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MR. CHANCELLOR, MR. VICE-CHANCELLOR, DISTINGUISHED GUESTS AND FRIENDS : . I am happy to have this opportunity to address the Convocation of the Shivaji University. Kolhapur :was since long a leading centre of education, and when the I Shivaji University was established in 1962, Kolhapur achieved a new dimension appropriate to its own educational jcharacter. It is significant that the University came to jbe named after the great Chhatrapathi whose memory is perennial inspiration to all of us. The students and teachers I for this University are fortunate to be so closely associated fwith his hallowed glory. To me the visit to this great place is an enriching experience, and I feel deeply grateful.

A university is a laboratory of ideas, and its chief concern is to promote the basic theme of man and his relation-ship with the universe, in the most extensive dimension. It should also create curiosity and motivation for the exploration of spiritual values although a university would not usually serve as a purely spiritual institution. Sciences, arts, crafts and technologies are, or ought to be, instru-ments for forgirg and fostering a progressive harmony between man and nature. They irrigate the growing faculties and capacities of students and teachers and produce a vibrant culture of excellence and perfection. It is in the university that one comes to learn the difficult exercise of the search for truth. It is in the university, again, where winds are allowed to blow from all sides, and where one learns how to assimilate the best from everywhere and yet to retain one's identity; it is in the university that one acquires the qualities and skills which are relevant to the requirements of scholarship, expertise and the advancement of culture. A university is a cooperative endeavour in which all our higher energies are concentrated on the task of preparing young men and women to appreciate as well as participate in the advancing development of humanity.

Unfortunately, there is a gulf between that ideal and the actual conditions. We are acutely aware of the persistent criticism that universities are no longer temples of learning but have become factories of degree and diploma holders. The task of learning has become overwhelmingly subor-dinate to the practice of cramming for an examination. Instead of constant widening of horizons, there is an atmos-phere of imprisonment in narrow boundaries of local interests and

rivalries. There is an acute problem of motivation which has eroded the work ethos in our universities. The problems of management have come to occupy a more important place than the problems connected with courses; studies and research. And most important of all, we have the overarching issue of the crisis of character.

This compels us to look at the fundamental question of the objectives of education, and consider how human values can and should be integrated in higher education. We speak of democracy, socialism and secularism. But when we speak of democracy, it is not our intention to endorse competitive capitalism. We mean by democracy the freedom of the individual to grow towards self-perfection by means of self-determination. Similarly, when we speak of socialism, we do not mean State capitalism or State worship. By socialism we mean cultivated awareness of the collectivity and a voluntary subordination of the individual to the needs and decisions of the collectivity as an integral part of the process of individual and collective perfection. Indeed, I am not giving political definitions of these terms. But these terms which have political connotations must be clarified in the field of education in educational terms. In the same way, when we speak of democratic socialism, we mean a state of existence where the collectivity respects the freedom of individual in his pursuit of perfection, and where the individual freely sacrifices his narrow interests for the perfection of the collectivity. Secularism brings us to the very heart of the problem of value-education. Secularism, as we understand in India, is not antireligious. Our Constitution enjoins freedom to profess one's own religion or one's own beliefs. It is true that we cannot impart religious instruction in educational institutions funded by the government. But as the Kothari Commission has pointed out, this does not mean prohibition of instruction about religions or inculcation of values. It is sometimes contended that the prohibition of religious instruction has harmed the cause of character building. But this contention would be valid only if there had been a prohibition of value-education. Indian secularism recognises that a number of values are common to all religions and therefore not tied to any particular religion. It further affirms that values can be conceived and practised in their own right, independent of adherence to any particular religion or in the absence of such adherence. There is a strong tradition in India that values are a part of the process of allround development. It is on this basis that value education should be proposed and insisted upon in our educational system.

As a matter of fact value-oriented education is closely connected with integrated personality. Corresponding to each capacity in our being, there are specific values. For instance, corresponding to our physical capacities, there are values of health, strength, plasticity, grace and beauty. Corresponding to our vital nature and capacities, there are values of courage, heroism, love and harmony. Corresponding to our mental capacities, there are values of clarity, impartiality and universality. And as we go beyond into higher realms of our being, ethical, aesthetic or spiritual, we have the values of truth, beauty and goodness, which insist on excellence and perfection.

It follows that we should not confine values exclusively to the domain of what we have come to understand as morality. Values are, in fact, autonomous and are fundamentally the expressions of our fulfilment. We should therefore promote values as a self-contained process. In the field of higher education, opportunities should be provided to students to think critically on the subject of values. Value education should not be prescriptive in character. There should be complete freedom to examine the various value systems. In fact, our aim should be to allow each individual to make his own experiments with truth. Every individual should be able to discriminate between what is true and what appears. There are, as you all know, various concepts of truth. Students must know what these concepts are, and they must be free to weigh these concepts and decide for themselves which of them they would like to adopt. As in sciences, so in the field of values, we should insist on research. Ancient values, however valid in their own times, need to be re-examined in the context of the present day situations. In Indian history, there has been a constant renewal of values and beliefs, and even while re-establishing the old, there has been constant transvaluation.

