Apart from the fact that the State can play a major role in precluding the possibility of government officials forgoing their duties, what is more important and urgent is to lay stress on the need for improving the citizens' commitment to duties by developing their moral self.

**Relationship between Rationality and Morality.**

Man, rightly said Aristotle, is a rational animal. But rationality is not merely an intellectual quality which enables man to argue effectively for or against any proposition, but it is also a moral quality which enables man to assess the nature and ultimate significance of any end that may be attempted to be realized by man and society. Any man who considers himself to be rational and still continues to be immoral, has not fully realized this rational faculty. The genuine rationality and immorality are incompatible. Morality is the necessary outcome of rationality. In fact, morality is regarded as constituting the very essence or differentia of man.
There is a well-known saying in the traditions that food, sleep and sex are common to both lower animals and men. What distinguishes man from animals is morality. Man without morals is just like a lower animal.

**Relationship between Virtue and Value.**

The aim of improving the citizen's commitment to duties, is, in fact, the aim of making the citizens virtuous. Duties are turned into virtues by habit. Virtues refer to acquired dispositions of mind. Thus, the virtuous man is one who has a steadfast habit of performing duties.

The virtues bear a certain relationship to the values. But the list of virtues and values are constructed on different principles. Virtues are the traits of human character, which are good. They are subjective. The values are all kinds of objects, which are good to the self in the environment and in themselves. Thus, the values are both subjective and objective. There is a virtue corresponding to every value. For example, the virtue of love or benevolence corresponds to the social value of comradeship and association. The virtue of wisdom corresponds to the intellectual value. Thus, the habitual pursuit of
different kinds of values gives rise to different virtues. Some virtues like, non-injury (ahimsa), truthfulness (satya), non-covetousness or non-possession (apariggrapha), charity (dana) are universally recognized. Plato recognised four cardinal or fundamental virtues: wisdom, courage, temperance and justice.

**Development of Rationality and Morality and the cultivation of Virtues and Values.**

For improving the observance of fundamental duties, the moral values of citizens have to be developed. 'Rationality' and 'Morality' are two important virtues to be cherished by every human being. They are not to be imposed on man from without but are to be voluntarily inculcated. No man can be compelled to develop his rationality and morality by use of force. He can only be persuaded to understand their importance. Machines can be made polished and regulated by some external agency, but man cannot be made rational and moral by any kind of external force. He can be so only when he choses to be so.

Therefore, if the fundamental duties are made enforceable, they will not become acceptable unless
steps are taken to improve a citizen's commitment to duties. External force cannot achieve this. Morality has to be developed within and once the morality of a citizen is developed, it will automatically take care of the proper observance of duties.

**Difference between legal and moral duties.**

Generally speaking, duties are either legal or moral. The duties laid down by law are known as legal duties. Non-performance of such duties entails punishment. For example, it is the duty of a citizen to pay taxes. It is a legal duty which he cannot shirk, and if he does so, he is liable to punishment. Moral duties, on the other hand, are based not on force but on ethical and moral traditions of a society. For example, taking care of one's parents in their old age is a moral duty. A person carries out such a duty because of moral obligation combined with the pressure of public opinion.

There is no gainsaying the fact that the development of rationality and morality and the cultivation of virtues necessarily hinge upon the need for developing moral values. This can be possible by proper development of character of citizens and by revamping our system of education.
Need for developing Moral Values.

Fundamental duties can be taken care of if a citizen develops morality within himself. If the individuals living in the country begin to think of themselves as citizens who have not only rights but also responsibilities, it will go a long way in creating an atmosphere conducive to better individual and collective actions in the society. The feeling that everything must be done for himself, and that the individual is only a receiver and not a giver, has to be shed. Assertion of rights should be accompanied with recognition of duties and responsibilities. The need for developing morality of each individual in order to develop respect for law was very well underlined by Chanakya who emphatically stated: "Dharmena dharyate lokah." i.e. "Law and morality sustain the world." It is not that the people do not understand the importance of morality. They very well know that it is the sustainer of the world. If despite this, the people are tempted to do immoral acts, it is mainly because of their selfish nature. The behaviour of the common man, depicted in the Mahabharata is relevant in this context. Duryodhana's following words aptly point to the behaviour of general humanity:
"Jānāmi dharma nachame pravṛti Jānāmye adharma nachame nivṛti", which means: I know what is proper, but I do not have any inclination to follow it. I know what is improper, but I do not have inclination to avoid the same.

