

THE INDIAN TRADITIONAL VALUES & THEIR INDICATIONS FOR EDUCATION IN INDIA IN THE MODERN AGE OF SCIENCE & TECHNOLOGY¹

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Introductory

The problem set for this Seminar is the Harmonising of Modern science and Technology with the Indian Traditions and Values : and the purpose of taking it up for consideration is to utilise our solution of that problem, whatever it comes to be, as the background for the development of a National System of Education for India.

Now, in the confrontation of these two sides (Indian traditions and values, and modern science and technology) for their harmonisation with each other, it must be kept in mind that harmonisation is a bilateral process, in which the necessary and suitable modifications of either or both of these two sides may have to be visualised as legitimate and desirable for that harmonisation. But in the context of our present problem and its specific formulation actually given for the Seminar, it would appear as if it is only one of these sides, viz. modern science and technology, which is to be subjected to its harmonisation with the other, viz. the Indian traditions and values. The real situation is that both the sides may have to be subjected to mutual harmonisation, each one of them having to harmonise with the other, if necessary and desirable.

But even in this situation, it has, further, to be remembered that, in our actual broad historical context, one of these two sides, viz. the Indian traditions and values, has already and long been with us (though not as a consistent, unitary or homogeneous entity), and that it is the other side, viz.

modern science and technology, which has come in for that confrontation with it, though it has now been with us for a century and more and has already been having its significant impact on the first.

This Paper is divided into two Parts: (1) Identification of (the main) Traditional Indian Values, and (2) Educational Indications of the Traditional Indian Values.

I. Identification of Traditional Indian Values

Let us begin with seeking to formulate, for our present purpose, a representative image of the Indian traditional values. It must be remembered, however, that the Indian traditions and values, which we are in search of, in the present context of our efforts to determine our educational goals and values to suit the requirements of our contemporary life in a scientific and technological world, need not be the *transcendentally* philosophical or religious ones. Philosophy and religion are, doubtless, very important sectors of our spiritual life. But evidently they are the speculative and intuitive essays of the human spirit, which, at their highest level, ultimately and in the last resort, impinge upon the transcendental and the cosmic. They have their own place, and very legitimate and valuable too, in the intellectual and spiritual life of man, and cannot be surrendered on any account. But the transcendental and the cosmic cannot serve as suitable bases for a secular social theory, of which educational theory normally constitutes a part. A philosophy like Sankara's or Bradley's, or a religion that should be co-eval with it in its speculative sweep, may be a lofty achievement of the human intellect and spirit and the highest possible approximation to the ultimate that man is capable of : but at the same time it must also be realised that such a philosophy or religion has a perpetual tendency to cast a pall of unreality on our actual mundane life, which is and should be the basis for our working out a theoretical understanding of and orientation for that life, if we want to take that life seriously at all ! This is where Indian speculative traditions and values will need some adjustment for their harmonisation with the conditions and the needs of our secular life in the modern age. Accordingly, the Indian traditions and values, which we want to identify in the present context, are the secular (i. e. pertaining to the present world, civic or civil, as opposed to the clerical or the transcendental) traditions and values, those that would be suitable bases for social life as

we actually live it and would like to live it.

Now, the Indian tradition is a very complex thing and not an articulated or self-consistent or unitary concept, and so are the values incorporated in it. India, through the long course of her history, has been the stage of inter-racial, inter-cultural, inter-religious and inter-philosophical confrontations and even conflicts. But, by and large, the dominant and operative traditional values in Indian life have been, fortunately, the values that can be stated, for our present purpose, in broad and categorised terms. I propose, in what immediately follows, to locate and identify three such typical cardinal traditional Indian values, broadly corresponding to the three sectors of man's life : (1) intellectual-speculative, (2) social-cultural and (3) moral-spiritual. To enlarge on these values :

(1) Intellectual-Speculative Values :

