CHAPTER FIVE

EDUCATIONAL APPROACH

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CHAPTER FIVE

EDUCATIONAL APPROACH

5.1 What is Education?

Education has been defined in a number of ways.
Let us look at some of the definitions.

1. Education is the function of the environment, to
   be more correct, social environment.1

2. Mahatma Gandhi, father of the nation stated that,
   'Education is the drawing out of the best in the child-
   body, mind and spirit. How appropriately are these link-
   ed with Sat, Chit and Anand or Satyam, Shivam and Sundar-
   ram is Education.'2

3. Education in the widest sense of the term con-
   notes highest development or possible evolution of man.3

4. As suggested in Learning to be, 'The Physical,
   intellectual, emotional and ethical integration of the
   individual into a complete man is a broad definition of
   the fundamental aim for Education.'4

1. Pandey Ramshakal, Pragmatic Theories of Education.
   Laxmi Narain Agrawal Educational Publication,
2. Ruhela S.P. (Ed) Human Values and Education,
3. Limaye D.J., The Dynamics of Education, Usha
   Prakashan, Bombay, 1960, P. 121.
4. Ruhela S. P. (Ed) Human Values and Education,
5. The definition of education given by Prof. Derry the President of Mary Grove College, Michigan, emphasises the new points of view. 'Education means the full and harmonious development and artistically effective expression of all the seven faculties of powers of man, (senses, imagination, mechanical and intellectual memory, intellect, emotions and will) to be achieved by the pupil's own personal practice or conscious exercise of each specific power, under the guidance of teachers and the help of divine grace, the preparation for the highest life here and hereafter'.

5.2 Meaning of Education

1. J. S. Mill has defined education referring to the meaning of 'Education' where he has stated that Education, is the culture which each generation purposely gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible, for raising the level of improvement which has been maintained.

2. As Ross puts it the meaning of education is, "The function of education is to help us in our exploration of the ultimate universal values so that the truth of the universe may become our truth and give power to our life".

7. Ibid., P. 123.
3. "The will or the conscience as it is popularly known is inborn. Education has to feed the conscience by nurturing it in the desired direction".  

4. Sir John Adams has said that education is the dynamic side of philosophy. Philosophy and Education are the two sides of the same coin-life. It is a relation similar to the one between the planner and policy maker and the executive officer. 

5. Theory may be a guide to practice but practice also offers correctiveness to theory. Such a dynamic relation between philosophy and education was visualised by John Dewey. For him this relation is so intense that he considers philosophy as the general theory of education. 

5.3 Aims and Means of Education

In his most celebrated treatise on education, "Education at the cross roads", Jacques Maritain has said, 'The chief task of education is above all to shape man, or to guide the evolving dynamisms through which man forms

9. Ibid. P. 213
9. Ibid. P. 16
10. Ibid. P. 24
himself as a man'. He observes also that nothing is more important for each of us, or more difficult, than to become a man. 11

It follows that the ultimate ends of education are universal. They do not change with time or culture or any circumstance. The reason for this is that the purpose of education is to actualize a potential nature and since all men have the same potential nature, the ends pursued in the art of education must always be the same. 12

Philosophy of education is in need of more explicit theory of human nature. Practical knowledge and skills together with habits have received only brief treatment. Like Rousseau in Emile we have been dealing too much with 'man in the abstract'. 13

The beginning as well as the end of Gandhi's Economic and Educational philosophy had been the well-being of the people - the common man - instead of an 'Abstract Economic Man' or the proud statistical records of speed production or accumulation. The evolution of life does not necessarily depend upon economic prosperity. 1

12. Ibid. P. 247.
Let us now consider, Culture, Civilisation, Character Building and Education in the light of Daan Principle.

In our country we are rapidly coming to the view that culture does not depend upon the mere possession of facts, whether ancient or modern. The cultured individual is one who has acquired knowledge and skills, which creates in him an urge to serve the society, and habits of conduct which make him agreeable in association with his fellows.

Civilisation must mean more than gadgets, more than tiled bathrooms and atomic bombs. It must imply attainment of ethics higher than those held by uncivilised. It must mean the finding of the greatest personal good by the achievements of the greatest good for all. For education it must mean a new set-up of patterns, built from the co-operative, rather than the punitive and competitive point of view. It must mean the accomplishment of purpose through cognizance of and adjustment to the purpose of others. Only in seeking these goods can we become civilised. 16

Generally the words civilisation and culture are used for the outer and inner aspects of man's life respec-

tively. Culture is more difficult to define than civilisa-
tion because the one is concerned with the abstract and
spiritual while the other is all concrete and material.
'Culture is all the best that is said and done by man'.
Culture is made up of all good and divine aspects of human
behaviour. Culture is the product of man's altruistic
beliefs and attitudes. These are some of the definitions
of culture that deserve to be remembered. 17

The modern man has given much importance to scien-
tific civilisation, that was not the case with the pre-
vious man at least in India. Hence it is stated in this
way, 'The Modern Scientific Civilisation is progressing
relentlessly at the cost of 'inner' man. Such is not the
case with ancient Indian Civilisation to which the science
of Yoga belongs. Here the spirituality or the inner self
of man marches hand in hand with the man of the world. 18

With the application of Daan principle and encul-
cating sharing habits in the spirit of humility the activ-
ities of the educated can be changed, the way to inner
development become easier.

What is 'the main thing' that man must strive for

18. Limaye D. G., 'The Dynamics of Education',
that civilisation should uphold, that education should foster? The answer is "Character-Building" which is used to have the first place in our ancient school system. Yes, Character building - that is primary education. A building erected on that foundation will last.

Character-building means 'enabling us to do our duty', "mastery over our mind and our passions". He who is a master of himself is a Master of the Universe. The occident has made a fetish of freedom without fully understanding the meaning of freedom. Freedom does not consist in unlimited, aimless indulgence of one's whims and desires.

