

Doctor-Patient Trust Day: Honouring the Bond That Heals

Doctor-Patient Trust Day highlights the vital relationship built on honesty, empathy and mutual respect between medical professionals and those they care for. Trust forms the foundation of effective healthcare, it encourages patients to share concerns openly and empowers doctors to provide accurate diagnoses and compassionate treatment. In an age of rapid medical advancements and digital consultations, maintaining transparency and clear communication has become even more essential. The day serves as a reminder that beyond prescriptions and procedures, healing begins with understanding. Strengthening this bond ultimately leads to better health outcomes and a more humane healthcare system.



But walking is different. It isn't cheating to stand your ground. There is nothing in the laws of cricket that says you can't wait for the umpire to make a decision. But there are moral aspects to this case. The fact that the laws are silent on walking means it is, almost uniquely in sport, a purely moral issue. One for the philosophers, rather than the third umpire.

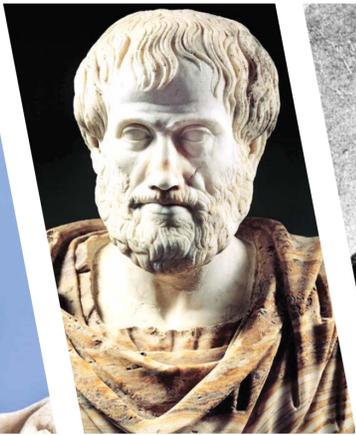


The Ethics of Walking in Cricket: From Socrates to Nietzsche

#NICK THINKING



Socrates.



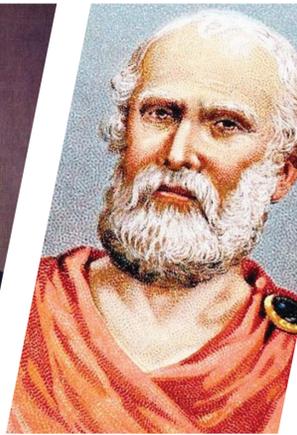
Aristotle.



Nietzsche.



Immanuel Kant.



Plato.



Epicurean.



Anjali Sharma
Senior Journalist &
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I have been a frustrating season. You've managed a scratchy 30, a couple of awkward teens and more ducks than a farmyard pond in a children's picture book. Thoughts of retirement float into your mind, along with the existential terror of what might take the place of these long days on a green field under greying skies. Golf? Cod, no.

Then, finally, it seems like you're in. Blue sky, no swing, flat track, friendly bowlers. You're starting to think the new socks might be just the talisman you needed. You allow yourself an innocuous delivery down the leg side. You flick it at, hoping for a glanced boundary, expecting the airy miss.

And then you feel it. A barely perceptible touch. Almost like the little electric tingle you get from a tooth that will soon need root canal work. The bowler begins to go up but has a change of heart. Was there really a noise? He decides to keep on the umpire's side for now, saving one in the bank for the nip-backer that might just clip leg. Then, he'll give his lungs a workout. The young keeper was a little more convinced but stifled his shout when he saw the bowler's lack of conviction. But the keeper is suspicious. He looks at you as if to say: "Did you? I think you might have..."

What do you do? Had you stroked your way to a nice 60, you might well nod, stick your bat under your arm and walk off, garnering goodwill and praise from all. But it's not been that kind of season. You keep your head down and you ponder. I'm not sure any other sport has anything quite like this. There are plenty of opportunities

for cheating in other sports and you can choose to reject them. Feigning an assassination in the 10-yard box to win a penalty then adding a flamboyant roll and clutching the face for the bonus of a sending-off. Calling 'out' when your opponent's backhand hits the line.

But walking is different. It isn't cheating to stand your ground. There is nothing in the laws of cricket that says you can't wait for the umpire to make a decision. But there are moral aspects to this case. The fact that the laws are silent on walking means it is, almost uniquely in sport, a purely moral issue. One for the philosophers, rather than the third umpire.

Let us imagine that the batsman has felt that sickening click. He wants to do the right thing and is in a meditative, philosophical frame of mind. So, he quickly reviews the history of Western moral philosophy to find some guidance from the greatest minds to have pondered the question of right and wrong.

Socrates

Ethics really gets going with Socrates, who changed the central question of philosophy from "what kind of stuff is there?" to "how should I live?" His method was simple. He would find a person who claimed to be an expert in some area of ethical concern, the nature of, say, courage or piety or justice, and he would show them that everything they knew was wrong. But Socrates never actually answers the question of how we should live. The dialogues always end in a vaguely unsatisfactory way, not so much a hard-fought draw as match abandoned due to fog.

