

Reading Material in
PHILOSOPHY

Class 12

PART C : Applied Philosophy

Unit 10. Environmental Ethics and Professional Ethics.

- (a) Study of Physical, Mental and Spiritual Environment.
- (b) Medical and Business Ethics.
- (c) Philosophy of Education



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PREFACE

Philosophy, as a foundational discipline of all knowledge, is essentially practice-oriented. It is both a view and a way of life. It is not just love of wisdom, as its etymology may suggest, but also shaping a life in accordance with the acquired wisdom. It is no doubt a theoretical enterprise but it is not speculative.

It has practical applications, as theory without practice is lame and futile and conversely practice without theoretical foundation is blind and at random. Though philosophy is global in its theoretical formulation its application has to be local and regional in concrete life-situations and therefore Indian context is prominently put forth here. It can be supplemented from contexts of other cultures.

The need for some reference material in Philosophy was being felt for quite some time since there are only a few study materials existing particularly at school level on applied philosophy. It is expected this reading material will prove useful to our teachers in effective transaction of this syllabus and to our students in preparing for their examination. I gratefully acknowledge the contribution of Prof. S. R. Bhat, Dr.(Mrs.) S. P. Kumar and Dr (Mrs.) Manasvini Yogi in developing this material. The contribution of Mrs. C. Gurumurthy, Director Academic and Mrs. Sugandh Sharma, Education Officer in coordinating the efforts of the Committee is also acknowledged. Suggestions are welcome for further improvement of the material.

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APPLIED PHILOSOPHY

Indian philosophy is both theoretical and applied

Darśana, the Indian equivalent for philosophy, is essentially practice-oriented. It is not just love of wisdom but also shaping a life in accordance with the acquired wisdom. It is at once both a view and a way of life. It is no doubt a theoretical enterprise but with a definite purpose and a goal to be realized. Therefore, the adjective ‘Applied’ in the expression ‘Applied philosophy’ is in a way redundant so far as Indian context is concerned. Darśana, which is a preferable usage, has always been practical till the introduction of the western pattern of education. During the last three centuries its practical application has become oblivious and we have gradually become non-cognizant of its inherently practical nature. Lord Lytton in his address to the First Session of The Indian Philosophical Congress very perceptively remarks, “In the west which delights in definition, Philosophy has been a study; in the East which loves Infinity it is a practice”. Even in the west now there is a growing realization of its practical nature. It is being recognized that philosophy is not an abstract speculative undertaking. Of course, there should be pure philosophy in terms of methodology, epistemology, logic, linguistic analysis etc: but all this has to be applied to the total life situation and entire gamut of reality. Philosophy, therefore, has to be ‘Philosophy of... (like philosophy of economics, philosophy of science, philosophy of mathematics etc.)’ in order to be meaningful and significant.

Every system of thought in India has arisen out of the felt need of the age and it has generally served its desired purpose. Most of them have not outlived their utility but either we are not fully aware of it or we have not been able to make use of these systems in understanding the nature of reality and in planning our life and behavior pattern. In our understanding of these systems there has been some lop-sidedness, and also some distortions and mutilations which need to be corrected.

With the help of two familiar examples this point can be elucidated. The utility of the Yoga systems is well-known but it is practiced these days in a populist and truncated way without understanding of its fundamentals, prerequisites and dimensions. The same is the case with Buddhism and its doctrine of Four Noble Truths which have deep and immense practical concern pertaining to suitable planning, programmes and performance in worldly life. Like Buddhism Jainism also has pronounced practical orientation. Every system of thought in India is based on the presupposition that it can not be regarded as complete unless it is applied to concrete life situation. Every system begins with analysis of *duḥkha* or *tāpa* and the avowed goal of each is to get rid of it by acquiring knowledge of the total reality. All this is not just a theoretical exercise. The importance of *Tantra yuktis* in Caraka Samhitā, and Athaśāstra, the Nyāya-Vaiśeṣika techniques of theory construction and system-building, the *nyāya* principles of Pūrva Mīmāṃsā on which Hindu jurisprudence is based, the principles of management of individual and corporate conduct propounded in the Bhagavadgītā and Mīmāṃsā are all deeply practical.

In their practical application all systems of Indian thought are mutually complementary and not incompatible, as, for example, has been exemplified in Caraka Samhitā. As Max Muller has pointed out in “Six Systems of Indian Philosophy” (P.xviii), “The longer I have studied the various systems, the

more have I become impressed with the truth of the view taken by Vijñānabhikṣu and others that there is behind the variety of the six systems a common fund which may be called the national or popular philosophy, a large *mānasa* lake of philosophical thought and language far away in the distant north and in the distant past from which each thinker was allowed to draw for his own purpose.” We find the most suitable and conducive application of this compatibility in Caraka Samhitā where all these are employed successfully for health and cure in a balanced way keeping in view different dimensions of human personality. It is believed that ours is a psycho-physical complex animated and sustained by a spiritual element of consciousness. In *ārogya* we have to cater to all the three. For this Āyurveda accepts the physical analysis of the Vaśeṣikas, the psychological analysis of the Sāmkhya and subsumes both under the spiritual principle of Vedānta. B.N. Seal in his book “Positive Sciences of the Hindus” has done remarkable work to point out the practical nature of Indian thought in respect of Physics, Chemistry, Mathematics etc. Recently much literature has come out in this area.

Applied philosophy and professional ethics

It is a need of the present times to reflect on the themes of Applied Philosophy in relation to Professional or Business Ethics. It is desirable to do so on the basis of a non-dichotomous, holistic and integral approach to life and reality, an approach that is characteristic of the classical Indian Mind.

In classical Indian thought a distinction has been made between knowledge as information and knowledge as wisdom. The former is empirical knowledge termed as *avidyā* or *aparā vidyā*. It is descriptive, relational, conditional and contingent knowledge of an aspect of reality amenable to thought and language. Its truth is subject to verification and it can be falsified also. It is sense generated. All empirical knowledge is *avidyā* in the sense that it is believed to be true and the moment its falsity is exposed belief in its truth is withdrawn. The latter is trans-empirical knowledge. It is in the form of intuitive realization. It is not available to empirical verification. It does not purport to describe reality but leads to the realization of identity with it. It is prescriptive in nature. It is called *vidyā* or *parā vidyā*. *Avidyā* is other than (*anya*) *vidyā* and that is why the prefix “*ā*” is added to *vidyā* to demarcate the two. But this dichotomy is only superficial and not essential. The distinction in this pair is meaningful only at the superficial level and for some specific worldly purpose. In the Īśāvāsyaopaniṣad of the Yajurveda and in the Muṇḍakopaniṣad it is enjoined that both need to be resorted to. Both are knowledge and hence are true and valuable. The only point of difference is that *avidyā* is conditionally true and provisionally valuable. *Vidyā* is inclusive of *avidyā* and transcends it in the same in which the whole transcends its parts. They are not contradictory or incompatible but complimentary. No cleavage is to be entertained between the two. A seeker of truth has to know the nature and bounds of and interrelation between the two. Ethics pertains to the field of *avidyā* but has its foundation in *vidyā*.

What is Ethics ?

