societies' competitiveness or decreases in intergenerational solidarity. However, current demographic change contributes to an increasing societal (and also scientific) interest in possible contributions of older generations to development and cohesion of society. The respective question is approached from both an individual and a societal perspective, referring to actual and future resources and potentials of older people as well as to societal preconditions which have to be fulfilled for developing, expanding, and realizing potentials of older people. We elucidate a comprehensive understanding of old age considering increased vulnerability as well as specific strengths and developmental potentials as reflected e.g. in introversion, openness, and generativity. Moreover, we present evidence from different spheres of society for the hypothesis of a strong correlation between social images of old age and ageing which one-sidedly accentuate deficits and decline and a limited range of opportunities for older people to establish and maintain continuity and self-worth by engaging in meaningful roles, thereby realizing potentials to lead a life in self- and joint-responsibility to the benefit of both older people themselves and society as a whole.

In 2000, the global population of people aged 60 and over was 600 million; by 2025 there will be 1.2 billion and, by 2050, almost 2 billion. The proportion of the global population aged 60 will double from 11% in 2006 to 22% by 2050. Older people play a crucial role in communities - in paid or volunteering work, transmitting experience and knowledge, or helping their families with caring responsibilities. These contributions can only be ensured if older persons enjoy good health and if societies address their needs. Making cities age-friendly is one of the most effective policy approaches for responding to demographic ageing.

Axel Michaels, born 1949, is both a scholar of Indology and Religious Studies. Since 1996 he is Full Professor of Classical Indology, South Asia Institute, University of Heidelberg. He established a methodologically innovative form of Indology, called "Ethno-Indology" that combines thorough philological and textual work on ritual handbooks with extensive fieldwork.

He thus bridges tradition and modernity in South Asia in a unique way. David Pingree reviewed his dissertation on proof in the Shulvasutras (geometrical texts of Ancient India) as the best study on this subject ever. His habilitation thesis on the Pashupati temple in Kathmandu has become a standard work of reference. He translated several chapters of the Muluki Ain and also translated Manu's "Law Book" for the first time from Sanskrit into German. Michaels has published 10 and co-published another 7 monographs mostly focusing on ritual practice as well as on legal and cultural history of South Asia. His book on history and practice of Hinduism has been reprinted several times; the English translation by Princeton University Press was declared one of Choice's Outstanding Academic Titles for 2004.

■ Professor Mehshar Raza appointed as Chairman, Department of Geology, AMU

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In 2001 he was elected as the Spokesman of the Collaborative Research Centre (SFB) 619 "Ritual Dynamics"; in November 2007 he was elected one of the three Directors of the Cluster of Excellence "Asia and Europe in a Global Context – Shifting Asymmetries in Cultural Flows". Since 2006 he is a full member of the Heidelberg Academy of Sciences. Since 2010 he is Head Coordinator of the Heidelberg Center South Asia of Heidelberg University in New Delhi. From Jan 1, 2014, he heads a long-term project of the Heidelberg Academy of Sciences on legal and religious documents from 19th century Nepal. He is a Full Member of the Heidelberg Academy of Sciences (since 2006), State Teaching Award Baden Württemberg (2004), Heisenberg Fellowship (1990) and Spalding Visiting Fellowship Oxford (1986).

Prof. Dr. phil. Dr. h.c. Andreas Kruse is professor in ordinary and director of the Institute of Gerontology (University Heidelberg). From 2007 to 2011 he was dean of the Faculty for Behavioral and Cultural Studies (University Heidelberg). He made his university studies in the subjects of Psychology, Philosophy (University Aachen and Bonn) and Music (State Conservatory, Cologne).

He was a conferral of a doctorate in Psychology (Bonn University, summa cum laude et egregia), he made his habilitation treatise in Psychology (Heidelberg University), he held a professorship (chair) in Developmental Psychology and was founding director of the Institute of Psychology (Greifswald University). He got the honorary doctorate of the Faculty for Human Sciences (University of Osnabrück), he was visiting professor at the Hebrew University of Jerusalem, the University of Copenhagen, and the University of Lund, he got the Cross of the Order of Merit (by the hands of the President of the Federal Republic of Germany, Prof. Dr. Köhler). He got the 1st International Presidential Award of the International Association of Gerontology, the René Schubert Award of the German Society for Gerontology and Geriatrics, the Max Bürger Award of the German Society of Gerontology, and the 1st Intergenerational Award of the Federal State of Rhineland-Palatinate.