There are numerous examples which can be cited to illustrate this attitude. Of these, a very simple example is that of people who inspite of being aware of traffic rules tend to violate them. One comes across instances when people on the road show least concern for traffic rules inspite of being aware of them. Similarly, in many other areas, one can come across knowledgeable persons who show utter indifference to the rules of the society.

On the other hand, in many of the western countries, the rules framed by the society are observed scrupulously. Even when no vehicle is in sight on the road, people as a matter of habit stop and wait at the crossing for the green signal. Such healthy habits are cultivated during early age through training - both formal and informal, imparted by the parents, the community and the school. From this it becomes obvious that the education and practical training can help a citizen develop the moral values which can solve many of the problems faced by the society.
Therefore, the aim of the State should be to take such steps which can help the citizens develop moral values which can improve the observance of duties voluntarily, without application of any kind of external force. Once the moral values are developed, all the challenges facing the country can be encountered successfully, because it is from the inborn dictates of conscience and the inspired principles of duty that the finest growth of character is possible. Moreover, as Allen has rightly observed: "Duty cannot be enforced by anything but individual conscience". Conscience enables us to overpower our selfishness and gain mastery over our failings. It is a silent working of the inner man, by which he proves his peculiar power of the will. As Darwin points out, the motives of conscience, as connected with repentance and the feelings of duty are the most important differences which separate man from animal. Socrates too bade the people to look inwards. While men were propitiating the gods, he insisted upon moral conduct as it alone could guide man to happiness here and hereafter.

Unfortunately, the accumulation of scientific and technological possessions have deprived man of his inner freedom. We must seek ways and means to exorcize the demon of possessions, and make him the vital agent
of civilization. The outward improvements do not touch us inwardly. The question is whether the man who is now such a great master of science and technology is also the master of himself. Schopenhauer had predicted that "almost all men who are secure from want and care, now that they have at last thrown off all other burdens, become a burden to themselves". Only by sincerely performing their duties, they can rid themselves of this burden. This can be possible only when they develop a clear understanding of their duties. "What is your duty?"- asked Goethe. "The carrying out of affairs of the day that lies before you". But this is too narrow a definition of duty. 'What again', he asks, 'is the best government?' That which teaches to govern ourselves". Plutarch said to Emperor Trajan, "let your government commence in your own breast, and lay the foundation of it in the command of your own passions".

Thus, almost all great thinkers have laid stress on the development of moral values which alone can create strong will power in an individual to enable him to resist temptations and curb his selfish desires, in order that he may be able to perform his fundamental duties towards the society. R.W. Emerson rightly mentions, "the true test of civilization is not the census, nor the cities, nor the crops, but the kind of
men the country turns out". Dr. S. Radhakrishnan also says: "the quality of civilization depends not on the material equipment or the practical machinery, but on the character of man. The major task of education is the improvement of character". Swami Buddhananda in his booklet "How to build character", refers to man as a clever undoer of himself. To quote his own words, "believe it or not, nature does not adulterate food, man does it before he eats, before he gives it to his children and fellow human beings......;...... the cow is generous enough, moral enough, to give pure milk. But man sees to it that you do not drink it pure".

(1) **Need for the Development of Character.**

All in all, the development of character is a pre-condition for improving the standard of a society, especially a democratic society. The maintenance of democracy inevitably depends on the sound personality of its citizens, who form the rulers as well as the ruled. Only individuals whose minds are free and whose personalities have attained healthy social and conditional maturity, are capable of approximating to the high ideals demanded by a democratic society.

Hence, the most creative endeavour of life
should be to know how to build one's own character and help build the character of others with whom one associates. Character is what a person truly is, while reputation is what he is supposed to be. When character and reputation are the same, that is the ideal state of being. Thus, the aim of every individual should be to mould oneself in such a way that the character and reputation are fused together in his personality. Development of one's character is crucial because only if citizens are true to themselves, they can be true to others. As it is very often said, it is only when we cannot rule ourselves that we are ruled by others. Democracy, obviously, demands self-restraint and self-restraint cannot be achieved without development of character. Character can be developed by training and proper education right from the early years of a child.

