

*Education  
for  
Character  
Development*



KIREET JOSHI

DHARAM HINDUJA  
INTERNATIONAL CENTRE OF  
INDIC RESEARCH



# Education

FOR CHARACTER  
DEVELOPMENT



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## FOR CHARACTER DEVELOPMENT

Kireet Joshi

*Foreword by*  
Ashok B. Gokhale



DHARAM HINDUJA INTERNATIONAL CENTRE  
OF INDIC RESEARCH  
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## FOREWORD

As one analyses the theme of the contemporary degeneration, one comes to the conclusion that the present crisis is a crisis of character and that unless we radically change the objectives, contents and methods of education, we cannot hope to bring about the regeneration of India. While we of the older generation have failed to give the right direction in implementing the dreams of those leaders who sacrificed everything for the freedom of the nation, we can at least partly redeem our debt by helping our children to develop their latent powers for illumination, courage, fearlessness, humanism, dedication to duty and universality – elements that constitute the character that is needed at this critical juncture.

It is against this background that the Dharam Hinduja International Centre of Indic Research formed a Working Group on “Indian Tradition of Knowledge and Contemporary Crisis” under the Chairmanship of Mr. T.N. Seshan, formerly Chief Election Commissioner, and held a series of discussions which, among other things, underlined the necessity of reforming the present system of education and related issues in order to actively promote character development. I am happy that as a part of these efforts, Kireet Joshi, President of the Dharam Hinduja International Centre of Indic Research, conducted a Workshop on “Education for Character Development” on December 1, 1996, at Delhi, under the Chairmanship of Dr. Subhash C. Kashyap, formerly Secretary-General, Lok Sabha. A number of distinguished teachers, educationists and others participated. In order to disseminate and promote a wider discussion on these ideas, our Indic Centre has decided to bring out this publication. I welcome

it and hope that it will provide an impetus to the cause of value education. In particular, I should like to recommend that the core curriculum given in the Annexure under the title “To Know Oneself and to Control Oneself” be widely discussed among experts so that the needed teaching-learning materials are prepared soon.

Time is running out. It is the duty of all of us to shoulder the responsibility of creating the right atmosphere to bring about changes in the system of education as quickly as possible.

*Mumbai*

ASHOK B. GOKHALE  
*President*  
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# 1

## EDUCATION FOR CHARACTER DEVELOPMENT

### I

India is today sinking under the weight of problems, some of which, like those of violence, division, corruption and plutocracy are proving to be most obstinate and most difficult to resolve. We are trying to find solutions but there seem to be certain tendencies and factors which require remedies at a level that is far deeper than the level at which we are now thinking and acting.

At present, we are engrossed within narrow boundaries, and what we lack most is perception of perspectives. We want democracy, but narrowed down in our adoption of the Western form of parliamentary democracy, we do not go to the root of the truth of democracy, namely, the development of the individual to grow into his/her highest possibilities, – physical, vital, mental, aesthetic, ethical and spiritual. True democracy demands self-determination by the individual and the collectivity at the highest levels of consciousness. This demand is consistently and systematically ignored or obstructed, and therefore, democracy is being increasingly collapsing in plutocracy, – the rule of money, the rule of crime and rule of muscle power. Our Constitution speaks of socialism, but we are not adequately cognisant of the way in which socialism tends to grow into deification of the State. As a result, we are not working consciously for the development of collective consciousness that takes care of the liberties of the individual, nor are we developing the ethos in which the individual and

the collectivity are prepared to sacrifice their egoisms for their harmonious and inter-dependent relationships. The only way by which we are reducing the impact of socialism is by reviving the grip of capitalism in the name of liberalisation and globalisation. We are not inquiring as to how we can devise means and methods by which, consistent with individual liberty, we can also bring about welfare not merely of a few but of all. Our Constitution also speaks of secularism, but while we easily yield to the tendency to equate secularism with materialism, we do not strain ourselves to transcend the limitations of consciousness where exclusivism of religions is overpassed so as to create a dynamic Dharma and dynamic spirituality, which does not shun material life but transforms it for the highest possible synthesis of Spirit and Matter. We want rapid social transformation, but we are still nourishing those institutions that foster casteism and narrow loyalties. We want rapid economic growth, but confine ourselves to the stifling attitudes, and thus we are unable to inspire adequate individual and collective initiative or required generosity and nobility in our institutions of commerce and industry. While we need sustained effort for development, we are riddled with fluctuations in regard to our priorities. We do think sometimes of education as of highest importance but we remain restricted merely to multiplying the number of educational institutions which continuously increase the impact of Macaulayan ideology of education instead of making bold efforts to transform the objectives, contents and methods of education that will educate all and educate them for development of wisdom and character.

In this situation, it has become imperative to underline that the most important theme of India today is that of education for character development.

This theme is also reinforced when we consider not only the Indian situation but the global situation which is constantly influencing and shaping our Indian situation. A huge structure is being built up with an increasing insistence on mechanisation, standardisation and dehumanisation, leaving practically no room for the growth of profounder, ethical and spiritual consciousness which alone can rightly and wisely guide human volition in taking decisions in the critical times that seem to lie ahead of us. While under the pressure of the technological development, the world is shrinking and we are dreaming of the possibility of a planetary civilisation, we have not yet the required corresponding psychological development which can enable the human consciousness and character to sustain such a planetary civilisation. On the contrary, there is growing preponderance of those impulses which can thrive only through ignorance, fragmentation, discord and violence.

As we study the situation, we feel convinced that it is a vain chimera to believe that the world of today and tomorrow can be safe without a radical change in human consciousness and character. It is true that the wisest leaders of today have declared unambiguously that the future of the human race is dependent exclusively upon a radical transformation of human consciousness, and that one of the most important means of effecting this transformation is an integral and value-oriented education. Unfortunately, this counsel is heard dimly and ignored greatly when we frame our plans of action for education.

It is, therefore, necessary that a voluntary effort is initiated and conferences, seminars and workshops are organised where the theme of integral and value-oriented education and the theme of education for character development are studied in depth. It is only through this method that a wide awakening among people can be generated. Without this awakening, such

a difficult thing as education for character development cannot be conceived and implemented.

## II

In the first place, we need to clarify ourselves as to what we mean by education for character development. In simplest terms, character implies well-trained will to be straightforward, fearless and honest coupled with sincerity to act and even to fight nobly and courageously in order to embody in one's own life and in the life of the society all that is true and all that can foster solidarity and unity.

Character may be considered to have four dimensions, dimension of wisdom, dimension of heroic will, dimension of compassion and universal love, and dimension of competence, chiselled skill and untiring labour.

A well-developed character is integrated character; it is able to sharpen in-born capacities and potentialities towards their own highest values. A developed character is a developed personality that harmonises the demands of physical education, vital education, emotional education, of rational education, aesthetic education, ethical education, and spiritual education.

## III

In our present system of education, all that we have conceived here to be relevant to the development of character is sadly missing. We are too preoccupied with mental development, and even in the field of mental development, we give a preponderant importance to those qualities which are relevant to our present examination system. We are thus not giving so much importance to the development of power of understanding as to the power of memory. Our education is limited to the

imparting of information; we hardly aim at imparting knowledge; and development of wisdom is entirely out of the court. We do not emphasise the development of *imagination* as much as we emphasise the learning of *facts*. We do not give importance to the pursuit of truth; we propose only the pursuit of piece-meal assemblage of topics and subjects which are prescribed in our syllabus. It is only recently that some place is being given to physical education and aesthetic education. But the situation is entirely unsatisfactory when we come to the domain of character development. Even our thinking on the subject of values which are central to character development is beset with confusions and doubts. Our first necessity is to explore the basic ideas in regard to values, to determine what they mean and what place they can be given and in what way they can be implemented in our system of education.

#### IV

Let us dwell a little upon the word "value". This word, as understood in the context of educational philosophy, refers to those desirable ideals and goals which are intrinsic in themselves and which, when achieved or attempted to be achieved, evoke a deep sense of fulfilment to one or many or all parts of what we consider to be the highest elements of our nature. In a sense, it may be urged that the word "value" is basically undefinable, since it denotes a fundamental category and it is itself the highest genus of that category. At the same time, there is a common understanding in regard to truth, beauty and goodness which can be conceived as the supreme values of life. They are intrinsic in character, and they are ends-in-themselves. Even if there are wide differences as to what is meant by these three terms, there is an agreement that they are most desirable ideals and mere orientation towards them inspires

development of those states of our being and becoming in which we can hope to find some kind of ultimate fulfilment.

These three great ideals can guide us in developing all that we have spoken of as character and all that can be considered to be of highest value to integral personality.

As a result, in the domain of physical education, we discover the values of health, grace and beauty. In the domain of emotional education, we arrive at the values of harmony and friendliness, of courage and heroism, of endurance and perseverance and of irresistible will to conquer the forces of ignorance, division and injustice. In the sphere of mental education, the values that emerge are those of utmost impartiality, dispassionate search after the Truth, widest possible synthesis, and calm and silence. The values pertaining to the aesthetic development would be those of the vision of Beauty and creative joy of the deepest possible aesthetic experience and expression.

When we come to the field of moral and spiritual values, the situation is rather difficult and complex. Is there, we may ask, any valid distinction between moral and spiritual values? In answer, it may be said that much depends upon what we intend to include in our definition of the word "morality" or in the word "spirituality". In Indian thought, the distinction between morality and spirituality has been clearly made and each one has its specific and distinguishing connotation. The word "morality" connotes a pursuit of the control and mastery over impulses and desires under the guidance and supervening inspiration of a standard of conduct formulated in consideration of man's station and duties in the society or in consideration of any discovered or prescribed intrinsic law of an ideal. Morality is often conceived as a preparation for spirituality. Spirituality begins when one seeks whatever one conceives to be the ultimate and absolute, for its own sake unconditionally



and without any reserve whatsoever. Moreover, while morality is often limited to the domain of duties, spirituality is fundamentally a search of the *knowledge* of the highest and the absolute by direct experience and manifestation of the search in every mode of living, thinking and acting.

Again, both the moral and the spiritual are to be distinguished from what is called "religious" when we speak of religious education. Religion, which can be called *sampradaya*, has the following distinguishing features:

1. A specific religious belief or creed or doctrine about the nature of Reality, scripture and traditional founder, prophet or incarnation;
2. every specific religion has, as its essential ingredient, certain prescribed acts, rituals and ceremonies;
3. a religious authority to which religious matters are referred and the decision of which is final.

Both moral and spiritual values can be practised irrespective of whether one believes in one religion or another or whether one believes in no religion. Both morality and spirituality can be independent of rituals and ceremonies and of any acts specifically prescribed by any particular religion. And both of them are independent of any authority except that of one's own free judgement and direct spiritual experience.

It is also useful to distinguish religion from what in India is called "dharma". Dharma is not any religious creed or dogma and system of rituals but a deeper law of the harmonious and interdependent growth of the deepest aspirations of the collectivity and of the individuals that constitute the collectivity. Dharma can be regarded as an ordered system of moral and spiritual values.

Values that we seek in the moral and spiritual domain are those of sincerity, faithfulness, obedience to whatever one

conceives to be the highest, gratitude, selflessness, freedom from egoism, equality in joy and suffering, in honour and dishonour, in success and failure, pursuit of the deepest and the highest, and of the absolute and the ultimate, and progressive expression of this pursuit in thought, feeling and action.

It must be observed that the pursuit of these values is not intrinsically related to any particular religion. These values are intrinsic and ends in themselves, irrespective of whether one holds any particular doctrine of ethics, religion or spirituality. Whether one belongs to one religion or the other, or to no religion, one can pursue these values devotedly and zealously.

