CHAPTER: 5
A. P. J. ABDUL KALAM’S THINKING ON EDUCATION

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5.1 Introduction:

The previous chapter has focused on the life, work and contribution of Dr. A P J Abdul Kalam. So the present chapter focuses on his thinking especially on education. Here the researcher tried to present the thinking of Dr. A P J Abdul Kalam on education referring the previous chapter in detail and based on the books writer by him and/or publishing by him, research papers, articles, speeches and lectures delivered by him. So here the researcher tried the best to present the thinking of Dr. A P J Abdul Kalam on education as below.

5.2 Aims of Education:

In the words of Dr. A P J Abdul Kalam, the objective of education is to bring out creativity hidden in the person and to shape it. When creativity and honesty connect with each other, creation of an ideal citizen can be possible, by which the person faces each challenge of own life very courageously. The goal of education should be not only to get job, but to get desirable eligibility and trust to make the person diligent. Youth is in the centre in the aims of education of Dr. A P J Abdul Kalam ever. Youngsters should be free to acquire education.

The most important goal of education is to create the challenge in the students “we can do.” Dr. A P J Abdul Kalam believes that education is an endless journey which passes through knowledge and learning, which opens the entrance of the development of the humanity. He looks the education as the life long process, one of the goals of the education is
to search of truth and the teacher should be in the centre of this kind of education. The teacher should develop and strengthen own knowledge continuously and should be aware of innovative teaching methods in his / her own subject. As a result, the students will accept the teacher as a live knowledge provider, fountain of love and mostly as a loving person. The teachers can make the education qualitative if they know and learn the use the technology in the classroom too.

According to A P J Abdul Kalam, the goal of education is to the provide height to honor of the man and to increase self-reputation and the feeling of brotherhood among the world by which the base of education strengthens.

The objective of the education is to construct the policies and develop the programmers by which the education can be an aid in the development of tolerance, unity and interrelations among the various groups based on caste, various societies, different culture, religions and languages. The goal of education is to enable the people to face the challenges by which society can develop respect for other societies too. Education should develop free decision making, critical thinking and practical logic in the youngsters. The goal of education is to provide the role to the person in which the person can remove social and economic inequalities by being free from the religious bias. Thus, only by doing this, equality can be developed among different people.

Dr. A P J Abdul Kalam imagines education as a wonderful tool by which one can come out of the foolishness and doubleness. He quotes in relation to education that “only education is such a powerful tool by which we can be able to change the whole world.” The goal of education
is to enable the people to experience love, peace, appreciation, honesty, beauty etc. in the society and to enlighten the feeling of oneness among the people. Education can be an aid to rethink over assumptions and beliefs of people around us and people of other society too. This kind of education also can be an aid to face and fight the challenges and situations that come in our life. We can gain the triumph in relation to our problems by definite solutions and continuous efforts only through education.

5.2.1. The Goal of Knowledge:-

What is the real work of education? In relation to this question, Dr. A P J Abdul Kalam believes that education should not be referred to narrow concept of just acquiring knowledge, but Education should be fit to the special mind of the student who is very eager to acquire knowledge. The goal of acquiring the knowledge is very ancient. This goal of acquiring knowledge has been very controversial from the ancient time of “know thyself’ by Socrates to the present day. The person can use the knowledge for the welfare of herself / himself and the society and the person can also use the knowledge to cheat uneducated, illiterate and innocent people too, but only education can treat the person to use the knowledge in right and honest way.

According to Dr. A P J Abdul Kalam’s definition of knowledge, knowledge had a form of final outcome of resource component. Effective use of knowledge will be useful to develop health, education and progress, skills and prosperity of the society. He believes that knowledge that progresses the society is universal. He accepts that knowledge is an effective medium for the reconstruction of the nation.
5.2.2. **Education through Mother tongue.**

As one of the goals of education, Dr. A P J Abdul Kalam specially emphasized on education through mother tongue. Mother tongue is the first language of the child. Social communication of the child becomes simple and successful through the mother tongue. Mahatma Gandhi also believed that mother tongue should have a foremost place in the curriculum. Informing about the important of mother tongue as the medium of education, Rabindranath Tagore said, ‘we cannot get the credit to flow the education freely, till the medium of higher education is not been mother tongue till the availability of all the books is not possible in mother tongue.”

According to the importance of the mother tongue, Dr. A P J Abdul Kalam notes that “When we talk with children in the language that they learned in the school, that talk touches to their mind, but when we talk with them in mother tongue, that talk touches to their heart.” Dr. A P J Abdul Kalam got his primary and secondary education through the medium of mother tongue and then he got higher education through the English medium, so he advocates preferring mother tongue at school level for education, at the same time he is also in favor of English language as the communicative language at the world level. He accepts English language in relation to the field of science and international communication, but at primary education, he advocates mother tongue necessary for education. He also believes that the medium of teaching at higher education should be mother tongue by giving preference to it which is coherent to youngsters.
5.2.3. Character Building:

The direct outcome of civility is the character building of the person. Gandhiji believed that “The only goal of knowledge should be the character building.” Character is an important component of human development. The development of society and nation is based only on the development of the character. The society cannot become great only through intellectual ability and methodological skills but the dignity of the society is based on higher kind of character of the person and society.

According to Dr. A. P. J. Kalam the development of character in the children is only possible through the efforts of parents and teachers. The initial years of life of the child are very important for character building, so these years are very important for the development of the person too. The person must prepare himself / herself for shaping the future. Dr. A. P. J. Kalam believes that it is very easy to build the character of the child than to treat the collapsed people in the society. In the present time, the future of the children can be made better, joyous and well-managed by shaping the attitudes, values, ideas, thoughts and ideals of the child. Because of this, the society can incarnate the dream world that the society desires from the world. Parents and teachers should effort collaboratively to enable the children to think, to make decision carefully, to become courageous and to have strength to be firm on their view. By giving the understanding of good works to the children, they should be given opportunities to practice good works, so that they can develop good habits.
5.2.4. Social Education:

Society is not only group of people, but a system of social relations among the members of the group. Mutual actions and reactions create the society. Society is an organization of such people in which the people are co-related by definite system of relation and common form of behavior that creates social relations developed through social actions. According to Dr. A. P. J. Kalam, the development of society is only possible when the poor are benefitted and there is improvement in their economic condition. He believes that the line of poor should be defined properly and based on proper criteria. He believes that origin and applicability of knowledge in information technology, industry agriculture and health services are important in the basis of the development of any society. An effective use of knowledge in the construction of society can bring broad prosperity and can improve the life style in the form of good health, education, structural facilities and other social indicatives. Crucial elements for the prosperity of an intellectual society are to construct systematic facility structure of an intellectual society and to maintain it; to increase the knowledge of laborers and to increase their productivity by acquiring, developing and constructing the new knowledge.

Dr. A. P. J. Kalam suggests three indicators for the development of the society.

1. Education through value based method,
2. To transform the religion at the level of spirituality and
3. Economic development for social transformation.

It is very necessary to bring mobility in the process of family, education, services, career, professions, industry, politics, government,
law system, for the development of the society. Dr. A. P. J. Kalam imagines a society where rural and urban areas are divided by a thin line; where everyone can get energy, clean water, services etc easily and equally; where no one can be deprived from value based education; where there is no place for poverty in the society; where illiteracy ends; where there is no any kind of cruelty on women or children; where no one feels deprived or marginalized. The he imagines this kind of society in India.

Thus, the effective use of knowledge is very necessary for the improvement in the life standards in the social forms like prosperity, health care, education, structural facilities through education in the society. The development of society is possible only when the construction of new knowledge and development happen.

5.2.5. Environmental Education:

Dr. A. P. J. Kalam is very much alert about the environmental awareness. He clearly believes that related ailments of people in the present time are because of the damages that we did to the environment. We should willingly accept our responsibilities regarding the environment. Widespread damage happens to the environment because we cannot understand our duty and responsibility about the environment. Lessons of environmental education should be taught to the children at school level to fulfill this objective. It is parents and teachers’ responsibility to make the children aware about the environment. Always he had been giving the message “Love trees, love environment.” According to him each student should plant at least five trees around his /
her house and school and should take care of them too. This innovative approach is Dr. A. P. J. Kalam’s precious gift to the education.

5.3. **Education System:**

Ancient education system was based on seminaries, based on values. In these kinds of systems, value based education was emphasized specially. There was a spiritual relationship between preceptor and disciple in that education system. In today’s modern system, the goal of education is to create one kind of personal attachment between teacher and student mutually. It is also necessary to plan for special periods in the school to provide the students high thinking in today’s education system.