We speak today of the scientific temper and this theme has a great relevance to higher education. It is true that foundations of scientific temper should be laid at early stages of education; but the maturation can come only at higher levels. It is as one learns to think impartially widely and globally that one begins to experience the value and meaning of the scientific attitude and scientific temper. One needs to come in contact with great minds, with the thoughts of great scientists, thinkers and philosophers. Then one begins to appreciate that the ultimate attainment of truth is not easy; it involves arduous labour, patience and courage. We must learn, to live in unavoidable uncertainties while in search of certainties. The University can become a true nursery of the scientific mind.

Higher education also provides favourable opportunities to develop internationalism and commitment to the higher goals of the human race, such as world peace, and world unity. International understanding is one of the accepted objectives of education, and by international understanding we mean a responsible commitment to the idea and practice of the Family of Man. In other words, international understanding is a commitment to that mode and ideal of consciousness in which mutual dependence of each upon all and of all upon each is indispensable. It is in that state of consciousness that world peace becomes realisable. Indeed, we do not mean by peace a mere absence of war. Peace is a positive state which serves as the foundation of all human rights and duties and of all harmonious activities. I am convinced that the lessons of international understanding, peace and human unity should form an integral part of higher education. These themes could very well constitute a significant portion of the foundational courses. In the ever-striking world of today there is so much of inter-dependence that national education cannot be complete without a strong international grounding. The genus of most national problems could be traced to causes beyond the national frontiers and therefore, a clear grasp of world forces and their impact should be insisted upon in the context of national development.

There is today an unprecedented explosion of knowledge. In this context, life-long education becomes a necessity. As we are drawing towards the end of the century, we shall be required to refine our concept of life-long education. The youths of today will have to bear the brunt of the problems that arise from a continual revision of knowledge. They will therefore be required to practise the art of learning to learn. There will have to be a clear perception that what we know at any given, time is very inadequate in comparison with what remains to be known. The difficulty with many of us is that we do not know that we do not know. Along with life-long education, we need to conceive of the learning society. In a learning society, there has to be a two-way traffic between the world of work and the world of education. Productive centres of society should be transformed into workshops of learning. They should provide educational and training facilities to students. Similarly, schools, colleges and universities should be oriented towards goals of productivity, even while emphasising the goal of human excellence and perfection. In the ideal situation, the learning society would consider every individual as an ever-revolving perpetual student.

Higher education must determine the kind of human personality that

we need to fashion in the context of the new era. From this point of view, there is an increasing tendency towards synthesis of knowledge and culture; therefore, the human personality that we fashion should be comprehensive in character. Ethical and aesthetic tendencies need to be harmonised; Science and humanism should be brought close to each other. And material and spiritual knowledge should be allowed to blend into a unique unity. The human being today seems to be in acute need of exceeding himself, impelling him to reach farther and farther both externally and internally. And all this is happening not in a linear fashion, but in exponential leaps. Mankind is preparing today for a major break through in the evolutionary process. Several thinkers and futurologists have brought out well-argued scenarios of the coming decades which are truly mind-boggling-Comprehensional ability and unlimited resilience would indeed be required in order to be able to take in the changes that are coming day after day. Where humanity will eventually stop and stabilise in its hurtling course is almost impossible to predict. Corresponding to these tasks of higher education we shall have to evolve appropriate methods of education. Our determines the expected from the educational sector. The employment market as a whole determines the number that can be absorbed and that, in turn, determines the out-turn expected from the educational institutions. And finally, cultural organisations reflect the level of refinement which is determined by the all-round excellence of education. In an ideal system, these linkages should ensure a dynamic balance between demand and supply, and should reinforce each other. Maintaining such a balance would enhance the quality of human resource development. Social dimensions of education are increasingly coming to the fore. That universities should play a catalytic role in energising the society is being acknowledged. The teacher himself is being recognised as an agent of change. The student also, to my mind, is a powerful instrument of propelling the wheels of social progress. This underlines the necessity of a harmonious relationship between the teacher and the student. If the student is the centre of the educational system, the teacher is its magnetic pull. The teacher fulfils his function when he can sharpen the knowledge and enhance the enthusiasm of the student, when he can furnish the example of scholarship and character, when he can contribute significantly to the healthy interaction between the world of learning and world of work.

I am happy that the Shivaji University has the association of a large number

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of teachers who are devoted to their tasks. I am sure that what the students have learnt from them in terms of knowledge, skills and values will prove to be invaluable in their onward journey to fulfilment. I should like to congratulate them and suggest to them that while entering the world of work and while contributing their

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