Freedom according to Mahatma Gandhi consists in the capacity to impose restraints upon one's self. The great German Philosopher Nietzsche, likewise defined freedom in similar terms. If freedom thus defined were held up as an objective before pupils, the problem of discipline would vanish instantaneously. But before this conception of freedom can be held up as a worthy objective by our educators, the dominant ideology of occidental civilisation shall have to be changed. Not a multiplication of wants but a renunciation of wants, not self-indulgence but self-denial, not beating the law but imposing restraints from within in conformity with the objective
reality - not until these ideals become woven into the fabric of a civilisation can its educational machinery preach them, and make them vital in the lives of pupils. That physical, mental and spiritual development should go hand in hand is a cardinal tenet of the Mahatma's philosophy of education.¹⁹

'By education I mean an all round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education, nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education'.

'.......... true education of the intellect can only come through a proper exercise and training of the bodily organs e.g., hands, feet, eyes, ears, nose etc. In other words, an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lopsided affair. A proper and all round development of the mind and body goes hand in hand, with a corresponding awakening of the soul. A proper and all round development of

the mind, therefore, can take place only when it proceeds pari passu with education of the physical and spiritual faculties of the child. They constitute an indivisible whole. The only system of education leading to the corresponding development of the mind, body and soul according to Gandhiji is basic education.

Imposing restraints and minimum requirements are the essentials of Daan principle which are also the basis of character building.

Science and Technology

'Education is the base of technology. Technology comes from brain power and brain power comes from man power and man power comes from Education'. This circular type definition tells us the importance of education in Science and Technology.

"Science and scientific spirit and the method are the basis of life today and there lies in science the search for truth on the one hand and the betterment of humanity on the other. There is a growing synthesis bet-

21. Sanford, 'Where colleges fail'.
ween humanism and the scientific spirit resulting in a kind of humanism".  

Today we see that science and technology have reached their peak but it is doubtful whether a true scientific spirit of its use for humanity is developed or not.

5.6 Current trends and present crisis in Education

The current trends in education are a product of the scientific revolution followed by the Industrial Revolution ushering in the technocratic age and culminating in a cultural crisis. These trends have been well identified by the International Commission on Development of Education. To put it briefly, "For the first time of humanity, development of education on a world wide scale is tending to proceed economic development (as the instrument of social change). Education is now engaged in preparing man for a type of society which does not exist".

From this we may say that education gives too much importance to economic development. Thus when education is pre-occupied excessively with economic development and


neglects the true purpose of education which is to make one a better human being, it is bound to result in political instability which ultimately leads to the retardation of economic development.

The following paragraph substantiates the above statements, which is as follows:

Dr. Isadore Rabi, the Nobel Laureate recently gave a speech in my home town entitled Can civilisation survive Science and Technology? That seems to be a crucial question.

But how far short the colleges and universities have fallen? How dismally have they failed? Recently a British Scholar has written about the situation in his country. As a nation Britain has become dispirited and indifferent. Our present economic plight is in many ways our own fault for being uninspired, inefficient, materialistic and hedonistic. These are marks of our half education and mis-education. Because of this our universities should feel a particular responsibility for our national decline.24

It is the responsibility of our teachers to discover those spiritual ideals and social norms of the

culture which may function as regulative principles in
the historic evolution of the society. It is these ideals
and principles of universal faith like Daan which can
form the basis of educational reconstruction.

Psychological Problems

The psychological problems are increasing day by
day. People who lose faith in the highest values and put
their faith in low level values such as money, good times,
power, all seldom have vision of excellence or mutual
experience of love. As a result they are often bored,
anxious, lonely and not free to be free. They scorn the
notion of sin but they are likely to be haunted by feeling of guilt for, so long as they retain any vestiges of
their humanity, life at low levels cannot for long satisfy
them. It inevitably produces a kind of hunger which we
call spiritual hunger.

It seems responsible to attribute the mass reac-
tion of boredom, often enough carefully concealed to a
number of features peculiar to mass society, such as the
loss of communal interests, the disappearance of diver-
sity and spontaneity, emptiness and isolation.

The dissolution of the natural social order, the
inner emptiness of mechanised and quantified work and the
general loosening of the roots of life drive people all the more to fill their time with so called pleasures and amusements. But they soon discover that they are merely exchanging one kind of emptiness for another because they have lost the meaning and purpose of life. The same civilisation whose modern production techniques shower people with the means of comfort and entertainment robs them at the same time of any personal relation to their own work. And if people thus cheated of genuine interest in life seek compensation in consumption they are fooled once more.25

Socialism as advocated by politicians is an economics ideal. Karl Marx who was its Chief Promoter was moved by the uneven distribution of wealth in the society and propounded his theory of socialism. He laid stress on the labourers getting more wages for their work and also some share in the profit of the factory. He did not advise poor people to improve their capacity for work or to cultivate good mental qualities. Mere money making by means, fair or foul, may satisfy the temporary needs of some men but never conduct to peace and happiness to social life.26

If manhood of man can be formed not by science and technology or material prosperity, it can certainly be done by the development of an integrated personality of the individual with the balanced development of their various faculties - religious, moral, ethical - along with their material prosperity. Education is the only remedy towards this achievement. It is the greatest resource through which a man can be reformed and the favourable change in the atmosphere is created.

**The Problem of Inequality**

Education acts as a promoter of societal inequality at the national level. Educational policies at present result in transfer of resources from the poor sections to the rich ones of the society. Educational policies in the Third World Countries result in an educational system which acts as a factory for the production of the unskilled and semi-skilled, labour masses which the primary and unorganised sectors of the economy need, and as a filter of or for training and producing the small elite which the management of the economy and society in general needs.