In the intellectual and speculative history of the Indian mind, there is no value more impressive than the emphasis laid by it on the pursuit of knowledge and on the investigations of the logical-epistemological methods and means of knowledge. The Indian mind is, of course, perpetually oriented towards the attainment of the ultimate goal of life, which is said to be *mokṣa* or liberation (which is usually conceived in transcendental or other-worldly terms though) : but the basic thing, significant in the present context, is that *knowledge* is universally agreed to by the Indian mind to be the main, if not the exclusive, means of the attainment of that goal. It is on this account that the Indian mind, throughout its speculative history, has devoted so much attention to the study of the means and the validity of that knowledge, the study of the *pramāṇas* and the *prāmāṇya*. Nor let anybody say that the Indian speculative mind has been merely scholastic and authority-ridden, unquestionably accepting the testimony of the *śabda* as the ultimate source of knowledge. *Śabda* has certainly enjoyed importance in Indian logic and epistemology. But its nature and scope, as also its limits, have been so systematically thrashed out in Indian thought, that it would not be fair to characterise the Indian mind as merely authority-ridden. Sense-perception and reasoning have also been deliberately studied and used as the legitimate sources of Knowledge, as also the yet other means of knowledge. Especially it must be noted that Indian thought is more than

comparable to the Western thought in regard to the significance which is attached therein to reason and argument. As Dr. D.M. Datta has said, "Reason and argument find their full place here (in Indian Philosophy) as in Western philosophy". (C. A. Moore, Editor : *Essays in East-West Philosophy*, p. 88) In fact, a comparison of the Indian epistemological studies through the centuries with their Western counterparts contemporaneous with them, would, I believe, enable us warmly to appreciate the supreme value attached by the Indian mind to knowledge (as the basis of life's activities) and the methods of attaining it. Nor let it be said that Indian logic and epistemology, however conversant with the logical-speculative dialectics, were yet utterly lacking in inductive-scientific thinking. Of course, Indian logical-epistemological thinking was done in the pre-scientific times; and in India, the scientific era, in the modern sense, dawned only after its contact with Western knowledge and culture. Even then, it is agreed by historians of Indian logic and epistemology that even scientific methodology, at least in its incipient forms, finds expression in certain of its strands and at certain stages. A careful glance through Dr. B. N. Seal's *The Positive Sciences of The Ancient Hindus* will enable a student of Indian thought to realise that scientific (including physical, chemical, biological) investigations and scientific methodology figured to a significant extent among the intellectual preoccupations of India. This only indicates that even modern scientific thinking can be suitably tackled on and assimilated to the traditional Indian thought and cannot be said to be incompatible with it. All in all, it is obvious that the Indian lore of the *pramāṇas* is the supreme and cardinal traditional value of India's intellectual-speculative life that needs to be one of the bases for the orientation and designing of our plans for the future set-up of our life in India.

(2) *Social-Cultural Values :*

The supreme social-cultural traditional values of Indian life have been the values of mutual tolerance, of accommodation and assimilation. These values have been a source both of the strength and the weakness of the Indian community as a whole,- of her strength because they have enabled India to accommodate most of the incoming elements without much internal conflict or disruption in her life, and of her weakness because

they have rendered India vulnerable and unable suitably to deal with the more importunate, aggressive and resourceful elements, which have tended, directly or indirectly, to seek to replace the indigenous multi-faceted pattern by their own unitary or monolithic ones, creating internal conflicts in the process. These latter developments came in handy for the political purposes of our foreign ex-rulers, who, far from seeking to soften or adjust the importunities of those developments, actually tried to encourage and profit by them. And when they had to leave, which they ultimately did, they left for us a continuing legacy of problems of inter-caste, inter-cultural and inter-religious integration and harmony, which have still to reach satisfying solutions. Fortunately, even in this situation, it is still the ancient traditional values of tolerance, of accommodation and assimilation, that are bound to help us through, provided these values are sought to be implemented on an impartial, yet firm, basis in our social theory and action. It is not yet clear that our dominant and operative sociol-political organisation of the day, even after our attainment of independence, has developed or will be able to develop, sufficient vitality and dynamism so as to be able to discharge its expected function in this behalf adequately and satisfactorily, as indications are still by no means lacking that this organisation also is following the ways of its predecessors, trying to profit, in its own self-preservative interest, by internal conflicts and by seeking to appease the intransigent, intolerant and aggressive elements in those conflicts. However, even in this situation, it remains true that the Indian traditions and values bound to help us are those of tolerance and co-existence, accommodation and assimilation. The dominant and abiding Indian traditions and values are and should be tolerant and inclusive, not intolerant and exclusive : the terms *kafir* and *pagan* have had and should have no place in the Indian vocabulary of life. it is true that the terms *mlenchha* and *yavana* are found used in the Indian vocabulary in a communal sense in regard to foreigners; but they do not appear to be employed in any operatively exclusivist sense or with and proselytizing context or purpose. In fact, the most representative socio-religious text in Indian thought has said, 'those devotees (likewise) who, endowed with faith, offer worship unto *other* divinities : they, O Son of Kunti, offer service, (albeit) not in the prescribed mode, unto none but myself'. (Bhagavad-Gita, IX 23.) If India wants to pursue democracy and