Ethics is a part of the discipline of philosophy. Philosophy is systematic reflection on our lived experiences with a view to be profited from it and one of our most problematic experiences is human behaviour which is mostly indeterminate and unpredictable but concerning which paradoxically constant endeavour is made for determination and regulation. The discipline of ethics is concerned with postulation of norms for good human life and regulation of human conduct in accordance with those

norms. Ideally speaking human being is a rational, free and responsible agent, termed as *puruṣa*, in the *Pūra Mīmāṃsā* system. On this presumption only ethical considerations, ethical theorizing and ethical judgments are undertaken. It is hoped and believed that human conduct can be regulated and be made norm-abiding. This is the objective of the discipline of ethics.

Need for action and its regulation

Activity is the law of life. Every human being has to act for survival, for sustenance and for enhancement of quality of life. So, human conduct has to be teleological and goal-oriented. In the choice of conduct there is inclusive alternation between freedom and part determination. Rationality as discriminative ability implies freedom to choose but being guided by certain norms. Freedom to choose means availability of alternatives to opt for that which is good, right and conducive to well-being or to opt for that which is bad, wrong and harmful to well-being. A human being can act in either of the two ways. He can act in a way which is in accordance with prescribed norms or in violation thereof. The determination of human conduct and freedom to choose one of the alternatives requires norms-prescription but human freedom also implies a scope both for norm-adherence and norm-violation. Though it is not very easy to discern what is desirable and what is not desirable or which norm is good and which one is not good, and there are situations of dilemmas and paradoxes, still in every society and in every age there are enlightened people to guide us, who provide us with a set of norms and we are expected to follow them.

Need for responsibility

Human being is a responsible agent and has to be responsible for one's action. He/she can not remain indifferent to the consequences of his/her conduct. Rationality and freedom imply responsibility for the consequences so generated by one's actions. In this context ethical considerations become meaningful and necessary since they tell us about rules and regulations to be adhered to and prohibitions to be avoided.

Nature is law-abiding but not human being

In nature there is inherent uniformity and regularity. Nature abides by '*ṛta*', an immanent order, say the Vedic seers. But the selfish and ignorant human being tries to temper with it, introduces disorder and makes nature to violate its own *nature* resulting in harmful and disastrous repercussions. Therefore, there is always a constant need to regulate human conduct. This regulation has to be manifold keeping in view the multiple facets of human existence and conative dimensions. The human conduct needs to be regulated not only in relation to ones own self or other human beings but also in relation to other creatures, natural objects and the entire cosmos at the individual, social, national and international levels. So the boundaries of ethics have to be widened and extended to the entire gamut of reality and human conduct. The moral norms, rules and regulations are not to be enforced from outside alone but are to be evoked from within. This requires cultivation of 'good will', to use Kantian terminology, through proper and effective education. The ultimate goal of ethical pursuits should be realization of '*niḥs'reyasa*' i.e., total well-being of the entire cosmos. It should be emphasized that this realization should not be piecemeal, limited or confined to a particular section of the society. It has to be universal corporate effort and a global realization.

Ethics and Values

Values to be pursued and disvalues to be shunned are both equally central to moral considerations. In ethical context values are termed as virtues and disvalues are called vices. Our genuine awareness of values is always prescriptive. It is different from the descriptive awareness concerning facts. A description can be true or false or doubtful but logic of prescription has another set of values. A prescription can be good or bad or indifferent. It may be conducive to well-being or harmful or of no effect. A description has to be local or particular with the possibility of universalizing or generalizing it but a prescription has to be global with the need of being applied to local or particular situation. Because of this difference the mode of knowing prescription cannot be the same as the mode of knowing the description. Of course, both are to be grounded in experience but the nature of experience cannot be the same. The prescription must be rooted in *Vidyā*.

Values are prescribed for practicing

Another point to be noted is that values are posited to be pursued. In ideal situation they are to be practised spontaneously as a matter of habit or by the force of conscience. That is why importance of moral education is accepted as it helps in cultivation of firm moral will. But more often than not because of moral infirmity built in human nature there is a need for external sanctions, social and political. That is why codes and laws are formulated and ethics committees are formed. But this enforcement from outside is always feeble as moral weakness is ingrained in human nature. This calls for greater need of moral education and constant vigilance. But it should not be overlooked that values are not to be taught but are to be imbibed.

There is always a gap between theory and practice, between ideal and actual and our endeavour should be to bridge it as far as possible. A norm may not be adhered to in its totality or fullness but this does not mean that it should be given up as impracticable or utopian.

Values are to be pursued both in private and in public life

Values are posited and pursued both for public and private lives. Public life is more demonstrable and loss of value can be detected with greater ease. Here external sanctions can operate with greater force. But in private life force of conscience is more helpful.

Value-pursuit is a collective and corporate endeavour. It is not a single person enterprise. There has to be an all round effort for this. On the one hand it is a physical-mental-spiritual exercise, on the other hand it is an individual social-cosmic enterprise. It is a *Yajña* to be performed by the collectivity for the collectivity. It has to be holistic and integral at the micro and macro levels.

Value-schema is not to be regarded as partite or divisible. All values in the schema are intertwined and they are to be pursued in a balanced and graduated manner. They have an organic unity. This is the message of the classical Indian thought. The contemporary mind is looking for newer intuitions, fresh insights and innovative thinking and classical Indian thought has the potentiality to provide the needed guidelines provided we understand it in its true spirits. This was the guiding spirit of Pandit Jawahar Lal Nehru when he wrote 'Discovery of India'.

Needed for profession

Profession stands for a purposive, goal-oriented and skillful performance of an action. It has to be performed for survival, self-expression, self-fulfillment and for social obligation. Its ultimate goal is self-enhancement and self-realization but its immediate aim is to earn livelihood. In an ideal situation there has to be a balance between the ultimate and the immediate objectives but very often the latter overtakes the former resulting in greed and amassing of wealth. As a consequence of this many evil practices, vices and sins arise. This calls for professional ethics, regulations, control and management.

Performance of profession as a *yajña*

Every profession for its proper and efficacious performance has to depend upon several factors which may be regarded as its guiding principles. There are several criteria on the basis of which the guiding principles can be classified. The most important criterion is four-fold classification of end-means-modalities-result (*Sādhyā-sādhana-itikartavyatā-phala*). Every profession is meant to serve some goal, to realize some purpose and to attain some result. The goal has to be desirable and conducive to well-being (śubha or iṣṭa). To realize the goal adequate and efficacious means are to be acquired which may help and not hinder in the realization of the goal (*ucita sādhana*). The means are to be employed in a skillful manner so that desired result is obtained (*itikartavyatā or upāya kauśala*). The result so acquired has to be enjoyed distributively with mutual care and share (*prasāda*). A corollary of the above stated criterion is another quadruple of knowledge-will-action-result (*jñāna-icchā-kriyā-phala*). If the agent or professional is knowledgeable of both these criteria he/she is fit and competent person (*adhikārī*) to undertake that profession. Then only there can be skillful performance of that action. Here role of knowledge is foundational and pivotal. Lack of knowledge is harmful and detrimental to well-being. In all cultural traditions of India the significance of knowledge is highlighted. But mere knowledge is not enough. It has to generate will and fructify in effort and action. If some one claims to know but does not have will to act that knowledge is mere information, unripe or incipient awareness or false pretext. Knowledge as wisdom generates will and this stirs up an agent to act. The agent has capacity and capability to perform an act but has no control on the consequences or results. The Bhagvadgītā, therefore, talks of two types of management, management of action and management of results of action. The same idea permeates the Pūrva Mīmāṃsā system and the teachings of Lord Buddha.