At the international level inequalities in Education make their own contribution to economic inequalities.
The new International Economic Order (NIEO) and its programme of action adopted by the sixth special session of the U. N. Generally Assembly in April/May 1974 is a decision to replace the existing unjust and unequal world order by one based on 'Equity, Sovereign equality, independence, common interest and co-operation among all states. 27

This New Economic order is also stressed in the problems and prospectus in the International Order because the problems of unemployment are likely to be aggravated particularly when the benefits of growth are not equitably distributed. Hence the New Economic order envisages a liberated person, a person with confronts and fights for bringing about necessary conditions for an equitable and just society in which all people are able to function as human beings at a higher level. The emphasis on human values requires the removal of exploitation in a free society. A continuous emphasis on humanistic values will contribute to raising the quality of life. 28

28. Panchmukhi P. R.
The remedy given here emphasises the application of Daan principle. If technologies are instituted with a human being in mind, they will carry Trusteeship and pave the way towards Equality. To create them swiftly and effectively requires the ethical climate of trusteeship.\(^\text{29}\)

The problems of education are mere reflections of the deepest problems of the age. Those cannot be solved by organisation, administration or the expenditure of money, even though importance of all these is not denied. We suffer from a meta-physical disease and cure must therefore be meta-physical. Education which fails to clarify our central convictions is mere training or indulgence. For it is our central conviction that are in disorder and as long as the present anti-metaphysical temper persists, the dis-order will grow worse. If we could return to a generous recognition of meta-economic values our landscapes would become healthy and beautiful again and our people will regain the dignity of man, who knows himself as higher than the animal but never forgets the noble see oblige. Thus it is a question of finding the right path of development, the middle way between materialist heedlessness and traditionalist immobility, in short, finding of 'Right Livelihood'.\(^\text{30}\)


\(^{30}\) Ibid.
Problems in Education

The problems in Education are not problems of physical coercion, nor of section 144. These are the psychological problems which can only be solved by directing the mass energies, which are now running waste, into channels of national reconstruction by guiding their gaint waves of enthusiasm for reconstructional purposes. Education of the citizen is the condition for such reconstruction of society as will be conducive to common progress and prosperity without encroaching upon the freedom of individual. Vedic or sanatan culture provides a remedy with the application of Daan principle. Education to that end is the way which is stated by Vivekananda. He stated that our education should be based on vedas as it would lead to wholistic approach of life.

5.7 Beyond Marxism

When we want to go beyond Marxism, a communism in a true sense, then it is said that, 'It is a time that we returned not to Hegel, but to the Vedas and to all those who spoke of the world as one family. This ideal alone can help in saving ourselves and future generations from the scorage of war. 31

As the external power of the regime increases there is a tendency for the internal, irrational forces to bring about disruption and destruction. Heretofore, neither capitalism nor communism, neither democracy nor dictatorship, has taken the world nearer the goal of the perfect society longed for by humanity. The choice before the world today is not between this 'ism' and that 'ism' but between catastrophic collapse of the entire structure of society, together with all the gains of centuries of civilisation and a radical revolutionary change in human nature, a spiritual revolution, a higher consciousness, a spiritual ferment on which alone can be built a higher and nobler order of society. The real antithesis is between love and hate, between co-operation and competition, between self restraint and self-seeking.

The student must be made to realize that for such a change every one should begin with one self. Through the spiritual revolution of personal change may be obtained a transformation of society and through it the world change necessary for the world society of the future, based on world understandings and world harmony. To be a member of such a society means to be the harbinger of a new light, the herald of the dawn of the ideal human society envisaged by the sages of the world from the
earliest times.  

5.8 How can the Principle of Daan solve the present crisis in Education

The Value of Human Values

The question of human values has received great significance in the context of what Justice Krishna Iyer has called "the world drought of human values caused by corrupt counter-culture and mafia in power (and) can be arrested only by sublime principles". He has stressed the need for developing a positive culture of mass action through non-violence and civil disobedience by blending revolutionary urge for change with Gandhian principles.

A value is well-defined as an endeavour which satisfies need system, psychological as well as physiological. Almost all human beings have the same physiological needs. But they differ in their psychological needs; hence there is difference in their values and styles of life. It is here that through the practical strategy of 'Catching young' the family and educational system play

their crucial role to develop a set of values useful to the individual as well as to the society. The clash between the individual and social aims of education is created by vested interests which worship the individual even at the cost of the society. For ensuring happiness and development, the two should not be at variance but should supplement one another.

Unfortunately what we find in our educational system today is not so much the clash between the two sets of values, but an utter neglect of value system - the polestar of education.\textsuperscript{34}

The importance of imparting education in human values to youngsters has always been felt and emphasized by all great religious teachers, educationists, social reformers and all other sorts of humanists in varying degrees, in one way or the other throughout the world in all ages. But at the present juncture of the history of human civilisation, its importance has become extremely acute and critical due to riotous interplay of diverse economic, technological, political, cultural and sociological factors causing an unprecedented moral decay and social disorganization. The educational system all over India and almost everywhere in the world has been misera-

\textsuperscript{34} Ibid. P. 11.
bly failing to work for the spiritual, moral and social upliftment of men.

We may understand the position of moral education in India from the following.

What the Prime Minister is strongly re-emphasising, in very clear and unambiguous terms, has been the main theme of the philosophy of all sages, seers, saints and statesmen of all the countries. The various high level commissions and committees, one after the other, have been recommending value orientation of education since 1948-49 when the University Education Commission submitted its report. The Secondary Education Commission, 1952-53, Sri Prakasa Committee, 1959, Sampurnanand Committee, 1961 repeatedly and strongly argued in favour of value orientation of education.

The Education Commission, 1964-66 chaired by Prof. D. S. Kothari, an eminent educationist and scientist, in its report observed that modernization did not mean, within the Indian conditions, a refusal to recognise the importance of or to inculcate necessary moral and spiritual values and self-disciplines. The Commission put it beautifully and subtly: "While a combination of ignorance with goodness may be futile, that of knowledge with a lack
of essential values may be dangerous". The Commission mentioned that the balance has to be struck between knowledge and skills which science and technology bring with the values and insights associated with ethics and religion at its best, namely, to quote the poetic language of the commission, "a search for the knowledge of the self, of the meaning of life, of the relationship of man to other human beings and to the ultimate reality". The National Policy on Education, 1968, endorsed the recommendations of the Education Commission.

The Constitution of India, through 42nd Amendment in 1976, inserted Articles 51-A as part IV-A and incorporated Fundamental Duties for the first time, perhaps to compensate for a very restricted meaning of the word "Secular". The stress in the text, if perused with care, is on values, attitudes and behaviour patterns like Noble ideals, unity and integrity of India, harmony, spirit of common brotherhood, preservation of the rich heritage of our composite culture, compassion for living creatures, scientific temper, humanism, abjuring violence, pursuit of excellence, higher levels of endeavour and achievement.

