CHAPTER - IX

SUMMARY

INTRODUCTION:

Education is a dynamic and continuous process. It is concerned with growing of man in an ever growing society. Its evolution is related to time and space. The history of Education is as old as human existence. The concept of education has always been in the process of evolution. Educational ideals of any great philosopher are the direct outcome of his stern beliefs, his intellect, time available, and contemporary religious, cultural, economic, social and political conditions of the country to which he belongs. So education, as we see it today, owes much to the wisdom of great philosophers so far born on mother earth.

The existence of great philosopher Guru Nanak is a part of our history of which Indians should justly be proud of. The greatest faults of the Indian educational system is that there is too much theory and too little of practice. So in order to give the education a practical bias and to remove all evils, from the thoughts of Guru Nanak Dev can be of worth for the new system of education as his teachings have been a source of light to millions of people throughout the world.

Guru Nanak Dev gave deep thought to various problems of human life. Religion, philosophy, social and political systems, education of man, position of woman, defence of faith and honour
of the nation, all these matters and many others including even animals, birds, insects, reptiles and plant life received his serious attention. The views expressed by him upon any problem and the remedies whatsoever suggested by him stirred the sick and suffering nation into a new life of thought and action. The subjugation of the people for long had killed their initiative, self-reliance and self-confidence. The class distinctions were sharp and the doors of learning were open to a chosen few. The masses were steeped in ignorance, superstition and inertia. Guru Nanak Dev strenuously inculcated to transform them into a spiritually, morally, socially and physically sturdy people. Education, a very important vehicle of social change, could not thus escape his kind attention.

Although not directly Guru Nanak Dev expressed his views on various aspects of education. In his writings and discourses we come across a number of references to the meaning of education, the role of education in human life, the teacher, the content of education, the methodology of education, the duties of the learner, education and society, education and religion, value of discipline in life, and so on. But the views of the Guru Nanak Dev on education are so scattered in his works that one is apt to believe that he has not propounded any philosophy of education. It is true that a systematic philosophy of education as such was not discussed and developed by him. Surely he did not
sit down to theorize as a modern educationist would do, neither
did he carry on any experimentation in any laboratory nor
attended any school. Nevertheless, his stray thoughts on
education, provide rich material to gauge his philosophy of
education. After going through his educational ideas lying
here and there, in his hymns, it is not difficult to place
them together, and come to the conclusion that he had definite
views on education.

Besides expressing his thoughts on various aspects of
education, Guru Nanak Dev took practical steps to spread
reading and writing. Guru Nanak was the pioneer of a new
educational movement. In the words of Teja Singh, "He enjoined
upon his followers to open elementary schools in their villages,
so that wherever there was a Sikh temple, there was a centre
of rudimentary learning for boys and girls. This system has
continued up to very recent times and may be seen even now in
certain villages."

Guru Nanak's contribution to this educational movement
was three-fold. Education, both religious and ethical in
character, was provided in the schools. Secondly, the mother
tongue of the people although still not fully developed was
used as the medium of instruction. Thirdly, the chief aim
of enlightening the minds of the people was to be achieved in
two ways by instructing the adults through discourses, sermons
and discussions and by giving education to children from the
early age.
In the words of Dr. Harbans Singh, "The advent of Guru Nanak in the 15th century upon this discordant land of people was a great event in the history of mankind".

Guru Nanak Dev was a great practical philosopher. He has been described as a man of Renaissance. He in fact, revolutionised the concept of Religion in the whole world. He is regarded as a Prophet of Sikhism who combines faith with action. He was a world teacher. His message and ideas sprouted from a reaction against superstitions, superfluous ceremonies and practices done under the banner of religion. It was a protest against the religious formalism. Dr. Harbans Singh observes, "His distinguished contribution was to present a simple and practical way of life. He laid great emphasis on true living and exemplified it by his own".

Guru Nanak laid the foundations of Sikh Religion and established a new tradition duly sanctified which also was followed by the subsequent Sikh Gurus. It was a land-mark in the world history.