Dr. A. P. J. Kalam emphasized more on the need of improvement in today’s education system. He wished that colleges should not only provide the degrees but also provide the vocational education and should make students expert of technology. In education system, he emphasized to integrate education with industry and agriculture. The role of today’s colleges and universities is not only to provide degrees but also to make the student capable for their earnings by making them expert of the technology. Integration of education and occupation is also necessary. Dr. A. P. J. Kalam believes that there should be one skill based subject along with the academic subjects. We should reform our education system for the development in the form of discovering culture. The development of education is possible only by two ways: 1) education should provide the analytical tools to the people of present time who work in the field of research and development to think for the future, and 2) education system should be an aid to the people who go on towards the development of creativity and imaginative power. There should be education system that brings alertness to determine the honest,
unselfish and genuine candidate. The primary and higher education has been the centre of education. And we less keep in view on secondary education, so it is very necessary to give equal importance on primary, secondary and higher education to strengthen education system. In relation to education system, Dr. A. P. J. Kalam says that the freedom of thinking and imagination is very much necessary for learning. Teachers and education system should establish appropriate system to provide the students the freedom of thinking and imagination in the school. This system is very necessary as a structure in the education system.

Dr. A. P. J. Kalam had an excellent model of education system in his mind. First of all we are to know the quality oriented teachers who teach in primary and secondary education; then these teachers are to be trained in relation to methods, teaching, learning, techniques, and technology. By doing this, teachers trained in this way can develop a system that provide the qualitative education to thousands of students rather than 40-50 students in the classroom. Dr. A. P. J. Kalam emphasized on the need to bring through change in the methods of exam in the education system. The exam methods should be in such a way that children can develop their creativity. In education system, teachers should focus on students to be self-learner how to get knowledge out of the information. There is the need of education system in the school, where the student can develop themselves as self-learner and learn the process of learning in the vision of educational atmosphere. Dr. A. P. J. Kalam believed that students are not given lectures but they should be given work in which they learn themselves. Here, he tries to show the
responsibility that challenges to the education system. This responsibility means the responsibility to transform the child into a learner.

Dr. A. P. J. Kalam desired the education system that is based on capacity oriented five components. According to him, these five components are as under:

1) Research and curiosity.
2) Creativity and innovation.
3) Ability to higher kind of technology.
4) Adventure and
5) Moral leadership.

Our higher education system should provide maximum opportunities to the students after the competition of their study. Strategy of different results are broadly needed to make the education effective, attractive and that makes the student able at proper time interval. Dr. A. P. J. Kalam believed that an ideal education system is that which makes the students conscious to search the knowledge; enlighten the curiosity of knowledge; and understand the knowledge. When student enter in the school, they need value based educational work along with love and affection, too. For this, the schools need to create best atmosphere for the students along with value based education. Education system should make the students dreamer, creative and thinker who thinks freely. Our education system should work in such a way that creates curiosity, construction proficiency of technology and moral leadership.

5.3.1 Dr. A. P. J. Kalam’s Views on Curriculum.

Objectives or aims of education are formed according to philosophy and curriculum is the best tool to achieve these objectives.
The effect of country’s position affects the philosophy of life and also affects the goals of education. To achieve these goals, curriculum is constructed, so the philosophy affects the curriculum broadly. According to the view of Rusk, “No where is the dependence of education on philosophy marked than in the question of the curriculum?”

The curriculum is also constructed on the basis of different philosophies. Changes also occur in the subjects of curriculum. For example, in ancient time curriculum was based on religion in India; after the independence of India, variety in the basis of the curriculum occurred on the basis of the philosophy. The philosophy of democracy, in the present time, importance of scientific, technological and vocational curriculum has been increasing for the social and economic development of the country.

In relation to curriculum, Dr. A. P. J. Kalam informs that educational institutes should develop curriculum which is sensitive for the social and technological needs of the developed India. Dr. A. P. J. Kalam emphasizes specially on spiritual education in the curriculum of schools and colleges. He believes that units of educational knowledge along with spiritual and value based education should be included in the curriculum for the students in the school. Units that develop the constructivism and creativity of the students are necessary to be included in the textbooks of the schools. The curriculum of the higher education should be constructed in such a way by which students can be free to think and to express their ideas and thoughts. Dr. A. P. J. Kalam advocates to include politics and science subjects in the curriculum of secondary and higher education, by which youngster can come in the
field of politics, so they can develop the country on the basis of politics of development. Industry related subjects should be included in the curriculum of higher education. Technology based subjects should be given preference in the curriculum of our schools, colleges and universities. Students and youngster can be motivated by constructing the textbooks keeping in view these subjects.

5.3.2 Dr. A. P. J. Kalam’s Philosophy about Teacher:-

In our society and in the life of child, the role of teacher or preceptor is above the parents and second to the God. A big responsibility of nurturing the life of a person is on the teacher, especially on the school teachers. Dr. A. P. J. Kalam considers the teachers as the backbone of any country. Teachers are the main pillar by whom all the aspirations of the country transform in the reality. He believes that teacher should become contriver of intellectual conformity and universal compassion. These two attributes differs the real teacher from the others.

The place of the teacher in the reconstruction of the education is the most important work. It means that all the programmes which increase eligibility of the teacher become the programmes of the reconstruction of the education. It is believed that profession of teacher is very pious and highly qualitative. In real sense, teachers are the creator of the nation, who works to prepare the future citizens of India. The teacher is a blazing lamp of the society. It is very necessary for the teacher to have the virtues like practical, skillful and august, humble, honest, exemplary and insightful. Teacher means an idol of love, pleasure and affection. These three virtues are very necessary for teachers. In today’s
modern era, teacher should teach the students the process of learning and teacher should try to make the students life-long teachers.

Dr. A. P. J. Abdul Kalam has special attachment for the teachers. He believes that the role of teacher is very special in the profession of education. As the most important role of the teachers, they should create atmosphere in which students who are weak in their instinct of learning create theoretical understanding along with value system. Only such real teachers are worshipped in the society. The teachers cannot justify effectively their profession until they don’t have respect and honor for the profession of teacher; they don’t love their profession. Teacher should also be a life-long student means a life-long learner while the teaching works. Teachers are not only to provide theoretical knowledge in front of the students but as well as they are to establish a solid base of value system in the life of students. According to Dr. A. P. J. Abdul Kalam the best teacher is one who can teach the students and plan his/her teaching work in very definite way and accurately before entering in the classroom. They provide not only the knowledge but also a direction to the dream greatly. By this, teacher creates self-confidence in the students. Teachers should try to give a proper direction to students by knowing their aspirations, wishes, intellectual alertness and dreams.

Modern era is of technology is of knowledge. Teachers should keep enlighten their knowledge as well as they should also use innovative technology to teach the process of development in their teaching subject. It is also that much necessary to use this technology in the classroom teaching. According to Dr. A. P. J. Abdul Kalam, each person of the society can understand the real meaning of education according to the
guidance of the teacher and if they apply it in each field of human activities, the world can be better than present and can be beautiful and livable. Teachers should be careful that caste, religion, classes, gender, color or economic inequality based biases should not bear in the heart of the students. For this, teachers should develop the feeling of oneness in practice and behavior. Teachers should be a role model for the students in the school. Teachers can fulfill the important role in creating the best citizens of the country. Dr. A. P. J. Abdul Kalam has a firm trust in the teachers. Dr. A. P. J. Abdul Kalam considered some attributes desired in the teachers. According to him, teachers should have virtues like joyous, excited and friendly natured; they should not have even a drop of arrogance. Teachers should create such a democratic atmosphere in the classroom in which students can express their agree or disagree view without any compulsion. He believes that a loving teacher can be students’ ideal teacher. Because of this kind of nature, they can create a warm feeling in the students in the classroom, which makes the learning very effective India can get a new life, if the teachers keep the following devotion in the value based holistic development of the children and in nurturing the life of youngsters. In the present era, the real teacher is one who can make any person an ideal citizen. Teachers should implement different activities to develop the creative skills of the students and continuously motivate the students too. Teachers should appreciate each work of the students and they should also praise their success with deep enthusiasm. Teachers should give their contribution understanding their moral responsibilities and duties in the works of national development.
For this, teachers should fulfill a pious responsibility to prepare like constructivist, struggle and moral leadership in the students.

The responsibility of the teacher is not only to motivate the students to get good marks or success in the examination or not even to prepare them for jobs. But teachers should develop the values in the students by which students can build their good character. These values should be inculcated in the student in such a way that students succeed in the life and then they implement in their behavior. Teachers should teach the students keeping in view their intellectual; understanding and age during their teaching work. For this, first of all, teachers should know each child of his/her class, reasons behind their behavior, their problems and try to understand them. As a profession of teacher, teachers should do their professional development; should be aware of new technology and educational methods and should develop skills too. In this way, they can do highly qualitative teaching work for the students.

According to Dr. A. P. J. Abdul Kalam, an ideal teacher is one who has attachment for both his/her students and his/her teaching work; and in real sense has love for both the works.

