

PERDANA DISCOURSE SERIES **3**

“EDUCATION”

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Firstly, thank you orice again for giving me this opportunity to speak at this series, the Perdana Discourse Series. Today we are going to talk about Education.

This morning, when I went to my office, I found in the file an old book that I had written. And in this book there was one chapter that was dedicated to education. This book, I managed to scan through, to give me some idea as to what I should be speaking about. The reason why this book was on my table was because I asked for it since someone wants to translate it into the Albanian language and they want me to write an introduction or a foreword to it. I am not going to write it in Albanian. I'll have to write it in English and I hope they will be able to translate my English. In any case, it is interesting that we should be discussing education, a subject that I was very keen about - and this book was written in 1986, quite some time ago. And I think that the more we understand the subject the better educated we will be.

But firstly, a definition of education, or rather my definition of education. To me education is the methodical spread of knowledge. Of course there has always been knowledge being spread but in a rather unsystematic way. We gain knowledge of course, from our parents. When we are young, when we are small, we learn some things from them. We learn how to behave, we learn to distinguish what is good, what is bad and sometimes they even teach us other subjects, but in a very unsystematic way. They didn't have classes for us but somehow, they will try to impart knowledge to us and we become educated.

You may have noticed that every generation is better educated than the last generation. I will elaborate on that later on but the systematic spread of knowledge gained momentum during the Islamic civilisation. As we know,

people wanted to study mainly the Qu'ran and they usually gathered or sat at the feet of knowledgeable people who in a very systematic way would try to explain to them the religion. Usually it was done in the mosque and the mosques were provided with corridors and shady areas and pillars. Pillars are very important because most of these learned people were very old and they needed to lean on something. So you see, picture them leaning against a pillar in the mosque and with a number of younger people gathered around them. But it was not very systematic. Nevertheless it grew. The system slowly improved and as a result, the university, the Al-Azhar University was started from the madrasah in Cairo.

And that started off the concept of higher education in a systematic fashion. But of course over time people felt that this systematic spread of knowledge should begin very early. It should not be left to the parents alone. They should have places where the children can go and be trained, have knowledge imparted to them by people who are especially dedicated to the training of, or the spread of, knowledge.

It would seem very peculiar that actually we begin not from the lower end but from the upper end. The systematisation of education begins at the university level before it comes down to the primary level, and then the secondary level and then on, of course, to the tertiary level. But the idea of the systematic spread of knowledge caught on and it was felt that the best time to teach would be when people were young, when they were much more able to absorb new knowledge. You will understand this when some of the old people among us, including myself, try to play around with a computer. Old people take a long time to learn and probably never learn at all. But the young people, whether they are brilliant or not, somehow or other seem to relate themselves to the computer and they use the computer very, very quickly, and they gain from the usage of the computer in a very short space of time.

It is simply because young people still have a lot of space, I think, in their brains. They are not clogged up with all kinds of unnecessary things like loving somebody, or hating somebody, or quarreling with somebody, or feeling dissatisfied with the salary that the government is giving, and things like that. All these things crowd out knowledge. But, young people are not worried

about all these - what are to them - minor things. So there's a lot of space for them to absorb knowledge. That is why children can learn much faster than us. Try learning a new language and you will find how difficult it is. Yet, children learn their mother tongue very easily without books. They can learn very quickly and if there are people who speak different languages during their childhood days, they can speak both languages. They can even speak three languages and they move from one language to another without any difficulty at all.

Of course, if you know Mr. Tony Buzan, the man who teaches us how to draw the mind-map, he tells us that the number of cells in the brain is so huge, going into trillions, that there must be a lot of space still not taken up, even in old people. But somehow or other we have not been able to access those cells. I think only a limited number of cells in our brain can accommodate new knowledge. So, when education became something that was recognised as important in the development of a child for the future, education became very systematic and improved all the time instead of just 'sitting at the feet of the learned man'. They began to have schools, the schools improve, the method of teaching improve, the number of subjects improve and as the child grows older and moves into the secondary and tertiary level, he begins to learn more about less.

This is a very peculiar thing. As you get older you learn more about less things. Doctors become specialists. How do they become specialists? First they learn generally about medicine. And then they decide to study one part of the human body, or one discipline. And then, from that discipline there is a special section of that discipline which requires further learning. So you can see from the big subject, it has become a smaller subject – but more knowledge – and then an even smaller area with greater knowledge. Now if you follow this to the limit, to the nth degree, what will happen is that these specialist doctors will learn more and more about less and less until they come to the stage where they will know a lot about nothing.