## V

Having clarified some of the important elements of education for character development, it is necessary to underline that this education should not be conceived as a training in certain Do's and Don'ts. It may be mentioned that Do's and Don'ts refer to outer actions; and outer actions derive their value only in relation to the inner motive and the inner consciousness from which they emerge. The given right state of consciousness may express itself in different forms of action, and each of these actions would be right, since behind each one of them there is a living vibration of the right state of consciousness. On the other hand, there are several actions which may apparently seem good and right in their outer forms, and yet if they are not spontaneous expressions of the right motive, they cease to have any value from the point of view of character.

It is also to be underlined that education for character development cannot be confined to a specific period in the total framework of a time-table. All occasions of daily life should be utilised to bring the student nearer to the realisation of the ideals of character development. There are occasions

when children express wild impulses and passions, and often they are in revolt. Children have their own daily battles of loyalties and friendships, and there are moments of desperate depression and of violent enthusiasm. There are occasions when children can be vexed, become sulky and go on strike. All these occasions are occasions for education for character development. With patience and perseverance, the teacher can utilise all these occasions to show the truth and light and to awaken among the children the right sense and the right sense of true progress.

It is also to be underlined that in the process of education for character development, character of the teacher is of supreme importance. We are thus required to demand from the teachers a very exacting role. For the fulfilment of this role, teachers themselves must feel inspired to learn the lessons of self-control and to foster harmonious blending of wisdom, will, courage, compassion, harmony, and competences of various kinds that are directly relevant to the tasks of teaching-learning process. The teacher should be able to involve his or her total being in the teaching-learning process. The question here is not merely to deal with subjects and books but also with faculties and capacities, and particularly, with the powers of will and concentration that are indispensable in developing character. The teacher will need to have not only a high degree of proficiency in his or her own subject of discipline but he or she will also need to arrive, as rapidly as possible, at a considerable maturity of the growth of personality, and he or she will need to look upon the work of teaching as a part of the discipline required for the development of his or her own personality and character. Only a teacher of high character can generate students of high character.

The role of the teacher in this connection will be more manifest when we consider the questions relating to methods

and contents of education for character development. It is to these two questions that we shall turn next during the course of today's workshop.

# 2

## METHODS OF EDUCATION FOR CHARACTER DEVELOPMENT

### I

At the outset, we need to examine the view that values cannot be taught and, therefore, character development cannot be a subject matter for teaching. It is argued that there is a valid distinction between pursuit of knowledge and pursuit of character development and that while knowledge can be taught, character development falls outside the purview of the teaching process. But when we examine this view more closely, we find that what is meant is that the methods which are valid and appropriate in the field of learning in regard to knowledge are not applicable to the field of learning in the field of values which are central in the process of development of character. We may readily accept this contention, and we may insist on the necessity of recognising the fact that corresponding to each domain of learning there are valid and appropriate methods and that the effectivity of learning will depend upon an ever-vigilant discovery of more and more appropriate methods in each domain of learning. It is clear, for example, that while philosophy can be learned and be taught by a process of discussion, swimming cannot be learned and taught by discussion. In order to learn to swim, one has to plunge and swim. Similarly, the methods of learning music or painting have to be quite different from those by which we learn mathematics or physics. And, indeed, when we come to the realm of character and values, we must recognise the necessity of a greater scruple in prescribing the methods which can be considered to be distinctively appropriate to this field.

One speciality of the domain of character is that it is centrally related to volition and affection rather than to cognition. According to some, education for character development should be exclusively or more or less exclusively limited to certain prescribed acts of volition and that the education for character development should be judged by what a learner *does* rather than what he *knows*. This view is, however, too simplistic and exclusive and we should avoid the rigidity that arises from this kind of gross exclusivism. There is also an opposite view according to which learning is primarily a cognitive process and, therefore, all the learning processes connected with character development should largely or preponderantly be limited to those methods which are appropriate to cognition. This view, too, is a gross exclusivism which should be avoided. A synthesis of these two views would result in the recommendation that in the processes of education for character development, methods appropriate to volition and affection should be more preponderant but appropriate methods to cognition also should have a legitimate and even an indispensable place. This is reinforced by the fact that the striving towards values stirs up the totality of the being, and cognition no less than volition and affection is or can be stimulated to its highest maximum degrees, provided that the process of learning involved in character development is allowed its natural fullness.

In any sound process of teaching and learning, three instruments which are available to the teacher are: instruction, example and influence. However, in our present system of education, instruction plays an overwhelmingly important role and often when we think of teaching we think only of instruction. It is this illegitimate identification of all teaching with instruction that causes much confusion and avoidable controversies. If we examine the matter carefully, we shall find

that in an ideal system of teaching, instruction should play a much less important role than example and influence of the teacher. It is true that in the domain of learning where cognitive activities play a more important part, instruction through lecture and discussion may have, under certain circumstances, a larger role. But in this domain of learning, where volition and affective activities play a larger part, instruction through methods other than lectures and discussions should play a larger role.

Unfortunately, our present system of education, being what it is, there is such a rigidity that example and influence can play very limited effective role. In the present rigid and mechanical structure, the centre of attention is not the child but the book, the teacher, syllabus and the examination. The methods which are most conducive to the development of the character of the child such as the methods of self-learning, exercise of free will, individualised pace of progress, etc., do not have even an elbow room. Indeed, if this is the system of education and if we are to remain content with this system of education, most important elements of learning will for ever remain outside the system, and we cannot confidently recommend any effective system of learning, much less any effective programme of character development.

We must, therefore, envisage that sooner rather than later, our system of education will change in the right direction and increasing number of educationists and teachers must come forward to break the rigidities of our educational system. At the same time, we should also institute the right type of training for teachers so that teachers are oriented towards education for character development.

The change that we should envisage must also propose a radical transformation of our present system of examination. Apart from a number of undesirable aspects of our examination

system, the one which is particularly conducive to what may be called “anti-value” is the tendency which promotes the idea that passing of examinations and earning of degree is the aim of education. Radical measures should be adopted to combat this idea and to introduce such changes in our examination system whereby the educational process can remain unalterably fixed on the right aims of education, which must place development of character in centrality. A radical change in the examination system is a necessary condition of any meaningful education for character development.

It is sometimes argued that values can best be taught through the instrumentality of a number of subjects rather than through any specific or special subject, whether we may call it by the name of “moral education” or “ethics” or “value-education”. There is no doubt a great force behind this contention and we may readily agree that we must have a well-conceived programme of studies of various subjects which would naturally provide, both in their content and thrust, the requisite materials for character development.

The question, however, is whether our current programmes of studies have been or are being so carefully devised so as to emphasise those aspects which can rightly provide to teachers and students the required opportunities, conditions and materials for character development. A massive work remains to be done in this connection.

At the same time, it may be suggested that even if our programmes of studies of various subjects are revised, there will still remain the specific area of values which should receive a special, although not exclusive, attention and treatment. In other words, there seems to be a good ground to recommend that there should be, in the totality of educational programmes a *core* programme of value-education and character development. This core programme should, however, be so carefully



devised that various threads of this programme are woven into the complex totality of all the other programmes of studies. The point to be underlined is that the central theme of education for character development would not form a mere appendage of all other subjects but would stand out as the over-arching and the supervening subject of basic importance. (On this important subject, a special paper will be presented during the course of this workshop.)

It is sometimes suggested that education for character development or value-oriented education is relevant only to the primary and secondary stages, but not beyond. For, it is argued, children by the time they complete secondary education would have already formed their basic attitudes, their traits of personality and their character, and nothing more needs to be done specially in that direction at the higher levels of education. But this argument misses the point that the important element in the development of character is the development of free-will and of the learner's free and rational acceptance of the value system and directions of the growth of character and personality. And this development can rightly be done only at the higher levels of education, when the learner has developed a will of his own to some extent and when he has basic intellectual and moral and aesthetic sensibilities enabling him to examine the basic values and aims of life.

The fundamental aims of higher education include the pursuit of clarity of thought, search for perfection, irresistible will to realise "*summum bonum*" and higher humanistic, scientific and professional skills. These are also essential requisites of integral development of personality and character. It is this that necessitates us to recommend that education for character development should also form a central focus of higher education.

## II

The secret of education for character development is the way in which the teacher can inspire and kindle the quest among the students by means of one's own example of character and mastery of knowledge that is relevant to the over-arching importance of character both in the individual life and in the collective life. It is only by embodying values within oneself that the teacher can really radiate values to students.

While laying a great emphasis on the role of the teacher in respect of education for character development, it must be emphasised that education is a sub-system of society, and, therefore, the role of the society in stimulating and supporting aims of character development must be underlined. In this connection, two social actions may be suggested. Firstly, society must place the child in the centre of its attention and declare the sovereignty of the child. It must resolve to bestow upon the child the supreme care that it needs. It will organise all activities and also special activities in such a way that they become vehicles of character development of the child. And, secondly, just as the child always looks to the future, the society, too, will constantly strive to build the paths of the future. Just as child will grow increasingly into the vigorous and dynamic youth, the society also must continue to learn and to mature so as to manifest unfailing youthfulness. The society should recommend to all members to continue to learn and to grow so as to actualise a learning society.

## III

The task of the teacher who aims at the character development of the child is to put the child upon the right road to its own perfection and to encourage it to follow that road, watching,

suggesting, helping, but not imposing or interfering. The best method of suggestion is by personal example, daily conversation and books read from day-to-day. These books should contain, for the younger students, the lofty examples of the past, given not as moral lessons but as things of supreme human interest, and for the older students, great thoughts of great souls, passages of literature, which set fire to the highest emotions and prompt the highest ideals and aspirations, records of history and biographies which exemplify the living of those great thoughts, noble emotions and inspiring ideals.

Opportunities should be given to the students by embodying in actions the deeper and nobler impulses which rise within them.

An informal but profound study of the following questions would prove to be of immense value:

1. What is action? How does it operate normally? Can action be controlled and guided? How can one achieve the maximum effectivity and larger scope of action?
2. To whom should I belong? What is the meaning of allegiance? What is the highest to which my highest allegiance should be given?
3. What is the purpose of the human body? What are the means by which the perfection of the body can be achieved?
4. What are the highest means of knowledge? Is there something, which being known, everything can be known?
5. What is the nature of the mind? How does it operate in (a) scientific thinking, (b) mathematical thinking, and (c) philosophical thinking? Is it possible to attain to a total state of concentration and even to arrive at total silence?
6. How can we arrive at an artistic and creative experience? What is the essence of music? What is the essence of art? What is the essence of literature?

7. What is the indispensable utility of technology in the human life and its perfection?
8. What is the meaning of story? Is history an interesting and meaningful story? Is there an aim in history? What are lessons of history?
9. What am I? And what is my own specific role in the world? How can I train myself to fulfill this role?

One can formulate many more questions but care should be taken to see that these questions and topics do not get compressed within a rigid framework of a formal study and examination. These are all living questions and the only thing that can be done is to see that they arise spontaneously during the educational process, and the courses of study regarding them develop in an evolutionary way, developing with inner growth of the students. It is best when these questions arise in the context of the living experiences of the students.