(a) **Role of Home and Family.**

Training and proper education should begin right from childhood. Family is the first training ground for the building of the child's character. The parents knowingly or unknowingly mould the character of the child by their thoughts and actions. Character building depends on what kind of food the parents supply
to develop the mind of the growing child. The healthy
development of personality of children depends in large
measures on the character of the parents themselves,
more particularly their attitude and the nature of the
parent-child relationship; and only those parents who
throughout their life continue to gradually build up
their own character, can truly build up the character of
their children. Thus, creation of proper environment in
one's home is vital for the development of the character
of the children.

It is in one's home and family that the
character of a child starts getting moulded. It is in
one's home that the child first learns what to want and
what to admire, what is important and what is trivial,
what has quality and what is shoddy. Plato, in Laws,
advocates: "So long as the young generation is, and
continues to be well brought up, our ship of State will
have a fair voyage; otherwise the consequences are
better left unspoken". 18

Home is the first and the most important
school for the building of character. It is a common
saying that "manners make the man". It is also said:
"mind makes the man". But truer than either is the
third saying that "home makes the man". For training at
home involves not only the manners and mind, but also
character. It is mainly at home that the heart gets opened, the habits are formed, the intellect is awakened, and character moulded for good or evil.

However apparently trivials the influences may be which contribute to form the character of the child, they endure through one's life. The child's character is the nucleus of the man's; all after education is at best a superimposition. Thus, the saying that "the child is the father of man", becomes pertinent in the context of the society; or, as Milton puts it, "The childhood shows the man, as morning shows the day". The tiniest bits of opinion sown in the minds of men in private life afterwards issue forth to the world and become its public opinion; for nations are gathered out of nurseries, and they who hold the learning strings of children may even exercise a greater power than those who wield the reins of government.

The learning strings of children, no doubt, are in the hands of mothers. A mother is the model whom the child imitates. There is no exaggeration in the saying that the happiness, misery, the enlightenment or ignorance, the civilization or barbarism of the world, depend in a very high degree upon the exercise of woman's power within her special kingdom of home. Emerson says that "a sufficient measure of civilization
is the influence of good women". What the child will eventually become mainly depends upon the training and example which he has received from his first and most influential educator. The child who is brought up by a mother who is idle, vicious and slattern, will be morally dwarfed and deformed, and will be the cause of misery not only to himself but also to the society.

It is quite an irony that in spite of the major role which a woman plays in a society, she, generally speaking, occupies an inferior position in our Indian society. Even today there are instances where birth of a daughter is looked down upon. Even today cases of female infanticide are not unknown. The root cause of all these problems is unfortunately the woman herself. Her lack of education and proper upbringing are greatly responsible for her ignorance of the power she has in developing the future citizens of India. The deity of learning although being the graceful Saraswati, yet millions of Saraswatis remain uneducated in our society. Women have remained debased and suppressed in our country. But what one does not realize is that where women are debased, the society is debased; where she is morally pure and enlightened, there society too is proportionately elevated. Napoleon Bounaparte used to say that "the future good or bad conduct of a child
depended entirely on the mother". Hence to instruct woman is to instruct man; to elevate her character is to raise his own; to enlarge her mental freedom is to extend and secure that of the whole community - for Nations are but the outcome of Homes, and people of Mothers. As Manu rightly points out:

उपाध्यायान्दशाचार्य आचार्याणां शरत पितामहस्ते

which means that the teacher of the Vedas is ten times more venerable than an ordinary teacher, a father hundred times more than the teacher, but a mother a thousand times more than the father.

Manu also says "where women are honoured, there the gods rejoice, but where they are not honoured, all rites are fruitless.

Thus, parents should take special care to develop the character of their child which will indirectly help the child to perform his duties sincerely in later years.