The Gītā ideal of *anāsakta karma* or *karmayoga*, highlighted by Mahatma Gandhi in modern time, is performance of a profession as a *Yajña*, *Brahmayajña* (a *Yajña* for totality). *Brahma* means everything that was, that is and that shall be. *Brahma* stands for total reality.

A *yajña* is a collective and corporate enterprise for the sake of universal well-being. This is the message of (*Īśāvāsyopaniṣad* and the Gītā). Every profession is to be undertaken as a *yajña*. It is not to be done for agent's selfish ends (*idam na mama*). It is for *vyaṣṭi*, *samaṣṭi* and *parameṣṭi*, to use Indian terminology. So the result of an action is to be surrendered to the totality (*svāha*). Every existence is part of the corporate whole and is integrally related to the whole and its remaining parts. There is fundamental unity of all existences. The basis of *yajña* is *satya* (steadfastness in truth) and *dharma* (regulated, orderly and virtuous conduct). These two are rooted in *ṛta* which is at the base of cosmic process and sustains it. The cosmic process itself is a *yajña*, avers Ṛgveda. These are subtle and sublime ideas not to be vulgarized in

ordinary mundane sense as is often done. They provide foundation to Indian spirituality which stands for holistic, integral and unitive approach to reality and life. These are rich concepts pregnant with profuse meaning for universal well-being. It is unfortunate that in the course of vast temporal span and due to exigencies of history they have lost their original meaning, got distorted and misused. But they need to be revisited and re-understood. No culture can survive and thrive if its seminal ideas, key concepts and fundamental doctrines get fossilized and sterilized. Macaulay realized this fact and tried to strike at the very roots of Indian culture and we are witnessing its evil consequences. But it is high time to be alive to facts.

Need for multiple professions

Human existence is multi-faceted and multi relational. Human needs and aspirations are also multiple. All these require a variety of vocations and professions. Every human being can not undertake all the vocations and perform all the work of every profession. He can not fulfill all his wants and requirements by himself. Human capacities are limited though human wants may be unlimited. Therefore there has to be choice of vocations and mutual support to fulfill the needs. This choice depends upon ones capability, capacity, interest, expertise and needs etc. The Gītā calls it as *svadharma*. Every one has to mind one's *svadharma*. This is professional ethics. Every profession calls for a code of conduct for its proper performance. The code stands for a set of rules and regulations which are both intra-professional and inter-professional. For example, medical profession has preventive and curative aspects but for both it is intimately related to pharmaceutical, engineering, commerce, dietary, legal, psychological and many other professions. The point is that in the cosmic set up there has to be multiplicity of professions, depending upon the needs, aspirations, abilities etc. of human individual. These professions keep on evolving and dissipating as the societies change. In this multiplication of professions all are equally useful and valuable and therefore they should be treated at par in terms of utility. It is wrong to prioritize them or put them in a hierarchy. It is a part of professional ethics to respect all professions and to follow the maxim of "Work is worship". All professions are meant for universal well-being and we have universal responsibility of upholding their purity and respectability. Professional ethics has to take care of all such considerations. This requires suitable rules and regulations. This apart there have to be regulations to safeguard adherence to guiding principle of end-means-modalities-result and knowledge-will-skillful action-distributive enjoyment of result.

There can be as many professional ethics as are professions. Some professional regulations are common to all professions and cut across all of them in spite of their varied nature, modes of functioning, objectives etc. but they also require some separate or distinct set of norms as per their specific nature and requirements.

This apart the number of professions is not fixed. It is determined by needs and aspirations of human society. As stated earlier, newer professions may come up and older may become a matter of history. Castes and classes may be formed on that basis. Every profession is at once an individual and a group enterprise and therefore the norms and regulations have to deal with both individual as well as group behaviour. Their boundaries can be local, regional, national, multi-national or international. Every profession, therefore, has to work out its own norms and regulations keeping in view the ultimate goal of universal well-being.

The employment of a profession has to be a *sādhyā*, that is, it should be realizable, though it may not be easy and smooth. As the proverb goes, "Where there is will there is a way". Only thing is that it should not be utopian. Human beings have tremendous potentialities and capabilities. A professional ethics is a management ethics. It pertains to management of a profession in the sense that it regulates knowledge, will, skillful performance and distributive enjoyment of results of that profession. Management through proper education is the sole guiding principle of success in every profession. It can be imparted in very many ways suiting to that profession and can be devised accordingly. But this much is sure that without management there can not be proper performance and without education there can not be proper management.

Legal Ethics

Legal profession pertains to administration of justice and the role of judiciary in it. It has many role-players consisting of a body of lawyers and a paraphernalia of judicial courts, police, jails and lawyers. Here we take the example of a lawyer for analysis. The profession of a lawyer is to provide assistance to the law court for the sake of maintenance of justice and thereby earn livelihood. The former aspect is primary and the latter secondary. If the secondary assumes the role of the primary, there is violation of professional ethics. The lawyer has to cater to his worldly needs but this should not give way to greed. Even in providing legal assistance for discharge of justice, he should not only know the laws of the land in the best possible manner, he has also to interpret the law and the situation in the given case to safeguard justice. It is not his/her job to prove some one to be guilty of an offence or to be innocent. His job is to arrive or to help arrive at the facts of the case and to establish the truth. And he has to do so keeping the entirety of the situation in mind. If a lawyer thinks that his/her job is only to defend the person he/she is siding with whether the person is guilty or not and this is to be done by any means, fair or foul, there is not only a possibility of miscarriage of justice, it is also a case of violation of professional ethics. In many cases there is miscarriage of justice because the lawyers on both the sides do not care for professional ethics. They wrongly think or believe that their job is to win the case by any means possible. A lawyer may undertake a case for help in adjudication or may not agree to do so. It is his/her sweet will. The accused person has a right to legal defense and it is the duty of the legal system to provide that. But the accused has no right to get exonerated if he/she has really committed the crime. The concerned lawyer can not be held responsible for not shielding him/her. The legal professional ethics is guided by the principles of goodness and rightness. The end has to be good and the means have to be right. The goal has to be pure and so should be the means. The goal should determine the means. Any disparity between the two amounts to violation of professional ethics. The relation between means and end is logical and causal whereas the relation between end and means is justifier-justified. One has to know this interrelationship. Modalities consist in proper, efficient and effective employment of means. This is known in Indian tradition as *upāyakauśala* or *karmakauśala*. This involves procurement of the ingredients of modalities, priority and posterity of their employment, their efficient employment and constant vigilance of the consequences of their employment. This is legal skill which a lawyer has to acquire. Of course legal acumen is innate but skill can be acquired. Finally the result of action is to be taken into account. It has to be utilized on the basis of distributive justice. It should benefit all those who are involved or affected in that given situation.