Fundamental duties are equally important as fundamental rights. These have to become part of our curriculum and content of courses.
The Sixth Five Year Plan, 1980-1985, made the following significant recommendations:

It is essential also to transform the system of education qualitatively in terms of its value content, standards and relevance to life. The role of education to promote humanistic outlook, sense of brotherhood and a commitment to ethical and cultural values needs to be re-emphasised.

Such hopes were expressed in the earlier plan and policy documents. May we ask ourselves, with our hands on our hearts, as to what we have done? Again, the Approach to the Seventh Five Year Plan, 1985-1990, July 1984 document of the Planning Commission, among other things, says:

Value orientation in education should constitute a special thrust in the Seventh Plan, teacher education in particular being re-oriented for this purpose. The Seventh Plan begun and we are where we were in 1947. This comprehensive analysis has been presented for two purposes to set at rest the often quoted argument as to why there should at all be value orientation of education and to confess candidly that nothing tangible has been achieved all these years.
While reviewing some selected recommendations of the Education Commission Report, 1964-66, and the National Policy on Education, 1968, Late Prof. J. P. Naik, an eminent and internationally known educationist, in his outstanding book "The Education Commission and After" published in 1982, stated that the main hitch in introducing value orientation in education has been indifferent implementation even though the proposals were generally accepted in official as well as non-official circles. Prof. Naik's observation that "there is no reason to assume that the recommendations of the Commission on this subject and their general acceptance by all concerned have made any difference in the overall picture" is significant. It would be pertinent to analyse the reasons for total inaction.

In the name of secularism we in India, in spite of the richest cultural and spiritual heritage, have denied to the youth of this country even the barest opportunity to imbibe simple basic values by imposing a taboo on all moral and spiritual teaching in the educational institutions. Justice V. B. Eradi, Judge of the Supreme Court of India, has observed:

There cannot be a greater misunderstanding of the import of secularism. The secularism of the Indian con-
stitution is intended only to secure that no discrimina-
tion is practised by the State against any citizen on the
ground of religion or faith and that people belonging to
all faiths and religious persuasions are enabled to enjoy
equal freedom in the matter of practising and propagating
their religion. Thus there is nothing in the principle
which prescribes the inclusion of properly broad-based
moral and spiritual instruction geared to the cultivation
and development of a proper sense of values in the minds
of the students in the educational programmes of the
country.

Even countries not believing either in god or in
religion have laid down elaborate codes of conduct which
are nothing short of upholding basic human values which
culminate in perfection.

The other argument put forth, rather with vehe-
mence, is that while the whole world is on the precipice
of disaster and is enveloped by dust of all sorts and when
the entire milieu is full of malice, mistrust, corruption,
hatred, greed, power politics, violence etc., how can
teachers alone be charged with the responsibility of incul-
cating human values in educational institutions? This
is putting the cart before the horse and believing that
through the right kind of teachers and the best kind of
education the vicious circle cannot be changed into a virtuous circle. This amounts to negating the very basic postulate which Swami Vivekananda put forward that "Education is the manifestation of the perfection already in man". It is in the schools we nurture the future nation; if these are barren, one can anticipate the result. The Report of the Education Commission, 1964-1966, begins with the sentence: "The destiny of India is now being shaped in her classroom. This, we believe, is not a mere rhetoric.

Yet another argument advanced is why another trial needs to be given to this programme when in pursuance of recommendations of various committees and commissions in the past value-orientation had been introduced in educational institutions and it did not yield any result. There could be no better authority than the NCERT which in one of their excellent documents presented to the High-Level Seminar on Moral Education held at Shimla in 1981 reviewed the implementation strategy and stated the reasons for failure of previous attempts - there was confusion about the definition of values, teachers were indifferent and lacked orientation, conceptual framework was not clear, suitable learning and teaching materials and specific instructional models in training institutions were hardly
available. A tendency to treat it as yet another subject and lack of administrative inputs were other reasons. The resultant apathy and indifference is, therefore, not a surprise and it still continues.

Prof. J. P. Naik, in his work, referred to above, cited yet another very important reason, namely experimental work in this area being very limited. Lack of serious and systematic efforts on the part of the Government to implement it in its institutions could be traced to the absence of a workable dogma-free model with all its ingredients. 35

**History of Moral Education in India**

1. Much has been said but little has been done about moral education in India. In 1948, the University Education Commission (Radhakrishnan Commission) considered both philosophical and practical aspects and made certain valuable suggestions for imparting moral education. Implementation of the recommendations was, however, tried by only a few institutions. The Secondary Education Commission 1952-1953 (Mudaliar Commission) Report dealt with moral education in the chapter dealing with "Reorientation of Aims and Objectives" as also in "The Education for the Character". The Report was discussed in various Regional

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35. Ibid. PP. 66 to 69.
Seminars held all over India between 1954 and 1958, but very little was done even for character education. In 1959, on the recommendation of the C. A. B. E. a Committee on Religious and Moral Education under the Chairmanship of Shri Sri Prakash, was appointed. The Report of the Committee deals in detail as to what should be done at the three stages viz. i) Elementary Stage, ii) Secondary Stage and iii) University Stage.

1.2 Before thinking of implementing the recommendations another commission, "The Education Commission (1964-1966) was constituted and this commission for the first time took comprehensive view of all education in India and suggested measures for improvement. A good many recommendations of this Kothari Commission have been implemented and while others are under consideration, the Government of India appointed two Committees to review Education. The first Committee was the Review Committee on "Curriculum" for the Ten Year School" popularly called Ishwar Bhai Patel Committee, which gave its report in November 1978. The second one was "The National Review Committee on Higher Secondary Education with special reference to Vocationalisation". This Committee, popularly known as Dr. Malcolm Adiseshiah Committee, gave its recommendations early in 1979. Reports and recommendations
of these committees are still under active consideration of the Central Government. In April-May 1979, a draft policy statement on education was placed on the table in the parliament and the same lapsed as the Central Cabinet which had prepared it resigned later on.

In 1959, the Central Advisory Board of Education appointed a special Committee on Religious and Moral Education (the Sri Prakash Committee). The Committee gave its recommendations in December 1959 and the same have neither been accepted in full nor implemented yet.