The importance of right start in life at home and school was strongly emphasised by Plato when he declared that "the first school of any plant if it makes a good start towards the attainment of its own excellence has the greatest effect on its maturity". Russell too said, "If the job of character development is properly handled in the early years, it will demand
too little attention thereafter”. Here is an ancient advice from Plato that can never be outdated. Plato calls every parent and infant teacher to remember the following advice: “the beginning, you know, is always the most important part, especially when you are dealing with anything young and tender. That is the time when character is moulded and easily takes any impress one may wish to stamp on it”.

Hence we see that the first seminary of moral discipline, and the best, is the home; next comes the school and after that the world which is the great School of practical life. Each is preparatory to the other, and what the man or woman becomes depends for the most part upon what has gone before. If they have been allowed to grow up untrained, untaught and indisciplined, they will prove a woe to themselves as well as to the society constituted by them.

(b) **Role of education.**

Character of a child is no doubt developed by his parents at home and by teachers in school, but the education he receives in later years of his life also has a significant influence. "The end of all knowledge must be the building of character".

Etymologically, the word 'education' means the
process of drawing out what lies within man. Reason and love for enlightened morality lie within each and every man. This is man's most general and precious possession. That is the reason why the great German philosopher Kant regarded "the moral law within" man's heart as one of the most sublime thing commanding all reverence and awe. This means that the most valuable part to be developed or drawn out within a man by any educational process is 'the rational moral law within'. This is the most general aim which binds together the different levels of educational processes and the various kinds of educational institutions. The diversity of different educational institutions and faculties consists in their concern for various skills, proficiencies and attitudes but the unity among them is to be sought from their common concern for the development of rationality and morality. This, therefore, should be the common core pervading the entire educational programme. Any educational institute worth the name has to nurture and develop the rational and moral qualities of its pupils. Therefore, the success of any educational institute hinges on its ability to achieve the rational and moral development of its pupil.

The fundamental process of education is the
same at all times and in all places. It is to transfigure the human personality into a pattern of perfection through a synthetic process of the development of the body, the enrichment of the mind, the sublimation of the emotions and the illumination of the spirit. Education is a preparation for a living and for a life, here and hereafter. An old Sanskrit adage states: "That is education which leads to liberation" - liberation from ignorance which shrouds the mind; liberation from superstition which paralyses effort, liberation from prejudices which blind the vision of the truth.

In the context of a democratic form of Government which depends for its sustenance upon the enlightenment of the populace, education is at once a social and political necessity.

As has been rightly observed: "...victories are gained, peace is preserved, progress is achieved, civilization is built up and history is made not on the battle fields where ghastly murders are committed in the name of patriotism, not in the council chambers where inspired speeches are shun out in the name of debate, not even in factories where are manufactured novel instruments to strangle life, but in educational institutions which are the seed - beds of culture,
where children in whose hands quiver the destinies of the future, are trained. From their ranks will come out when they grow up, statesman and soldiers, patriots and philosophers, who will determine the progress of the land". 37

Erich Fromm highlights the point that "the standard for man must be found within himself and not imposed upon him by family, by community, by Church, by State, or by God". Carl R. Rogers also holds that the human being has a self-creative potential, and not a narcissistic libido. 39

For increasing the creative potential of man, one cannot overlook the importance of education. Education might be defined as a process of increasing the range of human experience, directly or indirectly, in order to widen our understanding and appreciation of experience and to discover the methods and tools for controlling and making it more worthwhile. As such, education can increase our mastery of our world by increasing our ability to anticipate accurately.

In a democracy, the importance of education lies in the fact that the average citizen as well as the political leaders must have the necessary information, and they must be able to assess facts as a basis for intelligent action.
As has been observed, democracy, in the fullest sense, is not only a political form, but also an ethical and social ideal, and its effectiveness as a political form is directly proportional to the degree to which the ethical and social ideal is approximated. Democracy cannot be fully actualized where there are second-class citizens, or where respect of the individuals, for themselves and for each other as individuals and members of diverse cooperating and competing groups, does not exist. Nor can democracy be actualised where any considerable body of citizens refuses to accept responsibility and concern for the common welfare.

At a time when the need to cultivate a sense of moral and social responsibilities among the citizens of India is paramount, it is quite unfortunate that our education system does not emphasize on character formation and makes little or no effort to cultivate moral and spiritual values, particularly the interests, attitudes and values needed for a democratic and socialistic society.