The handling of these questions and topics should be informal and the following methods can be suggested:

(a) Each student should be suggested to choose from a list of questions, and he should be free to choose any one of them in accordance with his needs of a deep inquiry;

(b) students should study these questions individually with a possibility of consultation with their teachers when needed;

(c) to enable individual study, the teachers should suggest relevant materials or books, or else he should prepare special worksheets;

(d) informal talks on these questions can be arranged, but they should not take the form of any moral or religious preaching; the temper of these studies should be scientific, interesting and profound;

(e) there should be a room of Silence in every school and college, and students should be free to go to that room,

whenever they wish to have an inner reflection, meditation or quiet study;

(f) seminars on the relevant questions and topics should be held periodically in the schools and colleges and the students and teachers should be encouraged to participate in them;

(g) debates, too, can be organised relating to these questions and topics, but an attempt should be made at the end of every debate to synthesise various points of view; an idea must develop that behind every point of view there is some truth, and we should grow into a comprehensive vision in which all truths can be reconciled and synthesised, and in which all conflicting views can be transcended;

(h) artistic books and sculptural pieces relating to these questions and topics should be displayed prominently not only in schools and colleges, but everywhere in towns, villages, etc.;

(i) other media of communication should also be widely used for this purpose. In particular, society should produce films relating to these subjects and they should be made available to students and teachers;

(j) informality in instruction, joy in learning, utter dedication and strictness in training, and wide comprehension in student-teacher relationship – these will, in brief, govern the methods of learning.

There are aspects of the mental, vital and physical education which contribute to the development of character. The methods in regard to these that have emerged through various experimentations can be suggested as follows:

(i) In its natural state, the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a special effort is needed to enlarge it, make it supple and deep. Hence, it is very necessary to develop in the child the inclination and capacity to consider everything from as many

points of view as possible. There is an exercise in this connection which gives greater suppleness and elevation to thought. It is as follows. A clearly formulated thesis is set; against it is opposed the anti-thesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended so that a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

Another exercise is to control the mind from judging things and people. For true knowledge belongs to a region much higher than that of the human mind, even beyond that of pure ideas. The mind has got to be made silent and attentive in order to receive knowledge from above and manifest it.

Still another exercise: whenever there is a disagreement on any matter, as a decision to take, or an action to accomplish, one must not stick to one's own conception or point of view. On the contrary, one must try to understand the other person's point of view, put oneself in his place and, instead of quarrelling or even fighting, find out a solution which can reasonably satisfy both parties; there is always one for people of goodwill.

A wide, subtle, rich, complex, attentive and quiet and silent mind is an asset not only for the discovery of the deeper ethical, aesthetic, psychic and spiritual realities, but also for manifesting their truths and powers.

(ii) The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depression, of passions and revolt. The vital is a good worker, but most often it seeks its own satisfaction. If that is refused totally or even partially, it gets vexed, sulky and goes on strike.

An exercise at these moments is to remain quiet and refuse to act. For it is important to realise that at such times one does stupid things and in a few minutes can destroy or spoil what one has gained in months of regular effort, losing thus all the progress made.

Another exercise is to deal with the vital as one deals with a child in revolt, with patience and perseverance showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which for a moment was veiled.

A wide, strong, calm but dynamic vital capable of right emotion, right decision, and right execution by force and energy, is an invaluable aid to the psychic and spiritual realisation.

(iii) The body by its nature is a docile and faithful instrument. But it is very often misused by the mind with its dogmas, its rigid and arbitrary principles, and by the vital with its passions, its excesses and dissipations. It is these which are the cause of bodily fatigue, exhaustion and disease. The body must therefore be free from the tyranny of the mind and of the vital; and this can be done by training the body to feel and sense the psychic presence within and to learn to obey its governance. The emphasis on the development of strength, suppleness, calm, quiet, poise, grace and beauty in physical education, whether done by *Yogic Asanas* or by other methods of physical culture, such as games and sports, or Japanese Judo and similar exercises, will ensure the contact of the body with the psychic centre and the body will learn to put forth at every minute the effort that is demanded of it; for it will have learnt to find rest in action, to replace through contact with universal forces the energies it spends consciously and usefully. By this sound and balanced life, a new harmony will manifest in the body, reflecting the harmony of the regions which will give it the perfect proportions and the ideal beauty of form. It will then be in a constant process of transformation, and it will be possible for it to escape the necessity of disintegration and destruction.

The role that physical education can play in the development of character has not been sufficiently understood. In our country, physical education has been neglected almost com-

pletely and this neglect is one of the causes of the low morale of the people. It is, therefore, necessary to bring forth the value of physical education not only in regard to the fitness of the body but also for the great contribution it makes for the intellectual, moral and spiritual development of character and personality.

It has been found necessary by recent research in yogic education that students should develop a high sense of physical culture and a bodily need of daily physical exercise. Our programmes in schools and colleges should be so organised that everyday a student is able to devote at least one hour for physical education, either in the form of *Yogic Asanas* and allied exercises or in the form of gymnastics, athletics, aquatics or games.

There are many sports which help to form and necessitate the qualities of courage, hardihood, energetic action and initiative for skill, steadiness of will or rapid decision and action, the perception of what is to be done in an emergency and dexterity in doing it. Another invaluable result of these activities is the growth of the sporting spirit. That includes good humour and tolerance and consideration for all, a right attitude and friendliness to competitors and rivals, self-control and scrupulous observance of the laws of the games, fair play and avoidance of the use of foul means, an equal acceptance of victory or defeat without bad humour, resentment or ill-will towards successful competitors, loyal acceptance of the decisions of the appointed judge, umpire or referee. More important still is the custom of discipline, obedience, order, habit of team work, which certain games necessitate.

In the words of Sri Aurobindo:

“If they (the above qualities) could be made more common not only in the life of the individual but in the national life and in the international where at the present



day the opposite tendencies have become too rampant, existence in this troubled world of ours would be smoother and might open to a greater chance of concord and amity of which it stands very much in need... The nation which possesses them in the highest degree is likely to be strongest for victory, success and greatness, but also for the contribution it can make towards the bringing about of unity and more harmonious world order towards which we look as our hope for humanity's future."

At higher levels of education, it may be suggested that a critical study of values is itself an essential part of value-education. Exploration of all that mankind has thought on this subject should suitably be presented to the students, so that they have before them a wide spectrum of ideas which they can explore and experiment with. Topics such as man in the universe, aim of human life, concept of progress, definition of values, and ideals of liberty, equality and fraternity could be recommended as a necessary part of a special programme of character development.

Since values are those desirable ideals and goals which are intrinsic in themselves, and which, when achieved, or attempted to be achieved, have a deep sense of fulfilment of one or many or all parts and faculties of personality, it is necessary that the programme of character development should include a study of faculties and capacities that constitute our personality and the correlation of each faculty with its corresponding values.

Science and values should also be an important part of character development. Pursuit of the value of truth through science and self-knowledge as also the correlation of science and values with the theme of progress and welfare of human mind should be an important part of the programme.

A study of ethical thought as also religious and spiritual thought should also be a part of the programme of exploration. These will include the study of good and evil, comparative study of religions, and the psychology of yogic sciences.

Since art is also a great gate to the perception and practice of the value of Beauty, this also should form a part of the proposed programme.

Value of harmony of the human being with nature and ecological balance should also find an appropriate place in the proposed programme.

A study of the value of physical education and of the qualities that make an ideal sports-person should also be treated as an integral part of education for character development.

To fulfil the highest aims of education for character development, the aim that should be put forward before students of higher education is to learn to learn and to learn throughout life so as to arrive in due course a solid mass of knowledge that can illumine, by an incessant downpour of its sheer lustre, the universal skies and the hidden and distant secrets of Matter, a most potent drive of energy and heroic action, and an irresistible bursting forth of love, joy and marvellous forms of beauty. Presentation of this ideal in an effective manner would infuse a new spirit and stimulate education for character development.

# 3

## CONTENTS OF EDUCATION FOR CHARACTER DEVELOPMENT

Methods and contents of education are interrelated; this is particularly true in respect of education for character development, where methods themselves are in significant measure contents. This is the reason why the treatment of these two subjects tends to have some kind of overlapping. In a sense, the teacher in respect of education for character development has no method and yet every method. Similarly, he has no specific content and yet every content. A simple statement like the one that was given to Shvetaketu by his father, "Thou art That," can become sufficient for the entirety of the contents, and mere meditation would suffice as entirety of method. But this would not suffice in each and every case or when we have to deal with a large number of students, where each individual will need to have a special programme appropriate to his or her needs of growth and his or her special approach and method of growth. It is for this reason that we need to formulate methods and contents in a somewhat general way which can guide the teachers in dealing with such a difficult and subtle subject as education for character development.

It must have been observed that while expounding the methods, we have restrained ourselves to generalities, since what the teacher has to do in specific situations or in specific stages of each of his students has to be determined by him, and no specific prescriptions can be made in advance. In the same way, if we are to present a programme or a curriculum in regard to the contents, it can only be in the form of a very general guideline, and it has to be implemented by the teacher not as

a fixed framework of a rigid syllabus, but as flexible and experimental set of ideas and suggestions. The teacher has to feel free to modify, enrich or alter it in an experimental manner while dealing with his students in specific situations or in specific stages of development.

An exploratory draft programme which is being presented here should be looked upon in this light.

When we study the concept of character development in all its aspects, one central thing that emerges is that the entire process of character development is ultimately reduced to the process of self-knowledge and the process of self-control. In our undeveloped condition, we are a complex of impulses and passions, of rudimentary faculties and capacities and of inarticulate ideas and aspirations. All these need to be developed by three basic processes: introspective observation, careful processes of control, and growing awareness of oneself and of the world and their interrelationship by means of refinement of faculties and capacities. The more we observe ourselves and the more we control our impulses and passions in the right manner, the more we discover what we are truly in our deepest depths and highest heights and how we can deal with the world in a manner by which we can act rightly and contribute to the increasing progress and unification of the society and the world. This entire process can be covered under the general theme of character development, and this theme can best be described under the general title: "To know oneself and to control oneself."

There are three important elements which have magnetic power to lift students from lower to higher levels of character. These are: illumination, love, and heroism. Illumination is basically the experience of clarity in respect of understanding of inner states of consciousness, of widening horizons of environment, and of value of relationships and internal com-

plexities of psychological and physical life. At a lower level, this clarity is conceptual, but as we ascend higher and higher, it assumes the nature of intuitive and inspirational enlightenment. Love is that indefinable but powerful force of delight that ultimately brings about harmony in all relations. As Shelley pointed out, "This is the bond and the sanction which connects not only men with men but everything which exists." Transcending selfishness and self-centredness, love opens its portals to the inner cave of our hearts and makes us surrender to the supreme glory that is universal and divine. Heroism is spontaneous galloping of power that rides on crest of self-giving which cares only for establishment of justice and upholding of all that is noble and true. These three, in their combination, provide irresistible leverage for rising into a transforming process. They render the tasks of self-control into the tasks of transmutation. Not suppression but rejection, purification and sublimation of the lower impulses and drives is the real secret of self-control.

One of the important instruments by which these three elements can be made operative in the educational process is that of good stories. A programme of character development must provide for a large number of stories that illustrate the themes of illumination, love and heroism. But care should be taken to ensure that these stories should have been written in a language that is chaste and beautiful. They can be selected from the world literature but made available to the children in the language which they all understand and appreciate. They should be full of human interest, and they should be able to create an atmosphere that is clean and uplifting.

Along with stories, selections from poems and plays should also be a part of the programme. Inspiring passages and interesting essays also should be utilised.

Exhibitions play a great role in creating collective atmosphere and also in opening vaster vistas before the children's vision and imagination.

The programme should also include exercises of contemplation, purification and of aesthetic experience.

Nobility of character is greatly sustained by the mind which is both wide and profound and which aspires to reach higher levels of knowledge. A great effort needs to be made, therefore, to ensure that learning material should have a vast canvas where the East and the West can meet and where subtlety and complexity of life are portrayed in a stimulating manner. Subjects and topics must be presented which develop sense of wonder.