It may not be necessary to mention the prevalent violations of legal professional ethics in the society and also the ills and evils of legal system on account of ignorance or non-abidance of this quadruple. We are well familiar with the costly, cumbersome, boring and prolonged litigation procedures which are prohibitive, painful and frightful. The role of money-power and muscle-power, the role of police and other supporting agencies and in fact the roles of all the wings of government, viz. legislature, executive and judiciary, are too well known to us to mention. Any consideration of professional ethics can not be piecemeal. It has to take into account all aspects, facets, dimensions and factors. It is not a matter of simple enumeration of do's and don'ts. Human nature is highly complex and human agencies are very much complicated. Only a holistic and integral approach may be helpful. Whatever is said about a lawyer also holds good in the context of a judge, police person, jailor and other agencies and persons involved in this judicial system.

Medical Ethics

The above analysis is only a brief outline to be elaborated further. We may take up another example of medical ethics in the cursory manner without going into classified details, as it is also very much debated these days. The aim of medical profession is medical-care of public at large for health and hygiene both physical and psychological as body and mind have mutual effects. It has to take into account both the preventive and curative aspects. It has multiple-dimensions as it involves patient-doctor, consumer-provider, state-citizen and such areas of inter-personal relationships. It calls for quality care and general well-being. It demands transparent accountability at all levels, to patients, colleagues, medical councils, state and public at large. Health care has become a team work as for institutionally delivered patient-care service there is team work in hospitals, polyclinics, nursing homes, community health centers, dispensaries, diagnostic centers etc. and team ethics involves ethics for doctors, nurses, para-medical workers, auxiliaries, community workers etc. It has attracted the role of mass media (generally nicknamed as media-trial), and also civil, criminal and consumer protection law courts. We are very well familiar with violations of and deviations from medical ethics. Beginning with pollution in atmosphere, adulterations in eatables and drinkables and use of duplicate and expired medicines, there is rampant commercialization and profiteering. Medical care has become costly and at times unaffordable and prohibitive. Service motto is almost lost. Professional self-restraint is decreasing. There is paucity of effective laws and regulative authorities are becoming weak. There is organ sale and misuse of diagnostic procedures. There is public-private sector divide, with weak public sector and profiteering private sector. There is public subsidy but no public care. Even there are cases of medical graduates joining administrative services. This is another case of either ignorance or non-abidance of the above stated quadruple. The instances can be multiplied.

Environmental Ethics

On account of lack of restraints, selfishness and proneness to feed to the greed rather than catering to the needs all due to ignorance there has been all-round pollution of the environment. The human individual and for that matter all living beings are inherently bliss or blissful whatever be the nature and description of bliss. The inanimate world that envies living beings is bliss yielding. This is one of the implications of the spiritualistic approach to life and reality. In case of the living beings there are five types of environments (kośas) described by the *Taittirīyopaniṣad*. When we talk of environmental ethics we

have to take into account all these which though inseparable need to be distinguished for proper and effective management. These five types of environment run parallel and yet they interact affecting one another and their functioning cannot be regulated in isolation from one another. The vital powers affect the functioning of the body. The vital powers in turn are moulded by the mental functioning. The functioning of the mind is influenced by the intellect. A holistic and integral view of environmental ethics along with a differential treatment of each type of environment is the proper way of approaching this issue. The Vedic seers are very particular in this regard. They strive for purity of the intellect (*dhī or prajñā or vijñāna*), mind (*mana*), vitality (*prāṇa*) and physic (*anna*) all together. They prayed for the health of all these four environments in their diverse forms and facets. All these are regarded by them as distinct but not separate as they have their source and sustenance in ‘That one’ named as ‘*Puruṣa*’ or ‘*Brahman*’. The purity of the physical depends upon the vital, the purity of the vital upon the mental and purity of the mental depends upon the intellectual. All these get purified when they revel in bliss (*ānanda* or *rasa*). Human conduct needs to be regulated in a synthetic-cum-analytic mode to ensure harmonious, balanced and proportionate functioning under all these environments in a smooth and progressive way in the cosmic process.

In modern times we are voicing concern for only the physical environment being oblivious of other ones that are equally important. Because of this lop-sidedness we have not been able to make much headway in protecting the physical environment. We do not much bother for the protection of the other four without which the fifth one also cannot be protected. There cannot be a divisive approach to environment or to the total reality. We have to pay due heed to the Vedic message which is the very foundation of our survival and progress leading to perfection.

Though we should pay equal attention to all types of environment and devise ways and means to regulate our conduct in respect to them and thus may have five different types of environmental ethics, for the present we may concentrate on the physical. Here also voicing environmental concern in seminars, conferences, lectures etc. is not enough. What is needed is creating environmental awareness or consciousness and inculcation of the spirit of responsibility and accountability in our relation with nature. A sustainable development leading to more and more perfection stands in need of environmental stewardship. Environmental stewardship implies a sense of mutual care to be spearheaded by human being only. If we care for nature, nature will care for us. This is a corollary of the famous dictum, “*Dharmo rakṣati rakṣitaḥ*”. What is required is not the attitude of consumerism and reckless use of material resources, domination over and exploitation of nature, but responsible use, equitable distribution and preservation of the splendors of nature (*vasudhā*). The present day ethics and ethical practices are too human-centered to recognize the ‘reverse relationship’ between nature and human, to posit a relationship or mutuality between human and the rest of the creation. To use another terminology of the *Bhagavadgītā*, of the *Arthā śāstra* of Kauṭilya etc., the human being has to cultivate the attitude of ‘*yoga-kṣema*’ towards the nature and the rest of the cosmos. Then only we can meet the needs of the present and future generations by the developmental process that is really sustainable and progressive.

The task of an environmental ethics in the context of physical environment is to devise norms to regulate our conduct in respect of nature in all its facets at the individual and institutional levels in local, regional, national and global spheres. There should be paradigm-shift in our moral code along with widening the

scope of ethical considerations to bring in regulation of human conduct not only in relation to other human beings but also between human beings on the one hand and other living beings and inanimate things on the other. There is a need to formulate a charter of environmental conduct and create environmental awareness in human beings through proper and adequate education and through enactment of suitable laws and their strict enforcement by institutional mechanisms both governmental and non-governmental. The eco-syllabus should take into account global ethics, both preventive and curative. It should aim at regulating our conduct in the spheres of earth, water, air, fire and space, the *pañcabhūtās*. It should be kept in mind that the main problem is not the effect of our conduct on the environment but our relationship with the environment. This requires the role of human beings as preserver and protector of environment, accountable as caretaker. It could also be that the human being should approach nature with love, adoration, respect and gratitude, as most of the ancient cultures have enjoined. Their religious regulations though primitive are most advanced from this point of view and need to be taken into account.

The **spiritualistic approach** implies that the nature needs to be looked upon as our own self, sharing and partaking the same essence and therefore it has to be protected not so much because it is useful as because it has its own inherent worth. In fact every element in the cosmos exists in itself though it also exists for others. The self and not-self are only to be distinguished and not to be separated. Though all world cultures, religious and spiritual traditions and primitive modes of living present a unifying vision of cosmic existence, the Indian culture has placed special emphasis on this which needs to be reiterated time and again. The 63 Mantras of the *Prithivi sukta* of the *Atharva Veda* enunciate a theory of eco-spirituality that has perennial relevance and significance. The classical Indian perspective on eco-philosophy is very rich and sublime. Nature has been given the status of mother. Nature and every aspect of nature are regarded as worshipable and adorable. Worship of nature is the keynote of Indian way of life even today. So if the Indian masses offer worship to land and mountains, rivers and seas, plants and trees, birds and animals, it is not an exhibition of primitive animism as some mistaken scholars may tend to believe. It is an expression of our love, regard and reverence to nature that sustains us and provides us nourishment.