Beside being a poet and philosopher of the highest order, he is considered to be a prophet of humanity. He recognises the boundless worth of the human individual. In his philosophy man has been given a very key status. He has firm faith in fatherhood of God and brotherhood of man and universality of religion. He presents an integral picture of God, man and Nature. Love and universalism made the greatest
appeal to Guru Nanak Dev. He believes that religion is the highest value of life. Because it emphasizes unity and love for all beings. The philosophy of universal humanism introduced by Guru Nanak, is a philosophy of love and service for mankind.

Guru Nanak approached education as he approached life as a poet, with a totality of vision. To him, major ideal of education is the development of the inner self, the innate facilities leading to all round development of personality. Education should lead to satisfaction of mind and the peace of soul. He was not satisfied with the existing curriculum which was purely academic. He recommended a broad curriculum for the full man satisfying the spiritual, the creative, the aesthetic and vocational aims of education. To him sources of knowledge are nature, life and teacher. He advocated self imposed discipline.

According to Guru Nanak Dev, we should not become very emotional over the ups and downs in life. We should do the duties required of us according to the situations in which we are placed. Both happiness and misery may come and go, but we should not lose our balance of mind. We should have faith in God and accept every happening as His will, without joy or sorrow.

We pray to God only when we are in trouble. But according to Guru Nanak, one should ask God nothing when one prays to Him. Prayers should be an expression of gratitude to God
for what we are and how we have been placed in life. This attitude is indeed difficult but faith in Him can slowly bring up to realise this state of mind.

So far no systematic effort has been made to study the educational ideas and practices of Guru Nanak Dev and to evaluate and bring into limelight his contribution to education. The need for a careful and unbiased study of Guru Nanak Dev's thinking on education is obvious and desired.

The present study is an attempt to find out whether Guru Nanak Dev had any specific educational philosophy and is that philosophy of any purpose to us? Can we really find in his writings adequate material for a coherent theory of education? Does his ideas have any relevance for us who are witnessing rapid changes in education as a result of the fast changing social scenario, economic channels and political institutions all the world over?

It is in this spirit of quest that the investigator has attempted to study the philosophy of Guru Nanak Dev. She has ventured to take up a critical analysis of the philosophy of Guru Nanak Dev with the conviction that it has meaning and significance for us who are still to reconstruct a sound national educational system.

**REVIEW OF RELATED LITERATURE:**

Guru Nanak gave a social philosophy for the society and did not write separately and specifically about the education
at one place. However, while writing about the social atmosphere, cultural heritage and spiritual make, he so often wrote hither and thither about education too. If all his sayings about education can be arranged together in an orderly fashion and put up systematically, one will find that his concepts about education were quite clear and can be embodied in one unit as a systematic philosophy of education.

The scholars, who have tried to study the Guru's life, teachings and writings, did not try to evolve a systematic philosophy of education as conceived by Guru Nanak. The author tried to find if some deliberate efforts have been made by some one; but she did not come across any such compilation except some articles written here and there by certain authors and other prominent scholars. These articles, too, were not based upon some systematic research but were the thoughts of some great scholars based upon the Bani of the Guru. Some of the studies which are not exactly related to the present study but are in line with it are as under.

Taran Singh (1969) has published two volumes of Guru Nanak Bani Parkash. He has given Bani of Guru Nanak alongwith its meaning and interpretation. The important point of this book is that the sequence of Banis and Ragas are the same as in Guru Granth Sahib.

Harbans Singh (1975) conducted a study on educational philosophy of Guru Nanak. He wrote that Guru Nanak had philosophy
of education because he formulated some principles which helped him in educating others.

Amrit Kaur (1980) conducted a study with the main objective to study in perspective of the educational philosophy of the Sikh Gurus from Guru Nanak to Guru Gobind Singh. Her study revealed: (1) Education is self-realization in all its powers and potentialities. (2) The main aims of education are individual development, social development and preparation for a life for action. (3) Contents of education include religious education, study of biographies, teaching of mother tongue, calligraphy, arithmetic and book keeping; manual labour, arts and crafts, music and poetry, training in arms, study of history and politics. (4) To educate adults, the non-formal methods of teaching are required like kirtan, katha, celebration of festivals, discussions and debates, travelling etc. (5) To educate children, methods required are oral-cum-memorization, use of poetry and song, recitation and play. (6) The teacher is one who has realized the True Lord and is a seeker of truth. (7) Intellectual, social, moral and spiritual development is possible only when there is a conscious endeavour on the part of the educand to discipline his life. (8) A disciple is one who follows the discipline of the gurus and is a fully dedicated soul and seeker of truth. (9) Woman has her role in the preservation and proper functioning of society as mother, wife, sister and daughter. (10) Female education consists of reading and
writing of Gurumukhi and study of Holy Granth. (11) The method of evaluation consists of correction by the teacher while the student precites or repeats.