5.3.3 Dr. A. P. J. Abdul Kalam’s Thinking on Women Education

Women education was motivated in the ancient India. In the era of Veds and Upnishadas, we can see the examples of some learned women. During the reign of muslims, change came into the situation and the position of women got decreased and women education was banned at that time. In nineteenth and twentieth century, the educational position of the women was improved. According to recommendations of education commission of the year 1882, separate schools for women were
established. One can understand the importance of women education in India which has democratic approach. Women play an important role in the social and cultural construction of any nation. The responsibility to handle the whole family is on the women. If the women of the family are uneducated, then she will not complete her responsibility properly. If we want to provide the right of respect and honor to the women, it is very needed to educate the women. The role of teacher is to make the child cultured and civilized. Sp if the mother is cultured or civilized by getting education, she can develop good virtues in the children. It is said that “Educate the mothers first.”

Dr. A. P. J. Abdul Kalam clearly believes that the tremendous work to provide respectful position to women in the society is on the account of student, parents and teachers. He had clear approach that it is very necessary to motivate the women education in the society along with the development of the feeling of gender equality. When we empower the women in the society, the stability of the society comes definite. Likewise the men, today's women are ahead than men to do any work very effectively. Dr. A P J Abdul Kalam emphasizes on the need of educated women for the development of the nation. Thinking way of doing work and value-system of educated women will make the development of healthy family, healthy society and healthy nation very speedy. We should create such an educational system that enables the women to get the professional training programme after getting the basic education, which will be useful to them to get job or self-earnings. Under the educational system, we should prepare the students in such a way that they can teach the illiterate women and make them literate; students
should also been aware about the problems that women face in the present era. Students should also take the pledge that whenever we will be appointed in the future, we will give respect to the women around us and try to improve the position of the women too.

Thus, while studying the thinking of Dr. A P J Abdul Kalam, we can know that Dr. A P J Abdul Kalam’s worried about the position of women and the education of the women. He advocates the respect and honor of women in the society equal to men, participation of women in the development of the nation, dignified place in the society and the education of the women. He considers the women education very important for the social transformation, in which small family, high education and better health of children are included.

5.3.4 The Role of School in the Development of the Children:-

Dr. A P J Abdul Kalam believes that children are the best wealth of this country. If children are provided enough opportunities and facilities for the development, they can give precious contribution in the development of the nation in future Parents, teachers, family and schools can play very important role in the education of children and in the nurturing of children as an ideal citizen. The necessity is that parents, family, schools and students have been the examples for the students by adopting good and healthy behavior and value-system. They should become role model for the students. According to the view of Dr. A P J Abdul kalam children should be treated in a democratic way in the house and in the schools, so that they can ask the questions easily, can get the answer and can talk with elders and teachers freely and behave freely
with them. This kind of atmosphere can be proved blessed in the development and the nurturing of the children.

Dr. A P J Abdul Kalam had a dream to see India as the developed nation. Under this campaign, he started to find a right direction in the children and he realized that the development of children is very necessary to transform the nation into the developed country. During his life, he made maximum conversations with children and discussed with them about their problems, questions and confusions and school have been a beautiful tool for him to visit the children. Along with the teaching work, along with providing the knowledge, the schools also need to teach the students the practical use of that knowledge in the social life too. Schools also need to create the system that teaches one professional training subject along with the academic subjects. It is also necessary for the schools to inculcate the values in the students along with the teaching work. And to transform the nation into developed country the school should motivated the students to do work honestly. The schools should contribute in the holistic development of the child by providing activities that develop the discipline, firm decision-making and devotion in the students. Schools should treat the students to think significantly and to learn to think significantly. Schools should also provide the useful education material based on values which are prepared very systematically. The best way of education is to educate the children by proper behavior parents and schools should adopt such a behavior that the seeds of acceptable and proper moral values are sown in the children. In short, children should have favor about the moral values by birth and if they are motivated, they go near towards the truth.
5.3.5 Youth Education:-

Dr. A P J Abdul Kalam clearly accepts that if we want to bring India in a line of developed country, we should give preference to the youth education. To cover the needs of youngsters, their rights and execution in the center of the development should be the first choice of any nation. It is very necessary to provide true and proper guidance to the youngsters. For this, he emphasizes on the necessity of effective improvement in the education. Numbers of lacs youngsters of India that have impressive ability to do something; that have constructive thinking should not wither in waiting the acceptance of their thinking. Dr. A P J Abdul Kalam considers young generation as national wealth of any nation. Youngsters of India have modern technology today and they should adopt the vision of transforming nation into a developed country along with making India value based country by doing effective use of knowledge through the medium of modern technology. Youngsters can give effective contribution in the development of the nation, if they are motivated to work their strength in the field of science. It is very needed that youngsters of the nation should have adventure and enthusiasm in themselves. They should make a goal to get the success and should work in that direction with the positive approach. Youngsters and youth education is in the center of the thinking of Dr. A P J Abdul Kalam. He had deep trust on ability and power of youngsters. Indian youngsters can achieve many things, only need is to provide them freedom and proper guidance. If youngsters are provided proper education, the feeling of proud and self-respect can be produced in the youngsters.
A dream of developed India is only possible when government makes efforts for the youth education and people of the nation are made aware that the progress of the nation is only possible though the development of the youth education. Along with this youngsters should also determine their goals to bring the nation in the way of development. Dr. A P J Abdul Kalam had been making the young scientist aware about their goals during his professional career. He preferred the youngsters in each work. He gave a beautiful message to the youngsters that one should be endeavor to get lifelong achievement rather than the instant achievement. Indian youngsters face the problem of doubtfufulness of version and lack of direction. Youngsters have limitless capacity but because of above two things, they face problems to go on in their field.

Dr. A P J Abdul Kalam not only keeps the expectations from young generation but he also had the deep trust in them. He considers the youngsters knowledgeable, scientist and lover of humanity. Enthusiasm of youth capacity of nation building and constructive leadership will provide India a reputed place in the world and competitive benefit to India Education of national development should be provided to the youngsters. They should be taught the lesson of cleanliness of their own self, around them, their home and their environment too. Education should develop the youngsters psychologically keep in view these five components: research, constructively, ability to use technology, diligence and moral leadership. It is very necessary for the nation to organize the programmes that enlighten the hidden skill of the youngsters of the nation. Education should motivate the youngsters to determine the goals of their life and to acquire knowledge for their goal achievement.
Education system should make the youngsters the determined of cleanliness. If the youngsters are provided the education of character building, harmony in the family will overcome and only this feeling of harmony bring the youngsters on the way of peace in the world. Education inculcates the values in the youngsters, by which they can become corruption-free and live honestly and on the way of truth, they can be the example for their family too.

Thus, Dr. A P J Abdul Kalam considers the youth power very important for the development of the nation, so the efforts should be made for the youth education. Education should provide the youngsters ability to think new, to find new and capacity to be empowered. Education system should be an aid to youngster to determine their goals and to achieve those goals too. India can get position of developed nation by the youngsters.

Dr. A P J Abdul Kalam advocated the education system in which person can be capable against problems and challenges of present time and work with full excitement of being participator in social reform by accepting innovation through the medium of competition. Constructivism is an important aspect in education process. It is very necessary to develop the specialties of constructivism in the students and motivate them too. Our education process should not only provide knowledge to students but also make them to search the knowledge themselves. Dr. A P J Abdul Kalam emphasizes on the education system that enable the student to learn themselves through the medium of technology that is necessary for the long lasting, economic and political development and become the life-long learner.
5.4 Education Process

Dr. A P J Abdul Kalam considers the children as the best wealth of any nation. He emphasizes specially on that every child of the nation should be provided enough opportunities to develop entirely. Parents, family and schools can play an important role in this work. It is also necessary to play on effective role in the education of child along with nurturing the character and citizenship. Schools need to provide such an atmosphere that children can get this kind of education. For this, it is needed to have education system in which education process is very effective. Only through this kind of education process, the holistic development of child is possible. Education process should be in such a way where students can get the fully freedom to think. It is also necessary to provide freedom of thinking along with free atmosphere to the children, where they can answer the questions of the teachers, present their ideas and also ask the questions to the teachers as needed. Dr. A P J Abdul Kalam advocates this kind of education process.

Education which is provided in the schools and education process are proved as very effective to make the children idea, citizen and for their character building. In the school, students should be taught the life-sketch of great personalities of the nation and world along with the academic subjects too. The understanding of ideals, personality and works of those persons should be provided to the students. There should be a single period per week in every class of the school for this. Dr. A P J Abdul Kalam believes that this kind of education process can develop the values in children. The inculcation of values in the children is only possible through home, school and society. Dr. A P J Abdul Kalam
believes that the industry and business should be emphasized. According to him, students should be motivated to start industry or business from the college education. Through this kind of process, students will acquire constructive, freedom and economic stability along with the knowledge. The government schools run by state need to be improved in the quality of education. It is very necessary for the teachers to use the modern technology in his/her daily teaching work for the improvement in the quality of education. Teachers should guide the students in the process of choosing the subject after HSC but it is also necessary to provide the freedom to the students to choose the subject themselves. Dr. A P J Abdul Kalam believes that education which is provided in the classroom in the school is very important. It is also necessary to learn through observation out of the classroom for the students. Children are to be made active participant in the education process through observation, place study, experiments and discussion. Schools need to become the centre of knowledge and skills rather than educational center for practice of this kind of education process. Education process should be creative during the study of the child. Such education process provides the enough opportunity to the youngsters based on their attitude and capacity for the occupation. At primary level, theoretical portion should less emphasize, gradually it should increase at secondary level and finally the development of creativity in the students can be effective by providing them higher kind of education. At primary level, the habit of learning in the students is to be steady, joyful and fear-free, then they can learn themselves very actively.
Dr. A P J Abdul Kalam believes that abilities like curiosity, creativity, technology adventure and moral leadership are to be developed in the students during the whole process of education. During the school life, children are taught to read, write and speak and these abilities are also developed but they are not taught the skill of listening effectively. They should be made good listeners too. To develop the students as learned citizen can be determined and their partnership in national development schemes can be effective through the medium of education process and educational system. The nurturing of good citizens can be through systematic education of moral values. The goal of education is to create ability in the students. It is needed to include moral science in the school education. Moral value based education nurture the good citizens.

