

A PHILOSOPHY OF
EDUCATION FOR THE
CONTEMPORARY
YOUTH





KIREET JOSHI

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CONTEMPORARY
YOUTH

The Mother's Institute of Research

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Dedicated to the Contemporary Youth



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In 1976, the Government of India invited him to be Educational Advisor in the Ministry of Education. In 1983, he was appointed Special Secretary to the Government of India and he held the post until 1988. He was Founder Member-Secretary of Indian Council of Philosophical Research from 1981 to 1990. He was also Member-Secretary of Rashtriya Veda Vidya Pratishthan from 1987 to 1993 and the Vice-Chairman of the UNESCO Institute of Education, Hamburg, from 1987 to 1989.

From 1999 to 2004, he was the Chairman of Auroville Foundation. From 2000 to 2006, he was Chairman of the Indian Council of Philosophical Research. From 2006 to 2008, he was Editorial Fellow of the Project on History of Indian Science, Philosophy and Culture.(PHISPC).

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Let us Understand the Contemporary Youth

A new dream
and a new
realization

The youth is the central propelling force of the future, the future which promises to be radically different in regard to both content and direction. Whether we acknowledge it or not, this Future is in the making, and the contemporary youth is alive to it, consciously or unconsciously. The unrest of the contemporary youth has, therefore, a meaning; his demands are significant, and his needs and aspirations are a call for a new dream and a new realization. We must respond to him with a deep understanding.

Kindle the light
in the heart of
the youth

Education, formal or non-formal, is the real centre of the pre-occupations of the youth, just as the youth, in the school or outside the school, is the real centre of the pre-occupations of education. The youth lives by the light that education can provide, and the constant theme of education is to kindle the light in the heart of the youth.

Youth unrest has, therefore, a meaning and significance which is of central relevance to education. Unfortunately, when we think of youth welfare we usually think merely of what are termed 'extra-curricular' activities. We do not realize sufficiently that the health of the youth, his joy and welfare are inextricably woven with what is happening to him when he is listening to lectures in the classroom or when he is taking examinations. We allow these so-called 'curricular' or 'academic' activities to continue as they are, and aim at doing 'something' for the youth outside the portals of learning. Then we wonder why our youth does not respond to such efforts.

The division of 'curricular' and 'extra-curricular' is an artificial one; the learning process is a continuing and integral process, and we need to attend to *all* the needs and demands of the youth. We need to create an integrated and all-embracing system which harmoniously inter-relates all his activities, in which he can breathe freely and grow without the restraint of fear.

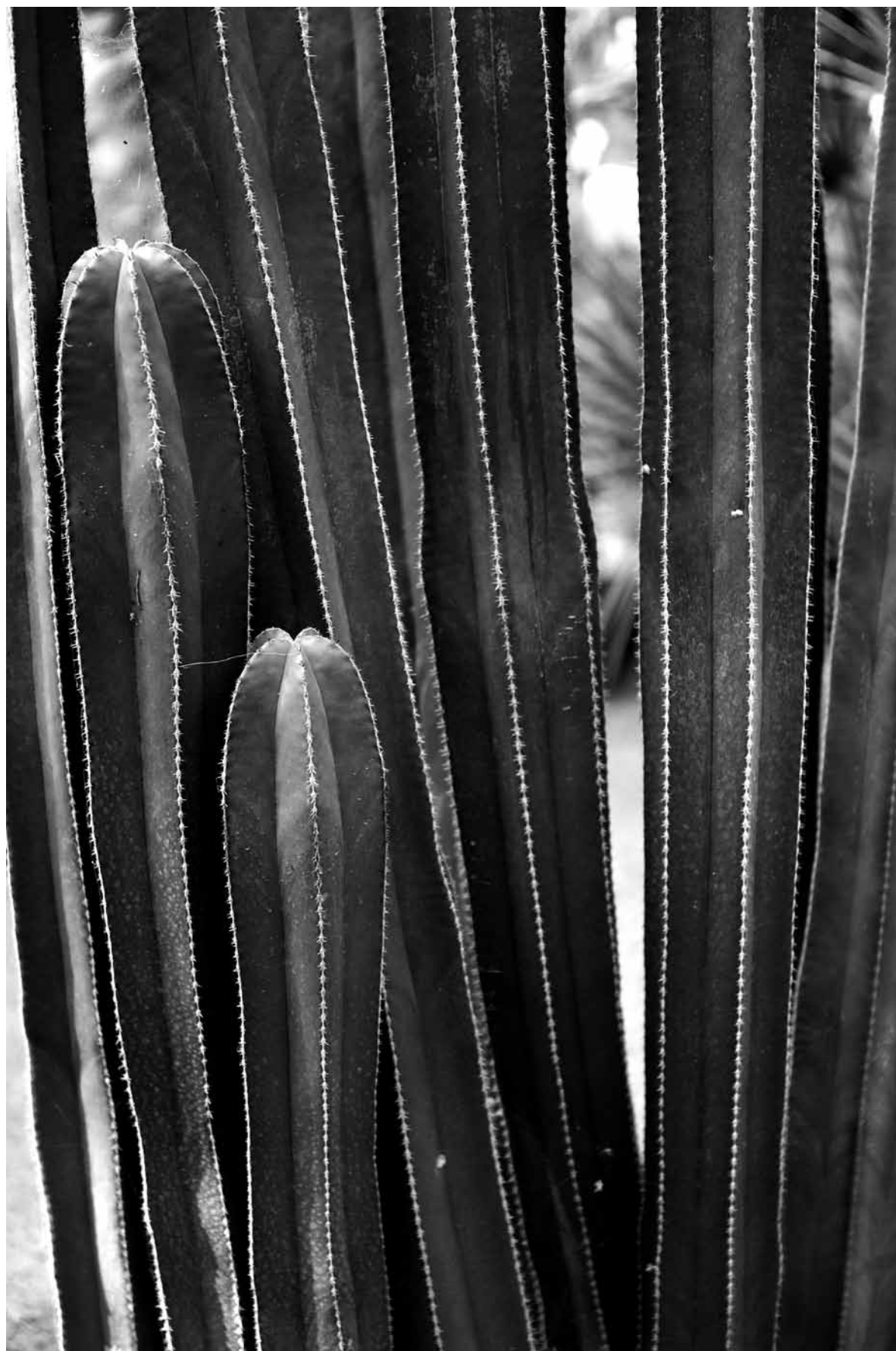
Modernization
of the rural
youth should
not lead to
their alienation
from their
village and
their people.

Indian youth, in particular, face the fear and threat of unemployment, and the problems of poverty, injustice and ignorance pain them. It may not be easy to solve these problems but we must all work progressively towards a satisfying solution. We are confronted in India with the painful fact that, out of a large number of youths, many are still illiterate or semi-literate. The deep demands of the Indian youth are, therefore, hardly articulate.

The youth in the villages of India are close to nature, rugged, smiling; in their heart, they are intimate with the springs of hope and life. Their aspirations are healthy, and they have shown a remarkable capacity to absorb new methods of agriculture and the use of technology; but they still need to be educated, and we have to fulfill our duty to them in terms of equalization of opportunity and social justice. At the same time, we need to be extremely careful to see that in the process of educating them, we do not rob them of their innate capacity for intimate communion and friendship with nature. Modernization of the rural youth should not lead to their alienation from their village and their people.

There is another painful fact which we need to note. There exist today tremendous attractions which draw our youth towards vices like indulgence, idle cynicism, political competitiveness, selfish commercialism and destructiveness. Winds of change are blowing everywhere, and there is a tempest of unrest. New philosophies are being formulated, and not all of them are idealistic. Music, literature, art and wealth are being put at the disposal of the means to provide vulgar excitement, and indulgence is sought to be propagated and justified in various ways, often extremely dangerous. A blanket of forces, hostile to genuine progress, overcasts our aspirations, and we feel suffocated and choked.

An enabling factor in our struggle against such forces is the fact that the gaze of the contemporary youth extends into the distant horizons of the universe. He has witnessed the launching of space-ships and the meeting of astronauts and cosmonauts in the endless expansion of open heavens.



A voyager of Space and Time

To him the earth is a planet seen from afar and from above. In his ideal vision of himself, he is a voyager of Space and Time, and a neighbour of the Moon and Jupiter.

The modern youth is an internationalist and lover of Science. To his inborn sense of idealism, the divisions of the world, political blocks of humanity, discrimination of religion, race and colour are unreal—they are falsehoods.

He craves for a world which is one and united in harmony. In his deep reflective moods, he gives serious and detailed thought to alternative models of social organization and the means of achieving them. For the time being, he prefers one to the other, but he is not slow to admit that only a synthesis of the virtues of each model would prove to be the right solution.