He is member of the Synod of the Evangelical Church in Germany (2009-2014), he had the chair of the German government's Expert Commission for the German National Report on the Situation of Older People (2003 – 2014), he was a member of the 12-person Expert Committee of the Secretary General of the United Nations to draw up the Second International Plan of Action on Ageing (2000 – 2002). Andreas Kruse was one of the co-ordinators of the national dialogue for the future for the Chancellor of the Federal Republic of Germany. He was, and is, involved in several EU research and policy programmes. In addition, Andreas Kruse continually advises members of the federal government. The Institute of Gerontology at the University is the

leading gerontological institute in the Federal Republic of Germany, and one of the leading institutes in Europe, with connections throughout the world. The scientific foci of Andreas Kruse include, inter alia, skills and potential in old age, ethical and political issues of age, coping with extreme situations in old age, quality of life in dementia, rehabilitation of stroke patients, palliative care and end-of-life care.

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### **NEW COURSES ON OFFER**

Heidelberg University announced new programmes and scholarships for Indian students. Prof Beatrix Busse, pro VC of the university talked about the new programmes, funded PhD programmes, concept of free education and other achievements.

Speaking about the university Prof Busse said: "We're offering more courses and degree programmes in English,

especially at the master's degree level. The doctoral studies are offered entirely in English and are usually funded. Being a Government-funded university, students normally don't have to pay tuition fees, and if so, the fees are very low. There are also a number of concessions available to students. For example, the students pay subsidised fee at entertainment and other institutions."



Published on *mydigitalfc.com* (<http://www.mydigitalfc.com>)

Heidelberg woos Indians with new, relevant disciplines

Feb 24 2015

Heidelberg University, the oldest institution in Germany, has organised a press conference, followed by a lecture and seminar in the India International Centre, New Delhi as part of its efforts to encourage Indian students to apply for its programme and scholarships. Beatrix Busse, pro vice chancellor, announced new degree programmes, adding "The doctoral studies are offered entirely in English and are usually funded. Being a government funded university, students normally don't have to pay tuition fees, and if so, the fees are very low. Bachelor's degree programmes are tuition-free." Axel Michaels, head, department of classical Indology, spoke on its growing number of English courses (17 presently, out of over 140 degree courses). The university has 5,400 foreign students (17.1 per cent of its population), out of which 80 are Indian. It also has a strong Indian alumni presence of around 134. On scholarships, Busse stated that, "There is an increase of 77.51 per cent Indians with financial support from DAAD since the year 2008. There are also a number of concessions available to students. For example, the students pay subsidised fee at entertainment and other institutions."

The university also invites experts on lesser-known subjects for a lecture every year. Andreas Kruse delivered a lecture on gerontology (the study of social, psychological, cognitive and bio-medical aspects of ageing), which is an obscure discipline and needs much focus and academic attention in India.

gargibhattacharya

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Rage, rage against the dying of the light  
Feb 26 2015

As part of the University of Heidelberg's lecture series, **Prof Andreas Kruse** was in India to deliver a lecture on 'Active Ageing' at the India International Centre, and spoke to **Gargi Bhattacharya** about economic solutions to sustain an ageing populace. Excerpts:

**1. How would you explain the discipline of gerontology and the kind of study it entails?**

Gerontology is a science that entails the study of the social, psychological, cognitive and bio-medical aspects of ageing. We elucidate a comprehensive understanding of old age, considering increased vulnerability as well as specific strengths and developmental potentials as reflected, e.g., in introversion, openness, and generativity. We also understand ageing as a lifelong process, and not merely something the old have undergone.

**2. How much interdisciplinarity does it entail in terms of knowledge? How do you think it can be of use to a developing economy like India, where people have little knowledge about such subjects?**

Understanding any developmental or degenerative process is never possible just through the exercise of a single discipline. There are so many dimensions — the social, psychological, cognitive, physiological, emotional, medical. I think gerontology is a subject whose features, whose very identity is defined by interdisciplinarity and when our institute of gerontology had been founded in 1986, it was clear that very different disciplines should be represented there. For instance, medicine, psychology, biology — the caring sciences — were assets. And what you can see is that there is a broad scope of research projects which we are carrying out, which are focussing on medical parts of ageing, like rehabilitation programmes for stroke patients. What we are stressing on are palliative care projects. India has a lot to imbibe in terms of using these modern methods to ensure a greater quality of life for its senior citizens, who can suffer from a range of physical and psychological disorders without even being diagnosed, let alone treated. It can use new knowledge in such sciences to enable and empower its ageing population, rather than let them peter out of the active workforce gracelessly.