There are a number of topics which are directly related to self-knowledge; there are others which aim at giving a synoptic view of the world; there are topics which are concerned with themes of mutuality, harmony and true brotherhood. All these topics should suitably be presented in well-graded manner.

Linguistic capacities are a great aid to the development of character. The greater the mastery over the language, the greater is the mastery over thought; and the greater the mastery over thought, the greater is the power of controlling the lower by the higher. The programme should, therefore, provide exercises that aim at chiselling the capacities of linguistic expression, both oral and written. The exercises in this connection should also include those of recitation, singing, and dramatics.

Works of labour and community service with an inner sense of dedication should be underlined. The right attitude towards work should also be cultivated; it must be remembered that one must work, not to come first but to do one's very best, that one must work to achieve perfection and one must be neither in a great hurry nor lazy and sluggish.

One of the important aspects of the programme should be related to bridge the gap between the realms of science and the realm of values. The perception of the unity of the world is a necessary basis for durable striving for harmony and brotherhood. There are a number of topics that could be suggested which would show the unity of Matter, Life, and Mind; and there are various other topics which could show the possibilities of developing mind to manifest higher powers that would, in due course, promote higher levels of harmony. These topics should be presented in a graded manner so that one begins to perceive how the entire world-process is one and how a true harmony between oneself and humanity can be established.

At higher levels in secondary or higher secondary courses, introductory topics which would provide reflections on religion, science, philosophy and Yoga should form an important part of studies. As these subjects are full of complexities and controversies, great care should be taken to prepare learning materials that would encourage impartiality and comparative studies. Instead of providing dogmatic answers, we need to develop the sense of exploration in the growing minds of students.

In the end, it may be emphasised that since character development is related predominantly to will, and since will is well developed when we provide freedom of choice, special emphasis should be laid on creating environment where students can enjoy freedom. Freedom necessarily raises questions regarding discipline. Ideally, discipline should be a resultant of freedom, and all discipline should be self-discipline. One of the most difficult problems in character development is as to how to inspire students to impose on themselves a programme of self-discipline. The success of the programme of education for character development will depend upon how far the contents and methods of education can harmonise the demands

of freedom and discipline. It is worth remembering the famous view of Socrates that it is only when we are utterly free that we cannot but choose the good and the right.

The programme that is presented here aims at providing a flexible framework of the study and practice of those elements which would directly or indirectly promote the basic elements of character development. It is an attempt to correlate main aspects of what Swami Vivekananda spoke in regard to man-making education with the varieties of subjects that are normally pursued in the primary, secondary and higher secondary courses in Indian schools.

This programme underlines those elements of education which seem to be indispensable for every one to grow up as a well-developed human being, irrespective of what specialities are chosen for specialisation. Everyone needs to know the mystery and excellence of the human body, since the body is the material base of the pursuit of whatever ideals one chooses to embody in one's individual and social life. Everyone needs to understand one's own impulses, desires, emotions and will-power in order to determine how to control and master them and even transform them so that one grows into a personality guided by wisdom and inspired by the sense of harmony and heroic courage. Everyone needs to know how mind functions and how rationality, morality, and aesthetic refinement grow into higher and deeper reaches of psychic and spiritual being. Everyone needs to practise attitudes and powers of concentration and harmonisation of inner and outer life. Everyone needs to learn how to learn and how to continue to learn throughout life. Everyone needs to be a good pupil and a good teacher and everyone needs to develop the capacity to choose the right aim of life and to pursue that aim with determination and perseverance. Finally, everyone needs to have basic grounding to be



able to ask: What is the mystery of this world and one's own place in it so as to be able to play one's role effectively?

These and allied subjects need to be woven together in a graded manner so that the teacher can aid the student in a very flexible manner in the process of growth of character. As stated above, the key-words of the growth are "to know oneself" and "to control oneself". It is to be underlined that both these are difficult, but to render them into processes of supreme interest and unfailing enthusiasm is a task that can be fulfilled only if we chalk out a programme that is psychologically sound and practically workable. Much will depend upon the teacher's skills and powers of inspiration and guidance. And much will also depend upon the quality of the teaching-learning material that will be provided by the educators.

With these introductory remarks, a draft programme is presented. This programme is tentative, and this presentation is really in the form of invitation to the participants to study it and to suggest ways and means by which it can be improved and implemented. It will be seen that this programme will require the production of relevant teaching-learning material. It will also demand from teachers new attitudes and new initiatives and dedication. This may also imply a new programme of training of teachers. A good deal of cooperation has to be sought from parents and all those who are connected with the development of children. It may also be necessary to initiate courses of training of parents and others. This will, again, demand the task of preparing the relevant teaching-learning material.

One of the purposes of this presentation is to involve the participants in a long-term exercise through which the required teaching-learning material can be produced, experimented upon and brought to some kind of perfection.

Let us then study the proposed draft programme, given in the Annexure.



## TO KNOW ONESELF AND TO CONTROL ONESELF

*(An Exploratory Draft Programme)*

### **Classes I and II**

- I. Stories and plays to illustrate the following themes:
  1. The ideal of truth:  
To speak the truth, whatever the consequences.
  2. Aspiration for perfection:  
whatever you do, do it as perfectly as you can.
  3. Dreams of the new world:  
Where truth alone prevails, where beauty and goodness pervade.
- II. Special exhibitions on the above themes.
- III. Teachers may recommend the following exercises and help each child to practise them:
  1. Exercises in remembering and repeating noble aspirations and thoughts.
  2. Exercises in observation and accurate description (leaves, plants, flowers, minerals, scenes, animals, figures, human body, artistic pictures, musical pieces, buildings, objects, events).

3. Art of bathing, art of cleaning the teeth, art of dressing, art of sitting and standing in right postures.
4. Exercises in control of the senses:  
Control in regulating calls of nature, thirst and appetite;  
☐ Control in speech;  
☐ Control in behaviour;  
☐ Control in movement and action.

### **Classes III and IV**

#### **I. Development of the sense of wonder:**

1. Examples from astronomy: distance, vastness, galaxies, expanding universe.
2. Examples from physics: what is matter behind what we see and touch?
3. Examples from chemistry: what is water? Is it mere oxygen and hydrogen or something more?
4. Examples from other sciences: caterpillar and butterfly, language and understanding, outer man and inner man.

#### **II. Training of the senses and their powers:**

1. Knowledge of the senses: five senses of knowledge, five senses of action.
2. Exercises of vision and hearing: art and music as instruments.
3. Exercises of concentration in sense activities.
4. Inner senses: capacities to see the invisible and to hear the inaudible.

### III. Awareness of the body:

1. Elementary knowledge relating to health, strength and beauty of the body.
2. Art of relaxation and art of sleeping.
3. The body as the temple of the spirit.

### IV. Teachers may recommend, according to circumstances, the following attitudes and exercises:

1. One should study, not to pass examinations, but to discover the secrets the world.
2. Work with the body is indispensable for true knowledge and experiences.
3. Practice of concentration in every activity: concentration is the key to all progress.
4. Practice of quietude and silence in "Rooms of Silence".
5. *Impromptu* periods or moments when children are asked to be as quiet as possible.

### **Directions to Teachers (Classes I – IV)**

Some practical hints that result from the application of methods of psychological and value-oriented development are suggested here:

- (a) It may first be noted that a good many children are under the influence of the inner psychic presence which shows itself very distinctly at times in their spontaneous reactions and even in their words. All spontaneous turning to love, truth, beauty, knowledge, nobility, heroism is a sure sign of the psychic influence.

- (b) To recognize these reactions and to encourage them wisely and with a psychic feeling would be the first indispensable step.
- (c) The best qualities to develop in children are:
- |                     |              |
|---------------------|--------------|
| sincerity           | perseverance |
| honesty             | peace        |
| straightforwardness | calm         |
| cheerfulness        | self-control |
| courage             | self-mastery |
| disinterestedness   | truth        |
| patience            | harmony      |
| endurance           | liberty      |
- (d) These qualities are taught infinitely better by examples than by beautiful speeches.
- (e) The undesirable impulses and habits should not be treated harshly. The child should not be scolded. Particularly, care should be taken not to rebuke a child for a fault which one commits oneself. Children are very keen and clear-sighted observers; they soon find out the educator's weaknesses and note them without pity.
- (f) When a child makes a mistake, one must see that he confesses it to the teacher or the guardian spontaneously and frankly; and when he has confessed it he should be made to understand with kindness and affection what was wrong in the movement and that he should not repeat it. A fault confessed must be forgiven.
- (g) The child should be encouraged to think of wrong impulses not as sins or offences but as symptoms of a curable disease alterable by a steady and a sustained effort of the will – falsehood being rejected and replaced by truth, fear by courage, selfishness by sacrifice, malice by love.

- (h) Great care should be taken to see that unformed virtues are not rejected as faults. The wildness and recklessness of many young natures are only the overflowing of an excessive strength, greatness and nobility.
- (i) An affection that is firm yet gentle, sees clearly, and a sufficiently practical knowledge will create bonds of trust that are indispensable for the educator to make the education of a child effective.
- (j) When a child asks a question, he should not be answered by saying that it is stupid or foolish, or that the answer will not be understood by him. Curiosity cannot be postponed, and an effort must be made to answer questions truthfully and in such a way as to make the answer comprehensible to his mental capacity.
- (k) The teacher should ensure that the child gradually begins to be aware of the psychological centre of his being, the psychic being, the inner seat of the highest truth of our existence.
- (l) With that growing awareness, the child should be taught to concentrate on his presence and make it more and more a living fact.
- (m) The child should be taught that whenever there is an inner uneasiness, he should not pass it off and try to forget it, but should attend to it, and try to find out by an inner observation the cause of the uneasiness, so that it can be removed by inner or other methods.
- (n) It should be emphasized that if one has a sincere and steady aspiration, a persistent and dynamic will, one is sure to meet in one way or another, externally by study and instruction, internally by concentration, revelation or experience, the help one needs to reach the goal. Only one thing is absolutely indispensable, the will to discover and realize. This discovery and this realization should be

the primary occupation of the being, the pearl of great price which one should acquire at any cost. Whatever one does, whatever one's occupation and activity, the will to find the truth of one's being and to unite with it must always be living, always present behind all one does, all that one thinks, all that one experiences.

All the above suggestions are to be implemented from day to day under various circumstances and in the context of living problems of the growth of children.

The role of the teacher is to put the child upon the right road to its own perfection and encourage it to follow it, watching, suggesting, helping, but not imposing or interfering. The best method of suggestion is by personal example, daily conversation and books read from day to day.

## **Class V**

### **I. Science and Values**

A simple statement of the major facts of evolution:

1. Emergence of matter.
2. Emergence of life in matter.
3. Emergence of mind in life.
4. Man is evolving.
5. Striking phenomenon of the mutation of a caterpillar into a butterfly.
6. Future possibilities of the evolution of man. Yoga is a scientific and methodized effort of the evolution of man.



## II. Aids for the Development of Value-Consciousness and Experience

1. To ask oneself: what am I?
2. Story of the search of Svetaketu and Nachiketas.
3. Listening to music: selected ragas (Indian) and harmonies (Western).
4. Pictures of the beauty of nature.
5. Study of great personalities: the Buddha (a detailed study).
6. Need for physical fitness: what it means (topic for study and reflection).

## III. Teachers may recommend the following exercises according to circumstances and in response to the individual needs of each student:

1. Resolve daily to be truthful, to be free from fear and to have goodwill for everyone.
2. Works of labour and community service with an inner motive of *dedication*.
3. Clarity of thought: there is a distinction between *appearance* and *reality*.  
(Examples from science, history, literature and philosophy.)
4. Cleanliness and purity of the body, exercises for the body.