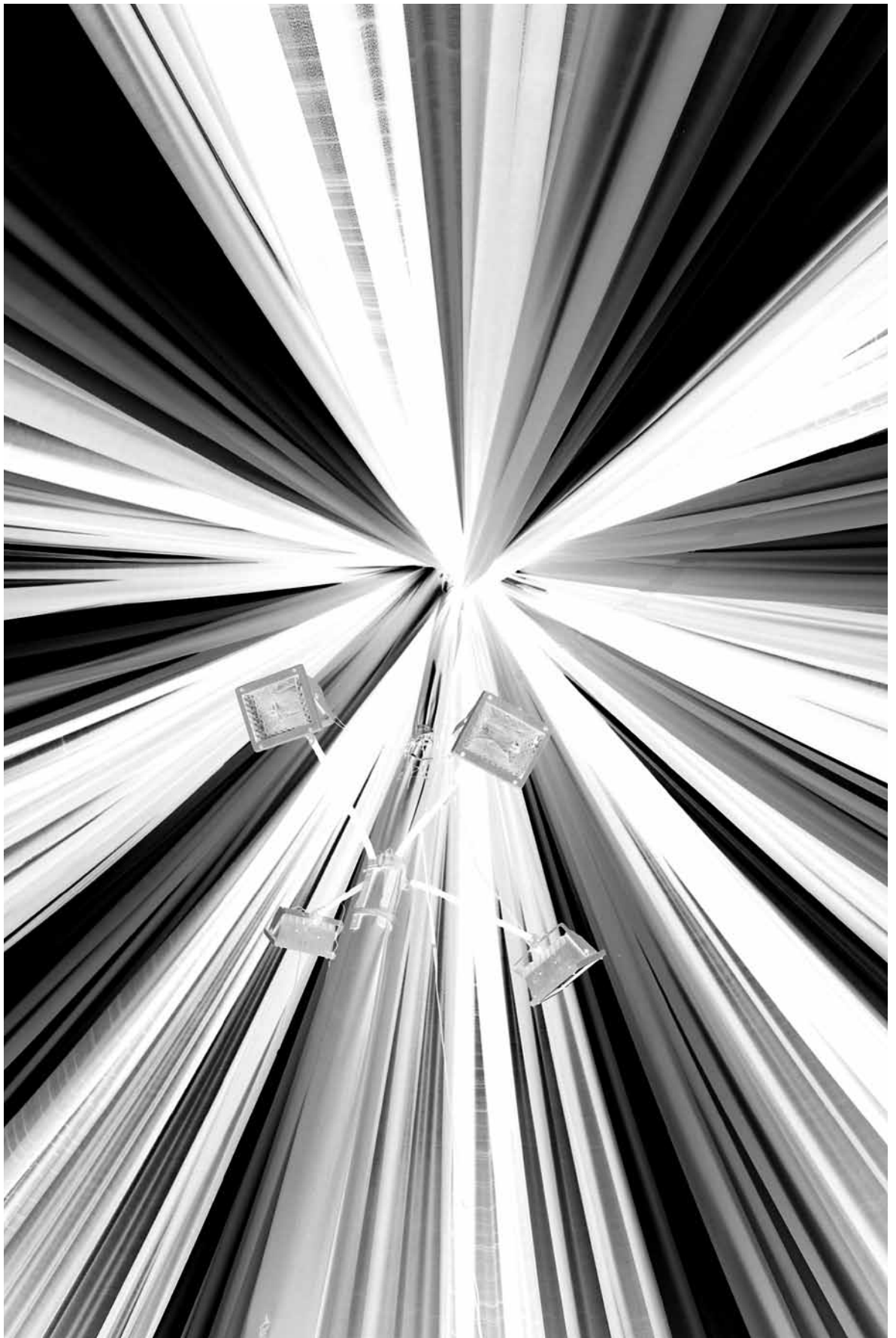
He shudders at the idea of selfish competitiveness as the basis of the rational society; at the same time, he cannot accept the deification of the State that crushes variety and individuality. He is looking for a better solution. In his quest, at the level of his deepest thoughts, he begins to perceive that the new world demands a new man—and he turns more deeply within himself. The message of this inner quest is clear:

'You cannot effect any change in others unless you have effected it in yourself. You cannot give good advice to another, unless you have given it to yourself and practised it yourself. The best way of solving the difficulties of the world is to solve them first in oneself. The qualities and virtues that you want others to have, you must develop first in yourself. You will then know the secret of the transformation of the world.'

The effort that is implied in this message is herculean, and, in spite of his willingness, the youth is often unable to make the necessary effort. Nonetheless, he continues to strive and struggle, and calls out for help in his search. He sets out to discover the right aim of life, the right aim of education, the evasive secret of learning and the ever-progressive means of fulfillment. In brief, he is seeking a Philosophy of Education relevant to his needs and aspirations.









A Philosophy of Education for the Contemporary Youth

Basic premise of all education

It is universally admitted that the possibility of an acceleration of man's quest of himself and of the universe constitutes the basic premise of all education. What precisely is man? What is the nature of the universe? And what is the secret formula of the equation of man with the universe? These are the central questions that education fosters, and it carries forward the accumulated answers from age to age.

How can they be fostered and by what means can the answers be carried forward at the highest possible speed? These constitute the very heart of the problem of the educational process. Evidently, these are very difficult questions, and the teacher or the educationist, in attempting to answer them, assumes great responsibility not only for his own age but also for posterity.

The task of the contemporary educationist is rendered particularly difficult by the extraordinary conditions of his times. It has been argued that one of the urgent needs of our education is to appreciate the significance of certain combinations of tendencies and circumstances that are developing in the world today; and to allow them to determine the necessary changes in the objectives and contents of education.

Unprecedented explosion of information

It has been pointed out that there is today a phenomenon of unprecedented explosion of information, which necessitates a continuous or lifelong programme of education. There is also today, it is underlined, an unparalleled width and depth of inquiry, which necessitates a new kind of education that would simultaneously be comprehensive and specialized or varied so as to suit each individual. Finally, it is urged that the modern man is today, as never before, subject to psychological turmoil, necessitating a new dimension in education that still remains undefined and insufficiently explored.

Synthesis of knowledge and culture

This is not all. We are led to perceive deeper and deeper layers of recent thought and experience, and they all have a profound bearing on education. There is, for instance today, a great quest all over the world for the synthesis of knowledge and culture. Ancient knowledge is being rediscovered in the context of modern knowledge. The humanist and the technologist are finding themselves in greater and greater need of each other; the moralist and the artist are obliged to understand each other; and the scientist and the mystic are getting ready to embrace each other.

The educational implications of these developments are obvious. Our educational syllabi have to reflect the latest trends of synthesis, and our educational objectives must include the idea of preparing a new kind of man who can consciously and progressively harmonize within himself the broad vision of the humanist and the skill of the technologist; the disciplined will-force of the moralist and the refined imagination of the artist; the scrupulous knowledge of the scientist and the sublime vision, wisdom and ever-growing perfection of the mystic. At a still deeper level, we have perhaps the profoundest affirmation of our times, which is likely to have the most decisive effect on the entire domain of education. According to this affirmation, man is undergoing today a crisis which is evolutionary in character, a crisis that occurs in species at a time when some kind of mutation is imminent.

Powerful instrument of evolutionary mutation

According to this view, education is or can be made a most powerful instrument of evolutionary mutation. It proposes, therefore, a thorough revolution of education in which the aim would be to cultivate, sharpen and transform the faculties and powers of personality leading towards an unprecedented perfection that would enhance man's capacity to collaborate consciously with the upward march of evolution.

Forceful demand for new syllabi

There are also today powerful trends of revolutionary methods of education which seem to correspond to the emerging new ideals and contents of education. These trends severely attack the three main pillars of our ordinary educational meth-

Discovery of the child

odology, namely, the lecture system, the syllabus system and the examination system. They insist upon a free choice for the student to choose his own subjects of study, his pace of progress and even his teachers. They urge recognition of individual differentiation, necessitating variation in psychological treatment, presentation of materials of study, and criteria of judgment of performance. They also make forceful demand for new syllabi that would correspond to the needs of the psychological growth of the students.

It is against this background that we come to appreciate the contemporary educationist's discovery of the child. Formerly, education was merely a mechanical forcing of the child's nature into arbitrary grooves of training and knowledge in which the child's own inner being was the last thing considered. The discovery, that education must mean bringing the drawing out of the child's total potentialities to their highest possible value, and that it must be based on the psychology of the child is a great step forward towards a healthy system of education.

In the movements of the Kindergartens, in the system of Montessori, and in other experiments in the East and in the West, this discovery constitutes a basic foundation. In fact, it may be said that a new handling of the child in the light of this discovery is the essential ingredient of the very definition of what may be termed New Education.

Children are, we are told, the most important people. As soon as they are on the scene, everything must revolve around them; everything must cater to their needs; everything must be organized to suit the demands of their growth and development. The unhappiness of the child, his loneliness and his insecurity—these are a sure index of the malady of society.

The dreams of the child

The most important task, we are told again, is the consideration of the child in the process of learning, in the process of relating himself to the environment, in the process of continuous self-exceeding. This implies a concern for the psychology of the child, for the dreams of the child, for his problems of

The open Book of Nature

everyday battles and friendships, for the sights and scenes in the environment, for the stories that are told, the books that are read, the influences that fashion interests, character and decisions, the methods of encouragement, the structure of education, the aim of education, and verily the entire system of education.

As said earlier, the modern educationist has made a new discovery of the child, and has been wonderstruck by the tremendous feat of learning that the child performs in the first few years of life. What is the secret, he asks, of this tremendous speed of learning?

The child learns so fast, he answers, because it has no other occupation than that of learning; or rather, to the child, all the occupations amount to the occupation of learning. For him, all play is learning, and all learning is play. The child learns so fast because he has before him a living book, the open Book of Nature itself. And he 'reads' this Book of Nature with his total being, by the happy exercise of *all* his faculties, by the concrete urge of experience.

The modern educationist is led to apply these propositions to all aspects of education, and he finds that such application implies a radical change in the content, method and structure of education and, above all, in the very aim of education.

A new dimension has been added to education. A number of questions confront the educational world; there is a new quest.

There is a need to relate the child and the universe in open unity. There is thus a search for a school that has no walls, and for studies that have no boundaries.

There is a quest for a formula that would contain the endless explosion of knowledge implying knowledge of the essence that would contain the knowledge of endless manifestation. There is a quest to discover a point of convergence where different sciences and humanities can meet in a synthesis of knowledge.

Collective development of humanity

There is a search for an all-embracing project of work-experience that would generate a continuing process of life-long education. And there is a search for a programme that would necessitate a spontaneous harmony of the needs of personal development with the needs of the collective development of humanity.

Is there a tool for the acceleration of the summing up of the past and the unfolding of the future? And is there a method and content of education that would necessitate an automatic synchronization of studies, work-experience and flowering of faculties?

Secret of perpetual progress and youth

Finally, there is a still deeper search—the search for the secret of perpetual progress and of perpetual youth. This is a fascinating quest, and even to witness it is an educative experience.

An important counsel is that education must proceed, not so much by rigour or by pressure of time and external necessities, but by the pressure of atmosphere and environment, by a happy attraction, by noble example and influence. The child and the book of nature should remain a constant model for the educational scene.

It has been recommended that, in all education, two great tendencies must be united: the tendency of the highest imagination and the tendency of the most rigorous realism. The two are not opposed to each other, but are complementary; they help each other, and in a certain sense, they are really one, or can be fused into oneness.