**3. For India, which has a very young population and therefore concentrates much more on harnessing its young demographic dividend, how would you reinforce the importance of concentrating on the old and ageing with regard to economic policy?**

This is exactly the situation that we encountered 30-40 years ago in Germany, when we were a very young nation, with a lot of very young inhabitants. That society gradually growing old brought forward the question of how far the ageing or the aged are able to contribute to our financial system. Can they continue their productivity? Germany has only been able to answer these questions in the last couple of decades. Older people play a crucial role in communities — in paid or voluntary work, transmitting experience and knowledge, or helping their families with caring responsibilities. These contributions can only be ensured if older persons enjoy good health and if societies address their needs. A society's economic health depends on the amount of productivity that population contributes. India's youth also depends a lot on its ageing populace, in terms of societal support, financial inheritance, industrial labour and so on. The more miserable its older population is, the lesser generative potential it shall have. The population will also start ageing early and start showing dramatic levels of reduction in its labour potential if its needs remain unfulfilled medically or socially. With proper care, ageing can be an active, often delayed, process so that individuals retain their active work capacity for a longer period of time. This is definitely more beneficial for a developing economy in terms of generating adequate manpower and human resources. Economic policies should grant that level of security, comfort and freedom to its middle-aged and aged population so that they get to prolong their active days, rather than treating them as lying outside of the financial system.

**4. The share of India's population aged 60 and older is projected to climb from 8 per cent in 2010 to 19 per cent (close to 330 million people) in 2050, according to the United Nations Population Division. What can India do to positively enhance their participation in the financial system and labour market?**

Yes, it's an excellent point. You will observe a demographic change in your country in the next decades, which will bring forward the aspects of ageing and it is good to prepare now to shape that demographic change. India has a thriving young population of 30 or under, which composes almost 65 per cent of its total strength. But this population will grow old in 40 years, and it's going to have to deal with it. India should concentrate on labour policy reforms, ensure pension and provident fund systems, and welfare schemes to provide a safety net to this population. It is important to remember that population ageing does not necessarily imply inevitable decreases in societies' competitiveness or decreases in intergenerational solidarity. Current demographic changes contribute to an increasing societal (and also scientific) interest in possible contributions of older generations to development and cohesion of society, referring to actual and future resources to be utilised for developing, expanding, and realising such potentials. India should initiate more research work in these areas of study, and undertake reforms based on the parameters that such studies provide.

**5. Do you think corporatisation of work culture in urban centres in India will change the aesthetic and philosophy of ageing, since multinationals do not force people into retirement at 60? In fact, many people rise to become MDs or CEOs at that age in the west, whereas, in India, older people are treated as having been spent and are forced into a more sedentary life of contemplation and rest to a vanaprastha stage, so to speak. How can India reconsider the work efficiency of its population in terms of age?**

There is a major philosophical difference in the aesthetic of ageing between India and the west with respect to dependence, social inclusion and role-playing. The understanding that older people have reached the end of their productive cycle is to undermine the vast potential they have, especially because they are much more experienced. They are acquainted with a broad range of competitive emotional, psychological and physical paradigms that the young learn from. Indian work cultures are gradually adapting to this phenomenon. India can also build on its strength in keeping the aged as part of its family framework. In the west, there is too much stress on being autonomous and active in old age. There is a terrible expression — 'ageing successfully', whereby old people are forced to act fit even if they aren't feeling fit. They act out against the process, they fight it, they rage against it. Indians don't have that baggage. In traditional India, dependence is not a taboo. The elderly remain part of the economic/social unit of the family, and do not feel compelled to be autonomous, as they know they'd be taken care of. Such consciously accepted dependence is necessary if there has to be a balance.

[gargibhattacharya@mydigitalfc.com](mailto:gargibhattacharya@mydigitalfc.com)



Interview | Andreas Kruse, director, Institute of Gerontology, University of Heidelberg

# Rage, rage against the dying of the light

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■ How much interdisciplinarity does it entail in terms of knowledge? How do you think it can be of use to a developing economy like India, where people have little knowledge about such subjects?

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■ For India, which has a very young population and therefore concentrates much more on harnessing its young demographic dividend, how would you reinforce the importance of concentrating on the old and ageing with regard to economic policy?