## Class VI

### I. Science and Values

Striking facts revealed by science:

1. Extraordinary phenomenon of intelligence in animals and birds.
2. Possibility of intelligence even in matter or material objects.
3. Complex organization of social life in certain species of insects, animals and birds.
4. Man's intelligence: is it superior to the intelligence of animals and birds in every respect?
5. Value-oriented methods of developing intelligence and knowledge:
  - ☐ Concentration
  - ☐ Silencing of the mind
  - ☐ Intense search for the truth
  - ☐ Sincerity in thought, word and deed
  - ☐ Deep humility

### II. Aids for the Development of Value-Consciousness and Experience:

1. Introspection: distinction between thought, will, emotion, impulse, sensation, perception, and functions of the body.
2. Story of Arjuna at the beginning of the *Mahabharata* War to illustrate the above distinctions (other similar stories).
3. Determination of the aim of life:
  - ☐ The meaning of an ideal
  - ☐ Ideals of truth, beauty and goodness
  - ☐ Ideal of perfection

4. Study of great personalities: Jesus Christ (a detailed study).
5. Listening to music: selected ragas (Indian) and harmonies (Western).
6. Examples of poetic excellence: regional poetry, Sanskrit poetry, English poetry.
7. Need to control and master the lower nature (topic for study and reflection).
8. Diet and health.

### III. Exercises to be recommended:

1. To make in daily life the choice for control and mastery, for regularity and punctuality; the choice for truth and perfection, for work and perseverance to the end of the work, for seriousness of purpose and inner joy and equality in all circumstances.
2. To remember the aim of life and to:
  - (a) Review daily before retiring one's actions, thoughts, feelings, in relation to the aim of life.
  - (b) Try to harmonize thoughts, words, feelings and deeds so as to progress more in this direction.
3. To observe in oneself and to practise through daily effort and exercise:
  - (a) Creative urge towards poetry, music, art, crafts, dance, drama, reading, writing.
  - (b) Capacities to feel wideness, intensity and height of consciousness and experience.
4. Works of labour and community service with an inner motive of *dedication* – learning the art of sweeping rooms, courtyards, washing of dishes and clothes, and elements of first aid.
5. Enlarge interests: there is no subject which is *not* interesting.

6. Will always for health, strength, agility, plasticity and beauty.

Remember: it is *not* a virtue to fall ill. If ill:

- (a) Examine diet
  - (b) Examine habits
  - (c) Examine feelings, thoughts and actions – correct them and recover health
7. Daily one hour of relaxation and games, etc.

## Class VII

### I. Science and Values

1. How are plants different from animals?
2. Do plants and trees have feelings?
3. Experiments of Jagdish Chandra Bose.
4. Experiments of effects of music on plants.
5. Study of flowers as symbols of psychological states and powers.

### II. Aids for the Development of Value-Consciousness and Experience

1. Calm and intimate company of plants, trees and flowers.
2. A study of the:
  - (a) Stories of Bodhisattva from the *Jatakas*.
  - (b) Parables from the Bible.
  - (c) Questions put to Yuddhishtira on the bank of the lake and his answers.
  - (d) Messages received by Prophet Muhammad from the Angel.

- (e) Account of Rabindranath Tagore's experience of his opening to poetic inspiration.
- (f) "Powers of the Mind"—from Swami Vivekananda.
- 3. Topic for deep study and reflection: how to progress continuously?
- 4. Study of great personalities: Prophet Muhammad (a detailed study).

### III. Methods for the development of the following qualities and skills:

- ☐ Quietude
- ☐ Interest in languages
- ☐ Poetry and music
- ☐ Clarity of thinking
- ☐ Will-power

### IV. Exercises to be recommended:

- 1. Develop *awareness*.
- 2. Go deep, very deep within in search of the soul. (Concentrate on the region of the "solar plexus" and collect all your consciousness, and go deeper and deeper in that region, with quietude, and practise this often).
- 3. Study repeatedly and practise the message given in:
  - (a) The description of the "Sthitaprajna" as given in the Gita
  - (b) "The Sermon on the Mount" from the New Testament.
  - (c) "If thou hast the work, this is thy work" by Sri Aurobindo.
- 4. Works of labour and community service with an inner motive of *dedication*.
- 5. Daily one hour of exercises, games, etc.

## Class VIII

### I. Science and Values

1. Surprising mysteries of the human body as revealed by science.
2. Value-oriented concept of the body:
  - (a) The body as the temple of the spirit.
  - (b) The subtle body and its functions.
  - (c) The concept of *chakras* (centres of vibrations) and their functions.
  - (d) The concept of *kundalini*: how it can be awakened in different ways.
3. Yogic concept of the perfection of the body by a total psychological transformation.

### II. Aids for the Development of Value-Consciousness and Experience

1. The ideal and practice of *brahmacharya* (example of Dayananda Saraswati).
2. Study of passages from Plato, particularly from the *Apology* and *The Republic*.
3. Study of passages from the *Upanishads*, particularly *Isha Upanishad*.
4. Contemplation on the concept of "Universals".
5. Topic for deep study and reflection: "What is my role in the world?"
6. Reflection:
  - (a) What is the aim of learning languages? How to enrich knowledge of languages?
  - (b) What is the essence of mathematics?
  - (c) What is science?  
☐ Is language a science?

☐ Is mathematics a science?

☐ Is history a science?

☐ Is geography a science?

(d) What is the difference between science and art?

7. A detailed study of the life and work of Tiruvalluvar

8. Daily one hour of exercises and games, etc.

## Class IX

### I. Science and Values

1. The concept of matter in modern science and in yoga.
2. The concept of life in modern science and in yoga.
3. Importance of the sun and its energy for the life on the earth.
4. The nature of the light of the sun (*Saura Agni*): how it is different from the light of ordinary fire (*Jada Agni*) and electricity (*Vidyut Agni*).
5. The concept of *Agni* in yoga.
6. Speed of light: its importance in science. Position of an object moving at the speed of light. The concept of the mobile-immobile. Compare this with: "It moves, It moves not" – the Upanishadic description of reality.
7. The concept of time in modern science.
8. Speed of consciousness exceeds that of light according to yogic knowledge.

### II. Aids for the Development of Value-Consciousness and Experience

1. What is the process of thinking? How is thinking different in science from that in philosophy?

2. What is technology? How should technology be learnt?
3. What is the difference between art and technology?
4. Observation of the different levels of being in man: the distinction between the physical man, the vital man, the mental man, the spiritual man and the integral man.
5. Topic for deep study and reflection: "Unity of knowledge" or "All knowledge scientific, philosophic or yogic, tends ultimately to be identical".

### III. Exercises to be recommended:

- ☐ Repeated study and contemplation of Chapter XI of the *Bhagavad Gita*
- ☐ Vow of the Buddha
- ☐ Selected Psalms
- ☐ Islamic prayers
- ☐ Selected portions from Tulsidas
- ☐ Songs of Mirabai, Surdas, Tukaram, Ramprasad, and other saints
- ☐ Prayer of Swami Vivekananda

## Class X

### I. Science and Values

1. Our knowledge regarding man:
  - (a) Man in evolution
  - (b) Has man made progress?
  - (c) Limitations of man
2. The phenomenon of death. What is death? (in the physical, psychological and yogic senses). Can death be conquered?



3. Dependence of bodily life on respiration, food, blood circulation and sleep. Is this dependence necessary or indispensable?
4. The yogic powers of mastery over food, sleep, respiration and blood circulation. Limitation of these powers; dangers of these powers; real perfection.
5. The right attitude towards food, sleep, respiration and other limitations of the body. Need for temperance: avoidance of extremes. Need for change of consciousness. Mastery over bodily limitations possible only at the highest levels of yoga.
6. The concept of the divine body.

## II. Aids for the Development of the Yogic Consciousness and Experience

1. Elementary powers of expression.  
Necessity and methods of development of these powers, particularly in relation to:
  - (a) Faultless language expression.
  - (b) Faultless bodily expressions: recitation, singing eurythmics and dramatics.
  - (c) Faultless deeper expressions: poetry, dance, art and craft.
2. Elementary powers of perception.  
Necessity and methods of development of these powers, particularly in relation to:
  - (a) Refined vision and audition, appreciation of art and music.
  - (b) Inner yogic visions and voices.
  - (c) Sympathetic feeling and understanding, experience of cooperation, harmony, mutuality and oneness.

3. Elementary powers of action.  
Necessity and methods of development of these powers, particularly in connection with:
  - (a) The relationship between knowledge and action.
  - (b) The relationship between ideal and practice.
  - (c) The relationship between dedication and heroism.
4. Works of labour and community service with an inner motive of *dedication*.
5. Study of great personalities. (A detailed study of the life of Mahavira.)
6. Why and how to study? (A topic for study and reflection).

### III. Exercises to be recommended:

1. Remember and practise in daily life:
  - (a) Work, not to come first, but to do *your very best*.
  - (b) You have no right to criticize anybody, unless you can *do* better than the one whom you want to criticize.
  - (c) Cultivate in yourself those qualities which you want others to cultivate.
  - (d) Select books, magazines and films with utmost care, and under the guidance of some teachers whom you trust.
  - (e) Do not indulge; do not *kill* your emotions, but learn the difficult art of control, purification, mastery and transformation.
  - (f) You have within yourself an inner soul, full of purity, joy and love and light. You are to discover it and bring it forward in all your activities, thoughts and feelings.
2. Continue to enlarge interests.

3. Continue to will for health, strength, agility, plasticity and beauty.
4. Daily one hour of exercises and games, etc.

#### IV. Programmes of Self-Education

The following exercises may be recommended:

1. Observation and development of the natural tendencies, preferences, inclinations and interests.
2. Where have I reached in my progress?
3. What are my defects?
4. How to face defects without depression?
5. What should I do to overcome my defects?
6. Preparation of a programme of self-discipline.
7. Am I talking too much? To learn to speak only what is necessary.
8. Am I lazy? To resolve to remove idleness.
9. How to organize my life and my activities?

#### V. Study of selections from Valmiki and Vyasa

#### VI. A detailed study of the life and work of Guru Nanak.

### Class XI

#### I. Science and Values

1. The role of intuition in discoveries and inventions of science. Yoga as a conscious method of the development of intuition.
2. Ancient Indian sciences and yoga.
3. Ancient Indian knowledge and modern scientific knowledge: some striking examples.

4. Systems of yoga: Hatha Yoga, Raja Yoga, Karma Yoga, Jnana Yoga, Bhakti Yoga, Tantra, Integral Yoga.

## II. Aids for the Development of the Yogic Consciousness and Experience

1. Need for the systematic knowledge of the principles and methods of yoga.
2. Need for the Teacher: the real inner Teacher.
3. Need for inner aspiration in the student.
4. The right attitude towards time: to do everything as quickly and as perfectly as possible.
5. Study of great personalities: Sri Ramakrishna and Swami Vivekananda (a detailed study).

## III. Exercises to be recommended:

Reflections on:

1. Scientific and philosophical methods of knowledge.
2. Can science and philosophy explain the ultimate reason of events and processes of the world?
3. Value and limitations of the philosophical concepts of:
  - ☐ Deism
  - ☐ Pantheism
  - ☐ Theism
  - ☐ Monism
  - ☐ Omnipresence, omniscience and omnipotence of God
4. Value and limitations of the philosophical proofs of the existence of God.
5. Can God be experienced? Affirmation of spiritual experiences. Varieties of spiritual experience. Yoga as a systematic knowledge of spiritual experience.