It has been suggested that among all educational activities, the most significant one is that of the search for definitions, for meaning, for the highest aim of life. This search is not limited to this or that subject; it does not begin at one stage and end at another. This search is, however, most essential; all syllabi of all subjects can help in this search; but it cannot be restricted within the four corners of any given syllabus.

Stimulate original reflection

There are some overall important questions which should be set to stimulate original reflection, introspection, and a search for meaning. What, for example, is the nature of thinking? How is science distinguishable from mathematics and philosophy? What is the essence of literature and music and art? Is history meaningful? Is there an aim in history? What is technology? What are the best methods of learning technology? What is truth? How do we know truth? And how best can we serve it? What is one's specific role in the progress of the world? And how can one train oneself to fulfill this role? What is action? How does one remain calm even in the midst of action?

Many of us will find it difficult to answer these questions. These questions are for students of all ages, meant to be thought over for years and years. They are like questions of the Book of Nature, which give joy and exercise, but do not pressurize one for answers within a fixed time limit. The entire movement of New Education is against fragmentation, division and artificiality. Learning by snippets has to go. We make our lessons most uninteresting, and then complain that the children are not attentive. We not only divide knowledge into artificial compartments, but divide the child also. The new trends oblige us to consider the child as a whole, and to provide for an integral education.

Man-making education

It has been declared that what we need is man-making education. But we cannot make man by lopsided development, by a mechanical emphasis on one aspect or another. What is important is not so much information, but the power of concentration which can command information at will.

Unfailing concentration and irresistible will—this twin power has to be the basis of man-making education, and this has to be applied to the functionings of the mind, life-force and body, and, overarching these powers and functionings, there are the domains of the inner and higher personality.

Man is the best subject of study for man

There has to be a detailed and comprehensive programme of education. The body has to be trained to develop health, strength, plasticity, agility, grace and beauty. Emotions are to

Further conscious evolution

be cultivated for the growth of nobility, courage, leadership and creative action. The mind should be developed to have the power of subtle and complex intelligence, broadness of vision, quietude, intuition and mastery of authentic knowledge. Above all, there has to be an inspiration to fathom deep and rise high in search of truth and its dynamic execution in life and action. Man-making education implies a sound knowledge of man and his potentialities. It is significant that modern trends tend towards a deeper knowledge not only of the outer man but also of the inner man. In education too, it is being realized more and more that man is the best subject of study for man.

In fact, it is being suggested that the theme of man and evolution can provide the focal point of a new programme of studies. This would meet the needs of the synthesis of knowledge; and it would enable a synchronization of studies, work experience and the all-round development of personality. Modern science, in its conception of evolution, finds a converging point of the knowledge of matter, life and mind. At the same time, our Indian theories of evolution have conceived of man as an instrument of further *conscious* evolution.

The latest philosophical speculations, we are told, affirm the idea of evolution, and, in varying degrees, come quite close to the Indian promise of the future evolution of man into a gnostic being. This theme is global in character and its call is to the whole being of man. Once undertaken, it keeps one on the track of continuous self-development and self-exceeding. It can, indeed, be designated as a universal programme of quest.

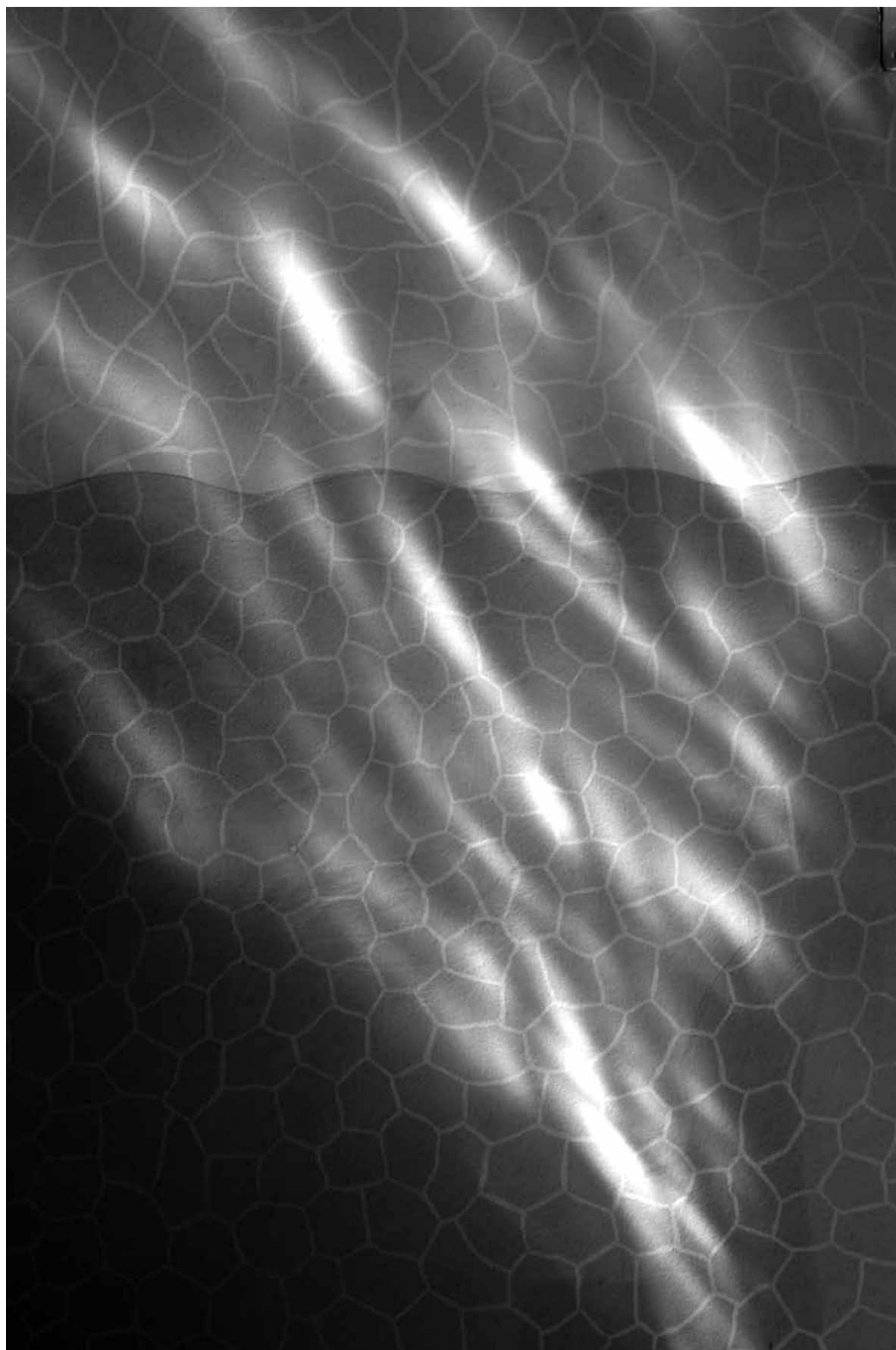
Free and accelerative progress

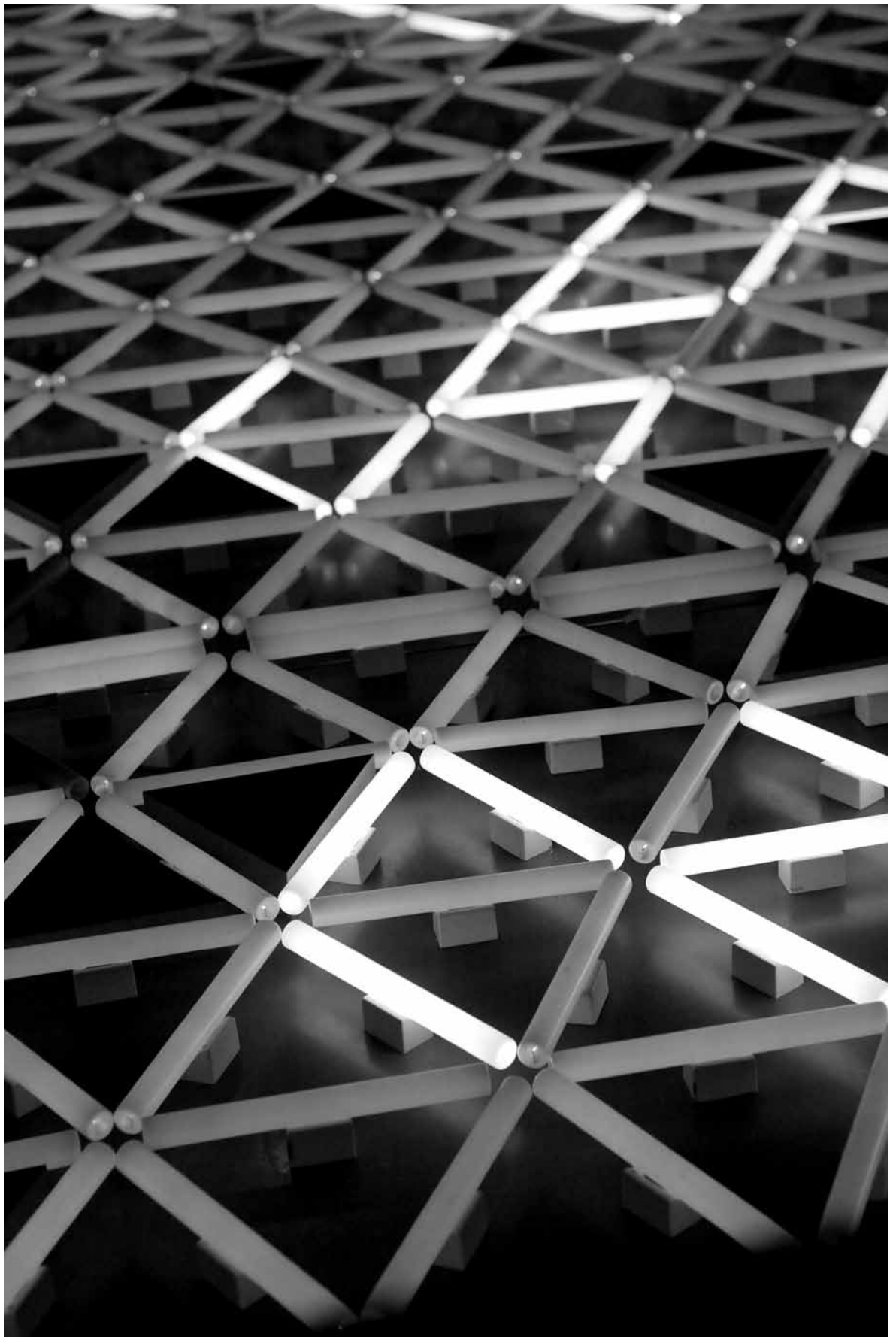
To yield to these new trends, education would need a new structure and challenging methods of free and accelerative progress. A basic suggestion is to organize a system in which the 'formal' and 'non-formal' aspects of education blend together as one single process of learning. The new structure should permit 'multi-entry system' and 'non-sequential progress'. A new 'power-house model' has been proposed, in which studies and work-experience are harmoniously blended and correlated.