Apathy towards education and neglect of character education has had a very undesirable effect on character of the rising generation. There was need to give value orientation to education. The Indian Education Commission 1964-1966 (The Kothari Commission) therefore made the following recommendations:

1) The Central and State Governments should adopt measures to introduce education in moral, social and spiritual values in all institutions under their direct control on the lines recommended by the University Education Commission on religious and moral instruction.

2) The privately managed institutions should also be expected to follow suit.
iii) Apart from education in such values being made an integral part of school programmes generally, some periods should be set apart in the time table for this purpose. They should be taken not by specially recruited teachers but by general teachers, preferably from different communities considered suitable for the purpose. It should be one of the important objectives of training institutions to prepare them for it.

iv) We also suggest that the University Departments in comparative Religion should be specially concerned with the ways in which these values can be taught wisely and effectively and should undertake preparation of special literature for use by students and teachers.

The Kothari Commission thus advocated direct instruction of moral values and endorsed the view of Sri Prakash Committee in providing one or two periods a week in the time-table. It stipulated certain programme at different stages. Though most of the recommendations of the commission were accepted and implemented this suggestion was not accepted in Maharashtra.

While going through the World Survey of Education III Secondary Education, UNESCO (C) 1961, it was noticed that as many as 22 countries in the world provided either
religious or moral and civic instruction or character training during one period to 3 periods per week.

Programme of Action

The preamble and the aim of education as stated in the Draft National Policy on Education 1979 reads as follows:

"Preamble 1.1  An ideal system of education should enable individuals to know and develop to fullest, their physical and intellectual potentialities and promote their awareness of social and human values, so that they can develop a strong character and function as responsible members of the society. It is by transforming human being that social transformation can be brought about".

"Aim 1.2  The aim of education should be the growth of the individual through truthful life without detriment to the welfare and progress of society and our cherished ideals of freedom, equality and social justice. To this end it should strengthen values of democracy, secularism and socialism. Education should promote national unity, pride in our cultural heritage, and faith in the country's future. The effort must be an inculcate scientific and moral values and to facilitate pursuit of knowledge".
Awareness to social, human values is essential so that they can develop a strong character and live better lives and functions as responsible members of the society. Transformation of individuals for social transformation is suggested.

The aim of education is said to be the growth of the individual through truthful life and inculcation of cherished ideals of freedom, equality and social justice. Values of democracy, secularism and socialism are to be strengthened to promote national unity, pride in our cultural heritage and faith in country's future. Inculcation of scientific and moral values to facilitate purest of knowledge is suggested.

To realise these objectives recommendations of Radhakrishnan Commission (3.7) need to be implemented in schools too. These recommendations were further elaborated by Shri Sri Prakash Committee which shifted from religious education to "Moral and spiritual values" to be more non-controversial. Hindus give various names to their faiths as Vaidik Dharma (The law of the learned); Arya Dharma (The law of the noble); Manava Dharma (The law of the human beings); Sanatan Dharma (The eternal law) etc., but the underlying stress in all dharmas is on duty by every individual. Special stress on moral and
spiritual values was given because moral values refer to
the conduct of man towards man in various situations, in
the home; in social and economic fields and in life of
outside the world generally. These values need to be in-
culcated right from childhood. If good habits are formed
at home, they persist and influence future life after-
wards. Parental education for this, through leaflets,
lectures, pamphlets, radio, T. V. and Cinema is suggested.
Good manners are a very important part of moral education.
With the old, aristocratic society passing away, much of
the graciousness and charm of social behaviour and human
relationship has largely disappeared. We are considered
impatient and illmannered. Good manners will impose pro-
per restraint and remove harshness in words and rudeness
in behaviour. Good manners are like the oil to the
machine. Teachers must teach by example and by precept.
We must be constantly told that what hurts us, hurts
others also; and so we must behave towards others as we
want others to behave towards us.

Spiritual values affect the individual in his
relation with himself. The individual is not only a body;
he is also a soul. He does not live on bread alone but
wants inner peace and happiness. Faith in the food of
soul. Pursuance of good for its own sake is essential.
Realization of spiritual values will prevent one from
being selfish and will enable him to help the needy not only when there is positive danger to his life.

Charity and generosity cannot be forced. It is realisation of social obligations which find their sanction predominantly in moral and spiritual values. Social service in early years of life is a must for this. To implement these values good teachers are necessary. For this proper recruitment and training is essential. Honour and respect and social status are necessary for the teacher. Patriotism will lead to deeds of heroism and self sacrifice. 36

Need for Moral Judgement

No society can survive without a moral order. A system of moral/human/spiritual values is indispensable to group living. There is order in this universe of God, evidenced by systems, law, principles, rhythm, consistency and much more than what modern science has fathomed so far. A regular system and organisation in the Universe, called RITAINS BY VEDIC RISHIS calls forth a concomitant order

in the human society, which was named as Dharma and Satya. Dharma, or a systematised body of human values was considered a significant aspect of social living. He is protected by Dharma, who protects dharma. Dharma, thus determines the individual and group behaviour in a civilized society. We call such a behaviour moral behaviour, ethical behaviour, right behaviour, true behaviour or humane behaviour. Morality ethics and human values are synonymous. In our civilized society, sanction for moral behaviour can be (i) Authority, (ii) Law, and (iii) Justice. 37

Moral Education

As recommended by both Radhakrishnan and Kothari Commission, organised attempts should be made for imparting moral and religious education in schools and colleges, according to graded and phased programme. For example all educational institutions may start work with a few minutes of common or silent prayer and meditation. With a view to creating a healthy atmosphere for the unity of all religions, one or two periods in a week should be set aside in the time-table for such instructions. In the earlier stages the students may be acquainted with the lives of great religious leaders, their well-known writings and

basic teachings which are common to all faiths.

Besides direct teaching in the classrooms, general atmosphere in our educational institutions, including the extra-curricular activities should promote religious synthesis and integration.\(^{38}\)

Just as a man does not live on bread alone, so a nation cannot rise to great heights only on the strength of material prosperity. That is why our ancient 'Rishis' had proclaimed in categorical terms that wealth alone could never satisfy human beings - न दित्योन तपवीयो मनुष्य। Even highly developed and industrial countries of the west are now witnessing the curious spectacle of 'the tragedy of mere affluence'. They envisage a new pattern of society in which there would be a better balance between wealth and wisdom, science and spirituality.