Dr. A P J Abdul Kalam advocates to use computer based education process in the schools. There should be enough computer based tools, enough tools in laboratory, internet facility in each educational institute and there should create such an atmosphere increases ability of learning in the students. Education is the pillar of powerful and developed nation. Intellectual ability, For this, it is very effective in the intellect and society for this it is very necessary to concentrate on the field of education.

Thus, education is known as a process. Education is life-long process that starts with birth and ends with the death. Education is a process that originates in relation to definite objectives "Education is a process of unfolding.

5.5 Value Education

It is a matter of worry that values are contemned in the nation like India where supreme human values like truth and non-voidance were
inculcated by Gandhiji. The destruction of values will be until the teachers will not accept representation of value education. The teacher believes that they have fulfilled their duty by teaching their subject in the classroom. They also believe that they have no any concern with the life values; the children inculcate these values themselves through the society. Partly, this belief looks to be true, though teachers and students jointly accept the responsibility to protect the values. In reality, the base of success in the life is accommodated in the education. Along with the time, the goals of education also get change. After the independence, education is believed to be the best tool for the socialization and through this, it is tried to develop the individuality and citizenship. Today it is trying to professionalize the education. Education should enable the one to develop the ability to select the best out of the options. In reality the process to select the best option is the process of values. Today, we select the option by being free and keeping our goal in center, but this should not be in reality. The whole education is a process of values determination in reality. Up to now preceptors, educationists, psychologist and teachers have different views about values developed by education in Indian people. Even we still could not define properly the clear and acceptable definition of different values. Different thoughts are expressed about the values.

According to Crow and Crow, "Character has association in the definite form through moral or ethical values. So values and ideals have special role in character building. Value is one kind of norm. Man determines to adopt or forsake before adopting anything, action or idea. When this kind of idea comes in mind decisively it is called value."
According to C.V. Good, "Value is a characteristic specialty which is considered as important in relation to psychological, social or aesthetic way. Almost all philosophies accepts varied picture of values."

According to Milton, "Life value is not visible like the drop of dew which can be seen according to season. Its roots are very strengthened in each animal and it has very close relation with reality."

With the change of time, values also get change. In today’s scientific and technological era, in spite of increase in spreading the education life value is getting declined. Life style is necessity based keeping in view the needs. Schools need to develop the values through special and collective efforts. Keeping in view time and needs, philosophers and other experts have defined various kinds of values and tried to classify them too.

Many western and Indian philosophers and thinkers have expressed their ideas about values that have been the source of values

Plato had given his concept about value as below.

- Value is not intellectually meaningful and sensible thing.
- Verbal difference of value and truth.
- Value is objective and eternal subject.
- Connection, shape or standard between knower and best in knower is the recitation of knowledge
- Mutual indifference of thing, definiteness of thing and its components at physical and social level.

In the philosophy of Aristotle the objective of value can be seen in human and ethical values.
John Dewey accepted a new thinking in the definition of value-A State. According to Dewey, a state is a field of problem of values. Or we say it in more good words, ambiance along with social state, population or one kind of holistic society is acceptable. A problem of value occurs when oppugnance under the state is originated. This oppugrance is not good and mutual oppugnant and objectives are re-established through satisfaction which is valuable.

Through Dewey’s definition, it is clarified that we have forgotten the two major values- joy and blessing in creating special situation today to which our ancestors had given us for the development of human life.

In Indian philosophy, worldly happiness means physical things is not considered as the goal of life, but the state of affection about this is considered as the obstacle in acquiring the salvation which is the goal of the life.

The feeling of वसुधैव कुटुम्बकम् is acceptable in general practical life-style. The feeling of truth, non-violence, control of senses, rejection and apathy is the base of moral and practical life.

Chakravarti Rajgopalachari had trust that character-building of students is possible through moral education. In Indian culture, it is said to enjoy but with scarification. The intention to say this is that our social character should be in such a way that though we enjoy all the happiness, then also we continue our morality too.

According to swami Ramksihna Paramhans, “Be Characterized, the whole world automatically become fascinated.” This concept is very broad in relation to character. One can see the today's situation in the field
of politics, social professional and management (administration) and the reason behind this situation, the lack of persons with good character. Selfishness is dominated on us at high extent that even we cannot feel shyness to give smile like doubtful or fool to a good character person. We are used to live with evil and corruption and this situation is continued, we have to pay a big cost for this.

Dr. A P J Abdul Kalam believes that the development of values in the students is very necessary. As the understanding of values like steady peace, selfless work, truth, virtues, co-operation etc. increase in the minds of students, these values mingle with the person's life. He believes that the proper education of values brings the society and nation on the way of progress. It is needed that our schools and colleges should create the proper system with the objective of development of values. It is known that he advocates adopting the sayings which is presented in the Indian philosophy about the values. He considers the development of values very important as the base of moral and practical life, the feeling of truth, non-violence, control of sense, rejection and apathy.

Dr. A P J Abdul Kalam is very worried about the decline of values in today's world. He is happy for the spread of education in today's scientific and technological era. But along with this, he advocates that the activities of the development of values should be emphasized in the schools. He believes that the responsibility to provide the value education in the life is of the parents in the home, teachers in the school and the guru in the rest life. The atmosphere of peace is established and the nation goes on the way of property only when the pilot men of all the religions become on aid to awake love and oneness in the minds of all the people
of India. It is very necessary for the development and benefit of the nation to insinuate in the minds of our political leaders that "Nation is above the persons." Nation is supreme. In the thinking of Dr. A P J Abdul Kalam, one can see the feeling of fairness, character, aesthetic, and harmony in the family, good system in the nation, worldly peace and the feeling of brotherhood in his heart. The proper education of moral values brings the nation towards the way of progress. Children become a person with good character, if the development of values in them happens through proper system. For this, he believes that there should be a programme of lecture of expert person on India's great cultural heritage per week. This kind of lecture can be given the name ‘a class of ethical science.’ Through this kind of system our children will be familiar with the life of great person of our country, so that they will know them love them and keep in view the good things of their life and they will be motivated to develop their personality like these great persons during their life. He believes that children enforce definitely after learning one thing once a time. If we start to teach true direction in the mind of a child, instantly the development of character stars in the family. Each elder and child should have the slogan- 'I will make home honest.' Each citizen's partnership is very necessary to achieve the mission of making India economically powerful. To develop India, it is very necessary to connect the education with moral value-system and to transform the religion into the spirituality.

Dr. A P J Abdul Kalam considers the virtues as the best part of life. Virtues like morality, reliability, honestly, mercy or others should be developed in the children, which parents and primary school teachers can do very effectively. Non-violence gives proper direction to the person in
the life. One can see long-lasting peace and prosperity in the country when people will connect with each-other through medium of non-violence. Dr. A P J Abdul Kalam considers the way of non-violence suggested by Mahatma Gandhi as efficient and powerful way to make the world beautiful. He believes that if the persons develop the mutual trust, peace will be established in the nation and the world and the process of development will go on in the country. We should care about the chastity of mind and heart and never forget the importance of the principle of peace.

Dr. A P J Abdul Kalam considers the education of values in the life very important. Parents and school teachers fulfill the responsibility to provide value education faithfully. The presentation of educational thinking of Dr. A P J Abdul Kalam in relation to various values is very notable and effective too. Value education is a process of development of harmony for values. His educational thinking about various values is as below.

5.5.1 Democracy:-

Democracy is a life style, it is not only rule system, but democracy is a pre-condition of person's holistic development and the universal development of person’s personality. The development of value of democracy happens in person and universe. Values like love, sacrifice, tolerance, co-operation etc. can be infected through the education for democratic life. We all should make efforts for basic decentralization by true heart to make the democratic process and institutions powerful. He believes that each person lived on this earth has right to live with respect, has right to do something special. According to Dr. A P J Abdul Kalam,
democracy means the availability of opportunities in maximum number through the medium of righteous and proper tools for doing something special and respectfully. He believes that our constitution for this and it provides completeness to life, and happiness of life is available in true and live democracy. He clearly feels suction for activities that press the democracy. Increasing intolerance for others thinking, increasing hatred for others life-style or religion and the way of expressing bias against the people through violence must not be tolerated. Education is to work to protect the right in the persons, to do hard work and to make the behavior of person cultured. This is the only man base of democratic values in education. Education system should try to motivate the children to inculcate the democratic value in them. For this, schools should adopt the activities that motivate the democratic values. Schools should also create the understanding in the students to come out of war, conflict, grudge of caste or community, cruelty and injustice. When the understanding of democratic value will enlighten in our heart, we will by heart the democracy in real sense. And for this, we should manage the system to provide this education to children at primary level.