Well, that can happen of course, but so far it hasn't happened. But the logic of it is that if you keep on studying a smaller area all the time, eventually you'll be studying one single cell in the body and you'll know everything

about that cell. And then, from that cell you go to the components of the cell and so on, so that you will be very knowledgeable about almost nothing. But we think it is useful. We think that we should make use of this methodical spread and absorption of knowledge in order to improve the quality of society. Now we know that we cannot go through all the experiences and do all our research in order to acquire knowledge. Somebody has to do this for us first and then we learn these things second-hand or third-hand. But there's nothing wrong with that.

Others have done research work and we learn from them. And because they have done good research work, we can gain this second-hand knowledge much faster. And that means that we can have more knowledge over time. In other words, the early people would have some knowledge about some things. But later on others would add to the knowledge and finally, of course, when it comes to us, all the knowledge accumulated through the ages would be available to us - if we want to acquire that knowledge. Of course now we have come to the stage when the amount of knowledge available is too big for us to learn. So even at a young age you may have to specialise. But that does not matter because there are other people specialising in other areas. So within a society, there would be people knowledgeable about all kinds of subjects and that society would be a very educated society.

Now why do we need education? It is simply because we want to avoid the mistakes of the past. By learning about what happened in the past, we would know what was right and what was wrong. And we would reject what was wrong and carry on with what is right. I like to quote from the sayings of George Santayana (I think people have heard me quoting this, maybe this is a little bit boring, but to me it is a very important saying), what he said was that, "Those who forget the lessons of history are condemned to repeat their mistakes over and over again." So when you learn something, it must be from the past. It may be from yesterday, it may be from a hundred years ago, it may be from a thousand years ago. It may be from Socrates. Or it may be from Karl Marx. So the process of learning has been going on, and we can access and recognise what was good, what was bad, avoid what is bad and carry on with what is good, and use the knowledge that we have in order to better society.

Knowledge for knowledge's sake is, of course, not really worthwhile. There are some people who feel that they must know about things. Whether it is useful or not does not matter. But some societies can afford that. I'm told that if you ask a German to write on the mosquito, he will produce ten volumes. I think if you ask a Malaysian to write on the mosquito, he will take one page. Aedes causes dengue. Period. That's all. But the thoroughness of some people enables them to go deeply into any subject. Maybe it is not immediately useful, but we never know whether it will turn out to be useful later on. Of course, we cannot afford, at our stage of development, to spend too much time on gaining knowledge for the sake of knowledge. We want to gain knowledge, acquire knowledge that can give us some advantage, that can help us to develop ourselves, and also to develop our society. Therefore, if the curriculum is very well drawn up, and our people study, and study very hard, we're going to have a very educated population - a population which understands things, and is conversant with knowledge in every field. And this knowledge is useful for the development of our society.

Knowledge determines whether you make progress or not. And one of the things that we should notice is that knowledge seems to be inheritable. That means to say, the next generation, somehow or other, seems to possess the knowledge all by themselves. This conclusion is made because we know that every generation is much more advanced than the last generation. We are more advanced than our fathers, our grandfathers, our great grandfathers. Look at the history of Malaysia. What was it like? A hundred years ago, or even twenty years ago, it was not as developed, as sophisticated as we are now. It means that when we acquire knowledge, somehow or other, it passes on to the next generation. So when you are studying something, please remember that you are actually studying for your children. And if you think that you are doing this thing for your children - not for yourself alone - but for your children, I'm quite sure you will study harder. Unless of course you don't love children. I love children. I can never have enough of them.

So it is a duty on the part of society, members of society, to acquire as much knowledge as possible. Because knowledge is what builds quality of

life, builds and contributes towards development. I assume that all of us want to progress. We want to be better than what we are now. We want to be as good as what other people more advanced than us are. We want to become, by the year 2020, a developed nation. Obviously if you want to become a developed nation, you must have the ability, you must have the capacity to develop. And knowledge, which you acquire through a systematic education, will contribute towards that capability.