**Religion in Education**

Not only the ancients but many moderners also believe that religion is a desideratum in man's life. Just as food is required for the nourishment of his body so is religion needed for the sustenance of his soul. Our Indian Republic is constitutionally a secular nation which

does not mean that religious life is negativated altogether or that no religion is recognised; but that the Democratic Government is bound to treat all the religions of the people on equal and impartial basis. All the people in India are free to follow their own religion on one condition that they do not come in the way of or encroach upon the rights of their country-men professing other religions. Thus when it is admitted that religion is a desirable activity in life, its inclusion in the education of the young is a logical corollary. The Spence Committee of England have remarked in their report on its Education, that the education of boys and girls cannot be said to be complete unless they are conversant with the religious aspects of man's life. Roman Rolland, the famous Indian author, has made a significant statement, "Truth manifests itself through deep thoughts, religious practice and spiritual realisation only". Many other thinkers in Europe and America have exposed the defects of materialism and scientific experimentalism and expressed the necessity of religious education in schools and colleges by virtue of which alone can man get real peace and happiness. 39

Happiness or the welfare of the countrymen cannot increase with the maximisation of GNP. Hence the concept

of development and its relation with other economic factors should be taken into consideration.

Meaning of Development and Role of non-economic Factors

Development is a very elusive concept. In a technical sense development refers to qualitative and structural changes in the state of an economy. Growth as compared to development refers only to quantitative and tangible increase in the G.N.P. But growth can take place due to a spurt in the economy such as a rich harvest due to timely rains, changes in international market demands, price behaviour etc., Development refers to a relatively stable, long range increase in real national income that is accompanied by a change in the attitudes of the people, their motivation, institutional set up, production technique etc. 40

Development from another angle may refer to the production and utilisation of material resources or to the enrichment of human resources. Material means of production refers to the economic factor in development whereas the enrichment of human capital refers to the non-economic factors such as the social, political, ethical or

educational background of the people who participate in the development tasks. The non-economic factors include the quality of social life, the organisational framework, the caste, class, language, religion and other diversities in the group, the level of literacy etc. Development of material resources includes in its fold the infrastructure for development regarding the availability of hospitals and health centres, educational facilities, banking, marketing and storage facilities, transport and communication facilities etc. As such the current indicators of development include both the economic and non-economic factors.

We have neglected the proper meaning of development which has resulted into the present crisis.

**Great Evils of Civilization**

Perhaps the greatest evil of modern civilization is pollution. The automobiles, the great dams, the mills, and many other heavy industries have changed the entire pattern of living for people bringing improvements in their life and yet have been polluting the air having serious effects upon human health, plant life and animal life. The greatest damage to the environment caused by these developments in technology and industrialization in terms of pollution is now so well known that it is consi-
dered to be the most serious problem of the twentieth century.

Of course, they have caused the enrichment of economy and, therefore, there is always a justification of economic necessity for heavy industrialization; but it is now realised that a long-term concern for the total environment of man must take equal place in planning with short-term economic objective. Desmann (1972, P. 22) rightly points out that, it is now obvious that any important modification of the environment brought about by man's industry and activities must be evaluated in terms of its long range effects upon human lives and upon the air, water and land upon which human life depends. The narrow pursuit of limited objectives, tolerable when human numbers were few and human powers limited, has now become intolerable.

The urge towards economic growth no doubt has helped to raise the GNP on the one hand and "Comfort Level" for the people on the other hand; yet the new problems generated by these comforts are striking at the very base of survival and progress. The wave of indignation about the problems of the air and the water pollution has led us to discover that we are part and parcel of a closed eco-system in which all things need to be recycled and reused to support the life processes and must not be des-
troyed. By indiscriminate discharge of gaseous pollutants, liquid waste and solid dumping, etc., all biological processes are almost at the "brink" of threshold level. We have, therefore, come to understand that individually we have certain very important social responsibilities to keep our environment clean.

Relationship to Creatures and Nature

The importance of the ecological idea of diversity and the principle of variety are now well recognised and people have come to believe that the world becomes better as it contains more things and more variety. A widespread movement to protect and restore the natural environment, the establishment of natural parks and reserves, the institution of rational management of wild life and vegetation, restoring, restocking and replanting devastated areas etc., are of recent origin.

There is a growing concern for the survival of threatened species and the relationship of man to other living creatures. There are growing movements protesting against cruelty towards animals and advocating that we must not ruthlessly destroy animals, that animals are sentient creatures, and that the useless infliction of pain tends to develop cruelty in us.
The new emerging values may be termed as "Values of Restraints" identifying and appreciating values like population control, refraining from polluting the environment, working for moderate levels of comforts, protecting life and refraining from causing unnecessary damage to various resources. The major value, 'Good Life', is that of having controls over population, pollution, consumption and destruction.41

The application of Daan principle includes the major value of good life and reconstruction of society.

Education as an important non-economic factor leads to reconstruction of society.

The Meaning and Objectives of Social Reconstruction

Reconstruction of social systems signifies elimination of social scum, pollutants and horror symptoms. It means rectifying system defects to prevent the production of social filth and pollution. It implies removing their vulnerability to decay, deterioration and disintegration. It signifies restoration of their capability for facilitating the social existence of man.

Human needs are both existential and developmental. Social systems are meant to meet both types of needs through interhuman acts and relationships. Developmental needs consist of man's creative potentialities and spiritual urges. They are reflected in the maxim, 'Man does not live by bread alone'. But bread or material needs are also existentially important. The objectives of social reconstruction may thence be seen as the fulfilment of man's material needs, creative aspirations and spiritual urges. Social systems are the only entities in and through which such fulfilment is possible.