(II) Need for revamping the system of Education in India.

While on this subject, i.e. 'the role of
education', it would be pertinent to mention that the erosion of essential values leading to the growth of cynicism in the society brings into sharp focus urgent need to revamp the curriculum in order to make education a forceful tool for the cultivation of social and moral values. In other words, the need of the hour is to provide a value-orientation to our existing educational system. The weakening of moral values has given rise to serious social and ethical conflicts all over the world. Serious efforts, therefore, need to be made to balance knowledge and skill, which science and technology have given us, with eternal values and insights. Bertrand Russell took cognizance of this point in his 'Impact of Science on Society', when he observed: "Unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow".

Education is the training of the mind, and Vivekananda defines it as "the life-building, man-making, character-making assimilation of ideas". The entire educational method and programme should keep this high objective in view. Gandhiji too supported Vivekananda, in his foreword to Education, the little selection of Vivekananda's utterances on Education: 'The end of all education, all training should be man-making. The aim and end of all training is to make the man grow.
The training by which the current and expression of will are brought under control and become fruitful is called education.\textsuperscript{45} Even when Gandhiji was asked regarding the goal of education when India obtained self-rule, his answer was: "character-building". He said "I should try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. This is more important than literacy; academic learning is only a means to this greater end". \textsuperscript{46}

Education is a communion of minds and enrichment of personalities, and not what an American critic describes as "that mysterious process whereby information passes from the lecture notes of the professor onto the notebook of the student, through his pen, without entering the mind of either". \textsuperscript{47}

We have too long accepted education as mere stuffing of the brain, as mere static communication of information. Vivekananda often highlighted the weakness of such education by quoting a verse from Bhartrhari, a philosopher king and poet from Madhya Pradesh, who compared the product of such an education to an ass: "Yatha Kharah candana bharavahi bharasya vetta na tu candanasya"-"Like an ass which carries a load of sandalwood on its back, but which knows only its weight but not its value". This is what happens to a student
when he stuffs his brain with ideas and information, with facts and formulae, but does not train his mind, assimilate the ideas, and develop character and efficiency.

To quote the words of Gandhiji, the architect of the scheme for basic education: 'The ultimate objective of this New Education is not only a balanced and harmonious individual, but also a balanced and harmonious society - a just social order in which there is no unnatural dividing line between the haves and have-nots, and everybody is assured of a living wage and the right to freedom.' Children imbibing these values from the earliest schooling years will grow into hard-working, co-operative and peaceful citizens, worthy to become members not only of their own Indian Society, but also of the emerging world community.

In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this role, value education has a profound positive content, based on our heritage, national goals and universal perceptions.

But it is quite unfortunate that the present
educational system does not aim at developing these qualities which our thinkers had earlier dreamt of. Gandhiji himself was astonished to see the prevailing educational system in India when he said: "I look upon our present system with horror and distrust. Instead of developing the moral and mental faculties of the little children, it dwarfs them...."

Therefore, no reform is more important or urgent than the reform in the system of education, to endeavour to relate it to the needs and aspirations of the society, and thereby make it a powerful instrument of social, economic and cultural transformation necessary for the realization of our national goals. It is quite unfortunate that instead of promoting social and national integration and making an active effort to promote national consciousness, several features of the present system of education foster divisive tendencies; caste loyalties are encouraged in a number of private educational institutions; the rich and the poor are segregated in schools, the former attending the better types of private schools which charge exorbitant fees, while the latter are forced by circumstances to attend free government school or schools run by local authority of poor quality.

Immediate steps, therefore, should be taken to
stop these practices because such practices not only jeopardise the development of the country but also because such institutions cannot prosper unless students of better calibre find a place in them.

However good an institution may be, if the staff working there lacks in character, or takes bribes or donations, such an institution is bound to deteriorate. This is because stability of institutions depends upon the stability of the character of personnel manning them. Any number of depraved units cannot form a great nation. The people may seem to be highly civilised, and yet be ready to fall to pieces at the first touch of adversity. Without integrity and character they can have no real strength, cohesion or soundness. They may be rich, polite and artistic, and yet hovering on the brink of ruin. If they live for themselves only, and with no end but pleasure - such a nation is doomed, and its decay is inevitable.