A new heart and a new spirit

The new stress is on the process of self-learning, assisted by the wise counsel and guidance of teachers. There is also a great need for group-learning and group-work. A structure that would knit together the demands of all these elements of the learning process would be completely new, and greatly alter the role of teachers. It would also eliminate, to a large extent, the system of lectures. It would necessitate a system of evolutionary syllabi which would evolve and grow with the needs of students. Tests would be woven into the process of learning, and education would no more be a process of merely passing tests and 'earning' credits.

All these suggest a new system of education, but a number of difficult things need to be tackled patiently and laboriously in order to realize a practicable working of this system. Great educationists of our times have warned us that no outer structure can be a substitute for inner involvement and persistent effort. If this inner thing fails, the outer things will stagnate, crumble, and perish. Above all, and at all times, the insistence should be on a new attitude, a new heart and a new spirit. Systems and structures are important, but of even greater importance is the spirit that will permeate the systems and structures. This insistence on the right attitude and on the right spirit must be given the first priority while proposing changes in the educational system.







New ideas,
new trends

What should we do in India?

The educational world abounds today, as we have seen, in new ideas, new trends. The aims, methods and contents of education are being reviewed, revised, even revolutionized.

We seem to be on the threshold of a new beginning. New trends are packed with force and power; they have a message worth learning, and they elevate us to new heights.

The assimilation of new trends by the Indian educational system has been a difficult task. It is a continuing process, but the pace of progress seems to be slow. Our educational system is complicated by a number of factors which do not admit of a homogeneous solution. The burden of the past hangs heavily upon our schools, colleges and universities, and it has greatly opposed the pressure of the new trends.

At the lowest of our problems regarding education is the need to fulfill the aim of universal education, and, at the minimum, to fulfill the aim of providing education to all children in the country up to the age of fourteen.

We should have achieved this goal long ago; and so, no matter what difficulties come in the way, we must accomplish this task at the very earliest.

It is now being realized that the main cause of our failure in this domain has been our inelasticity as regards changing the formal system of education. This realization is significant for, at one time, the argument was that our first task was to expand possibilities of enrolment, and that the question of adopting new methods and reforms in education could be considered only at a later stage. Now the argument is that if we are serious about educating large numbers, then this can be done only by abandoning the old rigid methods and adopting new ones.

It is now proposed that a large portion of full-time institutional instruction should be replaced by a programme of part-time education supplemented by non-formal education

Change by choice

and self-study; that the 'single-point entry' system should be replaced by a 'multi-point entry' system; and that the 'sequential' character of the system must be modified. Educational technology is now being harnessed to new methods of education. Even in regard to mass media, new projects are being undertaken.

It is as though very practical necessities oblige us to embrace new trends. This is a sign of the times. Even if we continue to cling to the past and refuse to change, the very circumstances will necessitate change. It is, therefore, better to change by choice rather than under pressure.

At the next higher level of our educational problem, we have issues that relate to the more profound aspects of education: the diversification of courses, work-experience, vocational orientation towards vocational proficiency, raising standards of education, and equalization of opportunities. There are problems of higher education, students' welfare, stress on fine arts, cultural efflorescence, right motivation of teachers and students towards excellence, modernization of syllabi, and reforms in the system of tests, lectures, and curricula.

A learning society

Modern educational thought has made a powerful impact on our approach to these issues. There have been, in recent years, a number of educational conferences, particularly in connection with the new formula of 10+2+3 for school and undergraduate education. A new idea of 'units' of studies has been proposed with the corresponding idea of 'unit' tests, evaluation and feedback. The report of UNESCO, 'Learning to Be', is receiving wide and serious attention. Its recommendations in regard to life-long education and a learning society have been welcomed.

Relate education to life

An attempt is being made to formulate the idea of work-experience, not only in the context of Basic Education, but also in the light of UNESCO's recommendation of the need to relate education to life. It is heartening to note that education in aesthetics is to be given a place in the new pattern. Stress





A nursery of living souls

is being laid on physical education. It is also proposed that education for moral and spiritual values will be provided.

All this seems to be quite good, and the effort that lies behind the new proposals needs to be encouraged. The question is: why are our students and youth not enthused by these proposals? Our pioneering educationists, who strove hard for a system of National Education, had constantly emphasized the need to appeal to the living enthusiasm of children and youth. They had dreamt of transforming the school into a playground, of transforming it into a nursery of living souls. Are our proposals conducive to the realization of this dream? We feel we need to go still deeper and grapple with problems which are awaiting solution at our hands.

That deeper layer of problems relates to what may be called the very heart of education. It would seem that unless we concentrate on this focal point, we may not find the right key to any problem. For, all problems of education, as of every other field, are interrelated and they all seem to hang upon this central issue. *It is the issue of the infusion of a new spirit in our education.* We want an education that will provide not merely information, but a deep *inspiration*. We want the youth to be inspired *wholly* in their *full being*. We want to prepare the youth to be free from dogmatism, communalism, caste and other divisions. We want our youth to be filled with the free man's worship of the country, of the spirit of Mother India. We want our youth to be soldiers and warriors to fight against ignorance, selfishness, and all that obscures and obstructs our path to a glorious future of humanity's unity and harmony.

Creators of the new future

We want our youth to be the creators of the new future, but all these great and noble ends can be realized only if we succeed in evoking among the youth a living spirit and a vibrant light. To kindle that light and spirit is the central issue of education.

An answer to this issue is crucial, for that will give us the fundamental direction. There is, indeed, an answer. In recent years,

'Learning to
learn' and
'learning to be'

Discipline
is the child
of freedom

it has been put forward forcefully, and presented in glowing terms; but, perhaps, it is not sufficiently understood. There is even an Indian formulation of this answer, much more profound and even more practicable. But this Indian answer is unfamiliar, even unknown, to most of us.

In this answer, we may find the remedy. In simple terms, the answer is that education should be so conceived and organized that it permits freedom of growth and fullness of the development of personality. In technical terms of modern educational thought, the answer is contained in the formulae, 'learning to learn' and 'learning to be'.

Within the simplicity and brevity of this formulation is concealed an immensity and all-embracing integrality. 'Learning to learn' and 'learning to be' are not merely two elements among several other elements of education. They are proposed to be the *all-pervasive processes of the entire education*. They are also proposed to be the *all-pervasive contents of education*. It is not as if the development of personality is one aspect of education, and that education for profession is another. Education for personality and education for profession are, according to this formulation, one and the same process. It says, in effect, that *the secret of profession lies in personality*, and that education for personality development, rightly conceived and executed, will automatically and spontaneously provide each individual what is needed by him for his profession.

The technique of professional technology and that of the flowering of personality are not opposed to each other. In the correct process of education, they are interrelated; they help each other, and ultimately, fuse into each other. Similarly, freedom of growth is not merely a method of growth; it is not as though freedom is one method and discipline is another. What is meant is that discipline is the child of freedom, that freedom, *if it is directed towards growth*, necessarily flowers into a kind of self-discipline which no rules can envisage or execute.

Problems of freedom

Again, it is affirmed that freedom is not merely a process; it is the *stuff* of our psychological nature, and that the entire *stuff* and *content* of our being can grow and flower only through freedom. Light and freedom are intrinsic to each other, and hence the central significance of the principle of the freedom of growth.

This answer spins us into an altogether new hemisphere of vision. But we should invite the attention of educationists to the Indian experiment which has been going on in remote corners of the country, quietly and unobtrusively. It may be found that there has emerged, through this Indian experiment, an *Indian answer* to the problems of freedom and of the development of personality.

The Indian experiment, which had its indigenous origin in the modern renaissance in India and which was nourished by the nationalist movement, has, in due course, deeply absorbed western ideas of New Education. But, at the same time, it has taken great care to integrate them with the profounder concepts of our own educational psychology. For this reason too, the Indian experiment has been rather slow in showing results, for its data is larger and the elements which had to be harmonized more difficult and more numerous.

The results of this experiment are valuable, not only for us in India, but for the entire movement of New Education in the world.

The Indian experiment confirms the normal experience that freedom can easily be abused, and turned into a license for self-indulgence. *Directing of freedom towards growth is not a sufficient antidote to its possible misuse.*

At the same time, it confirms that freedom is essentially of the nature of the noblest psychological being.

It points out, however, that freedom is only one of the vibrations of our inner being, and that there are two others *of the same order*; it is only when freedom is united with these that an inner law of discipline can emerge. These two are: the *quest for truth* and the *austerity of harmony*.

Truth, harmony and liberty

It proposes, therefore, not liberty alone, but a trinity of truth, harmony and liberty as the fundamental principles of New Education.

These three constitute the serenity of the inner being, and if these three vibrate in unity also in the atmosphere, then, in this serene atmosphere, by the power of inner and outer environment, true knowledge can be stimulated to grow in the inner hearts of the child and the youth.

Profound science of personality

Similar discoveries and proposals obtain also in regard to the development of personality. For we have, in India, perhaps the most profound science of personality.