Of course, in today's world, because of the huge amount of knowledge that is available and that is useful, it is necessary for us to divide ourselves, and for different people to acquire different knowledge. It would be a tragedy if we all wanted to study only one subject. Supposing all of us want to study law, imagine what kind of world it would be if all the people in this room were lawyers. It would be a great disaster. You know lawyers can argue both sides. You just assign them. He can defend the crook, he can also become the prosecutor. One day he defends the crook. The next day, he may become the prosecutor, and he will try and put the crook into jail. My apologies to those people who are trained as lawyers; Shakespeare said "First thing we do, we hang the lawyers." I forgot already which play it was, but it is from Shakespeare. So when I quoted that, the Bar Council took umbrage and thought that I am anti-lawyer. But at the moment, I need a lawyer very badly.

But what I'm trying to say is that we have to divide ourselves to study different fields so that society would have people who are able to do different things. There is no way in the present world for us to be able to do everything that we need to do. There must be a division of labour. In the good old days, of course, the farmer would do everything by himself, including shaping his own plow, or sharpening his *tajak* (trowel). But nowadays we have people who drive these harvesters and plowing machines. They will do it for the farmer. The farmer need not leave his house at all. He just asks someone else to do it. He will stay at home. And that means that today we have a division of labour within our society.

There are some people who would like to study religion. The Muslim people feel that if you study religion, it will give you merit for the afterlife. Now

if you get merit, and I as a doctor get no merit, that's not fair. So I too should study religion. I shouldn't have become a doctor, let alone a politician. Although of course, those who study religion can also become politicians. So some people study religion, and study it well. But other people, I think, should focus on other things which are equally important for the society. And that way, I think society will be able to cope with different problems. Because we don't face just one problem, we face many, many problems. And we need expertise in order to tackle these problems. We may have to defend our country. I think people who defend our country must be given merit for the afterlife also. Then there are people who need to look after the welfare of people, need to look after the health of the people, need to look after all kinds of facilities needed in a developed country, in a developing country, in any country in fact. So there will be specialists in many areas. It is important therefore that we recognise the needs of society, and we provide education to meet the needs of society.

Far too often, people decide to take up subjects that they like. But it's not just a question of liking. It is also a question of having to meet the needs of society, if that society wishes to develop. So our education system has been so designed that people can specialise in many fields. Initially of course, they just acquire general knowledge. In school they acquire general knowledge, and then as they move up into the secondary, and then the tertiary level, they begin to focus on certain specific areas which are needed for the development of society, and of the country. This is something that everyone must understand - the role of education. The role of education for some people is simply to equip themselves with the ability to earn a living. The bigger the income, the better. So which line would give you the best income? You may conclude that in the professions, perhaps the doctors would earn the most.

So as you know, in this country, everyone wants to study medicine. Or rather every Indian wants to study medicine. They think that they would be eligible, and they will get good dowry if they are doctors. Because people with eligible daughters have to pay a very high dowry. It's not the same as the Malays. The Malay man has to pay the dowry. With the Indians, it's the girl's side who has to pay the dowry. If you are a doctor, you'll get a bigger dowry.

I don't know if that is the motivation or not, but a lot of Indians want to become doctors. You go anywhere in the world - I went to Ukraine, there were Indian students studying medicine in Russian. And then I went to Trinidad, there were Indian medical students. I went to Bali, yes, there were Indian medical students speaking fluent Indonesian.

Of course, they would never speak fluent Malay. But when they are in Indonesia, somehow or other they acquire fluent Indonesian. So I think there should be also among the Indians, some division of labour. If you don't get a place to do medicine, do something else. We also require people who are skilled in other areas. We want to have a society that has apportioned its people correctly so that they can do the kind of work that society needs. And society needs a lot of people who are trained in different fields. And of course at times, certain fields are much more important than others. But whatever it is, we need to have some kind of balance.

Yesterday I was talking to the Islamic Conference on business, and I found out during my visits to the Middle East that the very rich Arabs feel that the only thing they need to do is to hire people to do things for them. They themselves don't have to do anything. Some of them are qualified doctors and engineers, but because they have so much money, they decide to hire foreigners. If you do that, you will suffer from brain atrophy – shrinking of the brain. Because like everything else, if you don't use it, it shrinks. You know, if you don't walk, just imagine if you are made to lie in bed for one month or two months, and one day you are asked to get up and walk. You're going to feel very giddy. Your legs will be very weak and you may fall down, simply because you don't use the legs. If you don't use anything, over time, it shrinks. And if you don't use your brain, it shrinks. In a way, it shrinks. So that would constitute brain atrophy. So it is very important for us to make use of our brain all the time, to support the use of our other limbs and our capacity to do things. And the brain becomes very powerful, if it carries with it a lot of knowledge.