Khosla (1983) evaluated that to the Gurus, the truth is the only norm and truthful living is the peak of all excellence which determine the entire realm of values, which embodies truth, goodness and beauty in itself. He said that according to Guru Nanak Dev the world is a pious place and man must enhance its piety and holiness by making truth as the focus of all his conduct and character. So the main aim of education is to awaken man to his true merit. Education must make man spiritually whole and awake him to perceive a perfect divine design in life and to realise the best in him which is God, the primal truth. The study of philosophy was the most important subject but the humanities and liberal arts, music and poetry, languages and literature, history and theology etc. were made integral part of the curriculum at the centres set up by them. Guru made the techniques of deductive and inductive logic, observation, demonstration, analysis and synthesis etc. as important tools of education. They explain the concept of the teacher or guru in two ways, namely, the Pawan Guru and the Human Guru. The very term 'Sikh' signifies a learner, a seeker of truth and righteousness in all his learning, education and his life, conduct and character. The Sikh gurus take into consideration the philosophy of various schools of thought, Eastern as well as Western, in building up their philosophy of
education. They put it in practice in their own life style, as also at their great centres of education and culture.


First, He is the Creator, and is both transcendent and immanent, but He does not incarnate. Second, He is the Fount of all values. Third, He being Love, is interested in the evolution and progress of the world, and is its guide and Enlightener. Fourth, in view of the first three qualities of God, the goal of the spiritual man is to be the instrument of such a God or Reality.

Gurjit Kaur (1994) in her study on the Educational Concepts of Guru Nanak in Japu Ji Sahib concluded that educational concepts of Guru Nanak Dev are relevant to the present day classroom situation for inculcating values among the students.

Daljot Singh (1995) in his article "Guru Nanak - Prophet of Unique Ideology" describes that the fundamental principle of Guru Nanak's religion is the establishment of a spiritual link between the individual salvation and the social salvation of man and to emphasise that there can be no social salvation of man till his spiritual level is raised, and there can be no spiritual salvation of man till it is integrated with his social salvation or till it is reflected in man's social field.

Muthumohan (1997) while reviewing "Sikhism - its Philosophy and History" found that Sikhism can not be understood properly
within the traditional framework of dichotomy of spirituality and temporality and thus creating a new paradigm of unity of spirituality and earthliness, otherwise called a whole life philosophy. In this newly created space, God is not only transcendent, but also immanent in life. One sided transcendent idea of God is the characteristic feature of Brahmamic Vedantic thought (Neti marga) and it fails to work out an ethical criterion for earthly life.

From the above review, it is observed that only a few attempts have been made to evolve the educational concepts of the Guru, especially as described in Guru Nanak Bani, and practically no work has been done in the field of Educational Philosophy of Guru Nanak Dev, therefore, further research is verily required in this field.

STATEMENT OF THE PROBLEM:

The present problem states:

"Philosophy of Guru Nanak Dev and Its Relevance for Education".

OBJECTIVES OF THE STUDY

1. To analyse the general philosophy of Guru Nanak in terms of metaphysics, epistemology, axiology, concept of God, concept of man, concept of religion, concept of nature, Guru Nanak's Philosophy of Life, Social and Political Philosophy and his Fundamental Teachings.
2. To examine the contribution of Guru Nanak to educational philosophy of India with reference to the following:
   i) Meaning and concept of education.
   ii) Aims of education.
   iii) Curriculum.
   iv) Methods of teaching.
   v) Expected qualities of a student.
   vi) Concept of discipline.
   vii) Role of the teacher.
   viii) Education for women.
   ix) Human Relationship (Humanistic Philosophy).