5.5.2 Citizenship:

In general, citizenship means to imbibe the feeling of right and duty for oneself, for own nation for own society, for own family consciously and awaken. Citizenship contains the following type of expected values.

1. **Social Ability:** To give co-operation in the functioning of various fields in the society lively.
2. **Tolerance:** To show toleration for beliefs and thinking for people of other religion, caste or community.

3. **The Feeling of Self-surrender:** To develop the feeling of ‘let go’ believing own personal selfishness in benefit or broad blessing of the society.

4. **Firm Trust in Democracy:** There should be boundless trust in progressive and higher principles of democracy and complete faith in life-oriented ideas.

5. **Awareness:** There should be complete awareness for needs and enigma of the nation.

6. **Society:** It is very necessary to develop the national and international understanding for unstoppable development of the society.

7. **The Feeling of Oneness:** It is needed to develop the feeling of oneness for each citizen or member of our family, society, nation and world.

8. **Moral Strength:** Strength to resist the truth till the end and devotion for principles.

Dr. A P J Abdul Kalam gives special preference to the value of citizenship. He believes that the development of the value-citizenship in the child happen in the home. Then schools play the important role in the development of value citizenship. Religion transformed in spirituality and economic prosperity is the main components for the development of values in citizens. Dr. A P J Abdul Kalam advocates the right to live with respect for each citizen.
As an ideal citizen, we should do agitation against the corruption in the society. Parents and primary school teachers can be an aid to remove corruption from the society. It is necessary to pour the honesty and other important matters in the minds of children to develop the characteristics of an ideal citizen. These thoughts will prove to be useful to children to nurture their life. Dr. A P J Abdul Kalam gives massage to parents and teachers to accept the value and importance of the children. For this, he suggests some matters as pledge for citizens.

- To accept the children as our precious wealth.
- We should provide the equal importance to both a girl and a boy in providing them the opportunity of education and development too.
- We will keep our family small in size of members, so we can give proper attention for health and prosperity.
- We should understand the children and the importance of education, so they can be knowledgeable and this knowledge will help the children to succeed.

According to Dr. A P J Abdul Kalam, if each citizen accepts this pledge in the life, one can make the child an ideal citizen. He accepts the three main components of citizenship: 1. Education with value system, 2. Religion transformed in spirituality and 3. Construction of economic prosperity through the medium of development. Each citizen has right to live with respect and the right to keep wish for reputation.
As a citizen of nation, we should fulfill some responsibilities, which are as under:

- We should love any job that we have chosen
- We should determine to teach minimum 10 illiterate people to read and write.
- We should plant at least 10 plants understanding our responsibility for the environment and should also care these plants to be developed.
- We should try to emancipate the habit of intoxication and gambling to minimum 5 people reaching to city and village.

According to Dr. A P J Abdul Kalam, it is necessary to create an educational system that nurtures each person of the nation as this kind of citizen. It is needed to provide the education to teach the process of value and value determination for the development of an ideal citizen.

5.5.3 Tolerance:

Tolerance is such a feeling that creates the fillings of oneness in the people of India. This develops the concept that the prosperity of the nation is through the responsibility and duty for the nation. We can fight against the intolerance through understanding the relation and also fight against the vice of distrust and intolerance of the society through our own behavior. It is very necessary for each man to ask himself/herself a question-Am I tolerant? Dr. A P J Abdul Kalam believes that education is very powerful medium to stop the intolerance and to develop the virtue of tolerance in the person. The medium of education can make person understand their rights and self-independence, they can also enlighten the feeling of protecting other's rights. He also advocates the necessity of
education and teacher education of tolerance. Systematic and logical teacher-education activities are necessary for the education of tolerance. These kinds of activities focus on our attention towards the cultural, social, economic, political and religious sources of intolerance and become helpful to solve the intolerance.

5.5.4 Secularism

Secularism is accepted in India for protection and advancement of democratic values. People of different religions consider their own religion as the best religion, so the religious fierceness is increased in people. Secularism means acceptance and respect of religious freedom for any person or group.

The education of secularism is necessary for children to remove religious discords and biases among the people, The education of secularism is also necessary to save soft minds of the children of India from communal riots, communalism and non-violence and to increase religious tolerance. In relation to this, Dr. A P J Abdul Kalam believes that the education of secularism in India is necessary for the development of true nationalism and the development of virtues of patriotism.

Dr. A P J Abdul Kalam had a firm commitment for the principle of secularism. He believes that secularism is a base of our nation, which is the main characteristic of empowerment of civilization.

5.5.5 Morality

Morality means the worship of truth, virtue and beauty in life. Morality means purity of mind, speech and deed and it also means sincere worship of collected virtues and policy based values. Character means
purity of characteristics and restraintment. Morality is regulatory and motive power, which makes the man and the society propitious.

A group of educational thinkers believe that the goal of education should be character building or the development of morality. In older days the development of man's morality or charter building was given more important. The holistic development of morality of humanity is not possible by giving knowledge for knowledge. Dr. A P J Abdul Kalam advocates the development of moral values in children through education. Each child should imbibe moral values in the life. If the students wish, they can teach the poor children reading and writing. In relation to the development of morality, we should plan for class of moral education containing one hour per week in the school, popular social workers, social thinker, scientists and religious leaders should be invited for this conversation in the class.

The youth studied in this kind of institute work for spreading of value based society. Dr. A P J Abdul Kalam believes that value based educational system in the school is effective for the development of morality in the students. In spite of diversity of religion and languages in the home and in the school, we should try to develop the feeling of oneness and unity in the students. Group work, honesty, co-operation, to do work properly, determination for goals and hard work should be emphasized to develop the moral values in the children. We can resist against minae like terrorism and orthodox and challenges through international determination and co-operation. Each nation needs to unite with others to fight against the terrorism.
Dr. A P J Abdul Kalam believes that the development of ability to face contradictory situation in the children is possible only when parents and primary school teachers will nurture the ethical behavior in the students. When one person helps the other, it is called social morality. And when this kind of morality develops, the distinction between rich and poor disappears from the society. The education of non-violence is necessary to make the atmosphere of home healthy. Ethical and courteous behavior is two components of the education. Dr. A P J Abdul Kalam has broad concept for non-violence.

Enlightened citizens can be created through the value based education. There need to work for transformation of religion into spirituality to remove poverty and to make the nation fully literate. Non-violence should be adopted as a life style. We need to have harmony between our moral values and our deeds. Dr. A P J Abdul Kalam considers the moral education as the spiritual education, because spirituality cannot survive without distillate. He believes that moral education is necessary for the development of the youth. Many moral virtues can be developed in the youth through moral values. In fact morality has capacity to make the person real human being. In today's era, it is needed to develop the understanding of morality in the minds of the people. We need to work seriously by understanding the importance of moral education. It is also necessary that the base of the moral education should be strong. Dr. A P J Abdul Kalam feels bad, when the society does not realize morality and moral values. He considers the moral education as the base of the social prosperity. Education should not focus only on the academic achievements, and even it is not only needed that the person
is expert in the fields of technology or knowledge, but it is necessary to provide the moral education to make the person an ideal human being. In the matter of moral education, parents and teachers always need to be aware.

Dr. A P J Abdul kalam believes that schools can work very well to develop the moral values in the students. He also believes that children can be come out from offended instinct by providing them ideal atmosphere and good moral education. Moral life is especially connected with interpersonal aspects of our behavior. He believes that if moral education of the man is not in view point, then the importance of the moral education will decrease day-by-day. The base of the moral education should be strong. All the people are in favor of moral values. Though we can see moral decadence and the destroy of human values in today's era, one can clearly know that our society has not inculcated morality and moral values. Dr. A P J Abdul Kalam gives special importance to moral education considering it as a base of social prosperity. So the family and the schools should not ignore the moral education in nurturing their children and students. They should consider the moral education as the holiest matter. Dr. A P J Abdul Kalam considers the characteristics of various virtues, moral standards and code of conduct as the morality. A person gets the idea to think about his/her reasonable or unreasonable behavior through the medium of morality. Moral values like truth devotion honesty, loyalty, compassion etc. prepare the men to live the life morally. Dr. A P J Abdul Kalam emphasizes on that three should be proper system in the schools and in the family to provide the moral education to the children and moral virtues too.
5.5.6 Freedom

In general freedom means a right to acquire things that person needs in honest way and in fair limits. Dr. A P J Abdul Kalam does not accept dissociation in the disguise of freedom. He desired that criticism of dissociation freedom is necessary. According to him, dissociation means to do work according to senses and the demand of mind. According to Dr. A P J Abdul Kalam, freedom means to do fair work or act which is beneficiary to own society and own self by analyzing sense and the demand of the mind and not to do unfair work or act that injures or harms any person or society.

