

In The Name Of the Most High

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Will the policies in science and technology excluding ethical and cultural attitudes lead to a sustainable development?

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In the beginning of the new millennium, the policies and the operational goals in science and technology have undergone fundamental changes in accordance with ethical concerns and an elevation of human and the society. The quick and sophisticated developments of today's world, especially in the scientific, technological and informational contexts, have posed the fact to the strategic planners and the policy makers that in order for all their policies and plans to be fruitful for the prosperity of the mankind, it's necessary to take into account the cultural and religious beliefs and their influences in all scientific and technological policies adopted. Otherwise, we will experience a metamorphosis of the human being due to an enlargement of his knowledge and information in the absence of interchanges with the living environment. Once again we are back to the world of Albert Camus' "The Plague" or Franz Kafka's "Rhinoceros": without the values in power man will only promote his corruption and fall by the scientific advancements day by day. The most remarkable aspects of the contemporary developments can be considered as:

- Globalization, a convertibility of today's society from the work-based and the capital-based to the informational and the knowledge-based.
- Onset of commitment in wealth and power systems.
- Emergence of ethological and ideological crises.
- Availability of the information highways.
- The exceedingly increasing rush of innovations and consequently a lifetime decrease of the scientific findings.
- Replacement of technology with the cultural values as the new sources of the economical merit.

- Prevalence of the virtual reality.
- Culture production rather than culture consumption.
- Concentration of the strategic investments to improve the academic efficiency.
- Variety of the roles and the functions of education and the flexibility of the educational programs.

According to these developments, the higher education which is in fact the policy-maker of science and technology, should revise its social approaches in the current transitional period to the rejuvenation of religion, ethics, divinity and humane values.

It was underlined by the majority of the scientists taking part in the World Conference of Higher Education on “Higher Education in the Third Millennium” that the higher education should adopt diverse patterns in order to let the local and the global cultures go along. It should be able to establish a science and technology exchange network and come by the reality of the virtual universities and prepare itself to turn into an “ultra-university” providing students with the education beyond place and time. It should try to keep receiving the public and the governmental supports and in return, try to undertake more responsibility to the people and the authorities by revising its ties with the society. The higher education will have to produce job-making resourceful original graduates with scientific qualifications to enter the work market and take a remarkable part in working out problems like poverty, illiteracy, violence and environment destruction. It should meanwhile keep retaining enough locomotion and flexibility which comes along with foresight and continuous quality control together with an ongoing improvement of methods in all the aspects of the higher education. It should work at fulfilling the educational justice and contribute to the nations’ culture and the metaphysical life. At the time when the world is challenging with the spiritual and ethical crises, the higher education is supposed to disseminate the bio-social values in both areas of the local cultures and the global horizons.