humanism as her goals in her national life, it is thus tolerance-accommodation and assimilation that must be marked out as one of her central values.

(3) *Moral-Spiritual values* :

India has had a long and chequered religious history, in the course of which have emerged diverse faiths, persuasions and cults, which however have lived together, on the whole, in comparative kinship and accommodation with each other and with the dominant trend of Hinduism, with the exception of Islam and Christianity, these latter having on the whole sought to maintain their separate identity and integrity. The historical and contemporary Indian scene has been and is that of a welter of religions and subreligions, the three dominant among them being Hinduism, Islam and Christianity. Now, anthropologically, moral values in human history have originally emerged in a religious garb : and it is no wonder that in our Indian religious contexts in the historic times, the strictly moral values have, on the whole, tended to be identified with religious values, right up to the stage in our history when we came to be under the impact of Western culture and education, which has gradually conditioned us to a distinction necessary and desirable, between the strictly religious and the secular, the merely civic or social. It is obvious that in a community of citizens sharing different religious persuasions, the strictly ethical or moral concepts cannot be identified with the strictly religious ones. It is the impact of the Western social and political theory that has enabled us to assimilate this distinction : and that is all to the good. It has enabled us to see that every individual in a society has his moral obligations as a dutiful member of the society, as a good citizen, even if he has also his religious obligations as a good Hindu, or a good Mussalman, or a good Christian, and that it must be the care and anxiety of every good citizen to see that the two types of his obligations, social and religious, do not come into any possible conflict with each other. It must also be his further care and anxiety to adjust the religious side to the social, rather than *vice versa*, as any decisive or compelling priority given to merely religious considerations over the civic considerations governing the life of a multi-religious pattern of society is bound to spell disharmony and conflict in that life. This is the true meaning and message to us of the modern values of democracy and humanism, which we have assimilated from the West. Plato's conception of 'Justice', or F. H. Bradley's

famous phrase 'My Station and Its Duties' and the traditional Indian Term 'Swadharma' ('One's Own Duty') very well crystallize, in a non-religious and secular way, the supreme traditional moral value of Indian life, which, again, will bear being highlighted as a basis for our plans for the re-orientation of the future set-up of our life in India.

Here may be added some supplementary remarks on the terms 'spiritual' and 'secular'. -The Term 'spiritual' is a very slippery term in our vocabulary, meaning as it does, in the different contexts in which it is used, 'religious', 'mental', 'other-worldly', 'moral' etc. I submit, though I have no space here to argue, that the 'spiritual' need and should not be used as a synonym for the 'religious', the 'mental' or the 'other-worldly', and should bear only the meaning of the 'moral'. The only distinction between the 'moral' and the 'spiritual' that needs to be made is that the former may be taken to refer to the *social* aspect of moral character, whereas the latter may be taken to refer to the *personal* or the *intrinsic* aspect of it, so that our use above of the phrase 'moral-spiritual values' may be said only to refer to the *character* values in their *social* and *personal* aspects. -The term 'secular' also has suffered from some ambiguity, as it is found to be used in a variety of senses- 'this-worldly', 'non-religious', 'civic' or 'social'. I would prefer to use it, though again I have no space here to argue for it, in the last sense, so that the secular values are really the values of civic or social life, of which, as I have held above, the traditional Indian value of the 'Duties of My Station' or 'Swadharma' is the highest or the worthiest to be preserved in all our future set-up.