Mistakenly human beings think that nature can be conquered and we can have mastery over it. But nature is too mighty to be controlled by tiny humans. Human being is himself a small part of nature in his psychophysical aspects and therefore he has to remain subservient to nature. Nature is kind and merciful, bountiful and benevolent, caring and loving. It has instrumental value for human being. We should understand and appreciate its instrumental worth and make use of it judiciously for our betterment in a selfless way. Nature is usable. This is its *nature*. We have to understand this *nature* of nature. This requires proper understanding of nature through natural sciences and adoption of proper practices towards it through technology. We have to cooperate with nature in order to enable it to cooperate with us. Unfortunately the modern so-called civilized human has not been able to live up to this requirement. In the name of development not only nature has been badly mauled and mutilated resulting in ecological crisis, it has also generated problems of intra-generational and inter-generational inequality. The Indian perspectives again can be helpful here. The ideals of *asteya* and *aparigraha*, the concepts of *aranya* (non-conflict) and *pañcavaṭī*, the practices of *vana mahotsava* and *vṛkṣāropana* etc. are only some of the multiple illustrations of our living in harmony with nature.

While concluding we may only hope for the betterment of human thinking and living in the spirit of spiritual globalization with mutual care and share, love and cooperation. The best ideals of global ethics can be found in our *śāntipāthas*, *svastivacanas* and *subhāṣitas* that are available in plenty in our classical thought and in the writings and sayings of sages and saints of our country. The syllabi on eco-philosophy and the code of conduct in eco-ethics should incorporate them.

PHILOSOPHY OF EDUCATION

It has been said about the Hegelian philosophy that it died of being misunderstood. The same has been the case with general philosophy as well. So much has it been misconceived, mistrusted and misused that the word 'philosophy' is more often than not used contemptuously to brand anything that is vague, confusing and abstruse. To a great extent the so-called philosophers and the teachers of philosophy are responsible for this plight of philosophy. Therefore, before we embark upon our avowed task of establishing the correlation between philosophy and education, we shall do well to see the exact nature and function of philosophy, education and philosophy of education.

What is Philosophy?

Etymologically, philosophy means love of wisdom but functionally it means both the seeking of wisdom (process) and the wisdom sought (product). This wisdom, it must be made clear, is in no way mere abstract ratiocination. It really means practical orientation and vision (for use in life) based on pure knowledge. Philosophy, thus, stands both for the theoretical knowledge of the nature of reality and nature of life and its conditions, and the practical (applied) knowledge of the principles of conduct for the guidance of life. It is a systematic reflection over the entire reality with a view to fathom its mysterious potentialities. Human life is the most important facet of the reality and therefore it is one of the most important tasks of philosophy to solve the riddles of human life and existence.

In twentieth century under the impact of empiricism and positivism an attempt was made by some philosophers to restrict the scope and function of philosophy to mere linguistic analysis. Undoubtedly such an analysis has its own importance to clear the rubbish from the path of philosophical thinking but that is not the end-all and be-all of philosophy. That is just the preliminary task. Philosophy has to do something deeper and more serious. It has to address itself to the imminent problems facing the humankind, failing which it would cease to be the 'Queen' of all the disciplines. It is redeeming to note that in twenty first century there is a welcome shift in philosophizing and philosophy has become applied as well.

Against this background we can formulate three important tasks of philosophy viz,

- (i) to study the nature and phenomenology of our knowledge, and to formulate the norms and criteria of its sources, validity and truth.
- (ii) to ascertain, in the light and by the means of the instruments and equipment so developed, the nature of the reality – within (human life), without (external world) and above (supra-mundane Reality).
- (iii) and, finally, in the light and on the basis of the enlightenment so gathered, to develop and formulate, for life's guidance, the goals or values and the means and modalities to realize the same.

What is Education?

Education is a deliberate conscious process which consists in a modification of the natural development

of human. Human is imperfect by nature. His life is a process of development which tends towards something which is more perfect. This results in the modification of his behaviour pattern. In order that this modification may not fall short of its goal it must be well engineered. This presupposes an adequate formulation of beliefs and aspiration of human existence which, in other words, are called as aims or objectives of education.

Education, moreover, is a medium through which the society transmits its heritage of past experiences and their modifications, system of values and the modes or skill of acquiring the values. Thus, all education is a means for the betterment of human life. It is the fruitful utilization of the knowledge attained by the humankind for the enhancement of human existence.

Philosophy and Education

Every philosopher, if he is to make his philosophy of any worth, must determine what his philosophizing implies for the process of education, because *to know is to be* (i.e. knowledge for the sake of being) and in order *to be* education is the only means which is proper and adequate. History of humankind testifies the fact that all the great educators were also great philosophers, and their philosophical views were inevitably reflected in their educational schemes.

Since education is an instrument for the betterment of life, all educational questions in their ultimate analysis rest on the philosophy of life. Although not very many of the modern educationists attempt for a precise formulation of their philosophy of life, none can afford to miss it. As it has been said, there can be no alternative between philosophy and no philosophy but only between a good philosophy and a bad philosophy. If the dependence of education on philosophy is that inevitable then why to neglect it; why not to admit it from the front instead of pushing it in from the back?

The modern estrangement between philosophy and education has been unfortunate for both. Such of those modern educationists who tend to rely on empirical sciences at the despise of philosophy need only to be reminded of what ancient thinkers had said that true education is practicable only by a true philosopher, or what they had warned that the belief that human beings may continue to educate without concerning themselves with the subtle problems of philosophy means a failure to understand the precise nature of education. Similarly present day 'philosophy-scholars', who betray the restricted view of the sphere of philosophy, should also be told that Plato and Hume, Russell and Whitehead, Husserl and Wittgenstein etc. from whom they have derived inspiration, did not regard education as a study unworthy of philosophical consideration.

What can Philosophy contribute to Education?

If the general philosophy is a systematic reflection over the entire life to understand its nature then educational philosophy is also a systematic reflection comprehending the phenomenon of education in its entirety. Every system of education has to base itself on certain ends and policies, and it is the business of philosophy to provide these ends and policies to education. The framing-up and selection of the educational ends and policies presuppose value-considerations and value-judgements. The discipline of education because of its positive nature cannot make normative decisions. Hence is the need of a philosophical framework.

All the major issues of education are, at bottom, philosophical. We cannot examine the existing

educational ideals and policies, or suggest new ones, without considering such general philosophical problems as the nature of the good life to which the education should lead; of human himself, because it is human we are educating; of society because education is a social process; and of the ultimate structure of reality which all knowledge seeks to penetrate.

Philosophy is helpful to education in four important ways;

- (i) in providing theories of human, society and the world;
- (ii) in suggesting the ends and means of the system of education;
- (iii) in examining the rationality of our educational ideals, their consistency with other ideals and in ruling out the part played in them by wishful or unexamined thinking; in testing the logic of our concepts and their adequacy in explaining the facts they seek to explain, and in demonstrating the inconsistencies among our theories and indicating the precise range of the theories that are left when the inconsistencies are removed.
- (iv) And, in evolving a suitable system of educational planning and administration and a teaching-learning strategy for effective and efficacious educational process.