Indian psychology concerns itself not merely with the development of the total potentialities of personality, but its chief concern has been with the question of how to lead these potentialities to their highest and noblest *values*. The mature fruit of the Indian experiment is to be found in the concept of the fourfold personality as a new basis for integral education.

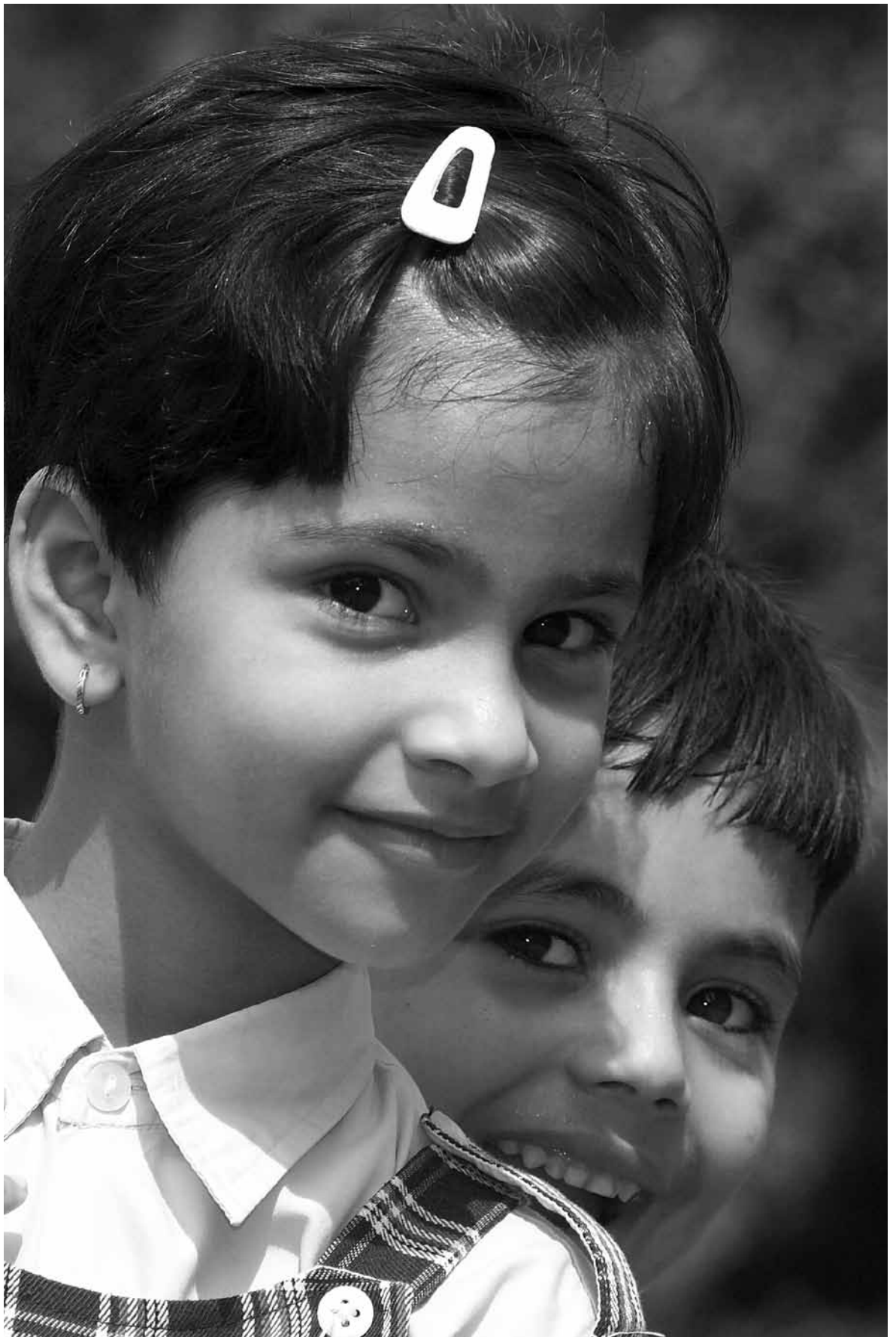
It has been pointed out that there are four central values and powers of personality; if these are rightly balanced throughout the process of development, and if a healthy equilibrium of these powers is upheld progressively, then we can ensure a healthy and integral development of personality.

Personality of integral equilibrium

These four values belong to our deepest and highest being, but their expressions are to be found, in varying degrees, in all our instruments: *body, life and mind*. These four values are: *knowledge, power, harmony and skill in works*. A progressive and rich blossoming of these four values and capacities would result in the fourfold personality, a personality of integral equilibrium. The full richness of personality is manifested when the heart of love is tranquilized by knowledge into calm ecstasy and vibrates with strength, and when the strong hands of power labour skillfully for the world in a radiant fullness of joy and light.

It is, indeed, recognized that this implies a life-long process of development, but it must begin right from the beginning. *Life-long education is the natural corollary of this concept of the integral personality.*





Imaginative and educational environment

The practical implications are tremendous. Not only do they give a new direction and new focal point to education, but they also demand new attitudes, new perspective and psychological knowledge, and new roles for teachers. They demand an altogether new restructuring of educational methodology, and the creation of a highly imaginative and educational environment.

The task is extremely difficult, but if our analysis of the educational situation is correct, this task must be accomplished. Defeatism or cynicism should not be allowed to interfere in our planning of the future.

Our call must be to Young India

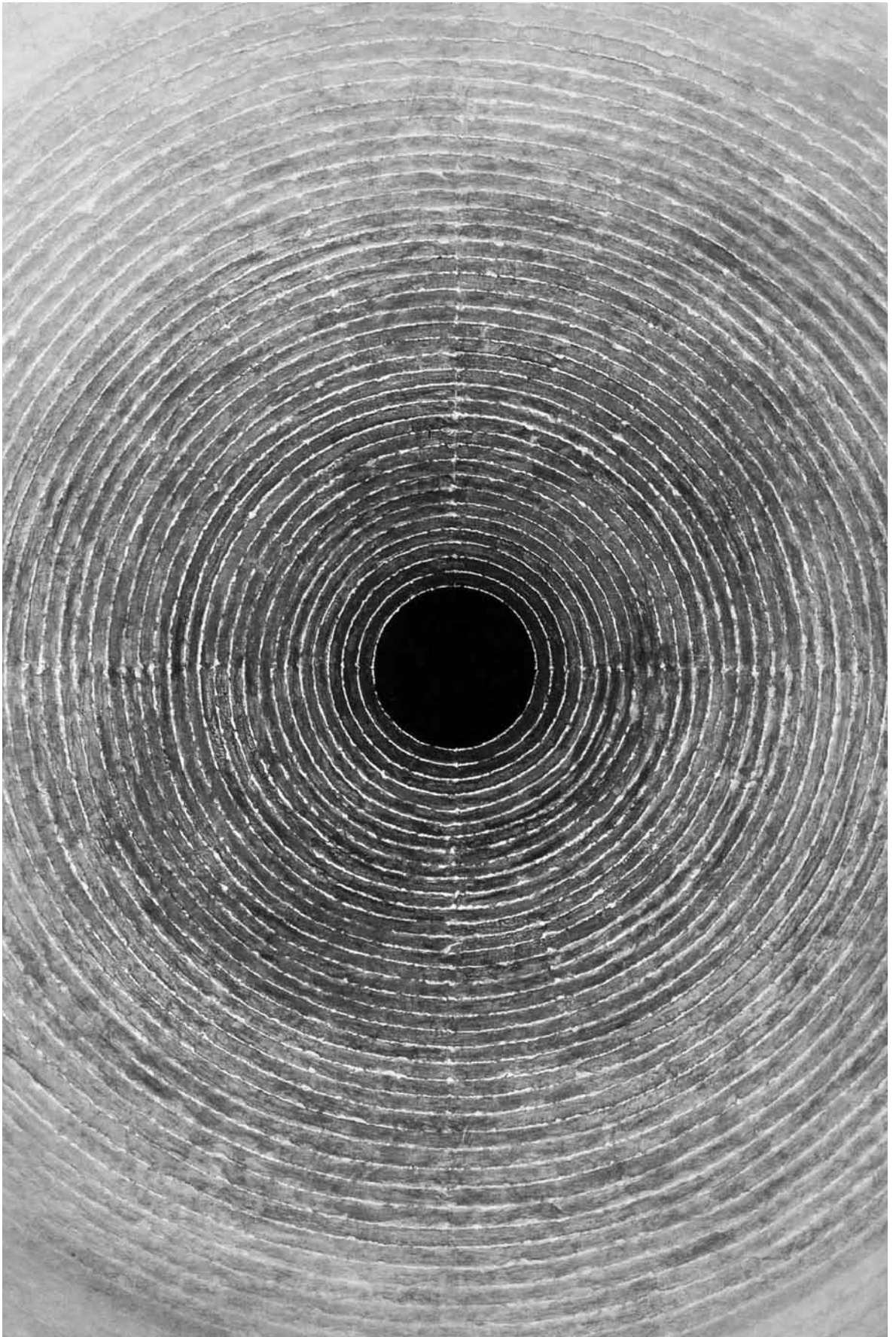
For the realization of this future, our call must be to Young India. We should declare to our youth that India is not merely a piece of land, nor is it only a hoary past. India is neither religious fundamentalism, nor dogmatism, nor obscurantism. India is, we should affirm, science, spirituality, and universality.

Cradle of the new future

India has been the harbinger of successive dawns; she can become, if she wills, the cradle of the new future. We should, in brief, declare that we do not belong to the dawns of the past, but to the noons of the future. This new future, as we envisage it, will be marked by an ideal unity of humankind.

There will be a meeting of the East and the West, the ancient and the modern, the knowledge of man and the knowledge of nature, of the aesthetic and the ethical, of the technology of matter and the technology of spirit. Against the forces that resist the birth of the new world, there is, let us affirm, a great quest, a deep yearning to discover or to invent the key to transform the divided world into a happy family of man.