5.6 Education for National Unity and National Development

National unity means unity of hearts of various people residing in India. Without any communal, caste, religion, region or cultural discrimination, all the people residing in India realize the feeling of oneness. First of all we are Indians and then we are Gujarati, Maharashtrian, Punjabi, so on. and realization of this kind of feeling is called national unity.

National Integration is more psychological or emotional rather than external or organizational.

National Integration is an internal realization of the people, emotional inner-bridge among the people. “In India, the first essential is the maintenance of the unity and integrity of country not merely a political unity but unity of heart and mind.”

According to Dr. S. Radhakrishnan, the building of national unity cannot be built with the help of lime and stones, even it cannot be shaped
with the help of scraper or hammer, but it can burgeon peacefully in the hearts of the men.

Thus, national integration means...

- The feeling of the same country’s people forgetting the discrimination of caste, community, language or region.
- Pride for nation and national dignity.
- Pride national prosperity and development.
- The feeling of national challenges and unity.
- Respect and honor for social economic and cultural diversities present in the nation.

Education is an important aspect for the national development. It is also an important aspect for ideological change. National development means the intense for the nation. The holistic development of the nation is possible only through education. The holistic development of the nation is depended on the holistic development of the education. The education of science and technology brings rapidity in the instant development of the nation. Being subservient, education provides stability to the national development for the stability of democratic network.

A P J Abdul Kalam considers the nation as the best rather than any other thing. He considers this idea to be developed in the minds of Indian leaders and Indian people. The development of India is possible when this idea will be produced in the minds of people and this idea turns into the reality. A P J Abdul Kalam wants to make each citizen of India literate and poverty-free Dr. A P J Abdul Kalam feels a bad when the lack of national connection occurs in the citizens of the country. He accepts trustfully that only people of any nation makes the nation great.
Dr. A P J Abdul Kalam believes that it is very necessary to turn the strength of the youth towards constructive activation, need to bend towards this. In this way, India can become a developed country. He presents integrated program for the developed country, in which he prefers to agriculture based food, education and health, information and communication, important technology. During his life, Dr. A P J Abdul Kalam dreams of India as a developed country. He was in favor of empowered and self-dependent nation. He advocates indigenous weapons. He considers children as the future of the nation. He expressed his worry for increasingly outrageous and crimes on children. His philosophy about the developed country is very clear, in which he emphasizes on the necessity of shared efforts in the matters of technology, education based social development, poverty eradication, prosperous and cultured human life, mental unity etc. Dr. A P J Abdul Kalam believes that the connection of technological development with scientific principles is necessary for national vision. He believes that the real dream of developed country will come into reality, only when there is economic development in the country and we become self-dependent in technology. The making of protected and developed nation is only possible, when technology and education based social and economic campaign is possible in the nation. We have to destroy the system that does not allow the poor’s to become free and revive again.

Dr. A P J Abdul Kalam prefers the education system for children in the base of national development. He suggests five important fields to transform India as the developing country into developed country:
1. Education and health should be given first preference.
2. Agriculture is the medium that can bring India in the line of developed countries by making India prosperous economically.
3. Information and communication need to be more developed in this modern era.
4. There should be efforts to provide structural basic facilities to each citizen.
5. The use of important technology should be specially emphasized.

The above matters will bring India in the line of developed countries. And these things will be effective through the medium of education. Education is the basic need for any nation in the process of national development. Education can do very effective work in national development through the medium of universal Literacy. Each citizen should worship the knowledge. He prays to the God for each citizen of the nation for providing them peace, unity, brotherhood and each citizen is to be sound and happy by body, mind and soul. We should have the education system that divides the urban and rural with a thin line. It is necessary for the education system to provide education to each child of the nation.

It is necessary to provide higher kind of employment to the youth through the medium of education. Today, each newly born child has got the right to education in India. It is also needed to keep in view that any talented student should not be deprive from the education because of social or economic inequality. Dr. A P J Abdul Kalam emphasizes on the necessity to make the education system very strong for the education of national development. It is also necessary to develop the idea- 'nation is
the best than any other thing in the minds of Indian leaders and people. The national development of India will be complete, when ideas produce in the minds of people and these ideas will transform in work out in real meaning. Dr. A P J Abdul Kalam urges to the God for the blessings to transform India from developing country into a developed country and hard work of the Indian people for the nation. He wants to see the youth living in the developed nation. There are two necessities for the prosperity of any nation: prosperity through earning and enjoy the value system of people. The combination of these two will make the nation strong and prosperous in real sense. He wants to see the nation literate and poverty-free. The working of scientists and technologies in the nation should be centered on special campaign devoted to harmonious goal achievements for common men. Only people of any nation make the nation great. People become important citizen of their great nation through their positive efforts. According to the thinking of Dr. A P J Abdul Kalam, the dream of developed India is only possible when the people understand that earning and money saving are the same matter. He believes that the money of the nation is the sign of hard working of the nation. It is very necessary to turn the strength of the youth towards the constructive activities for the education of national development. In this way, India can achieve the goal to become a developed country. India has education, health, agriculture and ability to motivate social changes in the nation. These changes motivate employments, high productivity, high national development, empowerment of weaken class, connected and transparent society and rural property in large portion Dr. A P J Abdul Kalam emphasizes on the necessity that India should get thorough
benefits of its competences for the achievement of the goal of nation-building. It is very necessary that information and communication technology that India has available should be more useful for the national development.

According to Dr. A P J Abdul Kalam, the nation needs to work hard keeping high goal to become a developed country. The nation needs to make the society developed being continuous harmonious with inheritance, values and competences. He suggests integrated programme for the developed India, in which he emphasizes on fundamental facilities like education and technology and important industries and development of important technology. A person, whose nurturing is happened in the family which is value oriented, can understand his duty and responsibility for the nation. These kinds of citizens will adopt the principle “work with devotion and gain the success through failure.” He believes that the progress of states is happened through the development of villages: the progress of the nation is happened through the development of states. We should try to develop the peaceful, happy and prosperous society through the medium of development of our family and nation. He considers the requirement, freedom, desires and achievements of each citizen important in the development of the nation. Today, we need a nation in which the benefit of the nation is included in the works and thinking of its people.

The whole goal of the life of Dr. A P J Abdul Kalam is to make India a developed nation up to 2010 and on to necessary contribution of education in the works of developed nation. He expressed his worry about displaced level of politics in the nation. He has been always in favor of ever empowered and self-dependent nation. There needs a notable
improvement in many aspects of human development and government to achieve the status of entirely developed nation. There also needs to create goal-devoted enthusiasm in the youth of nation and in the creation of future leadership.

Thus, Dr. A P J Abdul Kalam suggests solutions for the education for national unity and national development. National development is possible through this kind of education.

5.7 Leader, Leadership and Education:

School is considered to be the centre of the whole education process. The whole world concentrates on this centre. The important power station of the school is a leader. The place of a leader in the school is like a wheel in a machine work of main bow in a clock. A leader means a captain. A work of the captain is to lead. A leader means a demonstrator initiator, adductor, undertaker, guide in decision-making for goal achievement and contributor.

“A desire to follow a common goal, necessity to awake others mean leadership.”

- Livingstone.

Virtues like decision-making, planning, self-confidence, competent, worry for welfare, firm nature, ability to guide, intellectuality, co-operative nature, boldness, social virtues, healthy attitude, broad heart, personality, modesty, innovative idea, physical health, ideal behavior, motivation, acceptance of leadership etc. are necessary for the leader.

Dr. A P J Abdul Kalam beautifully connects the ideas related to leadership with the education. He advocates the strong leadership. Education needs to turn the leadership into proper direction by developing it. He prefers the need of the development of the powerful and
imaginative leadership in the fields of politics, management, religion, profession education and science. He believes that these fields create positive effect on the development of society and nation too. According to him powerful leadership means empowerment. Today our society needs such leadership by which peace, progress and prosperity are possible in the nation. There should be vision and devotion in the development of leadership. Today moral and persevering leadership is necessary. Leadership gives new direction to economic development. Attractive and lusty dreams are needed for the well-being of human life in moral leadership and there is also needed to externalize the ideas by proper work and to do activities of motivation to work properly and with well planning. Today creative leadership is necessary. Overcoming form traditional role, creative leadership works to become coach instead of commander; work to become guide instead of manager; representative instead of displayer, the person who enlightens the feeling of self-respect instead of desired person. He has clear thinking that the more the number of creative leaders increase the more the success of dreams of developed nation will more sound and become more possible. He prefers specially to increase, the competence of nation building in students in the objective of education. These competences are available from the value system obtained from knowledge, experience and cultural heritage through education. After completing education characteristics of leadership should be developed in the students. Technology enriches the knowledge; technology acquires the strength through occupation; occupation gets new managerial strength; and management becomes strong through leadership. A leader is a dreamer a co-operator and a thinker. And above
all this, a special kind of characteristic moral excellence is a crown of leaders head.