Philosophical Foundation of Education

Every system of education must have its footing on the solid basis of a systematic reflection about the nature of reality (*sat*), knowledge (*cit*) and values (*ānanda*). Of the three philosophical foundations of education, viz., ontological (pertaining to *sat*), epistemic (pertaining to *cit*) and axiological (pertaining to *ānanda*), it is the epistemic which is the most fundamental and therefore the foremost in importance. This is because, though reality has existential priority, it is knowledge which has *noetic* priority. That is, in order that there has to be knowledge at all, there must be a prior being of Reality. But in the *noetic* process knowledge reveals Reality and thus acquires priority. Therefore, from a human point of view the approach to Reality is only through knowledge and there is no passage from Reality to knowledge. As regards value it rather constitutes the very culmination of the process of existence and knowledge, and thus comes at the end.

Facets of Noetic Basis of Education

Knowledge plays a fundamental role in the sphere of education. It is the very stock, so to say, in the trade of education. And that is why a theory of knowledge is quite basic to any theory of education. The epistemic inquiry helps to evaluate the educational thoughts and practices, develops them and thus enables us to use them as instruments of human progress. One of the important functions of education is the acquisition and imparting of knowledge, but before we undertake this teaching-learning process, it is desirable to know the nature and sources of knowledge itself so as to get an insight into the complexities and intra-connections of its diverse forms and facets. This would not only help us in maintaining proportion and perspective in curriculum but would also enable us to avoid the superficial and get at the essential. Further, education is a purposive activity, devoted to the development of individual's personality. Its direction and shape are determined by human beliefs, aspirations, aims and ideals, which in turn are based on and moulded by knowledge. Education thus is determined in structure, contents, range etc. by the varied forms of knowledge and their hierarchical inter-relations, and therefore no theory, and for that matter the practice also, of education can be complete and enduring if it is devoid of

its *noetic* foundation. We may now discuss in brief some of the broad areas where epistemology provides a basis to education.

Knowledge, Values and Education

Philosophy, and epistemology for that matter, is concerned, among other things, with the problem of value. This is because philosophy attempts to study Reality keeping human being in the focus. The quest after values, and the attainment thereof, constitute the very core of human life. There is an innate necessity for man, caused by his finitude and imperfection, to participate in the process of value-realization. Now all questions about values (not of values) are basically epistemological. For example, what is the nature and the sources of values? What kind of existence do they have? How can they be acquired? And such are the questions which presuppose the capacity of human mind to know values. All these questions are equally relevant to education. For example, if it is said that it is only by effort that one can know and realize a value, this is just the same as to say that experiences which educate are fundamental to value-realization. A way of looking at value epistemologically necessarily needs to look to educative activities as means for their realization.

From the above, it is quite evident that the process of value-realization is basically an educational one. There is an educational dimension indigenous to axiology and reciprocally there is a necessary connection between educational objectives and value-seeking. The process of education tends to refer to a set of values or ideals embodied and expressed in the objectives for which knowledge is imparted. That is why the questions as to what is human and what he aspires for, are the unavoidable preamble to any kind of education, formal or informal.

Nature of Knowledge and Education

The problem of nature of knowledge has occasioned a severe controversy in the field of epistemology. Different schools of thought, starting with different metaphysical assumptions have taken different positions and have offered different answers for this. These various epistemic approaches have greatly influenced and moulded the thought and practice of education. They have reflected themselves in similar corresponding shades in the sphere of education. For example, if knowing is identified with doing, as a pragmatist or instrumentalist would do, its natural consequence in the field of education would be a stress upon activity methods, like projects, experiments, problem-solving etc. The only genuine knowledge would be knowledge-in-action. The possession of a body of certified knowledge would be at a discount. The past heritage may be doubted and discarded. The contemplative and meditative sides of education, quiet enjoyment of literary and artistic pursuits etc., would be neglected and emphasis would be laid on knowledge by acquaintance.

Instead, like a realist, if knowing is regarded as representing something which is there outside to be known, then education would be regarded as a medium of revealing the outer reality to the knower. Learning would be regarded as true and effective if pupil's impressions correspond to outer reality. The learner would be regarded as a passive instrument, having an empty mind, a *tabula rasa*, as Locke would put it, when he would start the process of knowing. Through curriculum only that knowledge would be imparted which was already known to the teacher and the text-book writer. All new inventions would tend to be regarded as mere discoveries. More emphasis would be laid on natural sciences and knowledge of the external world. Religion, spirituality and disciplines based on introspection etc.

would be put to disuse. Knowledge by description would not be discarded, but, on the contrary, established traditions would be banked upon.

As an idealist emphasis would be laid on the constructive activity of the mind out of what is given in immediate experience. Knowledge would not be regarded as about existence but as existence itself (*Brahmavid bhavati brahma*). The pupil would be regarded as 'in the process of becoming' and education as the means to the fullest efflorescence of the potentialities of human lying hidden in him. Education would be a constant training of body, will and mind. It would consist of not mere study of books etc. but of active participation in, personal identification with and real embodiment of what is known. In the learning process self-activity, introspection, meditation etc. will acquire prominence. As against the traditional formal and naturalistic education of the realist there would be greater freedom for imaginative insight. Spiritual education would occupy a place of honour in the curriculum.

Further, if by knowledge we mean only that which is stated either orally or in writing then such a view would certainly put a premium upon verbal examinations. If by knowledge we mean that which is useful in adjustment, then, like the pragmatist, practical efficiency and experiments would be relied upon. If by knowledge we mean inner experience which is ineffable, as a mystic or intuitionist would contend, then the consequences of such a view would be that written examinations would be put at a discount.

Now a little reflection on the metaphysical assumptions with which these schools start would make it clear that they do not use the word 'knowing' in one and the same sense, and hence is the diversity in their positions. The pragmatist uses the word 'knowing' in the sense of that activity, mental or physical, which helps the man in his struggle for existence with a hostile environment. The realist, however, uses the word 'knowing' in the sense of the mental process which enables a man to mirror the external reality with which he had to get himself adjusted for the advancement of life. An idealist, on the other hand, uses the word 'knowing' in an altogether different sense. Since he does not believe in any outer reality friendly or otherwise, for him all knowing is 'self-knowledge' only and it consists in being aware of one's own 'Being'. This analysis clearly suggests that there is no antagonism in the diverse positions adopted by these schools and they can be regarded as complementary. They refer to different phases of life and reality and therefore in a particular context each one is true. This conclusion would certainly have a tremendous effect in the field of education since the educators are very often led to think that these schools are quite incompatible and educational implications of one school can never be compatible with the educational implications of the remaining schools. Such a fallacy of exclusiveness can be brought to the notice of the educationists only through the analysis of the epistemological positions of the so-called conflicting schools.

