CHAPTER VII

FINDINGS, CONCLUSION AND SUGGESTIONS

7.0.0 FINDINGS:

1. The contributors of the Adi Granth and the Bhagvad Gita were basically great teachers and moralists. Whatever they preached or taught is of enduring educative value. In the entire the Adi Granth and the Bhagvad Gita investigator found nothing, which does not conform to the norms of value oriented education or goes contrary to these.

2. The whole education programs in the Adi Granth and the Bhagvad Gita are based upon the modification of human behavior, i.e. evil to good, wrong to right, undesired to desired and unwanted to wanted.

3. The contributors of the Adi Granth and the Bhagvad Gita were men of great vision and intuition. Whatever ideas or concepts they enunciated centuries ago, hold equally good even today and will remain valid for all times.

4. Both, the Adi Granth and the Bhagvad Gita destined “God” as the Ultimate ideal and destination of humanity to merge in him and get liberation is ‘the summon bonum’ of human life. God is all pervading Timeless, Eternal and Ideal.

5. God is the Ultimate and end value. It is perfectly satisfying value which puts an end to hankering after attainment of any other value. All other values are subordinated to this ultimate value and these are instrumental in realizing God.

6. Both form texts emphasise on value oriented education. But all the values are not found in a unified form. They are in a scattered form. Both stress on values and advocate a life based on values.

7. All the values, whether these are spiritual, moral, intellectual and social, are for making Man a better being or an ideal being. Values are for the betterment of Man, for making him virtuous and free of mundane desires, attachments and evils.
8. Value oriented education in the Adi Granth and the Bhagvad Gita inculcates in human beings the sense of discrimination between good and bad, right and wrong and makes him strive for good and avoid bad. It makes him what he should be; and prevents him from becoming what he should not be. It enables Man to make exercise his free will and make his own choice.

9. The entire value education of the Adi Granth and the Bhagvad Gita is based on two things, on the one hand these scriptures are strong proponents of contentment, justice, truthfulness, service, self-control, self realization, non-violence, patience, charity, humility and purity. These virtues are helpful in our day-to-day life, On the other hand salvation of mankind lies in understanding that there is no difference between man and man, that we are the offshoots of the same Divine Essence, that the seeming different ‘selves’ are in reality the same and that the individual and collective salvation is possible by understanding this intrinsic kinship and helping each other collectively.

10. The Adi Granth and the Bhagvad Gita’s value based education is for the fullest development of personality which culminates in the truthful conduct.

11. The whole value oriented education, which is discussed in the Adi Granth and the Bhagvad Gita, is based upon values. At present, all these values are of global concern. All committees and commissions lay emphasis on these values.

12. This study reveals that value in the curriculum of Punjab School Education Board (P.S.E.B.) do figure but not in an organized form. Besides, most of the values are in an abstract form than in a concrete form.

13. The curriculum of the P.S.E.B. is based on eradicating evil roots and branches which pollute human beings and the curriculum aims emphasizes to develop potentialities for perfection and excellence.

14. The existing curriculum aims to drive out the evils and dogmas from the society. It has made a bold attempt to eradicate the evils of caste system, violence, injustice, discrimination against women, and so on.
15. The present curriculum provides awareness about value oriented education in the concrete form in the text books of Social Studies but in the hidden or latent form in the language text books.

16. There is a variety of values but the investigator has kept into mind the base values in the Adi Granth and the Bhagvad Gita which are later on found in the present P.S.E.B. curriculum.

17. The curriculum of P.S.E.B. at the elementary level is less value oriented than the middle and secondary level curriculum.

18. In the curriculum of P.S.E.B. text books of Punjabi are more value oriented than those of English, Hindi and Social Studies. After Punjabi, Hindi text books have given more importance to values than books of English and Social Studies, the latter having given almost equal emphasis to values.

19. In this study the investigator has found that in curriculum of P.S.E.B. maximum emphasis is given on value of equality, unity and courage. After these values, almost equal importance is given to value of sacrifice and service. These values are followed by faith, hard work, duty and charity. Then justice, humility, contentment and truth are discussed. After these, emphasis is given to another set of important values like peace, non-violence, wisdom, patience and purity. Least importance is given to the values like renunciation, self-realization, self-control and detachment.