We have proper resource and man power but along with this it is necessary to develop the ability of leadership in the youth. Dr. A P J Abdul Kalam sees the leader as a creator of excellent organization. These kinds of leaders contribute inspiring leadership even in contradicted situations. The meaning of a good leadership is to accept the responsibility of failures and to keep team away from controversy. This leadership, analyzing the frustrations, can help the available experts of the country, in their improvement, leaders of mission to find the solutions.

According to Dr. A P J Abdul Kalam a leader should have courage to face failures and should have ability to take responsibility of failures on him, when this kind of leaders gives the whole credit of success to his followers. A good leader can see far away in the future and celebrates the success of others as festivals. Dr. A P J Abdul Kalam expects these kinds of competences of leaders from the principals of the schools or colleges. These leaders need to be dreamer along with ability to provide motivation. As a leader, the principal of the school should create an atmosphere, in which teachers provide education to the students, so that excellence comes out of them and they (teachers) must become excellent teacher themselves for this. According to Dr. A P J Abdul Kalam, the excellent creativity will come out of the students only through the joint power of principal, teacher and elders. A leader of an institute goes on in the direction to change the history of the nation for preparing his fellow colleagues as leaders by empowering them. A good leader should have the ability to develop old principles in new situations with wisdom along
with patience to search all possible options. Dr. A P J Abdul Kalam believes that leaders should have the skills like positive thinking, discussion, adjustment with all, and decentralization of authority among others. A creative leader should be competent. This leader plays a continuous role in research and development. A good leader should have the ability to increase enthusiasm in the members of his team. This kind of leader properly admires proper person too. He admires in open and criticizes in private. First of all a leader should educate him first and become skillful; he should have modern knowledge. A leader can be free to guide his group to which he is aware about happening around him during his own time. He believes that a leader should work more than his working hours to become good and success group leader. Dr. A P J Abdul Kalam considers the process of guiding as the process of continuous education.

A Leader should depend on temporary solution, which is the best option in emergency. A leader should use and experiment only that technology which has been proved successful in the most of systems and he should use various tools for the technology. The motivational examination of the leader is based on three kinds of understanding: 1. An understanding of contentment in own work. 2. An understanding of power through which motivation can be gain in work-formation and 3. An understanding of positive suggestions that impress the behavior of people. A good leader should recognize two kinds of environmental characteristics one that fulfills the needs of person and the other that creates dissatisfaction related to work.
A good leader together all the members of the team to be participant in experiences, small achievements and so on. Dr. A P J Abdul Kalam sees the leaders at every stage. A leader can create the level of production ability by operating it high, providing proper institutional format and work design, accepting hard work and appreciating it. Leaders should be provided the atmosphere which motivate them and provide opportunity to express thoroughly their desires. Leaders should care to achieve the objective to work according to their individual specialty, but along with this, they should also worry for their workers. Leaders should also try to accept their workers as lovable and acceptable persons rather than mere tool to get result.

A leader should motivate and develop the relations between project team and work center. Leader and workers should accept their partnership in any work. A leader should evaluate the strength of opposite side to plan what they should need to do and how to do it. According to Dr. A P J Abdul Kalam, a good leader should work keeping his co-workers in his each work; he should listen and understand their ideas carefully. A leader should never impose his desires on his co-workers. The acceptance of devotion, trust and mutual understanding is necessary in own team. The friendly behavior of leader with all is also necessary. A leader uses thorough enthusiasm to unite the people. A real leader is one whose behavior people try to imitate. The thinking of leader proves effective to unite the people for organization. Dr. A P J Abdul Kalam considers the following competences necessary for educational institutions.

- Eligibility of research,
- Competence of constructive and innovation,
• Constructive transformation of knowledge,
• Skill of using higher kind of technology and
• Preserving and moral leadership.

Forgiveness provides opportunities to person to develop the skill of taking risk, to become constructive, to learn something and own strength of leadership. Real reformed leaders enlighten the feeling of pride, respect and trust in their followers by the virtue of forgiveness, and in this way, bring commitment, self-scarification, motivation and performance at higher level.

Thus, Dr. A P J Abdul Kalam advocates the good leader and leadership of leader too. He specially emphasizes on the leadership through the medium of education.

5.8 **Religion, Spirituality and Education:**

Swami Vivekananda believed that the ultimate goal of education is religion. Spiritual education through religion should be available to people in real sense. Worship the truth; great men sacrifice their life happily for the realization of truth. Today, we need brave men who have protective layer like scarification and the sword like intellectuality. They give message; welfare by religion is like serving the God. According to the view of Swamiji, ancient relation said that one is an atheist who does not have faith in the God and new religion says that one is an atheist who does not have faith in himself. Only this kind of faith can make the world better. The supreme creation of the creator is a man. Man is a social animal. An important specialty of man is religion. In broad sense, religion means that in which the idea of earthly world and other world is
discussed. Religion means humanity; it means to follow each kind of duty. In relation to this, the understanding of religion has broad meaning.

Moreover, one can understand the complete meaning by knowing the meanings given by various philosophers. Definitions of religion according to various philosophers:

1. यतो अभ्युदयः निश्चेयसः सिद्धः स धर्म। - वेद व्यास

   Religion is that by which the welfare of earthly world and other world happens.

2. धारयति इति धर्म। - उपनिषद्

   Religion is that which is adoptable.

There is no any general definition of religion. Studying the various meanings of religion and definitions given by various philosophers, one talk is clear that a religion connects a man with other man or men; enables to know self; makes the men dutiful; creates morality in the man; think about earthly world and other world of the whole humanity. The creation of religion occurred to lead the man and society towards the development. A religion which creates difference between two men, two castes, two societies, two states or two countries is not religion in real sense. Religion works for establishment of unity and harmony among the people. A real religion is that which unites the world and spread the peace everywhere. The construction of religion is never possible on the feelings of terrorism and hatred. Love and non-violence are two synonyms of religion.
Dr. A P J Abdul Kalam presents a matter of religion along with the matter of spirituality too. He is in favor of religious education, but along with this, he also considers spirituality necessary at the higher level of religion. The goal of any religion of the world should be to make the man spiritually healthy. He considers the religion supreme as the strong base of secularism. Dr. A P J Abdul Kalam expressed his worry about the way efforts are happening to impose religious nature on religious feeling. He emphasizes on cultural context instead of religion for heredity. He had integral faith and trust in the God. Accepting the God as the supreme, he wants to focus on to work for humanity through good needs and efforts. Religious books are very important in our life. The religious books are motivated by the God and the purpose of these books is to provide the education of truth and to make aware about wrong things of the life; gives special importance to prayer in the life. We can get the help in the use and development of great possibilities, strength and ability provided by the God in our heart and personality with the help of prayer. Dr. A P J Abdul Kalam believes that man is the best creation of the God. The mission of the humanity is to keep the love of the God in the heart in every situation. He believes that each man born on this earth learns something every day. Each religion is a collection of beautiful islands. When religions bring the form of spirituality, one can see one soul in the all. Only self-discipline is a real way of religion, real and dutiful way of living life. Human religious faiths are changeable. But we should examine these faiths at proper interval of time and it is also needed to recreate them. Dr. A P J Abdul Kalam considers all the religions of the world true. It is also necessary to keep own supremacy of each nation in the positive boundary and to
develop the understanding of sovereign apprehension of religion in the
children through the medium of education to bring public outrage at
lower level and to go out the fire of non-violence, conflict and campaign.
National unity can be established in the nation through the education of
virtues like co-operation, friendship, justice and welfare to the children in
the school. Religion provides us the education to become benevolent.

According to the opinion of Dr. A P J Abdul Kalam, the institution
that provide religious education should give admission to the children of
all the religion in their institute and these institutions also need to provide
education of values like religious tolerance and good conduct. In these
institutions, the children should be provided religious education properly.
The understanding of realistic goals of religion and internal equality of
religions should be developed in the minds of the children. The children
with this kind of religious education will establish mutual peace and the
feeling of friendship among the people in the society.

Dr. A P J Abdul Kalam says that if hard work and scientific
activity comes into spiritual yoga, one can become good man and one
should try to see good virtues in others. He also says keeping faith in the
God, we work in the field of science and technology, we definitely
become success.

Man is a gift by the God. The god has given various strengths in
the human beings and man has to use these strengths by thinking and
understanding them very reasonably. And man realizes the God through
this reasonable society. It is said that a person who has a high spiritual
strength is mentally brawny person. Many attacks have happened on our
nation and we adjust ourselves in those situations too. In this kind of
process of adjustment, man has decreased his goals and expectations and narrowed his mind too. But the development of spirituality is very necessary to make our thinking and approach broad. Our inner strengths need to be developed. We have to prepare our own model. Self-realization has a very special importance in the education of spirituality. One should know thyself. One should also connect our past experiences with our future thoughts. It is our own duty to awake our hidden strengths.