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Ten Commandments every club cricketer should follow

But a few linked ethical principles emerge. The first is that the pursuit of virtue is the only worthwhile goal in life. The second is that virtue is the only real good. Other things that may appear good, wealth, power, beauty are illusory and will never bring happiness. Living a virtuous life is the only



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path to happiness. And the third is that every person does, in fact, want to be good. Only ignorance stands in our way.

Would Socrates have walked? The manner of his death tells us much. When he was put on trial for denying the gods and corrupting the young, he was found guilty and condemned to death. Although his friends offered to spirit him away, Socrates argued that it was only right for him to obey the laws of his city. He calmly took the hemlock and shuffled off to the great pavilion in the sky. So, we can be sure that he would never question the umpire's decision.

In his most famous dialogue, *The Republic*, Plato argues that injustice comes when the separate sections of the soul or the state get ideas above their station, your opening bowler trying to convince the skipper that he's actually a perfect fit for the No 4 berth. There are three parts to the state: the rulers, warriors and workers (or skipper, batters and bowlers). The subdivisions of the soul are: the rational part, which uses reason to guide our action; the appetitive, which keeps us alive by driving us to eat and drink; and the spirited, which gives us courage and urges us on towards honour and victory.

But how does this theory of justice apply to our dilemma? It's hard to know. And, cards on the table here, although Plato is perhaps the most revered of all philosophers, I think he's wrong on almost every important issue. But in general terms, he, like Socrates, believed we

should follow the laws of our particular state, anything else leads to chaos. I think Plato would have walked. However, he was also opposed to most forms of entertainment. He would have banned poetry, plays and any kind of music other than military marches, so, he would probably have done away with cricket altogether. Wanker.

The Cynics

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This last part is clearly nuts, but many philosophers still say ideas or forms do exist separately from their material embodiments, and that goodness or virtue must be one of these entities, and any act of virtue is such because it in some way copies or partakes in that form. Does this help us to decide whether or not to trudge back to the pavilion? The problem is that we still don't know what this vague cloud of goodness is and how precisely it applies to our current dilemma.

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The Epicureans

These are one of the more misunderstood groups of Ancient philosophers. Epicurean has come to mean something similar to hedonist, someone who lives purely for pleasure. There's something in that, the group's leader, Epicurus (341-270 BC), did argue that the ultimate good is pleasure (as opposed to virtue, favoured by rival Platonists and Stoics).



impossible. Our senses are fallible and our intellect can lead us astray. For any issue, you can argue equally persuasively on both sides. Therefore, the only rational option is to withhold your judgment. Decide nothing. Did you edge the ball? Impossible to say. To walk would mean that you knew that you touched it. You can't know that, or anything else for that matter. So, don't walk.

Aristotle

Aristotle (384-322 BC) argued that every virtue is at the midpoint between two extremes represented by vices. For example, the virtue of courage is at the midpoint between the vices of recklessness and cowardice. Think of the quaking batsman backing away to square leg as one extreme, and the fool who goes out without wearing a box as the other. Or take generosity, which is at the midpoint between meanness and showy prodigality. Picture the skulking miser who never gets his round in after the game, and the show-off who flashes his Amex card and buys drinks for the whole bar. And then, the modest fellow who buys a modest round for his mates and, in the rare event of a fifty, gets his jug in uncomplainingly.

The Cyrenaics

Applied to walking, I'd suggest that the two extremes are the players who will stand his ground even when given out and the player who is fairly sure he has missed it but walks to be on the safe side. Aristotle would have walked only if he was pretty sure that the umpire was about to give him anyway. Otherwise, I think he'd stay.

The Sceptics

The Sceptics, a school that began with Pyrrho of Elis (360-270 BC), maintained that knowledge was

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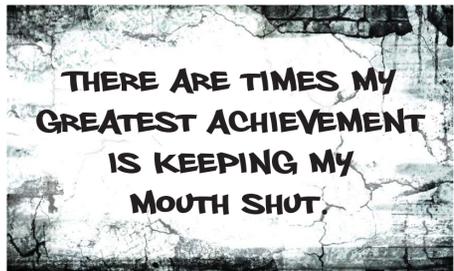
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By Rick Kirkman & Jerry Scott



Pyrrho in Thomas Stanley's History of Philosophy.

THE WALL



BABY BLUES



ZITS



By Jerry Scott & Jim Borgman