This is exactly the situation that we encountered 30-40 years ago in Germany, when we were a very young nation, with a lot of very young inhabitants. That society gradually growing old brought forward the question of how far the ageing or the aged are able to contribute to our financial system. Can they continue their productivity?

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sibilities. These contributions can only be ensured if older persons enjoy good health and if societies address their needs.

A society's economic health depends on the amount of productivity that population contributes. India's youth also depends a lot on its ageing populace, in terms of societal support, financial inheritance, industrial labour and so on. The more miserable its older population is, the lesser generative potential it shall have. The population will also start ageing early and start showing dramatic levels of reduction in its labour potential if its needs remain unfulfilled medically or socially. With proper care, ageing can be an active, often delayed, process so that individuals retain their active work capacity for a longer period of time. This is definitely more beneficial for a developing economy in terms of generating adequate manpower and human resources. Economic policies should grant that level of security, comfort and freedom to its middle-aged and aged population so that they get to prolong their active days, rather than treating them as lying outside of the financial system.

■ The share of India's population aged 60 and older is projected to climb from 8 per cent in 2010 to 19 per cent (close to 330 million people) in 2050, according to the United Nations Population Division. What can India do to positively enhance their participation in the financial system and labour market?

Yes, it's an excellent point. You will observe a demographic change in your country in the next decades, which will bring forward the aspects of ageing and it is good to prepare now to shape that demographic change. India has a thriving young population of 30 or under, which composes almost 65 per cent of its total strength. But this population will grow old in 40 years, and it's going to have to deal with it. India should concentrate on labour policy reforms, ensure pension and provident fund systems, and welfare schemes to provide a safety net to this population. It is important to remember that population ageing does not necessarily imply inevitable decreases in societies' competitiveness or decreases in intergenerational solidarity. Current demographic changes contribute to an increasing societal (and also scientific) interest in possible contributions of older generations to development and cohesion of society, referring to actual and future resources to be utilised for developing, expanding, and realising such potentials. India should initiate more research work in these areas of study, and undertake reforms based on the parameters that such studies provide.

■ Do you think corporatisation of work culture in urban centres in India will change the aesthetic and philosophy of ageing, since

multinationals do not force people into retirement at 60? In fact, many people rise to become MDs or CEOs at that age in the west, whereas, in India, older people are treated as having been spent and are forced into a more sedentary life of contemplation and rest to a *vanaprastha* stage, so to speak. How can India reconsider the work efficiency of its population in terms of age?

There is a major philosophical difference in the aesthetic of ageing between India and the west with respect to dependence, social inclusion and role-playing. The understanding that older people have reached the end of their productive cycle is to undermine the vast potential they have, especially because they are much more experienced. They are acquainted with a broad range of competitive emotional, psychological and physical paradigms that the young learn from. Indian work cultures are gradually adapting to this phenomenon. India can also build on its strength in keeping the aged as part of its family framework. In the west, there is too much stress on being autonomous and active in old age. There is a terrible expression — 'ageing successfully', whereby old people are forced to act fit even if they aren't feeling fit. They act out against the process, they fight it, they rage against it. Indians don't have that baggage. In traditional India, dependence is not a taboo. The elderly remain part of the economic/social unit of the family, and do not feel compelled to be autonomous, as they know they'd be taken care of. Such consciously accepted dependence is necessary if there has to be a balance.

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# OLD IS GOLD



It is important to consider and honour the contribution of older people to society's human wealth

ANDREAS KRUSE

**T**HE concept of active ageing signifies a new understanding of ageing policy which — in distinction from a more traditional deficit- and welfare-oriented perspective — considers demographic change not as a basic problem but as a manageable challenge for societal development. As an answer to challenges of ageing populations, the concept of active ageing refers to both an individual and a societal perspective: to actual and future resources and potentials of older people as well as to societal preconditions which have to be fulfilled for developing, expanding and realising potentials of older people.

Ageing policy is sometimes (mis-)understood as social policy for older people, basically aimed to guarantee material security and healthcare. However, ageing policy is the entirety of measures focusing on maintaining or changing life situation of older people. Hence, questions of housing and transport as well as questions of

education, employment, participation and engagement are further important issues of ageing policy; ageing policy is a cross-section task since it is influenced by and has an impact on many other fields of policy: economic and financial policy, cultural and educational policy, and family policy. Emphasis of modern ageing policy is the basic requirement to offer older people equal chances for living a best possible independent, self-determined and participatory life within and for the respective society.