This is the universal thrust towards the future, and it is this drive that India has to take up to play her right role. The leading role. The children and the youth of India are to be prepared for this great work, so that they are able to contribute mightily and creatively to the new creation. For this work, the whole of India is to be recreated as a new school, with a new environment and a new force of inspiration.





Changing Horizons of the Contemporary Youth

The Contemporary Youth looks with fresh eyes at the Expanding Universe.

He dreams of the Voyage to Jupiter and Saturn.

He has seen Earth from the Moon as never before.

The idea of Planetary Civilization is growing deep in him.

He is a natural lover of Internationalism.

The world is shrinking by developments in Transport,
Communication, Commerce, Industry and Technology.

He is enthused by the ideals of Liberty, Equality and Fraternity;
but he is troubled by the gulf between Ideals and Actualities.

He cries out for the New World and the New Man; but this
requires New Education.



The Groping of the Contemporary Youth

The Contemporary Youth is seeking the right goals and methodologies in various activities.

How to study:

At the Desk; in Class Rooms; in the Laboratory; in the Library; in Seminars and Conferences; in Dialogue with Teachers and Friends.

What is the place of Fine Arts and what is the best way to develop aesthetic sense and expression:

Dance; Drama; Painting and Sculpture; Music; Interior Decoration; Architecture and Designing.

How to build the physical base for a higher and nobler life:

Through Gymnastics; Aquatics; Athletics; Combative Sports; Games.

How to make life an adventure:

Through Hiking and Mountaineering; Gliding and Hang Gliding; Skiing; Traveling around the country and the World.

In Search of Service and Discipline:

Scouts and Guides; NCC; NSS; Nehru Yuvak Kendras; Training of Youth Leaders.

He is asking deep questions.

And yet, he has not found an answer to the question:

What is the Secret of Learning?

This requires New Education.





Philosophy, Science and Art of Learning

To know is good. To do is better. To be that is perfect.

1. The lotus of eternal knowledge and eternal perfection is a bud closed and folded up within us.
2. It opens swiftly or gradually, petal by petal.
3. Teaching, example, influence—these are the three instruments of the teacher.
4. The teacher should seek to awaken much more than to instruct. The teacher is a light, kindling other lights.
5. The fundamental processes of learning are: widening, heightening and deepening of consciousness.
6. The sense of wonder is not only the beginning of learning but also the constant flower and glow of learning.
7. Sincere dedication is a golden key to learning.
8. Observation, imagination and thinking are the beginnings of learning.
9. Learning is effected through concentration, through purification, through artistic expression and through manual and skilful work.

10. **The Mind** should grow to achieve:

- Clarity, complexity and subtlety
- Quietude, intuition and true knowledge
- Vastness, synthesis and global consciousness





10. **Intelligent Will** should grow to achieve:

- Perseverance and endurance
- Dynamism and heroism
- Equality and mastery

10. **The Physical Body** should grow to achieve:

- Health
- Strength
- Agility
- Plasticity and
- Grace and Beauty

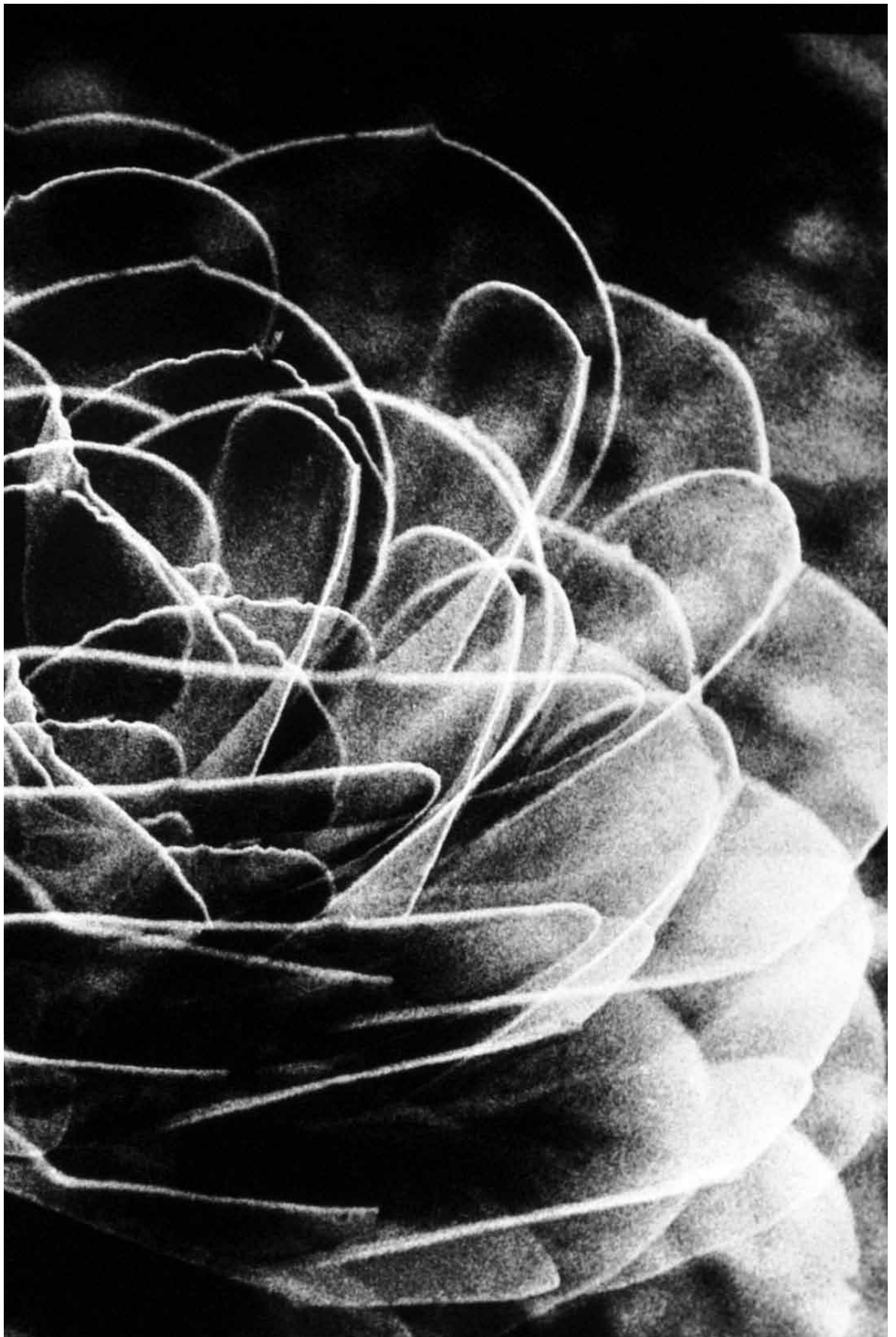
But this is not enough. There is a central being in us which is the ever young traveler.





10. **The Central Being** should grow to achieve:

- Truth, Beauty and Goodness
- Fourfold personality of Knowledge, Power, Harmony, Skill in Works





New Visions and Messages for the Contemporary Youth

A Vision of Science

As the outposts of scientific knowledge come more and more to be set on the borders that divide the material from the immaterial, so also the highest achievements of practical science are those which tend to simplify and reduce to the vanishing-point the machinery by which the greatest effects are produced.

Wireless telephony is nature's exterior sign and pretext for a new orientation.

There lie the gates that open upon the enormous vistas of the future.





A Vision of Philosophy

The unknown is not the unknowable; it need not remain the unknown for us, unless we choose ignorance or persist in our first limitations.

The Integral knowledge can only come by exploration, an unveiling of all the possible domains of consciousness and experience. This demands an evolution of our being and our nature by a process in which our will and endeavour have a part, in which they can discover and apply their own steps and methods; its growth in us can proceed by a conscious self-transformation.

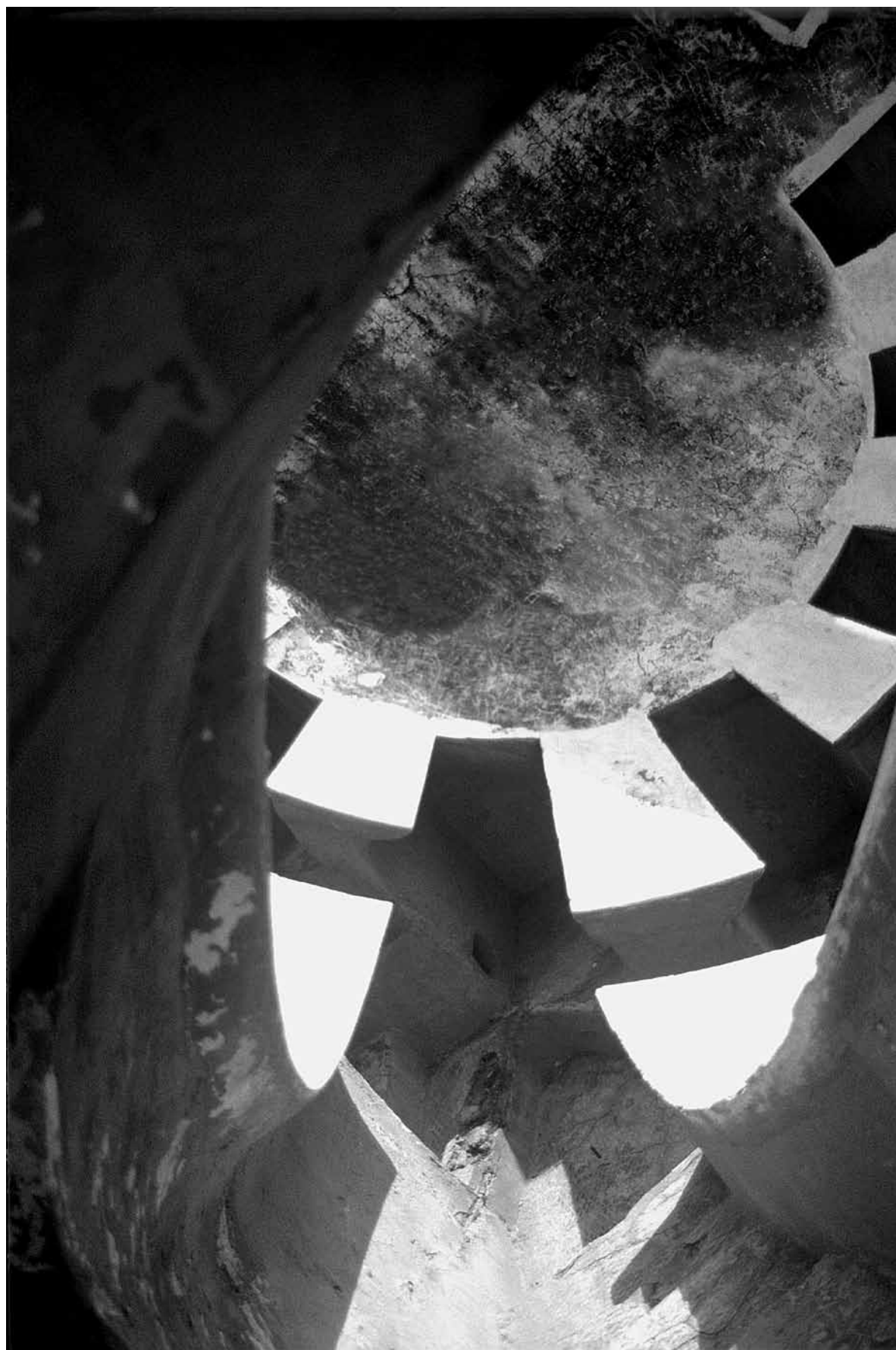
It then becomes obvious that there is something not yet accomplished. It becomes clear that there is much that has still to be done; there is a height still to be reached, a wideness still to be covered by the eye of vision, the wing of the will, the self-affirmation of the Spirit in the material universe.