3. To examine the relevance of Guru Nanak Dev’s philosophy for education.

METHOD AND PROCEDURE:

As the present problem chosen for research is primarily philosophical in nature, the investigator has, therefore, based her study on the philosophical and historical methods.

The relevant features of information were traced from various primary and secondary sources. The primary source consisted of Guru Nanak Bani contained in Guru Granth Sahib. The secondary sources of information were the relevant material available in the form of periodicals, papers, journals and books on the topic.

DESIGN OF THE STUDY

It is a philosophical study. The main approach was
analytical model. The investigator had tried to trace the concept of Guru Nanak's philosophy with reference to aims, curriculum, methods, discipline, teacher etc. by following analytical model, in narrative form.

TOOLS OF RESEARCH

Content analysis was done in order to analyse the philosophy of Guru Nanak Dev and to find out its relevance for education.

DELIMITATIONS OF THE STUDY

1. It was delimited to the study of metaphysics, epistemology, axiology, concept of God, nature, man as the outcome of Guru Nanak's general philosophy.

2. The study was delimited to Guru Nanak's educational thoughts.

3. The relevance of Guru Nanak's philosophy was delimited to the study of aims, curriculum, methods of teaching, discipline, qualities of the students, role of the teacher, education for women and human relationship.

4. The study was based on the Gurbani composed by Guru Nanak Dev and has been entered in Guru Granth Sahib.

DEFINITIONS OF VARIOUS TERMS:

What is Education?

In terms of the Education Commission Report (1948-49), "Education, according to the Indian traditions is not merely a means of earning a living; nor it is only a nursery of thought
or a school for citizenship. It is an initiation into the life of spirit, a training of human souls in the pursuit of truth and the practice of virtue. It is a second birth, divitiyam Janama."

What is Philosophy?

The areas of inquiry in all philosophies, generally are:

The problems of Reality, of Knowledge and of Value.

The problem of Reality is: What is reality? What is the nature of Universe in which we live? The branch of philosophy, which deals with this great problem is called Metaphysics.

The problem of Knowledge is: How does a man knows what is real? How do we get knowledge, and how can we be sure that it is true and not false, it is right and not wrong, and it is correct and not error or blunder. This area of philosophy is called Epistemology.

The third area in philosophy is the area of Axiology i.e. value. What are the important values that are to be desired in life? Are these values rooted in reality? How can we realise them in our experience? The branch of philosophy which deals with these questions is called Axiology.

What is Educational Philosophy?

Philosophy is the determining force for laying down the aims of education. Many intellectuals turned their attention to examine critically and systematically the problems of ends
and means in education. In this quest for ends and means, lies the genesis of a new discipline called 'Philosophy of Education or Educational Philosophy', entrusted with the twin task of laying down the goals and essentials of good, happy and harmonious life and mapping out the means to achieve those goals. That way Philosophy and Education have bilateral relationship.

In this context, the philosophy of Guru Nanak Dev has been made systematically/outlined in terms of metaphysics, epistemology, axiology, logic, meaning of education, aims, curriculum, methods of teaching, discipline, role of the teacher etc.

**NEED AND SIGNIFICANCE OF THE STUDY**

We are standing on the threshold of the 21st century. Those being born now will be faced with unprecedented opportunities and challenges due to very rapid advancement of science and technology. A serious review shows that the ongoing rudimentary educational system is not of much use for the survival of mankind. Therefore, keeping in view the needs of the new ensuing century, a deeper probe into Guru Nanak's works and the educational thoughts will be of greater help and relevance for the educational development of the country.

So the need of the present study will be to analyse the educational thoughts of Guru Nanak and to visualise whether these could be the guiding principles in shaping the personality of our youth in the coming spell of time.

In the present spell of period selfless man has become a selfish in his pose and has thus taken a diversion from the real
way of life, forgetting contentment to thrive, resorting to loot, arsenal, hooliganism, miscreation, anti social activities, intoxication, anti national thinking, terrorism, dacoity, cheating, theft and stealing, frauds, disgruntleness, frustration, discontentment, and immorality and what not. To overcome limitless desires, harsh happenings and vulgarities, the study of self enlightenment is a must.