Therefore, what we need today is to introduce a new scheme of education which can inculcate the importance of duties and its observance in every human being. We need that scheme of education which can lead us from darkness to light: Tamaso ma jyotirgamaya.

The Content of Education - A few suggestions.

If education is to be value-oriented, then
metaphysics, ethics, psychology, logic and religion must be given due importance in the curriculum at all levels of education.

The reason for advocating the need for studying these disciplines is based on the fact that meaningful commitment to social and moral values depends on proper understanding of the nature of values together with their distinction from, and relationship with, virtues and moral rules (Ethics). An enlightened commitment to certain values presupposes knowledge of rationally tenable grounds rather than of other value commitments (Metaphysics). The knowledge of metaphysics and ethics is not sufficient for the practice of values. Here, the knowledge that enables one to control and guide human behaviour and mental attitudes (psychology) becomes very relevant.54

The value oriented education cannot stop at providing general acquaintance of metaphysics, ethics, and psychology, but it has also to give special emphasis on particular type of metaphysics, ethics and psychology. The preference for particular theories in these disciplines has to be based on systematically worked out rational grounds. This kind of ratiocination presupposes a general acquaintance with principles and methods of evaluating arguments. Hence, the need for

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including logic in the school and college curriculum.

The case for including religion in the school and college curriculum has been well presented in the Report of the Indian Education Commission (1964-66). The following passage by Prof. K. Satchidananda Murty, Vice Chairman of University Grants Commission, gives the gist of it: "The Report of the Indian Education Commission (1964-66) recommended that 'education in moral, social and spiritual values' should be introduced in all schools and that 'a general study of the different religions of the world should be a part of the first degree courses'. The latter, the Report suggested, may deal with the lives of the founders or leaders of great religions in the first year; selection from the world's scriptures in the second year; and the central problems of philosophy of religion in the third year. The Report also recommended that in the two year higher secondary course, logic may be chosen as one of the three subjects for study from among humanities, social sciences and sciences, and 'Education in Moral and Spiritual Values' should form part of the curriculum. Assuming that 'In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and inculcation of ethical values', the Report said,
education in these values may be imparted 'with the help wherever possible, of the ethical teaching of great religions.' The Report outlined indirect and direct methods of such an education. The majority of schools and universities in India have not heeded these recommendations."

**Importance of Religious Education.**

It is assumed that education should not stop with the development of intellectual powers but must provide the student, for the regulation of his personal and social life, a code of behaviour based on fundamental principles of ethics and religion. Where conscious purpose is lacking, personal integrity and consistent behaviour are not possible. For a satisfactory and successful life, a person should not only be intellectually alert but must also be emotionally stable, able to endure the conflicts and tensions that life is almost certain to bring. One of the major aims of education should be the development of the whole man. Thus, religious education should be imparted in all the educational institutions of India. The memorandum on the post-war Educational Development in India (1943) agreed that "religion in the widest sense should inspire all education and a curriculum devoid of
all ethical basis will prove barren in the end."

Dr. Ambedkar pinpointed the difference between religious instruction and research or study of religion which can be called religious education when he said: "My own view is this, that religious instruction is to be distinguished from research or study. These are quite different things. Religious instruction means this. For instance, so far as the Islamic religion is concerned, it means that you believe in One God, that you believe that Pagambar, the Prophet is the last Prophet and so on, in other words, what we call dogma. A dogma is quite different from study. In other words, even in institutions maintained by the government, religion can be studied critically, as part of a course dealing with general culture. There is a difference between the preaching of a dogma and a philosophical study of religion. The former should be precluded but the latter should be permitted. There should be no sectarian indoctrination in State institutions. But history of religion and of religious institutions, comparative religion, philosophy of religion can all be studied even in institutions maintained wholly out of State funds. Gandhiji too subscribed to this view. When he was asked about the place of religious instruction in the Wardha Scheme, he said:"We have left
out the teaching of religions from Wardha Scheme of education because we are afraid that religions as they are taught and practised today, lead to conflict rather than unity. But, on the other hand, I hold that the truths that are common to all religions can and should be taught to all children." Again in Harijan (16-7-1938), answering a correspondent, he wrote: "I regarded it as fatal to the growth of a friendly spirit among the children belonging to the different faiths, if they are taught either that their religion is superior to every other or that it is the only true religion. If that exclusive spirit is to pervade the nation, the necessary corollary would be that there should be separate schools for every denomination with freedom to each to decry every other, or that the mention of religion must be entirely prohibited. The result of such a policy is too dreadful to contemplate. Fundamental principles of ethics are common to all religions. These should certainly be taught to the children and that should be regarded as adequate religious instruction so far as the schools under the Wardha Scheme are concerned".