It is quite obvious that a very knowledgeable society is more likely to progress and develop, than an ignorant society. We know there are ignorant societies. There are still primitive people in this world, and they are quite unable to make any progress. They seem to remain primitive through



generations. But they have certain skills that we don't have. Their skills are related to their way of life. For example, if you ask a Penan to use his blowpipe to bring a monkey down, he can do that very easily. But if you ask Einstein - provide him with a blowpipe and tell him, 'Please bring down that monkey,' - he wouldn't be able to blow even 3 yards in front of him.

So our skills are different. Whatever you do, if you do it often enough, you are going to be very skillful. And that brings me to this problem of acquiring knowledge. The problem is that some people seem to have an infinite capacity to acquire knowledge. They can learn anything very, very quickly. But some people find it very difficult to acquire knowledge, to acquire any skills. But here we are fortunate. We are fortunate because God has endowed us with this capacity of acquiring anything, any knowledge, any skill, provided we are prepared to do it repeatedly. Whatever you do, if you do it again and again and again, you are going to become skillful. If you want to learn something in a book - if you read it once, you are not going to remember. But if you read it twice, you remember more. If you read it ten times, you remember even more than you think yourself capable of.

Now when I went to the medical college, I was among those with the least qualifications. All the other boys, the boys from Singapore and Malaysia, they all went to medical college with at least six distinctions. Six, seven, eight distinctions. They were all brilliant. I had only three distinctions, and that was the highest among the Malay boys. So I was brilliant - you know, in a small pond, you feel big. But when you enlarge the pond, you feel you're small. You see, among the Malays, I was the best. But when mixed up with all these Chinese and Indian boys, I felt very small indeed. And they told me, actually, to pack my bags and go home. Because the medical course is not for me really. With three distinctions, what can you do?

So because of my consciousness that I was not up to the mark, I had to adopt certain strategies. One of them was to really concentrate and read again and again and again. I remember when I took my pathology examination. I read the path book, I don't know how many times; so much so, when I was answering the questions, I could actually see the page that was relevant to that question. I could practically read the page and see the illustration. So it was

easy for me to just extract from what I saw, which was already in my mind. So when you do it repeatedly, it is possible for you, without any effort really. I didn't try to memorise, but I looked at the page, I read the page over and over again, until somehow or other it became a picture in my mind.

So when you do things repeatedly, you learn. The other day, I had this Chinese professor, whom I persuaded the Ministry of Education to hire. Now, he is a math expert and he teaches children how to memorise, how to remember huge figures, how to multiply or add huge figures of maybe, twenty or twenty five figures, times another twenty five figures, and get the answer. At first, of course, it is difficult. But you will be surprised to see a six year old child able to multiply twelve figures by fifteen figures, and give the answer right away without any writing. How does he do this? You know the abacus. You calculate on the abacus. This is the greatest computer ever invented in the world – we must give the Chinese credit for that. They built this computer way back, I think, two thousand, three thousand years ago.

And the abacus is a calculator. You move the beads up and down, and you know what the answer is. After some time, after using the abacus repeatedly, the child remembers the abacus. In his mind he can see the abacus. And when he calculates, what he does is that in his mind, he pushes the beads up and down. And he gets the answer from the abacus. So when he is given a figure to calculate, immediately he can see the figures on the abacus. He then moves the abacus, whether to multiply or to add, or to subtract, and he can see the answer in the abacus - because he has done the abacus, he has seen the abacus, operated the abacus, so many, many times. Although he is only six years old, (remember, children remember much better than we do) he can calculate these big numbers very quickly, using the mental abacus.

Why is he able to do that? He is able to do that, not because he is extraordinarily brilliant. No. It is simply because he does something repeatedly. So, we sometimes have an inferiority complex. We think we cannot learn because we are stupid. We are not as brilliant as that other guy. But if you are prepared to do things repeatedly, do it again and again and again, insyaAllah, you will become as good as anybody else. This I believe, because that is what happened to me. That is how I got through my exams. This also is what I have



observed. And in particular, I have observed these little children, able to calculate - so quickly, in their minds - complex calculations. And of course, Tony Buzan has got a different method. They use mnemonics. In medicine also we use mnemonics in order to remember. The muscles of the thighs, for example, we say 'Say Grace Before Tea' (to represent) Sartorius, Gracilis, semiTendinosus and something, I've forgotten now.