I have pleaded above for the acceptance of 'One's Own Duties' (duties of one's station) or 'swadharma' as the supreme Indian traditional moral-spiritual value as the basis for the reconstruction of our future designs. But I now wish to add some brief remarks in order to bring out a feature of that value that also enables us of the different religious persuasions to look at it from a standpoint that would enable us to assimilate it in a truly 'religious' way, without any denominational exclusiveness in doing so. That feature is the feature of sanctity, holiness or reverence, which are peculiarly religious terms, though not belonging to any particular religious denomination. For a sound social theory for a multi-religious social community in the modern times, the urgent need is to invest the supreme moral values with the spiritual

sanctity or holiness and to make them the objects of not merely of our respect, but also of our reverence, which would veritably make them 'religious' values, without however making them religious in any accepted exclusivist or denominational sense. I have said above that the 'moral' values are the character-values in their social aspects, while the 'spiritual' values are just the same character-values in their intrinsic-personal aspects. I am pleading for the identification of these spiritual values as the character-values in their *personal* or intrinsic aspects, with the values of sanctity and holiness, so that the moral-spiritual values are really the values of 'One's Own Duty' or '*Swadharma*' in their social and personal aspects, which in their personal or intrinsic aspects evoke, by their sanctity or holiness with which they are invested, our Highest 'religious' sentiment and reverence. This means that in the context of a social theory for our modern life, our highest '*moral*' values (character-values for social life) must ultimately merge into our highest '*spiritual*' values (character-values for intrinsic personal life) invested with a sense of 'religious' holiness and sanctity and representing the highest water-mark of the development of our social life by means of the morally 'good' and the spiritually 'holy'. The Bhagavad-Gītā can be quoted, as Plato also can be, where they both, directly or indirectly, mean and say or imply that the commands of moral *goodness* are, in the last resort, the commands of the cosmos, the ultimate, the Holy-of God. The highest value, according to them, is thus the value of Duty which is the embodiment of goodness-holiness. In all our future reconstruction, therefore, the supreme traditional Indian moral-spiritual values of '*Swadharma*' must be held aloft as the embodiment of moral goodness and spiritual holiness ! The Good is and must also be the Holy in all our social life !

The upshot of this, the first, theoretical Part of this Paper is that there are three supreme traditional Indian values of (1) the intellectual-speculative, (2) the social-cultural and (3) the moral-spiritual sectors of the life of man, which merit and need to be preserved in all our efforts in the future educational reconstruction of our national life, viz. the values of (1) Cultivation of Knowledge and the Methodology of Knowledge, (2) Tolerance,-Accommodation and Assimilation, and (3) Inculcation of *Swadharma* as the principle and embodiment of Moral Goodness and

spiritual Holiness and Sanctity.

II. Educational Indications of the Traditional Indian Values

We now propose, in this second Part of the Paper (which we want to make briefer), to make a few broad suggestions, not necessarily systematic or exhaustive, towards the formulation of our general educational orientation and system in the modern scientific and technological set-up. These suggestions may be both such as are directly connected with the traditional Indian values we have identified above for our purposes, as also those which are only incidentally connected with our situation as it is.

In the first place, it may be realised that there is hardly anything spotted out above which cannot suitably harmonise with the relevant requirements and implications of modern science and technology for our life in our contemporary situation. Science and technology imply industrialisation, urbanisation and formation of large-scale extra-religious communities and groups, in whose life religion, in the revealed authoritarian, denominational or exclusivist sense, is bound to develop, as it should, more and more a personal significance, rather than its old uncivic or exclusivist importunities, which it may also be discouraged from doing. And yet in the life of such communities and groups, the operation of our values can be ensured by suitable educational means and methods, which can be suitably worked out by our specialised educational theorists and educationists. We shall now proceed to make some relevant observations about the educational indications of the three main traditional Indian values which we have identified in the first Part of this Paper.