## Class XII

### I. Science and Values

1. Yoga as an exploration of existence by an enlargement of consciousness.
2. Yoga, like science, is a systematic body of knowledge.
  - ☐ Yoga, like science, is non-dogmatic.
  - ☐ Yoga, like science, accepts the criterion of verification by experience.
  - ☐ Yoga is science, *par excellence* (statements from Swami Vivekananda on this subject).
3. Materialism, science and yoga.
4. Need for the synthesis of science and spirituality.
5. Science and the discovery of the fourth dimension.
6. Discovery of the manifold dimensions of human personality.

### II. Central Experiences of Inner Consciousness

1. Experience of true individuality:
  - (a) Experience of the Witness Self.
  - (b) Experience of the Psychic Being in formation.
  - (c) Experience of the discovery of the Psychic Being—experience of the second birth.
2. Experience of Silence or of nirvana.
3. Experience of the Cosmic Consciousness.
4. Integral experience of the simultaneous Silence and Dynamism.
5. Supramental time-vision.
6. Change and transformation of human nature.

### III. Aids for the Development of the Yogic Consciousness and experience

A brief study of the following topics:

1. All life must be accepted, but all life must be transformed.
  - ☐ Works of knowledge
  - ☐ Works of love
  - ☐ Works of life-forceProblems in accepting and transforming these works.
2. Synthesis of the four main theories of the aim of life:
  - ☐ Supracosmic
  - ☐ Supraterrestrial
  - ☐ Cosmic-terrestrial
  - ☐ Integral
3. Development of a vision of ideal perfection, individual and collective.
4. Man's present condition and possibilities of his further evolution.
5. Psychological experiences of various parts and domains of being. Conflicts between the rational being, the aesthetic being and the ethical being. How to resolve these conflicts?

#### IV. Exercises to be recommended:

1. Sustained exercises of clear thought.
2. Intensive introspection
3. Progressive harmonization of various parts of the being
4. Creative work with sustained enthusiasm and the spirit of perfection in expression.
5. Programmes of dedicated community service
6. Consistency in aspiration, effort and dedication
7. Equality in success or in failure, while working constantly for the triumph of the Truth.

8. Development of the powers of philosophical reasoning, scientific observation and experimentation, artistic expression, and technological skill. Harmonization of these powers by rigorous internal exercises of will.

## V. Programme of Self-Education

To discover within oneself the secret guide and teacher and to take up the charge of educating oneself progressively and integrally.





# 5

## DISCUSSION\*

The Workshop started with the Mangalacharanam presented by Dr. S.C. Goswami, Mrs. Indu Goswami, Mrs. Dheera Verma, Dr. Radhika Singh and Dr. Jayanti Singh.

Next, Dr. M.M. Sankhdher, the coordinator of the Workshop, welcomed the participants and requested Dr. Subhash C. Kashyap to kindly preside over the Workshop. He expressed the regret that Shri T.N. Seshan, Chief Election Commissioner of India, who was to inaugurate the Workshop, was held up in a meeting with the Prime Minister. He, therefore, requested Prof. K.D. Gangrade, formerly Pro-Vice-Chancellor of the Delhi University, to inaugurate the Workshop. He thanked Kireet Joshi to hold the Workshop in Vaishali at his request. He pointed out that Vaishali is a colony where educationists, teachers and eminent professors of the Delhi University reside. He was happy that distinguished teachers of Delhi University and several other leading personalities connected with the field of education had responded to the invitation to participate in the Workshop.

In his inaugural address, Prof. Gangrade said that there are four main pillars that can sustain the value system of the society, namely, the family, teachers, politicians and religious organisations. He deplored the fact that in the present situation none of these four pillars was in a good condition, and

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therefore, the value system had come to a state of great degeneration. He underlined the role of the mother and said that she is the first teacher. He pointed out that society would be safe where mothers can play their legitimate role of imparting value system to their children. Regarding educational system, he said that the books which are being provided to the students are deficient in many ways and that the good teachers are not easily available. He remarked that even the books produced by N.C.E.R.T. contain unpardonable errors. Referring to his association with the National Service Scheme, he said that it is only when the leaders of the Scheme personally participate in the programmes that the students feel inspired to put into practice higher values. As for the role of mass media, he pointed out that they should not only cater for entertainment but also provide information and message. He deplored the fact that the present films and programmes which are being telecast by the mass media fail to deliver any message. He said that even in the case of good serials like Krishna, there are so many interruptions of advertisement that the good message of that serial gets lost. As regards the role of teachers, he said that in early times in India, the teacher was called *adhyapaka* because he was supposed to do *adhyayana*. In contrast, he said, we now call a teacher a *shikshak* and this indicates the limited role of teacher as one who imparts *shiksha*. He regretted that the present educational system is getting highly commercialised. Referring to political institutions, he said that politicians have no political will to develop character. He remarked that politicians themselves are getting degenerated to lower levels of morality. He, therefore, felt that one cannot expect from politicians the required help for promoting character development in the country. Regarding the role of religion, he added that even though there are numerous temples even in an area like Pitampura, these temples have become places of social

gatherings. Dr. Gangrade said that the society is gripped by crisis of character and that this is not only true of India but is true of the whole world. He added that the crisis of character is global.

He said that it is only if those four pillars stand firm and united in pursuing and promoting character development that one could hopefully look forward to resurrection of the country.

He also mentioned the *Radhakrishnan Report* and *Kothari Commission's Report* and pointed out that both these reports as also several others had underlined the importance of character development. He emphasised that our aim should be to nurture good citizenship; but instead of that only two things are being developed in our country: vulgar leadership and slavish bureaucracy. He spoke of the problem of resources and employment and added that before the recent rules of reservations in services, there were several people who occupied high positions in the Government and who belonged to scheduled castes and scheduled tribes, but they had attained their positions by virtue of their intrinsic merit and not because of reservations. He, therefore, underlined the importance of merit.

He said that teachers are not receiving the kind of respect that they ought to get. He said that by the time a student comes to higher secondary course, he tends to reject the teacher; and at the level of university education, the relationship between the teacher and the student totally breaks down.

He pointed to the attraction of the American model but said that American society itself is riddled with family and social problems. He added that during the last two decades, divorce cases in U.S.A. have increased by 400 %, single parents by 300 %, teenage suicide by 200%, violence by 560 %, birth of illegitimate children has risen by 490%. He remarked that even in Delhi, 9,000 cases of divorce are pending with the courts.

Dr. Gangrade remarked that while he was not against modernisation, and while he welcomed economic development, he wondered as to what was the use of planning if things were not set right and when education was not receiving the needed financial assistance.

He said that in spite of the disappointing scenario, he still was an optimist. He added that there was a need for revolution in ideas and that teachers should become fearless. Referring to the question that was posed to Gandhi as to what was the greatest problem of India, he said that Gandhi had turned down the suggestion that poverty was the greatest problem of India and said that "Cowardice is the greatest problem".

He concluded by saying that authorities should dare to take action and teachers should be fearless and impart to students higher values of life. He also pointed out that Vice-Chancellors of the universities should possess sterling qualities so that they could inspire both teachers and pupils.

After the inaugural address, Dr. Subhash Kashyap requested Kireet Joshi to present his keynote address.

Kireet Joshi said that he was extremely happy that the right tone had been set for the Workshop by the inaugural address. Explaining the purpose of the Workshop, he said that the idea was to take stock of the present educational situation and to reflect at deeper levels as to what exactly should be contents and methods of education for Character Development. He pointed out that there is a facile assumption that people normally understand and know what education for character development is. He said that this is a mistaken assumption, for there is much disputation about values and value-education. He added that every workshop or seminar on the subject adds to the confusion, and the present Workshop would also be no exception. He, however, felt that it is through reflections over confusions and it is by a process of churning

that something worthwhile would emerge. He remarked that towards the end of the Workshop, he would present a possible curriculum for character development. He said that the curriculum for character development needs to be formulated with great care and he would like to have inputs from the distinguished members of the Workshop on that very important subject. Referring to Prof. Gangrade's statement that parents are the first pillars of education for character development, he added that not many parents have good learning material which they can provide to children. He pointed out that similar situation obtains even in educational institutions. He added that although the general climate in the society is not favourable to education for character development, educationists and teachers have a very important role to play in giving to this country a good curriculum and good learning and teaching material. He pointed out that the Workshop was specially conceived to provide a forum to eminent educationists to reflect on that very important subject. He admitted that in the present circumstances, the proposed curriculum might not seem to be practicable, but he said that it is only by continuous dialogue with leaders of education that favourable climate could be built up. He said that he would not be disappointed even if it takes 20 years or more for the implementation of the curriculum that he was going to present. With these introductory remarks, Kireet Joshi presented the keynote address.

Dr. Subhash Kashyap, in his presidential address, expressed his appreciation of the object of the Workshop and said that after listening to the inaugural address and the keynote address, there would be little new that he could contribute.

Dr. Kashyap pointed out that education for character development is a kind of truism, for education has to be geared to character development. If education does not develop character, it is no education. He said that Kireet Joshi had

presented a very comprehensive statement to explain what is meant by character and what are the different aspects which are involved in character development. Character, he said, is distinctive quality, individuality, identity, personality in its uniqueness. He added that what distinguishes an individual from others is his distinctive character. He pointed out that education is not merely accumulation of information or even inculcation of knowledge. He made a distinction between information, knowledge and wisdom by pointing out that while information is piece-meal assemblage of facts and a raw material for communication, knowledge is the process of understanding facts and ideas that stand correlated in some kind of a framework. Wisdom, on the other hand, is insight born of profound experience and repeated reflections on depths and heights which are normally inaccessible to ordinary processes of cognition, affection and conation.

He underlined the role of the mother as the first and greatest educator. He also pointed out that education must provide a sense of discrimination between right and wrong apart from the development of independent and critical thinking. Education, he said, must impart respect for values, for ethical conduct, irrespective of what vocation or profession one chooses. He said that education is what remains with us after we forget all the subjects that we might have learnt in schools and colleges. And what essentially remains with us is character. He referred to great educationists like Nietzsche, Swami Vivekananda and Sri Aurobindo and pointed out that all of them had underlined the theme of education as essentially the process of development of individuality, selfhood, and character. He also quoted Iqbal's famous couplet where he put self above God when he pointed out "*Khudi ko kar buland itna ki har taqdeer se pahale khuda bande se khud pucche bata teri raza kya hai*" (Make your selfhood so high



that before determining your destiny, God Himself would ask you as to what is your wish.)

Referring to the concept of integral personality, he said that personality is fully integrated when there is consistency in thought, word, and deed, when one achieves equilibrium between the individual and the collectivity and when one achieves balanced and progressive development of the physical, mental, moral, emotional and spiritual. Underlining the idea of education as a life-long process, he remarked that education should not be piece-meal and that one must be ready to continue to study throughout one's life. He said that education that aims at character development is based upon the concept of the individual as an end-in-himself. He said that the individual is not an instrument or a means or a resource. It is wrong to suppose, he said, that the individual is valuable only because the individual can be used as a resource for reaching higher levels of GNP or for realising greater industrial production and profitability. He said that the idea of human beings as a resource has become so fashionable today that even the Ministry of Education has now come to be called the Ministry of Human Resource Development, as if human beings are merely can and fodder, merely a resource like iron ore and other mineral resources. He pointed out that education cannot accept human beings as mere resources; it must look upon human beings as ultimate ends. It is in this context, he said, that human values cannot be measured in economic terms.

Dr. Subhash Kashyap observed that education must aim at producing vigorous individuals, powerful characters, complete and mature integrated personalities. He pointed out that even the completeness of man is a relative concept, and quoting from Sri Aurobindo, he said that "man is only a transitional being, so that at the highest height of manhood, man can transform himself into the higher state of super-manhood". In

regard to manhood, he cited an Urdu couplet which says, “*yun to sadiyon se hai insan ka vajood, magar nigah aj bhi tarasti hai insan ke liye*”. (Man has existed for centuries, our eyes are yet thirsty to see the Man.)