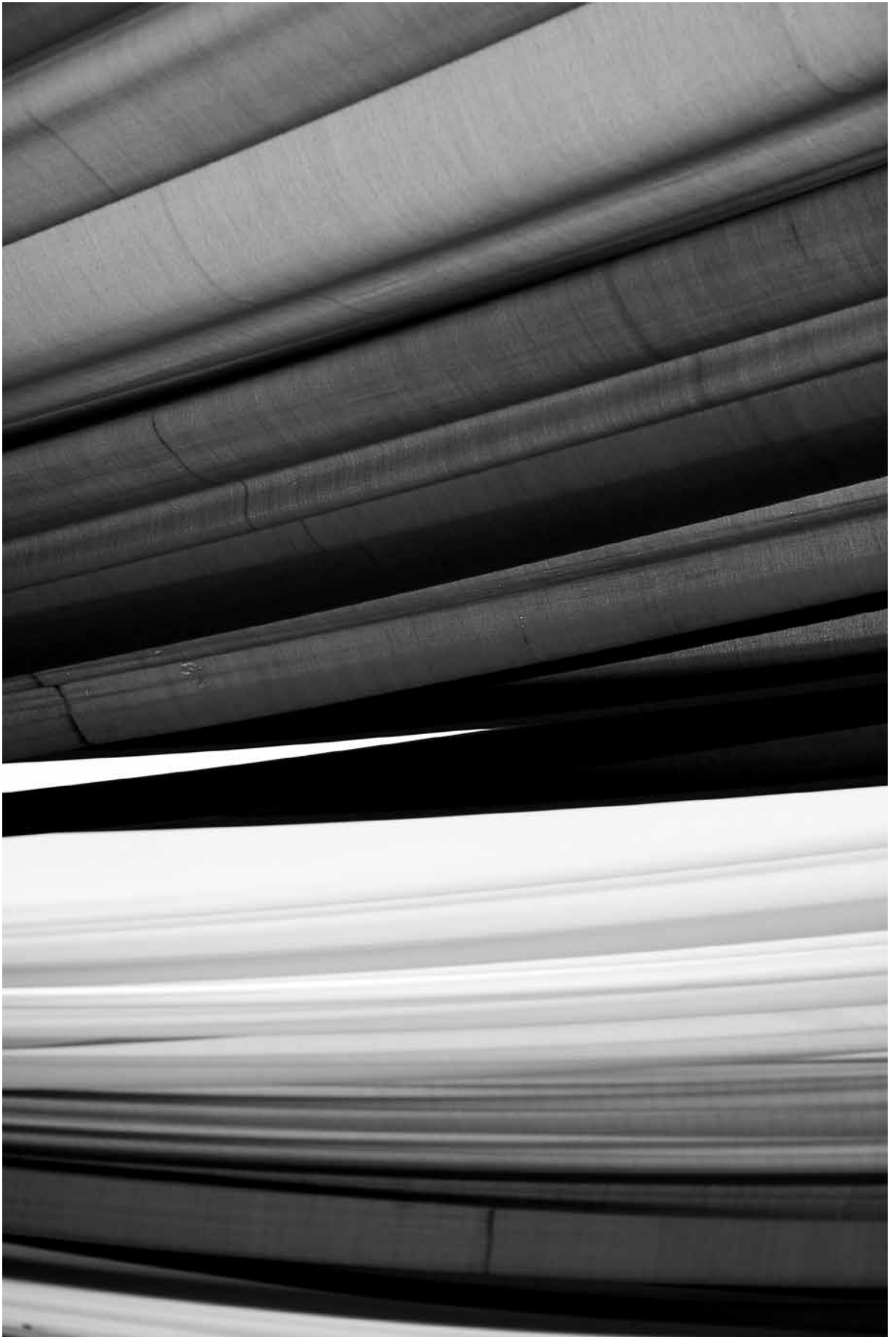
A Vision of Culture

The higher mental life has been democratized, sensationalized, activized with both good and bad results. Through it all the eye of faith can see perhaps that a yet crude but enormous change has begun.

Thought and Knowledge, if not yet Beauty, can get a hearing and even produce rapidly some large, vague, yet in the end effective will for their results: the mass of men who think and strive seriously to appreciate and to know has enormously increased behind all the surface veil of sensationalism, and even the sensational man has begun to undergo a process of transformation.

Especially, new methods of education, new principles of society are beginning to come into the range of practical possibility which will create perhaps one day that as yet unknown phenomena, a race of men—not only a class—who have to some extent found and developed their mental selves, a cultured humanity.





A Vision of New Society

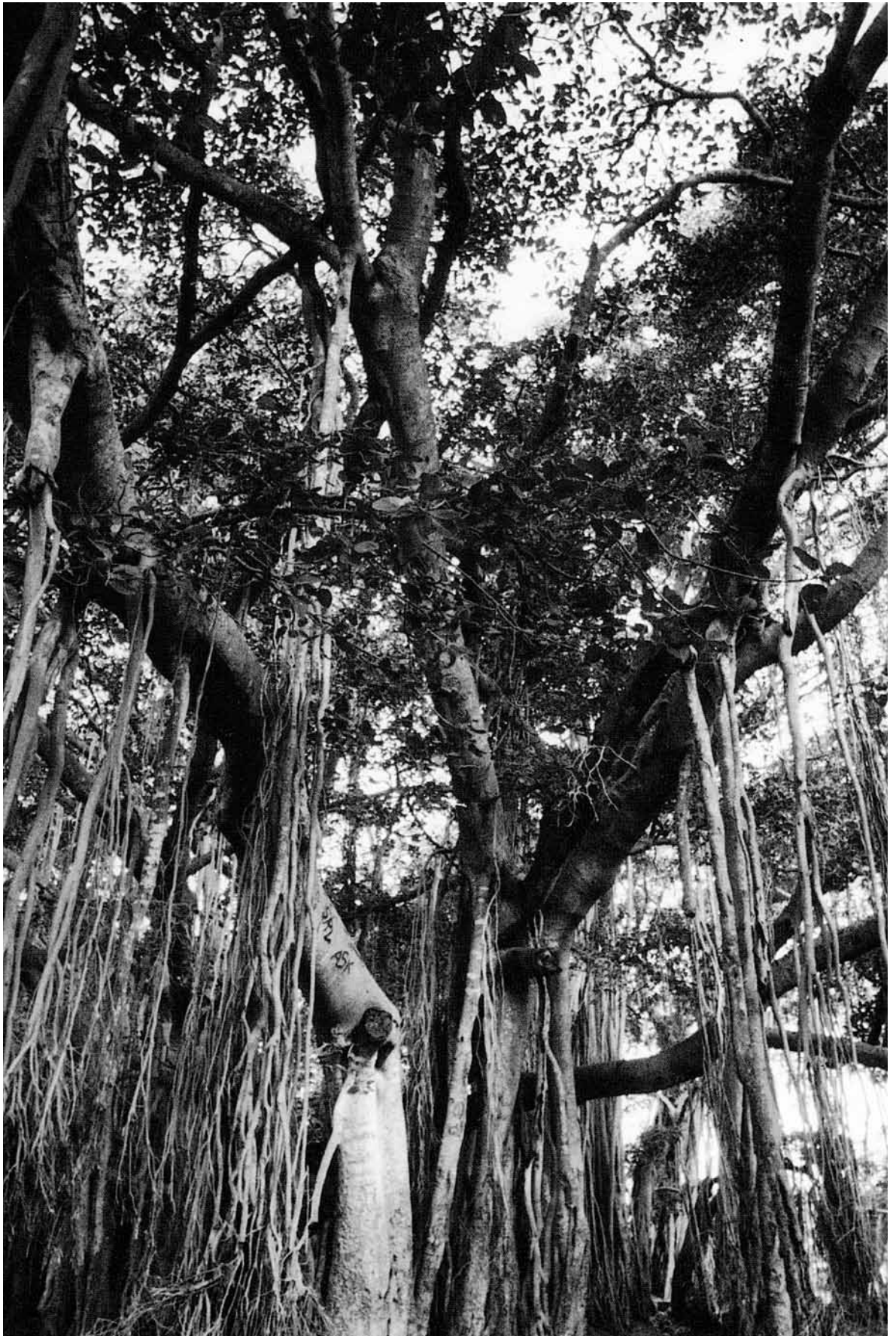
The new society would treat in its sociology, the individual, from the saint to the criminal, not as units of a social problem to be passed through some skillfully devised machinery and either flattened into the social mould or crushed out of it, but as souls suffering and entangled in a net and to be rescued, souls grown and to be encouraged to grow, souls grown from whom help and power can be drawn by lesser spirits who are not yet adult.

