

# Social objectives of education: Perspective of Acharya Narendra Dev

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**Abstract:** In the view of Acharya narendra dev, education is a very important weapon of human life through one can establish himself on the personality and social level of human being, social development of human being through education, culture development, moral development, development of qualities of citizenship and nationality. Properties can be development etc. Acharyaji says that through education, children should be made so capable that they can use their opinions after becoming adults and can choose suitable representatives for the governance of their country through education. The objective of social ethics can be achieve by developing. That is all round- development can be done through education. Acharya ji believes that both physical and spiritual aspect needs to be studied for all-round development.

**Keywords:** Education, social development, ethics, knowledge, culture, democratic.

## Introduction:

Education is the carrier of a nation's culture and its pride, it is through education that consciousness and renaissance comes in the society and paves the way for its development. Education is an indicator of the social, economic, political, religious, cultural and human progress of the nation. The ancient educational infrastructure of India was very high and rich. Its high level of knowledge was recognized all over the world and the country was endowed with opulence and glory by this educational pride. But over time, its educational legacy was shattered. The educational apathy of the Muslim rulers and the stratified educational policy of the British rule made education worse. The development of education became limited to certain sections of the society. Due to this, the development of education was confined to some sections of society, by creating awareness in this educational inequality and society, many politicians, academicians, philosophers and thinkers made a lifelong effort for the strong educational structure of independent India. Acharya Narendra Dev has chief place among these educationists.

Acharya Narendra Dev was a high-profile socialist thinker politician and educationist, he made a distinct identity as a high-ranking socialist, skilled educationist and successful politician. He had the view that the ray of education should spread in every corner of the nation only then proper progress of the nation can be made. In his academic thinking, he meant education as an upgrading of child's qualities, development of nationalism and development of social values. For this, educational objectives were determined at different levels of education which is related to the personal, social, economic, national and cultural aspects of the child. According to these objectives, it was decided to determine educational courses, selection of academic subjects, relation of teacher and teacher, discipline and other aspects of education which is very effective and meaningful.

The academic thinking of Acharya Narendra Dev, though designed with the immediate educational conditions and needs in mind, but a comprehensive analysis and review of the current education system leads to the conclusion that his academic thinking is absolutely necessary today. Today, the objective of education has become extremely narrow, its ideas are relevant and useful for broadening it, bringing utility in the curriculum, diversity in teaching methods and deepening of the teacher-disciple relationship. The research article presented has been edited keeping in mind the educational thinking of Acharya Narendra Dev and its usefulness in the current education system.

## Social development:

Human is a social being by nature. Apart from this, no human being alone can fulfil all his needs. For this natural need and fulfilment, society is dependent on other human beings or the name of living together and supporting humans. For the successful social life of every human being who is not skilled in the art of living in the society only after the imperative of the society, the required skills are developed by the education provided by the agencies like family, school, religion, society etc. That is why developing a sense of sociality and efficiency in future citizens is considered as an important objective or task of education. The importance of social development has been highlighted from Aristotle to John Duvie. The founder of Indian Socialism, Acharya Narendra Dev was a strong supporter of the objective of social development of education. Acharya ji believes that the traditional purpose of education from a social point of view is not enough because it is narrow. Due to being narrow, it cannot meet the demands of modern society, so the objective of social development of education should be broad in view of the expectations of modern changing society. In the words of Acharyaji - "Education should have a social purpose. In relation to education, a more comprehensive and dynamic approach should be replaced by a more classical, traditionalist view. We live in an era where social change is great is happening at a rapid pace and ancient fundamental assumptions have become quite controversial. But both sides are firm on their faith and cannot be expected to reconcile different perspectives. Thus there is no single opinion in the ancient fundamental principles regulating our life and behaviour. The horizon of knowledge is expanding, new sciences are emerging and

from this point of view, the reorganization of our mind has become necessary from time to time. In relation to the social development of education, according to the world's great education philosopher John Duvie, "The most widespread social skill is the tendency of the person to communicate a sense of social interest and destroy the sense of separation of interests of himself and others.

### **Cultural development:**

In Indian culture, the nation has been compared to the man. Just as man has two main aspects (1) physical (ii) spiritual. Similarly, the man of the nation also has two physical and spiritual aspects. Land is the physical side of the nation and culture is its spiritual side. It is necessary to study both the physical and spiritual aspects of the all-round nation. The cultural purpose of education belongs to this spiritual aspect of the nation. Acharya Narendradev has emphasized cultural studies for the knowledge of his spiritual teachings, while scientific study is considered important for the knowledge of the physical material of India. He has given culture the name of cultivation of 'Chittabhoomi'. Acharyaji believes that India is respected abroad due to its traditional heritage. Knowledge of ancient culture of India is possible only through Sanskrit language, but in the study of Sanskrit language in independent India, we have been unable to get knowledge of our ancient culture. Apart from Sanskrit language, ancient handwriting and ancient historical discoveries are also important tools of cultural study. Therefore, we should also make proper arrangements to protect these resources.