He also referred to the Greek thinker, Diogenes, who was moving about with a lantern in his hand in broad day-light, and when asked about his strange behaviour, he said that he was in search of a real man. Dr. Kashyap commented that what Diogenes had said in his days is true even in our own times.

On the subject of value, he said that values should be distinguished from price, because value is that for which one is prepared to make sacrifices. Values are those ends for which one is prepared to live and die. Values also give standard and measure of actions. He said that value is that criterion by referring to which the meaning and significance of everything else is measured or determined.

Dr. Kashyap pointed out that Kireet Joshi had referred to some of the basic concepts which have been laid down in the Preamble to the *Constitution of India*. He said that the Constitution declares the values of liberty, equality and fraternity and ensures their fulfilment for promoting the dignity of the individual, and, of course, the unity and the integrity of the nation. He said that in spite of noble ideals which have been enshrined in the Constitution, our history of education for the last 50 years has shown absence of political will, and therefore, our education has not been able to gear itself to promotion of values and ideals. He said that the situation is so regrettable that when one talks of values, one is afraid that one is going to be labelled as anti-secular. In this connection, he said that the distinction made by Kireet Joshi between religion and spirituality as also between morality and religion was very important. He remarked that politicians should not mistake value-education as religious education and put it out of the school

curriculum as something inconsistent with secularism which has been enshrined in the Constitution. He also pointed out that there is an anomaly that while religious education is permitted in *madrasas*, even value-education is discouraged in other schools and colleges. He said that it is the neglect of the value-education that has led to the pursuit of consumerism, and possessiveness has become the yard-stick of greatness in the society.

He said that a developed character has the ability to say “no”, to refuse to yield to what is wrong, no matter whatever be the cost. He added that the supreme need of our times is to bring about widespread renaissance in our country on the basis of promotion of higher values. He expressed his hope that with men and women who were present in the Workshop, there was a great possibility that the resurrection of the country would be possible. He added that European renaissance was brought about by the effort of about 100 enlightened individuals, and he felt that India is a vast country and would throw up 100 men and women to help regeneration of the country.

After the Presidential address, the meeting was thrown open for discussion.

Dr. Rammurti Sharma, commenting on the keynote address, said that the concept of character presented by Kireet Joshi needs to be further developed. He said that the *Gita* speaks of *swadharma* and points out that it is better to die while performing works of *swadharma* but to follow somebody else's *dharma* is full of peril, *swadharma nidhanam shreyah para dharmo bhayavavah*. He said that character is a matter of individuality and refers to the individual's links with the society and his performance in the society. He also spoke of *achara* as a part of *charitra* (character). He said that the word “*achara*” comes from the root *char*, to move. He said, therefore, the idea of character is connected with dynamism and change. He appreciated

Kireet Joshi's distinction between morality and spirituality and said that the character has both the dimensions of ethicality and spirituality.

He also said that in his view there cannot be a curriculum for character development since character is an all-comprehensive subject, and it cannot be capsuled in one single curriculum. It has to be spread over the curricula of various subjects.

Dr. S.C. Goswami said that there is a distinction between character and personality. He added that Kireet Joshi might, in due course, throw some light on this distinction.\*

Dr. Goswami appreciated the distinction made by Kireet Joshi between morality, religion and spirituality. He also felt that people are afraid of development of personality under the false impression that it is detrimental to the development of professional excellence. He, however, felt that this fear is unfounded, because it has to be realised that the secret of profession lies in personality, and that the more the personality is developed, the greater is the achievement of professional excellence.

Prof. B.R. Bhandula said that the word "character" can be made into an *anagram* where C stands for communica-

\*During the course of the discussion, Kireet Joshi did not find the time to dwell on this subject. Reference may, however, be made to Kireet Joshi's book *Education for Personality Development* in which he has said as under :

"Personality is sometimes identified with character, but very often a distinction is made between the two. According to this distinction, character means the fixed structure of certain recognisable qualities while personality means a flux of self-expressive or sensitive and responsive being. But when we examine the distinction between the fixed structure and the flux, we find that the fixity and the flux are only relative terms, and in the movement of Nature, nothing is fixed."

However, when one speaks of character as distinguished from personality, a greater emphasis is laid on volitional aspect as also on attitudes and efforts to rise from one level to a higher level.

tional transparency, *H* for honesty, *A* for aptitude, *R* for role-play for tolerance, *A* for awareness, *C* for confidence, *T* for truthfulness, *E* for earnestness and *R* for rationality. He said that education is not merely a process of learning; nor is it confined to the preparation for profession or occupation. He added that education is fundamentally a process of character development and apart from individual character, we need to develop also the concept of national character.

Shri R.C. Tripathi said that the word “education” refers to the process of bringing out something which is hidden in personality. He said that character is tested in situational stresses, for it is the character that sustains the individual or the nation at the time of stress. He pointed out that the purpose of education should be to communicate certain values. These values, he said, are connected with motivation of the individual. He referred in this connection to the four motivations or *purusharthas* which are recognised in the Indian tradition, namely, *dharma*, *artha*, *kama* and *moksha*. He said that the higher the motivation of life, the higher is the character of a person. He also referred to the definition of *dharma* given by Vyasa, who, in a brief statement, said that *dharma* is that which promotes help to others while *adharma* is that which causes suffering to others.

Motivation, he added, refers to various situations such as personal situation, social situation, spiritual situation or even, civilisational situation. He felt that all these factors need to be taken into account while considering the concept of character.

Smt. Savitri Sharma said that education for character development should be based upon the lessons that we can learn from the lives of Sri Rama, Sri Krishna, Swami Vivekananda and others.

Dr. R.P. Sharma said that while we talk of values and virtues, which are very good words, what is important is the man who has embodied those values and virtues.

He referred to T.S. Eliot who had referred to the situation of life today where life is lost in living, wisdom is lost in knowledge and knowledge is lost in information.

Dr. Sharma also referred to the impact of science and said that values should be judged in terms of rationality. He pointed out that Socrates had the boldness to say, "Yes, I may be wrong, but still, I die for what I hold to be true today." He said that Socrates is in sharp contrast to the mediocre politicians of today. He said that it is a matter of irony that politicians come to address professors of universities; this, he added, is the proof that *politicians are holding the whips and teachers are being whipped*. He said that teachers should rise and show their readiness to make sacrifice in order to vindicate their true position in the society.

Dr. Sharma pointed out that education shorn of character is no education. He felt that the most important question that education for character development should raise is "What is life meant for?" "What is the purpose of life?" He also referred to George Santayana who had said that it is not enough to be wise, one should listen to the heart.

Dr. Shakuntala Punjani said that the ancient gurukul system of education was an ideal system, and she felt that it is only in that system of education that moral education can be rightly imparted.

Prof. K.K. Jain referred to the warning given by Dr. Radhakrishnan in his report when he said that "if you want to bring *Rakshasa Raja*, starve the soul and cater to the material needs of the individual." He said that the foreign rule had already played havoc with our culture; unfortunately, the same policy is being followed by our rulers since independence. He deplored the fact that in our curriculum there is no mention of upliftment of the soul. He added that we have to underline the fact that man does not live by bread alone. It is only by going

beyond bread that the human being can affirm his dignity. He quoted the Sanskrit verse, “*yesam na vidya na tapo na danam jnanam na shilam na guno na dharmah, te mrtiyuloke bhuvi bharabhuta manusyarupena mrgas caranti.*” (Those who possess none of these qualities as learning, *tapas*, charity, knowledge, character, virtue and *dharma*, they are a burden on this earth moving in the world as animals assuming the form of humans.)

Prof. Jain said that the development of character should start right from the early stage of childhood and continue from family right up to universities.

Prof. Jain also referred to the domains of life, physical, cognitive, conative, and affective. He said that personality development is a great domain. He referred to the definition of education given by Swami Vivekananda as the manifestation of perfection already in man. He said that the occupation of the teacher was quite different from other occupations. He said that teacher's main occupation was that of sacrifice and dedication. He observed that the teacher's profession is like that of the *Fakir* who renounces everything. He gave an example of a *fakir* who had renounced everything, and one day, while he was sitting under a tree, a *Huma* (a kind of peacock) sat upon him. (According to the traditional belief, whenever the *Huma* happens to sit upon anybody, that person becomes a king.) Without any sense of exaltation, the *fakir* said, “*e huma maste fakiri kya garaj hai sultanat ki, sainkron shahanshah chale ate hein meri kadamposhi ke liye.*” (O Huma, I am intoxicated in renunciation; why should I crave for kingship? Hundreds of kings come to me and fall at my feet!)

After the lunch break, the discussion on the keynote address was continued.

Shri P.S. Sarin said that while discussions on education are necessary, we need to go farther and take steps to implement the idea of education for character development. He said that

we need somebody like Chanakya to prevent our society from going into chaotic state. He, therefore, proposed that a model school should be started with 20-30 students drawn from all parts of the country and that we should appoint dedicated teachers for them. He offered to meet the part of the expenditure on this model school. He said that the school could work like a laboratory of research. He reiterated that while theoretical discussions on education are important, what is even more important is to initiate practical steps to give shape to right type of education.

Dr. Snehlata Srivastava said that radio and T.V. have come to occupy the position of very effective instruments of education. She said that the family can hardly stand any competition with what is being imparted by way of entertainment on the T.V. She said that mere opening of schools will not be effective, since whatever would be done in the school for character development will be counteracted by messages received through media. She said that effective means should be thought of to meet the challenges of radio and T.V.

Prof. M.M. Sankhdher said that there is a tendency to decry religion, although religion has played an important part in the past and can still play an important role in the future. He pointed out that religion has been a source of moral values. He said that the Western turmoil of today is due to the fact that religion is increasingly exiled from life. He added that spirituality is the base, religion is the structure and political economy is the super-structure. He, therefore, underlined the importance of religion as a structure.

Prof. Sankhdher added that politics had become a dominant factor today in all walks of life. He regretted that virtues and values are getting eroded under the pressure of politics. Even in education, he said, politics is dominating. He said that the most important problem today is as to how to remove



politics from its dominant position. He said that the problem should be tackled urgently because politics has become an immoral activity today.

Kireet Joshi said that many questions that were raised during the discussion could find their answers in the paper that he was going to present.

Dr. Subhash Kashyap, therefore, requested Kireet Joshi to present his second paper entitled "Methods for Character Development".

The discussion on this paper began with Shri Swadesh Sharma who said that while he was deeply enlightened by the proceedings which were very stimulating, he wondered why the educational situation has deteriorated particularly over the past 50 years. He referred to the great thinkers like Socrates, Plato, Diogenes, Rousseau, Bernard Shaw, Swami Vivekananda, Rabindranath Tagore and Sri Aurobindo. He said that in spite of the great agreement among these thinkers, he wondered why their great ideas had not got implemented. He said that what is needed is action. He asked whether we are able to generate mass awareness. He added that there is a great need to make effort in the direction of awakening the masses. He said that the present situation is so deplorable that teachers are no more teachers, students are no more students, policy makers are inactive in regard to what they ought to be doing, and politicians are worst of all. He said that we should concentrate on creating a pool of activists.

Dr. C.D. Bijalwan said that the theme of character development should be linked up with the problem of livelihood and employment. He argued that not only should the child be placed in the centre of education, but parents and guardians also should be similarly placed. He said that while we talk of educational reforms for character development, we forget that 50% of education is being imparted through non-

formal channels, and non-formal and informal education hardly receives any attention of the reformers.