The glory of work lies in its being meaningful to the all walks of people in different categories of life, at all times, and it is meaningful in many different ways. The orientation of this work will be very much useful to the present day youth and the instances in daily life in our society. The teachings of Guru make this work a significant contribution to our understanding of the contemporary appropriateness of Gurbani to Indian society.

In the prevailing state of traumatic change through which Indian society is passing, old values tend to be ignored merely because they are old, although unfortunately there are no new ones to replace them and we choose the superficial values of other nations, which are not suited to the genius of our country or to the traditions we have preserved. It is expected that the present work can be of much use for the coming generations of 21st century.

Message of Guru Nanak emphatically assumes great significance as we have inherited a great treasure house of wisdom in
his teachings. But alas, we have relegated these teachings to the background. Therefore, the time has come when the Indian majority must reaffirm their faith in the message of Guru Nanak, not merely in words but in deeds.

The future of our nation lies in the hands of our young men and women, and it is essential that they should know and put into practice the truth which made their ancestors great. Also the quantitative expansion and the need for improvement of education has raised the problem of right type of methods of teaching. This necessitates not only providing the teachers, the knowledge of their respective subjects, but also the knowledge of additional techniques given by Guru Nanak. Unless such dedicated teachers are found, the educational institutions cannot deliver goods that are expected of them. It is thus expected that the present study will make the teachers familiar with the right and effective methods followed by Guru Nanak during his preachings viz. travelling method, discussion method, activity method, project method, self study, story telling method, mass drill and recitation method, individual and collective method, love and persuasion method, correlation method and practical work method.

Another reason for undertaking this study is that no much work of this nature has been done till now in India.

In earnest parlance, it is assumed and presumed that not only the parents and teachers but also the planners, curriculum framers, guidance counsellors etc. will be benefitted by the
findings of the present study as they will come to know in right spirit about the concept of education, aims of education, curriculum, qualities and roles of the teacher, methods of teaching, concept of discipline and their relevance for the educational system.

CONCLUSIONS:

Guru Nanak, the founder of Sikhism, is well known as a great philosopher, and a pre-eminent religious leader, but needs to be introduced as a sociologist par excellence. The doctrine he advanced, a remarkable fusion of spirituality and sociology, assures the most harmonious living for mankind. While the former, living for mankind provides serenity at the individual level, the state of equipoise at social and cosmic levels is secured by the latter. Sociological theories of various sociologists of the 19th and 20th centuries are significant works, but are not comprehensive in approach. Present ideas that are true for a particular society under specific circumstances provide contradicting solutions for human social problems. Much earlier, Guru Nanak offered mankind a more absolute, scientific, and practical ideology for all societies, in all situations.

Guru Nanak realised that people discriminate against one another on the basis of faith, race, caste, creed, gender and status. His medicine was five pills of ethical lifestyle. The first was to practise love, not hollow rituals. An individual will be judged by his/her sincerity. In simple words, a person
is known by what he feels, not what he/she says.

Second, deeds alone are valued. God will judge individuals solely by what they have done and full justice is delivered in His Court. All human beings regardless of their gender, deserve equal and full respect.

Third, one must live honestly. Honestly earned money is like sweet milk and taking what is due to others is as repulsive as pork to Muslims and beef to Hindus.

The fourth principle was that physical renunciation was useless. Running away from life will solve nothing, but living with it will.

Fifth was that Service is true worship. Important principle of Guru, and that correct way of worship is serving humanity, not worshipping stones. God must be realised through His creation. His existence is in every human being and everywhere in nature.

Guru Nanak said, "my meditation is a way of living. To live that way, you must unconditionally surrender to these principles." Guru Nanak cautioned and advised that it is not going to be an easy task to follow these principles. The essence of Guru Nanak's invitation translates like this:

"Only those who are ready to sacrifice their lives are invited to follow my path.
Once you follow the path, don't hesitate to offer your head." 507, 508

507 Jao tao prem khelan ka chao; sir dhar tali gali meri aao.
SUGGESTIONS

The author suggests and has the cherished desire that this work may percolate almost to each and every country of the world and to be placed in the libraries of Universities, teachers training institutes and Departments of Comparative Studies in Religion so that the contribution of Guru Nanak to the discipline of teaching and education be known to the whole world for extracting the maximum benefit out of the educational thoughts put forth by Guru Nanak through his teachings and preachings.