The aim of its economics would be not to create a huge engine of production, whether of the competitive or the co-operative kind, but to give to men—not only to some, but to all men each in the highest possible measure—the joy of work according to their own nature and free leisure to grow inwardly, as well as a simple, yet rich and beautiful life for all.

It would make it the aim of Art not merely to present images of the subjective and objective world, but to see them with the significant and creative vision that goes behind their appearances and to reveal the Truth and Beauty of which things visible to us and invisible are the forms, the masks or the symbols and significant figures.

The new society would be a field of unending education and of perpetual youth.

The new society would live, not in the ego, but in the spirit, not as the collective ego but as the collective soul.

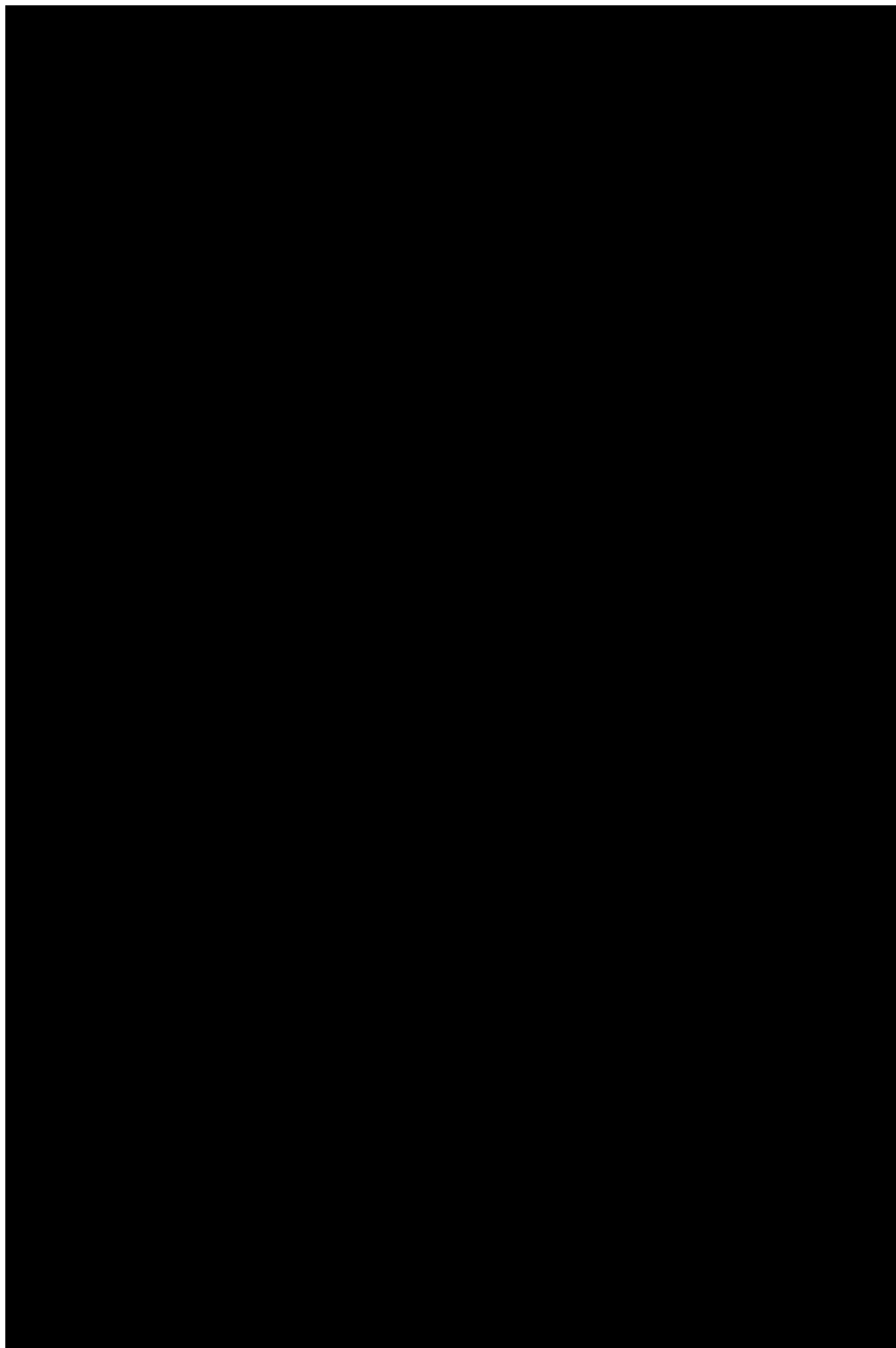





Eternal India's Message to Young India

"India of the ages is not dead nor has she spoken her last creative word; she lives and has still something to do for herself and the human peoples."

"We of the coming day stand at the head of a new age of development which must lead to a new and large synthesis. We do not belong to the past dawns, but to the noons of the future."



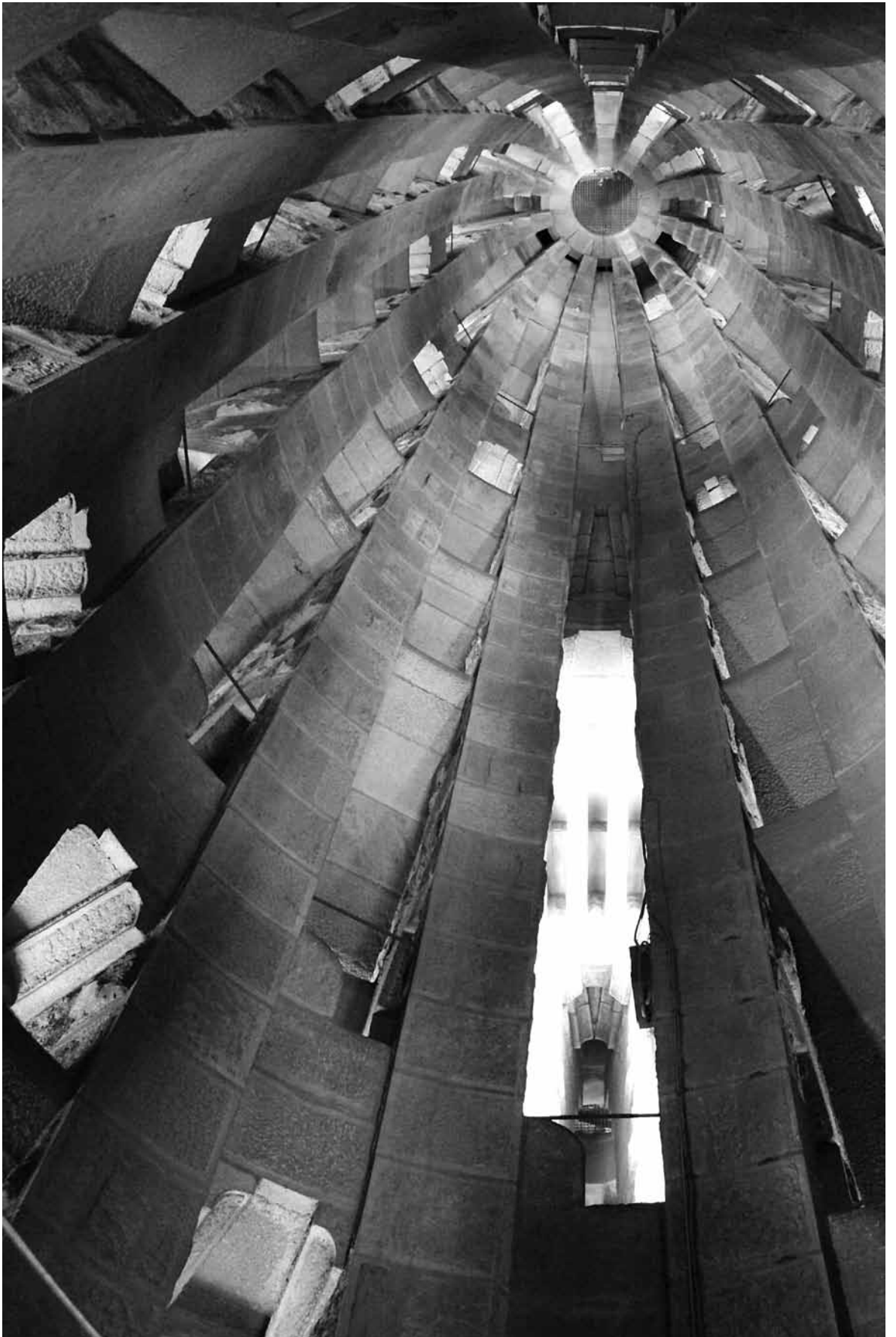




"The individuals who will most help the future of humanity in the new age will not accept the theory that many must necessarily remain for ever on the lower ranges of life and only a few climb into the free air and the light, but will start from the standpoint of the great spirits who have striven to regenerate the life of the earth and hold that faith in spite of all previous failures."

"That which thou hast to transcend is the self that thou appear-
est to be, and that is man as thou knowest him.

The Self that thou hast to become is that self that thou art within behind the veil of mind and life and matter. It is to be the master of thy mind, thy life and thy body; it is to be a king over Nature of whom thou art now the tool, lifted above her who now has thee under her feet. It is to be free and not a slave, to be one and not divided, to be immortal and not obscured by death, to be full of light and not darkened, to be full of bliss and not the sport of grief and suffering, to be uplifted into power and not cast down into weakness. It is to live in the Infinite and possess the finite. To become thyself is to be this and all that flows from it."



Also by Kireet Joshi

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Education for Tomorrow
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The Veda and Indian Culture
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Sri Krishna in Vrindavan
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Nachiketas
Sri Rama

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On Materialism
Towards Universal Fraternity
Towards a New Social Order
Let us Dwell on Human Unity

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