Insofar as social systems comprise patterned human interactions, their reconstruction can meaningfully be appraised from this perspective. Human relationship and interactions in decaying and collapsing social systems are characterized by egotism, instability, dishonesty, greed, distrust, jealousy, selfishness, manipulation, tension, antagonism, opprobrium, chauvinism, jingoism, hate, rage, disorder, conflict, violence, oppression, exploitation, destruction, alienation, loneliness, despair, depression, disorientation, discontent, derision, mortification, helplessness, mental disturbances, misery, grief, suffering and sorrow. In reconstructed social systems, these characteristics would be replaced by hope, goodwill,
benevolence, understanding, help, regard, respect, sympathy, friendliness, kindness, trust, stability, harmony, cooperation, concord, cordiality, warmth, supportiveness, satisfaction, grace, selfless service, sharing, sacrifice, joy, emotive fulfilment and love. Social reconstruction thus involves a polar transformation of existing characteristics of human relationships and interactions. In what follows, the nature of human relationships and interactions is briefly elucidated. 42

If man's social existence is not to disintegrate under the pressures of intra and inter system conflicts and wars, then the values of universal love, inner peace, selfless service and primacy of duty have to be elevated as moral absolutes. Such an elevation is however psychologically impossible unless their spiritual nature and sources are clearly recognized. The latter lie in the man's intrinsic relationship with the Divine. 43

In ancient India, all shared the life in the household of the teacher without any difference at all. Rich and poor had the same life. Princess and common people lived together as brethren. They did not develop any sort of pessimism or aversion to life as a result of

43. Ibid. P. 211.
the hard life. They were awake to the realities of the ordinary world and to the needs of civic life. They developed into worthy citizens and the country prospered both in material wealth and spiritual eminence.

Spiritual eminence means detachment from materialistic attachment and not clinging to wealth and negation of ego which diminishes misery and takes in realm of happiness. Agnihotra and Daan habit leads us to spiritual realm which is also emphasised below in another way.

Occasional withdrawal into solitude for short periods everyday makes for spiritual growth. There is profound wisdom in the provision for a weekly day of rest and a few minutes of silent meditation every day. But it is not necessary to become monks. As laymen we have the right attitude. When Anathapindika, a wealthy person of his time, proposed to Buddha to renounce the world, the Buddha said, I say unto thee, remain in thy station of life and apply thyself with diligence to thy enterprise. It is not life, wealth and power that enslave men but the clearing to life, wealth and power. We are called upon to negate not life and the world but the ego. The relation of man's true self to the transient world is like the dew-drop on the lotus leaf. (Chandogya Upanishad IV
14.3) touching it but not adhering to it. When one is released from craving and ignorance, one is filled with joy and compression. A composed mind is the prelude to the compassionate heart which results in right action: Yogah Karmasu Kausalam; Yoga is skill in action. 44

We live in an age of tension, danger and opportunity. We are aware of our insufficiencies and can remove them if we have the vision to see the goal and the courage to work for it, the Sanatan Dharma - Eterneral religion.

Teaching Strategies

The educative process for value-orientation will be effective and efficacious only through multipronged teaching strategies. The prevailing formal system alone will not do. All the three strategies - formal, non-formal and incidental channels - working simultaneously will bring rich dividends.

Formal Education

In the realm of formal education the value considerations should influence the entire gamut of educational

process, viz. aims, curriculum, teaching methods, institutional climate, and inter human process. Formulation of and decisions about these are in fact value-decisions. The 'educational aims' should be rooted in values, universally aspired by an individual and society. No programme of education is complete without the crowning achievement of the human spirit and personal virtues. Sa Vidya ya Vimuktye, "Vidya dadati Vinyam", "Satyam Shivam Sundaram", "Dharmo hi eka adhiko Vishesha" etc., must reflect in the aims of education. The curriculum be reformulated in a way that these aims and values are realised.

Hitherto we have undergirded the curriculum with a theory of knowledge, let us now undergird the curriculum with the theory of values. Every study-course must clearly indicate not only the instructional objective but also the value objective of course. Every subject has intrinsic and extrinsic value. The former should be specifically stated. Education of the mind (Intellect) and education of the heart (moral studies) should be taught in conjunction with each other. The blend of science and spirituality is not contradicting.

In consolation with the restructured curriculum, a new slant to teaching methods is imperative. The teaching learning process is to be conducted in a manner that it
should create reflex action for value inculcation among the students. Unfortunately, ever since priority was accorded to science education, the universe seems to have been bifurcated into two worlds - the world of facts and the world of values. The sciences have highlighted the facts and ignored the values. For example, the scientific explanation of rainbow does not refer to its aesthetic qualities. The scientific interpretation of physical facts remains limited to mathematical analysis in terms of space and time dimensions. Before the discovery of atomic fission people thought that physics and politics were separate entities. With the emergence of super-destructive atomic bomb, the atomic fission has not only scientific but moral implications, which have to be explained to emphasise the sense of morals so as to use the atomic energy for the good of the humanity.

Similarly the biological interpretation of facts of life be made not only in terms of struggle and survival of the fittest but also in reference to the emergence of values. While teaching "blood-transfusion" in biology, we must highlight the immense good the "blood-donation" can do by serving the sick and suffering humanity. The economic interpretation of commercial life is confined to purely economic laws of demand and supply. The idea also be
given as to how economics sometimes transgresses the simple laws of ethics. While teaching human personality in psychology, we make precious little reference to human values as essential component of personality. If the analysis of data of all these sciences does not reveal the imminence of values, how can the student be earnest about values?

If science teaching does not help children to look at the day-to-day problems, prejudices and opinions objectively, it has not developed in them scientific attitude which is so essential in value formation. Our education must reflect the unity of facts and values.

Again, why should history be construed as account of wars and battles or kings and queens? Why not to consider it a drama of values? What is the use of learning geography and geology if they do not provide us moments to stand in awe and wonder before the beauties, mysteries and calms of nature and have an experience of indefinable joy and peace? The social sciences must circumvent the paramount role of values in man’s evolution. Their teaching must relate to all the social processes and social issues. All our text books and syllabi be revised to present to the students a total picture of the inter-relationship and inter-play of facts and values in all the teaching subjects, may they be physical sciences or social
sciences or humanities. The teaching of every subject should inhere value inculcation.