In relation to culture, the demand of Acharya Narendra Dev is that in independent India, we have to set new objectives for our new life, which will be based on the elements of Indian culture. Indian culture is one of the oldest and highest cultures in the world, in which all the elements required for the creation of human and new age are present. According to Acharyaji, there are four characteristics of Indian culture - 1. Unity in Diversity 2. Moral condition 3. Righteousness 4. Purity of conduct.

In the words of Acharya ji - "The greatest element of our culture is to establish unity in various living systems and award in every sphere of life. There are many small cultures under the vast Indian culture, but there is unity in them. Similarly there are many forms of religion - Sanaatan, Arya, Jain and Buddhism have the distinction of worship, ceremony, festival and practice of worship, but this festival notwithstanding, there is amazing unity and harmony in some things. The formula of unity in diversity and diversity has always been inspiring us. We have done so many experiments in life that we will benefit from the use of the Western culture, our nothing can be damaged. We can easily assimilate the higher elements of the West into our culture. Only by exchange can cultures be strengthened and glorious it happens. We should not close the door of exchange. There is a confluence of many life systems, cultures and religions in India. If coordination and unity are established in these diversities, tension, disturbance, disturbance can arise in the country. Fortunately, the most important feature of Indian culture is that we are capable of unity and coordination in all kinds of diversity.

The second feature of Indian culture is the moral system. This ethical system is based on the principle of karma. Indian culture has a reputation for religion, artha, kama and moksha for motivating the theory of karma towards noble objectives. These karma fruits are said to be the purpose or purusharth of life. The lesser principle is governed by the religion element, due to which man is afraid of immorality and gives the highest importance to morality. The third feature of Indian culture is that it is formed from the sum of different religions. From this point of view, the specialty of our culture is that in ancient times we spread our great religious values around the world, but did not try to establish our political and economic dominance over any country. Accuracy of conduct is the fourth important feature of Indian culture. Purity of conduct in practice means lack of superstitions and narrow-mindedness and attention to other's suffering and happiness. In fact, these two elements are the basic mantra of humanity and sociality. Our mystics had interviewed these elements in ancient times.

### **Development of the qualities of citizenship:**

The present era is the era of democracy and socialism. Democratic system is prevalent in some countries of the world and socialist system in some countries. In both the systems, citizens have been given the franchise. Citizens use their franchise to select their ruler. Therefore, it is accepted in both types of systems that children should be made so qualified by education that they can use their opinion after becoming adults and can choose suitable representatives to run the governance of their country. Acharya narendra dev is the exponent of democratic socialist system. He wants to create such citizens through the Indian education system, which includes the best characters of both democratic and social system. In the words of Acharya ji, "If education is to fulfil its task of complementarity, it should prove to be helpful in building a new society on a new basis and living in love and harmony with other nations. It is not enough to produce only skilled people, but it is also necessary that we produce good citizen who have strong civic sense and some social ideals, who believe in international peace and wisdom and who believe strongly in democratic way of life. Currently empty ritual knowledge without awareness of the serious study of the problems and understand the new trends of society is worse than not futile.

Acharya ji also believes that it is not enough to just get food from the person but also to develop democratic goons, in the words of Acharya ji - "A man is not only to be satisfied with bread but he has to be satisfied with his society It is also to do favour and as a citizen of an independent democratic state, to exercise the proper use of his rights and discharge his duties. It is important that in the current democratic era one should remain conscious of his rights and duties. In the words of Acharyaji - "Students should not only be surpassed to face the challenges of their life. They should be able to live their livelihood, but should also be made capable

that they can fulfil their obligations as citizens of an independent country. Can. They should not only be productive but also become a good citizen.

