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EDUCATIONAL THOUGHTS ON PRESENT SYSTEM BY Dr.KALAM

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ABSTRACT

In this paper dr. Kalam trusts that education is a pillar of a developed and a powerful country. Education is the most important element for growth and prosperity of a nation. He trusts that education is the most important area of service sector and it provides required knowledge and skill to do any work. On the basis of past experience of his student life, he suggested that real teaching is giving theoretical lessons coupled with practical examples available in nature. He has provided that learning needs freedom to think and freedom to imagine and both have to be facilitated by the teacher and the education system.

INTRODUCTION

Dr. Kalam thinks *"education to be the pursuit of truth and an endless journey through knowledge and enlightenment which opens up new vistas of development of humanism where there is neither scope nor room for pettiness, dis-harmony, jealousy, hatred or enmity.* Indicating importance of education, he states that education transforms a human being into a whole-some whole, a noble soul and an asset to the Universe. He believes that the universal brotherhood in its true sense becomes the sheet anchor for such education. He holds that real education enhances the dignity of human being and increases his or her self-respect. Dr. Kalam often says that education is drawing out and developing creativity inherent in students. Being the president of a democratic country, he maintains that education is indeed a fundamental right of every child. India is in the process of transforming itself into developed nation by 2020". Dr. Kalam holds that human potential can be expanded just as naturally as a seed germinates to become a plant. He says..." *The plants are shaped by cultivation and man by education. We are born weak, we need strength, we are born totally un-provided, we need aid, we are born with plain awareness, and we need judgment and discern. As we grow, education provides for all our needs."*

Dr. Kalam holds that the first phase comprises the practical, concrete and specific aspect of learning. The second phase involves modes and methods. It will be appropriate to say that most people manage to get to this point. It is in the third phase, that one transcends the common plane of experience and moves to a more sublime state of understanding. This phase, in essence marks the natural progression of an evolved soul. The fourth and final stage is an expression of the philosophical and abstract dimension of human existence. The nomenclature for these four stages varies from culture to culture. There are four stages of life in the Hindu Society, namely: *Brabmachari* (student), *Grihastha* (Householder), *Vanaprastha* (in semi-retirement) and *Sanyasi* (the renounced one in full retirement). The *Dharma* (rightful conduct) of each is different. *The four stages may be said to represent periods of Preparation, Production, Service' and Departure.*

He further states, "Hinduism does not believe in an instructive doctrine. People do not have to be taught how to be happy, how to be secure or how to attain the respect and admiration of their friends and associates. Hindu thought suggests that there is a natural progression of these values and one should grow towards more fundamental interest embedded in every unique individual. This transition through natural values has been institutionalized in the understanding of the four stages of life known as *Ashrama* (abodes).

AIMS OF EDUCATION:

"Mission of education", according to Dr. Kalam, *"is the foundation to ensure the creation of enlightened citizens who will make a prosperous, happy and strong nation"*, He suggests that education system should be able to provide nourishment and inject creativity among the children.

He beautifully mentions:

*"When learning is purposeful,
Creativity blossoms,
When creativity blossoms,
Thinking emanates
When thinking emanates,
Knowledge is fully lit,
When knowledge is lit,
Economy flourishes"*

CURRICULUM

Dr. Kalam realizes that "there a great need of curriculum amelioration at different levels of education. He says that universities across the country produce three million graduates and seven million plus two candidates. Yet the employment system is unable to absorb all of them. He suggests that universities should become facilitators for creating entrepreneurship scheme and should introduce a '*syllabus of entrepreneurship*' to create a higher education system that would generate employment opportunity."

Dr. Kalam also favoured to conduct short-term vocational courses and psychological training programs for disabled children to entrepreneur development, developing indomitable spirit among them. He advises that curriculum and education system should emphasise advancement in Research Technology, Industries, and Development of creativity and Innovation, Entrepreneurship and Management among students. Main aim of Dr. A.P.J. Kalam's life is to attract the youth towards science, love for science and bliss for science. So Dr. Kalam not only realized to introduce a syllabus of science but also medicine, nursery, computer, engineering, law and humanities for his students in their curriculum. Dr. Kalam holds that humanities studies must

be made compulsory for science student up to the Ph.D. level, for he felt that a good grounding in the 5000+ year heritage and science of India would make Indian scientist well grounded. He maintained that syllabus should be structured in such a manner that it should meet changing technological, social, economical, vocational and spiritual needs, and fulfill the needs of the occupation and inculcation of high moral values among the students in addition to learning skills for societal transformation.