Source of Knowledge and Education

With regard to the sources of genuine knowledge, again, there has been no unanimity among the philosophers. Different thinkers, having different background and assumptions, have emphasized different sources like sense-perception, reason, intuition, revelation, authority, etc. These differences resulting in characteristic positions have reflected themselves heavily in the planning of educational activities and programmes. For example, an empiricist who discards all *a-priori* knowledge and accepts only *a-posteriori*, would place an exclusive weightage on science and would fawn upon philosophy and cognate rational disciplines. A rationalist, on the contrary, would bank upon *a-priori* knowledge. He

would discard all empirical studies as superfluous and would harp upon purely theoretical and intellectual pursuits. A pragmatist, again, would go to another direction and accept only those disciplines which are based on immediate experience and which are helpful to the individual in promoting and furthering his life and existence. He would emphasize vocational and practical education.

Here, again, a calm and serious reflection would help us to realize the fact that diverse are the facets of reality and hence diverse are the ways to know it. Consequently none of the recognized sources of knowledge is false or complete. In the all-enveloping gamut of knowledge each finds its adequate place and hence none should be discarded. Such a synthetic vision would have a tremendous impact in the sphere of education and would help to remove all false dichotomies.

Validation of Knowledge and Education

One of the major tasks of education is to acquaint the pupil with the true criterion of knowledge. That education cannot be regarded of any worth and sense which does not enable a person to discern what is right, good and useful. No education can be perfect and complete if it merely concerns itself with bare acquisition of knowledge without inculcating the ability to test its validity in concrete life situations. The optimum development of personality, which has been the recognized aim of education, requires the cultivation of a reasonably adequate pattern of judgment, and this can be provided only by imparting the definite criterion of meaning and truth. This is what is called the education for critical faculty. This has been the nature of education in ancient India.

Different criteria for truth have been advocated in different schools of thought. At the philosophical level preference for one or other of the criterion has been usually made in different schools under different metaphysical and epistemological assumptions. But in actual practice most of us are likely to use all the criteria usually proposed, with the emphasis shifting from one context to another. In daily affairs in which our beliefs are concerned with the objects, qualities and relations that can be perceived we tend to accept the criterion of correspondence. On the other hand, when we are concerned with formal problems, dealing with conceptual relations, we tend to rely on the coherence test of truth. Instead, if we are concerned about the truth or desirability of complicated practical judgments, socio-political arrangements, we tend to use a pragmatist test judging the consequences of action in terms of the more or less well-established norms or values of a culture. In the field of education such a position would result in the synthesis of the triple tests of truth. This would widen the scope of curricula.

Knowledge and Curriculum

Knowledge plays a tremendously important role in the framing up of the curriculum and the scheme of school organization. The curriculum being the only avenue of approach to knowledge it behoves us to understand the nature of knowledge. Knowledge is the very essence or the soul of the curriculum. A curriculum design or pattern is distinguished by the way in which it embodies knowledge. Therefore before any framing up of curriculum can proceed, the curriculum framer must fully acquaint him not only with the nature, sources and criteria of knowledge but also with the hierarchical organization and priorities or disciplines with regard to their teaching through the curriculum.

In the light of the above analysis of the problem pertaining to this area, we can examine the various traditional forms of curricula and by an evaluation of their points of strength and weaknesses we may

evolve another form which may suit the growing needs of the country. The problem of explosion of knowledge can also be solved by discerning the essential from the superficial. Here we may put forth the following criterion for the discernment, viz., and 'what would be desirable for every human as a human to know?' and the answer to this may provide us with the guideline for the formulation of curriculum.

Knowledge and Teaching-learning Strategy

Since the aim of all education is to impart knowledge successfully, the success of the teaching-learning strategy lies in properly knocking at the door of knowledge. The curriculum is the store, as it were, in which all knowledge is locked up. The teaching-learning dynamics is the key to open up the lock and to lay open the stored knowledge. This can be made possible only when the key is suitable to its purpose. This not only brings teaching-learning strategy nearer to knowledge, but also makes that process dependent on knowledge.

Different approaches to the nature of knowing and learning and their relationship would tend to make a difference in the nature of teaching-learning process. For example, a pragmatist would want an active school, an active pupil and an activity-oriented programme. The function of a teacher would be not to impart theoretical knowledge, but to organize, select and direct experiences so that the participation in the activities may bring the maximum knowledge to the pupil. The interest of the pupil would be heavily relied on and it will be the responsibility of the teacher to stimulate, arouse and direct the interest of the pupil. The pupils would not be asked to be engaged in fruitless memorization but will be taught to think through the problems. A realist, on the contrary, would stress on the attainment of the knowledge of precise relationships between two facts, events or objects. Learning would be regarded as conformity to what is outwardly true. The mind of the pupil would be repeatedly impressed with the nature of the external things. Drill, memorization of the well-established information, careful observation and constant checking of facts etc., will be some of the means of moulding the understanding to conform to what is objectively so. An idealist, on the other hand, would insist that education must conform to the supreme ideal of humankind viz., fellowship with the Ultimate Reality. Here the teacher would be given a place of position and importance. Interest, effort, discipline, self-study, self-education, freedom of will etc. will be the main features of learning process. The idealist would not make the pupil a devotee of any one particular method, but rather would like him to be a creator of method.

The above consideration would lead us to one important conclusion, viz., knowledge is the end and the teaching-learning process is the means to acquire it. No means can be successful in the acquisition of its avowed end unless it is in conformity to its end. So it is the nature of knowledge which would determine, or from which would follow, the shape of teaching-learning strategy.

In India at present we are experimenting with regard to the suitable and congenial form of teaching-learning strategy. But unless we are clear with regard to the nature of knowledge we have to impart and also with regard to the curriculum which we have to evolve and frame, it would be quite futile and pointless to labour in experimenting upon the precise form of teaching-learning strategy. As a matter of fact such a thing would naturally come by way of consequence or corollary of the curriculum.

The upshot of the foregoing considerations is that from every angle of the educational problems there comes a demand for a noetic-basis of education. The art of education will never attain complete clearness in itself without this basis.

EDUCATION FOR CHARACTER DEVELOPMENT AND CAREER-MAKING

What is education?

Education is a deliberate process of modification in the natural growth and development of human being and the surroundings. It ensures accelerated process of development in human life in right rhythm. It is therefore a means for betterment and enhancement of life, a means to bring about quality of life with the help of social and natural surroundings. Education undoubtedly is a major force to go ahead in life in a meaningful way. In so far as education is a conscious and planned effort to organize life, education and life are intimately correlated.

Education, moreover, is a medium through which the society transmits its heritage of past experiences and modifications, systems of values and the modes and skills of acquiring them.

Role of knowledge in education

Knowledge plays a very fundamental role in the scheme of education. Aim of all education is to impart knowledge effectively and thereby generate 'life-skills'. In Indian context the generic term “Vidya” has been and can be used to comprise information, instruction, skill, training, knowledge and wisdom or realization.

Human being has an inherent need to know what is 'within' and what is 'around' in the surroundings. This helps in betterment of life by making best use of that knowledge. In this sense 'knowledge is power' and it helps in empowerment of the individual. Knowledge prepares successful life-entrepreneurs among human beings who can carve a niche for themselves. A person who possesses adequate knowledge can soar to great heights of success in all walks of life. He/she can develop the capacity and confidence to take on the challenges of life which do come in the way. Knowledge generates the feeling of self-worth, self-respect and self-confidence, and independent existence which is the authentic existence. Through this he/she can command respect from others as well. In this sense knowledge is an elevating and enhancing force.