Linking the religious education with the spiritual education, Dr. A P J Abdul Kalam says that students should be made self realize to acquire inner energy and through this, the nation will become peaceful, prosperous and happy. Dr. A P J Abdul Kalam says that man inhere the problems of life instead of living the life, but only eventually tries to solve them. In this kind of situation, religious education says that one should go on spiritually keeping with the theological principle. And when one experiences the failure in solving the problems, one should observe the golden opportunity instead of being hopeless.

Dr. A P J Abdul Kalam says about religion and spirituality that when your good deeds come nearer to your wish and values, you accept the way of spirituality and you also feel it. The goal of spirituality in each religion is dependent on mind and body of the person. One should be non-violent and through this, a peaceful atmosphere can be created in the society. So the religious and spiritual education is necessary in the education system. We should search the way of spirituality with religion which contains the theological virtue and accept the way to reach and approach the God. And knowing that way, one should try to spread this
understanding in the society through the medium of education. Dr. A P J Abdul Kalam says about the spirituality that spirituality is a special principle given by the God and it is our duty to spread the spirituality in the society only through religion and education. There is a central and purposeful meaning in each religion. Spirituality is produced only through compassion, pity, love, feeling, non-violence etc. Intellectuality, logic and science are the values of the spirituality. If one can connect the spirituality with the science, one can definitely reach at the level of higher thinking and for this, interaction of science and spirituality is very important. One should pray for peace through education. Dr. A P J Abdul Kalam says that spiritual education is very important for future change.

According to Dr. A P J Abdul Kalam, spirituality is a special virtue given by the God to each man. He believes that we should know it and use it for the whole humanity. Spirituality is a thought which is related to the ultimate goal and meaning of the life. We become spiritual, when the deeds of person are continuously similar to spiritual values and faiths. He considers the teaching of spirituality is necessary to bring change in our feeling. Dr. A P J Abdul Kalam gives special importance to spirituality along with the basic matters like education, politics, management that strengthens the nation. Human positive competences develop through these aspects. Prayer is the general activities of the people. At the time of prayer, man establishes harmony with the God. The real prayer is not only to sing hymn or to kneel, but how our heart is and how much we help the needy people. Dr. A P J Abdul Kalam considers it the real spirituality. The beginning of harmonious world happens due to the necessary spirituality with the harmonious internal world. We should
remove arrogance from ourselves by introspection to enlighten our internal spirituality. We should need to know our eternal soul to develop harmony with it and to try sameness with it. The fundamental spiritual nature, to which we call social freedom or independence, in reality, is for its creation and enrichment whatever we are for, so this kind of freedom should not be suppressed at any cost. We will get the help to change and improve our present system through spiritual awareness. Spiritual education pushes the negative effects around us far away from us. We find new ways to understand real invincible spirituality in any situation and these ways provide us very deep peace and trust.

When the seed of spirituality germinates in the minds, it focuses on the spiritual energy in the life of the person. At this time, the person can see new spiritual ideas at the level of concept. This concept can bring improvement in our faith; moreover it also enables the man to achieve wonderful results and to acquire desired results. Dr. A P J Abdul Kalam insists to follow four kinds of spiritual actions. These four actions include obedience, belief, understanding and knowledge. Each person adopts any one level of this action according to his level of spiritual activity. Our individual beliefs construct a context in which we do our spiritual deeds. When this numerous level becomes workable, it turns into a series. When the human religious faiths learn about these four levels, it gets the base to understand its pattern. We can also understand the stages how differently we senses the global and individual spiritual matters. We should adopt such trials and activities by which we can develop the concept of spiritual principles in the students. One, who thinks according to the spiritual principles and adopts this principle in the practical life, will feed their
spiritual practice as scientific. Dr. A P J Abdul Kalam believes that science is the only trustable solution to understand this natural world, and when the tools of science are used properly, and then it provides the mystified information in the matter of physical existence. But science cannot answer the questions like why does this universe come into existence? What is the meaning of the existence of the human? And desire to acquire the answers of these questions is a big motivation for the humans. A person needs all the strengths of both the approaches - scientific and spiritual too.

Thus, if religious and spiritual education is given in proper way, it is possible to nurture the good citizens. We should integrate religious education with the spiritual education. Dr. A P J Abdul Kalam emphasizes on the necessity to provide spiritual education at the higher level of religion to bring change in the thinking and feeling.

5.9 Science and Technology:-

Dr. A P J Abdul Kalam emphasize on science and technology for social welfare. Science teaches experiments and principles which means to say that it gives theoretical and practical knowledge. So it is said that science is an attractive subject and only through the knowledge of mathematics, one can get expertness in the science.

Only teachers and educators can make the teaching of science interesting to raise the scientific questions in the science and to provide their answers to the students. Only science and scientists have played an important role behind any invention in the world.

Presenting the difference between scientist and philosopher, Dr. A P J Abdul Kalam says that scientist presents principles while philosopher
gives philosophical ideas deeply how to express principles. So students should be provided the knowledge of science along with other subjects too, so that, they can select proper career. He believes that science is a spiritual prosperity and self-realization is necessary to go ahead towards the science. Dr. A P J Abdul Kalam wanted to test the faith. To trust on scientific methods, scientific principle and spiritual events, he said that spirituality is an event of physical world thinking scientifically. In fact, spirituality is a way to reach faith, trust, god and truth. His questions are not hard but not easy too. He searched for truth and knowledge to solve the questions like: Were moral values expectant? Was a philosophy only through senses truth and knowledge? He had grown up in the value oriented atmosphere. He had deep knowledge about the truth. He linked the truth with spirituality and knowledge with realization. He considered the unity and protection of the nation as his main duty keeping with him the science. We have to be developed in the field of technology to make our nation self-depended. He wanted to develop the technology of our nation better than other countries. He believed that only through this, the country becomes developed out of the developing country. The use of technology in our country has been increasing. New inventions of technology have also occurred and one should know various aspects of the technology. Technology itself strengthens the technology. If the seed of technology and its base is strong from the root level, it will definitely give its structure and outcomes very well. Every person of the country takes the help of technology for the information even for the small things. If people will have technical skill, then it will be possible for the society, country and nation to become self dependent. The development of
industry is also very important for rural areas along with the title of agriculture dominated country. So the development of industry is very necessary to increase the national wealth in economic system in this competitive era. If the industry will develop, the problem of unemployment and poverty will remove from the society and the nation and through this we will see India as the developed nation. And to make this dream into reality, industry should be developed through the use of technology.

Only through the development of technology in our country, economic system increase in wealth, capacity to face challenges of this competitive time will increase. Technology should be necessary in the villages too. Technology is a machine that plays very important role in the development of the nation. Time can be saved through the use of technology and one can do any work very easily through technology. Mass production is possible through varied machines and through this, the development of the country will be possible and country will become prosperous.

Technology has entered in each field. Describing the importance of technology in nation building in writings, Dr. A P J Abdul Kalam says that technology becomes very useful in various fields like design and production, strategy field, agriculture and health field. Discussions also get motivated through technology and this becomes beneficiary in the empowerment of India.

Dr. A P J Abdul Kalam gives very importance to the technology in the nation building. He also emphasized on technology in designs and industry, planning, agriculture and health because these fields become
helpful to remove the problem of poverty and unemployment from the country. So technology should have very important place in these fields. The development of technology is very important to get capacity and ability in this era of screen-touch and competitive market. The creation of employment in the country is main for human skills. The life standards of people will be at maximum level. Technology is very important in the development of industry, raise in the industry and production, development in the field of technology, development of employment, poverty alleviation etc. Dr. A P J Abdul Kalam says that it is necessary to increase the capacity of technology for providing the continuous speed to the human skills.

5.10 Conclusion:

In the present chapter, the thinking of Dr. A P J Abdul Kalam on education is analyzed and interpreted under different titles as: aims of education, education system, education process, value education, education for national unity and national development, leadership and education, religion, spirituality and education and science and technology. The whole thinking of Dr. A P J Abdul Kalam can be concluded as under:

1. Youth is in the centre in the aims of education of Dr. A P J Abdul Kalam.

2. Dr. A P J Abdul Kalam prefers mother tongue at school level as the medium of teaching in education, at the same time he is also in favor of English language as the communicative language at the world level.

3. Dr. A P J Abdul Kalam has firm trust in the teachers.
4. Dr. A P J Abdul Kalam beautifully connects the ideas related to leadership with the education.

5. Dr. A P J Abdul Kalam includes values like democracy, citizenship, tolerance, secularism, morality and freedom in the value education.

6. Dr. A P J Abdul Kalam accepts knowledge, mother tongue as the medium of teaching, character building, social education and environmental education as the aims of education.

7. Dr. A P J Abdul Kalam includes the points like curriculum, teacher, school, women education and youth education under the title of education system.