7.1.0 CONCLUSION:

The Adi Granth and the Bhagvad Gita have an immense educational potential. It not only illumines but also motivates and directs the masses and creates an ideal sect of people. Slokas of the Adi Granth the Bhagvad Gita create in a person passionate devotion for seeking God’s will and obedience to His will. Both the texts address major questions such as What is men’s nature? What is the ultimate aim of man’s life? What a man really ought to be? It provides the answer also. The whole education in both the scriptures is based on higher values of life i.e. merger of individual self into supreme self. The process of education is based upon values and eradicating the polluting elements which create hindrances among these values. It is also helpful in the inculcation of those virtues and qualities which help in truthful living.
The Adi Granth and the Bhagvad Gita are the epitomes of higher spiritual and moral states. Whatever ideas have been given are for the betterment of the humanity. These ideas hold good even today. The entire value education of the Adi Granth and the Bhagvad Gita is meant for actualizing and transcending human behaviour. The importance of self-control and self-realization is repeatedly emphasized. It’s only true education which can raise man from the lower stage to a stage where he finds the true nature of life. This education refines and strengthens morality and prevents the mind from being affected by the notorious passions and prejudices. Emphasis is also laid on the intellectual development in the Adi Granth and Bhagvad Gita, because true knowledge breaks the shackles of ignorance and enlightens the mind to enable it to conceive reality. Through the cultivation of intellect, man enters into the dawn of light, and understands the true purpose of his existence.

The Adi Granth and the Bhagvad Gita are based on two basic principles (i) Elimination of evil impulses (ii) Inculcation of virtues. Stress is given to shun the vices, evil, instincts falsehood and ignorance and generation of life which is based on truth, beauty and goodness. The tragedy of the modern man is that he lives in a society which has made his life a struggle for bare physical existence. In such a situation frustrations and insecurities are maximized and the alienated person is left to sink or swim entirely alone. Success is measured in material terms at the expense of values. Perceiving this challenge, various commissions and committees made conscious and organized attempts for imparting education in social, moral and spiritual values with the help, of the ethical teachings of great religions. Undeniably, value oriented education seems to be a modern term but the principle which it invokes is as old as humanity.

Value oriented education is looked upon as an aspect of the overall qualitative improvement of education as existing education has sidelined its central concern of the full development of a person’s consciousness. Different philosophers, thinkers and educators have given different concepts of education. Educationists like Bertrand Russell have advocated education for intellectual development. According to some philosophers, like Socrates, Plato and Locke, knowledge is a great virtue and ignorance is a curse and the cause of evil. These thinkers also favour training of intelligence and the preparation of the mind to gain knowledge.

The development of the best in man is considered one of the main aims of education as advocated by Comenius, Pestalozzi and M.K. Gandhi. Education is also considered as the creation of a sound mind in a sound body as emphasized by Aristotle,
Plato, and Rabinder Nath Tagore. Education is the deliberate and systematic influence
directed towards union with the Creator i.e. salvation. Ancient Scriptures like the Adi
Granth and Bhagvad Gita are the best repositories of this thought. Preparation of the
individual for adjusting himself to value oriented education is to bring about change in the
mindset of the recipients and thus eventually generate a positive and healthy attitude
towards values.