### **Moral Development:**

An important policy-related speech was given by Acharya Narendradev ji on 29 September 1965 at Gaya session of Praja Socialist Party, an article has been published in volume of Yug and Vichar as 'The Role of Ethics in Socialism'. Acharyaji has discussed socialism in detail in this speech and has explained how various agencies of education can develop socialist ethics in future citizens. Acharya ji believes that socialist thinkers consider moral rules as human, social and historical. Because moral law is related to human life, social discipline and historical circumstances. In the words of Acharyaji - "The problem of morality must be understood socially. This social vision does not reflect the need for vigilant human efforts in the moral development of the individual and society. It only emphasizes that since human beings naturally is social and moral quality is the fundamental element of the natural nature of man. Therefore, the development of one's moral personality, society and proper social dialogue one can do it only in selection and efforts should be social rather than pure psychological. It also comes out of this that if human beings create conditions in the same way as human beings create situations. So in human activities and social system changes must also happen simultaneously so that the development of morality can be safe. No doubt in the opposite social environment some people have developed enough of their personality. But they are the exception to the rules and only prove that the human race can give birth to people who can lead and to develop the latent possibilities inherent in the individual and society. Can help your teammates. According to Acharyaji, democratic socialism depends on moral development and considers socialist morality as its end result. Socialist ethics is real human morality because it is free from compromised wickedness, class resistance, exploitation and oppression.

Acharya Narendradev considers socialist morality based on freedom, equality, human consciousness, fraternity, and Socialist ethics accepts many values of life, which of them names of freedom, equality and public interest are particularly notable. In the words of Acharya ji - "Freedom, equality and public interest are the basic principles of socialist morality. These principles include the sages, acharyas and prophets of ancient times, the medieval Sufi saints, even the revivalists from almost every part of the modern civilized world. Till date, there has been an attempt to develop a kind of spiritual humanism in India but in some parts this progress was imposed on us by the feudal society. The economic condition and high spirit was disrupted. Today our economic conditions demand and require that we make revolutionary changes in our economic system according to the socialist structure and our present day Social conditions demand different levels in our moral conduct, religious conduct and behaviour because our society made from combination of many religions. It is our duty to construct social ethics by constructive coordination of democratic and socialist elements available in human nature so that spiritual humanism can be separated from high altitude religious social base.

Dignity of labour, social justice, international peace and public interest and values of life and it is the social ethics. Educationist institutions can achieve socialist or social morality objectives by spreading these values of life in the students.

### **Development of the spirit of nationalism:**

The extent or progress of each nation depends on the extent to which the nationality has developed among its citizens. Therefore, the main objective of education is to develop the national spirit among the citizens. The great nationalist leader and patriot Acharya Narendra Dev considers the purpose of the development of national spirit of education as an important objective. Acharyaji believes that the development of a sense of nationality is an important task or purpose. Although there is a scarcity of material resources in the country, but education is a powerful companion to national construction or development. Therefore, it is necessary to develop the national spirit through education. In the words of Acharyaji - "If the goal of education is properly determined and the dynamic aspect of education is accepted, there will be no difficulty in preparing a coordinated plan of study. The work of national reconstruction is great, the field is large, but the worker is the site. Our manpower is finite and material resources are very inadequate, but being an important place of education in national life, it should get first place in all other subjects except basic needs of the people. " Acharya ji also believes that for the development of nationalism, there is a need for educated people, who are full of service. In the words of Acharya ji" Our country is free today. We have to build a new nation. For this great work, we need such young people in various walks of life who are motivated by service and move towards the rise of the nation. Our society has many needs. Elaborating on the aim of national development of education like Acharya ji, James Ross wrote in the ground work of Educational Theory "Every human being is born to his country and not to himself. This was the education of Lai Kargas. The worst thing is that they live for themselves. They should have no desire other than to do everything for their country.

### **Conclusion:**

From the above discussion conclusion can be drawn that, it is very important that education should be a social purpose in the present age. Like so anyway we need to establish a comprehensive and dynamic approach in the field of education, otherwise we will not be able to meet the demands of the era and will remain far behind other developed countries in the race of progresses.

Acharya ji, despite being a proponent of democratic socialism, believes in the antiquity and utility of Indian culture and he believes that cultural studies can be as effective through the Sanskrit language. In independent India, neither the cultural studies nor the Sanskrit language have received proper place in the National Education Scheme. All elements are enshrined in Indian culture, through which we can create new human and new society.

Ideal citizens should be generated through education, this does not mean that other objectives should be ignored. On the contrary, the reality is that preparing skilled people, preparing students for earning, making them knowledgeable, etc. are also important objectives of education which should be given due attention.

It is true that morality is a personal quality but in practice it is not limited to the individual. Morality also has social implications and it also affects the society. Therefore, while planning education, special emphasis should be given to the social aspect of morality. Man is a social animal by nature. Moral qualities are the basic elements of human social nature. Development of morality can only take place in an appropriate social environment. Therefore, ethics cannot be ignored in social terms.

For national reconstruction it is necessary that the mission of education is reoriented, the dynamic nature of education is accepted and a coordinated plan of study is prepared. Today our country is independent. To make India an important place in a world full of competition, we have to build a new nation, facing all the obstacles and limitations, and to serve this purpose, educate innumerable young men who are motivated by service, who are in the areas of national life to work for national progress.

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