(1) Regarding the Intellectual-Speculative Values :

One of the most fundamental points for our educational planning, which directly arises out of the intellectual-speculative values we have referred to above, is that our whole educational policy for the planning of our education, at all its stages, should be oriented towards the inculcation in our educands of an attitude of avidity for knowledge and creative and constructive thinking, and their relevant methods. (A special effort may be made, if and as necessary in this context, to enable them to cultivate acquaintance with the Indian achievements, whatever they are and unless they are irrelevant to the set-up of modern knowledge and practice, in

their own relevant fields.) This is again a matter for the specialists in education to work out and must be left to them. Broadly, it may be suggested that the 'doing' method may be appropriate for the elementary level, whereas the 'project method' may be appropriate for the secondary level and the 'research' method for the higher university level.

In particular, a deliberate attempt will have to be made especially to inculcate the appropriate scientific attitude and scientific methodology in all the studies of our students at all the stages and in all the branches of their studies—the Humanities, Science and Technology. In the University context especially, care may be taken to provide for the study and inculcation of the scientific methodology relevant and appropriate to the branch of learning specialised in, and with a practical bias given to that study. All the ingenuity that our educational theory and practice are capable of will have to be brought to bear on the achievement of this most important educational goal.

Another consideration that will have to be taken care of by our national political and Governmental leaders in this context is that no limits arising out of the so-called 'saintly' political ideas and ideals will be permitted to determine the scope and the limits of our research activities in science and technology. All science and technology, even the technology of the atomic science and missiles, must be included within the scope of our research, unless we, even as a free and independent nation that we now are, plan our life and want to live it only at other's mercy. It is the *ends* for which we use our science and technology that will determine our moral grain, and not our refusal even to tackle them in their areas and sectors which have dangerous possibilities in them. (It is by our determination *not* to use science and technology for any aggressive or destructive purposes, but to use them only as a means of self-protection and for constructive purposes, that we must seek to harmonise science and technology with our traditional values.) Considerations of mere self-preservation and self-respect, if we value them at all, would require us to assimilate even the 'dangerous' techniques and processes, even if it would be necessary to remain perpetually alert about the prevention of their misuse. The argument that the first charge on our means and resources is our Plans of economic development and not scientific and technological research, is both guilty of

the fallacy of inverted priorities and suicidal. For one thing, advanced economic development depends on and can come only after national self-preservation and integrity; and then again, this preservation and integrity in the modern setup of the world depend to a significant extent on our scientific and technological advance relevant to our defence requirements. It should thus be clear that even our national economic development plans also depend, for our undisturbed pursuit of them, on our progress and equipment in the defence science and technology, and that our neglect of this latter equipment is bound, directly or indirectly, sooner or later, seriously to jeopardise our very independent national existence and integrity and thus to prove suicidal!

A further suggestion also arises out of the context of the intellectual-speculative values under reference at the moment, viz. the suggestion that these values are by no means confined only to science and technology, and must be cultivated also in the context of the Humanities-literature and the historical and the social sciences. In the study of literature, an attitude of critical outlook and appraisal has to be fostered, and creativity has to be encouraged, also a *liaison* has to be maintained with our past heritage of achievements and ideals to encourage and maintain the national character of our development in it. And these considerations must also apply to the historical and the social sciences. Especially in the study of history, the need for an objective study of and research in our own history is very great, and special care must be taken to prevent the development in it of myths and legends and personality-and doctrine-cults which are the pets of our dominant parties and groups. One does not feel sure these days that the fears regarding these developments are altogether imaginary ! And then again, there also remains the need in these our studies for deliberately maintaining our healthy and useful contact with the historical and social developments and studies outside India for our own information and guidance, if we do not want to be parochial and chauvinist in our outlook to our own disadvantage. There would also be the need for us to encourage and support the studies, even for their mere intrinsic academic interest, of the historical and contemporary conditions in and problems of the foreign countries, if we want to emulate the more advanced of them, who encourage and support many more of their scholars in their Indian studies than we encourage and support our own scholars for their studies *re the foreign*

countries.