Policy measures for older people should be inspired by the aim to establish a cultural context which allows for competent and active ageing and can simultaneously guarantee security and care for older people who suffer from impairment and disease. However, ageing policy must also compete with the task to deal adequately with needs, interests and chances of younger and future generations.

**A positive impact on older people's self-concepts can be expected insofar as an intergenerational perspective enables them to find new sociocultural roles**

Supplies and rights in favour of the old as well as societal demands have to be reflected with regard to possible implications for the following generations. Aspects of generation equity are not only important for maintaining intergenerational contract — a basic cultural element of modern states — but also for self-concepts of older people. A positive impact on older people's self-concepts can be expected insofar as an intergenerational perspective enables them to find new sociocultural roles, that is, a basis for joint responsible living in old age. Equally important, that due to this perspective old age is increasingly integrated in the political and public sphere. The private dimension is enriched and expanded by the political dimension.

From both an individual as well as a societal perspective, leading a good life in old age refers to social participation

— in the words of political scientist Hannah Arendt — to an appropriate access to public sphere, that is, opportunities to establish and maintain social relationships, to engage for the fulfillment of interests and preferences of self and others, to take responsibility, and to actively contribute to further development of society.

Most people experience respective opportunities as a source of belongingness, purpose and meaning in life, subjective wellbeing, and quality of life. Individual's ability and motivation to empathise with other people, to engage for others, to contribute to the fulfillment of other people's needs, and to engage for society as a whole — joint responsibility — are considered as a basic ethical category in old age. In our own research, we use the psychological construct of generativity as the central topic of the seventh of eight psychosocial crises in lifelong development of ego identity as an operationalisation of the ethical category.

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# Generativity IS THE KEY

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Realisation of generativity becomes an important developmental task in middle and older adulthood. Generativity can be defined as concern in establishing and guiding the next generation. As such, generativity is related to but also conceptually distinguished from the concepts of empathy, altruism, and intergenerational solidarity. In our understanding, the term empathy accentuates the capacity to be affected by and share the emotional state of another, whereas the term altruism refers to behaviour that benefits a recipient at a cost to the actor, intergenerational solidarity can be defined in terms of social cohesion between generations.

Generativity can reflect individual needs, social norms, or both. Ideally, generative behaviour proceeds from an empathic understanding of the needs, interests, and preferences of the younger generation. However, concerns for the next generation do not necessarily reflect the perspectives of younger people. Although generative behavior often implies older peoples' willingness to take costs for the benefit of others, engagement for younger generations can reflect selfish as well as altruistic motives. Basically, generativity is both motivated by intergenerational solidarity and contributing to maintaining and strengthening intergenerational ties.

In the biography of Mahatma Gandhi we can observe extra-familial realisations of generativity in the public sphere which might be regarded as the most productive and creative forms of generativity. Today, generativity is no longer understood as a concept "within" the individual but as a relational and multiply contextualised construct that links the person to the social world.

There are two motivational sources of generativity—cultural demand and inner desire. Cultural demand can be further explicated as reflecting age structure of society and normative developmental expectations. In this context it should also be considered that cultural demand for generativity can substantially change over time, for example, against the background of demographic change interest in possibilities and preconditions of development and effective use of strengths and potentials of old age has grown worldwide. But generativity is not only prompted by society, not only societies have benefit from generative action. Inner desire as a second motivational source of generativity refers to two complementary basic human needs, that is, a need to be needed, to have meaningful relations to others, and a need for symbolic immortality, that is, to invest resources and potentials into things that outlive the self.

The aforementioned motivational sources of generativity are reflected in two further facets of generativity, that is, a conscious concern for the next generation and a commitment to take responsibility for the next generation. The translation of concern and commitment into generative action depends on a belief in the species, that is, to place hope in the advancement and betterment of human life in succeeding generations, even in the face of strong evidence of human destructiveness and deprivation. Moreover, generativity is conceived of within the larger context of life-story theory of adult identity. From this perspective adults construct and try to live out a "generativity script" which not only reflects past generative action but is also important for current generative concerns and commitments as well as an understanding of what is worth to outlive the self and what can and should be transmitted to others to live on through generative efforts.

In 2002, the International Plan of Action on Ageing was agreed at the general assembly of the United Nations. In this plan of action, which we had prepared on behalf of the secretary-general of the United Nations (I was a member of the 15-member expert commission who performed this task), we also emphasised the creative potential of age in inter-generational relationships. We highlighted how important it is to find a comprehensive productivity term which expressly considers and honours the contribution of older people to society's human wealth. ■

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