Dr. Kalama said, *"Educational Institutions have to gear up to evolve a curriculum that is sensitive to the social and technological needs of a developed India. Student activities towards developmental mission should be seamlessly integrated with the existing curriculum so that the future members of the knowledge society are fully developed in all aspects of society transformation"*.

METHODOLOGY OF TEACHING

Teaching methodology plays a significant role in the process of education. Dr. Kalam suggests various methods of teaching at different levels. He advises that at primary level emphasis should be on exploration, innovativeness and creativity through activities and at the secondary level, emphasis should be on experiments, problems- solving and team work. He does not advocate traditional methodology of teaching. He favors learning by doing and self-observations and says that self observation outside the classroom is equally important for the student for learning. A child must become an active participant in the process of learning through observation filled studies, experiments and discussions. He holds, "When the teachers interact with children they do so in the manner of a scientist. This technique promotes creativity among the children."⁹ Dr. Kalam further states that teaching will be promoted by creative, interactive, self learning, formal and informal with focus on values, merit and quality.

Explaining about the aim of teaching methodology, Dr. Kalam realized that "the importance of the students 'being' their-deepest sensitivities, their goodness and intelligence, the depth of their questions about themselves and the world must be central to any teaching methodology regardless of the career for which the teaching is done. Academic prowess, cultural abilities or capacities are not more important than the willingness and ability to lead a righteous life. In the final analysis, a student needs to be made known to his/her true self and not shaped by teacher into this or that templae.

Question Answer Method: "Kalam has a word of advice for teachers to spend at least 20 minutes in a class to ask questions. The questions will teach the children to think clearly. Kalam maintain that the question asked by teacher must be challenging and allow the student to think and come up with on answer. Teachers must also find answer to the questions asked by the students or at least the approach through which the student could find an answer." Teacher should empower the child with freedom of enquiry.

Democratic method/democratic style of Teaching: - "He holds that if you dominate a child and fit him/her into a template of one's fancy, are not it's natural instincts being curbed? If we want education to bring about a true manifestation of child's potential, there must obviously be freedom at the very beginning. It implies that both the parent and teacher must be concerned with the natural development and not with how to help the child to become this or that.

Discussion method :- "This method enhances interaction between teacher and students. For the success of this method, it is essential to provide freedom to the students to express their views openly. Kalam emphasises on solving each and every simple and complex problem through mutual co-operation and integration between teacher and taught. Dr. Kalam also emphasises an open mind conversation, discussion and freedom of self expression to the students. Dr. Kalam used to sit with the students in the *verandah* and discussed with them the lesson they were studying... So he realized that in class room unless students interact with their teacher neither the teacher nor the students learn"

Tutorial method:- Dr. Kalam is ardent champion of tutorial method of teaching and learning in his educational philosophy, in its support he stated that tutorials and special test are essential to develop and to shape various capabilities in the students. In his word, "My teachers at St. Joseph's college loaned their books to me and gave me tutorials and special tests to shape my abilities" he added.

Experiment Method :- Dr. Kalam states, *"Science is a fascinating subject. And for a scientist it is life time mission. Mastery in science needs understanding of mathematics. Mathematics in combination with science, shines. What is needed is confronting theory with experimentation"*.

STUDENT

On the basis of his meetings with lakhs of students, "Dr. Kalam has studied them and conceptualized his educational doctrines related to them. The society, which has three components. (i) Education with value system. (ii) Religion transforming into spirituality and (iii) Economic development for removing societal inequality. The youth drawn from such enlightened society should become guardians for protecting the new generation youth being invaded by NDPS, they should be alert to the happening around the school and other areas where students are frequented and prevent them from falling into wrong companies. They should also create productive time filling societal activities for the youth during the spare time, holidays and vacation."

DISCIPLINE

Dr. Kalam wants to develop a sense of self discipline among the students. Concluding views regarding discipline according to the Dr. A.PJ. Abdul Kalam are as follows:

➤ "Self discipline acts as a defending fort against onslaught of contamination through carnal desires. Ultimately, external environment also fails to influence the behaviour of one who is self-

disciplined"²⁰

- That in spite of love, faith and responsibility, self-discipline is most valuable for bringing happiness in family".
- Discipline meant that all of us is have to practice the values of honesty, sincerity and tolerance in our day-to day living. This will elevate our politics to statesmanship. We have to collectively include a positive attitude of what we can do for our country so that we together will be able to benefit our self."
- Life is noting but a mater of real hard work and discipline.
- Instilling a sense of discipline is aim of education.
- Need of time is disciplined action by all citizen because we are not divine, we are fallible. Dr. Kalam also suggested "The necessity for providing compulsory NCC training for a minimum period of 18 month to all our youth either during the senior secondary stage or during graduation in all educational institution both government and private. This kind of compulsory training will ensure disciplined politics, business, judiciary, bureauracy, scientific pursuits and sports and games.