In 1996, the International Commission on Education for the 21st Century
developed the Four Pillars of a Competency-based Education: 1) learning to do (solve
daily problems); 2) learning to know (keep learning); 3) learning to be (ethically
responsible) and 4) learning to live together (the ability to respect and work with others).
These pillars were included in "Learning: the Treasure Within," a report presented to
UNESCO, and have been referenced repeatedly in subsequent efforts to identify and
integrate 21st Century Competencies. ¹ It brings together all the salient points and critical
issues in education that are likely to be faced and addressed to, in the new millennium. As
a matter of fact, education is the foundation of an individual’s progress and the overall
progress of the nation. Learning the treasure within’, a UNESCO report on World-
Education by Delor commission reflects that the "Importance of the role of the teacher as
an agent of change promoting understanding and tolerance, has never been more critical
as in the 21st Century ". The Delor Commission Report also reflects on education in the
21st century in the global context. It does not predict what education will be but what
education should be. Education, like society, is full of contradictions and paradoxes. It is
called upon to reconcile divergent aims and trends, to embody both continuity and
renewal, to encourage conformity and innovation at the same time. Furthermore, like
much human endeavour, the practice of education is always a blend between a long-range
vision and the urgency of day-to-day practice. Education takes place throughout life in
many forms, none of which ought to be exclusive. We must start to think about education
in a more all-encompassing fashion. Likewise the four pillars cannot stand alone. Without
all the four pillars education would not be the same.

The basic objective of 21st century is to promote human dignity, fundamental
rights and also usher new order of peace and prosperity for all mankind. The vision of the
decade is that by the end of century, all humanity will become values literate, and

¹ <http://www.unesco.org/delors/commis.htm>
participate in the decisions that determine our lives. So values should be taught as part of the curriculum and woven into the fabric of existing school curriculum.

If education is purely based on science and technology, it may produce good and competent doctors, engineers, lawyers etc; but not good human beings on the whole. And if we reintroduce ancient Indian Education System, where attainment of Moksha (Salvation) was the only objective, then it may go to the other extreme; that made man too much depressed in nature, negativistic in approach and pessimistic in attitude. The right course seems to be the middle path, as shown by the Gurus, which is different from the ancient Indian tradition and the modern materialistic approach. Sikh Scriptures propound a particular way of life. They lay more emphasis on life and experience rather than on philosophical reasoning. It is therefore better understood as a way of life rather than a philosophy. However there can be no practice without a doctrine. According to the Adi Granth and the Bhagvad Gita all values are universal and not relative. They are related to the essence of man which being common for all times and places gives them the universal character. On the basis of these scriptures, a comprehensive value based system of education can be devised which can certainly provide an all-effective remedy to human ills and errors. So value oriented education should be taught as part of the curriculum when woven into the fabric of existing school curriculum. School curriculum should be related to unity, hard work, humility, peace, equality, non-violence, duty, justice, sacrifice, courage, service etc. The value oriented education is reflected in the text-books of various subjects prescribed by P.S.E.B.

After in depth study of value oriented education in the text books prescribed by P.S.E.B., it is concluded that at the elementary level there is less provision for value oriented education than it is in the secondary level. Even there are various instances where different values are given in abstract form than the concrete one. Spiritual values are less emphasized in the curriculum.

The prosperity of humanity lies neither in scientific or technological advancement, nor in acquisition of material comforts. It lies in eradication of evil and inculcation and dissemination of virtues and values. The conquest over dreadful diseases, taming the wild forces of nature in favour of mankind, understanding the complexities of the universe and tapping the natural resources for homosapiens will be of little avail if we fail to produce an “Ideal Men” and “Ideal Society” based on value system.
7.2.0  SUGGESTIONS FOR FURTHER RESEARCH WORK

It is felt that studies on similar lines can be carried out to evolve a comprehensive system of education based on value oriented education. Some topics are suggested here for further research:-

1  A Comparative Programme of Action for Value Oriented Education in the Senior Secondary School Curriculum Based on Sikh Scriptures

2  A Critical Study of the Concept of Human Nature as Propounded in the Bhagvad Gita

3  The Ethics of the Adi Granth, Bhagvad Gita and the Quran

4  An Evaluative Study of the Ideal Man as Depicted in the Adi Granth

5  A Comparative Study of Value Oriented Education and Awareness amongst High School Students of ICSE, CBSE and PSEB in Punjab

6  An Evaluative Study of Value Education Awareness in Teacher Education Programme in Punjab

7  An Evaluative Study of Value Oriented Education in the University Curriculum

8  A Value Education Awareness among High School Students of Punjab and Haryana