Why have I forgotten? Because I have not repeated it often enough. Nowadays I'm asked to write political speeches and such nonsense. It is no longer about learning medicine. But if you use mnemonics, you associate something with something else, then you are going to remember things. The other day I had some preparation served to me in Langkawi. And I was trying to tell my wife what it was. Somehow or other I couldn't remember the word. So I went back to see the thing mentally, and I related it to another thing, which is similar to that, and I got the word. What was served to me was pancake. And I had to go back to crepe suzette. Crepe suzette is French pancake, and

what was served to me was pancake. So you go to and fro like that. It takes a little bit of time, but with training, again, by doing things repeatedly, you will learn.

So I'm very hopeful. I'm very hopeful that in Malaysia, we can all do much better than we are doing now. Whether you're Malay, Chinese or Indian, the main thing is really the drive, the dedication, the desire to do it. And if you have to repeat a thing a thousand times, you must be prepared to repeat. If you have to read a book many, many times - read it, read it anywhere. But read – do everything repeatedly. Even if it is manual work, it's the same. I, as you know, dabble with wood carving. Of all the wood carvings I do, the first one looks horrible. The second one is better, the third one is even better. Eventually, after doing it many, many times, I get the things right. I carved an aeroplane, for example, not a very difficult thing. Using the wood-turning machine we can have the body, and then it's a matter of carving the rest. And eventually, I did get a good model aeroplane.

So even if it is manual work, you can become skillful, provided you're willing to do it repeatedly. And, of course, if you do it when you are small, you are going to be just fantastic. You will remember the Orang Asli, the Mahmeri people in Selangor. They are great wood carvers. Of course, you don't think much about the devils they like to carve. But in their minds, they can see these ghosts, these devils, and they can carve. You try carving. I don't think you can produce as good a devil as they can. Why can they do that? They can do that because that is the skill they trained themselves for, the thing that they do very often, and over time, they become very skillful. So if we feel that we are inadequate, that we are not capable of doing what others can do, remember that if you are prepared to drive yourself to do it again and again, you are going to become skillful. As skillful as others. Maybe not one hundred percent, but certainly you will not be far behind.

Now this realisation of your ability - the genius inside us - this realisation is very important if you want to be educated. We had an inferiority complex. For four hundred and fifty years, we were under foreign domination. Either colonised by them, or under their influence. Four hundred and fifty years. From 1511, when the Portuguese conquered Melaka, until 1957, we were

under foreign domination. And during that time we really believed that we were stupid, that we cannot do what the orang putih (Westerners) can do. They are something special, some superior creature. But I look at them, they have two legs like us, and also ten toes, two hands, ten fingers, just like us. Except they have no color. We have great color. You see, they lost the pigments somewhere.

So there's no difference. So if they can do it, why can't we do it? I've been reading the negotiation for the period before independence. The doubts of the British that if they handed over the power to rule this country to the natives, would the natives be able to rule. They doubted it. But I think that doubt has disappeared by now, because sometimes we are nasty to them also. But if we say that we can, I think we can. The reason why we coined the slogan 'Malaysia Boleh' is to convince ourselves that we can do these things. We can become as educated as they are. And we have proven it. We have proven that in many ways we have done better than them. So the first thing that we have to do, really, is to convince ourselves that we can do what they can do.

Now knowledge and education are great for developing a country. It will help the country to develop, perhaps faster than those without education, than those countries where the people are without education. But there is one thing that has bothered me for quite a long time. All this while, we have concentrated on spreading knowledge, on people imbibing the knowledge through the education process. And so they become very knowledgeable. But when you are knowledgeable, do you become a very good person, or a very bad person? We are seeing a lot of very bad people now. Now I don't know anything about computers, but think of the hackers, the people who are able to go into somebody else's data and make use of them, or disturb the whole thing, and sometimes put in viruses and things like that.

Now these are not stupid people. They must be very clever people. They have knowledge, but they don't have the right kind of values. It is important therefore that if we want to spread knowledge among our people, we need also to implant in them the right values - that the knowledge is to be used for the good of himself, and his society. Not for him to commit crimes using his knowledge, or to do things that are really not beneficial. Today, the scientists in

America are very happily developing new ways of killing people more efficiently. They're using their knowledge of science, and mathematics, and their computer skills, in order to kill people. This is the result of merely imparting knowledge without accompanying that with the right moral values.