TEACHER-STUDENT RELATIONSHIP

Dr. Kalam states that "Teacher must know his children intimately and understand their problems so that he may help them over come or cope with these problems." Let us remember that often it is not what we teach our children that we influence them, but how we teach it. Be patient when you wait for the slowest child to arrive at, on an answer. Show humility when you say to a child, "I do not know the answer; let us look it up". It is the encouragement that you offer the slower child and the generous praise when he can master even a small part of the work! Are not we, as parents and teachers, the mirrors to our children? The dedicated teacher, according to *Imamal-Gazzali*, is like the wick of a lamp which burn it-self out in giving light to other...." Dr.Kalam holds that in Indian culture, the relationship between the master and pupil dictates that some of the pupil's attributes inevitably become an integral part of the teacher's qualities.

Dr. Kalam treats the student as a friend who can express openly. In learning system, the tutor metaphorically walks along with the student, as in the passage from Camus that Dr. Kalam quotes with approval.

"Do not walk infront of me,

I may not follow

Don't walk behind me,

I may not lead, just walk

Dr. Kalam holds that the educator and the participants work to clear away the clutter - whether those are meaningless words, pressure to get on with the daily round, obstructive feelings.

Freedom in education provide new relationship between teacher and student as Kalam says, "when the process of education is ingrained for inner liberation, both the students and the teachers interact on a level platform, not distorted by functional authority in helping the student towards freedom, the educator is also changing his/her own values; and beginning to get rid of the 'me' and 'mine'. This process of mutual education creates an altogether different relationship between the teacher and the student."

ROLE AND RESPONSIBILITIES OF A TEACHER

Teachers have a great mission to ignite the minds of the young. The ignited minds of the young are the most powerful resource on the earth, above the earth and under the earth. The role of the teacher is like the proverbial 'ladder' - it is used by everyone to climb up in life - but the ladder itself stays in its place. As in the game of 'snakes and ladders' the ladder can take a person to the world of snakes or to the world of unlimited fortunes. Such is the noble nature of this profession. A teacher's place in our society and in the life of a youngster comes after that of the parents but before God - *matha*, *pitha guru* and then *Devam* (God). With that kind of recognition, I believe there is no other profession in the world that is more important to society than that of a teacher'.

Dr. Kalam says teachers, particularly school teachers, have tremendous responsibility in shaping the life of an individual. Childhood is the foundation stone upon which stands the whole life structure, as the seeds sown in childhood blossom into the tree of life. And education which is imparted in childhood at the very early stage of development of minds is more important than the education received in college and university."

The aim of the teacher should be to build character and inculcate values that enhance the learning capacity of children; build confidence to be innovative and creative which in turn will make them competitive to face the future.

The teachers should teach the students the process of learning and enable them to become lifelong autonomous learners and teach them to continuously practice this trait.

Teachers are normally attracted towards the few best performing students and constantly encourage them to succeed further. However, a very important role of a teacher is to facilitate better understanding and learning in those students who are weak in studies. Such a teacher is the real guru.

Let me refer to one of the great leaders of our country, Dr Bhimrao Ambedkar. The significance of Ambedkar's name lies in the full name Bhimrao Ambedkar. Bhimrao was an untouchable student and Ambedkar was his teacher and a high-class Brahmin. Ambedkar took great care of his student Bhimrao, sharing with him not only his knowledge, but often even his lunch. After finishing studies, when Bhimrao became a barrister, in order to remember his teacher, he changed his name to Bhimrao Ambedkar.⁵

THE MISSION OF TEACHING

The purpose of teaching is to create nation building capabilities in the students. The capabilities are derived from: knowledge from education, own experience, and value system through civilization heritage. After completing their education the students should have in them, the leadership qualities.

I visualize enlightened students in hundreds and thousands coming out of each educational campus and enriching the nation and the world towards global peace and prosperity.

Dr. APJ Abdul Kalam realized that there is a statement : "If you have integrity, nothing else matters. If you don't have integrity, nothing else matters." It conveys a very critical message. Flooding the society with 1,00,000 learned students of character and integrity, every five years will indeed bring a big and pleasant shock to the present fragile society. And teachers, who are the gurus, the role models, are the ones who can do this."

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