Dr. S.R. Satija said that stress has been laid on moral and value education in all reports of education commissions and committees. And yet, moral education has not received due attention by way of implementation. He said that there are three instruments to bring about the needed change – students, teachers and headmasters, and the governing bodies of the schools and colleges. Among all the three, the most important role has to be played by the teacher, he remarked. He said that the committed teacher can bring about a revolution in the whole system, despite the resistance from politicians. He said that building up of character cannot be brought out by words alone. He said that while there are many precepts, there is very little practice. He felt that only those who are interested and committed to education should be allowed to enter the profession of teaching. In his view, this would remove all the maladies.

Dr. S.N. Sharma said that some of the ideas presented by Kireet Joshi are being implemented in some schools, but they cannot be implemented on a large scale. He said that there are many difficulties in implementation because of the administrative structure and also because of the rigidity of rules, regulations and compulsions of syllabus. He pointed out that teachers come from lower and middle classes and they have many domestic problems, as a result of which they have little time or inclination to undertake new programmes. He also referred to the wide variations that obtain in the school system in the country.

Dr. Sharma pleaded for presentation of the proposals in the form of simple implementable formulas so that they can be implemented without much difficulty.

Dr. Sharma added that in any reforms of education, home has also to be involved. He said that there are today many things

which are being done at home which need to be unlearned in the school.

He pleaded for some kind of compulsion in bringing about a change. He said that without a pressure from above whereby reforms are made compulsory, nothing would move in the right direction.

Dr. S.P. Pathak endorsed the views expressed by Kireet Joshi. He said that in spite of these views, which have also been expressed by different commissions on education, the results were far from satisfactory. He said that while the child's sovereignty has to be emphasised, the present situation is so painful where a large number of small children are working in the country as domestic servants. In regard to teachers' education, he said that teachers have different backgrounds and varied levels of qualifications and he wondered how teachers with lower qualifications could understand difficult questions like "*What is the nature of mind? How does it operate in scientific thinking, analytical thinking and philosophical thinking?*" He said that it is very difficult to communicate these ideas to our teachers in operational terms. While appreciating the idea of silence room, he said that the actual situation in regard to the buildings of schools in the country is so unsatisfactory that there are not even toilet facilities for boys and girls. He wondered whether the proposals made in the paper of Kireet Joshi could succeed in the present circumstances. He added that many of these proposals are all tall order for teachers, and teachers even while spending half of their life would not be able to implement them.

Dr. Promilla Kapur said that her area of specialisation was women and children. While appreciating the lucid, educative and comprehensive paper of Kireet Joshi, she said that what is needed is a multi-pronged attack. She said that not only school-going children but also those who do not go to school should

be covered under the scheme. She agreed that the foundation of character development is laid in the family, and parents have to set example about the values of human life such as those of self-giving and sharing, of love and respect. She said that everybody has a divine soul, and every person is an equal partner in the development of society. She added that while character development has to start at home, it should continue in schools, in community and in every domain of social and political life. She felt that there should be no discrimination between boys and girls.

Kireet Joshi, before presenting his third paper, added that if his proposals seem to be impracticable, – although they are not impracticable, – those which would be presented in the third paper would seem to be even more impracticable. He said that his idea was to present in the Workshop the real and full implications of the concept of education for character development and to underline the great difficulties that lie ahead of everybody who wants to implement any scheme of education for character development. He mentioned that in spite of the fact that many people seem to be pessimistic, there is still a great hope in the country. He said that till now reforms in the educational system have been half-way houses, and they have really not served the purpose that we have in view. He said that over the last 50 years, the only thing in which the country has succeeded is in multiplying the number of schools on the same pattern as Macaulay had envisaged. He felt that what is required is revolution and that the teachers have to become aware of the necessity of a thorough-going revolution in education.

With these words, he presented his third paper entitled “Contents of Education for Character Development”.

Brigadier Teg Bahadur Kapur complimented Kireet Joshi for his brilliant presentation. He said that the kind of ideas which were presented by Kireet Joshi were already being

implemented in education that is imparted in the army. He said that the very motto of Indian Military Academy contains the message of self-sacrifice. He said that in the army, every member is made to realise that nation comes always first and one's own well-being, one's own comforts, one's own safety always come last.

Brigadier Kapur referred to the concept of loyalty but added that *yes men* could be very dangerous. He said that both loyalty and fearlessness have to be developed. In this connection, he referred to the example of General Manekshaw's fearlessness and the role he played in the Bangladesh war in 1971. He said that if the syllabus presented by Kireet Joshi could be introduced in our schools, the country would become one of the greatest in the world.

Sir M.M. Lal said that while the Workshop spoke of higher aims of education, we have to realise that our country has 40% of its population illiterate. He said that while one India lives in towns and metropolitan cities, the other India lives in villages. He said that we have only succeeded in making the poor poorer and the rich richer. He added that the greatest need in our country is first to bring about 100% literacy and then proceed to develop education for character development.

Dr.(Smt.) Prabha Marwaha said that we should educate teachers and spread education throughout the country as a campaign. She suggested that volunteers should go round the country to educate the illiterate.

Shri R.P. Malaviya said that the basic concept in character development of the child has subjective elements, which have to be given importance. He said that character development is in fact a development from within. He also pointed out that religion has to play an important role in imparting basic emotional and moral values to the child. He also warned that while the concept of religion should be supported, communalism should be done away with.

Shri S.L. Jain said that Kireet Joshi had presented excellent programmes for implementation and he felt that there should be a series of workshops where plan of action could be finalised. He invited Kireet Joshi to make use of the schools which are being run under his organisation. He said that he could set up centres to impart the knowledge which is contained in Kireet Joshi's papers. He even offered material help to promote the programme.

Prof. K.K. Mittal said that he was reminded of the old adage: "*If wealth is lost, nothing is lost; if health is lost, something is lost; but if character is lost, everything is lost.*" He appreciated the three papers presented by Kireet Joshi and said that listening to those papers had been an experience of rebirth. He said that those papers gave a great hope that new future is awaiting our country.

Shri R.S. Bhardwaj said that the papers presented by Kireet Joshi envisage long-range programmes. He, however, felt there should be also short-range programmes. He felt that the papers presented by Kireet Joshi should be widely circulated among policy-makers. He added that Dr. Satija and others were having meetings of principals and management of schools, and he invited Kireet Joshi to address those meetings. He expressed the view that value-education at governmental level had failed. He, therefore, pleaded for some effective action at the voluntary level. He said that education should not be controlled by politicians but by educationists. He suggested that series of such workshops should be organised.

Dr. Subhash Kashyap said that it would be much more useful if the suggestions were sent to Kireet Joshi in writing. He said that after receipt of the suggestions, another meeting could be convened for half-a-day, so that those suggestions could be considered.

Captain Bodhpriya Bharati referred to the report on value-education which was submitted by Kireet Joshi in 1982

to the Government of India. He invited the participants of the Workshop to attend a Seminar that he has convened on 11.1.1997 on the theme of "*Value-education for the 21st Century*". He also requested Kireet Joshi to accept the corporate membership of his organisation. He offered to extend fellowships and scholarships to researchers for value-education.

Kireet Joshi in his concluding remarks said that he was thankful to everyone for the valuable suggestions which were made and explained that he had endeavoured to place an ideal programme of education that would mainly address itself to character development. He said that the programme presented by him can be made practicable by adopting three ways. First of all, he said, there must be a political will; if there is political will, then the entire programme can be largely implemented within a period of five years in the country as a whole. He said that even then massive work might have to be done, and he saw no reason why that massive work could not be done. The second way, he said, was to develop voluntary effort in the country. He added that Shri Bhardwaj had spoken of his organisation, and Captain Bodhiprya had spoken of his organisation, and with the help of so many other voluntary organisations, it would not be impossible to develop voluntary action. He said that what these voluntary organisations could do is very limited, but even then a new climate could be created and much could be achieved within the next 20 years. Thirdly, he added, what is more important is that experts could come together to prepare the teaching-learning material in a very big way. He said that the curriculum that he had presented was flexible and it could be improved, modified or even replaced altogether by a better programme. He said that corresponding to the curriculum, experts could create new learning material, and it could be produced massively in the country. This learning material could be produced in the form of booklets,

books, worksheets, reference books, slides and films. He remarked that the learning material, if it is widely distributed in the country, could create massive awareness. He mentioned that the present system of teachers' training needs to be thoroughly changed. He felt that even at the voluntary level, programme of teachers' training could be organised.

He referred to a note sent by Dr. Sankhdher in which he had appreciated the programme presented by him (Kireet Joshi), but expressed apprehension that some of the things mentioned therein were quite difficult. Dr. Sankhdher had remarked that even at the age of 65, he was unable to understand some of the concepts mentioned in the curriculum. His question was if students would be able to understand them. He wondered how those concepts could be communicated to students at younger age. Kireet Joshi, in his reply, said that all depends upon preparatory work which must start at a very early stage. He said that there are efforts today to teach Relativity to children. He referred to the experiments which are being conducted in U.S.A. to introduce philosophy for children. He said that already several books for students and teachers have been published. He added that if efforts are made, one could create a new kind of learning material, and then what seems to be difficult to us even at our ripe age may seem quite relevant to students at younger age. He said that there is one thing which is immediately practicable, and that was that scholars could sit down together and start preparing learning material. He said that he has been collecting stories from the world literature on heroism, illumination and love; and although the task had been difficult, he would like to invite everyone to contribute to the effort. He also referred to many other aspects of the learning material and suggested that all those who are capable of thinking of and writing learning materials need to come together.



Towards the end, Dr. Subhash Kashyap requested Prof. S.P. Singh to propose a vote of thanks.

Prof. S.P. Singh said that what Kireet Joshi had presented was the quintessence of all that the Indian tradition has emphasised during the ages. He said that the message of practice of values is just our home-coming. He added that the greatest need in our country is the inculcation of higher values. He felt that the present moment is the moment of action and that all the participants should come together to chalk out a programme of action.

He proposed a vote of thanks to the Chairman, Dr. Subhash Kashyap, to the Chief Guest, Prof. Gangrade, who had inaugurated the Workshop, and to all the participants of the Workshop.



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THE PRESENT crisis is the crisis of character, and unless we radically change the objectives, contents and methods of education, we cannot hope to bring about the regeneration of India. It is, however, necessary to have greater clarity as to how education for character development can be implemented and what hope we can foster to help our children to develop the latent powers for illumination, courage, fearlessness, humanism, dedication to duty and universality. This is the main theme of this book, and the author has presented a practicable programme of character development under the title "To Know Oneself and To Control Oneself".

The present book is addressed to educationists, teachers, parents and students of all ages, who are keen to learn and want to bring about a revolutionary change in the educational system. It is the result of a workshop that was held at Delhi, where a number of distinguished teachers, educationists and others participated. Dr. Kireet Joshi presented a number of ideas at the workshop which now form the main contents of this book.

In his Foreword, Mr. Ashok B. Gokhale has rightly pointed out: "Time is running out. It is the duty of all of us to shoulder the responsibility of creating the right atmosphere to bring about changes in the system of education as quickly as possible".

DR. KIREET JOSHI, formerly Educational Advisor to the Government of India, has authored a number of books, which include, *Philosophy of Education for the Contemporary Youth*, *Philosophy of the Role of the Contemporary Teacher*, *Philosophy of Evolution for the Contemporary Man*, *Education for Personality Development*, *The Veda and Indian Culture*, *Bhagavadgita and Contemporary Crisis*, *Sri Aurobindo and the Mother*. He has also edited *The Aim of Life* and *The Good Teacher and the Good Pupil*.



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