A point *re* our educational provision for the inculcation of intellectual-speculative values, which may look small but is of no small importance, is that special care must be taken regarding provision in our educational set-up for the adequate inculcation of the broad *human* values and outlook, especially in our science and technology courses. Science and technology, by themselves, have no particular culture and are value-free and inculcate no particular human values, though they considerably affect and transform our lives, and therefore, special provision will have to be made to inculcate human outlook and values in our budding scientists and technologists during the period of their training itself and to prevent their being turned into mere human automations. This provision may have to take the form of inclusion, on some small scales, of suitable courses in the humanities and the social studies in the teaching of science and technology.- A corresponding care will have also to be taken *re* the students of the Humanities and the social sciences, so as not to allow them to remain totally innocent of the developments in science and technology, by including in their studies some suitable scientific and technological orientation. These precautions will not only conduce to the rounded development of our educands, but will also stimulate inter-disciplinary studies in them, which will be all to the good. Experience in this behalf of foreign universities, especially those in America, has been very refreshing and useful indeed. Last, but not the least, is the point, in our intellectual-speculative life, *re* the need in *all* the branches of our studies, *especially* at their highest levels, so to orient those higher studies as to enable those undergoing them to realise their basic assumptions and implications in a truly philosophical sense. It is to be noted that such a realisation is but bound to foster and facilitate further creative thinking in those engaged in such higher studies.

(2) Regarding the Social-cultural Values :

Coming now to social-cultural values and their educational indications, the main point, which arises for our consideration and action in the educational context and as a background for our educational effort, is the need for our social and political leaders for once to make up their minds *re* the scope and the limits of our traditional values of tolerance,-of accommodation and assimilation. These leaders must ensure that these

values serve as sources of our strength and development, rather than those of weakness and deterioration. Accommodation means readiness to admit the incoiming elements to an equality-status for purposes of co-existence, and willingness to make civic adjustments in the interest of that co-existence on the basis of humanism and democracy, and it is accommodation in this sense that makes for strength and that tends ultimately to develop into mutual civic assimilation, and has often operated in that way in India's historic development. But when this accommodation, in its aspect of civic co-existence, comes to be worked and to operate as mere passivity and submission of the one element in response to the external or internal aggression and proselytism of the other, it makes for conflict, and for the weakness and deterioration of the civic organism, as it has done at certain significant stages, during quite a few centuries, in India's history. India has suffered very heavily on this account, and she ought to take a lesson from that experience of hers in the interest of her own future reconstruction on the right lines. It is for our social and political leaders in charge of the nation's destiny to take due care in respect of the internal forces that militate against mutual accommodation and assimilation and not to encourage them or treat them with any premium, and to dissuade them from ways of intolerant aggression or importunate proselytism. Their ways of dealing with such forces have to be those of impartiality, coupled with considerateness as well as firmness also, in the interest of the nation itself. It is only against such a favourable social and political background and in the civic climate created by this background, that education can work for the realisation of our social-cultural values of accommodation and assimilation. The main thing to do in this behalf in education would be to inculcate, in the younger generation, attitudes of loyalty and devotion to the secular, civic and national values in social life and a sense of their priority over all other values in the social context, including their priority over the values of denominational religion. Claims of the highest priority for these latter (i.e. denominational) values and the consequential behavioural tendencies and attitudes and loyalties must be demonstrated to them as inferior and harmful to the national interest. Teaching of denominational religion, except in the historical context and for the historical or cultural purposes, in public educational institutions must be discouraged, if not quite

disallowed. The dangers and evils of extra-territorial or extra-national loyalties from the standpoint of the national life and national interest must be brought home to the students and a stigma of social and moral inferiority must attach to those nourishing or cherishing such loyalties. Religion, for social and political purposes, must be taught to mean national morality touched with the emotion of the holiness of the nation. The inculcation of this National Religion or *Rashtradharma* in and through education will enable us to realise in our actual life our traditional Indian values of tolerance, of accommodation and assimilation, on an operative basis.