The general outlook of man can be developed by imparting proper religious education. The fundamental principles of our Constitution call for spiritual
training. Therefore, spiritual training is essential in our institutions. Our Constitution aims at a secular state. To be secular is not to be religiously illiterate. It is to be deeply spiritual and not narrowly religious.

Teachings in religion cannot be imparted in the form of lessons. It cannot be treated as one of a number of subjects to be taught in measured hourly doses. Moral and religious instruction cannot lead to moral improvements. Instruction is not education. What can be tested in an examination is acquaintance with theories. What we need is not the ways or imparting instruction but the ways of transmitting vitality. We must civilise the human heart. Education of the emotion and discipline of the will are essential parts of a sound system of education. Religion is a permeative influence, a quality of life, an elevation of purpose. Our institutions, if they are to impart religious vitality should have an atmosphere of simplicity which should permanently influence our lives. This will help the man in understanding his role in the society and also his role as a human being.

Thus, attempts should be made to habituate the students the right emotions, inducing in them the formation of good moral, mental and physical habits.
Moreover, a short period of silent worship or meditation should also become an integral part of every educational institution. This will help the student in extracting himself from the distractions of daily life, at least for a few moments, improve his concentration and enable him to realise his true nature as a spiritual being. In addition to these, great classical literature should be read in the class because they have the capacity not only to fire the highest emotions but also to engender the highest ideals and aspirations.

**Role of Media in Imparting Value Education.**

In imparting such value education, it can be irrefragably maintained that media plays a conspicuous role. It is through media that information is transmitted to the public. Here it would be pertinent to mention that while, on the one hand, scientific developments have improved the media system, on the other hand, there is hardly any exaggeration in the observation that the media has also given rise to a number of distractions which impede the development of a citizen's personality. The age old proverb, viz: "Early to bed and early to rise, makes a man healthy, wealthy and wise" has been thrown to the winds as a result of introduction of multichannel T.V and Radio Networks
dishing out round the clock entertainment programmes. Needless to say, the late night entertainment programmes can never make our citizens healthy, wealthy and wise. The impact of such programmes on students is detrimental to their development. Moreover, most of the programmes telecast or broadcast are bereft of educative value.

T.V and other media can undoubtedly play a positive role in imparting value-based education by providing programmes which are not only interesting but also packed with worthwhile information. This is possible only if the media desists from laying undue emphasis on entertainment, thereby neglecting its obligation to be a source of value-based education without which it can hardly make any significant contribution in the development of the personality of the citizens.

Nexus between revision of the system of education and observance of Fundamental duties.

In the context of the rising tensions in the Indian society, the paramount need for the development of rationality and morality can hardly be over-emphasised. There is an urgent need for evolving a fresh approach to education. In fact, today the Indian
society is at the cross-road. If the Indian democracy is to save itself from extinction, a thorough-going revision of the entire system of education will have to be undertaken by the authorities. In other words, the observance of fundamental duties by the citizens of this country cannot be improved so long as the people are ill-educated. Since scrupulous observance of the fundamental duties alone can strengthen the fledgling democratic institutions in our country, it is imperative that the system of education in India is properly revamped so that every child gets an opportunity to develop as a responsible citizen of the Indian society.