Since this work is still of very virgin nature, further research is not only warranted but also expected to find out propensities engraved in the valuable thoughts spelt out by Guru Nanak in his sacred versions.

The present and the future of man is neither very certain nor looks to be very delightful. It seems to be rather vague, cumbersome illusionary. To get rid of all these intellectual, economic and social crisis as well as spiritual ailments one must have value oriented philosophy of life and education. For this purpose, the existing system of education needs to be re-oriented. In this context, the investigator has humbly made some suggestions on the basis of the present problem of research under the following sub-headings:
I. Further Studies.
II. Policy Implications.

For Further Studies

(a) The Bani of the Bhattas included in Adi Granth as 'swayes' written in the praise of Guru Nanak be studied in the light of philosophical and educational needs of the present system of education.

(b) The philosophy of Adi Granth be conceived in its totality of the educational process.

(c) The metaphysics, epistemology, axiology and logic of Guru Nanak Bani be studied as an independent discipline of education.

(d) The Guru Nanak Bani be treated specifically and analysed more comprehensively as an independent thinker by co-relating his similarities and dissimilarities with other thinkers of the educational world.

(e) The significance of the philosophy of Guru Nanak from the philosophical and educational point of view must be interpreted in the light of the recommendations of Education Commissions and policies made at National and International levels.

(f) The International or Universal problems like life long education, value education, environmental education and education for world peace be logically discussed in the broader context of the Guru's Bani.
(g) The combination of what he has said, preached, and lived through as a model of an ideal teacher, needs to be investigated and how such qualities can be inculcated in our teachers.

(h) The central idea of educational process of the Guru's Bani was spiritual education and all other aspects of education were subordinated to it. The fact remains that our present educational system is developing students intellectually, physically, scientifically and psychologically but their spirit is left untouched. The result is corruption, favouritism and nepotism. It needs to be investigated as to how moral and spiritual education can be made an integral part of the educational process.

For Policy Implications

The life and works of Guru Nanak be taught in the curriculum as an independent discipline and also by incorporating these in the field of humanities and social sciences.

The ideals of the Guru be highlighted to the students in such a way that they must develop love not only for the human values but also for the animal world.

The teacher-training process to embrace the philosophy of Guru Nanak be initiated. An ideal situation can be found from teaching different schools of thoughts to the teacher trainees, the concept of the Guru pleaded by him must be highlighted.

The main spectrum of education developed in India has been advocating the development of transmission of knowledge rather
than inculcation of a value system. This results in building and developing lop-sided personalities, intellectually sharp, politically mature, socially advanced but morally and spiritually deficient. So to keep the development of personalities in the right track, pictures, video-tapes, and film strips be prepared and presented to the students whenever they desire to see in right perspective and benevolent excellence.

Whole Bani of Guru Nanak, exhibited in the Adi Granth is arranged in different Ragas. To enjoy the poetic and musical favour and fervour of these works, efforts be made to record tapes and then recite to the students.

The modern techniques of education i.e. radio, television and teaching aids-machines be used to impart the thoughts and deeds of the Guru to students in their routine programmes. For this purpose, the works of Guru Nanak need to be arranged in a self-learning series the technology of programmed instructions.

The preparation of text books at primary, secondary and university levels be made in the light of the holy teachings of Guru Nanak.

The co-curricular activities concerned with the historical importance of Gurbani like birth days, initiation days and anniversaries be organised in educational institutions to feed in the message of truth and wisdom echoed by this great thinker of medieval India.

Lastly, it is the humble opinion of the investigator that
the present field of educational research must be activated to explore the hidden treasure of wisdom preserved on the holy pages of Guru Nanak Bani as treasured in the sacred Volume of Adi Granth. It is further added that if the philosophy of Indian education conceived by the Great Guru, is interpreted and implemented honestly, the distorted picture of the present world will obviously get eliminated. The message of the Great Guru will be converted into the realm of faith and truth and will prevail upon as a goodwill message for the humanity.