The concepts of accommodation and assimilation also imply as their bases, as has already been indicated above, the concepts of humanism and democracy, both of which uphold the principle of the status and dignity or value of the human individual as a supreme end to be served in all our accepted social and political theory and action. True humanism finds its consummation in democracy, and true democracy finds it in democratic socialism, which is our accepted Indian creed in social and political theory. Accordingly, our educational implementation of the Indian traditional and cultural values of accommodation and assimilation must now, in our modern set-up, be visualised in terms of democracy and socialism and in their service. Educational indications and implications of such a position for educational theory are clear enough. The supreme values of the individual as the ultimate unit of social and political life and organisation must be inculcated as the basis of all our educative processes at all their stages, the details of which can best be worked out by our educational theorists and practitioners. The only precautions, indicated in this behalf as necessary and desirable, are that we must ensure that in the teaching of the democratic and socialist value of the individual, there must be maintained a democratic balance between the rights and duties of the individual, and that our socialism does not degenerate into its totalitarian variety.

(3) Regarding the Moral-Spiritual Values :

Regarding the moral-spiritual values and their educational indications, we shall be briefer still in our remarks. We must carefully visualise the exact nature of the problem for the educationist in this context. That problem is to invest, in the minds of our educands, the supreme moral value of one's

own duty or swadharma in our secular national life, with a sense of religious sanctity and holiness without any exclusivist denominational commitment, but also with a denomination-like attachment all the same. It must be realised that the transcendent and the religious have a peculiar fascination for and a peculiar hold on the human mind, and that, though they have a tendency to develop into the denominational and the exclusive, they have an appeal for the human mind which cannot be equalled in its strength by the merely secular or the moral. The elements of formal ritualism and faith in its transcendent significance traceable in all religion explain this fascination and hold of religion in human life. The problem for the educationist is the fostering and cultivation of this fascination and hold in favour of the value images held to be the highest in the moral-spiritual life of man in its civic and social context. It is not an easy problem, but it may not be impossible of solution either. After all, as Dr. Bhagavan Das has impressively brought out in his *Essential Unity of All Religions*, all religions are the vehicles of a broad moral and spiritual culture : and they have also elements of a broad and universal human appeal, providing for the cardinal elements and ways of human nature. It should, therefore, be possible for the educationist to devise ways and means to present and inculcate in the younger generations the values of duty or *Swadharma* through the use of this 'religious' appeal, without allowing its transmutation into the denominational exclusiveness of particular religions. Use of common humanist literary anthologies of the religions, evolution of common behavioural mores, comparative study of the purely ethical aspects of the religions with a view to bringing about the realisation of their essential unity, etc. are some of the educational means that could be suggested for consideration in this behalf. Attempt may also have to be made to think out the concrete or the material contents of duty or *Swadharma* in the modern set-up and suitably to propagate them. The old basis of concepts like the *varṇaśramadharma* or of similar concepts, which had a significance relevant to the particular historic stages of our social evolution, will no longer be quite adequate or suitable for this purpose. A new and suitable conceptual basis will have to be evolved in close relation to the social-functional differentiations as they have developed under the modern conditions of our life, and a veritable modern *smṛiti* or moral-spiritual

code for our modern life may have to be worked out, assimilating in it all the vital and continuing fibres of Indian traditional culture and welding them with the indications and needs of our modern life and culture under the impact of scientific and technological development. This is where the Indian traditions will need to be adjusted to and harmonised with our modern conditions of life as they have developed under the impact and influence of science and technology. If such a smṛti or code can be formulated by our leaders of thought and action who enjoy popular confidence, it will be for the educationist to formulate the ways and means to propagate it in and through our educational processes.

- [1. Paper Contributed to the Education Commission's Seminar on 'Modern Science and Technology and Their Harmonising with Indian Values and Traditions in the Context of a National System of Education for India', Held in Poona, 18th-20th May 1965. Reprinted from the *Journal of the University Poona*, Vol. XXIII, 1965. pp. 63-74.]