Non Formal Education

The influences of socialisation and acculturation generated during non-formal education are far more effective than the teaching of lessons in the formal system. While the approach in formal education is direct and explicit, the approach in the non-formal education for the inculcation of values is indirect and implicit. Included in the non-formal system are the mass-media of communication (Radio, T. V., Press, etc.), the extra-curricular activities, team games and sports and social service programmes which help the young ones to inculcate many values like tolerance, co-operation, mutual regard (Prema), goodness (honesty and integrity), equally rewarding are play-groups and clubs. Every educational activity has the intrinsic worth for one or more values. These activities bring about several behavioural changes in the participants. The motivational aspects of extra-curricular activities are far too many than listening to lectures, talks and exhortations.
Incidental Education

It is difficult to make a distinction between non-formal and incidental. The two terms, most of the times, are used interchangeably. There is, however, a slight difference. In the non-formal strategy some sort of institutionalisation is done. For example, every extra-curricular activity has certain a-priori rules and regulations. In the incidental mode, learning is "incidental" or "residual". In this realm "everything that a child does under the sun" is included. From the influences of home, environment to the community, fairs and festivals, there is a vast array of behaviour patterns learned by children. From the interactions with the peers and conversation with the elders stem habits, interests, attitudes, social adjustments and values. Guided and well organised outings and picnics leave many good impressions on the children.

Ancillary Services

Value orientation programmes under formal, non-formal and incidental education will be strengthened with the ancillary services like appropriately planned individual and group counselling, talks on the lives of saints and virtuous people, celebration of birthdays of spiritual and value oriented reformers and leaders, Sarva-Dharma
Parthana, silence sessions, story-telling and poetry recitations, illustrative of values.  

Non Formal Education And Development

The relationship between formal education and development has been the subject of a long debate. There was a time (and it is probably still not over) when development was equated to a mere growth in GNP, and on this assumption, it was found that formal education (which, in modern times, has necessarily emphasized scientific research and technological development) was related to development. It has been shown for instance, that not all economic growth is explained by capital and labour and that there is a large residual factor which can only be explained in terms of education, mostly provided by the formal school. In the development of societies, therefore, a critical take off stage is soon reached when an advance in education, science, research, and technology leads to a growth in GNP which, in its turn, makes larger amount available to education and helps it to advance. This golden circle has been established already in all the developed countries where the Education-Research-Productivity Education spiral is in full operation. In

the developing countries, formal education is not necessarily related to productivity so that an expansion of education often goes counter to productivity and makes further expansion of education neither desirable nor possible. Hence, a major programme of the reform of the formal school is to link education to productivity through better teaching of science, introduction of work-experience, vocationalization, on the job training, and promotion of research. It was, therefore, but quite proper that these programmes were highlighted by the Education Commission (1964 - 1966).

While this is necessary, it is not enough because the very concept of 'Development' is now changing. We no longer equate development with economic growth, and we would like to include social, cultural, and political development as a part of the comprehensive development which man needs. Similarly, we no longer equate development with industrialization (or even modernization) and do not think that the modern industrial society is a good model. We are searching for a new mode of development and a new model of a society where ideas of Gandhi are very relevant. Similarly, we now attach great significance to equality and justice. In the earlier days, we emphasized a growth in GNP even if it was accompanied by greater inequalities of income distribution. In fact, there was a
view that inequalities must first increase if economic growth was to be secured. Today we desire to build up social justice as an integral part of the development process itself and to ensure that societies are free from exploitation and violence. Formerly, we emphasized consumerism and the growth of goods and services. Today, we emphasize the development of man himself and his transcendence over material goods. What is even more significant, we now attach equal importance to means as well as to ends and not only to ends as in the past. The methods of development, viz., involvement of people in the process of development making them aware of the social reality, enabling them to discover tentative solutions, organizing them and assisting them to evolve and implement tentative solutions to their problems are all as important as the results to development itself.

In this changed concept of development or the search for a new social order, it is easy to see that formal education needs several reforms. The first is to relate education with productivity. The second is to emphasize equality of educational opportunity and to ensure that the benefits of the formal system go equitably to all sectors of the population; and the third is to see that the educational system does not promote elitism, that it
imbues the educated persons with love and compassion for the masses, and that it creates in them a firm commitment for their service. As is well known, all these programmes were greatly emphasized by the Education Commission (1964-1966).

But what needs to be highlighted here is the even more important and direct role which programmes of non-formal education have to play in relation to the new concept of development. As many as five aspects of the problem need attention in this context. The first is that non-formal education yields immediate results as compared to formal education. The formal school is a process of slow and long term gestation; we begin with young children and results become available only after 15-20 years when they grow into young men and adults. On the other hand, the results of non-formal education which mainly involve young men and adults are available much earlier, say, in one to five years. Developing countries which are running short of time cannot afford to ignore this great advantage which non-formal education has over the formal system.

The second point is that non-formal education can be used to train the new leadership that is coming to power in developing countries. In many cases, these lea-
iders have received but little formal education and are unprepared for their jobs. It is hardly possible to put them through formal school — many of them are middle aged or even older — and equip them for the heavy responsibilities of economic growth, social development, or nation-building. But non-formal education programmes of education can be suitably devised for this purpose, and they should really be developed and implemented on a priority basis.

The third point relates to development as the core content of non-formal education. We all know that education does not always lead to development and that, in some cases, education may even hinder development. On the other hand, there can be 'development' without education. In one Indian State, the improvement of village roads was made the responsibility of the police department; and though the programme was well implemented, there was no education to the people. The way in which the family planning programmes was implemented under the emergency is another example of development with no education and even with mis-education. Contrary to such undesirable situations, non-formal education integrates education and development: its programmes are generally built round development tasks and its objective is to help people to
see and define their problems and to solve them. In fact, a good motto for non-formal education is: education through reconstruction and reconstruction through education. On the one hand, non-formal education accelerates and effectively implements the programmes of development; on the other, it is development which provides the materials for non-formal education to grow to its proper stature and to achieve its objectives.

The fourth point is that the programmes of non-formal education involve people intimately with development activities. Unfortunately, we have taken a managerial view of development so far, i.e., development is something which the people receive passively and which is created for them by some other managerial groups such as the bureaucracy or the voluntary social workers. It is not denied that change agents have a significant role to play in social transformation. But the transformation never takes place until the people themselves are deeply involved in the change process. This is best done through programme of non-formal education which involve the people themselves actively in bringing about social change. In fact their basic aim is to change people rather than deliver some predetermined targets.