Education for personality development

A robust, vibrant and holistic education ensures all-round development of an individual. It provides opportunities for fullest possible efflorescence of inherent potentialities and enhances capabilities to realize this. Personality development should mean character development, fullest possible manifestation of natural traits implicit in our being. Of course it does involve transformation of natural propensities, and this is the goal of culture, but this should not be unnatural or anti-nature. Culture is non-natural but not anti-natural. The Vedic seers addressed humans as “Amṛtasya putrāḥ”, which implies that we are no doubt finite but we are born with infinite potentialities and we can infinitize our finitude. All individuals are innately born with some dormant personal traits unique to themselves based on which they can be distinguished. These traits are amenable to endless transformation. Education helps in their enhancement. It is a sure means of development of body, enrichment of mind, maturity of emotions, sharpening of intellect and illumination of spirit. Thus it is a process of physical, vital, mental or

emotional, intellectual and spiritual growth. The Vedic seers exhorted humans by saying, “Manurbhava janayā daivyam janam”. That is, “Be a person and cultivate noble qualities in life”. For this realization role of education was highlighted. In Indian tradition two accounts of value or goal of education are available. One is, “Sā vidyā yā vimuktaye” and the other is, “ Sā vidyā yā arthakarī”. Both these are complimentary as education has to serve both the purposes. On the one hand it should be ennobling and liberating from imperfections- cognitive, conative and affective, and thus leading to character formation, on the other hand it should also be enabling for good quality of living. Thus, personality development as character-development and career-making are the twin purposes of education.

By introducing better living, both in terms of character - development and career-making, education creates interest to go ahead in life with greater strides. It thus provides meaning to life and also a sense of fulfillment and satisfaction. Therefore it can be said that education is most important thing other than peace of mind. In the course of life favorable or adverse circumstances come unexpectedly and there may be ups and downs in life. It is only right type of education that can enable us to bear and endure and carry us through. In this sense education is a life-prolonging force.

Education for living and livelihood

Education is an important tool not only for survival, but also for quality of life in the competitive world. By cultivating life-skills for vocational choice it is a preparation for life, a living with dignity and joy, with economic self-sufficiency and material comforts, with mental happiness and spiritual satisfaction. It opens up glittering careers, booming career options and attractive career advancement by creating a knowledge hub. Education as knowledge serves as a motive force for vocational choice, as “success vitamin” or “ladder to success” by generating competitive excellence and thus leads to brighter tomorrow. Career planning is a process that should go on through out life as we evolve and grow with our experiences. This is so because the occupational world is dynamic and expanding, job market is volatile, newer opportunities become available and therefore there is demand for professional development in the work-situation. As T.S.Eliot remarked, “It is in fact a part of the function of education to help escape not from our own time—for we are bound by that—but from the intellectual and emotional limitations of our time.” Thus education is a liberating force from poverty and deprivation, stagnation and decadence.

Career planning should also be a process in accordance with ones nature and inherent potentialities. It has to keep in view the goal of career-making, the means and the modalities involved. Without adequate awareness or knowledge of these any attempt in career-making is hazardous and at random. There has to be vocational planning. The goal must be desirable and in conformity with ones nature. The means must be in accordance with and conducive to the goal and the employment of modalities has to be skillful. The end, means and modalities constitute an organic unity in keeping with our psycho-physical make-up.

Education is a hall-mark of civil society

Education is a unique gift to and a prerogative of human being. It alone distinguishes a human being from lower animals. It is thus 'human-making”, makes a human being worth the name. Right type of education provides for democratic thinking and living. It is character-building and results in refinement of conduct. It generates enlightened and responsible citizens. A value-oriented education transforms human life from savage to civilized state of existence. It broads the vision and enlarges the heart ant thus

paves way for mutual caring and sharing, by making us live together in peace and harmony. It is thus an ennobling force. It elevates from ignorance, superstitions, false beliefs and moral infirmity. It is compared to precious wealth that can not be stolen, an ornament a human being can adorn. This thus provides respectability to human being.

There are multiple benefits of education and therefore every human being should try to get best possible education and it is the responsibility of parents and society to provide the congenial atmosphere and opportunities to every human being to get proper and adequate education so that he/she could march ahead in life with full satisfaction and adequate realization.

Education for character development

In contemporary times the humanity is acutely facing the crisis of loss of character, a sort of value-entropy and value-negativism. It is not that this is a recent phenomenon. In every period and in every society this was felt but the magnitude is much alarming in the present age. Resulting in all-round destructive behaviour and the irony of the situation is that it has become natural to our mode of living. The problem is how to ensure the needed character development, how to overcome the chasm between knowledge of values and realization of values. There is explosion of knowledge but correspondingly there is no enhancement of life, a life worthy of human being.

Character development is basically a relational notion. It stands for cultivation of certain qualities which are which are necessary to make human life worth living. These qualities may be in relation to one own self and in relation to others. The generic term “self-realization” stands for qualities in relation to ones own self. A human being in order to be called a “person” in the true sense of the term has to develop discriminative awareness (*viveka*), must have the capacity to exercise free will (*icchā-svātantrya, svarāṭ*) and must be responsible for ones conduct (*bhoktā*). The other facet of quality cultivation is in relation to other human beings, all living beings and nature. Two virtues “maitri” and “karuṇā” can envelop all these qualities. In Indian culture and in classical system of education these qualities were highlighted. It was also emphasized that for cultivation or realization of these qualities family, society and state all the three were responsible.

In modern times we have not only forgotten these noble qualities but we have also, so to say, disowned our responsibility. The consequence is that there are multiple problems facing human race. Unfortunately we are alive of the problems but we tend to attend the symptoms only and do not bother to go to the roots of the problems. The roots are not confined to the sphere of educational scenario but are spread all-round. One has to go outside the educational arena also to the environments of family, neighbourhood, caste or clan, work place, market place, society, nation and world at large .In fact the modern technological developments have relegated the educational set up to the backdrop, parental mediation has declined and a new type of group influence mostly unhealthy and perverting has arisen as television and other mass media have acquired overpowering influence on human mind. Nevertheless, the role of education need not be minimized. Education can be geared to manage the media and re-mould the human character, which is the need of the times. We live in a media dominated age, an age in which the principles, ideals, symbols and images that give direction to our life and provide our sense of 'being' are largely presented by the media through varied and vast means of array of agencies. Through proper education we can make use of this medium to speak to us with messages that are ennobling and which

may tell us what we are, what we have to be, what we have to do how we have to live, and thus supplement class room influences. It should be noted and emphasized that character development is a natural-cum-social process rooted in human individual but shaped by all types of environment. A holistic and integral perspective and an organic approach to life and reality is the real solution of this malady and there is no other way out of this labyrinth. We live in a world of co-existence and interdependence, of mutuality and reciprocity with the 'other' and therefore respect for the 'other', mutual care and share, universal responsibility and not just demands for rights can surely rectify the situation. Given the requisite knowledge, will and courage it is not impossible though it is difficult and requires universal all-round systematic and planned endeavour. It is hoped that sooner or later saner sense will prevail upon humanity. This has been the message of seers and sages all over the world at all times.