So, even as you spread knowledge, you have also got to focus on the quality of the people who will make use of this knowledge. And the quality of the people can only be determined through their acceptance of being taught the right values. They must know what is good and what is bad. They must know that this knowledge that they have is for the good of the people. In the good old days, of course, among the Malays, when somebody has some knowledge, he will not give it to anybody else because he fears the abuse of that knowledge. In the end, of course, the knowledge dies with him. But today, knowledge is available to everyone. You can learn how to make the atom bomb through the internet, if you are smart enough. But is that a good thing to do? That is the question.

A lot of things happening today, they are happening because the people with the knowledge are abusing their knowledge. They are making use of the knowledge to do bad things. So if we have to give knowledge to people, we must also develop the personality of the people. They must understand that this knowledge is for doing good things, for benefiting himself and society, for developing his nation, for the people, for humanity at large. That's what the knowledge is meant to do, for him. So the training of people in moral values becomes now an essential part of the education process. If you don't implant good moral values, then the knowledge will either be wasted or they will be abused.

Now how do we implant good values in people? The best thing of course, is when they are still receptive, when they are still very young, when the brain cells are still not used up yet. When they are young, they are much more receptive. And it is, of course, the duty of the parents to instill in the young good values, to tell them that this is good and this is bad. Don't do this because this is bad, it's going to harm you, it is sinful and you will be punished for that. But this is good, and when you do that, you will be rewarded. That should begin with the parents. But after the parents, we have the teachers. Teachers

today specialise in different subjects. They are not bothered about teaching good values. That is not part of their duty. Of course, in the good old days, the respect for teachers was so great that you tried to emulate the teacher. But today, teachers are specialists and they only teach the subjects that they are asked to teach.

So, in this country, we have introduced religious education and moral education. Having introduced that, we really did not oversee the teachings. And I'm sorry to say that some of these teachers, especially the religious teachers, do not really teach good moral values. Yes, they do teach religion, mainly about the rituals that must be performed in order to earn merit, *pahala*, but they do not teach good Islamic moral values. And all Islamic values are good. I don't know about you but I have studied as much as I could, in a language I could understand, the teachings of the Qur'an and the hadith, and none of them, as far as I can make out, are bad. But some people do not focus on the moral values that need to be implanted in the muslim person. Instead, of course, they teach you that green colour is good, blue colour is bad. That is not part of moral values actually.

But I'm sorry to say that I feel that the religious teachers have failed to implant good Islamic values in our children so that they will reject what is bad on their own, and do what is good. I'm sorry to say again that if you read the papers, almost every day, there is the Malay child, the Malay man, or the Malay woman - not so much of women though - who seem to be involved in all kinds of activities which are actually forbidden, against the law, and against the teachings of Islam. Every day. Now, we also have moral classes. I don't know much about the teachings in the moral classes, but I do know that there are Malay parents who requested that their children attend moral classes, rather than religious classes. This is a slap in the face for the people who teach religion, when Malays do not want their children to be taught religion, but to be taught moral values instead. There must be something wrong with the teachings of religion.

And this is something that is not good for us to deny. This is a problem. This is a problem that we face, and we need to take action to correct it. It may be too late now to do it in schools, but at the university level, there must also

be this concentration on moral values, in connection with the particular discipline that you are in - if you are studying science, if you are studying mathematics, if you are studying computer science - teach also how not to abuse your knowledge. If you don't, then I'm afraid that there will be knowledgeable people, but they will not be good people.

And if we have an educated population in this country whose moral values are very bad, very low, we are not going to achieve anything. For example, corruption. Even if you are brilliant, but if you are corrupt, this country cannot move ahead. Today corruption is a very major problem in our country. And we should begin to teach that corruption is evil, right from the stage when they are in the kindergarten. Anything that they do that may resemble corruption should be stopped at once. They must be told that this is a sin, and this is bad, this is going to destroy you, it is going to destroy your country. That must be implanted in the child when he is small. But if it is too late, we can still implant in those who are already in the universities. They must graduate, perhaps, with some little annotation to say that they have now achieved a certain level of knowledge about what is good and what is bad. Moral education; I would like to say this is religious education, but religious education that is skewed towards implanting good moral values, good Islamic values.

So, I do hope that this course will result in our getting a better understanding of the role of education in this country, and in other countries, of course; the role of education in determining whether we are going to make good progress, or we are not.