In the light of the suggestions made in this Chapter and the fresh emphasis laid on value-oriented education, it is hoped that our educationists will pay serious attention to these recommendations.
NOTES


5. V.H. Desai, Rights and Duties, Chikkapally, Hyderabad.


9. Samuel Smiles, Duty; Wilco Publishing House,

11. Samuel Smiles, op. cit, p.22.


13. R.W.Emerson, Times of India, Ahmedabad, Sept. 27.


22. Ibid, p.42.
26. Manu Samhita II 145.
37. Ibid, p.2188.
38. Peter A. Bertocci and Richard M. Millard, Personality and the Good - Psychological and Ethical Perspectives, David Mc Kay Company,


41. Ibid, p.647.


49. Ibid, p.56.

50. T.S. Avinashilingam, Gandhiji's experiments in education; Ministry of Education, Govt of...
55. Prof J.A. Yajnik, ibid, p.3.
58. Ibid, p.199.
59. Ibid, pp. 203-204
SUMMATION

A democracy being a government of the people, for the people and by the people, the observance of Fundamental Duties assumes special significance in the Democratic Republic of India. In 1787 after the delegates in Philadelphia signed the new United States Constitution, a woman approached Benjamin Franklin and asked: "Well doctor, what have we got, a Republic or a Monarchy?" Franklin replied, "A Republic, if you can keep it".1 The message is too obvious to need any elucidation. Joseph Story, while concluding his celebrated book entitled, 'Commentaries on the Constitution of the United States' also underscored the importance of the role of the people in a democracy when he made the following striking and inspiring observation:

Let American youth never forget that they possess (in their Constitution) a noble inheritance, bought by the toils and sufferings, and blood of their ancestors, and capable, if wisely improved and faithfully guarded of transmitting, to their latest posterity all the substantial blessings of life, the peaceful enjoyment of liberty, property, religion and independence. The structure has been erected by architects of consummate skill and fidelity, its foundations are solid; its compartments are beautiful as well as useful; its
arrangements are full of wisdom and order; and its defences are impregnable from without. It has been reared for immortality, if the work of man may justly aspire for such a title. It may nevertheless, perish in an hour by the folly or corruption or negligence of its only keeper, the people".  

Lord Acton, the most learned of historians, after a profound examination of historical processes, came to the central conclusion that within every democracy there is a conflict between abiding law and arbitrary power: "The fate of every democracy, of every government based on the sovereignty of the people depends on the choice it makes between these opposite principles: absolute power on the one hand, and on the other, the restraints of legality and the authority of tradition. It must stand or fall according to its choice, whether to give the supremacy to the law or to the will of the people; whether to constitute a moral association maintained by duty, or a physical one kept together by force".  

The importance of duty in a democratic society, therefore, is obvious.  

Thus, one finds that the list of Fundamental Duties, inspite of being non-enforceable can really help in infusing discipline in public services and in toning up the general administration in India. Further, as has been pointed out by an eminent judge who subsequently became the Chief Justice of the
Supreme Court of India, they will provide the inspiration to campaigns for the maintenance of the values which they reflect. They will nourish an urge to criticise measures that go against the ideals underlying them. Proper awareness of Fundamental Duties through education can enable the citizens to realize their role and responsibility in a democratic system which can go a long way in improving the accountability of the State machinery. A tree starts with a small seed and a thousand mile of journey starts with one small step, said Lao Tse. Fundamental Duties are small seeds of democracy which if properly nurtured can help the emergence of a healthy democratic tree in India.

Winston Churchill had made the following observation in the British House of Commons in 1946 while castigating the Labour Government for its decision to emancipate India: "......These are men of straw to whom no trace will be found after a few years. They will fight among themselves, and will be lost in political squabbles". We can disprove this prediction by sincerely discharging our duties. Duties must become a part of a citizen's day-to-day conduct if democracy is to flourish in India.

It is admitted that the practical suggestions put forth in this thesis are only illustrative and by no means exhaustive. Highly relevant to the present Indian scenario, this subject of study, viz: "The Theoretical and Practical Aspects of Fundamental Duties in Indian Constitution", is, indeed, a great one; and one would be justified in concluding this study by quoting Bagehot's
highly meaningful observation that "On all great subjects much remains to be said".
NOTES


4. Justice E.S.Venkataramiah, Judge, Supreme Court of India, Published by Miss B.V. Nagarathana Proprietrix, B.V.Naga Publishers, No.27, Serpentine Road, Kumara Park West Extension, Bangalore, p.53.